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The Physiologus

ΦΥΣΙΟΛΟΓΟΣ
ΣΤΙΧΟΙ ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ
ΕΞΑΗΜΕΡΟΝ

The Physiologus

With Manuel Philes and George of Pisidia

---

with a word-for-word interlinear English translation

preserving the original word order



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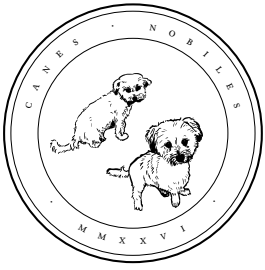

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ΦΥΣΙΟΛΟΓΟΣ

The Physiologus

The lion covers its tracks with its tail, sleeps with open eyes, and wakes its stillborn cub on the third day, as the Father raised the Son. The sun-lizard regains its sight facing the dawn; the white charadrius turns from the dying and takes away the sickness of those it looks on; the pelican revives its young with its own blood; the night-raven loves the night as Christ the gentiles; the old eagle renews itself in the sun and a spring.

Περὶ τοῦ λέοντος. 1

About the lion

Ἀρξόμεθα λαλῆσαι περὶ τοῦ λέοντος, τοῦ βασιλέως τῶν
we-shall-begin to-speak about the lion the king of-the
θηρίων ἤτοι τῶν ζώων. καὶ γὰρ ὁ Ἰακὼβ εὐλογῶν τὸν
beasts that-is of-the animals and for — Jacob blessing —
Ἰούδα ἔλεγε· "σκύμνος λέοντος Ἰούδα· ἐκ βλαστοῦ, υἱέ
Judah said whelp of-a-lion Judah from a-shoot son
μου, ἀνέβης· ἀναπεσὼν ἐκοιμήθης ὡς λέων καὶ ὡς
my you-went-up having-lain-down you-slept as a-lion and as
σκύμνος· τίς ἐξεγερεῖ αὐτόν;" Ὁ Φυσιολόγος ἔλεξε περὶ τοῦ
a-whelp who will-rouse him the Physiologus said about the
λέοντος, ὅτι τρεῖς φύσεις ἔχει. πρώτη αὐτοῦ φύσις ἐστὶν
lion that three natures it-has first its nature is
αὕτη· ὅτε περιπατεῖ ἐν τῷ ὄρει καὶ ὁδεύει, καὶ ἔρχεται
this when it-walks in the mountain and journeys and comes
αὐτῷ ὀσμὴ τοῦ κυνηγοῦ, τῇ οὐρᾷ αὐτοῦ καλύπτει
to-it the-scent of-the hunter with-the tail its it-covers
τὰ ἴχνη αὐτοῦ, ἵνα μὴ ἀκολουθῶν τοῖς ἴχνεσιν αὐτοῦ
the tracks its that not following the tracks its
ὁ κυνηγὸς εὕρῃ αὐτοῦ τὴν μάνδραν καὶ πιάσῃ αὐτόν.
the hunter may-find its the den and may-seize it
Οὕτω καὶ ὁ Σωτήρ μου, ὁ νοερὸς λέων νικήσας,
so also the Savior my the spiritual lion having-conquered

ἐκ φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ἀποσταλεὶς ἀπὸ τοῦ
from the-tribe of-Judah the root of-David sent from the
ἀϊδίου Πατρός, ἐκάλυψε τὰ νοερὰ αὐτοῦ ἴχνη, τουτέστι
eternal Father covered the spiritual his tracks that-is
τὴν θεότητα. μετὰ ἀγγέλων ἄγγελος ἐγένετο, μετὰ θρόνων
the godhead with angels an-angel he-became with thrones
θρόνος, μετὰ ἐξουσιῶν ἐξουσία, μετὰ ἀνθρώπων ἄνθρωπος,
a-throne with powers a-power with men a-man
ἕως καταβὰς ἦλθεν εἰς τὴν μήτραν Μαρίας, ὅπως
until having-come-down he-came into the womb of-Mary that
σώσῃ τὸ πεπλανημένον γένος τῶν ἀνθρώπων. "καὶ
he-might-save the having-strayed race of-the men and
ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν." ἐκ
the word flesh became and dwelt among us from
τούτου ἀγνοοῦντες αὐτὸν οἱ ἄνω κατελθόντα ἔλεγον· "τίς
this not-knowing him those above having-come-down said who
ἐστιν οὗτος ὁ βασιλεὺς τῆς δόξης;" εἶπε δὲ τὸ ἅγιον
is this the king of-the glory said and the Holy
Πνεῦμα· "Κύριος τῶν δυνάμεων, οὗτός ἐστιν ὁ βασιλεὺς
Spirit Lord of-the powers this is the king
τῆς δόξης." Δευτέρα φύσις τοῦ λέοντος. ὅταν καθεύδῃ
of-the glory second nature of-the lion when it-sleeps
ἐν τῷ σπηλαίῳ ὁ λέων, πλέον ἀγρυπνεῖ, ἀνεῳγμένοι
in the cave the lion more it-wakes open
γάρ εἰσιν οἱ ὀφθαλμοὶ αὐτοῦ. τοῦτο καὶ Σολομὼν ἐν
for are the eyes its this also Solomon in
τοῖς Ἄισμασι μαρτυρεῖ λέγων· "ἐγὼ καθεύδω, καὶ ἡ
the Songs testifies saying I sleep and the
καρδία μου ἀγρυπνεῖ". τὸ μὲν οὖν σωματικὸν τοῦ Κυρίου
heart my wakes the indeed then bodily of-the Lord
καθεύδει ἐπὶ τοῦ σταυροῦ, ἡ δὲ θεότης αὐτοῦ ἀγρυπνεῖ ἐκ
sleeps upon the cross the and godhead his wakes at

δεξιῶν τοῦ Πατρὸς. "οὐ γὰρ νυστάξει οὐδὲ ὑπνώσει ὁ
the-right of-the Father not for will-slumber nor will-sleep the-one
φυλάσσων τὸν Ἰσραήλ". Τρίτη φύσις τοῦ λέοντος. ὅταν
guarding — Israel third nature of-the lion when
ἡ λέαινα τὸν σκύμνον γεννᾷ, νεκρὸν αὐτὸν γεννᾷ· ἡ δὲ
the lioness the whelp bears dead it she-bears the and
λέαινα ἐπιτηρεῖ τὸ τέκνον, ἕως οὗ ὁ πατὴρ αὐτοῦ ἐλθὼν
lioness watches-over the child until — the father its having-come
τῇ τρίτῃ ἡμέρᾳ ἐμφυσήσῃ εἰς τὸ πρόσωπον αὐτοῦ καὶ
on-the third day breathes into the face its and
ἐγείρῃ αὐτόν. οὕτως καὶ ὁ τῶν ὅλων Θεὸς καὶ Πατὴρ
raises it so also the of-the universe God and Father
ἐξήγειρε τὸν πρωτότοκον πάσης κτίσεως, τὸν Κύριον ἡμῶν
raised the firstborn of-all creation the Lord our
Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ, ἐκ νεκρῶν. καλῶς οὖν
Jesus Christ the son his from the-dead well then
ὁ Ἰακὼβ ἔλεγε· "καὶ ὡσεὶ σκύμνον· τίς ἐξεγερεῖ αὐτόν";
— Jacob said and like a-whelp who will-rouse him

Περὶ σαύρας ἡλιακῆς. 2

About lizard solar

Ἔστι καλουμένη σαύρα ἡλιακή. ὁ Φυσιολόγος ἔλεξε περὶ
there-is called lizard solar the Physiologus said about
αὐτῆς· ὅτι ὅταν γηράσῃ, ἐμποδίζεται τοὺς ὀφθαλμοὺς καὶ
it that when it-grows-old it-is-hindered-in the eyes and
πηροῦται, μὴ βλέπουσα τοῦ ἡλίου τὸ φῶς. τί οὖν ποιεῖ
is-blinded not seeing of-the sun the light what then does-it-do
τῇ ἑαυτῆς καλῇ φύσει· ζητεῖ τοῖχον βλέποντα πρὸς
by-the its-own good nature it-seeks a-wall looking toward
ἀνατολήν, καὶ εἰσέρχεται εἰς τὴν ῥαγάδα τοῦ τοίχου· καὶ
the-east and goes into the crack of-the wall and
ἀνατέλλοντος τοῦ ἡλίου ἀνοίγονται αὐτῆς οἱ ὀφθαλμοὶ
rising the sun are-opened its the eyes

ἀτενιζούσης πρὸς αὐτόν, καὶ ὑγιὴς γίνεται. τοῦτον τὸν
as-it-gazes toward it and healthy it-becomes in-this the
τρόπον καὶ σὺ ἄνθρωπε, εἰ τοῦ παλαιοῦ ἀνθρώπου ἔχεις
way also you man if of-the old man you-have
τὸ ἔνδυμα, καὶ οἱ ὀφθαλμοὶ τῆς διανοίας σου ἀμβλυωποῦσι,
the garment and the eyes of-the mind your are-dim
ζήτησον ἀνατέλλοντα τὸν ἥλιον τῆς δικαιοσύνης, Χριστὸν
seek rising the sun of-the righteousness Christ
Θεὸν ἡμῶν, οὗ τὸ ὄνομα ἀνατολὴ καλεῖται ἐν τῷ
God our whose the name east is-called in the
προφήτῃ· καὶ αὐτὸς ἀνοίξει τοὺς ὀφθαλμοὺς τῆς καρδίας
prophet and he will-open the eyes of-the heart
σου, καὶ ἀπελάσει πᾶσαν σκοτίαν ἀπὸ σοῦ.
your and will-drive-away all darkness from you

3 Περὶ χαραδριοῦ.
About charadrius

Ἔστι πετεινὸν λεγόμενον χαραδριός, ὡς ἐν τῷ Δευτερονομίῳ
there-is a-bird called charadrius as in the Deuteronomy
γέγραπται. ὁ Φυσιολόγος ἔλεξε περὶ αὐτοῦ, ὅτι ὁλόλευκός
it-is-written the Physiologus said about it that all-white
ἐστι, μὴ ἔχων μηδεμίαν μελανίαν· καὶ τὰ ἀφοδεύματα
it-is not having any blackness and the droppings
αὐτοῦ θεραπεύει τοὺς ἀμβλυωποῦντας ὀφθαλμούς. καὶ ἐν
its heal the dim eyes and in
ταῖς αὐλαῖς τῶν βασιλέων εὑρίσκεται. καὶ ἐάν τις νοσῇ,
the courts of-the kings it-is-found and if anyone is-sick
ἐξ αὐτοῦ γινώσκουσιν ἢ ἀποθνήσκει ἢ ὑγιαίνει ὁ
from it they-know whether he-dies or recovers the
νοσῶν. φέρουσιν αὐτὸν ἔμπροσθεν τοῦ νοσοῦντος ἐν τῇ
sick-one they-bring it before the sick-one on the
κλίνῃ· καὶ ἐὰν ᾖ ἡ νόσος τοῦ ἀνθρώπου πρὸς θάνατον,
bed and if is the sickness of-the man unto death

ἀποστρέφει τὸ πρόσωπον αὐτοῦ ἀπὸ τοῦ νοσοῦντος ὁ
it-turns-away the face its from the sick-one the
χαραδριός, καὶ γινώσκουσιν πάντες ὅτι ἀποθνήσκει. ἐὰν
charadrius and know all that he-dies if
δὲ ἡ νόσος ᾖ τοῦ ἀνθρώπου πρὸς ζωήν, ἀτενίζει ὁ
but the sickness is of-the man unto life gazes the
χαραδριὸς τῷ νοσοῦντι, καὶ ὁ νοσῶν τῷ χαραδριῷ, καὶ
charadrius at-the sick-one and the sick-one at-the charadrius and
καταπίνει ὁ χαραδριὸς τὴν νόσον τοῦ ἀνθρώπου, ***
swallows the charadrius the sickness of-the man (lacuna)
καὶ σκορπίζει αὐτήν, καὶ ὑγιαίνει ὁ νοσῶν. καλὸν οὖν ἐστι
and scatters it and recovers the sick-one good then it-is
λαβεῖν τοῦτο καὶ ἀνάξαι εἰς πρόσωπον τοῦ Σωτῆρος ἡμῶν
to-take this and to-refer to the-person of-the Savior our
Ἰησοῦ Χριστοῦ. ὁλόλευκος γάρ ἐστιν ὁ Κύριος ἡμῶν, μὴ
Jesus Christ all-white for is the Lord our not
ἔχων μηδεμίαν μελανίαν. εἶπε γάρ· "ἔρχεται ὁ ἄρχων
having any blackness he-said for comes the ruler
τοῦ κόσμου καὶ ἐν ἐμοὶ εὑρήσει οὐδέν." ἁμαρτίαν γὰρ οὐκ
of-the world and in me will-find nothing sin for not
ἐποίησε. ἐλθὼν οὖν πρὸς Ἰουδαίους μὴ θελήσαντας αὐτῷ
he-did having-come then to Jews not having-wished at-him
ἀτενίσαι ἐξ οἰκείας κακοτροπίας, ἀπέστρεψεν αὐτοῦ τὴν
to-gaze from their-own perversity he-turned-away his the
θεότητα· ἐλθὼν δὲ πρὸς ἡμᾶς τοὺς ἀσθενεῖς πρὸς αὐτὸν
godhead having-come but to us the weak to him
εἰσδραμόντας, ἀνάρας τὰς ἁμαρτίας ἡμῶν καὶ τὰς
having-run having-taken-up the sins our and the
νόσους βαστάσας, ὑψώθη ἐπὶ τοῦ σταυροῦ. ἀνέβη γάρ,
sicknesses having-borne he-was-lifted-up upon the cross he-went-up for
φησὶν ὁ προφήτης, εἰς ὕψος, ᾐχμαλώτισε αἰχμαλωσίαν. καὶ
says the prophet to height he-led-captive captivity and

ὑγιεῖς ἡμᾶς ἀποκατέστησε, τῇ νόσῳ τῆς εἰδωλολατρίας
healthy us restored by-the sickness of-the idolatry
ἀσθενοῦντας. καλῶς οὖν ὁ Φυσιολόγος ἔλεξε περὶ τοῦ
being-sick well then the Physiologus said about the
χαραδριοῦ. εἰ οὖν ἀκάθαρτός ἐστιν κατὰ τὸν Νόμον, εἴποι
charadrius if then unclean it-is according-to the Law may-say
τις, πῶς φέρεται εἰς πρόσωπον τοῦ Κυρίου; γνώτω,
someone how is-it-referred to the-person of-the Lord let-him-know
ὅτι τὴν ἀκάθαρτον καὶ ἐφαμαρτὸν φύσιν ἀνέλαβε. ἀλλὰ
that the unclean and sinful nature he-took-up but
καὶ ὁ ὄφις ἀκάθαρτός ἐστι. καὶ περὶ αὐτοῦ ἐμαρτύρησε
also the serpent unclean is and about it testified
Ἰωάννης λέγων· ὅτι καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν
John saying that as Moses lifted-up the serpent in
τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου.
the desert so to-be-lifted-up must the son of-the man
διπλᾶ γάρ, αἰνετὰ καὶ ψεκτά, τὰ κτίσματα. καλῶς οὖν
twofold for praiseworthy and blameworthy the creatures well then
καὶ ἁρμοδίως ὁ Φυσιολόγος ἔλεξε περὶ τοῦ χαραδριοῦ.
and fittingly the Physiologus said about the charadrius

4 Περὶ τοῦ πελεκάνου.
About the pelican

Ὁ μακάριος προφήτης Δαυὶδ ψάλλων φησί· "ὡμοιώθην
the blessed prophet David singing-psalms says I-was-like
πελεκᾶνι ἐρημικῷ." ὁ Φυσιολόγος ἔλεξε περὶ τοῦ πελεκάνου·
to-a-pelican of-the-desert the Physiologus said about the pelican
ὅτι φιλότεκνός ἐστι πάνυ· ὅταν γεννᾷ τοὺς νεοττούς,
that child-loving it-is very when it-bears the young
τύπτουσιν εἰς τὰ πρόσωπα τῶν γονέων αὐτῶν, ὅταν
they-strike at the faces of-the parents their when
ὀλίγον αὐξηθῶσι· οἱ δὲ γονεῖς κολαφίζοντες ἀποκτείνουσιν
a-little they-grow the and parents buffeting kill

αὐτά. ὕστερον οὖν σπλαγχνίζονται οἱ τούτων γονεῖς, καὶ
them afterward then are-moved-with-pity the their parents and
τρεῖς ἡμέρας πενθήσαντες τὰ τέκνα ἃ ἀπέκτειναν, μετὰ
three days having-mourned the children which they-killed after
τὴν τρίτην ἡμέραν ἔρχεται ἡ τούτων μήτηρ, καὶ τὰς
the third day comes the their mother and the
ἑαυτῆς πλευρὰς ἀναπτύσσει, καὶ στάζει τὸ αἷμα αὐτῆς ἐπὶ
her-own sides lays-open and drips the blood her upon
τὰ νεκρὰ σώματα τῶν νεοττῶν, καὶ ἐγείρει αὐτά. οὕτως
the dead bodies of-the young and raises them so
καὶ ὁ Κύριος ἡμῶν ἐν τῷ προφήτῃ Ἡσαΐᾳ λέγει· "υἱοὺς
also the Lord our in the prophet Isaiah says sons
ἐγέννησα καὶ ὕψωσα, αὐτοὶ δέ με ἠθέτησαν". ὁ δημιουργὸς
I-begot and raised they but me rejected the creator
ἡμᾶς ἐγέννησε, καὶ ἐτύψαμεν αὐτόν· ἐλατρεύσαμεν τῇ κτίσει
us begot and we-struck him we-served the creation
παρὰ τὸν κτίσαντα. ἐλθὼν οὖν ἐπὶ τὸ ὕψωμα τοῦ
rather-than the-one having-created having-come then upon the height of-the
σταυροῦ, ἀνοίξας τὴν ἑαυτοῦ πλευράν, ἔσταξε τὸ αἷμα καὶ
cross having-opened the his-own side he-dripped the blood and
τὸ ὕδωρ, εἰς σωτηρίαν καὶ ζωὴν αἰώνιον. τὸ αἷμα, διὰ
the water for salvation and life eternal the blood because-of
τὸν εἰπόντα· "λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας"·
the-one having-said having-taken the cup and having-given-thanks
τὸ δὲ ὕδωρ, διὰ τὸ βάπτισμα τῆς μετανοίας.
the and water because-of the baptism of-the repentance

Περὶ τοῦ νυκτικόρακος.
About the night-raven

Φησὶν ὁ Δαυὶδ ἐν τῷ ψαλμῷ· "ἐγενόμην ὡσεὶ νυκτικόραξ
says — David in the psalm I-became like a-night-raven
ἐν οἰκοπέδῳ". ὁ Φυσιολόγος ἔλεξε περὶ τοῦ νυκτικόρακος,
in a-ruin the Physiologus said about the night-raven

ὅτι ἀγαπᾷ τὴν νύκτα ὑπὲρ τὴν ἡμέραν. οὕτως καὶ ὁ
that it-loves the night above the day so also the
Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἠγάπησεν ἡμᾶς, τοὺς ἐν
Lord our Jesus Christ loved us those in
σκότει καὶ σκιᾷ θανάτου καθημένους, τὸν λαὸν τῶν ἐθνῶν
darkness and shadow of-death sitting the people of-the gentiles
λέγω, ὑπὲρ τὸν λαὸν τῶν Ἰουδαίων, τῶν καὶ τὴν τῶν
I-mean above the people of-the Jews those also the of-the
πατέρων ἐπαγγελίαν κομισαμένων. ἐκ τούτου καὶ ὁ Κύριος
fathers promise having-received from this also the Lord
ἔλεγε· "μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· εὐδόκησεν γὰρ ὁ
said not fear the little flock was-pleased for the
πατὴρ ὑμῶν ὁ οὐράνιος δοῦναι ὑμῖν τὴν βασιλείαν". ἀλλ'
father your the heavenly to-give to-you the kingdom but
ἐρεῖς μοι, ὅτι ὁ νυκτικόραξ ἀκάθαρτός ἐστι κατὰ τὸν
you-will-say to-me that the night-raven unclean is according-to the
Νόμον· καὶ πῶς φέρεται εἰς πρόσωπον τοῦ Σωτῆρος; καὶ
Law and how is-it-referred to the-person of-the Savior and
πῶς ὁ ἀπόστολος λέγει· "τὸν μὴ γινώσκοντα ἁμαρτίαν
how the apostle says the-one not knowing sin
ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν." ἑαυτὸν ἐταπείνωσεν, ἵνα
for us sin he-made himself he-humbled that
πάντας σώσῃ καὶ ὑψωθῶμεν. ἠγάπησε δὲ τὸ σκότος
all he-might-save and we-might-be-lifted-up loved and the darkness
ἤτοι τὰ ἔθνη ὁ Κύριος ὑπὲρ τοὺς φονεῖς καὶ μισοθέους
that-is the gentiles the Lord above the murderers and God-haters
Ἰουδαίους, κατὰ τὸ ἀπειθὲς αὐτῶν. "καλέσω γὰρ τὸν οὐ
Jews according-to the disobedience their I-will-call for the not
λαόν μου λαόν μου, καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην".
people my people my and the not beloved beloved
καλῶς οὖν ὁ Φυσιολόγος περὶ τοῦ νυκτικόρακος ἔλεξε.
well then the Physiologus about the night-raven said

Περὶ τοῦ ἀετοῦ. 6

About the eagle

Ὁ μακάριος ἱεροψάλτης Δαυὶδ μελῳδῶν λέγει·

the blessed sacred-psalmist David singing says

"ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου." ὁ δὲ

will-be-renewed as of-an-eagle the youth your the and

Φυσιολόγος ἔλεξε περὶ αὐτοῦ, ὅτι τοιαύτην φύσιν ἔχει·

Physiologus said about it that such nature it-has

ὅταν γηράσκει, βαρύνονται αὐτοῦ αἱ πτέρυγες, καὶ

when it-grows-old are-weighed-down its the wings and

ἀμβλυωπεῖ, τί οὖν ποιεῖ; ζητεῖ πηγὴν ὕδατος καθαράν,

it-is-dim-sighted what then does-it-do it-seeks a-spring of-water pure

καὶ ἀνίπταται εἰς τὸν αἰθέρα τοῦ ἡλίου, καὶ καίει τὰς

and flies-up into the upper-air of-the sun and burns the

πτέρυγας αὐτοῦ τὰς παλαιάς, καὶ ἀποβάλλει τὴν ἀμαυρίαν

wings its the old and casts-off the dimness

τῶν ὀφθαλμῶν αὐτοῦ, καὶ καταβαίνει ἐπὶ τὴν πηγὴν

of-the eyes its and comes-down to the spring

καὶ βαπτίζεται τρίς, καὶ ἀνακαινίζεται καὶ νέος γίνεται.

and is-dipped three-times and is-renewed and young becomes

καὶ σὺ οὖν, ὦ πολιτευτά, μαθητὰ Χριστοῦ, εἰ τὸ τοῦ

and you then O citizen disciple of-Christ if the of-the

παλαιοῦ ἀνθρώπου ἔχεις ἔνδυμα, καὶ οἱ ὀφθαλμοὶ τῆς

old man you-have garment and the eyes of-the

καρδίας σου ἀμβλυωποῦσι, ζήτησον τὴν νοερὰν πηγήν,

heart your are-dim seek the spiritual spring

τὸν τοῦ Θεοῦ Λόγον, τὸν λέγοντα· "ἐμὲ ἐγκατέλιπον,

the — of-God Word the-one saying me they-forsook

πηγὴν ὕδατος ζῶντος." καὶ ἀνίπτασο εἰς τὸ ὕψος τοῦ

the-spring of-water living and fly-up to the height of-the

ἡλίου τῆς δικαιοσύνης, Ἰησοῦ Χριστοῦ, καὶ ἀπόδυσαι τὸν

sun of-the righteousness Jesus Christ and strip-off the

παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ. καὶ βάπτισαι
old man with the deeds his and be-dipped
τρὶς ἐν τῇ ἀεννάῳ πηγῇ τῆς μετανοίας, (εἰς ὄνομα
three-times in the ever-flowing spring of-the repentance into the-name
Πατρός, Υἱοῦ καὶ ἁγίου Πνεύματος,) καὶ ἀπέκδυσαι
of-the-Father of-the-Son and of-the-Holy Spirit and put-off
τὸν παλαιὸν ἄνθρωπον, καὶ ἔνδυσαι τὸν νέον, τὸν κατὰ
the old man and put-on the new the according-to
Θεὸν κτισθέντα. καὶ πληρωθήσεται καὶ ἐν σοὶ ἡ προφητεία
God created and will-be-fulfilled also in you the prophecy
Δαυίδ· "ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου".
of-David will-be-renewed as of-an-eagle the youth your

II · THE PHOENIX TO THE ANT

The phoenix burns itself on the altar at Heliopolis and rises on the third day, against those indignant at Christ's power over his life. Young hoopoes renew their aged parents; the wild ass gelds its male foals; the viper's young eat their way out of their mother, like the Pharisees; the serpent sheds its old age in a narrow crack, leaves its venom before drinking, flees the naked, and guards its head; the ant carries grain, splits it, and refuses barley.

7 Περὶ φοίνικος πετεινοῦ.
About phoenix bird
Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐν τῷ θείῳ εὐαγγελίῳ
the Lord our Jesus Christ in the divine gospel
λέγει· "ἐξουσίαν ἔχω θεῖναι τὴν ψυχήν μου, καὶ ἐξουσίαν
says power I-have to-lay-down the life my and power
ἔχω λαβεῖν αὐτήν". καὶ Ἰουδαῖοι ἐπὶ τῷ λόγῳ ἠγανάκτουν.
I-have to-take it and Jews at the word were-indignant
ἔστι τοίνυν πετεινὸν ἐν τῇ Ἰνδικῇ, φοῖνιξ λεγόμενον. κατὰ
there-is then a-bird in — India phoenix called every

πεντακόσια οὖν ἔτη ἔρχεται εἰς τὰ ξύλα τοῦ Λιβάνου, καὶ
five-hundred then years it-comes to the woods — of-Lebanon and
γεμίζει τὰς πτέρυγας αὐτοῦ ἀρωμάτων. καὶ σημαίνει τῷ
fills the wings its with-spices and signals to-the
ἱερεῖ τῆς Ἡλίου πόλεως, ἐν τῷ μηνὶ τῷ νέῳ, (Νησὰν
priest of-the Sun city in the month the new Nisan
ἢ Ἀδάρ,) τουτέστι τῷ Φαμενωθὶ ἢ τῷ Φαρμουθί. ὁ
or Adar that-is in-the Phamenoth or in-the Pharmouthi the
δὲ ἱερεὺς σημανθεὶς ἔρχεται, καὶ ἐμπιπλᾷ τὸν βωμὸν
and priest having-been-signaled comes and fills the altar
ἀμπελίνων ξύλων. τὸ δὲ πετεινὸν ἔρχεται εἰς Ἡλίου πόλιν,
with-vine wood the and bird comes to Sun city
γεγομωμένον τῶν ἀρωμάτων, καὶ ἀναβαίνει εἰς τὸν βωμόν,
laden with-the spices and goes-up onto the altar
καὶ αὐτοῦ τὸ πῦρ ἀνάπτει, καὶ ἑαυτὸν καίει. καὶ τῇ
and of-itself the fire kindles and itself burns and on-the
ἐπαύριον ἐρευνῶν ὁ ἱερεὺς τὸν βωμὸν εὑρίσκει σκώληκα ἐν
next-day searching the priest the altar finds a-worm in
τῇ σποδῷ. καὶ τῇ δευτέρᾳ ἡμέρᾳ πτεροφυεῖ, καὶ εὑρίσκεται
the ash and on-the second day it-grows-wings and is-found
νεοσσὸς πετεινόν. καὶ τῇ τρίτῃ ἡμέρᾳ εὑρίσκεται γενόμενον
a-young bird and on-the third day it-is-found become
ὡς τὸ πρώην, (καὶ ἀσπάζεται τὸν ἱερέα, καὶ ἀνίπταται,)
as the(-state) before and greets the priest and flies-up
καὶ ὑπάγει εἰς τὸν παλαιὸν αὐτοῦ τόπον. εἰ οὖν τὸ πετεινὸν
and goes-off to the old its place if then the bird
τοῦτο ἐξουσίαν ἔχει ἑαυτὸ ἀποκτεῖναι καὶ ζωογονῆσαι,
this power has itself to-kill and to-bring-to-life
πῶς οἱ ἀνόητοι ἄνθρωποι ἀγανακτοῦσι τοῦ Κυρίου ἡμῶν
how the senseless men are-indignant at-the Lord our
Ἰησοῦ Χριστοῦ εἰπόντος· “ἐξουσίαν ἔχω θεῖναι τὴν
Jesus Christ having-said power I-have to-lay-down the

ψυχήν μου, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν"; ὁ
life my and power I-have again to-take it the
γὰρ φοῖνιξ πρόσωπον τοῦ Σωτῆρος ἡμῶν λαμβάνει. καὶ
for phoenix the-person of-the Savior our takes and
γὰρ ἐκ τῶν οὐρανῶν ἐλθὼν τὰς δύο πτέρυγας εὐωδίας
for from the heavens having-come the two wings of-fragrance
μεστὰς ἤνεγκε, τουτέστιν ἐναρέτων οὐρανίων λόγων,
full he-brought that-is of-virtuous heavenly words
ἵνα ἡμεῖς δι᾽ εὐχῶν ἁγίων ἐκτείνωμεν τὰς χεῖρας,
that we through prayers holy may-stretch-out the hands
καὶ ἀναπέμπωμεν εὐωδίαν πνευματικὴν διὰ πολιτειῶν
and may-send-up fragrance spiritual through ways-of-life
ἀγαθῶν. καλῶς οὖν ὁ Φυσιολόγος ἔλεξε περὶ τοῦ φοίνικος.
good well then the Physiologus said about the phoenix

8 Περὶ ἔποπος.
About hoopoe

Γέγραπται· "ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ
it-is-written the-one reviling father or mother by-death
τελευτάτω". καὶ πῶς εἰσί τινες πατραλοῖαι καὶ
let-him-die and how are there-some parricides and
μητραλοῖαι; ἔστι πετεινὸν λεγόμενον ἔποψ· τούτου τὰ
matricides there-is a-bird called hoopoe of-this the
τέκνα ὅταν ἴδωσιν τοὺς ἑαυτῶν γονεῖς γηράσαντας,
children when they-see the their-own parents having-grown-old
ἐκτίλλουσιν αὐτῶν πτέρυγας τὰς παλαιάς, καὶ λείχουσι
pluck their feathers the old and lick
τοὺς ὀφθαλμοὺς αὐτῶν, καὶ θάλπουσι τοὺς γονεῖς ὑπὸ
the eyes their and warm the parents under
τὰς πτέρυγας αὐτῶν, καὶ νοσσοποιοῦσιν αὐτά, καὶ νέοι
the wings their and make-nests-for them and young
γίνονται· λέγουσι τοίνυν τοῖς ἑαυτῶν γονεῦσι· ὥσπερ
they-become they-say then to-the their-own parents just-as

ὑμεῖς κεκμήκατε κάμνοντες καὶ τρέφοντες ἡμᾶς, καὶ ἡμεῖς
you have-toiled toiling and feeding us also we
κατὰ τὸ ὅμοιον ποιοῦμεν ὑμῖν. καὶ πῶς οἱ ἀνόητοι
according-to the like do to-you and how the senseless
τῶν ἀνθρώπων οὐκ ἀγαπῶσι τοὺς ἑαυτῶν γονεῖς;
of-the men not love the their-own parents

Περὶ ὀνάγρου. 9
About wild-ass

Γέγραπται ἐν τῷ Ἰώβ· "τίς ἀφῆκεν ὄναγρον ἐλεύθερον";
it-is-written in — Job who set-loose a-wild-ass free
ὁ Φυσιολόγος ἔλεξε περὶ αὐτοῦ· ὅτι ὅταν νέμωνται αἱ
the Physiologus said about it that when graze the
νομάδες, περιπατεῖ ὁ ἄρρην ἤτοι ὁ πατήρ, καὶ ἀνερευνᾷ.
herds walks-about the male that-is the father and searches
καὶ ἡνίκα εὕρῃ ἄρσεν, τέμνει τὰ αἰδοῖα αὐτοῦ, ἵνα μὴ
and when he-finds a-male he-cuts the genitals its that not
σπερματίζῃ. οἱ πατριάρχαι οὖν σῶμα σπερματικὸν ἐζήτουν
it-may-beget the patriarchs then body seed-bearing sought
σπεῖραι. οἱ δὲ ἀπόστολοι, τέκνα νοερὰ ὄντα τῇ πράξει,
to-sow the but apostles children spiritual being by-the deed
ἐγκράτειαν ἤσκουν, οὐράνιον αἰτησάμενοι σπέρμα, καθὸ
continence practiced heavenly having-asked-for seed according-as
γέγραπται· "εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον
it-is-written rejoice barren-one the-one not bearing break-forth
καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς
and cry the-one not in-labor for many the children of-the
ἐρήμου (μᾶλλον) ἢ τῆς ἐχούσης τὸν ἄνδρα". καλῶς
desolate more than of-the-one having the husband well
οὖν ἔλεξεν ὁ Φυσιολόγος περὶ τοῦ ὀνάγρου.
then said the Physiologus about the wild-ass

10 Περὶ ἐχίδνης.

About viper

Καλῶς εἶπε Ἰωάννης ὁ βαπτιστὴς πρὸς τοὺς Φαρισαίους·
well said John the baptist to the Pharisees
"γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς
brood of-vipers who showed you to-flee from the
μελλούσης ὀργῆς"; ὁ Φυσιολόγος ἔλεξε περὶ τῆς ἐχίδνης·
coming wrath the Physiologus said about the viper
ὅτι ὁ μὲν ἄρρην πρόσωπον ἔχει ἀνδρός, ἡ δὲ θήλεια,
that the indeed male the-face has of-a-man the and female
πρόσωπον γυναικός. ἕως ὀμφαλοῦ ἔχουσιν ἀνθρώπου
the-face of-a-woman as-far-as the-navel they-have of-a-man
μορφήν, οὐρὰν δὲ ἔχουσι κροκοδείλου. πόρον δὲ οὐκ ἔχει ἐν
form a-tail and they-have of-a-crocodile passage and not has in
κόλπῳ ἡ γυνή, ἀλλὰ τρύπην ῥαφίδος μόνην. ὅταν οὖν ὀχεύῃ
the-womb the woman but a-hole of-a-needle only when then covers
τὴν θήλειαν ὁ ἄρρην, ῥίπτει τὸ σπέρμα (εἰς τὸ στόμα) τῆς
the female the male he-casts the seed into the mouth of-the
θηλείας. καὶ ἐὰν καταπίῃ τὸ σπέρμα ἡ θήλεια, κόπτει τὰ
female and if swallows the seed the female she-cuts-off the
ἀναγκαῖα τοῦ ἄρρενος, καὶ τελευτᾷ. αὐξηθέντα οὖν τὰ τέκνα
privates of-the male and he-dies having-grown then the young
κατεσθίουσι τὴν γαστέρα τῆς μητρός, καὶ οὕτως ἐξέρχονται,
devour the belly of-the mother and so come-out
καὶ τελευτᾷ κἀκείνη. καὶ ἀπομένουσι τὰ γεννήματα, ἄρσεν
and dies she-too and are-left the offspring male
καὶ θῆλυ, μόνα. καλῶς οὖν ὁ Ἰωάννης παρωμοίωσε τοὺς
and female alone well then — John likened the
πατραλοίας καὶ μητραλοίας, τοὺς Φαρισαίους. ὃν τρόπον
parricides and matricides the Pharisees in-which way
γὰρ ἡ ἔχιδνα ἀπέκτεινε τὸν πατέρα καὶ τὴν μητέρα αὐτῆς,
for the viper killed the father and the mother her

οὕτω καὶ οὗτοι ἀπέκτειναν τοὺς νοεροὺς πατέρας αὐτῶν,
so also these killed the spiritual fathers their
τοὺς προφήτας καὶ ἀποστόλους, ἀλλὰ καὶ τὸν Κύριον
the prophets and apostles but also the Lord
ἡμῶν Ἰησοῦν Χριστόν, καὶ τὴν Ἐκκλησίαν ἐδίωξαν. καὶ
our Jesus Christ and the Church they-persecuted and
ὁ μὲν πατὴρ καὶ ἡ μήτηρ, ὁ Κύριος καὶ ἡ Ἐκκλησία,
the indeed father and the mother the Lord and the Church
ζῶσιν εἰς τὸν αἰῶνα· αὐτοὶ δὲ ἀπέθανον. καλῶς οὖν
live for the age they but died well then
φησὶν ὁ Φυσιολόγος περὶ αὐτῶν, καὶ ὁ Ἰωάννης ἔλεγε·
says the Physiologus about them and — John said
"τίς ὑμῖν ἔδειξε ἐκφυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς";
who you showed to-escape from the coming wrath
Περὶ ὄφεως. 11
About serpent
Ὁ Κύριός μου ἔλεξεν ἐν τῷ Εὐαγγελίῳ· "γίνεσθε φρόνιμοι
the Lord my said in the Gospel be wise
ὡς οἱ ὄφεις, καὶ ἀκέραιοι, ὡς αἱ περιστεραί". ὁ
as the serpents and innocent as the doves the
Φυσιολόγος ἔλεξε περὶ τοῦ ὄφεως, ὅτι φυσικὰς ἐνεργείας
Physiologus said about the serpent that natural operations
ἔχει τέσσαρας. πρώτη ἐστὶν αὕτη· ὅταν γηράσῃ, ἐμποδίζεται
it-has four first is this when it-grows-old it-is-hindered-in
τοὺς ὀφθαλμοὺς καὶ οὐ βλέπει. τί οὖν ποιεῖ; ἐὰν θέλῃ
the eyes and not sees what then does-it-do if it-wishes
γενέσθαι νέος, (πολιτεύεται καὶ) νηστεύει τεσσαράκοντα
to-become young it-lives-strictly and fasts forty
ἡμέρας καὶ νύκτας, ἕως οὗ τὸ δέρμα αὐτοῦ χαυνωθῇ.
days and nights until — the skin its is-loosened
καὶ ζητεῖ πέτραν καὶ ῥαγάδα στενήν, κἀκεῖσε εἰσελθὼν
and seeks a-rock and a-crack narrow and-there having-gone-in

θλίβει τὸ σῶμα καὶ ἀποβαλὼν τὸ γῆρας νέος γίνεται.
squeezes the body and having-cast-off the old-age young becomes
καὶ σὺ οὖν, ἄνθρωπε, ἐὰν θέλῃς τὸ παλαιὸν ἔνδυμα
and you then man if you-wish the old garment
τῆς ἁμαρτίας ἀποβαλέσθαι, διὰ τῆς ὁδοῦ τῆς στενῆς,
of-the sin to-cast-off through the way the narrow
ἤτοι διὰ νηστειῶν καὶ τῆς λοιπῆς σκληραγωγίας τῆξον
that-is through fasts and the other hardship waste
τὸ σῶμα. "στενὴ γάρ ἐστιν ἡ πύλη καὶ τεθλιμμένη ἡ
the body narrow for is the gate and pressed the
ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν". καὶ γίνῃ ἀντὶ
way the-one leading into the life and you-become instead-of
παλαιοῦ νέος καὶ σώζῃ. καλῶς οὖν ὁ Φυσιολόγος περὶ
old young and are-saved well then the Physiologus about
τοῦ ὄφεως ἔλεξεν. Δευτέρα φύσις τοῦ ὄφεως. ὅταν ἔλθῃ
the serpent said second nature of-the serpent when comes
ὁ ὄφις πιεῖν ὕδωρ εἰς τὸν ποταμόν, οὐ φέρει τὸν ἰὸν
the serpent to-drink water at the river not it-carries the venom
μεθ' ἑαυτοῦ, ἀλλ' ἐν τῷ φωλεῷ αὐτὸν ἀφίησιν. ὀφείλομεν
with itself but in the den it it-leaves we-ought
οὖν καὶ ἡμεῖς οἱ σπεύδοντες ἐπὶ τὸ ὕδωρ τὸ ἀένναον καὶ
then also we those hastening to the water the ever-flowing and
ἄδολον, τὸ γέμον τῶν θείων καὶ ἐπουρανίων φρικτῶν
guileless the-one full of-the divine and heavenly awesome
μυστηρίων, ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ, μὴ φέρειν τὸν ἰὸν
mysteries in the Church — of-God not to-carry the venom
τῆς μνησικακίας μεθ' ἑαυτῶν· ἀλλὰ διαλλαττόμενοι καὶ
of-the malice with ourselves but being-reconciled and
εἰρηνεύοντες, οὕτως προσερχώμεθα. ὁ γὰρ μὴ οὕτως
making-peace so let-us-approach the-one for not so
ποιῶν κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, κατὰ τὸ θεῖον
doing judgment to-himself eats and drinks according-to the divine

λόγιον. Τρίτη φύσις τοῦ ὄφεως. ὅταν ἴδῃ τὸν ἄνθρωπον
oracle third nature of-the serpent when it-sees the man
γυμνόν, φοβεῖται καὶ ἀποστρέφεται· ὅταν δὲ ἠμφιεσμένον,
naked it-fears and turns-away when but clothed
ἅλλεται ἐπ᾽ αὐτῷ. καὶ ἡμεῖς οὖν νοητῶς νοήσωμεν τὴν
it-leaps upon him also we then spiritually let-us-understand the
γύμνωσιν ἡμῶν, ὅτι ἡνίκα ὁ πατὴρ ἡμῶν Ἀδὰμ γυμνὸς
nakedness our that when the father our Adam naked
ἦν ἐν τῷ παραδείσῳ, οὐκ ἴσχυσεν αὐτὸν παγιδεῦσαι ὁ
was in the paradise not was-able him to-ensnare the
ἐχθρός. *** ἐὰν οὖν καὶ σὺ ὦ ἄνθρωπε ἔχῃς τὸ ἔνδυμα
enemy (lacuna) if then also you O man have the garment
τοῦ παλαιοῦ ἀνθρώπου, ὡς πεπαλαιωμένος ἡμερῶν κακῶν,
of-the old man as grown-old in-days evil
ἐφάλλεταί σοι· ἐὰν δὲ ἐκδύσῃ καὶ γυμνὸς εἶ κακίας,
he-leaps-upon you if but you-strip and naked are of-vice
ἀποστρέφεται καὶ φεύγει. Τετάρτη φύσις τοῦ ὄφεως. ὅταν
he-turns-away and flees fourth nature of-the serpent when
ἐπέλθῃ αὐτῷ ἄνθρωπος, θέλων αὐτὸν ἀποκτεῖναι, τὸ
comes-against it a-man wishing it to-kill the
σῶμα αὐτοῦ ὅλον εἰς θάνατον παραδίδωσι, τὴν κεφαλὴν
body its whole to death it-gives-up the head
μόνην φυλάσσων. ὀφείλομεν οὖν καὶ ἡμεῖς ἐν καιρῷ
alone guarding we-ought then also we in time
διωγμοῦ ὅλον τὸ σῶμα εἰς θάνατον παραδιδόναι, τὴν δὲ
of-persecution whole the body to death to-give-up the but
κεφαλὴν ἤτοι τὴν πίστιν φυλάττειν· τουτέστι μὴ ἀρνούμενοι
head that-is the faith to-keep that-is not denying
Χριστόν· ὅπερ ἐποίησαν οἱ ἅγιοι ἀπόστολοι καὶ πάντες
Christ which did the holy apostles and all
μάρτυρες· παντὸς γὰρ ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστιν.
martyrs of-every for man the head — Christ is

12 Περὶ μύρμηκος.

About ant

Σολομῶν ἐλάλησεν ἐν ταῖς Παροιμίαις· "ἴθι πρὸς τὸν

Solomon spoke in the Proverbs go to the

μύρμηκα, ὦ ὀκνηρέ". ὁ Φυσιολόγος ἔλεξε περὶ αὐτοῦ, ὅτι

ant O sluggard the Physiologus said about it that

τρεῖς φύσεις ἔχει. πρώτη αὐτοῦ φύσις· ὅταν στοιχηδὸν

three natures it-has first its nature when in-file

περιπατῶσιν, ἕκαστος τὸν κόκκον ἐν τῷ στόματι

they-walk each the grain in the mouth

βαστάζει, καὶ οἱ μηδὲν ἔχοντες καὶ κενοὶ οὐ λέγουσι

carries and those nothing having and empty not say

τοῖς γεγομωμένοις· δότε ἡμῖν ἐκ τῶν κόκκων ὑμῶν·

to-those laden give us from the grains your

οὐδὲ ἁρπάζουσιν ἀπ' αὐτῶν βίᾳ, ἀλλ' ἀπέρχονται καὶ

nor snatch from them by-force but they-go-off and

συλλέγουσιν ἑαυτοῖς. ταῦτα ἐπὶ τῶν φρονίμων

gather for-themselves these-things in-the-case-of the wise

παρθένων καὶ τῶν μωρῶν ἐστιν εὑρεῖν. Δευτέρα φύσις

virgins and the foolish it-is to-find second nature

ὅταν ἀποταμιεύηται τὸν σῖτον εἰς τὴν γῆν, διχοτομεῖ τοὺς

when it-stores the grain in the earth it-splits the

κόκκους εἰς δύο, μήπως χειμῶνος γενομένου βροχῶσιν

grains in two lest-perhaps winter having-come are-soaked

οἱ κόκκοι καὶ ἀνατείλωσιν, καὶ λιμοκτονηθῶσι. καὶ σὺ

the grains and sprout and perish-by-hunger also you

τὰ ῥήματα τῆς παλαιᾶς διάστησον ἀπὸ τοῦ πνεύματός

the words of-the old(-covenant) separate from the spirit

σου, μήποτέ σε τὸ γράμμα ἀποκτείνῃ. Παῦλος γὰρ εἶπεν,

your lest you the letter kill Paul for said

"ὅτι ὁ νόμος πνευματικός ἐστι". ψιλῷ γὰρ τῷ γράμματι

that the law spiritual is to-mere for the letter

προσεσχηκότες οἱ Ἰουδαῖοι ἐλιμοκτονήθησαν, καὶ φονεῖς
having-attended the Jews perished-by-hunger and murderers
γεγόνασιν ἀλλήλων. Τρίτη φύσις. πολλάκις ἐν τῷ ἀγρῷ
have-become of-one-another third nature often into the field
πορεύεται καὶ ἀναβαίνει ἐπὶ τὸν στάχυν, καὶ (καταφέρει τὸν
it-goes and climbs upon the ear and brings-down the
κόκκον· πρὸ τοῦ οὖν ἀναβῆναι) ὀσμᾶται τοῦ στελέχους, καὶ
grain before the then going-up it-smells the stalk and
ἀπὸ τῆς ὀσμῆς γινώσκει τὰ σῖτα καὶ τὴν κριθήν. (ἐάν ἐστι
from the smell it-knows the wheat and the barley if it-is
κριθῆς, ἀποφεύγει εἰς τὸν σῖτον) καὶ καταφέρει τὸν στάχυν.
of-barley it-flees to the wheat and brings-down the ear
ἡ (δὲ) κριθὴ τροφὴ κτηνῶν ἐστι. φησὶ γὰρ ὁ Ἰώβ· "ἀντὶ
the and barley food of-cattle is says for — Job instead-of
πυροῦ ἐξέλθοι μοι κριθή". φεῦγε οὖν καὶ σὺ τὴν κτηνώδη
wheat may-come-forth to-me barley flee then also you the cattle-like
τροφήν, καὶ λάβε τὸν σῖτον τὸν ἀποτιθέμενον εἰς τὴν
food and take the wheat the-one being-stored in the
ἀποθήκην. ἡ γὰρ κριθὴ παραβάλλεται τῇ τῶν ἑτεροδόξων
barn the for barley is-likened to-the of-the heterodox
διδασκαλίᾳ· ὁ δὲ σῖτος τῇ ὀρθῇ τοῦ Χριστοῦ πίστει.
teaching the and wheat to-the right — of-Christ faith

Sirens and onocentaurs are the double-minded and the heretics. The hedgehog robs the vine of its grapes on its spines; the fox feigns death to catch birds, as the devil does; the panther sleeps three days and wakes breathing sweetness, like the risen Christ; the asp-turtle lures small fish with its fragrance and drowns sailors who moor on it as an island; the partridge hatches eggs not its own.

13 Περὶ σειρήνων καὶ ὀνοκενταύρων.

About sirens and onocentaurs

Ἐλάλησεν Ἡσαΐας ὁ προφήτης· "ὅτι δαιμόνια καὶ σειρῆνες
spoke Isaiah the prophet that demons and sirens
καὶ ἐχῖνοι ὀρχισθήσονται ἐν Βαβυλῶνι". ὁ Φυσιολόγος
and hedgehogs will-dance in Babylon the Physiologus
ἔλεξε περὶ τῶν σειρήνων καὶ τῶν ὀνοκενταύρων· ὅτι
said about the sirens and the onocentaurs that
αἱ μὲν σειρῆνες ζῶα θανάσιμα εἰσὶν ἐν τῇ θαλάσσῃ·
the indeed sirens creatures deadly are in the sea
ὡς δὲ μοῦσαι ταῖς φωναῖς ᾄδουσιν εὐμελῶς. καὶ οἱ
like and muses with-the voices they-sing tunefully and those
παραπλέοντες, ἐὰν ἀκούσωσι τῆς μελῳδίας αὐτῶν, ἑαυτοὺς
sailing-by if they-hear the melody their themselves
ῥίπτουσιν ἐν τῇ θαλάσσῃ, καὶ ἀπόλλυνται. τὴν δὲ μορφὴν
they-throw into the sea and perish the and form
ἔχουσι τὸ ἥμισυ μέρος, ἕως τοῦ ὀμφαλοῦ, γυναικός· τὸ δὲ
they-have the half part as-far-as the navel of-a-woman the and
ἥμισυ, πετεινοῦ ἔχουσι μορφήν. ὁμοίως καὶ οἱ ὀνοκένταυροι
half of-a-bird they-have form likewise also the onocentaurs
τὸ ἥμισυ ἔχουσιν ἀνθρώπου, τὸ δὲ ἥμισυ, ἀπὸ τοῦ στήθους,
the half have of-a-man the and half from the breast
ἵππου ἔχουσιν. οὕτω καὶ πᾶς ἀνὴρ δίψυχος, ἀκατάστατος
of-a-horse they-have so also every man double-minded unstable

ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. εἰσὶ τινὲς συναγόμενοι
in all the ways his there-are some gathered
ἐν τῇ Ἐκκλησίᾳ, μόρφωσιν μὲν ἔχοντες εὐσεβείας, τὴν
in the Church form indeed having of-piety the
δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ ἐν τῇ Ἐκκλησίᾳ ὡς
but power its having-denied and in the Church as
ἄνθρωποι εἰσίν· ὅταν δὲ ἀπολυθῶσιν, ἀποκτηνοῦνται. οὗτοι
men they-are when but they-are-dismissed they-become-beasts these
οὖν σειρήνων καὶ ὀνοκενταύρων πρόσωπα λαμβάνουσι, τῶν
then of-sirens and of-onocentaurs the-persons take of-the
ἀντικειμένων δυνάμεων, καὶ ἐμπαικτῶν αἱρετικῶν· διὰ
opposing powers and mocking heretics through
γὰρ τῆς χρηστολογίας αὐτῶν, ὡς αἱ σειρῆνες, ἐξαπατῶσι
for the fair-speech their like the sirens they-deceive
τὰς καρδίας τῶν ἀκάκων. "φθείρουσι γὰρ ἤθη χρηστὰ
the hearts of-the innocent corrupt for manners good
ὁμιλίαι κακαί". καλῶς οὖν ὁ Φυσιολόγος ἔλεξε περὶ τῶν
companies evil well then the Physiologus said about the
σειρήνων καὶ περὶ τῶν ὀνοκενταύρων.
sirens and about the onocentaurs

Περὶ ἐχίνου. 14

About hedgehog

Ὁ Φυσιολόγος ἔλεξε περὶ τοῦ ἐχίνου· ὅτι ἐστὶ ζῶον μικρόν,
the Physiologus said about the hedgehog that it-is a-creature small
(μόρφωσιν ἔχον σφαίρας,) ὅλον ἠκανθωμένον. ποιεῖται οὖν
form having of-a-ball all spiny it-makes then
τὴν τροφὴν οὕτως· ἀπέρχεται ἐν τῇ ἀμπέλῳ καὶ ἀναβαίνει
the food thus it-goes-off into the vine and climbs
ἐπὶ τὸν βότρυν. καὶ τίλλει τὰς ῥᾶγας καὶ ῥίπτει ἐπὶ
upon the cluster and plucks the grapes and throws(-them) onto
τὴν γῆν. καὶ βάλλει ἑαυτὸν ὕπτιον, καὶ πήγνυνται αἱ
the ground and casts itself on-its-back and are-fixed the

ῥᾶγες εἰς τὰ κέντρα αὐτοῦ, καὶ ἄγει τοῖς τέκνοις.
grapes onto the spines its and it-brings(-them) to-the young
καὶ ἀφίησι τοὺς βότρυς κενοὺς ἐν τῷ κλήματι. καὶ σὺ οὖν,
and leaves the clusters empty on the branch and you then
ὦ πολιτευτά, παράστηθι τῇ νοερᾷ καὶ ἀληθινῇ ἀμπέλῳ,
O citizen stand-by the spiritual and true vine
ὅς ἐστιν Χριστὸς ὁ ἀληθινὸς Θεός. καὶ ἀναλόγισαι, πῶς
who is Christ the true God and reckon how
ἀφῆκας τὸ πονηρὸν πνεῦμα ἀναβῆναι εἰς τὴν καρδίαν σου,
you-let the evil spirit to-go-up into the heart your
καὶ διαφθεῖραί σου τὴν καλὴν πολιτείαν, καὶ σκορπίσαι,
and to-ruin your the good way-of-life and to-scatter
καὶ τοῖς κέντροις τοῦ θανάτου σε πλανῆσαι, ὥστε τὴν
and with-the spines of-the death you to-lead-astray so-that the
πολιτείαν ταῖς ἀντικειμέναις δυνάμεσι διασταλῆναι. καὶ δίκην
way-of-life to-the opposing powers to-be-parted and like
βότρυος ἀφίησιν ἔρημον, μὴ ἔχοντα ὅλως ἀκρέμονα ἐν σοί.
a-cluster it-leaves desolate not having at-all a-shoot in you

15 Περὶ ἀλώπεκος.
About fox

"Αἱ ἀλώπεκες φωλεὰς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
the foxes holes have and the birds of-the sky
κατασκηνώσεις", φησὶ πρὸς τὸν γραμματέα ὁ Κύριος.
nests says to the scribe the Lord
καὶ ἐν τοῖς Ἄισμασι Σολομών· "πιάσατε ἡμῖν ἀλώπεκας
and in the Songs Solomon catch for-us foxes
μικρούς. ἀφανίζουσι γὰρ τὰς ἀμπέλους". καὶ Δαυὶδ ἐν
little they-spoil for the vines and David in
Ψαλμῷ. "μερίδες ἀλωπέκων ἔσονται". ὁ Φυσιολόγος ἔλεξε
a-Psalm portions of-foxes they-shall-be the Physiologus said
περὶ τῆς ἀλώπεκος· ὅτι ζῶον ἐστὶ δολερὸν πάνυ. ἐὰν
about the fox that a-creature it-is crafty very if

πεινάσῃ καὶ οὐχ εὑρίσκῃ θήραν, τεχνάζεταί τι τοιοῦτον.
it-hungers and not finds prey it-contrives something such
ἐπιζητεῖ τόπον ἐν ᾧ ἐστὶ θέρμη ἢ ἄχυρα, καὶ βάλλει
it-seeks a-place in which there-is warmth or chaff and casts
ἑαυτὴν ἄνω βλέπουσα, καὶ ἕλκει τὰς πνοὰς πρὸς ἑαυτήν,
itself up looking and draws the breaths into itself
καὶ φυσᾶται παντελῶς, ὥστε φαίνεσθαι νεκράν. νομίζοντα
and swells completely so-that to-seem dead thinking
οὖν τὰ πετεινὰ ὅτι τέθνηκε, κατασκηνοῦσιν ἐπάνω αὐτῆς
then the birds that it-has-died they-alight upon it
τοῦ φαγεῖν αὐτήν. ἀναστᾶσα οὖν κατέχει αὐτὰ καὶ
in-order to-eat it having-risen then it-seizes them and
ἐσθίει. οὕτως καὶ ὁ διάβολος δόλιός ἐστι παντελῶς καὶ αἱ
eats so also the devil crafty is completely and the
πράξεις αὐτοῦ. ὁ θέλων μεταλαβεῖν τῶν σαρκῶν αὐτοῦ
deeds his the-one wishing to-partake-of the flesh his
ἀποθνήσκει· σάρκες δὲ αὐτοῦ εἰσὶν μοιχεῖαι, φιλαργυρίαι,
dies the-flesh and his are adulteries avarices
πορνεῖαι, ἡδοναί, φόνοι. ἐκ τούτου καὶ Ἡρώδης ταύτῃ
fornications pleasures murders from this also Herod to-this
παρεικασθείς. "εἴπατε γάρ", φησὶν ὁ Κύριος, "τῇ ἀλώπεκι
having-been-likened tell for says the Lord the fox
ταύτῃ." καλῶς οὖν ἔλεξεν ὁ Φυσιολόγος περὶ τῆς
this well then said the Physiologus about the
ἀλώπεκος, τὸ δολερὸν αὐτῆς διαγράφων καὶ ὕπουλον.
fox the craftiness her describing and treachery

Περὶ πανθῆρος. 16

About panther

Ὁ προφήτης προεφήτευσε καὶ εἶπεν· "ἐγενόμην ὡς πανθὴρ
the prophet prophesied and said I-became like a-panther
τῷ Ἐφραΐμ". ὁ Φυσιολόγος ἔλεξε περὶ τοῦ πανθῆρος,
— to-Ephraim the Physiologus said about the panther

ὅτι τοιαύτην φυσικὴν ἐνέργειαν ἔχει· πάντων τῶν ζώων
that such natural operation it-has of-all the animals
φίλτατόν ἐστι, ἐχθρὸς δὲ τοῦ δράκοντος. παμποίκιλος ἐστὶν
most-friendly it-is an-enemy but of-the dragon many-colored it-is
ὡς ὁ χιτὼν τοῦ Ἰωσήφ. ἥσυχόν ἐστι καὶ πρᾷον πάνυ. ἐὰν
like the coat — of-Joseph quiet it-is and gentle very if
φάγῃ καὶ χορτασθῇ, κοιμᾶται ἐν τῷ φωλεῷ αὐτοῦ. καὶ
it-eats and is-filled it-sleeps in the den its and
τῇ τρίτῃ ἡμέρᾳ ἐγείρεται ἐκ τοῦ ὕπνου αὐτοῦ καὶ βοᾷ,
on-the third day rises from the sleep its and shouts
μεγάλῃ φωνῇ κράζων. καὶ οἱ μακρὰν καὶ οἱ ἐγγὺς θῆρες
with-a-loud voice crying and those far-off and those near beasts
ἀκούουσι τὴν τούτου φωνήν. ἐκ δὲ τῆς φωνῆς αὐτοῦ πᾶσα
hear the its voice from and the voice its every
εὐωδία ἀρωμάτων ἐξέρχεται. καὶ ἀκολουθοῦσιν οἱ θῆρες τῇ
fragrance of-spices comes-out and follow the beasts the
εὐωδίᾳ τῆς ὀσμῆς τοῦ πανθῆρος, τρέχοντες ἐγγὺς αὐτοῦ.
fragrance of-the scent of-the panther running near it
οὕτως καὶ ὁ Χριστός, ἐγερθεὶς τῇ τρίτῃ ἡμέρᾳ καὶ
so also — Christ having-been-raised on-the third day and
ἀναστὰς ἐκ νεκρῶν, πᾶσα εὐωδία γέγονε ἡμῖν τοῖς ἐγγὺς
having-risen from the-dead every fragrance has-become to-us those near
καὶ τοῖς μακρὰν εἰρηνικοῖς. παμποίκιλος δέ ἐστιν ἡ νοερὰ
and those far-off peaceable many-colored and is the spiritual
σοφία τοῦ Θεοῦ. καθὼς καὶ ὁ Ψαλμῳδὸς ἔφη· "παρέστη
wisdom — of-God as also the Psalmist said stood
ἡ βασίλισσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρύσῳ
the queen at the-right your in raiment gold-woven
περιβεβλημένη πεποικιλμένη". ἥτις ἐστὶν ἡ Ἐκκλησία.
clothed variegated who is the Church
παμποίκιλός ἐστιν ὁ Χριστός, αὐτὸς ὢν παρθενία,
many-colored is — Christ he being virginity

ἐγκράτεια, ἐλεημοσύνη, πίστις, ἀρετή, μακροθυμία, ὁμόνοια,
continence almsgiving faith virtue long-suffering concord
εἰρήνη. καλῶς οὖν εἶπεν ὁ Φυσιολόγος περὶ τοῦ πανθῆρος.
peace well then said the Physiologus about the panther

Περὶ ἀσπιδοχελώνης. 17

About asp-turtle

Ὁ Σολομῶν ἐν τοῖς Παροιμίοις διδάσκει λέγων· "μὴ
— Solomon in the Proverbs teaches saying not
πρόσεχε φαύλῃ γυναικί. μέλι γὰρ ἀποστάζει ἀπὸ χειλέων
heed a-bad woman honey for drips from the-lips
γυναικὸς πόρνης, ἣ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα·
of-a-woman harlot who for a-time smooths your throat
ὕστερον μέντοι πικρότερον χολῆς εὑρήσεις καὶ ἠκονημένον
afterward however more-bitter than-gall you-will-find and sharpened
μᾶλλον μαχαίρας διστόμου. τῆς γὰρ ἀφροσύνης οἱ πόδες
more than-a-sword two-edged of-the for folly the feet
κατάγουσι τοὺς χρωμένους αὐτῇ μετὰ θανάτου εἰς τὸν
lead-down those using it with death into —
ᾅδην". ἔστι τοίνυν κῆτος ἐν τῇ θαλάσσῃ, ἀσπιδοχελώνη
Hades there-is then a-sea-monster in the sea asp-turtle
καλούμενον· δύο φυσικὰς ἐνεργείας ἔχει. πρώτη αὐτοῦ φύσις
called two natural operations it-has first its nature
αὕτη. ἐὰν πεινάσῃ, ἀνοίγει τὸ στόμα αὐτοῦ, καὶ πᾶσα
this if it-hungers it-opens the mouth its and every
εὐωδία ἐξέρχεται ἐκ τοῦ στόματος αὐτοῦ. καὶ συνάγονται
fragrance comes-out from the mouth its and gather
οἱ μικροὶ ἰχθύες εἰς τὸ στόμα αὐτοῦ στοιβαζόμενοι, καὶ
the small fish into the mouth its crowding and
καταπίνει αὐτούς. τοὺς δέ γε μεγάλους καὶ τελείους
it-swallows them the but indeed large and full-grown
ἰχθύας οὐχ εὑρίσκει μὴ προσεγγίζοντας αὐτῷ. οὕτως καὶ
fish not it-finds not approaching it so also

ὁ διάβολος καὶ οἱ αἱρετικοὶ διὰ τῆς χρηστολογίας
the devil and the heretics through the fair-speech
καὶ ἀπάτης τῆς δοκούσης εἶναι εὐωδίας δελεάζουσι τοὺς
and deceit the seeming to-be fragrance entice the
νηπιώδεις καὶ ἀτελεῖς τὴν διάνοιαν. τοὺς δὲ τελείους
childish and immature the mind the but mature
τὸ φρόνημα ἀκατασχέτους ἔχουσι. οἷον Ἰὼβ τέλειος
the understanding uncatchable they-have such-as Job a-mature
ἰχθύς, Μωϋσῆς, Ἱερεμίας, Ἡσαΐας, καὶ πᾶς ὁ χορὸς τῶν
fish Moses Jeremiah Isaiah and all the chorus of-the
προφητῶν. ὡς ἔσωσε φυγεῖν Ἰουδὶθ τὸν Ὀλοφέρνην, Ἐσθὴρ
prophets as saved to-flee Judith — Holofernes Esther
τὸν Ἀρταξέρξην, Σωσάννα τοὺς πρεσβυτέρους, Θέκλα τὸν
— Artaxerxes Susanna the elders Thecla —
Θάμυριν. Ἡ δὲ ἄλλη φυσικὴ αὐτοῦ ἐνέργειά ἐστι τοιαύτη·
Thamyris the and other natural its operation is such
μέγα ἐστὶ τὸ κῆτος πάνυ, ὅμοιον νήσῳ· ἀγνοοῦντες οὖν
great is the sea-monster very like to-an-island not-knowing then
οἱ ναῦται, δέουσι τὰ πλοῖα αὐτῶν εἰς αὐτό, ὡς ἐν νήσῳ,
the sailors tie the ships their to it as to an-island
καὶ τὰς ἀγκύρας αὐτῶν καὶ τοὺς πασσάλους. καὶ ἐξέρχονται
and the anchors their and the stakes and they-go-out
ὡς ἐν νήσῳ. ἅπτουσιν οὖν πρὸς τὸ ἑψῆσαι αὐτοῖς
as onto an-island they-kindle then in-order-to the to-cook for-themselves
βρώματα. καὶ θερμανθὲν τὸ κῆτος καταδύει εἰς τὸν βυθόν,
foods and heated the sea-monster plunges into the deep
καὶ βυθίζει τὸ πλοῖον πανοικίον. καὶ σὺ ὦ ἄνθρωπε ἐὰν
and sinks the ship with-all-aboard also you O man if
ἀποκρεμάσῃς σεαυτὸν ματαίαις ἐλπίσι ταῖς τοῦ διαβόλου,
you-hang yourself on-vain hopes those of-the devil

βυθίζει σε ἅμα αὐτῷ εἰς τὴν γέενναν τοῦ πυρός.
he-sinks you together-with himself into the Gehenna of-the fire
καλῶς οὖν εἶπε ὁ Φυσιολόγος περὶ τῆς ἀσπιδοχελώνης.
well then said the Physiologus about the asp-turtle

Περὶ πέρδικος. 18

About partridge

Ἱερεμίας ὁ προφήτης φησί· "πέρδιξ συνήγαγε ἃ οὐκ
Jeremiah the prophet says the-partridge gathered what not
ἔτεκε, ποιῶν πλοῦτον αὐτῷ οὐ μετὰ κρίσεως. ἐν ἡμίσει
it-bore making wealth for-itself not with judgment in half
ἡμερῶν αὐτοῦ καταλείψουσιν αὐτόν, καὶ ἐπ' ἐσχάτων
of-the-days his they-will-leave him and at the-last
αὐτοῦ ἔσται ἄφρων". ὁ Φυσιολόγος ἔλεξε περὶ τοῦ
his he-will-be a-fool the Physiologus said about the
πέρδικος· ὅτι ἀλλότρια ὠὰ ἐπωάζει καὶ νοσσοποιεῖ. καὶ
partridge that others' eggs it-sits-on and hatches and
ἐπειδὰν αὐξηθῶσιν, ἕκαστον γένος ἀνίπταται καὶ πρὸς
when they-grow each kind flies-up and to
τοὺς ἰδίους ἀνέρχεται. καὶ μόνον αὐτὸν ἀφιᾶσιν. οὕτω καὶ
the its-own goes-off and alone it they-leave so also
ὁ διάβολος ἁρπάζει τὸ γένος τῶν νηπίων ταῖς φρεσίν.
the devil snatches the race of-the childish in-the minds
ἐὰν δὲ εἰς μέτρον ἡλικίας ἔλθωσιν, ἄρχονται ἐπιγινώσκειν
if but to the-measure of-stature they-come they-begin to-recognize
τοὺς ἰδίους αὐτῶν γονεῖς τοὺς ἐπουρανίους, ἤτοι τὸν
the own their parents the heavenly that-is the
Κύριον ἡμῶν Ἰησοῦν Χριστὸν καὶ τὴν Ἐκκλησίαν, καὶ
Lord our Jesus Christ and the Church and
ἀποστόλους καὶ προφήτας, καὶ πρὸς αὐτοὺς πορεύονται.
apostles and prophets and to them they-go
καλῶς οὖν ἔλεξεν ὁ Φυσιολόγος περὶ τοῦ πέρδικος.
well then said the Physiologus about the partridge

The vulture gives birth on the rattling stone from India, a figure of Christ. The ant-lion starves between two natures, like the double-minded; the weasel conceives through the mouth and gives birth through the ears; the unicorn is caught only in a virgin's lap; the beaver cuts off what the hunter wants and escapes; the hyena changes its sex, and the Law forbids its meat.

19 Περὶ γυπός.

About vulture

Καλῶς εἶπεν ὁ Κύριος ἡμῶν καὶ Σωτὴρ ἐν τῷ εὐαγγελίῳ·

well said the Lord our and Savior in the gospel

"οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις". ὁ

woe to-those in womb having and to-those giving-suck the

Φυσιολόγος ἔλεξε περὶ τοῦ γυπός· ὅτι ἐν τοῖς ὑψηλοῖς τόποις

Physiologus said about the vulture that in the high places

καὶ μετεώροις εὑρίσκεται, καὶ κοιμᾶται ἐπὶ τὰς ὑψηλὰς

and lofty it-is-found and sleeps upon the high

πέτρας ἢ ἐπὶ τὰ πτερύγια τῶν ὀρέων. ἐὰν οὖν ἔγκυος

rocks or upon the pinnacles of-the mountains if then pregnant

γένηται, πορεύεται ἐν Ἰνδίᾳ καὶ λαμβάνει τὸν εὐτόκιον

it-becomes it-goes into India and takes the easy-birth

λίθον. ὁ δὲ λίθος ἔχει κατὰ τὸ κάρυον τὴν περιφέρειαν.

stone the and stone has like the nut the roundness

ἐὰν θέλῃς αὐτὸν κινῆσαι, ἄλλος λίθος ἔνδοθεν αὐτοῦ

if you-wish it to-move another stone inside it

σαλεύεται καὶ κρούων καὶ ἠχῶν. ἐὰν δὲ ὠδίνουσα αὐτὸν

shakes and knocking and ringing if but in-labor it

λάβῃ, κάθηται ἐπάνω αὐτοῦ καὶ ἀπόνως γεννᾷ. καὶ σὺ οὖν,

it-takes it-sits upon it and painlessly gives-birth also you then

ἄνθρωπε, γενόμενος ἐγκύμων ἁγίου Πνεύματος, λαβὼν

man having-become pregnant of-the-Holy Spirit having-taken

τὸν νοερὸν καὶ εὐτόκιον λίθον, τὸν ἀποδοκιμασθέντα παρὰ
the spiritual and easy-birth stone the-one rejected by
τῶν οἰκοδόμων, ὃς ἐγενήθη εἰς κεφαλὴν γωνίας, ἐπ᾽
the builders which became for the-head of-the-corner on
αὐτὸν κάθισον, ὡς εἶπεν Ἡσαΐας ὁ προφήτης· “διὰ τὸν
it sit as said Isaiah the prophet because-of the
φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν, (καὶ ὠδινήσαμεν,
fear your Lord in womb we-conceived and were-in-labor
καὶ ἐτέκομεν πνεῦμα σωτηρίας ἐπὶ τῆς γῆς”.) ἀληθῶς γὰρ
and bore a-spirit of-salvation upon the earth truly for
εὐτόκιος οὗτος ὁ λίθος τοῦ ἁγίου Πνεύματος, ὁ Κύριος ἡμῶν
easy-birth this the stone of-the Holy Spirit the Lord our
(Ἰησοῦς Χριστός, ἄνευ χειρῶν τμηθείς, τοῦτ᾽ ἔστιν, ἄνευ
Jesus Christ without hands cut that is without
σπορᾶς ἀνθρωπίνης γεννηθεὶς ἐκ τῆς Παρθένου.) καὶ ὥσπερ
sowing human born from the Virgin and as
ὁ εὐτόκιος λίθος ἄλλον λίθον εἶχεν (ἔνδον ἠχοῦντα,) οὕτω
the easy-birth stone another stone had inside ringing so
καὶ τὸ τοῦ Κυρίου σῶμα ἔνδον εἶχεν ἠχοῦσαν τὴν θεότητα.
also the of-the Lord body inside had ringing the godhead

Περὶ μυρμηκολέοντος.
About ant-lion

Ἐλιφὰζ ὁ Θεμανιτῶν βασιλεὺς φησί· “μυρμηκολέων ὤλετο
Eliphaz the of-the-Temanites king says the-ant-lion perished
παρὰ τὸ μὴ ἔχειν βρῶσιν”. ὁ Φυσιολόγος ἔλεξε· ὅτι τὸ μὲν
for the not to-have food the Physiologus said that the indeed
πρόσωπον ἔχει λέοντος, καὶ τὰ ὄπισθεν μύρμηκος. ὁ μὲν
face it-has of-a-lion and the hinder-parts of-an-ant the indeed
πατὴρ αὐτοῦ σαρκοφάγος ἐστίν, ἡ δὲ μήτηρ αὐτοῦ ὄσπρια
father its flesh-eating is the and mother its pulses
ἐσθίει. ἐὰν οὖν γεννήσωσι τὸν μυρμηκολέοντα, γεννῶσιν
eats if then they-beget the ant-lion they-beget

αὐτὸν δύο φύσεις ἔχοντα. οὐ δύναται οὖν φαγεῖν σάρκας,
it two natures having not it-can then to-eat flesh
διὰ τὴν φύσιν τῆς μητρός· ∗∗∗ ἀπόλλυται οὖν διὰ
because-of the nature of-the mother (lacuna) it-perishes then because-of
τὸ μὴ ἔχειν τροφήν. οὕτω πᾶς ἀνὴρ δίψυχος, ἀκατάστατος
the not to-have food so every man double-minded unstable
ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. οὐ χρὴ βαδίζειν δύο τρίβους·
in all the ways his not it-is-fitting to-walk two paths
οὐδὲ δισσὰ λέγειν ἐν τῇ προσευχῇ· οὐ καλὸν εἶναι τὸ
nor double-things to-say in the prayer not good to-be the
ναὶ οὒ καὶ τὸ οὒ ναί, ἀλλὰ τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ.
yes no and the no yes but the yes yes and the no no

21 Περὶ γαλῆς.
About weasel

Ὁ Νόμος λέγει· "μὴ φάγῃς γαλῆν, μηδὲ τὸ ὅμοιον
the Law says not eat a-weasel nor the like
αὐτῆς". ὁ Φυσιολόγος ἔλεξε περὶ αὐτῆς, ὅτι τοιαύτην
its the Physiologus said about it that such
φύσιν ἔχει· τὸ στόμα αὐτῆς συλλαμβάνει παρὰ τοῦ
nature it-has with-the mouth its it-conceives from the
ἄρρενος, καὶ ἔγκυος γενομένη τοῖς ὠσὶ γεννᾷ· κακῶς
male and pregnant having-become with-the ears it-bears badly
οὖν ἐκ τῶν ἀκοῶν γεννῶσιν. εἰσὶ τινὲς ἀκαταστάτως
then from the hearings they-bear there-are some unsteadily
τρώγοντες τὸν ἐπουράνιον ἄρτον καὶ πνευματικὸν ἐν τῇ
eating the heavenly bread and spiritual in the
Ἐκκλησίᾳ. ἐὰν δὲ ἀπολυθῶσιν, ἐκρίπτουσι τὸν λόγον τοῦ
Church if but they-are-dismissed they-cast-out the word of-the
Κυρίου ἐκ τῶν ὤτων αὐτῶν οἱ ἄνθρωποι, καὶ γίνονται
Lord from the ears their the men and they-become

ὡσεὶ ἀσπὶς κωφὴ βύουσα τὰ ὦτα αὐτῆς. “μὴ φάγῃς οὖν
like an-asp deaf stopping the ears its not eat then
τὴν γαλῆν, μηδὲ τὸ ὅμοιον αὐτῆς”.
the weasel nor the like its

Περὶ μονοκέρωτος. 22
About unicorn

“Καὶ ὑψωθήσεται”, φησὶν ὁ μελῳδός, “ὡς μονοκέρωτος
and will-be-exalted says the psalmist like of-a-unicorn
τὸ κέρας μου”. ὁ Φυσιολόγος εἶπε περὶ τοῦ μονοκέρωτος,
the horn my the Physiologus said about the unicorn
ὅτι τοιαύτην φύσιν ἔχει· μικρὸν ζῷόν ἐστιν, ὅμοιον
that such nature it-has small a-creature it-is like
ἐρίφῳ, δριμύτατον δέ ἐστι πάνυ· οὐ δύναται ὁ κυνηγὸς
to-a-kid most-fierce and it-is very not can the hunter
ἐγγίσαι αὐτῷ, διὰ τὸ ἰσχύειν αὐτὸ πολύ. ἓν κέρας
to-approach it because-of the to-be-strong it greatly one horn
ἔχει, μέσῳ τῆς κεφαλῆς αὐτοῦ. πῶς οὖν ἀγρεύεται,
it-has in-the-middle of-the head its how then it-is-caught
λέξω. παρθένον ἁγνὴν ἐστολισμένην ῥίπτουσιν ἔμπροσθεν
I-will-tell a-virgin pure adorned they-throw before
αὐτοῦ. καὶ ἅλλεται εἰς τὸν κόλπον τῆς παρθένου τὸ ζῷον.
it and it-leaps into the lap of-the virgin the creature
καὶ κρατεῖ αὐτό, καὶ ἀκολουθεῖ αὐτῇ, καὶ αἴρει αὐτὸ εἰς
and she-masters it and it-follows her and she-carries it into
τὸ παλάτιον τῷ βασιλεῖ. φέρεται οὖν εἰς τὸ πρόσωπον
the palace to-the king it-is-referred then to the person
τοῦ Σωτῆρος ἡμῶν. ἠγέρθη γὰρ ἐξ οἴκου Δαυὶδ τοῦ
of-the Savior our was-raised for from the-house of-David the
πατρὸς ἡμῶν κέρας εἰς σωτηρίαν ἡμῶν. οὐκ ἠδυνήθησαν
father our a-horn for salvation our not could
αἱ ἀγγελικαὶ δυνάμεις αὐτὸν κρατῆσαι· ἀλλ’ ἐσκήνωσεν
the angelic powers him to-master but he-dwelt

εἰς τὴν γαστέρα τῆς ἀληθῶς (ἀεὶ) παρθένου Μαρίας,
into the womb of-the truly ever virgin Mary
"καὶ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν".
and the Word flesh became and dwelt among us

23 Περὶ κάστορος.
About beaver

Ἔστι ζῶον λεγόμενον κάστωρ, ἥπιον πάνυ καὶ ἡσύχιον.
there-is a-creature called beaver gentle very and quiet
τὰ δὲ ἀναγκαῖα αὐτοῦ προχωροῦσιν εἰς θεραπείαν. ὅταν
the and privates its serve for healing when
δὲ ὑπὸ κυνηγοῦ διώκηται, καὶ γνῷ, ὅτι καταλαμβάνεται,
and by a-hunter it-is-pursued and knows that it-is-being-overtaken
κόπτει καὶ ῥίπτει αὐτὰ τῷ κυνηγῷ. ἐὰν δὲ ἑτέρῳ περιπέσῃ
it-cuts-off and throws them to-the hunter if but another it-falls-in-with
κυνηγῷ, ῥίπτει ἑαυτὸν ὕπτιον ὁ κάστωρ· καὶ νοήσας
hunter it-throws itself on-its-back the beaver and having-perceived
ὁ κυνηγός, ὅτι τὰ ἀναγκαῖα οὐκ ἔχει, ἀποχωρεῖ ἀπ' αὐτοῦ.
the hunter that the privates not it-has withdraws from it
καὶ σὺ οὖν, πολιτευτά, ἀπόδος τὰ τοῦ κυνηγοῦ αὐτῷ. ὁ
also you then citizen give-back the-things of-the hunter to-him the
δὲ κυνηγὸς ὁ διάβολος ἐστίν. πορνεία ἐν σοὶ ἢ μοιχεία ἢ
and hunter the devil is fornication in you or adultery or
φιλαργυρία μὴ ἤτω. ἔκκοψον τὰ τοιαῦτα καὶ δὸς τῷ
avarice not let-it-be cut-off the such-things and give(-them) to-the
κυνηγῷ, καὶ ἀφήσει σε, ἵνα καὶ σὺ εἴπῃς· "ἡ ψυχή μου
hunter and he-will-let-go you that also you may-say the soul my
ὡς στρουθίον ἐρρύσθη ἐκ τῆς παγίδος τῶν θηρευόντων".
like a-sparrow was-delivered from the snare of-the hunters

Περὶ ὑαίνης. 24

About hyena

Ὁ Νόμος λέγει· “μὴ φάγῃς ὕαιναν μηδὲ ὅμοιον αὐτῇ”.

the Law says not eat a-hyena nor the-like to-it

ὁ Φυσιολόγος ἔλεξε περὶ ταύτης· ὅτι ἀρρενόθηλυ ἐστί,

the Physiologus said about it that male-and-female it-is

ποτὲ μὲν ἄρρεν, ποτὲ δὲ θῆλυ· μεμιασμένον θηρίον

at-one-time indeed male at-another and female a-defiled beast

ἐστί, διὰ τὸ ἀλλάσσειν αὐτοῦ τὴν φύσιν. διὰ τοῦτο

it-is because-of the to-change its the nature because-of this

καὶ ὁ Ἱερεμίας λέγει· “μὴ σπήλαιον ὑαίνης ἡ κληρονομία

also — Jeremiah says not a-cave of-a-hyena the inheritance

μου ἐμοί”. μὴ οὖν ἐξομοιωθῇς καὶ σὺ τῇ ὑαίνῃ· οὓς

my to-me not then be-made-like also you to-the hyena whom

μεμφόμενος ὁ θεῖος ἀπόστολος ἔφασκε· “ἄρρενες ἐν

censuring the divine apostle said males with

ἄρρεσι τὴν ἀσχημοσύνην κατεργαζόμενοι”.

males the shamelessness working

The otter coats itself in mud and leaps into the sleeping crocodile to devour its entrails, as Christ entered Hades; the ichneumon, in mud, kills the dragon the same way. The crow keeps one mate; the turtledove withdraws to the desert and takes no second mate; the land frog bears the heat and dies in the rain, like the steadfast; the deer floods the dragon's crack and tramples it, like the ascetics.

25 Περὶ ἐνυδρίδος.

About otter

Ἔστι ζῶον λεγόμενον ἐνύδριος, μορφὴν κυνὸς ἔχων.

there-is a-creature called otter the-form of-a-dog having

ἐχθρὸς δέ ἐστι τοῦ κροκοδείλου. κοιμώμενος δὲ ὁ

an-enemy and it-is of-the crocodile sleeping and the

κροκόδειλος ἀνεῳγμένον τὸ στόμα ἔχει. ὑπάγει (οὖν)

crocodile open the mouth has goes then

ἡ ἔνυδρις, καὶ χρίεται ὅλον τὸ σῶμα πηλῷ. καὶ ἐπὰν

the otter and smears whole the body with-mud and when

ξηρανθῇ ὁ πηλός, ἅλλεται εἰς τὸ στόμα τοῦ κροκοδείλου,

is-dried the mud it-leaps into the mouth of-the crocodile

καὶ τὰ ἔγκατα αὐτοῦ κατεσθίει. ἔοικεν οὖν ὁ κροκόδειλος

and the entrails its devours is-like then the crocodile

τῷ διαβόλῳ, ἡ δὲ ἔνυδρις εἰς τὸ τοῦ Σωτῆρος ἡμῶν

to-the devil the and otter for the of-the Savior our

πρόσωπον λαμβάνεται. λαβὼν γὰρ τὴν χοϊκὴν οὐσίαν

person is-taken having-taken for the earthy substance

καὶ σάρκα, κατέβη εἰς τὸν ᾅδην καὶ ἔλυσε τὰς ὀδύνας

and flesh he-went-down into — Hades and loosed the pangs

τοῦ θανάτου, καὶ ἀνέστη τριήμερος.

of-the death and rose on-the-third-day

Περὶ ἰχνεύμονος. 26

About ichneumon

Ἔστι ζῶον λεγόμενον ἰχνεύμων· ἐχθρὸς δέ ἐστι τοῦ
there-is a-creature called ichneumon an-enemy and it-is of-the
δράκοντος. ἐὰν εὕρῃ πάνυ ἄγριον δράκοντα, καθὼς ὁ
dragon if it-finds very fierce a-dragon as the
Φυσιολόγος λέγει, πορεύεται καὶ χρίει ἑαυτὸν τῷ πηλῷ,
Physiologus says it-goes and smears itself with-the mud
καὶ τοὺς μυκτῆρας τῇ κέρκῳ τηρεῖ. οὕτω καὶ ὁ Σωτὴρ
and the nostrils with-the tail it-guards so also the Savior
ἡμῶν ἔλαβε τὴν τοῦ χοὸς οὐσίαν, τουτέστι τὸ σῶμα ὃ
our took the of-the dust substance that-is the body which
ἀνέλαβεν, (καὶ ἐν αὐτῇ ἔκρυψε τὴν ἑαυτοῦ θεότητα), ἕως
he-took-up and in it hid the his-own godhead until
οὗ ἀποκτείνῃ τὸν νοερὸν δράκοντα, τὸν καθήμενον ἐπὶ
— he-should-kill the spiritual dragon the-one sitting upon
τοῦ ποταμοῦ Αἰγύπτου, τουτέστι τὸν διάβολον. εἰ γὰρ
the river of-Egypt that-is the devil if for
ἀσώματος ὁ Χριστὸς τὸν δράκοντα ἀπώλεσεν, ἀντέλεγεν
bodiless — Christ the dragon had-destroyed would-have-gainsaid
αὐτῷ ὁ δράκων· ὅτι Θεὸς εἶ καὶ Σωτήρ. ἀλλ' ὁ
him the dragon that God you-are and Savior but the-one
πάντων μείζων ἑαυτὸν ἐταπείνωσεν, ἵνα πάντας σώσῃ.
of-all greater himself humbled that all he-might-save

Περὶ κορώνης. 27

About crow

Καλῶς ὁ Ἱερεμίας ἔλεγε τῇ Ἱερουσαλήμ· "ἐκάθισας ὡς
well — Jeremiah said — to-Jerusalem you-sat like
κορώνη ἠρημωμένη". ὁ Φυσιολόγος ἔλεξε περὶ αὐτῆς, ὅτι
a-crow desolate the Physiologus said about it that
μονόγαμός ἐστιν· ὅταν γὰρ ὁ ταύτης ἄρρην τελευτήσῃ,
monogamous it-is when for the her male dies

οὐκέτι συγγίνεται ἀνδρὶ ἑτέρῳ, οὔτε ὁ ἄρρην ἑτέρᾳ
no-longer she-consorts with-a-man another nor the male with-another
γυναικί. οὕτως καὶ ἡ συναγωγὴ τῶν Ἰουδαίων, ἡ ἐπίγειος
wife so also the synagogue of-the Jews the earthly
Ἱερουσαλήμ, φονεύσασα τὸν Κύριον· οὐκέτι ὁ Χριστὸς ἀνὴρ
Jerusalem having-murdered the Lord no-longer — Christ husband
αὐτῆς γίνεται· "ἡρμόσαμεν γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον
her becomes we-betrothed for you to-one husband a-virgin
ἁγνήν". ἀλλ' ἐκεῖνοι μὲν ἐμοίχευσαν τῷ ξύλῳ καὶ τῷ
pure but they indeed committed-adultery with-the wood and with-the
λίθῳ. ἐὰν οὖν καὶ ἡμεῖς ἔχωμεν τὸν ἄνδρα ἐν τῇ καρδίᾳ,
stone if then also we have the husband in the heart
οὐκ εἰσβαίνει ὁ μοιχὸς διάβολος. ἐὰν δὲ ἐκβῇ ὁ ἀνδρεῖος
not enters the adulterer devil if but goes-out the manly
Λόγος ἐκ τῆς ψυχῆς, εἰσδύνει ὁ ἀντικείμενος. "οὐ γὰρ
Word from the soul slips-in the adversary not for
νυστάξει οὐδὲ ὑπνώσει ὁ φυλάσσων τὸν Ἰσραήλ", (καὶ
will-slumber nor will-sleep the-one guarding — Israel and
οὔποτε εἰσέλθωσιν οἱ λῃσταὶ εἰς τὸν νοερὸν αὐτοῦ οἶκον.)
never may-enter the robbers into the spiritual his house

28 Περὶ τρυγόνος.
About turtledove

Ἐν τοῖς Ἄισμασιν ὁ Σολομὼν μαρτυρεῖ καὶ λέγει· "φωνὴ
in the Songs — Solomon testifies and says the-voice
τρυγόνος ἐν τῇ γῇ ἡμῶν ἠκούσθη". ὁ Φυσιολόγος
of-the-turtledove in the land our was-heard the Physiologus
ἔλεξεν περὶ τῆς τρυγόνος· ὅτι ἀναχωρεῖ κατ' ἰδίαν τοῖς
said about the turtledove that it-withdraws by itself to-the
ἐρήμοις, διὰ τὸ μὴ ἀγαπᾶν μέσον πλήθους ἀνδρῶν
deserts because-of the not to-love amid a-crowd of-men
εἶναι. οὕτως καὶ ὁ Σωτὴρ ηὐλίζετο εἰς τὸ ὄρος τῶν
to-be so also the Savior lodged on the mount of-the

ἐλαιῶν· παραλαβὼν γὰρ τὸν Πέτρον καὶ Ἰάκωβον καὶ
olives having-taken for — Peter and James and
Ἰωάννην, ἀνῆλθεν εἰς τὸ ὄρος, καὶ ὤφθη αὐτοῖς Μωϋσῆς
John he-went-up onto the mountain and appeared to-them Moses
καὶ Ἠλίας, καὶ ἡ ἐπουράνιος φωνὴ ἐκ τῆς νεφέλης,
and Elijah and the heavenly voice from the cloud
τό· "οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ
the this is the Son my the beloved in whom
ηὐδόκησα". (αἱ τρυγόνες τοῦ ἀναχωρεῖν ἀγαπάτωσαν, καὶ
I-was-well-pleased the turtledoves the to-withdraw let-them-love also
οἱ γενναιότατοι χριστοφόροι τοῦ ἀναχωρεῖν ἀγαπάτωσαν.)
the most-noble Christ-bearers the to-withdraw let-them-love
Περὶ τρυγόνος καὶ περιστερᾶς· "ὡς τρυγών, οὕτω φωνήσω,
About the-turtledove and the-dove as a-turtledove so I-will-call
καὶ ὡς περιστερά, οὕτω μελετήσω". ὁ Φυσιολόγος ἔλεξε
and as a-dove so I-will-murmur the Physiologus said
περὶ τῆς τρυγόνος, ὅτι λαλίστατός ἐστι πάνυ. ὅταν
about the turtledove that most-talkative it-is very when
χηρεύσῃ, τῇ τοῦ ἀπελθόντος μνήσει συναποθνήσκει, καὶ
it-is-widowed in-the of-the departed memory it-dies-with-him and
ἑτέρῳ οὐ μίγνυται. Χριστῷ δὲ παρεικαστέον τὰ πτηνά.
with-another not mingles to-Christ and are-to-be-likened the birds
αὐτὸς γὰρ ἡμῶν ἐστιν ἡ νοητὸς καὶ λαλίστατος τρυγών,
he for our is the spiritual and most-talkative turtledove
τὸ εὔστομον ἀληθῶς στρουθίον, ὃς τοῖς εὐαγγελικοῖς
the sweet-voiced truly sparrow who with-the evangelical
κηρύγμασι κατεκήλησε τὸ ὑπ᾽ οὐρανόν. ὡς καὶ
proclamations charmed the(-world) under heaven as also
αὐτὴ προσπεφώνηκεν ἡ νύμφη, τουτέστιν ἡ ἐξ ἐθνῶν
herself has-addressed the bride that-is the from the-gentiles
Ἐκκλησία· δεῖξόν μοι τὴν ὄψιν σου, καὶ ἀκούτισόν μοι τὴν
Church show me the face your and let-hear me the

φωνήν σου· ὅτι ἡ φωνή σου ἡδεῖα καὶ ἡ ὄψις ὡραία.
voice your for the voice your sweet and the face lovely
αὐτὸς ἡ ἁπαλὴ καὶ ἀκάκουργος ἀληθῶς καὶ δόλον οὐκ
he the tender and harmless truly and guile not
ἔχουσα περιστερά. οὐ γὰρ εὑρέθη ἐν τῷ στόματι αὐτοῦ
having dove not for was-found in the mouth his
δόλος, κατὰ τὸ γεγραμμένον. καλῶς οὖν ἔλεξεν ὁ
guile according-to the-thing written well then said the
Φυσιολόγος περὶ τῆς τρυγόνος.
Physiologus about the turtledove

29 Περὶ βατράχου.
About frog

Ἔστι βάτραχος λεγόμενος χερσαῖος. ὁ Φυσιολόγος ἔλεξε
there-is a-frog called land-dwelling the Physiologus said
περὶ αὐτοῦ· ὅτι βαστάζει τὸν καύσωνα καὶ τὸν φλογμὸν
about it that it-bears the burning-heat and the blaze
(τοῦ ἡλίου.) ἐὰν δὲ ὑετὸς καταλάβῃ, ἀποθνήσκει. οἱ
of-the sun if but rain overtakes-it it-dies the
δὲ ὑδρώδεις βάτραχοι ἐὰν ἀνέλθωσιν ἀπὸ τοῦ ὕδατος,
but watery frogs if they-come-up from the water
καὶ ἅψηται αὐτῶν ὁ ἥλιος, εὐθὺς πάλιν εἰς τὸ ὕδωρ
and touches them the sun at-once again into the water
εἰσδύνουσιν. ἐοίκασιν οὖν οἱ γενναῖοι πολιτευταὶ τῷ
they-plunge are-like then the noble citizens to-the
χερσαίῳ βατράχῳ. φέρουσι γὰρ τὸν καύσωνα τῶν
land frog they-bear for the burning-heat of-the
πειρασμῶν. καὶ ἐὰν σφοδρὸς αὐτοὺς χειμὼν καταλάβῃ,
trials and if a-violent them storm overtakes
ἤτοι διωγμός, ὑπὲρ τῆς ἀρετῆς ἀποθνήσκουσι. οἱ δὲ τοῦ
that-is persecution for the virtue they-die the but of-the
κόσμου, ὑδρώδεις εἰσίν. ἐὰν ἅψηται αὐτῶν ἥλιος, ἤτοι θέρμη
world watery are if touches them sun that-is heat

πειρασμοῦ, εὐθέως δύνουσιν πάλιν εἰς τὴν αὐτὴν γλίσχραν
of-trial at-once they-plunge again into the same sticky
ὄρεξιν. καλῶς οὖν ὁ Φυσιολόγος ἔλεξε περὶ τοῦ βατράχου.
appetite well then the Physiologus said about the frog
Περὶ ἐλάφου. 30
About deer
"Ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς τοῦ
in-which way longs the deer for the springs of-the
ὕδατος", φησὶν ὁ θεοπάτωρ Δαυίδ, "οὕτως ἐπιποθεῖ ἡ
water says the ancestor-of-God David so longs the
ψυχή μου πρὸς σὲ ὁ Θεός". ὁ Φυσιολόγος ἔλεξε περὶ τῆς
soul my for you — God the Physiologus said about the
ἐλάφου, ὅτι διψαλέος ἐστὶ πάνυ. διψαλέος (δὲ) γίνεται ἐκ
deer that thirsty it-is very thirsty and it-becomes from
τοῦ τοὺς ὄφεις ἐσθίειν. ἐχθρὸς γάρ ἐστι τῆς ἐλάφου ὁ ὄφις.
the the serpents to-eat an-enemy for is of-the deer the serpent
ἐὰν οὖν φύγῃ ὁ δράκων εἰς ῥαγάδα τῆς γῆς, πορεύεται
if then flees the dragon into a-crack of-the earth goes
ἡ ἔλαφος, καὶ ἐμπιπλᾶται τὰ ἀγγεῖα αὐτῆς πηγιαίου
the deer and fills the vessels her with-spring
ὕδατος. καὶ ἐξεμεῖ εἰς τὴν ῥαγάδα τῆς γῆς, καὶ ἀναφέρει
water and vomits into the crack of-the earth and brings-up
τὸν δράκοντα, καὶ καταπατεῖ καὶ ἀποκτείνει αὐτόν. οὕτως
the dragon and tramples and kills it so
καὶ ὁ Κύριός μου ἀπέκτεινε τὸν δράκοντα τὸν μέγαν,
also the Lord my killed the dragon the great
ἤτοι τὸν διάβολον, ἐκ τῶν οὐρανίων ὑδάτων, ἤγουν τῶν
that-is the devil with the heavenly waters that-is the
ἐναρέτων διδασκαλιῶν. οὐ δύναται οὖν ὁ δράκων ἐγγίσαι
virtuous teachings not can then the dragon to-approach
τῇ ἐλάφῳ, οὐδὲ ὁ διάβολος τῶν ἐναρέτων τοῦ Κυρίου
the deer nor the devil the virtuous of-the Lord

λόγων. καὶ σὺ οὖν ὦ πολιτευτὰ ἔμπλησον τὰ ἀγγεῖά σου
words also you then O citizen fill the vessels your
τῶν εὐαγγελικῶν τοῦ Κυρίου λόγων. καὶ λέγουσί σοι· οὐ
with-the evangelical of-the Lord words and they-say to-you not
κλέψεις, οὐ πορνεύσεις, οὐ φονεύσεις, οὐ μοιχεύσεις.
you-shall-steal not you-shall-fornicate not you-shall-murder not you-shall-commit-adultery
καὶ ταῦτα φυλάξας καὶ ἀπωσάμενος πᾶσαν κακίαν,
and these having-kept and having-thrust-away all vice
ἐξέμεσον, καὶ ἀποκτενεῖς τὸν ἀρχέκακον δράκοντα ἤτοι τὸν
vomit and you-will-kill the author-of-evil dragon that-is the
διάβολον. (καὶ ὁ Κύριος ἐκχέας ἐκ τῆς πλευρᾶς αὐτοῦ
devil and the Lord having-poured from the side his
τὸ αἷμα καὶ τὸ ὕδωρ, ἀνεῖλεν ἀφ' ἡμῶν τὸν δράκοντα,
the blood and the water destroyed from us the dragon
διὰ λουτροῦ παλιγγενεσίας, καὶ πᾶσαν ἀνεῖλεν ἀφ' ἡμῶν
through the-washing of-regeneration and all destroyed from us
διαβολικὴν ἐνέργειαν.) ἐοίκασι τοίνυν ἐλάφῳ κατ' ἄλλον
devilish operation resemble then a-deer in other
τρόπον οἱ ἀσκηταὶ, οἱ τὸν ἐνάρετον καὶ ἐπίπονον βίον
way the ascetics those the virtuous and laborious life
διὰ σκληραγωγίας πολλῆς ἄγοντες. οἵτινες ὡς δεδιψηκότες
through hardship much leading who as having-thirsted
ἐπὶ τὰς πηγὰς τῆς σωτηρίου μετανοίας τρέχοντες, διὰ
to the springs of-the saving repentance running through
τῆς ἐξομολογήσεως τῶν δακρύων κατασβεννύουσι τὰ βέλη
the confession of-the tears quench the darts
τοῦ πονηροῦ τὰ πεπυρωμένα, καὶ καταπατοῦντες τὸν
of-the evil-one the fiery and trampling the
μέγαν δράκοντα ἤτοι τὸν διάβολον, ἀποκτένουσιν αὐτόν.
great dragon that-is the devil kill him

The salamander quenches the furnace, as the three youths did. The adamant cannot be mastered, like Christ; the swallow wakes sleepers at dawn and bears once; doves shelter in the peridexion tree, which the dragon fears; only the fire-colored dove draws the others into the cote; the antholops, entangled by its horns in the tamarisk, is killed by the hunter.

Περὶ σαλαμάνδρας. 31

About salamander

Γέγραπται· ὅτι "καὶ διὰ πυρὸς διέλθητε, φλὸξ οὐ
it-is-written that even through fire you-pass flame not
κατακαύσει ὑμᾶς". ὁ Φυσιολόγος ἔλεξε περὶ τῆς
will-burn you the Physiologus said about the
σαλαμάνδρας· ὅτι ἐὰν εἰσέλθῃ εἰς τὴν κάμινον τοῦ
salamander that if it-enters into the furnace of-the
πυρός, σβεννύει αὐτήν· καὶ ἐὰν εἰς ὑποκαυστήριον
fire it-quenches it and if into the-furnace-room
βαλανείου εἰσέλθῃ, σβεννύει ὅλον τὸ βαλανεῖον. (εἰ οὖν
of-a-bath it-enters it-quenches whole the bath if then
ἡ σαλαμάνδρα σβέννυσι τὸ πῦρ τῇ ἑαυτῆς φυσιολογίᾳ,
the salamander quenches the fire by-the its-own nature
πόσῳ μᾶλλον (εἰκὸς) τοὺς δικαίους, τοὺς κατὰ
by-how-much more likely the righteous those according-to
δικαιοσύνην περιπατήσαντας, καὶ σβέσαντας τὸ πῦρ, καὶ
righteousness having-walked and having-quenched the fire and
φράξαντας στόματα λεόντων.) πῶς οὖν τινὲς λέγουσιν,
having-stopped mouths of-lions how then some say
ὅτι οἱ τρεῖς παῖδες ἐμβληθέντες ἐν τῇ καμίνῳ οὐκ
that the three youths having-been-cast into the furnace not

ἠδικήθησαν, ἀλλὰ τοὐναντίον καὶ τὴν κάμινον ἔσβεσαν.
were-harmed but the-opposite even the furnace quenched
Καλῶς οὖν ὁ Φυσιολόγος εἶπε περὶ τῆς σαλαμάνδρας.
well then the Physiologus said about the salamander

32 Περὶ ἀδάμαντος.
About adamant

Ὁ Φυσιολόγος ἔλεξε περὶ τοῦ ἀδαμαντίνου λίθου· ὅτι ἐν τῇ
the Physiologus said about the adamant stone that in the
ἀνατολῇ εὑρίσκεται ὁ ἀδάμας· οὐχ εὑρίσκεται δὲ ἐν ἡμέρᾳ,
east is-found the adamant not it-is-found and by day
ἀλλ' ἐν νυκτί. ἀδάμας (δὲ) καλεῖται, ὅτι πάντα δαμάζει,
but by night adamant and it-is-called because all-things it-tames
αὐτὸς δὲ ὑπ' οὐδενὸς δαμάζεται. καὶ ὁ Κύριός μου Ἰησοῦς
it and by none is-tamed also the Lord my Jesus
Χριστὸς αὐτὸς πάντας κρίνει· αὐτὸς δὲ ὑπ' οὐδενὸς
Christ he all judges he and by none
κρίνεται· αὐτὸς γὰρ εἶπε· "τίς ἐξ ὑμῶν ἐλέγξει με περὶ
is-judged he for said who of you will-convict me of
ἁμαρτίας"; καὶ ἀνατολὴ ὄνομα αὐτοῦ. καὶ πάλιν· "ἀνατελεῖ
sin and east the-name his and again will-rise
ἄστρον ἐκ Ἰακώβ", καὶ "τοῖς ἐν σκότῳ καθημένοις φῶς
a-star out-of Jacob and to-those in darkness sitting light
ἀνέτειλε". πάντες οὖν οἱ ἅγιοι προφῆται καὶ ἀπόστολοι
rose all then the holy prophets and apostles
τὴν ἀνατολὴν ἔχοντες ὥσπερ ὁ ἀδάμας, οὐκ ἐνέδωκαν ἐν
the east having like the adamant not gave-way in
τοῖς βασάνοις, ἀλλὰ γενναίως ὑπομείναντες οὐχ ἡττήθησαν.
the tortures but nobly having-endured not were-defeated

Περὶ χελιδόνος. 33

About swallow

Ἡ χελιδὼν τοῦ χειμῶνος παρελθόντος, τῷ θέρει φαίνεται·

the swallow the winter having-passed in-the summer appears

πρὸς ὄρθρον κελαδεῖ καὶ ἐξυπνίζει τοὺς κοιμωμένους

toward dawn it-sings and wakes those sleeping

καὶ εἰς ἔργον καλεῖ. καὶ οἱ τέλειοι ἀσκηταί, ὅταν

and to work calls also the perfect ascetics when

ὁ χειμὼν τοῦ σώματος παρέλθῃ, καὶ πᾶσα ἐπιθυμία

the winter of-the body passes and every desire

σαρκικὴ ἀποσβεσθῇ, τότε ἁγνοὶ ἀπὸ τῆς στρωμνῆς αὐτῶν

fleshly is-quenched then pure from the bed their

ἐγειρόμενοι μνημονεύουσιν ἐν τοῖς ὄρθροις μελετῶντες τὰ

rising remember in the dawns meditating-on the

λόγια τοῦ Θεοῦ καὶ πληροῦται ἐν αὐτοῖς τὸ γραφικὸν

oracles — of-God and is-fulfilled in them the scriptural

ἐκεῖνο ῥητόν· "ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ

that saying wake-up the-one sleeping and arise from

τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός". καὶ πάλιν·

the dead and will-shine-on you — Christ and again

"τὸ πρωΐ παραστήσομαί σοι, καὶ ἐπόψει με". καλῶς

the at-dawn I-will-stand-before you and you-will-look-upon me well

οὖν ἔφησεν ὁ Φυσιολόγος περὶ τῆς χελιδόνος.

then said the Physiologus about the swallow

Γεννᾷ δὲ ἅπαξ, καὶ οὐκέτι γεννᾷ. ὁ Σωτήρ μου ἅπαξ

it-bears and once and no-longer bears the Savior my once

ἐκυοφορήθη, ἅπαξ ἐγεννήθη, ἅπαξ ἐτάφη, ἅπαξ ἐκ

was-carried-in-the-womb once was-born once was-buried once from

νεκρῶν ἀνέστη. "εἷς Θεός, μία πίστις, ἓν βάπτισμα. εἷς

the-dead rose one God one faith one baptism one

πατὴρ τῶν ἁπάντων". καλῶς οὖν ὁ Φυσιολόγος εἶπε
father of-the all well then the Physiologus said
περὶ τῆς χελιδόνος.
about the swallow

34 Περὶ δένδρου περιδεξίου.
About tree peridexion

Ἔστι δένδρον ἐν τῇ Ἰνδικῇ, περιδέξιον καλούμενον. ὁ
there-is a-tree in — India peridexion called the
δὲ καρπὸς αὐτοῦ γλυκύτατός ἐστι πάντων, ἡδὺς καὶ
and fruit its sweetest is of-all pleasant and
χρηστότατος. αἱ δὲ περιστεραὶ τέρπονται ἐπάνω αὐτοῦ
most-wholesome the and doves delight upon it
τρεφόμεναι. καὶ κατασκηνοῦσιν ἐπάνω αὐτοῦ. ἐστὶ δὲ ὁ
feeding and nest upon it is and the
δράκων κατὰ τῆς περιστερᾶς. φοβεῖται ὁ δράκων τὸ
dragon against the dove fears the dragon the
δένδρον ἐκεῖνο καὶ τὴν σκιὰν αὐτοῦ· αὐλίζονται δὲ αἱ
tree that and the shade its lodge and the
περιστεραὶ ἐπάνω αὐτοῦ· καὶ οὐ δύναται ὁ δράκων ἐγγίσαι
doves upon it and not can the dragon to-approach
ταῖς περιστεραῖς, ἀλλ' οὐδὲ τῇ σκιᾷ τοῦ δένδρου. ὅταν εἰς
the doves but not-even the shade of-the tree when to
τὰ δυτικὰ μέρη τοῦ δένδρου ἔλθῃ ἡ σκιά, φεύγει ὁ δράκων
the western parts of-the tree comes the shade flees the dragon
εἰς ἀνατολήν, καὶ ἀνάπαλιν. ἐὰν (δὲ) πλανηθῇ περιστερὰ
to the-east and conversely if but strays a-dove
ἐν τῷ σκότει ἀπὸ τοῦ δένδρου, εὑρὼν αὐτὴν ὁ δράκων
in the darkness from the tree having-found her the dragon
ἀποκτένει. τὸ οὖν δένδρον ἐπὶ τὸν Πατέρα τῶν ὅλων
kills the then tree to the Father of-the universe
ἀναφέρεται· τὸ ξύλον εἰς τὸν Χριστόν· ξύλον γὰρ ζωῆς
is-referred the wood to — Christ a-tree for of-life

ἐστι πᾶσι τοῖς ἀντεχομένοις αὐτοῦ, ὃ τὸν καρπὸν αὐτοῦ
it-is to-all those holding-fast-to it which the fruit its
δώσει ἐν καιρῷ αὐτοῦ. σκιὰ δὲ τοῦ δένδρου τὸ Πνεῦμα
will-give in season its the-shade and of-the tree the Spirit
τὸ ἅγιον. "δύναμις γὰρ Ὑψίστου ἐπισκιάσει σοι". καὶ ἐν
the Holy power for of-the-Most-High will-overshadow you and in
τῇ σκέπῃ τῶν πτερύγων σου ἀγαλλιάσομαι. ἐὰν οὖν καὶ
the shelter of-the wings your I-will-rejoice if then also
ἡμεῖς ἀντεχόμενοι τῆς σοφίας τοὺς καρποὺς τοῦ πνεύματος
we holding-fast-to the wisdom the fruits of-the spirit
ἐσθίωμεν, ἅ εἰσι· χαρά, εἰρήνη, ἐγκράτεια, φυλαττόμεθα
eat which are joy peace continence we-are-guarded
ὑπὸ τοῦ ξύλου τῆς ζωῆς. ἐὰν δὲ ἀποπλανηθῶμεν καὶ
by the tree of-the life if but we-stray and
εὑρεθῶμεν ἐν σκότει, ἤγουν ἐν πορνείᾳ, μοιχείᾳ, πλεονεξίᾳ,
are-found in darkness that-is in fornication adultery greed
ἐπιθυμίᾳ πονηρᾷ, εὑρὼν ὁ διάβολος μὴ προσμένοντας
desire evil having-found the devil not abiding-by
τῷ τῆς ζωῆς ξύλῳ, εὐκόλως ἀναιρεῖ ἡμᾶς. διὸ καὶ ὁ
the of-the life tree easily destroys us wherefore also the
μακάριος Παῦλος τοῦτο γνοὺς ἔλεγεν· "ἐμοὶ δὲ μὴ
blessed Paul this having-learned said to-me but not
γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου. δι'
may-it-be to-boast if not in the cross of-the Lord through
οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ". καλῶς
whom to-me the-world has-been-crucified and-I to-the world well
οὖν ὁ Φυσιολόγος ἔλεξε περὶ τοῦ περιδεξίου δένδρου.
then the Physiologus said about the peridexion tree

35 Περὶ περιστερᾶς.

About dove

Ὁ μακάριος Ἰωάννης εἶπεν· "ὅτι εἶδον τοὺς οὐρανοὺς
the blessed John said that I-saw the heavens
ἀνεῳγμένους καὶ τὸ Πνεῦμα τὸ ἅγιον καταβαῖνον ὡς
opened and the Spirit the Holy coming-down like
περιστεράν". ὁ Φυσιολόγος περὶ πολλῶν περιστερῶν
a-dove the Physiologus about many doves
ἔλεξεν· εἰσὶ γὰρ πολλὰ γένη περιστερῶν καὶ πολύχρωμα.
said there-are for many kinds of-doves and many-colored
ἐστὶ ψαρός, μελανοειδής. ἐὰν οὖν ὅλας τὰς περιστερὰς ὁ
there-is gray blackish if then all the doves the
πηγματιστὴς πηγματίσῃ, οὐδεμίαν εἰσάγει οὐδὲ πείθει τῶν
fowler snares none he-brings-in nor persuades of-the
ἄλλων περιστερῶν εἰσαγαγεῖν εἰς τὴν καλιάν, εἰ μὴ μόνος
other doves to-bring-in into the cote if not only
ὁ πυροειδὴς εἰσάγεται, ὅτε οὖν ἀπέστειλεν ὁ Πατὴρ πρὸ
the fire-colored is-brought-in when then sent the Father before
τῆς ἐνδημίας τοῦ Υἱοῦ, δίκην περιστερῶν καλέσαι πάντας
the sojourn of-the Son like doves to-call all
πρὸς ζωήν, Μωϋσῆν φημι, Ἠλίαν, Σαμουήλ, Ἡσαΐαν,
to life Moses I-mean Elijah Samuel Isaiah
Ἱερεμίαν, Ἰεζεκιήλ, Δανιήλ, καὶ τοὺς λοιποὺς προφήτας,
Jeremiah Ezekiel Daniel and the other prophets
οὐδεὶς ἴσχυσεν εἰς τὴν ζωὴν εἰσαγαγεῖν τοὺς ἀνθρώπους.
none was-able into the life to-bring-in the men
ὅτε δὲ ἐξαπεστάλη ὁ Χριστὸς ἐξ οὐρανῶν παρὰ τοῦ
when but was-sent-forth — Christ from the-heavens from the
Πατρός, πάντας εἰσήγαγεν εἰς τὴν ζωήν, λέγων· "δεῦτε
Father all he-brought-in into the life saying come
πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
to me all those laboring and heavy-laden and-I

ἀναπαύσω ὑμᾶς". αὐτὸς γάρ ἐστιν ὁ πυροειδὴς περιστερός,
will-give-rest you he for is the fire-colored dove
καθὸ ἐν τοῖς Ἄισμασι γέγραπται· "ἀδελφιδός μου
according-as in the Songs it-is-written the-beloved my
πυρρός", φησὶν ἡ νύμφη, ἥτις ἐστὶν ἡ Χριστοῦ Ἐκκλησία.
ruddy says the bride who is the of-Christ Church
καλῶς οὖν ὁ Φυσιολόγος ἔλεξε περὶ τῆς περιστερᾶς.
well then the Physiologus said about the dove
Περὶ ὀξυπτέρου καὶ περιστερᾶς. ὁ Φυσιολόγος ἔλεξε· ὅτι
About the-falcon and the-dove the Physiologus said that
ἐὰν ὅλαι αἱ περιστεραὶ ὑφ' ἓν πέτανται, οὐ τολμᾷ ὀξύπτερος
if all the doves as one fly not dares the-falcon
προσεγγίσαι αὐταῖς, διὰ τὸν σύμφωνον τῶν περιστερῶν
to-approach them because-of the harmonious of-the doves
ἦχον τῶν πτερύγων· ἐὰν δὲ μίαν ἀποπλανηθεῖσαν εὕρῃ,
sound of-the wings if but one having-strayed it-finds
εὐκόλως ἁρπάζει καὶ κατεσθίει αὐτήν. τοῦτο δὲ ἐπὶ
easily it-snatches and devours her this and in-the-case-of
τοῦ τάγματος τῶν παρθένων ἐστὶν ἰδεῖν· ὅταν ἀγεληδὸν ἐν
the order of-the virgins it-is to-see when in-flocks in
τῇ Ἐκκλησίᾳ συνάγωνται, εὔηχον ὕμνον ἀναπέμπουσαι
the Church they-gather a-sweet-sounding hymn sending-up
δι' εὐχῶν καὶ νηστειῶν συμφώνως τῷ Θεῷ, οὐ τολμᾷ
through prayers and fasts harmoniously — to-God not dares
προσεγγίσαι αὐταῖς (ὁ διάβολος), φοβούμενος τὴν μεγάλην
to-approach them the devil fearing the great
εὐχὴν καὶ συμφωνίαν αὐτῶν. ἐὰν δὲ μίαν ἀποπλανηθεῖσαν
prayer and concord their if but one having-strayed
εὕρῃ, εὐκόλως ἁρπάζει καὶ κατεσθίει αὐτήν. μὴ οὖν
he-finds easily he-snatches and devours her not then

ἐκλειπέτω τις, παρθένος καὶ πᾶς χριστιανός, τὴν Χριστοῦ
let-forsake any virgin and every Christian the of-Christ
Ἐκκλησίαν, ἵνα μὴ ἅρπαγμα τοῦ πονηροῦ γένηται.
Church that not the-prey of-the evil-one she-become

36 Περὶ ἀνθόλοπος ζώου.
About antholops creature

Ἔστι ζῶον λεγόμενον ἀνθόλοψ. τοῦτο τὸ ζῶον
there-is a-creature called antholops this the creature
δριμύτατόν ἐστι πάνυ, ὥστε κυνηγὸν μὴ δύνασθαι ἐγγίσαι
fiercest is very so-that a-hunter not to-be-able to-approach
αὐτῷ. ἔχει δὲ πρὸς τῇ κεφαλῇ μακρὰ κέρατα, (πρίονος
it it-has and at the head long horns of-a-saw
μορφὴν ἔχοντα), ὥστε πρίζειν τὰ μεγάλα καὶ μετέωρα
the-form having so-that to-saw the great and lofty
δένδρα καὶ καταφέρειν ἐπὶ τὴν γῆν. ἐὰν δὲ διψήσῃ,
trees and to-bring-down to the ground if but it-thirsts
ἔρχεται ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ πίνει. ἔστι
it-comes to the Euphrates river and drinks there-is
δὲ ἐκεῖ ἐρικίνη λεπτόκλονος· ἄρχεται οὖν παίζειν πρὸς
and there a-tamarisk fine-branched begins then to-play with
τὴν ἐρικίνην τὸ ζῶον καὶ περιπλέκεται τοῖς κέρασι καὶ
the tamarisk the creature and is-entangled by-the horns and
κρατηθὲν προσπλέκεται τοῖς κλάδοις καὶ κράζει μεγάλως,
having-been-held it-is-tangled in-the branches and cries loudly
βουλόμενον ἐκφυγεῖν, καὶ οὐ δύναται. ἀκούσας οὖν ὁ
wishing to-escape and not can having-heard then the
κυνηγὸς καὶ νοήσας ὅτι κρατεῖται, ἔρχεται καὶ σφάττει
hunter and having-perceived that it-is-held comes and slaughters
αὐτό. καὶ σὺ οὖν, πολιτευτά, ἔχων τὰ δύο κέρατα, τὴν
it also you then citizen having the two horns the
παλαιὰν καὶ καινὴν διαθήκην, ἐν αἷς δυνήσῃ τοὺς
old and new covenant with which you-will-be-able the

ἐχθρούς σου κερατίζειν, οἵτινές εἰσιν πορνεία, μοιχεία,
enemies your to-gore who are fornication adultery
φιλαργυρία, καὶ τὰ λοιπὰ πάθη, ὅμοια ὄντα τῆς ἐρικίνης,
avarice and the other passions like being to-the tamarisk
μὴ συμπλακῇς αὐτοῖς καὶ ὁ πονηρὸς κυνηγὸς ἀναιρῇ σε.
not be-entangled with-them and the evil hunter destroy you

VII · THE FIRE-STONES TO THE ADAMANT

Male and female fire-stones blaze when they meet, so flee women. The magnet holds iron; the saw-fish races ships and turns back, like those who abandon the ascetic life; the ibis cannot swim, and the sign of the cross saves; the gazelle sees from afar who comes with guile, as Christ knew Judas; the adamant stone keeps evil from a house.

Περὶ πυρεκβόλων λίθων. 37
About fire-casting stones
Εἰσὶ λίθοι πυρεκβόλοι καλούμενοι. οὗτοι οἱ λίθοι ἐὰν
there-are stones fire-casting called these the stones if
ἐγγίσωσιν ἑαυτοῖς, (ἀναφθέντες) ἐμπυρίζουσι πᾶν τὸ
they-approach one-another kindled they-set-on-fire all the-thing
ἐμπῖπτον αὐτοῖς. φύσεως γὰρ τοιαύτης εἰσί. τὸ ἄρρεν
falling-on them of-nature for such they-are the male
καὶ ἡ θήλεια μακρὰν ἀπ᾽ ἀλλήλων εἰσίν· ἐπειδὰν
and the female far from one-another they-are when
προσεγγίσωσι, καὶ ἀλλήλους καὶ πᾶν τὸ παρατυχὸν
they-approach both each-other and all the-thing at-hand
ἐμπυρίζουσι. καὶ σύ, ὦ γενναῖε πολιτευτά, φεῦγε τὸ
they-set-on-fire also you O noble citizen flee the
θῆλυ. ἵνα μὴ ἐγγίσας αὐτῷ πρὸς ἡδονήν, καταφλέξῃ
female that not having-approached her for pleasure she-burn-up
πᾶσαν τὴν ἐν σοὶ ἀρετήν. καὶ γὰρ Σαμψὼν γυναικὶ
all the in you virtue and for Samson to-a-woman

ἐγγίσας ἀπεκείρατο τὴν ἰσχύν. καὶ πολλοί, κατὰ
having-approached was-shorn-of the strength and many according-to
τὸ γεγραμμένον, ἐπλανήθησαν ἐν κάλλει γυναικῶν.
the-thing written were-led-astray by beauty of-women

38 Περὶ μαγνήτιδος λίθου.
About magnet stone

Ὁ Φυσιολόγος ἔλεξε περὶ τῆς μαγνήτιδος λίθου· ὅτι
the Physiologus said about the magnet stone that
ἀνακρεμάννυσι τὸν σίδηρον, κολλωμένη αὐτῷ, καὶ πρὸς
it-suspends the iron cleaving to-it and to
ἑαυτὴν ἕλκει. εἰ οὖν τὰ κτίσματα ἀνακρεμάννυσι ἄλληλα,
itself draws if then the creatures suspend one-another
πόσῳ μᾶλλον ὁ ἀνακρεμάσας τὸν οὐρανὸν ἀπὸ τῆς γῆς
by-how-much more the-one having-hung the heaven from the earth
δημιουργὸς τῶν ὅλων Θεὸς καὶ ἐκτείνας αὐτὸν ὡσεὶ δέρριν.
the-creator of-the universe God and having-stretched it like a-skin

39 Περὶ κήτους καλουμένου πρίονος.
About sea-monster called saw-fish

Ἔστι τοῦτο τὸ ζῶον πτέρυγας ἔχον μακράς, καὶ ἐὰν
is this the creature wings having long and if
ἴδῃ πλοῖα ἁρμενίζοντα, καὶ αὐτὸ μιμεῖται αὐτά, καὶ ὑψοῖ
it-sees ships sailing also it imitates them and raises
τὰς πτέρυγας καὶ ἁρμενίζει, ἐρίζον τοῖς πλοίοις. ἐὰν δὲ
the wings and sails vying with-the ships if but
ποιήσῃ σταδίους τριάκοντα ἢ τεσσαράκοντα, κοπιᾷ καὶ
it-makes stadia thirty or forty it-tires and
τὰς πτέρυγας εἰς ἑαυτὸν ἔχει κοπιάσαντας, καὶ τὰ κύματα
the wings to itself it-holds having-tired and the waves
αὐτὸ φέρει εἰς τὸν παλαιὸν αὐτοῦ τόπον. λαμβάνεται οὖν
it carry to the old its place are-taken then
τὰ πλοῖα εἰς πρόσωπον τῶν ἀποστόλων καὶ μαρτύρων·
the ships for the-person of-the apostles and martyrs

οἵτινες, διαπεράσαντες δίκην θαλάσσης, καταντλούμενοι
who having-crossed like a-sea flooded
τοῖς κύμασι, τουτέστι ταῖς τοῦ βίου πραγματείαις,
by-the waves that-is by-the of-the life affairs
ἔφθασαν εἰς (τὸν) εὔδιον λιμένα, εἰς τὴν τῶν οὐρανῶν
reached to the calm harbor to the of-the heavens
βασιλείαν. τὸ δὲ ζῶον παρεικαστέον τοῖς ἐναρξαμένοις
kingdom the but creature is-to-be-likened to-those having-begun
τῇ πολιτείᾳ τῆς ἀσκήσεως καὶ παλινδρομήσασιν εἰς τὴν
in-the way-of-life of-the asceticism and having-run-back to the
προτέραν ἀναστροφὴν τοῦ κοσμικοῦ βίου. καλῶς οὖν ὁ
former conduct of-the worldly life well then the
Φυσιολόγος ἔλεξε περὶ τοῦ πρίονος.
Physiologus said about the saw-fish

Περὶ ἴβεως. 40
About ibis

Ἀκάθαρτόν ἐστιν ἡ ἶβις κατὰ τὸν Νόμον. κολυμβᾶν
unclean is the ibis according-to the Law to-swim
οὐκ οἶδε, ἀλλ᾽ ἀγαπᾷ τὸ χεῖλος τῶν ποταμῶν καὶ τῶν
not it-knows but it-loves the lip of-the rivers and of-the
λιμνῶν καὶ ἐκεῖ νέμεται. οὐ δύναται εἰσελθεῖν εἰς τὰ βάθη,
lakes and there feeds not it-can to-enter into the depths
ἐν οἷς οἱ καθαροὶ ἰχθύες νήχονται· ἀλλ᾽ ὅπου τὰ ἀκάθαρτα
in which the clean fish swim but where the unclean
ἰχθύδια αὐλίζονται. μάθε οὖν καὶ σὺ νοερῶς κολυμβᾶν, ὦ
small-fish lodge learn then also you spiritually to-swim O
πολιτευτά, ἵνα ἔλθῃς ἐπὶ τὸ νοερὸν βάθος τοῦ πλούτου
citizen that you-may-come to the spiritual depth of-the riches
τῆς σοφίας καὶ γνώσεως Θεοῦ. εἰ μὴ καὶ τὰς χεῖρας
of-the wisdom and knowledge of-God if not also the hands
ἐκτενεῖς καὶ ποιήσεις τὸ σημεῖον τοῦ σταυροῦ, (οὐ)
you-will-stretch-out and will-make the sign of-the cross not

περάσεις εὐθέως τὴν τοῦ βίου θάλασσαν. ὁ γὰρ τύπος
you-will-cross straightway the of-the life sea the for figure
τοῦ σταυροῦ εἰς πάντα τὰ κτίσματα ἐνεργεῖ. ὁ ἥλιος ἐὰν
of-the cross in all the creatures works the sun if
μὴ ἐκτείνῃ τὰς ἀκτῖνας, οὐ λάμπει. ἡ σελήνη ἐὰν μὴ
not it-stretches-out the rays not shines the moon if not
ἐκτείνῃ αὐτῆς τὸ δικέρατον, οὐ λάμπει. πετεινὸν ἐὰν
it-stretches-out its the two-horned-crescent not shines a-bird if
μὴ ἐκτείνῃ αὐτοῦ τὰς πτέρυγας, οὐχ ἵπταται. Μωϋσῆς
not it-stretches-out its the wings not flies Moses
ἐκτείνας τὰς χεῖρας ἀνεῖλε τὸν Ἀμαλήκ. Δανιὴλ τοὺς
having-stretched-out the hands destroyed — Amalek Daniel the
λέοντας. Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους. Θέκλα θηρίοις
lions Jonah in the belly of-the sea-monster Thecla to-beasts
καὶ φώκαις ἐβλήθη, καὶ ὁ τύπος τοῦ σταυροῦ αὐτὴν
and seals was-cast and the figure of-the cross her
διέσωσε. Σωσάννα ἐκ τῶν πρεσβυτέρων, Ἰουδὴθ ἐκ τοῦ
saved Susanna from the elders Judith from —
Ὀλοφέρνου, καὶ Ἐσθὴρ ἐκ τοῦ Ἀρταξέρξου, καὶ οἱ τρεῖς
Holofernes and Esther from — Artaxerxes and the three
παῖδες ἐν τῇ καμίνῳ πίστει ἐσώθησαν.
youths in the furnace by-faith were-saved

41 Περὶ δόρκου.

About gazelle

Ἔστι ζῶον λεγόμενον δόρκος. ὁ Φυσιολόγος ἔλεξε περὶ
there-is a-creature called gazelle the Physiologus said about
αὐτοῦ· ὅτι ἀγαπᾷ τὰ ὑψηλὰ ὄρη, τὴν δὲ τροφὴν εὑρίσκει
it that it-loves the high mountains the and food it-finds
ἐπὶ τὰ ταπεινὰ τῶν ὀρέων, καὶ θεωρεῖ (μακρόθεν) πάντας
upon the low-parts of-the mountains and it-sees from-afar all
τοὺς ἐρχομένους πρὸς αὐτόν, (καὶ γινώσκει εἰ μετὰ δόλου
those coming toward it and knows whether with guile

ἔρχονται πρὸς αὐτόν, ἢ μετὰ φιλίας.) ἐστὶν οὖν τύπος τῆς
they-come toward it or with friendship it-is then a-figure of-the
τοῦ Θεοῦ σοφίας. αὕτη γάρ ἐστιν ἡ ἀγαπῶσα τὰ ὑψηλὰ
— of-God wisdom this for is the-one loving the high
ὄρη, καθό φησιν ὁ Σολομών· "ἰδοὺ ὁ ἀδελφιδός
mountains according-as says — Solomon behold the beloved
μου ἔρχεται ἐπὶ τῶν ὀρέων, πηδῶν ἐπὶ τῶν βουνῶν".
my comes upon the mountains leaping upon the hills
λαμβάνονται οὖν τὰ ὄρη ἐπὶ τοὺς προφήτας· οἱ βουνοὶ ἐπὶ
are-taken then the mountains for the prophets the hills for
τοὺς ἀποστόλους. ἐπειδὴ ὁ δόρκος ὀξύδορκός ἐστιν, (σημαίνει
the apostles since the gazelle sharp-sighted is it-signifies
ὅτι ὁ Σωτὴρ βλέπει πάντα τὰ πραττόμενα. Θεὸς γὰρ
that the Savior sees all the-things being-done God for
κέκληται, διὰ τὸ αὐτὸν θεωρεῖν τὰ ἔργα ἡμῶν). καὶ
he-has-been-called because-of the him to-behold the works our and
τοὺς εἰς αὐτὸν ἐρχομένους μετὰ δόλου γινώσκει, ὡς ἔγνω
those to him coming with guile he-knows as he-knew
τὸν Ἰούδαν, ὅτι φιλήματι αὐτὸν παραδώσει. ἔγνω γάρ, φησί,
— Judas that with-a-kiss him he-would-betray knew for says
Κύριος τοὺς ὄντας αὐτῷ. εἶπε δὲ καὶ ὁ Ἰωάννης· "ἴδε ὁ
the-Lord those being his said and also — John behold the
ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου".
lamb — of-God the-one taking-away the sin of-the world

Περὶ λίθου ἀδαμαντίνου. 42

About stone adamant

Ἔστιν ἄλλη φύσις ἀδαμαντίνου λίθου. οὗτος οὖν οὔτε
there-is another nature of-the-adamant stone this then neither
σίδηρον φοβεῖται, οὔτε ὀσμὴν καπνοῦ λαμβάνει. ἐὰν δὲ
iron fears nor the-smell of-smoke takes if and
ἐν οἴκῳ εὑρεθῇ, οὔτε δαίμων ἐκεῖ εἰσελθεῖν δύναται, οὔτε
in a-house it-is-found neither a-demon there to-enter can nor

οἱονοῦν κακὸν εὑρίσκεται· ὁ δὲ κρατῶν αὐτὸν νικᾷ
any-whatever evil is-found the-one and holding it conquers
πᾶσαν δαιμονικὴν ἐνέργειαν. ὁ ἀδαμάντινος οὖν λίθος
every demonic operation the adamant then stone
ἔστιν ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός. ἐὰν οὖν ἔχῃς
is the Lord our Jesus Christ if then you-have
αὐτὸν ἐν τῇ καρδίᾳ σου, οὐδέν σοι κακὸν ἀπαντήσει ποτέ.
him in the heart your nothing you evil will-meet ever

VIII · THE ELEPHANT TO THE OSTRICH

The elephants eat the mandrake before mating, like Adam and Eve; the fallen elephant is raised by the small one, as Christ raised Adam when the Law and the prophets could not. The agate finds the pearl; the wild ass and the ape are figures of the devil; the Indian stone cures dropsy; the heron keeps one nest; the sycamore fig ripens on the third day; the ostrich forgets its eggs in the sand.

43 Περὶ ἐλέφαντος.
About elephant
Ἔστι ζῶον λεγόμενον ἐλέφας. τούτῳ τῷ ζῴῳ οὐκ ἔστι
there-is a-creature called elephant to-this the creature not there-is
συνουσίας ἐπιθυμία. ἐὰν (οὖν) θέλῃ τεκνοποιῆσαι, ὑπάγει
of-intercourse desire if then it-wishes to-beget it-goes
εἰς τὴν ἀνατολήν, πλησίον τοῦ παραδείσου. ἔστι δὲ ἐκεῖ
to the east near the paradise there-is and there
δένδρον, μανδραγόρας λεγόμενον. ἔρχεται οὖν μετὰ τῆς
a-tree mandrake called comes then with the
θηλείας ὁ ἄρρην. καὶ ἡ θήλεια πρῶτον μεταλαμβάνει
female the male and the female first partakes
ἀπὸ τοῦ δένδρου, καὶ παρέχει καὶ τῷ ἑαυτῆς ἄρρενι, καὶ
of the tree and gives also to-the her-own male and

προσπαίζει αὐτῷ, ἕως οὗ καὶ αὐτὸς μεταλάβῃ. καὶ φαγὼν
plays-with him until — also he partakes and having-eaten
ὁ ἄρρην εὐθέως συγγίνεται τῇ θηλείᾳ, καὶ ἐν γαστρὶ
the male at-once consorts-with the female and in womb
λαμβάνει. ἐὰν οὖν ὁ καιρὸς γένηται τοῦ αὐτὴν τεκεῖν,
she-conceives when then the time comes of-the her to-bear
ἔρχεται εἰς λίμνην ὕδατος, ἕως οὗ ἔλθῃ τὸ ὕδωρ ἕως τῶν
she-goes into a-pool of-water until — comes the water up-to the
μαζῶν αὐτῆς. καὶ οὕτως λοιπὸν ἀποκυεῖ τὸ τέκνον αὐτῆς
breasts her and so then she-brings-forth the young her
ἐπὶ τοῦ ὕδατος, καὶ ἔρχεται ἐπὶ τοὺς μαζοὺς τῆς μητρὸς
on the water and it-comes to the breasts of-the mother
καὶ θηλάζει. ὁ δὲ ἐλέφας φυλάσσει αὐτὴν ὠδίνουσαν διὰ
and sucks the and elephant guards her in-labor because-of
τὸν ὄφιν, ἐπειδὴ ἐχθρός ἐστιν ὁ ὄφις τοῦ ἐλέφαντος. ἐὰν
the serpent since an-enemy is the serpent of-the elephant if
οὖν εὕρῃ τὸν ὄφιν, καταπατεῖ καὶ ἀποκτείνει αὐτόν. ἡ δὲ
then it-finds the serpent it-tramples and kills it the and
φύσις τοῦ ἐλέφαντος τοιαύτην ἔχει τὴν ἐνέργειαν· ἐὰν πέσῃ,
nature of-the elephant such has the operation if it-falls
οὐ δύναται ἀναστῆναι, οὐκ ἔχει γὰρ ἁρμονίας τὰ γόνατα
not it-can to-rise not it-has for joints the knees
αὐτοῦ. πῶς δὲ καταπίπτει; ἐὰν θέλῃ ὑπνῶσαι, ἐπὶ δένδρον
its how and does-it-fall-down if it-wishes to-sleep against a-tree
ἀνακλίνας ἑαυτὸν οὕτως ὑπνοῖ. οἱ οὖν Ἰνδοὶ γινώσκοντες
having-leaned itself so it-sleeps the then Indians knowing
τοῦ ἐλέφαντος τὴν φύσιν ὑπάγουσι καὶ πρίζουσι τὸ δένδρον
of-the elephant the nature go and saw the tree
παρολίγον. ἔρχεται οὖν ἀνακλῖναι ἑαυτὸν ὁ ἐλέφας, καὶ
nearly-through comes then to-lean itself the elephant and
ἅμα τῷ ἐγγίσαι τῷ δένδρῳ συμπίπτει τὸ δένδρον μετ᾽
as-soon-as the to-approach the tree falls-together the tree with

αὐτοῦ. πεσὼν οὖν οὐ δύναται ἀναστῆναι. ἄρχεται οὖν
it having-fallen then not it-can to-rise it-begins then
κλαίειν καὶ βοᾶν. καὶ ἀκούει ἄλλος ἐλέφας καὶ ἔρχεται
to-weep and to-cry and hears another elephant and comes
βοηθῆσαι αὐτῷ, καὶ οὐ δύναται ἐγεῖραι τὸν πεπτωκότα.
to-help it and not can to-raise the fallen-one
εἶτα βοῶσιν οἱ δύο, καὶ ἔρχονται ἄλλοι δώδεκα· καὶ οὗτοι
then cry the two and come other twelve and these
ἐλθόντες ἀδυνατοῦσι τοῦ ἐγεῖραι αὐτόν. εἶτα βοῶσιν οἱ
having-come are-unable the to-raise it then cry the
πάντες. ὕστερον δὲ πάντων ἔρχεται μικρὸς ἐλέφας, καὶ
all last and of-all comes a-small elephant and
ὑποτίθησι τὴν προμυξίδα αὐτοῦ ὑποκάτω τοῦ ἐλέφαντος,
puts-under the trunk its beneath the elephant
καὶ ἐγείρει αὐτόν. ἔστι δὲ τοῦ μικροῦ ἐλέφαντος τοιαύτη ἡ
and raises it is and of-the small elephant such the
φύσις· ἐὰν θυμιάσῃς αὐτοῦ τὰς τρίχας ἢ τὰ ὀστέα ἔν τινι
nature if you-burn its the hairs or the bones in some
τόπῳ, οὔτε δαίμων οὔτε δράκων ἐκεῖ εἰσέρχεται, οὔτε τίποτε
place neither demon nor dragon there enters nor anything
ἄλλο κακὸν ἐκεῖ εὑρίσκεται. εἰς πρόσωπον οὖν τοῦ Ἀδὰμ καὶ
other evil there is-found for the-person then — of-Adam and
τῆς Εὔας λαμβάνονται. ὁ Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ ἡνίκα
— of-Eve are-taken — Adam and the wife his when
ἦσαν ἐν τῇ τρυφῇ τοῦ παραδείσου πρὸ τῆς παραβάσεως,
they-were in the luxury of-the paradise before the transgression
συνουσίαν οὐκ ᾔδεισαν, ἀλλ' οὐδὲ νόησιν μίξεως εἶχον,
intercourse not they-knew but not-even notion of-union they-had
ἀλλ' ὅτε ἡ γυνὴ ἔφαγεν τοῦ ξύλου, τουτέστι τῶν νοερῶν
but when the woman ate of-the tree that-is of-the spiritual
μανδραγόρων, καὶ ἔδωκε καὶ τῷ ἀνδρὶ αὐτῆς, τότε ἔγνω
mandrakes and gave also to-the husband her then knew

τὴν Εὔαν ὁ Ἀδάμ, καὶ ἔτεκε τὸν Κάϊν ἐπὶ τὰ ψεκτὰ
— Eve — Adam and she-bore — Cain upon the blameworthy
ὕδατα, ὡς εἶπε Δαυίδ· "σῶσόν με, ὁ Θεός, ὅτι εἰσήλθοσαν
waters as said David save me — God for have-come-in
ὕδατα ἕως ψυχῆς μου". ἐλθὼν οὖν ὁ μέγας ἐλέφας,
waters up-to the-soul my having-come then the great elephant
τουτέστιν ὁ Νόμος, οὐκ ἠδυνήθη ἐγεῖραι τὸν πεπτωκότα.
that-is the Law not could to-raise the fallen-one
ἔπειτα ἦλθον οἱ δώδεκα ἐλέφαντες, τουτέστιν ὁ χορὸς
then came the twelve elephants that-is the chorus
τῶν προφητῶν, καὶ οὐδὲ οὗτοι ἠδυνήθησαν αὐτὸν ἐγεῖραι.
of-the prophets and not-even these could him to-raise
ὕστερον οὖν πάντων ἦλθεν ὁ νοερὸς ἐλέφας, ἤτοι Χριστὸς
last then of-all came the spiritual elephant that-is Christ
ὁ Θεός, καὶ ἤγειρε τὸν πεπτωκότα ἀπὸ τῆς γῆς. ὁ πρῶτος
— God and raised the fallen-one from the earth the first
γὰρ πάντων ἐγένετο μικρότερος πάντων. ἐταπείνωσε δὲ
for of-all became lesser of-all he-humbled and
ἑαυτόν, μορφὴν δούλου λαβών, ἵνα πάντας σώσῃ.
himself the-form of-a-servant having-taken that all he-might-save

Περὶ ἀχάτου καὶ μαργαρίτου. 44
About agate and pearl

Ὅταν οἱ τεχνῖται ζητῶσι τὸν μαργαρίτην, διὰ τοῦ ἀχάτου
when the craftsmen seek the pearl through the agate
αὐτὸν εὑρίσκουσι· δεσμεύουσι γὰρ αὐτὸν σπαρτίῳ στερεῷ,
it they-find they-bind for it with-a-cord strong
καὶ χαλῶσιν αὐτὸν εἰς τὴν θάλασσαν. ἔρχεται οὖν ὁ ἀχάτης
and lower it into the sea comes then the agate
ἐπὶ τὸν μαργαρίτην καὶ στήκει ἐκεῖ καὶ οὐ σαλεύεται·
to the pearl and stands there and not moves
καὶ εὐθέως νοοῦσιν οἱ ναῦται τὸν τόπον τοῦ ἀχάτου, καὶ
and at-once perceive the sailors the place of-the agate and

ἀκολουθοῦντες τῷ σπαρτίῳ εὑρίσκουσι τὸν μαργαρίτην.
following the cord they-find the pearl
πῶς δὲ γεννᾶται ὁ μαργαρίτης, ἄκουσον. ἔστι κόγχος
how and is-born the pearl hear there-is a-shell
ἐν τῇ θαλάσσῃ λεγόμενος ὄστρεος· ἀνέρχεται δὲ ἐκ τῆς
in the sea called oyster it-comes-up and from the
θαλάσσης ταῖς ὀρθριναῖς ὥραις· καὶ ἀνοίγει ὁ κόγχος τὸ
sea in-the morning hours and opens the shell the
στόμα αὐτοῦ καὶ καταπίνει τὴν οὐράνιον δρόσον, καὶ τὴν
mouth its and swallows the heavenly dew and the
ἀκτῖνα τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἄστρων εἰς τὰς
ray of-the sun and of-the moon and of-the stars into the
πτύχας ἀποκλείσασα, ἐκ τῶν ἄνω φωστήρων ἐγκυμονεῖ
folds having-shut-in from the above lights it-conceives
τὸν μαργαρίτην. ὁ δὲ κόγχος ἔχει πτέρυγας δύο ὅπου
the pearl the and shell has wings two where
εὑρίσκεται ὁ μαργαρίτης. ὁ ἀχάτης οὖν εἰς τὸν πρόδρομον
is-found the pearl the agate then to the forerunner
Ἰωάννην ἐξεικονίζεται. αὐτὸς γὰρ ἡμῖν ἔδειξεν τὸν νοητὸν
John is-likened he for to-us showed the spiritual
μαργαρίτην, λέγων· "ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων
pearl saying behold the lamb — of-God the-one taking-away
τὰ ἁμαρτήματα τοῦ κόσμου". λαμβάνεται οὖν ἡ θάλασσα
the sins of-the world is-taken then the sea
εἰς τὸν κόσμον, καὶ (οἱ δῦται) ἐπὶ τὸν χορὸν τῶν
for the world and the divers for the chorus of-the
προφητῶν· αἱ δὲ δύο πτέρυγες τοῦ κόγχου ἐπὶ τὴν παλαιὰν
prophets the and two wings of-the shell for the old
καὶ καινὴν διαθήκην· ὁμοίως καὶ ὁ ἥλιος καὶ ἡ σελήνη καὶ
and new covenant likewise also the sun and the moon and
τὰ ἄστρα καὶ ἡ δρόσος ἐπὶ τοῦ Πνεύματος τοῦ ἁγίου, τοῦ
the stars and the dew for the Spirit the Holy the-one

ἐπιφοιτήσαντος ταῖς δύο διαθήκαις· ὁ μαργαρίτης ἐπὶ τοῦ
having-come-upon the two covenants the pearl for the
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. αὐτὸς γάρ ἐστιν ὁ τίμιος
Savior our Jesus Christ he for is the precious
μαργαρίτης· καὶ σὺ ὦ ἄνθρωπε πωλήσας πάντα σου τὰ
pearl also you O man having-sold all your the
ὑπάρχοντα κτῆσαι τὸν τίμιον μαργαρίτην, ὅς ἐστι Χριστὸς
possessions acquire the precious pearl who is Christ
ὁ Θεός, ἵνα ἔχῃς θησαυρὸν ἐν τῇ σῇ καρδίᾳ καὶ σώζῃ.
— God that you-may-have a-treasure in the your heart and be-saved
Περὶ ὀνάγρου καὶ πιθήκου. 45
About wild-ass and ape
Ἔστιν ἄλλη φύσις τοῦ ὀνάγρου. ὁ Φυσιολόγος ἔλεξε περὶ
there-is another nature of-the wild-ass the Physiologus said about
αὐτοῦ· ὅτι ἐν τοῖς βασιλείοις εὑρίσκεται, καὶ ἐν τῇ πέμπτῃ
it that in the palaces it-is-found and on the fifth
καὶ εἰκάδι τοῦ Φαμενὼθ μηνὸς γινώσκουσιν ἀπὸ τοῦ
and twentieth of-the Phamenoth month they-know from the
ὀνάγρου, ὅτι ἰσημερία γίνεται. ἐὰν οὖν βοήσῃ δωδεκάκις,
wild-ass that equinox comes-about if then it-brays twelve-times
γινώσκει ὁ βασιλεὺς καὶ τὸ παλάτιον, ὅτι ἰσημερία γίνεται.
knows the king and the palace that equinox comes-about
καὶ ὁ πίθηκος ἐὰν ἑπτάκις οὐρήσῃ τῆς ἡμέρας, ἰσημερία
and the ape if seven-times it-urinates in-the day equinox
γίνεται. ὄναγρος οὖν ἐστιν ὁ διάβολος· ἐπειδὴ νὺξ,
comes-about wild-ass then is the devil since the-night
τουτέστιν ὁ λαὸς τῶν ἐθνῶν, ἴση γέγονε τῆς ἡμέρας,
that-is the people of-the gentiles equal became to-the day
τουτέστι τῶν προφητῶν, (ἐβόησεν ὁ ὄναγρος, τουτέστιν
that-is to-the prophets brayed the wild-ass that-is
ὁ διάβολος.) καὶ ὁ πίθηκος δὲ τοῦ αὐτοῦ διαβόλου
the devil and the ape too of-the same devil

πρόσωπον λαμβάνει· ἔχει γὰρ ἀρχήν, τέλος δὲ οὐκ ἔχει,
the-person takes it-has for a-beginning an-end but not it-has
τουτέστιν οὐράν· ὡς καὶ ὁ διάβολος· ἐν τῇ ἀρχῇ οὖν
that-is a-tail as also the devil in the beginning then
γέγονε τῶν ἀρχαγγέλων, τὸ δὲ τέλος αὐτοῦ οὐχ εὑρίσκεται.
he-was of-the archangels the but end his not is-found

46 Περὶ λίθου ἰνδικοῦ.
About stone Indian

Ἔστι λίθος ἰνδικὸς καλούμενος, τοιαύτην δὲ φύσιν ἔχει·
there-is a-stone Indian called such and nature it-has
ἐὰν ἄνθρωπος ὑδρωπικὸς τυγχάνῃ (ὤν), οἱ τεχνῖται
if a-man dropsical happens being the craftsmen
ἰατροὶ ζητοῦσι τὸν λίθον τοῦτον, καὶ δεσμεύουσιν αὐτὸν
physicians seek the stone this and bind it
τῷ ὑδρωπικῷ ὥρας τρεῖς· καὶ ὅλα τὰ σαπρὰ τοῦ
to-the dropsical-man hours three and all the rotten-matter of-the
ὑδρωπικοῦ καταπίνει ὁ λίθος. εἶτα λύουσι τὸν λίθον καὶ
dropsical-man swallows the stone then they-loose the stone and
σταθμίζουσιν αὐτὸν μετὰ τοῦ ἀνθρώπου εἰς τὸ σταθμίον·
weigh it with the man on the scale
καὶ ὁ μικρὸς λίθος ἕλκει τὸ σῶμα τοῦ ἀνθρώπου. ἐὰν
and the small stone outweighs the body of-the man if
δὲ ἀφεθῇ ὁ λίθος εἰς τὸν ἥλιον τρεῖς ὥρας, πάντα τὰ
but is-left the stone in the sun three hours all the
σαπρὰ ὕδατα, ἅπερ ἦρεν ἐκ τοῦ σώματος τοῦ ἀνθρώπου,
rotten waters which it-took from the body of-the man
ἐκχέει ἔξω, καὶ γίνεται ὅλος καθαρὸς πάλιν ὥσπερ ἦν.
it-pours out and becomes whole clean again as it-was
ὁ λίθος ἐστὶν ὁ Κύριος Ἰησοῦς Χριστός, ἡ τελεία ἀγάπη
the stone is the Lord Jesus Christ the perfect love
ἔξω βάλλουσα τὸν φόβον. ὑδρωπικοὶ οὖν ἡμεῖς ἦμεν, τὰ
out casting the fear dropsical then we were the

σαπρὰ ὕδατα τῆς ἁμαρτίας ἐν τῇ καρδίᾳ ἡμῶν ἔχοντες.
rotten waters of-the sin in the heart our having
αὐτὸς δὲ κατελθὼν ἐκ τοῦ οὐρανοῦ καὶ παθὼν
he but having-come-down from the heaven and having-suffered
ἐνῴκησεν εἰς τὰς καρδίας ἡμῶν καὶ ἰάσατο ἡμᾶς. αὐτὸς
dwelt in the hearts our and healed us he
γὰρ τὰς ἀσθενείας ἡμῶν ἐβάστασε καὶ τὰς νόσους ἰάσατο.
for the weaknesses our bore and the sicknesses healed

Περὶ ἐρωδιοῦ. 47

About heron

Φησὶν ὁ θεοπάτωρ καὶ προφήτης Δαυίδ· "τοῦ ἐρωδιοῦ ἡ
says the ancestor-of-God and prophet David of-the heron the
κατοικία ἡγεῖται αὐτῷ". ἔστι τοίνυν τοῦτο τὸ πετεινὸν πάνυ
dwelling leads it is then this the bird very
φρονιμώτατον ὑπὲρ πάντα τὰ πετεινά· μίαν σκήνωσιν ἔχον
most-prudent above all the birds one lodging having
καὶ μίαν μάνδραν, οὐ πολλὰς κοίτας ζητεῖ· ἀλλ' ὅπου ἐὰν
and one den not many beds it-seeks but where ever
κατασκηνώσῃ, ἐκεῖ καὶ τρέφεται καὶ κοιμᾶται· ἀλλ' οὔτε
it-nests there both it-feeds and sleeps but neither
νεκρὸν σῶμα τρώγει, οὔτε εἰς πολλοὺς τόπους ἀνίπταται·
dead body it-eats nor to many places flies
ἡ κοίτη αὐτοῦ καὶ ἡ τροφὴ εἰς ἕνα τόπον ἐστίν. καὶ
the bed its and the food in one place is also
σὺ οὖν, ὦ ἄνθρωπε πολιτευόμενε, μὴ ζήτει πολλοὺς
you then O man living-the-life not seek many
τόπους τῶν αἱρετικῶν· μία κοίτη ἔστω σοι, ἡ ἁγία τοῦ
places of-the heretics one bed let-be to-you the holy —
Θεοῦ ὀρθόδοξος Ἐκκλησία, καὶ μία τροφή, ὁ ἄρτος ὁ
of-God orthodox Church and one food the bread the-one
ἐξ οὐρανοῦ καταβάς, (ὁ Κύριος Ἰησοῦς Χριστός.) μὴ
from heaven having-come-down the Lord Jesus Christ not

ἅπτου δὲ νεκρῶν ἐδεσμάτων, αἱρετικῶν καὶ κακοδόξων
touch and dead foods heretical and of-wrong-belief
λόγων. καλῶς οὖν ἔφη ὁ Φυσιολόγος περὶ τοῦ ἐρωδιοῦ.
words well then said the Physiologus about the heron

48 Περὶ συκαμίνου.
About sycamore-fig

Ὁ μακάριος Ἀμὼς λέγει· "οὐκ εἰμὶ προφήτης οὐδὲ υἱὸς
the blessed Amos says not I-am a-prophet nor son
προφήτου, ἀλλ' αἰπόλος εἰμὶ κνίζων συκάμινα". ὁ δὲ αἰπόλος
of-a-prophet but a-goatherd I-am scraping sycamore-figs the and goatherd
οὖν τράγων σημαίνει νομέα. καλῶς οὖν ὁ Ἀμὼς πρόσωπον
then of-he-goats signifies a-herdsman well then — Amos the-person
λαμβάνει τοῦ Χριστοῦ. τὸ λέγειν ὅτι "συκάμινα κνίζων",
takes — of-Christ the to-say that sycamore-figs scraping
νοερὸν ῥῆμα, ὡς ὁ Ζακχαῖος ἀνέβη ἐπὶ συκομωρίαν. πρὸ
a-spiritual saying as — Zacchaeus went-up into a-sycamore before
τοῦ κνισθῆναι οὖν τὸ συκάμινον, εἰσὶ σκνῖπες, οἱ λεγόμενοι
the to-be-scraped then the sycamore-fig there-are gnats those called
μύρμηκες, ἔνδον αὐτοῦ, καὶ ἐν σκότει κατοικοῦντες φῶς οὐ
ants inside it and in darkness dwelling light not
βλέπουσιν. ἐν ἑαυτοῖς δὲ ὡσανεὶ λέγουσιν, ὡς μεγάλην
they-see within themselves and as-it-were they-say how a-great
χώραν κατοικοῦμεν, ἐν σκότει καθήμενοι. ἐπὰν δὲ κνισθῇ τὸ
land we-inhabit in darkness sitting when but is-scraped the
συκάμινον, βλέπουσι τὴν ἀκτῖνα τοῦ ἡλίου καὶ τῆς σελήνης
sycamore-fig they-see the ray of-the sun and of-the moon
καὶ τῶν ἄστρων, καὶ λέγουσιν ἐν ἑαυτοῖς· ἀληθῶς ἐν σκότει
and of-the stars and say in themselves truly in darkness
ἦμεν καθήμενοι καὶ σκιᾷ θανάτου, πρὸ τοῦ κνισθῆναι τὸ
we-were sitting and shadow of-death before the to-be-scraped the
συκάμινον. κνίζεται μὲν οὖν τῇ πρώτῃ ἡμέρᾳ, τῇ δὲ
sycamore-fig it-is-scraped indeed then on-the first day on-the and

τρίτῃ ἀνίσταται καὶ τροφὴ γίνεται πάντων. οὕτως καὶ
third it-rises and food becomes of-all so also
ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κέκνισται τὴν πλευρὰν
the Lord our Jesus Christ was-scraped in-the side
αὐτοῦ διὰ τῆς λόγχης· καὶ ἐξῆλθεν αἷμα καὶ ὕδωρ· τῇ δὲ
his by the spear and came-out blood and water on-the and
τρίτῃ ἡμέρᾳ ἀναστάντος αὐτοῦ ἐκ νεκρῶν, εἴδομεν τοὺς
third day having-risen he from the-dead we-saw the
νοητοὺς φωστῆρας, ὡς οἱ σκνῖπες. οἱ οὖν ἔριφοι πρόσωπον
spiritual lights as the gnats the then kids the-person
λαμβάνουσι τῆς μετανοίας, διὰ τὸ ἐκ τῶν τριχῶν αὐτῶν
take of-the repentance because-of the from the hairs their
πενθήρη χιτῶνα ὑφαίνεσθαι. "ἐν σάκκῳ καὶ σποδῷ", φησί,
a-mourning garment to-be-woven in sackcloth and ash it-says
"μετενόησαν". "ὁ λαὸς ὁ καθήμενος ἐν σκότει, φῶς εἶδε
they-repented the people the-one sitting in darkness light saw
μέγα. καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς
great and to-those sitting in the-land and shadow of-death light
ἀνέτειλε." καὶ ὥσπερ, κνιζομένου τοῦ συκαμίνου, τροφὴ
rose and as being-scraped the sycamore-fig food
γίνεται τῇ τρίτῃ ἡμέρᾳ πάντων, οὕτω καὶ ὁ Κύριος
becomes on-the third day of-all so also the Lord
ἡμῶν (Ἰησοῦς Χριστὸς) κνισθεὶς τὴν πλευράν, τῇ
our Jesus Christ having-been-scraped in-the side on-the
τρίτῃ ἡμέρᾳ ἀνέστη ἐκ νεκρῶν, καὶ ζωὴ πάντων ἐγένετο.
third day rose from the-dead and life of-all became

Περὶ ἀσίδης καὶ στρουθοκαμήλου. 49

About asida and ostrich

Ὁ προφήτης Ἱερεμίας φησίν· "τρυγὼν καὶ χελιδὼν ἔγνωσαν
the prophet Jeremiah says the-turtledove and swallow knew
καιρὸν εἰσόδων αὐτῶν, καὶ ἡ ἀσίδα οἶδεν ἐν τῷ οὐρανῷ τὸν
the-time of-comings their and the asida knows in the sky the

καιρὸν αὐτῆς." ἐστὶ δὲ καὶ τοῦτο ὄρνεον, ἀλλ' οὐ πετεινόν,
time its it-is and also this a-bird but not a-flier
ὅπερ λέγεται παρ' ἡμῖν στρουθοκάμηλον. ἔχει μὲν πτερά, οὐ
which is-called among us ostrich it-has indeed wings not
μὴν δὲ πέταται. τοῦτο τὸ ὄρνεον ὁρᾷ τὸν οὐρανόν. ὅταν
indeed yet it-flies this the bird looks-at the sky when
δὲ μέλλῃ τίκτειν ᾠόν, οὐ τίθησι τὰ ᾠὰ ἐπὶ τῆς γῆς πρινὴ
but it-is-about to-lay an-egg not it-puts the eggs upon the ground before
τοῦ ἄστρου τῆς πληϊάδος, ὅτε ἀνέρχεται αὕτη ἡ πληϊάς,
the star of-the Pleiad when rises this the Pleiad
ὅτε ἀνθοῦσιν οἱ στάχυες, ὅταν καύματά εἰσι. διατί οὖν
when bloom the ears when heats there-are why then
τότε τίκτει, ἄκουσον τὴν αἰτίαν. τὸ ζῶον τοῦτο ληθαργόν
then does-it-lay hear the cause the creature this forgetful
ἐστιν. ὀρύττει τοίνυν τὴν γῆν καὶ τίθησι τὰ ᾠά, καὶ οὕτω
is it-digs then the earth and puts the eggs and so
καλύπτει αὐτὰ τῇ ἄμμῳ. καὶ ληθαργοῦν, οὐκέτι ἀναλύει
covers them with-the sand and forgetting no-longer returns
ἐπὶ τὰ ᾠά. ταῦτα οὖν τίκτει ἐν τῷ θερινῷ καιρῷ, ἵνα ὅπερ
to the eggs these then it-lays in the summer season that what
ἔμελλεν αὕτη ποιεῖν ἐπῳάζουσα, τοῦτο ἡ εὐδία τοῦ ἀέρος
was-going-to she to-do brooding this the fair-weather of-the air
τελεσιεργήσασα τὰς ὀρνυφαρίας ἐκ τῶν ᾠῶν ἐξενέγκῃ. εἰ
having-accomplished the chicks from the eggs may-bring-out if
οὖν ἡ ἀσίδα καὶ ἡ τρυγὼν γινώσκει τὸν καιρὸν αὐτῆς,
then the asida and the turtledove knows the time its
πολλῷ μᾶλλον ἡμεῖς ὀφείλομεν γινώσκειν τὸν ἑαυτῶν
much more we ought to-know the our-own
Κύριον, κἀκείνου τοῖς θελήμασιν ἕπεσθαι, κἀκείνῳ δουλεύειν.
Lord and-his the wills to-follow and-him to-serve

MANUEL PHILES

ΣΤΙΧΟΙ ΠΕΡΙ ΖΩΩΝ ΙΔΙΟΤΗΤΟΣ

On the Properties of Animals

Adam lost his rule over the beasts when he ate from the tree, and they fled into the wilderness. Philes has woven a net of verse and brought them back, birds and fishes too, for the emperor, whose father, the Ausonian ruler, no human words can praise. The ancients gave him his material; the Greeks might invent freely, but a Christian may not lie.

Ἐχρῆν μὲν Ἀδὰμ τὸν γενάρχην τὸν μέγαν,
It-behooved indeed Adam the first-father the great
τὴν δεσποτικὴν ἐντολὴν δεδεγμένον,
the master's command having-received
τηρεῖν καθαρὰν τῆς ψυχῆς τὴν ἀξίαν,
to-keep pure of-the soul the worth
καὶ θηρίων ἄρχοντα παντοίων μένειν.
and of-beasts ruler of-all-kinds to-remain
Ἐπεὶ δὲ φαγὼν τοῦ ξύλου τῆς γνώσεως,
When but having-eaten of-the tree of-the knowledge
ἔγνω παρευθὺς τὴν τιμὴν καθυβρίσας,
he-knew at-once the honor having-outraged
ἤμειψε καὶ τὸ σχῆμα τῆς ἐξουσίας,
he-changed also the form of-the authority
καὶ θῆρες αἰδοῦς ἀγνοήσαντες νόμους,
and beasts of-reverence having-ignored the-laws
ὡς δυσμενῆ φεύγουσι τὸν πρὶν δεσπότην·
as a-foe flee the former master
καὶ τὸν χαλινὸν ἐνδακόντες τοῦ κράτους,
and the bridle having-bitten of-the power
ῥήσσουσιν οὓς ἔστεργον εὐνοίας βρόχους,
break which they-loved of-goodwill nooses

καὶ ζῶσι λοιπὸν εἰς ἐρήμους γῆς τόπους.
and live henceforth in desert of-the-earth places
Ἐγὼ δέ σοι θήρατρον εὐνοίας πλέκων,
I but for-you a-hunting-net of-goodwill weaving
ἤνεγκα τοὺς φυγάδας ἐξ ἐρημίας.
brought the fugitives out-of the-wilderness
Σοῦ γὰρ ἀνατέλλοντος ἡλίου δίκην,
You for rising of-a-sun like
ὡς εἶπε Δαυὶδ ζωγραφήσας τὴν κτίσιν,
as said David having-painted the creation
εἰς μάνδραν ἐχρῆν συνδραμεῖν τούτους λόγων·
into a-fold it-behooved to-run-together these of-words
καὶ λῖνα ῥυθμοῦ τεχνικῶς ὑφαρμόσας,
and nets of-rhythm skillfully having-fitted
πολλῶν πετεινῶν οὐ παρέδραμον φύσεις·
of-many birds not I-passed-over the-natures
καὶ πάντα βυθὸν ἐξερευνήσας λόγῳ,
and every deep having-searched-out with-word
συνέσχον ἰχθῦς τῇ πλοκῇ τῆς λέξεως·
I-held fish in-the mesh of-the diction
ὡς ἂν ἔχοις καὶ ταῦτα, κἀκεῖνα βλέποις,
that — you-may-have both these-things and-those-things may-see
καὶ τἄλλα μαθὼν εὐτυχῇς αὐτοκράτωρ.
and the-rest having-learned may-prosper autocrat
Ποῖος γὰρ ἄλλος προσφυὴς μᾶλλον φόρος
What for other fitting more tribute
ἄνακτι, πατρὸς Αὐσονάρχου φιλτάτῳ;
to-the-lord of-a-father Ausonian-ruler most-dear
οὗ τὴν ὑπερφυῆ τε καὶ ξένην φύσιν,
whose the surpassing both and strange nature

καὶ τὸν γλυκασμὸν, καὶ τὸ πρὸς πάντα κράτος,
and the sweetness and the over all-things might
καὶ τὸν πλατυσμὸν τῆς ψυχῆς, καὶ τὸν τρόπον,
and the breadth of-the soul and the manner
ὀκνοῦσιν ὑμνεῖν οἱ κατ᾽ ἄνθρωπον λόγοι.
shrink to-hymn the according-to man words
Νικᾷ γὰρ αὐτοὺς, κἂν παρὼν φράζοι Πλάτων
He-conquers for them even-if present should-tell Plato
ὡς αἰγυπιὸς τοῖς πτεροῖς τὰς ἐμπίδας.
as a-vulture with-the wings the gnats
Μᾶλλον δὲ κἂν ἓν εὑρεθῇ πάντα στόμα,
Rather but even-if one be-found every mouth
καὶ πρὸς λόγων ἅπασαν ἀρκέσῃ χάριν,
and for of-words all should-suffice grace
προσῆκον οὐδὲν τῷ τεκόντι σε φράσει.
fitting nothing about-the having-begotten you will-say
Τῇ γὰρ σιωπῇ τοῦτον ὑμνήσει πλέον,
By-the for silence this-one it-will-hymn more
εἰ μὴ θρασυνθὲν εἰς κενοὺς ᾄδει κτύπους.
if not having-grown-bold to empty it-sings noises
Πλὴν εἴ τι καινὸν ἡ διήγησις φέροι,
However if anything new the narrative may-bring
τῆς φύσεως καὶ τοῦτο τῆς πολυτρόπου·
of-the nature also this of-the manifold
ἧς οἶδε σαφῶς τοὺς ἀποκρύφους λόγους
of-which knows clearly the hidden reasons
ὁ καὶ προμηθῶς καὶ σοφῶς πάντα κτίσας.
the-one both providently and wisely all having-created
Ὅσον γε μὴν ἔνεστι τοῖς λόγοις τέρας,
As-much indeed however is in-the words a-marvel

τῆς τῶν παλαιῶν τοῦτο φιλοτιμίας·
of-the of-the ancients this ambition
ἐξ ὧνπερ εὑρὼν τὰς ἀφορμὰς τῶν λόγων,
from which having-found the starting-points of-the words
τὸν εἱρμὸν ὠργάνωσα τῆς εὐρυθμίας.
the sequence I-fashioned of-the fine-rhythm
Ἕλλησι μὲν γὰρ τοῖς σοφοῖς, καὶ βαρβάροις,
to-Greeks indeed for the wise and barbarians
ὡς δημιουργοῖς καὶ βραβεῦσι τῶν μύθων,
as craftsmen and umpires of-the myths
οὐ φορτικὸν τὸ ψεῦδος, ἀλλ᾽ ἀνεύθυνον·
not burdensome the falsehood but unaccountable
ἡμῖν δὲ δεινὸν τοῖς τιμῶσι τὸν λόγον,
to-us but dreadful those honoring the word
ὅς ἐστι φῶς ἄνωθεν ὠθοῦν τὸ σκότος.
who is light from-above thrusting the darkness

The eagle sees the smallest thing from the clouds and tests its young against the sun. Then come the griffin, the vulture and the black vulture, the ostrich that runs with its wings spread and kicks stones at its pursuers, the herons of a Greek island that hate barbarians, the thirsty raven, the storks that feed their parents, the peacock that is proud of its tail and ashamed of its feet, and the pelican that cracks shells in its belly.

ΠΕΡΙ ΑΕΤΩΝ.

ABOUT EAGLES

Τοὺς ἀετοὺς, κράτιστε, τοὺς ὑψιδρόμους,
The eagles most-mighty the high-running
ποτοῦ θεωρῶν ἀκριβῶς ὑπερτέρους,
in-flight seeing exactly superior
τέθηπα τὸν κτίσαντα τὴν τούτων φύσιν.
I-marvel-at the-one having-created the of-these nature
Ἐχρῆν γὰρ αὐτοὺς ὡς κρατίστους ὀρνίθων,
It-behooved for them as mightiest of-birds
παθῶν ἐπαχθῶν εὑρεθῆναι κρείττονας.
than-passions grievous to-be-found stronger
Πλὴν ὀξυδερκής ἐστιν ὁ πτηνοκράτωρ,
However sharp-sighted is the bird-ruler
καὶ μέχρι σητὸς, ἐκ νεφῶν πάντα βλέπει.
and down-to a-moth from clouds all-things sees
Τούτου δὲ καὶ τὸν ῥοῖζον ἀκούσας δράκων
Of-this and also the rush having-heard a-dragon
ἔπτηξε παραχρῆμα, καὶ συνεστάλη,
cowered instantly and shrank
καὶ τοὺς μυχοὺς ὑπῆλθε τοὺς ἀποκρύφους,
and the recesses went-into the hidden

μὴ θᾶττον αὐτὸν συλλαβὼν διασπάσῃ.
lest sooner him having-seized it-tear-apart
Θηρᾷ δὲ καὶ τὸν χῆνα, καὶ τὴν δορκάδα
It-hunts and also the goose and the gazelle
καὶ τὸν λαγωὸν, καὶ τὸ τῶν ταύρων γένος.
and the hare and the of-the bulls race
Ὅς τοὺς νεοττοὺς ὄντας ἀπτῆνας τέως
It the young being featherless as-yet
ἐπὶ ξένην βάσανον ὡς νόθους ἄγων,
to strange testing as bastards leading
ποιεῖ δικαστὴν πρακτικὸν τὸν φωσφόρον.
makes judge effective the light-bringer
Ὁ μὲν γὰρ αὐτοῦ ταῖς βολαῖς ἀντιβλέπων
The-one indeed for its at-the beams gazing-straight-at
τῶν φιλτάτων εἷς ἐστι, καὶ τῶν ἐκκρίτων,
of-the dearest one is and of-the chosen
ὀφθεὶς καθαρὸς δυσγενοῦς ὑποψίας.
seen pure of-base-born suspicion
Ὁ δὲ πρὸς αὐτὸν σκαρδαμύξας, εὐθέως
The-other but toward it having-blinked at-once
ἀλλοτρίου σπέρματος εὑρέθη τόκος.
of-another seed was-found the-offspring
καὶ τῆς καλιᾶς δυστυχῶς ἀπεκρίθη.
and from-the nest unhappily was-separated
Εἶναι δέ που λέγει τις ἀετοῦ γένος
To-be and somewhere says someone of-the-eagle a-kind
κρεῶν ἀφεστὸς, καὶ σιτούμενον χλόης.
from-meats abstaining and feeding-on green-stuff
Θήρας γε μὴν ἐκεῖνος ὁ κρεωβόρος
Of-prey indeed however that the flesh-eating
οὐκ ἂν ὅλως ἅψαιτο τῆς ἀλλοτρίας.
not — at-all would-touch the another's

Ἐν ἄσθματι δὲ φυσικῆς δυσοδμίας,
In breath and of-natural foul-smell
τὰ τῆς τροφῆς λείψανα τηρῶν ὡς λέων,
the of-the food remains guarding like a-lion
παντὸς πετεινοῦ δυσμενοῦς εἴργει θράσος,
of-every bird hostile it-wards-off the-boldness
ὡς ἂν ἐπ᾽ αὐτὰ δυστυχῶν ὑποστρέφοι.
that — to them faring-ill it-may-return
Πτερὸν δὲ πᾶν ἔφθειρεν ἡ τούτου πτέρυξ,
Feather and every destroyed the its wing
ἂν ὁ πτερωτὴς τῶν βελῶν τοῦ τοξότου
if the fletcher of-the arrows of-the archer
λαθοῦσαν αὐτὴν εἰς φαρέτραν ἐμβάλῃ.
unnoticed it into the-quiver should-put
Τούτου, βασιλεῦ, τὸν πολὺν ζώοις βίον,
Of-this O-king the long may-you-live life
ἀεὶ νεουργῶν καὶ κρατύνων τὴν φύσιν.
ever renewing and strengthening the nature

ΠΕΡΙ ΓΡΥΠΟΣ.

ABOUT GRIFFIN

Γρὺψ ὁ πτερωτὸς, καὶ πολὺς, καὶ τετράπους
The-griffin the winged both great and four-footed
ὄνυχας ὀξεῖς τῶν ποδῶν ὑπεκφύει,
claws sharp of-the feet puts-forth
καὶ πορφυροῦς μέν ἐστι τοῖς ἐμπροσθίοις,
and purple indeed it-is in-the forequarters
τὰ δ᾽ ἄλλα λευκὸς, τήν γε μὴν δέρην μέλας·
the and rest white the indeed however neck black

καὶ πῦρ χέων ἄντικρυς ἐκ τῶν ὀμμάτων.
and fire pouring straight from the eyes
Οὗ τὴν κεφαλὴν, βασιλεῦ, καὶ τὸ στόμα
Whose the head O-king and the mouth
κἂν μακρόθεν βλέπῃ τις, ἀετὸς λέγει.
even-if from-afar should-see someone eagle he-calls

ΠΕΡΙ ΓΥΠΟΣ.

ABOUT VULTURE

Πλὴν μαντικὴν ἔχουσιν οἱ γύπες φύσιν.
However prophetic have the vultures nature
Καὶ γάρ συνεκδημοῦσι τοῖς μαχουμένοις,
And for they-journey-with those fighting
τῶν σωμάτων ἐλπίδι τῶν πεσουμένων.
of-the bodies in-hope of-the about-to-fall
Μεμήνασι δὲ τῇ βορᾷ τῶν λειψάνων,
They-are-mad and for-the feeding-on of-the remains
ὡς ὀξυπεῖναι, καὶ σπαράκται, καὶ βλάκες,
so-as sharp-hungry both tearers and sluggards
οἳ τῷ μύρῳ θνήσκουσι, κανθάρων δίκην.
who from-the perfume die of-beetles like
Θῆλυς δὲ πᾶς γὺψ, καὶ σπορᾶς ἄνευ κύει.
Female and every vulture and of-seed without conceives
Χαίνων γὰρ ἀντίπρωρος ὑψοῦ πρὸς νότον,
Gaping for facing-the-wind on-high toward the-south-wind
συλλαμβάνει τὸ πνεῦμα, καὶ τρίτου χρόνου,
it-conceives the wind and of-the-third time
στρουθοὺς πτερωτοὺς ἀπὸ μήτρας ἐξάγει.
nestlings winged from the-womb brings-out

Οἳ ζῶσιν εὐθὺς ἐξ ὀνύχων ἁρπάγων,
Which live at-once from claws rapacious
πνίγους καλιῶν εὑρεθέντες κρείττονες.
than-the-stifling of-nests found stronger
Τοὐναντίον δέ φασι τοὺς αἰγυπιοὺς
The-opposite and they-say the black-vultures
τίκτοντας ὠὰ τῇ σπορᾷ τῶν ἀῤῥένων,
laying eggs by-the seed of-the males
εἰς τὰς καλιὰς τοὺς νεοττοὺς ἐκγλύφειν,
into the nests the young to-hatch
ῥώμης ἀγαθῆς καὶ πτερῶν ἀλλοτρίους·
of-strength good and of-wings alien
εἶναι δὲ καὶ μέλανας ὡς Αἰγυπτίους.
to-be and also black like Egyptians

ΠΕΡΙ ΤΗΣ ΜΕΓΑΛΗΣ ΣΤΡΟΥΘΟΥ.

ABOUT THE GREAT OSTRICH

Στρουθὸν δέ φασι τὴν μεγάλην οἱ Φρύγες,
The-ostrich and they-say the great the Phrygians
οὖσαν πτερωτὴν, τοῖς ποσὶ χρῆσθαι πλέον.
being winged with-the feet to-use more
Ὤκιστα γὰρ θέουσαν εἰς ἄρσιν μέσην
Very-swiftly for running into lift mid
κολποῦν ἑαυτῆς τὰ πτερὰ πρὸς τοὺς δρόμους,
to-belly-out of-herself the wings for the courses
ὡς λαῖφος οἰδοῦν ἐκ πνοῆς πλησιστίου.
like a-sail swelling from a-breath sail-filling
Ὠῶν δὲ συχνῶν εὑρεθεῖσαν ἐργάτιν,
Of-eggs and many found a-worker

τὰ μὴ καθαρὰ τῆς γονῆς ἀποκρίνειν.
the not pure of-the brood to-separate
Ὅσους γὰρ ἐξέλεψεν ἡ ζέσις τόκους,
As-many-as for has-hatched the heat offspring
ἐν τοῖς ἀποῤῥεύσασι κυλίνδροις τρέφειν·
in the ones-run-out shells to-rear
καὶ τῶν διωκτῶν γειτνιώντων ἀθρόον,
and the pursuers drawing-near all-together
ῥιπτεῖν κατ᾽ αὐτῶν τοὺς ὀπισθίους λίθους
to-hurl at them the behind stones
τοῖς ἐκτιναγμοῖς τῶν ποδῶν τοῖς εὐστόχοις·
with-the kickings-out of-the feet the well-aimed
καὶ τὴν καλιὰν τοῖς ποσὶ διαγλύφειν
and the nest with-the feet to-scoop-out
εἰς ἀνέχουσαν ψάμμον ἐν τῷ δαπέδῳ.
into rising sand in the ground
Ἧς καὶ τὰ νευρὰ, βασιλεῦ, καὶ τὸ στέαρ,
Whose also the sinews O-king and the fat
πολλῶν ὀδυνῶν εὑρεθῆναι φάρμακα.
of-many pains to-be-found remedies
Ταύτην ἀνατεμών τις εὑρήσει λίθους,
Her having-cut-open someone will-find stones
οἳ τοὺς πόνους παύουσι τῆς ὀφθαλμίας.
which the pains stop of-the eye-disease

ΠΕΡΙ ΕΡΩΔΙΩΝ.

ABOUT HERONS

Ἐρωδιοὺς νῆσός τις Ἑλληνὶς τρέφει·
Herons island a-certain Greek nourishes
οἳ τὴν ἑαυτῶν εὐγενίζοντες φύσιν,
which the their-own ennobling nature
ὅσους μὲν ἂν ἴδωσι δεῦρο βαρβάρους,
as-many indeed — they-see hither barbarians
μισοῦσι καὶ φεύγουσιν ὡς πτηνὸν γένος.
hate and flee as a-winged race
Ὅταν δὲ κατάρῃ τις ἐκ τῆς Ἀτθίδος,
When but lands someone from the Attic-land
εἰσὶ προσηνεῖς καὶ φιλέλληνες πάλιν.
they-are gentle and Greek-loving again
Εὐθὺς γὰρ αὐτῷ προσδραμόντες ἀθρόοι,
At-once for to-him having-run-up all-together
τείνουσι τὰς πτέρυγας, ὡς χεῖρας φίλοι.
they-stretch the wings like hands friends
Κἂν οὗτος αὐτοῖς ὡς ἐθὰς προσεγγίσῃ,
Even-if he to-them as one-accustomed approach
στέγουσιν ἁφὴν εὐμενοῦς ἀλλοτρίου.
they-bear the-touch of-a-kindly stranger
Οὕτω πτερωτοὺς τοῦ φιλεῖν διδασκάλους
So winged of-the loving teachers
τοῖς ἀπτέροις δίδωσιν ἡ νῆσος ξένοις.
to-the wingless gives the island strangers

ΠΕΡΙ ΚΟΡΑΚΟΣ.

ABOUT RAVEN

Διψῆν δὲ τὸν κόρακα φασὶν ἐκτόπως,
To-thirst and the raven they-say extraordinarily
θέρους ἐν ἀκμῇ δυστυχῶς πεφρυγμένον,
of-summer in the-peak unhappily parched
ὡς καὶ τραγῳδεῖν ἐξ ἀνάγκης τὸν πόνον,
so-as even to-lament from necessity the toil
καὶ μαντικὸν τὸ φθέγμα πολλάκις ἔχειν.
and prophetic the voice often to-have
Πλὴν τοῦτο πιστὸν, ὡς μελαίνει τὰς τρίχας
However this sure that it-blackens the hairs
κόρακος ᾠὸν συντεθὲν τῇ μυρσίνῃ.
of-a-raven an-egg compounded with-the myrtle
Χρὴ γοῦν, βασιλεῦ, τὸν δολοῦντα τὴν κόμην,
It-must therefore O-king the-one dyeing the hair
μύσαντα τῷ στόματι συνέχειν στέαρ,
having-closed with-the mouth to-hold fat
μὴ καὶ τὸ λευκὸν τῶν ὀδόντων αὐτίκα
lest also the white of-the teeth at-once
τραπὲν μελανθῇ, τῆς βαφῆς προηγμένης.
turned be-blackened the dye having-gone-ahead
Κόραξ δὲ κακῶς τοὺς κακοὺς τόκους τρέφων,
The-raven and badly the bad offspring rearing
οὓς αὐτὸς ἐξέλειψε τοῦ γένους χάριν,
which he-himself hatched of-the race for-the-sake
ὅταν ἐπιστῇ καὶ βραχὺς πείνης χρόνος,
when comes-on even a-short of-hunger time
βορὰν ἑαυτὸν ταῖς γοναῖς ἀντεισφέρει.
food himself to-the brood offers-in-return

ΠΕΡΙ ΠΕΛΑΡΓΩΝ.

ABOUT STORKS

Ἀλλ᾽ οἱ πελαργοὶ τοὺς ἑαυτῶν φιλτάτους
But the storks the their-own dearest
ἐν ἀφθόνοις τρέφουσι ταῖς χορηγίαις
in abundant rear the provisions
καθὼς ἐρωδιοί τε καὶ πελεκάνες.
as herons both and pelicans
Οἱ φίλτατοι δὲ τοὺς γονεῖς μετὰ χρόνον
The dearest and the parents after time
ἀντιτρέφουσιν αὖθις, ὡς εὐεργέτας.
rear-in-turn again as benefactors
Τροφὴν δὲ τὴν χθὲς ἀνεμοῦσι τήμερον,
Food and the yesterday's they-vomit today
πρόσφατον οὐκ ἔχοντες, εἰ τύχοι, τρύφος·
fresh not having if should-chance delicacy
καὶ δευτέραν τράπεζαν ἐξερασμάτων
and a-second table of-vomitings
ἡ φύσις αὐτοῖς ἐξ ἀνάγκης ἀρτύει.
the nature for-them from necessity prepares

ΠΕΡΙ ΤΑΩΝΟΣ.

ABOUT PEACOCK

Πτεροῖς ὁ ταὼς γαυριῶν πολυχρόοις,
In-wings the peacock exulting many-colored
λοξῶς ἀνακλᾷ καὶ σοβεῖ τὸν αὐχένα·
slantwise bends-back and tosses the neck
καὶ τοὺς θεατὰς ἐκφοβῶν ἀκινδύνως,
and the spectators frightening without-danger

κτυπεῖ μεταξὺ τοῖς πτεροῖς, ὡς ὁπλίτης,
it-rattles meanwhile with-the wings like a-hoplite
ὅτε κρεμαστὸν γωρυτὸν φέρων τρέχει.
when a-hanging quiver carrying runs
Καὶ πάλιν αὐτοὺς ἑστιῶν ἐκ τῆς θέας
And again them feasting from the sight
τὴν κατόπιν πτέρωσιν ὑπανιστάνει·
the behind plumage raises-up
ἣν σφαιροποιῶν καὶ σοφῶς ἐπικλίνων,
which making-into-a-sphere and wisely tilting
ἀκμὴν θερινῆς φλεγμονῆς ἀποστέγει·
the-peak of-summer heat it-shuts-out
καὶ πνεῦμα λεπτὸν τοῖς πτεροῖς διαῤῥέον
and a-breeze light through-the wings flowing-through
ἀναψύχει τὸν ὄρνιν ἐξ ὀπισθίου.
cools the bird from behind
Ἀλλ', ὦ βασιλεῦ, μὴ παρέλθῃς τὴν θέαν.
But O king not pass-over the sight
Λειμὼν γάρ ἐστιν ἡ γραφὴ τῶν ἀνθέων,
A-meadow for is the painting of-the flowers
χρυσὸς δὲ λεπτὸς ἐγχεθεὶς τῇ πορφύρᾳ,
gold and fine poured-into the purple
σμάραγδον ἁγνὸν ἐμφυτεύει τῇ κράσει,
emerald pure plants in-the blend
καὶ σύνθετον φῶς, καὶ πτερωτὴν αἰθρίαν,
and composite light and winged clear-sky
ἐκ τῶν φυσικῶν μειδιῶσαν ἀκτίνων.
from the natural smiling rays
Τοῖς δὲ πτεροῖς καί τινας ἀθρήσεις τύπους
On-the and wings also some you-will-see figures
εἰς ὀμμάτων μίμησιν ἐκπεπταμένων·
into of-eyes imitation spread-out

οἷς κλέπτεται τὸ χρῶμα τῆς ποικιλίας,
by-which is-stolen the color of-the variety
κινοῦν ἑαυτὸ πρὸς λαβὰς ἰνδαλμάτων.
moving itself toward graspings of-images
Συστέλλεται δὲ καὶ κατασπᾷ τὸν τύφον,
It-draws-in and also pulls-down the pride
δρῶν δυσειδεῖς ἐκ ῥυτίδων τοὺς πόδας,
seeing ugly from wrinkles the feet
ταὼς ὁ θερμὸς καὶ θρασὺς ὄρνις τέως.
the-peacock the hot and bold bird meanwhile
Αἰσθάνεται δὲ τῆς τιμῆς καὶ τῶν κρότων,
It-perceives and the honor and the claps
οὓς ἄν τις αὐτῷ προσφυῶς διαπλέκοι.
which — someone to-it fittingly may-weave
Ἔτους δὲ συντίθησι τὴν ὥραν τρίτου
Of-the-year and composes the season third
τῇ καταμικρὸν τῶν πτερῶν καταστάσει.
by-the little-by-little of-the feathers arrangement

ΠΕΡΙ ΠΕΛΕΚΑΝΟΣ.

ABOUT PELICAN

Κόγχην πελεκὰν ἐμβαλὼν τοῖς ἐγκάτοις,
A-shell the-pelican having-thrown into-the entrails
καὶ πάλιν αὐτὴν ἐξενεγκὼν, ὀστράκοις
and again it having-brought-out with-the-shells
τὸ σαρκίον βέβρωκε ληφθὲν εὐστόχως.
the flesh has-eaten taken well-aimed

Τοῦ γὰρ τόνου θλάσασα τὰς κλεῖς ἡ ζέσις
Of-the for tension having-crushed the bolts the heat
ἔλυσεν, ἃς ἔσφιγξεν ἡ κόγχη, πτύχας.
loosed which had-clamped the shell the-folds
Ἐρωδιῷ δὲ κατὰ παντὸς ὀστρέου
To-the-heron and against every oyster
τοῦτ' ἔργον ἐστὶ, συντελοῦν εἰς τὸν βίον.
this work is contributing to the life

XI · THE SWAN TO THE SALAMANDER

The swan sings as it dies, welcoming death. The cranes fly in formation with stones in their throats; partridges kill their eggs, decoy the fowler, and fight over females; the beaten cock sickens; the duck escapes the hawk by diving; the goose avoids laurel; the ibis gives itself a clyster; and the salamander lives in the flames.

ΠΕΡΙ ΚΥΚΝΟΥ.

ABOUT SWAN

Κύκνος θανατῶν ἐμμελεῖς φθόγγους πλέκει,
The-swan dying tuneful notes weaves
καὶ τῆς τελευτῆς δεξιοῦται τὸν χρόνον,
and the end welcomes the time
τοῦ ζῆν τὸ θανεῖν ἀσφαλέστερον κρίνων.
than-the to-live the to-die safer judging
Ἀνίσταται γὰρ τῶν πτερῶν ἡ πυκνότης,
Rises for of-the wings the density
νευρῶν τάσιν ἔντεχνον ἐκμιμουμένη·
of-strings tension artful imitating

καὶ πλῆκτρον εὐθὺς ὁ ζέφυρος γίνεται.
and plectrum at-once the west-wind becomes
Καὶ τῷ φυσικῷ τοῦ τραχήλου βαρβίτῳ
And with-the natural of-the neck lyre
κινεῖ τὸν εἱρμὸν τῶν μελῶν ὁ τεχνίτης
moves the sequence of-the songs the craftsman
πανηγυριστὴς εὑρεθεὶς τῆς ἐξόδου.
festival-goer found of-the departure
Βακχεύεται δὲ ταῖς ἀπίστοις ἐλπίσι,
It-revels and in-the incredible hopes
ποθῶν ἀτεχνῶς τὴν φθορὰν ἐπιτρέχειν.
longing simply the destruction to-run-to
Ἄνθρωπε φιλόψυχε, τὸν κύκνον βλέπων,
Man life-loving the swan seeing
πρὸς τὴν τελευτήν, εἰ φρονεῖς, μὴ στυγνάσῃς.
toward the end if you-are-wise not be-gloomy

ΠΕΡΙ ΓΕΡΑΝΩΝ.

ABOUT CRANES

Τίς τὴν στρατιὰν τῶν γεράνων ὁπλίσας
Who the army of-the cranes having-armed
θεσμοῖς φυσικοῖς, καὶ πτεροῖς ὀξυδρόμοις,
with-laws natural and wings swift-running
ἐπὶ τὰ κατ᾽ Αἴγυπτον ἐξάγει μέρη,
to the toward Egypt leads-out parts
τὸ τοῦ ψύχους φεύγουσαν εὐτέχνως βέλος;
the of-the cold fleeing skillfully dart
ὃ κρύπτεται μὲν ὡς φαρέτρᾳ, τῇ Θράκῃ,
which is-hidden indeed as in-a-quiver — in-Thrace

λυμαίνεται δὲ τὴν ὑπόπτερον φύσιν,
damages but the winged nature
ὑπαιθρίοις πνεύμασιν ἐστομωμένον.
by-open-air winds sharpened
Τίς ἔρμα ποιεῖ ταῖς γεράνοις τὰς λίθους,
Who ballast makes for-the cranes the stones
ἃς ἐγκαθειργνύουσι τοῖς παρισθμίοις,
which they-shut-in in-the throats
πρὸς τὰς ὑπὲρ γῆς ἐμβολὰς τῶν πνευμάτων·
against the over earth assaults of-the winds
Δεδοίκασι γὰρ ἐκ τροπῆς ἀταξίαν,
They-fear for from a-turn disorder
ὅταν ὁ ταρσὸς τῶν πτερῶν τοῖς ὀρνέοις
when the flat of-the wings for-the birds
ἔρημον ἰχνῶν παταγῶν τέμνῃ τρίβον,
an-empty of-tracks clattering cuts path
εἰς ὁρμαθὸν τρίστοιχον ὀξυγωνίου.
into a-string three-rowed of-sharp-angle
Τίς αὖθις αὐτῶν ἐκδοθείσας τὰς λίθους,
Who again their given-up the stones
ὅταν ὁ μακρὸς τοῦ πτεροῦ λήξῃ δρόμος,
when the long of-the wing ends course
ποιεῖ κριτικὰς τοῦ χρυσοῦ τοῖς ἐμπόροις;
makes testers of-the gold for-the merchants
Ὅταν δὲ καθεύδωσι ῥᾳστώνης χάριν,
When and they-sleep of-ease for-the-sake
ποίου στρατηγοῦ τακτικοῦ γνοῦσαι νόμους,
of-what general tactical having-learned the-laws
εἴργουσι πᾶν ἔξωθεν εἰσπίπτον δέος
they-ward-off every from-without falling-in fear
σωτῆρσι πιστοῖς καὶ σκοποῖς ἀνεσπέροις;
by-saviors faithful and watchmen unsleeping

οὓς τίς πάλιν ἔπεισε παρ᾽ ἄλλοις λίθοις
whom who again persuaded on other stones
ἀσκωλιάζειν εἰς ἀκάματον στάσιν;
to-stand-on-one-leg in tireless standing

ΠΕΡΙ ΠΕΡΔΙΚΩΝ.

ABOUT PARTRIDGES

Λάγνον τὸ φιλόθηλυ περδίκων γένος·
Lustful the female-loving of-partridges race
τὰ γὰρ ἐν ᾠοῖς ὀργανούμενα βρέφη
the for in eggs being-formed young
συγκλῶν ὁ πατὴρ τῇ στροφῇ τῶν ὀστράκων,
breaking the father by-the turning of-the shells
κτείνει πρὸ καιροῦ δυσμενῶς καὶ συγχέει·
kills before time hostilely and confounds
καὶ τὴν φυσικὴν ὁ φθορεὺς λύει σχέσιν,
and the natural the destroyer looses bond
ὡς ἂν ἐπ᾽ αὐτῆς εὐθυμῇ τῆς συζύγου,
that — on her he-may-take-cheer the mate
τὸ μητρικὸν τύρβασμα τιθεὶς ἐκ μέσου.
the motherly fuss putting out-of the-way
Εἰσὶ δὲ πολλαὶ φιλότεκνοι μητέρες,
There-are but many child-loving mothers
αἳ τοὺς τόκους κλέπτουσι τοῦ γένους χάριν,
who the offspring steal of-the race for-the-sake
καὶ τῶν πτερῶν θάλπουσι τῇ ζέσει κρύφα,
and of-the wings warm with-the heat secretly
καὶ τοὺς ἑαυτῶν εὐτυχοῦσι φιλτάτους.
and the their-own prosper dearest

Εἰ γὰρ ἐπεκράτησαν οἱ παιδοκτόνοι,
If for had-prevailed the child-killers
τῶν περδίκων ἔρημος ἦν ἂν ἡ κτίσις.
of-the partridges desert would-have-been — the creation
Εἰσὶ δὲ τινὲς καὶ γλυκεῖς φυτοσπόροι,
There-are and some also sweet begetters
οἳ καὶ συνωδίνουσι ταῖς θηλυτέραις,
who also share-the-labor-pains with-the females
καὶ συνεπωάζουσιν ἐξ εὐσπλαγχνίας,
and sit-on-the-eggs-with-them from tenderness
καὶ συνδιατρίβουσιν ἐξ ἀπληστίας,
and spend-time-with-them from insatiability
καὶ τοὺς νεοττοὺς ἑστιῶσιν ἀφθόνως,
and the young feast unstintingly
ἂν τῶν πνιγηρῶν ἐκραγῶσιν ὀστράκων.
when from-the stifling they-break-out shells
Ἔτι δὲ καὶ πτήσσοντας ὡς μικροψύχους,
Yet and also cowering as faint-hearted
εἴ τις ὅλως θόρυβος αὐτοῖς ἐμπέσῃ,
if any at-all tumult on-them should-fall
καὶ τῷ ψύχει κάμνοντας, ὡς βραχυπτέρους,
and with-the cold toiling as short-winged
ἁπλοῦντες εὐθὺς τὴν κατάπτερον στέγην,
spreading at-once the feathered roof
σφίγγουσι καὶ θάλπουσιν ὡς ἐρασμίους.
they-clasp and warm as beloved
Κἂν ὀρνιθευτὴς ἐκταράξῃ τὰ βρέφη,
Even-if a-fowler should-disturb the young
τέχνῃ σοφῇ νικῶσιν οἱ φυτοσπόροι,
by-art wise conquer the begetters
τῶν μητέρων τὸ φίλτρον ἐκμιμούμενοι.
of-the mothers the love imitating

Χαλῶσι μὲν γὰρ τὸ πτερὸν παραυτίκα,
They-let-droop indeed for the wing on-the-spot
εἱλούμενοι δὲ παρὰ τοὺς τούτου πόδας,
rolling and beside the his feet
δοκοῦσι μικροῦ συμπατεῖσθαι ταῖς τρίβοις,
they-seem nearly to-be-trampled in-the paths
καὶ τὴν φυγὴν κλέπτουσι τῶν ζητουμένων,
and the flight steal of-the ones-sought
τοὺς ἀπατηλοὺς ἐξελίττοντες δρόμους·
the deceitful unwinding runs
καὶ τοὺς ἀπαγεῖς οὐκ ἐῶσι φιλτάτους
and the unfledged not they-let dearest
εἰς χεῖρας ἐχθροῦ συμπεσεῖν, ὡς ἀπτέρους.
into the-hands of-the-enemy to-fall as wingless
Ὁ γὰρ ἐφιστὰς εἰς κενὸν τὰς ἐλπίδας,
He for setting on empty the hopes
ἀφεὶς τὰ μικρά, πρὸς τὰ μείζονα τρέχει.
letting-go the small-things toward the greater runs
Μόλις γε μὴν φεύγουσι τὴν τυραννίδα,
Scarcely indeed however they-flee the tyranny
μᾶλλον δὲ τὴν ὕποπτον ἐντεῦθεν βλάβην.
rather and the suspected from-there harm
Μετὰ δὲ μικρὸν, ἐν καλῷ στάντες τόπου,
After and a-little in a-good having-stood place
τὰ στικτὰ συλλέγουσι μακρόθεν βρέφη
the speckled they-gather from-afar young
τῇ τῶν ἐφολκῶν μουσικῇ προσφθεγμάτων.
by-the of-the alluring music of-calls
Καὶ τὴν καλιὰν τὴν καλουμένην ἅλω,
And the nest the-one called threshing-floor
πέρδιξ, βασιλεῦ, ταῖς γοναῖς διαπλέκει,
the-partridge O-king for-the brood weaves

θαυμάσιόν τι χρῆμα, καὶ τέχνης γέμον.
wonderful some thing and with-art full
Ξύλοις γὰρ αὐτὴν μαλθακοῖς ὑφαρμόσας,
With-twigs for it soft having-fitted
θάλαμον ἀπέφηνε μικροῦ τὴν στέγην·
a-chamber it-made nearly the roof
κἀνταῦθα λαβὼν ἐγκαθίζει τοὺς τόκους·
and-there having-taken it-sets-in the offspring
οἷς καὶ κόνιν μάλιστα λεπτὴν ἐγχέων,
on-which also dust especially fine pouring
τῆς φύσεως τὸ κάλλος ἀναφαιδρύνει.
of-the nature the beauty it-brightens
Καὶ γῆν παραθεὶς πορφυρὰν πρὸ τοῦ τρύφους,
And earth having-set-beside purple before the delicacy
ὡς ἡ πελειὰς ἁλμυρίδα τοῖς τόκοις,
as the dove salty-earth for-the offspring
τοὺς κακοσίτους εὐσίτους εἰργάσατο.
the ill-fed well-fed it-made
Πλὴν οὐκ ἀναμένουσι τὰς λοχευτρίας
However not wait-for the midwives
πρὸς τὴν ποθεινὴν ἐκγλυφὴν τὰ νήπια,
for the longed-for hatching the infants
ἀλλὰ περιῤῥήσσουσι τὴν ἔξω σκέπην
but they-break-round the outer covering
ἐν τοῖς ὑποκρούμασι τῶν σφαδασμάτων.
in the knockings of-the struggles
Ἐπείγεται γὰρ ἐκδραμεῖν πρὸ τοῦ χρόνου,
It-hastens for to-run-out before the time
καὶ μικρὸν ἐκκύπτοντα κινεῖται πλέον·
and a-little peeping-out moves more
καὶ θρύβεται μὲν εὐχερῶς τὸ θριγγίον,
and is-crushed indeed easily the fence

ἐξίπταται δὲ, καὶ βαδίζει, καὶ τρέχει
it-flies-out and both walks and runs
ἰσχνῶς τὰ λεπτὰ κακκαβάζοντα βρέφη.
thinly the small cackling young
Τῶν θήλεων δὲ μὴ παρόντων εἰς γάμον,
Of-the females and not being-present for mating
χωρεῖ πρὸς ὀργὴν ὁ στρατὸς τῶν ἀῤῥένων·
goes to anger the army of-the males
ἐμφύλιον δὲ συγκροτήσαντες μάχην,
civil and having-struck-up battle
οὕτως ἐνυβρίζουσι τοῖς νικωμένοις.
so they-outrage the conquered
Ἐν ἡμέραις δέ φασιν ἑπτὰ μὲν κύειν,
In days and they-say seven indeed to-be-pregnant
καὶ τοὺς νεοττοὺς ἐν τοσαύταις ἐξάγειν,
and the young in as-many to-bring-out
καὶ πάλιν αὐτοὺς ἐν τοσαύταις ἐκτρέφειν,
and again them in as-many to-rear
καὶ τὴν καλιὰν ἐν τοσαύταις ἐμπλέκειν,
and the nest in as-many to-weave
οἱ θηρατικοὶ τὰς γονὰς τῶν περδίκων·
the hunters the broods of-the partridges
εἶναι δὲ πειθοῦς δεκτικὰς χειροτρόφου,
to-be and of-persuasion receptive hand-rearing
καὶ ζῆν ἐν εἱρκταῖς, καὶ τρυφᾶν ἀφ' ἑστίας·
and to-live in cages and to-feast from the-hearth
οὐ πείθεται δὲ συροπέρδιξ ἐνθάδε.
not is-persuaded but the-Syrian-partridge here
Βραχύτερος γάρ ἐστι καὶ πάντως μέλας
Shorter for it-is and wholly black
καὶ ζῇ περιττοὺς ἑστιώμενος λίθους.
and lives extraordinary feasting-on stones

Τὸ δὲ δριμὺ σκόροδον εἰ πέρδιξ φάγοι,
The and pungent garlic if a-partridge should-eat
βιβρώσκεται μὲν παρὰ τοῖς βορωτέροις,
it-is-eaten indeed by the more-gluttonous
νοσεῖν δὲ ποιεῖ ναυτιῶσαν τὴν φύσιν.
to-be-sick and makes nauseous the nature
Ἄῤῥην δὲ πέρδιξ τὴν ὁμόζυγον βλέπων
Male and partridge the mate seeing
ἑστῶσαν ἀγχοῦ τοῦ θεάτρου τῆς μάχης,
standing near the theater of-the battle
ὅταν ἐναθλῇ, συντονώτερος μένει·
when he-contends more-strained remains
αἰσχύνεται γὰρ μὴ κρατῶν, ὡς αὐθάδης.
he-is-ashamed for not winning as a-boaster

ΠΕΡΙ ΑΛΕΚΤΡΥΟΝΟΣ.

ABOUT COCK

Ἀλεκτρυὼν μέντοι γε νικῶν τὴν μάχην,
The-cock however indeed winning the battle
σφριγᾷ καθαρῶς, καὶ σοβεῖ, καὶ τέρπεται·
swells purely and struts and delights
νικώμενος δὲ μετριάζει σωφρόνως,
being-conquered but behaves-modestly soberly
καὶ ζῇ σιωπῶν εὐαρίθμητον χρόνον.
and lives silent a-countable time
Νοσεῖ γὰρ εὐθὺς, καὶ θανεῖν θᾶσσον θέλει.
He-sickens for at-once and to-die sooner wishes
Πύλην δὲ μακρὰν αὐθαδῶς ὑποτρέχων,
A-gate and high arrogantly running-under

αὐτοκράτορ μέγιστε, τὸν λόφον κλίνει·
autocrat greatest the crest he-bends
δοκεῖ γὰρ αὐτὸν, εἰ προσεγγίσει μόνον,
he-thinks for it if he-approaches only
εἰς θραῦσιν ἐλθεῖν, καὶ ῥυῆναι τὸν τύφον.
to shattering to-come and to-be-spilled the pride

ΠΕΡΙ ΝΗΤΤΗΣ.

ABOUT DUCK

Τίς νῆτταν ἰδὼν, βασιλεῦ, μὴ θαυμάσῃ;
Who a-duck having-seen O-king not would-marvel
ἣ νήχεται μὲν εἰς ὕδωρ πηδήσασα,
who swims indeed into water having-leapt
πρὶν τοῦτο μαθεῖν ἐν σχολῇ διδασκάλου·
before this to-learn in a-school of-a-teacher
καταδύνει δὲ καὶ πάλιν ἀναδύνει,
dives and also again resurfaces
καὶ τὴν κεφαλὴν δαψιλῶς διαβρέχει.
and the head abundantly soaks-through
Νηττοκτόνος δὲ κίρκος εἰ ταύτην ἴδοι,
Duck-killing and hawk if her should-see
κάτεισιν εὐθὺς ἐκ νεφῶν, ὡς ἁρπάσων.
comes-down at-once from clouds as about-to-snatch
Ἡ δὲ σκέπην τὸ ῥεῖθρον εὑρίσκει ξένην,
She but a-shelter the stream finds strange
καὶ γίνεται μὲν εὐφυὴς βυθοδρόμος,
and becomes indeed a-gifted deep-runner
τὴν ζωτικὴν εἴργουσα τῆς πνοῆς χύσιν·
the vital checking of-the breath outpouring

ἀλλαχόθι δὲ τῆς ῥοῆς ἐκκύψασα,
elsewhere and of-the flow having-peeped-out
πάλιν ἐκεῖνον εἶδεν, εἶτα κατέδυ.
again him she-saw then dived
Χρόνῳ δὲ τῆς ἐνταῦθα λυθείσης μάχης,
In-time and of-the there loosed battle
ὁ μὲν πάλιν ἀπῆλθεν, ἡ δὲ νήχεται,
the-one indeed again went-off the-other but swims
πλουτοῦσα λουτρὸν εὐκραῶν καθαρσίων.
enriched a-bath of-well-tempered cleansings
Ἔστι δὲ κίρκος ἄλλος, Αὐσονοκράτορ,
There-is and a-hawk other Ausonian-ruler
ὃς νῆτταν ἰδὼν, καὶ καταπτὰς ὑψόθεν,
which a-duck having-seen and having-swooped from-on-high
καὶ συγκαταδὺς αὐθαδῶς, ἀπεπνίγη.
and having-dived-with-her arrogantly was-drowned

ΠΕΡΙ ΧΗΝΟΣ.

ABOUT GOOSE

Ὁ χὴν δὲ θερμὸς καὶ διάπυρος φύσει,
The goose and hot and fiery by-nature
καὶ φιλόλουτρός ἐστιν ἐν ταῖς νήξεσι.
and bath-loving is in the swimmings
Πόας δὲ καὶ θρίδακας ὑγρὰς ἐσθίων,
Grass and also lettuces moist eating
ποιεῖ διαῤῥεῖν εὐμαρῶς τὴν γαστέρα.
it-makes to-flow-through easily the belly
Καὶ πλὴν ἰατρῶν καὶ διαίτης βιβλίου,
And without physicians and of-diet a-book

δάφνης τὸ φύλλον οὐδὲ πεινῶν ἂν φάγοι·
of-laurel the leaf not-even hungry — would-eat
φθερεῖ γὰρ αὐτὸν ἡ τροφὴ παραυτίκα.
will-destroy for it the food at-once
Λίθον δὲ τῷ στόματι μὴ κλάγξῃ στέγων,
A-stone and in-the mouth lest it-honk holding
ὅνπερ καλοῦσι Ταῦρον, ἀμείβει πάγον.
which they-call Taurus it-crosses the-mountain
Τοὺς ἀετοὺς γάρ φασι τοὺς χηνοσκόπους,
The eagles for they-say the goose-watching
ἐκεῖσε δεινῶς ἐλλοχᾶν πρὸ τοῦ ψύχους.
there terribly to-lie-in-wait before the cold

ΠΕΡΙ ΙΒΕΩΣ.

ABOUT IBIS

Ἶβις ἐν ἀκταῖς τὴν τροφὴν παρεκλέγει.
The-ibis on shores the food picks-out
Καὶ πίμπλαται μὲν ἡ στροφὴ τῶν ἐντέρων,
And is-filled indeed the coil of-the bowels
ἐμφράττεται δὲ τὸ στενὸν τῆς ἐξόδου.
is-blocked and the narrow of-the exit
Καὶ φρύγεται μὲν τῇ παρὰ φύσιν ζέσει,
And is-parched indeed by-the against nature heat
λύει δὲ τὴν ἔμφραξιν ἐξ ὀπισθίου,
it-looses and the blockage from behind
κλυστῆρα λοξὸν ὀργανοῦσα τὸ στόμα.
a-clyster slanting making-instrument the mouth
Ἅλμην γὰρ ἐγχέασα ῥευστὴν εἰς βάθος,
Brine for having-poured flowing into the-depth

ἀφῆκεν ὑγρὰς τῆς πυγῆς τὰς ἐκκρίσεις,
it-released moist of-the rump the excretions
καὶ πλὴν ἰατρῶν, καὶ γραῶν, καὶ φαρμάκων,
and without physicians and old-women and drugs
δύσοιστον ἀπέῤῥιψε κοπρίας βάρος.
hard-to-bear it-threw-off of-dung the-weight
Καὶ τῶν Λιβυκῶν ἐμφαγοῦσα σκορπίων,
And the Libyan having-eaten scorpions
ἀνεῖλε γοργῶς τοὺς ὑποπτέρους ὄφεις,
it-destroyed fiercely the winged serpents
ἥκοντας εἰς Αἴγυπτον ἐξ Ἀραβίας.
coming into Egypt from Arabia
Αὕτη νεοττεύουσα φοινίκων μέσον,
It nesting palms amid
ὕποπτον ἐκπέφευγεν αἰλούρου θράσος.
the-suspected escaped of-the-cat boldness
Καὶ τῆς σελήνης οὐ παρῆλθε τοὺς δρόμους
And of-the moon not it-passed-over the courses
μειουμένης, κράτιστε, καὶ πληρουμένης.
waning most-mighty and filling

ΠΕΡΙ ΣΑΛΑΜΑΝΔΡΑΣ.

ABOUT SALAMANDER

Τὴν σαλαμάνδραν κἂν ἀὴρ, κἂν γῆ τρέφῃ,
The salamander whether air or earth nourishes
ἐν ὀστέοις γάρ ἐστιν ἰσχνὸν σαρκίον,
in bones for there-is thin flesh
καὶ δέρμα λιτὸν, καὶ πτερῶν ἔχει σκέπην,
and skin bare and of-wings it-has a-covering

ἀλλ᾽ οὖν συνιδὼν, Αὐσονάρχα, θαυμάσῃς·
but then having-perceived Ausonian-ruler you-would-marvel
τὸ πῦρ γὰρ αὐτὴν οὐ φοβεῖ τὸ παμφάγον,
the fire for it not frightens the all-devouring
ἐφίπταται δὲ, καὶ διώκει τὴν ζέσιν.
it-flies-upon and also pursues the heat
Καὶ σβέννυσι μὲν τῆς καμίνου τὴν φλόγα,
And quenches indeed of-the furnace the flame
κινεῖ δὲ πυκνὴν τοῖς βαναύσοις ἀσβόλην,
it-stirs and thick for-the artisans soot
ψυχρός τις αὐτοῖς ἀνθρακεὺς δεδειγμένη.
cold a for-them charcoal-burner shown
Καὶ ζῇ μεταξὺ τῆς πυρᾶς καὶ τοῦ βρόμου
And lives between the pyre and the roar
καὶ σπῶσα καπνοῦ καὶ δριμύτητος πνέει,
and drawing-in of-smoke and of-pungency breathes
τῆς αἰθάλης πρὸς ὕψος ἠρεθισμένης.
of-the soot to height stirred-up

The nightingale teaches its young to sing and dies of grief in captivity. The swallow heals its blinded young with an herb; the ring-dove kills an adulteress; dancing catches turtledoves; the owl mocks birds by day and eats them by night; the cuckoo lays in other nests; the fire-born die in air; only the male cicada sings; Thracians hunt with hawks; the cinnamon bird builds with cinnamon.

ΠΕΡΙ ΑΗΔΟΝΟΣ.

ABOUT NIGHTINGALE

Ὅταν ἀηδὼν ἀκροώμενον βλέπῃ,
When the-nightingale a-listener sees
μελῶν ἀγαθῶν ἐξερεύγεται κτύπους.
of-songs good it-pours-out sounds
Ἀγχίστροφον γὰρ τὴν βοὴν διαπλέκει,
Quick-turning for the cry it-weaves
καὶ γαργαλισμοὺς ὀργανοῖ κεκλασμένους
and ticklings fashions broken
ἐκ τῆς ἐν ἀκμῇ ταχερᾶς μουσουργίας.
from the at the-peak swift music-making
Καὶ μακρὸν ἂν δήπουθεν εὐφραίνοι χρόνον,
And long — surely it-would-delight time
εἰ μή τις αὐτὴν ἐκταράττοι συγχέων.
if not someone her should-disturb confounding
Ὅταν δὲ γῆν ἄβατον ἀνθρώποις ἴδοι,
When but land untrodden by-men it-sees
τὸν φθόγγον ἁπλοῦν καὶ βραχὺν παραπτύει.
the note simple and short it-spits-out
Μελῶν δὲ ῥυθμοὺς ἐκδιδάσκει τὰ βρέφη,
Of-songs and the-rhythms it-teaches the young

τὸν πυκνὸν ἐγκόπτουσα τοῦ φθόγγου δρόμον.
the thick cutting-off of-the note course
Ἀηδόνος δέ πού τις εἰ φάγοι κρέας,
Of-a-nightingale and somewhere someone if should-eat flesh
ἄγευστον ὕπνου τὴν φύσιν ἐργάζεται.
untasting of-sleep the nature it-makes
Ταύτην κατασχὼν, ἄφες ἐκπτῆναι πάλιν·
Her having-caught let to-fly-out again
οἰχήσεται γὰρ ἐν σιγῇ παραυτίκα,
she-will-be-gone for in silence at-once
τὸν ἐκ λύπης θάνατον ἁρμοσαμένη.
the from grief death having-fitted-to-herself

ΠΕΡΙ ΧΕΛΙΔΟΝΟΣ.

ABOUT SWALLOW

Ἔχει τι καινὸν ἡ χελιδόνος φύσις.
It-has something new the of-the-swallow nature
Εἰ γάρ τις αὐτῆς εὐπραγοῦσι τοῖς τόκοις
If for someone of-her thriving the offspring
φθορεὺς ἀκερδὴς ἐξορύξει τὰς κόρας,
a-destroyer profitless will-dig-out the pupils
λαβοῦσα σεπτὴν ἡ σοφὴ μήτηρ πόαν,
having-taken holy the wise mother herb
πρὸς ἣν ἰατρῶν ἀσθενεῖ τέχνη βλέπειν,
at which of-physicians is-weak the-art to-look
αὖθις τὸν ἑσμὸν ὀμματοῖ τῶν φιλτάτων.
again the swarm gives-eyes-to of-the dearest
Ἃ καὶ κρόκῳ βαφέντα λευκαίνει πάλιν,
Which also with-saffron dyed she-whitens again

πρὸ τῆς πτερωτῆς, Αὐσονοκράτορ, σκέπης,
before the winged Ausonian-ruler covering
ἄλλῃ πόᾳ σμήχουσα τὴν ἀμορφίαν.
with-other herb smearing-off the ugliness
Πηλοῦ δὲ μὴ παρόντος εἰ κτίζειν θέλοι,
Mud and not being-present if to-build she-wishes
ψεκάσι πυκναῖς τὸ πτερὸν διαβρέχει,
with-drops thick the wing she-soaks
καὶ χοῦν ἐπ᾽ αὐτοῦ συντεθέντα λαμβάνει,
and dust on it compounded she-takes
καὶ τὴν καλιὰν ὀργανοῖ πρὸ τῶν τόκων.
and the nest fashions before the offspring
Ἐναντίαν δέ φασι τῇ τῶν ὀρνέων,
Contrary and they-say to-that of-the birds
τὴν μίξιν αὐτῶν εὑρεθῆναι καὶ ξένην.
the union their to-be-found and strange

ΠΕΡΙ ΦΑΤΤΩΝ.

ABOUT RING-DOVES

Σῶφρον τὸ φαττῶν, Αὐσονοκράτορ, γένος·
Chaste the of-ring-doves Ausonian-ruler race
ἀλλότριον γάρ ἐστιν ὀθνείου λέχους.
alien for it-is to-a-foreign bed
Κἄν τις τὸ σεμνὸν τοῦ γένους ἀτιμάσῃ,
And-if someone the solemnity of-the race should-dishonor
θνήσκει παρευθὺς ὑπὸ τῶν ἀνευθύνων,
she-dies at-once by the guiltless
αἳ ζῆν μόλις κρίνουσι τὴν μοιχαλίδα.
who to-live scarcely judge the adulteress

ΠΕΡΙ ΤΡΥΓΟΝΩΝ.

ABOUT TURTLEDOVES

Ὀρχούμενοι δέ τινες ἀπάτης χάριν,
Dancing and some deceit for-the-sake
τὰς τρυγόνας θηρῶσιν ἐκ τῶν ᾀσμάτων.
the turtledoves hunt by the songs
Κηλοῖ γὰρ αὐτὰς ἡδονή τις ἐνθάδε,
Charms for them pleasure a here
κἂν σωφρόνως φεύγωσι τοὺς νόθους γάμους.
even-if chastely they-flee the bastard marriages
Ὥστε σκοπεῖν δεῖ τὰς παρ᾽ ἡμῖν παρθένους
So-that to-watch one-must the among us maidens
μή τις μελουργὸς πορνικῶν ἐπασμάτων
lest some songmaker of-whorish charms
εἰς ἡδονῆς θήρατρον αἰσχρῶς ἑλκύσῃ.
into of-pleasure a-snare shamefully may-drag

ΠΕΡΙ ΓΛΑΥΚΟΣ.

ABOUT OWL

Αἱμύλον ἡ γλαὺξ ἡ φιλέσπερος φύσει.
Wily the owl the evening-loving by-nature
Σκοπεῖν γὰρ εἰκὸς τῆς πανούργου τὸν δόλον.
To-consider for it-is-fitting of-the knave the craft
Μωκωμένη τὰς ὄρνις ἡμέρας ὅλης,
Mocking the birds of-the-day whole
καὶ ποικίλῃ στρέφουσα μορφῇ τὴν θέαν,
and with-varied turning form the sight
σαίνει τὰ μικρὰ τῶν ὑποπτέρων γένη;
it-fawns-on the small of-the winged races

ἃ καὶ παραμένοντα μέχρις ἑσπέρας,
which also staying-on until evening
ὅταν ἔχῃ τὴν ὄψιν ἀσφαλεστέραν,
when it-has the sight safer
τῆς νυκτερινῆς εἰσρυείσης ἰκμάδος,
of-the nocturnal having-flowed-in moisture
θηρᾷ παρευθὺς, καὶ τρυφᾷ χωρὶς πόνων,
it-hunts at-once and feasts without toils
τὸν μισθὸν ἀπέχουσα τῶν ἀθυρμάτων.
the wage receiving of-the playthings

ΠΕΡΙ ΚΟΚΚΥΓΟΣ.

ABOUT CUCKOO

Κόκκυξ παρελθὼν εἰς καλιὰς ὀρνέων,
The-cuckoo having-gone into nests of-birds
οἷς ἔστιν αὐτὸς ἐμφερὴς ἐκ τῶν τόκων,
to-which is he like from the offspring
τίκτει μεταξὺ τὰς γονὰς τῶν ὀστράκων·
lays among the broods of-the shells
τῶν γὰρ καλιῶν τὰς κενὰς παρατρέχει.
of-the for nests the empty it-passes-by
Καὶ τοὺς περιττοὺς τῶν κυλίνδρων συγκλάσας,
And the extra of-the shells having-broken
οὓς εὗρεν αὐτοῦ συντεθέντας ὁ πλάνος,
which found there compounded the wanderer
ὡς ἂν ὁμαλῶς ἀντιτάξῃ τοὺς τόκους,
that — evenly he-may-match the offspring
καὶ πᾶσαν αὐτῶν ἐξελὼν ὑποψίαν,
and all their having-removed suspicion

τὰς εἰσαγωγὰς τῆς κλοπῆς μὴ φαυλίσῃ,
the entrances of-the theft not he-may-spoil
κοῦφος λαθὼν ἔξεισι τῶν ἀλλοτρίων.
light unnoticed goes-out from-the another's
Τὸ γὰρ πετεινὸν ὡς κρυμῶδες τὴν κράσιν,
The for bird as icy the temperament
νεοττοποιεῖν ἐκ πυρᾶς οὐκ ἰσχύει.
to-rear-young from heat not is-able
Ὅταν δὲ τὴν ἔκλειψιν ὁ χρόνος δράσῃ,
When and the hatching the time accomplishes
κόκκυξ ἐπελθὼν συγκομίζει τὰ βρέφη.
the-cuckoo having-come-on collects the young
Τοιαῦτα φασὶ μηχανᾶσθαι τοῖς τόκοις
Such-things they-say to-contrive for-the offspring
καὶ κίγκλον αὐτὸν, ὡς ἀνίσχυρον φύσει.
also the-wagtail itself as feeble by-nature

ΠΕΡΙ ΠΥΡΙΓΟΝΩΝ.

ABOUT FIRE-BORN

Τὸ πῦρ δὲ γεννῶν τοὺς πυριγόνους τρέφει.
The fire and begetting the fire-born nourishes
Οἳ κἂν μετ' αὐτὸ, βασιλεῦ, τὸ παμφάγον,
Which even-if after it O-king the all-devouring
τὸν ἀέρα πνεύσωσι τὸν ζωηφόρον,
the air breathe the life-bearing
θνήσκουσιν εὐθὺς, ἐκ φθορᾶς ἀντιστρόφου.
die at-once from destruction reversed

ΠΕΡΙ ΤΕΤΤΙΓΩΝ.

ABOUT CICADAS

Τοὺς ἄῤῥενας δὲ τῆς γονῆς τῶν τεττίγων
The males and of-the brood of-the cicadas
ποιεῖ φιλῳδοὺς ἡ μαγὰς τῆς ἰξύος.
makes song-loving the bridge of-the loin
Οἳ νυκτερινῆς ἐμφορούμενοι δρόσου,
Which with-nocturnal being-filled dew
τὸν ῥυθμὸν ἐντείνουσιν εἰς μεσημβρίαν,
the rhythm strain into midday
ὅταν τὸ θερμὸν τὰς νοτίδας ἁρπάσῃ,
when the heat the moistures snatches
καὶ τοὺς ἀγωγοὺς τῶν μελῶν ἐξικμάσῃ.
and the channels of-the songs dries-out
Θῆλυς δὲ σιγῶν εὐπρεποῦς νύμφης τρόπον,
The-female and silent of-a-comely bride in-the-manner
καὶ τῶν γυναικῶν σωφρονίζει τὰς λάλους,
and of-the women chastens the talkative
αἰδοῦς νόμων ἄῤῥητον ὠδίνων μέλος.
of-reverence of-laws unspoken laboring-with song

ΠΕΡΙ ΤΗΣ ΤΩΝ ΘΡΑΚΩΝ ΘΗΡΑΣ ΚΑΙ ΤΩΝ ΚΝΩΔΑΛΩΝ.

ABOUT THE OF-THE THRACIANS HUNT AND OF-THE CREATURES

Πολυπλόκους τείναντες ἐς θήραν βρόχους
Much-twisted having-stretched for hunting nooses
Θρᾷκες μὲν ἠρεμοῦσιν, ὥστε λανθάνειν·
Thracians indeed keep-still so-as to-escape-notice

κίρκοι δὲ συμμαχοῦντες αὐτοῖς ὑψόθεν,
hawks and allied with-them from-above
ἐκδειματοῦσι τὰ πτερωτὰ κνώδαλα·
scare the winged creatures
τὰ δὲ πρὸς αὐτοὺς ὑποφεύγει τοὺς βρόχους.
they and toward the-very slip-into the nooses
Ἐν ταῖς περιβολαῖς δὲ συνωθουμένους
In the enclosures and being-pushed-together
αἱροῦσι γοργῶς τοὺς φυγάδας ἀθρόους,
seize fiercely the fugitives all-together
καὶ μισθὸν εἰσφέρουσι τοῖς ὑπερμάχοις,
and a-wage they-pay to-the champions
ἐκ τῶν δι᾽ αὐτοὺς εὐχερῶς εἰλημμένων.
from the-things through them easily taken
Εἰ δ᾽ οὖν, ἀγαθῶν ἐστερήθησαν φίλων,
If but then of-good they-were-robbed friends
εἰς δευτέρους ἥκοντες οἱ Θρᾷκες βρόχους.
to second coming the Thracians nooses

ΠΕΡΙ ΚΙΝΝΑΜΩΜΟΥ.

ABOUT CINNAMON-BIRD

Ὄρνις ὁ κινάμωμος ὠνομασμένος
The-bird the cinnamon named
τὸ κινάμωμον εὗρεν ἀγνοούμενον,
the cinnamon found being-unknown
ὑφ᾽ οὗ καλιὰν ὀργανοῖ τοῖς φιλτάτοις,
with which a-nest it-fashions for-the dearest

μᾶλλον δὲ τοῖς μέλασιν Ἰνδοῖς, αὐτάναξ,
rather and for-the black Indians sovereign
ἀρωματικὴν ἡδονὴν διαπλέκει.
aromatic pleasure it-weaves

XIII · THE BEES

Philes loves the bees and hates the drone, which steals honey at night until the bees beat it out and kill it. The bees carry water, remove the dead, keep watch, foretell rain, and fly in wind with stones as ballast; they are chaste, love music, and shame vain women. Their gentle stingless king leads them, and they build their cells with geometric skill.

ΠΕΡΙ ΜΕΛΙΣΣΩΝ.

ABOUT BEES

Ἐγὼ δὲ τιμῶν τῶν μελισσῶν τοὺς νόμους
I and honoring of-the bees the laws
φιλῶ μὲν αὐτῶν, Αὐσονάρχα, τὴν φύσιν,
love indeed their Ausonian-ruler the nature
μισῶ δὲ τοὺς κηφῆνας ὡς νωθεῖς φάγους.
hate but the drones as sluggish eaters
Μέλισσα μὲν γὰρ ἡ φιλεργὸς τεχνίτις
The-bee indeed for the work-loving craftswoman
ἔλυσε τὰς πτέρυγας εὐθὺς ἡμέρας
loosed the wings at-once at-day
εἰς τὴν ποθεινὴν συλλογὴν τῶν ἀνθέων,
for the longed-for gathering of-the flowers

κηφὴν δὲ λαθὼν εἰς τὸ σίμβλον ἐκρύβη·
the-drone but unnoticed into the hive hid
τέως γε μὴν ἔμεινεν αὐτοῦ που τρέμων,
meanwhile indeed however he-stayed there somewhere trembling
ὁ κλὼψ ὁ δειλὸς, ὁ θρασὺς θηλυδρίας·
the thief the coward the bold effeminate
ἐπεὶ δὲ νὺξ ἦν καὶ βαθὺς ἤδη γνόφος,
when and night it-was and deep already darkness
τὴν μὲν φιλεργὸν ὕπνος εἶλε νήδυμος,
the indeed work-loving sleep seized sweet
αὐτὸς δὲ τὰς σύριγγας ἐνδὺς ἀτρέμας,
he but the tubes having-entered quietly
ἥδιστον ἐτρύγησεν ἐκ τούτων μέλι.
sweetest harvested from them honey
Ἡ σύντομος δ' οὖν, καὶ σοφὴ, καὶ τεχνίτις,
She brisk but then and wise and craftswoman
τὸν κρυπτὸν ὑπώπτευσεν αὐτίκα δόλον·
the hidden suspected at-once trick
καὶ συλλαβοῦσα τῆς τρύγης τὸν ἐργάτην,
and having-seized of-the vintage the worker
ἔμπικρον ἀπέφηνε τὸ βρωθὲν μέλι.
bitter made the eaten honey
Τοῖς γὰρ πτίλοις παίσασα τῶν μεταφρένων
With-the for feathers having-struck of-the back
ἐξεῖλεν αὐτὸν τῆς κλοπῆς τετυμμένον.
she-took-out him from-the theft beaten
Μετὰ δὲ μικρὸν εἰσρυεὶς αὖθις χρόνον,
After and a-little having-flowed-in again time
τὴν ἐσχάτην ἔδωκεν ὁ φθορεὺς δίκην.
the last paid the destroyer penalty
Ἐχρῆν γὰρ αὐτὸν, ὡς ὑπόπτερον λύκον,
It-behooved for him as a-winged wolf

τοῖς τῶν μελισσῶν ἐμπεσεῖν ἀκοντίοις·
on-the of-the bees to-fall javelins
ἢ μᾶλλον ἐχρῆν μὴ πονεῖν εἰθισμένον,
or rather it-behooved not to-toil accustomed
τοῖς τῶν φιλεργῶν ἐκτριβῆναι κεντρίοις.
by-the of-the work-loving to-be-worn-out stings

ΠΕΡΙ ΑΡΓΩΝ ΜΕΛΙΣΣΩΝ.

ABOUT IDLE BEES

Ἀργὸν δὲ ταύταις ἄλλο συμβιοῦν γένος
Idle and with-these other living-together race
ἐφίπταται μὲν τῇ χλιδῇ τῶν ἀνθέων,
flies-over indeed the luxury of-the flowers
οὐ δύναται δὲ καὶ γλυκὺ πλάττειν μέλι.
not can but also sweet to-mold honey
Συναίρεται δ' οὖν ἐξ ἀμίσθου φροντίδος
It-joins-in but then from unpaid care
τῇ τῶν φιλεργῶν πανταχῇ περιστάσει.
in-the of-the work-loving everywhere situation
Ἡ μὲν γὰρ αὐτῶν ὑδραγωγὸς εὑρέθη,
The-one indeed for of-them water-carrier was-found
τὸν αὐλὸν ἐντείνασα τοῖς παρισθμίοις,
the tube having-stretched in-the throats
ὡς ἂν ἐπ' αὐτῆς εὐπραγῶν τῆς παστάδος
that — at it thriving the bridal-chamber
ὁ τοῦ γένους ἔξαρχος ἀφθόνως πίνοι·
the of-the race leader unstintingly may-drink
ἡ δὲ προβομβεῖ, καὶ προπέμπει τὰ στίφη,
the-other and hums-before and sends-ahead the throngs

καὶ δημαγωγεῖ τακτικῶς ἐν τοῖς πόροις.
and leads-the-people in-order in the passages
ἡ δὲ πρὸ παντὸς εὐμαθοῦς Ἱπποκράτους,
the-other and before all apt-learner Hippocrates
νεκρῶν μελισσῶν ἐκκομίζει φορτία,
of-dead bees carries-out loads
μήπως ἔχῃ τὰ σίμβλα τῇ σήψει φθόην.
lest-perhaps have the hives from-the rot decay
Ἄλλη δέ τις ἄγρυπνον εἰσφέρει πόνον,
Another and some sleepless brings-in toil
τῇ τῆς φυλακῆς ἀκριβεῖ παραστάσει·
in-the of-the guard exact standing-by
μὴ τὰς φιλεργοὺς ἡσυχαζούσας τέως
lest the work-loving resting meanwhile
λαθών τις ἐχθρὸς εἰσφθαρῇ πρὸς ἑσπέραν,
unnoticed some enemy slip-in toward evening
καὶ τὸν τοσοῦτον ὄλβον αὐτῶν ἁρπάσῃ·
and the so-great wealth their snatch
Τίς οὖν, βασιλεῦ, τῆς μελίσσης τὴν φύσιν
Who then O-king of-the bee the nature
προγνωστικὴν ἔδειξεν εἰς ὄμβρων χύσιν;
foreknowing showed for of-rains pouring
Ναρκᾶν γὰρ ἂν εἴποι τις, εἰ παρὼν βλέποι,
To-be-numb for — would-say someone if present should-see
τὴν πρὶν φιλεργὸν τὸν κρυμὸν σκοπουμένην
the former work-loving the frost watching
ὡς καὶ γεωργοῖς, καὶ νομεῦσιν ἀγρόταις
as both to-farmers and to-herdsmen rustic
χειμῶνα δεινὸν ζωγραφεῖν εἰς αἰθρίαν
winter dread to-paint into fair-weather
ἐκ τῶν ἀτεχνῶς μαντικῶν πετασμάτων.
from the simply prophetic spreadings-of-wings

Καὶ γὰρ παρ᾽ αὐτὸν ἐγχρονίζει τὸν πόνον,
And for beside the-very lingers the toil
καὶ μικρὸν ἐκκύψασα τοῦ σίμβλου χρόνον,
and a-little having-peeped-out of-the hive time
ὅταν ὁ καιρὸς τῆς νομῆς ἀναγκάσῃ,
when the season of-the pasture compels
πάλιν θυραυλεῖ συντεμοῦσα τὸν δρόμον.
again it-lives-outdoors having-shortened the course
Ἐξίπταται δὲ ταῖς πνοαῖς ἀντιστρόφως,
It-flies-out and to-the winds contrariwise
ὑπερφέρουσα τινὰ τοῖς ποσὶ λίθον,
carrying-over some with-the feet stone
ὡς ἔρμα ληφθὲν ἐμβριθῶς πρὸς τὸν πόρον,
as ballast taken heavily toward the passage
μὴ παρασυρῇ ταῖς ῥοπαῖς ἡ λεπτότης.
lest be-swept-aside by-the gusts the lightness
Ἥκιστα γὰρ ἂν εὐπλοήσοι καὶ σκάφος,
Least for — would-sail-well even a-boat
οὗ μηδὲν ἀγώγιμον ἡ πλάστιγξ φέρει.
of-which nothing of-cargo the scale-pan carries
Καὶ ζῇ μὲν ἁγνὸν ἡ σοφὴ σχεδὸν βίον,
And lives indeed pure the wise almost life
ἄγευστος οὖσα νεκρικῶν σπαραγμάτων.
untasting being of-corpse-like mangled-things
Ζώου δὲ παντὸς οὐχ ὑποπτήσσει θράσος.
Of-animal and every not cowers-before boldness
Ὁπλίζεται γὰρ ἀσφαλῶς τῷ κεντρίῳ,
She-is-armed for safely with-the sting
καὶ τῇ φυσικῇ τῆς ψυχῆς εὐτολμίᾳ.
and with-the natural of-the soul daring
Καὶ φιλόμουσός ἐστιν, ὡς ὄρνις τάχα·
And music-loving she-is like a-bird perhaps

σκιρτήσασαν γὰρ εἰς φυγὴν τὴν ἐργάτιν
having-leapt for into flight the worker
ποιεῖ συριγμὸς ἐμμελὴς ὑποστρέφειν.
makes whistling tuneful to-turn-back
Θρύψις μὲν οὖν, καὶ μύρα, καὶ χλιδῶν βίος,
Softness indeed then and perfumes and luxurious life
οὐδὲν παρ' αὐτῇ, σωφρονεῖ γὰρ ἐκ πόνων.
nothing beside her she-is-chaste for from toils
Ἐνώτιον δὲ καὶ λιθόστρωτον στέφος
Earring and also stone-paved crown
ἐν ἱματισμῷ νυμφικῆς εὐκοσμίας,
in raiment of-bridal finery
πτερῶν νικᾷ χρὼς, εἰ κονίσσαλον φέροι.
of-wings conquers color if dust it-should-bear
Οὕτως τὸ βιοῦν εὐτελῶς ἐν τοῖς πόνοις
So the to-live cheaply in the toils
καὶ τῶν γυναικῶν εὐγενίζει τὸν τρόπον·
also of-the women ennobles the manner
ἃς τὸ πρὸς ἁβρότητα καὶ θρύψιν βλέπειν
whom the toward delicacy and softness to-look
ἄλλως φιλεργοὺς, Αὐσονάρχα, δεικνύει.
otherwise work-loving Ausonian-ruler shows
Κινεῖ γὰρ αὐτὰς τὸ πτερὸν τῶν ὀμμάτων
Moves for them the wing of-the eyes
εἰς τὴν πονηρὰν ἐκλογὴν τῶν ἀῤῥένων.
to the wicked choosing of-the males
Ἐρωτικὸν δέ τινα βομβοῦσι κρότον
Amorous and some they-hum clatter
ἐκ τῶν μελιχρῶν τῆς βοῆς πετασμάτων,
from the honeyed of-the cry spreadings
ὅτε προσιζάνουσιν αὐτοῖς ὡς πόαις,
when they-settle-on them as on-grasses

οἳ καὶ τὸ πικρὸν τῆς ἁμαρτίας μέλι
who also the bitter of-the sin honey
τρυγῶσιν αἰσχρῶς ἐλλοχῶντες τοὺς γάμους.
harvest shamefully lying-in-wait-for the marriages
Πλήττουσι δ' οὖν τὰ κέντρα τοῦ συνειδότος
Strike but then the stings of-the conscience
κηφῆνας αὐτοὺς τῇ κλοπῇ δεδειγμένους.
drones them by-the theft shown

ΠΕΡΙ ΤΩΝ ΜΕΛΙΣΣΩΝ ΒΑΣΙΛΕΩΣ.

ABOUT THE OF-BEES KING

Πρᾶος δέ τις ἄκεντρος, εὔζωνος, μέγας,
Gentle and a stingless well-girt great
ἐρυθροβαφὴς, εὐστεφὴς, καὶ γεννάδας,
red-dyed well-crowned and noble
θεσμοῖς φυσικοῖς τὸν στρατὸν διεξάγει.
with-laws natural the army leads-through
Κἂν ἀγανακτῶν πρὸς τὸν ὄχλον ἐκφύγῃ,
And-if being-vexed at the crowd he-flees
ῥινηλατεῖ τὸ σμῆνος αὐτοῦ τὸν δρόμον·
tracks-by-scent the swarm his the course
καὶ πάλιν αὐτοῖς εὑρεθεὶς, ὑποστρέφει,
and again by-them found returns
καὶ τὴν πρὸ μικροῦ βλαπτικὴν ἀναρχίαν
and the before a-little harmful anarchy
λύει παρευθὺς ἐξορίζων τὴν στάσιν.
looses at-once banishing the strife

Αἱ πλάστιδες γοῦν, καὶ τὸ σειρήνων γένος
The molders therefore and the of-sirens race
αἳ τὸ γλυκὺ κτίζουσι τοῖς σίμβλοις μέλι,
who the sweet build in-the hives honey
τὴν βασιλικὴν ἐξυφαίνουσι στέγην,
the royal weave roof
ἐπὶ σκοπιᾶς ὀργανοῦσαι τὰς βάσεις.
on a-lookout fashioning the bases
Περιβόλοις δέ τισι καὶ προαυλίοις
With-enclosures and some and forecourts
κοσμοῦσιν αὐτὴν ἀσφαλῶς ἡδρασμένην·
they-adorn it safely founded
ἐν οἷς ἑαυτῆς ἐκδιώκει τοὺς πόνους
in which of-itself drives-out the toils
ἡ πρεσβυτικὴ πᾶσα τοῦ σμήνους φάλαγξ.
the elderly whole of-the swarm phalanx
Καὶ πάλιν αὐτὴν ἄλλο κυκλοῖ θριγγίον,
And again it another surrounds fence
ὃ τὰς ἐν ἀκμῇ καὶ πρὸ τῆς ἥβης ἔχει,
which those in the-prime and before the youth holds
φρουροὺς ἀτεχνῶς τῶν γραῶν δορυφόρων.
guards simply of-the old spearmen
Κλίνει δὲ καὶ τὸ κέντρον αἰδοῖ τοῦ κράτους,
Bends and also the sting in-reverence of-the power
ὅταν ἴδῃ μέλισσα τὸν βασιλέα.
when sees the-bee the king
Ὃς ἐν μὲν ἀκμῇ τῶν μελῶν καὶ τῶν πτίλων,
Who in indeed the-prime of-the limbs and of-the feathers
ὅταν πετασθῇ, τὰς φυλὰς συνεξάγει·
when he-flies the tribes leads-out-with-him

καὶ γὰρ ὁμαρτεῖ πανταχοῦ τῷ δεσπότῃ
and for accompanies everywhere the master
παρεμβολὴ, τηροῦσα τακτικοὺς νόμους·
the-camp keeping tactical laws
ἂν δὲ τρυχωθῇ τῇ παρακμῇ τοῦ χρόνου,
if but he-is-worn by-the decline of-the time
καὶ τοῦ πτεροῦ τριβέντος ὀκνῇ τὸν δρόμον,
and the wing worn shrinks-from the course
τὸ σμῆνος εὐθὺς δίφρον ὀξὺ δεικνύει,
the swarm at-once a-chariot swiftly shows
δι' οὗ φοράδην ὡς γέρων κομίζεται.
through which borne-along as an-old-man he-is-carried
Ὅταν δὲ σαλπίσῃ τις ἐκ βασιλέως,
When and trumpets someone from the-king
ὡς ἀπὸ συνθήματος ὑπνοῖ τὰ στίφη.
as from a-signal sleep the throngs
Καὶ κανόνος δέ τινος ἢ τέχνης δίχα
And a-rule too some or art without
μέλιττα ποιεῖ γραμμικὰς διαπλάσεις.
the-bee makes linear moldings
Ταῖς γὰρ κάτω σύριγξιν ἐστηριγμέναις
On-the for below tubes fixed
ἀνωτέρας πήγνυσιν ἀντισυνθέτους.
higher-ones it-sets set-opposite
Καὶ δημιουργεῖ τὰς ὀπὰς τὰς ἐν μέσῳ
And fashions the holes those in the-middle
σχήμασιν ἢ λήμμασιν ὀρθογωνίοις.
in-shapes or in-figures right-angled
Φραγμοὺς δὲ λεπτοὺς ἐμβιβάζει τοῖς πόροις,
Partitions and thin it-sets-in the passages

ὡς ἂν ὁ κηρὸς ἐγχεθεὶς ὑφιζάνῃ,
that — the wax poured-in may-settle
καὶ συνέχῃ τὸ ῥεῦσαν ἡ πῆξις μέλι.
and may-hold the flowing the congealing honey

XIV · ENEMIES AND REMEDIES

The enemies of bees and the things that kill each bird; a long catalog of animals that hate one another; the plants each bird uses against envy; a drowned fly revived with ash; and the toad, whose sight turns a man pale and whose two livers are one poison and one antidote.

ΠΕΡΙ ΤΩΝ ΤΑ ΖΩΑ ΦΘΕΙΡΟΝΤΩΝ.

ABOUT THOSE THE ANIMALS DESTROYING

Ὄφις δὲ καὶ σφὴξ, καὶ χελιδὼν, καὶ φρύνος,
The-snake and both wasp and swallow and toad
μύρμηξ τε καὶ σὴς, αἰγιθαλὴς καὶ φάλαγξ,
ant both and moth titmouse and spider
καὶ σαῦρος ὠχρὸς, καὶ φαγεῖν δεινὸς μέροψ,
and lizard pale and to-eat dreadful bee-eater
σμήνει μελισσῶν δυσμενεῖς ὁδοστάται.
to-the-swarm of-bees hostile highwaymen
Νιφὰς δὲ πυκνὴ, καὶ πνοὴ πεφυρμένη,
Snow and thick and wind confounded
δριμύς τε καπνὸς, καὶ νεφῶν ἔτι γνόφος,
pungent both smoke and of-clouds still darkness
σοβοῦσιν αὐτὰς ἐκτροπῇ καὶ συγχύσει.
scare them with-turning-aside and confusion

Κίρκος δὲ, λάρος, γὺψ, τρυγὼν, καὶ κόσσυφος,
Hawk and gull vulture turtledove and blackbird
σίδην φαγόντες, εὐθὺς ἀπολώλασιν.
pomegranate having-eaten at-once have-perished
Θνήσκει δὲ καὶ κάνθαρος ἐγγίσας μύρῳ·
Dies and also the-beetle having-neared perfume
καὶ ψὰρ φαγὼν σκόροδον, οὐκέτι πνέει.
and the-starling having-eaten garlic no-longer breathes
Καὶ τὸν μελαγκόρυφον ἄγνος ἐκτρίβει·
And the blackcap the-chaste-tree wears-out
κορυδαλὸν δὲ τὸ δριμὺ φθείρει νάπυ.
the-lark and the pungent destroys mustard
Κέδρου δὲ φύλλον εἰ λαθὼν δή που φάγοι
Of-cedar and a-leaf if unnoticed indeed somewhere it-should-eat
καλαμοδύτης, οὐ βλέπει τὸν ἥλιον.
the-reed-warbler not sees the sun
Κεῖται δὲ νεκρὰ καὶ πνοῆς ἀλλοτρία,
Lies and dead and of-breath estranged
εἰ τῆς ὑαίνης τὴν χολὴν ἴβις πίοι.
if of-the hyena the gall the-ibis should-drink
Φθίσις δὲ τοῖς ἔποψι δορκάδων στέαρ.
Consumption and to-the hoopoes of-gazelles fat
Τὸν ἀετὸν δὲ τῶν ἐτῶν ὑπεξάγει
The eagle and from-the years leads-off
βρωθὲν παρ᾽ αὐτοῦ δυστυχῶς τὸ σύμφυτον.
eaten by it unhappily the kinsman
Κόραξ δὲ τὴν εὔζωμον οὐ στέγει πόαν·
The-raven and the rocket not bears herb
καὶ τῶν κορωνῶν τὸν πολὺν τέμνει χρόνον
and of-the crows the long cuts time
πτῶμα προληφθὲν εἰς βορὸν λύκου στόμα.
carrion taken-beforehand into the-voracious of-a-wolf mouth

Πίπτει χαραδριὸς δὲ τιτάνου σπάσας·
Falls the-charadrius and gypsum having-sucked
κτείνει δὲ λιβὰς τὰς γεράνους ἀμπέλου.
kills and the-drop the cranes of-the-vine

ΠΕΡΙ ΤΗΣ ΤΩΝ ΖΩΩΝ ΕΝ ΑΛΛΗΛΟΙΣ ΕΧΘΡΑΣ.

ABOUT THE OF-THE ANIMALS AMONG ONE-ANOTHER ENMITY

Στυγεῖ μὲν οὖν μύραινα τοὺς πολύποδας·
Hates indeed then the-moray the octopuses
μεμήνασι δὲ καράβῳ πολύποδες·
are-mad and at-the-crayfish octopuses
ὁ κάραβος δὲ ταῖς μυραίναις ἄχθεται·
the crayfish and with-the morays is-vexed
καὶ ταῖς χελώναις ἀντίκεινται πέρδικες,
and to-the tortoises are-opposed partridges
καὶ τοῖς ἐχίνοις οἱ ποταμογείτονες.
and to-the hedgehogs the river-neighbors
Ἔχθος γε μὴν ἔχουσιν αἰθυίαις μέγα
Enmity indeed however they-have for-shearwaters great
μακροὶ πελαργοί, καὶ βραδύπτεροι κρέκες.
long storks and slow-winged corncrakes
Ἐρωδιὸς μισεῖ δὲ τοὺς λευκοὺς λάρους·
The-heron hates and the white gulls
κορυδαλὸς δὲ πᾶσαν ἀκανθυλίδα·
the-lark and every goldfinch
καὶ πελεκὰν ὄρτυγα, καὶ πτῶκες κύνας,
and the-pelican the-quail and hares dogs

τρυγὼν δὲ πύῤῥαν· τῆς δὲ κερδοῦς ἡ φύσις
the-turtledove and the-pyrrha of-the and fox the nature
ἐχῖνον ἐχθρὸν οἶδεν, ὃν χέρσος τρέφει.
the-hedgehog hostile knows which dry-land nourishes
Πάλιν κορῶναι δυσμενεῖς γλαυκῶν γένει.
Again crows hostile to-the-owls' race
Κόραξ δὲ μισεῖ τὴν γονὴν τῶν ἰκτίνων,
The-raven and hates the brood of-the kites
πάγρον τε βρένθος, καὶ τρυγὼν πυραλλίδα,
the-sea-bream both the-brenthos and the-turtledove the-pyrallis
τὴν τρυγόνα χλωρεὺς δὲ, καὶ τοῦτον κόραξ·
the turtledove the-greenfinch and also this-one the-raven
δράκων δὲ κύκνον· ἀετὸν δὲ τὸν μέγαν
the-dragon and the-swan the-eagle and the great
αἰγυπιὸς δέδοικε· τὸν δὲ, τρωγλίτης.
vulture fears the-other and the-wren
Κτείνει δὲ βουβαλίδα καὶ ταῦρον λέων,
Kills and the-antelope and bull the-lion
ὡς Ἰνδὸν ἐλέφαντα πυρίπνους δράκων.
as the-Indian elephant the-fire-breathing dragon
Ὠτὶς δὲ κυνὸς ἁρπαγὴν φυλάσσεται.
The-bustard and of-the-dog the-seizure guards-against
Καὶ τοὺς ὄνους αἴγιθος ἐχθροὺς ἂν κρίνοι.
And the asses the-aegithus as-enemies — would-judge
Οἱ μὲν γὰρ ὠγκήσαντο, τοῦ δὲ τοὺς τόκους,
They indeed for brayed of-it and the offspring
ὅσους ἐν ᾠοῖς εὗρεν ἐσπειραμένους,
as-many-as in eggs it-found having-been-sown
ἀφῆκε νεκροὺς ἐκπεσόντας ὁ κτύπος.
left dead fallen-out the din
Ὄφεις δὲ πεφρίκασι κέντρα σκορπίων.
Snakes and shudder-at the-stings of-scorpions

Ἰχνεύμονες δὲ δειματοῦσιν ἀσπίδας,
Ichneumons and frighten asps
ἀλέκτορες δὲ τῶν λεόντων τὴν φύσιν,
cocks and of-the lions the nature
τούτους δὲ γαλῆ, μυγαλῆ δὲ παρδάλεις.
these and the-weasel the-shrew and leopards
Πάλιν ἀλώπηξ δυσμενῆ κίρκον κρίνει,
Again the-fox hostile the-hawk judges
κόρακα ταῦρος, ἵππον ἰχθὺς ἀνθίας,
the-raven the-bull the-horse the-fish anthias
δελφὶς φάλαιναν, καὶ λάβραξ τὸν κεστρέα·
the-dolphin the-whale and the-bass the mullet
μύραινα γόγγρον, ἡ δ' ὕαινα πάρδαλιν,
the-moray the-conger the and hyena the-leopard
καὶ σκαλαβώτην ὁ φθορεὺς κλὼψ σκορπίος,
and the-gecko the destroyer thief scorpion
νάρκη δὲ τοῦτον, ἀστακὸς πολύποδα.
the-torpedo and it the-lobster the-octopus
Λέων δὲ πῦρ δέδοικεν ἐκτόπως τρέμων.
The-lion and fire fears extraordinarily trembling
Ἁλίσκεται δ' οὖν εὐχερῶς ὄϊς λύκοις,
Is-caught but then easily the-sheep by-wolves
ἔποψιν ἡ μέλιττα, καὶ χελιδόσι
by-hoopoes the bee and by-swallows
τέττιξ φιλῳδὸς, ταῖς δὲ δορκάσιν ὄφις,
the-cicada song-loving by-the and gazelles the-snake
καὶ παρδάλει πίθηκος, ὃν μίμον βλέπεις.
and by-the-leopard the-ape which a-mimic you-see
Τῆς ἴβεως δὲ τὸ πτερὸν μόνον βλέπων
Of-the ibis and the wing only seeing
ἅπας ὄφις δέδοικεν· οὗπερ ἂν θίγοι,
every snake fears whatever — should-touch

ναρκῶν ὄφις ἐκεῖνος· ἂν δὲ καὶ φάγοι,
benumbed the-snake that if and also it-should-eat
τέθνηκε ῥαγεὶς ὁ φθορεὺς τὴν γαστέρα.
has-died burst the destroyer in-the belly
Κύων δὲ σιγᾷ, κἂν ὑλακτῆσαι θέλοι,
The-dog and is-silent even-if to-bark it-should-wish
δαλὸν θεωρῶν ἐκ πυρᾶς φθισιμβρότου.
a-firebrand seeing from a-pyre man-destroying

ΠΕΡΙ ΤΩΝ ΑΛΕΞΗΤΗΡΙΩΝ ΕΙΣ ΤΑΣ ΒΑΣΚΑΝΙΑΣ.
ABOUT THE REMEDIES AGAINST THE EVIL-EYES

Ἀνθίσταται δὲ πρὸς τὸ βάσκανον πάθος
Resists and against the malicious affliction
δάφνην φαγοῦσα φάττα, κίρκος πικρίδα,
laurel having-eaten the-ring-dove the-hawk chicory
πέρδιξ καλάμου, κίχλα μυρσίνης κόμην,
the-partridge of-reed the-thrush of-myrtle the-foliage
ἐρωδιὸς καρκῖνον, ἄγρωστιν ἔποψ,
the-heron the-crab dog's-tooth-grass the-hoopoe
φύλλα δρυὸς κόρυδος, ἴκτινος θρύον,
leaves of-oak the-lark the-kite rush
ῥάμνον κορώνη, κίρκος ἀνθοῦντα κρόκον,
buckthorn the-crow the-hawk flowering crocus
ἄγνον κόραξ ἔγκαρπον, ἡ τρυγὼν ἶριν.
chaste-tree the-raven fruitful the turtledove iris
Λίνον δὲ ταὼς τοῖς πτεροῖς βύσας φέρει,
Flax and the-peacock in-the wings having-stuffed carries
ἅρπη δὲ κιττὸν, καὶ πελαργὸς πλάτανον·
the-harpe and ivy and the-stork plane-tree

ᾧ μᾶλλόν ἐστι δυσμενὴς ἡ νυκτάλωψ·
to-whom rather is hostile the bat
καὶ γὰρ ἐν ᾠοῖς τὴν σπορὰν πεπηγμένην
and for in eggs the seed set
ποιεῖ διαῤῥεῖν, κἂν πτεροῖς ἄκροις θίγοι·
it-makes to-flow-away even-if with-wings tips should-touch
ἡ πλάτανος δὲ τὴν φιλέσπερον πάλιν
the plane-tree and the evening-loving again
εἴργει πρὸ καιροῦ προσπελάζειν τοῖς τόκοις·
keeps-off before time to-approach the offspring
νάρκᾳ γὰρ εὐθὺς ἐμπεσοῦσα τῷ κλάδῳ.
she-is-numbed for at-once having-fallen on-the branch
Φθορᾶς δὲ τηρεῖ τὰς γονὰς ὑπερτέρας
Than-destruction and it-keeps the broods above
εἰς τὴν καλιὰν ἀετὸς κρύψας λίθον,
into the nest the-eagle having-hidden a-stone
ὡς ἡ χελιδὼν τοῦ σελίνου τὴν κόμην.
as the swallow of-the celery the foliage
Ἐξάψασα δὲ τοῦ τραχήλου τὸν λίθον
Having-fastened and from-the neck the stone
κύουσα γυνὴ κερδανεῖ ζῶν τὸ βρέφος.
a-pregnant woman will-gain living the babe

ΠΕΡΙ ΜΥΙΑΣ.

ABOUT FLY

Μυῖαν δὲ λαβὼν ἐκ ῥοῆς πεπνιγμένην,
A-fly and having-taken from a-stream drowned
καὶ τέφραν αὐτῆς ἐκ πυρᾶς ὑπερχέας,
and ash on-it from a-pyre having-poured-over

τὸν νεκρὸν ὑπόθαλψον αὐγαῖς ἡλίου·
the dead-one warm-beneath in-the-rays of-the-sun
καὶ γὰρ ἀναζῇ, καὶ τροφαῖς ἐπιτρέχει.
and for it-revives and to-foods runs

ΠΕΡΙ ΦΡΥΝΗΣ.

ABOUT TOAD

Φρύνην δέ τις, κράτιστε, τὸ ζῶον βλέπων,
A-toad and someone most-mighty the creature seeing
κἂν ἡ φύσις ἔγραψεν αὐτὸν ὡς ῥόδον,
even-if the nature painted him like a-rose
καθάπερ ἀλγῶν ὠχριᾷ πλεῖν ἰκτέρου.
just-as in-pain turns-pale more-than with-jaundice
Χαραδριῷ δὲ τῷ Γαληνῷ προσβλέπων,
At-the-charadrius and — at-Galen looking
αὖθις νεουργεῖ τοῦ προσώπου τὴν χρόαν.
again he-renews of-the face the color
Ἐκτρίβεται γὰρ τῆς βαφῆς ἡ πυκνότης,
Is-rubbed-off for of-the dye the thickness
ὡς τοῦ νόθου φθίνοντος ἠρέμα κρόκου.
as the bastard waning gently saffron
Ὄντοιν δὲ δυοῖν τῇ φρύνῃ τοῖν ἡπάτοιν,
Being and two in-the toad the livers
τὸ μὲν φθορὰν ἤνεγκε τοῖς γεγευμένοις,
the-one indeed destruction brought to-those having-tasted
τὸ δὲ ξένον φάρμακον αὐτοῖς εὑρέθη.
the-other and strange remedy for-them was-found

The lion, king of beasts, with its rigid neck, its feasting, its quartan fever and its love of camel; the lioness bears five times and no more; the torpedo numbs and the shipholder stops ships; the lion hides its tracks with its tail. The Indian dog fights the lion to the death; the man-eating mantichore shoots stings from its tail; the unicorn is tamed only by its mate.

ΠΕΡΙ ΛΕΟΝΤΟΣ.

ABOUT LION

Θηρῶν βασιλεὺς ὁ θρασὺς ἄναξ λέων,
Of-beasts king the bold lord lion
ᾧ τὴν φυσικὴν μαρτυρεῖ μοναρχίαν
to-whom the natural bear-witness monarchy
καὶ στέρνα, καὶ γόνατα, καὶ σφυρῶν βάσεις, 790
both breast and knees and of-ankles the-bases
καὶ βλέμμα, καὶ θρὶξ, καὶ κατάφρακτον στόμα,
and gaze and hair and armored mouth
ῥώμη τε πλευρῶν, καὶ βεβηκὸς ἰσχίον,
strength both of-flanks and firm haunch
καὶ νεῦρα πυκνὰ, καὶ ποδῶν μέγας ὄνυξ,
and sinews thick and of-feet great claw
καὶ βῆμα, καὶ σκίρτημα, καὶ δρόμου τάχος.
and step and bound and of-running speed
Αὐχὴν δὲ παγεὶς ἐξ ἀνάρθρων ὀστέων, 795
The-neck and set from unjointed bones
πρὸς τὰς ἀγωγὰς τῶν σκελῶν οὐ κάμπτεται·
for the leadings of-the legs not bends
συνέλκεται γὰρ τῇ στροφῇ τῶν ἁλμάτων,
it-is-drawn-together for with-the turning of-the leaps

εἰ κατὰ θηρῶν γαυριῶν ἐπιτρέχει.
if against beasts exulting it-runs-at
Καὶ κοῖλον ὀστοῦν οὐκ ἔχει τὸ θηρίον.
And hollow bone not has the beast
Ῥοφεῖ δὲ νεβρὸν εὐχερῶς ὅλον βρύχον·
It-gulps and a-fawn easily whole roaring
ἀδδηφάγον γάρ ἐστι, κἂν ἧττον πίνοι·
voracious for it-is even-if less it-should-drink
καὶ θυμοειδὲς, εἰ λιμός ποτε θλίβοι.
and high-spirited if hunger ever should-press
Ἐθὰς δὲ μικροῦ τοῖς παροῦσιν εὑρέθη,
Tame and nearly to-those present it-was-found
τροφῆς κορεσθεὶς δαψιλοῦς ὁ γεννάδας.
with-food sated abundant the noble-one
Ὅταν δὲ γηρᾷ καὶ τροφῆς χρείαν ἔχῃ,
When and it-grows-old and of-food need has
ἐπεὶ τὸ θαῤῥεῖν εἰς τὸ θηρᾶν οὐκ ἔχει,
since the to-be-bold for the to-hunt not it-has
φοιτᾷ πρὸς ἀγροὺς καὶ νομὰς ἐναυλίους.
it-goes to fields and pastures farmstead

ΠΕΡΙ ΛΕΑΙΝΗΣ.

ABOUT LIONESS

Λέαινα δὲ, κράτιστε, πεντάκις κύει·
The-lioness and most-mighty five-times conceives
καὶ πέντε μὲν τὸ πρῶτον, εἶτα δὶς δύο,
and five indeed the first then twice two
καὶ τρεῖς ἐφεξῆς, τῷ τετάρτῳ δ' αὖ δύο,
and three next in-the fourth and again two

καὶ σκύμνον ἁπλοῦν εἰς τὸ πέμπτον ἐξάγει.
and a-whelp single in the fifth brings-forth
Καὶ τίθεται κλεὶς τῆς γονῆς ταῖς ἐξόδοις,
And is-placed a-bolt of-the brood at-the exits
τῆς φύσεως τὸν ἕκτον εἰργούσης τόκον.
the nature the sixth shutting-off offspring
Δυοῖν δὲ μηνῶν τὰ βρέφη προέρχεται,
Of-two and months the young come-forth
σκύλαξι τυφλοῖς ἐμφερῆ καὶ μετρίοις,
to-whelps blind like and small
καὶ λευκὸν ἐμπίπτοντα μαστεύει γάλα·
and white falling-in they-seek milk
δυοῖν δὲ μηνῶν καὶ βαδίζει, καὶ τρέχει,
of-two and months both walks and runs
καὶ τὴν γεννικὴν ἀρετὴν προδεικνύει.
and the noble virtue shows-beforehand

ΠΕΡΙ ΝΑΡΚΗΣ.

ABOUT TORPEDO

Ναρκᾷ μὲν οὖν ἄνθρωπος οὐκ ὄντος ψύχους,
Is-numbed indeed then a-man not being cold
νάρκην τὸν ἰχθὺν εἴπερ εἰς χεῖρας λάβοι.
the-torpedo the fish if into the-hands he-should-take
Καὶ πήγνυται ναῦς ἐντυχοῦσα ναυκράτῃ·
And is-fixed a-ship having-met the-shipholder
καὶ ῥοῦς θαλασσῶν, ἀλκυὼν εἴπερ τέκοι.
and the-flow of-the-seas the-halcyon if she-should-lay
Ἵππον δὲ ταχὺν ἴχνος ἀμβλύνει λύκου,
A-horse and swift the-track blunts of-a-wolf

καὶ δίφρον ὀξὺν τὸ σφυρὸν τούτου στρέφει.
and a-chariot swift the ankle its turns
Σκίλλης δὲ φύλλοις ἀνθυποκλάζει λύκος.
Of-squill and to-the-leaves gives-way the-wolf
Λέων δὲ χαυνοῖ τοῦ δρόμου τὸ σύντονον,
The-lion and slackens of-the running the intensity
ὦ θαῦμα καινὸν, τοῖς πετήλοις τοῦ πρίνου·
O marvel new by-the leaves of-the holm-oak
ζώων δὲ πᾶν πόῤῥωθεν ἐκφοβῶν γένος
of-animals and every from-afar frightening race
αὐτὸς τὸ πῦρ δέδοικεν ὡς φύσει ζέων.
himself the fire fears as by-nature boiling
Κλοπῆς δὲ τηρεῖ τὰς γονὰς ἐλευθέρας
From-theft and he-keeps the broods free
τῷ καταγωγὰς εὐτυχεῖν ἀποκρύφους.
by-the lodgings to-be-lucky-in hidden
Προέρχεται γὰρ ἐξαμείβων τὰς τρίβους
He-goes-forth for exchanging the paths
ὑπὸ τροχιαῖς καὶ στροφαῖς πεφυρμέναις,
under wheel-tracks and turnings confounded
καὶ δρῶν ἀσαφεῖς τῶν ποδῶν τὰς ἐμβάσεις
and making unclear of-the feet the steppings
κέρκου σπαραγμοῖς ἐκ τριχῶν ἐσταλμένης,
of-the-tail with-the-sweepings from hairs furnished
ἣν οἶδε κινεῖν οὐ πρὸ τῆς μάχης μόνον,
which he-knows to-move not before the battle only
τὸ θυμοειδὲς τῆς ψυχῆς παροξύνων
the high-spirit of-the soul sharpening
ἐκ τῶν κατὰ βούλησιν ἐν χρῷ μαστίγων,
from the by will on the-skin lashes
ἀλλὰ τὸ καινότατον, Αὐσονοκράτορ,
but the newest Ausonian-ruler

εἰ καί τις αὐτὸν ὕπνος ἐκ πόνου λάβοι·
if even any him sleep from toil should-take
καὶ γὰρ βασιλεὺς εὑρεθεὶς θηροκράτωρ,
and for king found beast-ruler
καὶ τοῦ καθεύδειν ὑπερόπτης γίνεται.
also of-the to-sleep a-despiser he-becomes
Θηρῶν δὲ καὶ σπῶν τῶν κρεῶν τῶν προσφάτων,
Hunting and also tearing the meats the fresh
ὅταν κορεσθῇ τῆς τροφῆς τῆς ἀφθόνου,
when he-is-sated with-the food the abundant
ἐᾷ τὰ λοιπὰ νεκρικῶς ἐψυγμένα,
he-leaves the rest corpse-like cooled
καὶ πνεῖ τι δεινὸν ἐγχανὼν τοῖς λειψάνοις,
and breathes something dread having-gaped on-the remains
καὶ γίνεται τὸ πνεῦμα φυλακὴ ξένη,
and becomes the breath a-guard strange
δυσωδίας χάρακας ἱδρυσαμένη·
of-foul-smell palisades having-set-up
τηρεῖ γὰρ αὐτά, κἂν θρασὺς θὴρ ἐγγίσῃ.
it-keeps for them even-if a-bold beast approach
Λέων γε μὴν ἔξεισιν εἰς θήραν πάλιν,
The-lion indeed however goes-out to hunting again
καθάπερ εἰς πῦρ τῆς τροφῆς πεπεμμένης·
as-if into fire the food having-been-digested
κἂν μὲν τύχῃ βρώματος ἐξ εὐερμίας,
and-if indeed he-chance-on food from good-luck
τὸ χθὲς προληφθὲν εὐγενῶς διαπτύει·
the yesterday taken-before nobly he-spits-out
τὸ γὰρ ὀδωδὸς οὐχ ἑκὼν ἄν τις φάγοι.
the for stinking not willingly — someone would-eat
Εἰ δ' οὖν, κατ' αὐτῶν εὐδρομεῖ τῶν λειψάνων,
If but then upon the-very he-runs-well the remains

καὶ τὴν πάλαι τράπεζαν εὑρὼν ἐσθίει.
also the old table having-found he-eats
Πιέζεται δὲ τῷ τεταρταίῳ τρόμῳ,
He-is-pressed and by-the quartan fever
νόσων ὑγιὴς εὑρεθεὶς εἰς τὸν βίον.
of-sicknesses healthy found for the life
Εἰ μὴ γὰρ ἡ φλέγουσα μικροῦ ψυχρότης
If not for the burning almost coldness
ἐπεῖχεν αὐτοῦ τὴν φορὰν καὶ τὸ θράσος,
checked his the rush and the boldness
ὕποπτος ἂν ὄλεθρος ἡμᾶς ἐστρόβει.
suspected — destruction us would-whirl
Καὶ πᾶν μὲν αὐτὸν ἁρπαγὲν τέρπει κρέας,
And every indeed him snatched delights flesh
εἰ δ' ἐσθίει κάμηλον, εὖγε τῆς τύχης.
if but he-eats a-camel bravo for-the luck

ΠΕΡΙ ΚΥΝΟΣ ΙΝΔΙΚΟΥ.

ABOUT DOG INDIAN

Παντὸς κυνὸς μέγιστος Ἰνδὸς πᾶς κύων,
Of-every dog greatest Indian every dog
ὃς οὐδὲ τὸν λέοντα παρόντα τρέμει,
which not-even the lion present fears
ἀνθίσταται δὲ, καὶ σφριγᾷ πρὸς τὴν μάχην,
it-resists and also swells for the battle
καὶ τοῖς βρυχηθμοῖς ἀνθυλακτεῖ συντόνως,
and to-the roarings barks-back intensely
ἐγκείμενον δὲ καρτερεῖ τὸν αὐθάδη·
pressing and endures the arrogant-one

καὶ δάκνεται μὲν, ἀντιδάκνει δὲ πλέον.
and is-bitten indeed bites-back and more
Τέλος δὲ τοῦ τένοντος αὐτὸν ἁρπάσας,
In-the-end and by-the sinew him having-seized
ῥιπτεῖ κατὰ γῆς, καὶ σπαράττει, καὶ θλίβει.
it-hurls to the-ground and tears and crushes
Κἂν τις ἐπελθὼν ἀποκόψῃ τὸ σκέλος
Even-if someone having-come cut-off the leg
τῷ τὸν μέγαν ἄγχοντι καὶ πρὶν γεννάδαν,
of-the-one the great throttling and once noble
μόλις ὁ νεκρὸς ὑπανήσει τὸ στόμα.
scarcely the dead-one will-let-go the mouth

ΠΕΡΙ ΜΑΝΤΙΧΩΡΟΥ.

ABOUT MANTICHORE

Ὁ μαντιχώρας θὴρ ἐν Ἰνδοῖς εὑρέθη,
The mantichore beast among Indians was-found
δασὺς, ἐρυθρὸς, εἶδος ἀνθρώπου φέρων,
shaggy red the-form of-a-man bearing
ὄμματα πυρσοῖς ἐμφερῆ γλαυκοχρόοις,
eyes to-torches like gray-colored
ὀφρῦς ἱκανὰς ἐκφοβεῖν καὶ μακρόθεν,
brows enough to-frighten even from-afar
ὦτα στεγανὰ, καὶ προμήκη μετρίως,
ears close and elongated moderately
καὶ σφαιροειδῆ, καὶ ψιλὰ πρὸς τὰς βάσεις,
and globe-shaped and bare at the bases
ὀδόντας ὀξεῖς, δυσθεώρητον στόμα·
teeth sharp hard-to-look-at mouth

τὰ δ᾽ ἄλλα σαφῶς ἐντελὴς ὁ θὴρ λέων.
the and rest clearly complete the beast a-lion
Μόνην γε μὴν ἔγκεντρον οὐρὰν ἐκφύων,
Single indeed however stinging a-tail putting-forth
ἑκηβόλος μέν ἐστι τοξότης φύσει,
far-shooting indeed it-is an-archer by-nature
ποιεῖ δὲ νεκροὺς ταῖς βολαῖς τοὺς ὁπλίτας,
it-makes and dead with-the shots the hoplites
οἳ τοῦτον ὁρμαῖς ἐλλοχῶσιν ἀσχέτοις.
who it with-rushes lie-in-wait-for uncontrollable
Κἂν τις ἀπαντῶν εὑρεθῇ κατὰ στόμα,
Even-if someone meeting be-found to face
γοργῶς ἀνακλῶν τῶν βελῶν τὴν ἐργάτιν,
fiercely bending-back of-the darts the worker
ὠθεῖ κατ᾽ αὐτοῦ καὶ προβαίνει συντόνως.
it-thrusts against him and advances intensely
Κινούμενον δ᾽ οὖν, ὑπαναφύει πάλιν
Moved but then it-grows again
καινοὺς ὀϊστοὺς καὶ τομοὺς τὸ θηρίον,
new arrows and cutters the beast
καὶ τῶν διωκτῶν ἐν βραχεῖ κατισχύει.
and over-the pursuers in short prevails
Ὄντων δὲ πολλῶν τῶν παρ᾽ Ἰνδοῖς θηρίων,
There-being and many of-the among Indians beasts
καὶ πρὸς τὸ φαγεῖν ἀκρατῶν, καὶ δυσμάχων,
both for the to-eat unrestrained and hard-to-fight
ἀνθρωποφάγος οὗτος ἐκλήθη μόνος.
man-eating this was-called alone
Ἰνδὸς δὲ λαβὼν τὸ βρέφος τοῦ θηρίου,
the-Indian and having-taken the young of-the beast
λίθοις διαθλᾷ τὰ πρὸς ἄκρον ἰσχίον,
with-stones crushes the-parts at the-tip haunch

ὡς ἂν ἀφυὲς πρὸς τὰ κέντρα δεικνύων
that — unfit for the stings showing
ποιῇ τιθασσὸν ἐξ ἀφῆς ἀκινδύνου.
he-may-make tame from touch harmless

ΠΕΡΙ ΜΟΝΟΚΕΡΩΤΟΣ.

ABOUT UNICORN

Ὁ μονόκερως θὴρ παρ᾽ Ἰνδοῖς εὑρέθη,
The unicorn beast among Indians was-found
δεινὸς μὲν ἰδεῖν, εἰ δὲ λὰξ ἐπεισπέσοι,
dread indeed to-see if but with-the-heel it-should-fall-upon
βαρὺς μαχητής. εἰ δὲ κύψας ἐνδάκοι,
a-heavy fighter if but having-stooped it-should-bite
μόλις ἰατρῶν εὐφυὴς χειρουργία
scarcely of-physicians gifted surgery
πείσει παρελθεῖν τὴν φορὰν τοῦ κινδύνου.
will-persuade to-pass-by the rush of-the danger
Σοβῶν δὲ πυκνὰ τὸν κορυφαῖον λόφον,
Tossing and often the top crest
ὠθεῖ τὸ μακρὸν καὶ φθορᾶς πλῆρες κέρας,
it-thrusts the long and of-destruction full horn
ὃ τῶν ἀκαλῶν ἐκπηφυκὸς ὀφρύων,
which from-the soft having-grown brows
οὐ κοῖλον ἐστὶν, οὐδὲ κοῦφον ὡς κέρας,
not hollow is nor light as a-horn
οὐδ᾽ ἐξ ὁμαλοῦς τῆς φυῆς προηγμένον,
nor from smooth of-the growth advanced
τραχύτερον δὲ καὶ σιδηρέας ῥίνης,
rougher and even than-an-iron file

ὡς εἰς ἑλιγμοὺς προσφυεῖς κεχλωσμένον,
as into twists fitting spun
ὀξύτερον δὲ καὶ τεθηγμένου βέλους,
sharper and even than-a-whetted dart
ὡς μὴ κεκυφὸς εἰς ῥοπὰς παλιντρόπους.
as not bent into swayings turning-back
Μέλαν δὲ πᾶν ἐκεῖνο τῆς ἀκμῆς δίχα.
Black and all that the point without
Ξανθήν γε μὴν, κράτιστε, τὴν λάχνην φέρει,
Tawny indeed however most-mighty the fleece it-bears
οὐρὰν δὲ συὸς, καὶ λεόντειον στόμα,
a-tail and of-a-boar and lion's mouth
καὶ θεῖν μὲν ὀξεῖς, ἀλλ' ἀνάρθρους τοὺς πόδας.
and to-run indeed swift but unjointed the feet
Ἀσπάζεται δὲ τοὺς ἀπανθρώπους τόπους
It-welcomes and the inhuman places
καὶ ζῇ παροικῶν καὶ πλανώμενος μόνος.
and lives dwelling-apart and wandering alone
Καὶ πρὸς μὲν ἀλλόφυλα θηρίων γένη
And toward indeed foreign of-beasts races
ὁ θὴρ προσηνὴς, ὡς ἐθὰς ποίμνῃ σκύλαξ·
the beast gentle as tame to-a-flock a-whelp
τὸ συγγενὲς δὲ καὶ κατὰ φύσιν φίλον
the kindred and also by nature friend
ἐναντίον μάλιστα καὶ δύσνουν κρίνει.
hostile most and ill-disposed it-judges
Πραΰνεται δὲ παρὰ τὸν θῆλυν μόνον,
It-is-tamed and beside the female only
οἴστρου χαλινοῖς ἐκδαμάζων τὸν τύφον,
of-the-gadfly with-the-reins taming the pride
ἕως τὸ ῥευστὸν τῆς γονῆς ἀφυβρίσῃ.
until the flowing of-the seed it-wantons-off

How horns grow. The Indian king's cup of wild-ass horn cures drunkenness and poison; the dog-headed men; the beetle that dyes purple; the onocentaur that dies in captivity; wolves swimming tail in mouth; the she-bear licking its cub into shape; the hyena that changes sex and kills sleepers and dogs by guile; the jackal; the chaste Aetnaean fish; the useful cow; the goat that breathes through its ears.

ΟΠΩΣ ΤΟΙΣ ΖΩΟΙΣ ΤΑ ΚΕΡΑΤΑ ΦΥΕΤΑΙ.

HOW TO-THE ANIMALS THE HORNS GROW

Τοῖς κτήνεσι δὲ πᾶσι τοῖς κερασφόροις
In-the beasts and all the horn-bearing
ἐγγάστριος μὲν ἀκριβῶς ἡ θερμότης,
in-the-belly indeed exactly the heat
ἣ τὰς τὸν ἐγκέφαλον ἀρδούσας φλέβας
which the the brain watering veins
χαυνοῦσα ποιεῖ συστολῆς ἐλευθέρας·
loosening makes of-contraction free
κἀκεῖ τι λεπτὸν ἐμπεφυκὸς ὀστέον
and-there some thin grown-in bone
τὰς ἀναγωγὰς τῆς τροφῆς προσλαμβάνει.
the upward-leadings of-the food receives
Κινούμενον δὲ τῇ ῥύμῃ τοῦ πνεύματος,
Moved and by-the force of-the breath
τὸ τῆς χλιδῆς γόνιμον ἐκρεῖ τῶν πόρων,
the of-the luxury fertile flows-out of-the passages
ἐν οἷς τὸ μανὸν τῶν κροτάφων ὀστέον
in which the porous of-the temples bone
τὰς ἐξαγωγὰς ὀργανοῖ τῶν ἰκμάδων,
the outlets fashions of-the moistures

τοῦ συνεχοῦς πηγνύντος αὐτὰς ἀέρος.
the continuous congealing them air
Τὸ γοῦν ἁπαλὸν καὶ νεώτερον κέρας
The therefore soft and younger born
ὠθεῖ τὸ παγὲν, ἐκδραμεῖν ἠπειγμένον,
thrusts the set to-run-out hastened
καὶ τοῦτο πάλιν ἄλλο κατόπιν τρέχον.
and this again another behind running
Οὐ γὰρ δυνατὸν ἀτρεμεῖν τὰς ἰκμάδας
Not for possible to-keep-still the moistures
πηγνυμένας ἔσωθεν εἰς χαύνους τόπους.
being-congealed within into porous places

ΠΕΡΙ ΚΕΡΑΤΟΣ ΟΝΑΓΡΟΥ.

ABOUT HORN OF-WILD-ASS

Ἰνδῶν βασιλεῦ, τῆς ἐμῆς φωνῆς σύνες,
of-Indians O-king of-the my voice understand
καὶ δὸς καθαρὸν εἰς ἀπόκρισιν λόγον·
and give pure for answer word
τί δή ποτ' ἐστὶν ὁ κρατὴρ, εἰς ὃν πίνεις;
what indeed ever is the bowl from which you-drink
καὶ γὰρ διαυγὴς καὶ προμήκης εὑρέθη,
and for translucent and elongated it-was-found
καὶ τρεῖς ἔχει ζωστῆρας ὡς λίθου φλέβας,
and three it-has belts as of-stone veins
λευκόν τε, καὶ μέλανα, καὶ πορφύρεον. —
white both and black and purple
Ὄναγρος ἡμῖν ἐστι (φησί) τις μέγας,
A-wild-ass to-us is says a-certain great

ὃς τρίχα λευκὴν εἰς τὸ πᾶν δέρας φέρων,
which hair white over the whole hide bearing
αὐτὴν ἐρυθρὰν τὴν κεφαλὴν δεικνύει,
the-very red the head shows
ἣ τοῦτό μοι δίδωσι τὸ ξένον κέρας,
which this to-me gives the strange horn
ἐκκύπτον ἁπλοῦν τῆς λαβῆς τῶν ὀφρύων. —
peeping-out single from-the grip of-the brows
Ἆρ᾽ οὖν μέθης, εἴρηκα, λαμβάνεις χάριν;
Is-it then of-drunkenness I-said do-you-take for-the-sake
ὁρῶ γὰρ αὐτὸ καὶ κατὰ πῆχυν μέγα.
I-see for it even by a-cubit great
Ἢ φιλοτιμῇ, καὶ προπίνοις τὴν θέαν; —
Or you-show-off and would-toast the sight
Καὶ μὴν ἀναιρεῖ τὴν κακὴν, ἦ δ᾽ ὅς, μέθην,
And indeed it-destroys the evil said and he drunkenness
ἰοῦ τε παντὸς ἀντιφάρμακον μένον,
of-venom and every antidote remaining
ἣν ἱερὰν καλοῦσι, καθαιρεῖ νόσον.
which sacred they-call it-removes disease
Ἀστράγαλον δὲ καὶ χολῆς κύστιν φέρων,
An-ankle-bone and also of-gall a-bladder bearing
τῶν μωνύχων, βέλτιστε, τῶν ἄλλων μόνος,
of-the solid-hoofed most-excellent of-the others alone
ὁ τὸν Γαληνὸν τὸν κεράτινον φύων,
the-one — Galen the horny growing
οὗ τὸ κρέας ἄβρωτον ἐξ ἀηδίας,
whose the flesh uneaten from unpleasantness
θεῖ μάλα γοργόν· εἰ δὲ κυρίττειν θέλοι,
it-runs very swiftly if but to-butt it-should-wish

φεῦγε πτερωτὸν ἐκμιμούμενος τάχος·
flee winged imitating speed
φονεὺς γὰρ ἐστὶ κἂν παρέλθῃ λακτίσας.
a-killer for it-is even-if it-pass having-kicked

ΠΕΡΙ ΚΥΝΟΚΕΦΑΛΟΥ.

ABOUT DOG-HEADED

Οἶδα τὶ κυνόμορφον ἀνθρώπων γένος,
I-know a dog-shaped of-men race
ὃ φθέγγεται μὲν οὐδὲν, ἀλλ' ὠρύεται,
which utters indeed nothing but howls
παντὸς δὲ κυνὸς εὐδρομώτερον μένον,
than-every and dog swifter-running remaining
τοὺς θῆρας αἱρεῖ, καὶ σιτεῖται τὰ κρέα
the beasts it-takes and eats the meats
ξανθέντα καὶ φρυγέντα φωσφόρου ζέσει.
dried and roasted by-the-light-bringer's heat
Στολίζεται δὲ τὰς δορὰς τὰς ἐκ πόνων,
It-is-clothed and in-the hides the from toils
καὶ ζῇ λυποῦν ἄνθρωπον ἁπλῶς οὐδένα.
and lives grieving man simply none
Ἰνδῶν τε συνίησι φωνῆς ὀξέως·
of-Indians and understands the-voice sharply
καὶ βοῦς, χάριν γάλακτος, ἠπίως νέμει.
and cows for-the-sake of-milk gently pastures

ΠΕΡΙ ΤΟΥ ΗΛΕΚΤΡΟΓΕΝΟΥΣ ΖΩΟΥ.

ABOUT THE AMBER-BORN CREATURE

Ἡ γῆ μὲν Ἰνδῶν δένδρον εἰς ὄρος φύει·
The land indeed of-Indians a-tree on a-mountain grows
τὸ δὲ τρέφει, κράτιστε, θηρίον πάλιν,
it and nourishes most-mighty a-beast in-turn
κανθαροειδὲς, ἐκδοθὲν τῶν ἀκρίδων.
beetle-like brought-forth from-the locusts
Ἠλέκτρινον γάρ ἐστιν αὐτῷ τὸ τρύφος,
Amber-colored for is to-it the delicacy
ἔχει δὲ λεπτοὺς καὶ προμήκεις τοὺς πόδας.
it-has and thin and elongated the feet
Καὶ τοῦτο ῥιπτῶν ὁ κναφεὺς ἐκ τῶν κλάδων
And this hurling the fuller from the branches
νιφάσι πυκναῖς εὐτελῶν ἀκοντίων,
with-showers thick of-cheap javelins
ἐκ τινὸς εὐθὺς μηχανῆς ἀποθλίβει.
from some at-once device he-squeezes-out
Σὺ δὲ βλέπων θαύμαζε τὰς φοινικίδας,
You and seeing marvel-at the purple-cloths
ἃς εἷλε χερσὶ τῆς βαφῆς ὁ τεχνίτης·
which took with-hands of-the dye the craftsman
ἡ γὰρ ἀποστάξασα τῇ θλίψει δρόσος
the for having-dripped from-the squeezing dew
ἀνῆκεν αὐτοῖς εὐφυοῦς ῥόδου χρόαν.
gave-off to-them of-a-comely rose the-color

ΠΕΡΙ ΑΝΘΡΩΠΟΜΟΡΦΟΥ ΘΗΡΙΟΥ
ABOUT MAN-SHAPED BEAST

ΗΤΟΙ ΟΝΟΚΕΝΤΑΥΡΟΥ.
OR ONOCENTAUR

Ἀνθρωπόμορφον εἶδον, Ἰνδὲ, θηρίον·
Man-shaped I-saw O-Indian a-beast
τί δήποτ᾽ ἐστί; — Φράζε, φησὶ, τὴν πλάσιν·
what indeed is-it Tell he-says the form
πολλῶν γὰρ ἡμεῖς εὐποροῦμεν ἀγρίων. —
many for we abound-in wild-beasts
Πρόσωπον ἀνδρὸς εἶδον, Ἰνδὲ, καὶ κόμην,
The-face of-a-man I-saw O-Indian and hair
καὶ στέρνα καὶ τράχηλον ἄχρις ἰξύος,
and breast and neck as-far-as the-loin
καὶ χεῖρας αὐτὰς ἀνδρικὰς, καὶ δακτύλους,
and hands the-very manly and fingers
ἔπειτα μαζοὺς ὡς γυναικὸς ἠρμένους·
then breasts as of-a-woman raised
ῥάχις δὲ, πλευρὰ, λαπάραι, γαστὴρ, πόδες
spine and ribs flanks belly feet
ὄνον καθαρὸν ὀργανοῦσι τὴν θέαν.
an-ass pure fashion the sight
Ὀξύτατον δὲ καὶ βαρύθυμον μένον,
Very-swift and also sullen remaining
βάδην μὲν οὐ πρόεισιν, ὡς θὴρ δὲ τρέχει·
at-a-walk indeed not it-goes-forth like a-beast but it-runs
καὶ γὰρ κινεῖ τὰς χεῖρας ὡς καὶ τοὺς πόδας,
and for it-moves the hands as also the feet
καθήμενον δὲ πνευστιᾷ μετὰ δρόμον.
sitting and it-pants after running

Ἐστὶ δὲ καὶ τεφρῶδες, Ἰνδὲ, τὴν χρόαν,
It-is and also ash-colored O-Indian in-the color
θνήσκει δὲ ληφθὲν ἐκ λιμοῦ, κἂν ᾖ βρέφος·
it-dies and taken from hunger even-if it-be a-baby
τὸ δούλιον γὰρ ἦμαρ οὐ θέλει βλέπειν. —
the slavish for day not it-wishes to-see
Ὀνοκένταυρος ἐστὶν αὐτὸς, ὡς λέγεις,
Onocentaur is it as you-say
ζῷον πονηρὸν, εἶπεν Ἰνδὸς πρὸς τάδε. 1080
a-creature wicked said the-Indian to this

ΠΕΡΙ ΛΥΚΩΝ.

ABOUT WOLVES

Ὕδωρ διανέοντες ἀθρόοι λύκοι,
Water swimming-through all-together wolves
μή πως τὸν ἑσμὸν ἡ ῥοὴ περιτρέποι,
lest somehow the swarm the stream overturn
τὰς οὐρὰς ἐνδακόντες ἀλλήλων μόνον,
the tails having-bitten of-one-another only
πρὸς τοὺς ἰλίγγους εὐδρομοῦσι τῶν πόρων.
toward the whirlpools run-well of-the passages
Λύκος δὲ φαγὼν καὶ κορεσθεὶς, οὐ λύκος, 1110
A-wolf and having-eaten and sated not a-wolf
ἀλλ' ἀμνὸς ἂν φαίνοιτο ποιμνίων μέσον.
but a-lamb — would-appear of-flocks amid
Οὐ δύναται γὰρ ὁ φθορεὺς ἐπεσθίειν,
Not it-can for the destroyer to-eat-more

ἀλλ᾽ ἐστὶν οἰδῶν τῇ τροφῇ τὴν γαστέρα
but it-is swelling with-the food in-the belly
καὶ τὴν ὑπογλωττίδα τῶν παρισθμίων.
and the epiglottis of-the throat
Καὶ τοῦ κόρου πεφθέντος ἐν βραχεῖ χρόνῳ,
And the surfeit digested in short time
ὁ θὴρ πάλιν δείκνυσι τὸν πρῶτον λύκον.
the beast again shows the first wolf
Βραχὺν δὲ τὸν τράχηλον ἐκ νώτων φέρων
Short and the neck from the-back bearing
ἐπιστρέφει τὸ σῶμα, καὶ βάδην τρέχει.
it-turns the body and at-a-walk runs
Καὶ ταῦρον ἰδὼν ἐξελίττει τὸν δρόμον·
And a-bull having-seen it-unwinds the course
τὰς γὰρ ἀκωκὰς τῶν κεράτων οὐ στέγει·
the for points of-the horns not it-withstands
καὶ τῆς γε δειρῆς τὸν τοσοῦτον ἁρπάσας,
and by-the indeed neck the so-great having-seized
διασπαρακτὸν ἐκλυθέντα δεικνύει.
torn-apart loosened it-shows
Ὁρᾷ δὲ μακρὰν, ὀξυδερκὴς ὢν φύσει,
It-sees and far sharp-sighted being by-nature
καὶ γλαὺξ ἀτεχνῶς ὑπὸ νύκτα καὶ σκότος.
and an-owl simply under night and darkness
Θνήσκει δὲ γοργῶς, μηδὲ συμβάσης νόσου,
It-dies and swiftly not-even having-befallen disease
φαγὼν πόαν, κράτιστε, τὴν λυκοκτόνον.
having-eaten the-herb most-mighty the wolf-killing

ΠΕΡΙ ΑΡΚΟΥ.

ABOUT BEAR

Ἄσημον ἄρκος ἀποτίκτουσα κρέας
Unformed the-she-bear bringing-forth flesh
σοφῶς διαρθροῖ, καὶ τυποῖ, καὶ φαιδρύνει,
wisely articulates and shapes and brightens
καὶ δημιουργεῖ πλαστικῶς τοῦτο βρέφος.
and fashions like-a-modeler this babe
Λεάνασα δὲ μαλθακῆς γλώττης πόνῳ
Having-smoothed and of-the-soft tongue by-toil
καὶ λασίοις θάλψασα μηροῖς τὸν τόκον,
and with-shaggy having-warmed thighs the offspring
ἐνῆκε θηλὴν μητρικὴν τῷ φιλτάτῳ.
she-put-in the-teat motherly to-the dearest

ΠΕΡΙ ΥΑΙΝΗΣ.

ABOUT HYENA

Ἄῤῥην μὲν ἦν ὕαινα τὸν χθές που χρόνον,
Male indeed was the-hyena the yesterday somewhere time
θῆλυς δὲ τὸν νῦν, δρᾷ τε καὶ πάσχει πάλιν,
female and the now she-does both and suffers in-turn
καὶ μητροπάτωρ οὐκ οἶδ' ὅπως γίνεται,
and mother-father not I-know how becomes
κύουσα καὶ σπείρουσα τὴν διφυΐαν.
conceiving and sowing the double-nature
Ἂν ἐντύχῃ δέ τινι καθεύδοντί που,
If she-meets and someone sleeping somewhere
ἐν ἡσύχῳ προσῆλθε πελμάτων βάσει,
in quiet she-approached of-soles with-tread

καὶ τὴν ἑαυτῆς δεξιὰν ἐντείνασα
and the her-own right having-stretched
καθῆκεν εἰς τὴν ῥῖνα τοῦ κοιμωμένου·
let-down into the nose of-the sleeper
κάρου γὰρ εἶναι φασὶν αὐτὴν ἐργάτιν·
of-stupor for to-be they-say her a-worker
ὀρύξασα δὲ τῇ κεφαλῇ πυθμένα,
having-dug and with-the head a-hollow
προὔθηκε τὴν φάρυγγα γυμνὴν ὑπτίαν·
she-put-forth the throat bare on-its-back
ᾗ μάλα δεινῶς τῆς φονώσης ἐμφύσης,
on-which very dreadfully the murderous having-fastened
ὁ παῦλαν αἰτῶν δυστυχῶς ἀπεπνίγη.
the-one rest asking unhappily was-choked
Πάλιν δὲ καθεύδοντος εἴπου τις θίγοι
Again and of-one-sleeping if-anywhere someone should-touch
τῇ δεξιᾷ πτέρυγι τῆς θαλαττίας,
with-the right fin of-the sea-(hyena)
ἄῤῥητον εὐθὺς ἐμβαλεῖ τούτῳ φρίκην
unspeakable at-once will-throw-into him shuddering
καὶ δεῖμα πολλῶν, Αὐσονάρχα, φασμάτων.
and fear of-many Ausonian-ruler phantoms
Ὕαινα δὲ κτείνουσα τὰς κύνας δόλῳ,
The-hyena and killing the dogs by-guile
τῶν θηρατικῶν ἑστιᾶται σαρκίων.
on-the hunting feasts flesh
Οὔσης γὰρ αὐγῆς δαψιλοῦς ἐν ἑσπέρᾳ,
Being for light abundant in the-evening
παρῆκεν αὐταῖς τὴν σκιὰν τοῦ σώματος,
she-let-fall on-them the shadow of-the body
τὸ κατόπιν κρύψασα τοῦ δρόμου σέλας,
the behind having-hidden of-the course gleam

καὶ κατασιγάσασα τὰς τρισαθλίας,
and having-silenced the thrice-wretched
ὡς φαρμακὶς εὔτεχνος ἐξ ἐπασμάτων
as a-witch skillful from incantations
ἀνεῖλε πικρῶς ἀγνοούσας τὸν δόλον.
she-destroyed bitterly unaware the guile

ΠΕΡΙ ΘΩΟΣ.

ABOUT JACKAL

Ποίους δὲ καλῶς ἐκμαθὼν αἰδοῦς νόμους
What and well having-learned of-reverence laws
αἰσχύνεται θὼς, εἰ τὸν ἄνθρωπον βλέποι;
is-ashamed the-jackal if the man it-should-see
ποίαν δὲ τηρῶν τακτικὴν ὁμαιχμίαν
what and keeping tactical alliance
ἄληκτος ἥκει συμμαχῶν ἡμῖν φίλος,
unceasing it-comes fighting-alongside us a-friend
ἂν ἄρα τὶς θὴρ δυσμενὴς ἐπιτρέχοι;
if then some beast hostile should-run-at(-us)

ΠΕΡΙ ΑΙΤΝΑΙΟΥ ΙΧΘΥΟΣ.

ABOUT AETNAEAN FISH

Πόθεν, βασιλεῦ, σωφρονεῖν πεπεισμένος
Whence O-king to-be-chaste persuaded
ἀλλοτρίους πέφευγεν Αἰτναῖος γάμους;
alien has-fled the-Aetnaean marriages
μὴ καθάπαξ ἔλεγχος εὑρεθῇ, ζέων
lest once-for-all proof be-found boiling
τῆς τῶν ἰταμῶν ἐν φθοραῖς ἀγρυπνίας.
of-the of-the reckless in destructions wakefulness

ΠΕΡΙ ΒΟΟΣ.

ABOUT COW

Πάγχρηστον ἡ βοῦς, καὶ κομίζει φορτία,
All-useful the cow and carries loads
καὶ τοὺς γεωργοὺς ὠφελεῖ πρὸς τοὺς πόνους,
and the farmers helps for the toils
καὶ γάλα ποιεῖ, καὶ τραπέζας ἀρτύει,
and milk makes and tables prepares
μετὰ τελευτὴν καὶ μελίττας ἐξάγει.
after death also bees brings-forth

ΠΕΡΙ ΑΙΓΟΣ.

ABOUT GOAT

Τὴν αἶγα φασὶν ἀπὸ τῶν ὤτων πνέειν,
The goat they-say from the ears to-breathe
ἀλγοῦσαν οὐδὲν τῆς ῥινὸς πεφραγμένης.
suffering nothing the nose blocked

A tunic of wolf-torn hide itches; the color-changing tarandus and chameleon; animals that sleep with open eyes; hares that conceive again while pregnant; the lizard that rejoins; sea-urchins and hedgehogs; lynx urine and hedgehog ash as medicine; the hippocampus that cures rabies or kills; the shrew; the crocodile's scorpion; Ethiopian dragons; the snake that cannot return to its hole; the porcupine shooting its quills.

ΠΕΡΙ ΔΟΡΑΣ ΟΙΟΣ ΛΥΚΟΣΠΑΔΟΣ.

ABOUT HIDE OF-SHEEP WOLF-TORN

Χιτῶνα λαβὼν ἐκ δορᾶς λυκοσπάδος,
A-tunic having-taken from a-hide wolf-torn
σαυτὸν, προβατεῦ, μηδαμῶς ἐπενδύσῃς·
yourself O-shepherd by-no-means put-on
ποιεῖ γὰρ εὐθὺς κνησμονήν τε καὶ φρίκην,
it-makes for at-once itching both and shivering
παλμοὺς ἀτερπεῖς ἐμβαλὼν τῇ καρδίᾳ.
throbbings joyless having-thrown into-the heart
Οἴνῳ δὲ κυνόδηκτον ὁ κρύψας λίθον
In-wine and dog-bitten the-one having-hidden stone
στάσιν πονηρὰν ἐξεγείρει τοῖς φίλοις.
strife wicked rouses for-the friends

ΠΕΡΙ ΤΑΡΑΝΔΟΥ.

ABOUT TARANDUS

Ζῶον τὶ καὶ τάρανδος ἐν Σκύθαις μέγα.
Creature a-certain also the-tarandus among Scythians great
Ταύρῳ γὰρ ἄν τις ἐμφερῆ τοῦτον κρίνοι,
To-a-bull for — someone like it would-judge

τὸν ὄγκον ἀθρῶν τῶν μελῶν καὶ τὸν δρόμον.
the bulk seeing of-the limbs and the running
Κλέπτων δὲ τὴν αἴσθησιν ὡς χαμαιλέων,
Stealing and the perception like a-chameleon
εἰς ποικίλα χρώματα τὴν τρίχα τρέπει.
into varied colors the hair it-turns
Τὸν ἄστατον γὰρ καὶ παλίμβολον βίον
The unstable for and changeable life
καὶ τῶν πονηρῶν ζωγραφεῖ τὰς ἐμφάσεις,
also of-the wicked it-paints the appearances
οἳ παρακερδαίνουσι τοὺς ἁπλουστέρους,
who outwit the simpler
πλανῶντες εἰκῇ ταῖς τροπαῖς τῆς καρδίας.
leading-astray at-random with-the turnings of-the heart
Τούτου, βασιλεῦ, τὴν δορὰν θώραξ φέρων
Of-this O-king the hide a-breastplate bearing
ὑπῆρξε παντὸς εὐτονώτερος βέλους.
proved than-every stronger dart

ΠΕΡΙ ΖΩΩΝ ΤΙΝΩΝ ΚΑΘ' ΥΠΝΟΝ ΒΛΕΠΟΝΤΩΝ.
ABOUT ANIMALS SOME IN SLEEP SEEING

Πῶς καὶ καθεύδει καὶ δοκεῖ πάλιν βλέπειν
How both sleeps and seems again to-see
ὄφις τε καὶ πτὼξ, καὶ θυμοῦ πλήρης λέων;
the-snake both and hare and of-anger full lion
ἐκπέπταται γὰρ ἡ χλανὶς τῶν ὀμμάτων,
is-spread for the cloak of-the eyes

ἄλλου τινὸς χιτῶνος ἁπαλωτέρου
of-another some tunic softer
φρουροῦντος αὐτοῖς, ὡς διόπτρας, τὰς κόρας.
guarding for-them like spyglasses the pupils

ΠΕΡΙ ΠΤΩΚΩΝ.

ABOUT HARES

Πόθεν τὸν αὐτὸν οἱ ταχεῖς πτῶκες χρόνον
Whence the same the swift hares time
ἄλλους μὲν ὠδίνουσιν εἰς φῶς ἐκγόνους,
some indeed bring-forth into light offspring
ἄλλους δὲ κατέχουσιν ὡς νωθεῖς ἔτι,
others but hold as sluggish still
πρὸς δευτέραν γέννησιν ὀργανουμένους;
for a-second birth being-formed
καὶ πρὶν ἐπελθεῖν τὴν γονὴν τὴν ὑστέραν,
and before to-come the brood the later
ἄλλους πάλιν κύουσιν ἐξ ἄλλου σπόρου;
others again conceive from another sowing

ΠΕΡΙ ΧΑΜΑΙΛΕΟΝΤΟΣ.

ABOUT CHAMELEON

Χαμαιλέων, κράτιστε, τὸν χρῶτα τρέπει·
The-chameleon most-mighty the skin turns
σαῦρος γὰρ ὢν ἄντικρυς οὐκ ἔχει τρίχας,
a-lizard for being outright not it-has hairs
καὶ νῦν μὲν ὠχρὸς, νῦν δὲ φαιὸς γίνεται,
and now indeed pale now but gray it-becomes

εἶτα πελιδνὸς, εἶτα κιῤῥὸς εἰς βάθος·
then livid then tawny into depth
καὶ νῦν ἐρυθρὸς, καὶ παραυτίκα μέλας,
and now red and at-once black
καὶ στικτὸς ἂν γένοιτο δορκάδος δίκην·
and spotted — it-may-become of-a-gazelle like
καὶ ξανθὸς ἂν φαίνοιτο καθάπερ λέων.
and yellow — it-may-appear just-as a-lion
Οὕτω δὲ τοῦ σώματος ἀλλοιουμένου,
So and the body changing
τὸ λευκὸν ἠγνόησεν ἡ φύσις μόνον.
the white has-not-known the nature only
Στερῤῥὸν δὲ τῷ στόματι κατέχων ξύλον,
Firm and in-the mouth holding wood
ὄφεις λυπεῖ σφύζοντας αὐτὸν ἐσθίειν·
snakes it-grieves eager it to-eat
καὶ γὰρ ἑαυτὸν εὐφυῶς ἐπιστρέφων,
and for itself cleverly turning
μάτην περιχαίνοντας αὐτοὺς δεικνύει.
in-vain gaping-round them it-shows
Κἂν τις δυνηθεὶς καὶ φορίνην ἐνδάκοι,
Even-if someone having-been-able also the-skin should-bite
ποῦ τοῦτο δεινὸν τῷ τὸ κάρφος ἠρμένῳ;
where this dreadful to-the-one the twig having-raised
καὶ γὰρ στεγανὴν ἐνδιδύσκεται σκέπην,
and for close it-puts-on covering
καὶ τῶν πονηρῶν ἐξελέγχει τὸ θράσος,
and of-the wicked refutes the boldness
τοῦ ζῆν σοφιστὴς εὐμαθὴς ὢν αὐτόθεν.
of-the to-live a-sophist apt-learner being straightway

ΠΕΡΙ ΣΑΥΡΟΥ.

ABOUT LIZARD

Σαῦρον τὸν ὠχρὸν εἰ τεμὼν διασπάσεις,
The-lizard the pale if having-cut you-will-tear-apart
ἁρμόζεται ζῶν ταῖς τομαῖς οὕτω πάλιν.
it-is-joined living at-the cuts so again
Εἰσὶ δὲ σαφῶς τῶν μερῶν αἱ συνθέσεις,
There-are and clearly of-the parts the joinings
ὅταν ὁ νεκρὸς τοῖς ποσὶν ὑφερπύσῃ.
when the dead with-the feet creeps-under

ΠΕΡΙ ΕΧΙΝΟΥ ΤΟΥ ΕΝΥΔΡΟΥ.

ABOUT URCHIN THE WATERY

Καί τις ἐχῖνον συντριβέντα σκορπίσας,
And someone a-sea-urchin crushed having-scattered
ὃν οἶδεν ἀκτῆς εὐμενὴς κόλπος τρέφειν,
which knows of-the-shore a-kindly bay to-nourish
τάχ᾽ ἂν ἴδοι, κράτιστε, συντεθειμένον
perhaps — may-see most-mighty put-together
καὶ ζῶντα τὸν πρὶν δυστυχῶς τεθραυσμένον.
and living the formerly unhappily shattered
Ὃς, εἰ πολὺς τὸ ῥεῖθρον ἐκμαίνοι κλύδων,
Which if great the stream should-madden the-surge
εἰς τὰς ἀκάνθας ἐμβριθεῖς ἄρας λίθους,
onto the spines heavy having-raised stones
μήπως ὑπαχθεὶς ἐκκυλισθῇ τῇ ῥύμῃ,
lest-perhaps drawn-under it-be-rolled-out by-the force
πρὸς τὸν μυχηθμὸν καρτερεῖ τῶν βρασμάτων.
against the bellowing it-endures of-the seethings

ΠΕΡΙ ΕΧΙΝΟΥ ΤΟΥ ΧΕΡΣΑΙΟΥ.

ABOUT HEDGEHOG THE LAND

Ἐχῖνος ἐκ γῆς οἶδεν ἀκάνθαις βρύων,
The-hedgehog from land knows with-spines bristling
καὶ ταῖς πρασιαῖς ἐγκυλινδεῖται κρύφα,
and in-the garden-beds rolls secretly
καὶ τὰς ἐκεῖθεν ἐμπαρείσας ἰσχάδας
and the from-there fallen-in dried-figs
εἰς τοὺς ἑαυτοῦ φωλεοὺς θησαυρίσας,
into the its-own dens having-stored
οὐκ ἔσχε λιμοῦ συμφορὰν ὀλεθρίου.
not it-had of-famine the-misfortune deadly
Συστέλλεται δὲ, καὶ τὸ πᾶν σῶμα στρέφει,
It-draws-in and also the whole body turns
καὶ τῶν ἀκανθῶν τὰς λαβὰς ἀπευθύνει,
and of-the spines the grips straightens
τὸν θηρατὴν ἔγγιστα παρόντα βλέπων.
the hunter nearest present seeing
Δοκεῖ δὲ νεκρὸς, τὴν πνοὴν ὑποπνίγων.
It-seems and dead the breath stifling
Εἴπου γε μὴν θέλοι τις αὐτὸν λαμβάνειν,
If-anywhere indeed however should-wish someone it to-take
εὐθὺς ἐνουρῶν τὴν δορὰν διαβρέχει·
at-once urinating-on the hide it-soaks
ἀνθίσταται γὰρ χαλεπαῖς νόσων βίαις
it-resists for harsh of-diseases forces
ἂν οὐ μολυνθῇ τῇ βροχῇ τῆς αἰσχύνης.
if not it-be-soiled with-the wetting of-the shame

ΠΕΡΙ ΛΥΓΓΟΣ ΟΥΡΟΥ.

ABOUT OF-LYNX URINE

Οὖρον δὲ λυγγὸς ἐκτραχυνθὲν εἰς λίθον
The-urine and of-the-lynx hardened into stone
στερῥός τίς ἐστιν ἐγκοπεὺς πρὸς τοὺς λίθους·
firm a is cutter against the stones
τῆς κύστεως δὲ τοὺς βαρεῖς ἄλλως λίθους,
of-the bladder and the heavy otherwise stones
εἰς πῦρ κομισθὲν καὶ ποθὲν, διαθρύβει.
into fire carried and drunk crushes
Τοῦ γοῦν ἐχίνου τὴν σποδὸν κεκαυμένου,
Of-the therefore hedgehog the ash burned
πίττῃ νεωστὶ συντεθεῖσαν εἰς χρίσιν,
with-pitch newly compounded for anointing
φασὶν ἰατροὶ καὶ ψιλοῖς τρίχας φύειν·
say physicians even on-the-bald hair to-grow
οἴνῳ δὲ λευκῷ συγκραθεῖσαν εἰς πόσιν
with-wine and white mixed for drinking
ἀλγοῦσι νεφροῖς εὑρεθῆναι φάρμακον,
for-those-suffering in-the-kidneys to-be-found a-remedy
ἦπάρ τε καμὸν ἐκ πυρᾶς ἀναψύχειν,
the-liver and wearied from fever to-cool
καὶ φλεγμονῆς οἴδημα συστέλλειν ζέον.
and of-inflammation the-swelling to-contract boiling

ΠΕΡΙ ΙΠΠΟΚΑΜΠΟΥ.

ABOUT HIPPOCAMPUS

Φαγών τις ὀπτὴν ἱπποκάμπου γαστέρα,
Having-eaten someone roasted of-a-hippocampus the-belly
λύτταν κυνικὴν εἰσφθαρεῖσαν ἐξάγει.
madness canine having-crept-in drives-out
Οἴνῳ δὲ συζέσασαν οὐκ ἂν ἐσθίοι.
With-wine and boiled-together not — would-eat
Κυκᾷ γὰρ εὐθὺς ἡ τροφὴ τὴν γαστέρα·
Churns for at-once the food the belly
καὶ γίνεται λὺγξ, εἶτα βὴξ, εἶτα τρόμος,
and comes hiccup then cough then trembling
εἶτα σπαραγμὸς καὶ μελῶν καὶ καρδίας,
then convulsion both of-limbs and of-heart
καὶ πρὸς τὸν ἐγκέφαλον ὀργῶσα ζέσις,
and toward the brain swelling heat
λήθη τε, καὶ μύκημα, καὶ βαρὺς κάρος,
forgetfulness both and lowing and heavy stupor
καὶ βλέμμα νωθρὸν, ἀλλὰ πῦρ σχεδὸν φέρον,
and gaze sluggish but fire almost bearing
καὶ χύσις ὑγρῶν ἐκ ῥινὸς παχυτέρων,
and flow of-moistures from the-nose thicker
καὶ δίψος ὡς φλὸξ ἐκπιέζον τὴν φύσιν·
and thirst like flame squeezing the nature
καὶ μετρίου ῥεύσαντος ἐν τούτοις χρόνου,
and moderate having-flowed in these time
πταρμῷ τιναχθὲν πᾶν τὸ σῶμα ῥήγνυται.
by-sneezing shaken all the body bursts

ΠΕΡΙ ΜΥΓΑΛΗΣ.

ABOUT SHREW

Ἡ μυγαλὴ δέδοικεν ἐκτόπῳ φύσει
The shrew fears by-extraordinary nature
γραμμὰς ἁμαξῶν ἐκ τροχῶν εἰργασμένας.
lines of-wagons from wheels made
Ναρκᾷ γὰρ αὐταῖς ἐμπεσοῦσα, καὶ τρέμει,
Is-numbed for in-them having-fallen and trembles
βραδύνασα δὲ καὶ τελευτᾷ πολλάκις.
having-lingered and also dies often
Καὶ τοὺς ὑπ᾽ αὐτῆς δυστυχῶς δεδηγμένους
And those by her unhappily bitten
ἐκεῖθεν ἀρθεὶς ἐξιᾶται χοῦς μόνος·
from-there lifted heals dust alone
καὶ γὰρ τὸ λυποῦν εὐμαρῶς ὑπεξάγει
and for the grieving easily it-draws-off
βραχὺς ἐπ᾽ αὐτῆς τῆς τομῆς πεπασμένος.
a-little on the-very the cut sprinkled

ΠΕΡΙ ΚΡΟΚΟΔΕΙΛΟΥ.

ABOUT CROCODILE

Ὠῶν δὲ σωρὸν ὁ κροκόδειλος κύει,
Of-eggs and a-heap the crocodile conceives
μετὰ δὲ τὴν ἔκλειψιν εὐθὺς τῶν τόκων
after and the hatching at-once of-the offspring
ἔγκεντρος ἐξέρπει τὶς αὐτοῦ σκορπίος,
stinging creeps-out a its scorpion
ὑφ᾽ οὗ τελευτᾷ πρὸς φθορὰν πεπληγμένος.
by which it-dies for destruction struck

ΠΕΡΙ ΔΡΑΚΟΝΤΩΝ ΑΙΘΙΟΠΙΚΩΝ.

ABOUT DRAGONS ETHIOPIAN

Αἰθιόπων δράκοντες, εἰ θηρᾶν δέοι,
of-Ethiopians the-dragons if to-hunt it-be-needful
χαίνοντες ἀσθμαίνουσιν εἰς τὸν ἀέρα,
gaping pant into the air
καὶ τῶν πετεινῶν τὰς κρεμαστὰς ἀγέλας,
and of-the birds the hanging flocks
ἴυγξι θερμῆς εἰσπνοῆς κηλουμένας
by-spells of-hot inhalation charmed
καὶ σπωμένας ἄνωθεν εἰς γῆν ἀθρόας,
and drawn from-above to earth all-together
ἐκ τῶν γνάθων ἕλκουσιν εἰς τὴν γαστέρα.
from the jaws drag into the belly
Θῆρας δὲ νυκτὸς ἐλλοχῶσι δυσμάχους,
Beasts and at-night they-ambush hard-to-fight
καὶ βοῦς τιθασσοὺς, καὶ κριοὺς ἐξ αὐλίων,
and oxen tame and rams from folds
ἄμαχον ἰσχὺν εὐτυχοῦντες, αὐτάναξ.
unconquerable strength enjoying sovereign

ΠΕΡΙ ΟΦΕΩΣ.

ABOUT SNAKE

Δόνακι τυφθεὶς ὁ θρασὺς ἅπαξ ὄφις
With-a-reed struck the bold once snake
κεῖται θανατῶν· ἂν δὲ τύψῃς πολλάκις,
lies dying if but you-strike often
ὀργᾷ κατὰ σοῦ, καὶ προβάλλει τὸ στόμα,
it-rages against you and thrusts-forth the mouth

πρὸς ἀντιπαράταξιν ἠρεθισμένος.
for counter-array stirred-up
Δακὼν ὄφις ἄνθρωπον, Αὐσονοκράτορ,
Having-bitten a-snake a-man Ausonian-ruler
αὖθις ὑπελθεῖν τοὺς μυχοὺς οὐκ ἰσχύει,
again to-go-under the recesses not is-able
τῆς γῆς ἀγαθὴν ἐκφερούσης τὴν δίκην·
the earth good bringing-forth the justice
ἐᾷ γὰρ αὐτὸν, ὡς φονευτὴν ἀγρότην,
it-lets for it as a-murderer rustic
πικρῶς διαζῆν εἰς νομὰς ὑπαιθρίους.
bitterly to-live-on in pastures open-air

ΠΕΡΙ ΥΣΤΡΙΧΟΣ.

ABOUT PORCUPINE

Ὕστριξ δὲ τὰς ἄνωθεν ἐκπέμπει τρίχας,
The-porcupine and the from-above sends-forth hairs
ἃς ἡ φύσις ἔθηξε καὶ πρὸ τῆς μάχης·
which the nature sharpened even before the battle
φρίξασα γὰρ τὰ νῶτα, βάλλει τοὺς πέλας,
having-bristled for the back it-strikes those near
ὡς ἀπὸ νευρᾶς εὐστοχῶν τις τοξότης.
as from a-bowstring well-aiming some archer

The asp's bite beats Galen; the horned snake, cured by fleawort; the Indian snake whose drippings kill; the chersydrus, the Arabian snake, the purple stone of the Indus and the Indus worm whose fat burns cities. The tarantula and the grape-spider, the spiders' webs, the mice born pregnant, backward-grazing oxen, the viper killed by its mate and avenged by its young, and the viper wedded to the moray.

ΠΕΡΙ ΤΟΥ ΔΗΓΜΑΤΟΣ ΤΗΣ ΑΣΠΙΔΟΣ.

ABOUT THE BITE OF-THE ASP

Τῆς ἀσπίδος τὸ δῆγμα, δῆγμα θανάτου.
Of-the asp the bite a-bite of-death
Μὴ, μὴ, Γαληνὲ, μηδὲ φάρμακον χέῃς.
No no O-Galen nor a-drug pour
Ὁ σφυγμὸς ἐξέλιπεν, ὁ ζῶν ἐῤῥύη,
The pulse has-failed the living-one has-ebbed
καὶ σὺ τὸ θαῤῥεῖν ὡς ὀνῆσον εἰσφέρεις;
and you the to-take-heart as helpful bring-in
ἔα· νικᾷ τὸ δῆγμα τὴν εὐτεχνίαν.
let-be conquers the bite the skill

ΠΕΡΙ ΟΦΕΩΣ ΤΟΥ ΚΕΡΑΣΤΟΥ.

ABOUT SNAKE THE HORNED

Λευκός τις, Ἱππόκρατες, ἀκριβῶς ὄφις,
White a O-Hippocrates exactly snake
ἐπὶ κεφαλῇ γαυριῶν κερασφόρῳ,
on head exulting horn-bearing
τὸν ἄνδρα δακὼν, τῆς πνοῆς ὑπεξάγει·
the man having-bitten from-the breath leads-off

τί γοῦν ἐπ᾽ αὐτῷ δυσφοροῦντι πρακτέον; —
what therefore for him being-distressed must-be-done
Οὐκ οἶδα, φησί· πρὸς γὰρ ἄχρονον πάθος,
Not I-know he-says against for instantaneous affliction
ὃ καθάπαξ ἔῤῥευσεν εἰς τὴν καρδίαν,
which once-for-all flowed into the heart
ἡ τῶν ἰατρῶν ἐκπεφαύλισται κρίσις. —
the of-the physicians has-been-belittled judgment
Ἆρ᾽ ἡ νόσος παρῆλθε καὶ τοὺς σοὺς ὅρους,
Is-it the disease passed-beyond also the your bounds
τῶν ἀφορισμῶν εἰς κενὸν πεφρασμένων;
the aphorisms in vain spoken
τί τοῦτο; ναρκᾷς; τὴν περίστασιν τρέμεις;
why this are-you-numb the predicament do-you-tremble
Ὦ σῶτερ, ὀκνεῖς καὶ τριβὴν ζητεῖς χρόνου;
O savior do-you-shrink and delay do-you-seek of-time
παρὸν κατ᾽ αὐτῆς τῆς νομῆς τῆς ἐν βάθει
it-being-possible against the-very the spreading the in depth
ἢ δεσμὸν, ἢ σίδηρον, ἢ στέαρ φέρειν,
either a-bandage or iron or fat to-bring
ἢ φαρμάκου κύλικα θερμοῦ τὴν κράσιν.
or of-a-drug a-cup hot the blend
Ἐγὼ δὲ λαβὼν εὐτελῆ ψύλλαν μόνην
I and having-taken cheap fleawort only
(ἀπόκρυφον γὰρ ἐκκαλύπτω νῦν λόγον)
hidden for I-uncover now word
καὶ θεὶς ἐπ᾽ αὐτῆς τῆς λαβῆς τοῦ δήγματος,
and having-put on the-very the grip of-the bite
λύω τὸ λυποῦν, καὶ κατείργω τὴν νόσον,
I-loose the grieving and shut-in the disease
καὶ τῆς τελευτῆς ἐξορίζω τὸν φόβον.
and of-the end banish the fear

ΠΕΡΙ ΟΦΕΩΣ ΤΟΥ ΙΝΔΟΥ.

ABOUT SNAKE THE INDIAN

Ἔστι τὶς, ὦ κράτιστε, παρ' Ἰνδοῖς ὄφις,
There-is a O most-mighty among Indians snake
ᾧ σπιθαμὴ τὸ μῆκος, ἡ δέ γε χρόα
to-which a-span the length the and indeed color
δοκεῖ φέρειν ἔξαμμα βαθὺ πορφύρας·
seems to-bear a-dye deep of-purple
καὶ πᾶσα λευκὴ τῆς κεφαλῆς ἡ πλάσις,
and all white of-the head the shaping
καθάπερ ἁπλοῦν καὶ νεόβλυτον γάλα.
just-as simple and fresh-flowing milk
Καὶ ζῶν μὲν αὐτὸς ἐνδακεῖν οὐκ ἰσχύει·
And living indeed it to-bite not is-able
νωδὸς γάρ ἐστι, καὶ ψιλὸν χοῦν ἐσθίει·
toothless for it-is and bare dust eats
ἁλοὺς δὲ νυκτὸς, καὶ κρεμασθεὶς ἡμέρας,
caught and by-night and hung by-day
καὶ κατὰ μικρὸν τὴν πνοὴν ἀποκρίνων,
and by little the breath giving-off
ἰχῶρα τοῦ στόματος ὑγρὸν ἐκπτύει,
a-serum from-the mouth moist it-spits-out
καὶ πήγνυται τὸ ῥεῦσαν εἰς εἶδος μέλαν.
and is-congealed the flowing into a-form black
Ἄλλας δὲ νεκρὸς αὖθις ἐγχεῖ λιβάδας,
Other and dead again it-pours drops
αἳ δακρύων ἔχουσιν ἀρκεύθου χρόαν.
which of-tears have of-juniper the-color

Τούτων, βασιλεῦ, καὶ σταγὼν δήπου μία
Of-these O-king even a-drop surely one
νεκρὸν παρευθὺς τὸν πιόντα δεικνύει.
dead at-once the drinker shows
Ὁ μὲν γὰρ ἐγκέφαλος οὐκ ἔχων βάσιν
The indeed for brain not having base
ἐκ τῶν ἀγωγῶν τῆς ῥινὸς διαῤῥέει·
from the channels of-the nose flows-out
τὸ σύντονον δὲ τῆς φθορᾶς, τῶν ὀμμάτων
the tension and of-the ruin of-the eyes
πυκναῖς τὸ ληφθὲν ἐκτροπαῖς διαστρέφει,
with-frequent the taken turnings distorts
σπασμόν τε ποιεῖ, καὶ θρασύδειλον τρόμον,
convulsion both makes and bold-cowardly trembling
καὶ δακρύων ἄκλαυστον ἐντεῦθεν χύσιν.
and of-tears tearless thence outpouring
Τὸ πρόδρομον δ’ οὖν καὶ βαφῆς ἄνευ μέλαν,
The forerunning but then and dye without black
ἀκμὰς ὀδυνῶν, καὶ χρονίζουσαν φθόην,
peaks of-pains and lingering decay
καὶ κνησμονὴν, καὶ βῆχα, καὶ θερμὸν κάρον,
and itching and cough and hot stupor
καὶ καρδίας βρύχοντα παλμὸν εἰσφέρει.
and of-heart roaring throbbing it-brings-in

ΠΕΡΙ ΟΦΕΩΣ ΤΟΥ ΧΕΡΣΥΔΡΟΥ.

ABOUT SNAKE THE CHERSYDRUS

Πατῶν δέ τις χέρσυδρον οὐκέτι πνέει·
Treading and someone on-a-chersydrus no-longer breathes
κἂν ἄλλος εὐθὺς τοῦ παρελθόντος θίγοι,
even-if another at-once the-one having-passed should-touch
τοῖς δακτύλοις, κράτιστε, φλυκταίνας φύει.
on-the fingers most-mighty blisters he-grows

ΠΕΡΙ ΟΦΕΩΣ ΑΡΑΒΙΚΟΥ.

ABOUT SNAKE ARABIAN

Ὄφις δέ τις ἄθυμος ἐκ γῆς Ἀράβων
A-snake and some spiritless from the-land of-Arabs
κτείνει φονευθεὶς τὸν φονευτὴν ὀξέως,
kills slain the slayer sharply
πλὴν ἐν συριγμοῖς καὶ πνοῆς διεξόδοις,
however in hissings and of-breath outlets
ὑφ' ὧν διαῤῥεῖ καὶ χιτὼν καὶ σαρκίον.
by which flow-away both tunic and flesh
Νωδὸς γάρ ἐστι, καὶ πατάσσει μετρίως.
Toothless for it-is and strikes moderately

ΠΕΡΙ ΤΩΝ ΕΝ ΤΩΙ ΙΝΔΩΙ ΠΟΤΑΜΩΙ ΛΙΘΩΝ.

ABOUT THE IN THE INDUS RIVER STONES

Ἀλλ' εἰς τὸν Ἰνδὸν τὸν ποταμὸν τὸν μέγαν
But in the Indus the river the great
ἔστι τὶς, ὡς λέγουσι, πορφυροῦς λίθος,
there-is a as they-say purple stone

ὃς καὶ φυσικῶς ἐκδιώκει τοὺς ὄφεις,
which also naturally drives-out the snakes
ὡς λιβανωτὶς καὶ καλαμίνθη χλόῃ,
as frankincense-plant and calamint in-leaf
καὶ πυκνόφυλλος ἄγνος ἐψεκασμένος.
and thick-leaved chaste-tree sprinkled
Καὶ γίνεται πῦρ εἰς χεθεῖσαν ἰκμάδα·
And it-becomes fire into poured moisture
ῥιπίζεται δὲ, καὶ τὸ θερμὸν ἀμβλύνει,
is-fanned and also the hot blunts
δριμύν τε καπνὸν πυρπολούμενος βρύει.
pungent and smoke being-burned it-gushes
Καὶ ταῖς γυναιξὶν ἀδρανῆ δρᾷ τὰ βρέφη,
And for-the women powerless it-makes the babes
καὶ δῆγμα δεινὸν εὐμαρῶς ἀνατρέπει.
and bite dreadful easily overturns

ΠΕΡΙ ΤΟΥ ΕΝ ΤΩΙ ΑΥΤΩΙ ΠΟΤΑΜΩΙ ΣΚΩΛΗΚΟΣ.

ABOUT THE IN THE SAME RIVER WORM

Πλὴν εἰς τὸν Ἰνδὸν τίκτεται σκώληξ μόνος,
However in the Indus is-born a-worm single
ὃς ἐστιν ἑπτάπηχυς εἰς ἧττον πάχος·
which is seven-cubits in less thickness
ζῶον δὲ πᾶν καὶ ξύλον, ἀλλὰ καὶ λίθον,
animal and every and wood but even stone
ὀδοῦσι δυσὶν, Αὐσονάρχα, συντρίβει.
with-teeth two Ausonian-ruler it-crushes

Καὶ κρύπτεται μὲν, εἰ δὲ ταῖς ὄχθαις πίνοι
And it-hides indeed if but at-the banks should-drink
κάμηλος, ἢ βοῦς, ἐμφρυγεῖσα τῷ πνίγει,
a-camel or a-cow parched by-the stifling-heat
ἥρπασε δὴ τὸ κτῆνος ὑπανερπύσας.
it-snatched indeed the beast having-crept-up-under
Τοῦτον δέ τις κύμβαχον ἐξάψας βρόχοις,
This and someone head-first having-fastened with-nooses
ὑγρὰν κατ᾽ ἐχθρῶν εὐτυχῶν ἔγνω φλόγα·
liquid against enemies fortunate learned flame
καὶ γὰρ ὁ νεκρὸς ἀνθρακεὺς ἢ πυρφόρος
and for the dead charcoal-burner or fire-bearer
ἠλεκτροειδὲς ἐκ ῥινὸς λείβει στέαρ,
amber-like from the-nose drips fat
οὗ καὶ σταλαγμὸς ἐγχεθεὶς ἐπὶ ξύλων
of-which also a-drop poured on wood
ἔφλεξεν ὡς πῦρ, εἰς δὲ τεῖχος ἐκ λίθων
burned like fire on and a-wall of stones
ὀξὺς κεραυνὸς καὶ νεφῶν πλὴν εὑρέθη.
a-sharp thunderbolt even of-clouds without was-found
Τούτῳ, βασιλεῦ, τῷ πυρὶ τῆς ἰκμάδος
With-this O-king the fire of-the moisture
Ἰνδῶν βασιλεῖς πυρπολοῦσι τὰς πόλεις,
of-Indians the-kings burn the cities
αἳ μηδ᾽ ὅλως εἴκουσι δασμοὺς εἰσφέρειν.
which not at-all yield tributes to-pay

ΠΕΡΙ ΦΑΛΑΓΓΙΟΥ.

ABOUT TARANTULA

Δεδηγμένος δέ πού τις ἐκ φαλαγγίου
Bitten and somewhere someone by a-tarantula
ναρκᾷ, βασιλεῦ, καὶ κλονεῖται, καὶ τρέμει
is-numbed O-king and is-shaken and trembles
καὶ ψύχεται μὲν τῶν μελῶν τὰς ἀκρίδας·
and is-chilled indeed of-the limbs the extremities
συστέλλεται γὰρ τῶν φλεβῶν ἡ θερμότης·
is-contracted for of-the veins the heat
ἐμεῖ δὲ χυμοὺς, ἀλλὰ καὶ σπᾶται βρύχων·
he-vomits and humors but also is-convulsed gnashing
ἔπειτα παθὼν ἰσχυρὰν ὠταλγίαν,
then having-suffered strong earache
ὀρθοῖ τὸν αὐλὸν τῆς ψυγείσης αἰσχύνης.
he-erects the pipe of-the chilled shame
Τούτου δὲ πᾶς ἄδηκτος εἰ μόνον θίγοι,
Of-this and every unbitten-one if only should-touch
πάντων μετασχὼν τῶν παθῶν ἀπορρέει.
of-all having-partaken of-the afflictions flows-away

ΠΕΡΙ ΖΩΟΥ ΡΑΓΟΣ.

ABOUT CREATURE GRAPE-SPIDER

Ἔστι δὲ καὶ ῥὰξ ἐκ γονῆς φαλαγγίων,
There-is and also a-grape-spider from the-brood of-tarantulas
ῥαγὶ σταφυλῆς ἐμφερὴς, καὶ μικρόπους·
to-a-grape of-a-cluster like and small-footed

κτείνει δὲ γοργῶς, Αὐσονάρχα, τοὺς πέλας,
it-kills and fiercely Ausonian-ruler those near
πλήττουσα τῷ στόματι γαστρὸς ἐκ μέσης.
striking with-the mouth of-the-belly from the-middle

ΠΕΡΙ ΑΡΑΧΝΩΝ.

ABOUT SPIDERS

Εὐμήχανος δὲ τῶν ἀραχνῶν ἡ φύσις
Inventive and of-the spiders the nature
καὶ παρθένους νικῶσα λεπτοδακτύλους·
even maidens conquering fine-fingered
τὰς γὰρ ἀπαγεῖς ἰκμάδας τῶν ἐγκάτων
the for unhardened moistures of-the entrails
ὥσπερ μίτους νήθουσι κερκίδος δίχα·
like threads they-spin a-shuttle without
κύκλους δὲ συνείροντες ἀλληλενδέτους,
circles and stringing-together interbound
τὰς ἀντιλαβὰς ὀργανοῦσιν ἐντόμους·
the counter-holds they-fashion notched
παχυτέροις δέ τισι τοὺς κύκλους βρόχοις
with-thicker and some the circles nooses
εἰς ἀέρα κρεμῶσιν, οὐκ οἶδα πόθεν·
into air they-hang not I-know whence
ἀφίσταται γὰρ πᾶσα τοῦ μέσου βάσις
stands-apart for every of-the middle base
τῷ φιλοτεχνήματι συντεθειμένη·
in-the handiwork composed
καὶ κλέπτεται μὲν ἡ λαβὴ τῶν κλωσμάτων·
and is-stolen indeed the grip of-the spinnings

ὑπαίθριος γὰρ ἡ τοσαύτη λεπτότης·
open-air for the so-great fineness
στηρίζεται δὲ τῆς ὑφῆς ἡ πυκνότης
is-propped and of-the weave the density
εἰς τὰς ἀραιὰς τοῦ κενοῦ περικλάσεις.
on the sparse of-the void bendings
Μυίαις δὲ, καὶ κώνωψι, καὶ κρυψιπτέροις
For-flies and both gnats and hidden-winged-ones
τεταμένον θήρατρον ἀράχνης φέρων,
stretched a-snare the-spider bearing
ἐκ τοῦ παρεμπίπτοντος ἁπλῶς ἐσθίει.
from the falling-in simply it-eats
Καὶ ζῇ κρεμαστὸν καὶ φιλήσυχον βίον,
And lives a-hanging and quiet-loving life
τὸ κέντρον οἰκῶν, καὶ σκοπῶν τὸ δίκτυον,
the center dwelling and watching the net
μὴ νῆμα ῥαγῇ, καὶ τὰ κύκλῳ συμπέσῃ,
lest a-thread break and the-things in-the-circle collapse
πνοῆς παρολκαῖς ἐκλυθέντα συντόνοις.
by-breath's driftings loosened strained
Ἐξ ὠδίνων δὲ γίνεται μητροκτόνος,
From labor-pains and it-becomes mother-killing
τοὺς τῶν ἐχιδνῶν ἐκμιμούμενος τόκους.
the of-the vipers imitating offspring

ΠΕΡΙ ΜΥΩΝ ΤΩΝ ΚΑΝΑΤΑΝΩΝ.

ABOUT MICE THE CANATANIAN

Ἐκ τῶν μυῶν, κράτιστε, τῶν Κανατάνων
From the mice most-mighty the Canatanian
(οὕτω γὰρ ἐκ φάρυγγος Ἰνδὸς ἂν λέγοι)
so for from the-throat an-Indian — would-say
κύουσαν εἰ τέμοι τις εἰς τὴν γαστέρα,
pregnant if should-cut someone into the belly
εὑρίσκεται ζῶν καὶ σφαδάζον τὸ βρέφος·
is-found living and struggling the babe
καὶ τοῦτο ῥαγὲν δείκνυσιν ἄλλο βρέφος
and this burst shows another babe
ὡς ἐκ παρασπέρματος ὠργανωμένον.
as from a-side-seed fashioned

ΠΕΡΙ ΤΩΝ ΟΠΙΣΘΟΝΟΜΩΝ ΒΟΩΝ.

ABOUT THE BACKWARD-GRAZING OXEN

Ἰνδὸν, βασιλεῦ, τὸν μελάγχρουν ἠρόμην,
an-Indian O-king the black-skinned I-asked
ἐκ Λιβύης ἥκοντα τῆς παρηλίου,
from Libya come the sun-scorched
Πῶς τὴν πόαν κείρουσιν ἐξ ὀπισθίου
How the grass do-they-crop from behind
βόες παρ' ὑμῖν εἰς νομὰς ἠθροισμένοι; —
oxen among you into pastures gathered
Ὅτι γε, φησὶν, οὐχ ὁρῶσι τὰ πρόσω·
Because indeed he-says not they-see the-things ahead

ἐγκείμενον γὰρ τῶν κεράτων τὸ πλάτος
lying-before for of-the horns the breadth
τὴν ὀπτικὴν δύναμιν αὐτοῖς ἀμβλύνει.
the visual power for-them blunts

ΠΕΡΙ ΕΧΕΩΣ.

ABOUT VIPER

Ἔχις δὲ θερμὸς προσπλακεὶς τῇ συζύγῳ,
The-viper and hot having-twined with-the mate
καὶ τὸν τέως ἥδιστον ἀνύσας γάμον,
and the until-then sweetest having-accomplished marriage
κεῖται φονευθεὶς ὑπὸ τῆς ἐραστρίας,
lies slain by the lover
τούτῳ σὺν ὀργῇ λανθανόντως ἐμφύσης,
him with anger unnoticed having-fastened
καὶ τὸν σοβαρὸν ἐκτεμούσης αὐχένα.
and the haughty having-cut-off neck
Πλὴν ἀλλ᾽ ὁ μὲν τέθνηκεν, ἡ δὲ νῦν κύει·
However but the-one indeed has-died the-other and now conceives
μετὰ δὲ μικρόν τινα τὰ βρέφη χρόνον
after and a-little some the young time
τὴν μητρικὴν ῥήξαντα νηδὺν ἐξέδυ.
the motherly having-burst womb came-out
Μῆ γοῦν τετιμώρηκε τῷ φυτοσπόρῳ;
Not then has-avenged the begetter

ΠΕΡΙ ΕΧΕΩΣ ΚΑΙ ΜΥΡΑΙΝΗΣ.

ABOUT VIPER AND MORAY

Ἔχις δὲ καὶ μύραινα συνδυαζέτην,
The-viper and also the-moray paired
ὁ μὲν πρὸς αὐτὴν τῆς ὀπῆς ἐξερπύσας,
the-one indeed to her from-the hole having-crept-out
ἡ δὲ πρὸς αὐτὸν ἐκ ῥοῆς ἀνηγμένη.
the-other and to him from the-flow brought-up
Καὶ πρὶν, βασιλεῦ, συνδραμεῖν εἰς τὸν γάμον,
And before O-king to-run-together into the marriage
ἐμεῖ τὸν ἰὸν ὡς γλυκὺς ὁ νυμφίος,
he-vomits the venom as sweet the bridegroom
καὶ τοῦ συριγμοῦ ταῖς ἴυγξιν αὐτίκα
and of-the hissing with-the spells at-once
παρακαλεῖ πρὸς λέκτρα τὴν ἐρωμένην.
he-summons to the-bed the beloved
Καὶ τοῦ παρ᾽ ἀμφοῖν συντελεσθέντος γάμου,
And the by both accomplished marriage
ὁ μὲν τὸν ἰὸν αὖθις ἀνιμήσατο,
the-one indeed the venom again drew-up
καὶ κατὰ τῆς γῆς θᾶττον ἑρπύσας ἔδυ,
and on the land quickly having-crept went-under
ἡ δὲ πρὸς ὑγρὰς ἀπενήξατο τρίβους.
the-other and to moist swam-off paths

The great sea monsters led by pilot fish; the music-loving dolphin that escorts ships, cures itself with an ape-fish, nurses and guards its young, and leaps from the nets; the troctes that bite their way free and fasten on a dolphin, which escapes; parrot-fish that free a caught mate; the sober cephalus, the glaucus that swallows its young, dogfish, melanuri, and the living sponge.

ΠΕΡΙ ΚΗΤΩΝ.

ABOUT SEA-MONSTERS

Πρηστὶς, κριὸς, ζύγαινα, πάρδαλις, λέων,
The-prester the-ram the-hammerhead the-leopard the-lion
καὶ φύσαλος, μέγιστα κητῶν εὑρέθη.
and the-physalus greatest of-sea-monsters was-found
Εἰσὶ δὲ νωθρὰ τῷ βαρὺν ὄγκον φέρειν·
They-are and sluggish by-the heavy bulk to-bear
καὶ φωτὸς ἰθύνοντος ἐστερημένα,
and of-light guiding deprived
ἡγουμένους ἔχουσιν ἰχθῦς τῶν τρίβων· 1525
leaders they-have fish of-the paths
ἃ κατόπιν τέμνοντα τὸν ῥοῦν τὸν μέγαν
which behind cutting the flow the great
(πατάσσεται γὰρ τοῖς πτεροῖς τῶν συννόμων
is-struck for by-the fins of-the companions
ἡ τοῦ πρόσω κύματος ἀντιτυπία)
the of-the ahead wave resistance
χαίνουσι, καὶ λάπτουσι καθάπερ κύνες,
they-gape and lap just-as dogs

ὡς ἂν τὸν ἑσμὸν ἐκροφῇ τῶν ἰχθύων
that — the swarm they-may-gulp of-the fish
καὶ τὴν παρεμπίπτουσαν ἀφθόνως ὕλην.
and the falling-in abundantly matter
Τούτων δὲ κἂν ἓν, ὡς Θεόφραστος λέγει,
Of-these and even-if one as Theophrastus says
ἀναῤῥαγῇ πρὸς ὕψος ἐκ τοῦ πυθμένος,
should-break-up to height from the bottom
παπαὶ κλύδων πόῤῥωθεν, οὐκ ὄντος γνόφου,
alas surge from-afar not being darkness
καὶ χέρσος ὑγρὰ, καὶ κινούμενος λόφος.
and dry-land wet and moving crest

ΠΕΡΙ ΔΕΛΦΙΝΟΣ.

ABOUT DOLPHIN

Ἰχθὺς ὁ δελφὶς, ἀλλ' ἂν ἴδοι ναυτίλους,
A-fish the dolphin but if it-should-see sailors
σκιρτᾷ πρὸς αὐτοὺς, ἀναφυσσῶν ἀσμένως,
it-leaps toward them blowing gladly
καὶ συμπαραπλεῖ, καὶ προπέμπει τὸ σκάφος.
and sails-alongside and escorts the boat
Αὔραν δὲ τῷ πλῷ σωστικὴν προμηνύει
A-breeze and for-the voyage saving it-foretells
καὶ μετρίου κύματος ὑπτίαν χύσιν,
and of-moderate wave a-flat outpouring
ἥδιστον ἀφρὸν ἐκδιδοὺς τῶν ἁλμάτων.
sweetest foam giving-off from-the leaps
Ἔχων δὲ τὴν κίνησιν εἰς πάντα χρόνον,
Having and the motion for all time

εἰ δεῖ τι μικρὸν καὶ καθεύδειν τὴν φύσιν,
if it-needs somewhat a-little also to-sleep the nature
εὐθὺς ἀναδὺς ἐξ ἀδήλου πυθμένος,
at-once having-surfaced from unseen bottom
κεῖται καθ' ὑγρῶν ἐκταθεὶς ἐπὶ στόμα·
it-lies on the-waters stretched on its-mouth
καὶ τοῦ βάρους ἄνωθεν ὁρμῶντος κάτω,
and the weight from-above rushing down
κρουσθεὶς ὑπ' αὐτοῦ καθάπαξ τοῦ δαπέδου,
struck by it once-for-all of-the floor
ἀνατρέχει πρὸς ὕψος ἐκ βάθους πάλιν.
runs-up to height from the-depth again
Λέων μὲν οὖν πίθηκον εἰ γηρῶν φάγοι,
The-lion indeed then an-ape if growing-old it-should-eat
πρὸ τοῦ Γαληνοῦ δεξιοῦται τὴν φύσιν·
before — Galen welcomes the nature
καὶ γὰρ ἀνηβᾷ καὶ σφριγᾷ τῷ φαρμάκῳ.
and for it-grows-young-again and swells with-the remedy
Δελφὶς δὲ καμὼν ἐξορίζει τὴν νόσον,
The-dolphin and sick banishes the disease
ὅταν φάγοι πίθηκον ἰχθῦν ἀφθόνως.
when it-eats an-ape fish abundantly
Τοκὰς δὲ δυοῖν εὑρεθεῖσα φιλτάτοιν
A-mother and of-two found dearest
ἡ δελφὶς ἡ θήλεια, τοῦ γένους χάριν
the dolphin the female of-the race for-the-sake
ἔδειξε φιλόστοργον, ὡς χρὴ, τὴν φύσιν.
showed affectionate as it-must the nature
Προέρχεται γὰρ ἐν μεγίστοις κινδύνοις,
She-goes-forth for in greatest dangers
ἕως ἂν ᾖ δύναμις αὐτοὺς ἐξάγειν·
until — there-be power them to-lead-out

παρὸν δὲ βιοῦν εἰς νομὰς ἀκινδύνους,
it-being-possible and to-live in pastures safe
ἥδ' εὐθὺς ἀνήρητο σὺν τῷ νηπίῳ,
she at-once was-killed with the infant
εἴ τις ἁλιεὺς ἢ τομὸν ῥίψας βέλος,
if some fisherman either a-cutting having-hurled dart
ἢ τρίχα πλεκτὴν, ἢ νενησμένον βρόχον,
or hair plaited or spun noose
ἀνεῖλεν αὐτὸ γειτνιῶν τῇ πορθμίδι.
destroyed it being-near the ferry-boat
Τρέφει δὲ καὶ γάλακτι λευκῷ τοὺς τόκους,
She-nourishes and also with-milk white the offspring
προθεῖσα μαζοὺς ὡς λεχὼ παιδοτρόφος.
having-offered breasts like a-new-mother child-rearing
Δελφὶς δὲ ληφθεὶς ἐντελὴς τῷ δικτύῳ,
A-dolphin and caught full-grown in-the net
τέως μὲν ἡσύχασε τὴν τύχην φέρων,
meanwhile indeed kept-quiet the fortune bearing
καὶ τοὺς παρεμπίπτοντας ἰχθῦς ἐσθίων·
and the falling-in fish eating
ἐπεὶ δὲ τῆς γῆς ᾔσθετο ψαύσας μόνον,
when but the land it-perceived having-touched only
τὸν κύρτον εὐθὺς ἐκτεμὼν ἀπηλλάγη.
the fish-trap at-once having-cut-through it-got-away
Αὐλοῦ δὲ τυχὼν, καὶ στερηθεὶς βραγχίων,
A-blowhole and having-gotten and deprived of-gills
ἔμεινε παντὸς ἁλτικώτερος γένους.
it-remained than-every more-leaping race
Πνοῆς γὰρ ὁλκὴν ἐνταθεῖσαν τοῖς πόροις
Of-breath for a-draft stretched in-the passages
παρακρατῶν καθάπερ ἀνὴρ τοξότης,
holding-back just-as a-man archer

τινάσσεται μὲν, ὡς ὑπόπτερον βέλος,
it-is-hurled indeed like a-winged dart
πλωτοῦ δὲ παντὸς ὑπεράλλεται σκάφους.
afloat and every leaps-over boat
Καὶ φιλόμουσός ἐστιν ἡ τούτων φύσις,
And music-loving is the of-these nature
καὶ θέλγεται μὲν εἴπερ ἀκούει λύρας,
and is-charmed indeed if it-hears a-lyre
βδελύττεται δὲ τοὺς κενοὺς αὖθις κτύπους.
loathes but the empty in-turn noises
Προνήχεται δὲ τῶν κατ᾽ αὐτοὺς ταγμάτων
Swims-ahead and of-the among them ranks
ὁ τῶν νέων ὅμιλος, αἱ δὲ μητέρες
the of-the young throng the and mothers
ἑξῆς μετ᾽ αὐτούς· πρὸς δὲ ταῖς θηλυτέραις
next after them beside and the females
ἴδοι τὶς ἂν φάλαγγα πυκνὴν ἀῤῥένων,
would-see someone — a-phalanx thick of-males
φρουρῶν, ὀπαδῶν, οὐραγῶν, ὑπερμάχων.
guards attendants rear-guards champions

ΠΕΡΙ ΤΡΩΚΤΟΥ.

ABOUT TROCTES

Τρώκτης δὲ χαλκοῦ, βασιλεῦ, παλινστόμου
The-troctes and of-bronze O-king back-mouthed
σοφαῖς ἑαυτὸν μηχαναῖς ὑπεξάγει·
with-wise itself devices draws-out
καὶ γὰρ ἀνωθεῖ τὴν βολὴν πρὸς τὸν βρόχον·
and for it-thrusts-up the cast against the noose

κἂν μὲν τὸ λυποῦν εὐχερῶς ἀποπτύσῃ,
and-if indeed the grieving easily it-spits-out
ἰδοὺ νικητὴς, καὶ δρομεύς, καὶ γεννάδας·
behold victor and runner and noble
εἰ δ' οὖν, διασπᾷ τοῖς ὀδοῦσι τὴν τρίχα·
if but otherwise it-tears with-the teeth the hair
καὶ γὰρ ἔχει τὴν κλῆσιν ἐκ τῶν πραγμάτων.
and for it-has the name from the facts
Εἰ δ' οὐκ ἐφικτὸν ἐκτεμεῖν τὸ συνδέον,
If but not possible to-cut-out the binding
τοῖς ἀνθελιγμοῖς τῆς πλοκῆς ἐσφιγμένον,
in-the counter-twists of-the plaiting clamped
χωρεῖ πρὸς ὁρμὰς ἀκρατῶς τινακτρίας
it-goes to rushes uncontrollably shaking
(φασὶ γὰρ αὐτὸν ἁλτικὴν ἔχειν φύσιν),
they-say for it leaping to-have nature
ἕως ὁ χαλκὸς εἰς κενὸν διεκπέσῃ,
until the bronze into void falls-out
τομῇ τὸν ἰχθὺν εὐτελεῖ παραξέσας.
with-a-cut the fish cheap having-grazed
Τρώκταις δὲ συχνοῖς εὐφυῶς ἠθροισμένοις
For-the-troctae and numerous cleverly gathered
τράπεζα δελφὶς ἐκραγεὶς τῶν συννόμων.
a-table the-dolphin broken-off from-the companions
Εὐθὺς γὰρ αὐτῷ συμπεσόντες ὡς κύνες,
At-once for on-it having-fallen like dogs
ἐνῆψαν ἀπρὶξ εἰς τὸ σῶμα τὰς γένυς.
they-fixed tightly into the body the jaws
Ὁ δὲ σπαραχθεὶς ταῖς τομαῖς ἀνερράγη,
It and torn by-the cuts burst-up
καὶ δίφρος οἰκτρὸς ἐξ ἀνάγκης εὑρέθη,
and a-chariot pitiful from necessity was-found

λῃστὰς κρεμαστοὺς τῇ στροφῇ συνεξάρας.
robbers hanging with-the turning having-lifted
Τοῦ δὲ χρόνου λύσαντος ὀψὲ τὴν μάχην,
The and time having-ended late the battle
οἱ μὲν πάλιν ᾤχοντο ῥαστώνης χάριν·
they indeed again went-off of-ease for-the-sake
ὁ θὴρ δὲ φυγὼν τοὺς διώκτας ἀσμένως,
the beast and having-escaped the pursuers gladly
οὓς αὐτὸς εἱστίασεν ἐκ τῶν σαρκίων,
whom himself feasted from the flesh
πρὸς τὴν ἑαυτοῦ συμφορὰν ἀπηλλάγη.
to the his-own misfortune got-away

ΠΕΡΙ ΣΚΑΡΩΝ.

ABOUT PARROT-FISH

Τίς ἀγεληδὸν συμπεσόντας τοὺς σκάρους
Who in-herds having-fallen-in the parrot-fish
εἰς πλεκτὸν ἀμφίβληστρον ἐξ οἴστρου βλέπων,
into a-plaited net from frenzy seeing
ὅταν ἴδωσι θῆλυν ἁλόντα σκάρον,
when they-see a-female caught parrot-fish
ἐξὸν παρελθεῖν ὁρμιᾶς μιᾶς δόλον,
it-being-possible to-pass-by of-a-line single the-guile
οὐχ εὗρε τοῦ ζῆν ἐγκρατῶς διδασκάλους,
not found of-the to-live continently teachers
ἡδὺς ἔρως ὢν ἐκπυροῖ τὴν καρδίαν
sweet love whose sets-afire the heart
εἰς τὰς ἐν ἀκμῇ φλεγμονὰς τοῦ σαρκίου;
into the at the-peak inflammations of-the flesh

Τὸ σύννομον πλὴν, ἂν ἁλοὺς ἴσως λάθοι,
The companion however if caught perhaps it-escape
παρακρατοῦσιν εἰσρυέντες ἀθρόοι·
hold-back having-flowed-in all-together
καὶ πολλάκις ἀφῆκαν αὐτοὶ τὸν φίλον,
and often let-go they-themselves the friend
ὀδοῦσι πυκνοῖς ἐκτραγόντες τὸν βρόχον,
with-teeth thick having-gnawed-through the noose
καθάπερ αὐτοὺς ἱστορεῖ τοὺς ἀνθίας
just-as them recounts the anthiae
ἀνήρ τις ἰδὼν τὰς νομὰς τῶν ἰχθύων.
a-man a-certain having-seen the pastures of-the fish

ΠΕΡΙ ΚΕΦΑΛΟΥ.

ABOUT CEPHALUS

Ποῖος δὲ τὸν κέφαλον ἰχθὺν, αὐτάναξ,
What and the cephalus fish sovereign
ἔνσπονδον εὑρὼν εἰς τὸ σύννομον γένος,
in-truce having-found with the companion race
ἐξ οὗπερ οὐδὲν οὐδὲ φαῦλον ἂν φάγοι,
from which nothing not-even poor — would-eat
εἰ μὴ σεσηπὸς καὶ προκείμενον τύχοι,
if not rotten and lying-before it-should-chance
γαστρὸς πονηρᾶς οὐ κρατεῖν ἐκμανθάνει;
belly wicked not to-master learns
σιτούμενος γὰρ τὴν διάβροχον πόαν,
feeding for on-the soaked grass
ἀρκοῦν ἔχει τὸ δεῖπνον ἐκ τῶν εἰκότων.
sufficient has the dinner from the reasonable

ΠΕΡΙ ΓΛΑΥΚΟΥ.

ABOUT GLAUCUS

Ὁ γλαῦκος ἰχθὺς, ὡς πατὴρ παιδοτρόφος,
The glaucus fish as a-father child-rearing
ὅταν περὶ τὴν νῆξιν ὀρῴωδοῦν ἴδοι,
when around the swimming fearing it-sees
ῥοφεῖ τε χανδὸν ἐκ φυγῆς τὸ σκυμνίον,
gulps both open-mouthed from flight the young
καὶ τοῦ δέους λήξαντος, ἀνεμεῖ πάλιν·
and the fear having-ceased vomits-up again
τὸ δὲ, προελθὸν τῆς πυρᾶς τῶν ἐγκάτων,
it and having-come-forth from-the heat of-the entrails
ἐκ παραγωγῆς εὐπραγεῖ ζῶν ἀσπόρου.
from bringing-forth thrives living seedless

ΠΕΡΙ ΚΥΝΟΣ.

ABOUT DOGFISH

Κύων δὲ τὸν σκύλακα, παρόντος δέους,
The-dogfish and the pup being-present fear
ἐξ αἰσχύνης ἀνεῖλεν εἰς τὴν γαστέρα·
from shame took-up into the belly
καὶ πάλιν αὐτὸς ἀνατεχθεὶς μητρόθεν,
and again he born-again from-the-mother
ἐνήξατο ζῶν εἰς τὸ σύννομον γένος.
swam living into the companion race
Τρέφει δὲ κύνας γαλεὸν καὶ κεντρίτην,
Nourishes and dogfish galeus and centrites
ἅμα δὲ καὶ πηλαῖον ἡ θάλαττά σοι.
together and also pelaeus the sea for-you

Οἷς τὴν κεφαλὴν, καὶ τὸ τῆς κέρκου μέσον,
For-whom the head and the of-the tail middle
ἑκατέραις ὤπλισεν αἰχμαῖς ἡ φύσις.
with-both armed points the nature
Ἀλλ' εἷς μὲν αὐτῶν ἐμπεσὼν τῷ δικτύῳ,
But one indeed of-them having-fallen-into the net
πρὸς τὴν τελευτὴν ἐκβιάζεται τρέχειν·
toward the end is-forced to-run
οἱ δὲ τροφὴν δοκοῦντες εὑρεῖν τὸν φίλον,
they and food thinking to-find the friend
χωροῦσι κοινῇ πρὸς τὸν ἄγνωστον δόλον·
go in-common to the unknown guile
ὃν ὁ στοχαστὴς δικτυεὺς ἐξελκύσας
whom the aiming netsman having-drawn-out
ὄλβον κυνικὸν συγκομίζει τῷ σκάφει.
wealth canine collects for-the boat

ΠΕΡΙ ΜΕΛΑΝΟΥΡΩΝ.

ABOUT MELANURI

Φασὶ τὸ δειλὸν τῶν μελανούρων γένος,
They-say the cowardly of-the melanuri race
ὅταν μὲν ἡ θάλαττα σωφρόνως ἔχῃ,
when indeed the sea soberly is
τοὺς θηρατικοὺς εὐφυῶς φεῦγον δόλους,
the hunting cleverly fleeing guiles
ὡς ψυχοκερδῆ τὸν βυθὸν διατρέχειν·
as life-gaining the deep to-run-through

ὅταν δὲ χειμὼν εἰς τὸ ῥεῖθρον ἐμπέσῃ
when but storm into the stream falls
καὶ πᾶς ἁλιεὺς δυσφορῇ πρὸς τὴν ζάλην,
and every fisherman is-distressed at the swell
ὡς ἀπὸ φελλοῦ τὰς ῥοὰς ἀνατρέχειν,
as from cork the flows to-run-up
καὶ πάντα δειπνεῖν τῆς νομῆς πεφυρμένης.
and all to-dine-on the pasture confounded

ΠΕΡΙ ΣΠΟΓΓΟΥ.

ABOUT SPONGE

Κύημά τι, κράτιστε, θαλάττης ξένον,
An-offspring certain most-mighty of-the-sea strange
ὃ σπογγιὰν καλοῦσι παῖδες ναυτίλων.
which sponge call the-children of-sailors
Οὐκ ἄψυχον δ' οὖν, οὐδ' ἄμοιρον αἵματος,
Not soulless but then nor without-share of-blood
μανὸν δὲ, καὶ ζῶν, καὶ πολύτρητον τέρας,
porous and both living and many-holed a-marvel
ἐπηλυγασθὲν εἰς καλινδήθραν λίθου,
shaded into a-hollow of-stone
πρὸς τὰς ἀγωγὰς καρτερεῖ τῶν ῥευμάτων.
against the drawings endures of-the currents
Εἴ που δὲ προσπέσοι τὶ τῶν ἐδωδίμων,
If somewhere and should-fall-on something of-the edible
ζῶον τὶ λεπτὸν ἄλλο παρὸν ὡς φύλαξ,
a-creature certain small other present as a-guard
ταύτην προωθεῖ τὴν δυσαίσθητον φύσιν·
this pushes-forward the hard-to-perceive nature

ἢ τὸ προσιὸν ἡσυχῇ συλλαμβάνει,
or the approaching quietly seizes
καὶ καθάπερ στόμασι, πυκνοῖς τοῖς πόροις
and just-as with-mouths thick with-the pores
δειπνεῖ, βασιλεῦ, τὴν βορὰν παραυτίκα.
dines O-king the food at-once
Ὅταν δέ τις ἄνθρωπος ἐκτέμνειν θέλῃ
When and some man to-cut-out wishes
τὸ ζῶν τὸ νεκρὸν τοῦ Ποσειδῶνος τέκος,
the living the dead — of-Poseidon offspring
οἶδε πρὸ θυρῶν συμφορὰς ἀποκρύφους.
he-knows before the-doors misfortunes hidden
Τὸ μὲν γὰρ εὐθὺς τῇ βολῇ συνεστράφη,
It indeed for at-once at-the cast contracted
καὶ τοὺς πόρους ἔσφιγξε, καὶ κατεστάλη,
and the pores clamped and was-pulled-in
τῇ τῆς τελευτῆς τετριγὸς περιστάσει·
in-the of-the end having-squeaked predicament
ἀλγεῖ δὲ πικρῶς ὁ σφαγεὺς τὴν καρδίαν,
suffers and bitterly the slaughterer in-the heart
ἕως τὸ λυποῦν τῆς λαβῆς ἀποσπάσῃ.
until the grieving from-the grip he-tears-off

The crocodile is cleaned by the trochilus, the octopus eats its own arms, the cuttlefish hides in its ink, the pinna's crab pricks her shut on a sprat, the crab sheds its shell, and the shipholder stops a ship; with them swim the sea dragon, the physalus, the moray, and the mullets.

ΠΕΡΙ ΔΡΑΚΟΝΤΟΣ ΘΑΛΑΣΣΙΟΥ.

ABOUT DRAGON SEA

Ἰχθὺς μὲν ὑγρὸς τῆς θαλάσσης ὁ δράκων·
A-fish indeed moist of-the sea the dragon
τὴν δ' οὖν κεφαλὴν, τὰς φολίδας, τὰς γένυς,
the but then head the scales the jaws
καὶ τὰς διαυγεῖς ἀστραπὰς τῶν ὀμμάτων,
and the translucent lightnings of-the eyes
ἐκεῖνος αὐτὸς ἐστὶ τῆς γῆς ὁ δράκων.
that-one himself is of-the land the dragon
Οὗ καὶ τὸ κέντρον ἡ φύσις φαρμάξασα
Of-which also the sting the nature having-poisoned
προσιτὸν οὐκ ἔδειξεν ἰχθυοκτόνοις.
approachable not showed to-fish-killers

ΠΕΡΙ ΦΥΣΑΛΟΥ.

ABOUT PHYSALUS

Εἰς τὴν Ἐρυθρὰν ἐστὶν ἰχθὺς οὐ μέγας,
In the Red(-Sea) there-is a-fish not great
ἐγχωρίοις φύσαλος ὠνομασμένος,
by-natives physalus named
ἀνείδεος μὲν τῆς κεφαλῆς τὴν πλάσιν,
shapeless indeed of-the head the form
ἔχων δέ τινα κόλπον εἰς τὴν γαστέρα,
having and some fold in the belly
σμάραγδον ἂν εἴποι τις αὐτοῦ τὴν χρόαν,
emerald — would-say someone its the color
ὡς ἀπὸ πυγμῆς ἀδρανοῦς τεθλασμένου·
as from a-blow feeble crushed
ἐντεῦθεν ἀθρεῖ, καὶ πλατύνει τὸ στόμα.
from-there it-gazes and broadens the mouth
Φαγὼν μὲν οὖν τις τοῦτον, εὐθὺς ἐῤῥάγη·
Having-eaten indeed then someone it at-once burst
χειρὶ δὲ λαβὼν καὶ παραψαύσας μόνον,
with-hand and having-taken and having-touched only
εἰς ὄγκον ὑγρᾶς φλεγμονῆς ἐξετράπη,
into a-bulk of-moist inflammation was-turned
καθάπερ οἰδεῖ καὶ τὸ σαρκῶδες τέρας
just-as swells also the fleshy monster
ῥιφὲν κατὰ γῆς οὐκ ἐχούσης ἰκμάδα.
thrown on ground not having moisture
Πλὴν ἀπολυθὲν εἰς τὸ ῥεῖθρον, αὐτάναξ,
However released into the stream sovereign

αὖθις ἀναζῇ, καὶ προέρχεται πλέον,
again it-revives and goes-forth more
ὡς πομφόλυξ, ἢ κύστις, ἢ σφαῖρα ξένη.
as a-bubble or a-bladder or a-ball strange

ΠΕΡΙ ΙΧΘΥΟΣ ΙΝΔΟΥ.

ABOUT FISH INDIAN

Ἐστὶ παρ᾽ Ἰνδοῖς καὶ βραχὺς ἰχθὺς μέλας,
There-is among Indians also a-short fish black
ὃς κρύπτεται ζῶν εἰς τὸ τῶν ῥείθρων βάθος
which hides living in the of-the streams depth
ἕως τελευτῆς· τηνικαῦτα γὰρ μόνον
until death then for only
ὁ νεκρὸς ἀνέπλευσεν ὡς κούφη πίτυς.
the dead-one floated-up as light pine
Ὁ γοῦν τὸν ἰχθῦν τῆς ῥοῆς ἐξαρπάσας
He therefore the fish from-the flow having-snatched
παραυτίκα τέθνηκε; τί δεῖ φαρμάκων;
at-once has-died what need of-drugs

ΠΕΡΙ ΚΡΟΚΟΔΕΙΛΟΥ.

ABOUT CROCODILE

Ὁ κροκόδειλος νήχεται μὲν εὐτόνως,
The crocodile swims indeed vigorously
ἀνεὶς δὲ χανδὸν εἰς τὸ κῦμα τὸ στόμα,
having-let and wide into the wave the mouth
βδελλῶν φορυτὸν ἐξ ἐκείνου συλλέγει.
of-leeches a-litter from it gathers

Εἶτα διαβὰς εἰς τὸν ὄχθον ἐκ πόρου,
Then having-crossed to the bank from the-ford
πίπτει κατὰ γῆς καὶ βλέπει τὸν ἥλιον,
it-falls on ground and looks-at the sun
καὶ παραγυμνοῖ πρὸς τὸ φῶς καὶ τὴν ζέσιν
and lays-bare to the light and the heat
τοὺς τῶν γνάθων, κράτιστε, κολπώδεις τόπους.
the of-the jaws most-mighty hollow places
Ὄρνις δέ τις τροχίλος ὠνομασμένος,
A-bird and some trochilus named
τὸ ῥάμφος αὐτῆς εὐφυῶς ἐπεισφέρων,
the beak its cleverly bringing-in
τὰς αἱμοχαρεῖς καὶ θλιβούσας ἐξάγει,
the blood-loving and pressing it-brings-out
τούτου πράως ἔχοντος εἰς τὸ συμφέρον·
it gently being for the advantage
καὶ τὴν κεφαλὴν ἀντὶ μισθοῦ λαμβάνει
and the head instead-of a-wage takes
μηδὲν κακὸν παθοῦσαν ἐκ τοῦ θηρίου.
nothing evil having-suffered from the beast

ΠΕΡΙ ΙΧΝΕΥΜΟΝΟΣ.

ABOUT ICHNEUMON

Ἰχνεύμονος δὲ προσβαλεῖν ἠπειγμένου,
Of-the-ichneumon and to-attack hastening
βοᾷ τι λαμπρὸν ὁ τροχίλος ἐνθάδε,
cries something loud the trochilus here
καὶ διανιστᾷ τὸν βραδὺν πρὸς τὴν μάχην,
and rouses the slow-one to the battle

παίων κατ᾽ αὐτῆς τῆς ῥινὸς, καὶ θαῤῥύνων,
striking upon the-very the nose and emboldening
καὶ μηδὲ μικρὸν ἠρεμεῖν ἐπιτρέπων.
and not-even a-little to-keep-still allowing
Ὁ δὲ πρὸς ὀργὴν ὡς τὸ πῦρ ἀναζέων,
It and to anger like the fire boiling-up
αἱρεῖ τὸν ἐχθρὸν εὐχερῶς, καὶ συμπνίγει.
takes the enemy easily and chokes
Ὅπλον γε μὴν ἕτοιμον ἰχνεύμων φέρων
A-weapon indeed however ready the-ichneumon bearing
χωρεῖ κατ᾽ αὐτῆς εὐγενῶς τῆς ἀσπίδος·
goes against the-very nobly the asp
πηλῷ γὰρ ὑγρῷ τὴν δορὰν καταχρίσας,
with-mud for moist the hide having-smeared
τὸ δῆγμα θαῤῥεῖ καὶ κρατεῖ προσερπύσας.
the bite it-dares and masters having-crept-up
Ὕδωρ δὲ τῷ στόματι πολλάκις φέρων
Water and in-the mouth often carrying
ὁ κροκόδειλος οὗτος, ὃν Νεῖλος τρέφει,
the crocodile this which the-Nile nourishes
ἐγχεῖ μεταξὺ λανθανόντως τῶν τρίβων,
pours between unnoticed the paths
αἷς ἂν ὀλισθάνωσι τὰ κτήνη, τρέχει
on-which — slip the beasts it-runs
καὶ ταῦτα δειπνεῖ συμπατῶν τῷ βορβόρῳ.
and these dines-on trampling in-the mud
Καὶ τοὺς ὕδωρ ἥκοντας ἀρύτειν θέρους
And those water coming to-draw in-summer
τέχνῃ φυσικῆς ἐλλοχᾷ πανουργίας.
by-art of-natural knavery it-ambushes
Καλύπτεται γὰρ εἰς φρυγανώδη σκέπην,
It-is-covered for into brushwood shelter

καὶ λανθάνων πρόεισι, καὶ διαβλέπει,
and unnoticed goes-forth and looks-through
καὶ κατὰ μικρὸν γειτνιῶν συλλαμβάνει.
and by little drawing-near seizes
Πειρώμενος δ' οὖν ὁ σπορεὺς τῶν φιλτάτων
Testing but then the begetter of-the dearest
τοὺς ἅρπαγας μὲν, καὶ θρασεῖς, καὶ δυσμάχους,
the snatchers indeed and bold and hard-to-fight
εὐθὺς ἀπ' ἀρχῆς εὐγενεῖς δήπου κρίνει·
at-once from the-start noble surely judges
τοὺς δὲ πρὸς ὁρμὰς δραστικὰς νωθεστέρους,
the but toward rushes active more-sluggish
ὡς μὴ φυσικοὺς, ἀλλ' ὑπόπτους ἐκτρίβει.
as not natural but suspect it-destroys
Οὗτος γέ τοι, κράτιστε, τῶν ζώων μόνος
This indeed to-be-sure most-mighty of-the animals alone
τὴν μὲν κάτω πήγνυσι, τὴν δ' ἄνω γένυν
the indeed lower sets the but upper jaw
κινεῖ θαμινὰ, τὴν τροφὴν θλῶν ταῖς μύλαις.
moves often the food crushing with-the molars

ΠΕΡΙ ΚΟΣΣΥΦΩΝ ΘΑΛΑΣΣΙΩΝ.

ABOUT WRASSES SEA

Τοὺς κοσσύφους δέ φασι τοὺς θαλαττίους
The wrasses and they-say the sea
ποθεῖν τὸν αἰσχρὸν καὶ φιλήδονον βίον,
to-long-for the shameful and pleasure-loving life
καθάπερ ἁβροὺς καὶ σφριγῶντας βαρβάρους,
just-as delicate and swelling barbarians

καὶ ζηλοτυπεῖν, καὶ σκοπεῖν τὰς συννόμους,
and to-be-jealous and to-watch the mates
ὅταν ἐπιστὰς ὁ χρόνος τῶν ὠδίνων
when having-come the time of-the labor-pains
εἰς φῶς προελθεῖν ἐκβιάζῃ τοὺς τόκους.
into light to-come-forth forces the offspring
Τὰς γὰρ καθ' ὑγρῶν οὐκ ἐῶσι παστάδας
The for in the-waters not they-allow bridal-chambers
ἃς οἶδεν ἀκτῆς ἐγκοπεὺς διαγλύφειν,
which knows of-the-shore the-cutter to-carve
τοῖς ἐκτιναγμοῖς ἐνδιδούσης τῆς λίθου.
with-the shakings yielding the stone
Πλὴν καὶ παραθηρῶσιν ἐκ τῶν μετρίων
However also they-hunt-besides from the moderate
τροφὰς νεαλεῖς ταῖς λεχοῖς ἀφ' ἑστίας,
foods fresh for-the new-mothers from the-hearth
μή τις ὑπελθὼν τὰς κενὰς διεξόδους
lest someone having-gone-under the empty passages
ἢ συσκιασθῇ καὶ πτοήσῃ τὰ βρέφη,
either be-shaded and frighten the young
ἢ παρασύρῃ καὶ τὰ λέκτρα συγχέῃ.
or sweep-aside and the beds confound

ΠΕΡΙ ΒΟΟΣ ΘΑΛΑΣΣΙΟΥ.

ABOUT OX SEA

Ἔχει δὲ καὶ θάλασσα βοῦν δήπου μέγαν,
Has and also the-sea an-ox surely great
ὃς τίκτεται μὲν εἰς ἰλὺν πεφυρμένην,
which is-born indeed in mud confounded

ἰχθῦς δὲ θηρᾶν εἰς τροφὴν οὐκ ἰσχύων,
fish and to-hunt for food not being-able
τὸν γοῦν φονευτὴν ἐλλοχᾷ τῶν ἰχθύων.
the therefore slayer it-ambushes of-the fish
Ἐνάλλεται γὰρ ταῖς ῥοαῖς ἀναβράσας,
It-leaps-upon for the flows having-surged
καὶ τὴν ἀδιάπνευστον ἐκτείνει στέγην,
and the airless stretches roof
κυρτῶν ἑαυτὸν, καὶ κατείργων τὸν ξένον·
arching itself and shutting-in the stranger
ὃς ἄγχεται μὲν τῆς πνοῆς πεφραγμένης,
who is-choked indeed the breath blocked
ἐᾷ δὲ νεκρῶν ἐμφορεῖσθαι λειψάνων
lets and of-dead to-be-filled remains
τὸν βοῦν τὸν ἐχθρὸν, τὸν μελάγχρουν, τὸν φάγον.
the ox the enemy the black-skinned the glutton

ΠΕΡΙ ΣΑΡΓΟΥ.

ABOUT SARGUS

Ὁ σαργὸς ἰχθύς ἐστιν εἰς οἶστρον ζέων·
The sargus fish is into frenzy boiling
διψῶν τε φωτὸς, καὶ σιτούμενος πόας,
thirsting both for-light and feeding-on grass
οἰκεῖ πρὸς ἀκτὰς παγγενὴς ἠθροισμένος,
it-dwells toward shores with-all-its-kin gathered
ὅπου διασφὰξ ὑγρολάξευτος λίθου
where a-cleft water-carved of-rock
τῶν ἡλιακῶν ἐμφορεῖται λαμπάδων.
of-the solar is-filled torches

Φιλεῖ δὲ καὶ τὰς αἶγας ἀῤῥήτῳ σχέσει·
It-loves and also the goats with-unspeakable attachment
καὶ γὰρ παραθεῖ γειτνιῶν ταῖς ἐκνόμοις.
and for it-runs-beside drawing-near to-the strays

ΠΕΡΙ ΠΟΛΥΠΟΔΟΣ.

ABOUT OCTOPUS

Βορώτατον δὲ καὶ πανοῦργον τὴν φύσιν,
Most-voracious and also knavish in-the nature
καὶ θερμὸν εἰς κίνησιν ἀφροδισίων
and hot for the-motion of-love
ἀεὶ καθ᾽ ὑγρῶν τὸν πολύποδα βλέπων,
ever in the-waters the octopus seeing
αὐτοκράτορ, τέθηπα τῆς ἀπληστίας.
autocrat I-marvel-at the insatiability
Ὅταν γὰρ ἡ θάλαττα δεινόν τι βρύχῃ,
When for the sea dreadful something roars
καὶ πνεῦμα πυκνὸν τὸν βυθὸν διατρέχον
and wind thick the deep running-through
τὸ ῥεῖθρον ὑψοῖ καὶ στροβῇ καὶ συγχέῃ,
the stream raises and whirls and confounds
θήρας ἄγων ἄγευστον ἐνταῦθα χρόνον,
of-prey keeping untasting there time
αὐτοὺς ἑαυτοῦ τοὺς πλοκάμους ἐσθίει.
the-very of-itself the tentacles it-eats
Τροφῆς δὲ τυχὼν ὁ φθορεὺς ἀλλοτρίας,
Food and having-gotten the destroyer alien
ὅταν ἔχῃ τὸ ῥεῖθρον ὑπτίαν χύσιν,
when has the stream flat outpouring

τὸ δαπανηθὲν εἰς ἀνάπλασιν φύει.
the consumed for reshaping it-grows
Καὶ τὸν μὲν ἐχθρὸν εὐχερῶς ἂν ἐκφύγοι,
And the indeed enemy easily — it-would-escape
τὴν ὄψιν αὐτῷ γειτνιῶντι λανθάνων·
the sight to-it drawing-near escaping-notice
δραξάμενος γὰρ τῆς προκειμένης ὕλης,
having-grasped for the lying-before matter
ἤμειψεν ἥνπερ εἶχε μορφὴν ἡ φύσις,
changed which it-had form the nature
ὡς καὶ δοκεῖν ἐκεῖνο τυχὸν τὸ ξύλον
so-as even to-seem that perhaps the wood
ἢ τὸν παρόντα λίθον ὀφθῆναι μόνον.
or the present stone to-be-seen only
Προκείμενος δ' οὖν τῷ παρεῖσθαι τὸν τόνον
Lying-out but then by-the to-be-slackened the tension
ἐκ τῆς περὶ τὸν οἶστρον ἀποπληξίας,
from the about the frenzy stroke
ἰοὺ θανατᾷ, κἂν βραχὺς τριβῇ χρόνος,
alas it-is-dying even-if short spent time
προθεὶς ἑαυτὸν, ἑστιᾷ τοὺς καρκίνους,
having-put-forth itself it-feasts the crabs
οὓς ἤσθιε πρὶν ἐλλοχῶν καὶ συλλέγων.
which it-ate before ambushing and gathering
Τίκτει δὲ ῥᾷστα, καὶ βραχεῖ πλεῖστα χρόνῳ,
It-lays and most-easily and in-short most time
καὶ νήχεται ζῶν εὐαρίθμητον βίον.
and swims living a-countable life
Ὅταν δὲ χειμὼν καὶ δριμύτης ᾖ ψύχους,
When and winter and sharpness be of-cold
καὶ μειδιῶσαν οὗτος αἰθρίαν ἴδοι,
and smiling this-one clear-sky should-see

τὸ ῥεῖθρον ἀφεὶς καὶ τὸ σύννομον γένος,
the stream having-left and the companion race
ἔξεισιν εἰς τὴν χέρσον ἕρπων ὡς ὄφις·
it-goes-out into the dry-land creeping like a-snake
καὶ πέτραν εὑρὼν, καὶ ταθεὶς ἐπὶ στόμα,
and a-rock having-found and stretched on its-mouth
ταῖς ἡλιακαῖς ἐγχρονίζει λαμπάσι·
in-the solar lingers torches
δένδρου τε παντὸς ἂν ἐπιβαίνειν θέλοι,
of-tree and every — to-climb it-should-wish
καὶ τοῦτο τούτῳ ῥᾷστον, εἰς ἔργμα τρύγης.
and this for-it easiest for the-work of-harvest
Ἁψάμενον δὲ πηγάνου τὸ θηρίον
Having-touched and rue the beast
κινήσεως ἔρημον εὐθὺς εὑρέθη.
of-motion bereft at-once was-found

ΠΕΡΙ ΛΑΒΡΑΚΟΣ.

ABOUT BASS

Λάβραξ δὲ χανδὸν ἐκπετάσας τὸ στόμα,
The-bass and wide having-spread the mouth
καρῖδας αἱρεῖ, πρὸς τὰ κέντρα μὴ βλέπων.
shrimps takes toward the spines not looking
Τούτοις δὲ τοῦ φάρυγγος ἐξῳδηκότος,
By-these and the throat swollen
θνήσκει τροφῆς ὄλεθρον ὀξὺν ἁρπάσας.
it-dies of-food destruction sharp having-snatched

ΠΕΡΙ ΜΥΡΑΙΝΗΣ.

ABOUT MORAY

Ὅταν ἁλιεὺς ἐκτινάξας τὸν βόλον
When a-fisherman having-shaken-out the cast
ὑποσπάσῃ μύραιναν, Αὐσονοκράτορ,
draws-under a-moray Ausonian-ruler
εἰς πίθον ἀντλῶν ἀγνοεῖ κεκλασμένον.
into a-jar drawing he-does-not-know broken
Ἡ μὲν γὰρ εὐθὺς ἀπὸ μετρίου πόρου
She indeed for at-once from a-moderate passage
διεξέδυ σώζουσα καὶ τὰς συννόμους·
slipped-out saving also the mates
ὁ δὲ βλέπων ἕστηκε τὸν βρόχον μάτην.
he and looking stands the noose in-vain

ΠΕΡΙ ΣΗΠΙΑΣ.

ABOUT CUTTLEFISH

Πανοῦργος ἐστὶ τὴν φύσιν ἡ σηπία,
Knavish is in-the nature the cuttlefish
τῶν θηρατῶν κλέπτουσα τὴν κακουργίαν
of-the hunters stealing the mischief
ἐμεῖ γὰρ ἀπόσφαγμα τοῖς ῥείθροις μέλαν,
she-vomits for gore into-the streams black
καὶ λανθάνει τὴν ὄψιν ἐνδῦσα γνόφον,
and escapes the sight having-put-on darkness
καὶ τέρπεται θηρῶσα τὴν σωτηρίαν.
and delights hunting the safety
Ἀλλὰ σκόπει μὴ ζῶσαν εἰς χεῖρας λάβοις·
But see-to-it-that not living into the-hands you-take(-her)

ἄλλος γὰρ ἂν φθάνοι τις ἐκ πείρας βλέπων
another for — would-anticipate someone from experience seeing
ὀδόντας ὀξεῖς εἰς ἀπόκρυφον στόμα,
teeth sharp in a-hidden mouth
καὶ δῆγμα πικρὸν ἐξ ἰοῦ προηγμένον.
and bite bitter from venom advanced

ΠΕΡΙ ΤΡΥΓΟΝΩΝ ΘΑΛΑΣΣΙΩΝ.

ABOUT STINGRAYS SEA

Ἰοῦ δὲ μεστὰ καὶ φθορᾶς ὀξυδρόμου
Of-venom and full and of-destruction swift-running
τῶν τρυγόνων τὰ κέντρα τῶν θαλαττίων·
of-the stingrays the stings of-the sea
οἷς καὶ τεθηλὸς ἂν ἀμυχθῇ δενδρίον,
by-which also blooming if be-scratched a-sapling
μαραίνεται, ζῆν οὐκέτι δυνάμενον.
it-withers to-live no-longer being-able

ΠΕΡΙ ΚΕΡΔΑΛΩΝ ΘΑΛΑΣΣΙΩΝ.

ABOUT CERDALES SEA

Τὴν κερδαλῆν δέ φασι τὴν θαλαττίαν,
The cerdale and they-say the sea
τοῖς ἐγκάτοις ἄγκιστρον εἰσδεδεγμένην,
into-the entrails a-hook having-received
σοφῶς ἑαυτὴν ἀπὸ τῶν ἔνδον στρέφειν,
wisely herself from the inside to-turn

ὡς ἱματισμὸν σηρικῶν ὑφασμάτων·
like raiment of-silken weavings
ὡς ἂν ὁ χαλκὸς ἐμπαγεὶς διεκπέσῃ.
that — the bronze fixed may-fall-out

ΠΕΡΙ ΙΟΥΛΙΔΩΝ.

ABOUT IULIDES

Φύει μὲν ἡ θάλασσα τὰς ἰουλίδας,
Grows indeed the sea the iulides
ἔστι δὲ φαυλότατον ἰχθύων γένος,
it-is and most-paltry of-fish race
καὶ τοὺς ἐν ἀκταῖς μᾶλλον οἰκοῦσι λίθους·
and the on shores rather they-inhabit stones
δειναὶ δὲ λυπεῖν τοὺς ἐν ὑδροθηρίαις,
dread and to-grieve those in water-huntings
ὅταν κατ᾽ αὐτῶν εἰσρυῶσιν ἀθρόαι.
when against them they-flow-in all-together
Γεγευμέναι δέ τινος ἰχθύος μόνον,
Having-tasted and some fish only
ἄβρωτον ἀπέφηναν αὐτὸν εὐθέως·
uneaten they-showed it at-once
ἰοῦ γὰρ αὐταῖς πλῆρες ἐστὶ τὸ στόμα.
of-venom for of-them full is the mouth
Κἄν τις τὸν ἰχθὺν ἀγνοῶν ἐπεσθίοι,
And-if someone the fish unknowing should-eat
στροφαῖς ὀδυνῶν ἑστιᾷ τὴν γαστέρα,
with-twistings of-pains he-feasts the belly
ὡς καὶ λαγωὸν εἰ θαλάττιον φάγοι.
as also a-hare if of-the-sea he-should-eat

Πρὸς γὰρ τὸν ἐκ γῆς ὑπεναντίως ἔχει,
Toward for the from land contrarily it-is
καὶ γυμνὸς οὗτός ἐστι μικροῦ κοχλίας.
and naked this is nearly a-snail

ΠΕΡΙ ΠΕΡΣΕΩΣ.

ABOUT PERSEUS

Ἰχθὺς ὁ περσεὺς ἐμφερὴς ταῖς ἀνθίαις,
A-fish the perseus like to-the anthiae
μᾶλλον δὲ τοῖς λάβραξι τοῖς βορωτάτοις.
rather and to-the basses the most-voracious
Ὃς ἐκ κεφαλῆς εἰς ἐρυθρὰν γαστέρα
Who from head to red belly
ζώναις χρυσαῖς ἄντικρυς ἠγλαϊσμένος
with-bands golden outright adorned
υἱὸς μυθικῶς Ἀφροδίτης ἐκρίθη.
son mythically of-Aphrodite was-judged
Πλωτῶν δὲ θηρῶν δυσμενῶν κατισχύει,
Of-swimming and beasts hostile it-prevails
ὀδοῦσι μακροῖς καὶ τομοῖς πεφραγμένος.
with-teeth long and cutting fenced

ΠΕΡΙ ΠΙΝΗΣ.

ABOUT PINNA

Τῶν ὀστρέων ἕν ἐστιν ἡ πίνη γένος,
Of-the oysters one is the pinna kind
ἣ τὰς φορητὰς παρανοιγνῦσα πτύχας
which the movable opening-a-little folds
κεῖται καθ' ὑγρῶν, καὶ προβάλλει σαρκίον
lies in the-waters and puts-forth flesh
ἐκ τῶν ἑαυτῆς μαλθακῶν ἐντοσθίων.
from the its-own soft innards
Ὅταν δὲ μαινὶς ἀπατηθεῖσα δράμοι,
When and a-sprat deceived should-run
καρκῖνος αὐτῇ συμβιῶν προσεγγίσας
a-crab with-her living-together having-approached
νύττει μετ' αἰδοῦς ταῖς λαβαῖς τὸ σαρκίον·
pricks with reverence with-the grips the flesh
ἡ δὲ πλέον κέχηνεν, ἡ δὲ προσνέει
she and more has-gaped the-other and swims-up
καὶ τοῖς λαθοῦσι διπτύχοις ἁλίσκεται.
and by-the unnoticed folds is-caught
Ὑγρὸν δὲ ῥυὲν τῷ στομάχῳ τῆς πίνης,
Moist and flowed into-the mouth of-the pinna
εἰς ἀστραπῆς ἔλλαμψιν εὑρέθη λίθος·
into of-lightning a-flash was-found a-stone
κινούμενον δὲ τῇ καθειρχθείσῃ ζέσει,
moved and by-the shut-in heat
εἰς μαρμαρυγὴν ὀργανοῦται μαργάρου.
into a-sparkle is-fashioned of-a-pearl
Πίνη δὲ ποιεῖ καὶ τριχῶν βλάστην ξένην,
The-pinna and makes also of-hairs a-growth strange

ὡς ἐξ ἀραχνῶν συμφυῶν τῶν ἐγκάτων·
as from spiders native of-the entrails
ἧς ἡ φεραυγὴς καὶ χλιδῶσα λεπτότης,
whose the bright and luxurious fineness
ξανθοῖς πλοκαμοῖς ἐνδεθεῖσα παρθένων,
in-blond locks bound of-maidens
σπαργῶντας αὐταῖς μαστροπεύει νυμφίους.
swelling for-them procures bridegrooms

ΠΕΡΙ ΚΑΡΚΙΝΩΝ.

ABOUT CRABS

Ἐξοστρακωθὲν εἰς παρακμὴν τὸ στέγος
Shelled into decline the covering
ἐξοστρακίζειν οἶδε καρκίνου φύσις.
to-shed-the-shell knows of-the-crab the-nature
Οἰστρούμενος γὰρ κνησμοναῖς ἀποκρύφοις
Goaded for by-itchings hidden
ἐκεῖνος ὀργᾷ πανταχῇ τροφῆς χάριν·
it rages everywhere of-food for-the-sake
ὀγκούμενος δὲ πλησμονῇ τὴν γαστέρα,
swelling and with-surfeit in-the belly
σοφῶς ὑποσπᾷ τῆς καλύπρας τὰς δέσεις.
wisely it-draws-off of-the covering the bonds
Τοῦ θρύμματος γοῦν ἐκπεσόντος αὐτίκα,
Of-the fragment therefore having-fallen-off at-once
νοσῶν ὁ γυμνὸς, εὐπαθὴς γὰρ εὑρέθη,
sickening the naked-one tender for it-was-found
μένει τροφῆς ἄγευστος εἰς πλεῖστον χρόνον.
remains of-food untasting for most time

Πηγνύμενος δὲ τῇ δορᾷ τῇ προσφάτῳ,
Being-set and in-the hide the fresh
τροφὴν ἔχει τὴν ψάμμον ἣν εὗρε κλίνην.
food it-has the sand which it-found as-bed
Ὅταν δὲ καλῶς ὀστρακωθῇ τὸ στέγος,
When and well is-shelled the covering
εἰς πάντα χωρεῖ τὴν τροφὴν παρεκλέγων.
for everything it-goes the food picking-out

ΠΕΡΙ ΜΥΟΣ ΘΑΛΑΣΣΙΟΥ.

ABOUT MOUSE SEA

Θαλάττιος μῦς προσφυὲς φέρων δόρυ
The-sea mouse grown-on bearing a-spear
καί τινας ἐκ στόματος ἀκμὰς ὡς βέλη,
and some from the-mouth points like darts
χωρεῖ πρὸς ἰχθῦς, Αὐσονάρχα, δυσμάχους·
goes against fish Ausonian-ruler hard-to-fight
καὶ τοὺς σαγηνεύοντας αὐτὸν οὐ τρέμει,
and those netting it not it-fears
γοργῶς διασπῶν τὰς πλοκὰς τῶν δικτύων,
fiercely tearing the meshes of-the nets
καὶ μέμφεται μῦς τοὺς ἀνύδρους, ἐν σκότει
and blames the-mouse the waterless in darkness
οἳ ζῶσι πικρῶς, κἂν συλῶσι τὰς ψίχας·
who live bitterly even-if they-plunder the crumbs
οὓς καὶ γαλῆ τρίζουσα, καὶ πλὰξ, καὶ βρόχος,
whom also the-weasel squeaking and trap and noose
καὶ παγὶς ἐξέτριψε, καὶ βραχὺ στέαρ.
and snare destroyed and a-little fat

ΠΕΡΙ ΚΕΣΤΡΕΩΣ.

ABOUT MULLET

Κεστρεὺς δὲ λαμπρᾶς μειδιώσης αἰθρίας
The-mullet and bright smiling clear-sky
ἔξεισιν εἰς τὴν χέρσον, ἀφεὶς τὴν χύσιν·
goes-out onto the dry-land having-left the outpouring
ἐπὶ δὲ τοῦ χώματος ὑπνῶν εἰς βάθος
on and the mound sleeping into depth
ἂν ἐκταραχθῇ, πρὸς τὸ ῥεῖθρον αὖ τρέχει,
if it-be-disturbed toward the stream again runs
καὶ ζῇ καθαρὸς γηγενοῦς ὑποψίας,
and lives pure of-earth-born suspicion
φυγὰς ἐπ᾽ αὐτὴν εἰσρυεὶς τὴν πατρίδα.
a-fugitive into the-very having-flowed the fatherland

ΠΕΡΙ ΑΦΥΩΝ.

ABOUT SMALL-FRY

Μήτηρ ὁ πηλὸς καὶ πατὴρ ταῖς ἀφύαις,
Mother the mud and father to-the small-fry
αἳ νουνεχῶς οἰκοῦσι τοὺς κοίλους λίθους·
which sensibly inhabit the hollow stones
δεδοίκασι γὰρ τὰς φορὰς τῶν πνευμάτων.
they-fear for the rushes of-the winds
Τούτων ἑκάστη καὶ τροφῆς πλὴν ἐτράφη,
Of-these each even of-food without was-nourished
τῆς συγγενοῦς τὸ σῶμα λιχμησαμένη.
of-the kindred the body having-licked

ΠΕΡΙ ΤΡΙΓΛΗΣ.

ABOUT RED-MULLET

Τρίγλη δὲ νηκτόν ἐστι καὶ λίχνον φύσει.
The-red-mullet and a-swimmer is and greedy by-nature
Καὶ γὰρ φιληδεῖ τοῖς κακόσμοις ἐκτόπως
And for it-delights-in the foul-smelling extraordinarily
καὶ τοῖς ῥυπαροῖς ἐντρυφᾷ θνησειδίοις.
and in-the filthy revels carrion
Ἅπαξ δὲ, καὶ δὶς, ἀλλὰ καὶ τρὶς ἂν κύοι.
Once and both twice but even thrice — it-may-conceive

ΠΕΡΙ ΝΑΥΚΡΑΤΟΥ.

ABOUT SHIPHOLDER

Ἐστί τις ἰχθὺς εὐτελὴς μὲν, εἰ βλέποις·
There-is a fish cheap indeed if you-should-look
εἰ δὲ κρίνοις, κράτιστος· εἰ δὲ λαμβάνοις,
if but you-should-judge mightiest if but you-should-take
νεκρὸς Γαληνὸς εἰς γονὰς ἀποστρόφους.
a-dead Galen for broods averted
Τὸν μὲν γὰρ εὐάγωγον ἐξ αὔρας δρόμον
The indeed for easy-going from the-breeze course
εἴργει προελθεῖν ἐνδακὼν τὴν ὁλκάδα·
it-keeps-from to-go-forth having-bitten the merchantman
καὶ τοὺς τέως ᾄδοντας ἐκ θυμηδίας,
and those until-then singing from cheerfulness
στυγνόν τι πενθεῖν ἐκβιάζει ναυτίλους.
gloomy something to-mourn it-forces sailors
Κἂν μή τις αὐτὸν καταδὺς θᾶττον τέμῃ,
And-if not someone it having-dived quickly cut

ὁδοστατηθὲν οὐ δραμεῖται τὸ σκάφος.
blocked not will-run the boat
Τὰς δὲ πρὸ καιροῦ συγκοπὰς τῶν ἐμβρύων
The and before time miscarriages of-the embryos
ἵστησι ληφθεὶς ταῖς κυούσαις εὐθέως.
it-stops taken for-the pregnant at-once
Τοῦτον τὸν ἰχθὺν, Αὐσονάρχα, ναυκράτην
This the fish Ausonian-ruler shipholder
οἱ ναυτικοὶ καλοῦσιν ἐκ τοῦ πράγματος. 1965
the sailors call from the fact

GEORGE OF PISIDIA

ΕΞΑΗΜΕΡΟΝ Η ΚΟΣΜΟΥΡΓΙΑ

The Hexaemeron

XXI · THE INVOCATION

Pisides begs the patriarch's words against his despondency, calls his heart a barren field cleared by his prayer, and takes David's "how great are your works" as theme. He mocks Proclus, boaster of an eternal world, silent where faith speaks.

Ὦ παντὸς ἔργου καὶ θεηγόρου λόγου
O of-every work and of-God-speaking word
καὶ γλῶσσα καὶ νοῦς καὶ τροφὴ καὶ καρδία,
both tongue and mind and food and heart
τὰ ῥεῖθρα τῶν σῶν οὐρανοδρόμων λόγων
the streams of-the your heaven-running words
εἰς τὴν ἄνικμον ἐμβαλοῦ μου καρδίαν·
into the dry cast my heart
αὐχμῷ γὰρ ἤδη τοῦ κατασχόντος ζόφου
by-drought for already of-the having-held gloom
ἄφωνον εἶχον ἐξ ἀνάγκης τὸ στόμα,
voiceless I-had from necessity the mouth
τῆς τοῦ λόγου σάλπιγγος ἐμπεφραγμένης.
of-the of-the word trumpet blocked
οὐδὲν γὰρ οὕτως ὡς ἀθυμίας νέφος
nothing for so as of-despondency a-cloud
χειμῶνα γεννᾷ καὶ νοημάτων ζάλην,
storm begets and of-thoughts a-squall
καὶ συσκιάζει τοῦ λόγου τὸν ἥλιον,
and overshadows of-the word the sun
καὶ νύκτα ποιεῖ γνωστικῆς ἀβλεψίας,
and night makes of-knowing blindness
καὶ τοῦ λογισμοῦ συνθολοῖ τοὺς ἀστέρας,
and of-the reasoning muddies the stars

ἔσω δὲ πᾶσαν τὴν ἀχλὺν τῶν φροντίδων
within and all the mist of-the cares
καὶ τὴν ὁμίχλην τῶν φρενῶν ἐπιστρέφει,
and the fog of-the mind it-turns
καὶ τῆς διόπτρας τὴν ὀπὴν ἀντιστρέφει,
and of-the spyglass the aperture reverses
δι᾽ ἧς τὰ μικρὰ τοῦ λόγου κινήματα
through which the small of-the word movements
ὁ νοῦς θεωρεῖ γνωστικῶν ἐξ ὀργάνων.
the mind beholds knowing from instruments
ἐπεὶ δὲ τῇ σῇ φωτοκόσμῳ λαμπάδι
since and by-the your light-adorning torch
παρῆλθεν ἡ νύξ, καὶ τὸ πνεῦμά σου φθάσαν
has-passed the night and the breath your having-come-first
τῷ τῆς μερίμνης ἀντεφύσησεν νέφει,
the of-the care blew-against cloud
ἔλαμψε δ᾽ ἡμῖν τὸ πρὸς εἰρήνην σέλας
shone and on-us the toward peace gleam
(ἀεὶ γὰρ ἡμᾶς τοῖς νοήμασιν τρέφεις
always for us with-the thoughts you-nourish
καὶ ψυχαγωγεῖς ἀσθενοῦντας τοὺς λόγους,
and you-lead-the-souls-of failing the words
καὶ τῶν φρενῶν τὴν γνῶσιν ἠτονημένην
and of-the mind the knowledge slackened
καὶ τῆς διόπτρας τὴν ὀπὴν ἀντιστρέφων
and of-the spyglass the aperture reversing
τῷ σῷ καθαίρεις γνωστικῷ καθαρσίῳ,
with-the your you-cleanse knowing purgative
καὶ τῷ σοφῷ σου καὶ λαλοῦντι φαρμάκῳ
and with-the wise your and speaking remedy

τὰ νεῦρα θάλπεις τῶν γραφῶν καὶ τοὺς τόνους·
the sinews you-warm of-the scriptures and the tensions
ὑπερφυῶς γὰρ ψηλαφᾷς τὰ τοῦ βάθους,
surpassingly for you-feel-out the-things of-the depth
ζητῶν τὰ κρυπτὰ ταῖς ἁφαῖς τῶν δογμάτων,
seeking the hidden with-the touches of-the doctrines
καὶ τῷ προσηνεῖ καὶ γαληνῷ σου λόγῳ
and with-the gentle and calm your word
μυρμηκιῶντας ἐξεγείρεις τοὺς λόγους),
tingling you-rouse the words
ἥκω φέρων σοι τῆς ἐρήμου καρδίας
I-come bringing you of-the desert heart
καρποὺς γεωργηθέντας ἐκ τῆς σῆς δρόσου·
fruits cultivated from the your dew
οὐκ ἦν γὰρ εἰκὸς τὴν βάτῳ πεφυρμένην
not it-was for reasonable the with-bramble confounded
ψυχὴν γεωργεῖν εὐφορώτατον στάχυν,
soul to-cultivate a-most-fruitful ear
εἰ μὴ φθάσας σὺ τοὺς ἀκανθώδεις ῥύπους
if not having-come-first you the thorny filths
ἀνεῖλες ἢ καθεῖλες ἢ τομωτάτῳ
destroyed or pulled-down or with-the-sharpest
τῆς σῆς προσευχῆς ἐξεχέρσωσας ξίφει.
of-the your prayer cleared sword
ἀλλ' ὦ γεωργὲ τῶν πετρῶν καὶ τῶν βάτων
but O farmer of-the rocks and of-the brambles
(σπείρεις γὰρ αὐτὸς κατὰ πετρῶν πολλάκις,
you-sow for yourself upon rocks often
καὶ τεκνοποιεῖν ἐκβιάζῃ τοὺς λίθους,
and to-beget you-force the stones

φύειν τε καρπὸν ἀξιοῖς καὶ τὰς βάτους,
to-grow both fruit you-require and the brambles
καὶ πτηνὸν οὐδὲν τὸν σὸν ἔνθεον σπόρον
and winged nothing the your divine seed
ἐκ τῶν ἀδήλων βόσκεται πετασμάτων),
from the unseen feeds wings
ἄρδευσον ἡμᾶς τῇ ῥοῇ τῶν δακρύων.
water us with-the stream of-the tears
ἴσως γένοιτο τέκνον ἐκ στείρας πάλιν
perhaps may-become a-child from barren again
καὶ καρπὸς εὔφρων ἐξ ἀκάρπου καρδίας.
and fruit cheerful from fruitless heart
ἐπεὶ δὲ φεύγεις τοὺς ἐπαίνους ὡς ψόγους,
since and you-flee the praises as blames
πρὸς τὸν σκοπὸν τὸ νεῦμα συντείνας ἔχω,
toward the mark the nod having-strained I-have
τοῖς σοῖς πεποιθὼς μυστικοῖς ἀκοντίοις.
in-the your trusting mystic javelins
Πηγὴ μὲν οὖν πέφυκε τοῦ λόγου μία,
Spring indeed then is of-the word one
φλέβες δὲ πολλαὶ τῶν ἀδήλων ναμάτων,
veins and many of-the unseen streams
δι' ὧν ὁ Δαβὶδ πᾶσαν ἀρδεύει φρένα,
through which — David every waters mind
ταύτης τὰ ῥεῖθρα τῆς γραφῆς ἀναβρύων
of-this the streams of-the scripture gushing
'ὡς ἐμεγαλύνθη τῶν σοφῶν σου κτισμάτων
how has-been-magnified of-the wise your creatures
ἡ δημιουργὸς καὶ σοφὴ παντουργία.'
the creating and wise all-working

ὦ πλουσίων ἄβυσσος ἐννοημάτων,
O of-rich abyss thoughts
βοῶσα τοῖς θέλουσιν ἀντλῆσαι λόγους
crying to-those wishing to-draw words
ὅσους λαβεῖν χωροῦσιν, οὐχ ὅσους ἔχεις.
as-many-as to-take they-hold not as-many-as you-have
Ἀλλ' ὦ σοφιστὰ Πρόκλε τῶν κάτω λόγων,
But O sophist Proclus of-the below words
ὁ πολλὰ βροντῶν ἐκ νεφῶν λοξοδρόμων,
the-one much thundering from clouds slant-running
ὁ πτωχόκομπος τῶν νοημάτων σάλος,
the beggarly-boasting of-the thoughts surge
ὁ πολλὰ τολμῶν εἰς ἀίδιον κτίσιν,
the-one much daring toward eternal creation
ἄκουε μικρῶν συλλαβῶν κράτος μέγα.
hear of-small syllables power great
καὶ πρίν σε γὰρ λέγουσι ταῦτα θαυμάσαι,
and before you for they-say these-things to-marvel
τοῖς ὠσὶν ἐνθλίψαντα τοὺς λόγους μόνον·
in-the ears having-pressed the words only
τὸ τῶν νοημάτων γὰρ ἐκφράσαι βάθος
the of-the thoughts for to-express depth
εἰπὼν ἀπειπὼν ἀστατῶν ἀνετράπης,
having-spoken having-renounced wavering you-were-overturned
θάλπων τὸν ὄγκον εἰς κενὰς ὑποσχέσεις.
warming the pomp into empty promises
οὐκ ἠγνόεις γὰρ δεινὸς ὢν λογογράφος,
not you-were-ignorant for clever being speechwriter
ὡς εἴγε κἂν κώνωπα τολμήσεις φράσαι,
that if-indeed even a-gnat you-will-dare to-describe

αὐτός σε νύξας ἐκφοβήσει σαλπίσας.
itself you having-stung will-frighten having-trumpeted
καὶ μηδὲν ἡμῖν ὡς ἀκόμποις κομπάσῃς,
and nothing to-us as to-unboastful boast
εἰ ταῦτα φράζειν Πρόκλος ὀκνεῖ καὶ τρέμει,
if these-things to-tell Proclus shrinks and trembles
πίστις δὲ θαρρεῖ καὶ λαλεῖν καὶ συγγράφειν.
faith but dares both to-speak and to-write
ἀλλ', ὦ σοφιστὰ τῶν ξενοσπόρων λόγων,
but O sophist of-the strange-sown words
ἄκουε λοιπόν, μηδὲ κομπάσῃς ὅτι
hear henceforth nor boast that
σοῦ τὴν ἀφορμὴν τοῦ σκοποῦ δεδωκότος
you the occasion of-the aim having-given
σιγῶσι Πρόκλοι καὶ λαλοῦσιν ἀγρόται.
are-silent Procluses and speak rustics

XXII · THE HEAVENS

Pisides hails God, who hid his nature in darkness to be known by his works and set heaven's moving roof on no base. David called the sky a stretched skin, a small throne for God, robed in air and crowned with stars. Angels and seraphim praise three persons in one substance and one Word made flesh in two natures.

Ὦ τὴν ἀνεξεύρητον ἣν ἔχεις φύσιν
O the undiscoverable which you-have nature
κρύψας ὁμίχλῃ καὶ περιστείλας γνόφῳ,
having-hidden in-fog and having-wrapped in-darkness
ὅπως μάθοιμεν πῶς ἀεὶ κεκρυμμένη
that we-might-learn how always hidden

ἐκ τῶν ἑαυτῆς φαίνεται ποιημάτων.
from the its-own appears works

ὦ τὴν ἀεικίνητον οὐρανοῦ σκέπην
O the ever-moving of-heaven roof

τῷ σφαιρομόρφῳ τῶν σοφῶν εἰλημάτων
with-the sphere-shaped of-the wise windings

ὕψει πλατύνας καὶ τοσαύτῃ συστάσει
in-height having-broadened and with-so-great structure

βάθρον τεθεικὼς μηδαμοῦ πεπηγμένον.
a-base having-set nowhere fixed

ὦ δέρριν ὥσπερ ἐξαπλώσας τὸν πόλον·
O a-skin like having-spread-out the pole

ὁ σὸς γὰρ Ὀρφεὺς τὴν θεόφθογγον λύραν
the your for Orpheus the God-voiced lyre

κρούων ὁ Δαβὶδ δέρριν εἶπε τὸν πόλον,
striking — David a-skin called the pole

ὡς ἐκταθείσης πρὸς τὰ μήκη καὶ πλάτη
as stretched to the lengths and breadths

τῆς ἁπλότητος τῶν ἐν ὕψει σωμάτων.
of-the simplicity of-the in height bodies

εἰ καὶ καπνοῦ δὲ τοῦτον ἐμφάσεις ἔχειν
if also of-smoke and it appearances to-have

προβλεπτική τις εἶπεν ὀξυδορκία,
foreseeing some said sharp-sightedness

κενεμβατούσης τῆς φορᾶς τῶν ὀμμάτων
walking-on-emptiness the rush of-the eyes

πρὸς τὴν ἀμυδρὰν τῆς ῥοπῆς θεωρίαν,
toward the dim of-the inclination contemplation

ἢ σφαῖραν ἡμίτμητον ἀψῖδος δίκην
or a-sphere half-cut of-an-arch like

ὑψουμένην ἄνωθεν ἢ κυρτουμένην
being-raised from-above or being-curved
ἢ καὶ πρὸς αὐτὴν τὴν κάτω φορουμένην
or even toward the-very the downward being-borne
(ἐκ τῶν ἄνω γὰρ γνωστικῶν κυλισμάτων
from the above for knowing rollings
κάτωθεν ἄλλη φαίνεται κεκρυμμένη),
from-below another appears hidden
ὅμως ἔχει στήριγμα τὴν ἔν σοι βάσιν,
yet it-has a-prop the in you base
εἰς βάθρον ἀστήρικτον ἐστηριγμένος.
on a-base unpropped propped
ἄνω γὰρ ἦρται καὶ βαθύνεται κάτω,
above for it-is-raised and is-deepened below
ἐκτείνεται δὲ πρὸς τὸ χάσμα τοῦ πλάτους,
is-stretched and toward the chasm of-the breadth
ἴσας δὲ κύκλῳ τὰς ὑποστάσεις ἔχει,
equal and in-a-circle the foundations it-has
ἑστὼς δὲ φεύγει, καὶ διάττων προσμένει,
standing and it-flees and darting it-waits
στάσιν δὲ τὴν κίνησιν ἀρρήτως ἔχει,
rest and the motion unspeakably it-has
τρέχει δὲ τῷ σύμπαντι τὴν ἐναντίαν,
it-runs and to-the universe the opposite
μήπως τὸ συγκίνημα τῶν ἐλασμάτων
lest-perhaps the co-motion of-the plates
ὦθημα πάσχον ἐκραγῇ τῇ συντάσει.
thrust suffering burst with-the strain
ἐν τοῖς ἐναντίοις γὰρ εἰκότως δρόμοις
in the opposite for reasonably courses

ἡ τοῦ τάχους σύννευσις ἀντωθουμένη
the of-the speed convergence pushed-back
παρακρατεῖ τὸ σφίγμα τῶν κυλισμάτων
holds-back the clamp of-the rollings
εἰς τὴν κατ᾽ εὐθὺ τῶν ἐλασμάτων τάσιν,
into the in straight of-the plates tension
μήπως καταχθῇ τῆς φορᾶς ἡ σφοδρότης
lest-perhaps be-brought-down of-the rush the vehemence
ἐν τῇ κενώσει τῶν τομῶν καταδρύμων,
in the emptying of-the cuts dense-wooded
ἀλλ᾽ ὥσπερ εἰς σύνδεσμον ἀντεσφιγμένον
but as into a-bond clamped-against
τοῖς ἀνθελιγμοῖς συγκρατῆται τοῦ τάχους
by-the counter-twists be-held-together of-the speed
βάσει τρεχούσῃ καὶ φορᾷ πεπηγμένῃ.
by-a-base running and by-a-rush fixed
ἔστι δὲ πασῶν ἀκροτήτων ἀκρότης,
it-is and of-all heights the-height
ὅρος δὲ πάντων ἐστὶ τῶν ὁρισμάτων·
boundary and of-all is of-the boundings
ἀφίσταται δὲ τῶν ἀφεστώτων ὅλων,
stands-apart and from-the standing-apart all
οὐδὲν δὲ τούτου μέτρον ὡς ἀμετρία.
nothing and of-this measure as measurelessness
ἐντεῦθεν αὐτὸν ἐκπλαγέντες οἱ πάλαι
hence it having-been-amazed those of-old
ὡς εὐρὺν ὡς ἄπειρον ὡς ἐπηρμένον
as broad as boundless as raised
μύθους ἔπλαττον ὡς Ἀτλαντικοῖς πόνοις
myths fashioned that with-Atlantic toils

μακρῶν ὑποστήριγμα κιόνων ἔχει,
of-long a-prop columns it-has
ἴσως τὰ μακρὰ τῆς ἀδηλίας βάθη
perhaps the long of-the obscurity depths
στύλων ἀβάθρων ἐκτυποῦντες ἐμφάσει·
of-pillars baseless shaping by-appearance
μέγας γάρ ἐστιν ὡς θεοῦ μικρὸς θρόνος,
great for it-is as of-God small throne
ἡβᾷ δὲ γηρῶν καὶ παρακμὴν οὐκ ἔχει,
it-is-young and growing-old and decline not it-has
ἕως ὁ πήξας αὐτὸν εἱλίξει λόγος.
until the-one having-fixed it will-roll-up the-word
Στολίζεται δὲ τὸν χιτῶνα τὸν μέγαν
It-is-robed and in-the tunic the great
τὸν ἀέρα κλωσθέντα κερκίδι ξένῃ,
the air spun on-a-loom strange
χυτὸν διαυγῆ λεπτὸν ἠραιωμένον,
poured translucent fine rarefied
εἰς πᾶσαν εἰσδύνοντα σωματουργίαν.
into every slipping body-making
προέρχεται δὲ νυμφικῶς ἐστεμμένος,
it-goes-forth and bridally crowned
λαβὼν διαυγεῖς μαργαρίτας ἀστέρας·
having-taken translucent pearls stars
ἔχει δὲ πρὸς τὰ στέρνα λυχνίτην ἕνα,
it-has and at the breast a-lamp-stone one
ὡς πῦρ ἀποστίλβοντα πρὸς τὴν ἡμέραν·
like fire gleaming toward the day
ἄλλον δὲ λευκόπυρσον ὡς πρὸς τοὺς πόδας,
another and white-flamed as toward the feet

δεικνύντα λευκὴν πανταχοῦ τὴν ἑσπέραν.
showing white everywhere the evening
φρουρεῖ δὲ πᾶσαν ὡς ἐν εἱρκτῇ τὴν κτίσιν,
it-guards and all as in prison the creation
τηρεῖ δὲ τὰ στοιχεῖα φραγμώσας ὅλα.
it-keeps and the elements having-fenced all
κόλπος δὲ παντὸς γίνεται κινουμένου,
a-bosom and of-all becomes moving
φθάνει δὲ πᾶν κίνημα, συγκινῶν ὅλα,
it-anticipates and every motion moving-with all
στιγμὴν δὲ τὴν γῆν ὥσπερ ἐν μέσῳ φέρει.
a-point and the earth as in the-middle it-bears
ἐπ᾽ οὐδενὸς δὲ πήγματος πεπηγμένος
upon no and fixture fixed
τὸ κοσμαγωγὸν ἀντερείδει κεντρίον,
the world-leading props center
συνδεῖ δὲ τὴν ἄβυσσον ὡς ἐν σπαργάνῳ,
it-binds and the abyss as in swaddling
κυκλοῖ δὲ τὴν σύμπασαν ὡς ἐν δικτύῳ,
it-encircles and the universe as in a-net
σφίγγει δὲ πάντα σοὶ κρατούμενα μόνῳ,
it-clamps and all by-you held alone
καὶ τὸν τοσοῦτον ὄγκον ἐγκλείσας ἔσω
and the so-great bulk having-shut within
ἔξωθεν αὐτὸς τῷ πλάτει συσφίγγεται·
from-without itself by-the breadth is-clamped
μετρουμένη γὰρ οὐρανῶν ἀμετρία
measured for of-heavens measurelessness
ὡς πρός σε στιγμὴ γίνεται στενουμένη.
as toward you a-point becomes narrowed

Ὦ μηχανουργὲ τῆς πολυστρόφου στέγης,
O engineer of-the much-turning roof
διαγράφεις γὰρ πᾶσαν ὡς θέλεις φύσιν
you-draw for every as you-wish nature
τῇ σῇ διόπτρᾳ, καὶ στεγάζεις τοὺς κάτω
with-the your spyglass and you-roof those below
καὶ τοὺς παροίκους εἰς ὑπαίθριον σκέπην,
and the sojourners into open-air shelter
διαφλέγων μὲν καὶ πυρῶν τὸν αἰθέρα,
burning-through indeed and firing the upper-air
πλὴν οὐ φλογίζων τῇ πυρώσει τὴν κτίσιν,
yet not inflaming with-the firing the creation
ἀλλ᾽ ὡς δοκεῖ σοι πᾶσαν ἁρμόζων φύσιν.
but as seems to-you every fitting nature
ὦ τὰς ἀδήλους οὐσίας τῶν ἀγγέλων
O the unseen substances of-the angels
ἢ πνεῦμα δεικνὺς ἢ πυρίστομον φλόγα,
either breath showing or fire-mouthed flame
τὸ θερμὸν αὐτῶν καὶ τομὸν διαγράφων,
the heat their and sharp drawing
ἢ τετραμόρφῳ σχηματίζων εἰκόνι,
or in-four-formed shaping image
τὸ στερρὸν αὐτῶν ζωγραφῶν καὶ ποικίλον,
the firm their painting and varied
ἢ πλῆθος αὐτοῖς ἐξανοίγων ὀμμάτων,
or a-multitude for-them opening-up of-eyes
ὡς καὶ τὸ σὸν φῶς ἐμφανέστερον βλέπειν,
so-as also the your light more-clearly to-see
καὶ μὴ λαθεῖν τι τῶν κάτω κινουμένων.
and not to-escape anything of-the below moving

σοὶ γὰρ φέρουσιν ὕμνον ὡς νικηφόρῳ
to-you for they-bring a-hymn as to-a-victor
Χερουβὶμ ἀρχαὶ καὶ θρόνων στρατεύματα,
Cherubim principalities and of-thrones armies
καὶ πᾶς Σεραφὶμ εἰς ἀκίνητον τάχος
and every Seraph into motionless speed
ἑστὼς πτεροῦται, καὶ πεπηγμένος τρέχει.
standing is-winged and fixed runs
καὶ ταῖς δυσὶ μὲν τοῦ προσώπου τὴν θέαν
and with-the two indeed of-the face the sight
σκέπει πτέρυξι, ταῖς δυσὶ δὲ τοὺς πόδας,
covers with-wings with-the two and the feet
καὶ ταῖς δυσὶ πρὸς ὕψος ἵπταται μέγα,
and with-the two to height flies great
καὶ τὸ τριφεγγὲς τῆς ἁγιστείας σέλας
and the thrice-shining of-the holiness gleam
εἰς ἓν συναρμόζουσι μύριον σέβας·
into one they-fit-together myriad reverence
δεικνύντες εὐσύνοπτα τῇ διαιρέσει
showing easily-seen in-the distinction
καὶ τῇ συνέξει τοῦ θεορρύτου λόγου
and in-the holding-together of-the God-flowing word
διαιρετῶς μὲν τὰς ὑποστάσεις σέβειν,
distinctly indeed the hypostases to-revere
ἡνωμένως δὲ προσκυνεῖν τὴν οὐσίαν·
unitedly and to-worship the substance
ἐκφαντικῇ τρανοῦντες ὀρθοδοξίᾳ
by-revealing making-clear orthodoxy
τὴν υἱότητα τοῦ λόγου σαρκουμένην
the sonship of-the word being-incarnate

εἰς ἀλλόφυλον μὴ ῥυῆναι τετράδα,
into an-alien not to-flow tetrad
ἀλλ' ἓν πρόσωπον καὶ θεαρχίαν μίαν
but one person and godhead one
πρὸ σαρκὸς ὑμνεῖν καὶ μετὰ σαρκὸς λόγον,
before flesh to-hymn and after flesh the-word
τὸν αὐτὸν ἄνθρωπόν τε καὶ θεὸν φύσει,
the same man both and God by-nature
μὴ προσθέσει χυθέντα, μὴ διαιρέσει
not by-addition poured not by-division
τομὴν παθόντα, μὴ τραπέντα συγχύσει,
cut having-suffered not turned by-confusion
διπλοῦν τὸν ἁπλοῦν, μηδαμοῦ πεφυρμένον.
double the simple nowhere confounded
Ὦ πρὸς τὸ κάλλος τῶν ἐν ὕψει σωμάτων
O toward the beauty of-the in height bodies
λειμῶνα πολλῶν ἐμφυτεύσας ἀστέρων,
a-meadow of-many having-planted stars
καὶ νύκτα κοσμῶν καὶ στολίζων ἡμέραν,
both night adorning and robing day
καὶ φῶς καθαίρων καὶ μελαίνων ἑσπέραν,
and light cleansing and blackening evening
καὶ πῦρ γεωργῶν καὶ κατασπείρων ὕδωρ,
and fire farming and sowing water
τὰ κοινὰ τοῖς χρῄζουσι θησαυρίσματα.
the common for-those needing treasures

The air is a gift no rich man can steal. The sun, the common eye of the world, runs against the sky; the moon borrows its light. God reconciles the four warring elements and leads the seasons through one another like dancers; in spring the trees rise from their winter tomb.

῾Ω λεπτόσωμον ἐκχέων τὸν ἀέρα·
O fine-bodied pouring-out the air
πρὸς γὰρ τὸν αὐτὸν ἀντανέρχομαι πάλιν,
to for the same I-come-back again
καὶ μᾶλλον αὐτὸν νῦν λαλῶν ἀναπνέω,
and rather it now speaking I-breathe
τὸν πανταχοῦ ῥέοντα καὶ πεπηγμένον,
the everywhere flowing and fixed
τὸν εὐτάλαντον τῆς πνοῆς ζυγοστάτην,
the well-balanced of-the breath weigher
τὸν ἄφθονον ῥοῦν, τὴν ἀνάργυρον δόσιν.
the unstinting flow the moneyless gift
οὐ πλούσιος γάρ, οὐ δυνάστης ἁρπάσει
not a-rich-man for not a-ruler will-snatch
πνοῆς περιττῆς ἐξ ἐκείνου συρμάδα,
of-breath surplus from it a-heap
ἀλλ᾽ εἰς ὅλους πρόεισι τὴν ἴσην χάριν,
but to all it-goes-forth the equal grace
καὶ πᾶσιν ἁπλοῦς φαίνεται καὶ ποικίλος
and to-all simple appears and varied
τομαῖς ἀτμήτοις εἰσροαῖς ἀσυγχύτοις,
with-cuts uncut with-inflows unconfounded
ἐν τῷ μερίζειν τὰς πνοὰς ἡνωμένος,
in the to-divide the breaths united

ἐν τῷ προχεῖσθαι πανταχοῦ συνημμένος.
in the to-be-poured-forth everywhere joined
Ὦ τὸν γίγαντα τοῦτον ἥλιον κτίσας·
O the giant this sun having-created
σφύζω γὰρ αὐτῷ προσλαλῆσαι καὶ πάλιν.
I-throb for to-it to-speak-to also again
βλέπων ἀπλήστως καὶ γράφων τὸν ἥλιον.
looking insatiably and writing the sun
τὸ κοινὸν ὄμμα, τὴν πανοπτρίαν κόρην,
the common eye the all-seeing pupil
τὸ πάντροφον πῦρ, τὸν ὑπὸ γῆν μὲν ἑσπέρας
the all-nourishing fire the-one under earth indeed at-evening
ὑπὲρ δὲ τὴν γῆν ἐργάτην τῆς ἡμέρας,
above and the earth worker of-the day
τὸ κοσμικὸν κάτοπτρον ἢ τοὐναντίον
the cosmic mirror or the-opposite
τὸν ὀπτικὸν σπινθῆρα, τὴν τῶν ὀμμάτων
the visual spark the of-the eyes
ἔκλαμψιν ἢ πρόσλαμψιν ἢ ξένην φύσιν
outshining or in-shining or strange nature
ἐν εἰσαγωγαῖς ἐκδοχὰς ποιουμένην.
in in-leadings receivings making
οὐδὲν γὰρ αὐτοῦ τῆς φορᾶς ἀπεκρύβη,
nothing for its from-the rush was-hidden
ἀρκεῖ δὲ πᾶσι τῇ ῥοπῇ τῆς ἀτμίδος,
it-suffices and for-all with-the inclination of-the vapor
φθάνει δὲ μέχρι τοῦ βάθους τῶν τερμάτων,
it-reaches and as-far-as the depth of-the limits
φωτὸς δὲ πηγὰς κοσμοκινήτους βρύει,
of-light and springs world-moving it-gushes

ἔστι δὲ κοινὸς ἐργεπείκτης τῶν κάτω,
it-is and common taskmaster of-the below
τρέχει δὲ τῷ σύμπαντι τὴν ἐναντίαν,
it-runs and to-the universe the opposite
ὅπως ἀκλινὴς τῆς φορᾶς ἡ σφοδρότης
that unswerving of-the rush the vehemence
ἐξ ἀντιπλεύρων σφίγγεται καταδρόμων,
from opposite-sided be-clamped down-runs
καὶ μὴ ῥαγῇ τὸ σφῖγμα τῶν κυλισμάτων
and not burst the clamp of-the rollings
ἐν τῇ κατ᾽ εὐθὺ τῶν ἐλασμάτων τάσει,
in the in straight of-the plates tension
ἀλλ᾽ ὥσπερ εἰς σύνδεσμον ἀντεσφιγμένος
but as into a-bond clamped-against
τοῖς ἀνθελιγμοῖς συγκρατῆται τοῦ τάχους
by-the counter-twists be-held-together of-the speed
βάσει τρεχούσῃ καὶ φορᾷ πεπηγμένῃ.
by-a-base running and by-a-rush fixed
εἰ μὴ γὰρ ἦν εὔτακτος, ἀλλ᾽ ἐξετράπη,
if not for it-were well-ordered but turned-aside
τὸν κόσμον εἶχεν ἐν ῥοπῇ καταφλέγειν.
the world it-had in a-moment to-burn-down
Ὦ τὴν ἀμυδρὰν τῆς σελήνης λαμπάδα
O the dim of-the moon torch
ἐκ τοῦ πυραυγοῦς ζωπυρώσας ἡλίου.
from the fire-gleaming having-kindled sun
κιχρᾷς γὰρ αὐτῇ γλαυκὸν ἐξ αὐτοῦ σέλας
you-lend for to-her gray from it gleam
οὐκ οἶδα πῶς λέγουσιν, ἀλλ᾽ ὅμως τάχα
not I-know how they-say but yet perhaps

οὐχ ὡς δεηθεὶς φαύσεως ἀλλοτρίας
not as having-needed of-shining another's
(τὸ φῶς γὰρ αὐτὸς καὶ πρὸ ἡλίου βρύεις),
the light for yourself even before the-sun you-gush
ἀλλ' ὥστε ῥυθμὸν ἐντεθῆναι τῇ κτίσει
but so-that rhythm be-set in-the creation
καλῆς ἀνάγκης καὶ σοφῆς ἐξουσίας,
of-fair necessity and of-wise authority
καὶ τὴν μὲν οὖσαν ἐνδεῆ τῆς λαμπάδος,
and her indeed being lacking of-the torch
τὰς ὑγροποιοὺς ἀντιλήψεις εἰσάγειν
the moisture-making apprehensions to-bring-in
(δεῖται γὰρ ὑγρᾶς συμπλοκῆς ἡ θερμότης),
needs for of-moist intertwining the heat
τὸν δὲ ζέοντα τῆς φλογὸς τῇ προσχύσει
him and boiling of-the flame by-the pouring-on
τὰς ἐντεθείσας ἐκνοτίζειν ἰκμάδας,
the set-in to-dry-out moistures
ὅπως γένηται μῖξις ὥσπερ ἐν γάμῳ,
that there-may-be mixing as in marriage
καὶ συζυγέντων πρὸς τὸ τίκτειν τῶν δύο
and yoked for the to-beget of-the two
εὔτεκνα δείξῃ τῶν σπαρέντων τὰ βρέφη,
well-childed she-may-show of-the sown the young
λαβοῦσα θερμὸν ἡ σελήνη νυμφίον.
having-taken hot the moon bridegroom
Ὦ μηδὲν ἐχθρὸν μηδὲ πρὸς μάχην κτίσας,
O nothing hostile nor for battle having-created
ἀλλ' ὡς ἀδελφὰς οἰκοδεσπότης πατὴρ
but as sisters a-householder father

εἰρηνοποιῶν τὰς ἐναντίας φύσεις,
making-peace-between the opposite natures
τάξιν δὲ δεικνὺς τῆς ἀτάκτου τετράδος,
order and showing of-the disorderly tetrad
ὅπως ὁ κόσμος οὗτος, ὡς οἶκος μέγας,
that the world this as a-house great
ἄρρηκτος ἔσται τεττάρων κριῶν δίκην,
unbreakable shall-be of-four rams like
λαβὼν ὑποστήριξιν ἀντωθουμένην.
having-taken a-prop pushed-back
οὕτως συνάπτεις τὰς ἀσυμβάτους φύσεις,
so you-join the incompatible natures
πείθεις δὲ ταύτας ἐν συνοικίᾳ μένειν,
you-persuade and them in co-dwelling to-remain
εἰς ἓν θέλημα συμπνεούσης τῆς μάχης,
into one will breathing-together the battle
ὡς λοιπὸν αὐταῖς κοινὸν εἶναι τὸν δρόμον,
so-that henceforth for-them common to-be the course
καὶ τὴν μὲν ἔργον ἀερόστημον πλέκειν,
and the-one indeed a-work air-standing to-weave
ὕφασμα λεπτὸν εἰς ἀναπνοὴν βίου,
a-fabric fine for breathing of-life
τὴν δ' αὖ πυρὸς νήθουσαν ἀρραγεῖς μίτους
the-other and again of-fire spinning unbreakable threads
χιτῶνα ποιεῖν εἰς τὸ θάλψαι τὴν φύσιν,
a-tunic to-make for the to-warm the nature
τὴν δ' αὖ φέρειν ἔνομβρον ἐξ ἔθους ὕδωρ,
the-other and again to-bear rainy from custom water
μή πως τὸ θερμὸν φθαρτικῶς ὑπερβράσῃ·
lest somehow the hot destructively boil-over

τὴν γῆν δὲ ποιεῖν ἐμπρεπῆ τὴν οἰκίαν
the earth and to-make seemly the house
καὶ πάντας ἡμᾶς ἑστιᾶν καθ' ἡμέραν.
and all us to-feast every day
οὕτως ὑπὲρ νοῦν εἰργάσω τὰς οὐσίας
so beyond mind you-wrought the substances
ἐν τῇ δοκήσει τῆς μάχης ἡνωμένας,
in the seeming of-the battle united
καὶ τοῦ θέρους μὲν ἡ φλογώδης ἀκρότης
and of-the summer indeed the flaming peak
οὐκ εὐθὺς εἰς χειμῶνα τὴν θέρμην τρέπει
not at-once into winter the heat turns
(αἱ γὰρ μετάρσεις βλαπτικαὶ τῶν ἀθρόων),
the for transpositions harmful of-the sudden
ἀλλ' εἰς τὸ μετόπωρόν τε καὶ κρᾶσιν μέσην
but into the autumn both and blend middle
τῷ μαλθακῷ τὴν ψῦξιν ἠρέμα τρέφει.
with-the soft the chill gently it-nourishes
κἀντεῦθεν εὐθὺς οὐ πρὸς ἄκρατον ζέσιν
and-thence at-once not toward unmixed heat
ἀλλ' εἰς ἔαρ μέτεισι, καὶ λεληθότως
but into spring it-passes and unnoticed
τὸν κρυμὸν ὠθεῖ καὶ τὸ καῦμα συλλέγει.
the frost thrusts and the heat gathers
καὶ ταῦτα δρῶσιν ἐξ ἀμοιβαίου δρόμου
and these-things they-do from alternate course
κόραις ὁμοίως συγχορευούσαις ἅμα
to-maidens alike dancing-together at-once
καὶ συμβαλούσαις τοὺς ἑαυτῶν δακτύλους,
and having-joined the their-own fingers

ὅπως χορὸν πλέξωσιν εὔρυθμον βίου.
that a-dance they-may-weave rhythmic of-life
Ὡς ἐμεγαλύνθη τῶν σοφῶν σου κτισμάτων
How has-been-magnified of-the wise your creatures
ἡ παντοποιὸς ἐμφανῶς ἐξουσία.
the all-making manifestly authority
Χειμῶνος ὥρα, καὶ τὰ δένδρα συντόμως
Of-winter (the)-season and the trees quickly
ἐκ τῆς πυράγρας τοῦ κρύους μαραίνεται.
from the tongs of-the frost wither
φθίνει τὸ κάλλος, ἀσθενοῦσιν οἱ κλάδοι,
wanes the beauty grow-weak the branches
ἐκρεῖ τὸ φύλλον, ὥσπερ ἐκ νεκροῦ τρίχες.
flows-out the leaf as from a-corpse hairs
καὶ μικρὸν οὔπω τὴν φθορὰν ἀποξέει,
and a-little not-yet the decay it-scrapes-off
καὶ κάλλος αὖθις καὶ νέας τρίχας φύει
and beauty again and new hairs grows
(βλαστοὺς τὸ κάλλος, καὶ τὰ φύλλα τὰς τρίχας),
shoots the beauty and the leaves the hairs
καὶ τῶν ἀδήλων ἐξεγείρεται τάφων
and from-the unseen is-raised tombs
πρὸς τὴν συνήθη τοῦ γένους ἀνάστασιν.
to the customary of-the race resurrection

The same sun blackens and whitens and both dries and moistens, so that heat ripens the fruit. God drives the elements like a chariot, and changes creation so that it is not worshiped: eclipses, the morning star, the raging sea held to its shore, a creation whipped to make us wise.

Θέρους ὁ καιρὸς οὐκ ἔχω λέγειν ὅπως
Of-summer the season not I-am-able to-say how
ἐκεῖνος οὗτος ὁ φλογώδης ἥλιος
that this the flaming sun
ἐν ταυτότητι τοῦ χρόνου καὶ τοῦ τρόπου
in sameness of-the time and of-the manner
πῇ μὲν μελαίνει τὰς χρόας ὑποφλέγων,
partly indeed blackens the colors burning-underneath
πῇ δ' αὖ γε λευκὰ δεικνύει τὰ σώματα,
partly and again indeed white shows the bodies
καὶ ξηρὰ μὲν δρᾷ τῶν σπαρέντων τὰ βρέφη,
and dry indeed makes of-the sown the young
ὑγρὰς δὲ ποιεῖ τῶν ὀπῶν τὰς ἰκμάδας.
moist and makes of-the juices the moistures
κιρνᾷς γὰρ αὐτὸν τῷ πρὸς ἀέρα δρόμῳ,
you-blend for it with-the toward air course
καὶ θερμὸν ὑγρῷ συμπλέκεις ὁδοιπόρῳ,
and hot to-moist you-entwine wayfarer
ὅπως κερασθῇ τῇ μεσαζούσῃ σχέσει
that be-blended by-the mediating relation
ἡ τῶν ἐν αὐτοῖς ποιοτήτων ἀκρότης,
the of-the in them qualities extremity
καὶ μήτε φλέξῃ δραστικῶς ἡ θερμότης,
and neither burn actively the heat

ὑγρᾶς ἐν αὐτῇ μὴ παρούσης ἰκμάδος,
of-moist in it not being-present moisture
μήτε πρὸς ἄκραν ἐξολισθήσῃ χύσιν
nor to extreme slip-out outpouring
τῆς ὑγρότητος ἡ φορὰ μονουμένη,
of-the moisture the rush left-alone
ἀλλ᾽ ὥσπερ εἰς ἓν ἔργον ἐργάται δύο,
but as for one work workers two
τέγγει μὲν ἰκμὰς καὶ προβάλλει τὴν πόαν,
moistens indeed moisture and puts-forth the grass
καὶ τῆς ὀπώρας ὠμὰ τίκτει τὰ βρέφη·
and of-the fruit raw bears the young
ἐν οἷς τὰ πολλὰ λεπτὰ τείνει σπαρτία,
in which the many fine stretches cords
μή πως βαρυνθῇ τῶν ὀπῶν ἡ χαυνότης,
lest somehow be-weighed-down of-the juices the porousness
καὶ θλῖψιν ἕξει τῇ δέσει τοῦ σφίγματος,
and pressure will-have by-the binding of-the clamp
κἀντεῦθεν ἰκμὰς τῆς ὀπώρας ἐκπέσῃ,
and-thence moisture of-the fruit fall-out
ἐπεὶ δὲ δεῖται πήξεως μὲν ἡ χλόη,
since and needs setting indeed the green
χαυνώσεως δὲ τῶν ὀπῶν ἡ στερρότης,
loosening and of-the juices the firmness
θέρμη συναντήσασα ταῖς δυσὶ μία,
heat having-met the two one
χαυνοῦσα καὶ σφίγγουσα τῷ ξένῳ λόγῳ
loosening and clamping by-the strange reason
πληροῖ τὸ λεῖπον δωρεαῖς ἐναντίαις·
fills the lacking with-gifts opposite

καὶ τῇ χλοῇ μὲν ῥίζαν ἑδραίαν φύει,
and for-the green indeed a-root steadfast it-grows
λεπτῇ δὲ χυλώσασα τοὺς ὀποὺς ζέσει
with-fine and having-made-juicy the juices heat
τὴν βρῶσιν ὡς ἔνσαρκον ἀρτύει δρόσον,
the food as fleshly it-prepares dew
ὡς καὶ παρ᾽ ἡμῖν ὠμότητα καρδίας
as also among us rawness of-heart
σπινθὴρ νοητοῦ προσβαλόντος ἡλίου
a-spark of-spiritual having-struck sun
θάλπει μαλάττει καὶ πεπαίνει καὶ τρέφει
warms softens and ripens and nourishes
καὶ καρπὸν ἐντίθησιν ἐξ ἀκαρπίας.
and fruit puts-in from fruitlessness
Ὦ τετράπωλον ὥσπερ ἅρματος θέσιν
O four-horsed as of-a-chariot setting
στοιχεῖα τάττων, ἡνιοχῶν δὲ τοὺς χρόνους
elements ordering driving and the times
ἐν ἑπτακύκλοις ἡμερῶν περιδρόμοις,
in seven-circled of-days circuits
διεξάγων δὲ τοῦ βίου τὸν ἄξονα
leading-through and of-the life the axle
ῥυμῷ συνήθει καὶ τροχῷ βεβηκότι,
with-pole customary and with-wheel firm
καὶ συμφυλάττων τὰς συνεκτικὰς θύρας,
and guarding-together the holding-together doors
μήπως ὄχημα τοῦ συνήθους ἐκδράμῃ,
lest-perhaps the-car from-the customary run-out
καὶ σκύλμα πέμψῃ καὶ ταράξῃ τὴν θέαν,
and annoyance send and trouble the sight

δημοφθόρου τε φύρσιν ἐμβάλῃ μάχης,
of-people-destroying and confusion throw-in battle
ἀλλ' ὥστε πάντων τακτὸν εἶναι τὸν δρόμον,
but so-that of-all ordered to-be the course
καὶ μηδὲν ἡμᾶς αὐτοδέσποτον βλέπειν,
and nothing us self-ruling to-see
κοινὴν δὲ δούλην πᾶσαν εἶναί σου κτίσιν,
common but slave all to-be your creation
καὶ μήτε συνδεθεῖσαν εἰς λύσιν τρέχειν,
and neither bound into loosing to-run
μήτ' αὖ παρελθεῖν τοὺς πεπηγμένους ὅρους
nor again to-pass-beyond the fixed bounds
(εἰ μὴ μόνος σὺ τὴν τροπὴν ἀπεργάσῃ·
if not alone you the change work
καὶ γὰρ συνεῖδες προσκοπῶν τὸ συμφέρον)
and for you-perceived foreseeing the advantage
τῶν σῶν μεγίστων ἐργοχείρων τὴν κτίσιν,
of-the your greatest handiworks the creation
μηδὲ τρέπεσθαι παγγενῶς, καὶ συγχύσεις
neither to-be-turned wholly and confusions
ταῖς κοσμολέθροις ἐκτροπαῖς ἐπεισάγειν,
by-the world-destroying turnings to-bring-in
μηδ' αὖ μένειν ἄτρεπτον, ἀλλ' ἔχειν ὅρους
nor again to-remain unturned but to-have bounds
τρεπτῆς ἀνάγκης, μὴ λαθοῦσα τῷ χρόνῳ
of-changeable necessity lest unnoticed in-the time
θεὸς νομισθῇ τοῖς ὁρῶσιν ἡ κτίσις.
God be-thought by-those seeing the creation
Τίς γὰρ σελήνην ἢ τὸν ἥλιον βλέπων
Who for the-moon or the sun seeing

ὀφθαλμιῶντας τῇ πρὸς ἔκλειψιν νόσῳ
eye-diseased with-the toward eclipse sickness
οὐκ εὐθὺς ἔγνω τῇ διδασκάλῳ φύσει
not at-once knew by-the teacher nature
ὡς οὐκ ἂν ἠλλάξαντο φωστῆρες γνόφον,
that not — would-have-taken-in-exchange luminaries darkness
εἰ μὴ παθηταῖς ἐζοφοῦντο λαμπάσιν;
if not with-passible were-darkened torches
ἢ τίς τὸν αὐτὸν εὐσυνόπτως ἀστέρα
or who the same at-a-glance star
καὶ φωσφόρον γνοὺς καὶ σκοπήσας ἔσπερον
both light-bringer having-known and having-observed evening-star
οὐκ οἶδεν αὐτὸν ἐργάτην διπλοδρόμον,
not knows it a-worker double-running
κήρυκα νυκτὸς καὶ προφήτην ἡμέρας;
herald of-night and prophet of-day
Τίς τὸν μέγιστον οὐρανὸν τοῦτον βλέπων
Who the greatest heaven this seeing
καὶ τὴν ἀεικίνητον ἣν ἔχει βίαν
and the ever-moving which it-has force
τῶν ἀστέρων τε τοὺς συνεκτικωτάτους
of-the stars and the most-holding-together
νῦν μὲν βορείας νῦν δὲ κινήσεις νότου
now indeed northern now and motions of-the-south
ἐν ἐκδρομῇ ποιοῦντας ἢ μεταστάσει,
in excursion making or change-of-place
ἢ τὴν ἄβυσσον τοῦ χυθέντος ἀέρος
or the abyss of-the poured air
ψυχρουμένην νῦν καὶ πάλιν πυρουμένην
being-chilled now and again being-fired

καὶ προσβολὰς πάσχουσαν ἠναγκασμένας,
and assaults suffering compelled
οὐ τὴν ἄτρεπτον ἐννοήσας οὐσίαν
not the unchangeable having-conceived substance
δούλην νομίζει τὴν ἀείτρεπτον κτίσιν;
slave thinks the ever-changing creation
τίς βρασμὸν ἢ χάλαζαν ἢ χύσιν γνόφου
who surge or hail or outpouring of-darkness
ἢ πῦρ καταχθὲν ἢ βραχεῖσαν αἰθάλην
or fire brought-down or rained soot
ἢ γῆν τρέμουσαν καὶ παρειμένην βλέπων
or earth trembling and slackened seeing
οὐκ οἶδε δούλην τὴν κλονουμένην κτίσιν;
not knows slave the shaken creation
Τίς τὴν θάλασσαν ἀστατοῦσαν προσβλέπων,
Who the sea unstable looking-at
οὐκ οἶδεν αὐτὴν δραπέτου τινὸς δίκην
not knows it of-a-runaway some like
φεύγουσαν ἔξω καὶ κρατουμένην ἔσω;
fleeing out and held in
ἢ πολλάκις ζέσασα τῇ ψυχρᾷ ζέσει
or often having-boiled with-the cold boiling
καὶ ταῖς ἀτάκτοις προσβολαῖς τῶν πνευμάτων
and with-the disorderly assaults of-the winds
ὅλην ἑαυτὴν οἷα μαινὰς ἀγρία
whole herself like a-maenad wild
τῇ γῇ περικρούσασα καὶ θυμουμένη
on-the earth having-dashed-round and raging
θρασύνεται μὲν καὶ πλατύνει τὸ στόμα,
grows-bold indeed and broadens the mouth

καὶ πολλὰ κράζει καὶ τὸν ἀφρὸν ἐκπτύει,
and much cries and the foam spits-out
καὶ συμπέφυρται πρὸς τὰ χείλη τῷ σάλῳ,
and is-confounded at the lips with-the surge
κρουνοὺς δὲ πολλῶν ἐκπιοῦσα ῥευμάτων
streams and of-many having-drunk currents
ἄπεπτον ἅλμην ἐκ βάθους ἐρεύγεται,
undigested brine from the-depth belches
τῇ πλησμονῇ δὲ τῆς μέθης ταράττεται,
by-the surfeit and of-the drunkenness is-troubled
ῥῆξαί τε τὰς κλεῖς καὶ διαδρᾶναι θέλει,
to-break both the bolts and to-run-away wishes
ἀνθέλκεται δὲ καὶ φοβεῖται καὶ μένει,
is-drawn-back and both fears and remains
καὶ τὰς ἐνύδρους οὐ παρέρχεται θύρας,
and the watery not passes-beyond doors
ἀλλ' εἰς ἑαυτὴν ὑπτίως ἀνατρέχει,
but into herself supinely runs-back
ὡς οἷα δούλη τῶν τριχῶν κρατουμένη.
like as-it-were slave by-the hairs held
μαστίζεται γὰρ συμφερόντως ἡ κτίσις,
is-whipped for profitably the creation
ὅπως ἀπλήγῳ σωφρονισθῶμεν φόβῳ
that by-blowless we-may-be-chastened fear
φειδοῖ προνοίας τοῦ τεχνίτου τῶν ὅλων
in-sparing of-providence of-the craftsman of-the universe
καὶ συσταλῶμεν, ὡς φοβήτρῳ παιδία,
and we-may-be-drawn-in as by-a-bugbear children

εἰ καὶ τὰ μικρὰ τῶν κυνῶν τετυμμένα
if even the small of-the dogs beaten
τὸ τῶν λεόντων σωφρονίζουσι θράσος.
the of-the lions chasten boldness

XXV · THE PATIENT JUDGE

God puts off our debts and lets creation suffer for our faults; a judge won by bribes of bread, a cold cup, or a tear, he signs our release in his own blood. He bends his bow often and seldom shoots, sets the wounds of the poor as gems in heaven's crowns, and turns punishment to salvation.

Ὦ μέχρι παντὸς ἐνδιδοὺς ὑπερθέσεις
O to the-end giving postponements
ταῖς ἐκπροθέσμοις τῶν χρεῶν προθεσμίαις,
to-the overdue of-the debts deadlines
ὁδοστατῶν δὲ τὴν ἁμαρτίαν φόβῳ,
blocking and the sin with-fear
βίας τε ποιῶν εἰς τὸ σῶσαι τὸν βίον,
forces and making for the to-save the life
καὶ μὴ δικάζων συντόμως, ὁπηνίκα
and not judging quickly whenever
σφαλῶμεν ἡμεῖς, ἡ κτίσις δὲ τύπτεται,
we-err we the creation but is-struck
ποινάς τε πάσχει τῶν ἐμῶν ἐγκλημάτων,
penalties and suffers of-the my charges
ἀλλοτρίῳ μώλωπι τραυματουμένη,
by-another's welt being-wounded
ὡς ἐν μετάρσει λοιμικῆς ἀρρωστίας,
as in transposition of-plague sickness

ἄλλων ἐχόντων τὴν νομὴν τῶν τραυμάτων,
others having the spreading of-the wounds
ὁ τοῦ πάθους κίνδυνος εἰς ἄλλους τρέχει.
the of-the affliction danger to others runs
Καὶ γίνομαι νῦν τῶν φρενῶν ἐν ἐκστάσει,
And I-become now of-the mind in ecstasy
πῶς ὁ κριτὴς δίκαια θεσπίζων ὅλοις
how the judge just-things decreeing for-all
προσωποληπτεῖ καὶ φιλανθρώπῳ σχέσει
respects-persons and with-man-loving relation
ἄλλου σφαλέντος ἄλλον ἕλκει πρὸς δίκην·
another having-erred another drags to justice
καὶ πῶς ὁ κρίνων τοῖς δικάσουσι κρίσιν
and how the-one judging for-those about-to-judge judgment
εἰ δῶρα λαμβάνουσιν ἐγκαλεῖ μέγα,
if gifts they-take accuses greatly
αὐτὸς δὲ δῶρα λαμβάνειν ἐπείγεται,
he and gifts to-take hastens
πτωχοὺς ὑπουργοὺς ἀξιοχρέους ἔχων
poor servants trustworthy having
(ὡς εἴ τις εἴποι μυστικοὺς δομεστίκους),
as if someone should-say mystic stewards
ἐξ ὧν ἀπαιτεῖ καὶ προδοῦναι τὴν δίκην.
from whom he-demands even to-betray the justice
σφύζει δι' αὐτούς, μὴ φοβούμενος ψόγον,
he-throbs for them not fearing blame
καὶ λαμβάνει θέλημα χρυσίου πλέον,
and takes will than-gold more
ἄρτῳ δὲ μικρῷ τοὺς νόμους βιάζεται,
with-bread and small the laws he-forces

ὑφέλκεται δὲ καὶ στεναγμοῖς, εἰ λάβοι,
is-drawn-down and also by-groans if he-should-take
ψυχρῷ δὲ πεισθεὶς θέλγεται ποτηρίῳ,
by-a-cold and persuaded he-is-charmed cup
καὶ λῆμμα θερμοῦ δακρύου πορίζεται,
and a-taking of-a-hot tear he-procures
καὶ μέχρι λεπτοῦ πολλάκις κατέρχεται,
and down-to a-mite often he-comes-down
ζητῶν ἀφορμὴν εἰς τὸ κλέψαι τὴν δίκην·
seeking an-occasion for the to-steal the justice
σχίζει δὲ πολλὰς συγγραφὰς ὑπαιτίους,
he-splits and many contracts culpable
τόμους δὲ σαθροῖ μυρίων χειρογράφων,
volumes and rots of-myriad bonds
τοῖς ἀφεσίμοις δαψιλῶς ὑπογράφει,
for-the releasable abundantly he-signs
τὰς ὑποθήκας καίπερ οὔσας ἐνδίκους
the mortgages although being lawful
γοργῶς ἀκυροῖ, καὶ χαράττει συντόμως,
swiftly he-annuls and scores-out quickly
αὐτὸς καθ' αὑτὸν ὡς θέλει ψηφίζεται.
he by himself as he-wishes votes
νόμους σαλεύει, μὴ φοβούμενος νόμους·
laws he-shakes not fearing laws
λύει τὰ δεσμὰ τῶν ὑπευθύνων ὅλων·
he-looses the bonds of-the liable all
λῃστὰς δικαιοῖ, σπένδεται κατακρίτοις·
robbers he-justifies he-makes-truce with-the-condemned
πόρναις ὁμιλεῖ, τοῖς τελώναις συμμένει.
with-harlots he-converses with-the tax-collectors he-stays

εἰ δὲ προκεῖσθαι ψαλμὸν ἐκ Δαβὶδ μάθοι,
if and to-be-set-before a-psalm from David he-should-learn
εἴωθε ποιεῖν καὶ φονεῖς ἀναιτίους·
he-is-wont to-make even murderers guiltless
καὶ διαλύσεις τῶν κακῶν ἐγκλημάτων,
and dissolutions of-the evil charges
εἰ καὶ παρανόμους, ἐννόμους ὁρίζεται.
if even lawless lawful he-defines
οὐκ ἐκ βαφῆς γὰρ ὁ κριτὴς μελανδόχου,
not from dye for the judge of-an-inkpot
ἀλλ᾽ αἱματώσας τοὺς ἑαυτοῦ δακτύλους
but having-bloodied the his-own fingers
βαφαῖς ἐρυθραῖς βασιλικῶς ὑπογράφει.
with-dyes red royally he-signs
Ὦ τόξα τείνων εἰς τὸ πλῆξαι πολλάκις,
O bows stretching for the to-strike often
παρακρατῶν δὲ τὴν βολὴν ἠπειγμένην
holding-back and the shot hastened
τοῦ γὰρ βέλους μὲν εὐτρεπίζεις τὴν τάσιν,
of-the for dart indeed you-ready the tension
ἀργὸς δὲ γίνῃ πρὸς τὸ βάλλειν τοξότης,
idle and you-become for the to-shoot an-archer
καὶ πολλάκις τὸ τόξον ἐντείνας πάλιν
and often the bow having-stretched again
χαλᾷς τὸ κέντρον καὶ μεθέλκεις τὸν τόνον,
you-slacken the point and draw-back the tension
καὶ τῇ δοκήσει σχηματίζεις τὸν φόβον,
and by-the seeming you-shape the fear
καὶ τῆς ἀπειλῆς ζωγραφεῖς τὴν εἰκόνα,
and of-the threat you-paint the image

ἕως φοβηθεὶς πρὸς τὸ πλῆκτρον ὁ βλέπων
until having-feared at the striking the-one seeing
κλίνῃ τὰ νῶτα, καὶ προκύψας εἰς γόνυ
bend the back and having-stooped to the-knee
καὶ τῷ φόβῳ τὸ σῶμα συστείλας ὅλον
and with-the fear the body having-drawn-in whole
φύγῃ τὸ τραῦμα τῆς βολῆς κινουμένης.
flee the wound of-the shot moving
εἰ μὲν δοκεῖ γὰρ ταῖς βολαῖς ἀντιβλέπειν,
if indeed he-thinks for at-the shots to-look-back
ἑτοιμότρωτος γίνεται τῷ τοξότῃ·
ready-wounded he-becomes for-the archer
εἰ δ' αὖ μεταστῇ τοῦ κακοῦ μεταιχμίου
if but again he-should-step-out of-the evil no-man's-land
(μεταίχμιον δὲ τῆς μάχης ἁμαρτία),
no-man's-land and of-the battle sin
παρατρέπει τὸ πλῆκτρον εἰς τοὐναντίον.
he-turns-aside the striking to the-opposite
θέλει γὰρ οὗτος ἀστοχεῖν ὁ τοξότης,
wishes for this-one to-miss the archer
καὶ πλάττεται μὲν τῷ δοκεῖν τὸν ὀργίλον,
and feigns indeed by-the seeming the wrathful-one
ἅπαξ δὲ τύπτει, καὶ παραινεῖ πολλάκις
once and strikes and exhorts often
φόβοις ἀπειλαῖς ἐντροπαῖς ἐνυπνίοις,
with-fears threats shamings dreams
στοργῇ κολάζων· δεῖ γὰρ εἶναι τῇ φύσει
with-affection punishing it-must for to-be by-the nature
καὶ τὴν ἀπειλὴν τοῦ θεοῦ σωτηρίαν,
also the threat — of-God salvation

ὃς πρὸς τὸ σώζειν μηχανᾶται ποικίλα,
who for the to-save contrives varied-things
καὶ ψυχοκερδὴς γίνεται πλουτοπράτης,
and soul-gaining becomes a-wealth-seller
καὶ τοῖς λαβεῖν θέλουσιν οὐρανοπράτης,
and to-those to-take wishing a-heaven-seller
καὶ μαργαρίτας εὐδοκεῖ προτιθέναι,
and pearls is-pleased to-set-forth
οὓς οὐκ ἀπωστράκωσαν Ἰνδικοὶ σάλοι,
which not shelled Indian surges
ἀλλ᾽ αἱ πενιχραὶ τοῦ βίου περιστάσεις.
but the poor of-the life circumstances
φρυκτοὺς δέ σοι δείκνυσιν ἄνθρακας λάλους
roasted and to-you he-shows carbuncles talking
(εἴπερ λαλοῦσιν ὄντες ἠνθρακωμένοι·)
if-indeed they-talk being made-into-coals
στικτοὺς ἐρυθροὺς ὡς τὸ πῦρ ἐξημμένους,
spotted red as the fire kindled
τὸ φῶς ὑπαυγάζοντας ἐκ τῶν τραυμάτων,
the light shining-faintly from the wounds
τιμῆς βραχείας τοὺς ὑπερτίμους λίθους
of-price small the precious stones
ὅλους ἑτοίμους εἰς προθήκην στεμμάτων.
whole ready for display of-crowns
ὧν αἱ τακεῖσαι τῶν μελῶν ἀναβράσεις
whose the melted of-the limbs boilings-up
στίλβουσι μᾶλλον ἢ τὸ πῦρ ἐξ ἀνθράκων
glitter more than the fire from coals
εἰς βασιλείαν τῶν ἀειζώων θρόνων,
into the-kingdom of-the ever-living thrones

τῶν μήτε θνητῶν ἐκκοπὴν δεδοικότων
of-those neither of-mortals cutting-off having-feared
μήτε θρασὺν τύραννον ἐπτοημένων.
nor bold tyrant having-been-scared
Ὦ τῆς σοφῆς μάστιγος, ὦ πλούτου βάθος, 490
O of-the wise scourge O of-wealth depth
ὦ χρηστότης ἄπληστος. ἐξ ἑνὸς φόβου
O kindness insatiable from one fear
τοὺς μὲν καθαίρει, καὶ πρὸ καιροῦ τῆς δίκης
some indeed it-cleanses even before time of-the justice
καθαρτικὸν πῦρ ἐμβαλοῦσα τὴν νόσον·
cleansing fire having-thrown-in the disease
ἡμᾶς δὲ νύττει συμφορᾷ διδασκάλῳ,
us and it-pricks with-misfortune teacher
καὶ μισθὸν ἡμῖν ἐκ νόσου τεχνάζεται, 495
and a-wage for-us from disease contrives
καὶ τὴν δοκοῦσαν τοῦ βίου τιμωρίαν
and the seeming of-the life punishment
κοινὴν ἀφορμὴν ἐκτελεῖ σωτηρίας.
a-common occasion accomplishes of-salvation

Earth stands on water, a ship at anchor; God stores the winds, sends fire with hail on Egypt, and lifts and lowers water in the clouds. Aristotle's account of hail bursts like a bubble; Plato should tell his pupil to come down; and God veils his creation in fog so that the inquirer into his nature turns back.

῾Ω γῆς ὑποστήριγμα τορνεύων ὕδωρ,
O of-earth a-prop turning water
ἱστῶν δὲ τὴν βρίθουσαν ἀστάτῳ βάσει,
setting and the weighty on-unstable base
ἢ βάθρον αὐτῇ προσχέων τὸν ἀέρα,
or a-base for-it pouring the air
οὐκ οἶδα ποίαν ἑδράσας ἄλλην βάσιν,
not I-know what having-founded other base
ποῖον δὲ ταύτῃ δημιουργῶν πυθμένα,
what and for-it fashioning bottom
ὡς μὴ δεηθῇ τοῦ μετ' αὐτὸν πυθμένος,
so-that not it-need the after it bottom
σειραῖς δὲ μᾶλλον ἠγνοημέναις ὅλοις
with-chains and rather unknown to-all
ποιῶν κρεμαστὴν τὴν πάνορμον ὁλκάδα
making hanging the all-anchored merchantman
(ἡ γῆ γὰρ ὁλκάς ἐστιν εἰς ὕδωρ τάχα
the earth for a-merchantman is in water perhaps
ἑστῶσα καὶ φέρουσα τὴν οἰκουμένην),
standing and bearing the inhabited-world
ψάμμον δὲ τεῖχος τῇ θαλάσσῃ συλλέγων,
sand and a-wall for-the sea gathering
καὶ λεπτὸν ἀντίφραγμα τῇ ζάλῃ πλέκων,
and fine barrier against-the swell weaving

κτίζων δὲ βροντήν, ἀστραπὴν δὲ θεσπίσας
creating and thunder lightning and having-decreed
ἐκ τῶν ἐνύγρων ἐκτρέχειν πυρεκβόλων.
from the watery to-run-out fire-casters
Ὦ τὰς ἀνεμώδεις οὐσίας θησαυρίσας
O the windy substances having-stored
ἐκ τῶν ἀδήλων ὡς ἐπίστασαι πόρων,
from the unseen as you-know passages
αὖθις δὲ ταύτας ἐκχέων ἐν Ἐξόδῳ,
again and them pouring-out in Exodus
ὅταν χαρίζῃ τὰς πνοὰς τοῖς οἰκέταις.
when you-grant the breaths to-the servants
Ὦ τοῦ κεραυνοῦ τὴν ὁδὸν περιτρέπων,
O of-the thunderbolt the way turning-round
ἀντιστρέφων δὲ τὴν ἄνω φορὰν κάτω,
reversing and the upward rush downward
χέων δὲ τὴν ἄβυσσον ἐκ βάθους ἄνω,
pouring and the abyss from the-depth upward
ὅταν προβάλλῃ τοὺς ἀναγκαίους φόβους,
when you-put-forth the necessary fears
καὶ τῷ φόβῳ δρᾷς ἐκκοπὴν ἁμαρτίας.
and by-the fear you-make a-cutting-off of-sin
Ὦ πῦρ φλογίζον τῇ χαλάζῃ συμπλέκων,
O fire flaming with-the hail entwining
ὅταν ξενουργῇς συμφορὰς Αἰγυπτίοις,
when you-work-strangely misfortunes for-Egyptians
καὶ μήτε πυρσοῖς ἐξατμίζων τὴν δρόσον,
and neither with-firebrands evaporating the dew
μηδ' αὖ γε τεφρῶν τῇ χαλάζῃ τὴν φλόγα,
nor again indeed turning-to-ash with-the hail the flame

ἀλλ᾽ ὡς βραβευτὴς καὶ συνάπτων τὴν πάλην
but as umpire and joining the wrestling
καὶ πνεῦμα πέμπων καὶ μεσάζων τὴν μάχην.
and wind sending and mediating the battle
Ὦ τὰς ἐπάλξεις τῶν νεφῶν, καὶ τοὺς λόφους
O the battlements of-the clouds and the crests
κρεμῶν ἐν ὕψει καὶ μεθέλκων ἐν βάθει,
hanging in height and drawing-off in depth
καὶ πῇ μὲν ἐκ γῆς, εἰ θέλεις, μετάρσιον
and partly indeed from earth if you-wish aloft
ὕδωρ ἀνέλκων, πῇ δὲ διψῶσαν πάλιν
water drawing-up partly and thirsting again
τὴν γῆν ποτίζων καὶ δροσίζων εὐθέτως
the earth watering and bedewing fitly
τὴν ξηρότητα ταῖς ἐνύγροις ἰκμάσι,
the dryness with-the watery moistures
μήπως ὑποκλάσασα τῇ ξηρᾷ ζέσει
lest-perhaps having-given-way to-the dry heat
στεῖρα προέλθῃ πρὸς γονὴν τῶν σπερμάτων.
barren it-come-forth to the-birth of-the seeds
Ὦ τὰς ῥεούσας ὡς κελεύεις ἐκχύσεις
O the flowing as you-command outpourings
ποιῶν ὁμοίας τοῖς ἀποσκλήροις λίθοις,
making like to-the hardened stones
ἃς οὔτε χειμὼν οὔτε καύματος ζέσις
which neither winter nor of-heat boiling
εἴργει τυποῦσθαι πρὸς τὸ σοὶ δεδογμένον.
prevents to-be-shaped toward the to-you decreed
πῇ μὲν γὰρ αὐτὰς οἷα πετραίους πάγους
partly indeed for them like rocky frosts

χειμὼν ἀπεσκλήρυνε, πῇ δὲ καὶ θέρος
winter hardened partly and also summer
στερροὺς ἀφῆκε τῆς χαλάζης τοὺς λίθους.
firm let-go of-the hail the stones
Τίς τὰς ἀφορμὰς τῶν ἀπορρήτων λόγων
Who the starting-points of-the secret reasons
ταύτης ἀπηκρίβωσε τῆς λιθουργίας;
of-this made-exact of-the stone-working
ποῖον θρασυνθὲν τοῦ Σταγειρίτου στόμα
what having-grown-bold of-the Stagirite mouth
τοὺς τῆς χαλάζης ἐξερεύγεται λόγους;
the of-the hail belches reasons
ὡς ἥλιος μὲν ὑγρὸν ἁρπάσας πάχος
that the-sun indeed moist having-snatched thickness
καὶ πρὸς τὰ κοῖλα τῶν νεφῶν ὀρύγματα
and into the hollow of-the clouds diggings
τὴν ψῦξιν ἐνθεὶς καὶ περιστείλας ὅλην
the chill having-put and having-wrapped whole
τῆς ψυχρότητος ἐν βάθει τὴν ἰκμάδα
of-the coldness in depth the moisture
λιθοῖ τὸ χαῦνον καὶ παχύνει τὴν φύσιν,
petrifies the porous and thickens the nature
κἀντεῦθεν ἡ χάλαζα μαρμαρουμένη
and-thence the hail made-marble
χύσις κυλίνδρων γίνεται λιθοδρόμων,
an-outpouring of-rollers becomes stone-running
ὁ δ᾽ αὖ γε χειμὼν ψυχρότητος ἐκτάσει
the but again indeed winter of-coldness by-extension
νάρκωσιν ἐνθεὶς τῆς ῥοῆς τῇ συστάσει
numbness having-put of-the flow in-the structure

χεῖσθαι μὲν αὐτὴν οὐκ ἐᾷ χαυνουμένην,
to-be-poured indeed it not lets being-loosened
σφίγγων δὲ καὶ σπῶν δεικνύει πεπηγμένην.
clamping and also drawing shows set
Ὦ συλλογισμῶν εὐόλισθα κύματα
O of-syllogisms slippery waves
καὶ κτίσμα χαῦνον παιδικῶν ἀθυρμάτων
and creation porous of-childish playthings
τὰ λεπτὰ κάρφη συλλεγόντων εἰς στέγην.
the thin twigs gathering into a-roof
ὦ πομφόλυξ σφύζουσα καὶ φυσωμένη,
O bubble throbbing and being-puffed
καὶ πνευματοῦσα τοὺς ἐνογκώδεις λόγους,
and inflating the bulky words
ἣν ὡς ἄβαθρον καὶ διάρρυτον κτίσιν
which as baseless and flowing-through creation
ψεκὰς συνιστᾷ καὶ σταγὼν ἀνατρέπει.
a-drop puts-together and a-droplet overturns
εἰ συστρέφει γὰρ τοὺς πάγους ἡ ψυχρότης
if gathers for the frosts the coldness
καὶ ταὐτὸ ποιεῖ τοῦ θέρους ἡ θερμότης,
and the-same makes of-the summer the heat
πόθεν συνῆλθον εἰς συνέργειαν μίαν
whence came-together into co-operation one
ἐναντίως ἔχοντες ἐργάται δύο;
oppositely being workers two
ποῖαι δὲ χῶναι καὶ κυλίστραι καὶ στρόφοι
what and funnels and rollers and twists
τὴν ψῦξιν ἐσφαίρωσαν εἰς ῥυτὴν λίθον;
the chill made-a-sphere into a-flowing stone

πόθεν δὲ καὶ φλὸξ τῇ βροχῇ μεμιγμένη
whence and also flame with-the rain mixed
καὶ ταῖς φιλέχθροις συστροφαῖς εἱλουμένη
and in-the hostile gatherings rolled
ἅλωσιν οὐ πέπονθεν ἀλληλοφθόρον;
capture not has-suffered mutually-destructive
εἰ δ' αὖθις ἢ νοῦν ὀξυκίνητον στρέφων
if but again either mind swift-moving turning
ἢ πνεῦμα λεπτὸν εἰς ἀνάπτυξιν λόγου
or breath fine for unfolding of-word
εἰπεῖν τι πιστὸν τῶν ἀποκρύφων μάθοι,
to-say anything trustworthy of-the hidden he-should-learn
καὶ τοῦτο τῆς σῆς δέσποτα προμηθίας·
also this of-the your master forethought
ὡς μὴ τὸ μῆκος ἢ τὸ κάλλος τοῦ πλάτους
that not the length or the beauty of-the breadth
μόνον σκοπήσας ἐκπλαγῇ τῶν κτισμάτων,
only having-considered he-be-amazed of-the creatures
ἀλλ' ὥστε μᾶλλον τῇ νοήσει τοῦ βάθους
but so-that rather by-the understanding of-the depth
πρὸς ὕψος ἀρθεὶς γνωστικῶς σε θαυμάσῃ.
to height lifted knowingly you he-may-marvel-at
Ἀλλ' εἰπὲ λοιπὸν τῷ Σταγειρίτῃ, Πλάτων,
But say henceforth to-the Stagirite Plato
καὶ τὸν μαθητὴν πεῖσον, εἰ πείσεις λέγων,
and the pupil persuade if you-will-persuade saying
ἐκ τῶν ἄνω κάτελθε, καὶ λάλει κάτω,
from the above come-down and speak below
μήπως ἐπαρθεὶς τῷ μεταρσίῳ θράσει,
lest-perhaps lifted by-the lofty boldness

ὥσπερ νεοττὸς αἰετοῦ, καὶ μὴ θέλων
like a-nestling of-an-eagle even not wishing
αὖθις κατέλθῃς, μὴ φέρων τὸν ἥλιον.
again you-come-down not bearing the sun
Ἀλλ᾽ ὦ παρ᾽ ἡμῖν ἐμφανῶς κεκρυμμένε,
But O among us manifestly hidden
καὶ φῶς μὲν οἰκῶν, τοῖς δὲ τὴν σὴν οὐσίαν
and light indeed dwelling to-those and the your substance
ζητοῦσι πολλὴν ἀντιπέμπων ἑσπέραν,
seeking much sending-back evening
ὡς συγκαλύπτων οὐ μόνον τὴν σὴν φύσιν,
as covering not only the your nature
ἐν συστολῇ δὲ δεικνύων καὶ τὴν κτίσιν,
in contraction and showing also the creation
ὅπως ἐάν τις ἐξερευνῆσαι λόγῳ
that if someone to-search-out by-word
τὴν σὴν ἀνεξεύρητον οὐσίαν θέλῃ,
the your undiscoverable substance wish
πρῶτον λάβῃ κάλυμμα τὴν στυγνὴν κτίσιν,
first he-may-take a-veil the gloomy creation
καὶ τὴν ὁμίχλην ἐκπλαγεὶς ὑποστρέφῃ.
and the fog having-been-amazed turn-back

God shows himself in creation as in a mirror, so that a man learns its letters before theology. Knowing himself he learns how the seed forms eyes, veins, hands, teeth, and heart, how the body grows and ages, how memory stores, digestion works, and the senses and the eyes are made, whose tunics guard the pupils like maidens.

Ὦ τὴν ἀνερμήνευτον ἐξοχὴν ἔχων,
O the uninterpretable eminence having
δεικνὺς δὲ σαυτὸν ἐν κατόπτρῳ τῇ κτίσει,
showing and yourself in a-mirror the creation
ὅπως ἕκαστος ἐκμαθεῖν ἠπειγμένος
that each to-learn hastening
τὰς σὰς δι᾽ αὐτῆς ὡς ἐφικτὸν ἐμφάσεις
the your through it as possible appearances
μὴ τοὺς ὑπὲρ νοῦν εὐθέως ζητῇ λόγους,
not the above mind at-once seek reasons
ἀλλ᾽ ὡς νέος τις ἐκδοθεὶς διδασκάλῳ
but as a-youth some given-over to-a-teacher
καὶ πρὸς τὰ πεζὰ ταῦτα γράμματα τρέχων
and to the pedestrian these letters running
τέως τυπωθῇ τοῖς κάτω μαθήμασι,
meanwhile be-shaped by-the below lessons
προσκαρτερήσας τῇ σχολῇ τῶν κτισμάτων,
having-persevered in-the school of-the creatures
καὶ συλλαβὰς μὲν ἐμφρόνως τὰς οὐσίας
and syllables indeed sensibly the substances
τὰς εἰς ἑαυτὰς συντεθείσας ἐκμάθῃ,
the into themselves composed may-learn
τὰς ἡλίου δὲ καὶ σελήνης ἐκθέσεις
the of-sun and also of-moon expositions

ὡς τῶν χρόνων εὔστικτα σημεῖα ξέσῃ·
as of-the times well-marked signs may-scratch
ὅταν δὲ πᾶσαν τὴν προπαιδείαν μάθῃ,
when and all the preliminary-education he-learns
καὶ ταῖς καθολικαῖς ἐκτριβῇ προσῳδίαις,
and in-the general be-practiced prosodies
πήξῃ τε τὸν νοῦν εἰς τὰ τοῦ λόγου μέρη,
fix and the mind on the of-the speech parts
καὶ ῥητορεύων ἐκφράσῃ τὰ κτίσματα,
and orating express the creatures
τοῖς κοσμικοῖς δὲ πᾶσιν ἐντύχῃ νόμοις,
the cosmic and all meet laws
καὶ τοὺς παλαιοὺς μὴ παρατρέπων ὅρους
and the old not turning-aside bounds
εἰς διατάξεις ἀσχοληθῇ τὰς νέας,
on ordinances be-busied the new
καὶ πολλὰ πράξας καὶ προκόψας εἰσβάλῃ,
and much having-done and having-advanced enter
ταῖς εἰσαγωγαῖς τῆς ἄνω θεωρίας,
the introductions of-the above contemplation
καὶ τὴν ἐκεῖ σύνταξιν εἰς φρένας λάβῃ,
and the there syntax into the-mind take
τὴν τῶν μεγίστων πραγμάτων παιδεύτριαν,
the of-the greatest matters instructress
τότε προβαίνων ἐντελέστερον μάθοι
then advancing more-completely he-may-learn
ὡς οὐδὲν ἔγνω πλὴν σκιᾶς κεκρυμμένης,
that nothing he-knew except shadow hidden
οὕτω τε λοιπὸν εἴπερ ἐξ ἀγνωσίας
so and henceforth if-indeed from ignorance

τὸ γνῶθι σαυτὸν εἰς διάσκεψιν λάβοι,
the know yourself for examination he-should-take
καὶ τῇ καθ' ἡμᾶς ἐνδιατρίβων φύσει
and in-the according-to us lingering nature
τέως ἑαυτῷ συλλαλήσει καὶ μάθοι
meanwhile with-himself he-will-converse and may-learn
πόθεν παρήχθη, μηδὲν ὢν πρὸ τοῦ βίου,
whence he-was-brought nothing being before the life
καὶ πῶς τὰ μικρὰ τοῦ σπόρου προβλήματα
and how the small of-the seed projections
ἐν τοῖς μερισμοῖς τῶν τοσούτων ὀργάνων
in the divisions of-the so-many organs
παρεντεθέντα πῇ μὲν ὀμμάτων θέσεις
inserted partly indeed of-eyes positions
πῇ δὲ φλέβας τίκτουσι, πῇ δὲ συνδέσεις
partly and veins beget partly and bindings
τῶν ἐντέρων πλέκουσι, καὶ χεῖρας πάλιν
of-the bowels weave and hands again
φύουσι, καὶ σπείρουσι τοῖς ποσὶ βάσιν,
grow and sow for-the feet a-base
καὶ πῶς μερισθὲν εἰς νομὰς πολυτρόπους
and how divided into distributions manifold
τὸ τοῦ σπόρου σύστημα ποικίλῳ τρόπῳ
the of-the seed system in-varied manner
μίαν καθιστᾷ τῶν μελῶν τὴν οὐσίαν·
one establishes of-the limbs the substance
πόθεν δὲ πηγὰς αἱμάτων ἐπεισάγει,
whence and springs of-bloods it-brings-in
τάσιν δὲ νεύρων ἐμφύει τῷ σώματι,
tension and of-sinews it-grows-in the body

κτίζει δὲ πλευράς, ὡραΐζει δὲ τρίχας,
it-builds and ribs it-beautifies and hairs
σφίγγει δὲ ταρσούς, καὶ μερίζει δακτύλους
it-clamps and the-flats-of-the-feet and divides fingers
χαυνοῖ δὲ γλῶτταν εἰς τὸ συστρέφειν λόγους
it-loosens and the-tongue for the to-twist words
καὶ πλῆκτρον εἶναι τοῦ λαλοῦντος ὀργάνου
and plectrum to-be of-the speaking instrument
παρακρατεῖ δὲ σπονδύλοις τὸν αὐχένα,
it-holds-fast and with-vertebrae the neck
μήπως ὄλισθον τῇ περιστροφῇ πάθῃ·
lest-perhaps a-slip in-the turning-round it-suffer
ῥίζοῖ δὲ πυκνοὺς τῶν ὀδόντων τὰς μύλας,
it-roots and thick of-the teeth the molars
ὅπως ἀλεσθῇ πρὸς τροφὴν τὰ σιτία·
that be-ground for food the grains
καὶ πῶς φυτουργεῖ τὴν πυρώδη καρδίαν,
and how it-plants the fiery heart
σπινθῆρος ἔνδον μηδενὸς πεφυκότος,
of-a-spark inside none being
ἣν ἐν μέσῳ τέθεικεν, ὥσπερ οἱ τρόπιν
which in the-middle it-has-set as those a-keel
πηγνύντες ἀντίπλευρα βάλλουσι ξύλα
fixing opposite-sided throw timbers
ἐκεῖθεν ἔνθεν εἰς τὸ σῶσαι τὸ σκάφος.
thence hence for the to-save the boat
πόθεν δὲ μορφοῖ καὶ τυποῖ τὴν εἰκόνα,
whence and it-forms and shapes the image
καὶ κάλλος ἐντίθησιν ἐξ ἀμορφίας·
and beauty puts-in from shapelessness

ποίους δὲ κόλπους μητρικοὺς ὑποτρέχων
what and bosoms motherly running-under
πῇ μὲν τὸ θῆλυ σχηματίζει τῇ πλάσει,
partly indeed the female it-shapes by-the molding
πῇ δὲ προβάλλει σωματώσεις ἀρρένων·
partly and puts-forth embodiments of-males
πόθεν δὲ πηγὰς τοῖς κυήμασι βρύει,
whence and springs for-the offspring it-gushes
καὶ τοῦ γάλακτος τοὺς ἀγωγοὺς εἰσάγει·
and of-the milk the channels brings-in
καὶ πῶς ὁμοίως τοῖς φυτοῖς ἡ θερμότης
and how alike to-the plants the heat
αὔξει τὸ σῶμα τῶν ἀνήβων ὀργάνων,
increases the body of-the beardless organs
καὶ τὰς ἐπιδόσεις τῶν μελῶν ἐργάζεται,
and the growths of-the limbs works
ἄνθη δὲ βάλλει τοῖς ἐνήβοις τὰς τρίχας,
flowers and it-throws for-the youthful the hairs
καὶ τὴν πρόσοψιν ὡραΐζει τῇ χλόῃ,
and the face beautifies with-the green
ὀργᾷ δὲ καρποὺς ἐξενεγκεῖν ἡ ζέσις,
swells and fruits to-bring-forth the heat
ἕως ἂν ἔλθῃ τῆς παρακμῆς ὁ χρόνος,
until — come of-the decline the time
ὁ τὴν ὀπώραν ἐκπιέζων τῶν νέων·
the-one the fruit pressing-out of-the young
μαραίνεται γὰρ εὐθέως ἡ θερμότης,
withers for at-once the heat
λευκαίνεται δὲ τῶν γερόντων ὁ στάχυς,
grows-white and of-the old-men the ear

καρηβαρεῖ δὲ καὶ δοκεῖ κεκυφέναι,
is-heavy-headed and also seems to-have-stooped
τῇ γῇ δὲ προσνένευκε καὶ βρίθει κάτω·
to-the earth and has-nodded and weighs down
τὸν γὰρ θερισμὸν γειτνιῶντα προσβλέπει.
the for harvest drawing-near it-looks-to
Εἰ τὴν καθ' ἡμᾶς σαρκικὴν λάβοι λύραν,
If the according-to us fleshly he-should-take lyre
καὶ γνῷ τὸν εἱρμὸν τῶν μελῶν καὶ τοὺς τόνους,
and know the sequence of-the limbs and the tensions
καὶ τὴν ἄηχον ἐκφυγὼν ἀφωνίαν
and the soundless having-escaped voicelessness
εἰπεῖν δυνηθῇ τὴν κάτω μελῳδίαν,
to-say be-able the below melody
καὶ πῶς τὸ ῥευστὸν τοῦ σπόρου παχύνεται,
and how the flowing of-the seed thickens
καὶ σάρκα ποιεῖ καὶ πάλιν σκληρύνεται,
and flesh makes and again hardens
καὶ νεῦρα καὶ σύμπηξιν ὀστώδη πλέκει,
and sinews and framework bony weaves
ἢ πηλίκον δοχεῖον ἡ μνήμη φέρει,
or how-great a-receptacle the memory bears
ἐν ᾧ φυλάττει τὰς δοχὰς τῶν πραγμάτων,
in which it-keeps the receptions of-the things
εἴποι δὲ πῶς ἔμπρακτος ἡ φύσις τρέχει
he-may-say and how active the nature runs
πρὸς τὰς ἐν ἡμῖν θρεπτικὰς λειτουργίας,
to the in us nourishing services
ὡς ἂν δέ τις δέσποινα τῆς οἰκουργίας
as — and some mistress of-the household

κινεῖ πρὸς ἔργα τοὺς ἑαυτῆς ἐργάτας,
it-moves to works the her-own workers
καὶ τοὺς ὀρεκτικοὺς μὲν ὀξύνει πόρους,
and the appetitive indeed sharpens passages
τοὺς ἑλκτικοὺς δὲ πάντας ἰθύνει τόνους,
the drawing and all steers tensions
βάλλει δὲ κλεῖθρα ταῖς καθελκτικαῖς πύλαις,
it-throws and bolts on-the down-drawing gates
ἕως λαβοῦσα καιρὸν ἀλλοιώσεως
until having-taken the-time of-alteration
ἐξαιματώσει τὰς τροφὰς ἡ θερμότης,
will-turn-into-blood the foods the heat
καὶ τὴν ἀποκρίνουσαν ὠθήσει θύραν,
and the excreting will-push door
καὶ πᾶν περιττὸν ἐκφορήσει φορτίον,
and every superfluous will-carry-out load
ἢ πῶς ἐνεργεῖς ἀντιλήψεις εἰσάγει,
or how active apprehensions it-brings-in
πρὸς τὰς ἐν ἡμῖν ποικίλας διακρίσεις,
for the in us varied discernments
ἁφὴν ἄκουσμα γεῦσιν ὄσφρησιν θέαν,
touch hearing taste smell sight
καὶ ταῖς ἁφαῖς μὲν τῷ δικαστῇ δακτύλῳ,
and with-the touches indeed with-the judging finger
ζυγοστατεῖ τὸ χαῦνον ἐκ τοὐναντίου,
weighs the porous from the-opposite
στενὰς δὲ ποιεῖ τῆς ἀκοῆς τὰς εἰσόδους,
narrow and makes of-the hearing the entrances
καὶ κοχλοειδεῖς τὰς θύρας ἐργάζεται,
and snail-shaped the doors works

ὡς ἂν καθ᾽ εἱρμὸν εἰσρέωσιν οἱ κτύποι,
that — in order may-flow-in the noises
καὶ μὴ καταπλήξωσι τοὺς ἔσω πόρους
and not stun the inner passages
ἤχοις ἀτάκτοις ἐμπεσόντες οἱ ψόφοι.
with-sounds disorderly having-fallen-in the noises
σαρκοῖ δὲ καὶ τὴν γλῶτταν ἠραιωμένην·
it-fleshes and also the tongue rarefied
δέον γὰρ αὐτὴν δέρμα σομφῶδες φέρειν
it-being-needful for it a-skin spongy to-bear
πρὸς τὰς ἀνακλάσεις τε τῶν ἐδεσμάτων
for the bendings-back both of-the foods
καὶ τὰς ἑτοίμους ἀντιλήψεις τῶν πόρων,
and the ready apprehensions of-the passages
δι᾽ ὧν λαβοῦσα τὰς τροφὰς ἡ χαυνότης
through which having-taken the foods the porousness
πρὸς πᾶν τὸ γευστὸν εὐδιάκριτος μένει.
to every the tastable well-discerning remains
πόθεν δὲ καὶ σύριγγας εὐπόρους ἔχει,
whence and also tubes easy-passing it-has
ὀσφραντικῆς ὄχημα καὶ βιοτρόφου
of-smelling a-vehicle and life-nourishing
πνοῆς ἀγωγούς, ὧν φραγέντων ἐκ πάθους
of-breath channels which blocked from affliction
ἀγωνιᾷ τὸ ζῷον ὡς ἐν ἀγχόνῃ,
is-in-agony the creature as in a-noose
ἢ καὶ παραπνεῖν ἐκβιάζει τὸ στόμα.
or even to-breathe-beside forces the mouth
μιμουμένη δὲ τὰς ἐν οὐρανῷ θέσεις
imitating and the in heaven positions

φωστῆρας ἐντέθεικεν ὀφθαλμοὺς δύο,
luminaries it-has-set eyes two
ὅπως ἔχοιμεν ταῖς βολαῖς τῶν ὀμμάτων
that we-may-have with-the shots of-the eyes
τὸν ἀέρα πλήττοντες, ὡς οἱ τοξόται,
the air striking as the archers
φῶς φωτὶ σύρειν, ὡς τὸ πῦρ ἐξ ἀνθράκων.
light with-light to-draw as the fire from coals
ἐκ τῶν ἄνω δὲ τῆς κεφαλῆς ἀκροστέγων
from the above and of-the head roofing-tops
νεύρων διατρήσασα σωλῆνος δίκην
sinews having-bored-through of-a-pipe like
καὶ πνεῦμα φωτὸς ἐμβαλοῦσα τῷ πόρῳ
and breath of-light having-thrown into-the passage
τοῖς μὲν χιτῶσι συγκαλύπτει τὰς κόρας,
with-the indeed tunics it-covers the pupils
ὡς εἴ τις οἴκοι συμφυλάττει παρθένους·
as if someone at-home guards maidens
ὀπὴν δὲ μικρὰν ἐξανοίγει τῷ πόρῳ,
an-aperture and small it-opens for-the passage
ὅπως τὸ πνεῦμα τῶν ὀχετῶν διατρέχον
that the breath of-the conduits running-through
μήτε στενωθῇ, τῆς ὁδοῦ πεφραγμένης,
neither be-narrowed of-the way blocked
καὶ πνευματώσῃ καὶ σκοτώσῃ τὴν θέαν,
and inflate and darken the sight
καὶ τὰς ἐπιχύσεις προσπλάσῃ ταῖς ὄψεσι,
and the overflowings mold-onto the eyes

μηδ᾽ αὖ ταράξῃ καὶ θολώσῃ τὰς κόρας,
nor again trouble and muddy the pupils
ὁρμαῖς ἀπλήστοις ἐκχυθὲν πρὸς τὸ πλάτος.
with-rushes insatiable poured-out toward the breadth

XXVIII · THE MIND AND THE TEMPTER

The mind joined to clay climbs to the stars and seeks the cause of all, and stops blinded. The serpent who first fell enters with pleasures and turns men into beasts; avarice is the root of all evils, and the body fights the spirit. The devil coils like a snake and sweetens his poison, a friend who accuses and a guide who misleads.

730 Ὡς ἐμεγαλύνθη τῶν σοφῶν σου κτισμάτων
How has-been-magnified of-the wise your creatures
ἡ γνῶσις ἡ δύσφραστος, ἥ τοῖς ἀγράφοις
the knowledge the hard-to-tell which with-the unwritten
λόγοις ἀπαγγέλλουσα τὸν θεῖον γνόφον.
words announcing the divine darkness
καὶ νῦν ἐφεῖται τῆς ζοφώδους καρδίας
and now is-permitted of-the gloomy heart
δᾳδοῦχον εἶναι τὴν ῥοπὴν τῶν ὀμμάτων,
torch-bearer to-be the inclination of-the eyes
735 εἴπερ δι᾽ αὐτῶν ἐμβαλοῦσα τοὺς ῥύπους
if-indeed through them having-thrown-in the filths
πάλιν δι᾽ αὐτῶν ἐκβάλοι τὰ δάκρυα,
again through them it-may-throw-out the tears
τὰς εἰσόδους πλύνασα ταῖς διεξόδοις.
the entrances having-washed with-the exits
εἰ τοὺς λαβυρίνθους δὲ τῶν λόγων φράσοι
if the labyrinths and of-the words should-tell

ὁ τῶν ἀδήλων οὐσιῶν ζυγοστάτης,
the of-the unseen substances weigher
καὶ πῶς ὁ νοῦς σύνεστι πηλίνῳ βάρει
and how the mind is-with clay weight
καὶ πνεῦμα πηλῷ καρτερεῖ συνημμένον,
and breath to-clay endures joined
καὶ πῶς ἐν ὕλῃ τὴν ἀυλίαν ἔχει,
and how in matter the immateriality it-has
εἰ μηδὲν αὐτὸν ὑλικὸν περιγράφει·
if nothing it material circumscribes
ἢ πῶς μέγιστον ὄμμα τῆς ψυχῆς ἔφυ,
or how greatest eye of-the soul it-is
καὶ τῶν ἀδήλων ὀπτικοὺς ἔχει πόρους,
and of-the unseen visual has passages
καὶ νῦν μὲν εἰς γῆν τὰς ἐνεργείας νέμει,
and now indeed to earth the operations distributes
νῦν δὲ πρὸς αὐτὸν ἄλλεται τὴν αἰθέρα,
now and toward the-very leaps the upper-air
καὶ πτηνὸς ἀρθεὶς καὶ τὸν ἥλιον φθάσας
and winged lifted and the sun having-reached
τὰς τῶν ἄνω τε καὶ κάτω ζητεῖ φύσεις,
the of-the above both and below seeks natures
καὶ ταῖς μὲν ἀρκεῖ, τὰς δὲ συμμέτρως βλέπει,
and for-some indeed suffices others and in-measure sees
τῶν δὲ στοχασμοῖς ἐννοεῖ τὰς εἰκόνας,
of-others and by-guesses conceives the images
καὶ τὴν ὄρεξιν μηδαμοῦ στῆσαι θέλων
and the desire nowhere to-stop wishing
ἐφίεται μὲν τῆς ἁπάντων αἰτίας,
aims indeed at-the of-all cause

καὶ τὴν ἐκείνης γνῶσιν ἀθρῆσαι θέλει,
and the of-it knowledge to-behold wishes
καὶ πολλὰ κάμνει, καὶ τὸν ἔσχατον πόλον
and much toils and the last pole
δοκεῖ παρελθεῖν, ἀλλ' ἐκεῖ μύει μόνον,
seems to-pass but there shuts-its-eyes only
εἰ καὶ διαυγοῦς εὐπορήσοι καρδίας.
if even of-a-translucent it-should-abound heart
Ὅταν δὲ τούτους τοὺς πολυπλόκους μίτους
When and these the much-twisted threads
λύσῃ σχολάζων καὶ βαθύνῃ καὶ φράσῃ
he-looses at-leisure and deepen and tell
ὅπως ὁ κρυπτὸς τῶν φρενῶν ὁδοστάτης,
how the hidden of-the mind highwayman
ὁ ψυχοκλέπτης, ὁ φθορεὺς τῆς καρδίας,
the soul-thief the destroyer of-the heart
ἡ τοῦ σκότους ἔπαρσις, ὁ πρῶτος δράκων
the of-the darkness exaltation the first dragon
ἔξωθεν ἔνδον ἡδονὰς παρεισάγει,
from-without inside pleasures brings-in
σπείρων λογισμοὺς εἰς γονὴν ἁμαρτίας.
sowing reasonings for the-birth of-sin
ἢ πῶς τυραννεῖ καὶ μεταίρει τὴν φύσιν
or how he-tyrannizes and transfers the nature
εἰς τὴν παρὰ φύσιν τῶν παθῶν κτηνωδίαν,
into the against nature of-the passions beastliness
καὶ πτηνὰ μὲν δείκνυσι τὰς κούφας φρένας,
and winged indeed shows the light minds
σύας δὲ πόρνους, καὶ λύκους τοὺς ἅρπαγας,
swine and whoring and wolves the snatchers

σφῆκας δὲ πλήκτας, θυμικοὺς δὲ παρδάλεις,
wasps and strikers wrathful and leopards
ποιεῖ δὲ τοὺς εἴρωνας ἀθλίους κύνας,
makes and the dissemblers wretched dogs
σαίνειν δοκοῦντας καὶ δακεῖν ἠπειγμένους,
to-fawn seeming and to-bite hastening
ὄφεις δὲ πικροὺς ἐκτελεῖ τοὺς βασκάνους,
snakes and bitter makes the envious
τὸν ἰὸν ἐνθεὶς τῇ κακῇ παραπλάσει,
the venom having-put in-the evil counterfeit
θήγει δὲ πικρὰ καὶ τὰ τοῦ τύφου βέλη
whets and bitter also the of-the pride darts
(βάπτει γὰρ αὐτὰ ψυχοκόμπῳ φαρμάκῳ
dips for them in-soul-boasting poison
τιμῆς ἀτίμου, πτώσεως ἐπηρμένης,
of-honor dishonored of-a-fall exalted
ὄγκου ταπεινοῦ, δυσκλεοῦς εὐδοξίας,
of-bulk humble of-ill-famed glory
θρήνῳ γελῶντι τὴν σκιὰν τοῦ παιγνίου),
with-lament laughing the shadow of-the game
εἰδωλολατρίαν δὲ τοῖς φιλαργύροις
idolatry and for-the money-lovers
τὴν ῥίζαν ἐντίθησι τῶν κακῶν ὅλων,
the root sets-in of-the evils all
ἣ κἂν κορεσθῇ μᾶλλον, οὐκ ἔχει κόρον,
which even-if it-be-sated more not has satiety
ἀλλ᾽ εἰς ὀρέξεις τήκεται καὶ φλεγμονάς,
but into desires melts and inflammations
τῇ πλησμονῇ διψῶσα καὶ τῇ προσθέσει
by-the surfeit thirsting and by-the adding

τὸν βρασμὸν ἐξάπτουσα τῆς χρυσῆς μέθης.
the surge kindling of-the golden drunkenness
ἢ πῶς τοσοῦτον καὶ πεσὼν ἔχει κράτος,
or how so-great even fallen has power
ὡς μὴ μόνον τὸ σῶμα βαρβάρου δίκην
that not only the body of-a-barbarian like
ἀντιστρατεύειν πρὸς μάχην τοῦ πνεύματος,
to-campaign-against for battle of-the spirit
ἤδη δὲ καὐτῆς ἅπτεται τῆς καρδίας,
already and even-the-very touches the heart
καὶ δουλαγωγεῖ τὴν ἐλευθέραν φύσιν,
and enslaves the free nature
καὶ τὰς ἐν ἡμῖν αὐτοδεσπότους φρένας
and the in us self-ruling minds
ἐν αἰχμαλώτῳ συμφορᾷ περιτρέπει,
in captive misfortune turns-about
πείθων τὰ πολλὰ καὶ τὰ λοιπὰ σὺν βίᾳ.
persuading the many and the rest with force
ἑλίσσεται δὲ λοξοειδῶς, ὡς ὄφις,
he-coils and slantwise like a-snake
ἐστὶ δὲ δεινὸν ἐν φρονήσει θηρίον,
he-is and a-formidable in prudence beast
στιχοδρομεῖ δὲ τὴν κάτω φορὰν τρέχων,
he-runs-in-a-row and the downward rush running
κεχρημένος μὲν ὡς ποσὶ τῇ κοιλίᾳ,
using indeed as feet the belly
λείχων δὲ τὸν χοῦν τοῖς λύκων τάχα τρόποις,
licking and the dust in-the of-wolves perhaps ways
καὶ γαστριμάργῳ τῶν παθῶν ὑπερζέσει
and with-gluttonous of-the passions overboiling

κιρνᾷ τὸ συγκέρασμα τῆς ἁμαρτίας,
he-mixes the mixture of-the sin
πρὸς ἧς ἕκαστος γεῦσιν ἡδέως τρέχει.
toward whose each taste gladly runs
καὶ συγκεραννὺς ἡδονῇ τὴν πικρίαν
and mixing with-pleasure the bitterness
μελικράτῳ φθείρει με δηλητηρίῳ,
with-honeyed he-destroys me poison
σύμβουλος ἐχθρὸς καὶ κατήγορος φίλος,
adviser enemy and accuser friend
σφαγεὺς προσηνὴς καὶ φονεὺς συνεργάτης,
slaughterer gentle and murderer fellow-worker
πλανῶν ὁδηγός, εὐμενὴς ὁδοστάτης,
misleading guide kindly highwayman
ἄσπονδος εὐπρόσδεκτος εὐπειθὴς δράκων.
truceless welcome obedient dragon
θέλγει γὰρ ἡμᾶς, μηδενὸς προκειμένου·
he-charms for us nothing lying-before
κάλλος περιστᾷ, μηδενὸς κινουμένου·
beauty he-sets-round nothing moving
πρόσωπα μορφοῖ, ζωγραφεῖ διαπλάσεις,
faces he-forms paints moldings
τὸν νοῦν ἐρευνᾷ, ψηλαφᾷ τοὺς δακτύλους,
the mind he-searches feels the fingers
γέλωτα κινεῖ, συμβιβάζει τὸ στόμα,
laughter he-moves brings-together the mouth
καὶ τῇ δοκήσει δ' ἀφανοῦς ἁμαρτίας
and by-the seeming too of-unseen sin
ἔμπρακτον ὠδίνησε τὴν ἁμαρτίαν.
active he-labored-to-bear the sin

Pisides knows the devil's phantoms, a plaything for whoever keeps God's image unscratched. Even a man who could do the works of Moses, Elijah, and Daniel would see only God's back. God, unknown to all, is known in all he does, and his ray reaches everything.

Οὐκ ἀγνοῶ γὰρ τῶν ἐκείνου φασμάτων
Not I-am-ignorant for of-the his phantoms
τὸ δυσπαθὲς φρόνημα, καὶ τοῦτο πλέον
the hard-to-affect pride and this more
θλίβει με καὶ δάκνει με καρκίνου δίκην,
presses me and bites me of-a-crab like
φεύγοντα καὶ πράττοντα τὴν ἁμαρτίαν.
fleeing and doing the sin
πλὴν τὸν γέροντα τοῦτον ἀρρήτως ὄφιν,
however the old-man this unspeakably snake
τὸ τοῦ σκότους κάτοπτρον, ἡ θεία κρίσις
the of-the darkness mirror the divine judgment
προύθηκεν ἡμῖν, εἴγε τοὺς κατ' εἰκόνα
set-before us if-indeed the according-to image
γραφέντας ἡμῖν μὴ χαράξομεν τύπους,
drawn for-us not we-scratch-out figures
ὅπως ἔχωμεν αὐτὸν ἀντὶ παιγνίου,
that we-may-have him instead-of a-plaything
παίζοντες εἰς δράκοντα, κἂν χάνῃ μέγα.
playing at dragon even-if he-gape greatly
πολλοὶ γὰρ αὐτοῦ τὴν ἐπηρμένην φρένα
many for of-him the exalted mind
καὶ τὴν ἄφυκτον ἐν μάχαις ἀυλίαν,
and the inescapable in battles immateriality

ὕλην ἔχοντες σαρκικῶν βαρημάτων
matter having of-fleshly weights
καὶ τῇ γεώδει συμπεφυρμένοι κόνει,
and with-the earthy confounded dust
ἤμβλυναν ἀπέστρεψαν, ὥσπερ ἀσπίδες
blunted turned-back like shields
τὰ σαθρὰ πρὸς γῆν ἀντιπέμποντες βέλη.
the rotten to earth sending-back darts
Εἰ ταῦτα πάντα πρὸς διάσκεψιν λάβοι,
If these-things all for examination he-should-take
καὶ τῶν δοκούντων εὐτελῶν καὶ συντρόφων
and of-the seeming cheap and familiar
τὸν σφυγμὸν εὑρὼν τὴν διάγνωσιν φράσοι,
the pulse having-found the diagnosis he-should-tell
ἢ καὶ προκόπτων θεῖον ὄργανον λάβοι
or even advancing a-divine instrument take
φωνὴ βοῶντος εἰς ἐρήμους καρδίας,
voice of-one-crying into desert hearts
ἢ τῇ πυράγρᾳ τοῦ χερουβὶμ ἐγγίσας
or to-the tongs of-the cherub having-approached
λάβοι παρ᾽ αὐτοῦ τοῦ λόγου τὸν ἄνθρακα,
take from the-very the word the coal
ἢ τὸν πυραυγῆ δίφρον ἢ τοὺς ἐμφλόγους
or the fire-gleaming chariot or the flaming
ἵππους ἐλαύνων οὐρανῶν ὁδὸν δράμοι,
horses driving of-heavens the-way run
ἱππεὺς δὲ δειχθῇ τῷ βίῳ μετάρσιος,
a-horseman and be-shown in-the life aloft
τῆς σαρκὸς αὐτὸν μὴ κατασπώσης κάτω,
the flesh him not dragging down

ἢ πῦρ κατάξει καὶ κρεμάσει τὴν δρόσον
or fire will-bring-down and hang the dew
ἕλκων μεθέλκων ἀντιβάλλων τὰς φύσεις·
drawing drawing-back setting-against the natures
φράξει δὲ πίστει τῶν λεόντων τὸ στόμα,
he-will-stop and by-faith of-the lions the mouth
δρόσον δὲ δείξει τῆς καμίνου τὴν φλόγα
dew and will-show of-the furnace the flame
ἢ καὶ πατάξει Νεῖλον εἰς αἷμα τρέπων,
or even will-strike the-Nile into blood turning
πείσει δὲ λάμπειν ἐν ζόφῳ τὸν ἥλιον,
will-persuade and to-shine in gloom the sun
σχίσει δὲ τὴν ἄβυσσον εἰς τρίβον ξένην,
will-split and the abyss into a-path strange
στύλον δὲ δείξει νυκτὸς ἔμπυρον σέλας,
a-pillar and will-show of-night fiery gleam
ἄρτους δὲ σίτου μὴ προκειμένου πλάσει,
loaves and of-grain not lying-before will-mold
λιμὸν δὲ θάλψει τῇ βροχῇ τῶν ὀρνέων,
famine and will-warm with-the rain of-the birds
πηγὰς δὲ πέτραν ἐκβαλεῖν ἀναγκάσει,
springs and the-rock to-throw-out will-compel
τενεῖ δὲ χεῖρας εἰς τροπὴν ἐναντίων,
will-stretch and hands for a-rout of-enemies
τοῦ σταυροειδοῦς συμβόλου τὴν εἰκόνα,
of-the cross-shaped symbol the image
ἴδοι δὲ πυρσῷ μὴ φλογισθεῖσαν βάτον,
may-see and with-fire not inflamed a-bush
τὰ κρυπτὰ τοῦ μέλλοντος εἰκονίσματα,
the hidden of-the future images

τότε προκύψας ὡς ὁ Μωσῆς ἐμφόβως,
then having-peeped-out as — Moses fearfully
καὶ καπνὸν εὑρὼν ἐν θυέλλῃ καὶ γνόφῳ,
and smoke having-found in storm and darkness
καὶ πρὸς τὸ νύγμα τῆς ὀπῆς ἀφιγμένος,
and to the pricking of-the aperture having-come
μόλις τὰ κρυπτὰ τῶν ὀπισθίων μέρη
scarcely the hidden of-the hinder parts
θεοῦ σκοπήσει, καὶ πλέον μηδὲν βλέπων
of-God he-will-see and more nothing seeing
πλέον ποθήσει τὸν κεκρυμμένον πόθον·
more he-will-long-for the hidden longing
ἀργοὶ γάρ εἰσι τῶν ἐρώντων οἱ πόθοι,
idle for are of-the lovers the longings
εἰ συντόμως τύχωσι τοῦ ποθουμένου.
if quickly they-attain the longed-for
καὶ πᾶς ἐρευνῶν τοῦ θεοῦ τὴν οὐσίαν,
and every-one searching — of-God the substance
ὅσον θεωρεῖ, πρὸς τοσοῦτον συμμύει.
as-much-as he-beholds to so-much shuts-his-eyes
εἰ γάρ τις εἰς ἄβυσσον ἀπλήστοις κόραις
if for someone into an-abyss with-insatiable pupils
ἢ καὶ πυραυγῆ δίσκον ἡλίου βλέπων
or even fire-gleaming the-disk of-the-sun seeing
ὅσον ἀτενίζει τὰς κόρας ἀμβλύνεται,
as-much-as he-gazes the pupils is-blunted
ποῖος πανόπτης εὐτονήσει νοῦς βλέπειν
what all-seeing will-be-strong mind to-see
τὸν τοῦ καθ᾽ ἡμᾶς ἡλίου φωτὸς πόρον;
the of-the according-to us sun of-light passage

Ἀλλ᾽ ὦ παρὼν πόρρωθεν ἑδραίῳ τάχει,
But O present from-afar with-steadfast speed
ὁ πᾶσι γνωστὸς καὶ δυσεύρετος μένων,
the-one to-all known and hard-to-find remaining
καὶ πᾶσι ληπτός, καὶ κρατεῖσθαι μὴ θέλων·
and by-all graspable and to-be-held not wishing
πᾶσι γὰρ ὢν ἄγνωστος ἐγνώσθης ὅλοις
to-all for being unknown you-were-known to-all
ἐξ ὧν ἐνεργεῖς, εἰς τὸ πάντας σε βλέπειν.
from what you-work for the all you to-see
ὅσον γὰρ ἐν σοὶ τὸ μέγεθος τῆς οὐσίας
as-much for in you the greatness of-the substance
ἐν ἀκαταλήπτοις ἐξοχαῖς ὑπεστάλη,
in incomprehensible eminences has-been-withdrawn
τοσοῦτον ἡμῖν τὴν ἐνέργειαν βλέπειν
so-much to-us the operation to-see
τὴν σὴν ἐφῆκας, οὐκ ἐν ἀγγέλοις μόνον,
the your you-allowed not in angels only
οἷς τὰς πυραυγεῖς ἐμφυτεύσας οὐσίας
to-whom the fire-gleaming having-planted substances
ὕλην ἄυλον μυστικῶς ἀπειργάσω,
matter immaterial mystically you-wrought
ἀλλ᾽ εἴ τις ἡμᾶς οὐσιῶν ὑπερτέρα
but if some us of-substances higher
λέληθε τάξις οὐρανοῖς, ἐν αἰθέρι,
has-escaped order in-heavens in upper-air
ἐν παντὶ κόσμῳ, τῷ τε νῦν ὁρωμένῳ
in every world the both now seen
καὶ τῷ πρὸ αὐτοῦ καὶ μετ᾽ αὐτόν, εἰ θέλεις.
and the before it and after it if you-wish

χωρεῖ γὰρ εἰς πῦρ εἰς ὕδωρ εἰς ἀέρα,
it-goes for into fire into water into air
εἰς γῆν ἐν ἄστροις ἐν φυτοῖς ἐν ὀρνέοις,
into earth in stars in plants in birds
εἰς πᾶν τὸ νηκτόν, εἰς τὸν ἕρποντα στόλον,
into every the swimming into the creeping host
εἰς πάντα χόρτον, εἰς τὸν ἄνθρωπον πλέον,
into every grass into the man more
δι' ὃν τοσαῦτα καὶ μεθ' ὃν παρατρέχει. 890
because-of whom so-much and after whom it-runs-by
ἡ σὴ γὰρ ἀκτὶς μηδαμοῦ χωρουμένη
the your for ray nowhere contained
εἰς πάντα χωρεῖ μηδαμοῦ στενουμένη,
into all goes nowhere narrowed
οὐ τῶν μεγίστων οὖσα τεχνῖτις μόνον,
not of-the greatest being craftswoman only
ὁμοῦ δὲ πάντων ἀσχέτως δεδραγμένη.
together and of-all unrestrainedly having-grasped
ἴθυνον ἡμᾶς, ἔνθα τῆς κοσμουργίας 895
guide us where of-the world-making
τῆς σῆς ἔνεστιν ἱστορεῖν τὰς ἐμφάσεις.
of-the your it-is-possible to-relate the appearances

The apple, the rose, balsam, cedar, nard, palm, and citron show their maker. Each beast has its gift: the lion's courage, the gazelle's speed, the chaste camel, animals that cure themselves with herbs, the catoblepas, small creatures that defeat great ones, and the hyllus that kills the crocodile from within, lest men worship the great as Egypt did.

Τίς γὰρ θεωρῶν μῆλον ἢ βαφὴν ῥόδου
Who for beholding an-apple or the-dye of-a-rose
οὐκ εὐθὺς ἔγνω τῆς βαφῆς τὸν ἐργάτην;
not at-once knew of-the dye the worker
ἢ ποῖος εἰς ὄσφρησιν ἐλθὼν βαλσάμου
or who into the-smell having-come of-balsam
οὐ σὲ προεισέπνευσε βαλσάμου πλέον;
not you breathed-in-first than-balsam more
Τίς κέδρον ὑψοῖ καὶ πλατύνει τοὺς κλάδους,
Who the-cedar raises and broadens the branches
καὶ πικρὸν ἐντίθησι τῷ ξύλῳ μύρον;
and bitter puts in-the wood perfume
Τίς νάρδον ἑψεῖ, καὶ μυρίζων τὴν πόαν
Who the-nard boils and perfuming the plant
ἀρωματίζειν ἐκβιάζει τὸν στάχυν;
to-be-aromatic forces the spike
Πόθεν δὲ φοίνιξ ἐν καταξήροις τόποις
Whence and the-palm in parched places
καρποὺς μελουργεῖ τῶν ἐνίκμων βοτρύων;
fruits makes-honey of-the moist clusters
Τίς καὶ τὰ κίτρα ταῖς ἀκάνθαις ὁπλίσας
Who also the citrons with-the thorns having-armed

συνῆψεν αὐτοῖς αὐτοχάλκευτα ξίφη;
joined to-them self-forged swords

Τίς σπαργανοῖ τὰ τέκνα τῶν φυτῶν ὅλων,
Who swaddles the children of-the plants all

καὶ τοῖς μὲν ἐντίθησιν ὀστώδη βάσιν,
and for-some indeed puts a-bony base

οἷς ἐστιν ἐκτὸς ἀσθενὴς ἡ γυμνότης,
to-which is outside weak the nakedness

τοῖς δὲ προβάλλει στερρὸν ἔξωθεν δέρας,
for-others and puts-forth a-firm from-without hide

οἷς ἐστιν ἐντὸς εὐπαθὴς ἡ χαυνότης;
to-which is inside tender the porousness

Τίς τῷ λέοντι θάρσος ἢ τῇ δορκάδι
Who to-the lion boldness or to-the gazelle

δρόμους ἐνῆκεν ἀντιφάρμακον φόβου;
runnings put-in antidote of-fear

Τίς ταῦρον ἐκράτυνεν ὥσπερ ἐργάτην
Who the-bull strengthened as a-worker

ἀροτριᾶν μέλλοντα; τίς τῶν ὀρνέων
to-plow about-to who of-the birds

τὴν γλῶτταν ἐστόμωσεν ὀργάνου δίκην,
the tongue sharpened of-an-instrument like

ὡς καὶ νομίζειν τοὺς κενοὺς μυθογράφους
so-as even to-think the empty mythwriters

εἶναι παρ᾽ αὐτοῖς γνωστικὴν ὁμιλίαν;
to-be among them knowing converse

Πόθεν δὲ καὶ γρὺψ εὐσθενὲς λαβὼν κράτος
Whence and also the-griffin mighty having-taken power

καὶ βοῦν ἀνασπῶν ἐξ ἑτοίμων ἁρπάγων
and an-ox drawing-up from ready claws

καὶ πτηνὸς ἦρται καὶ βαδίζει τετράπους;
both winged is-raised and walks four-footed
Τίς τὰς καμήλους καίπερ οὔσας ὀργίλους
Who the camels although being wrathful
ἔπεισε μητρὸς μὴ μιαίνεσθαι γάμῳ;
persuaded of-a-mother not to-be-defiled by-marriage
καὶ κτῆνος οὕτω βράζον εἰς λάγνον πάθος
and a-beast so boiling into lustful passion
πρὸς τὴν ἄθεσμον μῖξιν ἐγκρατὲς μένον
toward the lawless union continent remaining
Πέρσας ἐλέγχει τοὺς θολοῦντας τὸν βίον.
the-Persians it-reproves those muddying the life
Ποίους ὁρισμοὺς ἐκμαθὼν Ἱπποκράτους
What definitions having-learned of-Hippocrates
τετρωμένος δίκταμνον ἐμφαγὼν τράγος
wounded dittany having-eaten the-goat
τὸν ἰὸν εὐθὺς τῶν βελῶν ἀποπτύει;
the venom at-once of-the darts spits-out
Ποῖος Γαληνὸς ἱεράκων τὴν νόσον
What Galen of-hawks the disease
ὀπῷ καθαίρει πικροφύλλων θριδάκων,
with-juice cleanses of-bitter-leaved lettuces
ἀχλὺν δι᾽ αὐτῶν ὀπτικὴν ἀποξέων;
mist through them visual scraping-off
καὶ πάρδαλις μὲν λύθρον αἰγὸς ἀγρίου
and the-leopard indeed the-gore of-a-goat wild
πίνει νοσοῦσα καὶ καθαίρει τὴν νόσον,
drinks being-sick and cleanses the disease
ὑγροῖς δὲ φύλλοις ἐκ δρυὸς καθαρσίου
with-moist and leaves from oak cleansing

χυμοὺς κάμηλος ἐξεμεῖ κεκαυμένους,
humors the-camel vomits burned
χλωρὰν δὲ τὴν ἄγρωστιν εἰ φάγοι κύων,
green and the dog's-tooth-grass if should-eat a-dog
χολῆς μελαίνης ἐξερεύγεται πάθος.
of-bile black it-belches-out the-affliction
λύκοι δὲ τὴν γῆν, οἱ λαγοὶ δὲ κανθάρους,
wolves and the earth the hares and beetles
λέων πιθήκους, οἱ δὲ κύκνοι βατράχους,
the-lion apes the and swans frogs
τράγοι δὲ τὴν ἄπεπτον ἀσκαμωνίαν
goats and the undigested scammony
δειπνοῦντες ἐκπτύουσι τὴν ἀπεψίαν.
dining spit-out the indigestion
Ἀσκληπιοῦ δὲ τοῦ νόθου θεοῦ δίχα
Asclepius and the bastard god without
τρώγων πελαργὸς οὐ νοσήσει τοὺς ὄφεις.
eating the-stork not will-be-sick the snakes
Πόθεν κατῶβλεψ πυρσὸν ἔμφυτον πνέων,
Whence the-catoblepas fire inborn breathing
ἐκ ῥινὸς ἐμφύσημα πυρφορουμένης,
from the-nose a-blast being-fire-borne
κάτω τὸ ῥεῦμα τῆς πυρᾶς ἀντιστρέφει,
downward the stream of-the fire turns-back
Αἰτναίαν ὥσπερ καὶ κατάρρυτον φλόγα,
Aetnaean as-if even flowing-down flame
πόρρω δὲ πέμπει τὴν φορὰν ὡς τοξότης,
far and it-sends the rush as an-archer
δίκην κεραυνοῦ πυρπολῶν τὴν ἀτμίδα;
like a-thunderbolt firing the vapor

εἰ μὴ δὲ θεσμὸν εἶχε συγκεκυφέναι
if not and a-law it-had to-have-stooped
καὶ τῆς φλογὸς τὸ βράσμα συντείνειν κάτω,
and of-the flame the boiling to-strain downward
τὴν γῆν βαρύνειν εἶχεν ἂν τοῖς λειψάνοις.
the earth to-weigh-down it-had — with-the remains
Πόθεν δὲ τὰ προύχοντα τῶν ζῴων γένη
Whence and the outstanding of-the animals races
ἐκ τῶν δοκούντων μετρίων φαυλίζεται;
by the seeming moderate is-made-light-of
καὶ πᾶς μὲν ἵππος σειρομάστιγα τρέμει,
and every indeed horse the-horsefly trembles-at
οἴστρῳ δὲ φεύγει ταῦρος ἐπτοημένος·
from-the-gadfly and flees the-bull scared
φοβεῖ δὲ τὸν λέοντα τυπτηθεὶς κύων,
frightens and the lion a-beaten dog
ἡμᾶς δὲ κώνωψ εὐτελὴς διαστρέφει
us and a-gnat cheap twists
δάκνων προσαυλῶν ἐξυπνίζων πολλάκις,
biting piping-at waking often
καὶ τῶν ἐλεφάντων ἐκπτοοῦσι τὸ κράτος
and of-the elephants scare the might
τὰ μικρὰ γρυλλίζοντα τῶν χοίρων βρέφη.
the small grunting of-the pigs young
καὶ μικρὸς ὕλλος ὑγροχέρσῳ θηρίῳ
and small the-hyllus to-the-amphibious beast
φθορὰν ἐφιστᾷ τῇ τομῇ τῶν ἡπάτων·
destruction sets by-the cutting of-the livers
λάθρα γὰρ αὐτῷ προσβαλὼν κεχηνότι
secretly for on-it having-fallen gaping

διατρέχει τὰ σπλάγχνα σωλῆνος δίκην,
it-runs-through the entrails of-a-pipe like
τεμὼν δὲ κρυπτὴν ἐξ ὀπισθίου θύραν
having-cut and a-hidden from behind door
φονεὺς διαδρὰς οἴχεται σεσωσμένος.
the-murderer having-escaped goes-off saved
Ἄλλη δέ τις πέφυκεν ὀρνέου φύσις,
Other and some is of-bird nature
ἣ τοὺς ὀδόντας βόσκεται τοῦ θηρίου,
which the teeth feeds-on of-the beast
καὶ τοῖς περιττοῖς ἑστιᾶται λειψάνοις.
and on-the superfluous feasts remains
στοργὴν δὲ δεικνύουσα γενναίου φίλου
affection and showing of-a-noble friend
καὶ τῆς τραπέζης τὴν τροφὴν αἰδουμένη
and of-the table the food respecting
ὅταν τὸν ὕλλον γειτνιῶντα προσβλέπῃ,
when the hyllus drawing-near it-sees
κράζει πτεροῦται τοῖς ποσὶ περιτρέχει,
it-cries flaps with-the feet runs-round
κνήθει δὲ τοῖς ὄνυξι, καὶ πρὸ τοῦ φόνου
scratches and with-the claws and before the murder
κήρυξ ὀλέθρου γίνεται ζωηφόρος,
herald of-destruction becomes life-bringing
καὶ τῶν τραπεζῶν ἐξελέγχει τοὺς φίλους
and of-the tables it-convicts the friends
μὴ συμμαχοῦντας εἰς ἀνάγκην τοῖς φίλοις.
not fighting-alongside in need for-the friends
ἐχρῆν γάρ, οἶμαι, τὰς ἐν ὀγκώσει φύσεις
it-behooved for I-think the in swelling natures

ἐκ τῶν ἀμυδρῶν συμμαχεῖσθαι σωμάτων,
by the feeble to-be-helped bodies
ὡς μή τις αὐτῶν τὰς ἐπάρσεις προσβλέπων
that not someone their the exaltations looking-at
πάθοι λεληθὼς δυσσεβεῖς ὑποψίας.
should-suffer unnoticed impious suspicions
ὃ καὶ πέπονθεν ἡ κατ᾽ Αἴγυπτον μέθη,
which also suffered the in Egypt drunkenness
οὐ τοῖς μεγίστοις ἠπατημένη μόνον,
not by-the greatest deceived only
ἀλλ᾽ ἄχρι φαύλων ἑρπετῶν καὶ θηρίων
but as-far-as paltry reptiles and beasts
τῆς δυσσεβείας ἐκπιοῦσα τὸν σάλον.
of-the impiety having-drunk the surge
οἷς καὶ μαθητεύσαντες Ἑβραῖοι πάλαι
from-whom also having-been-taught Hebrews of-old
τὸν αὐτὸν ἐζήλωσαν ἐν κακοῖς βίον,
the same emulated in evils life
καὶ μέχρι μυίας ἐκθεοῦντες τὴν κτίσιν.
and as-far-as a-fly deifying the creation

The shipholder stops ships; the purple-coot loathes adulterys; the eel breeds from scrapings, as Eve from a rib; then the tortoise, the glow-worm, and the fire-born. Porphyry made the dung-beetle an image of God; the vulture feeding its young with blood outdoes Zeus's thigh; the pelican opens shells in its belly.

Τίς καὶ τὰ κήτη, τῆς θαλάσσης τοὺς λόφους,
Who also the sea-monsters of-the sea the crests
ἐν ταῖς ἐρήμοις τῆς ἀβύσσου συλλέγει,
in the deserts of-the abyss gathers
μήπως ἐπεισφρήσαντα ταῖς λεωφόροις
lest-perhaps having-burst-in on-the highways
ὁδοστατήσῃ καὶ ταράξῃ τὰ σκάφη;
they-block and trouble the boats
καὶ τίς τὸν ἰχθὺν τὸν βραχὺν τὸν ναυκράτην
and who the fish the short the shipholder
ποιεῖ τρεχουσῶν ὁλκάδων ἀντιστάτην;
makes of-running merchantmen an-opponent
καὶ πλωτὸν εὐόλισθον ἀνταίρει στόλον,
and floating slippery raises-against a-fleet
καὶ ταῖς πνεούσαις ἀντιτάττεται βίαις;
and to-the blowing is-opposed forces
πτέρυξ γὰρ αὐτὸν πρὸς τὰ τοῦ στέρνου μέσα
a-fin for it toward the of-the breast middle
κυκλοῖ περιπτύσσουσα κυμβάλου δίκην,
encircles folding-round of-a-cymbal like
ἣν ταῖς θεούσαις ἀντερείδων ὁλκάσιν
which against-the running propping merchantmen
ἱστᾷ τὸ πνεῦμα καὶ τὸ ῥεῦμα, κἂν τρέχῃ,
it-stops the wind and the current even-if it-run

καὶ κυρτὸν ἀφρὸν ἀντεπικλᾷ τῷ σάλῳ,
and arched foam breaks-back against-the surge
ἕως μαχαίραις ἢ ξυροῖς τεθηγμένοις
until with-knives or razors sharpened
τέμῃ τὸν ἰχθὺν τεχνικὸς βυθοδρόμος,
cut the fish a-skillful deep-runner
ἁλσί τε τοῦτον ἐμβαλὼν ἐξικμάσῃ.
with-salts and it having-thrown-in dry-out
καὶ γίνεται κλεὶς μητρικῶν σπαραγμάτων,
and it-becomes a-bolt of-motherly convulsions
ὅτε σφαδάζει καὶ προπηδῆσαι θέλει
when it-struggles and to-leap-forth wishes
καὶ τοῖς ὀλίσθοις ἐκραγῆναι τὸ βρέφος.
and with-the slippings to-burst-out the babe
Πόθεν δὲ διττοὺς ὥσπερ ἡ τρυγὼν γάμους
Whence and double like the turtledove marriages
τοῦ πορφυρίωνος ἡ φύσις βδελύττεται;
of-the purple-coot the nature loathes
ὃς καὶ παρ᾽ ἡμῖν εἰ σκοπήσοι μαχλάδα,
which even among us if it-should-see a-lewd-woman
λιμῷ τὸ σῶμα τήκεται τεθλιμμένος,
with-hunger the body melts pressed
θέλων δὲ πόρνης μηδὲ τὴν θέαν βλέπειν,
wishing and of-a-harlot not-even the sight to-see
λάλῳ σιωπῇ σωφρονίζει τὸν βίον.
with-talkative silence it-chastens the life
Τίς τεκνοποιεῖν δεικνύει τὴν ἔγχελυν
Who to-beget shows the eel
ἄμητρον οὖσαν καὶ σπορᾶς ἀλλοτρίαν;
motherless being and of-seed alien

ἢ τῶν ἑαυτῆς ἀντιπλεύρων ξυσμάτων
or of-the her-own opposite-sided scrapings
τὰ τμήματα σπείρουσα πετραίοις πάγοις
the pieces sowing on-rocky crags
φύει τὰ τέκνα τῇ κυήσει τῇ ξένῃ,
grows the children by-the conception the strange
καὶ πλευρομήτρα γίνεται θαλαττία,
and side-mother becomes of-the-sea
καὶ μὴ λαλοῦσα δογματίζει τῇ φύσει
and not speaking it-dogmatizes by-the nature
ὡς οὐδὲν ἐξήμαρτε Μωσῆς εἰ λέγει
that in-nothing erred Moses if he-says
πλευρὰν γενέσθαι τοῦ γένους λοχευτρίαν.
a-rib to-become of-the race midwife
οὐ συγχύσεις γὰρ ἐγκαλεῖν ἀσυμφόρους
not confusions for to-charge unprofitable
τῷ συντελεστῇ τῶν ἀμηχάνων θέμις,
against-the accomplisher of-the impossible-things right
ὑμνητέον δὲ μᾶλλον αὐτὸν ἡνίκα
it-must-be-hymned but rather him when
ἐκ τῶν παρὰ φύσιν δημιουργεῖ τὴν φύσιν,
from the against nature he-fashions the nature
καὶ τοῦτο ποιεῖ δεῖγμα τῆς ἐξουσίας,
and this he-makes a-proof of-the authority
ἄυλος ὢν ἔνυλον εἰ κτίζει φύσιν,
immaterial being material if he-creates nature
καὶ τρεπτὸς οὐκ ὢν τρεπτὸν εἰ ποιεῖ βίον.
and changeable not being changeable if he-makes life
Τίς ἐνδιδύσκει τὴν χελώνην ὀστράκῳ
Who clothes the tortoise with-a-shell

καὶ τὴν ταπεινόσωμον ἐστεγασμένην
and the low-bodied roofed
δείκνυσιν ἐντὸς οἰκίας φορουμένης;
shows inside a-house being-carried
Τίς ἐμφυτεύσας τῷ διαυγεῖ λαμπύρῳ
Who having-planted in-the translucent glow-worm
σπινθῆρα λευκὸν ἑρπετὸν ποιεῖ σέλας,
a-spark white a-reptile makes gleam
τὸν αὐτὸν ἕρπειν καὶ πτεροῦσθαι θεσπίσας;
the same to-creep and to-be-winged having-decreed
Ποίαις δὲ πηγαῖς ἢ βυθοῖς κεκρυμμένοις
With-what and springs or depths hidden
δρᾷ σαλαμάνδρα τὰς καμίνους αἰθάλην;
makes the-salamander the furnaces soot
Τίς ἐντέθεικε τοῖς πυρεκγόνοις φρένας
Who has-put in-the fire-born minds
διάκρισίν τε τοῦ μαθεῖν τὸ συμφέρον;
discernment and of-the to-learn the advantage
ἐκ τῆς ῥιπῆς γὰρ τοῦ πυρὸς παρηγμένοι
from the gust for of-the fire brought-forth
περιτρέχουσιν, ὡς νεοττοὶ τὴν φλόγα
they-run-round as nestlings the flame
θηλὴν ἔχοντες καὶ τροφὴν τὴν λαμπάδα,
teat having and food the torch
καὶ τὴν ἑαυτῶν πυρφόρον μαιευτρίαν
and the their-own fire-bearing midwife
ἀεὶ ποθοῦσι, καὶ τὸ παμφάγον στόμα
ever they-long-for and the all-devouring mouth
μόνον παρ᾽ αὐτοῖς γίνεται ζωοτρόφον.
alone among them becomes life-nourishing

Τίς τεκνοποιοὺς δεικνύει τοὺς κανθάρους,
Who child-making shows the beetles
τῶν πρὸς τὸ τίκτειν οὐχ ὑπόντων ὀργάνων;
of-the for the to-bear not existing organs
οἳ συλλέγοντες κόπρον ἠμελημένην
who gathering dung neglected
σφαιροῦσιν αὐτὴν εἰσβαλόντος ἡλίου,
make-a-sphere it having-struck the-sun
ἕως πυρωθεὶς τῶν κυλίνδρων ὁ στρόφος
until having-been-fired of-the rollers the twist
ἐγκυμονήσῃ τὴν σποράν τῇ κοπρίᾳ,
be-pregnant-with the seed in-the dung
οὕτω τε λοιπὸν ἐξ ἀμήτορος τόκου
so and henceforth from motherless birth
γονὴν νεουργήσωσιν ὠδῖνος ξένην.
offspring they-may-renew of-labor strange
ἅπερ λεληθὼς ὁ θρασὺς μυθογράφος
which unaware-of the bold mythwriter
(τῷ Πορφυρίῳ γλῶσσα μὲν τεθηγμένη,
— to-Porphyry tongue indeed whetted
γνώμης δὲ φύρσις ἀστατεῖν εἰθισμένη);
of-judgment and confusion to-waver accustomed
μύθοις ἐπεσκίρτησεν ἠπατημένοις,
in-myths leapt deceived
λειμῶνας εὑρὼν καὶ θερίζων τὰς βάτους.
meadows having-found and reaping the brambles
ἐχρῆν γὰρ αὐτὸν ταῦτα μᾶλλον θαυμάσαι
it-behooved for him these-things rather to-marvel-at
καὶ παγκρατὲς τὸ θεῖον ὑμνῆσαι κράτος
and all-mighty the divine to-hymn power

πῶς καὶ δι᾽ αὐτῶν ἔρχεται τῶν ἐσχάτων,
how even through them it-comes the last
καὶ μὴ θεοῦ μίμημα τολμῆσαι λέγειν
and not of-God an-imitation to-dare to-say
τοὺς κοπρομόχθους καὶ δυσώδεις κανθάρους
the dung-toiling and foul-smelling beetles
ἐφ᾽ ᾧ δοκοῦσιν ἐκ ποδῶν ἀντιστρόφων
on-the-ground that they-seem from feet opposite
τὴν σφαιροειδῆ κόπρον ἀντισυστρέφειν
the sphere-shaped dung to-roll-back
καὶ πρᾶγμα ποιεῖν τῶν ἄνω κυλισμάτων
and a-thing to-make of-the above rollings
καὶ σχηματουργεῖν οὐρανοὺς ἐκ κοπρίας.
and to-shape heavens from dung
ὦ νοῦς ἀμυδρός, ὦ θρασύστομος βία,
O mind dim O bold-mouthed force
εἰ τῷ θεῷ μὲν εἷς ὑφεστήκει πόλος,
if — for-God indeed one had-been-set pole
τῷ κανθάρῳ δὲ γίνεται καθ᾽ ἡμέραν.
for-the beetle but it-comes-to-be each day
Τίς ἀσπόρῳ τοὺς γῦπας ἐξάγει τόκῳ,
Who by-seedless the vultures brings-out birth
φυλῆς παρ᾽ αὐτοῖς οὐχ ὑπούσης ἄρρενος,
of-tribe among them not existing male
σκιὰν προδεικνὺς μυστικῆς ἀφθαρσίας;
a-shadow foreshowing of-mystic incorruption
οἳ τοῦ γάλακτος ἐμφραγέντων τῶν πόρων
who of-the milk blocked the passages
(μόνοι γὰρ ἐκβλύζουσιν ὀρνίθων γάλα)
alone for gush-out of-birds milk

τὸν μηρὸν ἐκτεμόντες ἡματωμένοις
the thigh having-cut with-bloodied
γάλακτος ὀλκοῖς ζωπυροῦσι τὰ βρέφη.
of-milk with-drafts revive the young
καί μοι δοκῶ τὸν γῦπα σεμνῦναι πλέον
and to-me I-seem the vulture to-honor more
τῇ συμπαθείᾳ τῆς γονῆς τετμημένον
by-the sympathy of-the brood cut
ἢ τὸν μέγιστον εἰς ἀσέλγειαν Δία
than the greatest in licentiousness Zeus
τμηθέντα μηρὸν εἰς γονὴν ὀλεθρίαν.
cut in-the-thigh for birth destructive
Τίς τῶν πελεκάνων ἀντὶ λόγχης τὸ στόμα
Who of-the pelicans instead-of a-spear the mouth
ξένοις διωργάνωσε μακρακοντίοις,
with-strange fashioned long-javelins
καὶ χάσμα τούτοις ἐξανοίγει παμφάγον
and a-chasm for-them opens all-devouring
πρὸς τὰς ἀπλήστους ἁρπαγὰς τῶν ἰχθύων;
for the insatiable snatchings of-the fish
ποίᾳ δὲ δεινότητι τὰς κόγχας ὅταν
with-what and cleverness the shells when
ἐν τοῖς ἑαυτῶν συσταλῶσιν ὀστρέοις,
in the their-own are-drawn-in oysters
τέχνῃ διαστέλλουσιν ἠκριβωμένῃ;
with-art they-open-out exact
συνημμένας γὰρ τὰς πτυχὰς τῶν ὀστράκων
joined for the folds of-the shells
ἀμηχάνως ἔχοντες εἰς λύσιν φέρειν,
helplessly being for loosing to-bring

χαλῶσιν αὐτὰς εἰς τὸ πῦρ τῶν ἐντέρων,
they-let-down them into the fire of-the bowels
λύσιν δὲ πάσχει τῶν πτυχῶν ἡ στερρότης
loosing and suffers of-the folds the firmness
τῇ θερμότητι τῶν ἔσω χαυνουμένη,
by-the heat of-the inside being-loosened
θᾶττον δὲ τὰς πρὶν ἐξεμοῦντες συνδέσεις
sooner and the former vomiting bonds
γυμνῇ διαρπάζουσι τὰς σάρκας μάχῃ
with-naked they-plunder the flesh battle
τὴν ὀστρακώδη μὴ φορούσας ἀσπίδα.
the shell-like not bearing shield

XXXII · THE TEACHING ANIMALS

The cock tells the hours; the phoenix rises from its ashes, so let the Greeks believe the resurrection; the crow foretells rain; the ibis gives itself a clyster; the vulture that conceives without a male shows the Virgin's birth possible. The bee does geometry, the spider weaves without matter, the swan sings, the gnat is a wonder.

Τίς τὸν μεγιστόφωνον ἔνδον τῆς στέγης
Who the loudest-voiced within the roof
ἔπεισεν ὄρνιν ὡρολογεῖν τὴν εὐφρόνην
persuaded bird to-tell-the-hours-of the night
καὶ μὴ παρόντα προβλέπειν τὸν ἥλιον
and not present to-foresee the sun
καὶ τοὺς ἐνύπνους ἐξυπνίζειν ἐργάτας;
and the sleeping to-wake workers
Θεὸς δὲ ποῖος τῶν Ὁμήρου πλασμάτων
A-god and what of-the of-Homer fictions

γῆρας ξέει φοίνικος ἐκπυρουμένου
old-age scrapes of-a-phoenix being-burned-up
λυπρῷ δὲ τὸν γέροντα τεφρώσας τάφῳ
in-a-sorry and the old-one having-turned-to-ash tomb
ζῶντα προβάλλει τοῦ τάφου τὰ λείψανα;
living puts-forth of-the tomb the remains
Ἑλληνικοῖς Ἕλληνες εἴξαντες λόγοις
to-Greek Greeks having-yielded words
πείσθητε λοιπὸν τὴν ἀνάστασιν σέβειν.
be-persuaded henceforth the resurrection to-revere
Τίς μαντικοὺς δίδωσι τοῖς πτηνοῖς ὅρους;
Who prophetic gives to-the birds bounds
μαντεύεται γὰρ ὑετοὺς ἐν αἰθρίᾳ
prophesies for rains in fair-weather
τῆς μακρογήρου τῆς κορώνης τὸ στόμα,
of-the long-lived of-the crow the mouth
πρὸ τοῦ δὲ πνεῦσαι τὰς πνοὰς προδεικνύει
before the and to-blow the winds shows
αἴθυια κολπώσασα τὸ πτηνὸν νέφος.
the-shearwater having-bellied-out the winged cloud
Ἴβις δὲ ποίων εὐπορεῖ διδασκάλων
The-ibis and of-what abounds-in teachers
καὶ τοῦ Γαληνοῦ δείκνυται σοφωτέρα;
and — than-Galen is-shown wiser
τῆς γὰρ κάτωθεν ἐμφραγείσης ἐξόδου
of-the for below blocked exit
ἀμηχανοῦσα πῶς ἀνοίξει τὴν θύραν,
being-helpless how it-will-open the door
τὸν μακρὸν ἐκτείνασα λοξῶς αὐχένα,
the long having-stretched slantwise neck

σίφωνα γοργὸν τεκτονεύει τὸ στόμα,
a-siphon fierce it-fashions the mouth
καὶ χυλὸν ἅλμης ἐμβαλοῦσα τοῖς ἔσω
and juice of-brine having-thrown into-the inside
τὰ ξηρὰ ῥευστοῖς ἐξεφόρτωσεν βάρη.
the dry with-flowing unloaded weights
Τίς ἀσπόρῳ τοὺς γῦπας ἐξάγει τόκῳ,
Who by-seedless the vultures brings-out birth
φυλῆς παρ᾽ αὐτοῖς οὐχ ὑπούσης ἄρρενος;
of-tribe among them not existing male
οἱ τὴν καθ᾽ ἡμᾶς πυρφοροῦσαν παρθένον
who the according-to us fire-bearing virgin
δεικνύντες αὐτὴν ὡς ἐφικτὸν ὀρνέῳ.
showing her as possible for-a-bird
ἔδει γὰρ οἶμαι τοῦ τοσούτου θαύματος
it-was-needful for I-think of-the so-great marvel
ἔχειν ἀμυδρὰς ἐμφάσεις καὶ τὴν φύσιν,
to-have dim appearances also the nature
ὡς μήτε δόξῃ καινοτομεῖσθαι τῷ τόκῳ
that neither it-may-seem to-be-innovated in-the birth
μήτε πρὸς ἄκρον ἱστορεῖν τὰ τοῦ τόκου.
nor to the-utmost to-relate the-things of-the birth
οὐ γὰρ μένουσιν ὡς ἐκείνη παρθένοι,
not for remain as she virgins
ὅταν τὸ τεχθὲν εἰς διέξοδον δράμῃ,
when the born into exit runs
ῥήξῃ τὰ κλεῖθρα καὶ παρέλθῃ τὰς θύρας.
breaks the bolts and passes the doors
εἰ δ᾽ αὖ γε καὶ τίκτουσιν ὀρνίθων γένη
if but again indeed also bear of-birds races

ἐγκυμονοῦντα τῇ φορᾷ τοῦ πνεύματος,
conceiving by-the rush of-the wind
πῶς οὐχὶ μᾶλλον ἡ τεκοῦσα παρθένος
how not rather the having-borne virgin
τὸ πιστὸν ἕξει τῆς γονῆς τῆς ἀσπόρου
the trust will-have of-the birth the seedless
ἐκ ζωοποιοῦ πνεύματος πληρουμένη;
from life-making spirit being-filled
Ποῖος δὲ Φοίβου μαντικώτατος τρίπους
What and of-Phoebus most-prophetic tripod
τὸν μῦν διδάσκει τὸν τυφλὸν τὸν παμφάγον
the mouse teaches the blind the all-devouring
ἐν τοῖς λαβυρίνθοις ὄντα τῶν ὀρυγμάτων
in the labyrinths being of-the diggings
φράττειν πρὸ καιροῦ τῆς φορᾶς τῶν πνευμάτων
to-block before time of-the rush of-the winds
τὰς ἀντιλόξους τῶν ὀπῶν διεξόδους,
the slanting-opposite of-the holes exits
ἄλλας δὲ ποιεῖν ἀντισυνθέτους, ὅπως
others and to-make set-opposite that
τὸ χῶμα τῆς γῆς τὰς πνοὰς ἀποκρύβῃ;
the mound of-the earth the winds may-hide
Ποῖος δὲ Νηρεὺς τοῖς ἐχίνοις ἐν σάλοις
What and Nereus to-the sea-urchins in surges
προβλεπτικὰς δίδωσιν ἐν βυθῷ κόρας,
foreseeing gives in the-deep pupils
ὅπως φυγόντες πρὸ ζάλης τὰ τῆς ζάλης
that having-fled before the-swell the-things of-the swell
εἰς τὴν γαλήνην προσρυῶσι τῶν λίθων;
into the calm they-may-flow of-the stones

Τίς τὴν μέλιτταν τὴν σοφὴν τὴν ἐργάτιν
Who the bee the wise the worker
γεωμετρεῖν ἔπεισε καὶ τριωρόφους
to-do-geometry persuaded and three-storied
οἴκους ἐγείρειν ἑξαγώνων κτισμάτων,
houses to-raise of-hexagonal buildings
ποιεῖν δὲ τὰς σύριγγας οὐκ ἐπ᾽ ὀρθίας
to-make and the tubes not upon upright
γραμμῆς διευθύνουσαν ἀλλ᾽ ἐγκαρσίους,
line directing but slanting
μήπως ὀλισθήσωσιν οἱ κάτω πόδες
lest-perhaps slip the below feet
ἐκ τῶν ἄνωθεν φορτικῶν βαρημάτων·
from the from-above burdensome weights
εἶναι δὲ μᾶλλον τὰς παραλλήλους θέσεις
to-be and rather the parallel positions
τῶν ἀντιλόξων κτισμάτων ἐρείσματα,
of-the slanting-opposite buildings props
ὡς καὶ τὸν οἶκον ἑστάναι βεβηκότα
so-that also the house to-stand firm
καὶ μηδὲν ὑγρὸν ἐκπεσεῖν τῆς ἰκμάδος.
and nothing moist to-fall-out of-the moisture
γεωμετρῶν ἐντεῦθεν, Εὐκλείδη, σκόπει,
doing-geometry hence Euclid consider
καὶ σχῆμα μηδὲν γραμμικὸν παραξέσῃς,
and figure no linear scratch-aside
μήπου σε κέντρον τῆς σοφῆς διδασκάλου
lest-somewhere you the-sting of-the wise teacher
πλήξῃ μελίττης καὶ μαθεῖν ἀναγκάσῃ.
strike of-the-bee and to-learn compel

Τίς τοὺς ἀράχνας λεπτοδακτύλους πλάσας
Who the spiders fine-fingered having-molded
νήθειν διδάσκει καὶ πρὸς ἔργα τοὺς μίτους
to-spin teaches and for works the threads
ἐκ τῶν παρ᾽ αὐτοῖς ἐντέρων ἀναπτύειν;
from the among them bowels to-spit-out
ποίᾳ δὲ τέχνῃ γραμμικῇ πρὸς τὰς βάσεις
with-what and art linear at the bases
βάλλουσιν ἀρχὰς καὶ προτείνουσιν δέσεις,
they-cast beginnings and stretch-out bindings
μέσῳ δὲ κέντρῳ τὰς ἐπάρσεις τῶν μίτων
in-the-middle and at-center the raisings of-the threads
κύκλους ἀπαρτίζουσιν ἠκριβωμένους,
circles they-complete exact
καὶ τῇ μεταξὺ τοῦ κενοῦ διαστάσει
and in-the between of-the void distance
στύλους ὑφαρμόζουσιν ἀντισυνθέτους,
pillars they-fit set-opposite
ὅπως τὸ μηχάνημα τῆς λεπτουργίας
that the device of-the fine-work
ὡς ἐξ ἀράχνου συντεθὲν μὴ συμπέσῃ,
as from a-spider composed not collapse
ὃς διττὸν ἔργον ἐξ ἑνὸς ποιεῖ μίτου,
who double work from one makes thread
λίνα πρὸς ἄγραν καὶ πρὸς οἴκησιν στέγην.
nets for hunting and for dwelling roof
ὃν ἐντρεπέσθω πᾶς τις ἀφρόνως λέγων
whom let-feel-shame-before every one senselessly saying
ὕλην ἄναρχον. εἰ γὰρ ὕλην οὐκ ἔχων
matter beginningless if for matter not having

σκώληξ ὑφαίνει, τὴν μὲν ὕλην δευτέραν,
a-worm weaves the indeed matter second
πρωτοχρόνους δὲ τοὺς ἀράχνας λεκτέον
first-in-time and the spiders must-be-called
ὡς τῶν ἐνύλων ἀρχιτέκτονας μίτων.
as of-the material master-builders threads
Κύκνον δὲ ποῖος ἐξεπαίδευσε τρόπος
The-swan and what taught manner
εἰς ἄκρον ἐλθεῖν μουσικῆς εὐρυθμίας;
to the-height to-come of-musical fine-rhythm
ὃς τὴν πτερωτὴν ἐξαπλώσας πηκτίδα,
which the winged having-spread-out harp
τερπνὴν ξενουργεῖ ταῖς πνοαῖς μελῳδίαν.
delightful works-strangely with-the breaths melody
καὶ τοῦτον οἶδα θαυμάσαι πολλῷ πλέον
and this-one I-know to-marvel-at much more
ἢ γ' Ὀρφέα κρούοντα μυθώδη λύραν.
than indeed Orpheus striking mythical lyre
Ποίου δὲ κώνωψ εὐπορήσας ὀργάνου
Of-what and the-gnat having-abounded instrument
φωνὴν ἔχει σάλπιγγος, ἢ ποίῳ λόγῳ
voice has of-a-trumpet or by-what reason
ἐν σμικρότητι συντεθεὶς ἀμηχάνῳ
in smallness composed impossible
μόρφωσιν ἔσχε, καὶ πτερούμενος φέρει
form it-had and winged bears
στόμα τράχηλον ὄμμα κοιλίαν πόδας
mouth neck eye belly feet
καὶ τὰς ἀδήλους τῶν ἔσω διαπλάσεις,
and the unseen of-the inner moldings

ἃς οὐκ ἐφῆκε ψηλαφᾶν ἡ λεπτότης;
which not allowed to-feel-out the fineness
οὐ γὰρ τοσοῦτον τῶν μεγίστων ἡ φύσις
not for so-much of-the greatest the nature
ὅσον τὰ μικρὰ ταῦτα τῶν ἀμηχάνων
as the small these of-the impossible
τὴν πανσθενῆ δείκνυσι μηχανουργίαν.
the all-mighty shows engineering

XXXIII · THE ANT, THE EGG, THE SILKWORM

The ant splits its grain and foretells the weather; the egg holds the four elements; the locust is an army against Egypt. A small wonder praises its maker as a great one; the silkworm dying in its cocoon and returning is a witness against those who deny the resurrection.

Πρόελθε μύρμηξ σιτοκλέπτης ἐργάτης,
Come-forth ant grain-thief worker
τὸν κόκκον ἡμίτμητον ἐγκλείων κάτω,
the grain half-cut shutting-in below
μήπως νοτισθῇ καὶ σαπῇ ταῖς ἰκμάσι
lest-perhaps it-be-dampened and rot with-the moistures
καὶ φθαρτικὴν κάτωθεν ἀνθήσῃ χλόην.
and destructive from-below sprout green
ὅταν δὲ πυκναὶ τῶν νεφῶν αἱ συγχύσεις
when and thick of-the clouds the confusions
τοῖς ἐργομόχθοις ἀντιπνεύσωσι πόνοις,
against-the work-toiling blow-against toils
πόθεν σε μάντιν τοῦ Ζαμόλξιδος πλέον
whence you a-prophet — than-Zamolxis more

ἕκαστος οἶδεν εὐσυνόπτως ἀγρότης,
each knows at-a-glance rustic
ὅτε προδεικνὺς αἰθρίαν πεπηγμένην
when showing-beforehand fair-weather settled
τὸν σῖτον ἁπλοῖς ἐξ ἐνύγρου πυθμένος
the grain you-spread from watery bottom
εἰς ἄξυλον πῦρ εἰς τὸν ἥλιον φέρων,
into woodless fire into the sun carrying
ὅπως πυρωθεὶς ταῖς βολαῖς ταῖς ἐμφλόγοις
that fired by-the shots the flaming
ὡς ἄρτος ὀπτὸς εὑρεθῇ πεφρυγμένος;
as bread baked it-be-found parched
οὐ γὰρ τοσαύτης ἦν ὁ μύρμηξ φροντίδος,
not for of-so-great was the ant care
ὡς ῥυθμὸν εὑρεῖν γνωστικῆς προβλεψίας,
as rhythm to-find of-knowing foresight
εἰ μή τις ἦν πρόνοια μὴ φρονεῖν μέγα
if not some there-was providence not to-think great
τοὺς τῶν ἐν ἄστροις αἰτιῶν ζυγοστάτας,
the of-the in stars causes weighers
ἀλλ᾽ ὥστε καὶ μύρμηκα θαυμάζειν ὅπως
but so-that even an-ant to-marvel-at how
χειμῶνα δηλοῖ καὶ προμηνύει θέρος.
winter it-shows and foretells summer
Τίς ποικίλην δίδωσι τοῖς ᾠοῖς φύσιν,
Who varied gives to-the eggs nature
μικροῖς δὲ τὰ στοιχεῖα δεικνύει τύποις,
in-small and the elements shows figures
τὸ λεπτὸν αὐτοῖς ἐμβαλὼν ὡς ἀέρα,
the fine for-them having-thrown-in as air

τὸ ξανθὸν ὡς πῦρ, καὶ τὸ λευκὸν ὡς ὕδωρ,
the yellow as fire and the white as water
τὸ σκληρὸν ὡς γῆν; ἀπογεοῖ γὰρ ἡ φύσις
the hard as earth earths for the nature
ἔξωθεν αὐτό, γῆς μεσοκλήρου δίκην,
from-without it of-earth middle-allotted like
ὡς μήτε τοὺς ἔξωθεν ἐκλῦσαι τόνους,
that neither the from-without to-loosen tensions
μηδ' αὖ γε τοὺς ἔσωθεν ἀμβλῦναι πόρους·
nor again indeed the within to-blunt passages
ἔσω γὰρ αὐτοῖς ἀντὶ μήτρας καὶ σπόρου
within for in-them instead-of womb and seed
στιγμή τις ἐμπέφυκεν ἡματωμένη,
a-point certain is-grown-in bloodied
δι' ἧς ἐκεῖνα σωματοῖ τὰ ποικίλα
through which those it-embodies the varied
εἰς σάρκας εἰς ὄστωσιν εἰς πτερῶν χύσιν.
into flesh into bone into of-feathers pouring
Ὦ πῶς ἰδών τις τὸν ταῶν μὴ θαυμάσοι
O how having-seen someone the peacock not would-marvel
τὸν χρυσὸν ὡς σάπφειρον ἐμπεπλεγμένον
the gold as sapphire interwoven
καὶ τὴν πτερωτὴν ἐν σμαράγδῳ πορφύραν,
and the winged in emerald purple
τὰς πουλυμόρφους συνθέσεις τῶν χρωμάτων
the many-formed compositions of-the colors
ὅλας ἀσυγχύτους τε καὶ μεμιγμένας;
all unconfounded both and mixed
Τίς ἐκστρατεύει παγγενῆ τὴν ἀκρίδα,
Who sends-on-campaign with-all-its-kin the locust

ἔθνος πτερωτὸν εἰς φθορὰν Αἰγυπτίων,
a-nation winged for destruction of-Egyptians
βέλος νεφῶδες ἐξ ἀδήλου τοξότου,
a-dart cloudy from unseen archer
λόγχην ἑτοίμην, αὐτοκίνητον δόρυ,
a-spear ready self-moving shaft
πυκνὴν φάλαγγα, μυριόστομον ξίφος,
thick phalanx myriad-mouthed sword
πηδητικὴν ἔπαλξιν ἀστάτου μάχης;
leaping battlement of-unstable battle
οὐχ ἵσταται γάρ, ἀλλὰ πλήττει καὶ τρέχει,
not it-stands for but strikes and runs
ἕρπουσα πορθεῖ καὶ κλονεῖ πτερουμένη,
creeping it-ravages and shakes winged
δοκεῖ δὲ φεύγειν καὶ παλίνδρομος μένει,
it-seems and to-flee and running-back remains
φθείρει πρὸ καιροῦ καὶ θερίζει πρὸ χρόνου,
it-destroys before season and reaps before time
τήκει τὰ δένδρα καὶ μαραίνει τὴν πόαν,
it-wastes the trees and withers the grass
ὠμὴν ἀμέλγει τῶν ὀπῶν τὴν ἰκμάδα,
raw it-milks of-the juices the moisture
τρυγᾷ τὰ φύλλα, τὴν τρύγην δὲ βόσκεται,
it-harvests the leaves the vintage and feeds-on
καὶ συλλέγει τὰ κῶλα καὶ τείνει πάλιν,
and gathers the limbs and stretches again
ὥσπερ τὰ νεῦρα τῶν βελῶν οἱ τοξόται,
as the strings of-the darts the archers
καὶ τραυματοῖ τὸ σῶμα τῶν ἐναντίων
and wounds the body of-the enemies

τοῖς ἀντιλόξοις τῶν σκελῶν ἀκοντίοις.
with-the slanting-opposite of-the legs javelins
Καὶ μή τις ἡμᾶς κομπορήμων φαυλίσῃ
And not someone us boast-speaking disparage
ὡς πρὸς τὰ μικρὰ καὶ σχεδὸν τετμημένα
as at the small and almost cut
κινοῦντας εἰκῇ τοῦ λόγου τὸν ἄξονα.
moving at-random of-the word the axle
εἰ γάρ τις οἶκον ἠγλαϊσμένον βλέπων
if for someone a-house adorned seeing
μορφαῖς ἀπαστράπτοντα κεχρυσωμέναις,
with-forms flashing gilded
ἡρμοσμένον δὲ καὶ σιδήρῳ καὶ ξύλοις
fitted and both with-iron and timbers
καὶ τῇ πενιχρᾷ συμπλοκῇ τῶν ὀστράκων
and with-the poor intertwining of-the tiles
σὺν τοῖς μεγίστοις καὶ τὰ μικρὰ θαυμάσοι,
with the greatest also the small should-marvel-at
στέργων ἅπαντα καὶ κροτῶν τὸν ἐργάτην,
loving all and applauding the worker
πῶς οὐχὶ μᾶλλον τοῦ παντεργάτου λόγου
how not rather of-the all-working word
μύρμηκα καὶ κώνωπα καὶ τὴν ἀκρίδα
ant and gnat and the locust
τὰ πάντα θαυμάσειεν ἔργα σὺν φόβῳ;
the all should-marvel-at works with fear
πῶς ἡ χαμερπὴς καὶ τοσαύτη σμικρότης
how the ground-creeping and so-great smallness
τυχεῖν τοσαύτης ἠξιώθη φροντίδος,
to-attain so-great was-deemed-worthy care

ὡς καὶ φρόνησιν ἐντεθῆναι καὶ κράτος
so-that both prudence to-be-put-in and power
ἰσχνῇ ταπεινῇ καὶ στενῇ διαπλάσει;
in-thin humble and narrow molding
καὶ πῶς τὸ φρικτὸν οὐχ ὑπεστάλη κράτος
and how the dread not withdrew power
ἔργοις τοσαύτης προσβαλεῖν λεπτουργίας;
to-works of-so-great to-apply fine-work
Πόθεν ταῶς πρόεισιν ὡραῖος πάλιν,
Whence the-peacock goes-forth beautiful again
ὄρνις διαυγὴς καὶ κατάστερος φύσει,
a-bird translucent and starry by-nature
τὴν πορφύραν πτερωτὸς ἠμφιεσμένος,
the purple winged clothed
ἐξ ἧς ἀλαζὼν καὶ τυφώδης τὴν θέαν
from which boastful and conceited in-the look
μόνος διάττει τῶν ἁπάντων ὀρνίθων,
alone it-darts-through of-the all birds
ἥγ᾽ ἐξ ἀμόχθων συμπλακεῖσα πλασμάτων
which-indeed from untoiling intertwined moldings
πολλὴν χύσιν ἔμιξεν αὐτῷ χρωμάτων;
much outpouring mixed for-it of-colors
Ποῖος δὲ τὸν σκώληκα Σηρικὸς νόμος
What and the worm Seric law
πείθει τὰ λαμπρόκλωστα νήματα πλέκειν,
persuades the bright-spun threads to-weave
ἃ τῇ βαφῇ χρωσθέντα τῆς ἁλουργίδος
which by-the dye colored of-the purple-robe
χαυνοῖ τὸν ὄγκον τῶν κρατούντων ἐμφρόνως;
loosens the bulk of-the rulers sensibly

μνήμη γὰρ αὐτοὺς εὐλαβῶς ὑποτρέχει
memory for them reverently runs-under
ὅτι πρὸ αὐτῶν τῆς στολῆς ἡ λαμπρότης
that before them of-the robe the brightness
σκώληκος ἦν ἔνδυμα καὶ φθαρτὴ σκέπη,
of-a-worm was a-garment and perishable covering
ὃς τῇ καθ' ἡμᾶς μαρτυρῶν ἀναστάσει,
which to-the according-to us bearing-witness resurrection
θνήσκει μὲν ἔνδον τῶν ἑαυτοῦ νημάτων,
dies indeed within the its-own threads
τὸν αὐτὸν οἶκον καὶ ταφὴν δεδεγμένος,
the same house and tomb having-received
σχεδὸν δὲ παντὸς τοῦ κατ' αὐτὸν σαρκίου
almost and all of-the according-to it flesh
σαπέντος ἢ ῥυέντος ἢ τετηγμένου,
rotted or flowed-away or melted
χρόνου καλοῦντος ἐκ φθορᾶς ὑποστρέφει
time calling from decay it-returns
καὶ τὴν πάλαι μόρφωσιν ἀρρήτως φύει
and the old form unspeakably grows
ἐν τῷ περιττεύσαντι μικρῷ λειψάνῳ
in the left-over small remnant
πρὸς τὴν ἀπ' ἀρχῆς σωματούμενος πλάσιν.
toward the from the-beginning being-embodied molding
κατηγορεῖ δὲ πυκνὰ τῶν πλανωμένων
it-accuses and often the deceived
καὶ ζῶν ἐλέγχει τὴν πικρὰν ἀπιστίαν,
and living refutes the bitter unbelief
εἰ μηδὲ τοῖς σκώληξιν ὡς διδασκάλοις
if not-even by-the worms as teachers

πεισθεῖσα λοιπὸν τὴν ἀνάστασιν σέβει.
persuaded henceforth the resurrection it-reveres
ποίου γὰρ ἂν τύχωσι συγγνώμης λόγου
of-what for — may-they-attain pardon reason
οἳ τοῖς ἑαυτῶν ψηλαφῶντες δακτύλοις
who with-the their-own feeling fingers
σκώληκα νεκρὸν ἐκ ταφῆς ὁδοιπόρον
a-worm dead from a-tomb a-wayfarer
βλέποντες ἢ μύοντες εἰς ἀβλεψίαν
seeing or shutting-the-eyes into blindness
τὴν πίστιν ἀντέστρεψαν εἰς ἀπιστίαν;
the faith turned-back into unbelief

XXXIV · WITNESSES OF THE RESURRECTION

The swallow regains sight and wakes from winter; the seed rots and rises; a wound heals from decay. If physicians mend the body, let Christ, the Galen of souls, raise it; Mani is wrong that a risen body must keep its warring humors, for their battle is what holds the body together.

Πόθεν χελιδὼν ἐξ ἀομμάτου θέας
Whence the-swallow from eyeless sight
τριήμερος πρόεισιν ὀμματουμένη,
on-the-third-day goes-forth gaining-eyes
πόαν περιτρίψασα ταῖς κόραις μίαν,
an-herb having-rubbed-round on-the pupils one
ἣν οὐκ ἀκόμψως καὶ χελιδόνιον λέγειν
which not without-elegance also swallow-wort to-call
κριταὶ παλαιῶν δογμάτων ἐθέσπισαν,
judges of-old doctrines decreed

τὴν ἀξίαν λαβοῦσαν ἐκ τῶν πραγμάτων.
the worth having-taken from the facts
καὶ τῷ θέρει μὲν ὡς λύρα ῥυθμίζεται·
and in-the summer indeed like a-lyre it-is-tuned
ὅταν δὲ χειμὼν εἰσβάλῃ, συστέλλεται,
when but winter comes-in it-draws-in
καὶ δένδρον εὑρεῖν οἰκίαν τεχνάζεται,
and a-tree to-find (as)-a-house contrives
καὶ σπαργανοῦται συντεθεῖσα τῷ ξύλῳ,
and is-swaddled compounded with-the wood
καὶ τὴν πτερωτὴν ἐκδιδύσκεται σκέπην,
and the winged puts-off covering
αὖθις δὲ ταύτην ἀμφιέννυται νέαν,
again and it puts-on new
ὡς οἷα νεκρὸς ἐκ ταφῆς ἀνηγμένη.
as like a-corpse from a-tomb brought-up
ἔαρ γὰρ αὐτῇ τὴν ἀνάστασιν φέρει,
spring for for-it the resurrection brings
καὶ πολλὰ κράζει καὶ λαλεῖ καθ' ἡμέραν,
and much it-cries and chatters each day
εἴπερ τίς ἐστι καὶ παρ' ὀρνέοις λόγος.
if-indeed any is even among birds speech
ἄνθρωπε, τιμᾶν τὴν ἀνάστασιν μάθε,
man to-honor the resurrection learn
λάλον θεωρῶν ἐκ ταφῆς χελιδόνα.
talkative seeing from a-tomb a-swallow
Τίς τὸν σπαρέντα σῖτον ἐκ τῶν ἐγκάτων
Who the sown grain from the bowels
τῆς γῆς ἀνιστᾷ καὶ τὸν ὥσπερ ἐν τάφῳ
of-the earth raises and the as in a-tomb

φθαρέντα κόκκον μυριόσταχυν φέρει;
decayed grain myriad-eared brings
οὐ τοῖς σοφισταῖς ὡς δοκεῖ τῶν πλασμάτων
not to-the sophists as seems of-the fictions
ὕπαρξιν ἄλλου τὴν φθορὰν ἄλλου λέγειν,
the-existence of-one the decay of-another to-say
οὐδ' ὡς λέγουσιν ἐκ μὲν ἵππου σήψεως
nor as they-say from indeed of-a-horse rotting
σφηκῶν κύησιν, ἐξ ὄνου δὲ κανθάρων,
of-wasps conception from an-ass and of-beetles
βοὸς δὲ τὴν μέλισσαν τὴν φιλεργάτιν·
of-an-ox and the bee the work-loving
ἡ τοῦ γένους γὰρ ταυτότης οὐκ ἠλλάγη,
the of-the race for sameness not was-changed
ἀλλ' αὐτὸς οὗτος τοῦ φθαρέντος ὁ σπόρος
but itself this of-the decayed the seed
πρὸς ἥνπερ εἶχεν οὐσίαν ἀντεστράφη.
to which it-had substance was-turned-back
Τίς τῶν παρ' ἡμῖν τεκνοποιῶν σπερμάτων
Who of-the among us child-making seeds
τὴν σῆψιν ἐς σύμπηξιν ὀστώδη πλέκει;
the rotting into framework bony weaves
εἰ μὴ σαπῇ γὰρ καὶ παρ' ἡμῖν ὁ σπόρος
if not it-rot for even among us the seed
ὡς σῶμα νεκρὸν ἐνταφεὶς τῇ κοιλίᾳ,
as a-body dead buried in-the belly
οὐ σωματοῦται τῇ κυήσει τὸ βρέφος
not is-embodied in-the conception the babe
εἰς δέρμα καὶ νεύρωσιν ὀργανούμενον.
into skin and sinewing being-fashioned

Τίς οὖν τὸ τοῦ κτίσαντος οὐ φρίττει κράτος,
Who then the of-the creator not shudders-at power
εἰ καὶ τὸ πρῶτον καὶ πάλιν τὸ δεύτερον
if both the first and again the second
δείκνυσιν ἡμᾶς ἐκ φθορᾶς ζωουμένους;
it-shows us from decay being-made-alive
ἀλλ᾽ ἔστιν ἡμῖν εὐσυνόπτους εἰκόνας
but it-is-possible for-us easily-seen images
τῇ φωταγωγῷ τῶν νεκρῶν ἀναστάσει
for-the light-leading of-the dead resurrection
καὶ μέχρι δεῖξαι τῶν παρ᾽ ἡμῖν τραυμάτων
even as-far-as to-show of-the among us wounds
στῆσαι τε τοὺς μώλωπας ἀντὶ μαρτύρων
to-set and the welts instead-of witnesses
ἠχητικῆς σάλπιγγος εὐστομωτέρους.
than-a-resounding trumpet more-eloquent
ὅταν γὰρ ἰχὼρ σηπτικὸς παρεμπέσῃ
when for serum septic falls-in
σύριγγα τίκτων ἐκ νομῆς πυοτρόφου,
a-fistula begetting from spreading pus-nourishing
οὐκ ἄν τις εὕροι τοῦ σεσηπότος μέλους
not — someone would-find of-the rotted limb
τὴν ὥσπερ εἰπεῖν ἐκ μέρους ἀνάστασιν,
the as to-say from part resurrection
εἰ μὴ ῥυῇ τὰ πρῶτα καὶ λύσιν πάθῃ,
if not flow-away the first-things and loosing suffer
ἢ παντελῆ σύμπηξιν ἐκ φθορᾶς λάβῃ,
or complete setting from decay take
τῆς ἔνδον αὐτοῦ σαρκὸς ἠφανισμένης·
of-the within it flesh having-vanished

οὕτω γὰρ αὖθις γίνεται σεσωσμένος,
so for again it-becomes saved
πυρὶ στομωθεὶς ἢ διαιρεθεὶς ξίφει,
by-fire cauterized or divided by-sword
ἢ καὶ μελικράτῳ τε καί τινι δρόσῳ
or even by-honey-water both and some dew
πρὸς τὴν ἰατρεύουσαν ἀρρήτως κρίσιν
toward the healing unspeakably crisis
στύφουσαν ἢ ψύχουσαν ἢ καθαρσίαν
astringent or cooling or cleansing
εὑρὼν ἐκείνου τοῦ μέλους ἀνάστασιν;
having-found of-that the limb resurrection
Πῶς οὖν μελίκρατόν τε καὶ πῦρ καὶ ξίφος
How then honey-water both and fire and sword
καὶ μὴν ὀπὸς καὶ ῥίζα καὶ χοῦς καὶ δρόσος
and indeed juice and root and dust and dew
εἴργει τὸ ῥεῦμα καὶ τὸ δέρμα συλλέγει
stops the flow and the skin gathers
ἢ τὴν παλαιὰν σάρκα προσκαλούμενα
either the old flesh summoning
ἢ σῶμα προσπλάσαντα τῷ πάλαι νέον,
or body having-molded to-the old new
ὁ δὲ πλάσας τὸ σῶμα μὴ συναρμόσει
the-one but having-molded the body not will-fit-together
ῥυὲν τὸ σῶμα, κἂν σαπῇ κεχωσμένον,
having-flowed the body even-if it-rot buried
ἢ τὴν παλαιὰν δερματώσας οὐσίαν
either the old having-skinned substance
ἢ τῷ φθαρέντι καὶ σαπέντι σαρκίῳ
or to-the decayed and rotted flesh

χιτῶνα λεπτὸν ἐμβαλὼν ἀφθαρσίας;
a-tunic fine having-thrown-on of-incorruption
Ποίας δὲ καὶ τύχωμεν εὐελπιστίας,
Of-what and also may-we-attain good-hope
εἰ τοὺς ἰατροὺς τοῦ γεώδους σαρκίου
if the physicians of-the earthy flesh
ἄγειν ἐῶμεν καὶ φέρειν τὰ σώματα
to-lead we-allow and to-carry the bodies
ὡς ἂν δοκῶσι, κἂν δοκῶσι χειρόνως,
as — they-think even-if they-think worse
μηδὲν δὲ δῶμεν τῷ Γαληνῷ τῶν ὅλων
nothing but we-give to-the Galen of-the whole
ψυχῶν ἰατρῷ πρὸς φιλάνθρωπον τέλος
of-souls physician for loving-kindly end
τὸ σῶμα νεκρώσαντι τῆς ἁμαρτίας,
the body having-put-to-death of-the sin
ὑπνωτικὸν δὲ φάρμακον δεδωκότι,
sleep-inducing and remedy having-given
ὅπως τὸ ῥευστὸν τῆς φθορᾶς ἀποξέσας
that the flowing of-the decay having-scraped-off
ἄρρευστον ἡμῶν ἐξεγείρῃ τὴν φύσιν;
unflowing our he-may-raise the nature
Ἢ πῶς ὁ τοῦ Μάνεντος ἐμμανὴς λόγος
Or how the — of-Mani mad word
λυττᾷ καθ' ἡμῶν καὶ λαλεῖ πεφυρμένα,
raves against us and speaks confounded-things
ὡς εἴγε ταὐτὸν ἐξεγείρεται πάλιν
that if-indeed the-same is-raised again
τὸ σῶμα τοῦτο καὶ φθαρήσεται πάλιν
the body this also will-decay again

χολὴν ἔχον καὶ φλέγμα καὶ λύσιν μάχης,
bile having and phlegm and loosing of-battle
καίπερ θεωρῶν τῶν ἑαυτοῦ τραυμάτων
although seeing of-the his-own wounds
τὴν σηπτικὴν σύριγγα τοὺς χυμοὺς ὅλους
the septic fistula the humors all
ὡς πρὸς μάχην θήγουσαν ἀνθωπλισμένην,
as for battle whetting armed-against
χολῆς μελαίνης καὶ χολῆς ξανθοπλόκου
of-bile black and of-bile yellow-twined
καὶ φλέγματος πρὸς αἷμα συμπεπλεγμένου
and of-phlegm with blood intertwined
καὶ συρρυέντων καὶ πεφυρμένων ὅλων
and having-flowed-together and confounded all
μάχην θεωρῶν, μὴ θεωρῶν τὴν λύσιν,
battle seeing not seeing the loosing
καὶ μηδὲ τοῖς μώλωψι πεισθῆναι θέλων
and not-even by-the welts to-be-persuaded wishing
ὡς καὶ σαπέντων ἐκ φθορᾶς τῶν ὀργάνων
that even rotted from decay the organs
ἄσηπτον αὐτοῖς ἀντεγείρεται δέρας,
unrotting for-them is-raised-again a-hide
καὶ συμβιβασμὸς γίνεται τῶν σχισμάτων
and a-reconciliation becomes of-the splits
ἐκ τῶν παρ᾽ αὐτοῖς ὡς νομίζεται μάχης;
from the among them as is-thought battle
ἢ πῶς φυλαχθῇ τὸ λογικῶς εἰρημένον
or how may-be-kept the reasonably said
‘σύμπνοια καὶ σύρροια τῶν ὅλων μία,’
co-breathing and co-flowing of-the universe one

εἴπερ τὸ σύμπνουν σχίσμα γίνεται μάχης;
if-indeed the co-breathing a-split becomes of-battle
ἢ πῶς τὸ ῥευστὸν εὑρεθῇ πεπηγμένον,
or how the flowing be-found set
εἰ μὴ παρούσης τῆς ἀναγκαίας μάχης
if not being-present the necessary battle
θάλψει τὸ φλέγμα τῆς χολῆς ἡ θερμότης,
will-warm the phlegm of-the bile the heat
ἢ συγκερασθῇ θερμότητι ψυχρότης,
or be-blended with-heat coldness
ἢ ξηρότης εὔικμον ἁρπάσει μάχην;
or dryness moist will-snatch battle
οὐ κυρίως οὖν ἐστὶν ἡ μάχη μάχη,
not properly then is the battle battle
συνεκτικὴ δὲ μᾶλλον ἢ τοὐναντίον
holding-together but rather than the-opposite
χωριστικὴ πέφυκε τῶν ἡρμοσμένων,
separating is of-the fitted
σφίγγουσα τὴν σύμπηξιν, ἄχρι τὴν δέσιν
clamping the framework until the binding
λύσῃ τὸ τοῦ σφίγξαντος ἄρρητον κράτος.
loose the of-the-one having-clamped unspeakable power

As a builder alone knows the wedge of his dome, God alone looses the body's bond and sets it again never to loosen, raising us incorruptible. Bodies eaten by fish, bears, and vultures stay in his hand, sorted like grain, for judgment; God himself is known only through his works, and the nearer the angels draw, the farther off he stands.

Ὡς γάρ τις οἶκον δημιουργῆσαι θέλων
As for someone a-house to-fashion wishing
καὶ σφῆνα πήξας σφαιροσυνθέτου στέγης
and a-wedge having-fixed of-sphere-composed roof
οἶδεν μόνος τὸ σφίγμα καὶ λύει μόνος,
knows alone the clamp and looses alone
οὕτως ὁ τὴν ἔνσαρκον οὐσίαν κτίσας,
so the-one the fleshly substance having-created
ὅταν δέῃ τὸν οἶκον ἐλθεῖν εἰς λύσιν,
when it-needs the house to-come into loosing
οὐ φλέγμα κινεῖ καὶ χολὴν πρὸς τὴν λύσιν,
not phlegm moves and bile toward the loosing
ὡς ἐνδεὴς ὢν ὑλικοῦ παρεργάτου,
as needy being of-material helper
ἀλλ' ἐκβαλὼν τὸν σφῆνα τὸν ψυχοκράτην,
but having-thrown-out the wedge the soul-ruling
ὡς οἶδεν, ὡς ἔσφιγξε, καὶ λύει μόνος.
as he-knows as he-clamped also looses alone
ὅταν δὲ τὴν σύμπηξιν ἁρμόσαι θέλῃ
when but the framework to-fit-together he-wish
(κτίσαι γὰρ αὖθις βούλεται τὴν οἰκίαν
to-build for again he-wishes the house
πτῶσιν παθοῦσαν ἐξ ἀδήλων πνευμάτων)
fall having-suffered from unseen winds

εἰ καὶ χολὴν καὶ φλέγμα καὶ πνεῦμα λάβοι,
if both bile and phlegm and breath he-take
ἄσβεστον ὥσπερ συμβιβάζων ὀστράκῳ
lime as-it-were bringing-together with-tile
(χυλοὶ γάρ εἰσι καὶ μέρη τοῦ κτίσματος),
juices for they-are and parts of-the building
τὸν σφῆνα πήξας, ὥστε λῦσαι μηκέτι,
the wedge having-fixed so-as to-loose no-longer
ἄφθαρτον ἡμῶν ἐξεγείρει τὴν φύσιν. 1425
incorruptible our raises the nature
Πλὴν ταῦτα πρὸς Μάνεντα τὸν μεμηνότα·
However these-things against Mani the mad
ἡμεῖς γὰρ ἴσμεν ὡς ἐναλλαγὴν δέον
we for know that exchange needing
τὸ θνητὸν ἡμῶν τοῦτο προσλαβεῖν δέρας,
the mortal our this to-take-on hide
ὃ σπείρεται μὲν ἐν φθορᾷ τεθαμμένον,
which is-sown indeed in decay buried
ἀνίσταται δὲ τῆς φθορᾶς ἀντιστρόφως, 1430
rises and of-the decay oppositely
ἄφθαρτον, ὡς ἔδοξε τῷ παντεργάτῃ.
incorruptible as seemed-good to-the all-worker
οὕτως ὁ πλάστης κἂν τε χυλῶσαι θέλῃ
so the molder whether — to-make-juice he-wish
τὸ σῶμα τοῦτο, κἂν τε λεπτῦναι πλέον,
the body this or — to-make-fine more
ὅμως ἄσηπτον τῶν σαπέντων τὴν φύσιν
yet unrotting of-the rotted the nature
ὡς τραῦμα νεκρὸν δερματοῖ καὶ συλλέγει· 1435
as a-wound dead he-skins and gathers

ἀρκεῖ γὰρ αὐτῷ πρὸς τὸ σαρκῶσαι λόγος,
suffices for to-him for the to-make-flesh word
τὴν γῆν ἐρευνῶν καὶ τὰ κύματα βλέπων
the earth searching and the waves seeing
καὶ συλλέγων τὰ κῶλα τῶν κοιμωμένων·
and gathering the limbs of-the sleeping
καὶ κἂν τις ὠμόσαρκον ἀνθρώπου κρέας
and even-if some raw-fleshed of-a-man meat
ἰχθὺς σπαράξῃ, καὶ τὸν ἰχθὺν ἀγρότης,
a-fish tear and the fish a-rustic
καὶ τοῦτον ἄρκτος, καὶ τὸ θηρίον κύνες,
and him a-bear and the beast dogs
γῦπες δὲ τούτους, τοὺς δὲ γῦπας οἱ τάφοι,
vultures and these the and vultures the tombs
καὶ πᾶσαν ἁπλῶς ἀνθυποδράμῃ φύσιν
and every simply run-back-under nature
εἰς ἀλλοφύλους ἀντικλώμενος ῥύσεις.
into alien bent-back flowings
ὅμως ἔσω πέφυκε τῶν ὁρισμάτων,
yet within it-is of-the boundings
τῇ χειρὶ τοῦ κτίσαντος ἐσφραγισμένος.
by-the hand of-the creator sealed
Οὐκοῦν ἐάν τις χειρὸς εὐτελεστάτης
Then if someone of-hand most-humble
τοὺς πενταχόρδους ἐξαπλώσας δακτύλους
the five-stringed having-spread-out fingers
κριθὰς ὀλύρας κέγχρον ἢ σῖτον λάβῃ,
barley spelt millet or wheat take
ἢ πλῆθος ἁπλῶς ὀσπρίων πεφυρμένων,
or a-multitude simply of-pulses confounded

οἶδεν διαιρεῖν καὶ μερίζειν εὐθέτως
he-knows to-divide and to-distribute fitly
ἐκεῖνο τοῦτο, καὶ συνάπτει τὰς φύσεις
that this and joins the natures
καὶ ῥᾷστα συντίθησι πρὸς γένος γένος,
and most-easily puts-together to kind kind
πῶς καὶ λιθώδης οὐ συνήσει καρδία
how even a-stony not will-understand heart
ἐν χειρὶ τοῦ κτίσαντος οὖσαν τὴν κτίσιν,
in hand of-the creator being the creation
ἐν τῇ καθ' ἡμᾶς συνδραμεῖν ἀναστάσει,
in the according-to us to-run-together resurrection
καὶ συγκομίζειν ὥσπερ ἄλλος τοὺς φόρους
and to-collect as another the tributes
ἐκεῖθεν ἔνθεν τὰς φορὰς τῶν λειψάνων,
thence hence the carryings of-the remains
ἀρτηρίας καὶ νεῦρα, σάρκας καὶ φλέβας,
arteries and sinews flesh and veins
καὶ παντὸς ἄρθρου συλλογὴν κεκρυμμένου,
and of-every joint a-gathering hidden
συνεισάγειν δὲ τὰς ἑκάστου λοιπάδας
to-bring-in-together and the of-each remnants
(εἰσὶ γὰρ ἄχρι καὶ τριχὸς γεγραμμέναι),
they-are for as-far-as even a-hair written
φέρειν τε πᾶσαν τὴν ἐναπόγραφον φύσιν
to-bring and all the registered nature
τῇ πρὸς τὸν αὐτῆς δεσπότην περιστάσει,
in-the toward the her master situation
ὅπως ὑφέξει τοῖς ἐπείκταις ἀγγέλοις
that it-will-submit to-the urging angels

τοὺς συλλογισμοὺς τῶν χρεῶν καὶ τῶν τόκων
the reckonings of-the debts and of-the interests
καὶ τὰς ἀπαρχὰς τῆς γεώδους καρδίας,
and the first-fruits of-the earthy heart
σπόρου τε καρπὸν καὶ σπορᾶς ἀκαρπίαν,
of-seed both fruit and of-sowing fruitlessness
ζυγοῦ τε λεῖμμα καὶ ῥοπῆς εὐσταθμίαν,
of-scale both remainder and of-the-turn good-weight
καὶ πᾶσαν ἁπλῶς ψυχικὴν λειτουργίαν.
and every simply soul service
Οὕτως ἑαυτὸν ταῖς ἐνεργείαις ἔθου
So yourself by-the operations you-made
γνωστὸν παρ᾽ ἡμῖν καίπερ ὢν κεκρυμμένος·
known among us although being hidden
ὅσον γὰρ ἡμᾶς τῶν ὑπερτέρων νόων
as-much for us of-the higher minds
ὑπερβέβηκεν ἡ θεόπνους ἀκρότης,
has-surpassed the God-breathed height
τοσοῦτον αὐτὰς αἱ μέσαι, καὶ τὰς μέσας
so-much them the middle and the middle
τρίτη τις ἄλλη τάξις ἀρχικωτέρα,
third a other order more-principal
ἢ μᾶλλον ἐμπέφυκε τῇ πανομμάτῳ
or rather is-grown-in to-the all-eyed
καὶ τῇ πτερωτῇ τοῦ τάχους ἐπεκτάσει,
and to-the winged of-the speed extension
ἡ πρὸς τὸ θεῖον ἀγχιγείτων ἀκρότης.
the toward the divine neighboring height
ὅσον γὰρ ἐγγίζουσι, τὰς ἀποστάσεις
as-much-as for they-draw-near the distances

ποιοῦσι μείζους, καὶ ξενοτρόπῳ λόγῳ
they-make greater and by-strange reason
τὰς προσθέσεις ἔχουσιν ὡς ἀφαιρέσεις.
the additions they-have as subtractions

XXXVI · NOTHING MADE IN VAIN

As one who nears a fire stands back from its flame, an angel stands back in awe of God's flameless darkness, and the Cherubim veil their sight. Nothing is useless: stones heal and quench thunderbolts, clods, mud, herbs, and wormwood cure, the torpedo numbs, seal fat soothes, the stingray stops toothache, crabs open oysters, snails heal, and a scorpion's sting once saved a plague victim.

Εἰ γὰρ τὸ τῆς γῆς τοῦτο πῦρ ὁ προσβλέπων
If for the of-the earth this fire the-one looking
πόρρω μὲν ἑστὼς θέλγεται πρὸς τὴν θέαν,
far indeed standing is-charmed toward the sight
ἀφίσταται δὲ τῇ φλογὶ προσεγγίσας,
stands-off but to-the flame having-approached
πῶς πρὸς τὸ πῦρ ἐκεῖνο τῆς ἀφλεξίας
how toward the fire that of-the flamelessness
ὁ μᾶλλον ἐγγύς, κἂν πέφυκεν ἄγγελος,
the more near even-if it-is an-angel
μὴ μᾶλλον ἐκστῇ καὶ διαστῇ τῷ φόβῳ
not more be-amazed and stand-apart with-the fear
ἐν πυρσοφεγγεῖ καὶ θεοκρυφεῖ γνόφῳ
in firebrand-shining and God-hiding darkness
ἀφεγγὲς εὑρὼν καὶ τὸ πῦρ καὶ τὴν φλόγα;
lightless having-found both the fire and the flame
ἐντεῦθεν ὡς ἔοικεν ἐγγίζει πλέον
hence as it-seems draws-near more

ἡ τῶν Χερουβὶμ ὀμματόπλουτος φύσις
the of-the Cherubim eye-rich nature
βλέπουσα καὶ μύουσα τοῦ βλέπειν πλέον·
seeing and shutting-the-eyes than-the to-see more
φρικτὸν γὰρ ἐντέθεικε τῇ κτίσει φόβον
dread for has-put in-the creation fear
ὁ πρῶτος εἰς γῆν ἐκπεσὼν ἑωσφόρος,
the first to earth having-fallen light-bringer
βλέπων ἀμέτρως καὶ παθὼν τὸ μὴ βλέπειν,
seeing immeasurably and having-suffered the not to-see
ὡς μηδὲν εἶναι παντελῶς ἀνειμένον,
so-that nothing to-be wholly let-go
ἢ τῆς παναρχοῦς καὶ σοφῆς ἐποψίας
or from-the all-ruling and wise oversight
τοῦ δημιουργήσαντος ἐξῃρημένον,
of-the-one having-fashioned removed
εἶναι δὲ πάντα πρός τι χρήσιμον τέλος,
to-be and all for some useful end
καὶ μέχρι χόρτου καὶ φυτῶν καὶ θηρίων
even as-far-as grass and plants and beasts
καὶ τῶν ἀφώνων τῆς θαλάσσης ἰχθύων
and the voiceless of-the sea fish
καὶ τῶν ἀπ᾽ αὐτῆς ἐκφυέντων ὀρνέων,
and the from it grown-forth birds
φθάσαι δὲ μέχρι τῶν ἀποκρότων λίθων
to-reach and as-far-as the rugged stones
τὴν συντομουργὸν τοῦ θεοῦ λεπτουργίαν,
the concise-working — of-God fine-work
εἴπερ νόσος μὲν ἐξελαύνεται λίθῳ,
if-indeed disease indeed is-driven-out by-stone

ἄλλος δὲ τὸν σίδηρον ἀνθέλκει λίθος,
another and the iron draws-back stone
ἄλλοι δὲ πυρσοὺς ἀντανάπτουσι λίθοι
others and firebrands kindle-in-turn stones
οὐκ οἶδα πῶς ἔσωθεν ἐξωθουμένους,
not I-know how from-within pushed-out
καὶ τοὺς κεραυνοὺς ἄλλος ἀμβλύνει λίθος,
and the thunderbolts another blunts stone
καὶ πῦρ νόθον σβέννυσιν ἐξηρτημένος,
and fire bastard quenches hung-up
οὐχ ὡς λίθος δρῶν, ἀλλ᾽ ὅπως μάθῃς ὅτι
not as a-stone doing but that you-may-learn that
θεοῦ θέλοντος ὠφελοῦσι καὶ λίθοι,
God willing help even stones
καὶ τὴν δι᾽ αὐτοὺς ἐντροπὴν δεδοικότες
and the through them shame having-feared
πεισθῶμεν ἡμεῖς ὠφελεῖν κἂν ὡς λίθοι.
let-us-be-persuaded we to-help even as stones
εἴργει δὲ βῶλος αἱματόπτυστον χύσιν,
keeps-off and a-clod a-blood-spitting outpouring
πηλὸς δὲ σωτὴρ γίνεται δυσεντέροις,
mud and savior becomes to-the-dysentery-sick
ἄνθος δὲ χόρτου πάσμα γίνεται πάθους,
flower and of-grass a-sprinkle becomes of-affliction
ὀπὸς δὲ ῥίζης φάρμακον καθαρσίου,
juice and of-root a-remedy cleansing
σταγὼν δὲ κέδρου κνησμονὴν ἀποξέει.
a-drop and of-cedar the-itch scrapes-off
ἐπωφελὴς δὲ πικρότης ἀψινθίου,
helpful and the-bitterness of-wormwood

ὑπεργλυκάζον εἰς περίστασιν μέλι,
over-sweetening for the-emergency honey
καὶ τῶν βάτων δὲ τῶν ἀκάρπων οἱ κλάδοι
and of-the brambles too the fruitless the branches
ἀποικίλους φύουσι τοὺς Ἱπποκράτας,
unvarying grow the Hippocrateses
καὶ τοὺς ἀκάρπους μὴ φοβουμένη νόμους
and the fruitless not fearing laws
ἐκ τῶν ἀκάνθων γίνεται σωτηρία,
from the thorns comes salvation
καὶ τέφρα καὶ χοῦς ὠφελοῦσι καὶ τρίχες
both ash and dust help and hairs
(τοῖς γὰρ παθοῦσιν ἐκ κρύους ἀβλεψίαν
for-those for having-suffered from frost blindness
καπνὸς Γαληνὸς γίνεται παρ' ἐλπίδα),
smoke a-Galen becomes beyond hope
νάρκη δὲ ναρκοῖ τὰς ἁφὰς τῶν ὀργάνων
the-torpedo and numbs the touches of-the organs
(ἔστι γὰρ ἐν δέοντι καὶ νάρκης χάρις),
there-is for in need even of-numbness grace
στέαρ δὲ φώκης φλεγμονὰς οἰδημάτων
fat and of-the-seal the-inflammations of-swellings
σβέννυσιν, ὥσπερ τὰς καμίνους ἡ δρόσος,
quenches as the furnaces the dew
καὶ συμφλεγέντων ἱπποκάμπων αἰθάλη
and of-burned-together hippocampi soot
σφίγγει τρεμούσας ἐκρυῆναι τὰς τρίχας,
clamps trembling to-fall-out the hairs
τρυγὼν δὲ παύει τῶν ὀδόντων τοὺς κλόνους,
the-stingray and stops of-the teeth the shakings

ὡς ἐν ταλάντῳ τεχνικὸς ζυγοστάτης
as in a-balance a-skillful weigher
τὸ κέντρον αὐτῆς ἐντιθεῖσα τοῖς πόνοις,
the sting her putting-in the pains
καὶ βρῶσις ἁπλῆ τοῦ σκάρου τῶν ἐντέρων
and food simple of-the parrot-fish of-the bowels
εἴργει τὸ ῥεῦμα τῶν παρ᾽ ἡμῖν ἐντέρων,
keeps-off the flow of-the among us bowels
ποθεὶς δὲ χυλὸς κωβιῶν πετροστέγων
drunk and juice of-gobies rock-sheltered
ὄχημα γαστρὸς γίνεται πεφραγμένης,
vehicle of-belly becomes blocked
φθίσιν δὲ καὶ χίμετλα καὶ τῶν σκορπίων
consumption and both chilblains and of-the scorpions
θραύει τὰ κέντρα, καὶ καταψύχει πόνους
it-breaks the stings and cools pains
τοὺς λυσσοδήκτους, τοὺς δὲ καρκίνους ξέει
the rabid-bitten the and cancers scrapes
καρκίνος ἐλθὼν ἐκ βυθοῦ θαλαττίου,
the-crab having-come from the-deep of-the-sea
σοφίζεται δὲ καὶ πρὸς ἄγραν ὀστρέων·
is-clever and also for hunting of-oysters
ψάμμον γὰρ αὐτοῖς ἐμβαλὼν χασμωμένοις
sand for into-them having-thrown gaping
εἴργει συνελθεῖν τὰς λαβὰς τῶν διπτύχων,
it-keeps to-come-together the grips of-the double-folds
ἀνειμένων δὲ τῶν θυρῶν ὁ τοῦ σάλου
loosened and the doors the of-the surge
κλέπτης ἀνασπᾷ τὴν τροφὴν κεκρυμμένην.
thief draws-up the food hidden

Ἰχθὺς δὲ πνεύμων τοῖς σάλοις ἐπιπνέων,
The-fish and sea-lung on-the surges breathing
ᾧ μηδέν ἐστιν ἐμφερὲς πρὸς ἰχθύας,
to-which nothing is like to fish
ἄμορφος εἰκών, δυσδιάγνωστος θέα,
shapeless image hard-to-discern sight
ἔμψυχος οὐκ ἔμψυχος, ἀλλ' εἰκῇ μόνον
ensouled not ensouled but at-random only
δοκῶν ἑαυτὸν ἐξαπλοῦν καὶ συλλέγειν,
seeming itself to-spread-out and to-gather
τὰς δυσκαθέκτους τῶν ποδῶν ὑπερζέσεις
the hard-to-hold of-the feet overboilings
ὡς οὐδὲν ἄλλο συντριβὲις ἀποτρέπει.
as nothing else crushed it-averts
Καὶ νεῦρα μὲν σπασθέντα συστολῆς βίᾳ
And sinews indeed convulsed of-contraction by-force
λέοντος ὡς λέγουσιν εὐρύνει στέαρ·
of-a-lion as they-say widens fat
πάθους δὲ λύτρον αἷμα γίνεται τράγου.
of-affliction and ransom blood becomes of-a-goat
καὶ τοὺς κεράστας εὐλαβεῖται κανθάρους
and the horned dreads beetles
τὸ φλεκτικὸν πῦρ τοῦ τεταρταίου τρόμου,
the burning fire of-the quartan shivering
καὶ τῇ χνοώδει τῶν μυώπων αἰθάλῃ
and by-the downy of-the gadflies soot
τὸ τῶν μυώπων ἐξορίζεται πάθος·
the of-the short-sighted is-banished affliction
οὐ φείδεται γὰρ συλλαβῆς ὁμωνύμου
not it-spares for a-syllable same-named

εἰς ζῆλον ἔργου συγκροτουμένη φύσις.
for emulation of-work being-struck-together nature
Εἰσὶ δὲ καὶ γῆς καὶ θαλάσσης κοχλίαι
There-are and both of-land and of-sea snails
μικροί, μεγίστων συμφορῶν εὐεργέται.
small of-greatest misfortunes benefactors
ὧν εἰ τεφρώσεις τὴν δορὰν τῶν ὀστράκων,
of-which if you-will-turn-to-ash the hide of-the shells
ἀλφοὺς ἀναιρεῖς· εἰ δὲ συμπλέξας μέλι
white-leprosies you-destroy if and having-entwined honey
τὴν ξηρὰν ὑγρῷ στοιχειώσεις αἰθάλην,
the dry with-moist you-will-compound soot
οἴδημα γαστρὸς καὶ ποδῶν ἐπιρρύσεις
swelling of-belly and of-feet influxes
νεύρων τε πληγὰς καὶ ζοφώσεις ὀμμάτων
of-sinews both blows and darkenings of-eyes
καὶ τὴν πρὸ ῥινῶν αἱματόρροιαν σβέσεις,
and the before nostrils bleeding you-will-quench
καὶ θαυμάσας τὸ θεῖον ὑμνήσεις κράτος,
and having-marveled the divine you-will-hymn power
βαλὼν ἓν ἀντίφραγμα μυρίαις νόσοις.
having-cast one barrier against-myriad diseases
πόθεν δὲ καὶ πῶς ταῦτα γίνεται θέλων
whence and also how these-things come-about wishing
εἰπεῖν ἀτερμάτιστον ἀντλήσεις βάθος.
to-say boundless you-will-draw depth
Καὶ τῶν ἀναγκαίων γὰρ ὥς φασι πόρων
And of-the necessary for as they-say passages
ὁ βλέννος εἴργει τὰς ἀκουσίους ῥύσεις,
the blenny keeps-off the involuntary flowings

γύγου δὲ γλῶσσα προστεθεῖσα νηπίοις
of-the-gygus and the-tongue applied to-infants
λύει τὰ κλεῖθρα τῆς ἀφώνου γλωσσίδος,
looses the bolts of-the voiceless tongue
λίθους δὲ τέττιξ τῶν ποδῶν περιγλύφει,
stones and the-cicada of-the feet carves-round
ὀπτὸς λιθουργὸς εἰς περίστασιν πόνου.
roasted a-stone-mason for the-emergency of-toil
Καὶ ψυχρὸς ἰὸς θερμὸν ἔσβεσεν πάθος,
And cold venom hot quenched affliction
ὀπῷ δὲ θερμῷ ψυχρὸς ὤκλασεν πόνος,
with-juice and hot cold sank toil
καὶ σὰρξ ἐχιδνῶν ἀντιφάρμακος δόσις,
and flesh of-vipers antidote gift
καὶ σφίγμα σαρκὸς γίνεται λωβωμένης·
and clamp of-flesh becomes maimed
τὸν ῥοῦν γὰρ ἱστᾷ καὶ τὸν ἰχῶρα ξέει;
the flow for it-stops and the serum scrapes
καὶ σωματουργεῖ τὰς ῥεούσας εἰκόνας,
and body-makes the flowing images
μορφοῦσα τὰ πρόσωπα τῆς ἀμορφίας.
forming the faces of-the shapelessness
Καί πού τινος λέγουσιν εἰς φρικτὸν πάθος
And somewhere of-someone they-say into dread affliction
εἰς λοιμὸν εἰσφρήσαντος ἐντρόμῳ ζέσει,
into plague having-burst-in with-trembling heat
πνέοντος αὖραν τοῦ νοσοῦντος ἐσχάτην
breathing breath the sick-one last
ἤδη παρ᾽ αὐτὰς τῆς ταφῆς τὰς εἰσόδους,
already at the-very of-the tomb the entrances

τὸ κέντρον ἐνθεὶς ἐξ ἀδήλου σκορπίος
the sting having-put from unseen a-scorpion
ἰῷ τὸν ἰὸν ἀντιτάξας πρὸς μάχην
with-venom the venom having-set-against for battle
ἤμβλυνεν ἠμαύρωσε συγκράσει ξένῃ,
blunted dimmed with-blending strange
ψῦξιν βαλὼν ἄπληστον ἀκράτῳ ζέσει. 1600
chill having-cast insatiable on-unmixed heat

XXXVII · THE GRAMMAR OF GOD

Grace has made all things useful. The grape, the pomegranate, the pearl, and the gems praise their maker. God, everywhere and nowhere, is beyond all limits; he conjugates the world in all its tenses and moods, is reached neither by height nor depth, and slips from every grasp like a shadow.

Οὕτως ἕκαστα συμφερόντως ἡ χάρις
So each-thing profitably the grace
καὶ πρός τι ῥυθμίσασα τῶν ἀγωγίμων
and for something having-tuned of-the transportable
οὐδὲν περιττὸν οὐδὲ λεῖπον εἰσάγει,
nothing superfluous nor lacking brings-in
καὶ μέχρι φλοιῶν καὶ τριχῶν καὶ δακρύων
even as-far-as barks and hairs and tears
καὶ μέχρι πηλοῦ καὶ καπνοῦ καὶ κοπρίας, 1605
and as-far-as mud and smoke and dung
εἰ καὶ τὰ μὲν λέληθεν ἠγνοημένα,
if even some indeed have-escaped unknown
τὰ δὲ πρόδηλον εὗρε τὴν εὐχρηστίαν,
others and evident found the usefulness

ὡς πρός τι φαῦλα μηδαμῶς λοιπὸν λέγειν
so-as for anything paltry by-no-means henceforth to-call
ἀστεῖα πάντα καὶ καλῶς εἰργασμένα.
elegant all and well wrought
Τίς γὰρ θεωρῶν βότρυν οὐ κατεπλάγη
Who for beholding a-cluster not was-amazed-at
τὸν δόντα θερμὴν ὑγρότητα τῷ ξύλῳ
the-one having-given hot moisture to-the wood
καὶ πῶς τὰ φῦλλα τὰς ἑτοίμους εἰς ῥύσιν
and how the leaves the ready for flowing
ῥᾶγας περιπτύσσουσι, μὴ βροχῆς βέλος
grapes fold-round lest of-rain a-dart
πλήξῃ τὸ χαῦνον ἢ φλογώδης ἡλίου
strike the porous or flaming of-the-sun
φρύξασα θέρμη τοὺς ὀποὺς ἐξικμάσῃ.
having-parched heat the juices dry-out
Τίς δέρμα ῥοιᾶς εὐδιαιρέτως σχίσας
Who the-skin of-a-pomegranate easily-divisibly having-split
καὶ τὴν θέσιν γνοὺς τῶν ἐνύγρων ἀνθράκων
and the position having-known of-the watery coals
καὶ πῶς ἑκάστῳ συντεθέντι χωρίῳ
and how to-each composed place
φραγμὸς μεσάζει καὶ μερίζει τοὺς ὅρους,
a-barrier mediates and divides the bounds
ὑμὴν φλογώδης λεπτὰ τείνων σπαρτία,
a-membrane flaming fine stretching cords
μήπως βαρυνθῇ τῶν ὀπῶν ἡ χαυνότης
lest-perhaps be-weighed-down of-the juices the porousness
καὶ θλῖψιν ἕξει τῇ δέσει τοῦ σφίγματος,
and pressure will-have by-the binding of-the clamp

κἀντεῦθεν ἰκμὰς τῆς ὀπώρας ἐκπέσῃ
and-thence moisture of-the fruit fall-out
σήψῃ τε κόκκος ἄλλος ἄλλον ἐκρέων,
rot and grain another another flowing-out
οὐ τὴν ὑπὲρ νοῦν ἐννοήσας αἰτίαν
not the beyond mind having-conceived cause
πρὸ τοῦ φαγεῖν ὕμνησε τὸν παντεργάτην;
before the to-eat hymned the all-worker
ὁ νοῦς γὰρ εὐθύς, ὡς ταχύδρομος φύσει,
the mind for at-once as swift-running by-nature
ἀφεὶς τὸ θαῦμα πρὸς τὸν αἴτιον τρέχει.
having-left the marvel to the cause runs
Τίς ἐμφυτεύσας τῷ βυθῷ πηκτὸν γάλα
Who having-planted in-the deep set milk
τοὺς μαργαρίτας λευκοδέρμους ἐκτρέφει;
the pearls white-skinned rears
πόθεν χλοάζει τῶν σμαράγδων ἡ φύσις
whence grows-green of-the emeralds the nature
εἰς πάντα καιρόν; οὐ γὰρ εἰς ἔαρ μόνον.
for every season not for in spring only
τίς ἄνθος ἐντέθεικε σαπφείρῳ λίθῳ,
who a-flower has-put in-sapphire stone
εἰ μηδὲν ἄνθος ἐν λίθῳ φυτεύεται;
if no flower in stone is-planted
πόθεν πυραυγὴς ἡ βαφὴ τῶν ἀνθράκων,
whence fire-gleaming the dye of-the rubies
εἰ ψυχρότητι πᾶσα πήγνυται λίθος;
if by-coldness every is-set stone
τίς ταῦτα ποιεῖ καὶ συνιστᾷ καὶ τρέπει,
who these-things makes and composes and turns

εἰ μὴ τὸ σὸν βούλημα καὶ τὸ σὸν κράτος,
if not the your will and the your power
τοῦ πάντα δρῶντος ὡς δοκεῖ σοι καὶ θέλεις;
of-the-one all-things doing as seems to-you and you-wish
τὸ σὸν γὰρ εἰς ἄπειρον ἐκτείνας κράτος
the your for into the-boundless having-stretched power
φαίνῃ καλύπτῃ καὶ προέρχῃ καὶ μένεις
you-appear are-hidden and go-forth and remain
στάσει τρεχούσῃ καὶ φορᾷ πεπηγμένῃ
with-standing running and with-rush fixed
καὶ τὰς ἀμόρφους εἰδοποιῶν οὐσίας.
and the shapeless forming substances
αὐτὸς δὲ τοῦ σύμπαντος ἐξῃρημένος
yourself and from-the universe removed
ὑπερτελὴς εἶ· καὶ γὰρ ἀρχὴν οὐκ ἔχεις,
super-complete you-are and for beginning not you-have
τέλους ἀπέστης καὶ διέστης τοῦ μέσου,
from-end you-stood-apart and stood-apart-from the middle
ἐκτὸς βεβηκὼς τῶν τριῶν καὶ τῶν ὅλων
outside having-stepped of-the three and of-the universe
ἐντὸς πεφυκὼς τῶν ὅλων ἐκτὸς μένεις·
inside being of-the universe outside you-remain
πρόδηλος ὢν ἄδηλος, οὐκ ἔχων ὅρους,
evident being unseen not having bounds
ἀλλ᾽ ὢν ὁρισμὸς τῶν ὁριζόντων ὅρων·
but being the-bounding of-the bounding bounds
ἄρχων ἀνάρχως, οὐ μετρούμενος χρόνῳ,
ruling beginninglessly not measured by-time
ῥοπῇ δὲ ποιῶν ἀχρόνῳ τὰ τοῦ χρόνου.
by-an-inclination and making timeless the-things of-the time

Ὡς ἔντεχνος δὲ τῶν φρενῶν ἐπιστάτης
As skilled and of-the minds a-master
πᾶσάν τε πρᾶξιν τεχνολογεῖν ἠσκημένος
every and act to-treat-by-art trained
καὶ πᾶν μὲν εἰδὼς ὄνομα καὶ ῥῆμα ξένον
and every indeed knowing noun and verb strange
καὶ λεπτὸν ἄρθρον καὶ μετοχὴν κεκρυμμένην,
and fine article and participle hidden
ἀντωνυμίαν δὲ πᾶσαν ἠκριβωμένος,
pronoun and every made-exact
προθέσει δὲ πάσῃ μέτρα δοὺς ἡρμοσμένα
to-preposition and every measures having-given fitted
τὸν πάντα κόσμον εἰς ἐπίρρημα τρέπεις,
the whole world into an-adverb you-turn
εἰ μὴ τὸ σὸν συνεῖδεν ἀρρήτως κράτος,
if not the your perceived unspeakably power
συζευκτικὸν σύνδεσμον ἐμβαλεῖς ὅλοις.
a-copulative conjunction you-will-throw-in for-all
ἀεὶ δὲ δεικνὺς τεχνικὰς ἐπεκτάσεις
always and showing artful extensions
ἅπαντα γίνῃ πρὸς τό σοι δεδογμένον,
all you-become toward the to-you decreed
μέλλων ἐνεστὼς παρατατικὸς παρακείμενος,
future present imperfect perfect
σὺν τοῖς δε *** ἅμα
with the and (lacuna) together
ἀόριστος ὑπερσυντελικός· ἐγκλίσεις νέμων,
aorist pluperfect moods distributing
ὁριστικὴν ἀπαρέμφατον εὐκτικὴν πλέον.
indicative infinitive optative more

ἐνθεὶς δὲ ταῦτα τῇ τέχνῃ τῇ ἀρρήτῳ
having-put and these-things in-the art the unspeakable
προστακτικῷ δὲ πάντα μορφώσας λόγῳ,
in-imperative and all having-formed speech
ὑποτακτικήν σοι δημιουργεῖς τὴν κτίσιν
subjunctive to-you you-fashion the creation
πάμμορφος ὢν ἄμορφος, οὐκ ἔχων στάσιν,
all-formed being shapeless not having standing
οὐκ ἴχνος οὐ κίνησιν οὐ γνωστὴν βάσιν·
not track not motion not known base
πάντων γὰρ εἶ κίνησις ἡ πάντων βάσις,
of-all for you-are motion the of-all base
ἁπλοῦς μεθεκτὸς πρῶτος ἔσχατος μέσος,
simple partakable first last middle
ὑψηλὸς εὐρὺς ἀπλατὴς βαθὺς μέγας,
high broad breadthless deep great
οὐδὲν δὲ τούτων, ἀλλ' ἐν ἀβάτοις ὅροις
nothing and of-these but in untrodden bounds
τῆς σῆς ἐπήξω μυστικῆς ἐξουσίας.
of-the your you-set mystic authority
Ὁ πανταχοῦ μὲν οὐδαμοῦ δὲ καὶ πάλιν
The-one everywhere indeed nowhere and also again
καὶ πάντα καὶ ἓν (ταῦτα γὰρ συναπτέον),
both all and one these for must-be-joined
μήπως ὑπαχθῇ τοῖς κατ' αἴσθησιν τύποις
lest-perhaps be-brought-under to-the according-to sense figures
τὸ ἓν μονωθέν, τῇ δὲ πάντα συνθέσει
the one isolated by-the and all composition
δηλοῦντες αὐτοῦ τὴν ἀπερίληπτον φύσιν,
showing his the incomprehensible nature

αὖθις τό γ᾽ ἐγκρίνωμεν ἠκριβωμένως,
again the indeed let-us-admit exactly
μήπως τὰ πάντα σχῇ κακὴν ὑποψίαν,
lest-perhaps the all have evil suspicion
καὶ δῶμεν εἱρμὸν τῇ ῥεούσῃ συνθέσει.
and let-us-give sequence to-the flowing composition
τὸ πανταχοῦ δὲ τὸν θεὸν πεφυκέναι
the everywhere and — God to-be
τῇ μηδαμοῦ πρόσεστιν ἀντισυνθέσει,
to-the nowhere is-attached counter-composition
μήπως μερισθὲν τῇ διχῇ διαστάσει
lest-perhaps divided by-the twofold distance
τὸ μηδαμοῦ μὲν εἰς ἀνούσιον ῥέπῃ,
the nowhere indeed into the-insubstantial incline
τὸ πανταχοῦ δὲ τοῖς μεριστοῖς ἁρμόσῃ,
the everywhere and to-the divisible fit
ἀλλ᾽ ἀντιγόμφοις ὡς ἂν εἴποι τις λόγοις
but with-counter-bolted as — would-say someone words
τὸ πάντα καὶ ἓν καὶ τὸ μηδαμοῦ πάλιν
the all and one and the nowhere again
τῇ πανταχοῦ σφίγγοντες ἀντιφθεγγίᾳ
with-the everywhere clamping counter-utterance
στερρὸν τὸ βάθρον πήξομεν τῶν δογμάτων.
firm the base we-will-fix of-the doctrines
εἰ καὶ βάθος γὰρ ἐμβαθύνει σοι λόγου
if even depth for deepens for-you of-word
πρὸς ὕψος ἀρθεὶς ἐμφανίζειν οὐ θέλεις·
to height lifted to-reveal not you-wish
εἰ δὲ πρὸς ἄκρον ὕψος ἀρθῶσι φρένες,
if but to the-utmost height be-lifted minds

πρὸς ἄκρον αὐτὰς ἀνθυποστρέφεις βάθος,
to the-utmost them you-turn-back depth
ὡς μήτε μῆκος σῷ παρίπτασθαι βάθει,
so-that neither length your to-fly-beside depth
μήτε πλάτος σὸν ὕψος εἰς πέρας τρέχειν,
nor breadth your height to the-end to-run
ἀλλ' εἰς ἄπειρα τῶν ἀπείρων ἡ χύσις
but into boundless-things of-the boundless the outpouring
χυθεῖσα τῇ σῇ τέμνεται παρεκτάσει,
poured by-the your is-cut extension
ὡς εἰ λέγειν χρὴ καὶ τὰ μήπω πρὸς κτίσιν
as if to-say one-must even the-things not-yet for creation
ἐλθόντα τῇ σῇ ζωπυροῦσθαι προσθέσει.
having-come by-the your be-kindled addition
ἐφίστασαι γάρ, καὶ παρὼν ἀφίστασαι,
you-stand-over for and present you-stand-apart
μένων δὲ φεύγεις, καὶ σκιᾶς λεπτῆς δίκην
remaining and you-flee and of-a-shadow fine like
ἐν τῷ κρατεῖσθαι τὰς λαβὰς ὑπεκτρέχεις.
in the to-be-held the grips you-run-out-from

The poet cannot harvest the vineyard of creation and falls dizzy back to earth. God gave his Son to raise us, worms buried in earth; the Spirit is the pledge of the heavenly inheritance, the power of the prophets and apostles. Christ entered the Virgin and left her sealed, walked the sea, fed thousands, turned water to wine, healed the sick, and with the wood of his cross emptied Hades.

Οὕτω σε καὶ νῦν ἐξ ἀπληστίας πόθου
So you also now from insatiability of-longing
μαθεῖν θελήσας καὶ τρυγῆσαι τῷ λόγῳ
to-learn having-wished and to-harvest with-the word
τὸν ἀμπελῶνα τῶν σοφῶν σου κτισμάτων,
the vineyard of-the wise your creatures
οὐκ οἶδα ποῖον βότρυν ἁρπάσας λάβω·
not I-know what cluster having-snatched I-may-take
τῇ ποικίλῃ γὰρ καὶ σοφῇ θεωρίᾳ
by-the varied for and wise contemplation
τὸν νοῦν μερίζω καὶ στενοῦμαι καὶ θέλων
the mind I-divide and am-straitened and wishing
ἑλεῖν τὰ πρῶτα κλέπτομαι τοῖς ἐσχάτοις,
to-take the first I-am-stolen by-the last
καὶ δυσκαθέκτοις ἀντινήχομαι σάλοις,
and against-hard-to-hold I-swim surges
ὡς οἱ πλέοντες ἐν βυθῷ θαλαττίῳ,
as those sailing in the-deep of-the-sea
ὅσον προκύπτει τῆς ἀβύσσου τὸ πλάτος
as-much-as peeps-out of-the abyss the breadth
πάσχουσι μᾶλλον συστολὴν ἐν καρδίᾳ.
suffer more contraction in heart

Εἰ καὶ κράτος γὰρ ἀστραπῆς διαδράμω,
If even the-power for of-lightning I-run-through
καὶ πτηνὸς ἀρθῶ, καὶ περάσω τὰς φύσεις,
and winged be-lifted and cross the natures
καὶ μᾶλλον ἀρθῶ, καὶ τὴν αἰθέρα σχίσας
and more be-lifted and the upper-air having-split
τὰς κλεῖς ἀνοίξω, Πέτρος ὢν πεπλασμένος,
the bolts open Peter being fashioned
καὶ τῇ τοσαύτῃ μὴ στενωθεὶς ἐκτάσει
and by-the so-great not straitened extension
ὑπερβεβηκὼς οὐρανοὺς ὕδωρ φθάσω,
having-surpassed heavens water reach
ἴσως ἄβυσσον ἐξ ἀβύσσου, καὶ πέρας
perhaps abyss from abyss and end
ἀρχῇ συνάπτων καὶ πέρας μηδὲν βλέπων,
to-beginning joining and end none seeing
τότε προκύψας εἰς τὸν ἄκρον πυθμένα
then having-peeped-out to the utmost bottom
καὶ συνθολωθεὶς πρὸς τὸ χάσμα τοῦ βάθους
and muddied at the chasm of-the depth
ἴλιγγα πάσχω καὶ κλονοῦμαι, καὶ πάλιν
dizziness I-suffer and am-shaken and again
εἰς γῆν ὁ πηλὸς συστραφεὶς ὑποτρέχω·
to earth the clay rolled-up I-run-under
οὐδὲν γάρ εἰμι πλὴν γεώδης αἰθάλη
nothing for I-am except earthy soot
καὶ πηλὸς ἀργὸς καὶ κατάρροπος κόνις.
and clay idle and down-sinking dust
πλὴν ποῖ πτεροῦμαι; ποῖον αἰθέρα σχίσω;
however where am-I-winged what upper-air shall-I-split

ἢ ποῖ πορευθεὶς καὶ τὸν οὐρανὸν τρέχων
or where having-gone and the heaven running
εἰς πέμπτον ἀρθῶ τοῦ Σταγειρίτου πόλον;
to the-fifth be-lifted of-the Stagirite pole
ἢ ποῖον αὖθις ἄλλον ἢ ποῖον πάλιν
or what again other or what again
ἐκεῖνον ἐγκλείοντα καὶ ποῖον πάλιν;
that enclosing and what again
ζητῶν προκόψω, ψηλαφῶν ὑποστρέφω;
seeking shall-I-advance feeling I-turn-back
τὸ τῆς κάτω γῆς εἴπερ ἀθρήσω βάθος,
the of-the below earth if-indeed I-behold depth
καὶ μύριον πλέξαιμι τῷ βάθει βάθος,
and myriad I-should-weave to-the depth depth
καὶ γνῶ τὸ συμπέρασμα τῆς ἀπειρίας,
and know the conclusion of-the boundlessness
καὶ τῆς χθονὸς δὲ τῆς ἐμῆς μητρὸς μάθω,
and of-the earth too the my mother learn
τὸν μακρὸν αὐτῆς που συνέστειλεν πόδα,
the long her somewhere drew-in foot
τότε προσελθὼν ταῖς ὑπερτέραις πύλαις,
then having-approached the higher gates
καὶ τὴν ἀνοικτόκλειστον ἐγκλείσω θύραν·
and the open-closed shut door
ἀνοίγεται γὰρ καὶ πλέον συστέλλεται,
it-is-opened for and more is-drawn-in
ἁπλουμένη δὲ καὶ στενουμένη πλέον
being-spread and also being-narrowed more
χαλᾷ τὰ κλεῖθρα καὶ φοβεῖ τὰς εἰσόδους,
it-slackens the bolts and frightens the entrances

τοῖς εἰσβαλεῖν τολμῶσιν ἀντικειμένη.
to-those to-enter daring opposing

Ἀλλ' ὦ τοσούτων ἀρχιτέκτων θαυμάτων,
But O of-so-many master-builder of-marvels

ὁ τὸν σὸν υἱὸν τὸν συνάφραστον λόγον
the-one the your son the co-unspeakable word

ἐκδοὺς δι' ἡμᾶς τοὺς ἀτάκτους οἰκέτας
having-given-up for us the disorderly servants

εἰς λύτρον ἐχθροῖς, υἱὸν ἠγαπημένον,
for ransom to-enemies son beloved

ὅπως ἔχοντες ὥσπερ οἱ κεχωσμένοι
that having as the buried

σκώληκες εἰς γῆν ἐν τάφῳ τὰς οἰκίας
worms in earth in a-tomb the houses

(ἡ γῆ γὰρ ἡμῖν ὡς ἐκείνοις ἦν ὅλα,
the earth for to-us as to-them was all

βίος τροφὴ δίαιτα καὶ ζωῆς τάφος),
life food diet and of-life a-tomb

μὴ συγκατασπασθῶμεν ἐν ζόφῳ πάλιν,
not we-may-be-dragged-down in gloom again

ἀλλ' εἰς ἀνάστασίν τε καὶ νέαν πλάσιν
but into resurrection both and new molding

ἐλθὼν ἐγείρῃ τὴν πεσοῦσαν εἰκόνα,
having-come he-may-raise the fallen image

καὶ τὰς ἀράχνας τῶν παθῶν ἀποξέσῃ,
and the cobwebs of-the passions scrape-off

καὶ πάντα τὸν χοῦν ἐκτινάξῃ λεντίῳ,
and all the dust shake-out with-a-towel

σπόγγῳ δὲ τὴν ῥύπωσιν ἐκμάξας ὅλην,
with-a-sponge and the filth having-wiped-off whole

βρίθουσαν εἰς γῆν πνευματώσῃ τὴν κόνιν·
weighing to earth inspirit the dust

παρ᾽ οὗ τὸ πνεῦμα τῆς ἀληθείας ὅλης
from whom the spirit of-the truth whole

ἐκφανθὲν οἶδεν ἡ κτίσις σεβάσμιον,
having-been-revealed knows the creation as-venerable

τὸν ἀρραβῶνα τῆς ἄνω κληρουχίας,
the pledge of-the above allotment

τὸν ἄσχετον ῥοῦν τῶν καλῶν χαρισμάτων,
the unrestrained flow of-the good gifts

τὸ ζωοποιὸν τῆς ἁγιστείας κράτος,
the life-making of-the holiness power

τῆς υἱοθεσίας τὸ προάρχιον πέρας,
of-the adoption the pre-principled end

τὸ καὶ μερίζον καὶ διαιροῦν ὡς θέλει,
the-one both distributing and dividing as it-wishes

τὰς τῶν θεουργῶν δωρεῶν ἐπεκτάσεις,
the of-the God-working gifts extensions

τὸ πᾶσι τοῖς ἄνω τε καὶ κάτω μύρον,
the for-all the above both and below perfume

τὸ χρίσμα καὶ χάρισμα τῶν τελουμένων,
the anointing and gift of-the being-perfected

τὸ φθαρτικὸν σύστημα τῆς ἁμαρτίας,
the destructive system of-the sin

τὸ ζωτικὸν σύνταγμα τῆς ἀφθαρσίας,
the vital array of-the incorruption

τὸ φλεκτικὸν φῶς, τὴν δροσίζουσαν φλόγα,
the burning light the bedewing flame

τὸ τῆς χαρᾶς ὄχημα τῆς αἰωνίου,
the of-the joy vehicle of-the eternal

τὸ τῶν προφητῶν ὀπτικώτατον σέλας,
the of-the prophets most-visual gleam
τὸ πυρσόγλωσσον τῶν ἀποστόλων στόμα,
the fire-tongued of-the apostles mouth
τὸ τῆς πάλης ἄλημα τῆς τῶν μαρτύρων,
the of-the wrestling ointment the of-the martyrs
τὸ σύνδρομόν τε καὶ συνέκδρομον σέλας
the running-together both and running-out-together gleam
τῆς πατροφεγγοῦς τοῦ λόγου θεαρχίας,
of-the Father-shining of-the word godhead
τὸ νυμφικὸν σφράγισμα τοῦ ξένου τόκου,
the bridal sealing of-the strange birth
ἡ μυστικὴ κλεὶς τῆς θεοδόχου πύλης,
the mystic key of-the God-receiving gate
δι᾽ ἧς ἄσαρκος εἰσεληλυθὼς λόγος
through which fleshless having-entered the-word
ἐξῆλθεν ὢν ἔνσαρκος, ἐσφραγισμένην
came-out being fleshly sealed
ἀφεὶς ἐκείνην ὥσπερ εὗρε τὴν θύραν·
having-left that as he-found the door
δι᾽ οὗ φάλαγξ μὲν δαιμόνων ἐλαύνεται,
through whom the-phalanx indeed of-demons is-driven
πεζεύεται δὲ τῆς θαλάσσης ἡ χύσις,
is-walked-on and of-the sea the outpouring
ἀνειμένη δὲ τῆς ῥοῆς ἡ χαυνότης
slackened and of-the flow the porousness
ἐκ τοῦ γεώδους οὐ βαρεῖται φορτίου·
by the earthy not is-weighed-down load
ἄρτοι δὲ πηγάζουσι μυριοτρόφοι
loaves and gush myriad-feeding

ἐκ πενταρίθμων ἐκρυέντες κλασμάτων,
from five-numbered having-flowed fragments
ὕδωρ δὲ νέκταρ θαυματουργεῖται γάμῳ,
water and nectar is-wonder-worked at-a-marriage
ἕτοιμος οἶνος ἐξ ἀδήλων βοτρύων,
ready wine from unseen clusters
καινίζεται δὲ γεῦσιν ὄσφρησιν φύσιν,
is-renewed and taste smell nature
καὶ τρεῖς ὅρους ἤμειψεν ἐξ ἑνὸς λόγου·
and three bounds he-changed from one word
παρ᾽ ᾧ τελεσθεὶς καὶ τελώνης εἰ θέλει
by whom perfected even a-tax-collector if he-wishes
εὐαγγελιστὴς γίνεται θεογράφος.
evangelist becomes God-writing
πόρνη δὲ ῥείθροις δακρύων βαπτίζεται,
a-harlot and in-streams of-tears is-baptized
δεικνῦσα πῶς ἔνεστι κινδύνου δίχα
showing how it-is-possible danger without
λουτροῦ μετασχεῖν ἐξ ἀνάγκης δευτέρου,
of-washing to-partake from necessity second
δι᾽ οὗ τὰ δεινὰ δουλαγωγεῖται πάθη,
through whom the dread are-enslaved passions
λώβης δὲ πικρὸς ἐξορίζεται βρόμος.
of-leprosy and bitter is-banished stench
σφίγγει δὲ χωλὸς τὰς ἀνάρθρους συνθέσεις.
clamps and the-lame the unjointed compositions
ἐκτείνεται δὲ συστολὴ παρειμένη,
is-stretched and contraction slackened
συστέλλεται δὲ δυσπαθοῦσα μακρότης.
is-drawn-in and hard-suffering length

ξηραίνεται δὲ κρουνὸς ᾑματωμένος,
is-dried and a-stream bloodied
σφαγῆς ἀγωγός, ἐμφραγεὶς τῷ κρασπέδῳ.
of-slaughter a-channel blocked by-the hem
κόνις δὲ τυφλῶν ὀμματοῖ θεωρίαν,
dust and of-the-blind gives-eyes-to the-sight
τὸ πτύσμα τοῦ πλάσαντος εὐλαβουμένη.
the spittle of-the molder revering
καὶ νεκρὸς ᾅδης γίνεται παρ' ἐλπίδα,
and dead Hades becomes beyond hope
Πλούτων πενιχρὸς καὶ σφαγεὺς ἐσφαγμένος.
Pluto poor and slaughterer slaughtered
μαραίνεται γὰρ τοὺς νεκροὺς ἀναπτύων
he-withers for the dead spitting-up
οὓς εἶχεν οὓς ἔσφιγγε κολπώσας κάτω
whom he-had whom he-clamped having-bosomed below
ἐν ταῖς ἑαυτοῦ ψυχολέθροις ἀγκάλαις,
in the his-own soul-destroying arms
ἕως τὸ σὸν γέννημα τὸ ζωηφόρον,
until the your offspring the life-bearing
τὸ πατρικὸν φῶς, τὸ πρὸ ἡλίου σέλας,
the fatherly light the before sun gleam
τὸ τῶν παλαιῶν ἡμερῶν νέον βρέφος,
the of-the old days new babe
ἀνεῖλεν αὐτὸν ἀντὶ λόγχης τῷ ξύλῳ.
destroyed him instead-of a-spear with-the wood

The patriarch prays God to grant the emperor, the pursuer of Persia, rule over all the world, and to his sons victory and wisdom; he cries it in silence, thin-voiced from fasting, his tears falling like rain. The poet asks the patriarch to fortify the city's wall, his spiritual children, on Christ the cornerstone and arm them with prayer, so that every mouth cries how great are God's works.

Ἀλλ' ὦ τοσούτων ἀρχιτέκτων θαυμάτων,
But O of-so-many master-builder of-marvels
ὁ πρὸς τὸ σὸν βούλημα τὰς ἄνω πύλας
the-one to the your will the above gates
σφίγγων ὅτε χρὴ καὶ διευρύνων πάλιν,
clamping when it-must and widening again
ὅταν παραστῇ καὶ δοκῇ σοι συμφέρειν,
when it-be-present and seem to-you to-profit
καὶ νῦν παρὼν ἄνοιγε τὰς κάτω πύλας
also now present open the below gates
(πύλας γὰρ ἡμεῖς κοσμικῶν οἰκητόρων
gates for we of-cosmic inhabitants
ταύτην καλοῦμεν ἣν ἐπύργωσας πόλιν),
this call which you-towered city
καὶ δὸς τὸν ἐκ σοῦ προσλαβόντα τὸ κράτος,
and grant the-one from you having-received the power
τὸν κοσμορύστην, τὸν διώκτην Περσίδος,
the world-savior the pursuer of-Persia
μᾶλλον δὲ τὸν σώσαντα καὶ τὴν Περσίδα
rather and the-one having-saved also — Persia
ὅλων κρατῆσαι τῶν ὑφ' ἥλιον τόπων.
all to-rule of-the under sun places

δεῖξον δὲ τὴν γῆν οὐρανὸν μιμουμένην,
show and the earth heaven imitating
ἑνὸς κρατοῦντος ἡλίου καὶ τῶν κάτω·
one ruling sun also of-the below
τὸν γὰρ φανέντα Περσικὸν κοσμοκτόνον,
the for having-appeared Persian world-slayer
πρέπει γενέσθαι κοσμικὸν καὶ δεσπότην.
it-befits to-become cosmic also master
Ποίησον αὐτῷ τοὺς ἱδρῶτας τῶν πόνων
Make for-him the sweats of-the toils
λουτρὸν καθαρμοῦ καὶ στολὴν ἀφθαρσίας.
a-bath of-cleansing and a-robe of-incorruption
αὔξησον αὐτῷ τοῦ φόβου σου τὸ κράτος·
increase for-him of-the fear your the power
οὕτω γὰρ ἕξει πιστὰ νικητήρια,
so for he-will-have faithful victory-prizes
νίκης κατ᾽ ἐχθρῶν ἀξιωθεὶς δευτέρας,
of-victory over enemies deemed-worthy second
ὡς τοὺς ἀδούλους πυρπολήσας βαρβάρους.
as the unenslaved having-burned barbarians
ῥίζωσον αὐτῷ τοὺς ἐπανθοῦντας κλάδους
root for-him the flowering branches
εἰς ζῶντα καρπὸν κοσμικῆς εὐκαρπίας.
into living fruit of-cosmic fruitfulness
ποίησον αὐτοὺς πατρὸς εἰκονίσματα·
make them of-(their)-father images
οὕτω γὰρ αὐτοῖς διττὸν ἔσται τὸ κράτος.
so for to-them double will-be the power
ὄξυνον αὐτοῖς τὰ ξίφη πρὸς βαρβάρους,
sharpen for-them the swords against barbarians

ὅτε καθ᾽ ἡμῶν βαρβαροῦται τὰ ξίφη.
when against us turn-barbarian the swords
ἔκτεινον αὐτῶν εἰς τὸ σῶσαι τὰς φρένας,
stretch their for the to-save the minds
σύστειλον αὐτοῖς πᾶν ἐναντίον θράσος,
draw-in for-them every opposing boldness
πλάτυνον αὐτοῖς τὰς πρὸς εἰρήνην πύλας,
broaden for-them the toward peace gates
στένωσον αὐτοῖς τὰς ἐπαχθεῖς φροντίδας.
narrow for-them the burdensome cares
Ὁ πατριάρχης ταῦτα κράζει καὶ λέγει,
The patriarch these-things cries and says
κἂν ἐστιν ἰσχνόφωνος ἐξ ἀσιτίας,
even-if he-is thin-voiced from fasting
καὶ μὴ λαλῶν ἤχησεν ἔνδοθεν μέγα,
and not speaking sounded from-within greatly
τὴν γλῶτταν ἐνθεὶς εἰς τὸ πῦρ τῆς καρδίας
the tongue having-put into the fire of-the heart
ἔκρυψεν αὐτὴν καὶ στομοῦται μειζόνως,
he-hid it and is-sharpened more-greatly
βοᾷ δὲ σιγῶν, ὡς ὁ Μωσέως φάρυγξ.
he-shouts and silent as the of-Moses throat
ἀκούεται δὲ μὴ σαλεύων τὸ στόμα·
he-is-heard and not moving the mouth
τέγγει δὲ τὴν γῆν, καὶ δι᾽ ὀμμάτων βρέχει,
he-moistens and the earth and through eyes rains
καὶ πυκνὰ νίφει τῇ φορᾷ τῶν δακρύων.
and thickly snows with-the rush of-the tears
ἔγνωμεν αὐτὸν κἂν δοκῇ λεληθέναι·
we-knew him even-if he-seem to-have-escaped-notice

δῆλος γὰρ ἦν τὸ βλέμμα χαυνώσας κάτω
plain for he-was the gaze having-slackened down
καὶ τοὺς λογισμοὺς πάντας ἐκτείνας ἄνω.
and the reasonings all having-stretched up
Ἀλλ' ὦ φονευτὰ τῶν παθῶν τῶν βαρβάρων
But O slayer of-the passions the barbarian
(σφάττεις γὰρ αὐτὰ τῇ μαχαίρᾳ τοῦ λόγου),
you-slaughter for them with-the knife of-the word
τὸ τεῖχος ἡμῶν δεῖξον ὠχυρωμένον·
the wall our show fortified
τὰ γὰρ σὰ τέκνα τεῖχος εὗρον αἱ πόλεις.
the for your children a-wall found the cities
πύργωσον αὐτοῖς τὰς ἐπάλξεις ἐκ λίθων,
tower for-them the battlements from stones
τὸν Χριστὸν ἀκρόγωνον ἐμβαλὼν λίθον.
— Christ cornerstone having-thrown-in stone
σύμπλεξον αὐτοῖς μαργαρίτας ἀφθόρους
intertwine for-them pearls incorruptible
ἐκ δακρύων παγέντας, οὐκ ἐξ ὀστράκων.
from tears set not from shells
λάλει δι' αὐτοὺς τῷ θεῷ καθ' ἡμέραν·
speak through them — to-God each day
νυκτὸς γὰρ ὑμῖν οὐ μελαίνεται ζόφος.
of-night for to-you not is-blackened the-gloom
στόμωσον αὐτοὺς μυστικοῖς ἀκοντίοις,
sharpen them with-mystic javelins
σύμπηξον αὐτοῖς σταυρομόρφους ἀσπίδας,
fix for-them cross-shaped shields
τεῖνον τὰ τόξα τῇ τάσει τῶν δακτύλων,
stretch the bows with-the tension of-the fingers

πτέρωσον αὐτοῖς ψαλμοκίνητον βέλος,
wing for-them a-psalm-moved dart
ποίησον αὐτοῖς ἐκ στεναγμοῦ σφενδόνην,
make for-them from groaning a-sling
χάλκευσον αὐτοῖς ἠκονημένα ξίφη,
forge for-them whetted swords
τὸ πῦρ νοητῆς ἐκ πυράγρας ἁρπάσας·
the fire spiritual from tongs having-snatched
τὸ τοῦ θεοῦ δὲ πνεῦμα πρὸς φυσῶν ἔχων.
the — of-God and breath for bellows having
κάμψον δι᾽ αὐτοὺς τῷ θεῷ τὸν αὐχένα,
bend through them — to-God the neck
καὶ πᾶσα Περσὶς ἀντικάμπτει τοὺς πόδας.
and all Persia bends-back the feet
κλῖνον δι᾽ αὐτοὺς εἰς τὸ βῆμα τὰ σκέλη,
bend through them toward the altar the legs
καὶ πάντας ἄρδην συμπατοῦσι βαρβάρους.
and all utterly trample barbarians
τὰ νῶτά σου σύννευσον εἰς τὴν γῆν κάτω,
the back your incline to the earth down
καὶ πᾶς ὁ κόσμος εὐθέως ἐγείρεται.
and all the world at-once is-raised
οὕτω γὰρ οἱ νυχθέντες ἐξ ἁμαρτίας
so for those pricked from sin
ὁλκοὶ φραγῶσι, καὶ μετ᾽ εἰρήνης ὅλοι
furrows may-be-fenced and with peace all
τὰ στυγνὰ τῆς γῆς ἐκπεράσωμεν νέφη,
the gloomy of-the earth may-we-cross clouds
μιᾷ δὲ φωνῇ πᾶν κεκράξεται στόμα
with-one and voice every will-cry mouth

ὡς ἐμεγαλύνθη τοῦ θεοῦ τῶν κτισμάτων
how has-been-magnified — of-God of-the creatures
ἡ δημιουργὸς καὶ σοφὴ παντουργία.
the creating and wise all-working
