BYZANTINE GREEK SERIES · VOLUME 82

On His Own Life

Gregory of Nazianzus

ΠΕΡΙ ΤΟΝ ΕΑΥΤΟΥ ΒΙΟΝ

On His Own Life

With Three Laments and the Apology for His Flight

---

with a word-for-word interlinear English translation

preserving the original word order



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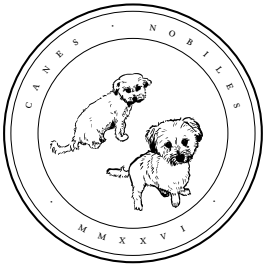

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The margin gives the edition's verse and paragraph numbers.

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GREGORY OF NAZIANZUS

ΠΕΡΙ ΤΟΝ ΕΑΥΤΟΥ ΒΙΟΝ

On His Own Life

ΙΑ΄. Περὶ τὸν ἑαυτοῦ βίον

1–197 · HIS PARENTS, HIS MOTHER'S PRAYER, AND THE STORM AT SEA

Gregory sets his troubles in verse, a remedy for grief, for Constantinople, once his and now estranged, lest lies turn the blame on those who suffered; he laments shepherds, himself among them, who feed souls and starve. His father, once in error, became Christ's friend and a shepherd of shepherds; his mother begged God for a son, and a dream showed her his face and name. Given to God from birth, he loved letters. Sailing from Alexandria out of season, he met a storm off Cyprus; the water ran out, Phoenician merchants saved them, and he, unbaptized, feared that death most, until with the praying sailors he vowed himself to Christ.

Τὸ τοῦ λόγου βούλημα, τῶν ἐμῶν κακῶν
The of-the word purpose of-the my evils
ἐξιστορῆσαι τὴν ὁδὸν, εἴτ' οὖν δεξιῶν.
to-recount the road or then of-favorable(-ones)
Οἱ μὲν γὰρ οὕτως, οἱ δ' ἐκείνως φαῖεν ἂν,
Some indeed for so others but otherwise would-say —
ὅπως ἂν, οἶμαι, τῆς ῥοπῆς ὦσίν τινες.
as — I-think of-the inclination they-be some
Οὐ γὰρ τὸ βούλεσθ', ἀσφαλὲς κριτήριον. 5
Not for the to-wish safe criterion
Παίζει δὲ μέτρον τῆς ἀνίας φάρμακον,
Plays and meter of-the grief remedy
παίδευμα καὶ γλύκασμα τοῖς νέοις ἅμα,
instruction and sweetness for-the young at-once
τερπνὸν παρηγόρημα. Πρὸς δ' ὑμᾶς λόγος,
pleasant consolation To and you word
τοὺς ἦν ὅθ' ἡμῶν, ἀλλὰ νῦν ἀλλοτρίους,
whom it-was when ours but now strangers

ὅσοι θ' ὁμοδοξοῦντες, εἴτε τις νόθος.
as-many-as both of-like-belief or anyone bastard

Πάντες γὰρ ἡμῖν εὐμενεῖς μεμυκόσιν.
All for to-us kindly having-closed-our-eyes

Ἄνδρες, τὸ κλεινὸν ὄμμα τῆς οἰκουμένης,
Men the famous eye of-the world

οἳ κόσμον οἰκεῖθ', ὡς ὁρῶ, τὸν δεύτερον,
who world inhabit as I-see the second

γῆς καὶ θαλάττης κόσμον ἠμφιεσμένοι,
of-earth and of-sea adornment clothed-in

Ῥώμη νεουργὴς, εὐγενῶν ἄλλων ἕδος,
Rome newly-made of-noble others seat

Κωνσταντίνου πόλις τε καὶ στήλη κράτους·
of-Constantine city both and pillar of-might

ἀκούσατ', ἄνδρες, ἀνδρὸς ἀψευδεστάτου,
hear men of-a-man most-truthful

καὶ πολλὰ μοχθήσαντος ἐν πολλαῖς στροφαῖς,
and much having-toiled in many turns

ἐξ ὧν ὑπάρχει καὶ τὸ γιγνώσκειν πλέον.
from which belongs also the to-know more

Κέκμηκε πάντα, καὶ τὰ καλὰ τῷ χρόνῳ
Is-worn-out all-things even the good-things by-the time

κέκμηκεν· οὐδὲν ἢ στενὸν τὸ λείψανον,
is-worn-out nothing or narrow the remnant

ὡς γῆς συρείσης ὑετῶν λάβρων φορᾷ.
as earth swept-away of-rains violent by-the-rush

Κάχληκές εἰσιν οἱ λελειμμένοι μόνον.
Pebbles are the(-ones) left only

Οὔπω μέγ' οὐδὲν, εἰ τὰ τῶν πολλῶν λέγω,
Not-yet great anything if the(-things) of-the many I-speak

οἳ μηδὲ τὸ πρὶν ἦσαν ἐν τάξει καλῶν,
who not-even the before were in rank of-the-good
βοσκηματώδεις καὶ κάτω νενευκότες.
cattle-like and down having-stooped
Ἡμεῖς δ' ὁ δεινὸς καὶ τραχὺς χαραδρεών·
We but the dread and rough torrent-bed
ἡμῶν τὸ σύστημ' ἔκλυτον, θρηνῶν λέγω,
our the body loose lamenting I-say
ὅσοι καθήμεθ' οὐ καλῶς ὑψίθρονοι,
as-many-as we-sit not well high-throned
λαοῦ πρόεδροι, τοῦ καλοῦ διδάσκαλοι,
of-people presidents of-the good teachers
ψυχὰς τρέφειν λαχόντες ἐνθέῳ τροφῇ,
souls to-feed having-been-allotted with-inspired food
αὐτοὶ δὲ λιμώττοντες· ἰατροὶ παθῶν,
ourselves but starving physicians of-passions
νεκροὶ βρύοντες ἀφθόνοις νοσήμασι·
dead-men teeming-with abundant diseases
τρίβων ὁδηγοὶ τῶν ἐπικρήμνων ἴσως,
of-paths guides of-the precipitous perhaps
ἃς οὔποθ' ὡδήγησαν, οὐδ' ὡδεύκασιν·
which never they-guided nor have-walked
οἷς μηδ' ἕπεσθαι δόγμα συντομώτατον,
whom not-even to-follow doctrine shortest
σωτηρίας δίδαγμά τ' εὐστοχώτατον·
of-salvation teaching and best-aimed
ὅσων τὸ βῆμα τοῦ τρόπου κατήγορον,
of-how-many the tribunal of-the character accuser
κιγκλὶς διείργουσ' οὐ βίους, ἀλλ' ὀφρύας.
lattice dividing not lives but eyebrows

Ἐξ ὧν δ' ὑπήχθην ταῦτα δοῦναι τῷ λόγῳ
From what and I-was-led these-things to-give to-the word
(οὐ γὰρ φίλον μοι πολλὰ ῥαψῳδεῖν μάτην),
not for dear to-me many-things to-rhapsodize in-vain
ἀκουσάτω πᾶς, οἵ τε νῦν, οἵ θ' ὕστερον.
let-hear every-one both the(-ones) now both the(-ones) later
Μικρὸν δ' ἄνωθεν τὰς ἐμὰς περιστάσεις
A-little and from-the-start the my circumstances
εἰπεῖν ἀνάγκη, κἂν δέῃ μακρηγορεῖν,
to-tell necessity even-if it-be-needful to-speak-at-length
τοῦ μὴ καθ' ἡμῶν ἰσχύσαι ψευδεῖς λόγους.
for-the not against us to-prevail false words
Οἱ γὰρ κακοὶ φιλοῦσιν, ὧν δρῶσιν κακῶς,
The for evil love what they-do evilly
εἰς τοὺς παθόντας ἐκτρέπειν τὰς αἰτίας,
to the(-ones) having-suffered to-turn the blames
ὡς ἂν κακῶσι καὶ πλέον τοῖς ψεύσμασιν,
that — they-may-harm even more by-the lies
αὐτοὺς δ' ὑπεκλύσωσι τῶν ἐγκλημάτων.
themselves and they-may-release of-the charges
Ἔστω δὲ τοῦτο τοῦ λόγου προοίμιον.
Let-be and this of-the word prelude
Ἦν μοι πατὴρ καλός τε κἀγαθὸς σφόδρα,
There-was to-me father good both and-noble very
γηραιὸς, ἁπλοῦς τὸν τρόπον, στάθμη βίου,
aged simple the character rule of-life
πάτραρχος ὄντως Ἀβραάμ τις δεύτερος,
patriarch truly Abraham some second
ὢν, οὐ δοκῶν, ἄριστος, οὐ τὸν νῦν τρόπον·
being not seeming best not the now manner

πλάνης τοπρόσθεν, ὕστερον Χριστοῦ φίλος,
of-error formerly afterward of-Christ friend
ἔπειτα ποιμὴν, ποιμένων ὅ τι κράτος.
then shepherd of-shepherds what ever might
Μήτηρ θ', ἵν' εἴπω συντόμως, ὁμόζυγος
Mother and that I-may-say briefly yoke-fellow
ἀνδρὸς τοσούτου, καὶ τάλαντον ἀῤῥεπὲς,
of-man so-great and balance unswaying
ἐξ εὐσεβῶν τοπρόσθεν, εὐσεβεστέρα,
from pious formerly more-pious
θῆλυς τὸ σῶμα, τὸν τρόπον δ' ἀνδρὸς πέρα.
female the body the character but of-a-man beyond
Ἄμφω λάλημα κοινὸν ἐξ ἴσου βίῳ.
Both talk common from equal for-life
Τῷ τοῦτο δῆλον; πῶς τεκμηριῶ λόγον,
By-what this clear how shall-I-prove the-word
αὐτὴν ἐπάξω, ὧν περ εἶπον, μάρτυρα
herself I-will-bring-in of-what indeed I-said witness
ἐμὴν τεκοῦσαν, τῆς ἀληθείας στόμα,
my having-borne of-the truth mouth
κρῦψαί τι μᾶλλον τῶν φανῶν εἰθισμένην,
to-hide something rather of-the manifest-things accustomed
ἢ τῶν ἀδήλων κομπάσαι δόξης χάριν.
than of-the unclear-things to-boast of-glory for-the-sake
Φόβος γὰρ ἦγεν, ὃς μέγας διδάσκαλος.
Fear for led which great teacher
Αὕτη ποθοῦσα παιδὸς ἄῤῥενος γόνον
She longing of-child male offspring
ἰδεῖν ἐν οἴκῳ, πρᾶγμά γ' ὂν πολλοῖς φίλον·
to-see in house thing indeed being to-many dear

Θεῷ προσωμίλησε, καὶ δεῖται πόθου
with-God conversed and begs of-the-longing
τυχεῖν· ἐπεὶ δ' ἦν δυσκάθεκτος τὴν φρένα,
to-obtain since and she-was hard-to-hold-back the mind
δῶρον δίδωσιν ὅν περ ἠξίου λαβεῖν,
gift she-gives which indeed she-deemed-worthy to-receive
καὶ τὴν δόσιν φθάνουσα τῇ προθυμίᾳ·
and the giving anticipating by-the eagerness
καὶ τοίνυν εὐχῆς οὐχ ἁμαρτάνει φίλης,
and therefore of-prayer not she-fails dear
ἀλλ' ἦκεν αὐτῇ δεξιὸν προοίμιον,
but came to-her favorable prelude
ὄψις, σκιὰν φέρουσα τῶν αἰτουμένων.
vision shadow bearing of-the(-things) asked
Ἐμὸν γὰρ εἶδος ἐμφανῶς παρίσταται,
My for form manifestly stands-by
καὶ κλῆσις· ἥδ' ἦν ἔργον ἡ νυκτὸς χάρις.
and name this was work the of-night grace
Ἐγὼ γὰρ αὐτοῖς γείνομ', εἰ μὲν ἄξιος
I for to-them am-born if indeed worthy
εὐχῆς, τὸ δῶρον τοῦ δεδωκότος Θεοῦ·
of-prayer the gift of-the having-given God
εἰ δ' ὢν ἀπευκτὸς, τῆς ἐμῆς ἁμαρτίας.
if but being to-be-deprecated of-the my sin
Οὕτω μὲν οὖν παρῆλθον εἰς τοῦτον βίον,
So indeed then I-came into this life
πηλῷ κερασθεὶς, φεῦ τάλας! καὶ συνθέσει,
with-clay mixed alas wretch and composition
ὑφ' ὧν κρατούμεθ', ἢ κρατοῦμεν ὧν μόγις·
by which we-are-mastered or master which scarcely

πλὴν παντὸς ἀῤῥαβῶνα καλλίστου λαβὼν
but of-all pledge most-beautiful having-received
τὴν γένναν αὐτήν· οὐ γὰρ ἀχαριστεῖν θέμις.
the birth itself not for to-be-ungrateful right
Ὡς δ' ἦκον, εὐθὺς γίνομαι ἀλλότριος,
As and I-came immediately I-become a-stranger
ἀλλοτρίωσιν τὴν καλήν. Τῷ γὰρ Θεῷ
estrangement the beautiful — for to-God
παρίσταμ' ὡς ἀμνός τις, ἢ μόσχος φίλος,
I-am-presented like lamb some or calf dear
θῦμ' εὐγενές τε καὶ λόγῳ τιμώμενον,
victim noble both and by-word honored
ὀκνῶ γὰρ εἰπεῖν, ὡς Σαμουὴλ τις νέος,
I-hesitate for to-say like Samuel some new
πλὴν εἰ βλέποιμι πρὸς πόθον δεδωκότων.
except if I-should-look to longing of-the-givers
Τραφεὶς δ' ἐν ἅπασι τοῖς καλοῖς ἐκ σπαργάνων
Reared and in all the good-things from swaddling-clothes
(τύπους γὰρ εἶχον τοὺς ἀρίστους οἴκοθεν),
models for I-had the best from-home
ἤδη τίν' αἰδῶ τοῦ γέρως ἐλάμβανον,
already some reverence of-the gray-hair I-was-taking
καί μοι τὸ μικρὸν, ὥσπερ ἐκ νέφους νέφος,
and to-me the small as from cloud cloud
συνήγεθ' ἡ τοῦ κρείσσονος προθυμία.
gathered the of-the better eagerness
Πρόσω δ' ἔβαινον, συντρέχοντος καὶ λόγου,
Forward and I-went running-together also reason
βίβλων τ' ἔχαιρον ταῖς Θεοῦ συνηγόροις,
books and I-rejoiced-in the of-God advocates

ἀνδρῶν δ' ὁμίλουν τοῖς ἀρίστοις τὸν τρόπον.
men and I-consorted-with the best the character

Τοιαῦτα μὲν δὴ ταῦτα· τἀπίλοιπα δὲ
Such indeed indeed these-things the-rest but

οὐκ οἶδ' ὁποίαν τοῦ λόγου τέμω τρίβον.
not I-know what-kind of-the word I-am-to-cut path

Κρύψω τὰ θαύμαθ' οἷς με προὔτρεψεν Θεὸς,
Shall-I-hide the wonders with-which me urged God

ἀρχὴν ἀρίστην τὴν προθυμίαν λαβὼν
beginning best the eagerness having-taken

(οὕτω γὰρ ἕλκειν οἶδεν εἰς σωτηρίαν),
so for to-draw he-knows to salvation

ἢ θῶ προθύμως ἐκλαλήσας εἰς μέσον;
or shall-I-set eagerly having-blurted into midst

Τὸ μὲν γὰρ ἀχάριστον, τὸ δ' οὐκ ἔξω τύφου.
The indeed for ungrateful the but not outside vanity

Σιγᾶν ἄμεινον. Ἀρκέσει τό μ' εἰδέναι,
To-be-silent better It-will-suffice the me to-know

μὴ καὶ μάχεσθαι τῷ λόγῳ τὰ νῦν δοκῇ.
lest also to-fight with-the word the(-things) now seem

Πλεῖστον δέοντα τῆς τότε προθυμίας.
Most falling-short of-the then eagerness

Ὅ δ' οὖν ἀνάγκη, γνωρίσω τοῖς πλείοσιν.
What but then necessity I-will-make-known to-the more

Ἄχνους παρειὰ, τῶν λόγων δ' ἔρως ἐμὲ
Downless cheek of-the words but love me

θερμός τις εἶχε. Καὶ γὰρ ἐζήτουν λόγους
warm some held And for I-sought words

δοῦναι βοηθοὺς τοὺς νόθους τοῖς γνησίοις,
to-give helpers the bastard to-the genuine

ὡς μήτ᾽ ἐπαίροινθ᾽ οἱ μαθόντες οὐδὲ ἓν,
that neither might-be-puffed-up the(-ones) having-learned not one
πλὴν τῆς ματαίας καὶ κενῆς εὐγλωττίας,
except the vain and empty fluency
τῆς ἐν ψόφοις τε καὶ λάρυγξι κειμένης,
the(-fluency) in noises both and throats lying
μήτ᾽ ἐνδεοίμην πλεκτάναις σοφισμάτων.
nor might-I-be-bound in-the-coils of-sophistries
Ἐκεῖνο δ᾽ οὔποτ᾽ εἰς ἐμὴν ἦλθε φρένα,
That but never into my came mind
πρόσω τι θεῖναι τῶν ἐμῶν παιδευμάτων.
forward anything to-set of-the my studies
Ὅπερ δὲ πάσχει θερμότης ἀεὶ νέων,
What but suffers warmth always of-young-men
ὁρμαῖς ἀτάκτοις εὐκόλως ῥιπίζεται,
by-impulses disorderly easily is-fanned
ὡς πῶλος ἄττων εἰς δρόμους, θυμοῦ πλέως,
like colt darting into races of-spirit full
πέπονθα τοῦτο. Τῆς γὰρ ὥρας παντελῶς
I-have-suffered this Of-the for season wholly
ἔξω, θαλάσσης οὐκέθ᾽ ἡμερουμένης,
outside sea no-longer being-tamed
Ταύρου τίν᾽ οὐρὰν οὐκ ἀκίνδυνον φασὶν
of-Taurus some tail not without-danger they-say
οἱ ταῦτα δεινοὶ, πλοῦν θράσους, ἀλλ᾽ οὐ φρενός·
the(-ones) these-things skilled voyage of-daring but not of-mind
τότ᾽ οὖν Ἀλεξάνδρειαν ἐκλιπὼν ἐγὼ
then then Alexandria having-left I
(κἀνθένδε γάρ τι τῶν λόγων ἐδρεψάμην),
and-from-there for something of-the letters I-had-plucked

ἄρας ἔτεμνον Πόντον εὐθὺς Ἑλλάδος,
having-set-out I-was-cutting Sea straight of-Greece

Κύπρου τὰ πλευρά· καὶ στάσις τῶν πνευμάτων
of-Cyprus the sides and quarrel of-the winds

ἔβραζε τὴν ναῦν, καὶ τὰ πάντ' ἦν νὺξ μία,
tossed the ship and the all-things was night one

γῆ, πόντος, αἰθὴρ, οὐρανὸς ζοφούμενος·
earth sea air heaven darkened

βρονταὶ δ' ἐπήχουν ἀστραπῶν τινάγμασι.
thunders and echoed of-lightnings with-shakings

Κάλοι δ' ἐρόχθουν ἱστίων πληρουμένων.
Ropes and roared of-sails being-filled

Ἔκλινεν ἱστὸς, οἰάκων δ' οὐδὲν σθένος·
Bent mast of-tillers and no strength

βίᾳ γὰρ ἡρπάζοντο χειρὸς αὐχένες.
by-force for were-snatched of-hand the-necks

Πλῆρες δ' ὑπερτοιχοῦντος ὕδατος σκάφος.
Full and of-overflowing water hull

Βοὴ δὲ συμμιγής τε καὶ θρήνων πλέως
Cry and mingled both and of-laments full

ναυτῶν, κελευστῶν, δεσποτῶν, ἐπιβάτων,
of-sailors of-boatswains of-masters of-passengers

Χριστὸν καλούντων ἐκ μιᾶς συμφωνίας,
Christ calling from one concord

καὶ τῶν, ὅσοι τοπρόσθεν ἠγνόουν Θεόν·
even of-the(-ones) as-many-as formerly knew-not God

ὁ γὰρ φόβος δίδαγμα καιριώτερον.
the for fear lesson more-timely

Ὅ δ' ἦν ἁπάντων σχετλιώτατον κακῶν,
What but was of-all most-wretched evils

ἄνυδρος ἡ ναῦς· εὐθὺ γὰρ στροβουμένης
waterless the ship at-once for being-whirled
νεὼς, ῥαγεῖσα σπείρετ᾽ ἐν βυθῷ σκάφη,
of-the-ship broken is-scattered in deep the-vessel
ἧ τὸν γλυκὺν θησαυρὸν εἶχεν ὕδατος.
which the sweet treasure had of-water
Λιμοῦ δ᾽ ἀγὼν ἦν, καὶ ζάλης, καὶ πνευμάτων,
Of-famine and contest was and of-squall and of-winds
νεκροὺς γενέσθαι. Τοῦδε μὲν λύσιν Θεὸς
corpses to-become Of-this indeed release God
πέμπει ταχεῖαν. Ἔμποροι γὰρ Φοινίκης
sends swift Merchants for of-Phoenicia
ἄφνω φανέντες, καί περ ὄντες ἐν φόβῳ,
suddenly having-appeared even though being in fear
λιταῖς μαθόντες τὸ σθενὸν τοῦ κινδύνου,
by-entreaties having-learned the strength of-the danger
κοντῶν ἐρεισμοῖς καὶ χερῶν ἀράγμασι
of-poles by-thrusts and of-hands by-strokes
νέων σφιγγόντες (καὶ γὰρ ἦσαν εὐσθενεῖς),
of-the-ships gripping and for they-were strong
σώζουσιν ἡμᾶς ποντίους ἤδη νεκρούς,
save us of-the-sea already corpses
ὡς ἐκ θαλάσσης ἐκλιπόντας ἰχθύας,
like from sea having-left fishes
ἢ λαμπάδα θνήσκουσαν οὐκ οὔσης τροφῆς.
or lamp dying not being nourishment
Ὁ δ᾽ ἠγριοῦτο καὶ πλέον βρυχώμενος
The but grew-savage and more roaring
πόντος καθ᾽ ἡμῶν ἡμέραις ἐν πλείοσιν,
sea against us days in more

οὔθ' οἳ πλέοιμεν εἰδότων πολλαῖς στροφαῖς,
neither whither we-sailed knowing in-many turns
οὔτε τίν' ὁρώντων ἐκ Θεοῦ σωτηρίαν.
nor any seeing from God salvation
Πάντων δὲ τὸν κοινὸν θάνατον δεδοικότων,
All but the common death fearing
ὃς κρυπτὸς ἦν, ἔμοιγε φρικωδέστερος.
which hidden was to-me-at-least more-dreadful
Καθαρσίων γὰρ, οἷς θεούμεθ' ὑδάτων
Of-cleansing for by-which we-are-deified waters
ἠλλοτριούμην ὕδασι ξενοκτόνοις.
I-was-estranged by-waters stranger-slaying
Τοῦτ' ἦν ὀδυρμὸς, τοῦτ' ἔμοιγε συμφορά.
This was lament this to-me-at-least calamity
Τούτῳ βοὰς ἔπεμπον, ἐκτείνων χέρας,
For-this cries I-sent stretching-out hands
ὑπερκτυπούσας κυμάτων πολὺν ῥόθον,
out-sounding of-waves great roar
ῥήξας χιτῶνα, κείμενος πρηνὴς τάλας.
having-torn tunic lying prostrate wretch
Ὃ δ' ἔστιν οὐ πιστὸν μὲν, ἀψευδὲς δ' ἄγαν,
What but is not credible indeed truthful but very
πάντες παρέντες τὴν ἑαυτῶν συμφορὰν,
all having-let-go the their-own calamity
ἐμοὶ συνῆγον ἐκβοὰς εὐκτηρίους,
with-me gathered outcries of-prayer
πλωτῆρες εὐσεβοῦντες ἐν κοινοῖς κακοῖς,
sailors being-pious in common evils
οὕτω συνήλγουν τοῖς ἐμοῖς παθήμασι.
so they-grieved-with the my sufferings

Σὺ καὶ τότ᾽ ἦσθα, Χριστέ μου, σωτὴρ μέγας,
You also then were Christ my savior great
καὶ νῦν ἐλευθερῶν με κυμάτων βίου.
and now freeing me from-waves of-life
Ἐπεὶ γὰρ οὐδὲν ἐλπίδος χρηστῆς ὑπῆν,
Since for nothing of-hope good was-under
οὐ νῆσος, οὐχ ἤπειρος, οὐκ ὀρῶν ἄκρα,
not island not mainland not of-mountains peaks
οὐ πυρσὸς, οὐ πλωτῆρσιν ἀστέρες σκοποὶ,
not beacon not for-sailors stars watchers
οὐ μικρὸν, οὐ μεῖζόν τι τῶν ὁρωμένων,
not small not greater anything of-the(-things) seen
τί μηχανῶμαι; τίς πόρος τῶν δυσχερῶν;
what do-I-contrive what way of-the difficulties
Πάντων ἀπογνοὺς τῶν κάτω, πρὸς σὲ βλέπω,
Of-all having-despaired the below to you I-look
ζωὴ, πνοή μου, φῶς, κράτος, σωτηρία,
life breath my light might salvation
φοβῶν, πατάσσων, μειδιῶν, ἰώμενος,
frightening striking smiling healing
πλέκων τὸ χρηστὸν τοῖς ἐναντίοις ἀεί.
weaving the good with-the opposite-things always
Πάντων δ᾽ ὑπομνήσας σε τῶν πρὶν θαυμάτων,
All and having-reminded you of-the before wonders
οἷς τὴν μεγίστην χεῖρά σου γνωρίζομεν,
by-which the greatest hand your we-know
πόντου ῥαγέντος, Ἰσραὴλ ὠδευκότος,
sea broken Israel having-walked
χειρῶν ἐπάρσει δυσμενῶν ἡττημένων,
of-hands by-raising foes defeated

Αἰγυπτίων μάστιξιν ἐκτετριμμένων
Egyptians by-scourges worn-out
αὐτοῖς στρατάρχαις, τῆς κτίσεως δουλουμένης,
themselves the-generals the creation enslaved
σάλπιγξι τειχῶν καὶ δρόμῳ πορθουμένων.
by-trumpets walls and by-running sacked
Προσθείς τε τἀμὰ τοῖς πάλαι βοωμένοις·
Having-added both my-things to-the(-things) long-ago cried
σὸς, εἶπον, εἰμὶ καὶ τοπρὶν καὶ νῦν ἔτι·
yours I-said I-am both before and now still
σὺ δίς με λήψῃ, κτῆμα τῶν σοι τιμίων,
you twice me will-take possession of-the(-things) to-you precious
γῆς καὶ θαλάσσης δῶρον, ἐξηγνισμένον
of-earth and of-sea gift purified
εὐχῇ τε μητρὸς καὶ φόβοις ἐξαισίοις.
by-prayer both of-mother and by-fears extraordinary

At his prayer the storm ends and the whole crew becomes Christ's. At Athens Gregory and Basil become one soul in two bodies. Held back by friends and teachers, he steals away, gives at home the display of rhetoric owed, and casts his learning before God. Choosing a middle life between the hermit's and the active, he cares for his old parents. His father ordains him priest by force; he flees to Basil in Pontus, but returns lest his father's love turn to a curse. His brother Caesarius dies in office, and servants, strangers, and friends tear the estate apart. Then comes Basil, another father, and a heavier one.

Σοὶ ζήσομ', εἰ φύγοιμι δισσὸν κίνδυνον.
For-you I-will-live if I-should-escape double danger
Σὺ ζημιώσῃ λάτριν, εἰ προίοιό με.
You will-lose servant if you-should-let-go me
Καὶ νῦν μαθητὴς ἐν σάλῳ. Τίνασσέ μοι
And now disciple in surge Shake for-me
τὸν ὕπνον, ἢ πέζευε, καὶ στήτω φόβος.
the sleep or walk and let-stand fear
Τοῦτ' εἶπον· ἡ δ' ἔληξε πνευμάτων στάσις,
This I-said the but ceased of-winds quarrel
πίπτει δὲ πόντος, ἡ δὲ ναῦς εὐθύπλοος.
falls and sea the and ship straight-sailing
Καὶ τοῦτο δ' ἐστὶν ἐμπόρευμα τῆς ἐμῆς
And this and is merchandise of-the my
εὐχῆς. Τὸ γὰρ πλήρωμα τῆς νεὼς ἅπαν
prayer The for crew of-the ship whole
ἀπῆλθον εὐσεβοῦντες εἰς Χριστὸν μέγαν,
went-away being-pious to Christ great
διπλῆν λαχόντες ἐκ Θεοῦ σωτηρίαν.
double having-obtained from God salvation

Ῥόδον δ' ὑπερβαλόντες, μικρὸν ὕστερον
Rhodes and having-passed a-little later
εἰς Αἰγινήτην ὅρμον (Αἰγιναία γὰρ
into Aeginetan harbor Aeginetan for
ἡ ναῦς) πλέοντες οὔρια κατήραμεν.
the ship sailing with-fair-winds we-put-in
Ἔπειτ' Ἀθῆναι, καὶ λόγοι. Τἀκεῖσε δὲ
Then Athens and letters The-there but
ἄλλοι λεγόντων, ὡς μὲν ἐν φόβῳ Θεοῦ
others let-them-tell how indeed in fear of-God
ἀνεστράφημεν, πρῶτα τὰ πρῶτ' εἰδότων·
we-lived first the first(-things) knowing
ὡς δ' ἐν νέων ἀκμῇ τε καὶ φορᾷ θράσους
how and in of-young-men prime both and rush of-daring
ἄλλων σὺν ἄλλαις φρατρίαις οἰστρουμένων,
others with other brotherhoods being-stung
οὕτω διεξήειμεν ἥσυχον βίον
so we-went-through quiet life
(πηγή τις, οἶμαι, πόντιος καθ' ὑδάτων
spring some I-think of-the-sea in waters
γλυκεῖα πικρῶν, ὥσπερ οὖν πιστεύεται),
sweet of-bitter as then is-believed
οὔθ' ἑλκόμενοι πρὸς τῶν φερόντων εἰς βλάβην,
neither drawn by the(-ones) carrying to harm
ἕλκοντες αὐτοί τ' εἰς τὰ κρείσσω τοὺς φίλους.
drawing ourselves and to the better the friends
Καὶ γάρ με καὶ τοῦτ' εὖ πεποιήκει Θεός·
And for me also this well had-done God
συνῆψεν ἀνδρὶ τῷ σοφωτάτῳ φέρων,
he-joined to-man the wisest bringing

μόνῳ βίον τε καὶ λόγον πάντων ἄνω.
alone life both and word of-all above

Τίς οὗτος; ἢ γνώσεσθε ῥᾳδίως λίαν·
Who this-one or you-will-know easily very

Βασίλειος ἦν, τὸ μέγ' ὄφελος τοῦ νῦν βίου.
Basil was the great benefit of-the present life

Τοῦτον λόγου τε καὶ στέγης, καὶ σκεμμάτων
This-one of-word both and roof and studies

κοινωνὸν εἶχον, εἴ τι δεῖ καὶ κομπάσαι,
partner I-had if anything it-is-needful also to-boast

ξυνωρὶς ἦμεν οὐκ ἄσημος Ἑλλάδι.
pair we-were not obscure to-Greece

Τὰ πάντα μὲν δὴ κοινὰ, καὶ ψυχὴ μία,
The all-things indeed indeed common and soul one

δυοῖν δέουσα σωμάτων διάστασιν.
of-two binding of-bodies separation

Ὅ δ' εἰς ἓν ἡμᾶς διαφερόντως ἤγαγε,
What but into one us especially led

τοῦτ' ἦν· Θεός τε καὶ πόθος τῶν κρεισσόνων.
this was God both and longing for-the better

Ἐξ οὗ γὰρ εἰς τοσοῦτο θάρσους ἤλθομεν,
From when for into so-much of-confidence we-came

ὥστ' ἐκλαλῆσαι καὶ τὰ καρδίας βάθη,
so-as to-blurt-out even the of-heart depths

πλέον συνεσφίγχθημεν ἀλλήλοις πόθῳ.
more we-were-bound-together to-one-another by-longing

Τὸ γὰρ ὁμόγνωμον πιστὸν εἰς συμφυΐαν.
The for like-minded trustworthy toward growing-together

Τί λοιπόν; ἡ πατρίς τε καὶ βίου τύποι.
What remaining the fatherland both and of-life patterns

Καὶ γὰρ πολὺς τέτριπτο τοῖς λόγοις χρόνος·
And for much had-been-worn on-the letters time
ἤδη τριακοστόν μοι σχεδὸν τοῦτ᾽ ἦν ἔτος.
already thirtieth to-me nearly this was year
Ἐνταῦθ᾽ ἐπέγνων οἷον εἰς ἡμᾶς πόθον,
There I-recognized what-kind toward us longing
οἵαν τε δόξαν εἶχον οἱ συμπαίστορες.
what-kind and glory had the playfellows
Παρῆν ὁ καιρὸς, καὶ παρῆν πολὺς πόνος.
Was-at-hand the season and was-at-hand much toil
Ἔδει περιπλοκῶν τε καὶ στυγνῶν λόγων
There-was-need of-embraces both and of-gloomy words
τῶν ἐξοδίων, μνήμης τ᾽ ἐμπυρευμάτων.
of-the farewells of-memory and of-kindlings
Τῷ μὲν βίᾳ τε καὶ μόγις, εἶξαν δ᾽ ὅμως,
To-the indeed by-force both and scarcely they-yielded but nevertheless
εἰπόντι πολλὰς αἰτίας τῆς ἐξόδου.
having-told many causes of-the departure
Ἐμοὶ δὲ καὶ νῦν προτρέχει τὸ δάκρυον
For-me and even now runs-ahead the tear
τῆς τηνικαῦτα συγχύσεως μεμνημένῳ.
of-the then confusion remembering
Πάντες περιστάντες με σὺν πολλῷ τάχει,
All having-stood-around me with much speed
ξένοι, συνήθεις, ἥλικες, διδάσκαλοι,
strangers acquaintances peers teachers
ὅρκοις, ὀδυρμοῖς, καί τι μιγνύντες βίας
with-oaths with-laments and something mingling of-force
(τὸ γὰρ φιλεῖν ἔπειθε τολμᾶν καὶ τόδε),
the for to-love persuaded to-dare even this

ἀπρὶξ κατεῖχον· μηδ', ἂν εἰ γένοιτό τι,
tight they-held nor — if should-happen anything
πέμψειν λέγοντες ἔνθεν· οὐδὲ γὰρ πρέπον
to-send saying from-here not-even for fitting
ἡμῶν Ἀθήνας ἐκπεσεῖν τὰς τιμίας.
us Athens to-fall-from the honored
Ὡς δὴ λόγων δώσοντες ἐκ ψήφου κράτος·
As indeed of-letters going-to-give by vote the-mastery
ἕως ἔκαμψαν (καὶ γὰρ ἦν δρυὸς μόνης
until they-bent and for it-was of-oak only
θρήνοις τοσούτοις ἀντιβῆναι καὶ λόγοις),
to-laments so-many to-oppose and to-words
οὐ μὴν τελείως· καὶ γὰρ ἀνθεῖλκεν πατρὶς,
not however completely and for drew-back fatherland
πίστει κρατοῦσα τῶν ὑφ' ἥλιον σχεδὸν,
by-faith prevailing over-the(-lands) under sun nearly
ἐν ᾗ φιλοσοφεῖν τῶν καλῶν ἐφαίνετο,
in which to-philosophize of-the good-things it-appeared
γονεῖς τε γήρᾳ καὶ χρόνῳ κεκμηκότες.
parents both by-old-age and by-time worn-out
Ἔτ' οὖν Ἀθήναις μικρὸν ἐμμείνας χρόνον
Still then at-Athens a-little having-remained time
ἔκλεψα μικροῦ λάθρα τὴν ἐκδημίαν·
I-stole almost secretly the departure
ἦλθον· λόγους ἔδειξα, τὴν τινων νόσον
I-came speeches I-displayed the of-some disease
ἔπλησ' ἀπαιτούντων με τοῦθ', ὥς τι χρέος.
I-satisfied asking me this as some debt
Οὐ γὰρ κρότων ἔμοιγε καὶ ψόφων λόγος,
Not for of-applause to-me-at-least and of-noises account

οὐδὲ βλακευμάτων τε καὶ λυγισμάτων,
nor of-affectations both and of-contortions
οἷς οἱ σοφοὶ χαίρουσιν ἐν πλήθει νέων.
in-which the wise rejoice in throng of-young-men
Πρῶτον δὲ τοῦτο φιλοσοφῆσαι προὐθέμην,
First and this to-philosophize I-proposed
ῥίψαι Θεῷ καὶ τἄλλα, καὶ πόνους λόγων,
to-cast to-God both the-rest and toils of-letters
ὡς οἱ παρέντες μηλοβότους τὰς οὐσίας,
as the(-ones) having-given-up to-sheep-grazing the substance
ἢ χρυσὸν ἀθροίσαντες εἰς ἅλμης βυθούς.
or gold having-gathered into of-brine depths
Ἀλλ' ὥσπερ εἶπον, τοῖς φίλοις ὠρχησάμην.
But as I-said for-the friends I-danced
Ταῦτ' ἦν ἀγώνων ὥσπερ ἐγγυμνάσματα,
These-things were of-contests as preliminary-exercises
ἢ καὶ προτέλεια μειζόνων μυστηρίων.
or even preliminary-rites of-greater mysteries
Ἔδει δὲ λοιπὸν ἀνδρικῶν βουλευμάτων.
There-was-need and henceforth of-manly counsels
Ἔνδον καθίζω τῶν φίλων κριτήριον,
Within I-set of-the friends tribunal
ἐμῶν λογισμῶν γνησίων παραινετῶν.
my reasonings genuine advisers
Στρόμβος κατεῖχε τὴν ἐμὴν δεινός φρένα,
Whirl held the my dread mind
τὸ κρεῖσσον ἐκζητοῦντος ἐν τοῖς κρείσσοσι.
the better seeking among the better-things

Τὸ μὲν τὰ σαρκὸς εἰς βυθοὺς ῥίψαι, πάλαι
The indeed the(-things) of-the-flesh into depths to-cast long-ago
δεδογμένον τ᾽ ἦν, καὶ τότ᾽ ἤρεσκε πλέον.
decided and was and then pleased more
Αὐτῶν δέ μοι σκοποῦντι τῶν θείων ὁδῶν
Of-themselves and to-me considering the divine roads
οὐ ῥᾷστον εὑρεῖν τὴν ἀμείνω καὶ λείαν.
not easiest to-find the better and smooth
Ἄλλων γὰρ εἵνεκ᾽ ἄλλο καλὸν ἢ κακὸν
Of-others for for-the-sake-of other good or evil
ἐφαίνεθ᾽, ὥσπερ πολλαχοῦ τῶν πρακτέων.
appeared as in-many-places of-the(-things) to-be-done
Τοιοῦτο τοὐμὸν, ὥς τινι προσεικάσαι·
Such the-mine as to-something to-liken
μακράν τιν᾽ οἷον ἐννοῶν ἐκδημίαν·
long some as considering journey
πλοῦν μὲν πεφεύγειν, καὶ πόνους θαλασσίους,
voyage indeed to-flee and toils of-the-sea
ὁδὸν δὲ ἀνίχνευον ἥ τις εὐπορωτέρα.
road but I-tracked which some more-passable
Ἠλίαν εἶχον ἐν λόγῳ τὸν Θεσβίτην,
Elijah I-held in mind the Tishbite
καὶ τὸν μέγαν Κάρμηλον, ἢ ξένην τροφὴν,
and the great Carmel or strange food
τοῦ Προδρόμου τὸ κτῆμα τὴν ἐρημίαν,
of-the Forerunner the possession the desert
παίδων Ἰωναδὰβ τὸν ἄσκευον βίον·
of-the-children of-Jonadab the unfurnished life
θείων τε Βίβλων αὖθις ἐκράτει πόθος,
of-divine and Books again prevailed longing

καὶ Πνεύματος φῶς ἐν Λόγου θεωρίᾳ,
and of-Spirit light in of-Word contemplation
πρᾶγμ᾽ οὐκ ἐρήμης ἔργον, οὐδ᾽ ἡσυχίας·
thing not of-desert work nor of-stillness
ἕως ἐπ᾽ ἄμφω πολλάκις μετακλιθεὶς,
until toward both often having-inclined
τέλος διαιτῶ τοῖς πόθοις τοῦτον τρόπον,
at-last I-arbitrate the longings this manner
καὶ τὴν πλάνην ἔστησα τοῦ νοῦ μετρίως.
and the wandering I-stopped of-the mind moderately
Ὁρῶν γὰρ οὓς μὲν πρακτικὸς τέρπει βίος,
Seeing for whom indeed active delights life
ἄλλοις μὲν ὄντας χρησίμους τῶν ἐν μέσῳ,
to-others indeed being useful of-the(-ones) in midst
αὐτοῖς δ᾽ ἀχρήστους καὶ κακοῖς στροβουμένους,
to-themselves but useless and by-evils whirled
ἐξ ὧν τὸ λεῖον ἦθος ἐκκυμαίνεται·
from which the smooth character is-stirred-into-waves
τοὺς δ᾽ ἐκτὸς ὄντας εὐσταθεῖς μέν πως πλέον,
the(-ones) and outside being steady indeed somehow more
καὶ πρὸς Θεὸν βλέποντας ἡσύχῳ νοΐ,
and toward God looking with-still mind
αὐτοῖς μόνοις δὲ χρησίμους φίλτρῳ στενῷ,
to-themselves alone but useful with-love narrow
καὶ ζῶντας ἔξαλλόν τε καὶ τραχὺν βίον,
and living strange both and rough life
μέσην τίν᾽ ἦλθον ἀζύγων καὶ μιγάδων,
middle some I-came of-unyoked and of-mixed
τῶν μὲν τὸ σύννουν, τῶν δὲ τὸ χρηστὸν φέρων.
of-the indeed the thoughtfulness of-the but the usefulness bearing

Προσῆν δὲ μεῖζον καὶ χάρις τῶν τιμίων,
Was-added and greater also favor of-the precious(-ones)
λέγω δὲ τοὺς φύσαντας, οἷς ὑπόχρεως.
I-mean and the(-ones) having-begotten to-whom indebted
Τούτων τὸ γῆρας (καὶ γὰρ εὐσεβέστατον,
Of-these the old-age and for most-pious
γονεῦσι πρώτην ἐκ Θεοῦ τιμὴν νέμειν,
to-parents first after God honor to-assign
ἐξ ὧν ὑπάρχει καὶ τὸ γινώσκειν Θεὸν)
from whom belongs also the to-know God
ἔθαλπον, ἐστήριζον ἐκ παντὸς σθένους·
I-cherished I-supported with all strength
ἐχειραγώγουν, ὡς ἐμαυτῷ δεξιὸν
I-led-by-the-hand so-as to-myself favorable
θεῖναι τὸ γῆρας, γῆρας ἱλεούμενος.
to-make the old-age old-age propitiating
Θερίζομεν γὰρ οἷά περ καὶ σπείρομεν.
We-reap for such-as indeed also we-sow
Τοῦτ' ἦν μέρος μοι φιλοσόφου παιδεύσεως,
This was part to-me of-philosophic training
τὸ μὴ δοκεῖν τὸν πρῶτον ἐκπονεῖν βίον,
the not to-seem the first to-toil-at life
εἶναι δὲ μᾶλλον, ἢ δοκεῖν, Θεῷ φίλον·
to-be but rather than to-seem to-God dear
στέργειν μὲν οὖν δεῖν ᾠόμην καὶ πρακτικοὺς,
to-love indeed then to-be-needful I-thought also the-active
ὅσοι λελόγχασ' ἐκ Θεοῦ τιμήν τινα,
as-many-as have-been-allotted from God honor some
λαοὺς ἄγοντες ἐνθέοις τελέσμασι.
peoples leading with-inspired rites

Πλείων δ' ἔμ' εἶχε τῶν μοναστικῶν πόθος,
Greater but me held of-the monastic longing
καί περ δοκοῦντα συντετάχθαι πλείοσι·
even though seeming to-be-ranked-with more
τρόπων γὰρ εἶναι τὴν μονὴν, οὐ σωμάτων.
of-manners for to-be the solitude not of-bodies
Τὸ βῆμα δ' ἦν μοι σεπτὸν, ἀλλ' ἑστηκότι
The tribunal and was to-me revered but standing
πόῤῥωθεν, ὡς φῶς ἡλίου τῶν ὄψεων
from-afar as light of-sun of-the eyes
ταῖς ἀσθενούσαις. Πάντ' ἂν ἤλπισα πλέον
to-the weak All-things — I-would-have-expected more
ἢ τοῦτο δέξασθ', ἐν πολλαῖς στροφαῖς βίου.
than this to-receive in many turns of-life
Μηδὲν μέγ' εἴπης συντόμως, ἄνθρωπος ὤν.
Nothing great say briefly man being
Ἀεὶ κολούει τὰς ἐπάρσεις ὁ φθόνος.
Always lops the elations the envy
Μηδὲν λάβῃς ἔξωθεν, τἀμὰ δὲ σκόπει.
Nothing take from-outside my-things but consider
Οὕτω φρονοῦντι δεινὸς ἐμπίπτει κλόνος
So thinking dread falls-upon turmoil
ὁ γὰρ πατήρ με, καί περ ἀκριβέστατα
the for father me even though most-exactly
γνώμην γινώσκων τὴν ἐμὴν, οὐκ οἶδ' ὅθεν,
judgment knowing the my not I-know whence
ἴσως δὲ φίλτρῳ πατρικῷ κινούμενος
perhaps and by-love paternal moved
(δεινὸν δὲ φίλτρον ἐστὶ σύν γ' ἐξουσίᾳ),
dread and love is with indeed authority

ὡς ἂν κατάσχοι ταῖς πέδαις τοῦ Πνεύματος,
that — he-might-hold-fast by-the fetters of-the Spirit
ὧν τ᾽ εἶχε τιμήσειε τοῖς ἀμείνοσι,
what and he-had might-honor with-the better
κάμπτει βιαίως εἰς θρόνων τοὺς δευτέρους.
bends violently to of-thrones the second
Οὕτω μὲν οὖν ἤλγησα τῇ τυραννίδι
So indeed then I-was-pained by-the tyranny
(οὔπω γὰρ ἄλλως τοῦτο καλεῖν ἰσχύω,
not-yet for otherwise this to-call I-am-able
καί μοι τὸ θεῖον Πνεῦμα συγγινωσκέτω
and to-me the divine Spirit let-pardon
οὕτως ἔχοντι), ὥστε πάντων ἀθρόως,
so being so-that of-all at-once
φίλων, φυσάντων, πατρίδος, γένους λυθεὶς,
friends parents fatherland family loosed
ὡς οἱ μύωπι τῶν βοῶν πεπληγότες,
as the(-ones) by-gadfly of-the oxen struck
εἰς Πόντον ἦλθον, τῆς ἀνίας φάρμακον
to Pontus I-came of-the grief remedy
θήσων ἐμαυτῷ τῶν φίλων τὸν ἔνθεον.
going-to-make for-myself of-the friends the inspired(-one)
Ἐκεῖ γὰρ ἤσκει τὴν Θεοῦ συνουσίαν
There for he-practiced the of-God communion
νέφει καλυφθεὶς, ὡς σοφῶν τις τῶν πάλαι·
by-cloud covered as of-the-wise some of-the(-ones) of-old
Βασίλειος οὗτος ἦν, ὁ νῦν μετ᾽ ἀγγέλων.
Basil this-one was the(-one) now with angels
Τούτῳ τὸ λυποῦν ἐξεμάλθασσον φρενός.
With-this-one the grieving I-softened of-mind

Ἐπεὶ δ᾽ ὁ μὲν γήρᾳ τε κάμνων καὶ πόθῳ
Since but the(-one) indeed by-old-age both laboring and by-longing
ἐδεῖτο πολλὰ παιδὸς ὁ χρηστὸς πατὴρ,
begged much of-son the good father
τιμὴν παρασχεῖν ταῖς τελευταίαις πνοαῖς,
honor to-provide to-the last breaths
ἐμοὶ δ᾽ ἔπεσσεν ὁ χρόνος τὴν συμφορὰν,
for-me and softened the time the calamity
ὡς μήποτ᾽ ἐχρῆν, αὖθις ἐς βυθὸν τρέχω,
as never was-it-needful again into the-deep I-run
δείσας στεναγμὸν πατρικῶν κινημάτων,
having-feared groaning of-paternal stirrings
μή μοι τὸ φίλτρον εἰς κατάραν ἐκπέσῃ·
lest for-me the love into curse fall-out
τοιοῦτόν ἐστιν ἁπλότης ὠργισμένη.
such is simplicity angered
Μικρὸν μέσον τι, καὶ πάλιν τρικυμία,
Small middle something and again triple-wave
οὐκ ἔστιν εἰπεῖν ὅσον ἀγριωτέρα.
not it-is to-say how-much more-savage
Οὐδὲν δὲ χεῖρον πάντα γνωρίσαι φίλοις.
Nothing and worse all-things to-make-known to-friends
Ἀρχήν τιν᾽ ἔπραττ᾽ οὑμὸς ἀδελφὸς κοσμικὴν·
Office some was-administering my brother worldly
ἀδελφὸς οὑμός! ὦ κάκισθ᾽, ὅσον σθένεις!
brother my O most-evil how-much you-are-strong

Ἦδ᾽ ἦν ταμείων πίστις. Ἐν δ᾽ ἀρχῇ μέσῃ
This was of-treasuries trust In and office mid
θνήσκει, κυνῶν δὲ πλῆθος ἐξανίσταται
he-dies of-dogs and multitude rises-up
τοῖς τοῦ θανόντος χρήμασι καὶ λειψάνοις.
on-the of-the(-one) having-died money and remains
Πάντ᾽ ἐσπάρασσον οἰκέται, ξένοι, φίλοι.
All-things tore servants strangers friends
Τίς γὰρ πεσούσης οὐ ξυλεύεται δρυός;
Who for fallen not gathers-wood oak
Ἐγὼ δ᾽ ὅσον μὲν ἦκεν εἰς ἐμὸν λόγον,
I but as-much-as indeed came to my account
οὔποτ᾽ ἂν ἔδεισα πραγμάτων ἐπιδρομάς·
never — would-I-have-feared of-affairs onsets
πτηνὸν γάρ εἰμι ῥᾳδίως μετάρσιον.
winged for I-am easily aloft
Ὅμως δ᾽ ἀνάγκη πάντα τῷ καλῷ πατρὶ
Nevertheless but necessity all-things with-the good father
συνδιαφέρειν, καὶ χρηστὰ καὶ τἀναντία,
to-bear-through both good-things and the-contrary
κοινωνὸν ὄντα πραγμάτων, οὐ χρημάτων.
partner being of-affairs not of-money
Ὡς δ᾽ οἱ βάσιν τοπρῶτον ἐμπεπηγότες,
As and the(-ones) step at-first having-fixed
ἅπαξ ὀλισθήσαντες, εἰς κρημνοῦ βάθος
once having-slipped into of-precipice depth
πίπτουσιν, οὐκέτ᾽ ὄντες αὐτῶν ἐγκρατεῖς,
fall no-longer being of-themselves masters
οὕτως ἔμοιγε τῶν κακῶν γεγευμένῳ,
so to-me-at-least of-the evils having-tasted

ἄλλοις ἐπ᾽ ἄλλο δεινὸν ἐξηγείρετο.
on-others upon other terrible-thing was-roused

Ἧκέν ποθ᾽ ἡμῖν (τἀν μέσῳ σιγήσομαι,
Came once to-us the-in midst I-will-pass-in-silence

τοῦ μὴ δοκεῖν βλάσφημον ἐκφέρειν λόγον
for-the not to-seem blasphemous to-bring-out word

κατ᾽ ἀνδρὸς, ὃν νῦν εὐλογῶν ἐπαυσάμην),
against man whom now praising I-ceased

ἀλλ᾽ ἦκεν ἡμῖν τῶν φίλων ὁ φίλτατος
but came to-us of-the friends the dearest

Βασίλειος (οἴ μοι τῶν λόγων! ἐρῶ δ᾽ ὅμως)
Basil woe me for-the words I-will-speak but nevertheless

ἄλλος πατήρ μοι φορτικώτερος πολύ.
another father to-me more-burdensome by-much

He reproaches Basil, his twin at Athens, who knew he meant to leave affairs once his parents died, yet with his father forced him onto a bishop's throne. Sasima is a waterless crossroads of carts, tax-collectors, and fetters, fought over by two bishops since the province was cut in two, souls the pretext and love of rule the cause. He flees to the mountains; his father, failing to install him at Sasima, begs him to share the labors of his own church, and he yields without taking its see. When his parents die he never serves at Sasima, urges the bishops to appoint another, and flees to Thecla's shrine at Seleucia. Then he turns to the two Romes: the old keeps the faith; Arius, sent from Alexandria, split the new.

Τὸν μὲν γὰρ ἐχρῆν καὶ τυραννοῦντα στέγειν·
The(-one) indeed for it-was-right even tyrannizing to-bear
τὸν δ' οὐκ ἀνάγκη, τῆς ἑταιρίας χάριν
the(-other) but not necessity of-the companionship for-the-sake
βλάβην φερούσης, οὐκ ἀπαλλαγὴν κακῶν.
harm bringing not release from-evils
Οὐκ οἶδ' ἐμαυτοῦ τὰς ἁμαρτίας πλέον,
Not I-know my-own the sins more
αἳ πολλὰ δή με πολλάκις δεδήχασι,
which much indeed me often have-bitten
μέμψομ', ὑπερζέοντος ὡς ἀεὶ νέου
shall-I-blame of-the-one-boiling-over as always young
τοῦ συμπεσόντος, ἢ σε τῆς ἐπάρσεως,
of-the(-thing) having-befallen or you for-the elation
ἀνδρῶν ἄριστε, ἣν δέδωκεν ὁ θρόνος.
of-men best which has-given the throne
Ὡς τῶν γε λοιπῶν εἵνεχ', ἡλίκων λόγων,
Since of-the at-least rest for-the-sake-of peers' words
τάχ' οὐδ' ἂν αὐτὸς ἠξίους ὑπερζυγεῖν·
perhaps not-even — yourself would-you-have-deemed-it-right to-be-yoked-above

οὔκουν τοπρόσθεν, ὦ φέριστ', οὐδ' ἠξίους·
not-then formerly O best nor did-you-deem-it-right
εἰ δ' ἠξίους, τυχόν σε τῶν εὖ εἰδότων
if but you-did-deem-it-right perhaps you of-the(-ones) well knowing
ἄμφω, κατέσχεν ἄν τις εὐγνώμων κριτής.
both would-have-restrained — some fair-minded judge
Τί οὖν πέπονθας; πῶς τοσοῦτον ἀθρόως
What then have-you-suffered how so-much all-at-once
ἔῤῥιψας ἡμᾶς; ὡς ὄλοιτ' ἐκ τοῦ βίου
did-you-cast us as might-perish from the life
νόμος φιλίας οὕτω σεβούσης τοὺς φίλους.
law of-friendship so revering the friends
Λέοντες ἦμεν ἐχθὲς, ἀλλὰ σήμερον
Lions we-were yesterday but today
πίθηξ ἔγωγε· σοὶ δὲ μικρὸν καὶ λέων.
ape I-for-my-part to-you but a-little also lion
Εἴ τοί γε πάντας (φθέγξομ' ὑψηλὸν λόγον)
If surely at-least all I-will-utter lofty word
οὕτως ἑώρας τοὺς φίλους, οὐ χρῆν γ' ἐμὲ,
so you-saw the friends not it-was-right at-least me
ὃν καὶ φίλων ἔμπροσθεν ἦγες ἦν ὅτε,
whom even than-friends before you-led it-was when
πρὶν ἢ ὑπερνεφῶν τὰ πάντ' ἔχειν κάτω.
before than above-the-clouds the all-things to-have below
Τί, θυμὲ, βράζεις; εἶργε τὸν πῶλον βίᾳ.
Why heart do-you-boil restrain the colt by-force
Πρὸς νύσσαν αὖθις οἱ λόγοι. Ἐκεῖνος ἦν
To turning-post again the words He was
ψεύστης ἔμοιγε, τἄλλα δ' ἀψευδέστατος,
liar to-me-at-least the-rest but most-truthful

ὅς μου λέγοντος ταῦτ᾽ ἀκούσας πολλάκις,
who of-me saying these-things having-heard often
ὡς νῦν μὲν οἰστὰ πάντα, κἂν χείρω πέσῃ,
that now indeed bearable all-things even-if worse it-fall
εἰ δ᾽ ἐκλίποιεν οἱ τεκόντες τὸν βίον,
if but should-leave the(-ones) having-begotten the life
κἀμοὶ τὰ πράγματ᾽ ἐκλιπεῖν ἅπας λόγος,
and-for-me the affairs to-leave all reason
ὡς ἄν τι κερδάναιμι τῆς ἀνεστίου
that — something I-might-gain of-the hearthless
ζωῆς, πολίτης ῥᾳστά γ᾽ ὢν παντὸς τόπου.
life citizen most-easily at-least being of-every place
Ταῦτ᾽ οὖν ἀκούων, καὶ συναινῶν τῷ λόγῳ,
These-things then hearing and assenting to-the word
ὅμως βιάζετ᾽ εἰς ἐπισκοπῆς θρόνον
nevertheless forces into of-episcopate throne
αὐτὸς, πατήρ τε, δίς με τοῦτο πτερνίσας.
himself father and twice me this having-tripped
Μή πω ταραχθῇς, πρὶν ἂν ἐκμάθῃς τὸ πᾶν.
Not yet be-troubled before — you-learn the whole
Εἰ πλεῖστον ἐσκέψαντο δυσμενεῖς χρόνον,
If most had-considered foes time
ὅπως ἀτιμάσαιεν, οὐκ ἄλλον τινὰ
how they-might-dishonor not other any
εὑρεῖν ἂν αὐτοὺς οἴομ᾽ ἢ τὸν νῦν τρόπον.
to-find — them I-think than the present manner
Ποθεῖς ἀκοῦσαι; Πάντες ἂν ἐροῦσί σοι,
Do-you-long to-hear All — will-tell you
ὅσοις τὸ πρᾶγμ᾽ ἔδοξε τῶν οὐκ αἰσίων.
to-whom the thing seemed of-the not auspicious

Ἐγὼ μὲν οἷον ἐμπάρεσχον τῷ φίλῳ
I indeed of-what-kind provided to-the friend
ἐμαυτὸν, οἶδε Πόντος, οἶδε καὶ πόλις
myself knows Pontus knows also city
Καισαρέων, καὶ πάντες οἱ κοινοὶ φίλοι.
of-Caesareans and all the common friends
Μικροπρεπὲς γὰρ ταῦτ᾽ ὀνειδίζειν ἐμέ.
Petty for these-things to-reproach me
Τὸν μὲν γὰρ εὖ παθόντα μεμνῆσθαι πρέπει
The(-one) indeed for well having-been-treated to-remember befits
ὧν εὖ πέπονθε, τὸν δράσαντα δ᾽ οὐδαμῶς.
of-what well he-has-been-treated the(-one) having-done but by-no-means
Ὁ δ᾽ οἷος ἡμῖν, πειθέτω τὰ πράγματα.
He but what-kind to-us let-persuade the deeds
Σταθμός τίς ἐστιν ἐν μέσῃ λεωφόρῳ
Station some there-is in mid highway
τῆς Καππαδοκῶν, ὃς σχίζετ᾽ εἰς τρισσὴν ὁδὸν,
of-the Cappadocians which splits into threefold road
ἄνυδρος, ἄχλους, οὐδ᾽ ὅλως ἐλεύθερος,
waterless grassless not-even at-all free
δεινῶς ἀπευκτὸν καὶ στενὸν κωμύδριον.
dreadfully detestable and narrow little-village
Κόνις τὰ πάντα, καὶ ψόφοι, καὶ ἅρματα,
Dust the all-things and noises and chariots
θρῆνοι, στεναγμοὶ, πράκτορες, στρέβλαι, πέδαι,
laments groans tax-collectors racks fetters
λαὸς δ᾽ ὅσοι ξένοι τε καὶ πλανώμενοι.
people but as-many-as strangers both and wanderers
Αὕτη Σασίμων τῶν ἐμῶν ἐκκλησία.
This of-Sasima the my church

Τούτοις μ᾽ ὁ πεντήκοντα χωρεπισκόποις
To-these me the by-fifty country-bishops
στενούμενος δέδωκε· τῆς εὐψυχίας!
being-straitened has-given of-the magnanimity
Καὶ ταῦτ᾽, ἵν᾽, ἁρπάζοντος ἄλλου πρὸς βίαν,
And these-things that snatching another by force
περικρατήσῃ τὴν καθέδραν καινίσας.
he-might-overcome the see having-innovated
Ἡμεῖς γὰρ αὐτῷ τῶν ἀρηΐων φίλων
We for to-him of-the warlike friends
τὰ πρῶτα· καὶ γὰρ ἦμεν ἄλκιμοί ποτε,
the first and for we-were valiant once
καὶ δεινὸν οὐδὲν τραύματ᾽ ηὐλογημένα.
and terrible nothing wounds blessed
Πρὸς τοῖς γὰρ ἄλλοις οἷς ἀπηριθμησάμην,
Besides the for other(-things) which I-enumerated
οὐδ᾽ ἦν ἀναιμωτί γε τοῦ θρόνου κρατεῖν·
not-even was-it without-blood indeed of-the throne to-hold
μεταίχμιον γὰρ ἀντεπισκόπων δύο
no-man's-land for of-rival-bishops two
τοῦτ᾽ ἦν, συνερρώγει τε δεινός τις μόθος,
this was had-broken-out and dread some battle
οὗ δημιουργὸς ἡ τομὴ τῆς πατρίδος,
of-which maker the cutting of-the fatherland
δύω πόλεις τάξασα μικρῶν μητέρας.
two cities having-ranked of-small mothers
Ψυχαὶ πρόφασις, τὸ δ᾽ ἔστιν ἡ φιλαρχία·
Souls pretext the but is the love-of-rule
ὀκνῶ γὰρ εἰπεῖν, οἱ πόροι τε καὶ φόροι,
I-hesitate for to-say the revenues both and taxes

ἐξ ὧν δονεῖται πᾶς ὁ κόσμος ἀθλίως.
from which is-shaken all the world wretchedly
Τί οὖν με ποιεῖν, πρὸς Θεοῦ, δίκαιον ἦν;
What then me to-do by God just was-it
Στέργειν; Δέχεσθαι τῶν κακῶν τὰς ἐμβολὰς,
To-acquiesce To-receive of-the evils the onsets
βάλλεσθ' ἀωρί; Συμπνίγεσθαι βορβόρῳ;
to-be-pelted untimely To-be-choked by-mire
Μηδ' ἔνθα θείην εὐπορεῖν γῆρας τόδε,
Nor where I-might-lay to-have-plenty old-age this
ἀεὶ βιαίως ἐκ σκέπης ὠθούμενον;
always violently from shelter thrust
Μηδ' ἄρτον ἔξων τῷ ξένῳ διακλάσαι,
Nor bread going-to-have for-the stranger to-break
πένης πένητα λαὸν εὐθύνειν λαχὼν,
poor-man poor people to-govern having-been-allotted
ὧν μὲν κατορθώσαιμι μηδὲ ἓν βλέπων,
of-what indeed I-might-accomplish not-even one seeing
ὧν δ' αἱ πόλεις ἔχουσιν εὐπορῶν κακῶν,
of-what but the cities have abounding evils
τρυγῶν ἀκάνθας, οὐκ ἀπανθίζων ῥόδα,
harvesting thorns not plucking roses
τὰ δεινὰ γυμνὰ τῶν καλῶν καρπούμενος;
the terrible-things bare of-the good-things reaping
Ἄλλην ἀπαίτει μ', ἢν θέλῃς, εὐψυχίαν,
Another demand-of me if you-wish magnanimity
τὴν δὲ πρότεινε τοῖς ἐμοῦ σοφωτέροις.
this but hold-out to-the than-me wiser
Τοιαῦτ' Ἀθῆναι, καὶ πόνοι κοινοὶ λόγων,
Such Athens and toils common of-letters

ὁμόστεγός τε καὶ συνέστιος βίος,
under-one-roof both and sharing-a-hearth life
νοῦς εἷς ἐν ἀμφοῖν, οὐ δύω, θαῦμ' Ἑλλάδος,
mind one in both not two wonder of-Greece
καὶ δεξιαὶ, κόσμον μὲν ὡς πόῤῥω βαλεῖν,
and right-hands world indeed as far to-cast
αὐτοὺς δὲ κοινὸν τῷ Θεῷ ζῆσαι βίον,
ourselves but common — to-God to-live life
λόγους τε δοῦναι τῷ μόνῳ σοφῷ Λόγῳ.
words and to-give to-the only wise Word
Διεσκέδασται πάντα, ἔῤῥιπται χαμαὶ,
Has-been-scattered all-things has-been-thrown on-the-ground
αὗραι φέρουσι τὰς παλαιὰς ἐλπίδας.
breezes carry the ancient hopes
Ποῦ τις πλανηθῇ; Θῆρες, οὐ δέξεσθέ με;
Where anyone may-wander Beasts not will-you-receive me
Παρ' οἷς τὸ πιστὸν πλεῖον, ὥς γ' ἐμοὶ δοκεῖ.
With whom the faith more as at-least to-me seems
Ἔσχον μὲν οὕτω ταῦτα, συντόμως φράσαι.
I-had indeed so these-things briefly to-tell
Ἐπεὶ δ' ἐκάμφθην, οὐ φρόνημ', ἀλλ' αὐχένα,
Since but I-was-bent not mind but neck
τί φῶ; Πόθεν δὲ τὴν ἐμὴν ὠδῖνά σοι
what shall-I-say Whence and the my travail to-you
πᾶσαν παραστήσαιμι; Κέντρα μοι πάλιν,
all might-I-present Goads to-me again
πάλιν φυγάς τις καὶ δρομαῖος εἰς ὄρος,
again fugitive some and running to mountain
κλέπτων φίλην δίαιταν, ἐντρύφημ' ἐμόν.
stealing dear way-of-life delight my

Τί μοι τὸ κέρδος; Οὐ γὰρ εὔτονος φυγὰς
What to-me the gain Not for vigorous fugitive
ἦν, ὡς ἔοικε. Πάντα δ' εἰδὼς καρτερεῖν,
I-was as it-seems All-things and knowing to-endure
ἓν τοῦτ' ἀγεννὴς, πατρὸς οὐ φέρω χόλον.
one-thing this ignoble of-father not I-bear wrath
Πρῶτον μὲν οὖν ἀγῶνα ποιεῖται πατὴρ,
First indeed then contest makes father
ἐνιδρύσαι με Σασίμοις· ὡς δ' ἠσθένει,
to-install me at-Sasima as but he-failed
ὁ δεύτερος πλοῦς, ἀλλὰ μὴ κάτω μένειν,
the second voyage but not below to-remain
αὐτῷ δὲ συμπονοῦντα (καὶ γὰρ ἦν βαρὺς
to-him and toiling-with and for he-was heavy
ταῖς σαρξὶν ἤδη), συνελαφρίζειν τοὺς πόνους,
in-the flesh already to-help-lighten the toils
χεῖρας προτείνων, τῆσδε τῆς γενειάδος
hands stretching-out this the beard
ἁπτόμενος, οἵοις πρὸς μὲ χρώμενος λόγοις;
touching what-kind to me using words
«Πατήρ σε λίσσεθ', υἱέων ὦ φίλτατε,
Father you begs of-sons O dearest
πατὴρ ὁ πρέσβυς τὸν νέον, τὸν οἰκέτην
father the old the young the servant
ὁ δεσπότης φύσει τε καὶ διπλῷ νόμῳ.
the master by-nature both and by-double law
Οὐ χρυσὸν αἰτῶ σ', οὐ λίθους, οὐδ' ἄργυρον,
Not gold do-I-ask you not stones nor silver
οὐ γῆς ἀρούρας, τέκνον, οὐδ' ὅσα τρυφῆς.
not of-earth fields child nor as-many-as of-luxury

Ζητῶ σ᾽ Ἀαρὼν καὶ Σαμουὴλ πλησίον
I-seek you Aaron and Samuel near
θεῖναι, Θεῷ τε τίμιον παραστάτην.
to-set to-God both precious assistant
Ὁ δοὺς ἔχει σε· τέκνον, μή μ᾽ ἀτιμάσῃς,
The(-one) having-given has you child not me dishonor
ὡς ἵλεώ γε τοῦ μόνου τύχῃς Πατρός.
that propitious at-least the only you-may-find Father
Καλὸν τὸ αἴτημ᾽, εἰ δὲ μή γε, πατρικόν.
Beautiful the request if but not at-least paternal
Οὔπω τοσοῦτον ἐκμεμέτρηκας βίον,
Not-yet so-much have-you-measured-out life
ὅσος διῆλθε θυσιῶν ἐμοὶ χρόνος.
as-much-as passed of-sacrifices for-me time
Δός τὴν χάριν, δός· ἢ τάφῳ μ᾽ ἄλλος δότω·
Give the favor give or for-tomb me another let-give
ταύτην ὁρίζω τῆς ἀπειθείας δίκην.
this I-define of-the disobedience penalty
Δὸς τὰς βραχείας ἡμέρας τῷ λειψάνῳ.
Give the short days to-the remnant
Τὰ δ᾽ εἰσέπειτα σοὶ φίλως βουλευτέα.»
The(-things) and thereafter for-you kindly to-be-counseled
Ἐπεὶ δ᾽ ἤκουσα ταῦτα, καὶ ψυχὴ βάρους
Since and I-heard these-things also soul from-weight
μικρὸν διέσχεν, ὥσπερ ἥλιος νέφους,
a-little parted as sun from-cloud
τί γίγνεται; ποῖ τἀμὰ καταστρέφει πάθη;
what happens whither the-my turn sufferings
Ἐνουθέτησ᾽ ἐμαυτὸν, ὡς οὐδὲν βλάβος,
I-admonished myself that no harm

ἕως καθέδρας, πατρὸς ἐκπλῆσαι πόθον.
until of-the-see of-father to-fulfill longing
Οὐ γὰρ καθέξει τοῦτ', ἔφην, ἄκοντά με,
Not for will-hold this I-said unwilling me
ὃν οὔτε κήρυγμ', οὔθ' ὑπόσχεσις κρατεῖ.
whom neither proclamation nor promise masters
Οὕτως ἀνήγαγέν με νικήσας φόβος.
So led-up me having-conquered fear
Ἐπεὶ δ' ὑπεξῆλθον μὲν οἱ γονεῖς βίου,
Since and slipped-out indeed the parents of-life
κλῆρον λαχόντες, εἰς ὃν ἔσπευδον πάλαι,
lot having-obtained into which they-hastened long-ago
ἐγὼ δ' ἐλείφθην, οὐ καλῶς ἐλεύθερος,
I but was-left not well free
τῆς μὲν δοθείσης οὐδ' ὅλως Ἐκκλησίας
of-the indeed given not-even at-all Church
προσηψάμην, οὐδ' ὅσον λατρείαν μίαν
I-touched not-even as-much-as service one
Θεῷ προσενεγκεῖν, ἢ συνεύξασθαι λαῷ,
to-God to-offer or to-pray-with with-people
ἢ χεῖρα θεῖναι κληρικῶν ἑνί γέ τῳ·
or hand to-lay of-the-clergy on-one at-least some
τῆς πατρικῆς δὲ (καὶ γὰρ οὐκ ἀνίεσαν,
of-the paternal but and for not they-let-go
ὁρκοῦντες, ἐμπίπτοντες εὐλαβῶν τινες,
adjuring falling-upon of-the-pious some
πολλῶν ἀνάγνων μηνύοντες ἐξόδους),
of-many unholy-men informing-of sorties
χρόνον βραχὺν μέν, ὡς ξένος ἀλλοτρίας,
time short indeed as stranger of-another's

ἔσχον τιν᾽ ἐμμέλειαν, οὐκ ἀρνήσομαι·
I-had some care not I-shall-deny
τοῦτ᾽ αὐτὸ φάσκων τοῖς ἐπισκόποις ἀεὶ,
this itself saying to-the bishops always
αἰτῶν τε δῶρον ἐκ βάθους τῆς καρδίας,
asking both gift from depth of-the heart
στῆσαί τιν᾽ ἄνδρα τῷ πτολίσματι σκοπὸν,
to-set some man for-the town overseer
λέγων ἀληθῶς, ἓν μὲν, ὡς οὔπω τινὰ
saying truly one-thing indeed that not-yet any
εἰληφὼς εἴην γνωρίμῳ κηρύγματι·
having-received I-might-be by-known proclamation
τὸ δεύτερον δ᾽ αὖ, ὡς πάλαι δεδογμένον
the second and again that long-ago decided
εἴη, φυγεῖν με καὶ φίλους καὶ πράγματα.
it-might-be to-flee me both friends and affairs
Ὡς δ᾽ οὐκ ἔπειθον, τοὺς μὲν ἐκ πολλοῦ πόθου
As but not I-persuaded the(-ones) indeed from much longing
κρατεῖν θέλοντας, τοὺς δ᾽ ἴσως ὑπέρφρονας,
to-prevail wishing the(-others) but perhaps arrogant
πρῶτον μὲν ἦλθον εἰς Σελεύκειαν φυγὰς,
first indeed I-came to Seleucia fugitive
τὸν παρθενῶνα τῆς ἀοιδίμου κόρης
the virgins'-house of-the celebrated maiden
Θέκλας. Τάχ᾽ ἂν πεισθεῖεν ἀλλ᾽ οὕτω, λέγων,
of-Thecla Perhaps — they-might-be-persuaded but so saying
χρόνῳ καμόντες ἡνίας δοῦναί τινι·
by-time having-wearied the-reins to-give to-someone
καί μοι διῆλθεν οὐ βραχὺς τῇδε χρόνος.
and to-me passed not short here time

Ἐπεὶ δ’ ἐπιστὰς τοῖς ἐμοῖς αὖθις κακοῖς,
Since but having-stood-over the my again evils
ὧν μὲν ἐνόμιζον εὗρον οὐδὲ ἓν καλῶν,
of-which indeed I-thought I-found not-even one of-good-things
ὧν δ’ ἐκπεφεύγειν πραγμάτων, πολὺ στῖφος,
of-which but I-had-escaped of-affairs great throng
ὑπερφανέντων ὥσπερ ἐκ προθεσμίας.
having-appeared-over as from appointed-time
Ἐνταῦθα δή μοι τοῦ λόγου τὸ σύντονον
Here indeed to-me of-the word the intensity
ἐρῶ δ’, ἃ λέξω, καίπερ εὖ ἐγνωκόσιν,
I-will-say and what I-will-tell although well to-(those)-having-known
ἵν’ ἡμᾶς οὐκ ἔχοντες, ἀλλὰ τὸν λόγον
that us not having but the word
ἔχητε τοῦτον, τῆς ἀνίας φάρμακον,
you-may-have this of-the grief remedy
ἐχθροῖς ὄνειδος, μαρτυρίαν δὲ τοῖς φίλοις
to-enemies reproach testimony but to-the friends
ὧν ἠδικήμεθ’ οὐδὲν ἠδικηκότες.
of-what we-were-wronged nothing having-done-wrong
Δύω μὲν οὐ δέδωκεν ἡλίους φύσις,
Two indeed not has-given suns nature
δισσὰς δὲ Ῥώμας, τῆς ὅλης οἰκουμένης
double but Romes of-the whole world
λαμπτῆρας, ἀρχαῖόν τε καὶ νέον κράτος,
lamps ancient both and new might

τόσον διαφέροντας ἀλλήλων, ὅσον
so-much differing from-one-another as-much-as
τὴν μὲν προλάμπειν ἡλίου, τὴν δ' ἑσπέρας
the(-one) indeed to-shine-before of-the-sun the(-other) but of-evening
κάλλει δὲ κάλλος ἀντανίσχειν συζύγως.
with-beauty and beauty to-rise-against as-a-pair
Τούτων δὲ πίστις, ἡ μὲν ἦν ἐκ πλείονος,
Of-these and faith the(-one) indeed was from more(-time)
καὶ νῦν ἔτ' ἔστιν εὔδρομος, τὴν ἑσπέραν
and now still is well-running the west
πᾶσαν δέουσα τῷ σωτηρίῳ λόγῳ,
whole binding by-the saving word
καθὼς δίκαιον τὴν πρόεδρον τῶν ὅλων,
as just the presiding of-the whole
ὅλην σέβουσαν τὴν Θεοῦ συμφωνίαν·
whole revering the of-God harmony
ἡ δ' ἦν τοπρόσθεν ὀρθόπους, νῦν δ' οὐκέτι
the(-other) but was formerly upright-footed now but no-longer
(ταύτην λέγω δὴ τὴν ἐμὴν, εἴτ' οὐκ ἐμὴν),
this I-mean indeed the mine or not mine
ἀλλ' ἐν βυθοῖς ἔκειτο τῆς ἀπωλείας.
but in depths lay of-the destruction
Ἐξ οὗ τὸ κοῦφον ἄστυ καὶ πλῆρες κακῶν
From when the light city and full of-evils
πάντων Ἀλεξάνδρεια, θερμότης ἄνους,
of-all Alexandria warmth senseless
ἔπεμψ' Ἄρειον τὸ βδέλυγμ' ἐρημίας,
sent Arius the abomination of-desolation
ὃς πρῶτος εἶπεν· «Ἡ Τριὰς οὐ σεπτέα,»
who first said The Trinity not to-be-revered

ὅρους δ᾽ ἔθηκεν ἀξίας φύσει μιᾷ,
bounds and he-set of-worth for-nature one
τεμὼν ἀνίσως τὴν ἀμέριστον οὐσίαν,
having-cut unequally the indivisible substance
ἕως κατετμήθημεν εἰς πολλὰς ὁδούς.
until we-were-cut into many roads

583–777 · CONSTANTINOPLE, THE HERESIES, AND THE COMING OF MAXIMUS

Constantinople, dead in unbelief, keeps a small seed of the true faith, and at the call of many shepherds and flocks Gregory is sent there, unwilling. He answers a new heresy, a Christ without a human mind, and the teaching of two sons. The city boils against him as a preacher of many gods; he is stoned, charged before the prefects as a murderer, and defended by Christ. Factions cry Paul and Apollos, and men sneer at the poor, ill-clad stranger who will not change color like the octopus. Then the worst blow comes from Egypt: Maximus, a dyed and curled Cynic dog.

Ὅμως δὲ καίπερ ἀθλιωτάτη πόλις
Nevertheless but although most-wretched city
οὕτως ἔχουσα, καὶ τὸν ἐκ χρόνου νόμον
so being and the from time law
(ἔθος γὰρ ἐγχρονίζον εἰς νόμον τελεῖ),
custom for long-lasting into law ends
θανοῦσά τ᾽ οἰκτρὸν ἐξ ἀπιστίας μόρον,
having-died and pitiable from unbelief death
εἶχέ τι μικρὸν ζωτικῆς σπέρμα πνοῆς,
had some small of-living seed breath
ψυχὰς τελείας τῷ λόγῳ τῆς πίστεως,
souls perfect in-the word of-the faith
λαὸν βραχὺν μὲν, τῷ Θεῷ δὲ πλείονα,
people small indeed — to-God but more

ὃς οὐκ ἀριθμεῖ πλῆθος, ἀλλὰ καρδίας,
who not counts multitude but hearts
πιστὸν φύτευμα, κλῆμα τιμιώτατον·
faithful plant branch most-precious
τούτοις (ἐδόξαμεν γὰρ ἐν Θεῷ τινες
to-these we-seemed for in God some
εἶναι βίῳ τε καὶ λόγῳ τῶν γνωρίμων,
to-be in-life both and in-word of-the known
καίπερ ἀεὶ ζήσαντες ἄγροικον βίον)
although always having-lived rustic life
ἔπεμψεν ἡμᾶς ἡ χάρις τοῦ Πνεύματος,
sent us the grace of-the Spirit
πολλῶν καλούντων ποιμένων καὶ θρεμμάτων
many calling shepherds and flocks
λαοῦ βοηθοὺς καὶ λόγου συλλήπτορας,
of-the-people helpers and of-the-word fellow-workers
ὡς ἂν καταψύξαιμεν εὐσεβεῖ ῥοῇ
that — we-might-refresh with-pious stream
ψυχὰς ἀνύδρους καὶ χλοαζούσας ἔτι,
souls waterless and greening still
τροφῇ τ' ἐλαίου συγκραθῇ λύχνῳ τὸ φῶς·
by-nourishment and of-oil may-be-mingled for-the-lamp the light
γλῶσσαι δὲ λάβροι καὶ πολύστροφοι πλοκαὶ,
tongues and violent and many-twisting plaitings
ἐξ ὧν τό γ' ἁπλοῦν οἴχεται τῆς πίστεως,
from which the at-least simple departs of-the faith
ἱστοί τ' ἀράχνης, σαθρὰ δεσμωτήρια,
webs and of-spider rotten prisons
τὰ κοῦφα συνδέοντες, ἰσχυροῖς γέλως,
the light-things binding to-the-strong laughter

ῥαγοῖεν ἢ λυθεῖεν ἐν στερῥοῖς λόγοις,
might-be-broken or loosed in firm words
οἵ τ' ἐμπεσόντες ἐκφύγοιεν τοὺς βρόχους.
the(-ones) and having-fallen-in might-escape the nooses
Οὕτω μὲν ἦλθον οὐχ ἑκὼν, ἀλλ' ἀνδράσι
So indeed I-came not willing but by-men
κλαπεὶς βιαίοις, ὡς λόγου συνήγορος.
stolen violent as of-the-word advocate
Καὶ γάρ τις ἐθρυλλεῖτο καὶ συνήλυσις
And for some was-noised also gathering
ἐπισκόπων, νέηλυν αἵρεσιν, λόγον
of-bishops new heresy word
ἐπεισαγόντων ταῖς φίλαις Ἐκκλησίαις,
bringing-in to-the dear Churches
ὃς τὴν πρὸς ἡμᾶς τοῦ Θεοῦ Λόγου κράσιν,
which the toward us — of-God Word mingling
ἣν οὐ τραπεὶς ἐδέξατ', ἄνθρωπον λαβὼν
which not turned he-received man having-taken
ἔμψυχον, ἔννουν, ἐμπαθῆ τὰ σώματος,
ensouled intelligent subject-to-passions the(-things) of-the-body
Ἀδὰμ ὅλον τὸν πρόσθε, πλὴν ἁμαρτίας,
Adam whole the(-one) before except sin
ταύτην τεμὼν, ἄνουν τιν' εἰσάγει Θεὸν,
this having-cut mindless some brings-in God
ὥσπερ δεδοικὼς μὴ Θεῷ μάχηθ' ὁ νοῦς
as fearing lest with-God might-fight the mind
(οὕτω γὰρ ἂν δείσαιμι καὶ σαρκὸς φύσιν,
so for — I-might-fear also of-flesh nature
μᾶλλον γὰρ αὕτη καὶ Θεοῦ ποῤῥωτάτω)·
more for this also from-God farthest

ἢ τῶν μὲν ἄλλων δεομένων σωτηρίας,
or of-the indeed others needing salvation
τὸν νοῦν δ' ὀλέσθαι παντελῶς δεδογμένου,
the mind but to-perish wholly decided
ὃς δὴ μάλιστα τῷ Θεῷ μου σωστέος,
which indeed most — by-God my to-be-saved
ὃς καὶ μάλιστ' ὤλισθεν ἐν πρώτου πλάσει·
which also most slipped in of-the-first fashioning
νῷ γὰρ δέδεκτο καὶ παρεῖδε τὸν νόμον.
by-mind for it-had-received and overlooked the law
Ὃ δ' ἦν τὸ παριδὸν, τοῦτο καὶ προσλήψιμον.
What and was the(-thing) having-overlooked this also to-be-assumed
Μὴ τοίνυν ἥμισύν με σωζέτω Λόγος,
Not therefore half me let-save Word
ὅλον παθόντα, μηδ' ἀτιμάσθω Θεὸς,
whole having-suffered nor let-be-dishonored God
ὡς οὐχ ὅλον λαβών με, πλὴν πηλὸν μόνον,
as not whole having-taken me except clay only
ψυχὴν ἄνουν τε καὶ ἀλόγου ζώου τινὸς,
soul mindless both and of-irrational animal some
ὃ καὶ σέσωσται δηλαδὴ τῷ σῷ λόγῳ.
which also has-been-saved clearly by-the your word
Καὶ ληξάτω τοιαῦτα πᾶς τις εὐσεβῶν·
And let-cease such-things every one of-the-pious
ἴσον τι γὰρ παίουσιν ἐξ ἐναντίας
equal something for they-strike from opposite
τοῖς εἰσάγουσιν ἀσκόπως υἱοὺς δύο,
with-the(-ones) bringing-in heedlessly sons two
τὸν ἐκ Θεοῦ τε καὶ τὸν ἐκ τῆς Παρθένου·
the(-one) from God both and the(-one) from the Virgin

οἳ τὴν κάτω τέμνοντες εὐαρμοστίαν,
who the below cutting harmony
οἱ μὲν ξέοντες, οἱ δὲ διπλοῦντες κακῶς.
some indeed scraping others but doubling evilly
Εἰ γὰρ δύω, δέδοικα μὴ ἓν τῶν δύω,
If for two I-fear lest one of-the two
ἢ προσκυνῶμεν ἀνθ' ἑνὸς δύω θεοὺς,
either we-worship instead-of one two gods
ἢ τοῦτο μὴ πάθωμεν εὐλαβούμενοι,
or this not we-suffer being-cautious
πέμπωμεν ἔξω τοῦ Θεοῦ τὸ σύνθετον.
we-send outside — of-God the compound
Ὧν μὲν γὰρ ἡ σάρξ, οὐδὲν ἂν πάθοι Θεός.
Of-what indeed for the flesh nothing — would-suffer God
Θεοῦ δ' ὅλου μετέσχεν ἀνθρώπου φύσις,
Of-God but whole partook of-man nature
οὐχ ὡς προφήτης, ἤ τις ἄλλος ἐνθέων,
not as prophet or any other of-the-inspired
ὃς οὐ Θεοῦ μετέσχε, τῶν Θεοῦ δέ γε·
who not of-God partook of-the(-things) of-God but indeed
ἀλλ' οὐσιωθεὶς, ὥσπερ αὐγαῖς ἥλιος.
but made-one-in-substance as with-rays sun
Οὗτοι μὲν οὖν ἔῤῥοιεν ἐκ μέσου λόγου,
These indeed then let-be-gone out-of midst word
εἰ μὴ σέβοιεν, ὡς ἓν, ἄνθρωπον Θεὸν,
if not they-should-revere as one man God
τὸν προσλαβόντα σύν γε τῷ προσλήμματι,
the(-one) having-assumed with indeed the assumed
τὸν ἄχρονόν τε καὶ τὸ συμμιγὲς χρόνῳ,
the timeless both and the(-thing) mingled with-time

τὸν ἐκ μόνου Πατρός τε καὶ μητρὸς μόνης
the(-one) from only Father both and mother only
δύω φύσεις εἰς Χριστὸν ἐλθούσας ἕνα.
two natures into Christ having-come one
Τὰ δ' ἡμέτερα πῶς τιν' ἔσχε τὸν τρόπον;
The(-things) and our how some had the manner
Πολλοῖς συνηνέχθημεν ἐλθόντες κακοῖς.
With-many we-met having-come evils
Πρῶτον μὲν ἐξέζεσε καθ' ἡμῶν ἡ πόλις,
First indeed boiled-over against us the city
ὡς εἰσαγόντων ἀνθ' ἑνὸς πλείους θεούς.
as bringing-in instead-of one more gods
Θαυμαστὸν οὐδέν· ἦσαν οὕτως ἠγμένοι,
Marvelous nothing they-had-been so led
ὥστ' ἀγνοεῖν παντάπασιν εὐσεβῆ λόγον,
so-as to-be-ignorant wholly of-pious word
πῶς ἡ Μονὰς τριάζεθ', ἡ Τριὰς πάλιν
how the Monad is-made-triad the Triad again
ἑνίζετ', ἀμφοῖν ἐνθέως νοουμένη.
is-made-one in-both divinely understood
Καὶ πρός γε τοῖς πάσχουσι δῆμος ἕλκεται.
And toward at-least the(-ones) suffering people is-drawn
Ὡς τῷ τότε σφῶν προστάτῃ καὶ ποιμένι
As for-the then their patron and shepherd
οἶκτον λαβόντι, τοῦ πάθους ὑπέρμαχον,
pity having-taken of-the suffering champion
δῆμος τοσοῦτος καὶ φρονήματος πλέως,
people so-great and of-spirit full
ᾧ μὴ νικᾷν πάντ' ἔσχατος προσῆν ψόγος.
to-whom not to-conquer all last was-added reproach

Λίθους παρήσω τὴν ἐμὴν πανδαισίαν,
Stones I-will-pass-over the my feast
ὧν ἕν τι μέμφοιμ᾽· οὐ γὰρ ἦσαν εὔστοχοι,
of-which one something I-might-blame not for they-were well-aimed
τούτων τυχόντες, ὧν τυχεῖν κενὸς φόνος.
these having-obtained which to-obtain vain murder
Ἔπειθ᾽ ὑπάρχοις, ὡς φονεὺς, εἰσηγόμην,
Then before-prefects as murderer I-was-brought-in
βλέπουσιν ὑψηλόν τι καὶ μετάρσιον,
who-look-at lofty something and aloft
οἷς εἷς νόμος τὸν δῆμον ἵλεων ἔχειν,
to-whom one law the people propitious to-have
ὁ δεινὸν οὐδὲν πώποτ᾽ οὐδ᾽ εἰργασμένος.
the terrible nothing ever nor having-done
Οὐδ᾽ ἐννοήσας, ὡς μαθητὴς τοῦ Λόγου.
Nor having-thought as disciple of-the Word
Καί μοι παρέστη τοῦ λόγου συνήγορος
And to-me stood-by of-the word advocate
Χριστὸς βοηθῶν τῷ συνηγόρῳ λόγῳ,
Christ helping the advocate word
ὃς καὶ λεόντων οἶδεν ἐκσώζειν ξένους,
who also from-lions knows to-save strangers
καὶ πῦρ δροσίζειν εἰς ἀναψυχὴν νέων,
and fire to-bedew for refreshment of-young-men
κῆτος δὲ ποιεῖν εὐσεβῶν εὐκτήριον.
whale and to-make of-the-pious house-of-prayer
Οὗτός μ᾽ ἐδόξασ᾽ ἐν ξένῳ κριτηρίῳ.
This-one me glorified in strange court
Ἔπειτα δεινὸς τῶν ἐμῶν οἰδεῖ φθόνος,
Then dread of-the mine swells envy

εἰς Παῦλον ἑλκόντων με κ᾽ Ἀπολλώ τινα,
to Paul drawing me and-to Apollos some
τοὺς μήτε σαρκωθέντας ἡμῖν πώποτε,
the(-ones) neither made-flesh for-us ever
μήτ᾽ ἐκχέαντας αἷμα τιμίου πάθους.
nor having-poured-out blood of-precious suffering
Ἀφ᾽ ὧν καλούμεθ᾽, οὐχὶ τοῦ σεσωκότος;
From whom we-are-called not of-the(-one) having-saved
Οἷς συνδονεῖται πάντα καὶ συσσείεται,
By-whom are-shaken-together all-things and shaken-together
ὡς εὐδρομούσης τἄλλα τῆς Ἐκκλησίας.
as running-well the-rest the Church
Πῶς δ᾽ ἄν ποτ᾽ ἢ ναῦς, ἢ πόλις, πῶς δ᾽ ἂν στρατὸς,
How and — ever either ship or city how and — army
ἢ καὶ χοροῦ πλήρωμα, πῶς οἶκος φίλος
or even of-chorus fullness how house dear
σταίη, πλέον τὸ βλάπτον, ἢ κρατοῦν ἔχων;
might-stand more the harming than prevailing having
Τοῦτ᾽ οὖν ἔπασχε τηνίχ᾽ ὁ Χριστοῦ λεώς.
This then suffered then the of-Christ people
Πρὶν γὰρ παγῆναι καὶ τυχεῖν παῤῥησίας,
Before for to-be-fixed and to-obtain boldness
πρὶν ἐκλυθῆναι σπαργάνων τῶν παιδικῶν,
before to-be-loosed from-swaddling-clothes the childish
οὔπω τελείως τὴν βάσιν ἐρηρεισμένος,
not-yet perfectly the step having-been-planted
ἐκόπτετ᾽, ἐῤῥιπτεῖτο, ἐσπαράσσετο
it-was-struck was-thrown was-torn
ἐν ὄψεσι τεκόντων εὐγενὴς τόκος,
in sight of-parents noble offspring

ἀτεκνίαν πεινῶσι τὴν ἐμὴν λύκοις·
childlessness hungering the my to-wolves
οὐ γὰρ φορητὸν ἄνδρα τὸν πενέστατον,
not for bearable man the poorest
ῥικνὸν, κάτω νεύοντα, καὶ δυσείμονα,
shriveled down stooping and ill-clad
γαστρὸς χαλινοῖς, δάκρυσι τετηκότα,
of-belly by-bridles by-tears melted
φόβῳ τε τοῦ μέλλοντος, ὡς δ' ἄλλων κακοῖς,
by-fear both of-the coming as but of-others by-evils
οὐδ' εὐφυῶς ἔχοντα τῆς προσόψεως,
nor well-endowed being of-the appearance
ξένον, πλανήτην, γῆς σκότῳ κεκρυμμένον,
stranger wanderer of-earth by-darkness hidden
τῶν εὐσθενούντων καὶ καλῶν πλέον φέρειν.
than-the strong and handsome more to-bear
Σχεδὸν γὰρ αὐτῶν ταῦτά γ' ἐξηκούετο·
Nearly for of-them these-things at-least were-heard
«Θωπεύομεν, σὺ δ' οὐχί· τιμῶμεν θρόνους,
We-flatter you but not we-honor thrones
σὺ δ' εὐλάβειαν· ἀρτύσεις ἡμῖν φίλαι,
you but piety seasonings for-us dear
σοὶ δ' εὐτέλεια, καὶ τρυφῆς ἔσθων ἅλας,
to-you but cheapness and of-luxury eating salt
τῆς ὀφρυώδους ἁλμυρὸν καταπτύεις.
of-the supercilious salt you-spit-down
Δουλεύομεν καιροῖς τε καὶ λαῶν πόθοις,
We-serve seasons both and of-peoples longings
ἀεὶ διδόντες τῷ πνέοντι τὸ σκάφος,
always giving to-the(-wind) blowing the vessel

χαμαιλεόντων καὶ τρόπον πολυπόδων
of-chameleons and manner of-octopuses
πολλὰς τιθέντες τοῖς λόγοις ἀεὶ χρόας.
many placing on-the words always colors
Ἄκμων σὺ δ' ἦς ἀνήλατος, τῆς ὀφρύος!
Anvil you but were unbeaten of-the eyebrow
Ὥσπερ μιᾶς γε πίστεως οὔσης ἀεὶ,
As of-one indeed faith being always
στενοῖς τὸ δόγμα τῆς ἀληθείας σφόδρα,
you-narrow the doctrine of-the truth greatly
σκαιὰν βαδίζων πάντοτε Λόγου τρίβον.
left walking always of-Word path
Πόθεν δέ σοι, βέλτιστε, καὶ γλώσσῃ λάλῳ
Whence and to-you best and with-tongue talkative
τὸν λαὸν ἕλκειν, τοὺς δὲ βάλλειν εὐστόχως
the people to-draw the(-others) and to-strike well-aimed
κακῶς φρονοῦντας ἐν πολυσχιδεῖ πλάνῃ,
evilly thinking in many-split error
διπλοῦν τιν' ὄντα τοῖς φίλοις, καὶ τοῖς ξένοις,
double some being to-the friends and to-the strangers
τοῖς μὲν λίθον μάγνητα, τοῖς δὲ σφενδόνην;»
to-the(-ones) indeed stone magnet to-the(-others) but sling
Ταῦτ' εἰ μὲν οὐκ ἔσθ', ὥσπερ οὐκ ἔστι, κακὰ,
These-things if indeed not are as not are evils
τί δυσχεραίνεις, ὡς τι πάσχων ἔκτοπον;
why are-you-vexed as something suffering strange
Εἰ δ' ἔστι, καί σοι τοῦτο φαίνεται μόνῳ,
If but they-are and to-you this appears alone
κρίνον δικαίως, ὡς Θεοῦ παραστάτης,
judge justly as of-God assistant

ξαίνει με τὸν πταίοντα· τὸν λαὸν δ' ἔα,
cards me the(-one) stumbling the people but let-be
ὃς οὐδὲν ἠδίκηκεν ἢ στέργων ἐμὲ,
which nothing has-wronged than loving me
ἡττημένος τε τῶν ἐμῶν διδαγμάτων.
defeated both by-the my teachings
Τὰ πρῶτα μὲν δὴ καὶ φέρειν οἷός τε ἦν.
The first(-things) indeed indeed also to-bear able — I-was
Εἰ γάρ με καὶ τὸ καινὸν ἐπτόει βραχὺ,
If for me even the new scared a-little
ὡς ἀθρόως τις ὠσὶν ἐμπεσὼν ψόφος,
as all-at-once some to-ears having-fallen noise
ἢ τοῖς ἀπείροις ἀστραπῆς αὐγῆς τάχος·
or to-the inexperienced of-lightning of-flash speed
ἀλλ' ἦν ἔτ' ἀπλῆξ, καὶ φέρειν πάντα σθένων,
but I-was still undismayed and to-bear all-things strong
ἥ τ' ἐλπὶς οὖσα πραγμάτων ἐλευθέρων,
the and hope being of-affairs free
τοῦ μὴ πάλιν μοι ταυτὸ συμπεσεῖν πάθος,
for-the not again to-me the-same to-befall suffering
ἔπειθε ῥᾷον διαφέρειν τὴν συμφοράν·
persuaded more-easily to-bear-through the calamity
ἃ δ' ἦλθεν ἡμῖν αὖθις ἐκ τούτων κακὰ,
what but came to-us again from these evils
ὦ πῶς ἂν ἐκφράσαιμι τοὺς ἐμοὺς πόνους;
O how — might-I-describe the my toils
Ὦ τῶν κακῶν ποριστὰ, δαῖμον βάσκανε,
O of-the evils provider demon envious
πῶς ἴσχυσας τοσοῦτον ἐκπλῆσαι κακόν;
how were-you-able so-great to-fulfill evil

Οὐχ αἷμά μ', οὐδὲ βάτραχος, οὐ σκνιπῶν νέφος,
Not blood me nor frog not of-gnats cloud
οὐδὲ κυνόμυια, οὔτε τις κτηνῶν φθορὰ,
nor dog-fly nor any of-cattle destruction
οὐ φλυκτὶς, οὐ χάλαζ', οὐκ ἀκρὶς, οὐ σκότος,
not blister not hail not locust not darkness
οὐ πρωτοτόκων ὄλεθρος, ἔσχατον κακῶν,
not of-the-firstborn destruction last of-evils
ἔκαμψαν ἡμᾶς (ταῦτα γὰρ τῶν ἀγρίων
bent us these-things for of-the savage
Αἰγυπτίων μάστιγες ἐκβοώμεναι),
Egyptians scourges cried-out
καὶ πρός γ' Ἐρυθρᾶς κῦμα συγκλεῖσαν λεών.
and besides at-least of-the-Red wave having-shut-in people
Τίς δ' ὦσεν ἡμᾶς; κουφότης Αἰγυπτίων.
Who and pushed us lightness of-Egyptians
Ὡς δ' ὦσεν, εἰπεῖν ἄξιον· στήλη γὰρ ἂν
As and he-pushed to-say worthy pillar for —
αὕτη γένοιτο τῶν κακῶν αἰωνία.
this might-become of-the evils eternal
Ἦν τίς ποθ' ἡμῖν ἐν πόλει θηλυδρίας,
There-was a-certain once with-us in city effeminate
Αἰγύπτιον φάντασμα, λυσσῶδες κακὸν,
Egyptian phantom raving evil
κύων, κυνίσκος, ἀμφόδων ὑπηρέτης,
dog little-dog of-streets servant
Ἄρης, ἄφωνον πῆμα, κητῶδες τέρας,
Ares voiceless bane whale-like monster
ξανθὸς, μελάνθριξ, οὖλος, ἁπλοῦς τὴν τρίχα·
fair black-haired curly simple the hair

τὰ μὲν παλαιὰ, τὰ δ' ἀρτίως εὑρημένα·
the(-things) indeed old the(-things) but lately found
τέχνη γάρ ἐστι δημιουργὸς δευτέρα.
art for is maker second
Πλεῖστον γυναικῶν ἔργον, εἴτ' οὖν ἀῤῥένων,
Most of-women work or then of-males
χρυσοῦν ἑλίσσειν τὴν φιλόσοφον σισόην.
golden to-twirl the philosophic curl
Τὰ τῶν γυναικῶν ἐν προσώποις φάρμακα
The of-the women in faces drugs
σοφοὶ φερόντων· εἰς τί γὰρ μόναι σοφαὶ
wise-men let-bear for what for alone wise
τὴν ἀπρεπῆ τε καὶ κακὴν εὐμορφίαν,
the unseemly both and evil comeliness
ἣ πρόγραμμ' ἐστὶ καὶ σιωπῶν τοῦ τρόπου,
which proclamation is even being-silent of-the character
ὡς οὐκ ἐχόντων Μαξίμους καὶ ἀῤῥένων;
as not having Maximuses also males
Ἡ κουρὰ τοῦτ' ἔδειξε λανθάνον τέως
The haircut this showed lying-hidden meanwhile
τοιαῦτα θαύματ' ἡμῖν ἐκ τῶν νῦν σοφῶν,
such wonders to-us from the now wise
διπλοῦν τιν' εἶναι τὴν φύσιν, τὸ σχῆμά τε,
double some to-be the nature the dress and
ἀμφοῖν μερίζειν τοῖν γενοῖν τρισαθλίως,
to-both to-divide the two-sexes thrice-wretchedly
κόμην γυναιξὶν, ἀνδράσι βακτηρίαν.
hair to-women to-men staff
Ἐξ ὧν ἐκόμπαζ', ὥς τι τῇ πόλει δοκῶν,
From which he-boasted as something to-the city seeming

ὤμους σκιάζων βοστρύχοις ἀεὶ φίλοις,
shoulders shading with-curls always dear
πέμπων λογισμοὺς σφενδονωμέναις κόμαις,
sending reasonings with-slung locks
πᾶσαν φέρων παίδευσιν ἐν τῷ σώματι.
all bearing education in the body
Πολλὰς διελθὼν οὗτος, ὡς ἀκούομεν,
Many having-gone-through this-one as we-hear
ὁδοὺς πονηρὰς (ἅς τινας δ' ἄλλοις μέλοι,
roads evil which some but to-others let-concern
οὐ γὰρ τὰ πάντ' ἔμοιγε δὴ ζητεῖν σχολή·
not for the all-things to-me-at-least indeed to-seek leisure
βίβλοι δ' ὅμως φέρουσιν ἀρχόντων ὅσοι),
books but nevertheless bear of-rulers as-many-as
ταύτῃ τελευτῶν ἐγκαθέζεται πόλει.
in-this ending he-settles city

Maximus, an Egyptian Proteus, shares Gregory's roof, table, and counsels and plots with two helpers, the devil and an elder of Gregory's flock. From Egypt come cheap little sailors as spies, then the shepherds who sent them, though Peter of Alexandria had installed Gregory by letter; a priest of Thasos, bringing church gold to buy marble, funds it. At night, while Gregory lies sick, they break in to consecrate Maximus; driven out at dawn, they shear the dog's curls in a flute-player's house. Gregory mocks the shorn Cynic and owns he was deceived, like Adam by a fair tree, in a church too small to refuse anyone.

Οὐδὲν γὰρ εἶχε βρῶμα τῶν εἰωθότων·
Nothing for had food of-the accustomed
ὀξὺ βλέπων δὲ, καὶ σοφῶς ὀσφρώμενος
sharply seeing and and wisely smelling
(σοφὸν γὰρ ἔστω καὶ τὸ πικρῶς συντεθὲν,
wise for let-be also the(-thing) bitterly composed
τὸ δ' ἔστιν ἡμᾶς τῆς καθέδρας ἐκβαλεῖν,
the but is us from-the see to-cast-out
τοὺς οὔτ' ἔχοντας, οὔθ' ὅλως τιμωμένους,
the(-ones) neither having nor at-all honored
πλὴν τοῦ φυλάξαι καὶ καταρτίσαι λεὼν),
except for-the to-guard and to-equip people
σοφώτερον δέ. Καὶ γὰρ οὐ διὰ ξένων,
wiser but And for not through strangers
αὐτῶν δ' ἀφ' ἡμῶν συμπλέκει τὸ δρᾶμ' ὅλον,
ourselves but from us he-weaves the drama whole
ὡς ἂν σοφιστὴς τῶν κακῶν καὶ συνθέτης,
as — sophist of-the evils and composer
τῶν ταῦτ' ἀήθων καὶ πλοκῆς πάντη ξένων,
of-the(-ones) these-things unused and of-plotting wholly strangers

ἄλλην δὲ τιμᾶν δεινότητ᾽ εἰθισμένων.
other but to-honor cleverness accustomed
Εἰπεῖν σοφόν τι, καὶ λέγοντα θαυμάσαι,
To-say wise something and saying to-admire
βίβλων τε θείων ἐκλέγειν τὴν καρδίαν.
of-books and divine to-pick the heart
Καινόν τιν᾽ εἰπεῖν ἐν κακοῖς λόγον θέλω.
New some to-say in evils word I-wish
Ἐχρῆν γὰρ αὐτὸν πᾶσιν εἶναι δὴ τρόπον,
It-was-needful for him for-all to-be indeed manner
ἢ τὸν κακῶν ἄπειρον, ἢ τὸν ποικίλον.
either the of-evils inexperienced or the varied
Ἧττον γὰρ ἐβλάπτοντ᾽ ἂν ἐκ τινῶν τινες,
Less for would-be-harmed — from some some
ἀντιζυγούντων ἢ συνεστώτων τρόπων.
counterbalancing or consistent of-manners
Νῦν δ᾽ εἰσὶ θήρα τῶν κακῶν οἱ βελτίους.
Now but are prey of-the evil the better
Τίς ἡ τοσαύτη σύγχυσις τοῦ πλάσματος!
What the so-great confusion of-the fashioning
Ὡς σφόδρ᾽ ἀνίσως ἐζύγημεν ἐκ Θεοῦ!
How very unequally we-were-yoked by God
Τίς τὸν κάκιστον ὄψεται τῶν μετρίων
Who the worst will-see of-the moderate
δολοῦντα, συμπλέκοντα, μηχανώμενον,
deceiving weaving contriving
κλέπτονθ᾽ ἑαυτὸν μυρίαις ἀεὶ στροφαῖς;
stealing himself with-countless always turns

Τὸ μὲν γὰρ εὐκίνητον εἰς μοχθηρίαν
The indeed for nimble to wickedness
τηρεῖ τὰ πάντα, καὶ βλέπει τὰ καίρια·
watches the all-things and sees the timely-things
τὸ δ' εἰς καλὸν πρόχειρον, εἰς ὑποψίαν
the but to good ready to suspicion
τῶν χειρόνων ἀργόν τε καὶ νωθὲς φύσει.
of-the worse slow both and sluggish by-nature
Οὕτως ἁλίσκετ' εὐχερῶς ἡ χρηστότης.
So is-caught easily the goodness
Πῶς τοῦτο ποιεῖ, καὶ σκοπεῖθ', ὡς ποικίλως.
How this he-does and consider how variously
Αἰγύπτιόν τιν' ἄλλον ὄψει Πρωτέα.
Egyptian some other you-will-see Proteus
Τῶν εὐνοούντων γίνεται καὶ τῶν σφόδρα
Of-the(-ones) well-disposed he-becomes and of-the(-ones) very
πιστῶν. Τίς οὕτως ὡς ἔμοιγε Μάξιμος,
faithful Who so as to-me-at-least Maximus
στέγης, τραπέζης, δογμάτων, βουλευμάτων
of-roof of-table of-doctrines of-counsels
κοινωνός; Οὐδὲν μέγα· καὶ γάρ τις ἦν μέγας
sharer Nothing great and for some was great
κύων ὑλακτῶν δῆθεν τοὺς κακόφρονας,
dog barking-at supposedly the evil-minded
καὶ τῶν ἐμῶν πρόθυμος αἰνέτης λόγων.
and of-the my eager praiser of-words
Ὁμοῦ δὲ ταῦτα, καί τι τῶν ἐν βήματι
At-once and these-things and something of-the(-ones) on tribunal
λαβὼν νόσημα, λεῖμμα τῆς πρώτης νόσου.
having-taken disease remnant of-the first disease

Τόδ' ἦν ἄπαυστος ζῆλος, ἔμφυτον κακόν.
This was ceaseless zeal inborn evil
Οὐ ῥᾳδίως γὰρ κάμπτεται πονηρία.
Not easily for is-bent wickedness
Τούτοις βραβεύων ἀνίσως, αὐτῷ φίλως,
To-these arbitrating unequally for-himself kindly
δυσὶ συνεργοῖς χρώμενος τῆς πικρίας,
two fellow-workers using of-the bitterness
πρώτῳ τε δευτέρῳ τε ἀνθρωποκτόνοις,
first both second both man-slaying
μόγις ποτ' ἐξέῤῥηξεν ἀσπίδος τόκον.
at-length at-last burst-out of-asp offspring
Ὁ πρῶτος ἦν Βελίαρ, ἄγγελός ποτε·
The first was Beliar angel once
ὁ δεύτερος δὲ, τοῦδε λαοῦ πρεσβύτης,
the second but of-this people elder
τὸν νοῦν τι μᾶλλον, ἢ τὸ σῶμα βάρβαρος,
the mind something rather than the body barbarian
ὃς οὐ παροφθεὶς, οὐδὲν ἐκμελὲς παθὼν,
who not overlooked nothing out-of-tune having-suffered
τὰ πρῶτ' ἔχων τιμῆς τε καὶ θρόνων ἀεὶ
the first(-things) having of-honor both and of-thrones always
(ἄκουε, Χριστὲ, καὶ δίκης ὄμμ' ἀπλανὲς,
hear Christ and of-justice eye unerring
εἰ δὴ καλεῖν ἐνταῦθα Χριστὸν ἄξιον),
if indeed to-call here Christ worthy

μῖσος πονηρὸν καὶ κακότροπον ἀθρόως
hatred evil and of-evil-manners all-at-once
ὤδινεν. Οἴ μοι! πῶς ἀποκλαύσω; Σκότος
travailed Woe me how shall-I-bewail Darkness
αἰθρία λαμπρὰ, καὶ τὸ συντεθὲν κακὸν
clear-sky bright and the(-thing) composed evil
πόῤῥωθεν ἦλθεν ἡμῖν, Αἰγύπτου νέφος.
from-afar came to-us of-Egypt cloud
Κατάσκοποι μὲν πρῶτον, οὓς τῆς ἐγκρίτου
Spies indeed first whom of-the choice
γῆς Ἰσραὴλ ποτ' ἐξέπεμψ' ὁ γεννάδας,
of-land Israel once sent-out the noble
πλὴν οὐκ Ἰησοῦς, οὐδὲ Κάλεβ οἱ σοφοί·
except not Joshua nor Caleb the wise
ἀλλ' εἴ τις ὕβρις ἐν νέοις καὶ πρεσβύταις,
but if any insolence in young and old
Ἄμμων, Ἀπάμμων, Ἁρποκρᾶς, Στίππας, Ῥόδων,
Ammon Apammon Harpocras Stippas Rhodon
Ἄνουβις, Ἑρμάνουβις, Αἰγύπτου θεοὶ,
Anubis Hermanubis of-Egypt gods
πιθηκόμορφοι καὶ κυνώδεις δαίμονες,
ape-shaped and dog-like demons
δύστηνα ναυταρίδια καὶ παράφθορα,
wretched little-sailors and corrupted
εὔωνα, μικροῦ κέρματος πολλοὺς θεοὺς
cheap of-small coin many gods
ῥᾷστ' ἂν προθέντα, εἴπερ ἦσαν πλείονες.
most-easily — having-set-before if-indeed they-were more

Ἔπειτα μικρὸν ὕστερον οἱ πεπομφότες
Then a-little later the(-ones) having-sent
τούτους, στρατηγοὶ τῆς φάλαγγος ἄξιοι.
these generals of-the phalanx worthy
Ἢ, τῶν κυνῶν εἰπεῖν τι προσφυέστερον,
Or of-the dogs to-say something more-apt
οἱ ποιμένες. Πλέον γὰρ οὐδὲν φθέγξομαι
the shepherds More for nothing I-will-utter
(καίπερ σφαδάζων ἔνδοθεν πολλοῖς λόγοις,
although struggling within with-many words
ὥσπερ τις ἀσκὸς δέσμιος, γλεύκους ζέων,
as some wineskin bound of-must boiling
ἢ καὶ φυσητὴρ χάλκεως γέμων πνοῆς),
or even bellows of-a-smith full of-breath
αἰδοῖ τε τοῦ πέμψαντος, εἰ καὶ κουφόνους,
from-respect both of-the(-one) having-sent if even light-minded
αὐτῶν τ' ἐκείνων, οἷς τι συγγνώμης τυχὸν
of-themselves and those to-whom something of-pardon perhaps
μετῆν, ὑποσπασθεῖσιν ἐξ ἀγροικίας,
belonged drawn-aside from rusticity
ὅποι φέροιεν οἱ κακοὶ κινουμένοις,
whither might-carry the evil being-moved
οὓς ἐνθάδ' ἡμῖν δημιούργησε φθόνος.
whom here for-us made envy
Σοφοί, τὸ πρόβλημ' εἶπατ'. Οὐκ ἔμοιγε γὰρ
Wise-men the problem tell Not to-me-at-least for
τοῦτ' εὐσύνοπτον, πλήν τις εἰ φράζοι σοφῶν·
this easy-to-see except someone if should-explain of-the-wise
πῶς Πέτρος αὐτὸς, ὁ βραβεὺς τῶν ποιμένων,
how Peter himself the umpire of-the shepherds

πρῶτον μὲν ἡμᾶς ἐγκαθίστα γράμμασιν
first indeed us was-installing by-letters
οὕτω προδήλως διπλόης ἐλευθέροις,
so manifestly from-duplicity free
ὡς αὐτὰ πείσει τὰ πρὸς ἡμᾶς γράμματα,
as themselves will-persuade the to us letters
καὶ συμβόλοις ἐτίμα τῆς ἱδρύσεως·
and with-tokens honored of-the installation
νῦν δ' ἦκεν ἡμῖν νεβρὸς ἀντὶ παρθένου·
now but came to-us fawn instead-of virgin
ταῦτ' οὐ πρόδηλα, ταῦτα δεῖθ' ἑρμηνέως.
these-things not manifest these-things need interpreter
Ὤφθη τί τούτων σκηνικώτερόν ποτε,
Was-seen what than-these more-theatrical ever
πολλῶν πονηρῶς ἐν βίῳ πεπαισμένων;
of-many wickedly in life having-been-played
Ὀφθήσεται δέ τ' ἄλλο παιγνικώτερον.
Will-be-seen and something other more-playful
Οἰνόν τις εἶπε συμπότης πάντων κρατεῖν,
Wine one said fellow-drinker all-things to-master
ἄλλος γυναῖκα, τὴν δ' ἀλήθειαν σοφός.
another woman the but truth wise
Ἐγὼ δ' ἂν εἶπον χρυσὸν, ὡς ἔχει κράτος.
I but — would-say gold as has might
Τούτῳ τὰ πάντα ῥᾳδίως πεσσεύεται.
By-this the all-things easily is-played-like-checkers
Οὔπω τὸ δεινὸν, εἰ τὰ τοῦ κόσμου μόνα
Not-yet the terrible-thing if the(-things) of-the world alone
πλέον παρ' ἡμῖν ἰσχύει τοῦ Πνεύματος.
more with us prevail than-the Spirit

Πόθεν δ' ὁ χρυσὸς τῷ κυνί; ζητητέον.
Whence and the gold for-the dog to-be-sought
Πρεσβύτερον ἐκ Θάσσου τιν' ἥκοντ' ἐνθάδε
Elder from Thasos some having-come here
χρυσὸν φέροντα τῆς ἐκεῖσ' ἐκκλησίας,
gold bearing of-the there church
ἐφ' ᾧ πρίασθαι Προκονησίας πλάκας,
for which to-buy Proconnesian slabs
τοῦτον δὲ σήνας καὶ λαβὼν συμπράκτορα,
this-one and having-flattered and having-taken accomplice
πολλοῖς τε δήσας ἐλπίσιν τὸν ἄθλιον
with-many and having-bound hopes the wretch
(οἱ γὰρ κακοὶ τάχιστα μίγνυνται κακοῖς),
the for evil most-quickly mingle with-evil
τὸν χρυσὸν εἶχεν εἰς ἅπανθ' ὑπηρέτην,
the gold he-had for all-things servant
πιστὸν συνεργὸν, γνήσιον συνέμπορον.
faithful fellow-worker genuine fellow-trader
Τεκμήριον δέ· καὶ γὰρ οἱ πρώην ἐμὲ
Proof and and for the(-ones) lately me
σέβοντες, ὡς ἄχρηστον, ἄχρυσον φίλον
revering as useless goldless friend
περιφρονοῦσι φίλτατοι, καὶ ῥᾳδίως
despise dearest and easily
κλίνουσι πρὸς τὸ χεῖρον, ὡς ῥοπὴ ζυγοῦ.
incline to the worse as tilt of-balance
Νὺξ ἦν· ἐγὼ δ' ἔκαμνον· οἱ δ', ὥσπερ λύκοι.
Night it-was I and was-ill they but like wolves
Κλέπται φανέντες ἀθρόως μάνδρας ἔσω,
Thieves having-appeared all-at-once fold within

πολλοὺς ἔχοντες μισθίους ἐκ τοῦ στόλου,
many having hirelings from the fleet
ἐξ ὧν Ἀλεξάνδρεια ῥᾷστ' ἀνάπτεται
by whom Alexandria most-easily is-kindled
(καὶ γὰρ συνεμπίπτουσι τῷ στόλῳ σαφῶς),
and for they-fall-in-with the fleet clearly
κεῖραι προθυμοῦντ' εἰς καθέδραν τὸν κύνα,
to-shear being-eager for see the dog
πρὶν ἤ τι λαῷ, πρὶν κτίλοις Ἐκκλησίας,
before than anything to-the-people before to-the-rams of-the-Church
πρὶν ἡμῖν αὐτοῖς, ὡς κυσὶ γοῦν, γνωρίσαι.
before to-us ourselves as to-dogs at-any-rate to-make-known
Οὕτω φασὶ καὶ ταῦτα προστεταγμένοι.
So they-say even these-things commanded
Οὕτως Ἀλεξάνδρεια τιμᾷ τοὺς πόνους.
So Alexandria honors the toils
Οὕτω δικάσαι τις ὑμῖν ἄλλος εὐμενής.
So might-judge someone for-you other kindly
Ἦν ὄρθρος. Ὁ κλῆρος δὲ (καὶ γὰρ ἐγγύθεν
It-was dawn The clergy and and for near
ᾤκουν) ἀνήφθη, καὶ τάχιστα τὸν λόγον
dwelt was-kindled and most-quickly the word
ἄλλῳ δίδωσιν ἄλλος. Εἶτ' ἐγείρεται
to-another gives another Then rises
φλὸξ λαμπρὰ λίαν· ὦ πόσων τῶν ἐν τέλει,
flame bright very O how-many of-the(-ones) in office
πόσων ξένων δὲ συῤῥυέντων καὶ νόθων!
how-many strangers and having-flowed-together and bastards
Οὐκ ἦν γὰρ ὅστις οὐ μέμηνε τοῖς τότε,
Not was for anyone-who not raged at-the then

τοιαῦθ' ὁρῶντες τἀπίχειρα τῶν πόνων.
such-things seeing the-wages of-the toils
Τί μακρὰ τείνω; ἐκ μὲν ἡμῶν αὐτίκα
Why long-things do-I-stretch from indeed us at-once
χωροῦσιν ὀργῇ, τοῦ σκοποῦ τῷ μὴ τυχεῖν
they-go with-anger at-the aim at-the not to-obtain
ἀλγοῦντες. Ὡς δ' ἂν μὴ μάτην ὦσι κακοὶ,
grieving That but — not in-vain they-be evil
τὸ λοιπὸν ἐκπληροῦσι τῇ σκηνῇ τέλος.
the rest they-fulfill for-the scene end
Εἰς γὰρ χοραύλου λυπρὸν οἰκητήριον
Into for of-flute-player miserable dwelling
ἀχθέντες οἱ σεμνοί τε καὶ Θεῷ φίλοι,
led the august both and to-God dear
λαόν τ' ἔχοντες τῶν ἀποβλήτων τινὰς,
people and having of-the castaways some
κυνῶν τυποῦσι τὸν κάκιστον ποιμένα
of-dogs they-mold the worst shepherd
κείραντες, οὐ δήσαντες, οὐδὲ σὺν βίᾳ.
having-sheared not having-bound nor with force
Κύων γὰρ ἦν πρόθυμος εἰς τὰ κρείσσονα.
Dog for he-was eager for the better-things
Τομὴ δ' ὑπῆλθε βοστρύχους εὐφορβίους,
Cutting and came-upon locks well-fed
λύουσ' ἀμόχθως τὸν πολὺν χειρῶν πόνον,
loosing effortlessly the great of-hands toil
τοσοῦτον αὐτῷ καὶ μόνον δεδωκυῖα,
so-much to-him and alone having-given
ὅσον γυμνῶσαι τὸ τριχῶν μυστήριον,
as-much-as to-bare the of-hairs mystery

τριχῶν ἐν αἷς ἔκειτο τὸ σθένειν ἅπαν,
of-hairs in which lay the to-be-strong all
ὥσπερ λέγουσι τῷ κριτῇ Σαμψὼν ποτέ;
as they-say for-the judge Samson once
Ὃν ἡ κόμη προΰδωκεν ἐξυρημένη,
Whom the hair betrayed shaved
τριχῶν ἀώρου κἀνεμοφθόρου θέρους,
of-hairs untimely and-wind-blasted summer
ἃς τις γυνὴ τέτμηκεν εἰς ἐχθρῶν χάριν.
which some woman cut for of-enemies favor
Ποιμὴν δὲ δειχθεὶς ἐκ κυνῶν, ἐκ ποιμένων
Shepherd and shown from dogs from shepherds
πάλιν κύων πέφηνε· τῆς ἀτιμίας!
again dog has-appeared of-the dishonor
Κύων ἔρημος, μήτε τῆς κόμης ἔτι
Dog bereft neither of-the hair still
φέρων τὸ κάλλος, μήτε τὴν ποίμνην στρέφων·
bearing the beauty nor the flock turning
αὖθις μακέλλων ὀστέοις ἐπιτρέχων.
again butchers' bones running-to
Δράσεις δὲ δὴ τί τὴν καλὴν κόμην; πάλιν
Will-you-do and indeed what the beautiful hair again
θρέψεις φιλεργῶν; ἢ μενεῖς τοῖον γέλως;
will-you-nourish working-hard or will-you-remain such laughter
Ἄμφω γὰρ αἰσχρὰ, καί τι τοῖν δυοῖν μέσον
Both for shameful and some of-the two middle
οὐκ ἔστιν εὑρεῖν οὐδὲ ἓν, πλὴν ἀγχόνης.
not it-is-possible to-find even one except halter
Θήσεις δὲ ποῦ μοι τὰς τρίχας, πέμψεις δὲ ποῦ;
Will-you-put and where for-me the hairs will-you-send and where

Σκηναῖς θεάτρων, εἰπέ μοι, ἢ παρθένοις;
To-stages of-theaters tell me or to-virgins
Τίσι δὲ τούτων αὖθις; ἢ Κορινθίαις
To-which and of-these again or to-Corinthian
ταῖς σαῖς; μεθ' ὧν τὰ θεῖα ἐξησκοῦ ποτε
the yours with whom the divine-things you-practiced once
μόνος μόναις τε πανσόφως κοινούμενος,
alone with-alone-women both most-wisely sharing
ἀνθ' ὧν σε θήσω μᾶλλον οὐρανοῦ κύνα.
in-return-for which you I-shall-set rather of-heaven dog
Εὐθὺς μὲν οὖν τοσοῦτον ἤλγησεν πόλις
Immediately indeed then so-much grieved city
τοῖς τηνικαῦτα συμβεβηκόσι κακοῖς,
at-the then having-befallen evils
ὥστ' ἐπρίοντο πάντες· ἐξέχυθ' ἅπας
so-that sawed all poured-out every-one
λόγους ἀηδεῖς τοῦ βίου κατηγόρους,
words unpleasant of-the life accusers
θυμοῦ φέροντος ἃ φρένες συνεκρότουν.
wrath bearing what minds beat-together
Ἄλλος τι δ' ἄλλο ἠράνιζεν εἰς ἑνὸς
Another something and other contributed into of-one
κακοῦ τελείου πάντοθεν συμφωνίαν.
evil perfect from-all-sides harmony
Ὥσπερ γὰρ ἐν τοῖς σώμασι συνίσταται
As for in the bodies gather
πάθη τὰ μικρὰ ταῖς μεγάλαις ἀῤῥωστίαις,
sufferings the small to-the great sicknesses
κἂν ἡρεμοῦντα τῷ σθένειν τέως τύχῃ·
even-if being-quiet by-the to-be-strong meanwhile they-happen

οὕτως ἐκείνου πάντα τὰ πρόσθεν κακὰ
so of-that all the former evils
ἐστηλίτευσεν ἡ τελευταία στάσις.
pilloried the last sedition
Ἀλλ᾽ οὐκ ἐμοῦ γε ταῦτ᾽ ἂν ἐξέλθοι ποτέ·
But not from-me at-least these-things — might-go-out ever
ἴσασιν οἱ λέγοντες. Ἐνδάκνω δ᾽ ἐγὼ,
know the(-ones) saying Bite-back and I
τῶν πρόσθεν αἰδοῖ, καίπερ ἠδικημένος.
of-the former from-respect although wronged
Τί οὖν; σὺ τοῦτον οὐ χθὲς εἶχες ἐν φίλοις,
What then you this-one not yesterday had among friends
καὶ τῶν μεγίστων ἠξίους ἐγκωμίων;
and of-the greatest you-deemed-worthy encomiums
Τάχ᾽ ἄν τις ἀπαντήσειε τῶν ταῦτ᾽ εἰδότων,
Perhaps — someone might-reply of-the(-ones) these-things knowing
καὶ τὴν τότ᾽ εὐχέρειαν αἰτιωμένων,
and the then facility blaming
ὑφ᾽ ἧς ἐτίμων καὶ κυνῶν τοὺς χείρονας.
by which I-honored even than-dogs the worse
Ἄγνοιαν ἠγνόησα μίσους ἀξίαν·
Ignorance I-was-ignorant of-hatred worthy
ἐξηπατήθην ὡς Ἀδὰμ γεύσει κακῇ.
I-was-deceived as Adam by-taste evil
Ὡραῖον ἦν τὸ πικρὸν εἰς ὄψιν ξύλον.
Fair was the bitter to sight tree
Τὸ σχῆμά μ᾽ ἠπάτησε τῆς ὁρωμένης
The dress me deceived of-the seen
ἄχρι προσώπου πίστεως καὶ ῥημάτων.
up-to face of-faith and of-words

Πιστοῦ γὰρ ἀνδρὸς οὐδὲν εὐπειθέστερον,
Than-faithful for man nothing more-easily-persuaded
πρὸς εὐλάβειαν ῥᾳδίως ὁρμωμένου
toward piety easily rushing
ἢ οὖσαν, ἢ δοκοῦσαν. Ὦ χρηστοῦ πάθους!
either being or seeming O good passion
Ὃ βούλεται γὰρ, τοῦθ' ἕκαστος οἴεται.
What wishes for this each thinks
Τί χρή με ποιεῖν; εἶπατ', ὦ σοφώτατοι.
What is-it-right me to-do tell O wisest
Τί δ' ἄν τις ὑμῶν ἄλλο τι πρᾶξαι δοκεῖ,
What and — anyone of-you other anything to-do seems
οὕτως ἔτι στενῆς τε τῆς Ἐκκλησίας
so still narrow both the Church
οὔσης τότ', ὥς τι καὶ τῆς καλάμης συλλέγειν;
being then as something even the straw to-gather
Ἐξουσίαν γὰρ οὐ τοσαύτην ὁ στενὸς,
Authority for not so-great the narrow(-time)
ὅσην δίδωσι καιρὸς ὁ πλάτους γέμων.
as-much-as gives season the of-breadth full
Μέγιστον ἦν μοι, καὶ πατῶν αὐλὴν κύων
Greatest it-was for-me even treading court dog
ἐμὴν, σέβων τε Χριστὸν ἀνθ' Ἡρακλέος.
my revering both Christ instead-of Heracles

Maximus runs to the emperor at Thessalonica for the see, is cast off in anger, and returns to Alexandria, where he presses old Peter until the prefect expels him. Gregory fears the storm is only resting and mocks such dogs' philosophy. Unable to bear the dishonor, he lets slip a word of farewell, and the people rise like smoke-driven bees. In the Anastasia, the Noah's ark of the city's faith, they weep and swear, crying that he will drive out the Trinity with himself, until he gives his word, though no oath, to stay until bishops come. The Trinity preached again wins back many, and he lists the byways of heresy into which the destroyer divided men.

Τοῦ δ' ἦν τι μεῖζον· τὴν ἐπ' αἰσχίστοις φυγήν,
Than-this and was something greater the for most-shameful flight
πίστιν πεποίηχ', ὡς Θεοῦ πάσχων χάριν.
faith he-has-made as of-God suffering favor
Μαστιγίας ἦν, ἀλλ' ἐμοὶ νικηφόρος.
Rogue-worth-whipping he-was but for-me victor
Εἰ τοῦτο δεινὸν, οἶδα πολλὰ πολλάκις
If this terrible I-know many-things often
τοιαῦθ' ἁμαρτών. Ἆρα συγγνώσεσθέ μοι
such-things having-sinned Then will-you-pardon me
ἄνδρες δικασταὶ, τῆς καλῆς ἁμαρτίας.
men judges of-the beautiful sin
Ἦν μὲν κάκιστος, ἀλλ' ἐτίμων ὡς καλόν.
He-was indeed worst but I-honored as good
Ἦ φθέγξομαί τι καὶ νεανικώτερον.
Truly I-will-utter something even more-youthful
Ἰδοὺ προτείνω τὴν ἄκαιρον καὶ λάλον
Behold I-hold-out the untimely and talkative
γλῶσσαν· ὁ θέλων ἀνηλεῶς ἐκτεμνέτω.
tongue the(-one) wishing pitilessly let-cut-out

Τί δ' οὐχὶ τέτμητ'; ἢ δοκεῖ σοι καὶ σφόδρα,
Why and not is-it-cut or seems to-you also very
ἢ μακρὰ σιγᾷ, καὶ πλέον σιγήσεται,
or long is-silent and more will-be-silent
ἴσως δίκας τίνουσα τῆς ἀκαιρίας,
perhaps penalty paying of-the untimeliness
ὡς ἂν μάθῃ μὴ πᾶσιν εἶναι δεξιά.
that — it-may-learn not to-all to-be clever
Κἀκεῖνο δ' οἷον; προστεθήτω γὰρ μόνον·
And-that and such let-be-added for only
ὄντως ἀσυλλόγιστον ἡ πονηρία.
truly not-to-be-reasoned the wickedness
Ὃν γὰρ τὸ χρηστὸν οὐκ ἐποίησ' ἥμερον,
Whom for the goodness not made gentle
τί δ' ἂν δράσειεν ἄλλο τῶν πάντων ποτέ;
what and — would-do other of-the all-things ever
Ὄντως γὰρ, ὄντως ἐστὶν ἡ τιμὴ ψόγος.
Truly for truly is the honor blame
Τούτου τί φήσεις τὸν τρόπον; κακὸν μέγα.
Of-this what will-you-say the manner evil great
Ταῦτ' εἰ μέν ἐστι πιστὰ, μὴ ζήτει πλέον.
These-things if indeed are credible not seek more
Εἰ δ' οὐκ ἀληθῆ, μηδὲ τὰ πρόσθεν δέχου.
If but not true not-even the former receive
Τούτων τί ἂν γένοιτο δυσμαχώτερον;
Than-these what — could-be harder-to-fight
Οὕτω μὲν ἔνθεν ἐλάθη κακὸς κακῶς,
So indeed from-here was-driven evil evilly
εἰπεῖν δ' ἀληθὲς μᾶλλον, ὡς κακὸς καλῶς.
to-say and true rather as evil well

Ἐπεὶ δὲ φύλοις βαρβάρων κακὸν φέρων
Since and against-tribes of-barbarians evil bearing
ἄναξ ἑῷος εἶχεν ὁρμητήριον
lord eastern had base
Θεσσαλλονίκην, τηνικαῦτα τί πλέκει
Thessalonica then what weaves
κύων ὁ παγκάκιστος, ἄθρει μοι πάλιν.
dog the all-worst behold for-me again
Ἄρας τὸ συρφετῶδες Αἰγύπτου στῖφος,
Having-raised the rubbish-like of-Egypt throng
(λέγω δὲ τοὺς κείραντας αὐτὸν ἀπρεπῶς,)
I-mean and the(-ones) having-sheared him unseemly
ὡς τὴν καθέδραν βασιλικῷ προστάγματι
that the see by-imperial command
πήξων ἑαυτῷ, τῷ στρατοπέδῳ προστρέχει·
going-to-fix for-himself to-the camp runs
κἀκεῖθεν αὖθις, ὡς κύων, ἀπορῥιφεὶς
and-from-there again as dog cast-off
ὀργῇ τε πολλῇ καὶ ὅρκοις φρικώδεσι
with-anger both much and oaths dreadful
(οὔπω γὰρ ἦν τὰ ὦτα διατεθεὶς κακῶς
not-yet for was the ears disposed evilly
οὐδεὶς καθ' ἡμῶν, ἀλλ' εἶτ' εἶχον ὑγιῶς),
anyone against us but then they-were soundly
εἰς τὴν Ἀλεξάνδρειαν αὖθις φθείρεται·
to — Alexandria again he-goes-to-ruin
ὀρθῶς γε ποιῶν τοῦτο καὶ μόνον σοφῶς.
rightly indeed doing this and alone wisely
Πέτρῳ γὰρ, ᾧ δίσχιστος ἡ γραφίς ποτ' ἦν,
To-Peter for to-whom double-split the pen once was

πάντα γράφοντι ῥᾳδίως τἀναντία,
all-things writing easily the-opposite
μισθοφορικόν τι τῶν ἀνεστίων ἔχων,
mercenary something of-the hearthless having
ἐμφύεται, καὶ τὸν γέροντ᾽ ἀποστενοῖ,
he-grows-into and the old-man straitens
ἢ τοῦτον αἰτῶν, ὅνπερ ἤλπισε θρόνον,
either this asking which he-hoped throne
ἢ τοῦ παρόντος μὴ μεθήσεσθαι λέγων,
or of-the present not to-let-go saying
ἕως ὑπάρχου τὴν κινουμένην φλόγα,
until prefect the moving flame
μὴ ταῖς παλαιαῖς προστεθῇ τι συμφοραῖς,
lest to-the old be-added anything calamities
ὡς εἰκὸς ἦν, δείσαντος, ἔξω πέμπεται.
as likely was fearing outside is-sent
Καὶ νῦν δοκεῖ μὲν ἠρεμεῖν, δέος δέ μοι
And now seems indeed to-be-quiet fear but to-me
μή που τὸ δεινὸν καὶ χαλάζης ἔγκυον
lest somewhere the terrible-thing and of-hail pregnant
νέφος, συνωσθὲν ἐκ βιαίου πνεύματος,
cloud pushed-together from violent wind
τοῖς οὐ δοκοῦσι τὴν χάλαζαν ἐκχέῃ.
on-the(-ones) not expecting the hail pour-out
Οὐ μή ποτ᾽ ἤρεμον γὰρ ἡ μοχθηρία.
Not — ever quiet for the wickedness
Οὐδὲν φρονήσει, κἂν σχεθῇ παραυτίκα.
Nothing will-think even-if it-be-restrained at-once
Τοιαῦτα φιλοσοφοῦσιν οἱ νυνὶ κύνες,
Such-things philosophize the now dogs

κύνες δ' ὑλάκται, τοῦτο καὶ μόνον κύνες.
dogs and barkers this and alone dogs
Τί Διογένης τοιοῦτον, ἢ Ἀντισθένης;
What Diogenes such or Antisthenes
Τί δὲ πρὸς ὑμᾶς ὁ Κράτης; διάπτυε
What and to you — Crates spit-on
τοὺς Περιπάτους Πλάτωνος· οὐδὲν ἡ Στοά.
the Walks of-Plato nothing the Stoa
Ὦ Σώκρατες, τὰ πρῶτα μέχρι νῦν φέρεις.
O Socrates the first-places until now you-bear
Φθέγξομ' ἐγώ τι πιστότερον τῆς Πυθίας.
Shall-utter I something more-faithful than-the Pythia
Ἀνδρῶν ἁπάντων Μάξιμος σοφώτατος.
Of-men all Maximus wisest
Ἐγὼ δὲ τληπαθὴς μὲν, εἰ καί τις βροτῶν,
I but much-suffering indeed if even any of-mortals
ἤμην τ' ἀπ' ἀρχῆς, εἰμί τε πλέον τανῦν,
I-was both from beginning I-am and more now
πόνοις μὲν ἐκ γῆς, κινδύνοις δὲ ποντίοις
by-toils indeed from land by-dangers but of-the-sea
ἐξ ὧν ἐσώθην, καὶ χάρις πολλὴ φόβοις.
from which I-was-saved and grace much for-fears
Οὗτοι δεδώκασί με τοῖς ἄνω σοφῶς,
These have-given me to-the(-things) above wisely
πάντων ὑπερκύψαντα τῶν πλανωμένων.
than-all having-peeped-above the wanderers
Ὅμως δὲ τὴν τότ' οὐ φέρων ἀτιμίαν,
Nevertheless but the then not bearing dishonor
καὶ τῆς ἀφορμῆς ἀσμένως δεδραγμένος,
and of-the occasion gladly having-grasped

ὡς τὸν κάκιστον ἠσθόμην κεχαρμένον,
as the worst I-perceived having-rejoiced
πάντων μὲν ἡμῖν τῶν φίλων ἐγκειμένων,
all indeed to-us the friends pressing
οἳ καί με φρουρᾶς εἶχον εἴσω λαθρίου,
who even me of-guard held within secret
τηροῦντες ὁρμαῖς, ἐξόδοις, ἀναστροφαῖς·
watching movements exits returns
πάντων δ' ὁρώντων τὴν πάλην τῶν δυσμενῶν,
all and seeing the wrestling of-the foes
οἳ τὴν τομὴν ᾤοντο τοῦ λόγου λύσιν·
who the shearing thought of-the word dissolution
ταῦτ' οὖν ὁρῶν τε καὶ φέρειν οὐ καρτερῶν,
these-things then seeing both and to-bear not enduring
ἀνδρός τι πάσχω (καὶ γὰρ οὐκ ἀρνήσομαι),
of-man something I-suffer and for not I-shall-deny
ἁπλουστέρου τι μᾶλλον, ἢ σοφωτέρου.
simpler something rather than wiser
Πρύμναν γὰρ, ὡς λέγουσι, κρούομ' αὐτίκα,
Stern for as they-say I-back at-once
οὐκ εὐμαθῶς μέν. Οὐ γὰρ ἄν τις ᾔσθετο.
not perceptibly indeed Not for — anyone would-have-perceived
Νῦν δ' ἐξιτήριός τις ἐῤῥάγη λόγος,
Now but of-departure some broke-out word
«ὃν ἐξέπεμψα πατρικῶν σπλάγχνων πόνῳ.
which I-sent-out with-paternal bowels' toil
Ὅλην φυλάσσοιθ', ἣν δέδωκα, Τριάδα,
Whole may-you-keep which I-have-given Trinity
τέκνοις ποθεινοῖς εὐπορώτατος πατὴρ,
to-children dear most-resourceful father

καὶ τῶν ἐμῶν μέμνησθε, φίλτατοι, πόνων.»
and of-the my remember dearest toils
Λαὸς δ' ἐπειδὴ τοῦτον ἤκουσεν λόγον,
People and since this heard word
τῶν δυσκαθέκτων ἐκβοήσαντός τινος,
of-the hard-to-restrain having-shouted someone
ἀνίστατ' εὐθὺς, ὥσπερ ἐκ καπνοῦ βίας
rises immediately as from of-smoke violence
ἑσμὸς μελισσῶν, καὶ βοαῖς ἐκμαίνεται·
swarm of-bees and with-cries goes-mad
ἄνδρες, γυναῖκες, παρθένοι, νεανίαι.
men women virgins young-men
Παῖδες, γέροντες, εὐγενεῖς, οὐκ εὐγενεῖς,
Children old-men noble not noble
ἄρχοντες, ἠρεμοῦντες ἐκ στρατοῦ τινες,
rulers being-quiet from army some
ζέων ἕκαστος ἶσον ὀργῇ καὶ πόθῳ,
boiling each equally with-anger and with-longing
ὀργῇ κατ' ἐχθρῶν, καὶ πόθῳ τοῦ ποιμένος.
with-anger against enemies and with-longing for-the shepherd
Ἀλλ' οὐκ ἐμὸν γὰρ τῇ βίᾳ κάμψαι γόνυ,
But not mine for by-the force to-bend knee
οὐδ' ἀσπάσασθαι τὴν ἄθεσμον ἵδρυσιν,
nor to-embrace the lawless installation
ὃς οὐδὲ τὴν ἔνθεσμον ἠναγκασμένος.
who not-even the lawful compelled
Ἄλλην τρέπονται τοῦ πόθου ταύτην ὁδόν.
Other they-turn of-the longing this road
Ὅρκοις τε πολλοῖς καὶ λιταῖς κεχρημένοι,
With-oaths both many and with-entreaties having-used

τὸ γοῦν παρεῖναι καὶ βοηθεῖν ἠξίουν,
the at-any-rate to-be-present and to-help they-deemed-right
καὶ μὴ προέσθαι τοῖς λύκοις τὸ ποίμνιον.
and not to-give-up to-the wolves the flock
Πῶς ἂν δυναίμην καρτερεῖν τὸ δάκρυον;
How — could-I to-hold-back the tear
Ἀναστασία, ναῶν ὁ τιμιώτατος,
Anastasia of-temples the most-precious
ἣ πίστιν ἐξήγειρας ἐν γῇ κειμένην,
who faith you-roused on earth lying
κιβωτὲ Νῶε, τὴν ἐπίκλυσιν μόνη
ark of-Noah the flood alone
κόσμου φυγοῦσα, καὶ φέρουσα δεύτερον
of-the-world having-fled and bearing second
κόσμον τὸν ὀρθόδοξον ἐν τοῖς σπέρμασι·
world the orthodox in the seeds
σοὶ μὲν πολὺς καὶ πάντοθεν προσρεῖ λεὼς,
to-you indeed much and from-all-sides flows people
ὡς τοῦ μεγίστου κινδύνων ἑστηκότος,
as the greatest of-dangers standing
ἡμῶν γενέσθαι τὸ κρατεῖν, ἢ τοῦ πόθου;
ours to-become the to-prevail or of-the longing
Ἐγὼ δ' ἄφωνος ἐν μέσῳ, σκότου γέμων,
I but voiceless in midst of-darkness full
οὐδ' ὡς καταστείλαιμι τὰς φωνὰς ἔχων,
neither how I-might-check the cries having
οὐδ' ὡς ὑποσχοίμην τι τῶν αἰτουμένων.
nor how I-might-promise anything of-the(-things) asked
Τὸ μὲν γὰρ οὐχ οἷόν τε, τῷ δ' ὑπῆν φόβος.
The indeed for not possible — to-the(-other) but was-under fear

Ἔθλιβεν αὐχμὸς, σώματ᾽ ἦν διάβροχα.
Pressed drought bodies were soaked
Φωνὰς δ᾽ ἔλειπον αἱ γυναῖκες ἐν φόβῳ,
Cries and failed the women in fear
καὶ τῶν, ὅσαι μάλιστα εἶεν μητέρες.
and of-the(-women) as-many-as most might-be mothers
Παίδων ὀδυρμοί· ἐνδεδώκει δ᾽ ἡμέρα.
Of-children laments had-given-way and day
Ὤμνυ δ᾽ ἕκαστος μὴ πρὶν ἐνδώσειν πόνων,
Swore and each not before to-give-up from-toils
κἂν ἐνταφῆναι τῷ νεῷ δέη καλῶς,
even-if to-be-buried in-the temple it-be-needful well
ἢ τῶν ποθουμένων τιν᾽ ἐκβαλεῖν λόγον,
than of-the(-things) longed-for some to-bring-out word
οἷόν τις εἰπεῖν ἐξεβιάσθη τῷ πόνῳ.
such-as someone to-say was-forced by-the toil
Φεῦ τῆς ἀκοῆς! ἢ μὴ τότ᾽ εὐθὺς ἐφράγη;
Alas the hearing or not then immediately was-it-stopped
«Συνεκβαλεῖς γὰρ, εἶπε, σαυτῷ Τριάδα·»
You-will-cast-out-with for he-said with-yourself Trinity
ἕως φοβηθεὶς μή τις ἐκβῇ κίνδυνος,
until having-feared lest some come-out danger
ὅρκον μὲν οὐδ᾽ ὡς (καὶ γὰρ εἰμ᾽ ἀνώμοτος,
oath indeed not-even so and for I-am unsworn
ἵν᾽ ἐν Θεῷ κἀγώ τι κομπάσω μικρὸν,
that in God I-too something may-boast small
ἐξ οὗ λέλουμαι Πνεύματος χαρίσματι),
from when I-have-been-washed of-Spirit by-gift
λόγον δ᾽ ἔδωκα τῷ τρόπῳ πιστούμενον,
word and I-gave by-the manner made-credible

μενεῖν ἕως φανῶσι τῶν σκοπῶν τινες
to-remain until should-appear of-the bishops some
(καὶ γὰρ τότ᾽ ἠλπίζοντο), προσδοκῶν τότε
and for then they-were-expected expecting then
λύσειν ἐμαυτὸν φροντίδων ἀλλοτρίων.
to-loose myself from-cares of-others
Οὕτω διεκρίθημεν ἀλλήλων μόγις,
So we-were-separated from-one-another scarcely
νικῶντες ἄμφω τῇ σκιᾷ τῆς ἐλπίδος·
conquering both by-the shadow of-the hope
οἱ μὲν γὰρ, ὡς ἔχοντες ἡμᾶς ἐφρόνουν,
they indeed for as having us thought
ἐγὼ δὲ μικρὸν ὡς μενῶν ἔτι χρόνον.
I but a-little as going-to-remain still time
Ἦν ταῦτα. Θεῖος δ᾽ αὖθις ἤστραπτε λόγος,
Were these-things Divine and again flashed word
τάχιστα πυκνωθέντος, ὥσπερ ἑρκίου,
most-quickly having-been-thickened as fence
ἢ καὶ φάλαγγος, τοῦ πεπονθότος μέρους,
or even phalanx of-the having-suffered part
τάχει στρατηγίας τε καὶ πλήθει χερός.
by-speed of-generalship both and by-multitude of-hand
Οἱ γὰρ τοπρόσθεν δέσμιοι τῶν δογμάτων,
The for formerly captives of-the doctrines
καὶ τοῦτ᾽ ἔχοντες εἰς τὸ συγχεῖσθαι μόνον,
and this having for the to-be-confounded only
ὁρῶντες οἷ᾽ ἔπασχον, ἔστεργον πλέον.
seeing what-things they-suffered they-loved more
Τοὺς μὲν γὰρ ἦγεν ἡ Τριὰς λαλουμένη,
Some indeed for led the Trinity spoken

μακρόν τιν' ἀποδημοῦσα τοῦ λόγου χρόνον
long some being-abroad from-the word time
(ὀκνῶ γὰρ εἰπεῖν, ὡς πάλαι τεθαμμένη),
I-hesitate for to-say as long-ago buried
τὸ πατρικὸν κήρυγμα, καὶ προσήλυτον.
the paternal preaching and newcomer
Ἦν γάρ ποτ', εἶτ' ἔληξεν, εἶτ' ἦλθεν πάλιν,
It-was for once then ceased then came again
τὴν ἐκ τάφων ἀνάστασιν πιστουμένη.
the from tombs resurrection making-credible
Τοῖς δ' ἦν λόγος τις τῶν ἐμῶν ἴσως λόγων·
For-others and was word some of-the my perhaps words
οἱ δ' ὡς ἀθλητῇ καρτερῷ προσέτρεχον,
some and as to-athlete strong ran-to
οἱ δ' ὡς ἑαυτῶν ἔργον εἶχον ἀσμένως.
some and as of-themselves work had gladly
Οἱ μὲν, πύθεσθε ταῦτα τῶν εὖ εἰδότων.
Some indeed learn these-things from-the(-ones) well knowing
Οἱ δ', ἐκδιηγήσασθε τοῖς οὐκ εἰδόσιν
Some and relate to-the(-ones) not knowing
(εἴπερ τινὲς τοσοῦτον ὑμῶν μακρόθεν,
if-indeed some so-far of-you from-afar
ἢ τῆς κρατούσης νῦν Ἰταλῶν ἐξουσίας)
or of-the ruling now of-Italians authority
ὡς ἂν λαληθῇ ταῦτα καὶ τοῖς ὕστερον,
that — may-be-told these-things also to-the(-ones) later
ὡς ἄλλο τῶν καινῶν τι τοῦ βίου κακῶν,
as other of-the new something of-the life evils
ὧνπερ μάταιος ὁλκὸς ἡμερῶν φέρει,
of-which vain trail of-days bears

πλεῖον τὸ χεῖρον ἐμπλέκων τῷ κρείσσονι.
more the worse weaving with-the better
Οὔπω λέγω τὸν ὀρθὸν ἐν πίστει λεὼν,
Not-yet I-speak-of the right in faith people
τὸν τῆς ἐμῆς ὠδῖνος εὐγενῆ τόκον·
the of-the my travail noble offspring
οὓς ἔστιν εἰπεῖν, οὐδενὸς πεφηνότος
whom it-is-possible to-say none having-appeared
τῶν συμφρονούντων, τῷ παρόντι προστρέχειν, 1140
of-the(-ones) like-minded with-the present to-run-to
ὡς τοὺς ἀνύδρους ταῖς φανείσαις ἰκμάσι,
as the waterless to-the appearing moistures
λιμοῦ βοηθὸν τὸν λόγον ποιουμένους,
of-famine help the word making
ἢ φωτὶ μικρῷ τοὺς ἄγαν σκοτουμένους.
or to-light small the(-ones) very darkened
Τί δ' ἄν τις εἴποι τῶν ξένων τῆς πίστεως,
What and — anyone might-say of-the strangers of-the faith
ὅπως ἔχαιρον τῷ λόγῳ, μεμνημένος; 1145
how they-rejoiced in-the word remembering
Πολλαὶ μέν εἰσιν αἱ παρέξοδοι λίαν
Many indeed are the by-ways very
τῆς ἀπλανοῦς τε καὶ τεταγμένης ὁδοῦ,
of-the unerring both and ordered road
πᾶσαι φέρουσαι πρὸς βυθοὺς ἀπωλείας,
all leading to depths of-destruction
εἰς ἃς διεῖλεν ὁ φθορεὺς τὴν εἰκόνα,
into which divided the corrupter the image
ὡς ἂν παρείσδυσίν τιν' ἐντεῦθεν λάβῃ, 1150
that — entrance some from-here he-might-get

γνώμας τεμὼν, οὐ γλώσσας, ὡς πάλαι Θεός.
judgments having-cut not tongues as long-ago God
Ἐντεῦθέν εἰσιν αἱ νόσοι τῶν δογμάτων·
From-here are the diseases of-the doctrines
οἱ θεῖον οὐδὲν εἰδότες ἢ φορὰν μόνην,
the(-ones) divine nothing knowing than motion only
ὑφ' ἧς γενέσθαι καὶ φέρεσθαι πᾶν τόδε·
by which to-come-about and to-be-borne all this
οἱ πλῆθος εἰσάγοντες, ἀνθ' ἑνὸς, θεῶν,
the(-ones) multitude bringing-in instead-of one of-gods
καὶ τοῖς ἑαυτῶν προσπεσόντες πλάσμασιν·
and to-the their-own falling-before fashionings
οἱ τὴν πρόνοιαν μὴ διδόντες τοῖς κάτω,
the(-ones) the providence not granting to-the(-things) below
καὶ πάντα συντιθέντες ἀστέρων πλοκαῖς·
and all-things composing of-stars by-plaitings
ὅσοι τε λαὸς ὄντες ἔκκριτος Θεοῦ
as-many-as both people being chosen of-God
τὸν Υἱὸν ἐσταύρωσαν εἰς τιμὴν Πατρός·
the Son crucified for honor of-the-Father
ὅσοι τε μικροῖς εὐσεβεῖς ἐντάλμασιν
as-many-as both small pious in-commandments
οἵ τ' ἀγγέλους, καὶ πνεύματα, καὶ ἀνάστασιν,
the(-ones) and angels and spirits and resurrection
οἵ τε προφητῶν γράμματ' ἐξαρνούμενοι·
the(-ones) and of-prophets writings denying
Χριστόν θ' ὅσοι σέβουσιν ἐν νόμου σκιαῖς·
Christ and as-many-as revere in of-law shadows

οἱ τὸν Βυθὸν Σιγήν τε προχρόνους φύσεις
the(-ones) the Abyss Silence and pre-temporal natures
τιμῶντες, Αἰῶνάς τε τοὺς θηλάρσενας,
honoring Aeons and the male-female
Σίμωνος υἱοὶ τοῦ μάγου· ὧν φύματα,
of-Simon sons the magus whose growths
οἱ συντιθέντες τὴν Θεότητ᾽ ἐκ γραμμάτων
the(-ones) composing the Godhead from letters
οἱ τὴν Παλαιὰν καὶ Νέαν δύω θεοῖς
the(-ones) the Old and New to-two gods
νείμαντες, αὐστηρῷ τε κἀγαθωτάτῳ·
having-assigned harsh both and-most-good
οἱ τρεῖς φύσεις τιθέντες οὐ κινουμένας,
the(-ones) three natures setting not moving
τὴν πνεύματος, χοός τε, τήν τ᾽ ἀμφοῖν μέσην·
the(-one) of-spirit of-dust both the(-one) and of-both middle
οἱ τῷ Μανοῦ χαίροντες ἀρχικῷ σκότῳ·
the(-ones) in-the of-Mani rejoicing original darkness
οἱ Μωντανοῦ τὸ πνεῦμα τιμῶντες κακῶς·
the(-ones) of-Montanus the spirit honoring evilly
οἱ Ναυάτου κενὴν ἔπαρσιν ὀφρύος·
the(-ones) of-Novatus empty elation of-eyebrow
οἱ τῆς ἀρεύστου Τριάδος συναιρέται,
the(-ones) of-the unflowing Trinity contractors
οἱ τῆς ἀτμήτου φύσεως διαιρέται·
the(-ones) of-the uncut nature dividers
αὖθις δὲ τούτων ὥσπερ ἐξ ὕδρας μιᾶς
again and of-these as from hydra one
πολλῶν φυέντων δυσσεβείας αὐχένων,
many having-grown of-impiety necks

ὁ τῇ κτίσει τὸ Πνεῦμα συντιθεὶς μόνον,
the(-one) with-the creation the Spirit composing only

ὁ καὶ τὸν Υἱὸν προστιθεὶς τῷ Πνεύματι·
the(-one) also the Son adding to-the Spirit

οἵ τ' εἰσάγοντες ἥλικα Καίσαρος Θεόν·
the(-ones) and bringing-in age-mate of-Caesar God

οἱ τὴν δόκησιν εἰσάγοντες ἐκτόπως·
the(-ones) the seeming bringing-in absurdly

οἱ δεύτερον λέγοντες Υἱὸν τὸν κάτω·
the(-ones) second saying Son the below

οἱ μὴ τέλειον τὸν σεσωσμένον, ἀλλ' ἄνουν.
the(-ones) not perfect the(-one) saved but mindless

1186–1370 · HIS MANNER OF TEACHING, AND THE EMPEROR'S COMING

He argued gently and taught that piety is not glib talk of God at theaters and banquets but care of the poor, strangers, and the sick, with psalms, tears, and fasting, and that speech of God needs its measure and season. His flock grew like a field at every stage, from cleared thorns to bread. Theodosius arrives from Macedonia, sound in the Trinity and, Gregory judges, wise to persuade rather than coerce, and tells him, God gives you the church through us. Sick and trembling with joy, Gregory is led through soldiers and a raging crowd under a clouded dawn, and as they reach the sanctuary the sun breaks out.

Αὗται γάρ εἰσιν, ὡς τύπῳ φράσαι, τομαὶ
These for are as in-outline to-tell cuttings

τῆς ὀρθότητος, ἐκτόπων τε μητέρες.
of-the rightness of-absurd-things and mothers

Τούτων τίς ἦν οὕτως ἀκίνητος τότε,
Of-these who was so unmoved then

ὡς μὴ τὸ οὖς γε τοῖς ἐμοῖς κλίνειν λόγοις;
as not the ear at-least to-the my to-incline words
Τοὺς μὲν γὰρ ᾖρει τὸ κράτος τῶν δογμάτων,
Some indeed for took the might of-the doctrines
οἱ δ' ἡμεροῦντο τῷ τρόπῳ τῆς λέξεως.
others and were-tamed by-the manner of-the speech
Οὐ γὰρ μετ' ἔχθρας οὐδὲ λοιδόρως πλέον
Not for with enmity nor abusively more
ἢ κηδεμονικῶς τοὺς λόγους προήγομεν,
than with-care the words we-brought-forward
ἀλγοῦντες, οὐ παίοντες, οὐδ' ἐπηρμένοι
grieving not striking nor elated
καιρῷ ῥέοντι καὶ πλάνῳ, καθώς τινες.
for-season flowing and wandering as some
Τίς γὰρ λόγῳ τε καὶ κράτει κοινωνία;
What for for-word both and for-might fellowship
Οὐδὲ πρόβλημα τὸ θράσος ποιούμενοι
Nor shield the daring making
τῆς ἀλογίας· δεινῶς γὰρ ἔντεχνον τόδε
of-the senselessness dreadfully for artful this
καὶ σηπιῶδες, τὸ μέλαν ἐκ βάθους ἐμεῖν,
and cuttlefish-like the black from depth to-vomit
ὡς τοὺς ἐλέγχους ἐκδιδράσκειν τῷ ζόφῳ.
so-as the refutations to-run-away-from by-the gloom

Ἀλλ᾽ ἠμέρως τε τοῖς λόγοις καὶ προσφόρως
But gently both with-the words and fittingly
ἐντυγχάνοντες, ὡς λόγου συνήγοροι
meeting as of-the-word advocates
τοῦ συμπαθοῦς τε καὶ πράου, καὶ μηδένα
of-the sympathetic both and mild and no-one
πλήσσοντος· ἐξ οὗ καὶ τὸ νικᾶσθαι λόγος,
striking from which also the to-be-conquered account
καὶ τὸ κρατεῖν δὲ τιμιώτερον πολὺ,
and the to-prevail and more-precious by-much
πειθοῖ βιαίᾳ τῷ Θεῷ προσκτώμενον.
by-persuasion forceful — for-God gaining
Τοιαῦτα πλαξὶ ταῖς ἐμαῖς ἐνεγράφη.
Such-things on-tablets the my were-inscribed
Ἄλλος τις οὗτος τῆς ἐμῆς παιδεύσεως
Another some this of-the my training
νόμος, σοφῶς τε καὶ καλῶς γεγραμμένος.
law wisely both and beautifully written
Μὴ μίαν ὁδὸν τῆς εὐσεβείας εἰδέναι,
Not one road of-the piety to-know
τὴν εὔκολόν τε καὶ κακὴν γλωσσαλγίαν.
the easy both and evil itch-of-tongue
Μηδ᾽ ἐν θεάτροις, καὶ φόροις, καὶ συμπόταις
Nor in theaters and markets and drinking-parties
ὁμοῦ γελῶντας, ᾄσμασι χαυνουμένους,
together laughing with-songs being-slackened
πρὶν καὶ πλυθῆναι γλῶσσαν ἐξ αἰσχρῶν λόγων,
before even to-be-washed tongue from shameful words

μηδ᾽ ἐν βεβήλοις ὠσὶ καὶ Χριστοῦ ξένοις
nor into profane ears and of-Christ strangers
ῥίπτειν ἀφειδῶς τῶν λόγων τοὺς μυστικοὺς,
to-throw unsparingly of-the words the mystical
παίζοντας ἐν τοῖς καὶ πόνῳ θηρωμένοις·
playing in the(-things) even with-toil hunted
ἀλλ᾽ ἐντολαῖς μὲν ὡς μάλιστα εὐσεβεῖν
but by-commandments indeed as most to-be-pious
πτωχοτροφοῦντα, ξενοδοχοῦντα, ταῖς νόσοις
feeding-the-poor receiving-strangers for-the sicknesses
ἀρκοῦντα, καρτεροῦντα καὶ ψαλμῳδίαις,
relieving enduring and with-psalmodies
εὐχαῖς, στεναγμοῖς, δάκρυσι, χαμευνίαις,
prayers groans tears sleepings-on-the-ground
γαστρὸς πιεσμοῖς, ἀγχόναις αἰσθήσεων,
of-belly by-pressings by-throttlings of-senses
θυμοῦ, γέλωτος, χειλέων εὐταξίᾳ,
of-wrath of-laughter of-lips by-good-order
τὴν σάρκα κοιμίζοντα πνεύματος κράτει.
the flesh putting-to-sleep of-spirit by-might
Πολλαὶ γάρ εἰσιν αἱ σωτηρίας ὁδοὶ,
Many for are the of-salvation roads
πᾶσαι φέρουσαι πρὸς Θεοῦ κοινωνίαν·
all leading to of-God communion
ἃς χρή σ᾽ ὁδεύειν, οὐ μόνην τὴν ἐν λόγῳ.
which it-is-right you to-travel not only the(-road) in word
Λόγος γὰρ ἀρκεῖ καὶ ψιλῆς τῆς πίστεως,
Word for suffices also of-bare the faith
μεθ᾽ ἧς ἀτεχνῶς τὸ πλέον σώζει Θεός.
with which simply the more saves God

Εἰ δ' εἰς σοφοὺς ἔπιπτεν ἡ πίστις μόνον,
If but on wise fell the faith only
Θεοῦ παρ' ἡμῖν οὐδὲν ἦν πενέστερον.
than-God with us nothing would-be poorer
Ἀλλ' εἰ φιλόγλωσσός τις, ἢ ζήλου πλέως,
But if lover-of-talk anyone or of-zeal full
καὶ δεινὸν εἴ σοι μὴ ῥυήσεται λόγος
and terrible if for-you not shall-flow word
(ἀνθρώπινον γὰρ εὔχομαι κἀνταῦθά σοι),
human-thing for I-pray even-here for-you
λάλει μὲν, ἐν φόβῳ δὲ, μηδὲ πάντοτε,
speak indeed in fear but nor always
μὴ πάντα, μηδ' ἐν πᾶσι, μηδὲ πανταχοῦ.
not all-things nor among all nor everywhere
Ἀλλ' ἔστιν οἷς, ὅσον τε, καὶ ποῦ, καὶ πότε.
But there-is to-whom as-much-as both and where and when
Καιρὸς δὲ παντὸς, ὡς ἀκούεις, πράγματος·
Season and of-every as you-hear thing
μέτρον τ' ἄριστον, τῶν σοφῶν ἑνὸς λόγος.
measure and best of-the wise of-one word
Χωρὶς τὰ Μυσῶν καὶ Φρυγῶν ὁρίσματα
Apart the of-Mysians and of-Phrygians bounds
χωρὶς τὰ τῶν ἔξωθεν, οἵ τ' ἐμοὶ λόγοι.
apart the(-words) of-the(-ones) outside and the my words
Τῶν μὲν γάρ εἰσιν εἰς ἐπίδειξιν οἱ λόγοι
Of-the indeed for are for display the words
ἐν μειρακίσκων συλλόγοις, καὶ πλάσμασιν.
in of-lads gatherings and fictions
Ἐν οἷς μέγ' οὐδὲν ἀτυχεῖν ἢ τυγχάνειν.
In which great nothing to-fail or to-succeed

Σκιᾶς, σκιᾶς γὰρ οὐδὲν ἀσθενέστερον.
Of-shadow than-shadow for nothing weaker
Ἡμῖν δ' (ἀληθεύειν γάρ ἐστιν ὁ σκοπὸς)
For-us but to-tell-truth for is the aim
οὕτως ἔχειν, ἢ μὴ, περιδεὲς τὸν λόγον.
so to-hold or not very-anxious the word
Ὁδὸς γὰρ ἀμφίκρημνος, ἧς ἔξω πεσεῖν
Road for with-precipices-on-both-sides from-which outside to-fall
πεσεῖν προδήλως ἐστὶν εἰς ᾅδου πύλας.
to-fall manifestly is to of-Hades gates
Ὅθεν μάλιστα τοὺς λόγους φυλακτέον,
Whence most the words to-be-guarded
τὰ μὲν λέγοντας, τῶν δ' ἀκούοντας σοφῶς·
some indeed saying others but hearing wisely
ἔστι δ' ὅτ' ἐκχωροῦντας ἀμφοῖν ἐξίσης,
there-is and when withdrawing from-both equally
στάθμῃ δικαίᾳ, τῷ φόβῳ, κεχρημένους.
by-plumb-line just the fear using
Ἧττον γὰρ οὖς, ἢ γλῶσσα, κίνδυνον φέρει·
Less for ear than tongue danger bears
ἧττον δ' ἀκοῆς, τὸ καὶ φυγεῖν ἐκ τοῦ μέσου.
less and than-hearing the even to-flee out-of the midst
Τί δεῖ σε νάρκης ἁψάμενον νεκροῦν φρένα;
Why must you of-torpedo-fish having-touched to-deaden mind
Ἢ πλησιάζειν ἄσθματι λυσσῶντος κυνός;
Or to-approach to-breath of-raving dog
Οὕτω μαθόντες ἐκ γραφικῶν θεσπισμάτων,
So having-learned from scriptural oracles
οἷς ἐτράφημεν πρὶν συναχθῆναι φρένα·
on-which we-were-reared before to-be-gathered mind

οὕτως ἄγοντες καὶ πολίτας καὶ ξένους,
so leading both citizens and strangers
ἤδη γεωργῶν ἦμεν ἐν τοῖς πλουσίοις,
already of-farmers we-were among the rich
εἰ καὶ συνακτὸν οὐχ ὁμοῦ τοὐμὸν θέρος.
if even to-be-gathered not at-once the-my summer
Τοὺς μὲν γὰρ ἄρτι τῶν ἀκανθῶν ἠρέμουν·
Some indeed for just from-the thorns rested
οἱ δ' ὡμαλίζονθ', οἷς δ' ἐβάλλετο σπόρος,
others and were-leveled for-others and was-cast seed
οἱ δ' ἐν γάλακτι, τῶν δ' ὑπὲρ γῆς ἡ φυή,
others and in milk of-others and above earth the growth
οἱ δ' ἐχλόαζον, οἱ δ' ἐδεσμοῦντο στάχυς,
others and grew-green others and were-bound ears
οἱ δ' ἠδρύνοντο, οἱ δὲ λευκοὶ πρὸς θέρος·
others and were-ripening others and white for harvest
ἄλως τιν' εἶχε, τοὺς δὲ θημών τις φίλος·
threshing-floor some had others and heap some dear
οἱ δ' ἐκκρίνοντο, οἱ δὲ τῶν σίτων ἔσω,
others and were-winnowed others and of-the grain within
οἱ δ' ἦσαν ἄρτος, τῆς γεωργίας πέρας,
others and were bread of-the farming end
ἄρτος γεωργὸν τὸν καμόντα μὴ τρέφων
bread farmer the(-one) having-toiled not feeding
νῦν, τοὺς δὲ μηδὲν ἐκχέαντας ἰκμάδος.
now the(-ones) and nothing having-shed of-moisture
Ἐβουλόμην ἐνταῦθα στῆσαι τὸν λόγον,
I-wished here to-stop the word
καὶ μηδὲν εἰπεῖν τῶν ἀναξίων λόγου.
and nothing to-say of-the(-things) unworthy of-word

Νῦν δ' οὐκ ἐᾷ με τὰ πρόσω τῶν πραγμάτων·
Now but not lets me the onward of-the affairs
ὧν τὰ μὲν ἦλθε δεξιῶς, τὰ δ' ἀγνοῶ
of-which some indeed came auspiciously others but I-know-not
τί χρὴ λέγειν μοι, καὶ τίνι μοίρᾳ προσνέμειν,
what is-it-right to-say for-me and to-what lot to-assign
τίνας δ' ἐπαινεῖν. Τοῦτον ἐχόντων τρόπον
whom and to-praise This having manner
ἡμῶν, ἐφίστατ' ἀθρόως αὐτοκράτωρ
upon-us stood all-at-once emperor
ἐκ τῆς Μακεδνῆς, βαρβάρων στήσας νέφος,
from the Macedonian of-barbarians having-stopped cloud
πλήθει τε πολλῷ καὶ θράσει τεθηγμένων,
with-multitude both much and with-daring whetted
ἄνθρωπος οὐ κακὸς μὲν, εἰς πίστιν Θεοῦ
man not evil indeed toward faith of-God
ὅσον κρατῆσαι τὰς ἁπλουστέρας φύσεις,
so-far-as to-master the simpler natures
καὶ τῆς Τριάδος ὑπερφυῶς ἡττώμενος·
and by-the Trinity exceedingly defeated
(σπλάγχνων γὰρ οὗτός ἐστι καὶ πάντων λόγος,
of-bowels for this is and of-all word
στερρᾶς ἐφ' ἕδρας ἀσφαλῶς βεβηκότων·)
firm on seat safely having-stood
οὐ μὴν τοσοῦτος τῇ ζέσει τοῦ πνεύματος,
not however so-great in-the boiling of-the spirit
ὡς ἀντισῶσαι τοῖς παρελθοῦσι τὰ νῦν,
as to-balance with-the past the present-things
καιρῷ τὰ καιροῦ πταίσματ' ἐξιώμενος·
by-season the of-season failings healing

ἢ τὴν ζέσιν μὲν ἴσος, οὐκ ἴσος δέ γε,
or the boiling indeed equal not equal but indeed
τί φῶ; τὸ θάρσος, ἢ θράσος; διδάξατε.
what shall-I-call the courage or rashness teach
Ἴσως δ' ἄμεινον τὸ προμήθειαν καλεῖν.
Perhaps but better the foresight to-call
Οὐ γὰρ κατείργειν, ἀλλὰ πείθειν, ἔννομον
Not for to-coerce but to-persuade lawful
εἶναι νομίζω, καὶ πρὸς ἡμῶν τι πλέον,
to-be I-think and for us something more
αὐτῶν τ' ἐκείνων, οὓς Θεῷ προσάξομεν.
of-themselves and those whom to-God we-shall-bring
Τὸ μὲν γὰρ ἀκούσιον, κρατούμενον βίᾳ,
The indeed for involuntary mastered by-force
ὥσπερ βέλος νευρᾷ τε καὶ χερσὶ δεθὲν,
as arrow by-bowstring both and by-hands bound
ἢ ῥεῦμ' ἐν ὀλκῷ πάντοθεν στενούμενον,
or stream in channel from-all-sides narrowed
καιροῦ δοθέντος, τὴν βίαν περιφρονεῖ.
season given the force despises
Τὸ δ' ἑκούσιον, βέβαιον εἰς πάντα χρόνον,
The but voluntary firm for all time
δεσμοῖς ἀλύτοις τῶν πόθων ἐσφιγμένον.
by-bonds unloosable of-the longings bound-tight
Ταῦτ' ἐννοῶν, ἔμοι γε τὸν φόβον δοκεῖ
These-things considering to-me at-least the fear seems
τέως κατασχὼν, πάντας ἕλκειν ἡμέρως,
meanwhile having-restrained all to-draw gently
προθεὶς τὸ βούλεσθ', ἔγγραφον πειθοῦς νόμον.
having-set-before the to-will written of-persuasion law

Ὡς δ' οὖν ἐπέστη ἄσμενος τρισασμένοις,
As and then he-arrived gladly to-thrice-glad
ἃ μὲν τετιμήκει με, τῇ πρώτῃ θέᾳ,
what indeed he-honored me at-the first sight
οἷς τ' εἶπεν, οἷς τ' ἤκουσεν εὐμενέστατα,
by-what both he-said by-what both he-heard most-kindly
τί χρὴ λέγειν με; καὶ γὰρ αἰσχύνης γέμον
why is-it-needful to-tell me and for of-shame full
εἰ τηλίκος φρονεῖν δοκοίην τηλίκοις,
if so-great to-think I-should-seem of-so-great
ὦ τίμιον τοῦτ' ἔστι καὶ μόνον, Θεός.
O precious this is and only God
Τὸ δ' οὖν πέρας· «Δίδωσι, φησὶ, τὸν νεὼν
The but then end Gives he-says the temple
Θεὸς δι' ἡμῶν σοί τε καὶ τοῖς σοῖς πόνοις·»
God through us to-you both and to-the your toils
φωνὴν ἄπιστον πρὶν προελθεῖν εἰς τέλος.
voice incredible before to-come-forth to end
Οὕτως γὰρ ἦσαν ἡ πόλις κατακράτος
So for they-were the city with-might
ἑστῶτες, ἡ πολλή τε καὶ δεινὴ ζέσις,
standing the great both and dread boiling
ὡς μηδ', ἂν εἴ τι τῶν ἀηδῶν συμπέσοι,
as not-even — if anything of-the unpleasant should-befall
εἴξοντες, ἀλλ' ἔξοντες ὧνπερ ἐκράτουν·
going-to-yield but going-to-hold what they-mastered
εἰ δὲ καὶ αὖ βιάζοιντ', ἀλλὰ τὸν τραχὺν χόλον
if and even again they-should-be-forced but the rough wrath
ἡμῖν ἐπαφήσοντες, ὧν ῥᾷστον κρατεῖν.
on-us going-to-let-loose whom most-easy to-master

Ὁ μὲν τόδ' εἶπεν· ἐμὲ δὲ συμμιγὴς τρόμῳ
He indeed this said me but mingled with-trembling
παλμός τις εἶχεν ἡδονῆς. Ὦ Χριστέ μου,
throb some held of-pleasure O Christ my
ὃς οἷς πέπονθας εἰς τὸ πάσχειν ἐκκαλῇ,
who by-what you-suffered to the to-suffer call-out
σὺ καὶ τότ' ἦσθα τῶν ἐμῶν πόνων βραβεύς,
you also then were of-the my toils umpire
καὶ νῦν γενοῦ μοι τῶν κακῶν παρήγορος.
and now become for-me of-the evils consoler
Παρῆν ὁ καιρός. Τὸν νεὼν δ' εἶχε στρατὸς
Was-at-hand the season The temple and held army
ξιφηφόρος, μελάθροις ἐκτεταγμένος.
sword-bearing in-halls drawn-up
Ὁ δ' ἀντεπήει δῆμος οἰδαίνων ἅπας,
The but advanced-against people swelling whole
ψάμμος θαλασσῶν, ἢ νιφὰς, ἢ κυμάτων
sand of-seas or snowfall or of-waves
κινήματ', ὀργῇ καὶ λιταῖς μεμιγμένος,
movements with-anger and with-entreaties mingled
ὀργῇ καθ' ἡμᾶς, πρὸς δὲ τὸ κράτος λιταῖς.
with-anger against us toward and the might with-entreaties
Πλήρεις ὁδοὶ, δρόμοι, πλατεῖαι, πᾶς τόπος·
Full roads tracks squares every place
διώροφα, τριώροφα νευόντων κάτω
two-storied three-storied of-the-leaning down
ἀνδρῶν, γυναικῶν, νηπίων, παλαιτάτων·
of-men of-women of-infants of-the-most-aged
πόνοι, στεναγμοὶ, δάκρυα, βρυχήματα,
toils groans tears roarings

εἰκὼν ἁλόντος ἄστεος κατακράτος.
image of-captured city by-force

Ἐγὼ δ' ὁ γεννάδας τε καὶ στρατηλάτης,
I but the noble both and general

καὶ ταῦτ' ἐν ἀῤῥωστοῦντι καὶ λελυμένῳ,
and these-things in sick and loosened

μικρὰ πνέοντι τῷδέ μου τῷ σαρκίῳ,
little breathing this my the little-flesh

μέσος στρατηγοῦ καὶ στρατοῦ, βλέπων ἄνω,
mid of-general and of-army looking up

ἤειν βοηθῷ χρώμενος τῇ ἐλπίδι,
I-went as-helper using the hope

ἕως κατέστην εἰς νεὼν, οὐκ οἶδ' ὅπως.
until I-was-set in temple not I-know how

Κἀκεῖνο δ' εἰπεῖν ἄξιον· πολλοῖς τε γὰρ
And-that and to-say worthy to-many both for

ἔδοξεν εἶναι τῶν τότε κρεῖσσον λόγου,
it-seemed to-be of-the(-things) then greater than-word

οἷς οὐδὲν ἁπλοῦν ἐστι τῶν ὁρωμένων,
to-whom nothing simple is of-the(-things) seen

ἐν ταῖς μεγίσταις τὸ πλέον καιρῶν ῥοπαῖς.
in the greatest the more of-seasons turns

Ἐγὼ δ' ἀπιστῶν τοῖς λέγουσιν οὐκ ἔχω,
I but disbelieving the(-ones) saying not I-have

καί τοι προσάντης τοῖς ξένοις, εἴπερ τις, ὤν.
and yet opposed to-the strange-things if-indeed anyone being

Τοῦ γὰρ προχείρως πάντα πιστεύειν θέλειν,
Than-the for readily all-things to-believe to-wish

χεῖρον, τὸ πᾶσιν ἀντιτείνειν ἐξίσης.
worse the to-all to-resist equally

Τὸ μὲν γάρ ἐστι κουφότης, τὸ δὲ θράσος.
The indeed for is lightness the but rashness
Τί γοῦν τὸ θαῦμα; Βίβλε, κηρύσσοις βίῳ,
What at-any-rate the wonder Book may-you-proclaim to-life
τοῦ μὴ λαθεῖν τοὺς ὕστερον τόσην χάριν.
for-the not to-escape the(-ones) later so-great grace
Ἦν ὄρθρος, ἡ δ' ἐπεῖχε νὺξ ὅλην πόλιν,
It-was dawn the but held night whole city
νέφους ὑποδραμόντος ἡλίου κύκλον,
cloud having-run-under of-the-sun circle
ἥκιστα καιρῷ πρᾶγμα τῷ τότε πρέπον.
least to-season thing the then befitting
Φιλαίθριον γὰρ οὐδὲν, ὡς πανήγυρις.
Fond-of-clear-sky for nothing as festival
Ὃ καὶ παρεῖχε τοῖς μὲν ἐχθροῖς ἡδονὴν,
Which also provided to-the indeed enemies pleasure
ὡς δυσφοροῦντος τοῦ Θεοῦ τοῖς δρωμένοις,
as being-displeased — God at-the(-things) done
ἡμῖν δ' ἀνίαν ἐν φρεσὶ κεκρυμμένην.
to-us and grief in minds hidden
Ἐπεὶ δ' ἐγώ τε καὶ τὸ πορφύρας κράτος
Since and I both and the of-purple might
κιγκλίδος ἦμεν τῆς σεβασμίας ἔσω,
of-the-lattice we-were the august within
πάντων τ' ἐπήρθη συμμιγὴς αἶνος Θεοῦ
all and was-raised mingled praise of-God
καλουμένου, βοή τε καὶ χειρῶν τάσις,
called cry both and of-hands stretching
τοσοῦτον ἐξέλαμψεν ἡλίου σέλας,
so-much shone-out of-sun gleam

νέφους ῥαγέντος τῷ Θεοῦ προστάγματι,
cloud having-broken by-the of-God command
ὡς πάντα μὲν τὸν οἶκον ἀστραπηφόρον
as whole indeed the house lightning-bearing
εὐθὺς γενέσθαι, τὸν πρὶν ἐστυγνασμένον,
immediately to-become the(-house) before gloomy
καὶ τῆς παλαιᾶς εἰκόνα σκηνῆς λαβεῖν
and of-the ancient image tabernacle to-take
ἅπαντας, ἣν ἔκρυπτε λαμπρότης Θεοῦ,
all which hid brightness of-God
εἶδος δὲ πᾶσιν αἰθριάσαι καὶ φρένας.
appearance and to-all to-clear and minds

1371–1559 · THE CHURCH TAKEN, AND THE COUNCIL GATHERED

The crowd shouts for him to be enthroned at once; too weak to speak, he has an assessor quiet them, since now is a time for thanksgiving, and the emperor leaves pleased. Choosing healing over force, he keeps from the court and its eunuchs and wins dignity by being rarely seen. A pale young man, named by a bystander as his would-be murderer, falls weeping at his sickbed and is forgiven. Gregory will not audit the church's treasure, and fills it with the poor, monks, virgins, and prayer. Then the bishops of the East gather under Meletius of Antioch and enthrone him; he hopes to reconcile the two sides, but the bishops rage at one another for love of rule.

Κἀνταῦθα θάρσους ἐνδραμόντος τῇ θέᾳ,
And-here courage having-run-in to-the sight
ἡμᾶς βοᾶσθαι πανσθενεὶ ζητουμένους,
us to-be-shouted-for with-all-strength sought
ὡς τοῖς παροῦσι τοῦδε λείποντος μόνου,
as to-the(-ones) present this lacking only

πρῶτόν τε καὶ μέγιστον ἐκ πρώτου κράτους
first both and greatest from first might
τοῦτ᾽ ἂν γενέσθαι πρὸ θρόνων πόλει γέρας,
this — would-be before thrones for-city prize
ἡμᾶς δοθῆναι τοῖς θρόνοις τοῦ ἄστεος
us to-be-given to-the thrones of-the city
ταῦτ᾽ ἦν ἀπ᾽ ἀνδρῶν ἐν τέλει, καὶ τῶν κάτω,
these-things were from men in office and of-the(-ones) below
πάντων ἀπ᾽ ἴσου τοῦ λόγου ποθουμένων.
all from equal the word longing
Ταῦτ᾽ ἐκ γυναικῶν ὑψόθεν βοώμενα,
These-things from women from-above shouted
πέρα σχεδόν τι τοῦ γυναιξὶ κοσμίου.
beyond nearly somewhat of-the for-women seemly
Βροντή τις ἦν ἄπιστος ἀντικλωμένη,
Thunder some was incredible echoing-back
ἕως ἐγώ τιν᾽ ἐξαναστήσας θρόνων
until I someone having-raised from-thrones
σύνεδρον· οὐκ ἐμοὶ γὰρ ἦν φωνῆς τόνος,
assessor not to-me for was of-voice strength
συνωσμένῳ τε καὶ δέει κεκμηκότι·
crushed both and by-dread worn-out
γλώσσης τάδ᾽ εἶπον ῥήματ᾽ ἐξ ἀλλοτρίας·
of-tongue these I-said words from another's
«᾽Επίσχεθ᾽, οὗτοι, τὴν βοὴν ἐπίσχετε.
Hold-back you the cry hold-back
Καιρὸς γάρ ἐστι πάντως εὐχαριστίας
Season for is by-all-means of-thanksgiving
ὁ νῦν· ὁ δ᾽ εἰσέπειτα καὶ τῶν μειζόνων.»
the(-season) now the but hereafter also of-the greater-things

Λαὸς δ’ ἐπερῥόθησεν οἷς ἐφθεγξάμην.
People and roared-applause at-what I-uttered
Πᾶσι γάρ ἐστι προσφιλὲς τὸ μέτριον.
To-all for is dear the moderate
Αὐτὸς δ’ ἀπῆλθεν αἰνέσας αὐτοκράτωρ.
Himself and went-away having-praised emperor
Οὕτω μὲν οὗτος σύλλογος καταστρέφει,
So indeed this gathering ends
τοσοῦτον ἡμᾶς ἐκφοβήσας καὶ μόνον,
so-much us having-frightened and alone
ὅσον γυμνωθὲν ἓν ξίφος, πάλιν ἔσω
as-much-as bared one sword again within
πεσεῖν, θράσος τε συντεμεῖν θερμοῦ λεώ.
to-fall daring and to-cut-short of-warm people
Τὰ δ’ ἔνθεν οὐκ οἶδ’ ὡς προσάξω τὸν λόγον,
The(-things) and thence not I-know how I-shall-bring the word
ἔχοντα καί τιν’ ὄγκον ἐν τοῖς πράγμασι.
having also some bulk in the affairs
Τίς συγγραφεύς μοι τῷ λόγῳ δοίη πέρας;
What historian to-me to-the word might-give end
Αἰσχύνομαι γὰρ ταῖς ἐμαῖς εὐφημίαις,
I-am-ashamed for at-the my praises
κἂν ἄλλος εὖ λέγῃ με. Τοῦτ’ ἐμὸς νόμος.
even-if another well speak of-me This my law
Ὅμως δὲ λέξω μετριάζων ὡς σθένος.
Nevertheless but I-will-tell moderating as strength
Ἦν ἔνδον· ἡ πόλις δὲ τὸ φρύαγμα μὲν
Was within the city but the snorting indeed
κάτω βεβλήκει, τοῦ ναοῦ κρατουμένου·
down had-cast the temple being-mastered

ὅμως δ' ὑπεστέναζεν, ὡς γίγας, φασὶ,
nevertheless but groaned-under as giant they-say
βληθεὶς κεραυνῷ πρόσθεν Αἰτναίῳ πάγῳ,
struck by-thunderbolt formerly by-Aetnaean crag
καπνόν τε καὶ πῦρ ἐκ βάθους ἠρεύγετο·
smoke both and fire from depth belched
τί γοῦν με ποιεῖν, πρὸς Θεοῦ, δίκαιον ἦν;
what at-any-rate me to-do by God just was-it
Διδάξαθ' ἡμᾶς, εἴπαθ', οἱ νῦν ἐντελεῖς,
Teach us tell the(-ones) now in-office
ὦ μειρακίσκων σύλλογος τῶν ἀθλίων,
O of-lads gathering of-the wretched
οἷς τὸ πρᾶον μὲν ἀδρανὲς λογίζεται,
by-whom the gentle indeed feeble is-reckoned
τὸ δ' ἐμμανές τε καὶ κάκιστον, ἀνδρικόν·
the but frenzied both and worst manly
ὠθεῖν ἐλαύνειν, ἀγριοῦν, ἀναφλέγειν,
to-thrust to-drive to-make-savage to-inflame
καιρῷ τ' ἀπλήστως χρωμένους καὶ τῷ κράτει;
season both insatiably using and the might
Ἢ φαρμακεύειν φαρμάκοις σωτηρίας;
Or to-treat with-drugs of-salvation
Δύω γὰρ οὕτω καλὰ κερδαίνειν παρῆν,
Two for thus beautiful-things to-gain were-at-hand
αὐτούς τε ποιεῖν μετρίους τῷ μετρίῳ,
themselves both to-make moderate by-the moderate
ἡμᾶς τε δόξαν καὶ τὸ φίλτρον λαμβάνειν.
us both glory and the love to-receive

Τοῦτ' ἦν δίκαιον, τοῦτο καὶ φανήσομαι
This was just this also I-shall-appear
ἀεί τε ποιῶν, καὶ τόθ', ὡς μάλιστ' ἐνῆν.
always both doing and then as most it-was-possible
Πρῶτον μὲν, ὡς δείξαιμι μὴ καιροῦ φορᾷ
First indeed that I-might-show not of-season by-the-rush
νέμων τὸ πλεῖον, ἢ κράτει τῷ τοῦ Θεοῦ,
assigning the more than to-might the — of-God
τί νουθετοῦμαι τῷ καλῷ παραινέτῃ,
why am-I-admonished by-the good adviser
ἔχων λόγον σύμβουλον ἀσφαλέστατον;
having word counselor most-safe
Πάντων σεβόντων τὴν ὀφρὺν τῶν ἐν τέλει,
All revering the eyebrow of-the(-ones) in office
τούτων μάλιστα τοὺς ἔσω παραστάτας,
of-these most the within attendants
οἳ πάντ' ἄνανδροι τἄλλα, πλὴν εἰς χρήματα.
who in-all-things unmanly the-rest except for money
Τί δ' ἄν τις εἴποι, πῶς τε καὶ τέχναις ὅσαις,
What and — anyone might-say how both and with-arts how-many
αὐτοῖς πυλῶσι βασιλικοῖς προσκειμένων,
to-the-very gates imperial pressing
κατηγορούντων, λαμβανόντων ἐκτόπως,
accusing receiving absurdly
τῆς εὐσεβείας ἐμφορουμένων κακῶς,
of-the piety glutting-themselves evilly
ἀσχημονούντων, ὥς γε συντόμως φράσαι·
behaving-shamefully as at-least briefly to-tell
μόνος ποθεῖσθαι μᾶλλον, ἢ μισεῖσθ' ἔγνων,
alone to-be-longed-for rather than to-be-hated I-resolved

καὶ τῷ σπανίῳ τὸ σεμνὸν ἠμπολησάμην,
and by-the rarity the dignity I-bought
Θεῷ ταπολλὰ καὶ καθάρσει προσνέμων,
to-God the-most and to-purification assigning
τῶν δὲ κρατούντων τὰς θύρας ἄλλοις διδούς.
of-the but rulers the doors to-others giving
Ἔπειτα τοὺς μὲν ἠπορημένους βλέπων
Then the(-ones) indeed perplexed seeing
ἐφ' οἷς συνήδεσάν σφισιν ἠδικηκότες,
for what they-were-conscious themselves having-done-wrong
τοὺς δ' εὖ παθεῖν χρῄζοντας, ὡς εἰκὸς, πάλιν,
the(-others) and well to-be-treated needing as likely again
τοῖς μέν τ' ἀφῆκα τὸν φόβον, τοὺς δ' ὠφέλουν,
to-the(-ones) indeed and I-let-go the fear the(-others) and I-benefited
ἄλλοις κατ' ἄλλην χρείαν, ὡς ἦν μοι σθένος.
to-others according-to other need as was to-me strength
Ἓν δ' ἐξ ἁπάντων δείγματος λέξω χάριν.
One and of all of-example I-will-tell for-the-sake
Ἔνδον ποθ' ἡσύχαζον ἐξ ἀῤῥωστίας·
Within once I-was-resting from sickness
ἤρκτο γὰρ, ἤρκτο συνδραμοῦσα τοῖς πόνοις.
it-had-begun for it-had-begun having-run-together with-the toils
Ταῦτ' ἐτρυφῶμεν, ὡς δοκεῖ τοῖς βασκάνοις.
These-things we-reveled as seems to-the envious
Οὕτως ἔχοντος, ἀθρόως δήμου τινὲς
So being all-at-once of-the-people some
ἐπεισίασι, σὺν δὲ τοῖς νεανίας,
come-in with and the(-ones) young-man
ὠχρὸς, κομήτης, πενθικῶς ἐσταλμένος.
pale long-haired mournfully dressed

Ἐμοῦ δ' ἐπιστρέψαντος ἐκ κλίνης πόδας
Me and having-turned from bed feet
οὕτω τι μικρὸν, οἷα τὰ πτοουμένων,
so something little such-as the(-things) of-the-frightened
οἳ μὲν Θεῷ τε καὶ βασιλεῖ, ἃς ἦν φίλον,
they indeed to-God both and to-emperor which was dear
φωνὰς ἀφέντες εὐχαρίστους ἀφθόνως,
voices having-let-go thankful ungrudgingly
ὡς τὴν παροῦσαν ἡμέραν δεδωκόσιν,
as the present day having-given
ἡμᾶς τ' ἐπαινέσαντες ἔστιν οἷς λόγοις,
us and having-praised there-are with-which words
ἀπῆλθον. Ὃς δὲ τοῖς ἐμοῖς ἄφνω ποσὶ
went-away He but at-the my suddenly feet
προσφὺς, ἱκέτης, ἄφωνος, ἔκπληκτός τις ἦν.
clinging suppliant voiceless astounded some was
Ἐμοῦ δὲ, τίς τε καὶ πόθεν, χρῄζεις δ' ὅτου
Me and who both and whence you-need and what
λέγοντος, οὐδέν τι πλέον ἢ μείζους βοαί.
saying nothing at-all more than greater cries
Ὤμωξεν, ἐστέναξεν, ἡ σφίγξις χεροῖν
He-wailed he-groaned the gripping of-hands
πλείων. Ὑπεισῄει τι κἀμοὶ δάκρυον.
more Crept-in somewhat also-to-me tear
Βίᾳ δ' ἀποσπασθέντος (οὐ γὰρ ἦν λόγῳ),
By-force and dragged-away not for it-was by-word
τῶν τις παρόντων· «Οὗτος,» εἶπεν, «ὁ σφαγεὺς
of-the(-ones) some present This-one said the slayer
σοῦ, τοῦτο φῶς βλέποντος ἐκ Θεοῦ σκέπης,
of-you this light seeing by of-God shelter

ἑκὼν πάρεστι, δήμιος συνειδότος,
willing is-present executioner of-conscience
φονεὺς εὐγνώμων, εὐγενὴς κατήγορος,
murderer grateful noble accuser
τὸ δάκρυον δίδωσι τιμὴν αἵματος.»
the tear gives price of-blood
Ταῦτ' εἶπεν· ἐκλάσθην δὲ τοῖς λόγοις ἐγὼ,
These-things he-said I-was-broken and by-the words I
φωνὴν δ' ἀφῆκα τοῦ κακοῦ λυτήριον·
voice and I-let-go of-the evil releasing
«Θεός σε σώζοι· τὸν σεσωσμένον δ' ἐμὲ
God you may-save the having-been-saved but me
χρηστὸν φανῆναι τῷ σφαγεῖ γ' οὐδὲν μέγα.
good to-appear to-the slayer at-least nothing great
Ἐμὸν πεποίηκέ σε τὸ θράσος. Σκόπει
Mine has-made you the daring Consider
ὅπως ἐμοί τε καὶ Θεῷ γένῃ πρέπων.»
how to-me both and to-God you-may-become befitting
Ταῦτ' εἶπον· ἡ πόλις δὲ (οὐ γὰρ λανθάνει
These-things I-said the city and not for escapes-notice
τι κρεῖττον οὐδὲν) εὐθὺς ἐκμαλάσσεται,
anything better at-all immediately is-softened
ὥσπερ σίδηρος ἐμπύροις κινήμασι.
as iron by-fiery movements
Τὸ δ' ἐκ τοσούτων χρημάτων θρυλλουμένων,
The but from so-great money talked-of
ὧν οἱ μέγιστοι τῶν ὅλης οἰκουμένης
which the greatest of-the of-the-whole world
ναῶν ἐθησαύριζον ἐκ παντὸς χρόνου,
temples were-hoarding from all time

κειμηλίων τε καὶ πόρων τῶν πάντοθεν,
of-treasures both and of-revenues the(-ones) from-all-sides
οὐδ' ὁντινοῦν λογισμὸν ἐν τοῖς γράμμασιν
not-even any account in the writings
εὑρόντα τῶν πρὶν προστατῶν Ἐκκλησίας,
having-found of-the former presidents of-the-Church
οὔτ' ἐν ταμίαις τοῖς, ἐν οἷς τὰ πράγματα,
neither in stewards the(-ones) in whom the affairs
στέρξαι, ξένον τε μηδόλως λαβεῖν τινα,
to-acquiesce stranger and at-all to-take any
ὥς μοι παρῄνουν καὶ παρώξυνόν τινες,
as to-me advised and urged some
τούτων λογιστὴν ὕβριν εἰς μυστηρίου·
of-these auditor insult to of-mystery
πόσον δοκεῖ σοι; ὧν γὰρ ἔσχε τις μόνων
how-great seems to-you of-what for had anyone only
οὐχ ὧν λαβεῖν δίκαιον, ἔσθ' ὑπεύθυνος.
not of-what to-take just is accountable
Ταῦθ' ὅστις ἥττων χρημάτων, καὶ μέμφεται·
These-things whoever weaker than-money even blames
ὅστις δὲ κρείσσων, καὶ λίαν προσδέξεται.
whoever but stronger even very will-accept
Πᾶσι γὰρ οὔσης τῆς ἀπληστίας κακῆς,
For-all for being the insatiability evil
ἄπληστον εἶναι χεῖρον ἐν τοῖς πνεύματος.
insatiable to-be worse in the(-things) of-the-spirit
Εἰ πάντες οὕτως ἐφρόνουν εἰς χρήματα,
If all so thought toward money

οὐκ ἄν ποτ᾽ οὐδὲν τοῖον ἐν ἐκκλησίαις
not — ever anything such in churches
πλήρωμ᾽ ἀνευρεῖν (οὐ φρενὸς γὰρ τῆς ἐμῆς)·
fullness to-find not of-mind for the my
λέγω δ᾽ ὅσον λειτουργὸν, ἐγγίζον Θεῷ.
I-mean and as-much-as minister drawing-near to-God
Καὶ τοῦτο δ᾽ ἦν θρύλλημα τῶν ἐναντίων,
And this and was rumor of-the opponents
μηδ᾽ ἂν πυλῶσι τὸν λεὼν ἐξαρκέσαι,
nor — for-gates the people to-suffice
τὸν πρὶν μερισθέντθ᾽, ἡνίκ᾽ ἦμεν ἐνδεεῖς.
the(-people) before divided when we-were lacking
Τοσοῦτον ἦμεν πᾶσιν ηὐτελισμένοι,
So-far we-were by-all made-cheap
ὧν νῦν νεώ τε καὶ νεῶν πληρώματα.
of-which now temple both and of-temples fillings
Ταῦθ᾽ ἡμῖν ἐσπουδάζεθ᾽, ὡς ἂν μὴ λέγω
These-things by-us were-zealously-done that — not I-tell
πτωχῶν, μοναστῶν, παρθένων τῶν ἐν νέοις,
of-poor of-monks of-virgins of-the(-ones) among young
ξένων, παροίκων, δεσμίων ἐπιστάτας,
of-strangers of-sojourners of-prisoners overseers
ψαλμῳδιῶν τε, δακρύων τε παννύχων,
of-psalmodies both of-tears both all-night
ἀνδρῶν, γυναικῶν σεμνότητ᾽ ἀσκουμένων,
of-men of-women dignity practicing
ἄλλα σὺν οἷς ἀγάλλετ᾽ εὐτάκτοις Θεός.
others with which rejoices well-ordered God
Ἀλλ᾽ οὐ γὰρ ἡσύχαζεν ὁ φθορεὺς φθόνος,
But not for kept-quiet the corrupter envy

ᾧ πάνθ' ἁλίσκετ', ἢ φανῶς, ἢ λαθρίως·
by-which all-things are-caught either openly or secretly
ἀρχὴν κακῶν μοι τὸ κρατεῖν ἐπεισάγει.
beginning of-evils for-me the to-prevail brings-in
Ὅσον γὰρ ἦν ἑῷον, Αἰγύπτου δίχα,
As-much-as for was eastern of-Egypt apart
λαῶν πρόεδρον, ἄχρι Ῥώμης δευτέρας,
of-peoples presidents up-to Rome second
γῆς καὶ θαλάττης ἐκ μυχῶν ἐσωτάτων,
of-land and of-sea from recesses innermost
κινηθὲν, οὐκ οἶδ' οἷς τισι Θεοῦ λόγοις,
moved not I-know by-what some of-God reasons
συνέρχεθ', ὡς πήξοντες εὐσεβῆ λόγον.
gathers as going-to-fix pious word
Ὧν ἦν ἀνὴρ πρόεδρος εὐσεβέστατος,
Of-whom was man president most-pious
ἁπλοῦς, ἄτεχνος τὸν τρόπον, Θεοῦ γέμων,
simple artless the manner of-God full
βλέπων γαλήνην, θάρσος αἰδοῖ σύγκρατον
looking calm courage with-reverence mixed
βάλλων ὁρῶσι, Πνεύματος γεώργιον.
casting to-those-seeing of-Spirit farm
Τίς ἠγνόησε τοῦτον, ὃν δηλοῖ λόγος,
Who knew-not this-one whom shows word
τῆς Ἀντιοχέων προστάτην Ἐκκλησίας,
of-the of-Antiochenes president Church
τὸν ὄνθ' ὅπερ κέκλητο, καὶ καλούμενον
the(-one) being what he-had-been-called and being-called
ὃ ἦν; Μέλιτος γὰρ καὶ τρόπος καὶ τοὔνομα.
what was Of-honey for both manner and the-name

Ὃς πόλλ᾽ ἀνέτλη Πνεύματος θείου χάριν
Who much endured of-Spirit divine for-the-sake
(εἰ καὶ ξένῃ τι μικρὸν ἐκλάπη χερὶ),
if even by-strange something little was-stolen hand
ἀγῶσι λαμπροῖς τὴν χάριν ἀποξέων.
by-contests splendid the grace scraping-off
Οὗτοί μ᾽ ἐνιδρύουσι τοῖς σεμνοῖς θρόνοις
These me install on-the august thrones
βοῶντα καὶ στένοντα, πλὴν δι᾽ ἓν μόνον
crying and groaning except because-of one only
οὐ σφόδρ᾽ ἄκοντα. Τοῦτο μαρτύρει, Λόγε.
not very unwilling This testify Word
Τί τοῦτο; τἀληθὲς γὰρ οὐ κρύπτειν θέμις.
What this the-truth for not to-hide right
Ὤμην ματαίοις καρδίας φαντάσμασι
I-thought by-vain of-heart fantasies
(τὸ γὰρ θέλειν πρόχειρον εἰς τὴν ἐλπίδα,
the for to-will ready toward the hope
καὶ πάντα ῥᾷστα τῇ ζέσει τοῦ πνεύματος,
and all-things most-easy by-the boiling of-the spirit
κἀγώ τις ἄλλως εἰς τὰ τοιαῦθ᾽ ὑψίνους)·
and-I someone otherwise toward the such-things high-minded
εἰ τὸ κράτος λάβοιμι τοῦδε τοῦ θρόνου
if the might I-should-take of-this the throne
(πολλὴν ῥοπὴν γὰρ καὶ τὸ φαίνεσθ᾽ εἰσφέρει),
much weight for also the to-appear brings-in
ὥσπερ χορευτὴς ἐν μέσῳ δυοῖν χοροῖν,
as dancer in midst two choruses
ἄμφω πρὸς αὐτὸν συντιθεὶς τοὺς πλησίον,
both to himself composing the neighbors

τῇ μὲν τὸν ἔνθεν, τῇ δὲ τὸν, χοροῦ νόμῳ,
with-the(-one) indeed the(-one) from-here with-the(-other) but the(-one) of-chorus by-law

εἰς ἓν συνάξειν τοὺς διεστῶτας κακῶς,
into one going-to-gather the(-ones) standing-apart evilly

πῶς δ' οὐ κάκιστα, καὶ δακρύων πλουσίων
how and not most-evilly and of-tears abundant

θρήνων τε πολλῶν καὶ σπαραγμῶν ἀξίως,
of-laments and many and of-tearings worthily

οἷόν τις οὔπω τῶν πάλαι, ἢ τῶν νέων,
such-as anyone not-yet of-the(-ones) of-old or of-the new

ἐπ' οὐδενός ποτ' ἀνιαρῶν ἐστήσατο,
on any ever of-painful-things set-up

πολλῶν κακῶν πολλοῖς τε συμπεπτωκότων,
many evils to-many and having-befallen

οὐδ' ἣν ἅπαντες ᾄδουσ' Ἰσραὴλ σποράν,
not-even which all sing Israel seed

ὃν Χριστοφόντης ἐξελίκμησεν φθόνος.
which Christ-slaying winnowed envy

Οἱ γὰρ πρόεδροι καὶ λαοῦ διδάσκαλοι,
The for presidents and of-the-people teachers

οἱ Πνεύματος δοτῆρες, ὧν σωτήριος
the of-Spirit givers of-whom saving

θρόνων ἀπ' ἄκρων ἐξερεύγεται λόγος,
of-thrones from high belches word

οἱ πᾶσι κηρύσσοντες εἰρήνην ἀεὶ,
the(-ones) to-all proclaiming peace always

φωναῖς πλατείαις ἐν μέσαις ἐκκλησίαις,
with-voices broad in mid churches

τοσοῦτον ἐμμάνησαν ἀλλήλοις πικρῶς,
so-much raged at-one-another bitterly

ὥστ᾽ ἐκβοῶντες, συλλέγοντες συμμάχους,
so-that shouting-out gathering allies
κατηγοροῦντες καὶ κατηγορούμενοι,
accusing and accused
πηδῶντες, ἐκδημοῦντες ἐν πηδήμασι,
leaping going-abroad in leaps
διαρπάζοντες οὓς τύχοι τις προφθάσας,
snatching whom might-happen anyone having-anticipated
λύσσῃ φιλαρχίας τε καὶ μοναρχίας,
by-madness of-love-of-rule both and of-monarchy
(πῶς ἐκβοήσω ταῦτα καὶ τίσι λόγοις;)
how shall-I-cry-out these-things and with-what words
ἔῤῥηξαν ἤδη τὴν ὅλην οἰκουμένην,
they-broke already the whole world
ὃ πρόσθεν εἶπον, ἡνίκ᾽ ἠρχόμην λόγου.
what before I-said when I-was-beginning the-word

East and West quarrel over thrones more than doctrine, as office-seekers fan the flame. When Meletius, the bishop of Antioch, dies, the factious move to raise a rival to Paulinus, who now holds Antioch alone. Gregory counsels peace: let Paulinus keep the throne until age releases him, then let people and bishops choose together, lest a world sealed with Christ's blood be shaken over two angels; for himself he asks a life without a throne. The young bishops caw like jackdaws that all must begin in the East, where Christ shone forth, and the elders follow. He sees the Nicene spring muddied by time-servers in a council of many masters, and sickness keeps him home, longing to depart.

Λῆξις δ' ἑῴα καὶ δύσις λόγου πλέον
Lot and eastern and western of-the-word more
τομὴ νομίζετ', ἢ τόπων καὶ κλιμάτων.
cutting is-thought than of-places and of-zones
Τὰ μὲν γὰρ ἥνωτ', οὐκ ἄκροις, ἀλλ' οὖν μέσοις·
The(-ones) indeed for are-united not at-the-ends but then in-the-middles
οἱ δ' οὐδέν ἐστιν, ᾧ δέοντ' ἐῤῥωγότες,
the(-others) and nothing is in-which they-need having-broken
οὐκ εὐσέβειαν (τοῦτ' ἀνευρίσκει χόλος,
not piety this finds wrath
ψεύστης ἕτοιμος), τὴν δ' ὑπὲρ θρόνων ἔριν.
liar ready the but over thrones strife
Τί τοῦτο φάσκω τοὺς σκοπούς; οὐ τοὺς σκοποὺς
Why this do-I-say the aims not the overseers
τοσοῦτον (ἄμφω καὶ γὰρ οἶδα μετρίως),
so-much both and for I-know moderately
ὅσον περ ἀμφοῖν τοὺς κακοὺς σπουδαρχίδας
as-much-as indeed of-both the evil office-seekers
αὔρας φυσώσας τὴν ἀνημμένην φλόγα,
breezes blowing the kindled flame

τὰ σφῶν τιθέντας εὖ καλῶς ἐν τοῖς φίλοις,
the(-things) of-their-own setting well beautifully among the friends
εἴπερ καλῶς τοῦτ' ἔστιν, οὐ λίαν κακῶς.
if-indeed beautifully this is not very evilly
Τούτων τι κἀγὼ τῶν κακῶν ἀπωνάμην.
Of-these something I-too of-the evils enjoyed
Ἐπεὶ γὰρ, ὃν μὲν ἀρτίως ἐπῄνεσα
Since for whom indeed lately I-praised
τῆς Ἀντιοχέων προστάτην Ἐκκλησίας,
of-the of-Antiochenes president Church
πλήρης μετρητῶν τῶν τ' ἀμετρήτων ἐτῶν,
full of-measured of-the and unmeasured years
πόλλ', ὡς ἀκούω, συμβατικὰ παραινέσας,
many-things as I-hear conciliatory having-advised
ἃ πρόσθεν ἐξηκούετ' ἐκλαλῶν φίλοις,
which before was-heard uttering to-friends
ἔνθεν μετῆλθε πρὸς χορὸν τῶν ἀγγέλων,
from-here departed to chorus of-the angels
πομπῇ τε θείᾳ καὶ χύσει τοῦ ἄστεως
with-procession both divine and with-outpouring of-the city
τόθ' ὡς μάλιστα δηχθέντος, ὥσπερ λόγος,
then as most bitten as word
πρὸς τὴν ἑαυτοῦ στέλλεται παροικίαν,
to the his-own is-sent sojourning
καλόν τι θησαύρισμα τοῖς ἐγνωκόσι·
beautiful some treasure to-the(-ones) having-known
βουλὴ δὲ προὔκειθ' ἡμῖν οὐ βουλευτέα,
counsel and was-proposed to-us not to-be-counseled
ἣν οἱ στασιώδεις καὶ κακοὶ συνεκρότουν,
which the seditious and evil beat-together

σπουδὴν ἔχοντες ἀνταναστῆσαί τινα
zeal having to-raise-up-against some

πρόεδρον ἄλλον τῷ τέως μονοθρόνῳ.
president another to-the meanwhile sole-throned

Πολλοὶ δ' ἐκινήθησαν ἐξ ἀμφοῖν λόγοι
Many and were-moved from both words

εἰρηνικοί τε καὶ φέροντες εἰς κακόν·
peaceable both and bearing to evil

τότ' εἶπον αὐτὸς οὕσπερ ᾠόμην λόγους
then I-said myself which I-thought words

εἶναί τ' ἀρίστους, καὶ κακῶν λυτηρίους·
to-be and best and of-evils releasing

«Οὔ μοι δοκεῖτε ταυτὰ γινώσκειν, φίλοι,
Not to-me you-seem the-same to-know friends

ἅπαντες, οὔθ', ὧν νῦν χάριν βουλευτέον,
all nor of-which now for-the-sake to-be-counseled

ταῦθ' ἡμῖν ἥκειν ἀξιώσοντες λόγου,
these-things to-us to-come going-to-deem-worthy of-word

πλείστῳ δὲ μέτρῳ τοῦ δέοντος ἐκπεσεῖν.
by-most and measure of-the needful to-fall-out

Ὑμῖν μὲν ἔστιν ἄστεως ἑνὸς λόγος,
For-you indeed is of-city one account

καὶ τοῦθ' ὅπως μάχοιτο νυνὶ καὶ πλέον·
and this how might-fight now even more

ὁ γὰρ σκοπὸς τοῦτ' ἔστιν, ὃν σπουδάζετε,
the for aim this is which you-are-zealous-for

χειρός τε δεῖσθε τῆς ἐμῆς συλλήπτορος·
of-hand and you-need the my helping

ἐμοὶ δὲ μειζόνων τε καὶ πληρεστάτων.
for-me but of-greater both and fullest

Ὁρᾶτε τοῦτον τὸν μέγαν τῆς γῆς κύκλον,
See this the great of-the earth circle
ὃς ἐσφράγισται αἵματος τοῦ τιμίου
which has-been-sealed of-blood the precious
ῥοαῖς, Θεοῦ παθόντος ἀνθρώπου τύπον,
by-streams of-God having-suffered of-man in-form
τιμὴν δ' ἑαυτὸν ῥύσιον δεδωκότος,
ransom and himself as-redemption having-given
ἄλλοις τε πολλοῖς θύμασι καὶ δευτέροις·
with-other and many sacrifices and second
οὗτος δονεῖται δυσὶ θῶμεν ἀγγέλοις·
this is-shaken by-two let-us-suppose angels
ἀλλ' οὐδ' ἐκεῖνοι (φθέγξομ' ἀλγοῦντος λόγον)
but not-even those I-will-utter of-one-grieving word
τιμῆς τοσαύτης ἄξιοι. Τοὐναντίον
of-honor so-great worthy The-contrary
ὅσῳ πέρ εἰσιν ἄγγελοι, τόσῳ πλέον
by-as-much-as indeed they-are angels by-so-much more
οὐκ ἄξιοι μάχης τε καὶ τῶν χειρόνων·
not worthy of-battle both and of-the worse-things
εἴπερ τὸ κρεῖσσον ἄξιον καὶ κρεισσόνων.
if-indeed the better worthy also of-better-things
Ἕως μὲν οὖν ἦν ἐν μέσῳ θεῖος σκοπὸς,
While indeed then was in midst divine overseer
οὐδ' ἦν σαφές πω, πῶς ποθ' οἱ τῆς ἑσπέρας
nor was-it clear yet how ever the(-ones) of-the west
τὸν ἄνδρα δέξοντ', ἠγριωμένοι τέως,
the man would-receive made-savage meanwhile

συγγνωστὸν ἦν πως καὶ τὸ λυπεῖν μετρίως
pardonable was somehow even the to-grieve moderately
τοὺς, ὡς λέγουσι, τῶν νόμων ἀμύντορας. 1615
the(-ones) as they-say of-the laws defenders
Ἀνήρ τε γὰρ πρᾷός τις ὀργῆς φάρμακον·
Man both for gentle some of-wrath remedy
τό τ' ἀγνοεῖν μέγιστον εἰς παῤῥησίαν.
the and to-be-ignorant greatest for boldness
«Νῦν δ' (οὐ γάρ ἐστιν οὐδὲ εἷς σάλος, Θεοῦ
Now but not for is even one tossing God
δόντος γαλήνην τοῖς ἑαυτοῦ πράγμασι)
having-given calm to-the his-own affairs
τί φημι χρῆναι; καὶ δέξασθ' ἐμοῦ λόγον, 1620
what I-say to-be-needful and receive my word
λόγον προμηθῆ, τῶν νέων σοφώτερον.
word prudent than-the young wiser
Οἱ γὰρ γέροντες τὸ ζέον γ' οὐ πείσομεν·
The for old the boiling at-least not we-shall-persuade
κενῆς γάρ ἐστιν ἧττον εὐκλείας ἀεί.
than-empty for is less glory always
Θρόνος κρατείσθω τῷ κρατοῦντί νιν τέως.
Throne let-be-held by-the(-one) holding it meanwhile
Τί δεινὸν, ἄν τι καὶ μικρὸν πλείω χρόνον 1625
What terrible — something even small more time
τὸν ἄνδρα πενθήσωμεν, ὡς πάλαι νόμος;
the man let-us-mourn as of-old law

Ἔπειτα δώσει τὴν λύσιν τοῦ πράγματος
Then will-give the release of-the matter
τὸ γῆρας, ἡ κοινή τε παντὸς τοῦ γένους
the old-age the common both of-all the race
ἀναγκαία τε καὶ καλὴ προθεσμία.
necessary both and beautiful appointed-term
Ὁ μὲν θανὼν οἰχήσεθ' οἷ ποθεῖ πάλαι,
He indeed having-died will-depart whither he-longs long-ago
δώσων Θεῷ τὸ πνεῦμα τῷ δεδωκότι.
going-to-give to-God the spirit to-the(-one) having-given
Ἡμεῖς δὲ τηνικαῦτα ἐκ συμψυχίας
We but then from unanimity
λαοῦ τε παντὸς καὶ σοφῶν ἐπισκόπων,
of-people both whole and of-wise bishops
θρόνῳ τιν' ἄλλον δώσομεν σὺν Πνεύματι.
to-throne some other shall-give with Spirit
«Ὧδ' ἂν γένοιτο τῶν κακῶν λύσις μία.
So — might-come-about of-the evils release one
Ἢ γὰρ, τὸ μεῖζον, προσλαβεῖν καὶ τὸ ξένον
Either for the greater to-take-besides and the strange
(ξένον γάρ ἐστιν, ὡς ὁρῶ, νῦν ἡ δύσις),
strange for is as I-see now the west
ἢ δεύτερος πλοῦς, συμφρονῆσαι τὴν πόλιν,
or second voyage to-be-of-one-mind the city
λαὸν τοσοῦτον καὶ χρόνῳ κεκμηκότα.
people so-great and by-time worn-out
Στήτω ποτ' ὀψὲ, κοσμικὸς στήτω σάλος.
Let-stop at-length late worldly let-stop tossing
Οἶκτον λάβωμεν τῶν τε νῦν ἐσχισμένων,
Pity let-us-take of-the both now split

τῶν τ᾽ ἐγγὺς ὄντων τοῦ πάθους, τῶν θ᾽ ὕστερον.
of-the and near being of-the suffering of-the and later
Μή τις θελήσῃ, ποῖ προβήσεται, μαθεῖν,
Lest anyone wish whither it-will-proceed to-learn
εἰ ταῦτα νικήσειεν ἐν μακρῷ χρόνῳ.
if these-things should-prevail in long time
Ἐπὶ ξυροῦ βέβηκεν, ἢ σώζεσθ᾽ ἔτι
On razor it-has-stood either to-be-saved still
τὸ σεμνὸν ἡμῶν δόγμα καὶ σεβάσμιον,
the august our doctrine and revered
ἢ μηκέτ᾽ εἶναι τῇ στάσει διαῤῥύεν.
or no-longer to-be by-the sedition having-flowed-apart
Ὥσπερ γὰρ ἡ τῶν χρωμάτων μοχθηρία
As for the of-the colors wickedness
τοῦ ζωγράφου νομίζετ᾽, οὐκ ὀρθῷ λόγῳ,
of-the painter is-thought not by-right reason
ἢ τῶν μαθητῶν ὁ τρόπος, διδασκάλων·
or of-the disciples the manner of-teachers
οὕτως ὁ μύστης ὢν κακὸς, πόσῳ πλέον
so the initiate being evil by-how-much more
ὁ μυσταγωγὸς ὕβρις εἰς μυστήριον;
the mystagogue insult to mystery
Μικρόν τι νικηθῶμεν, ὥστε προλαβεῖν
A-little something let-us-be-conquered so-as to-gain-beforehand
νίκην τε μείζω, καὶ τὸ σωθῆναι Θεῷ,
victory both greater and the to-be-saved for-God
κόσμον τε σῶσαι τὸν κακῶς ὀλωλότα.
world both to-save the(-world) evilly having-perished
Οὔτοι τὸ νικᾶν δόξαν ἐν πᾶσι φέρει.
Not-indeed the to-conquer glory in all-things brings

Καλῶς στέρεσθαι κρεῖσσον, ἢ κακῶς ἔχειν.
Beautifully to-be-deprived better than evilly to-have
Ταῦτ' οἶδεν ἡ Τριάς τε, καὶ τὸ σὺν λίθοις
These-things knows the Trinity both and the with stones
κήρυγμα λαμπρὸν τῆς ἐμῆς παῤῥησίας,
preaching bright of-the my boldness
ὃ καί μ' ἔθηκε τοῖς κακοῖς ἐπίφθονον.
which also me set for-the evil envied
«Εἴρηθ' ἁπλῶς τε καὶ δικαίως σήμερον,
Has-been-said simply both and justly today
ἅπερ συνοίσειν οἶδα τοῖς σκοπουμένοις.
what to-be-profitable I-know to-the(-ones) considering
Εἰ δ' οἴεταί τις τῶν κακῶν ἢ πρὸς χάριν
If but thinks anyone of-the evil or for favor
λέγειν τάδ' ἡμᾶς, αὐτὸς ἠγορασμένος
to-say these-things us himself bought
(εἰσὶ γὰρ, εἰσὶν ἔμποροι τῶν ἐγκρίτων
there-are for there-are traders of-the eminent
χρυσοῦ γέμοντες, καὶ προθυμίας ἴσης),
of-gold full and of-eagerness equal
ἤ τι σκοπεῖν οἰκεῖον, ὡς πολλοῖς νόμος,
or something to-consider own as for-many law
αὐτὸς τεχνάζων λανθάνειν ἐν τοῖς κακοῖς,
himself contriving to-escape-notice in the evils
ἢ τὸ κρατεῖν ἐντεῦθεν αὐτῷ μνώμενος,
or the to-prevail from-here for-himself wooing
δότω τὸ κρίνειν τῷ τελευταίῳ πυρί.
let-give the to-judge to-the last fire
Ἡμῖν δὲ συγχωρήσατ' ἄθρονον βίον,
To-us but grant throneless life

τὸν ἀκλεῆ μὲν, ἀλλ᾽ ὅμως ἀκίνδυνον.
the inglorious indeed but nevertheless undangerous
Καθήσομ᾽ ἐλθὼν, οἳ κακῶν ἐρημία.
I-will-sit having-come where of-evils desert
Κρεῖσσον γὰρ ἢ τοῖς πλησίον μεμιγμένον,
Better for than with-the neighbors mingled
μήτ᾽ ἄλλον ἕλκειν πρὸς τὸ βούλημ᾽ ἰσχύειν, 1675
neither another to-draw to the will to-be-able
μήτ᾽ αὐτὸν ἄλλοις συμφέρεσθ᾽, οὗ μὴ λόγος.
nor oneself with-others to-be-carried where not reason
Δεῦρ᾽, ὅστις οἶδε τὸν θρόνον, προσβαινέτω·
Hither whoever knows the throne let-approach
πολλοὺς ἀμείψει δ᾽ ἀξίους τε καὶ κακούς.
many will-change and worthy both and evil
Πρὸς ταῦτα βουλεύεσθε. Εἴρηται λόγος.»
To these-things take-counsel Has-been-said word
Ταῦτ᾽ εἶπον· οἱ δ᾽ ἔκρωζον ἄλλος ἄλλοθεν, 1680
These-things I-said they but cawed another from-another-side
δῆμος κολοιῶν εἰς ἓν ἐσκευασμένος,
people of-jackdaws into one equipped
τύρβη νέων τις, καινὸν ἐργαστήριον,
tumult of-young-men some new workshop
λαίλαψ κόνιν σύρουσα, πνευμάτων στάσις,
whirlwind dust sweeping of-winds quarrel
οἷς οὐδ᾽ ἂν ἠξίωσε τῶν τις ἐντελῶν
to-whom not-even — would-have-deemed-worthy of-the(-ones) any in-office
φόβῳ τε θείῳ καὶ θρόνῳ δοῦναι λόγον 1685
by-fear both divine and by-throne to-give account

ἄτακτα παφλάζουσιν, ἢ σφηκῶν δίκην
disorderly they-bubble or of-wasps like
ἄττουσιν εὐθὺ τῶν προσώπων ἀθρόως·
they-dart straight-at the faces all-at-once
τοῖς δ' ἠκολούθουν ἡ σεμνὴ γερουσία·
to-these and followed the august senate
τοσαῦτ' ἀπεῖχον σωφρονίζειν τοὺς νέους.
so-far they-were-from to-chasten the young
Καὶ τὸν λογισμὸν, ὡς ἐπαινετὸς, σκόπει.
And the reasoning how praiseworthy consider
Δεῖν γὰρ συνάλλεσθ' ἡλίῳ τὰ πράγματα,
To-be-needful for to-leap-with with-the-sun the affairs
ἐντεῦθεν ἀρχὴν λαμβάνονθ', ὅθεν Θεὸς
from-there beginning taking whence God
ἔλαμψεν ἡμῖν σαρκικῷ προβλήματι.
shone to-us with-fleshly shield
Τί γοῦν; Μάθωμεν μὴ σέβειν περιτροπὰς,
What then Let-us-learn not to-revere revolutions
Χριστοῦ δὲ σάρκα παντὸς ἡμῶν τοῦ γένους
of-Christ but flesh of-all our the race
οἴεσθ' ἀπαρχήν. Εἰ δ' ἐντεῦθεν ἤρξατο,
to-think firstfruit If but from-here it-began
εἴποι τάχ' ἄν τις, ἔνθα πλεῖον τὸ θράσος,
might-say perhaps — someone where more the daring
ὡς ῥᾳδίως ἐνταῦθα καὶ θανούμενος,
how easily here also going-to-die
ἐκ τοῦδ' ἔγερσις, ἐκ δὲ τοῦ σωτηρία.
from this rising from and this salvation

Τοὺς ταῦτα δοξάζοντας οὐκ εἴκειν ἐχρῆν
The(-ones) these-things opining not to-yield it-was-right
τοῖς, ὥσπερ εἶπον, εὐμαθῶς ἐγνωκόσιν;
to-the(-ones) as I-said with-good-learning having-known
Ἐξ οὗ δὲ τἄλλα δῆλον ὡς ὑψίφρονες.
From which and the-rest clear as high-minded
Κἀκεῖνο δ' οἷον; τὴν γλυκεῖαν καὶ καλὴν
And-that and such-as the sweet and beautiful
πηγὴν παλαιᾶς πίστεως, ἣ Τριάδος
spring of-ancient faith which of-Trinity
εἰς ἓν συνῆγε τὴν σεβάσμιον φύσιν,
into one gathered the revered nature
ἧς ἦν ποθ' ἡ Νίκαια φροντιστήριον,
of-which was once — Nicaea school
ταύτην ἑώρων ἁλμυραῖς ἐπιῤῥοαῖς
this I-saw by-briny inflows
τῶν ἀμφιδόξων ἀθλίως θολουμένην.
of-the doubtful wretchedly muddied
Οἳ ταῦτα δοξάζουσιν, οἷς χαίρει κράτος,
Who these-things opine in-which rejoices might
μέσοι μὲν ὄντες, ἀσμενιστὸν δ' εἰ μέσοι,
middle indeed being welcome but if middle
καὶ μὴ προδήλως κλήσεως ἐναντίας,
and not manifestly of-calling opposite
ἐπίσκοποι νῦν μανθάνοντες τὸν Θεὸν,
bishops now learning — God
διδάσκαλοι χθὲς, καὶ μαθηταὶ σήμερον,
teachers yesterday and disciples today
τελειοποιοὶ, καὶ τέλειοι δεύτερον,
perfecters and perfect second

λαὸν καταρτίζοντες, οἳ τὰ σφῶν κακὰ,
people equipping who the their-own evils
οὐκ οἶδ' ὅπως μὲν, ἐκλαλοῦσι δ' οὖν ὅμως,
not I-know how indeed they-blurt but then nevertheless
καὶ ταῦτα χωρὶς δακρύων· ὦ καὶ ξένον,
and these-things without tears which also strange
ἄδακρυς ἐκλάλησις ἀῤῥωστημάτων!
tearless blurting of-sicknesses
Οὗτοι μὲν οὕτω. Δοῦλα καιρῷ γάρ φασι
These indeed so Slaves to-season for they-say
τὰ πάντα. Τοῦ παίζειν δὲ τίς μείζων τρυφή;
the all-things Than-the to-play and what greater luxury
Ὃ μὴ πόνῳ τε κτητὸν, ὡς τὰ πόλλ' ἔχει,
Which not by-toil both acquired as the many-things has
μήτ' ἄλλοθεν πoριστὸν, ἀλλ' οὐδ' ὤνιον.
nor from-elsewhere procured but not-even purchasable
Ἡμεῖς δὲ πῶς ποθ' οἱ φιλάνθρωποι λίαν;
We but how ever the(-ones) loving-to-man very
Προυθήκαμεν κήρυγμα πρόσθεν βημάτων·
We-set-forth proclamation before tribunals
πᾶσι βοῶμεν· «Ὃς θέλει, δεῦρ' εἰσίτω,
to-all we-cry Who wishes hither let-come-in
κἂν δίστροφός τις ᾖ πολύστροφος τύχῃ.
even-if twice-turning anyone or many-turning be
Πανήγυρις ἕστηκεν. Ἀπίτω μηδεὶς
Festival stands Let-depart no-one
ἀπραγμάτευτος· ἂν μεταστραφῇ κύβος
without-business if be-turned die
(καιροῦ γὰρ οὐδέν ἐστιν εὐστροφώτερον),
than-season for nothing is more-easily-turned

ἔχεις τὸ τεχνύδριον, ἀνάδραμε πάλιν.
you-have the little-trick run-back again

Οὐκ εὐμαθὲς πίστει τὸ προσκεῖσθαι μιᾷ,
Not sensible to-faith the to-cling to-one

βίων δὲ πολλὰς εἰδέναι διεξόδους.
of-lives but many to-know outlets

Ἐξ οὗ τί γίνεθ'; Ἡ πολύπλοκος πάλαι
From which what comes-about The many-plaited of-old

εἰκὼν ἐν ὕπνοις· χρυσὸς, ἐξῆς ἄργυρος,
image in sleeps gold next silver

χαλκὸς, σίδηρος, ὄστρακον τὰ πρὸς πόδας.
bronze iron clay the(-things) toward feet

Δέδοικα μὴ τὰ πάντα λικμήσῃ λίθος.
I-fear lest the all-things winnow stone

Μωαβίταις κ' Ἀμμωνίταις, οἷς οὐ πάλαι,
To-Moabites and to-Ammonites to-whom not of-old

νῦν εἰσιτητόν ἐστιν εἰς Ἐκκλησίαν.
now enterable is into Church

Σὺ δ' οὐκ ἐπῄνεις ταῦτα τοπρόσθεν; λέγε.
You but not praised these-things formerly say

Τῶν συλλόγων δὲ τίς ποτ' εἶχε τὸ κράτος;
Of-the councils and who ever had the might

Οἵ σύλλογοι μὲν ἦσαν, ὧν ἦσαν τότε;
Who councils indeed were of-whom they-were then

(Ὀκνῶ γὰρ εἰπεῖν αὖθις, οἷς αἰσχύνομαι.)
I-hesitate for to-say again at-whom I-am-ashamed

ἦσαν δὲ πάντων, ἴσον εἰπεῖν οὐδενός.
they-were and of-all equal to-say of-none

Ἀναρχία γάρ ἐστιν ἡ πλεισταρχία.
Anarchy for is the many-rule

Ἐμοῦ δὲ καλῶς ἡ νόσος προεστάτη,
Me and well the sickness protected
ἣ μ' εἶργεν οἴκοι πολλὰ δὴ καὶ πολλάκις,
which me kept at-home much indeed and often
πρὸς ἓν μόνον βλέποντα, τὴν ἐκδημίαν,
to one only looking the departure
ἣ πᾶσαν εἶχε τῶν κακῶν ἀπαλλαγήν.
which all had of-the evils release
Ὅ δ' οὖν παρέστη, τοῦτο καὶ κείσθω νόμος.
What but then stood-by this also let-lie law
Τινὲς μὲν ἦσαν, οἳ βίᾳ μὲν καὶ μόγις,
Some indeed there-were who by-force indeed and scarcely
ἀλλ' οὖν συνῆλθον, οἷς τι μετῆν παῤῥησίας,
but then came-together to-whom something there-was of-boldness
ὅσοις ἄγνοια τοῦ κακοῦ συνήγορος,
to-as-many-as ignorance of-the evil advocate
τῇ διπλόῃ κλαπεῖσι τῶν διδαγμάτων,
by-the duplicity stolen of-the teachings
τό τ' ἐν μέσῳ κήρυγμα εὐσεβῶς ἔχον,
the and in midst proclamation piously holding
τόκος τεκόντων παντελῶς ἀλλότριος.
offspring of-parents wholly alien

Refusing to be led by a crowd, Gregory leaves the church house, while his people beg him not to abandon the harvest he raised. Bishops from Egypt and Macedonia arrive and turn dead canons against his election, less from enmity to him than to wound those who enthroned him. He urges the council to unity and, like Jonah, offers himself to be thrown overboard: he took the throne unwillingly and leaves it willingly. They let him go. He asks the emperor not gold or office but leave to yield to envy, and the emperor applauds. He bids his enemies crow over a willing loser and seeks a desert, praying for the Trinity's unshaken dwelling.

Τὸν συρφετὸν δὲ τὸν πολὺν Χριστεμπόρων
The rabble and the great of-Christ-traders
τότε προσήσομ᾽ ἡνίκ᾽ ἂν καὶ βόρβορον
then I-shall-admit when — even mire
εὐωδίᾳ μίξῃ τις ἀχράντου μύρου.
with-fragrance mix anyone of-undefiled ointment
Ῥᾷον κακοῦ γὰρ ἢ καλοῦ μετουσία.
Easier of-evil for than of-good partaking
Τούτοις ὁ καινόδοξος οὐκ ἠρέσκετο
With-these the new-minded not was-pleased
(οὕτω καλοῦσι τοὺς προμηθεῖς οἱ θρασεῖς),
so call the prudent the rash
ἀλλ᾽ οὐδ᾽ ἐκεῖνοι τῷ προμηθεῖ. Γίνετ᾽ οὖν
but not-even those with-the prudent Happens then
ὁ Λὼτ ἐκεῖνος, χ᾽ ὁ πατριάρχης Ἀβραάμ·
— Lot that and the patriarch Abraham
ὁ μὲν βαδίζει τὴν, ἐναντίαν δ᾽ ὅδε,
the(-one) indeed walks the opposite but this-one
ὡς μὴ στενοῦσθαι τῷ πλάτει τῆς κτήσεως.
so-as not to-be-straitened by-the breadth of-the possession

Τί δεῖ λέγειν, ὅσοις τε καὶ οἵοις λόγοις
Why is-it-needful to-tell with-how-many both and what-kind words
ταύτην ἐπείρων τὴν πολιὰν οἱ φίλτατοι
this tried the gray-head the dearest
τὰ πρῶτα μὲν διδόντες, αἰτοῦντες δέ γε
the first-places indeed giving asking but indeed
τὶ γνήσιον, φεῦ! Γρηγόριον τὸν γνήσιον,
something genuine alas Gregory the genuine
οἱ γνήσιοι μὲν, εἰς δὲ σύμπνοιαν κακῶν·
the genuine indeed into but conspiracy of-evils
τόδ' ἔστιν, εἰς ἅπαντα συνεργοῦντ' ἔχειν.
this is for all-things fellow-working to-have
Πῶς εἰς ἅπαντα; τίς δ' ἐφαντάσθη τόσον,
How for all-things who and imagined so-much
ὡς πλῆθος ἄξει πρός τί μ', οὐ Θεὸς Λόγος;
that multitude will-lead toward what me not God Word
Πρόσθεν ῥυήσετ' εἰς ἄνω πηγῶν φύσις,
Before will-flow up above of-springs nature
καὶ πῦρ ὁδεύσει τὴν ἐναντίαν φορὰν,
and fire will-travel the opposite course
ἤ τι προδώσω τῆς ἐμῆς σωτηρίας.
or anything I-shall-betray of-the my salvation
Ἐντεῦθεν ἐξέκλεπτον ἐκ μέσου πόδα.
From-here I-stole out-of midst foot
Δῆλον δέ· καὶ γὰρ οἶκον ἀντηλλαξάμην,
Clear and and for house I-exchanged
ἕλκων ἐμαυτὸν ἐκ βυθῶν ἐκκλησίας,
drawing myself out-of depths of-the-church
πόῤῥω κακῶν τε καὶ λόγων καὶ συλλόγων.
far of-evils both and of-words and of-councils

Πλὴν ὅσα κατεστέναζον οἱ προσκείμενοι!
Except as-much-as groaned the(-ones) attached
Λαοῦ μάλιστα, ὡς τὰ πάντων μὴ λέγω
Of-the-people most that the(-things) of-all not I-tell
βοῶντες ἱκέτευον, εἰς Θεὸν χέρας
crying they-supplicated to God hands
αἴροντες, ὀρκίζοντες, ὡς τεθνηκότα
raising adjuring as dead
πενθοῦντες ἤδη. Τοῦ πάθους! τῶν δακρύων! 1785
mourning already Of-the passion of-the tears
Πῶς ἦν ἐνεγκεῖν ταῦτα; καὶ τίνος φρενός;
How was-it to-bear these-things and of-what mind
Ἡμᾶς ἀφήσεις τὸν σὸν, ὡς ἠκούομεν,
Us will-you-leave the your as we-heard
στάχυν, στενόν ποτ', εὔκομον δὲ νῦν θέρος·
ear narrow once fair-haired but now harvest
λαὸν δὲ τὸν προσήλυτον, τὸν μὲν θύραις
people and the newcomer the(-one) indeed at-doors
ταῖς σαῖς προσεστῶθ', οἷς ἀνοῖξαι δεῖ μόνον 1790
the your standing to-whom to-open it-is-needful only
τὸν δ' ἔνδον ἤδη, τὸν δὲ θηρευτὴν ξένων,
the(-other) and within already the(-other) and hunter of-strangers
τίσι προήσῃ; τίς σὸν ἐκθρέψει τόκον;
to-whom will-you-give-up who your will-rear offspring
Τοὺς σοὺς πόνους τίμησον, οἷς προσερρύης·
The your toils honor to-which you-flowed
δὸς τῆς πνοῆς τὸ λεῖπον ἡμῖν καὶ Θεῷ.
give of-the breath the remainder to-us and to-God
Ναὸς γενέσθω σοῦ βίου πεμπτήριος. 1795
Temple let-become of-your life escort

Ταῦτ' ἦν κλάσις μὲν, ἀλλ' ὅμως ἐκαρτέρουν.
These-things were breaking indeed but nevertheless I-endured
Μικρόν τι καὶ δίδωσι τὴν λύσιν Θεός.
A-little something and gives the release God
Ἦλθον γὰρ, ἦλθον ἐξαπίνης κεκλημένοι,
Came for came suddenly called
ὡς δή τι συνοίσοντες εἰρήνης σκοπῷ,
as indeed something going-to-contribute of-peace to-aim
Αἰγύπτιοί τε καὶ Μακεδόνες, ἐργάται
Egyptians both and Macedonians workers
τῶν τοῦ Θεοῦ νόμων τε καὶ μυστηρίων,
of-the — of-God laws both and mysteries
φυσῶντες ἡμῖν ἑσπέριόν τε καὶ τραχύ.
blowing at-us western both and rough
Τοῖς δ' ἀντεπῄει δῆμος ἠλιοφρόνων·
Against-these and advanced-against people of-sun-minded
κάπροι δ' ὅπως θήγοντες ἀγρίαν γένυν
boars and like whetting savage jaw
(ὡς ἂν μιμήσομαί τι τῆς τραγῳδίας),
that — I-may-imitate something of-the tragedy
λοξὸν βλέποντες, ἐμπύροις τοῖς ὄμμασι,
askance looking with-fiery the eyes
συνῆπτον. Ἐν πολλοῖς δὲ τοῖς κινουμένοις
they-joined In many and the(-things) moved
θυμοῦ τὸ πλεῖον, ἢ λόγου κινήμασι,
of-wrath the more than of-reason by-movements
καὶ τῶν ἐμῶν τι πικρότατον ἐσκόπουν,
and of-the my something most-bitter they-examined
νόμους στρέφοντες τοὺς πάλαι τεθνηκότας,
laws turning the long-ago dead

ὧν πλεῖστον ἦμεν καὶ σαφῶς ἐλεύθεροι·
from-which most we-were and clearly free
οὐ μὴν πρὸς ἔχθραν τὴν ἐμὴν, οὐδὲ θρόνον
not however toward enmity the my nor throne
σπεύδοντες ἄλλοις, οὐδαμῶς· ὅσον πόνῳ
hastening for-others by-no-means as-much-as by-toil
τῶν ἐνθρονιστῶν τῶν ἐμῶν, ὡς γοῦν ἐμὲ
of-the enthroners the my as at-any-rate me
σαφῶς ἔπειθον λαθρίοις δηλώμασι.
clearly they-persuaded by-secret intimations
Οὐ γὰρ φορητὸν τὴν ὕβριν σφῶν εἰδέναι,
Not for bearable the insult their to-know
ὅση παλαιὰ, καὶ νέοις ἐν πράγμασιν.
how-great old and new in affairs
Ἐγὼ τέως μὲν, ὥσπερ ἵππος δέσμιος,
I meanwhile indeed like horse bound
καίπερ κακοῖς τε καὶ νόσῳ τετρυμμένος,
although by-evils both and by-sickness worn-out
ἔνδον κροαίνων οὐκ ἐπαυσάμην πόδας,
within stamping not I-ceased feet
καὶ δοῦλον ἐχρεμέτιζον ἐκ δεσμῶν βίας,
and servile I-neighed from bonds of-force
ποθῶν νομάς τε τήν τ᾽ ἐμὴν ἐρημίαν.
longing-for pastures both the and my desert
Ἐπεὶ δὲ κινεῖν, ἃ προεῖπον, ἠξίουν
Since and to-move what I-foretold they-deemed-worthy
ἔῤῥηξα δεσμὰ, τὴν τ᾽ ἀφορμὴν ἀσμένως
I-broke bonds the and occasion gladly
(οὐκ ἂν πείσαιμι τοὺς φιλάρχους οὔποτε,
not — I-could-persuade the lovers-of-rule ever

εὔδηλόν ἐστι, πλὴν ἀληθὲς) ἥρπασα.
clear it-is except true I-snatched
Καιρὸς γὰρ ἦν μοι, καὶ παρελθὼν εἰς μέσους,
Season for was to-me and having-come-forward into midst
τάδ' εἶπον· «Ἄνδρες, οὓς συνήγαγεν Θεὸς,
these-things I-said Men whom gathered God
ὡς ἄν τι βουλεύσησθε τῶν Θεῷ φίλων,
that — something you-may-counsel of-the(-things) to-God dear
τὸ μὲν καθ' ἡμᾶς δευτέρου κείσθω λόγου
the(-things) indeed concerning us of-second let-lie word
(μικρὸν γὰρ, ὥς γε πρὸς τοσοῦτον σύλλογον,
small for as at-least to so-great council
ὅπως ποθ' ἕξει, κἂν μάτην αἱρώμεθα)·
how ever it-will-be even-if in-vain we-be-chosen
ὑμεῖς δὲ πρός τι μεῖζον ὑψοῦτε φρένα.
you but to something greater raise mind
Εἰς ἓν γένεσθε, συνδέθητε ὀψὲ γοῦν.
Into one become be-bound-together late at-any-rate
Ἕως τίνος γελώμεθ' ὡς ἀνήμεροι,
Until what are-we-laughed-at as savage
καὶ τοῦτο μανθάνοντες ἓν, πνέειν μάχην;
and this learning one-thing to-breathe battle
Δότε προθύμως δεξιὰς κοινωνίας.
Give eagerly right-hands of-fellowship
Ἐγὼ δ' Ἰωνᾶς ὁ προφήτης γίνομαι.
I but Jonah the prophet become
Δίδωμ' ἐμαυτὸν τῆς νεὼς σωτηρίαν,
I-give myself of-the ship salvation
καίπερ κλύδωνος τυγχάνων ἀναίτιος.
although of-the-surge happening guiltless

Ἄραντες ἡμᾶς ῥίψατε κλήρου φορᾷ.
Having-raised us throw of-lot by-course
Κῆτός με δέξετ' ἐκ βυθῶν φιλόξενον.
Whale me will-receive from depths hospitable
Ἐντεῦθεν ἄρξασθ' ὁμονοεῖν· ὁδεύετε
From-here begin to-be-of-one-mind travel
πρὸς πάντ' ἐφεξῆς. Οὗτος εὐρυχωρίας
to all-things next This-one of-spaciousness
τόπος καλείσθω. Τοὐμὸν οὕτως εὐκλεές.
place let-be-called Mine so glorious
Ἂν μέχρις ἡμῶν στῆτε, τοῦτ' ἐπιτιμίαν
If up-to us you-stand this penalty
μόνον τίθημι, καὶ θρόνων ὑπερμαχεῖν.
only I-set and for-thrones to-fight
Ἂν οὕτω φρονῆτ', οὐδὲν ἔσται δυσχερές.
If so you-think nothing will-be difficult
Οὐδ' ἐθρονίσθην ἄσμενος, καὶ νῦν ἑκὼν
Nor was-I-enthroned gladly and now willing
ἄπειμι, πείθει καὶ τὸ σῶμ' οὕτως ἔχον.
I-depart persuades also the body so being
Μίαν χρεωστῶ νεκρότητ'· ἔχει Θεός.
One I-owe deadness has God
Ἀλλ', ὦ Τριάς μου, σοῦ προκήδομαι μόνης·
But O Trinity my for-you I-take-care only
γλῶσσαν τίν' ἕξεις εὐμαθῆ συνήγορον,
tongue what will-you-have docile advocate
εἰ δ' οὖν ἐλευθέραν τε καὶ ζήλου πλέαν;
if but then free both and of-zeal full
Ἐρρῶσθε καὶ μέμνησθε τῶν ἐμῶν πόνων.»
Farewell and remember the my toils

Ταῦτ᾽ εἶπον· οἱ δ᾽ ὤκλαζον· ἐξήειν δ᾽ ἐγὼ
These-things I-said they but crouched went-out and I
μέσος χαρᾶς τε καί τινος κατηφείας·
mid of-joy both and of-some dejection
χαρᾶς, τὸ παῦλαν τῶν πόνων λαβεῖν τινα·
of-joy the rest from-the toils to-take some
λύπης, τὸ λαὸν ἀγνοεῖν ᾗ κείσεται.
of-grief the people not-to-know where it-will-lie
Τίς δ᾽ οὐ σπαράσσετ᾽ ὀρφανούμενος τέκνων;
Who and not is-torn being-bereaved of-children
Ἐγὼ μὲν οὕτως· οἱ δ᾽ ἴσασι καὶ Θεὸς,
I indeed so they but know and God
εἰ μή τι πλεῖον τοῦ μέσου τὸ λάθριον,
if not something more than-the middle the secret
νέων ὄλεθρος, καὶ σπιλάδες, λόχοι βάθους·
of-young-men destruction and rocks ambushes of-depth
ἄλλοι λέγουσι ταῦτα, σιγήσω δ᾽ ἐγώ.
others tell these-things I-will-keep-silent but I
Οὐ γὰρ σχολή μοι πλεκτὰ γινώσκειν κακὰ,
Not for leisure to-me plaited to-know evils
τὴν ἁπλότητα καρδίας ἀσκουμένῳ,
the simplicity of-heart practicing
ἐξ ἧς τὸ σώζεσθ᾽, οὗ μόνου πᾶς μοι λόγος.
from which the to-be-saved of-which alone all my word
Ὅμως τόδ᾽ οἶδα· πλεῖον, ἢ καλῶς ἔχει,
Nevertheless this I-know more than well it-is
ἄφνω τετίμημ᾽ εὐκόλῳ συναινέσει.
suddenly I-have-been-honored with-easy assent
Τοιαῦτα πατρὶς τοῖς φίλοις χαρίζεται.
Such-things fatherland to-the friends grants

Οὕτως ἔχοντα ταῦτα. Πῶς δὲ τὰ κράτους;
So being these-things How and the(-things) of-the-might
Ἔκυψ᾽; ἐκλίθην; ἠψάμην τῆς δεξιᾶς;
I-stooped I-bowed I-touched the right-hand
Ἱκεσίους προσήγαγόν τινας λόγους;
Suppliant I-brought-forward some words
Ἄλλους δὲ πρέσβεις ἐκ φίλων προυστησάμην,
Others and as-envoys from friends I-set-before
τῶν ἐν τέλει μάλιστα, τούς μοι φιλτέρους; 1875
of-the(-ones) in office most the(-ones) to-me dearer
Χρυσὸν δ᾽ ἔρευσα, τὸν δυνάστην τὸν μέγαν,
Gold and I-poured-out-on the potentate the great
χρήζων τοσούτου μὴ πεσεῖν ἔξω θρόνου;
needing so-much not to-fall outside throne
Ἄλλων τάδ᾽ ἔστω τῶν λίαν πολυστρόφων.
Of-others this let-be of-the very many-turning
Ἐγὼ δ᾽, ὡς εἶχον, προστρέχων ἁλουργίδι,
I but as I-was running-to to-the-purple
πολλῶν παρόντων καὶ τάδε σκοπουμένων· 1880
many being-present and these-things considering
«Κἀγώ τιν᾽, εἶπον, ὦ Βασιλεῦ, αἰτῶ χάριν
And-I some I-said O Emperor I-ask favor
τὴν σὴν, μεγαλόδωρε, παντεξουσίαν.
the your most-bountiful all-authority
Οὐ χρυσὸν αἰτῶ σ᾽, οὐ πλάκας περιχρόους
Not gold do-I-ask you not slabs colored
οὐδὲ τραπέζης μυστικῆς σκεπάσματα,
nor of-table mystical coverings

οὐ πρὸς γένους τιν' ὕψος ἀρχικὸν λαβεῖν
not for family some height of-office to-take
ἢ σοί γ', ἄριστε, πλησίον παραστατεῖν.
or to-you at-least best near to-stand-by
Ταῦτ' ἐστὶν ἄλλων, οἷς μικρὰ σπουδάζεται.
These-things are of-others by-whom small-things are-pursued
Ἐγὼ δ' ἐμαυτὸν ἀξιῶ καὶ μειζόνων.
I but myself deem-worthy even of-greater
Ἓν μοι δοθήτω, μικρὸν εἶξαι τῷ φθόνῳ.
One-thing to-me let-be-given a-little to-yield to-the envy
Θρόνους ποθῶμεν, ἀλλὰ πόῤῥωθεν, σέβειν
Thrones let-us-long-for but from-afar to-revere
κέκμηκα πᾶσι καὶ φίλοις μισούμενος,
I-am-weary by-all even by-friends hated
τῷ μὴ δύνασθαι πρός τι, πλὴν Θεοῦ, βλέπειν.
by-the not to-be-able to anything except God to-look
Τούτους ἀπαίτει τὴν φίλην συμφωνίαν,
These demand the dear concord
τὰ δ' ὅπλα ῥιψάτωσαν, ἀλλὰ σὴν χάριν,
the and weapons let-them-throw but your favor
εἰ μὴ φόβῳ Θεοῦ τε καὶ τιμωρίας.
if not for-fear of-God both and of-punishment
Στῆσον τρόπαιον τῆς ἀναιμάκτου μάχης,
Set-up trophy of-the bloodless battle
ὃς βαρβάρων ἔστησας ἄτρεπτον θράσος.
who of-barbarians stopped unswerving daring
Ταύτην δ' ἀπαίτει (τὴν πολιὰν δεικνύς θ' ἅμα,
This but demand the gray-head showing and at-once
καὶ τοὺς ἱδρῶτας, οὓς ἐρεύσαμεν Θεῷ),
also the sweats which we-poured for-God

τὸ καρτερεῖν πάσχουσαν εἰς κόσμου χάριν.
the to-endure suffering for of-world favor

Οἶσθ' ὡς ἄκοντα καὶ θρόνῳ μ' ἐνίδρυσαν.»
You-know how unwilling even on-throne me they-installed

Ταῦτ' ἐκρότει μὲν ἐν μέσοις Αὐτοκράτωρ,
These-things applauded indeed in midst Emperor

κροτοῦσι δ' ἄλλοι, καὶ λαμβάνω τὴν χάριν,
applaud and others and I-receive the favor

μόγις μέν, ὡς λέγουσι, λαμβάνω δ' ὅμως.
scarcely indeed as they-say I-receive but nevertheless

Τί δεύτερόν μοι τῷ κακῷ φροντίζεται;
What second for-me for-the evil is-thought

Πείθειν ἅπαντας πρὸς τάδ' εὐφόρως ἔχειν,
To-persuade all toward these-things patiently to-hold

μηδ' ἐκτράχηλον μηδὲν ἐννοεῖν ὅλως
nor headstrong anything to-think at-all

φίλτρῳ τε τοὐμῷ καὶ χόλῳ μοχθηρίας.
by-love both my and by-wrath of-wickedness

Ἔθαλπον, ᾔνουν, τοῖς κακοῖς συνεκρότουν
I-cherished I-praised with-the evil I-applauded

τὸ βῆμα, τοὺς ἔξωθι, τοὺς ποίμνης κτίλους,
the tribunal the outside the of-flock rams

ὅσον παλαιὸν καὶ ὅσον προσήλυτον,
as-much-as old and as-much-as newcomer

τοῦ πατρὸς οὐ φέρον γε τὴν ἐρημίαν,
of-the father not bearing at-least the bereavement

ἐπισκόπων τε τοὺς λίαν πεπληγότας.
of-bishops and the(-ones) very stricken

Πολλοὶ γὰρ ὡς ᾔσθοντο τοῦ βουλεύματος,
Many for when they-perceived the counsel

φεύγοντες ᾤχονθ' ὡς κεραυνίους βολὰς,
fleeing went-away as thunderbolt strokes
βύσαντες ὦτα καὶ κροτήσαντες χέρας,
having-stopped ears and having-clapped hands
ὡς τήν γε ὄψιν μήποτ' εἰσιδεῖν τόδε,
so-as the indeed sight never to-see this
ἄλλον τιν' ὑψωθέντα τοῖς ἐμοῖς θρόνοις.
another some raised-up on-the my thrones
Πέρας λόγου· πάρειμι νεκρὸς ἔμπνοος.
End of-word I-am-present dead breathing
Ἡττημένος (τοῦ θαύματος!) στεφηφόρος,
Defeated of-the wonder crowned
ἔχων Θεόν τε καὶ φίλους τοὺς ἐνθέους
having God both and friends the inspired
ἀντὶ θρόνου τε καὶ κενοῦ φρυάγματος.
instead-of throne both and empty snorting
Ὑβρίζετ', εὐθυμεῖτε, πάλλεσθ', ὦ σοφοὶ,
Insult be-cheerful leap O wise
ᾠδὴν τίθεσθε τὰς ἐμὰς δυσπραξίας
song make the my misfortunes
ἐν συλλόγοις τε, καὶ πότοις, καὶ βήμασι.
in councils both and drinkings and tribunals
Κοκκύζετ' ἀλεκτόρειον, ὡς νικηφόροι,
Crow like-a-cock as victors
ἀγκῶσι πλευρὰς ἐγκροτοῦντες, ὄρθιοι,
with-elbows sides striking upright
ὑψαυχενοῦντες ἐν μέσοις τοῖς ἄφροσιν.
holding-the-neck-high in mid the fools
Ἑνὸς θέλοντος πάντες ἐκρατήσατε·
Of-one willing all you-prevailed

εἰ μὲν θέλοντος, τοῦ φθόνου! καὶ τοῦδέ με
if indeed willing of-the envy also of-this me
στερεῖτε κομπάζοντες, ὡς ἀπωσμένου·
deprive boasting as of-one-thrust-away
εἰ δ' οὐ θέλοντος, ἐντρέπεσθε τοῖς κακοῖς,
if but not willing be-ashamed at-the evils
χθὲς ἐνθρονισταὶ καὶ διῶκται σήμερον.
yesterday enthroners and persecutors today
Ταῦτ' ἐκφυγὼν, τί; στήσομαι σὺν ἀγγέλοις.
These-things having-escaped what I-shall-stand with angels
Ἐμοῦ δ', ὅπως ἔχει, τὶς οὐ βλάψει βίον.
Of-me but how it-is any not will-harm life
Ἀλλ' οὐδ' ὀνήσει. Συσταλήσομαι Θεῷ.
But not-even will-benefit I-shall-be-drawn-close to-God
Γλῶσσαι δέ μοι ῥείτωσαν, ὡς αὖραι κεναί.
Tongues and to-me let-flow as breezes empty
Καὶ τῶν κόρος μοι, πολλὰ μὲν δυσφημίαις
And of-these surfeit to-me much indeed with-ill-speakings
βληθέντι, πολλὰ δ' ἐξόχοις εὐφημίαις.
struck much and with-surpassing praises
Ζητῶ τιν' οἰκεῖν ἐκ κακῶν ἐρημίαν,
I-seek some to-inhabit from evils desert
οὗ μοι τὸ θεῖον νῷ μόνῳ ζητούμενον,
where to-me the divine by-mind alone sought
ἐλπίς τε κούφη τῶν ἄνω, γηροτρόφος.
hope and light of-the(-things) above nurse-of-old-age
Ἐκκλησίαις δὲ τί δώσομεν; τὸ δάκρυον.
To-churches and what shall-we-give the tear
Εἰς τοῦτο γάρ με καὶ συνήγαγεν Θεὸς,
For this for me also gathered God

πολλαῖς ἑλίσσων τὴν ἐμὴν ζωὴν στροφαῖς.
with-many whirling the my life turns
Ἢ ποῖ προβήσετ'; Εἰπέ μοι, Θεοῦ Λόγε·
Or whither will-it-proceed Tell me of-God Word
εἰς τὴν ἄσειστον εὔχομαι κατοικίαν,
to the unshaken I-pray dwelling
ἔνθα Τριάς μου καὶ τὸ σύγκρατον σέλας,
where Trinity my and the mingled gleam
ἧς νῦν ἀμυδραῖς ταῖς σκιαῖς ὑψούμεθα.
by-which now with-dim the shadows we-are-raised

GREGORY OF NAZIANZUS

Three Laments

Α΄. Περὶ τῶν καθ᾽ ἑαυτόν

POEM II.1.1, 1–211 · A PRAYER TO CHRIST, AND THE SNARES OF LIFE

Gregory calls on Christ, who saved Moses against Amalek, Daniel from the lions, Jonah, and the three children, to guard him from beasts, storms, evil men, and cares that rust the soul. Some live for sin; others live hidden in Christ yet are pierced by life's thorns, for the demon hides death in the bait. Gregory never sought marriage, silks, rich tables, great houses, gold, land, or honors at court; his one glory was letters, and these he laid before Christ. He meant to tend his old parents, but cares followed: servants, taxes, lawsuits, then his brother Caesarius's death and the plunder of his estate. Yet since the Trinity's light shone on him he has died to the world, and longs to leave the flesh.

Χριστὲ ἄναξ, ὃς ἁγναῖς ποτ᾽ ἀειρομέναις παλάμῃσι
Christ lord who with-pure once raised palms
σταυροτύποις Μωσῆος ἐπ᾽ οὔρεϊ σοῦ θεράποντος,
cross-shaped of-Moses on mountain of-your servant
ἔκλινας Ἀμαλὴκ ὀλοὸν σθένος· ὅς τε ταθείσαις
bent Amalek's deadly might who also with-stretched
χείρεσιν ἐν βόθρῳ Δανιὴλ ὕπο, δεινὰ λεόντων
hands in pit Daniel under the-dread of-lions
χάσματα, καὶ φρικτὰς ὀνύχων ἐπέδησας ἀκωκάς·
jaws and dreadful of-claws fettered points
ὃν διὰ καὶ μεγάλου ἀπὸ κήτεος ἔκθορ᾽ Ἰωνᾶς
whom through also great from sea-monster leapt Jonah
εὐξάμενος, καὶ χεῖρας ἐνὶ σπλάγχνοισι τανύσσας·
having-prayed and hands in bowels having-stretched
ἐν φλογὶ δ᾽ Ἀσσυρίῃ δροσερὸν νέφος ἀμφεκάλυψε
in flame and Assyrian dewy cloud covered
θαρσαλέους τρεῖς παῖδας, ἐπεὶ χέρας ἐξεπέτασσαν·
bold three children when hands they-spread-out

ὃς ποθ' ὅλην ζείουσαν ὑπεὶρ ἅλα πεζὸς ὁδεύσας,
who once whole boiling over sea on-foot having-walked
κύματα καὶ ἀνέμων μένος ηὔνασας, ὥς κε μαθητὰς
waves and of-winds might lulled that — disciples
ἐκ πελάγους ἐρύσειας ὀρινομένους ὑπ' ἀήταις·
from sea you-might-draw roused by gales
πολλοῖς δ' αὖ ψυχάς τε καὶ ἄψεα λύσαο νούσων,
to-many and again souls both and limbs you-loosed from-diseases
οἷα Θεὸς, κρανθεὶς δὲ βροτὸς, θνητοῖσιν ἐμίχθης·
as God mingled and mortal with-mortals you-were-mingled
ὧν τὸ μὲν ἦες ἄνωθε, τὸ δ' ὕστατον ἄμμι φαάνθης,
of-which one indeed you-were from-above other but last to-us you-shone
ὥς με θεὸν τελέσειας, ἐπεὶ βροτὸς αὐτὸς ἐτύχθης·
that me god you-might-make since mortal yourself you-were-made
ὣδε μάκαρ καὶ ἐμοὶ Θεὸς ἵλαος ἐλθὲ καλεῦντι·
so blessed also to-me God propitious come calling
ἔλθ' ἐπὶ χεῖρα φέρων Θεὸς ἵλαος, ὥς με σαώσῃς
come on hand bringing God propitious that me you-may-save
ἐν πολέμῳ, καὶ θηρσὶ, καὶ ἐν φλογὶ, καὶ ἀνέμοισι
in war and by-beasts and in flame and by-winds
τειρόμενον, καὶ μοῦνον ἐς οὐρανὸν ὄμμα φέροντα.
worn and alone to heaven eye bearing
Καὶ γὰρ δὴ θῆρές τε καὶ ἄγριον οἶδμα θαλάσσης,
And for indeed beasts both and savage swell of-sea
καὶ δῆρις στονόεσσα, καὶ αἰθομένου πυρὸς ὁρμὴ,
and strife groaning and of-blazing fire rush
πάντα κακοὶ τελέθουσι βίου δηλήμονες ἄνδρες,
all-things evil become of-life harmers men
οἵ ῥα Θεὸν φιλέοντας ἀπεχθαίρουσι μάλιστα,
who indeed God loving hate most

οὔτε δίκην τρομέοντες ἐσύστερον ἀντιόωσαν,
neither justice fearing afterward meeting
οὔτε βροτῶν ἀλέγοντες, ὅσοι στυγέουσιν ἀλιτρόν.
nor of-mortals caring as-many-as hate the-sinner
Τῶν μ’ ἀποέργαθε, Χριστὲ, καὶ ἐνδυκέως με φύλαττε
From-these me keep-away Christ and carefully me guard
ἀμφὶς ἔχων πτερύγεσσι τεαῖς, καὶ κήδεα λυγρὰ
around having with-wings your and cares baneful
σεῖο, Ἄναξ, θεράποντος ἑκὰς βάλε, μηδὲ βαρεῖαι
of-your Lord servant far cast nor heavy
μέρμηραι δονέοιεν ἐμὸν νόον, ἃς ὅδε κόσμος,
anxieties may-shake my mind which this world
καὶ κόσμου μεδέων δειλοῖς μερόπεσσιν ἐγείρει,
and of-world ruler for-wretched mortals rouses
δάπτων, οἷα σίδηρον ἰὸς, θεοειδέα μορφὴν
devouring as iron rust godlike form
ἔνδοθι, συμφυέα τε τιθεὶς χθονὶ κρείσσονα μοίρην,
within grown-together and setting with-earth better lot
ὡς μὴ χοῦν ἐρύσειεν ἄνω βρίθοντ’ ἐπὶ γαῖαν
that not clay should-draw upward weighing-down on earth
ψυχή· χοῦς δὲ βάλοι ψυχὴν πτερόεσσαν ἔραζε
soul clay and should-cast soul winged to-the-ground
δύσμορον, ἰλυόεσσιν ἐν ἕργμασι σαρκωθεῖσαν.
ill-fated in-miry in fences made-flesh
Δοιαὶ γάρ τε πύλαι θνητοῖς στυγεροῦ Θανάτοιο.
Two for indeed gates for-mortals of-hateful Death
Καί ῥ’ οἱ μὲν κακίης θολερὴν φρεσὶν ἔνδοθι πηγὴν
And indeed some indeed of-vice muddy in-minds within spring
τίκτουσιν, τοῖς αἰὲν ἀτάσθαλα ἔργα μέμηλε,
bear to-whom always wicked works are-a-care

καὶ δέμας, ὑβριστής τε κόρος, καὶ μήδεα λυγρά·
and body insolent both surfeit and devices baneful
οἵ σφεας ὀτρύνοντες ὑπερβασίην ἐς ἅπασαν,
who them urging transgression to all
τέρποντ᾽ ἀμπλακίῃ, σφέτερον μόρον ἀμφαγαπῶντες·
delight in-sin their-own doom embracing
οἱ δὲ Θεὸν καθαρῇσι νόου λεύσσοντες ὀπωπαῖς,
others but God with-pure of-mind looking eyes
καὶ κόσμου στυγέοντες ἀναιδέος ἔκγονον ὕβριν,
and of-world hating shameless offspring insolence
λυπροῦ ἑκὰς ζῶσιν βιότου σκιοειδεῖ σαρκὶ,
from-miserable far live life with-shadowy flesh
καὶ γαῖαν πατέουσιν ἐλαφροτέροισι πόδεσσιν,
and earth tread with-lighter feet
ἑσπόμενοι καλέοντι Θεῷ, καὶ πνεύματι κοῦφοι,
following calling God and in-spirit light
μύσται κρυπτομένης ζωῆς Χριστοῖο ἄνακτος,
initiates of-hidden life of-Christ lord
ὥς κεν λαμπομένης ποτ᾽ ἐς ὕστερον ἀστράψωσιν.
that — shining once at last they-may-flash
Ἀλλὰ καὶ ὡς βιότοιο κακαῖς πείρονται ἀκάνθαις
But even so of-life by-evil they-are-pierced thorns
χρειοῖ ἀναγκαίῃ, καὶ ἔκτοθι μυρία δαίμων
by-need necessary and outside countless demon
λυσσήεις κακοεργὸς ἐμήσατο κέντρα μόροιο,
raving evil-working devised goads of-doom

ἆ μελέοις θνητοῖσι· καὶ εἴδεϊ πολλάκι κεύθων
ah for-wretched mortals and with-form often hiding
ἐσθλῷ λυγρὸν ὄλεθρον, ὅτ’ ἀντίβια πτολεμίζων
with-good baneful destruction when opposite warring
χάζηται. Τοῖον γὰρ ἐπ’ ἀνδράσι λοιγὸν ὑφαίνει,
he-withdraws Such for upon men bane he-weaves
οἷον ὑπ’ εἴδατι χαλκὸς, ὅτ’ ἰχθύσι κῆρα φέρῃσιν,
such-as under bait bronze when for-fishes doom it-bear
οἳ ζωὴν ποθέοντες, ἐνὶ σπλάγχνοισιν ὄλεθρον
who life longing in bowels destruction
εἵρυσαν ἀπροϊδῆ, σφέτερον μόρον ἀμφιχανόντες.
drew unforeseen their-own doom gaping-round
Ὣς καὶ ἐμοὶ δολόμητις, ἐπεὶ ζόφον ὄντα μιν ἔγνων,
So also on-me the-crafty since darkness being him I-knew
ἐσσάμενος χρόα καλὸν, ἐπήλυθε φωτὶ ἐοικὼς,
having-clothed body beautiful came-upon to-light like
αἴκεν πως ἀρετὴν ποθέων, κακίῃ πελάσαιμι,
if-perchance somehow virtue longing to-vice I-might-draw-near
κλεπτομένου πρὸς ὄλεθρον ἐλαφροτέροιο νόοιο.
being-stolen toward destruction of-lighter mind
Οὔ με γάμος δ’ ἐπέδησε, βίου ῥόος, ὅν τε μέγιστον
Not me marriage and fettered of-life stream which and greatest
δεσμὸν ἐπ’ ἀνθρώποις ὕλη βάλεν, ἄχθεος ἀρχήν·
bond upon men matter cast of-burden beginning
οὐδ’ εἶλεν σηρῶν καλὰ νήματα, οὐδὲ τράπεζαν
nor took of-silkworms beautiful threads nor table
ἠγάσθην λιπαρὴν, πολυχανδέα γαστέρα βόσκων,
I-admired rich capacious belly feeding

μαχλοσύνης μήτειραν ἀτάσθαλον· οὐδὲ δόμοισι
of-lewdness mother wicked nor in-houses
ναίειν ἐν μεγάλοισι καὶ αἰγλήεσσι φίλησα·
to-dwell in great and gleaming I-loved
οὐ μούσης ἀταλοῖς ἐνὶ κρούμασι θυμὸν ἰάνθην·
not of-music with-delicate in strokes heart I-was-warmed
οὐδὲ μύρων μαλακή με διέδραμε θῆλυς ἀϋτμή.
nor of-perfumes soft me ran-through womanish breath
Ἄλλων δ' αὖ χρυσός τε καὶ ἄργυρος, οἳ φιλέοντες
Of-others and again gold both and silver who loving
νηρίθμοις κτεάτεσσιν ἐφεζόμενοι μελεδαίνειν,
on-countless possessions sitting to-take-care
βαιὴν τέρψιν ἔχουσι, πολὺν πόνον. Αὐτὰρ ἔμοιγε
small delight have great toil But to-me-at-least
μάζα φίλη, γλυκὺ δ' ὄψον, ἅλες, σχεδίη δὲ τράπεζα·
barley-cake dear sweet and relish salt improvised and table
νηφάλιον δ' ἐπὶ τοῖσιν ὕδωρ ποτόν· οὗτος ἄριστος
sober and upon these water drink this best
πλοῦτος ἐμοὶ, καὶ Χριστὸς ἐμὸν νόον αἰὲν ἀείρων.
wealth to-me and Christ my mind always raising
Οὐ γῆς πυροφόρου γυῖαι, καὶ ἄλσεα καλὰ,
Not of-earth wheat-bearing fields and groves beautiful
οὐδὲ βοῶν ἀγέλαι, καὶ πώεα πίονα μήλων,
nor of-oxen herds and flocks fat of-sheep
οὐδὲ φίλοι θεράποντες, ἐμὸν γένος, οὕς ῥα τυραννὶς
nor dear servants my race whom indeed tyranny
ἔσχισεν ἀρχαίη, καὶ οὔνομα θήκατο δισσὸν
split ancient and name set double
εὐγενέας δμῶάς τε, μιῆς χθονὸς ἐκγεγαῶτας,
well-born slaves and of-one land born

ἢ χθονὸς, ἠὲ Θεοῖο. Νόμος δὲ ἐπέσπετ’ ἀλιτρός.
either of-land or of-God Law but followed sinful
Οὐδέ τί μοι χρειὼ πνοιῆς ὤκιστα ῥεούσης,
Nor anything to-me need of-breath most-swiftly flowing
ἀνδρομέης τιμῆς, καὶ κύδεος ὀλλυμένοιο.
of-human honor and of-glory perishing
Οὐ μέγα πὰρ βασιλῆος ἔχειν γέρας ἔνδοθεν αὐλῆς,
Not great from king to-have prize within of-court
οὐδὲ δίκης με θρόνων ποθ’ ἕλεν πόθος, οἷσιν ἔμελλον
nor of-justice me of-thrones ever took longing on-which I-was-going
κλεινὸς ἐφεδρήσσων ὑπὲρ ὀφρύας ὕψος ἀείρειν·
famous presiding above eyebrows height to-raise
οὐδὲ μέγ’ ἐν πολέεσσιν ἔχειν σθένος, ἢ πολιήταις
nor great among many to-have might or in-citizens
τερπόμενον ψευστῇσι καὶ ἀδρανέεσσιν ὀνείροις
delighting in-lying and feeble dreams
ἄλλοτ’ ἐπ’ ἄλλον ἰοῦσιν, ἀφιπταμένοισί θ’ ὁμοίως·
now upon another going flying-away and alike
ἢ παλάμαις μάρπτοντα παραΐσσοντα ῥέεθρα,
or with-palms grasping darting-past streams
ἢ σκιὰν ἐν χείρεσσιν ἔχειν, ἢ ἀχλὺν ἀφάσσειν.
or shadow in hands to-hold or mist to-feel
Τοίη γὰρ μερόπων γενεὴ, τοῖος δὲ καὶ ὄλβος,
Such for of-mortals race such and also prosperity
ὄλβος ἀφαυροτάτοισιν ὁμοΐιος ἴχνεσι νηὸς,
prosperity to-faintest like tracks of-ship
πρόσθε χαρασσομένοισι καὶ ὀλλυμένοισιν ὄπισθεν.
in-front being-furrowed and perishing behind

Μοῦνον ἐμοὶ φίλον ἔσκε λόγων κλέος, οὓς συνάγειραν
Only to-me dear was of-letters glory which gathered
ἀντολίη τε δύσις τε καὶ Ἑλλάδος εὖχος Ἀθῆναι.
east both west both and of-Greece boast Athens
Τοῖς ἔπι πόλλ' ἐμόγησα πολὺν χρόνον, ἀλλὰ καὶ αὐτοὺς
For which much I-toiled much time but also them
πρηνέας ἐν δαπέδῳ Χριστοῦ προπάροιθεν ἔθηκα
prostrate on floor of-Christ before I-set
εἴξαντας μεγάλοιο Θεοῦ λόγῳ, ὅς ῥα καλύπτει
having-yielded of-great God to-word who indeed covers
πάντα φρενὸς βροτέης στρεπτὸν πολυειδέα μῦθον.
all of-mind mortal twisted many-formed tale
Ἀλλὰ τὰ μὲν ὑπάλυξα, τὸ δ' οὐ φύγον ἔχθος ἄπιστον,
But these indeed I-escaped the but not I-fled hatred faithless
δυσμενέος λοχόωντος ἐν εὐμενέοντι προσώπῳ.
of-foe lying-in-wait in kindly face
Ἐξερέω δ' ἀναφανδὸν ἐμὴν πάντεσσιν ὀϊζύν·
I-will-declare and openly my to-all woe
ὥς κέν τις σκολιοῖο νοήματα θηρὸς ἀλύξῃ.
that — anyone of-the-crooked thoughts of-beast may-escape
Ὠϊόμην τοκέεσσι παρήμενος, ὦ ἄνα Χριστὲ,
I-thought by-parents sitting O lord Christ
γήραϊ τε στυγερῷ καὶ πένθεϊ τειρομένοισιν,
by-old-age both hateful and by-grief worn
οἷς μοῦνος τεκέων περιλείπομαι, ἐλπὶς ἀμυδρὴ,
to-whom alone of-children I-am-left hope dim
λαμπάδος ἐκ μεγάλης τυτθὸν σέλας οὐκέτ' ἐούσης,
of-lamp from great small gleam no-longer being
σοὶ, μάκαρ, ἠδὲ νόμοισι θεοῖς κεχαρισμένα ῥέζειν,
to-you blessed and to-laws your pleasing-things to-do

ὃς θνητοῖς ἐπίκουρον ἔχειν σθένος υἷας ὄπασσας,
who to-mortals helping to-have strength sons gave
καὶ τρομεροῖς ἅτε βάκτρον ὑπὸ μελέεσσιν ἐρείδειν.
and for-trembling as staff under limbs to-prop
Καὶ γὰρ δὴ πάντων περιώσιον, οἵ σε τίουσιν,
And for indeed than-all exceedingly who you honor
εὐσεβίῃ τε μέλουσι, καὶ ἀργαλέου βιότοιο
to-piety both attend and of-grievous life
πήματ’ ἀλευόμενοι, πρυμνήσια σοῖσιν ἀνῆψαν
woes shunning cables to-your fastened
ἀχράντοις θεσμοῖσι. Σὺ δέ σφισι τέρμα καὶ ἀρχή.
undefiled ordinances You and for-them end and beginning
Ἡ μὲν ἄρ’ ἐκ πατέρων θεοτερπέα πίστιν ἄγουσα,
She indeed then from fathers God-pleasing faith bringing
σειρὴν χρυσείην περιβάλλετο παισὶν ἑοῖσιν
chain golden put-around children her-own
ἄρσενα θυμὸν ἔχουσα ἐν εἴδεϊ θηλυτεράων,
male heart having in form of-women
τόσσον ἐφαπτομένη γαίης, κόσμου τ’ ἀλέγουσα,
so-much touching earth of-world and caring
ὅσσον ἐς οὐρανίην ζωὴν ὤσασθαι ἅπαντα
as-much-as into heavenly life to-push all
τόνδε βίον, κούφῃ δὲ πρὸς αἰθέρα ταρσὸν ἀεῖραι.
this life light and toward sky foot to-raise
Αὐτὰρ ὅγ’ ἀγριέλαιος ὑπ’ εἰδώλοις πάρος ἦεν
But he wild-olive under idols formerly was
ζώων, ἀλλ’ ἐπάγη καλῆς ὑπὸ πυθμέν’ ἐλαίης,
living but was-grafted beautiful under stock of-olive

καὶ τόσον εὐγενέος ῥίζης χάδεν, ὥστε καλύψαι
and so-much of-noble root held so-as to-cover
δένδρεα, καὶ πολλοὺς κορέσαι μελιηδέϊ καρπῷ·
trees and many to-satisfy with-honey-sweet fruit
ἀμφότερον πόλιός τε νόον, πόλιός τε κάρηνον,
both of-city both mind of-city both head
μείλιχος, ἡδυεπὴς, Μωσῆς νέος, ἤ τις Ἀαρὼν,
gentle sweet-spoken Moses new or some Aaron
μεσσηγὺς μερόπων τε καὶ οὐρανίοιο Θεοῖο
between of-mortals both and of-heavenly God
ἑστηκὼς, καθαροῖς τε τελέσμασι καὶ θυέεσσιν
standing with-pure both rites and sacrifices
ἡμετέροις, οἷά τε θύει νόος ἔνδοθεν ἁγνὸς,
with-our such-as — sacrifices mind within pure
θνητοὺς, ἀθάνατόν τε Θεὸν μέγαν εἰς ἓν ἀγείρων.
mortals deathless both God great into one gathering
Τοίου πατρὸς ἐγὼ καὶ μητέρος, οἷσιν ἐρίζειν
Of-such father I and mother with-whom to-vie
οὐ θέμις, ἀλλήλοισι δ' ἐριζέμεν οὔ τι μεγαίρω.
not right with-one-another but to-vie not at-all I-grudge
Τοὺς μὲν ἐγὼ κομέων τε καὶ ἀμφιέπων μογέοντας,
Them indeed I tending both and caring-for toiling
ἐλπωρῇσιν ἔθαλπον ἐμὸν νόον, ὥς τι φέριστον
with-hopes I-warmed my mind as something best
ἐκτελέων φύσιός τε φέρων χρέος. Ἦν δ' ἄρα κεῖνο
accomplishing of-nature both bearing debt It-was and then that
ἀτρεκὲς, ὡς ἀλιτροῖς πλείη ὁδός ἐστι βερέθρων,
exact that for-sinners full road is of-pits
ὥς ποτε δὴ καὶ ἐμοὶ κακὸν ἤλυθεν ἐξ ἀγαθοῖο.
as once indeed also to-me evil came from good

Καὶ γὰρ δὴ πυκιναί με καὶ ἀργαλέαι μελεδῶνες
And for indeed thick me and grievous cares
βοσκόμεναι ψυχήν τε καὶ ἄψεα νύκτα καὶ ἦμαρ,
grazing soul both and limbs night and day
οὐρανόθεν κατάγουσιν ἐπὶ χθόνα μητέρ’ ἐμοῖο.
from-heaven bring-down to earth mother of-me
Πρῶτον μὲν δμώεσσιν ἀνασσέμεν, οἷον ὀλέθρου
First indeed over-slaves to-rule what-sort of-destruction
δίκτυον! οἳ πικροὺς μὲν ἀεὶ στυγέουσιν ἄνακτας,
net who bitter indeed always hate lords
τοὺς δ’ ἱεροὺς πατέουσιν ἀναιδέες, οὔτε κακοῖσιν
the(-ones) but holy trample shameless nor to-evil
ἤπιοι, οὔτ’ ἀγαθοῖς εὐπειθέες· ἀμφοτέροις δὲ
gentle nor to-good obedient to-both but
κέντρα χόλου πνείοντες ὑπὲρ νόον. Αὐτὰρ ἔπειτα
goads of-wrath breathing beyond mind But then
κτῆσίν τ’ ἀμφιέπειν, καὶ Καίσαρος ἄχθος ἐπ’ ὤμων
possession both to-tend and of-Caesar burden on shoulders
αἰὲν ἔχειν, κρατερήν τε φέρειν πρηκτῆρος ὁμοκλὴν
always to-have harsh both to-bear of-tax-collector threat
(δασμὸς γὰρ μερόπεσσιν ἐλεύθερον ἦμαρ ἀτίζει
tribute for to-mortals free day dishonors
ἑσπόμενος κτεάτεσσι, πέδη δ’ ἐπὶ χείλεσι κεῖται),
following possessions fetter and on lips lies
ἀμφί τε πληθούσης ἀγορῆς θρόον, ἠδὲ θοώκους
around both of-thronging market-place din and seats
ὑψηλοὺς, θνητῇσι δικασπολίῃσι μέλοντας
lofty to-mortal for-judgments caring
στρωφᾶσθαι, ῥήτραις τε φέρειν κλόνον ἀντιπάλοισιν,
to-turn-about in-pleadings both to-bear turmoil for-opponents

ἠδὲ νόμων στρεπτῇσιν ἐν ἄρκυσιν ἄλγεα πάσχειν,
and of-laws in-twisted in nets pains to-suffer
ἔνθα μόθος τε πόνος τε, κακοὶ δέ τε πλεῖον ἔχουσιν
where battle both toil both evil-men and indeed more have
ἐσθλῶν, οἱ δὲ νόμων ἐπιτάῤῥοθοι, ἀμφοτέροισιν
than-the-good they but of-laws helpers to-both
ὤνιοι· ἢν δὲ κακός τις ἔχοι πλέον, οὗτος ἄριστος.
for-sale if but evil anyone have more this-one best
Τίς κεν ψεύδεα πολλὰ, δολοπλοκίας τ' ἀλέοιτο
Who — falsehoods many tricks and could-avoid
νόσφι Θεοῦ, τοιοῖσδε μετ' ἀνδράσιν· Ἦ γὰρ ἀνάγκη
apart-from God with-such among men Truly for necessity
προτροπάδην φεύγοντα κακοῖς ἀπὸ πάντα τινάξαι,
headlong fleeing evils from all to-shake-off
ἠὲ καὶ ἀμπλακίῃσι μελαίνεσθαι φίλον ἦτορ·
or even with-sins to-be-blackened dear heart
ὥς τε πυρὸς μαλεροῖο κακῇ πελάοντας ἀϋτμῇ,
as — of-fire raging to-evil approaching breath
ἢ πυρὸς, ἠὲ καπνοῦ σημήια λυγρὰ φέροντας.
or of-fire or of-smoke signs baneful bearing
Ἀλλὰ τὰ μέν κ' ἐπιεικτά. Τὸ δ' ἄλγιον ἕλκος ἔμοι γε,
But things indeed — bearable The but worse wound to-me at-least
ὅσσα κασιγνήτοιο βίον ἀπὸ τόνδε λιπόντος
as-many-as of-brother life from this having-left
ἔτλην, καὶ παθέειν ἔτι γ' ἔλπομαι. Οἱ γὰρ ἀέλπτοις
I-endured also to-suffer still indeed I-expect They for by-unexpected
πήμασιν ἐμπελάσαντες, ἀρείονα οὐ δοκέουσι.
woes having-approached better not they-think
Τοῦ μὲν ἐγὼ ζώοντος, ἔχον κλέος οἷον ἀπ' ἄλλων.
Him indeed I living I-had glory such-as from others

Οὐ γὰρ ἐμάς ποτε πλοῦτος ἕλε φρένας, οὐδέ τις ἀλκή.
Not for my ever wealth took minds nor any might
Ἄλγεα δὲ, στοναχάς τε, ἐπεὶ θάνε, μοῦνος ἐδέγμην.
Pains and groans both when he-died alone I-received
Χρήματα δ’ ὅσσ’ ἐπέπαστο, τὰ μὲν λάβε γαῖα χανοῦσα,
Money and as-much-as he-had-acquired some indeed took earth yawning
Νικαίῃ βρασμοῖσιν ὅτ’ ἤριπεν· ἄλλα δ’ ἀλιτρῶν
at-Nicaea by-quakings when it-fell others but of-sinners
ἁρπάγδην παλάμῃσιν, ἑλώρια θήκατο δαίμων.
by-snatching with-palms spoils made demon
Αὐτὸς δὲ κρυφθεὶς μόρον ἔκφυγεν, οὐρανίοιο
Himself and hidden doom escaped of-heavenly
χεῖρα Θεοῦ τανύσαντος ὑπὲρ τέγος, ἔνθαπερ ἦεν.
hand of-God having-stretched over roof where he-was
Ὤ μοι Καισαρίοιο! Πάρος γε μὲν ἐν βασιλείοις
Woe me for-Caesarius Formerly at-least indeed in palaces
ἀστὴρ ὥς τις ἔλαμπες ἑωσφόρος, οὔνομα σεμνὸν,
star as some you-shone morning-star name august
ἄκρα φέρων σοφίης τε καὶ ἤθεος ἱμερόεντος,
highest bearing of-wisdom both and of-character lovely
καὶ πολλοῖς σθεναροῖς τε φίλοις κομόων ἑτάροισι.
and with-many strong both friends flourishing with-companions
Πολλοῖς μὲν μογερῶν ἄκος εὗρao σώμασι νούσων·
For-many indeed of-toilsome remedy you-found for-bodies of-diseases
πολλοῖς δ’ αὖ πενίης λύσιν ὤπασας, αἴσιμα ῥέζων.
for-many and again of-poverty release you-gave fitting-things doing
Νῦν δὲ θανὼν, πολλοὺς κόρεσας κύνας, οἵ μ’ ὑλάουσι
Now but having-died many you-sated dogs who me bark-at
πάντοθεν ἑσταμένοι· πηῶν δέ μοι οὔτις ἀρήγει.
from-all-sides standing of-kinsmen and to-me no-one helps

Παῦροι δ' αὖ φιλέουσιν ὁμοΐα δυσμενέεσσι.
Few and again love alike with-foes
Πρίν τι λαβεῖν τίουσιν, ἀτὰρ στυγέουσι λαβόντες.
Before anything to-take they-honor but hate having-taken
Ὡς δρυὸς ὑψικόμοιο, βίαις ἀνέμων ἐριπούσης,
As of-oak high-leaved by-forces of-winds fallen
κλῶνας ἀφαρπάζουσι περισταδὸν ἄλλοθεν ἄλλος,
branches they-snatch standing-around from-different-sides another
ἢ μεγάλην, φραγμοῖο διαῤῥαισθέντος, ἀλωὴν
or great of-fence broken-through vineyard
νηλειῶς τρυγόωσι παρατροχάοντες ὁδῖται,
pitilessly harvest running-by wayfarers
καὶ δρυμόθεν μονόφορβος ἑῷ δηλήσατ' ὀδόντι·
and from-the-thicket solitary-boar with-his-own harmed tooth
αὐτὰρ ἐμοὶ πόνος ἐστὶν ἀγάστονος. Οὔτε κορέσσαι
but to-me toil is much-lamented Neither to-satisfy
πάντας ἔτι σθένος ἐστὶν ἐμῆς χερὸς, οὔτ' ἀπερύκειν.
all still strength is of-my hand nor to-ward-off
Ἐξ οὗ γὰρ πρώτιστον ἀποτμήξας βιότοιο
From when for first having-cut-off from-life
ψυχὴν οὐρανίοισι νοήμασι μίξα φαεινοῖς,
soul with-heavenly thoughts I-mixed bright
καί με φέρων νόος αἰπὺς ἀπόπροθι σαρκὸς ἔθηκεν,
and me bearing mind lofty far-from flesh set
ἔνθεν ἀναστήσας, σκηνῆς δέ με κρύψε μυχοῖσιν
from-there having-raised of-tabernacle and me hid in-recesses
οὐρανίης, Τριάδος δὲ φάος περίλαμψεν ὀπωπὰς
of-heavenly of-Trinity and light shone-around eyes
ἡμετέρας, τῆς οὔ τι φαάντερον εἰσενόησα,
our than-which not anything brighter I-perceived

ὑψιθρόνου, ξυνόν τε σέλας καὶ ἄφραστον ἱείσης,
of-high-throned common both gleam and unspeakable sending
ἥ τ’ ἀρχὴ πάντεσσιν, ὅσα χρόνος ὑψόθεν εἴργει·
which both beginning to-all as-many-as time from-above shuts
ἐκ τοῦ δὴ κόσμῳ τ’ ἔθανον, καὶ κόσμος ἐμοί γε·
from this indeed to-world both I-died and world to-me at-least
καὶ νέκυς ἔμπνοός εἰμι, τὸ δὲ σθένος οἷον ὀνείρων·
and corpse breathing I-am the but strength like of-dreams
ζωὴ δ’ ἄλλοθί μοι, στενάχω δ’ ὑπὸ σαρκὶ παχείῃ,
life and elsewhere to-me I-groan and under flesh thick
τήν ῥα σοφοὶ καλέουσι νόου ζόφον. Ἰσχανόω δὲ,
which indeed wise-men call of-mind darkness I-long and
τῆσδε λυθεὶς βιοτῆς τε καὶ ὄψιος ἀχλυοέσσης,
from-this loosed life both and from-sight misty
καὶ χαμαὶ ἐρχομένων, πλαζόντων πλαζομένων τε,
and on-the-ground going leading-astray being-led-astray and
ἑσταότ’ εἰσοράαν καθαρώτερον, οὐκέτ’ ἀμυδροῖς
standing to-behold more-purely no-longer with-dim
μίγδην εἰδώλοισι πεφυρμένα, ὡς τοπάροιθεν,
mingled with-images confused as formerly
οἷς τε καὶ ὀξυτάτοιο νόου πλάζονται ὀπωπαὶ,
by-which — even of-sharpest mind wander eyes
αὐτὴν δ’ ἀτρεκίην καθαροῦ νοὸς ὄμματι λεύσσων.
itself but truth of-pure mind with-eye beholding

Caesarius, who shielded him from every crowd, is dust, and all now fall on Gregory. Yet he grieves less for his brother than for his own soul, a queen bound in captivity. He tells his pain only to those who carry the cross, and would have hidden in the mountains but for pity of his parents. He recalls the books, prayers, and choirs of his youth, and the dangers he survived: twenty days of storm between Egypt and Greece, when he vowed himself to God, an earthquake before his baptism, sickness, a wounded eye. Now worse besets him. He prays to weep away his stains, likens himself to the Samaritan's wounded man and to the tax-collector, and begs Christ, for his parents' sake, to keep care's thorns from him.

Ἀλλὰ τὰ μὲν μετόπισθε· τὰ δ' ἐνθάδε καπνὸς ἄτιμος,
But things indeed hereafter things but here smoke vile
ἢ κόνις, οἳ βιότοιο μέγαν βίον ἠλλάξαντο,
or dust who of-life great life exchanged
ὑψηλὸν χθονίοιο, καὶ ἔμπεδον ὀλλυμένοιο,
lofty for-earthly and firm for-perishing
τοὔνεκά μοι καὶ πάντες ἐπέχραον, οὐδ' ἐθέλουσι
therefore on-me also all attacked nor they-wish
χάζεσθαι, σπεύδοντες ἑτοιμοτάτην ἐπὶ θήρην.
to-withdraw hastening readiest upon prey
Αἶ αἶ Καισάριος δὲ λυπρὴ κόνις, ὅστις ἐμεῖο
Alas alas Caesarius but miserable dust who from-me
ὄχλου ἅπαντ' ἀπέεργε, διδοὺς ἅπαν ἄχθος ἀλεύσκειν;
of-crowd all kept-off giving every burden to-escape
Τίων ὡς οὔπω τις ἀδελφεὸν ἄλλος ἔτισεν,
Honoring as not-yet anyone brother other honored
αἰδόμενός θ' ὡς εἴ τις ἑὸν πατέρ' ἀμφαγαπάζων.
revering and as if anyone his-own father cherishing

Αὐτὰρ ἐγὼν οὐ τόσσον ὀδύρομαι, οὐ βιότοιο
But I not so-much lament not of-life
σκιδναμένου, τὸν ξυνὸν ἔχειν ἐπόθησα πενιχροῖς,
being-scattered the common to-have I-longed for-the-poor
οἷά τε καὐτὸς ἐὼν ἐπιδήμιος ἐνθάδ’ ἀλήτης,
such-as — and-myself being sojourner here wanderer
ἐς χέρα δ’ Ὑψίστου ὁρόων δώτειραν ἐάων·
to hand and of-the-Highest looking giver of-good-things
οὐ πᾶσι θνητοῖσιν ἀπεχθέος εἵνεκα λώβης,
not for-all mortals of-hateful for-the-sake-of outrage
ἥτε καὶ ἤπιον ἄνδρα χόλου πίμπλησι τάχιστα·
which also gentle man with-wrath fills most-quickly
οὔτε κασιγνήτων, οὕς μοι τάφος ἀμφικαλύπτει,
nor of-brothers whom for-me tomb covers
ὠκυμόρους, πάντεσσιν ἐπιχθονίοισιν ἀγητοὺς,
quick-dying for-all on-earth admired
ὅσσον ἐμὴν ψυχὴν ὀλοφύρομαι, ὥς τις ἄνασσαν
as-much-as my soul I-lament as some queen
καλήν τε μεγάλην τε καὶ εὐγενέων βασιλήων,
beautiful both great both and of-noble kings
εἰσορόων στιβαρῇσιν ἀλυκτοπέδαις μογέουσαν,
beholding in-stout in-chains toiling
ἣν δορὶ δυσμενέοντες ἕλον, χαλεπῇ δ’ ἐνέδησαν
whom with-spear foes took grievous and bound
δουλοσύνῃ, καὶ στυγνὰ κατὰ χθονὸς ὄμματ’ ἐρείδει.
to-slavery and gloomy down earth eyes fixes
Τοῖα πάθον· τοιόνδ’ ἄρ’ ἔχω κατακάρδιον ἕλκος.
Such-things I-suffered such then I-have heart-deep wound

Ἀρχαίη φάτις ἐστὶν, ὅτ᾽ ἐγγρίμψῃσιν ὀδόντα
Ancient saying is when fix tooth
πικρὸς ἔχις κακοεργὸν ἐπ᾽ ἀνέρι, λοίγιον ἕλκος
bitter viper evil-working upon man deadly wound
μούνοις τόνδ᾽ ἐθέλειν ἀγορευέμεν, οἷσιν ὁμοῖον
to-those-alone this to-wish to-tell for-whom like
λυγρὸς ἔχις πυρόεντι χόλῳ ἐνομόρξατο λοιγόν·
baneful viper with-fiery wrath wiped-off bane
τὸν γὰρ δὴ καὶ μοῦνον ἐπίστασθαι κακὸν ἄλγος,
that for indeed also alone to-know evil pain
ὣς καὶ ἐγὼ κείνοισιν ἐμὸν πόνον ἐξαγορεύσω,
so also I to-those my toil shall-declare
οἷσιν ξυνὸς ἔρως, ξυνὸν κακὸν, ἄλγος ὁμοῖον.
to-whom common love common evil pain like
Μοῦνοι γάρ κεν ἐμοῖο φίλως δεξαίατο μῦθον,
Alone for — of-mine kindly would-receive word
καὶ γοερῆς κραδίης μυστήρια γνοῖεν ἄριστα,
and of-wailing heart mysteries would-know best
οἳ σταυροῦ ποθέοντες ἐπωμαδὸν ἄχθος ἀείρειν,
who of-cross longing on-shoulder burden to-raise
καὶ μεγάλου Βασιλῆος ἐν ἕρκεσι μοῖραν ἔχοντες,
and of-great King within fences portion having
εὐοδίην στέργουσι, καὶ οἰκτείρουσι πεσόντας,
good-journey love and pity the-fallen
τοῖς δ᾽ ἄλλοις κεν ἔοιμι γέλως ἐμὰ κήδεα βάζων,
to-the and others — I-would-be laughter my cares babbling
ὧν πίστις κραδίην ἄκρην ἐχάραξεν ἐλαφρὴ,
whose faith heart surface scratched light
οὐδὲ διὰ σπλάγχνων ἦλθ᾽ ἵμερος ὀξὺς Ἄνακτος·
nor through bowels came longing sharp of-the-Lord

ζῶσι δ’ ἐνθάδε μοῦνον ἐφημέρια φρονέοντες.
live and here only for-the-day minding

Ἀλλ’ οἱ μὲν φθινύθοιεν, ἐπεὶ πάντεσσιν ὁμοίως
But they indeed may-waste-away since to-all alike

γλῶσσαν ἐφοπλίζουσιν, ἑτοιμότατον βέλος, ἄλλοις
tongue they-arm readiest weapon to-others

ἐσθλοῖς, ἠδὲ κακοῖσιν. Ἐγώ γε μὲν οὔτι γόοιο
to-good and evil I indeed indeed not-at-all from-lament

λήξω, πρὶν στονόεσσαν ὑπεκφυγέειν κακότητα,
I-shall-cease before groaning to-escape evil

καὶ μάργοις παθέεσσι νόου κληῖδ’ ἐπιθεῖναι,
and to-greedy passions of-mind bolt to-set-upon

οἷς νῦν πάντα θύρετρα πικρὸς Σατὰν ἐξεπέτασσε,
to-which now all doors bitter Satan opened

πρόσθεν ἐεργομένοισιν, ὅτ’ ἔσκεπε χείρ με Θεοῖο,
before shut-out when sheltered hand me of-God

οὐδ’ εἶχεν κακίη πρόφασιν πέλας, ἥ ῥα τάχιστα
nor had vice pretext near which indeed most-quickly

ἅπτεται, ὡς καλάμης γε πυρὸς μένος ἐγγὺς ἐούσης,
lays-hold as of-straw at-least fire’s might near being

ἄχρι καὶ ἐξ ἀνέμοιο πρὸς ἠέρα πυρσὸς ἀερθῇ.
until even by wind into air beacon be-raised

Ὡς ὄφελον κρημνοῖσι, καὶ οὔρεσι, καὶ σκοπέλοισι
Would that by-cliffs and mountains and crags

κρύψαι τῶνδε πάροιθεν ἐμὸν δέμας· ἦ κεν ἅπαντα
to-hide of-these before my body truly — all

τόνδε βίον, βιότου τε φυγὼν σαρκός τε μερίμνας,
this life of-life both having-fled of-flesh both cares

Χριστὸν ὅλον φορέεσκον ἐνὶ φρεσὶν, οἷος ἀπ᾽ ἄλλων
Christ whole I-would-have-borne in minds alone apart-from others
ναιετάων, οἵῳ τε Θεῷ νόον ἁγνὸν ἀείρων·
dwelling for-alone and God mind pure raising
μέσφ᾽ ὅτε καὶ κούφῃσι σὺν ἐλπίσι τέκμαρ ἐπέσπον.
until when also with-light with hopes end I-reached
Ὤφελον· ἀλλὰ πόθος με φίλων κατέρυκε τοκήων,
Would but longing me of-dear held-back parents
ἕλκων, οἷα τάλαντον ἐπὶ χθόνα· οὔτι πόθος γε
drawing as weight to earth not-at-all longing indeed
τόσσον, ὅσον μυελόν τε καὶ ἔγκατα πάντα δαΐζων
so-much as-much-as marrow both and entrails all rending
οἶκτος, ὅτις παθέων ἀγανώτατός ἐστιν ἁπάντων,
pity which of-passions gentlest is of-all
οἶκτος μὲν πολιῆς θεοειδέος, οἶκτος ἀνίης,
pity indeed of-gray-hair godlike pity of-grief
οἶκτος ἀπαιδίης, οἶκτος δέ τε καὶ περὶ παιδὸς,
pity of-childlessness pity and indeed also about child
ᾧ ῥα περιτρομέουσι, γλυκὺν πόνον αἰὲν ἔχοντες,
about-whom indeed they-tremble sweet toil always having
ὀφθαλμὸν βιότοιο, καὶ ἄλγεσιν ἀσχαλόωντα.
eye of-life and with-pains vexed
Ὦ βίβλοι τοπάροιθε μέλον, τὰς Πνεῦμ᾽ ἐχάραξεν
O books formerly were-a-care which Spirit engraved
εὐαγέων γλώσσῃσι, καὶ ἔνδοθι γράμματος ἐσθλοῦ
of-the-holy with-tongues and within of-letter good
Πνεύματος ἀστράπτουσα χάρις, καὶ κρυπτὸν ὄνειαρ
of-Spirit flashing grace and hidden boon
οἵοισιν καθαροῖσι φαεινόμενον μερόπεσσιν·
to-alone pure appearing mortals

εὐχαί τε στοναχαί τε φίλαι, καὶ νύκτες ἄϋπνοι,
prayers both groans both dear and nights sleepless
ἀγγελικοί τε χοροὶ, ψαλμοῖς Θεὸν οἵ γ’ ἐρέθουσιν,
angelic both choruses with-psalms God who indeed stir
ἱστάμενοι, ψυχάς τε Θεῷ πέμποντες ἐν ὕμνοις,
standing souls both to-God sending in hymns
πολλῶν ἐκ στομάτων ξυνὴν ὄπα γηρύοντες·
of-many from mouths common voice uttering
γαστρός τ’ ἀρχεκάκοιο μόγος, καὶ μέτρα γέλωτος,
of-belly and source-of-evil toil and measures of-laughter
γλώσσης τ’ ἀτρεμίη τε καὶ ὄμματος, ἠδὲ χόλοιο
of-tongue and steadiness both and of-eye and of-wrath
μαινομένοιο χαλινά. Λόγος δ’ ἔσφιγγεν ἀλήτην
raging bridles Word and bound wanderer
πάντοσε παπταίνοντα, νόον γ’ ἐπὶ δ’ ἔστρεφε Χριστῷ
everywhere peering mind indeed upon and turned to-Christ
ἐλπίσιν οὐρανίῃσι. Λόγος δ’ ἐπὶ πᾶσιν ἔκειτο
with-hopes heavenly Word and over all lay
εἰκόν’ ἄγων πρὸς Ἄνακτα. Θεὸς δ’ ἐπιτέρπετ’ ἐρωῇ.
image leading to Lord God and delighted in-the-rush
Ἀντὶ δέ μοι κτεάνων τε καὶ ἀργαλέων ὀρυμαγδῶν,
Instead-of and to-me of-possessions both and of-grievous din
οἵ με καὶ ἐννυχίοισι κακοῖς ἐρέθουσιν ὀνείροις
which me also with-nocturnal evil stir dreams
(φροντίσιν ἠματίαις γὰρ ὁμοΐα φάσματα νυκτὸς),
to-cares of-day for like phantoms of-night
ἦεν ἐν ὀφθαλμοῖσι Θεοῦ σέλας, εὐσεβέων τε
was in eyes of-God gleam of-pious both
ψυχῶν παμφανόωσα χοροστασίη τε κλέος τε.
of-souls all-shining dance both glory both

Νῦν δὲ δὴ ἐξαπόλωλε κειμήλια πάντ᾽ ἀπ᾽ ἐμοῖο
Now but indeed has-perished treasures all from my
ψυχῆς, ᾗ τοπάροιθεν ὁμίλεε πᾶσιν ἀρίστοις,
soul which formerly consorted with-all best
οἷος δ᾽ ἐντὸς ἔμεινε πόθος, καὶ ἄλγος ἄελπτον.
alone and within remained longing and pain unexpected
Τοὔνεκεν αἰάζω. Τὸ δ᾽ ἐσαύριον οὐ σάφα οἶδα,
Therefore I-wail The and tomorrow not clearly I-know
εἴ με Θεὸς παλίνορσον ἐς ἤθεα τὰ πρὶν ἀνάξει
if me God back to haunts the former will-lead
λύσας ἐξ ἀχέων, ἀπὸ δ᾽ ἄχθεα πάντα τινάξας,
having-loosed from griefs from and burdens all having-shaken
ἠὲ πάρος μεσάτοισιν ἐν ἄλγεσιν ἔνθεν ἐλάσσει,
or before in-middle in pains thence will-drive
πρίν κ᾽ αἴθρην ἰδέειν, πρίν χ᾽ ἕλκεσι φάρμακα θεῖναι,
before — clear-sky to-see before — for-wounds remedies to-set
δύσμορον ἱμείροντα φάους πυμάτην μετὰ νύκτα,
ill-fated longing of-light last after night
τῆμος ὀδυρομένοισιν ἐτώσια τίς κεν ἀμῦναι.
then for-the-lamenting vain-things who — could-ward-off
Ἔνθα δ᾽ ἄκος μερόπεσσι, τὰ δ᾽ ὕστατα δέσμια πάντα.
There and remedy for-mortals the(-things) but last bound all
Ἤδη μοι πολιόν τε κάρη, καὶ ἅψεα ῥικνὰ
Already to-me gray both head and limbs shriveled
ἐκλίνθη βιότοιο πρὸς ἕσπερον ἀλγινόεντος.
have-declined of-life toward evening painful
Ἀλλ᾽ οὔπω τοιόνδε τοσόνδε τε ἄλγος ἀνέτλην·
But not-yet such so-great both pain I-endured

οὐδ’ ὅτε μαινομένοισι κορυσσόμενον ἀνέμοισι
nor when with-raging armed winds
γαίης ἐκ Φαρίης ἐπ’ Ἀχαιΐδα, πόντον ἔτετμον
of-land from Pharian to Achaean sea I-reached
ἀντολίῃ Ταύροιο, τὸν ἐῤῥίγασι μάλιστα
at-rising of-Taurus which shudder-at most
ναῦται, χειμερίου, παῦροι δέ τε πείσματ’ ἔλυσαν.
sailors of-wintry few and indeed cables loosed
Ἔνθα δ’ ἐγὼ νύκτας τε καὶ ἤματα εἴκοσι πάντα
There and I nights both and days twenty all
νηὸς ἐνὶ πρύμνῃ κείμην, Θεὸν ὑψιμέδοντα
of-ship in stern I-lay God high-ruling
κικλήσκων λιτῇσι. Τὸ δ’ ἄφρεε κῦμ’ ἐπὶ νῆα
calling-on with-prayers The and foamed wave upon ship
οὔρεσιν ἢ σκοπέλοισιν ὁμοῖον ἔνθα καὶ ἔνθα,
to-mountains or to-crags like here and there
πολλὸν δ’ ἐντὸς ἔπιπτε. Τινάσσετο δ’ ἄρμενα πάντα,
much and within fell Were-shaken and tackle all
ὀξέα συρίζοντος ἐπὶ προτόνοισιν ἀήτου.
sharply whistling upon forestays gale
Αἰθὴρ δ’ ἐν νεφέεσσι μελαίνετο, καὶ στεροπῇσι
Sky and in clouds was-blackened and with-lightnings
λάμπετο, καὶ κρατεραῖς περιάγνυτο πάντοσε φωναῖς.
shone and with-mighty was-broken-around everywhere voices
Τῆμος ἐμαυτὸν ἔδωκα Θεῷ, καὶ πόντον ἄλυξα
Then myself I-gave to-God and sea escaped
ἄγριον εὐαγέεσσιν ὑποσχεσίῃσι πεσόντα.
savage with-holy promises fallen

Οὐδ' ὅτε παλλομένης γε θεμείλια σείετο πάντα
Nor when shaken at-least foundations were-shaken all
Ἑλλάδος εὐρυχόροιο, κακοῦ δ' οὐ φαίνετ' ἀρωγή·
of-Greece spacious of-evil and not appeared help
αὐτὰρ ἐγὼ τρομέεσκον, ἐπεὶ ψυχὴν ἀτέλεστον
but I trembled since soul uninitiated
εἶχον ἔτ' οὐρανίοιο χαρίσματος, εὖτε λοετρῷ
I-had still of-heavenly gift when by-bath
ἕλκεται ἀνθρώποισι χάρις καὶ Πνεύματος αἴγλη.
is-drawn for-men grace and of-Spirit gleam
Οὐδ' ὅτε νοῦσος ἔπλησεν ἐμὸν στόμα ῥεύματι λάβρῳ,
Nor when sickness filled my mouth with-stream violent
καὶ πνοιῆς στείνωσε πόρους, ζωῆς τε κελεύθους.
and of-breath narrowed passages of-life both paths
Οὐδ' ὁπότ' ἀφραίνοντι νόῳ λυγὸν ἀμφὶς ἑλίξας,
Nor when with-raving mind withe around having-twisted
οὔτι ἑκὼν βλεφάρου περιηγέα κανθὸν ἄμυξα,
not-at-all willing of-eyelid round corner I-scratched
αἱματόεντα δ' ἔθηκα· Φάος δ' ἐμὸν, οἷα φονῆος,
bloody and I-made Light and my as of-murderer
ὤλετο, ἀμπλακίην δὲ πικρὴν μέγα πένθος ἔτετμεν.
perished sin and bitter great grief overtook
Οὐδὲ Θεῷ παλάμῃσιν ἐμαῖς ἀνέπεμψα θυηλὴν
Nor to-God with-palms my I-sent-up sacrifice
Πνεύματος, οὔτι πάρος γε, πρὶν ἔκλυσα δάκρυσι πῆμα.
of-Spirit not-at-all before indeed before I-washed with-tears woe
Ψαύειν μὴ καθαρῷ γὰρ ἁγνοῦ κακὸν, ὡς πυρόεντος
To-touch not with-pure for the-holy evil as of-fiery
ἀδρανὲς ὄμμα φέρειν κατεναντίον ἠελίοιο·
feeble eye to-bear opposite of-the-sun

ἄλλα τε πόλλ’ ἐμόγησα· τίς ἂν τάδε μυθήσαιτο,
other-things and many I-toiled who — these might-tell
οἷς με Θεὸς τείρων τε καὶ εὐμενέων ἐκάλεσσεν;
with-which me God wearing both and being-kind called
Ἀλλ’ οὔπω τοιοῖσδε κακοῖς πάρος ἀντεβόλησα,
But not-yet such evils before I-met
οἵοισι πυμάτοισιν ἐμὴ ἐνέκυρσε τάλαινα
as-such last my encountered wretched
ψυχή· καὶ ποθέει ποτ’ ἐλεύθερον ἦμαρ ἰδέσθαι
soul and longs once free day to-see
πάντ’ ἀποδυσαμένη, γυμνὴ φλόγας ὥς κε φύγῃσι,
all having-stripped-off naked flames that — it-may-flee
καὶ κόσμου κρατεροῖο λαβὰς, καὶ χάσμα πέλωρον
and of-world mighty grips and chasm monstrous
ἀμφιχανεῖν μεμαῶτος ἑαῖς γενύεσσι δράκοντος,
to-gape eager with-his jaws of-dragon
ὃν κε λάβῃ. Βελίῃ γὰρ ἐμὸς νόος ἐστὶν ἐδητύς.
whom — it-take for-Belial for my mind is food
Τίς δώσει κεφαλῇ πηγῆς ῥόον ἢ βλεφάροισιν,
Who will-give to-head of-spring stream or to-eyelids
ὡς δακρύων ὀχετοῖσι μολύσματα πάντα καθήρω,
that of-tears with-channels stains all I-may-cleanse
κλαύσας ὡς ἐπέοικεν ἁμαρτάδας (ἦ γὰρ ἄριστον
having-wept as befits sins truly for best
δάκρυόν ἐστι βροτοῖσιν ἄκος, ψυχαῖς τε μελαίναις,
tear is for-mortals remedy for-souls and black
καὶ κόνις αἰθαλόεσσα, καὶ ἐν χθονὶ σάκκος ἐρυμνός.);
and dust sooty and on ground sackcloth fortified
Ὅς τις ἔμ’ εἰσορόων τρομέῃ, καὶ φέρτερος εἴῃ,
That anyone me beholding may-tremble and better may-be

φεύγων Αἰγύπτοιο μέλαν πέδον, ἔργα τε πικρὰ,
fleeing of-Egypt black ground works both bitter
καὶ Φαραὼ βασιλῆα, πάτρην δ' ἐπὶ θείαν ὁδεύῃ,
and Pharaoh king fatherland and to divine may-walk
μηδὲ μένῃ Βαβυλῶνος ἐπὶ κραναῆς πεδίοισι
nor may-remain of-Babylon on rugged plains
δουριαλὴς, ὄχθῃσι παρεζόμενος ποταμοῖο,
spear-captured by-banks sitting of-river
ὠδῆς ὄργανα πάντα παρακλίνας ἀτίνακτα
of-song instruments all having-hung-aside unshaken
δακρυόεις, σπεύδῃ δ' ἱερῆς ἐπὶ τέρματα γαίης,
tearful may-hasten and of-holy to bounds of-land
δούλιον Ἀσσυρίηθε φυγὼν ζύγον, ὃς πρὶν ἔτειρε,
servile from-Assyria having-fled yoke which before wore
καὶ νηοῦ μεγάλοιο θεμείλια χερσὶ βάληται.
and of-temple great foundations with-hands may-lay
Τὴν μὲν ἐγὼ πανάποτμος ἐπεὶ λίπον, οὔποτ' ἔληξα
Her indeed I all-unhappy since I-left never ceased
ἱμείρων. Χαλεπὸν δὲ πάθος κατὰ γῆρας ἔχευε,
longing Grievous and suffering in old-age poured
καὶ κύπτω ποτὶ γαῖαν, ἐνὶ φρεσὶ πένθος ἀέξων,
and I-stoop toward earth in minds grief increasing
ἀζόμενος θνητούς τε καὶ ἀθάνατον Βασιλῆα,
revering mortals both and deathless King
εἵμασί τε κραδίῃ τε κατηφιόων, καὶ ἄνυδος,
in-garments both in-heart and downcast and speechless
ἕλκων οἶκτον Ἄνακτος ὀϊζύϊ, ὃς χθαμαλοῖσιν
drawing pity of-the-Lord by-woe who to-the-lowly
εὐμενέων πάντεσσιν ὑπερφιάλους ἀθερίζει·
kindly to-all the-arrogant disdains

οἷον δ’ ἐξ ἱερῆς Σολύμων κατιόντα πόληος
as but from holy of-Jerusalem going-down city
Ἰεριχοῦς πτολίεθρον ἐπὶ κλυτὸν, ὡς ἐνέπουσι,
of-Jericho town to famous as they-say
φῶρες ἐδηλήσαντο κακοὶ λοχόωντες ὁδίτην,
robbers harmed evil lying-in-wait-for wayfarer
οἱ μὲν τὸν πληγῇσιν ἀεικελίῃσι τεμόντες,
they indeed him with-blows unseemly having-cut
εἵματά τ’ ἐκδύσαντες ἅ μιν σκέπε, νηλεῖ θυμῷ
garments and having-stripped which him covered with-pitiless heart
λεῖψαν ἀποψύχοντα· θοῶς δ’ ἐνέκυρσαν ὁδῖται
left expiring swiftly and met wayfarers
Λευΐτης ἱερεύς τε, λίπον τέ ἑ νηλεῖ θυμῷ.
Levite priest both left and him with-pitiless heart
Καί που Σαμαρέων τις ἐπήλυθεν, ὅς σφ’ ἐλέηρε.
And somewhere of-Samaritans one came who him pitied
Καί μιν ἄγων κατέδησε, καὶ ἕλκεσι φάρμακ’ ἔλειπε,
And him leading bound and for-wounds remedies left
καὶ μισθὸν κομέοντι· τέρας μέγα, πῶς Σαμαρείτης
and wage to-the-tender wonder great how Samaritan
τόνδ’ ἐσιδὼν ἐλέηρεν, ὃν οὐκ ἐλέηραν ἄριστοι!
this-one having-seen pitied whom not pitied best
Οὐ γὰρ ἐγὼ σάφα οἶδα τί κεύθεται εἰκόνι τῇδε,
Not for I clearly know what is-hidden in-image this
οἷα Θεὸς σοφίῃ μυστήρια ἀμφικαλύπτει.
such-as God by-wisdom mysteries veils
Καὶ τὰ μὲν ἱλήκοι. Τοιοῖσδ’ ἐγὼ ἀντεβόλησα
And these indeed may-he-be-propitious With-such I met
πήμασι· καί μ’ ἐδάϊξεν ὁμῶς ψυχῇσι μεγαίρων
woes and me rent alike for-souls grudging

ληϊστὴς βιότου κεδνῆς καταβάντα πόληος,
robber of-life worthy having-gone-down from-city
καὶ Χριστοῦ μ' ἀπέδυσε χάριν, καὶ γυμνὸν ἔθηκεν,
and of-Christ me stripped grace and naked made
ὥσπερ Ἀδὰμ τοπρόσθε χοὸς καὶ πτώσιος ἀρχὴν,
as Adam formerly of-dust and of-fall beginning
ὃν γεῦσις καθέηκεν ἐπὶ χθόνα, τῆς γένος ἦεν.
whom taste brought-down to earth whose race he-was
Ἀλλά μ', Ἄναξ, ἐλέαιρε, καὶ ἐκ θανάτοιο σάωσον,
But me Lord pity and from death save
ὃν λεῖψαν ἱερῆες, ἐπεὶ μογέοντ' ἐνόησαν.
whom left priests when toiling they-perceived
Ἕλκεά τ' εὖ κατάδησον, ἄγων ἐπὶ πάνδοκον οἶκον,
Wounds and well bind leading to all-receiving house
αὖθις δ' εἰς ἱερὴν πέμποις πόλιν ἀρτεμέοντα,
again and into holy may-you-send city sound
ἔμπεδον ἔνθα μένοιμι, κακοὺς δ' ἀπὸ φῶρας ἐρύκοις,
firm where I-may-remain evil and from robbers may-you-ward-off
καὶ τρίβον ἀργαλέην, καὶ τραύματα, καὶ παροδίτας
and path grievous and wounds and passers-by
νηλέα θυμὸν ἔχοντας, ἐπ' εὐσεβίῃ κομόωντας.
pitiless heart having on piety priding
Πυνθάνομ' ὡς δύο φῶτε, μέγα πνείων Φαρισαῖος,
I-learn how two men greatly breathing Pharisee
ὥς γε Θεῷ πάντων προφερέστατος, ἠδὲ τελώνης
as at-least to-God of-all most-excellent and tax-collector
κέρδεσιν οὐχ ὁσίοισι τετρυμένος ἔνδοθεν ἦτορ,
by-gains not holy worn within heart

εἰς ἱερὸν ἀναβάντες· ὁ μὲν τὰ ἕκαστ’ ἀγόρευε
into temple having-gone-up the(-one) indeed the(-things) each told
νηστείας δεκάτας τε νόμου, παρεμέτρεε δ’ αὐτὸν
fastings tithes both of-law measured and himself
ἀνδράσι γε προτέροισι, λόγοις δ’ ἀθέριζε τελώνην·
against-men at-least former with-words and disdained tax-collector
αὐτὰρ ὁ δακρυχέων καὶ στήθεα χερσὶ πατάσσων,
but he shedding-tears and breasts with-hands beating
οὐδ’ ἄντην μεγάλοιο Θεοῦ θρόνον οὐρανὸν εὐρὺν
not-even facing of-great God throne heaven broad
εἰσορόων, λεύσσων δὲ κατ’ οὔδεος ὄμμασι δούλοις,
beholding looking but down ground with-eyes servile
τηλόθεν ἑστηκὼς δὲ λιτάζετο· «Ἵλαος εἴης,
from-afar standing and prayed Propitious may-you-be
ἵλαθι σῷ θεράποντι, βοῶν, βρίθοντι κακοῖσιν.
be-propitious to-your servant crying weighed-down with-evils
Οὐ νόμος, οὐ δεκάται με, καὶ ἔργματα καλὰ σαώσει
Not law not tithes me and works beautiful will-save
οὐδ’ ὅγ’ ἐπεσβολέων ψεύστης. Καὶ νηὸν ἔγωγε
nor he railing liar And temple I-for-my-part
αἰδέομ’ οὔτι πόδεσσιν ἐπιψαύων ὁσίοισι.
revere not-at-all with-feet touching holy
Σὴ δὲ χάρις, σὸς δ’ οἶκτος ἐμοὶ στάξειε βεβήλῳ,
Your but grace your and pity on-me may-drip profane
ἣν μούνην δειλοῖσιν, Ἄναξ, πόρες ἐλπίδ’ ἀλιτροῖς.»
which alone for-the-wretched Lord you-gave hope for-sinners
Ὣς φάσαν· ἀμφοτέρων δὲ Θεὸς κλύε, καί ῥ’ ἐλέηρεν
So they-spoke of-both and God heard and indeed pitied
ὃν μογέοντ’ ἐνόησεν, ὑπερμενέοντα δ’ ἄτισεν.
whom toiling he-perceived the-overweening and dishonored

Ὡς ἴδες, ὡς ἐδίκασας, ἐμοὶ, Θεὲ, θάρσος ὀπάζων.
As you-saw as you-judged for-me God courage granting
Οὗτος ἐγώ σοι κεῖνος ὁ πάγκακός εἰμι τελώνης·
This I to-you that the all-evil am tax-collector
ὡς δὲ βαρυστενάχω, ποιὴν δ᾽ ἐπιέλπομ᾽ ἀρωγήν.
as and I-groan-heavily some and I-hope-for help
Λίσσομαι, εἴ ποτε δή σε πατὴρ, καὶ πότνια μήτηρ
I-beg if ever indeed you father and lady mother
δάκρυσι, καὶ στοναχῇσι, καὶ εὐχωλῇσιν ἔτισαν,
with-tears and groans and prayers honored
ἤ τινά τοι κτεάνων τυτθὴν ἀπὸ μοῖραν ἔνειμαν,
or some to-you of-possessions small from portion assigned
ἢ θυσίαις καθαρῇσι καὶ εὐαγέεσσι γέρηραν
or with-sacrifices pure and holy rewarded
(οὐ γὰρ ἐγώ ποτε σεῖο ἐπάξιον οὐδὲ ἔρεξα),
not for I ever of-you worthy even did
τῶν μνῆσαι, καὶ ἄλαλκε· κακὰς δ᾽ ἀπόπεμπε μερίμνας·
of-these be-mindful and ward-off evil and send-away cares
μηδέ με συμπνίξειαν ἑοῖς πτόρθοισιν ἄκανθαι,
nor me may-choke with-their shoots thorns
μηδ᾽ ἄρ᾽ ἐπειγόμενον θείην ὁδὸν ἂψ ἐρύσειαν,
nor then hastening divine road back may-they-draw
ἄλκαρ ἐμὸν, πέμποις δέ μ᾽ ἀπήμονα. Σὸς γὰρ ἔγωγε
defense my may-you-send and me unharmed Yours for I-for-my-part
λάτρις, σὸν δὲ λάχος. Σὺ δέ μοι Θεὸς οἷος ἄνωθεν.
servant your and lot You and to-me God alone from-above

His mother dedicated him to God, like Anna's Samuel and Abraham's Isaac, and from boyhood Christ bound him to sobriety and led him from marriage through the narrow gate. But life is a breeze, a whirling strait, and no one stays good to the end: he who walked straight as a child now staggers like a drunkard, swayed by the crooked serpent. He cannot hide from God's eye and fears the fire that tests every work; his soul is a tree a winter river undermines and casts on the rocks. He begs Christ for oil for his lamp, Lazarus's drop of water, and every miracle of the Gospels. With no wife, children, brothers, or peaceable friends, fleeing the lion only to meet the bear and the snake, he turns at last to the Trinity.

Σοὶ δέ μ' ἀπὸ σπλάγχνων μήτηρ ἀνέθηκε φέρουσα,
To-you and me from bowels mother dedicated bearing
ἤματι τῷ, ὅτε κοῦρον ἑοῖς ἐπὶ γούνασι θεῖναι
on-day the when boy her-own on knees to-set
παῖδα ποθεῦσ' ἱερῆς Ἄννης ἐμιμήσατο φωνήν·
child longing of-holy of-Anna imitated voice
«Κοῦρον ἐγὼ μὲν ἴδοιμι, σὺ δ' ἕρκεος ἐντὸς ἐέργοις,
Boy I indeed may-see you and of-fence within may-keep
Χριστὲ ἄναξ, ὠδῖνος ἐμῆς ἐριθηλέα καρπόν.»
Christ lord of-travail my flourishing fruit
Εἶπε· Θεὸς δ' ἐπένευσας, ὁ δ' ἕσπετο θεῖος ὄνειρος
She-said God and you-assented the and followed divine dream
οὔνομα μητρὶ φέρων, μετέπειτα δὲ κοῦρον ἔδωκας.
name to-mother bearing afterward and boy you-gave
Ἡ δέ με σοῖς ἱεροῖσι νέον ἀνέθηκε Σαμουὴλ,
She and me to-your holy-places young dedicated Samuel
εἴ ποτ' ἔην. Νῦν δ' αὖτ' ἐναρίθμιός εἰμι βεβήλοις
if ever I-was Now but again numbered I-am with-profane
Ἠλεὶ σοῦ θεράποντος ἀγακλέος υἱέσι μάργοις,
of-Eli your servant glorious with-sons greedy

οἳ θυσίαις καθαρῇσιν ἐπέχραον ἄφρονι θυμῷ,
who on-sacrifices pure fell with-senseless heart
χερσὶν ἐφαπτόμενοι θείων λίχνῃσι λεβήτων·
with-hands touching of-divine with-gluttonous cauldrons
τοὔνεκα καὶ χαλεπῆς κύρσαν βιότοιο τελευτῆς.
therefore also of-grievous they-met of-life end
Ἀλλ᾽ ἥγ᾽ ἐλπωρῇσιν ἀμείνοσι μοῖραν ἔνειμε
But she with-hopes better portion assigned
σοὶ τεκέων, Βίβλοισι δ᾽ ἐμὰς χέρας ἥγνισε θείαις,
to-you of-children with-books and my hands purified divine
καί μ᾽ ἀγαπαζομένη, τοίῳ προσεφώνεε μύθῳ·
and me cherishing with-such addressed word
«Ἤδη τις φίλον υἷα Θεόσδοτον ἤγαγε βωμῷ,
Already someone dear son God-given led to-altar
σπεύδοντ᾽ ἐς θυσίην ἱερῄϊον, ἐσθλὸν ἄριστος,
hastening to sacrifice victim noble best
Σάῤῥας ὀψιτόκοιο γόνον, ῥίζαν τε γενέθλης,
of-Sarah late-bearing offspring root both of-race
ἣν ἐλπὶς ἐχάρασσεν, ὑποσχεσίη τε Θεοῖο.
which hope engraved promise and of-God
Ἀβρὰμ ἦν ἱερεὺς, ἀμνὸς δέ τε κύδιμος Ἰσάκ·
Abraham was priest lamb and indeed glorious Isaac
αὐτὰρ ἐγὼ ζωόν σε Θεῷ γέρας, ὥσπερ ὑπέστην,
but I living you to-God gift as I-undertook
δωροῦμαι. Σὺ δέ μοι μητρὸς τελέσειας ἐέλδωρ,
I-present You and to-me of-mother may-fulfill desire
ἣ τέκον εὐξαμένη σε, καὶ εὔχομαι εἶναι ἄριστον.
who bore having-prayed you and I-pray to-be best

Τοῦτον ἐγώ σοι πλοῦτον, ἐμὸν τέκος, ἐσθλὸν ὀπάζω
This I to-you wealth my child noble grant
ἐνθάδε καὶ μετέπειτα. Τὰ ὕστατα πολλὸν ἀρείω.»
here and afterward The last-things much better
Μητρὸς μὲν πόθος οὗτος. Ἐγὼ δ’ ὑπόειξα πόθοισι
Of-mother indeed longing this I and yielded to-longings
παῖς ἔτ’ ἐὼν, ἁπαλὴ δὲ νέην ὑπεδέξατο μορφὴν
child still being tender and young received form
εὐσεβίης ψυχή· σφρηγὶς δ’ ἐφυλάσσετο Χριστοῦ
of-piety soul seal and was-guarded of-Christ
νεύμασιν, ὅς ῥ’ ἀναφανδὸν ὁμίλεεν ᾧ θεράποντι,
by-nods who indeed openly consorted with-his-own servant
σωφροσύνη δέ μ’ ἔδησε φίλη, καὶ σάρκα πέδησε,
sobriety and me bound dear and flesh fettered
καὶ θερμὸν σοφίης θείης ἐπέπνευσεν ἔρωτα,
and warm of-wisdom divine breathed-into love
καὶ μοναχοῦ βιότοιο, βίου μέλλοντος ἀπαρχὴν,
and of-monastic life of-life coming firstfruit
πλευρᾶς οὐ χατέοντος ἑὸν δέμας ἀμφαγαπώσης,
of-rib not lacking her-own body cherishing
ῥήμασί θ’ αἱμυλίοισι πικρὴν ἐπὶ γεῦσιν ἀγούσης,
with-words and wheedling bitter to taste leading
ἀλλὰ Θεῷ πέμποντος ἁγνὸν πόθον, οὐδὲ γυναικὶ
but to-God sending pure longing nor to-woman
καὶ Χριστῷ τέμνοντος ὅλον Θεοῦ ἐκγεγαῶτα.
and to-Christ cutting whole of-God born
Ὅς με διὰ στεινῆς τε καὶ ἀργαλέης ἐπὶ λεπτὴν
Who me through narrow both and grievous to slender
τείνων ἀτραπιτοῖο πύλην σὺν ἀρείονι πομπῇ,
stretching of-path gate with better escort

οὔτι βατὴν πολλοῖσι, Θεῷ θεὸν ἦγ' ἀπὸ γαίης
not-at-all passable for-many to-God god led from earth
τυκτὸν οὐ γεγαῶτι, καὶ ἄφθιτον ἐκ θανάτοιο.
made not born and imperishable from death
Εἰκόνι σὺν μεγάλοιο Θεοῦ, καὶ σῶμ' ἐπαρωγὸν
With-image together-with of-great God also body helping
ἕλκων, οἷα μάγνησσα λίθος αἴθωνα σίδηρον.
drawing as magnet stone fiery iron
Ὤ μοι ἐγών! Ὦ λυγρὰ καὶ ἄντιτα ἔργα παθοῦσα
Woe me I O baneful and opposite works having-suffered
ψυχή! Ὦ θνητοὶ κενεαυχέες! ὡς ἐτεόν γε
soul O mortals empty-boasting how truly indeed
λεπταλέαις αὔρῃσιν ἐοικότες, οἳ γενόμεσθα,
to-slight breezes like who we-were
ἠὲ καὶ Εὐρίποιο παλιμπλάγκτοισιν ἐρωαῖς
or even of-Euripus by-wandering-back rushes
στρωφώμεσθ' ἐπὶ γαῖαν ἐτώσια φυσιόωντες.
we-whirl upon earth vain-things puffing
Κοὐδὲν ἐν ἀνθρώποισιν ὁμοῖον ἐς τέλος ἐστὶν,
And-nothing among men alike to end is
οὐ κακὸν, οὐδὲ μὲν ἐσθλόν. Ὁδοὶ δ' ἄγχισται ἔασιν.
not evil nor indeed good Roads and nearest are
Οὐδ' ὁ κακὸς τό γε οἶδεν ἐς ὕστατον, ὁππότε λήξει,
Nor the evil this indeed knows to last when he-will-cease
οὔτ' ἐσθλοῖς ἀρετὴ μένει ἔμπεδον, ἀλλὰ κολούει,
nor for-good virtue remains firm but lops
ὡς τάρβος κακίην, ἀρετὴν φθόνος. Ἀμφοτέροις δὲ
as fear vice virtue envy To-both and
κάμπτεσθ' ἡμερίων Χριστός γ' ἐκέλευσε γενέθλην,
to-bend of-mortals Christ indeed bade race

ὥς κεν ἄνω νεύοιμεν ἐὸν σθένος εἰσορόωντες.
that — upward we-may-incline his might beholding
Κεῖνος δ’ ἐστὶν ἄριστος ὃς ἰθείην ὁδὸν ἕλκει,
He but is best who straight road draws
οὐδὲ μεταστρέψεται Σοδόμων ἐπὶ τέφραν ἐρήμην,
nor will-turn-back of-Sodom to ash desolate
ἣν διὰ μαργοσύνην ξείνῳ πυρὶ δηϊωθέντων.
which because-of lust by-strange fire destroyed
Φεύγει δ’ ἐσσυμένως ἐς ὄρος, πάτρης δὲ λέλησται,
Flees and hastily to mountain of-fatherland and has-forgotten
μὴ μῦθος καὶ λᾶας ἁλὸς μετόπισθε λίπηται.
lest tale and stone of-salt behind be-left
Μάρτυς ἐγὼ παθέεσσιν ἐμοῖς βροτέης κακότητος.
Witness I by-sufferings my of-mortal wickedness
Παῖς μὲν ἐὼν, ὅτε τυτθὸν ἐνὶ στήθεσσι νόημα,
Child indeed being when small in breast thought
οἵῳ δὴ σκιόεντι λόγῳ, καὶ ἤθεσι κεδνοῖς
with-such indeed shadowy word and with-ways worthy
ἑσπόμενος, προσέβαινον ἄνω λάμποντι θοώκῳ,
following I-advanced up to-shining seat
ἴχνεσιν ἀπλανέεσσιν ἰὼν βασιλήϊον οἶμον.
with-steps unerring going kingly path
Νῦν δ’ ὅτε μῦθον ἄγειρα, βίου δ’ ἐπὶ τέρμαθ’ ἱκάνω,
Now but when tale I-gathered of-life and to bounds I-come
οἷα μεθυπλανέεσσι τάλας ποσὶ δόχμια βαίνω.
as with-drunkenly-wandering wretch feet aslant I-walk
Καί με ταλαντεύει σκολιοῦ μόθος ἑρπηστῆρος,
And me sways of-crooked turmoil of-creeper
λάθρα καὶ ἀμφαδίην κλέπτων φρένας ἐσθλὰ νοεύσας.
secretly and openly stealing minds good-things having-thought

Ἄλλοτε μέν τε Θεῷ τείνω νόον, ἄλλοτε δ' αὖτε
At-times indeed — to-God I-stretch mind at-times and again
ἕλκομαι ἐς κόσμοιο κακὴν χύσιν, οὐκ ὀλίγην δὲ
I-am-drawn to of-world evil outpouring not small and
μοῖραν ἐμῆς ψυχῆς λωβήσατο κόσμος ἀπείρων.
portion of-my soul harmed world boundless
Αὐτὰρ ἐγὼν, εἰ καί με κάκη ἐκάλυψε μέλαινα,
But I if even me evil covered black
καὶ δνοφερὸν προπάροιθεν ἰὸν χέεν ἐχθρὸς ἐμεῖο,
and dark before poison poured enemy of-me
σηπίη ὡς ἐμόωσα καθ' ὕδατος, ἀλλὰ καὶ ἔμπης
cuttlefish as vomiting in water but also nevertheless
τόσσον ἔτ' εἰσορόω καὶ δέρκομαι, ὅσσον ἄριστα
so-much still I-look and I-see as-much-as best
ἴδμεναι, ὅστις ἐὼν, καὶ οἳ ποθέων ἀνοροῦσαι,
to-know who being and whither longing to-leap-up
οἷ κεῖμαι δύστηνος, ὅσον τ' ἐπὶ γαῖαν ὄλισθον
where I-lie wretched how-much and toward earth I-slipped
ἢ καὶ γῆς ὑπένερθεν ἐς εὐρώεντα βέρεθρα.
or even of-earth beneath into dank pits
Οὔτε παραιφασίῃσιν ἰαίνομαι, οὔτε λόγοισι
Neither by-consolations am-I-warmed nor by-words
κλέπτομαι, οἳ παθέεσσιν ἀρηγόνες, οὔτε μέτροισιν
am-I-beguiled which for-sufferings helpers nor by-measures
ἀλλοτρίης κακίης ἐπιτέρπομαι, ὥς τις ἄριστος.
of-another's vice do-I-delight as some best
Τίς γὰρ τεμνομένοισι χάρις μογέουσι σιδήρῳ
What for for-the-cut favor toiling by-iron
ἄλλων τεμνομένων ὁράαν χαλεπώτερον ἄλγος;
others being-cut to-see more-grievous pain

Ἢ τί κακοῖσιν ὄνειαρ ἀτασθαλίῃσι χερείων;
Or what to-evil benefit by-wickedness worse
Ἐσθλοῦ μὲν γάρ κέν τις ἀρείονος ἐσθλὸς ἐπαύροι·
From-good indeed for — anyone better good may-gain
ὡς δὲ κακός. Καὶ γάρ τις ὁρῶν τυφλοῖσιν ὄνειαρ.
as and evil And for someone seeing to-blind benefit
Τέρπεσθαι δὲ κακοῖσι, τελειοτέρης κακότητος.
To-delight and in-evils of-more-perfect wickedness
Εἰ δέ τις ὄντα κάκιστον ὀΐεται ἔμμεν ἄριστον,
If but anyone being worst thinks to-be best
ἄχθος ἐμοὶ, καὶ κρυπτὸς ἐνὶ στήθεσσιν ὀδυρμός.
burden to-me and hidden in breasts lament
Κρεῖσσον ἄριστον ἐόντα δοκεῖν κακὸν, ἠὲ κάκιστον
Better best being to-seem evil than worst
κῦδος ἔχοντ’ ἀγαθοῖο, τάφον ψεύστην μερόπεσσιν
glory having of-good tomb liar to-mortals
ἔμμεναι, ὃς μυδόωσι νεκροῖς ἔντοσθεν ὀδωδὼς,
to-be which with-rotting corpses within stinking
ἔκτοθεν ἀστράπτει κονίῃ καὶ χρώμασι τερπνοῖς.
outside flashes with-dust and with-colors pleasant
Ὄμμα μέγα τρομέωμεν, ὃ καὶ γαίης ὑπένερθε
Eye great let-us-tremble-at which also of-earth beneath
λεύσσει, καὶ πόντοιο μέγαν βυθὸν, ὅσσα τε κεύθει
sees and of-sea great depth as-much-as — hides
νοῦς μερόπων. Τέμνει δ’ οὐδὲν χρόνος, ἀλλὰ πάρεστι
mind of-mortals Cuts and nothing time but is-present
πάντα Θεῷ. Πῶς κέν τις ἑὸν κακὸν ἀμφικαλύπτοι;
all-things to-God How — anyone his-own evil could-veil
Ἤματι δ’ ὑστατίῳ ποῦ κεύσομεν ἡμέας αὐτούς;
On-day and last where shall-we-hide us ourselves

Ἢ τίς ἀλεξήσει; πῶς λήσομεν ὄμμα Θεοῖο,
Or who will-defend how shall-we-escape eye of-God
ἡνίκα πῦρ κρίνῃσι καθάρσιον ἔργματα πάντων,
when fire judges purifying works of-all
βοσκόμενον κακίης κούφην φύσιν αὐαλέην τε.
feeding of-vice light nature dry and
Τὴν μὲν ἐγὼ τρομέω καὶ δείδια νύκτα καὶ ἦμαρ,
That indeed I tremble and fear night and day
εἰσορόων ψυχὴν θεόθεν πίπτουσαν ἔραζε,
seeing soul from-God falling to-the-ground
καὶ χοὸς ἄσσον ἰοῦσαν, ὃν ἐκφυγέειν μενέαινον.
and to-dust nearer going which to-flee I-was-eager
Ὡς δ' ὅτε χειμερίοιο παρ' ὄχθῃσιν ποταμοῖο,
As and when of-wintry by banks of-river
ἢ πίτυν ἢ πλατάνιστον ἐπηετανὸν κομόωσαν,
either pine or plane-tree perennially leafy
ῥηγνύμενος ῥίζῃσι ῥόος δηλήσατο γείτων·
breaking with-roots stream harmed neighboring
τῆς δή τοι πρῶτον μὲν ὑπέχματα πάντα τίναξε,
of-which indeed indeed first indeed underpinnings all shook
καὶ κρημνῷ μιν ἔθηκεν ἐπήορον, αὐτὰρ ἔπειτα
and to-cliff it set hanging but then
βαιῇσι ῥίζῃσιν ἐρυκομένην προθέλυμνον,
by-small roots held from-the-foundations
κρημνοῦ ἀποῤῥήξας μεσάταις ἐνὶ κάββαλε δίναις,
from-cliff having-torn-off in-middle in cast eddies
καί μιν ἄγων μεγάλῳ πατάγῳ πέτρῃσιν ἔδωκεν·
and it leading with-great crash to-rocks gave

ἔνθα δέ μιν ὄμβρος καὶ ἀφυσγετὸς αἰὲν ἐρείδων
there and it rain and torrent always pressing
σῆψαν, ἀτιμότατον δὲ τρύφος παρὰ χείλεσι κεῖται.
rotted most-dishonored and fragment beside banks lies
Ὣς καὶ ἐμὴν ψυχὴν Χριστῷ θαλέθουσαν ἄνακτι,
So also my soul for-Christ flourishing lord
λάβρος ἐπαΐσσων χαμάδις βάλεν ἐχθρὸς ἀτειρής,
violent darting-upon on-the-ground cast enemy unwearied
ἧς πλεῖστον μὲν ὄλεσσε, μικρὸν δέ τι λείψανον αὖτως
of-which most indeed destroyed small and some remnant thus
πλάζεται ἔνθα καὶ ἔνθα. Θεοῦ γέ μιν αὖθις ἐγεῖραι,
wanders here and there Of-God at-least it again to-raise
ὅς ῥα καὶ οὐδὲν ἐόντας ἐπήξατο, καὶ μετέπειτα
who indeed even nothing being fixed and afterward
λυομένους πήξει τε καὶ ἐς βίον ἄλλον ἐρύσσει,
being-loosed will-fix both and into life other will-draw
ἢ πυρὸς, ἠὲ Θεοῖο φαεσφόρου ἀντιάσοντας.
either of-fire or of-God light-bearing going-to-meet
Εἰ δὲ Θεοῦ, καὶ ἅπαντας ἐσύστερον; ἄλλοθι κείσθω.
If but of-God also all afterward elsewhere let-lie
Χριστὲ ἄναξ, εἰ καί με νεκρὸν καὶ ἀνάλκιδα φῶτες
Christ lord if even me dead and strengthless men
δυσμενέες καλέουσι, λάθρῃ δ’ ἐπιμυχθίζουσι,
hostile call secretly and mutter
κινυμέναις κεφαλῇσιν ἐμὴν γελόωντες ὀϊζὺν,
with-moving heads my laughing-at woe
μή με λίπῃς χείρεσσιν ὑπ’ ἀντιβίῃσι δαμῆναι·
not me leave by-hands under hostile to-be-subdued
πρῶτα μὲν οὐρανίῃσιν ἐν ἐλπίσιν αὖθις ἐρείδοις,
first indeed in-heavenly in hopes again may-you-fix

καί μοι σβεννυμένῳ τυτθὴν στάξειας ἐλαίου
and to-me being-quenched small may-you-drip of-oil
ἰκμάδα, διψαλέῳ λύχνῳ φωστῆρος ἀρωγὸν,
moisture for-thirsty lamp of-luminary helping
ὥς κεν ἐγειρομένοιο πυρὸς, παλινάγρετον ἔλθῃ
that — of-rising fire back may-come
φῶς ἀναθηλῆσαν, ζωῆς δὲ τύχοιμι φαεινῆς.
light having-bloomed-again of-life and may-I-obtain bright
Δεύτερον ἄχθεα πάντα δίδοις ἀνέμοιο θυέλλαις,
Second burdens all may-you-give of-wind to-blasts
ῥίψας ἐξ ἐμέθεν (πνοὴν δ' ὀπάσειας ἐλαφρὴν),
having-cast from me breath and may-you-grant light
οἷσιν ἄδην ἐδάμασσας ἐμὸν κέαρ· εἴτε με πικρῆς
by-which enough you-subdued my heart whether me of-bitter
τινύμενος κακίης, εἴτ' ἄλγεσιν, οἷά τε πῶλον
punishing vice or by-pains as both colt
παντοίοισι δρόμοισι καὶ ἠλιβάτοισι δαμάζων·
with-all-kinds courses and steep taming
εἴτε τιν' ὄγκον ἐμῆς ἴσχων φρενὸς, ὅς ῥα τάχιστα
or some swelling of-my mind checking which indeed most-quickly
φύεται εὐσεβέεσσιν, ὅσοι νόον εἰσὶν ἐλαφροὶ,
grows in-the-pious as-many-as in-mind are light
οἳ κακὸν ἐξ ἀγαθοῖο Θεοῦ τύφον ἁρπάζουσιν·
who evil from good of-God vanity snatch
εἴτε κακοῖς ἐθέλων, σῶτερ Λόγε, ἡμετέροισι
or by-evils wishing savior Word our
παιδεῦσαι θνητοὺς, βιότου στυγέειν κακότητα
to-train mortals of-life to-hate wickedness
ὡς οὐχ ἱσταμένου, πᾶσιν δ' ἐπὶ πήματ' ἄγοντος,
as not standing to-all and upon woes bringing

ἐσθλοῖς ἠδὲ κακοῖσι, βίον δ’ ἐπὶ ἄλλον ἐπείγειν,
to-good and evil life and to other to-hasten
ἔμπεδον, ἀστυφέλικτον, ἀρείονά τ’ εὐσεβέεσσιν.
firm unshaken better and for-the-pious
Ἀλλὰ τὰ μὲν σοφίης μεγάλοις ἐνὶ βένθεσι κεῖται,
But these indeed of-wisdom in-great in depths lie
ὅσσα φέρει στρεπτοῖο βίου παιδεύματα θνητοῖς,
as-many-as bears of-twisting life lessons for-mortals
ἐσθλά τε καὶ τὰ χέρεια· Λόγῳ δέ τε πάντα φέριστα,
good both and the worse by-Word and indeed all-things best
κῆν πλείω φεύγῃσι νόου πάχος ἡμετέροιο.
even-if more escape of-mind thickness our
Νωμᾷς δ’ ἔνθα καὶ ἔνθα σοφῶς οἰήϊα κόσμου,
You-steer and here and there wisely tillers of-world
οἷσιν ἐλαυνόμενοι τρηχὺ σπιλάδεσσι κακῇσι
by-which driven roughly on-reefs evil
λαῖτμα μέγ’ ἐκπερόωμεν ἀπιστοτάτου βιότοιο.
gulf great we-cross of-most-faithless life
Αὐτὰρ ἐγὼ μογέων, καὶ πήμασι παντοδαποῖσι
But I toiling and by-woes of-all-kinds
τειρόμενος, κάμπτω σοι γούνατα. Πέμψον ἔμοιγε
worn bend to-you knees Send to-me-at-least
δακτύλῳ ἰκμαλέῳ ξηρὴν φλογὶ Λάζαρον ὥκα
with-finger moist dry with-flame Lazarus quickly
γλῶσσαν ἀναψύξοντα, χάος δέ με μηκέτ’ ἐρύκοι,
tongue going-to-cool chasm and me no-longer may-hold-back
μηδ’ Ἀβραὰμ μεγάλων κόλπων ἀποτηλόθι βάλλοι
nor of-Abraham great from-bosoms far-away may-cast
πλούσιον ἐν παθέεσσι. Τεὴν δ’ ἐπὶ χεῖρα κραταιὴν
rich-man in sufferings Your and to hand mighty

πέμψειας, ἀχέων δὲ πόροις ἄκος, εἰς δέ με πάντα
may-you-send of-griefs and to-passages remedy to and me all
θαύματα καὶ τεράων δείξαις σθένος, ὡς τοπάροιθεν.
wonders and of-portents may-you-show might as formerly
Εἰπὲ, καὶ αἱματόεσσα ῥύσις λήξειε τάχιστα.
Speak and bloody flow may-cease most-quickly
Εἰπὲ, καὶ ἐκμήνειε συῶν ἀγέλην λεγεῶνος
Speak and may-madden of-swine herd of-legion
πνεῦμα, καὶ ἐν πελάγεσσι πέσοι, χάζοιτο δ' ἐμοῖο.
spirit and into seas may-fall may-withdraw and from-me
Καὶ λέπρην ἐλάσειας ἀτερπέα· καὶ φάος ἔλθοι
And leprosy may-you-drive joyless and light may-come
ὄμμασιν οὐχ ὁρόωσι, καὶ οὔατα φθόγγον ἀκούοι·
to-eyes not seeing and ears sound may-hear
καὶ ξηρὴν τανύσειας ἐμὴν χέρα, δεσμά τε γλώσσης
and dry may-you-stretch my hand bonds and of-tongue
ῥήξειας, στήσαις δὲ ποδῶν βάσιν ἀδρανέουσαν.
may-you-break may-you-set and of-feet step strengthless
Ἐκ δ' ἄρτου κορέσαις ὀλίγου· στορέσαις δὲ θάλασσαν
From and bread may-you-satisfy little may-you-calm and sea
δειμαλέην· στράψαις δὲ φαάντερον ἠελίοιο.
fearful may-you-flash and brighter than-sun
Πήξειας δὲ μέλη βεβαρηότα, ἐκ νεκύων δὲ
May-you-fix and limbs weighed-down from corpses and
αὖθις ἀναστήσειας ὀδωδότα· μηδέ μ' ἄκαρπον,
again may-you-raise stinking nor me fruitless
οἷα συκῆν τοπάροιθεν, ἰδὼν, ξηρὸν τελέσειας.
as fig-tree formerly having-seen dry may-you-make
Ἄλλος μέν τ' ἄλλοισιν ἀρηγόσι, Χριστὲ, πέποιθεν,
One indeed — in-others helpers Christ trusts

αἵματι, καὶ τέφρῃ, καὶ ὀφρύϊ σήμερον οὔσῃ.
in-blood and in-ash and in-brow today being
Οἵ τ’ ἄλλου χατέουσιν ἀρηγόνος οὐτιδανοῖο·
Who and of-other need helper worthless
σοὶ δ’ ἄρ’ ἐγὼ μούνῳ, Βασιλεύτατε, μοῦνος ἐλείφθην,
to-you and then I alone Most-kingly alone was-left
ὃς πάντων κρατέεις, καί μοι σθένος ἐσσὶ μέγιστον.
who all rule and to-me strength are greatest
Οὔ μ’ ἄλοχος κομέουσα δυσαλθέα κήδεα λύσει.
Not me wife tending hard-to-heal cares will-loose
Ἥ τε καὶ ἀσχαλόωντα παρηγορίῃσιν ἰαίνει·
Who — and vexed with-consolations warms
οὐδὲ φίλοις παίδεσσιν ἀγάλλομαι, οἷς ὑπὸ γῆρας
nor in-dear children do-I-glory by-whom under old-age
ὀρθοῦται, νεαροῖσιν ὑπ’ ἴχνεσιν αὖθις ὁδεῦον·
is-straightened young under steps again walking
οὐδὲ κασιγνήτοις ἐπιτέρπομαι, οὐδ’ ἑτάροισι.
nor in-brothers do-I-delight nor in-companions
Τοὺς μὲν γὰρ στυγερὸς μόρος ἥρπασεν· οἱ δὲ φιλεῦντες
Them indeed for hateful doom snatched they but loving
νηνεμίην, ἑτάρων ὀλίγην φρῖκα τρομέουσι
calm of-companions small shudder tremble
κείνην τερπωλὴν οἵην ἔχον, ὡς ὅτε πηγὴν
that delight such-as I-had as when spring
διψαλέῃ ψυχρὴν ἔλαφος σχεδὸν, ἄνδρας ἀρίστους,
thirsty cold deer near men best
χριστοφόρους, ζώοντας ἐπὶ χθονὶ, σαρκὸς ὕπερθεν,
Christ-bearing living on earth of-flesh above
Πνεύματος ἀενάοιο φίλους, καὶ λάτριας ἐσθλοὺς,
of-Spirit ever-flowing friends and servants noble

ἀζυγέας, κόσμοιο περίφρονας. Ἀλλὰ καὶ αὐτοὶ
unyoked of-world disdainful But even themselves
μαρνάμενοι περὶ σεῖο διακριδὸν ἔνθα καὶ ἔνθα
fighting about you apart here and there
ἵστανται, ζῆλος δὲ Θεοῦ λύσε θεσμὸν ἀθέσμως,
stand zeal and of-God loosed ordinance lawlessly
ἁρμονίην τ' ἀγάπης, ἧς οὔνομα μοῦνον ἐλείφθη.
harmony and of-love of-which name only was-left
Ὡς δ' ὅτε τίς τε λέοντα λιπὼν ἄρκτῳ πελάσειε
As and when anyone — lion having-left to-bear approach
μαινομένῃ, καὶ τήνδε φυγὼν ἐς δῶμα πέσῃσιν
raging and this having-fled into house fall
ἀσπασίως, καὶ χεῖρα ἑὴν πρὸς τοῖχον ἐρείσῃ,
gladly and hand his against wall lean
ἔνθεν δ' ἐκπροθορών μιν ὄφις τύψησιν ἀέλπτως
thence and having-leapt-out him snake strike unexpectedly
ὣς καὶ ἐμοὶ πολλοῖσιν ἐλαυνομένῳ παθέεσσιν,
so also to-me by-many being-driven sufferings
οὐδὲν ἄκος καμάτοιο, τὸ δ' ἄλγιον, ὅ ττί κεν εὕρω.
no remedy of-labor the but more-painful what ever — I-find
Πάντῃ δ' ἀθρήσας τε καὶ ἐν πάντεσσι μογήσας,
Everywhere and having-looked both and in all having-toiled
ἐκ σέθεν, εἰς σὲ, μάκαρ, λεύσσω πάλιν, ἄλκαρ ἐμοῖο,
from you to you blessed I-look again defense of-me
παντοκράτωρ, ἀγένητε, καὶ ἀρχὴ, καὶ πάτερ ἀρχῆς,
almighty unbegotten and beginning and father of-beginning
Υἱέος ἀθανάτοιο, φάος μέγα φωτὸς ὁμοίου,
of-Son deathless light great of-light like
ἐξ ἑνὸς εἰς ἓν ἰόντος ἀτεκμάρτοισι λόγοισιν·
from one to one going with-untraceable reasons

Υἱὲ Θεοῦ, σοφίη, βασιλεῦ, λόγε, ἀτρεκίη τε,
Son of-God wisdom king word truth and
εἰκὼν ἀρχετύποιο, φύσις γεννήτορος ἴση,
image of-archetype nature to-begetter equal
ποιμὴν, ἀμνὲ, θύος τε, Θεὲ, βροτὲ, ἀρχιερεῦ τε·
shepherd lamb sacrifice and God mortal high-priest and
Πνεῦμά θ’ ὃ πατρόθεν εἶσι, νόου φάος ἡμετέροιο,
Spirit and which from-the-Father goes of-mind light our
ἐρχόμενον καθαροῖσι, Θεὸν δέ τε φῶτα τίθησιν
coming to-the-pure God and indeed man makes
ἵλαθι, καί μοι ὄπασσον ἐπιπλομένοις ἐνιαυτοῖς,
be-propitious and to-me grant in-coming years
ἐνθάδε καὶ μετέπειτα ὅλῃ θεότητι μιγέντα,
here and afterward with-whole godhead mingled
γηθόσυνον ὕμνοις σε διηνεκέεσσι γεραίρειν.
joyful with-hymns you unceasing to-honor

ΙΘ΄. Σχετλιαστικὸν ὑπὲρ τῶν αὐτοῦ παθῶν

POEM II.1.19 · A COMPLAINT ABOUT HIS SUFFERINGS

Gregory dares to complain to Christ, as a son speaks rashly to a good father. Why has he been struck since birth by land and sea, by enemies, friends, and the worst of leaders, hunted like a lion by dogs? Others have wealth, sons, beauty, or eloquence; he is famous for suffering, a new Job, but punished for the pride of thinking he had mastered all. He took his father's throne from duty, preached to strangers, and was sent back by sickness, while men mocked his pains. He bows his neck: Christ died for sinners, and the Gospels have three tax-collectors, three paralytics, and three raised from the dead; let him be the fourth of each, and let a better shepherd follow him.

Πολλάκι Χριστὸν ἄνακτα κακοῖς μογέων μεγάλοισιν
Often Christ lord with-evils toiling great
ὠνοσάμην· καὶ γάρ τις ἄναξ θεράποντος ἔνεικε
I-reproached and for some lord of-servant bore
δούλιον ἐν στομάτεσσι λαλεύμενον ἠρέμα τρυσμὸν,
servile in mouths spoken gently murmur
ὡς δὲ πατὴρ ἀγαθὸς καὶ ἄφρονος υἷος ἑοῖο
as and father good also of-senseless son his-own
πολλάκις ἀμφαδίων ἐπέων θράσος ἦχ᾽ ὑπέδεκτο,
often of-open words daring rash received
τοὔνεκα καὶ σὺ λόγοισιν ἐμοῖς, Θεὸς, ἵλαος εἴης,
therefore also you to-words my God propitious may-be
οὕς τοι ἀχηχεμένη κραδίη, ἀγανώτατε, πέμψει.
which to-you grieved heart most-gentle will-send
Βαιὸν ἄκος παθέεσσιν ἐρευγομένη φρενὸς ὠδίς.
Small remedy for-sufferings belching of-mind travail
Χριστὲ ἄναξ, τί τόσοις με κακοῖς διέπερσας ἄνωθεν,
Christ lord why with-so-many me evils you-ravaged from-above

ἐξότε μητρὸς ὄλισθον ἐμῆς ἐπὶ μητέρα γαῖαν;
from-when from-mother's I-slipped my to mother earth
Εἰ μὴ καὶ λαγόνεσσιν ἐνὶ σκοτίῃσι πέδησας,
If not even in-loins in dark you-fettered
τίπτε τόσοις ἀχέεσσι, καὶ εἰν ἁλί, καὶ κατὰ γαῖαν,
why with-so-many griefs both in sea and on earth
ἐχθροῖσίν τε φίλοις τε καὶ ἡγεμόνεσσι κακίστοις,
by-enemies both by-friends both and by-leaders worst
ξείνοις, ἡμεδαποῖς τε καὶ ἀμφαδὸν, ἢ λοχόωσι,
by-strangers by-our-own both and openly or by-the(-ones)-lying-in-wait
μύθοις τ' ἀντιθέτοις, καὶ λαϊνέαις νιφάδεσσι
by-words and opposing and by-stony by-snowflakes
βέβλημαι; τίς ἅπαντα διακριδὸν ἐξαγορεύσει;
am-I-struck who all one-by-one will-declare
Μοῦνος ἐγὼ πάντεσσιν ἀοίδιμος, οὐδ' ἐπὶ μύθοις,
Alone I to-all sung-of nor on words
οὔτ' ἐπὶ κάρτεϊ χειρὸς ἔχων περιώσιον ἄλλων,
nor on might of-hand having exceeding others
ἄλγεα δὲ στοναχάς τε περισταδὸν, ὥστε λέοντα
pains but groans both around as lion
πάντοθεν ἀμφυλάουσι κακοὶ κύνες, οἰκτρὸν ἄεισμα,
from-all-sides bark-around evil dogs pitiful song
ἀντολίῃ τε δύσει τε. Τάχ' ἄν ποτε καὶ τὸ γένοιτο,
in-east both west both Perhaps — once also this may-happen
ἤ τις ἀνὴρ θαλίῃσι λύων φρένα, ἤ τις ὁδίτης,
either some man with-feasts loosing mind or some wayfarer
ἤ τις ἐϋκρέκτῳ κιθάρῃ ἐπὶ δάκτυλα βάλλων,
or some on-well-struck lyre upon fingers casting
φθόγγοις οὐ λαλέουσιν, ἐμῶν ἀχέων ὀαριστής,
with-sounds not speaking of-my griefs talker

Γρηγορίου μνήσαιτο, τὸν ἔτρεφε Καππαδόκεσσιν
of-Gregory may-remember whom reared among-Cappadocians
ἡ Διοκαισαρέων ὀλίγη πτόλις. Ἀλλ' ἐπίμοχθον
the of-Diocaesareans small city But toilsome
ἄλλοις πλοῦτον ὄπασσας ἀπείριτον· υἱέας ἄλλοις
to-others wealth you-gave boundless sons to-others
ἐσθλούς· κάλλιμος ἄλλος, ὁ δ' ἄλκιμος, ὃς δ' ἀγορητής.
good beautiful another other but valiant other and speaker
Αὐτὰρ ἐμοὶ κλέος ἐστὶν ἐπ' ἄλγεσιν· εἰς δέ με πάντας
But to-me glory is upon pains into and me all
σῆς γλυκερῆς παλάμης πικροὺς ἐκένωσας ὀϊστούς.
of-your sweet palm bitter you-emptied arrows
Ἄλλος Ἰὼβ νέος εἰμί· τὸ δ' αἴτιον οὐκέθ' ὁμοῖον.
Another Job new I-am the but cause no-longer alike
Οὐ γὰρ ἀεθλεύσοντά μ' ἄγεις, μάκαρ, ὥς τιν' ἄριστον
Not for to-contend me you-lead blessed as some best
ἀντίον ἀθλητῆρος ἀπήνεος, ἀλκὶ πεποιθὼς,
against athlete harsh in-strength trusting
ὥς κεν ἀριστεύσαντι γέρας καὶ κῦδος ὀπάσσῃς.
that — to-the-one-excelling prize and glory you-may-grant
Οὔπω τόσσος ἔγωγ', οὐδ' ἄλγεσι κῦδος ἔπεστι.
Not-yet so-great I-for-my-part nor on-pains glory is-upon
Ποινὴν δ' ἀμπλακίης τίνω τάδε. Τίς δέ θ' ἁμαρτὰς
Penalty and of-sin I-pay these-things What and indeed sin
δίζημ' ἐν πλεόνεσσιν, ὃ σοὶ πλέον ἄχθεται ἄλλων.
I-seek among more which at-you more is-vexed than-others
Ἐξερέω πάντεσσιν, ὅ μοι νόος ἐντὸς ἔεργε·
I-will-declare to-all what to-me mind within shut
ἤ τάχα κεν δρύψειεν ἁμαρτάδα μῦθος ἄναυδος.
or perhaps — may-tear-away sin word voiceless

Ὠϊόμην, ὅτε δή σε φίλον λάχος οἷον ἐδέγμην,
I-thought when indeed you dear lot alone I-received
πάντ᾽ ἄμυδις βιότοιο ἀφυσγετὸν εἰς ἅλα ῥίψας,
all-things together of-life torrent into sea having-thrown
καὶ νόον ὑψιβιβάντα τεῇ θεότητι πελάζων,
and mind high-striding to-your godhead bringing-near
σαρκὸς νόσφιν ἔθηκα, νόμος δέ μοι ἡγεμόνευε·
of-flesh apart I-set law and to-me led
πάντων μὲν κρατέειν, πάντων δ᾽ ὕπερ αἰθέρα τέμνειν
all indeed to-master all and above sky to-cut
χρυσείαις πτερύγεσσι· τό μοι φθόνον αἰνὸν ἄγειρε,
with-golden wings which to-me envy dread gathered
καί με κακοῖς ἐπέδησεν, ἀφυκτοτάτῃσί τ᾽ ἀνίαις.
and me with-evils fettered most-inescapable and griefs
Σὸν κλέος ὑψόσ᾽ ἄειρε, κλέος δὲ σὸν ἐς χθόν᾽ ἔθηκεν.
Your glory on-high raised glory but your to earth set
Αἰὲν ἀγηνορίῃσιν, ἄναξ, κοτέεις μεγάλῃσι.
Always at-arrogance lord you-are-angry great
Κεῖνό γε μὴν ἀΐοιτε, καὶ ἐσσομένοισι γράφοιτε,
That at-least however may-you-hear and for-those-to-come may-you-write
λαοί θ᾽ ἡγεμόνες τε, ἀπεχθέες, εὐμενέες τε,
peoples and leaders both hostile kindly both
πατρὸς ἐμοῦ μεγάλοιο φίλον θρόνον οὐκ ἀθέριξα·
of-father my great dear throne not I-disdained
οὐκ ἔστ᾽, οὐδ᾽ ἐπέοικε, Θεοῦ θεσμοῖσι παλαίειν.
not it-is nor befits of-God with-ordinances to-wrestle
Κείνῳ θεσμὸς ἔδωκεν· ἐγὼ δέ τε χειρὶ γεραιῇ
To-him ordinance gave I and indeed with-hand old
χεῖρα νέην ὑπέρεισα, πατρὸς δ᾽ ὑπόειξα λιτῇσι,
hand young I-propped of-father and I-yielded to-prayers

πατρὸς ἐμοῦ, τὸν ἔτισε, καὶ ὃς μάλα τηλόθι μάνδρης
of-father my whom honored also who very far of-the-fold
ἀζόμενος πολιήν τε καὶ ἥλικα πνεύματος αἴγλην.
revering gray-hair both and peer of-spirit gleam
Αὐτὰρ ἐπεὶ ζωῆς σημάντορι καὶ τόδ' ἔαδεν
But since of-life to-the-signaller also this pleased
ἡμετέρης, ἄλλοις με Λόγον καὶ Πνεῦμ' ἀναφῆναι,
our to-others me Word and Spirit to-make-shine
ξείνοις, τρηχαλέοισιν, ἀκανθοφόροισιν ἀρούραις,
to-strangers rough thorn-bearing fields
βαιὴ μὲν ψεκάς εἰμι, πολὺν δέ τε λαὸν ἐπῆρσα.
small indeed drop I-am great and indeed people I-watered
Καὶ τόδε γ' αὖθις ἔαδε παλίμπορον ἐνθάδε πέμψαι
And this indeed again pleased back here to-send
νούσῳ τε στυγερῇ, καὶ ἀργαλέαις μελεδώναις
by-disease both hateful and grievous cares
τηχθέντ' ἐξαπίνης. Ἰὸς δέ τε ἀνδρὶ μέριμνα.
melted suddenly Poison and indeed for-man care
Βαιὸν δὲ χρόνον ἔσχον ἐμοῖς μελέεσσιν ἀρηγὼν,
Short and time I-had for-my limbs helper
ποιμενικὴν σύριγγα, βοηθόον ἐσθλὸν ὀπάσσας,
pastoral pipe helping good having-granted
μή τις ἐμοῖς μήλοισιν ἀσημάντοισιν ἐπελθὼν
lest anyone on-my sheep unshepherded having-come
ἐχθρὸς, ἑὴν πλήσειεν ἀναιδέα γαστέρα φορβῆς.
enemy his fill shameless belly with-fodder
Αὐτὰρ ἐπεὶ δονέοντο ἀγοὶ, δονέοντο δὲ λαοὶ
But since were-shaken leaders were-shaken and peoples
ἡγεμόνος τε ποθῇ, καὶ θήρεσιν οὐλομένοισιν,
of-leader both by-longing and by-beasts destructive

οἳ Θεὸν ἀνδρομέοισιν ἐνὶ σπλάγχνοισι παγέντα,
who God in-human in bowels fixed
ἔκνοον ἦτορ ἔχουσι νόου δίχα μορφώσαντες,
mindless heart having of-mind apart having-formed
πολλοὶ μὲν τρύζεσκον ἐμοῖς παθέεσσιν ἄπιστοι,
many indeed murmured at-my sufferings unbelieving
καί μ' ὑπεροπλίῃσι θεουδέα λαὸν ἀτίζειν,
and me with-arrogance God-fearing people to-dishonor
ἢ φάσαν, ἢ νόος εἶχε. Θεῷ γ' ἐμὸν ἄλγος ἔφαινον.
either said or mind held To-God indeed my pain I-showed
Πολλοὶ δ' αὖ νυχίοισιν ἐμὲ κρίνεσκον ὀνείροις,
Many and again with-nightly me judged dreams
ζωγράφος ὧν πόθος ἦεν, ἀθύρματα πολλὰ χαράσσων·
painter of-which longing was toys many engraving
ἢ Θεὸς ἐξεκάλυπτεν, ἐμοὶ τέλος ἐσθλὸν ὀπάζων,
or God revealed to-me end good granting
ὄφρα κε μὴ χαλεπῇσι σὺν ἐλπωρῇσι δαμείην,
so-that — not with-grievous with hopes I-might-be-subdued
ἐξοδίην κακότητα ἐφεσσάμενος βιότοιο.
of-departure evil having-put-on of-life
Τοὔνεκεν αὐχέν' ἔκαμψα, τεὴν δ' ὑπὸ χεῖρα κραταιὴν
Therefore neck I-bent your and under hand mighty
δέσμιος ἔρχομ' ἔγωγε· δίκη δ' ἄλλοισι μεμήλοι.
bound I-come I-for-my-part judgment and to-others may-be-a-care
Οὐδὲν ὄνειαρ ἔμοιγε δικαζομένης βιότητος.
No benefit to-me-at-least of-judged life
Τῇ νῦν, Χριστὲ, φέροις με, ὅποι φίλον. Ἄλγεσι κάμφθην.
There now Christ may-you-carry me where dear By-pains I-was-bent
Κητείαις λαγόεσσι τετρυμένος εἰμὶ προφήτης.
By-whale's flanks worn I-am prophet

Σοὶ παρέχω ζωῆς τόδε λείψανον. Ἀλλ' ἐλέαιρε
To-you I-offer of-life this remnant But pity
μικρὸν ἔτι πνείοντα. Τί μ' ἄλγεσι τόσσον ἐλαύνεις;
little still breathing Why me with-pains so-much drive
Οὔτ' ἀγαθοῖσι μόνοισι θάνες, Θεὸς, εὖτ' ἐπὶ γαῖαν
Nor for-good only you-died God when upon earth
ἦλυθες (ἦ μέγα θαῦμα, Θεὸς βροτὸς αἵματι ῥαίνων
you-came truly great wonder God mortal with-blood sprinkling
ψυχὰς ἡμετέρας καὶ σώματα), οὔτε κάκιστος
souls our and bodies nor worst
μοῦνος ἐγώ. Πολλοῖσι χερείοσι κῦδος ὄπασσας.
alone I To-many worse glory you-granted
Τρεῖς βίβλοισι τεῇσι μεγακλέες εἰσὶ τελῶναι,
Three in-books your very-famous are tax-collectors
Ματθαῖός τε μέγας, νηῷ τ' ἔνι δάκρυα λείψας,
Matthew both great in-temple and in tears having-left
Ζακχαῖός τ' ἐπὶ τοῖσιν· ὁ τέτρατος αὐτὸς ἔοιμι.
Zacchaeus and besides these the fourth myself may-I-be
Τρεῖς δ' ἄρα λυσιμελεῖς, ὅ τε λέκτριος, ὅς τ' ἐπὶ πηγῇ,
Three and then palsied one both bedridden one both at spring
ἦν τε πνεῦμ' ἐπέδησεν· ὁ τέτρατος αὐτὸς ἔοιμι.
whom and spirit fettered the fourth myself may-I-be
Τρεῖς δέ σοι ἐκ νεκύων φάος ἔδρακον, ὡς γὰρ ἄνωγας·
Three and to-you from corpses light saw as for you-bade
ἄρχοντος θυγάτηρ, χήρης πάϊς, ἐκ δὲ τάφοιο
of-ruler daughter of-widow child from and tomb
Λάζαρος ἡμιδάϊκτος· ὁ τέτρατος αὐτὸς ἔοιμι.
Lazarus half-destroyed the fourth myself may-I-be

Καὶ νῦν φάρμακ᾽ ἔχοιμ᾽ ὀδυνήφατα, καὶ μετέπειτα
And now remedies may-I-have pain-slaying and afterward
ζωὴν ἄτροπον, ἐσθλὲ, τεῷ μέγα κύδεϊ γαίων. 100
life unchanging good-one in-your great glory exulting
Ποίμνης ἡγεμόνευσα θεόφρονος. Εἰ δὲ λυθείην,
Flock I-led God-minded If but I-be-loosed
ποιμένος οἵδε τύχοιεν ἀρείονος· εἰ δ᾽ ἄρ᾽ ὁμοίου,
shepherd these may-obtain better if but then like
ἥσσονος ἐν παθέεσσι, μακάρτατε· οὐ γὰρ ἔοικε
worse in sufferings most-blessed not for befits
τὸν νούσων ἐλατῆρα κακοῖς ἀχέεσσι παλαίειν.
the of-diseases driver with-evil griefs to-wrestle

ΜΕ′. Θρῆνος περὶ τῶν τῆς αὐτοῦ ψυχῆς παθῶν

POEM II.1.45, 1–174 · A LAMENT FOR HIS SOUL

No grief for children, parents, or a burned homeland matches his for his soul, God's image, made to rise to heaven through Christ, who took a servant's form to free it. But he has not kept the mysteries: clay weighs him down, his tongue and eyes betray him, and he is neither mind nor dust but a war of both. Two laws contend in him, one following Christ toward light, one Belial into darkness; the Spirit aids the mind, yet the flesh rages, drawn to the tree that brought death. He fasts, weeps, and lives alone among crags while others feast, and recounts the harsher disciplines of other ascetics; yet the flesh is never tamed.

Δύσμορος οἷα πάθον; τίς μοι γόος ἄξιος ἔσται;
Ill-fated what-things I-suffered what to-me lament worthy will-be
Τίς πηγὴ δακρύων ἄρκιος; οἷα μέλη;
What spring of-tears sufficient what songs
Οὔτε μόρον παίδων τις ἑῶν ἐκλαύσατο τόσσον,
Neither doom of-children anyone his-own wept so-much

ἢ κεδνῶν τοκέων, ἠὲ φίλης ἀλόχου,
or of-worthy of-parents or of-dear of-wife
οὐ πάτρην γλυκερὴν μαλερῷ πυρὶ τεφρωθεῖσαν,
not fatherland sweet by-fierce by-fire reduced-to-ash
οὐ νούσῳ στυγερῇ ἄψεα τειρόμενα,
not by-disease hateful limbs worn
ὅσσον ἐγὼ ψυχὴν ὀλοφύρομαι αἰνὰ παθοῦσαν,
as-much-as I soul lament dread-things having-suffered
(φεῦ τάλας!) ὀλλυμένης εἰκόνος οὐρανίης.
alas wretch of-perishing of-image heavenly
Ναὶ γὰρ δὴ μεγάλοιο Θεοῦ καὶ πλάσμα, καὶ εἰκὼν,
Yes for indeed of-great God both molded-thing and image
ἄνθρωπος, Θεόθεν εἰς Θεὸν ἐρχόμενος·
man from-God to God going
ὅστις ἄνω νεύσας, καὶ πνεύματι σάρκα πεδήσας,
who upward having-inclined and by-spirit flesh having-fettered
Χριστὸν ἔχει ζωῆς ἵλαον ἡγεμόνα·
Christ has of-life propitious leader
κτῆσιν ἑὴν, γλῶσσάν τε καὶ οὔατα, καὶ νόον αὐτὸν,
possession his-own tongue both and ears and mind itself
καὶ σθένος, ἐρχομένῳ πάντα διδοὺς βιότῳ,
and might to-coming all giving to-life
ἁρπάζων κόσμου πολυχανδέος, ὅσσα κατεῖχεν
snatching of-world capacious as-much-as held
ἅρπαξ ἀλλοτρίων, ἀντίθεος Βελίας,
robber of-others' god-opposing Belial
ἐς δὲ ταμεῖα φέρων πολὺ φέρτερα τῶν ἐπὶ γαίης,
into and storehouses bearing much better than-the(-things) upon earth
τῶν διακλεπτομένων, ἢ καταλυομένων,
the(-things) being-stolen or being-destroyed

αὐτὸν ἀθρῆσαι ἄνακτα Θεὸν, καὶ πνεῦμα γενέσθαι,
himself to-behold lord God and spirit to-become
σάρκ᾽ ἀποδυσάμενος καὶ πάχος ἀντίτυπον,
flesh having-stripped-off and thickness resistant
ἀγγελικοῦ τε χοροῖο λαχεῖν στάσιν αἰγλήεντος
angelic and of-chorus to-obtain station radiant
μεῖζον τῶν μεγάλων ἄθλον ἔχων καμάτων·
greater than-the great prize having of-labors
μηκέθ᾽ ὁρῶν σκηνῆς ἐλαφρὸν τύπον, ὡς τοπάροιθεν,
no-longer seeing of-tabernacle light type as formerly
μηδὲ νόμου γραπτὴν εἰκόνα λυομένην,
nor of-law written image being-loosed
αὐτὴν δ᾽ ἀτρεκίην καθαροῦ νοὸς ὄμματι λεύσσων,
itself but truth of-pure of-mind with-eye looking
μέλπων τ᾽ ἐκ στομάτων ἦχον ἑορτάσιον.
singing and from mouths sound festal
Τοῦτο τέλος βροτέης ζωῆς πέλει. Ἐς τόδ᾽ ἀνέλκει
This end of-mortal of-life is To this draws-up
τῶν Χριστοῦ παθέων ὕβρις ἐπιχθονίους,
the of-Christ of-sufferings outrage those-on-earth
ὃς δούλου μορφὴν ἀνεδέξατο, καὶ θανάτοιο
who of-servant form took-up and of-death
γεύσατο, καὶ ζωῆς δεύτερον ἠντίασεν,
tasted and life second met
ὢν Θεὸς, ὢν ζωῆς ταμίης, αἰῶνος ὕπερθεν,
being God being of-life steward of-age above
εἰκὼν ἀθανάτου πάντοτε Πατρὸς ὅλη,
image of-deathless always of-Father whole
ὄφρα με δουλοσύνης τε λύσῃ, θανάτοιό τε δεσμῶν,
so-that me of-slavery both may-loose of-death and bonds

κρείσσονα πρὸς ζωὴν ἔμπαλιν ἐρχόμενον.
better to life back coming

Ἀλλ' ἐγὼ οὐκ ἐφύλαξα Θεοῦ μυστήρια κεδνὰ,
But I not guarded of-God mysteries worthy

μύστιν ἔχων ψυχὴν οὐρανίης ἀνόδου,
initiate having soul of-heavenly ascent

ἀλλὰ κάτω βρίθει με χοὸς πάχος, οὐδ' ἐδυνάσθην
but down weighs me of-dust thickness nor was-I-able

ἰλύος ἐξαναδὺς, ἐς φάος ὄμμα βαλεῖν.
from-mire having-emerged to light eye to-cast

Ναὶ βάλον· ἀλλὰ μέσον νέφος ἵστατο ὄσσε καλύπτον
Yes I-cast but in-the-middle cloud stood eyes covering

σὰρξ ἐπανισταμένη πνεύματι σὺν χθονίῳ.
flesh rising-up-against spirit with earthly

Πολλὰ μὲν ἐν κραδίῃ μελεδήματα ἔνθα καὶ ἔνθα
Many indeed in heart cares here and there

στρωφᾶται, κενεὰ πλαζομένοιο νόου,
whirl empty of-wandering of-mind

Χριστὸν ἑκὰς βάλλοντα, Θεὸν Λόγον (οὐ δέχεται γὰρ
Christ far casting God Word not admits for

μίγνυσθαι ψυχῇ νυμφίος ἀλλοτρίῃ)·
to-be-mingled with-soul bridegroom of-another

πολλὰ δ' ἐπὶ γλώσσῃ κέαται κακὰ φάρμακ' ὀλέθρου.
many and on tongue lie evil drugs of-destruction

Γλῶσσα γὰρ ἀνθρώποις ἥμισυ τῆς κακίης,
Tongue for for-men half of-the vice

θυμὸν ἐρευγομένη, γυμνὸν κακὸν, ὅς τε μάλιστα
wrath belching naked evil which — most

λάβρος ἐπιζείων, ἐκ νοὸς ἄνδρα φέρει,
violently boiling-up from mind man bears

ἢ δολερὸν κεύθουσα ἐνὶ στήθεσσι νόημα,
or crafty hiding in breasts thought
λεῖα δ' ἄρ' ἐξ ἁπαλοῦ φθεγγομένη στόματος.
smooth-things and then from tender speaking mouth
Εἴθε δὲ ἦν τι θύρετρον ἐπ' ὀφθαλμοῖσιν ἐμοῖσιν,
Would-that and there-were some door upon eyes my
οὔασί τ' οὐκ ἀγαθῶς πάντοσε πεπταμένοις,
to-ears and not well everywhere spread-open
ὡς τὸ μὲν ἐσθλὸν ὁρᾶν τε καὶ εἰσαΐοντα δέχεσθαι,
that the indeed good to-see both and hearing to-receive
κλείεσθαι δὲ κακοῖς ἀμφότερ' αὐτομάτως.
to-be-shut but to-evils both automatically
Χειρῶν τ' ἔργον ἄριστον ἐς οὐρανὸν αἰὲν ἀείρειν
Of-hands and work best to heaven always to-raise
ἁγνὰς, καὶ παρέχειν οὐρανίοισι νόμοις.
pure and to-present to-heavenly laws
Ὡς δὲ ποδῶν ἰέναι λείην ὁδὸν, οὐκ ἐπ' ἀκάνθας,
As and of-feet to-go smooth road not upon thorns
οὐδὲ κατὰ σκοπέλων, καὶ τρίβον οὐχ ὁσίην.
nor down crags and path not holy
Νῦν δὲ Θεὸς μὲν ἔδωκεν ἅπαν μέλος ἐσθλὸν ἐπ' ἐσθλοῖς,
Now but God indeed gave every limb good for good-things
εὕρατο δ' ἡ κακίη ὅπλον ἐμοὶ θανάτου.
found and the vice weapon for-me of-death
Τίς νόμος οὗτος ἐμοί; πῶς δέσμιός εἰμ' ἐπὶ γαίης
What law this to-me how bound am-I upon earth
σαρκός; πῶς δ' ἐλαφρῷ πνεύματι σῶμα μίγη,
of-flesh how and with-light with-spirit body was-mingled

οὔθ' ὅλος εἰμὶ νόος, καθαρὴ φύσις, οὔτε χερείων
neither whole am-I mind pure nature nor worse
χοῦς ὅλος, ἐκ δ' ἀμφοῖν ἄλλο τι κἀμφότερον.
dust whole from and both other something and-both
Τοὔνεκα καὶ πολέμοιο φέρω κλόνον αἰὲν ἄπαυστον,
Therefore also of-war I-bear tumult always unceasing
σαρκὸς καὶ ψυχῆς ἀντικαθεζομένων.
of-flesh and of-soul sitting-against-each-other
Εἰκών εἰμι Θεοῖο, καὶ ἕλκομαι ἐς κακότητα.
Image I-am of-God and I-am-drawn to wickedness
Κρείσσονι μαρναμένου χείρονος οὐχ ὁσίως·
To-the-better fighting of-the-worse not holily
ἢ φεύγω κακότητα, καὶ ἵσταμαι, οὐκ ἀμογητὶ,
or I-flee wickedness and I-stand not without-toil
πολλὰ διαθλήσας χειρὶ σὺν οὐρανίῃ.
many-things having-contended hand with heavenly
Ἔστι γὰρ, ἔστιν ἐμοὶ διπλοῦς νόμος· ὧν ὁ μὲν ἐσθλὸς,
There-is for there-is to-me double law of-which the(-one) indeed good
ἑσπόμενός τε καλῷ· αὐτὰρ ὁ χειρότερος,
following and the-good but the worse
ἑσπόμενός τε κακοῖσιν· ὁ μὲν νόος ἐστὶν ἕτοιμος
following and evils the(-one) indeed mind is ready
πείθεσθαι Χριστῷ, πρὸς φάος ἐρχόμενος·
to-obey Christ to light coming
ἄλλος δ' αὖ σαρκός τε καὶ αἵματος, ἔστι δὲ πρόφρων
other and again of-flesh both and of-blood is and eager
δέχνυσθαι Βελίαν, πρὸς ζόφον ἑλκόμενος.
to-receive Belial to darkness being-drawn
Ἤτοι ὁ μὲν χθονίοισιν ἰαίνεται, ὥσπερ ἐπ' ἐσθλοῖς,
Truly the(-one) indeed by-earthly-things is-warmed as at good-things

τοῖς οὐχ ἱσταμένοις, ἀλλὰ παριπταμένοις.
the not standing but flying-past

Καὶ φιλέει κώμους τε καὶ ἔχθεα, καὶ κόρον αἰνὸν,
And loves revels both and enmities and surfeit dread

ἔργων τε σκοτίων αἴσχεα, κερδοσύνας.
of-works and dark shames gains

Εὐρείην δ' ὁδὸν εἶσιν, ἑῷ δ' ἐπιτέρπετ' ὀλέθρῳ,
Broad and road goes his-own and delights-in destruction

ἀφροσύνης δνοφερὴν ἀχλὺν ἐφεσσάμενος.
of-folly dark mist having-put-on

Αὐτὰρ ὅγ' οὐρανίοισιν ἀγάλλεται, ὡς παρεοῦσι
But he in-heavenly-things exults as present

τοῖς ἐλπιζομένοις, καὶ Θεὸν οἷον ἔχει
the hoped-for and God alone has

ἐλπωρὴν βιότοιο· τὰ δ' ἐνθάδε καπνὸν ἄτιμον,
hope of-life the(-things) but here smoke dishonored

ἄλλοθ' ὑπ' ἀλλοίῃ κείμενα συντυχίῃ.
at-other-times under other lying fortune

Καὶ φιλέει πενίην τε καὶ ἄχθεα, καὶ μελεδῶνας
And loves poverty both and burdens and cares

ἐσθλὰς, καὶ στεινὴν εἶσιν ὁδὸν βιότου.
good and narrow goes road of-life

Μαρναμένοισι δὲ τοῖσιν ἐπίσκοπον ἦλθεν ἄνωθεν
To-fighting and to-these overseer came from-above

Πνεῦμα Θεοῦ μεγάλου, καὶ νοῖ δῶκε χέρα,
Spirit of-God great and to-mind gave hand

σώματος ἀργαλέοιο λύον κλόνον, ἠδὲ κελαινῶν
of-body grievous loosing tumult and dark

εὐνάζον παθέων οἶδμ' ἐπανιστάμενον.
lulling of-passions swell rising-up

Ἡ δὲ καὶ ὣς λυσσῆεν ἔχει μένος, οὐδ' ἀπολήγει
The but even so raging has might nor ceases
σὰρξ πολέμου, κλίνει δ' ἔνθα καὶ ἔνθα μάχη.
flesh from-war bends and here and there battle
Ἄλλοτε μέν τε νόῳ χοῦς δάμναται· ἄλλοτε δ' αὖτε
At-times indeed — by-mind dust is-subdued at-times and again
σαρκὶ νόος κρατερῇ ἕσπεται οὐκ ἐθέλων.
flesh mind mighty follows not wishing
Ἀλλὰ τὸ μὲν ποθέει, τό γε βέλτερον· ὃ στυγέει δὲ,
But the(-one) indeed it-longs-for the indeed better what it-hates and
ἔρδων, δουλοσύνην μύρεται ἀργαλέην,
doing slavery laments grievous
πατρός τ' ἀρχεγόνοιο πλάνην, καὶ μητρὸς ἀλιτρὴν
of-father and primal wandering and of-mother sinful
πάρφασιν, ἡμετέρης μητέρα μαργοσύνης,
beguiling of-our mother of-lust
καὶ σκολιοῖο δράκοντος ἀτάσθαλον αἱμοβόροιο
and of-crooked of-dragon reckless of-blood-devouring
ψεῦδος, ὃς ἀνθρώπων τέρπεται ἀμπλακίαις.
lie who of-men delights-in sins
Καὶ ξύλον, ἠδὲ φυτοῖο βροτῶν δηλήμονα καρπὸν,
And tree and of-plant of-mortals harmful fruit
γεῦσίν τ' οὐλομένην, καὶ θανάτοιο πύλας,
taste and destructive and of-death gates
γύμνωσιν μελέων τε παναίσχεα, καὶ παραδείσου
stripping of-limbs both all-shameful and of-paradise
ἠδὲ φυτοῦ ζωῆς ῥίψιν ἀτιμοτάτην.
and of-tree of-life casting-out most-dishonored

Ταῦτα νόος κάμνων ὀλοφύρεται. Ἡ δέ νύ μοι σὰρξ
These-things mind toiling laments The but now to-me flesh
δέρκεται ἐς προγόνους, καὶ φυτὸν ἀνδροφόνον,
looks to forefathers and plant man-slaying
πᾶσάν τε γλυκερὴν ἀσπάζεται αἰὲν ἐδωδὴν,
all both sweet embraces always food
ἣν ὀλοὸς σαίνων δείκνυσι πικρὸς ὄφις.
which deadly fawning shows bitter snake
Ἦ μὲν καὶ γοάω, καὶ εὐχωλῇσιν ἄνακτα,
Truly indeed both I-wail and with-prayers lord
ὃς πάντων κρατέει, καὶ ζυγὰ πᾶσι φέρει,
who all rules and yokes to-all bears
λίσσομ᾽ ὑπὲρ ψυχῆς καὶ σώματος, ἀμφοτέροισιν
I-beg for soul and body for-both
εὐμενέως δικάσαι, καὶ πόλεμον σκεδάσαι,
kindly to-judge and war to-scatter
κρείσσονι, ᾗ θέμις ἐστὶν, ὑποκλίναντα χέρειον·
to-the-better as right is having-subjected the-worse
τοῦτο γὰρ οὐκ ὀλίγῳ λώϊον ἀμφοτέροις·
this for not by-little better for-both
μὴ χοῒ βριθομένην ψυχὴν ἐπὶ γαῖαν ὁδεύειν,
not by-dust weighed-down soul to earth to-journey
ὥστε μολυβδαίνην ἐς βυθὸν ἑλκομένην,
as lead-weight to depth being-drawn
πνεύματι δὲ πτερόεντι καὶ εἰκόνι χοῦν ὑποεῖξαι,
to-spirit but winged and to-image dust to-yield
ὡς κηροῖο πυρὶ τηκομένης κακίης.
as of-wax by-fire melting vice

Τοιάδε λισσόμενος καὶ φάρμακα σαρκὶ παχείῃ
Such-things begging and remedies for-flesh thick
πολλὰ φέρω, χαλεπὴν νοῦσον ἄφαρ σκεδάω.
many I-bring grievous disease at-once I-scatter
Καὶ μένος, οἷά τε θηρὸς ἀπιστοτάτοιο, κραταιοῖς
And might as — of-beast most-faithless with-mighty
δεσμοῖσιν κατέχω, οἶδμα κακὸν τρομέων.
bonds I-restrain swell evil trembling-at
Γαστέρι κλεῖθρα τίθημι, δυσαλθεῖ θυμὸν ἀνίῃ
On-belly bars I-set hard-to-heal heart with-grief
δάπτω, καὶ δακρύων ἐκπροχέω λιβάδας.
I-devour and of-tears I-pour-forth streams
Κάμπτω γούνατ' Ἄνακτι τετρυμμένα, νύκτας ἀΰπνους
I-bend knees to-the-Lord worn nights sleepless
ἕλκω, καὶ ῥυπόω πένθιμον ἕσθος ἔχων.
I-draw-out and am-filthy mournful garment having
Ἄλλων εἰλαπίναι τε, χοροστασίαι τε, γέλως τε,
Of-others feasts both dances both laughter both
καὶ κῶμοι, χλοερῆς παίγνιά θ' ἡλικίης.
and revels of-green games and of-youth
Ἄλλοι δ' αὖτ' ἀλόχοις τε καὶ υἱέεσσι γάνυνται,
Others and again in-wives both and sons rejoice
καὶ πλούτου κρατεροῦ κύδεϊ λυομένῳ.
and of-wealth mighty in-glory being-loosed
Ἄλλοι δ' αὖτ' ἀγοραῖς τε καὶ ἄλσεσιν, ἠδὲ λοετροῖς
Others and again in-marketplaces both and groves and baths
τέρπονται, καὶ πνεῖν ἐν πολίεσσι μέγα,
delight and to-breathe in cities great

εὐφήμοις τε λόγοισι καὶ ἑσπομένων ὀρυγμαδῶν
with-well-omened both words and of-following din
πεμπόμενοι, σοβαροί θ' ὑψόθεν ἐκ σανίδων.
escorted haughty and from-on-high from platforms
Πολλαὶ γὰρ θνητοῖσι πολυσχιδέος βιότοιο
Many for for-mortals of-many-branched of-life
τέρψιες· ἐν δὲ κακοῖς κέκραται εὐφροσύνη.
delights in and evils is-mixed gladness
Αὐτὰρ ἐγὼ τέθνηκα βίῳ, βαιὸν δ' ἐπὶ γαίης
But I am-dead to-life little and upon earth
ἆσθμα φέρω· φεύγω δ' ἄστεα καὶ μέροπας.
breath I-bear I-flee and cities and mortals
Θήρεσι καὶ σκοπέλοισιν ὁμιλῶν, οἷος ἀπ' ἄλλων
With-beasts and crags consorting alone apart-from others
ναιετάω λυπρὴν ῥωγάδα καὶ σχέδιον·
I-dwell-in miserable cleft and makeshift
οἰοχίτων, ἀπέδιλος, ἀνέστιος, ἐλπίδι μούνῃ
single-tunicked unshod hearthless with-hope alone
ζώων, καὶ λώβη πᾶσι πέλω χθονίοις.
living and outrage to-all I-am on-earth
Εὐνή μοι στιβάς ἐστι, τὰ ῥήγεα σάκκος ἐρυμνὸς,
Bed to-me litter is the coverings sackcloth stout
καὶ κόνις ἐν δαπέδῳ δάκρυσι δευομένη.
and dust on floor with-tears wetted
Πολλοὶ μὲν στενάχουσι σιδηρείοις ὑπὸ δεσμοῖς·
Many indeed groan iron under bonds
ἄλλους δ' αὖ τέφρην πυνθάνομ' εἶδαρ ἔχειν·
others and again ash I-learn food to-have
τοὺς δὲ ποτὸν δακρύοισι μεμιγμένον ἀλγινόεσσιν·
others and drink with-tears mixed painful

ἄλλους χειμερίαις βαλλομένους νιφάσι,
others by-wintry being-struck by-snowfalls
νύκτας τεσσαράκοντα καὶ ἤματα, δένδρεσιν ἶσα
nights forty and days to-trees equal
ἑστάμεναι, κραδίῃ γῆς ἀπανισταμένους.
to-stand in-heart from-earth rising
Καὶ Θεὸν οἷον ἔχοντας ἐνὶ φρεσίν· ἄλλος ἔδησε
And God alone having in minds another bound
χείλεα, καὶ γλώσσῃ θῆκε χαλινὰ φέρων.
lips and on-tongue set bridles bearing
Οὐ μὴν πάντα χαλινὰ, ὕμνοις δ' ἀνέηκε μόνοισιν
Not however all bridles to-hymns but let-loose alone
ἔμπνοον ὡς κιθάρην πνεύματι κρουομένην.
ensouled as lyre by-spirit struck
Καὶ Χριστῷ κεφαλήν τις ἑὴν ἀνέθηκε, φυλάσσων,
And to-Christ head someone his-own dedicated guarding
εὐχῆς εὐαγέος εἵνεκ', ἀκερσεκόμην.
of-vow holy for-the-sake-of unshorn
Ὄμματα δ' ἄλλος ἔπηξε, καὶ οὔασι θῆκε θύρετρα,
Eyes and another fixed and to-ears set doors
μή τι λάθῃ πέμψας κέντρον ἔσω θανάτου.
lest something escape-notice having-sent goad within of-death
Τοῖα μὲν ἐξ ἐμέθεν χοΐ φάρμακα δυσμενέοντι,
Such-things indeed from me for-dust remedies being-hostile
ἤδη καὶ πολιὴ ἄλκαρ ἐμῶν παθέων.
already also gray-hair defense of-my sufferings
Πολλαὶ δ' οὐκ ἐθέλοντα καταιγίδες ἀπροτίοπτοι
Many but not wishing storms unforeseen
στρωφῶσιν, χαλεποῖς ἄλγεσι τειρόμενον.
whirl by-grievous by-pains worn

Αὐτὰρ ὁ οὔτε λόγοις ἐπιπείθεται, οὔτε μόγοισι
But he neither by-words is-persuaded nor by-toils
δάμναται, οὔτε χρόνῳ κάμπτεται ὀκρυόεις·
is-subdued nor by-time is-bent chilling
ἀλλ᾽ αἰεὶ ζωῆς κατεναντίον ὄμμασι τυφλοῖς
but always of-life opposite with-eyes blind
σπεύδει, καὶ κρημνοὺς, ὡς λεγεὼν, ποθέει.
hastens and cliffs as legion longs-for
Εἰ δέ τί που καὶ βαιὸν ὑποείξειε Θεοῖο
If but anything somewhere even little he-should-yield of-God
δείμασιν, ἠὲ πόνοις, ἢ Θεόθεν λογίοις,
to-terrors or to-toils or from-God to-oracles
ὥστε φυτὸν παλάμῃσι μεθελκόμενον κομέοντος,
as plant by-palms drawn-aside of-the-tender
γυροῦται προτέρην ἔμπαλιν ἐς κακίην.
is-bent former back to vice
Ὦ μέλεοι, θανάτοιο βροτῶν γένος! Ὡς ῥα κακοῖσι
O wretched of-death of-mortals race How indeed with-evils
δαπτόμενοι, μανίῃ τερπόμεθ᾽ ἡμετέρῃ.
being-devoured by-madness we-delight our

God's gifts are greater than words, and his ways are hidden. His parents, honored by all, shaped Gregory's young mind as a basket shapes a cheese. As a boy he dreamed of two maidens in white, unadorned, veiled, and silent, who called themselves Purity and Sobriety, kissed him as a son, and bade him join them before the Trinity; the dream kindled a lasting love of virginity. He left marriage, the hunt, and fine clothes for a sober life. He prays the Trinity to keep him from the enemy, who hates mankind, fell from heaven through pride, and turns himself into an angel of light, and to bring his old age into the harbor of the kingdom.

Οὔτε λόγον τίοντες, ὃν ἔνδοθι γινομένοισι
Neither word honoring which within for-those-being-born

θῆκε Θεὸς, ζωῆς σπέρμα χαριζόμενος·
set God of-life seed bestowing

οὔτε νόμον τρομέοντες, ὃν ἔν ποτε λαϊνέῃσι
nor law trembling-at which on once stone

γράμματι ἀτρεκίην Χριστὸς ὑποσκιάων
in-letter truth Christ foreshadowing

πλαξὶν ἄναξ ἐχάραξε, καὶ ὕστατον ἐν κραδίῃσιν
on-tablets lord engraved and last in hearts

ἡμετέραις, αἴγλῃ Πνεύματος εὐαγέος·
our by-gleam of-Spirit holy

καὶ Χριστοῦ παθέεσσιν ἐναντία μητιόωντες,
and of-Christ to-sufferings opposite-things devising

οἷσίν μ' ἐκ παθέων εἵλκυσεν ἀργαλέων,
by-which me from sufferings he-drew grievous

σάρκα λαβὼν, σταυρῷ τε παγεὶς, πήξας τε μέλαιναν
flesh having-taken on-cross and fixed having-fixed and black

πλάσματος ἀμπλακίην, καὶ Βελίαο κράτος,
of-molding sin and of-Belial power

ὄφρα παλιγγενέες τε καὶ ἐκ τύμβοιο θορόντες,
so-that born-again both and from tomb having-leapt

Χριστῷ σὺν μεγάλῳ κῦδος ἔχωμεν ἄνω.
Christ with great glory we-may-have above

Πολλὰ μὲν δὴ πᾶσιν ἐπιχθονίοισι Θεοῖο
Many indeed indeed to-all on-earth of-God

δῶρα, τὰ καὶ γλώσσης κρείττονα ἡμετέρης.
gifts which also than-tongue better our

Καὶ γάρ με πληγῇσιν ἀτασθαλέοντα δαμάζων,
And for me with-blows being-reckless taming

ἕλκει πρὸς ζωὴν, καὶ φίλα μητιόων.
he-draws to life and dear-things devising

Πάντα γὰρ εὐμενέοντι νόῳ μερόπεσσι κυβερνᾷ,
All for with-kindly mind for-mortals he-steers

εἰ καὶ κρυπτὸν ἑῆς βένθος ἔχει σοφίης,
if even hidden of-his-own depth has of-wisdom

καὶ πολὺς ἡμετέρης γενεῆς ζόφος ἠδὲ Θεοῖο
and much of-our of-race darkness and of-God

ἵσταται ἐν μεσάτῳ, ὃν περόωσ' ὀλίγοι
stands in middle which cross few

ὄμμασιν ὀξυτάτοισι διαυγέες ἐκ βιότοιο,
with-eyes sharpest translucent from life

καὶ καθαροὶ καθαρῆς ἁπτόμενοι σοφίης.
and pure of-pure touching of-wisdom

Αὐτὰρ ἐμοὶ Χριστὸς περιώσιον εὖχος ὀπάζων,
But to-me Christ exceeding boast granting

πρῶτα μὲν εὐξαμένῃ νειόθεν ἐκ κραδίης
first indeed having-prayed from-the-bottom from heart

μητέρι δῶρον ἔδωκε, καὶ ἐκ τοκέων ὑπέδεκτο
to-mother gift gave and from parents received

δῶρον, ἐπεὶ τέκνου φέρτερον οὐδὲν ἔχον
gift since than-child better nothing they-had
ἐν πᾶσι κτεάτεσσιν· ἔπειτα δὲ θεῖον ἔρωτα
among all possessions then and divine love
φάσμασιν ἐννυχίοις σώφρονος ἧκε βίου.
by-visions nightly of-sober sent of-life
Εἰ δ' ἄγε, νῦν ἀΐοιτε, θεόφρονες· οἱ δὲ βέβηλοι
— and come now may-you-hear godly-minded the(-ones) and profane
ψυχὰς, ὑμετέροις οὔασι θέσθε θύρας.
in-souls your to-ears set doors
Παῖς μὲν ἔην ἁταλὸς, παῖς οὐ μάλα, ἡνίκα δὲ φρὴν
Child indeed I-was tender child not very when and mind
ἐσθλῶν ἠδὲ κακῶν εἰκόνος ἐγγράφεται,
of-good and of-evil of-image is-inscribed
οὔπω μὲν στερεοῖσι νοήμασιν εἶδος ἔχουσα,
not-yet indeed with-solid with-thoughts form having
ἤθεσι δ' ἀλλοτρίοις πρῶτα χαρασσομένη,
with-ways and of-others first being-engraved
αὐτὰρ ἐμοὶ τοκέες νόον ἔγραφον οὔτι κακοῖσι
but on-me parents mind wrote not-at-all with-evil
χρώμασι, τῆς δ' ἀρετῆς ἐσθλὰ διδασκομένῳ.
with-colors of-the and of-virtue good-things being-taught
Καὶ γὰρ δὴ πάντεσσιν ἐπιχθονίοισιν ἀγητοὶ
And for indeed to-all on-earth admired
ἔσκον, ἐπ' εὐσεβίῃ θυμὸν ἔχοντες ἕνα,
they-were upon piety heart having one
ἶσον ὁμοῦ πολιῇ τε καὶ ἤθεσι κυδαλίμοισιν,
equal together in-gray-hair both and in-ways glorious
ἀνδρομέης ζωῆς, ὄλβιοι, εὐσθενέες,
of-human of-life blessed strong

μέτρα παρατροχάοντες. Ὁ μέν ποτε τηλόθι μάνδρης
measures outrunning He indeed once far of-fold

ἑστηὼς μεγάλης, ἧς μέγα νῦν κρατέει
standing great which greatly now he-rules

οὐκ ὄϊς, εἶτ' ὀΐων προφερέστατος, ἐξ ὀΐων τε
not sheep then of-sheep most-excellent from sheep and

ποιμὴν, νῦν δὲ πατὴρ, καὶ νομέων νομέας.
shepherd now and father and of-herdsmen herdsman

Οὔτι μὲν ἐς πολύκαρπον ἀλωὴν ὄρθριος ἐλθὼν,
Not-at-all indeed into fruitful orchard early having-come

πουλὺ δ' ἀποκρύψας τοὺς προτέρους καμάτῳ.
much but having-hidden the former by-toil

Ἡ δ' ἱερῶν τοκέων ἱερὸν φυτὸν, εὐαγέος τε
She and of-holy of-parents holy plant of-holy and

ῥίζης, καὶ πτόρθων μητέρος εὐαγέων,
of-root and of-shoots of-mother holy

οὐδὲν ἀτιμοτέρη προτέρων, αἳ Χριστὸν ἄνακτα
in-nothing more-dishonored than-the-former who Christ lord

δέξαντ', ἠδὲ τάφου λεῦσσαν ἀνεγρόμενον·
received and from-tomb saw rising

βαιὸν μὲν πνείοντες ἐπὶ χθονὶ σαρκὸς ἀνάγκῃ,
little indeed breathing upon earth of-flesh by-necessity

πλείονα δὲ ζωῆς μοῖραν ἔχοντες ἄνω.
greater but of-life portion having above

Τοῖς μὲν ἐγὼν ἀπαλὴν πλάσθην φρένα, καὶ νεόπηκτος
By-these indeed I tender was-molded in-mind and newly-set

οἷα τυρὸς, ταλάρου λάμβανον αἶψα τύπον.
as cheese of-basket received quickly impression

Καί ποτέ μοι κνώσσοντι παρίστατο τοῖος ὄνειρος,
And once to-me sleeping stood-by such dream

ἕλκων ῥηϊδίως ἐς πόθον ἀφθορίης.
drawing easily to longing of-incorruption

Δοιαί μοι δοκέεσκον ἐν εἵμασιν ἀργυρέοισι,
Two to-me seemed in garments silver

στράπτειν παρθενικαὶ πλησίον ἱστάμεναι,
to-flash maidens near standing

ἄμφω μὲν καλαί, καὶ ὁμήλικες· ἀμφοτέραις δὲ
both indeed beautiful and of-the-same-age for-both and

κόσμος ἀκοσμίη, κάλλος ὅ θηλυτέραις.
adornment unadornment beauty which for-women

Οὐ χρυσὸς δειρὴν κατεκόσμεεν, οὐδ' ὑάκινθος,
Not gold neck adorned nor hyacinth

οὐδ' εἶχον σηρῶν νήματα λεπταλέα,
nor had-they of-silkworms threads fine

οὐδὲ λίνου μαλακοῖο περιῤῥεθέεσσι χιτῶνας,
nor of-flax soft flowing-around tunics

οὐ γραπτοῖς βλεφάροις ὄμμ' ὑπολαμπόμενον,
not with-painted eyelids eye shining-beneath

οὐδ' ὅσα τεχνήεντες ἐπ' εἴδεσι θηλυτεράων
nor as-many-as artful upon forms of-women

ἄνδρες ἐμήσαντο φάρμακα μαχλοσύνης·
men devised drugs of-lewdness

οὐ ξανθαὶ πλοκαμῖδες ὑπὲρ νώτοιο χυθεῖσαι
not blond tresses over back poured

παῖζον ἅμα πνοιαῖς εὐκραέων ἀνέμων.
played together-with breaths of-well-tempered winds

Ζώνῃ μὲν τῇσίν γε καλὸς ἐσφίγγετο πέπλος,
With-girdle indeed for-them indeed beautiful was-bound robe

ἄχρι καὶ ἀστραγάλων ἐς πόδας ἑλκόμενος·
as-far-as even ankles to feet drawn

κρηδέμνῳ δ᾽ ἐφύπερθε καρήατα ἠδὲ παρειὰς
with-veil and above heads and cheeks

κρυψάμεναι, κατὰ γῆς ἑσταότ᾽ ὄμματ᾽ ἔχον.
having-hidden down earth standing eyes they-had

Αἰδόος ἀμφοτέρῃσιν ἐπέπρεπε καλὸν ἔρευθος,
Of-modesty on-both was-conspicuous beautiful blush

ὅσσον ἐϋννήτων φαίνεθ᾽ ὑπ᾽ ἐκ φαρέων.
as-much-as of-well-spun appeared under from robes

Σιγῇ δ᾽ ἀμφοτέρῃσι μεμυκότα χείλεα κεῖτο,
In-silence and on-both shut lips lay

οἷόν τε δροσεραῖς ἐν καλύκεσσι ῥόδον.
as — in-dewy in buds rose

Τὰς μὲν ἐγὼν ὁρόων, μέγ᾽ ἐγήθεον. Ἦ γὰρ ἔφασκον
Them indeed I seeing greatly rejoiced Truly for I-said

κρείσσονας ἡμερίων ἔμμεναι οὐκ ὀλίγον.
greater than-mortals to-be not little

Αἱ δέ με καὶ φιλέεσκον, ἐπεί σφισι θυμὸν ἰάνθην,
They and me also kissed since to-them heart I-was-warmed

χείλεσιν, υἷα φίλον ὡς ἀγαπαζόμεναι·
with-lips son dear as cherishing

καί μοι εἰρομένῳ τίνες ἢ πόθεν εἰσὶ γυναῖκες,
and to-me asking who or from-where are women

ἡ μὲν ἁγνείαν ἔφη, ἡ δὲ σαοφροσύνην,
the(-one) indeed purity said the(-other) and sobriety

αἳ Χριστῷ βασιλῆϊ παρασταδὸν ἑστηκυῖαι,
who to-Christ king beside standing

κάλλεσιν οὐρανίων τερπόμεθ᾽ ἀζυγέων.
in-beauties of-heavenly we-delight of-unyoked

Ἀλλ᾽ ἄγε δεῦρο, τέκος, μίξον τεὸν ἡμετέρῃσι
But come here child mingle your to-our
καὶ πραπίδεσσι νόον, καὶ δαΐσιν δαΐδα,
and minds mind and to-torches torch
ὄφρα σε παμφανόωντα δι᾽ αἰθέρος ὑψιφέρουσαι,
so-that you all-shining through sky bearing-on-high
στήσωμεν Τριάδος πὰρ σέλας ἀθανάτου.
we-may-set of-Trinity beside gleam of-deathless
Ὣς φάμεναι φορέοντο δι᾽ αἰθέρος. Ὄμμα δ᾽ ἐμεῖο
So having-spoken they-were-borne through sky Eye and my
ἕσπετ᾽ ἀφιπταμέναις. Χ᾽ αἱ μὲν ὄνειρος ἔσαν,
followed the-flying-away And they indeed dream were
δηθὰ δ᾽ ἐμὴ κραδίη σεμνοῖς ἰνδάλμασι νυκτὸς
long and my heart with-august with-images of-night
τέρπετο, καὶ φαενῆς εἰκόσιν ἀφθορίης.
delighted and of-bright with-images of-incorruption
Ἄρτι μοι ἐς φρένα μῦθος ἀγείρετο, εὖτε νόημα
Just-now to-me into mind word gathered when thought
ἐσθλῶν ἠδὲ κακῶν πήγνυται ἀτρεκέως.
of-good and of-evil is-fixed truly
Καὶ νέος ἡγεμόνευε πόθου, καὶ κάλλος ἀμυδρὸν
And young led of-longing and beauty dim
ὄψιος ἐννυχίης φαίνετ᾽ ἀριπρεπέως.
of-vision nightly appeared conspicuously
Ὡς δ᾽ ὅτε καρφαλέην καλάμην σπινθὴρ ἀΐδηλος
As and when dry straw spark unseen
ἔνδοθι βοσκόμενος, λάμπεται ἐξαπίνης,
within feeding shines suddenly

φλὸξ ὀλίγη τοπρῶτον, ἔπειτα δὲ πυρσὸς ἀέρθη
flame small at-first then and beacon was-raised

ἄσπετος, ὣς καὶ ἐγὼ φάσματι δαιόμενος
unspeakable so also I by-vision burning

ὦχ᾽ ὑπέλαμπον ἔρωτα, σέλας δέ τε πᾶσι φαάνθη,
quickly I-glowed-under love gleam and indeed to-all was-shown

οὐκέτ᾽ ἐνὶ ψυχῆς βένθεσι κρυπτόμενον.
no-longer in of-soul in-depths being-hidden

Πρῶτα μὲν εὐσεβέεσσιν ὁμίλεον, οἵ ῥα γάμοιο
First indeed with-the-pious I-consorted who indeed of-marriage

δεσμὰ φύγον, κόσμου λυόμενοι χθονίου,
bonds fled of-world being-loosed earthly

ὡς Χριστῷ πτερόεντες ἅμ᾽ ἕσπωνται βασιλῆϊ,
that Christ winged together may-follow king

ἔνθεν ἀπορνύμενοι κύδεϊ σὺν μεγάλῳ.
thence departing glory with great

Τοὺς μὲν ἐγὼ φιλέων τε καὶ ἀμφιέπων περὶ κῆρι,
Them indeed I loving both and tending in heart

ἐλπίδος ἡγεμόνας εἶχον ἐπουρανίης·
of-hope leaders had heavenly

αὐτὰρ ἔπειτα γάμοιο βαρὺν ζυγὸν ἐκτὸς ἔθηκα,
but then of-marriage heavy yoke outside I-set

ὑψηλὴν ποθέων μοῖραν ἀειθαλέων.
lofty longing portion of-ever-flourishing

Καὶ γὰρ δὴ φύσιες μὲν, ὅσαι λάχον οὐρανὸν εὐρὺν
And for indeed natures indeed as-many-as obtained heaven broad

ἀζυγέες, παθέων κρείσσονες ἀργαλέων.
unyoked of-passions better grievous

Αἰγλήεις πρώτιστα Θεὸς μέγας· ὡς δὲ Θεοῖο
Radiant first-of-all God great as and of-God
λάτριες ὑψιθρόνου πλησίον ἑσταότες·
servants high-throned near standing
οἳ πρώτην ἀκτῖνα Θεοῦ καθαροῖο φέροντες,
who first ray of-God of-pure bearing
παμφαέες, θνητοῖς φῶτα χαριζόμενοι.
all-shining for-mortals lights bestowing
Ὅσσοι δ' ἐκ ψυχῆς καὶ σώματος εἰς ἓν ἄγερθεν,
As-many-as but from soul and body into one were-gathered
καὶ δυάς εἰσι, χοὸς ἔκγονα μαρναμένου,
and pair are of-dust offspring fighting
συζυγίην ποθέουσι, καὶ ἐς δέμας εἰσὶν ἑτοῖμοι
union long-for and to body are ready
σπείρειν. Ἀλλ' ὁ Λόγος κρείσσονα μοῖραν ἄγων,
to-sow But the Word better portion leading
σαρκὸς νόσφιν ἔθηκε, πλάνου δ' ἀποέργαθε κόσμου,
of-flesh apart set of-wandering and kept-away from-world
ζωῆς δ' ἀθανάτων θῆκ' ἀδέτοιο πέλας.
of-life and of-the-deathless set unbound near
Ἔνθα μ' ἔπεμπε πόθος μεγαλήτορα, οὐδ' ἐπὶ γαίης
There me sent longing great-hearted nor upon earth
ἤρειδον χθαμαλῆς ἴχνιον ἀδρανέον.
I-pressed of-low footprint feeble
Ἀλλ' ὥστε γλυκεροῖο γευσμένος ἠὲ γάλακτος,
But as of-sweet having-tasted or of-milk
ἢ μέλιτος, σταθερῆς κεῖθι χοροστασίης,
or of-honey of-steady there of-the-dance
οὐκ ἔθελον πικρῆς μοι ἐδητύος ἄσσον ἱκέσθαι,
not I-wished bitter to-me of-food nearer to-come

θυμοβόρου κακίης ἐνθάδε τικτομένης.
of-heart-devouring of-vice here being-born

Οὐδέ τί μοι θαλίαι τε καὶ ἃ νεότητι μέμηλεν,
Nor anything to-me feasts both and what to-youth is-a-care

οὐκ ἔσθος μαλακὸν, οὐδὲ χλιδῶσα κόμη,
not garment soft nor luxuriant hair

οὐκ αἰσχρῶν ἐπέων ἄχαρις χάρις, οὐδὲ γέλωτες
not of-shameful of-words graceless grace nor laughter

ἀκρατέες, σαρκὸς βράσματα δυσμενέος
incontinent of-flesh boilings hostile

ἔσκε φίλα. Σκοπέλους δὲ, καὶ οὔρεα, καὶ χρεμέθοντας
were dear Crags and and mountains and neighing

ἵππους, ἠδὲ κυνῶν θηροφόνων ὁμαδὸν
horses and of-dogs beast-slaying din

ἄλλοισιν παρέηκα, τὰ δ' ὄλβια πάντα τινάξας,
to-others I-left the(-things) and prosperous all having-shaken

αὐχέν' ὑπὸ στερεῇ θῆκα σαοφροσύνῃ,
neck under firm I-set sobriety

ᾗ μ' ἐκόμει τ' ἐφίλει τε καὶ ἐς μέγα κῦδος ἄεξεν,
who me tended both loved both and to great glory increased

ἐν δ' ἐτίθει Χριστοῦ χείρεσι προφρονέως.
in and set of-Christ hands eagerly

Ἀλλὰ, Πάτερ, Πατρός τε Λόγος, καὶ Πνεῦμα φαεινὸν,
But Father of-Father and Word and Spirit bright

ζωῆς ἡμετέρης ἔρμα κακοσταθέος,
of-life our prop ill-steadied

μή με λίπῃς χείρεσσιν ὑπ' ἀργαλέῃσι δαμῆναι
not me leave by-hands under grievous to-be-subdued

δυσμενέος, τῆς σῆς ἐλπίδος ἀντιπάλου.
of-the-hostile-one of-the your of-hope adversary

Μηδ' ὡς νῆα μέλαιναν, εὔπλοον, ὀρθὰ θέουσαν,
Nor as ship black well-sailing straight running
ἤδη καὶ λιμένων πλησίον ἱπταμένην,
already even of-harbors near flying
λαίφεσι πεπταμένοισιν ἐπαΐξασα θύελλα
on-sails spread having-swooped storm
λευγαλέων ἀνέμων, ἐξαπίνης ὀπίσω
of-baneful winds suddenly backward
πέμψειεν παλίνορσον ἐπ' εὐρέα νῶτα βίοιο,
may-send back upon broad backs of-life
ἔνθα καὶ ἔνθα κακοῖς βρασσόμενον μεγάλοις,
here and there by-evils tossed great
μή που δὲ κρυπτῇσι ποτὶ σπιλάδεσσιν ἐάξῃ.
lest somewhere and on-hidden against reefs shatter
Τοῖος γὰρ Βελίου τοῦ φθονεροῖο νόος·
Such for of-Belial of-the envious mind
αἰὲν ἀπεχθαίρει μερόπων γένος, οὐδ' ἀπὸ γαίης
always hates of-mortals race nor from earth
βούλεται οὐρανίους ἔμμεναι, οὐρανόθεν
wishes heavenly to-be from-heaven
αὐτὸς ἑὴν διὰ μῆτιν ἐπὶ χθόνα τήνδε τιναχθείς·
himself his-own through cunning upon earth this hurled
δύσμορος, ὃς πρώτου κάλλεος εὖχος ἔχειν
ill-fated who of-first of-beauty boast to-have
ἱέμενος, μεγάλην τε Θεοῦ βασιληΐδα τιμὴν,
desiring great and of-God kingly honor
ἀντὶ φάους στυγερὴν ἀμφέσατο σκοτίην.
instead-of light hateful put-on darkness

Τοὔνεκα καὶ σκοτίοισιν ἰαίνεται αἰὲν ἐπ᾽ ἔργοις
Therefore also in-dark is-warmed always at works
καὶ ζοφερῆς κακίης ἐνθάδε κάρτος ἔχει.
and of-gloomy of-vice here might has
Διπλοῦς δ᾽ αὖ μορφὴν τελέθει, σκολιός τε νόημα,
Double and again in-form is crooked and in-thought
ἄλλοτ᾽ ἐπ᾽ ἀλλοίην ἐρχόμενος παγίδα.
at-times upon different coming snare
Ἤτοι ὁ μὲν σκότος ἐστὶν ὑπέρτατον· ἢν δέ μιν εὕρῃς,
Truly he indeed darkness is highest if but him you-find
ἄγγελον ἐς φωτὸς ὦκα μεταστρέφεται,
angel into of-light quickly is-changed
καί ῥ᾽ ἁπαλὸν γελόων, σαίνει φρένας. Ἔνθα μάλιστα
and indeed tenderly laughing fawns-on minds There most
φράδμονος, ἀντὶ φάους μὴ θανάτῳ πελάσαι.
of-the-shrewd instead-of light not to-death to-approach
Τὴν μὲν γὰρ κακότητα φυγεῖν, καὶ χείρονος ἀνδρός·
The indeed for wickedness to-flee and of-worse of-man
πολλοῖς γὰρ κακίη ἔχθεται ἀμφαδίη.
for-many for vice is-hated open
Αἰνῶ δ᾽ ὃς λοχόωντα, καὶ ὃς ἀΐδηλον ἐλέγχει,
I-praise and who the-lying-in-wait and who unseen convicts
Πνεύματος ὀξυτάτοις ὄμμασι δερκόμενος.
of-Spirit with-sharpest with-eyes seeing
Ἀλλὰ σάω καὶ γῆρας ἐμὸν πολιόν τε κάρηνον,
But save also old-age my gray and head
τέρμα φέροις ζωῆς ἵλαος, ὥς με πάρος
end may-you-bear of-life propitious as me before

ἐνδυκέως ἀγάπαζες, ἐπ᾽ ἤματι δ᾽ ἤμαρ ἄριστον
tenderly you-cherished upon day and day best
ἦγες, χρηστοτέραις ἐλπίσι πρόσθε φέρων·
you-led with-better with-hopes forward bearing
καί μ᾽ ἐκ δυσμενέων τε καὶ ἀργαλέων μελεδώνων,
and me from hostile both and grievous cares
εὔδιον ἐς λιμένα σῆς βασιλείας ἄγοις,
calm into harbor of-your of-kingdom may-you-lead
ὄφρα σε σὺν φαέεσσιν ἀειζώοισι γεραίρων,
so-that you with lights ever-living honoring
κύδεος οὐρανίου μοῖραν ἔχοιμι, ἄναξ.
of-glory heavenly portion I-may-have lord

GREGORY OF NAZIANZUS

ΑΠΟΛΟΓΗΤΙΚΟΣ ΤΗΣ ΕΙΣ ΤΟΝ ΠΟΝΤΟΝ ΦΥΓΗΣ ΕΝΕΚΕΝ

The Apology for His Flight

ΛΟΓΟΣ Β′. Τοῦ αὐτοῦ ἀπολογητικὸς τῆς εἰς τὸν Πόντον φυγῆς ἕνεκεν, καὶ αὖθις ἐπανόδου ἐκεῖθεν, μετὰ τὴν τοῦ πρεσβυτέρου χειροτονίαν, ἐν ᾧ τί τὸ τῆς ἱερωσύνης ἐπάγγελμα

ORATION 2, 1–10 · WHY HE FLED

Gregory admits defeat and promises to set out, without shame, both why he fled to Pontus and why he returned. God has ordered the Church like a body, some ruling and some ruled, and he neither despises that order nor thinks anarchy better. But the sudden ordination stunned him, and he longed for the quiet of contemplation, in which the soul becomes a spotless mirror of God. He was ashamed of men who rush to the altar with unwashed hands, taking the order as a livelihood and outnumbering those they rule. Above all, ruling souls is not like tending a herd: it is harder to rule men than to be ruled, and the higher the office, the greater the danger.

Ἥττημαι, καὶ τὴν ἧττταν ὁμολογῶ· ὑπετάγην τῷ 1
I-have-been-defeated and the defeat I-confess I-was-subjected to-the
Κυρίῳ, καὶ ἱκέτευσα αὐτόν· ὁ γάρ μοι μακαριώτατος
Lord and I-supplicated him the for to-me most-blessed
Δαβὶδ ἀρχέτω τοῦ λόγου· μᾶλλον δὲ ὁ ἐν τῷ Δαβὶδ
David let-begin the speech rather but the(-one) in — David
φθεγξάμενος, καὶ εἰσέτι καὶ νῦν δι᾽ αὐτοῦ φθεγγόμενος.
having-spoken and still even now through him speaking
Ἐπειδὴ καὶ τάξις ἀρίστη παντὸς ἀρχομένῳ καὶ λόγου
since also order best of-every beginning both of-speech
καὶ πράγματος, ἐκ Θεοῦ τε ἄρχεσθαι, καὶ εἰς Θεὸν
and of-deed from God both to-begin and in God
ἀναπαύεσθαι. Τὸ δὲ αἴτιον ἢ τῆς πρώτου στάσεως καὶ
to-rest the but cause either of-the first rebellion and
ὀλιγοψυχίας, δι᾽ ἣν ἐμάκρυνα φυγαδεύων, καὶ ηὐλίσθην
faint-heartedness because-of which I-went-far fleeing and I-lodged
ἀφ᾽ ὑμῶν χρόνον οὐ μικρὸν ἴσως τοῖς γε ποθοῦσιν,
from you time not small perhaps to-those at-least longing

ἢ τῆς νῦν ἡμερότητος καὶ μεταβολῆς, δι' ἣν αὖθις
or of-the present gentleness and change because-of which again
ἐμαυτὸν ἔδωκα φέρων ὑμῖν, ἄλλος μὲν ἄλλο τι
myself I-gave bringing to-you one indeed other some-thing
οἰέσθω τε καὶ λεγέτω τῶν ἢ μισούντων ἢ ἀγαπώντων
let-think both and let-say of-those either hating or loving
ἡμᾶς· ὁ μὲν οὐκ ἀφιεὶς αἰτίας, ὁ δὲ καὶ
us the(-one) indeed not letting-go charges the(-other) but also
προσαποδεχόμενος· οὐδὲν γὰρ οὕτως ἡδὺ τοῖς ἀνθρώποις
accepting-besides nothing for so sweet to-the men
ὡς τὸ λαλεῖν τὰ ἀλλότρια, καὶ μάλιστα ἐὰν τύχωσιν
as the to-talk-of the(-things) of-others and most if they-happen
ὑπ' εὐνοίας τινὸς ἢ μίσους ἑλκόμενοι, ὑφ' ὧν καὶ φιλεῖ
by goodwill some or hatred drawn by which also is-wont
κλέπτεσθαι ὡς τὰ πολλὰ ἡ ἀλήθεια. Ἐγὼ δὲ τἀληθὲς
to-be-stolen as for-the most-part the truth I but the-truth
εἰς μέσον θήσω, μηδὲν αἰσχυνθείς, καὶ διαιτήσω δικαίως
into middle will-set nothing having-been-ashamed and I-will-arbitrate justly
ἀμφοτέροις τοῖς μέρεσιν, ὅσοι τε κατηγοροῦσιν ἡμῶν,
for-both the parties as-many-as both accuse us
καὶ ὅσοι ὑπεραπολογοῦνται προθύμως· τὸ μέν τι
and as-many-as defend eagerly the(-one) indeed some
κατηγορήσας ἐμαυτοῦ, τὸ δὲ ὑπεραπολογησάμενος.
having-accused of-myself the(-other) but having-defended

2 Καὶ ἵνα γε καθ' ὁδὸν ὁ λόγος ἡμῖν προΐῃ, περὶ τῆς
and that indeed along road the speech for-us may-proceed about the
δειλίας προτέρας οὔσης καὶ διαλέξομαι· οὐδὲ γὰρ ἀνέχομαι
cowardice first being also I-will-discourse nor for I-endure
πλήττεσθαί τινας ἐν ἐμοὶ τῶν πάντα τηρούντων
to-be-struck some in me of-the(-ones) all watching
ἐπιμελῶς τὰ ἡμέτερα, εὖ τε καὶ ὡς ἑτέρως ἔχοντα·
carefully the(-things) our well both and as otherwise being

ἐπειδή τι τὸ καθ' ἡμᾶς εἶναι Χριστιανοῖς εὐδόκησεν
since somewhat the(-thing) about us to-be to-Christians was-well-pleased
ὁ Θεὸς, καὶ τοὺς ἤδη πεπληγότας, εἴπερ τινές εἰσι,
— God and the(-ones) already having-been-struck if-indeed some there-are
διὰ τῆς ἀπολογίας ἰάσομαι· καλὸν γὰρ μήτε ἁμαρτάνοντα,
through the defense I-will-heal beautiful for neither sinning
μήτε ὑπονοούμενον, ἕως ἂν οἷόν τε ᾖ, καὶ ὁ λόγος
nor being-suspected while — possible — it-is and the reason
αἱρῇ, τιθέναι πρόσκομμα τοῖς πολλοῖς ἢ σκάνδαλον· εἴπερ
allows to-set stumbling-block for-the many or scandal if-indeed
καὶ τοῖς ἕνα τῶν μικρῶν σκανδαλίσασιν ἴσμεν ὅπως
even for-the(-ones) one of-the little having-scandalized we-know how
ἀπαραίτητος καὶ βαρυτάτη παρὰ τοῦ ἀψευδοῦς ἡ τιμωρία.
inexorable and heaviest from the unlying the punishment
Ἐγὼ γὰρ ἔπαθον τοῦτο, ὦ ἄνδρες, οὔτε ὡς ἀπαίδευτος καὶ 3
I for suffered this O men neither as uneducated and
ἀσύνετος, ἀλλὰ μᾶλλον, ἵνα καὶ μικρόν τι καυχήσωμαι,
unintelligent but rather that even little something I-may-boast
οὔτε ὡς ὑπερόπτης τῶν θείων νόμων καὶ διατάξεων. Ὅτι
nor as despiser of-the divine laws and ordinances that
καθάπερ ἐν σώματι τὸ μέν τι ἄρχον ἐστὶ καὶ οἷον
just-as in body the(-one) indeed some ruling is and as-it-were
προκαθεζόμενον, τὸ δὲ ἀρχόμενον καὶ ἀγόμενον· οὕτω
presiding the(-other) but being-ruled and being-led so
κἀν ταῖς Ἐκκλησίαις διέταξεν ὁ Θεὸς ἰσότητος νόμῳ
also-in the Churches ordained — God of-equality by-law
τῆς ἐχούσης τὸ κατ' ἀξίαν, ἢ καὶ προνοίας,
of-the(-one) having the(-thing) according-to worth or also of-providence
ᾗ τὰ πάντα συνέδησε, τοὺς μὲν ποιμαίνεσθαί
by-which the(-things) all be-bound-together the(-ones) indeed to-be-shepherded
τε καὶ ἄρχεσθαι, ὅσοις τοῦτο λυσιτελέστερον, καὶ λόγῳ
both and to-be-ruled as-many-as-for this more-profitable and in-word

καὶ ἔργῳ πρὸς τὸ δέον ἰθυνομένους· τοὺς δὲ εἶναι ποιμένας
and in-deed toward the needful being-directed the(-ones) but to-be shepherds
καὶ διδασκάλους, πρὸς τὸν καταρτισμὸν τῆς Ἐκκλησίας,
and teachers for the perfecting of-the Church
ὅσοι τῶν πολλῶν εἰσιν ἀνωτέρω κατ' ἀρετὴν καὶ τὴν
as-many-as than-the many are higher in virtue and the
πρὸς τὸν Θεὸν οἰκείωσιν, λόγον ψυχῆς πρὸς σῶμα, ἢ
toward — God familiarity place of-soul toward body or
νοῦ πρὸς ψυχὴν ἐπέχοντας· ἵν' ἀμφότερα συντεθέντα
of-mind toward soul holding that both having-been-put-together
ἀλλήλοις καὶ συγκραθέντα, τό τε ὑστεροῦν καὶ τὸ
with-one-another and having-been-blended the(-thing) both lacking and the(-thing)
πλεονάζον, ὥσπερ ἐν μέλεσι, καὶ τῇ ἁρμονίᾳ τοῦ πνεύματος
exceeding as in limbs and by-the harmony of-the spirit
συμβιβασθέντα καὶ συνδεθέντα ἓν ἄρτιον ἀποδειχθῇ
having-been-brought-together and having-been-bound-together one complete may-be-shown
σῶμα, καὶ αὐτοῦ Χριστοῦ τῆς κεφαλῆς ἡμῶν ὄντως ἄξιον.
body and of-Christ himself of-the head our truly worthy
4 Οὔτε οὖν τοῖς ἄλλοις ἀναρχίαν καὶ ἀταξίαν λυσιτελεστέραν
neither therefore for-the others anarchy and disorder more-profitable
οἶδα τάξεως καὶ ἀρχῆς, οὔτε ἀνθρώποις· ἀλλὰ τούτοις καὶ
I-know than-order and rule nor for-men but for-these also
πάντων οὐχ ἥκιστα, ὅσῳ καὶ περὶ μειζόνων αὐτοῖς ὁ
of-all not least by-as-much-as also about greater-things for-them the
κίνδυνος· οἷς μέγα, κἂν εἰ τὸ πρῶτον τοῦ λόγου μὴ
danger for-whom great-thing even if the first of-the reason not
σώζοιεν, τὸ μηδὲν ἁμαρτάνειν, ἀλλὰ τό γε δεύτερον
they-should-keep the nothing to-sin but the at-least second
ἐκείνου, τὸ ἁμαρτάνοντας ἐπανάγεσθαι. Ἐπειδὴ τοῦτο καλὸν
to-that the sinning to-be-brought-back since this beautiful
ἐφάνη καὶ δίκαιον, ἴσον ἐμοὶ κακὸν καὶ ὁμοίως ἄτακτον,
appeared and just equal to-me evil and likewise disorderly

πάντας τε ἄρχειν ἐθέλειν, καὶ μηδένα δέχεσθαι· ὡς, εἴ
all both to-rule to-wish and no-one to-accept so-that if
γε πάντες φεύγοιεν ταύτην τὴν εἴτε λειτουργίαν χρὴ
indeed all should-flee this the whether ministry one-must
λέγειν, εἴτε ἡγεμονίαν, χωλεύοι ἂν τῷ μεγίστῳ μέρει, καὶ
to-call or leadership would-limp — in-the greatest part and
οὐδ' ἂν καλὸν ἔτι μένοι τὸ καλὸν τῆς Ἐκκλησίας
not-even — beautiful still would-remain the beautiful of-the Church
πλήρωμα. Ποῦ δ' ἂν ἔτι καὶ παρὰ τίνων θρησκεύοιτο
fullness where and — still and by whom would-be-worshiped
ἡμῖν ὁ Θεὸς τὰ μυστικὰ καὶ ἄνω φέροντα, ὃ
for-us — God the(-things) mystical and upward bearing which
δὴ μέγιστόν ἐστι τῶν ἡμετέρων καὶ τιμιώτατον,
indeed greatest is of-the(-things) our and most-precious
οὐκ ὄντος βασιλέως, οὐδὲ ὄντος ἄρχοντος, οὐδὲ ἱερατείας,
not being king nor being ruler nor priesthood
οὐδὲ θυσίας, οὐδ' ὅσα ὡς μέγιστα ἐπὶ μεγάλοις τοῖς
nor sacrifice nor as-many-as as greatest upon great the
πταίσμασιν, οἱ πάλαι ἀπειθεῖς κατεκρίθησαν;
stumblings the(-ones) of-old disobedient were-condemned
Ἀλλ' οὐδὲ ξένον τι καὶ ἀπὸ τρόπου τοῖς πολλοῖς 5
but not-even strange anything and out-of place for-the many
τὰ θεῖα φιλοσοφοῦσιν ἐπὶ τὸ ἄρχειν ἀναβαίνειν ἀπὸ
the(-things) divine philosophizing to the to-rule to-go-up from
τοῦ ἄρχεσθαι, οὐδὲ ἔξω τῶν νενομισμένων τῆς φιλοσοφίας
the to-be-ruled nor outside the customary of-the of-philosophy
ὅρων, καὶ φέρον εἰς ὄνειδος· ὥσπερ οὐδὲ ναύτῃ τῶν
bounds and leading to reproach just-as not-even for-sailor of-the
εὐδοκίμων τὸ πρωρατεῦσαι, καὶ πρωρεῖ καλῶς τοὺς
well-reputed the to-serve-at-the-prow and for-prow-man well the
ἀνέμους τηρήσαντι τὸ πιστευθῆναι τοὺς οἴακας· εἰ δὲ βούλει,
winds having-watched the to-be-entrusted-with the tillers if but you-wish

στρατιώτῃ γενναίῳ τὸ ταξιαρχῆσαι, καὶ ταξιάρχῃ
for-soldier noble the to-command-a-company and for-company-commander
καλῷ τὸ στρατηγῆσαί τε καὶ πολέμου παντὸς ἡγεμονίαν
good the to-be-general both and of-war every leadership
ἐγχειρισθῆναι. Οὐ μὴν οὐδ', ὅπερ ἂν ὑπολάβοι τις ἴσως
to-be-entrusted not however even which — might-suppose someone perhaps
τῶν πάντα ἀτόπων καὶ μοχθηρῶν, οἳ κρίνουσι τὰ
of-the(-ones) altogether absurd and wicked who judge the(-things)
τῶν ἄλλων τοῖς οἰκείοις πάθεσιν, ᾐσχύνθην τοῦ βαθμοῦ
of-the others by-the own passions I-was-ashamed-of of-the grade
τὴν τάξιν ἐπιθυμίᾳ τῆς μείζονος· οὐχ οὕτως ἐγὼ ἢ τοῦ
the rank by-desire of-the greater not so I either of-the
θείου μεγέθους, ἢ τῆς ἀνθρωπίνης ταπεινώσεως ἄπειρος,
divine greatness or of-the human lowliness inexperienced
ὡς μὴ μέγα νομίζειν πάσῃ γενητῇ φύσει, καὶ ὁπωσοῦν
as not great-thing to-think for-every created nature and in-any-way
πλησιάζειν Θεῷ τῷ μόνῳ φανοτάτῳ καὶ λαμπροτάτῳ, καὶ
to-approach God the alone most-luminous and most-brilliant and
ὑπερέχοντι πάσης ὑλικῆς τε καὶ ἀΰλου φύσεως καθαρότητι.
surpassing every material both and immaterial nature in-purity

6 Τί οὖν ἐστιν ὃ πέπονθα; καὶ τίς ὁ λόγος τῆς ἐμῆς
what therefore is which I-have-suffered and what the reason of-the my
ἀπειθείας; Οὐδὲ γὰρ ἔδοξα τοῖς πολλοῖς ἐν ἐμαυτῷ τότε
disobedience nor for I-seemed to-the many in myself then
μένειν, οὐδ' εἶναι ὥσπερ ἐγινωσκόμην, ἀλλ' ἕτερος ἐξ ἑτέρου
to-remain nor to-be as I-was-known but other from other
τις γεγονέναι, καὶ πλέον ἢ καλῶς εἶχεν ἀντιτείνειν καὶ
someone to-have-become and more than well it-had to-resist and
αὐθαδιάζεσθαι. Τούτου δὴ τὰς αἰτίας ἀκούοιτ' ἂν ἤδη
to-be-self-willed of-this indeed the causes you-would-hear — already
πάλαι ποθοῦντες. Μάλιστα μὲν τῷ ἀδοκήτῳ πληγεὶς,
long longing most indeed by-the unexpected having-been-struck

ὥσπερ οἱ τοῖς αἰφνιδίοις τῶν ψόφων καταπλαγέντες, οὐ
as the(-ones) by-the sudden of-the noises having-been-astounded not
κατέσχον τοὺς λογισμούς· καὶ διὰ τοῦτο ἔλυσα τὴν αἰδῶ,
I-held-fast the reasonings and because-of this I-loosed the shame
πάντα τὸν χρόνον ταύτῃ συνειθισμένος. Ἔπειτά μέ τις
all the time to-this having-been-accustomed then me some
ὑπεισῄει ἔρως τοῦ καλοῦ τῆς ἡσυχίας καὶ τῆς ἀναχωρήσεως·
crept-in love of-the beauty of-the quiet and of-the withdrawal
ἧς ἐραστὴς γενόμενος ἐξ ἀρχῆς, ὡς οὐκ οἶδ' εἴ τις
of-which lover having-become from beginning as not I-know if any
ἄλλος τῶν περὶ λόγους ἐσπουδακότων, καὶ ἣν ἐν
other of-the(-ones) about letters having-been-zealous and which in
τοῖς μεγίστοις καὶ χαλεπωτάτοις κινδύνοις καθυποσχόμενος
the greatest and most-grievous dangers having-promised
τῷ Θεῷ, καί τι καὶ προσαψάμενος ταύτης, ὅσον
— to-God and somewhat also having-laid-hold-of this as-much-as
ἐν προθύροις γενέσθαι, καὶ πλείονά μοι τὸν πόθον
in porches to-be and greater for-me the longing
ἐξαφθῆναι διὰ τῆς πείρας, οὐχ ἥνεγκα τυραννούμενος
to-have-been-kindled through the experience not I-bore being-tyrannized
καὶ εἰς μέσους τοὺς θορύβους ὠθούμενος, καὶ οἷον ἀπὸ
and into the-midst the tumults being-thrust and as-it-were from
ἱεροῦ τινος ἀσύλου τοῦ βίου τούτου πρὸς βίαν ἀποσπώμενος.
sacred some asylum of-the life this by force being-dragged-away
Οὐδὲν γὰρ ἐδόκει μοι τοιοῦτον οἷον μύσαντα τὰς αἰσθήσεις, 7
nothing for seemed to-me such as having-shut the senses
ἔξω σαρκὸς καὶ κόσμου γενόμενον, εἰς ἑαυτὸν συστραφέντα,
outside flesh and world having-become into himself having-been-turned-in
μηδενὸς τῶν ἀνθρωπίνων προσαπτόμενον, ὅτι μὴ πᾶσα
of-nothing of-the human-things laying-hold except — every
ἀνάγκη, ἑαυτῷ προσλαλοῦντα καὶ τῷ Θεῷ, ζῆν ὑπὲρ
necessity with-himself conversing and — with-God to-live above

τὰ ὁρώμενα, καὶ τὰς θείας ἐμφάσεις ἀεὶ καθαρὰς
the(-things) being-seen and the divine reflections always pure
ἐν ἑαυτῷ φέρειν ἀμιγεῖς τῶν κάτω χαρακτήρων καὶ
in himself to-bear unmixed with-the below impressions and
πλανωμένων, ὄντως ἔσοπτρον ἀκηλίδωτον Θεοῦ καὶ τῶν
wandering truly mirror spotless of-God and of-the
θείων καὶ ὂν καὶ ἀεὶ γινόμενον, φωτὶ προσλαμβάνοντα
divine-things both being and always becoming by-light taking-in-addition
φῶς, καὶ ἀμαυροτέρῳ τρανότερον, ἤδη τὸ τοῦ μέλλοντος
light and by-dimmer clearer already the of-the coming
αἰῶνος ἀγαθὸν ταῖς ἐλπίσι καρπούμενον, καὶ συμπεριπολεῖν
age good in-the hopes enjoying and to-go-about-with
ἀγγέλοις, ἔτι ὑπὲρ γῆς ὄντα καταλιπόντα τὴν γῆν, καὶ
angels still upon earth being having-left the earth and
ὑπὸ τοῦ πνεύματος ἄνω τιθέμενον. Εἴ τις ὑμῶν τούτῳ
by the spirit upward being-set if anyone of-you by-this
τῷ ἔρωτι κάτοχος, οἶδεν ὃ λέγω, καὶ τῷ τότε πάθει
the love possessed knows what I-say and the then suffering
συγγνώσεται· τοὺς γὰρ πολλοὺς οὐδ' ἂν πείσαιμι
will-pardon the for many not-even — I-would-persuade
λέγων ἴσως, ὅσοις καὶ ἐν γέλωτι τὸ πρᾶγμα δοκεῖ,
saying perhaps for-as-many-as also in laughter the thing seems
κακῶς διατεθεῖσιν εἴτε ὑπὸ τῆς ἰδίας αὐτῶν ἀνοίας,
badly having-been-disposed whether by the own their folly
εἴτε ὑπὸ τῶν ἀναξίων τοῦ ἐπαγγέλματος· οἳ πράγματι
or by the(-ones) unworthy of-the profession who on-thing
καλῷ κακὸν περιτεθείκασιν ὄνομα, τῇ φιλοσοφίᾳ τὴν
beautiful evil have-put-around name on-the philosophy the
κενοδοξίαν, συνεργὸν λαβόντες τὸν φθόνον καὶ τὴν τῶν
vainglory as-fellow-worker having-taken the envy and the of-the
πολλῶν κακίαν πρὸς τὸ χεῖρον οὖσαν ἑτοιμοτέραν· ἵν' ἕν
many vice toward the worse being readier that one

γέ τι πάντως αὐτοῖς ἁμαρτάνηται, ἢ τὸ κακὸν
at-least some-thing altogether by-them may-be-sinned either the evil
ἐνεργούμενον, ἢ τὸ καλὸν ἀπιστούμενον.
being-done or the good being-disbelieved
Πρὸς δὲ τούτοις πρᾶγμα ἔπαθον, ἐκλαλήσω γὰρ πρὸς 8
besides and these thing I-suffered I-will-blurt-out for to
ὑμᾶς πᾶν τὸ ἀπόῤῥητον, οὐκ οἶδ' εἴτε ἄγροικον εἴτε
you all the unspeakable not I-know whether boorish or
ἐλεύθερον, ἔπαθον δ' οὖν· ᾐσχύνθην ὑπὲρ τῶν ἄλλων,
free I-suffered but anyway I-was-ashamed on-behalf-of the others
ὅσοι, μηδὲν τῶν πολλῶν ὄντες βελτίους, μέγα μὲν
as-many-as nothing than-the many being better great-thing indeed
οὖν, εἰ καὶ μὴ πολλῷ χείρους, ἀνίπτοις χερσὶν, ὃ δὴ
then if even not much worse with-unwashed hands which indeed
λέγεται, καὶ ἀμυήτοις ψυχαῖς τοῖς ἁγιωτάτοις ἑαυτοὺς
is-said and with-uninitiated souls into-the most-holy themselves
ἐπεισάγουσι· καὶ πρὶν ἄξιοι γενέσθαι προσιέναι τοῖς ἱεροῖς,
bring-in and before worthy to-become to-approach the holy-things
μεταποιοῦνται τοῦ βήματος, θλίβονταί τε καὶ ὠθοῦνται
lay-claim-to the sanctuary are-pressed both and are-jostled
περὶ τὴν ἁγίαν τράπεζαν, ὥσπερ οὐκ ἀρετῆς τύπον, ἀλλ'
about the holy table as not of-virtue type but
ἀφορμὴν βίου τὴν τάξιν ταύτην εἶναι νομίζοντες, οὐδὲ
resource of-livelihood the order this to-be thinking nor
λειτουργίαν ὑπεύθυνον, ἀλλ' ἀρχὴν ἀνεξέταστον. Καὶ εἰσὶ
ministry accountable but rule unexamined and they-are
σχεδόν τι πλείους κατ' ἀριθμὸν ἢ ὁπόσων ἄρχουσι·
nearly somewhat more in number than as-many-as they-rule
δείλαιοι τῆς εὐσεβείας, καὶ ἄθλιοι τῆς λαμπρότητος· ὥστε
wretched of-the piety and miserable of-the splendor so-that
ἔμοιγε δοκοῦσι, προϊόντος τοῦ χρόνου καὶ τοῦ κακοῦ,
to-me-at-least they-seem advancing the time and the evil

μηδὲ ἔχειν λοιπὸν ὧν ἄρξουσι, πάντων διδασκόντων
not-even to-have henceforth whom they-will-rule all teaching
ἀντὶ τοῦ διδακτοὺς εἶναι Θεοῦ, ὥς φησιν ἡ ἐπαγγελία,
instead-of the taught to-be of-God as says the promise
καὶ πάντων προφητευόντων, ὥστε εἶναι καὶ Σαοὺλ ἐν
and all prophesying so-that to-be also Saul among
προφήταις, κατὰ τὴν παλαιὰν ἱστορίαν καὶ παροιμίαν.
prophets according-to the old history and proverb
Οὐδὲν γὰρ οὕτω πολὺ κατ᾽ οὐδένα καιρὸν οὔτ᾽ ἐστὶν,
nothing for so much at any time either is
οὔτ᾽ ἐγένετο, ἄλλοτε ἄλλων ἀκμασάντων τε καὶ
or was at-other-times others having-flourished both and
ληξάντων, ὡς νῦν Χριστιανοῖς τὰ τοιαῦτα καὶ ὀνείδη καὶ
having-ceased as now among-Christians the such-things both reproaches and
ἁμαρτήματα. Ὧν εἰ καὶ στῆσαι τὴν φορὰν κρεῖσσον
sins of-which if even to-stop the course better
ἢ καθ᾽ ἡμᾶς, ἀλλὰ τό γε μισεῖν καὶ αἰσχύνεσθαι
than according-to us but the at-least to-hate and to-be-ashamed
μέρος εὐσεβείας οὐ τὸ σμικρότατον.
part of-piety not the smallest

9 Ὃ δὲ τελευταῖον καὶ μεῖζον τῶν εἰρημένων, εἶμι γὰρ
what but last and greater than-the(-things) having-been-said I-go for
ἐπ᾽ αὐτὸν ἤδη τὸν κολοφῶνα τοῦ λόγου, καὶ οὐ ψεύσομαι·
to itself already the summit of-the speech and not I-will-lie
οὐδὲ γὰρ θέμις τοῖς περὶ τηλικούτων ποιουμένοις τὸν
nor for lawful for-the(-ones) about such-great-things making the
λόγον· οὐκ ᾤμην ἴσον εἶναι, οὐδὲ νῦν οἶομαι, ποίμνης
speech not I-thought equal to-be nor now I-think flock
ἄρχειν ἢ βουκολίου, καὶ ἀνθρώπων ἐπιστατεῖν ψυχαῖς.
to-rule or herd and of-men to-be-in-charge-of souls
Ἐκεῖ μὲν γὰρ ἐξαρκεῖν, ὅτι παχύτατον καὶ πιότατον
there indeed for to-suffice as-possible fattest and plumpest

ἀποδεῖξαι τὸ βουκόλιον ἢ τὸ ποίμνιον· καὶ πρὸς τοῦτο ὁρῶν
to-show the herd or the flock and toward this looking
ὅ τε βουκόλος καὶ ὁ ποιμὴν τῶν τε χωρίων ἐπισκέψεται
the both herdsman and the shepherd of-the both places will-look-to
τὰ ἔνυδρα καὶ ἐπίνομα, εἰσελάσει τε καὶ ἐξελάσει ἀπό
the(-ones) watered and grassy will-drive-in both and will-drive-out from
τε νομῶν καὶ ἐπὶ νομὰς, ἀναπαύσει τε καὶ ἀποκινήσει
both pastures and to pastures will-rest both and will-move
καὶ ἀνακαλέσει, ὀλίγα μὲν τῇ βακτηρίᾳ, τὰ πολλὰ
and will-call-back few-things indeed with-the staff the(-things) many
δὲ τῇ σύριγγι. Ἄλλο δὲ οὐδὲν ἔργον εἶναι τῷ ποιμένι
but with-the pipe other but no work to-be for-the shepherd
ἢ τῷ βουκόλῳ πλὴν ὅσον βραχέα προσπολεμῆσαι τοῖς
or for-the herdsman except as-much-as briefly to-fight-against the
λύκοις, καὶ ποῦ τι καὶ ἀῤῥωστοῦν ἐπισκέψασθαι· τὰ
wolves and somewhere something also being-sick to-look-to for-the
πολλὰ δὲ αὐτῷ μελήσει δρῦς, καὶ σκιὰ, καὶ δόνακες, καὶ
most-part but to-him will-be-a-care oak and shade and reeds and
ἐν καλῷ τῆς πόας κατακλιθῆναι, καὶ παρὰ ψυχρὸν ὕδωρ,
in beautiful of-the grass to-lie-down and beside cold water
καὶ ὑπὸ ταῖς αὔραις σχεδιάσαι στιβάδα, καὶ ποῦ τι
and under the breezes to-improvise bed and somewhere something
καὶ ἐρωτικὸν ᾄσαι μετὰ τοῦ κισσυβίου, καὶ προσλαλῆσαι
also amorous to-sing with the cup and to-talk
ταῖς βουσὶν ἢ τῇ ποίμνῃ· καὶ τούτων αὐτῶν θοινήσασθαι
to-the cows or to-the flock and of-these themselves to-feast-on
ἢ ἀποδόσθαι τὸ πιότατον. Ἀρετῆς δὲ οὐδεὶς πω ποιμνίων
or to-sell the fattest of-virtue but no-one yet of-flocks
ἢ βουκολίων ἐφρόντισε. Τίς γὰρ καὶ ἀρετὴ τούτων; ἢ
or of-herds took-thought what for even virtue of-these or
τίς τὸ ἐκείνοις καλὸν πρὸ τῆς ἰδίας ἡδονῆς ἐσκέψατο;
who the for-those good before the own pleasure considered

10 Ἀνθρώπῳ δὲ χαλεποῦ ὄντος τοῦ εἰδέναι ἄρχεσθαι, κινδυνεύει
for-man but grievous being the to-know to-be-ruled risks
πολλῷ χαλεπώτερον εἶναι τὸ εἰδέναι ἄρχειν ἀνθρώπων, καὶ
much more-grievous to-be the to-know to-rule men and
μάλιστα δὴ ἀρχὴν ταύτην, τὴν ἡμετέραν, τὴν ἐν νόμῳ
most indeed rule this the our the(-one) in law
θείῳ, καὶ πρὸς Θεὸν ἄγουσαν, ἧς ὅσον τὸ ὕψος καὶ τὸ
divine and to God leading of-which as-great-as the height and the
ἀξίωμα, τοσοῦτος καὶ ὁ κίνδυνος τῷ γε νοῦν ἔχοντι.
dignity so-great also the danger for-the(-one) at-least sense having
Ὃν γε πρῶτον μὲν δεήσει, καθάπερ ἄργυρον ἢ
whom indeed first indeed it-will-be-needful just-as silver or
χρυσὸν, πανταχόθεν στρεφόμενον, καὶ ἐν παντοίοις καιροῖς
gold from-all-sides being-turned and in all-kinds-of occasions
καὶ πράγμασι, μηδαμοῦ κίβδηλον ἠχεῖν ἢ ὑπόχαλκον,
and affairs nowhere counterfeit to-ring or alloyed-with-copper
μηδέ τι φέρειν ἐν ἑαυτῷ ὕλης τῆς χείρονος, καὶ
nor anything to-bear in himself of-matter of-the worse and
θερμοτέρου πυρὸς ἀξίας· ἢ τοσούτῳ μεῖζον ἔσται κακὸν,
of-hotter fire worthy or by-so-much greater will-be evil
ὅσῳ περ ἂν ἄρχῃ πλειόνων· εἴπερ καὶ μείζων τῆς
by-as-much-as indeed — be-rule more since even greater than-the
περὶ ἕνα ἱσταμένης πονηρίας ἡ εἰς πολλοὺς ὁδεύουσα.
about one standing wickedness the(-one) to many journeying

Vice in a ruler spreads to his people faster than plague, as Haggai's question shows: holiness does not pass by touch, but uncleanness does. A ruler must not only avoid evil but excel in good, measuring himself by the commandment, not his neighbors: a private man fails by doing base things, a ruler by falling short of the best. He must lead by persuasion, not force. Guiding man, the most various of creatures, is the art of arts, harder than a physician's care of the perishable body, for the soul was joined to the body to win glory by struggle and draw the flesh upward. The body does not resist its healer; the soul hides its disease, excuses it, and fights its healers.

Οὐ γὰρ οὕτως οὔτε δευσοποιοῦ βαφῆς μεταλαμβάνει ῥᾳδίως 11
not for so either of-indelible dye partakes easily
ὕφασμα, οὔτε δυσωδίας ἢ τοῦ ἐναντίου τὸ πλησιάσαν,
fabric or of-stench or of-the opposite the(-thing) having-approached
οὔτε νοσερά τις οὕτως εὐκόλως ἀναχεῖται εἰς τὸν ἀέρα,
or diseased some so readily is-diffused into the air
καὶ διὰ τοῦ ἀέρος ὁμιλεῖ τοῖς ζῴοις ἀτμὶς, ὃ δὴ
and through the air consorts-with the living-things vapor which indeed
λοιμός ἐστί τε καὶ ὀνομάζεται, ὡς φιλεῖ τάχιστα τῆς
plague is both and is-named as is-wont most-quickly of-the
τοῦ προεστῶτος κακίας ἀναπίμπλασθαι τὸ ὑπήκοον, καὶ
of-the(-one) presiding vice to-be-filled the subject and
πολλῷ γε ῥᾷον ἢ τοῦ ἐναντίου, τῆς ἀρετῆς. Τοῦτο
much indeed more-easily than of-the opposite of-the virtue this
γάρ ἐστιν ὃ μάλιστα πλεονεκτεῖ τὴν καλοκαγαθίαν ἡ
for is which most has-the-advantage-over the nobility the
πονηρία, καὶ ὃ μάλιστα ἐγὼ δυσχεραίνω κατανοῶν, ὅτι
wickedness and which most I am-vexed perceiving that
εὐζήλωτον μέν τι καὶ πρόχειρον πρᾶγμα ἡ μοχθηρία,
easy-to-emulate indeed some-thing and ready-to-hand thing the depravity
καὶ οὐδὲν οὕτω ῥᾴδιον, ὡς τὸ γενέσθαι κακὸν, κἂν εἰ μὴ
and nothing so easy as the to-become evil even if not

τύχοι πρὸς ταύτην ἡμᾶς ἄγων μηδείς· σπάνιον δὲ ἡ
it-should-happen toward this us leading anyone rare but the
τοῦ ἀγαθοῦ κτῆσις καὶ πρόσαντες, κἂν εἰ πολὺ τὸ
of-the good acquisition and uphill even if much the(-thing)
μεθέλκον εἴη καὶ προκαλούμενον. Καὶ τοῦτό ἐστιν ὃ
drawing-over should-be and calling-forth and this is which
μοι δοκεῖ καὶ ὁ μακαριώτατος Ἀγγαῖος κατανοήσας ἐπὶ
to-me seems also the most-blessed Haggai having-perceived upon
τὴν θαυμασίαν ἐκείνην ἐλθεῖν καὶ ἀληθεστάτην εἰκόνα·
the wonderful that to-come and truest image
Ἐρωτήσατε, ἱερεῖς, νόμον, λέγων· Εἰ κρέας ἅγιον ἐν ἱματίῳ
ask o-priests law saying if flesh holy in garment
βρωτοῦ τινος, ἢ ποτοῦ, ἢ σκεύους ἁψάμενον εὐθὺς ἁγιάσει
of-food some or of-drink or of-vessel having-touched at-once will-sanctify
τὸ πλησιάσαν· τῶν δὲ ἀποφησάντων· Ἐρωτήσατε
the(-thing) having-approached of-them and having-denied ask
πάλιν εἰ καὶ ἀκαθαρσίᾳ τούτων τι προσομιλῆσαν, μὴ
again if also with-uncleanness of-these anything having-consorted not
παραχρῆμα μετέλαβε τοῦ μιάσματος; ὡς ἐρούντων γε
immediately partook of-the pollution as going-to-say indeed
μεταλαμβάνειν, καὶ μὴ καθαρὸν μένειν τῇ κοινωνίᾳ.
to-partake and not pure to-remain by-the communion

12 Τί τοῦτο λέγων· ὅπερ ὁ ἐμὸς λόγος· ὅτι δύσληπτον
what this saying which-very-thing the my speech that hard-to-grasp
μὲν τὸ ἀγαθὸν τῇ ἀνθρωπίνῃ φύσει, ὥσπερ καὶ πῦρ
indeed the good for-the human nature as also fire
ὕλῃ τῇ ὑγροτέρᾳ· ἕτοιμοι δὲ πρὸς τὴν τοῦ κακοῦ
for-matter the moister ready but for the of-the evil
μετουσίαν οἱ πλεῖστοι καὶ ἐπιτήδειοι, καλάμη τις πρὸς
participation the most and fit straw some toward
σπινθῆρα, οἶμαι, καὶ ἄνεμον ῥᾳδίως ἐξαπτομένη καὶ
spark I-think and wind easily being-kindled and

δαπανωμένη διὰ ξηρότητα· θᾶττον γὰρ ἄν τις ὀλίγης
being-consumed through dryness more-quickly for — someone of-little
κακίας μεταλάβοι πλουσίως ἢ ἀρετῆς βαθείας κατὰ
vice would-partake richly than of-virtue deep by
μικρόν. Ἐπεὶ καὶ μέλιτι μὲν μικρὸν ἀψίνθιον ὡς τάχιστα
little since also to-honey indeed small wormwood very quickly
μεταδίδωσι τοῦ πικροῦ· μέλι δὲ οὐδὲ τὸ διπλάσιον ἀψινθίῳ
imparts of-the bitter honey but not-even the double to-wormwood
τῆς ἑαυτοῦ γλυκύτητος· καὶ μικρὰ μὲν ὑποσπασθεῖσα ψηφὶς
of-the its-own sweetness and small indeed having-been-drawn-out pebble
ποταμὸν ὅλον ἑλκύσειεν ἂν ἐπὶ τὸ πρανές· ἐπισχεῖν δὲ ἢ
river whole would-draw — to the downhill to-hold-back but or
ἀνακόψαι μόλις ἂν δυνηθείη καὶ τὸ καρτερώτατον ἔρυμα.
to-check scarcely — would-be-able even the strongest barrier
Πρῶτον μὲν δὴ τοῦτο, ὧν εἴπομεν, εὐλαβεῖσθαι 13
first indeed indeed this of-what-things we-said to-beware-of
ἄξιον, μὴ φαινώμεθα τῆς θαυμασίας ἀρετῆς κακοὶ ζωγράφοι,
worthy lest we-appear of-the wonderful virtue bad painters
μᾶλλον δὲ ζωγράφων οὐ φαύλων ἴσως, τῶν δὲ πολλῶν
rather but of-painters not poor perhaps of-the but many
φαῦλον ἀρχέτυπον· ἢ τῆς παροιμίας μὴ πόῤῥω θέωμεν,
poor archetype or of-the proverb not far we-run
ἄλλους ἰατρεύειν ἐπιχειροῦντες αὐτοὶ βρύοντες ἕλκεσι.
others to-heal attempting ourselves teeming with-sores
Δεύτερον δὲ, εἰ καί τις ἁγνὸν ἑαυτὸν ἀπὸ πάσης 14
second and if even someone pure himself from every
ἁμαρτίας τηρήσειεν, ἢ ὡς μάλιστα, οὐκ οἶδα μὲν, εἰ καὶ
sin should-keep or as most not I-know indeed if even
τοῦτο αὔταρκες τῷ μέλλοντι τοὺς ἄλλους παιδεύειν
this sufficient for-the(-one) intending the others to-train
πρὸς ἀρετήν· οὐ γὰρ μὴ κακὸν εἶναι δεῖ μόνον τὸν τοῦτο
toward virtue not for not evil to-be must only the(-one) with-this

πεπιστευμένον, τοῦτο μὲν γὰρ καὶ τῶν ὑπὸ χεῖρα τοῖς
entrusted this indeed for even of-the(-ones) under hand for-the
πολλοῖς αἴσχιστον, ἀλλὰ καὶ τῷ ἀγαθῷ διαφέροντα, κατὰ
many most-shameful but also in-the good excelling according-to
τὴν, ἐκκλίνειν ἀπὸ κακοῦ, καὶ ποιεῖν ἀγαθὸν, κελεύουσαν
the to-turn-aside from evil and to-do good bidding
ἐντολήν· οὐδὲ τοὺς φαύλους ἐξαλεῖψαι τῆς ψυχῆς τύπους
commandment nor the base to-wipe-out of-the soul impressions
μόνον, ἀλλὰ καὶ τοὺς ἀμείνους ἐγγράψασθαι, ὡς πλέον κατ᾽
only but also the better to-inscribe so-that more in
ἀρετὴν προέχειν, ἢ ὁπόσον περίεστιν ἀξιώματι· καὶ μηδὲν
virtue to-excel than as-much-as he-surpasses in-rank and no
μέτρον εἰδέναι τοῦ καλοῦ καὶ τῆς ἀναβάσεως, μηδὲ κέρδος
measure to-know of-the good and of-the ascent nor gain
μᾶλλον τὸ κρατηθὲν ἢ ζημίαν τὸ διαφεῦγον· ἀλλ᾽
rather the(-thing) mastered than loss the(-thing) escaping but
ἐπίβασιν ἀεὶ ποιεῖσθαι τῷ ποσὶ τοῦ ἑξῆς· καὶ μὴ μέγα
stepping-stone always to-make the(-thing) at-feet of-the next and not great-thing
νομίζειν ἂν τῶν πολλῶν διαφέρωμεν, ἀλλὰ ζημίαν ἂν τῆς
to-think if than-the many we-excel but loss if of-the
ἀξίας λειπώμεθα· καὶ τῇ ἐντολῇ παραμετρεῖν, ἀλλὰ μὴ
worth we-fall-short and by-the commandment to-measure but not
τοῖς πέλας, τὸ κατορθούμενον, ἄν τε ὦσι κακοὶ,
by-the(-ones) near the(-thing) achieved whether both they-be evil
ἄν τε ἀρετῆς ἐπὶ ποσὸν ἥκοντες· καὶ μὴ μικροῖς σταθμοῖς
or both of-virtue to some-degree having-come and not with-small weights
ταλαντεύειν τὴν ἀρετὴν, τῷ μεγίστῳ, καὶ παρ᾽ οὗ
to-weigh the virtue to-the greatest and from whom
τὰ πάντα, καὶ εἰς ὃν τὰ πάντα χρεωστουμένην.
the(-things) all and to whom the(-things) all owed

Μηδὲ τὰ αὐτὰ πᾶσιν ἁρμόζειν οἴεσθαι, ὥσπερ οὐδὲ ἡλικίαι
nor the same for-all to-fit to-think just-as not-even ages
πᾶσιν αἱ αὐταὶ, οὐδὲ προσώπων χαρακτῆρες, οὐδὲ ζώων
for-all the same nor of-faces features nor of-living-things
φύσεις, οὐδὲ γῆς ποιότητες, οὐδὲ κάλλη τε καὶ μεγέθη
natures nor of-earth qualities nor beauties both and sizes
λαμπτήρων· ἀλλ᾽ ἡγεῖσθαι ἰδιώτου μὲν εἶναι κακίαν τὸ
of-luminaries but to-hold of-private-person indeed to-be vice the
φαῦλα πράσσειν, καὶ ὅσα κολάσεως ἄξια, ὧν καὶ ὁ
base-things to-do and as-many-as of-punishment worthy over-which also the
νόμος βαρὺς δεσπότης· ἄρχοντος δὲ ἢ προεστῶτος τὸ μὴ
law heavy master of-ruler but or of-one-presiding the not
ὡς ἄριστον εἶναι, καὶ ἀεὶ τῷ καλῷ προβαίνοντα, εἴπερ
as best to-be and always in-the good advancing if-indeed
μέλλοι τῷ περιόντι τῆς ἀρετῆς ἕλξειν τοὺς πολλοὺς εἰς τὸ
he-is-to by-the surplus of-the virtue to-draw the many to the
μέτριον, καὶ μὴ βίᾳ κατάρξειν, ἀλλὰ πειθοῖ προσάξεσθαι.
moderate and not by-force to-rule but by-persuasion to-bring-over
Τὸ μὲν γὰρ ἀκούσιον, πρὸς τὸ τυραννικὸν εἶναι, καὶ οὐκ
the indeed for involuntary besides the tyrannical being and not
ἐπαινετὸν, οὐδὲ μόνιμον· φιλεῖ γὰρ τὸ βιασθὲν, ὥσπερ
praiseworthy nor lasting is-wont for the(-thing) forced as
φυτὸν βίᾳ χερσὶ μετασπώμενον, εἰς ἑαυτὸ πάλιν ἀφεθὲν
plant by-force with-hands being-drawn-aside to itself again let-go
ἀνατρέχειν· τὸ δ᾽ ἐκ προαιρέσεως ἐννομώτατόν τε ἅμα
to-run-back the but from choice most-lawful both together
καὶ ἀσφαλέστατον, εὐνοίας δεσμῷ τηρούμενον. Ὅθεν δὴ
and safest of-goodwill by-bond kept whence indeed
καὶ μάλιστα ποιμαίνειν τὸ ποίμνιον ἑκουσίως, ἀλλὰ μὴ
also most to-shepherd the flock willingly but not
ἀναγκαστῶς, ὁ ἡμέτερος διακελεύεται νόμος καὶ νομοθέτης.
by-compulsion the our bids law and lawgiver

16 Ἀλλ᾽ ἔστω τις μήτε κακὸς, καὶ ἀρετῆς ἥκων εἰς τὸ
but let-be someone neither evil and of-virtue having-come to the
ἀκρότατον· οὐχ ὁρῶ, τίνα λαβὼν ἐπιστήμην, ἢ ποίᾳ
highest not I-see what having-taken knowledge or in-what
δυνάμει πιστεύσας, ταύτην ἂν θαῤῥοίη τὴν προστασίαν·
power having-trusted this — he-would-dare the presidency
τῷ ὄντι γὰρ αὕτη μοι φαίνεται τέχνη τις εἶναι τεχνῶν, καὶ
in-the reality for this to-me appears art some to-be of-arts and
ἐπιστήμη ἐπιστημῶν, ἄνθρωπον ἄγειν, τὸ πολυτροπώτατον
knowledge of-knowledges man to-lead the most-versatile
ζῷον καὶ ποικιλώτατον. Γνοίη δ᾽ ἄν τις τῇ τῶν
living-thing and most-various would-know and — someone by-the of-the
σωμάτων θεραπείᾳ, τὴν τῶν ψυχῶν ἰατρείαν ἀντεξετάσας·
bodies care the of-the souls healing having-compared
καὶ ὅσῳ μὲν ἐργώδης ἐκείνη καταμαθὼν, ὅσῳ
and by-as-much-as indeed laborious that having-learned by-as-much-as
δὲ ἡ καθ᾽ ἡμᾶς ἐργωδεστέρα προσεξετάσας, καὶ τῇ
and the according-to us more-laborious having-examined-besides and in-the
φύσει τῆς ὕλης, καὶ τῇ δυνάμει τῆς ἐπιστήμης, καὶ τῷ
nature of-the matter and in-the power of-the knowledge and in-the
τέλει τῆς ἐνεργείας τιμιωτέρα. Ἡ μὲν γὰρ περὶ σώματα
end of-the activity more-precious the(-one) indeed for about bodies
πονεῖται, καὶ τὴν ἐπίκηρον ὕλην καὶ κάτω ῥέουσαν,
toils and the perishable matter and downward flowing
πάντως λυθησομένην καὶ πεισομένην τὸ ἑαυτῆς, κἂν
altogether going-to-be-loosed and going-to-suffer the(-thing) its-own even-if
νῦν τῇ συμμαχίᾳ τῆς τέχνης κατακρατήσῃ τῆς ἐν αὐτῇ
now by-the alliance of-the art it-master the in it
στάσεως· ἢ γὰρ νόσος ἢ χρόνος ἔλυσεν, εἴξασαν τῇ
faction either for disease or time loosed having-yielded to-the
φύσει, καὶ τοὺς ἰδίους ὅρους οὐχ ὑπερβαίνουσαν.
nature and the own bounds not overstepping

Τῇ δὲ περὶ ψυχὴν ἡ σπουδὴ, τὴν ἐκ Θεοῦ καὶ θείαν, 17
for-the but about soul the zeal the(-one) from God and divine
καὶ τῆς ἄνωθεν εὐγενείας μετέχουσαν, καὶ πρὸς ἐκείνην
and of-the from-above nobility partaking and toward that
ἐπειγομένην, εἰ καὶ τῷ χείρονι συνεδέθη· τάχα μὲν καὶ
hastening if even to-the worse it-was-bound-together perhaps indeed also
δι' ἄλλας αἰτίας, ἃς μόνος οἶδεν ὁ συνδήσας Θεὸς,
for other causes which alone knows — having-bound-together God
καὶ εἴ τις ἐκ Θεοῦ τὰ τοιαῦτα ἐσοφίσθη μυστήρια· ὅσον
and if anyone from God the such was-made-wise mysteries as-far-as
δ' οὖν ἐμὲ γινώσκειν καὶ τοὺς κατ' ἐμὲ, δυοῖν ἕνεκεν·
but anyway me to-know and the(-ones) according-to me of-two for-the-sake
ἑνὸς μὲν, ἵνα δι' ἀγῶνος καὶ πάλης, τῆς πρὸς τὰ
one indeed that through contest and wrestling the toward the(-things)
κάτω, τῆς ἄνω δόξης κληρονομήσειεν, ὥσπερ χρυσὸς
below of-the above glory it-may-inherit as gold
πυρὶ, τοῖς τῇδε βασανισθεῖσα, καὶ ἀρετῆς ἆθλον,
by-fire by-the(-things) here having-been-tested and of-virtue prize
ἀλλὰ μὴ Θεοῦ δῶρον μόνον ἔχῃ τὰ ἐλπιζόμενα·
but not of-God gift only it-may-have the(-things) being-hoped-for
καὶ τοῦτο δὲ ἦν ἄρα τῆς ἄκρας ἀγαθότητος, ποιῆσαι τὸ
and this but was then of-the highest goodness to-make the
ἀγαθὸν καὶ ἡμέτερον, οὐ φύσει μόνον κατασπειρόμενον,
good also ours not by-nature only being-sown
ἀλλὰ καὶ προαιρέσει γεωργούμενον, καὶ τοῖς ἐπ' ἄμφω
but also by-choice being-cultivated and by-the toward both
τοῦ αὐτεξουσίου κινήμασιν· ἑτέρου δὲ ὡς ἂν καὶ τὸ
of-the free-will movements of-other but that — even the
χεῖρον ἑλκύσειε πρὸς ἑαυτὴν καὶ ἄνω θείη, λύσασα
worse it-might-draw toward itself and up might-set having-loosed
κατὰ μικρὸν τῆς παχύτητος· ἵν', ὅπερ ἐστὶ Θεὸς ψυχῇ,
by little of-the thickness that what is God to-soul

τοῦτο ψυχὴ σώματι γένηται παιδαγωγήσασα δι᾽ ἑαυτῆς
this soul to-body may-become having-trained through itself
τὴν ὑπηρέτιν ὕλην, καὶ οἰκειώσασα Θεῷ τὸ ὁμόδουλον.
the serving matter and having-made-akin to-God the fellow-servant
18 Χώρας, καὶ καιροὺς, καὶ ἡλικίας, καὶ ὥρας, καὶ τὰ τοιαῦτα
lands and seasons and ages and hours and the such-things
ὁ ἰατρὸς ἐπισκέψεται· φαρμακεύσει τε καὶ διαιτήσει, καὶ
the physician will-consider will-drug both and will-diet and
τηρήσει τὰ βλαβερὰ, ὡς ἂν μὴ ἀντιβῆναι τῇ τέχνῃ
will-watch-for the harmful-things that — not to-oppose the art
τὰς τῆς ἀῤῥωστίας ἐπιθυμίας· καὶ που καὶ καύσεσι, καὶ
the of-the sickness desires and perhaps also with-cauteries and
τομαῖς, καὶ τοῖς αὐστηροτέροις τῆς θεραπείας, ἔστιν ὅτε
with-incisions and with-the harsher of-the treatment there-is when
καὶ ἐφ᾽ ὧν χρήσεται· ὧν οὔπω τοσοῦτον οὐδὲν, κἂν
also on whom he-will-use of-which not-yet so-great anything even-if
ἐπίπονα σφόδρα καὶ χαλεπὰ φαίνηται, ὅσον ἤθη, καὶ
laborious very and grievous they-appear as-much-as characters and
πάθη, καὶ βίους, καὶ προαιρέσεις, καὶ εἴ τι ἄλλο τοιοῦτο
passions and lives and choices and if anything other such
τῶν ἐν ἡμῖν, κατοπτεῦσαί τε καὶ ἰατρεῦσαι, καὶ πᾶν
of-the(-things) in us to-observe both and to-heal and all
ὅσον θηριῶδες καὶ ἄγριον ἐξορίσαντας τῆς συζυγίας τῆς
as-much-as beastly and savage having-banished from-the union the
ἡμετέρας, πᾶν ὅσον ἥμερον καὶ Θεῷ φίλον ἀντεισαγαγεῖν
our all as-much-as gentle and to-God dear to-bring-in-instead
τε καὶ βεβαιώσασθαι, καὶ βραβεῦσαι δικαίως ψυχῇ τε
both and to-confirm and to-arbitrate justly for-soul both
καὶ σώματι· μὴ τῷ χείρονι τὸ κρεῖττον δυναστεύεσθαι
and body not by-the worse the better to-be-dominated
συγχωρήσαντας, ἥπερ ἀδικιῶν ἡ μείζιστη· τῷ δὲ ἄρχοντι
having-allowed which of-injustices the greatest to-the but ruling

καὶ ἡγεμονικῷ τὸ τῇ φύσει δεύτερον ὑποτάξαντας· ὥσπερ
and governing the by-the nature second having-subjected just-as
δὴ νόμος θεῖος, καὶ κάλλιστα ἔχων ἐπὶ πάσης αὐτοῦ τῆς
indeed law divine and most-beautifully holding over all his-own the
κτίσεως, ὅση τε ὁρατὴ, καὶ ὅση ὑπὲρ τὴν αἴσθησιν.
creation as-much-as both visible and as-much-as beyond the sense
Σκοπῶ δὲ κἀκεῖνο, ὅτι ἐκείνων μὲν ἕκαστον ὧν 19
I-consider and that-also that of-those indeed each of-which
ἀπηριθμησάμην ὡς τῷ θεραπευτῇ τηρουμένων ὅπως ἔχει
I-enumerated as for-the healer being-watched as it-has
φύσεως, οὕτω μένει καὶ οὐδὲν ἀντιτεχνᾶται παρ' ἑαυτοῦ
of-nature so remains and nothing contrives-against from itself
πανούργως, οὐδ' ἀντισοφίζεται τοῖς παρὰ τῆς τέχνης
knavishly nor counter-sophisticates the(-things) from the art
προσαγομένοις· ἀλλὰ καὶ περιΐστησι μᾶλλον τὴν ὕλην ἡ
being-applied but even brings-round rather the matter the
ἰατρεία· πλὴν εἴ που βραχεῖά τις παρεμπέσοι τοῦ
healing except if perhaps brief some should-fall-in of-the(-one)
κάμνοντος ἀταξία, ἣν καὶ φυλάξαι καὶ ἀνακόψαι οὐ
suffering disorder which both to-guard-against and to-check not
χαλεπόν. Ἡμῖν δὲ ἡ σύνεσις καὶ τὸ φίλαυτον, καὶ τὸ
grievous for-us but the understanding and the self-love and the
νικᾶσθαι ῥᾳδίως μήτ' εἰδέναι, μήτ' ἀνέχεσθαι, μέγιστον
to-be-overcome easily neither to-know nor to-endure greatest
πρὸς ἀρετήν ἐστιν ἐμπόδιον, καὶ οἷόν τις παράταξις κατὰ
toward virtue is hindrance and as-it-were some battle-line against
τῶν συμμαχούντων γίνεται· καὶ ὅσην εἰσφέρειν ἔδει
the(-ones) fighting-alongside becomes and as-much to-bring-in it-was-needful
σπουδὴν γυμνοῦν τὴν νόσον τοῖς θεραπεύουσι, τοσαύτην
zeal to-lay-bare the disease to-the(-ones) healing so-much

ὥστε τὴν ἰατρείαν φεύγειν εἰσφερόμεθα, καί ἐσμεν ἀνδρεῖοι
so-as the healing to-flee we-bring-in and we-are brave
καθ' ἑαυτῶν, καὶ κατὰ τῆς ὑγείας ἡμῶν ἐπιστήμονες.
against ourselves and against the health our skilled
20 Ἢ γὰρ δουλοπρεπῶς τὴν ἁμαρτίαν ἐκλέψαμεν, ὥσπερ
either for slavishly the sin we-hid-by-stealth as
τι πάθος ὕπουλον καὶ κακόηθες ἐν τῷ βάθει τῆς ψυχῆς
some suffering festering and malignant in the depth of-the soul
συγκαλύπτοντες, ὡς καὶ τὸν μέγαν λήσοντες ὀφθαλμὸν
covering-up as even the great going-to-escape eye
τοῦ Θεοῦ καὶ τῆς δίκης, ἂν τοὺς ἀνθρώπους λάθωμεν· ἢ
— *of-God and of-the justice if the men we-escape or*
προφασιζόμεθα προφάσεις ἐν ἁμαρτίαις, λόγους συνηγόρους
we-make excuses in sins words advocates
τοῖς πάθεσιν ἀνευρίσκοντες· ἢ τὰς ἀκοὰς ἀποφράξαντες
for-the passions finding or the hearings having-stopped
ἀσπίδος κωφῆς καὶ τὰ ὦτα βυούσης τρόπον, μὴ ἀκοῦσαι
of-asp deaf and the ears stopping in-manner not to-hear
φωνῆς ἐπᾳδόντων φιλονεικοῦμεν, μηδὲ φαρμακευθῆναι
voice of-charmers we-contend nor to-be-drugged
σοφίας φαρμάκοις, οἷς ἀῤῥωστία ψυχῆς θεραπεύεται· ἢ
of-wisdom by-drugs by-which sickness of-soul is-healed or
τὸ τελευταῖον, οἵ γε τολμηρότεροι ἡμῶν καὶ γενναιότεροι,
the last who indeed bolder of-us and nobler
καὶ φανερῶς ἀναισχυντοῦμεν πρός τε τὴν ἁμαρτίαν καὶ τοὺς
even openly we-are-shameless toward both the sin and the
ταύτης θεραπευτὰς, γυμνῇ τῇ κεφαλῇ, τὸ δὴ λεγόμενον,
of-this healers with-bare the head the indeed being-said
χωροῦντες πρὸς πᾶσαν παρανομίαν· ὦ τῆς παραπληξίας,
going toward every lawlessness O of-the madness
ἢ εἴ τι ἄλλο τῷ τοιούτῳ πάθει κυριώτερον ὄνομα!
or if something other for-the such suffering more-proper name

καὶ οὓς ἀγαπᾷν ὡς εὐεργέτας ἐχρῆν, τούτους ὡς
and whom to-love as benefactors it-was-needful these as
ἐχθροὺς ἀμυνόμεθα, μισοῦντες ἐν πύλαις ἐλέγχοντας, καὶ
enemies we-ward-off hating in gates reproving and
λόγον ὅσιον βδελυσσόμενοι· καὶ οἰόμεθα μᾶλλον πολεμήσειν
word holy abhorring and we-think rather to-war-against
τοὺς ἡμῖν εὔνους, ἂν ὅτι μάλιστα ἡμᾶς αὐτοὺς κακῶς
the(-ones) to-us well-disposed if as most us ourselves badly
δράσωμεν, ὥσπερ οἱ τῶν ἰδίων σαρκῶν ἁπτόμενοι
we-treat as the(-ones) of-the own fleshes touching
τὰς τῶν πέλας δαπανᾷν νομίζοντες.
the(-fleshes) of-the(-ones) near to-consume thinking

ORATION 2, 21–30 · THE HEALING, AND CHRIST'S ECONOMY

The physician of souls aims to give the soul wings, to keep or restore God's image in it, and to make man God. For this came the Law, the prophets, and Christ: the Godhead emptied, the flesh assumed, God mingled with flesh through the soul. Each part of Christ's life answers part of the Fall: the birth the molding, the Virgin the woman, Bethlehem Eden, the tree the tree, his hands the hand stretched out, his death our death. The clergy serve this healing. Doctors toil to add days to some man's life; the priest works for an immortal soul, among men and women, young and old, rich and poor, and some need the goad, others the bridle.

Ταῦτά ἐστιν, οἷς ἐγὼ τὴν καθ' ἡμᾶς ἰατρικὴν τῆς 21
these-things are by-which I the according-to us medicine than-the
περὶ τὰ σώματα ἐργωδεστέραν τίθεμαι μακρῷ, καὶ διὰ
about the bodies more-laborious I-set by-far and because-of
τοῦτο τιμιωτέραν· καὶ ὅτι ἐκείνη μὲν, ὀλίγα τῶν
this more-precious and that that indeed few-things of-the(-things)
ἐν τῷ βάθει κατοπτευούσῃ, περὶ τὸ φαινόμενον ἡ πλείων
in the depth observing about the apparent the greater

τῆς πραγματείας· ἡμῖν δὲ περὶ τὸν κρυπτὸν τῆς καρδίας
of-the business for-us but about the hidden of-the heart
ἄνθρωπον ἡ πᾶσα θεραπεία τε καὶ σπουδὴ, καὶ πρὸς
man the whole healing both and zeal and toward
τὸν ἔνδοθεν ἡμῖν ἀντιπολεμοῦντα καὶ ἀντιπαλαίοντα ἡ
the(-one) within us warring-against and wrestling-against the
μάχη, ὃς ἡμῖν αὐτοῖς ὅπλοις καθ' ἡμῶν χρώμενος, τὸ
battle who for-us ourselves with-weapons against us using the
δεινότατον, τῷ τῆς ἁμαρτίας θανάτῳ δίδωσι. Πρὸς οὖν
most-terrible to-the of-the sin to-death gives toward therefore
ταῦτα πολλῆς μὲν καὶ παντελοῦς τῆς πίστεως, μείζονος
these-things of-much indeed and complete of-the faith greater
δὲ τῆς παρὰ Θεοῦ συνεργίας, οὐκ ὀλίγης δὲ τῆς ἡμετέρας
but of-the from God co-operation not little but of-the our
ἀντιτεχνήσεως (ὥς γε ἐμαυτὸν πείθω), χρεία, τῆς
counter-contrivance as indeed myself I-persuade need of-the(-one)
καὶ λόγῳ καὶ ἔργῳ θεωρουμένης, εἰ δεῖ καλῶς ἡμῖν
both in-word and in-deed being-contemplated if it-is-necessary well for-us
θεραπεύεσθαι καὶ ἀποκαθαίρεσθαι, καὶ ὡς πλείστου ἀξίας
to-be-healed and to-be-cleansed and as of-most worth
εἶναι, τὸ τιμιώτατον ὧν ἔχομεν, τὰς ψυχάς.
to-be the most-precious of-what-things we-have the souls

22 Τά γε μὴν ἀμφοτέρων τῶν θεραπειῶν τέλη, τοῦτο γὰρ
the indeed however of-both of-the treatments ends this for
ἡμῖν εἰς τὴν ἐξέτασιν ἔτι λείπεται, τῇ μὲν ὑγίειαν,
for-us into the examination still is-left for-the(-one) indeed health
ἢ εὐεξίαν σαρκὸς, ἢ οὖσαν φυλάξαι, ἢ ἀπελθοῦσαν
or good-condition of-flesh either being to-guard or having-departed
ἀνακαλέσασθαι, ὧν οὔπω δῆλον, εἴ τι συνοίσει τοῖς
to-recall of-which not-yet clear if anything will-profit the(-ones)
κεκτημένοις· ἐπεὶ καὶ τὰ ἐναντία πολλάκις πλείω τοὺς
having-acquired since even the opposites often more the(-ones)

ἔχοντας ὤνησεν, ὥσπερ πενίαι τε καὶ πλοῦτοι, δόξαι τε
having benefited as poverties both and riches glories both
καὶ ἀδοξίαι, ταπεινότητες καὶ λαμπρότητες, καὶ ὅσα
and ingloriousnesses lowlinesses and splendors and as-many-as
ἐν μέσῳ κείμενα κατὰ τὴν φύσιν, καὶ οὐδὲν μᾶλλον
in middle lying according-to the nature and nothing rather
τῇδε ἢ τῇδε νεύοντα, τῇ χρήσει καὶ τῇ προαιρέσει
this-way than this-way inclining by-the use and by-the choice
τῶν κεκτημένων τὸ βέλτιον ἢ τὸ χεῖρον λαμβάνει·
of-the(-ones) having-acquired the better or the worse takes
τῇ δὲ τὸ προκείμενον πτερῶσαι ψυχὴν, ἁρπάσαι
for-the(-other) but the(-thing) set-before to-wing soul to-snatch
κόσμου, καὶ δοῦναι Θεῷ, καὶ τὸ κατ᾽ εἰκόνα ἢ
from-world and to-give to-God and the according-to image either
μένον τηρῆσαι, ἢ κινδυνεῦον χειραγωγῆσαι, ἢ διαῤῥυὲν
remaining to-keep or being-in-danger to-lead-by-the-hand or having-flowed-away
ἀνασώσασθαι, εἰσοικίσαι τε τὸν Χριστὸν ἐν ταῖς καρδίαις
to-recover to-make-dwell both — Christ in the hearts
διὰ τοῦ Πνεύματος· καὶ τὸ κεφάλαιον, Θεὸν ποιῆσαι,
through the Spirit and the sum God to-make
καὶ τῆς ἄνω μακαριότητος, τὸν τῆς ἄνω συντάξεως.
and of-the above blessedness the(-one) of-the above company
Τοῦτο ἡμῖν ὁ παιδαγωγὸς βούλεται νόμος· τοῦτο οἱ μέσοι 23
this for-us the tutor wishes law this the between
Χριστοῦ καὶ νόμου προφῆται· τοῦτο ὁ τοῦ πνευματικοῦ
Christ and law prophets this the of-the spiritual
νόμου τελειωτὴς καὶ τὸ τέλος Χριστός· τοῦτο ἡ κενωθεῖσα
law perfecter and the end Christ this the emptied
θεότης· τοῦτο ἡ προσληφθεῖσα σάρξ· τοῦτο ἡ καινὴ μίξις,
godhead this the assumed flesh this the new mixture
Θεὸς καὶ ἄνθρωπος, ἓν ἐξ ἀμφοῖν, καὶ δι᾽ ἑνὸς ἀμφότερα.
God and man one from both and through one both

Διὰ τοῦτο Θεὸς σαρκὶ διὰ μέσης ψυχῆς ἀνεκράθη, καὶ
because-of this God with-flesh through mediating soul was-blended and
συνεδέθη τὰ διεστῶτα τῇ πρὸς ἄμφω τοῦ
were-bound-together the(-things) standing-apart by-the toward both of-the(-one)
μεσιτεύοντος οἰκειότητι· καὶ πάντα ὑπὲρ πάντων ἦλθεν
mediating kinship and all-things for all came
εἰς ἕν, καὶ ὑπὲρ ἑνὸς τοῦ προπάτορος· ἡ ψυχὴ διὰ τὴν
into one and for one the forefather the soul for the(-one)
παρακούσασαν, ἡ σὰρξ διὰ τὴν ὑπουργήσασαν καὶ
having-disobeyed the flesh for the(-one) having-served and
συγκατακριθεῖσαν· ἡ μὲν ψυχὴν, ἡ δὲ σάρκα·
having-been-condemned-with the(-one) indeed soul the(-other) but flesh
ὁ Χριστὸς διὰ τὸν Ἀδὰμ τὸν γενόμενον ὑπὸ τὴν
— Christ for — Adam the(-one) having-come under the
ἁμαρτίαν, ὁ κρείττων ἁμαρτίας καὶ ὑψηλότερος.
sin the(-one) stronger than-sin and higher

24 Διὰ τοῦτο ἀντεισήχθη τῷ παλαιῷ τὸ νέον· καὶ
because-of this was-brought-in-instead for-the old the new and
διὰ πάθους ὁ παθὼν ἀνεκλήθη, καὶ ὑπὲρ ἑκάστου
through suffering the(-one) having-suffered was-recalled and for each
τῶν ἡμετέρων ἕκαστον τοῦ ὑπὲρ ἡμᾶς ἀντεδόθη·
of-the our each of-the(-one) above us was-given-in-return
καὶ γέγονε καινὸν μυστήριον ἡ περὶ τὸν πεσόντα
and has-become new mystery the about the(-one) having-fallen
δι' ἀπείθειαν ἐκ φιλανθρωπίας οἰκονομία. Διὰ
through disobedience from love-to-man economy because-of
τοῦτο γέννησις καὶ Παρθένος· διὰ τοῦτο φάτνη καὶ
this birth and Virgin because-of this manger and
Βηθλεέμ· ἡ γέννησις ὑπὲρ τῆς πλάσεως· ἡ Παρθένος
Bethlehem the birth for the molding the Virgin
ὑπὲρ τῆς γυναικός· ἡ Βηθλεὲμ διὰ τὴν Ἐδέμ· ἡ φάτνη
for the woman — Bethlehem for — Eden the manger

διὰ τὸν παράδεισον· τὰ μικρὰ καὶ φαινόμενα ὑπὲρ
for the paradise the(-things) small and appearing for
τῶν μεγάλων καὶ κρυπτομένων. Διὰ τοῦτο ἄγγελοι
the(-things) great and being-hidden because-of this angels
δοξάζοντες τὸν οὐράνιον, εἶτα ἐπίγειον· καὶ ποιμένες
glorifying the heavenly then earthly and shepherds
δόξαν ὁρῶντες ἐπὶ τῷ ἀμνῷ καὶ ποιμένι· καὶ ἀστὴρ
glory seeing upon the lamb and shepherd and star
ἡγούμενος, καὶ μάγοι προσπίπτοντες καὶ δωροφοροῦντες,
leading and magi falling-down and bearing-gifts
ἵν' εἰδωλολατρεία καταλυθῇ. Διὰ τοῦτο Ἰησοῦς
that idolatry may-be-destroyed because-of this Jesus
βαπτιζόμενος, καὶ ἄνωθεν μαρτυρούμενος, καὶ νηστεύων,
being-baptized and from-above being-witnessed and fasting
καὶ πειραζόμενος, καὶ νικῶν τὸν νικήσαντα. Διὰ
and being-tempted and conquering the(-one) having-conquered because-of
τοῦτο δαίμονες ἐλαυνόμενοι, καὶ νόσοι θεραπευόμεναι, καὶ
this demons being-driven and diseases being-healed and
τὸ μέγα κήρυγμα μικροῖς ἐγχειριζόμενον καὶ κατορθούμενον.
the great proclamation to-small being-entrusted and being-accomplished
Διὰ τοῦτο ἔθνη φρυασσόμενα, καὶ λαοὶ μελετῶντες 25
because-of this nations raging and peoples devising
κενά· διὰ τοῦτο ξύλον κατὰ τοῦ ξύλου, καὶ κατὰ τῆς
vain-things because-of this tree against the tree and against the
χειρὸς χεῖρες, τῆς ἀκρατῶς ἐκταθείσης αἱ γενναίως
hand hands of-the(-one) incontinently stretched-out the(-ones) nobly
ταθεῖσαι· τῆς ἀνειμένης αἱ τοῖς ἥλοις δεθεῖσαι·
stretched of-the(-one) let-loose the(-ones) with-the nails bound
τῆς ἐκβαλούσης Ἀδὰμ αἱ τὰ πέρατα οἰκειούμεναι.
of-the(-one) having-cast-out Adam the(-ones) the ends gathering-to-themselves
Διὰ τοῦτο ὕψος κατὰ τοῦ πτώματος· καὶ χολὴ κατὰ τῆς
because-of this height against the fall and gall against the

γεύσεως, καὶ στέφανος ἀκάνθινος κατὰ τοῦ πονηροῦ κράτους,
tasting and crown of-thorns against the wicked power
καὶ θάνατος κατὰ τοῦ θανάτου, καὶ σκότος ὑπὲρ τοῦ φωτὸς,
and death against the death and darkness for the light
καὶ ταφὴ κατὰ τῆς εἰς γῆν ἀποστροφῆς, καὶ ἀνάστασις ὑπὲρ
and burial against the into earth return and resurrection for
τῆς ἀναστάσεως. Ταῦτα πάντα παιδαγωγία τις ἦν περὶ
the resurrection these-things all training some was about
ἡμᾶς τοῦ Θεοῦ, καὶ τῆς ἀσθενείας ἰατρεία τῆς ἡμετέρας, τὸν
us — of-God and of-the weakness healing the our the
παλαιὸν Ἀδὰμ ὅθεν ἐξέπεσεν ἐπανάγουσα, καὶ τῷ ξύλῳ τῆς
old Adam whence he-fell-out bringing-back and to-the tree of-the
ζωῆς προσάγουσα, οὗ τὸ ξύλον ἡμᾶς τῆς γνώσεως, οὐ
life bringing-to from-which the tree us of-the knowledge not
κατὰ καιρὸν, οὐδ' ἐπιτηδείως μεταληφθὲν, ἠλλοτρίωσε.
according-to season nor fittingly partaken estranged
26 Ταύτης ἡμεῖς τῆς θεραπείας ὑπηρέται καὶ συνεργοὶ,
of-this we of-the treatment servants and fellow-workers
ὅσοι τῶν ἄλλων προκαθεζόμεθα· οἷς μέγα μὲν
as-many-as over-the others preside for-whom great-thing indeed
τὸ τὰ ἴδια πάθη καὶ ἀῤῥωστήματα καὶ γινώσκειν καὶ
the the own passions and sicknesses both to-know and
θεραπεύειν· μᾶλλον δὲ οὔπω μέγα, πλὴν τοῦτο λέγειν
to-heal rather but not-yet great-thing except this to-say
ἡμᾶς ἡ τῶν πολλῶν κακία πεποίηκε, τῶν ἐπὶ ταύτης
us the of-the many vice has-made of-the(-ones) upon this
ὄντων τῆς τάξεως· πολλῷ δὲ μεῖζον τὸ τὰ τῶν
being of-the rank much but greater the the(-ones) of-the
ἄλλων ἰᾶσθαι δύνασθαι καὶ ἀνακαθαίρειν ἐπιστημόνως, καὶ
others to-heal to-be-able and to-cleanse skillfully and

ὡς ἂν ἀμφοτέροις λυσιτελοίη, τοῖς τε τῆς θεραπείας
as — for-both it-might-profit for-the(-ones) both of-the treatment
χρῄζουσι καὶ τοῖς ἰατρεύειν πεπιστευμένοις.
needing and for-the(-ones) to-heal entrusted
Εἶτα οἱ μὲν τῶν σωμάτων θεραπευταὶ πόνους τε καὶ 27
then the indeed of-the bodies healers toils both and
ἀγρυπνίας καὶ φροντίδας, ἃς ἴσμεν, ἕξουσι· καὶ τὸ ἐπ᾽
sleeplessnesses and cares which we-know will-have and the upon
ἀλλοτρίαις συμφοραῖς ἰδίας καρποῦσθαι λύπας, ὡς ἔφη τις
others' misfortunes own to-reap griefs as said someone
τῶν παρ᾽ ἐκείνοις σοφῶν· καὶ τὰ μὲν αὐτοὶ μοχθοῦντες
of-the among them wise and the(-things) indeed themselves laboring
καὶ ἀνευρίσκοντες, τὰ δὲ παρ᾽ ἄλλων ἐρανιζόμενοι καὶ
and finding the(-things) but from others collecting and
συνεισφέροντες προσοίσουσι τοῖς δεομένοις· καὶ οὐδὲν
contributing they-will-bring to-the(-ones) needing and nothing
οὕτω μικρὸν αὐτοῖς ἢ εὑρεθὲν ἢ διαφυγὸν, οὐδὲ τῶν
so small to-them either found or having-escaped nor of-the
ἐλαχίστων, ὡς μὴ μέγα πρὸς τὴν τῆς ὑγιείας ῥοπὴν, ἢ τοῦ
least as not great-thing toward the of-the health turn or of-the
κινδύνου τοὐναντίον ὑποληφθῆναι· καὶ ταῦτα ὑπὲρ τίνος;
danger the-opposite to-be-supposed and these-things for what
ἵν᾽ ἄνθρωπος ζήσῃ πλείους τὰς ἐπὶ γῆν ἡμέρας, καὶ οὗτος
that man may-live more the upon earth days and this-one
οὐδὲ τῶν ἐπιεικῶν ἴσως, ἀλλὰ καὶ τῶν μοχθηροτάτων,
not-even of-the decent perhaps but also of-the most-wicked
ᾧ τὸ πάλαι τεθνάναι ἴσως ἄμεινον ἦν, ὄντι κακῷ, ἵνα
for-whom the long-ago to-have-died perhaps better was being evil that
τοῦ μεγίστου τῶν ἀῤῥωστημάτων, τῆς κακίας, ἀπαλλαγῇ·
from-the greatest of-the sicknesses of-the vice he-may-be-released
εἰ δὲ καὶ τῶν καλῶν θείημεν, ἐπὶ πόσον βιωσομένῳ;
if but even among-the good we-should-set for how-long going-to-live

τὸν ἅπαντα χρόνον; ἢ τί τῆς ἐνταῦθα κερδανοῦντι ζωῆς,
the whole time or what of-the here going-to-gain life
ἧς τὸ λυθῆναι ζητεῖν, τῶν καλῶν τὸ πρῶτον καὶ
of-which the to-be-loosed to-seek of-the good-things the first and
ἀσφαλέστατον, καὶ ἀνδρὸς ὄντως ὑγιοῦς καὶ νοῦν ἔχοντος;
safest and of-man truly healthy and sense having
28 Ἡμῖν δὲ, οἷς τὸ κινδυνευόμενόν ἐστι σωτηρία
for-us but for-whom the(-thing) being-risked is salvation
ψυχῆς, τῆς μακαρίας τε καὶ ἀθανάτου, καὶ ἀθάνατα
of-soul of-the blessed both and deathless and deathlessly
κολασθησομένης, ἢ ἐπαινεθησομένης, διὰ κακίαν ἢ ἀρετὴν,
going-to-be-punished or going-to-be-praised through vice or virtue
πόσον χρὴ δοκεῖν εἶναι τὸν ἀγῶνα, ἢ ὅσης δεῖν τῆς
how-great must seem to-be the contest or how-much to-need of-the
ἐπιστήμης ἰατρεῦσαι καλῶς, ἢ ἰατρευθῆναι, καὶ τὴν ζωὴν
knowledge to-heal well or to-be-healed and the life
μεταθέσθαι, καὶ δοῦναι τὸν χοῦν τῷ πνεύματι; Οὐ γὰρ τῶν
to-change and to-give the dust to-the spirit not for of-the
αὐτῶν οὔτε λόγων οὔτε ὁρμῶν, οὔτε τὸ θῆλυ τῷ ἄῤῥενι,
same either of-words or of-impulses or the female to-the male
οὔτε γήρᾳ νεότης, οὔτε πενίᾳ πλοῦτος, οὔτε εὐθυμῶν
or to-old-age youth or to-poverty wealth or the-cheerful
ἀθυμοῦντι, οὔτε ὁ κάμνων τῷ ὑγιαίνοντι, ἄρχοντές
to-the-despondent or the(-one) suffering to-the(-one) being-healthy rulers
τε καὶ ἀρχόμενοι, σοφοί τε καὶ ἀμαθεῖς, δειλοί τε καὶ
both and ruled wise both and ignorant cowardly both and
θρασεῖς, ὀργίλοι καὶ πρᾶοι, κατορθοῦντες καὶ πίπτοντες.
bold irascible and gentle succeeding and falling
29 Κἂν ἔτι ἀκριβῶς ἐξετάσῃς, ὅσον τὸ μέσον τῶν ἐν
and-if still accurately you-examine how-great the difference of-the(-ones) in
συζυγίαις πρὸς τοὺς ἀγάμους, κἂν τούτοις πάλιν τῶν
marriages toward the unmarried and-in these again of-the(-ones)

τῆς ἐρημίας πρὸς τοὺς κοινωνικοὺς καὶ μιγάδας· τῶν
of-the solitude toward the sociable and mixed of-the(-ones)
ἐξητασμένων καὶ διαβεβηκότων ἐν θεωρίᾳ πρὸς τοὺς
examined and having-advanced in contemplation toward the(-ones)
ἁπλῶς κατευθύνοντας, ἀστικῶν τε αὖ καὶ τῶν ἐκ
simply going-straight of-townsmen both again and of-the(-ones) from
τῆς ἀγροικίας, ἀκεραιοτέρων τε καὶ πανουργοτέρων,
the countryside of-more-guileless both and more-knavish
τῶν ἐν πράγμασι πρὸς τοὺς ἡσυχάζοντας, τῶν
of-the(-ones) in affairs toward the(-ones) keeping-quiet of-the(-ones)
μεταβολῇ πληγέντων πρὸς τοὺς εὐδρομοῦντας καὶ
by-change struck toward the(-ones) running-well and
ἀμαθεῖς τοῦ χείρονος· τούτων γὰρ ἕκαστοι πλεῖον
ignorant of-the worse of-these for each more
ἀλλήλων ἔστιν ὅτε ταῖς ἐπιθυμίαις καὶ ταῖς ὁρμαῖς
than-one-another there-is when in-the desires and in-the impulses
ἢ κατὰ τὰς τῶν σωμάτων ἰδέας διαφέροντες· εἰ δὲ
than according-to the of-the bodies forms differing if but
βούλει, τὰς τῶν στοιχείων μίξεις καὶ κράσεις, ἐξ ὧν
you-wish the of-the elements mixtures and blendings from which
συνεστήκαμεν, οὐ ῥᾴστην ἔχουσι τὴν οἰκονομίαν.
we-are-composed not easiest have the management
Ἀλλ' ὥσπερ τοῖς σώμασιν οὐ τὴν αὐτὴν φαρμακείαν τε καὶ 30
but just-as to-the bodies not the same drugging both and
τροφὴν προσφέρονται, ἄλλοι δὲ ἄλλην, ἢ εὐεκτοῦντες ἢ
food they-apply others but other either being-in-good-health or
κάμνοντες, οὕτω καὶ τὰς ψυχὰς διαφόρῳ λόγῳ καὶ ἀγωγῇ
suffering so also the souls with-different word and training
θεραπεύονται. Μάρτυρες δὲ τῆς θεραπείας, ὧν καὶ
are-healed witnesses and of-the treatment of-whom also
τὰ πάθη· τοὺς μὲν ἄγει λόγος, οἱ δὲ ῥυθμίζονται
the sufferings the(-ones) indeed leads word the(-others) but are-regulated

παραδείγματι· οἱ μὲν δέονται κέντρων, οἱ δὲ
by-example the(-ones) indeed need goads the(-others) but
χαλινοῦ. Οἱ μὲν γὰρ εἰσι νωθεῖς, καὶ δυσκίνητοι πρὸς
bridle the(-ones) indeed for are sluggish and hard-to-move toward
τὸ καλὸν, οὓς τῇ πληγῇ τοῦ λόγου διεγερτέον· οἱ δὲ
the good whom by-the blow of-the word one-must-rouse the(-others) but
θερμότεροι τοῦ μετρίου τῷ πνεύματι, καὶ δυσκάθεκτοι ταῖς
hotter than-the moderate in-the spirit and hard-to-restrain in-the
ὁρμαῖς, καθάπερ πῶλοι γενναῖοι πόρρω τῆς νύσσης θέοντες,
impulses just-as colts noble far-beyond the turning-post running
οὓς βελτίους ἂν ποιήσειεν ἄγχων καὶ ἀνακόπτων ὁ λόγος.
whom better — would-make choking and checking the word

ORATION 2, 31–40 · MANY REMEDIES, AND THE DANGER OF THE DOCTRINE

Some are helped by praise, others by blame; some by public reproof, others by private; some must be watched closely, others' faults overlooked; no remedy suits all, and the shepherd keeps to the royal road. Hardest of all is to dispense the word on the world, providence, the incarnation, judgment, and above all the Trinity, without falling into Sabellius's atheism, Arius's Judaism, or the polytheism of the overzealous orthodox. One must keep both the one God and the three hypostases, the Father's rank as source and the Son's equal Godhead. A mixed crowd makes this harder, for the more zealous hearers cling from reverence to what they learned at home, though a timely word may yet strike a spark in them.

31 Τοὺς μὲν ἔπαινος ὤνησε, τοὺς δὲ ψόγος, ἀμφότερα
the(-ones) indeed praise benefited the(-others) but blame both
μετὰ τοῦ καιροῦ· ἢ τοὐναντίον ἔβλαψεν ἔξω τοῦ καιροῦ
with the occasion or the-opposite harmed outside the occasion
καὶ τοῦ λόγου. Τοὺς μὲν παράκλησις κατορθοῖ, τοὺς
and the reason the(-ones) indeed exhortation sets-right the(-others)
δὲ ἐπιτίμησις· καὶ αὕτη, τοὺς μὲν ἐν τῷ κοινῷ
but rebuke and this the(-ones) indeed in the common

διελεγχομένους, τοὺς δὲ κρύβδην νουθετουμένους. Φιλοῦσι
being-refuted the(-others) but secretly being-admonished are-wont
γὰρ οἱ μὲν καταφρονεῖν τῶν ἰδίᾳ νουθετημάτων,
for the(-ones) indeed to-despise the in-private admonitions
πλήθους καταγνώσει σωφρονιζόμενοι· οἱ δὲ πρὸς
of-multitude by-condemnation being-brought-to-sobriety the(-others) but toward
τὴν ἐλευθερίαν τῶν ἐλέγχων ἀναισχυντεῖν, τῷ τῆς
the freedom of-the reproofs to-be-shameless by-the of-the
ἐπιτιμήσεως μυστηρίῳ παιδαγωγούμενοι, καὶ ἀντιδιδόντες
rebuke mystery being-trained and giving-in-return
τῆς συμπαθείας τὴν εὐπείθειαν.
for-the sympathy the obedience
Τῶν μὲν πάντα τηρεῖν ἐπιμελῶς ἀναγκαῖον μέχρι καὶ 32
of-the(-ones) indeed all-things to-watch carefully necessary as-far-as even
τῶν μικροτάτων, ὅσους τὸ οἴεσθαι λανθάνειν (ἐπειδὴ
the smallest as-many-as the to-think to-escape-notice since
τοῦτο τεχνάζουσιν) ὡς σοφωτέρους ἐφύσησε· τῶν δ'
this they-contrive as wiser puffed-up of-the(-others) but
ἔστιν ἃ καὶ παρορᾷν ἄμεινον, ὥστε ὁρῶντας μὴ
there-are what-things also to-overlook better so-that seeing not
ὁρᾷν, καὶ ἀκούοντας μὴ ἀκούειν, κατὰ τὴν παροιμίαν, ἵνα
to-see and hearing not to-hear according-to the proverb that
μὴ πρὸς ἀπόνοιαν αὐτοὺς ἐρεθίζωμεν, τῷ φιλοπόνῳ τῶν
not to desperation them we-may-provoke by-the laboriousness of-the
ἐλέγχων καταβαπτίζοντες, καὶ τέλος πρὸς πάντα ποιήσωμεν
reproofs drowning and finally toward all-things we-may-make
τολμηροὺς, τὸ τῆς πειθοῦς φάρμακον τὴν αἰδῶ διαλύσαντες.
bold the of-the persuasion drug the shame having-dissolved
Καὶ μέντοι καὶ ὀργιστέον τισὶν, οὐκ ὀργιζομένους·
and indeed also one-must-be-angry with-some not being-angry
καὶ ὑπεροπτέον, οὐχ ὑπερορῶντας· καὶ ἀπογνωστέον,
and one-must-disdain not disdaining and one-must-despair

οὐκ ἀπογινώσκοντας, ὅσων τοῦτο ἡ φύσις ἐπιζητεῖ.
not despairing as-many-as this the nature requires
Καὶ ἄλλους ἐπιεικείᾳ θεραπευτέον καὶ ταπεινότητι, καὶ
and others by-gentleness one-must-heal and by-lowliness and
τῷ συμπροθυμεῖσθαι δὴ περὶ τὰς χρηστοτέρας ἐλπίδας.
by-the to-share-eagerness indeed about the better hopes
Καὶ τοὺς μὲν νικᾷν, τῶν δὲ ἡττᾶσθαι πολλάκις
and the(-ones) indeed to-conquer by-the(-others) but to-be-defeated often
λυσιτελέστερον· καὶ τῶν μὲν εὐπορίαν καὶ δυναστείαν,
more-profitable and of-the(-ones) indeed prosperity and power
τῶν δὲ πενίαν ἢ δυσπραγίαν, ἢ ἐπαινεῖν ἢ ἀπεύχεσθαι.
of-the(-others) but poverty or misfortune either to-praise or to-pray-against
33 Οὐ γὰρ ὥσπερ ἐπὶ τῆς ἀρετῆς ἔχει καὶ τῆς κακίας,
not for as in-the-case-of the virtue it-is and of-the vice
τὴν μὲν καλλίστην εἶναι καὶ ὠφελιμωτάτην ἀεὶ καὶ
the(-one) indeed most-beautiful to-be and most-beneficial always and
πᾶσι, τὴν δὲ χειρίστην τε καὶ βλαβερωτάτην· οὕτω
for-all the(-other) but worst both and most-harmful so
καὶ τῆς φαρμακείας τῆς ἡμετέρας, ἕν τι καὶ τὸ
also of-the drugging the our one some-thing and the
αὐτὸ ὑγιεινότατον, ἢ ἐπισφαλέστατον ἀεὶ καὶ τοῖς αὐτοῖς
same healthiest or most-perilous always and for-the same
ἀποδέδεικται· οἷον τὸ αὐστηρὸν, ἢ τὸ πρᾶον, ἢ τῶν ἄλλων
has-been-shown as the severe or the gentle or of-the others
ὧν ἀπηριθμησάμην ἕκαστον. Ἀλλὰ τοῖς μὲν τοῦτο
which I-enumerated each but for-the(-ones) indeed this
καλὸν καὶ χρήσιμον, τοῖς δὲ τοὐναντίον πάλιν, ὅπως
beautiful and useful for-the(-others) but the-opposite again as
ἂν, οἶμαι, συμπίπτωσιν οἵ τε καιροὶ καὶ τὰ πράγματα,
— I-think coincide the both occasions and the affairs
καὶ ὁ τῶν θεραπευομένων ἐπιδέχηται τρόπος.
and the of-the(-ones) being-healed admits manner

Ἃ πάντα μὲν διελέσθαι λόγῳ, καὶ συνιδεῖν ἐπὶ τὸ
which-things all indeed to-distinguish by-word and to-see-together to the
ἀκριβέστατον, ὥστε καὶ κεφαλαίῳ τὴν θεραπείαν περιλαβεῖν
most-exact so-that even in-sum the treatment to-comprehend
ἀμήχανον, κἂν ἐπὶ πλεῖστον ἐξίκηταί τις ἐπιμελείας
impossible even-if to most reach someone of-care
τε καὶ συνέσεως· ἐπὶ δὲ τῆς πείρας αὐτῆς καὶ τῶν
both and of-understanding upon but the experience itself and the
πραγμάτων τῷ θεραπευτῇ λόγῳ καὶ ἀνδρὶ καταφαίνεται.
affairs to-the healer word and man is-made-manifest
Καθόλου δὲ ἡμῖν ἐκεῖνο γνώριμον, ὅτι, καθάπερ τοῖς ἐπὶ 34
in-general but to-us that known that just-as for-the(-ones) upon
κάλου μετεώρου καὶ ὑψηλοῦ βαίνουσι τῇδε ἢ τῇδε ἀποκλῖναι
rope aloft and high walking this-way or this-way to-lean
οὐκ ἀσφαλὲς, οὐδὲ εἰς μικρὸν φέρουσα ἡ ῥοπὴ, κἂν μικρὰ
not safe not-even to small leading the inclination even-if small
φαίνηται, ἀσφάλεια δὲ αὐτοῖς ἡ ἰσορρόπια καθίσταται·
it-appear safety but for-them the equipoise is-established
οὕτω κἀν τούτοις ὁποτέρωσε νεύσῃ τις, εἴτε διὰ
so also-in these to-whichever-side incline someone whether through
κακίαν, εἴτε δι' ἀμάθειαν, κίνδυνος οὐχ ὁ τυχὼν αὐτῷ
vice or through ignorance danger not the chance-one for-him
τε καὶ τοῖς ἀγομένοις τοῦ τῆς ἁμαρτίας πτώματος.
both and for-the(-ones) being-led of-the of-the sin fall
Ἀλλ' ὁδῷ βασιλικῇ πορευτέον ὄντως, καὶ περισκεπτέον,
but by-road royal one-must-go truly and one-must-look-around
μήτε εἰς δεξιὰ μήτε εἰς ἀριστερὰ, καθὼς αἱ Παροιμίαι
neither to right nor to left as the Proverbs
φασὶν, ἐκκλίνοντας. Οὕτω μὲν δὴ τὰ τῶν παθῶν ἔχει
say turning-aside so indeed indeed the(-things) of-the passions are
τῶν ἡμετέρων, καὶ τοσοῦτον ἐνταῦθα τὸ ἔργον τῷ ἀγαθῷ
of-the our and so-great here the work for-the good

ποιμένι, τῷ γνωστῶς γνωσομένῳ ψυχὰς ποιμνίου,
shepherd for-the(-one) knowingly going-to-know souls of-flock
καὶ ἀφηγησομένῳ κατὰ λόγον ποιμαντικῆς, τῆς γε
and going-to-lead according-to reason of-shepherding the indeed
ὀρθῆς καὶ δικαίας, καὶ τοῦ ἀληθινοῦ ποιμένος ἡμῶν ἀξίας.
right and just and of-the true shepherd our worthy
35 Αὐτὴν δὲ τὴν τοῦ λόγου διανομὴν, ἵνα τελευταῖον εἴπω
itself but the of-the word distribution that last I-may-say
τὸ πρῶτον τῶν ἡμετέρων, τοῦ θείου λέγω καὶ ὑψηλοῦ,
the first of-the our of-the divine I-mean and lofty
καὶ ὃν νῦν πάντες φιλοσοφοῦσιν, εἰ μέν τις ἄλλος
and which now all philosophize if indeed anyone other
θαῤῥεῖ, καὶ πάσης διανοίας ὑπολαμβάνει, θαυμάζω τοῦτον
is-bold and of-every understanding supposes I-wonder-at this-one
ἐγὼ τῆς συνέσεως, ἵνα μὴ λέγω τῆς εὐηθείας· ἐμοὶ δ'
I for-the intelligence that not I-may-say for-the simplicity to-me but
οὖν πρᾶγμα φαίνεται οὐ τῶν φαυλοτάτων, οὐδὲ ὀλίγου
anyway thing appears not of-the meanest nor of-little
τοῦ πνεύματος, διδόναι κατὰ καιρὸν ἑκάστῳ τοῦ λόγου
of-the spirit to-give according-to season to-each of-the word
τὸ σιτομέτριον, καὶ οἰκονομεῖν ἐν κρίσει τὴν ἀλήθειαν
the measure-of-grain and to-manage in judgment the truth
τῶν ἡμετέρων δογμάτων· ὅσα περὶ κόσμων ἢ κόσμου
of-the our doctrines as-many-as about worlds or world
πεφιλοσόφηται, περὶ ὕλης, περὶ ψυχῆς, περὶ νοῦ, καὶ τῶν
have-been-philosophized about matter about soul about mind and the
νοερῶν φύσεων, βελτιόνων τε καὶ χειρόνων, περὶ τῆς
intellectual natures better both and worse about the
τὰ πάντα συνδεούσης τε καὶ διεξαγούσης προνοίας,
the(-things) all binding-together both and carrying-through providence

ὅσα τε κατὰ λόγον ἀπαντᾷν δοκεῖ, καὶ ὅσα
as-many-as both according-to reason to-happen seems and as-many-as
παρὰ λόγον τὸν κάτω καὶ τὸν ἀνθρώπινον.
contrary-to reason the below and the human
Ἔτι τε ὅσα περὶ τῆς πρώτης ἡμῶν συστάσεως, καὶ 36
still and as-many-as about the first our constitution and
τῆς τελευταίας ἀναπλάσεως, τύπων τε καὶ ἀληθείας,
the last re-forming types both and truth
καὶ διαθηκῶν, καὶ Χριστοῦ παρουσίας πρώτης τε καὶ
and covenants and of-Christ coming first both and
δευτέρας, σαρκώσεώς τε καὶ παθημάτων, καὶ ἀναλύσεως,
second incarnation both and sufferings and departure
ὅσα τε περὶ ἀναστάσεως, περὶ τέλους, περὶ κρίσεως
as-many-as both about resurrection about end about judgment
καὶ ἀνταποδόσεως, σκυθρωποτέρας τε καὶ ἐνδοξοτέρας·
and requital more-gloomy both and more-glorious
καὶ τὸ κεφάλαιον ὅσα περὶ τῆς ἀρχικῆς καὶ μακαρίας
and the sum as-many-as about the original and blessed
Τριάδος ὑποληπτέον· ὅσπερ δὴ καὶ κινδύνων μέγιστος
Trinity must-be-supposed which indeed also of-dangers greatest
τοῖς φωτίζειν πεπιστευμένοις, ὡς μήτε εἰς μίαν
for-the(-ones) to-enlighten entrusted so-that neither into one
ὑπόστασιν συναιρεθέντα τὸν λόγον δέει πολυθεΐας, ψιλὰ
hypostasis having-been-contracted the word by-fear of-polytheism bare
καταλιπεῖν ἡμῖν τὰ ὀνόματα, τὸν αὐτὸν Πατέρα καὶ Υἱὸν
to-leave for-us the names the same Father and Son
καὶ ἅγιον Πνεῦμα ὑπολαμβάνουσι· μήτε εἰς τρεῖς, ἢ
and holy Spirit supposing nor into three either
ἐκφύλους καὶ ἀλλοτρίας διαιρεθέντα, ἢ ἀτάκτους καὶ
alien and foreign having-been-divided or disorderly and
ἀνάρχους, καὶ οἷον εἰπεῖν, ἀντιθέους, πρὸς κακὸν ἴσον
without-beginning and as-it-were to-say counter-gods toward evil equal

ἐκ τῶν ἐναντίων μεταπεσεῖν· ὥσπερ φυτοῦ διαστροφῆς
from the opposites to-fall-over as of-plant of-distortion
ἐπὶ θάτερα πολὺ μετακλινομένης.
to the-other-side much being-bent-over

37 Τριῶν γὰρ ὄντων τῶν νῦν περὶ τὴν θεολογίαν
three for being the now about the theology
ἀῤῥωστημάτων, ἀθεΐας, καὶ Ἰουδαϊσμοῦ, καὶ πολυθεΐας,
sicknesses of-atheism and of-Judaism and of-polytheism
ὧν τῆς μὲν Σαβέλλιος προστάτης ὁ Λίβυς ἐγένετο,
of-which of-the(-one) indeed Sabellius champion the Libyan became
τῆς δὲ Ἄρειος ὁ Ἀλεξανδρεὺς, τῆς δέ τινες
of-the(-other) but Arius the Alexandrian of-the(-other) and some
τῶν ἄγαν παρ᾽ ἡμῖν ὀρθοδόξων. Τίς ὁ ἐμὸς λόγος;
of-the(-ones) too-much among us orthodox what the my word
τῶν τριῶν ὅσον ἐστὶ βλαβερὸν διαφυγόντας, ἐν ὅροις
of-the three as-much-as is harmful having-escaped in bounds
μένειν τῆς εὐσεβείας, καὶ μήτε πρὸς τὴν Σαβελλίου ἀθεΐαν
to-remain of-the piety and neither toward the of-Sabellius atheism
ἐκ τῆς καινῆς ταύτης ἀναλύσεως ἢ συνθέσεως ὑπαχθῆναι,
from the new this analysis or synthesis to-be-led-away
μὴ μᾶλλον ἓν τὰ πάντα ἢ μηδὲν ἕκαστον εἶναι
not rather one the(-things) all than nothing each to-be
ὁριζομένους· φεύγει γὰρ εἶναι ὅπερ ἐστὶν εἰς ἄλληλα
defining flees for to-be what it-is into one-another
μεταχωροῦντα καὶ μεταβαίνοντα· ἢ σύνθετόν τινα καὶ ἄτοπον
passing and going-over or composite some and absurd
ἡμῖν Θεὸν, ὥσπερ τὰ μυθώδη τῶν ζώων σκιαγραφοῦντας
for-us God as the fabulous of-the living-things sketching
καὶ ἀναπλάττοντας· μήτε τὰς φύσεις τέμνοντας κατὰ
and re-forming nor the natures cutting according-to
τὴν Ἀρείου καλῶς ὀνομασθεῖσαν μανίαν, εἰς Ἰουδαϊκὴν
the of-Arius well named madness into Jewish

πενίαν κατακλεισθῆναι, καὶ φθόνον ἐπεισάγειν τῇ θείᾳ
poverty to-be-shut-up and envy to-bring-in to-the divine
φύσει, μόνῳ τῷ ἀγεννήτῳ τὴν θεότητα περιγράφοντας,
nature to-alone the unbegotten the godhead circumscribing
ὥσπερ δεδοικότας μὴ διαφθείροιτο ἡμῖν ὁ Θεὸς, Θεοῦ
as fearing lest might-be-destroyed for-us — God of-God
Πατὴρ ὢν ἀληθινοῦ καὶ ὁμοτίμου τὴν φύσιν· μήτε
Father being true and equal-in-honor the nature nor
τρεῖς ἀρχὰς ἀλλήλαις ἀντεπεξάγοντας ἢ συντάσσοντας
three principles against-one-another setting-against or arranging
πολυαρχίαν εἰσάγειν Ἑλληνικὴν, ἣν πεφεύγαμεν.
polyarchy to-bring-in Hellenic which we-have-fled
Δέον μήτε οὕτως εἶναί τινας φιλοπάτορας, ὡς καὶ τὸ 38
it-being-needful neither so to-be some father-loving as even the
εἶναι Πατέρα περιαιρεῖν· τίνος γὰρ ἂν καὶ εἴη Πατὴρ, τοῦ
to-be Father to-take-away of-whom for — even would-be Father the
Υἱοῦ τὴν φύσιν κεχωρισμένου καὶ ἀπεξενωμένου μετὰ τῆς
Son the nature having-been-separated and having-been-estranged with the
κτίσεως; οὐ γὰρ τοῦτο Υἱὸς τὸ ἀλλότριον ἢ συναλειφομένου
creation not for this Son the foreign or being-smeared-together
πρὸς τὸν Πατέρα, καὶ συγχεομένου, ἴσον δὲ εἰπεῖν, καὶ
with the Father and being-confounded equal but to-say and
συγχέοντος· μήτε τοσοῦτον φιλοχρίστους, ὡς μήτε τούτῳ
confounding nor so-much Christ-loving as neither for-this-one
φυλάττειν τὸ εἶναι Υἱῷ· (τίνος γὰρ ἂν καὶ εἴη, μὴ πρὸς
to-guard the to-be Son of-whom for — even would-he-be not to
ἀρχὴν ἀναφερόμενος τὸν πατέρα;) μήτε τῷ Πατρὶ τὸ τῆς
beginning referring the father nor for-the Father the of-the
ἀρχῆς ἀξίωμα, τῆς ὡς πατρὶ καὶ γεννήτορι· μικρῶν
beginning dignity the(-one) as father and begetter of-small-things
γὰρ ἂν εἴη καὶ ἀναξίων ἀρχὴ, μᾶλλον δὲ μικρῶς τε καὶ
for — would-be also unworthy beginning rather but meanly both and

ἀναξίως, μὴ θεότητος ὢν ἀρχὴ καὶ ἀγαθότητος, τῆς ἐν
unworthily not of-godhead being beginning and of-goodness the(-one) in
Υἱῷ καὶ Πνεύματι θεωρουμένης· τῷ μὲν ὡς Υἱῷ καὶ
Son and Spirit being-contemplated in-the(-one) indeed as Son and
Λόγῳ, τῷ δὲ ὡς προόδῳ καὶ οὐ διαλύτῳ Πνεύματι·
Word in-the(-other) but as procession and not dissoluble Spirit
ἐπειδή γε ἀναγκαῖον καὶ τὸν ἕνα Θεὸν τηρεῖν, καὶ τὰς
since indeed necessary both the one God to-keep and the
τρεῖς ὑποστάσεις ὁμολογεῖν, καὶ ἑκάστην μετὰ τῆς ἰδιότητος.
three hypostases to-confess and each with the property

39 Ταῦτ' οὖν μακροτέρου μὲν ἢ κατὰ τὸν παρόντα
these-things therefore of-longer indeed than according-to the present
καιρὸν, οἶμαι δὲ καὶ βίον, τοῦ λόγου καὶ νοῆσαι καὶ
time I-think but even life of-the word both to-understand and
παραστῆσαι ἱκανῶς τε καὶ ὅσον ἄξιον· μᾶλλον δὲ καὶ
to-present sufficiently both and as-much-as worthy rather but both
νῦν καὶ ἀεὶ τοῦ Πνεύματος, ᾧ μόνῳ Θεὸς καὶ νοεῖται
now and always of-the Spirit by-whom alone God both is-understood
καὶ ἑρμηνεύεται καὶ ἀκούεται. Καθαρῷ γὰρ μόνον ἁπτέον
and is-interpreted and is-heard by-pure for only one-must-touch
τοῦ καθαροῦ καὶ ὡσαύτως ἔχοντος· οὗ δ' εἵνεκα νῦν
the pure and likewise being of-which but for-the-sake-of now
ἐν ὀλίγῳ διεληλύθαμεν, ἵν' ἐκεῖνο δηλώσωμεν, ὅτι χαλεπὸν
in little we-have-gone-through that that we-may-show that grievous
ἐν πλήθει μάλιστα, περὶ τηλικούτων διαλεγόμενον, ἐκ
in multitude most about such-great-things discoursing from
παντοδαπῆς συγκειμένῳ καὶ ἡλικίας καὶ ἕξεως, οἷον
of-every-kind composed both of-age and of-condition as-it-were
ὀργάνῳ τινὶ πολυχόρδῳ διαφόρων δεομένῳ καὶ τῶν
instrument some many-stringed of-different needing also of-the
κρουμάτων, εὑρεῖν τινα τὸν πάντας καταρτίσαι δυνάμενον
strokes to-find some the all to-perfect able

λόγον, καὶ λαμπρῦναι τῷ φωτὶ τῆς γνώσεως· οὐ μόνον
word and to-make-bright with-the light of-the knowledge not only
ὅτι ἐν τρισὶ τούτοις τοῦ κινδύνου σαλεύοντος, διανοίᾳ
that in three these of-the danger tossing understanding
καὶ λόγῳ καὶ ἀκοῇ, ἀναγκαῖον περὶ ἕν γέ τι
and word and hearing necessary about one at-least something
τούτων, εἰ καὶ μὴ πάντα, προσπταῖσαι· ἢ γὰρ οὐκ
of-these if even not all to-stumble either for not
ἐνελάμφθη νοῦς, ἢ λόγος ἠσθένησεν, ἢ οὐκ ἐχώρησεν ἀκοὴ
was-enlightened mind or word was-weak or not contained hearing
μὴ κεκαθαρμένη· καὶ ὁμοίως ἐξ ἑνὸς τούτων καὶ πάντων
not having-been-cleansed and likewise from one of-these also all
χωλεύειν ἀνάγκη τὴν ἀλήθειαν· ἀλλ᾽ ὅτι καὶ ὃ τοῖς
to-limp necessity the truth but that also what for-the(-ones)
ἄλλο τι διδάσκειν ὑπισχνουμένοις ῥᾷστον ποιεῖ τὸν
other something to-teach promising easiest makes the
λόγον καὶ εὐπαράδεκτον, ἡ τῶν ἀκουόντων εὐλάβεια,
word and well-received the of-the(-ones) hearing reverence
τοῦτο ἐνταῦθα ἡ ζημία καθίσταται καὶ ὁ κίνδυνος.
this here the loss is-established and the danger
Ὡς γὰρ περὶ Θεοῦ καὶ τοῦ μεγίστου τῶν ὄντων ἔχοντες τὸν 40
as for about God and the greatest of-the beings having the
ἀγῶνα, καὶ τῆς σωτηρίας αὐτῆς, καὶ τῆς πρώτης πᾶσιν
contest and of-the salvation itself and of-the first for-all
ἐλπίδος, ὅσῳ τὴν πίστιν εἰσὶ θερμότεροι, τοσούτῳ
hope by-as-much-as the faith they-are hotter by-so-much
προσαντέστεροι τῷ λόγῳ, καὶ προδοσίαν τῆς ἀληθείας, οὐκ
more-adverse to-the word and betrayal of-the truth not
εὐσέβειαν τὴν εὐπείθειαν ὑπολαμβάνοντες, πάντα πρόοιντ᾽
piety the obedience supposing all-things would-give-up
ἂν πρότερον ἢ τοὺς οἴκοθεν λογισμοὺς, μεθ᾽ ὧν ἔρχονται,
— sooner than the from-home reasonings with which they-come

καὶ τῶν δογμάτων οἷς συνανεστράφησαν τὴν συνήθειαν·
and of-the doctrines with-which they-were-brought-up the custom
καὶ τοῦτο ἔτι λέγω τῶν μετριωτέρων καὶ οὐ πάντῃ κακῶν
and this still I-say of-the more-moderate and not altogether evil
τὸ πάθος, οἳ κἂν τῆς ἀληθείας διαμαρτάνωσιν, ἀλλὰ τῷ
the suffering who even-if of-the truth they-miss but by-the
γε δι᾽ εὐλάβειαν τοῦτο πάσχειν, καὶ ζῆλον μὲν ἔχειν,
at-least through reverence this to-suffer and zeal indeed to-have
ἀλλ᾽ οὐ κατ᾽ ἐπίγνωσιν, τυχὸν ἔσονται τῶν οὐ
but not according-to knowledge perhaps they-will-be of-the(-ones) not
σφόδρα κατακρινομένων, οὐδὲ πολλὰς δερομένων, ὡς οἱ
very being-condemned nor many being-beaten as the(-ones)
διὰ κακίαν καὶ πονηρίαν τοῦ δεσποτικοῦ θελήματος
through vice and wickedness from-the of-the-Master will
ἀποπίπτοντες. Καὶ τάχα ἂν οὗτοι μεταπεισθεῖέν ποτε,
falling-away and perhaps — these might-be-persuaded-over once
καὶ μεταβληθεῖεν ὑπὸ τῆς αὐτῆς εὐλαβείας, ὑφ᾽ ἧς καὶ
and be-changed by the same reverence by which also
ἀντέβαινον, εἴ τις αὐτῶν ἅψαιτο λόγος, ἢ οἴκοθεν ἢ
they-opposed if some them should-touch word either from-home or
ἔξωθεν κρούσας καιρίως, ὥσπερ σίδηρος πυρῖτιν λίθον, τὴν
from-outside having-struck timely as iron flint stone the
ἐγκύμονα καὶ ἀξίαν φωτὸς διάνοιαν· ἐν ᾗ καὶ τάχιστα ἂν
pregnant and worthy of-light understanding in which also most-quickly —
ἐκ μικροῦ σπινθῆρος ὁ τῆς ἀληθείας πυρσὸς ἐκλάμψειε.
from small spark the of-the truth beacon might-blaze-forth

Others resist from vainglory, like Jannes and Jambres, or trample the pearls; others have tried every teacher and now despise all faith. It is easier to write on a fresh soul than on one already scored. The Church is a beast of many kinds, and its keeper must be simple in right and manifold in method, giving some milk and others solid food. Gregory will not peddle the word, and judged it better to learn than to teach in ignorance. The Hebrews withheld some books from anyone under twenty-five, but among us every beginner with two or three phrases sets up as a teacher, as if wisdom, unlike dancing, came by wishing.

Τί δ' ἂν εἴποι τις περὶ τῶν διὰ κενοδοξίαν 41
what and — might-say someone about the(-ones) through vainglory
ἢ φιλαρχίαν, ἀδικίαν εἰς τὸ ὕψος λαλούντων, Ἰαννοῦ
or love-of-rule injustice into the height speaking of-Jannes
τινος ἢ Ἰαμβροῦ μεγαληγορίας, οὐ κατὰ Μωϋσέως,
some or of-Jambres boastfulness not against Moses
τῆς δ' ἀληθείας ὁπλιζομένων, καὶ τῆς ὑγιαινούσης
the but truth arming-themselves and the sound
κατεξανισταμένων διδασκαλίας; ἢ τῆς τρίτης μοίρας τῶν
rising-up-against teaching or of-the third portion of-the(-ones)
δι' ἀπαιδευσίαν καὶ τὴν ἑπομένην ταύτῃ θρασύτητα
through want-of-education and the following this rashness
ὁμόσε παντὶ λόγῳ χωρούντων συώδει πάθει, καὶ
to-close-quarters every word going with-swinish passion and
καταπατούντων τοὺς καλοὺς μαργαρίτας τῆς ἀληθείας;
trampling the beautiful pearls of-the truth
Ἢ ὅσοι μηδεμίαν μὲν οἴκοθεν ὑπόληψιν φέροντες, 42
or as-many-as no indeed from-home supposition bearing
μηδέ τινα τύπον τῶν περὶ Θεοῦ λόγων ἢ χείρονα
nor any impression of-the about God words either worse
ἢ βελτίονα, πᾶσι δὲ ὑποτιθέντες ἑαυτοὺς λόγοις καὶ
or better to-all but submitting themselves to-words and

διδασκάλοις, ὡς ἐξ ἁπάντων ἐκλεξόμενοι τὸ κρεῖττον καὶ
teachers as from all going-to-pick-out the better and
ἀσφαλέστερον, καὶ κριταῖς οὐ καλοῖς τῆς ἀληθείας σφίσιν
safer and as-judges not good of-the truth to-themselves
αὐτοῖς πιστεύσαντες· ἔπειτα ὑπὸ τῆς πιθανότητος ἄλλοτε
themselves having-trusted then by the plausibility at-other-times
ἄλλης περιφερόμενοι καὶ στρεφόμενοι, καὶ παντὶ λόγῳ
of-other being-carried-about and being-turned and by-every word
καταπλυνθέντες καὶ πατηθέντες, πολλοὺς ἀμείψαντες
having-been-washed-down and having-been-trodden many having-exchanged
διδασκάλους καὶ πολλὰ γράμματα, ὥσπερ χοῦν ἀνέμοις
teachers and many writings as dust to-winds
ῥᾳδίως ἀποβαλόντες, τέλος ἀποκαμόντες καὶ ἀκοὴν καὶ
easily having-cast-away finally having-grown-weary both hearing and
διάνοιαν, (ὦ τῆς ἀλογίας!) πρὸς πάντα λόγον ὁμοίως
understanding O of-the absurdity toward every word alike
δυσχεραίνουσι, καὶ μοχθηρὸν τύπον ἑαυτοῖς ἐγγράφουσιν,
are-vexed and wicked impression on-themselves inscribe
αὐτῆς καταγελᾷν ἡμῶν καὶ καταφρονεῖν ὡς ἀστάτου καὶ
itself to-laugh-at our and to-despise as unstable and
οὐδὲν ὑγιὲς ἐχούσης τῆς πίστεως, μεταβαίνοντες ἀπαιδεύτως
nothing sound having the faith passing-over uneducatedly
ἀπὸ τῶν λεγόντων ἐπὶ τὸν λόγον· ὥσπερ ἂν εἴ τις τοὺς
from the(-ones) speaking to the word as — if someone the
ὀφθαλμοὺς κακῶς διακείμενος, ἢ τὰ ὦτα διεφθαρμένος,
eyes badly being-disposed or the ears having-been-corrupted
κατηγοροίη τοῦ ἡλίου ἢ τῶν φωνῶν, τοῦ μὲν ὡς ἀμαυροῦ
should-accuse the sun or the voices the(-one) indeed as dim
καὶ οὐ στίλβοντος, τῶν δὲ ὡς ἐκμελῶν καὶ ἀτόνων.
and not glittering the(-others) but as out-of-tune and feeble

Καὶ διὰ τοῦτο ῥᾷον ἄρτι καινοτομεῖν ἀλήθειαν ψυχῇ, 43
and because-of this easier just-now to-make-new truth in-soul
ὥσπερ κηρὸν οὔπω κεχαραγμένον, ἢ γράφειν κατὰ
as wax not-yet engraved than to-write upon
γραμμάτων, πονηρῶν λέγω διδαγμάτων τε καὶ δογμάτων,
letters of-wicked I-mean teachings both and doctrines
εὐσεβῆ λόγον, ὡς συγχεῖσθαι καὶ ἀτακτεῖν τοῖς προτέροις
pious word so-as to-be-confounded and to-be-disordered by-the former
τὰ δεύτερα. Ὁδὸν μὲν γὰρ πατεῖν ἄμεινον τὴν λείαν καὶ
the second-things road indeed for to-tread better the smooth and
τετριμμένην ἢ τὴν ἀτριβῆ καὶ τραχεῖαν, καὶ γῆν ἀροῦν ἣν
well-worn than the untrodden and rough and land to-plow which
πολλάκις ἄροτρον ἔτεμεν καὶ ἡμέρωσεν· ψυχὴν δὲ γράφειν,
often plow cut and tamed soul but to-write
ἣν οὔπω λόγος ἐχάραξε μοχθηρὸς, οὐδὲ εἰς βάθος τὰ τῆς
which not-yet word engraved wicked nor into depth the of-the
κακίας ἐνεσημάνθη γράμματα· δύο γὰρ ἂν οὕτω τὰ ἔργα
vice were-stamped letters two for — so the works
γίνοιντο τῷ θεοσεβεῖ καλλιγράφῳ, ἐξαλείφειν τε τοὺς
would-become for-the god-fearing calligrapher to-wipe-out both the
προτέρους τύπους, καὶ μετεγγράφειν τοὺς δοκιμωτέρους τε
former impressions and to-write-in-instead the more-approved both
καὶ τοῦ μένειν ἀξιωτέρους. Τοσοῦτοι μὲν δὴ καὶ κατὰ
and of-the to-remain more-worthy so-many indeed indeed both according-to
τὰ λοιπὰ πάθη, καὶ κατὰ τὸν λόγον αὐτὸν, οἱ πονηροὶ
the remaining passions and according-to the word itself the wicked
καὶ τοῦ πονηροῦ τύποι καὶ χαρακτῆρες· τοσοῦτον δὲ
and of-the wicked-one impressions and characters so-great but
τὸ ἔργον τῷ ταύτην πεπιστευμένῳ τὴν τῶν ψυχῶν
the work for-the(-one) this entrusted the of-the souls

παιδαγωγίαν καὶ προστασίαν· καὶ τὰ πλείω παρῆκεν ὁ
training and presidency and the more passed-over the
λόγος, ἵνα μὴ περιττότερος ᾖ τοῦ δέοντος.
speech that not more-superfluous it-may-be than-the needful

44 Ὥσπερ οὖν εἴ τις θηρίον ἐκ πολλῶν θηρίων συγκείμενον
just-as therefore if someone beast from many beasts composed
πολυειδὲς καὶ πολύμορφον, μειζόνων τε καὶ μικροτέρων,
many-formed and many-shaped of-greater both and smaller
ἡμερωτέρων τε καὶ ἀγριωτέρων, ἄγειν ἐπιχειροίη καὶ
of-tamer both and wilder to-lead should-attempt and
τιθασσεύειν, πάντως ἂν ἦν ἔργον αὐτῷ, καὶ οὐ μικρὸν
to-tame altogether — would-be work for-him and not small
τὸ ἀγώνισμα, οὕτως ἀνωμάλου καὶ ἀλλοκότου προστατεῖν
the contest so anomalous and strange to-preside-over
φύσεως, οὔτε φωναῖς ταῖς αὐταῖς, οὔτε τροφαῖς, οὔτε
nature neither in-voices the same nor in-foods nor
χειρὸς ἐπαφαῖς, οὔτε συρίγμασιν, οὔτε τοῖς τῆς ἄλλης
of-hand in-touches nor in-whistlings nor in-the of-the other
ἀγωγῆς τρόποις ἑκάστου τῶν θηρίων χαίροντος, ἄλλων δὲ
training ways each of-the beasts rejoicing others but
ἄλλοις ἡδομένων, ἢ ἀχθομένων, ὡς ἡ φύσις ἑκάστου καὶ
in-other-things being-pleased or being-vexed as the nature of-each and
ἡ συνήθεια· καὶ τί ἂν ἔδει ποιεῖν τὸν τοιούτου
the custom and what — would-it-be-needful to-do the of-such
θηρὸς ἐπιστάτην; τί δ' ἄλλο γε ἢ πολυειδῆ τε εἶναι καὶ
beast overseer what but other indeed than many-formed both to-be and
ποικίλον τὴν ἐπιστήμην; καὶ κατάλληλον ἑκάστῳ προσάγειν
various the knowledge and suitable to-each to-apply
τὴν θεραπείαν, ὡς ἂν ἄγοιτο καλῶς αὐτῷ τὸ θηρίον καὶ
the treatment that — may-be-led well for-him the beast and
διασώζοιτο; οὕτως ἐκ πολλῶν καὶ διαφόρων καὶ ἠθῶν καὶ
be-preserved so from many and different both characters and

λόγων, καθάπερ ἑνὸς ζώου συνθέτου καὶ ἀνομοίου, τοῦ
words just-as of-one living-thing composite and unlike of-the
κοινοῦ τούτου τῆς Ἐκκλησίας συγκειμένου σώματος, πᾶσα
common this of-the Church composed body every
ἀνάγκη καὶ τὸν προστάτην ἁπλοῦν τε εἶναι τὸν αὐτὸν
necessity also the president simple both to-be the same
κατὰ τὴν ἐν πᾶσιν ὀρθότητα· καὶ ὅτι μάλιστα παντοδαπὸν
in the in all-things uprightness and as most of-every-kind
καὶ ποικίλον κατὰ τὴν πρὸς ἕκαστον οἰκείωσιν, καὶ τὸ
and various according-to the toward each familiarity and the
τῆς ὁμιλίας πρὸς πάντας ἐπιτήδειόν τε καὶ πρόσφορον.
of-the converse toward all suitable both and fitting
Οἱ μὲν γὰρ δέονται γάλακτι τρέφεσθαι, τοῖς 45
the(-ones) indeed for need with-milk to-be-fed with-the
ἁπλουστέροις καὶ στοιχειωδεστέροις τῶν διδαγμάτων,
simpler and more-elementary of-the teachings
ὅσοι τὴν ἕξιν νήπιοι καὶ ἀρτιπαγεῖς, ὡς ἂν εἴποι
as-many-as in-the condition infants and newly-set as — might-say
τις, τὴν ἀνδρείαν τοῦ λόγου τροφὴν οὐ φέροντες· ἣν
someone the manly of-the word food not bearing which
εἰ προσάγοι τις παρὰ δύναμιν, τάχα ἂν καταπιεσθέντες
if should-apply someone beyond power perhaps — having-been-oppressed
καὶ βαρηθέντες, οὐκ ἐξαρκούσης τῆς διανοίας, ὥσπερ
and having-been-weighed-down not sufficing the understanding as
ἐκεῖ τῆς ὕλης τὸ ἐπεισελθὸν ἑλκῦσαι καὶ οἰκειώσασθαι,
there of-the matter the(-thing) having-come-in to-draw and to-make-its-own
ζημιωθεῖεν ἂν καὶ εἰς τὴν ἀρχαίαν δύναμιν· οἱ δὲ τῆς
would-be-harmed — even into the original power the(-others) but of-the
ἐν τοῖς τελείοις λαλουμένης σοφίας χρῄζοντες καὶ τροφῆς
among the perfect being-spoken wisdom needing and of-food
τῆς ὑψηλοτέρας καὶ στερρ̣οτέρας, τῷ πρὸς διάκρισιν
of-the higher and more-solid by-the toward discernment

ἀληθοῦς τε καὶ ψευδοῦς ἱκανῶς γεγυμνάσθαι τὰ αἰσθητήρια,
of-true both and false sufficiently to-have-been-trained the senses
εἰ γάλα ποτίζοιντο καὶ τρέφοιντο λαχάνοις,
if milk they-should-be-given-to-drink and should-be-fed on-vegetables
ἀσθενῶν βρώματι, δυσχεραίνοιεν ἂν· καὶ μάλα εἰκότως, οὐ
of-the-weak by-food would-be-vexed — and very reasonably not
δυναμούμενοι κατὰ Χριστὸν, οὐδὲ αὔξοντες τὴν ἐπαινετὴν
being-strengthened according-to Christ nor increasing the praiseworthy
αὔξησιν, ἣν ἐργάζεται λόγος τελειῶν εἰς ἄνδρα, καὶ εἰς
increase which works word perfecting into man and into
μέτρον ἡλικίας ἄγων πνευματικῆς, τὸν καλῶς τρεφόμενον.
measure of-age leading spiritual the(-one) well being-fed

46 Καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γάρ ἐσμεν ὡς οἱ
and for these-things who sufficient not for we-are as the
πολλοὶ καπηλεύειν δυνάμενοι τὸν λόγον τῆς ἀληθείας,
many to-peddle able the word of-the truth
καὶ ἀναμιγνύναι τὸν οἶνον ὕδατι· τὸν εὐφραίνοντα
and to-mix the wine with-water the gladdening
καρδίαν ἀνθρώπου λόγον τῷ πολλῷ καὶ εὐώνῳ καὶ
heart of-man word with-the(-one) plentiful and cheap and
χαμαὶ συρομένῳ καὶ ἐξιτήλῳ καὶ εἰκῇ ῥέοντι, ὥστε
on-the-ground dragged and fading and at-random flowing so-that
αὐτοί τι παρακερδαίνειν ἐκ τῆς καπηλείας, ἄλλο
ourselves something to-gain-besides from the peddling other
τε ἄλλως ὁμιλοῦντες τοῖς πλησιάζουσι καὶ πᾶσι
both otherwise conversing with-the(-ones) approaching and all
πρὸς χάριν· ἐγγαστρίμυθοί τινες ὄντες καὶ κενολόγοι, τὰς
toward favor ventriloquists some being and empty-talkers the
ἑαυτῶν ἡδονὰς θεραπεύοντες λόγοις ἐκ γῆς φωνουμένοις
of-themselves pleasures serving with-words from earth uttered
καὶ δυομένοις εἰς γῆν· ὡς ἂν μάλιστα εὐδοκιμοῖμεν
and sinking into earth that — most we-might-be-well-reputed

παρὰ τοῖς πολλοῖς, ὅτι μάλιστα ζημιοῦντες αὐτοὺς,
among the many as most harming them
ἢ ἀπολλύντες, καὶ αἷμα ἀθῷον ἁπλουστέρων ψυχῶν
or destroying and blood innocent of-simpler souls
ἐκχέοντες ἐκ τῶν χειρῶν ἡμῶν ἐκζητηθησόμενον.
pouring-out from the hands our going-to-be-required
Ἀλλ' εἰδότες ἑτέροις βέλτιον εἶναι τὰς ἑαυτῶν ἡνίας 47
but knowing to-others better to-be the of-themselves reins
ἐνδιδόναι τεχνικωτέροις, ἢ ἄλλων ἡνιόχους εἶναι
to-hand-over more-skilled than of-others charioteers to-be
ἀνεπιστήμονας, καὶ ἀκοὴν ὑποτιθέναι μᾶλλον εὐγνώμονα,
unskilled and hearing to-submit rather well-disposed
ἢ γλῶσσαν κινεῖν ἀπαίδευτον· ταῦτα διαλεχθέντες ἡμῖν
than tongue to-move uneducated these-things having-discoursed with-us
αὐτοῖς, καὶ ἴσως οὐ φαύλοις συμβούλοις, εἰ δὲ μή γε, ἀλλ'
ourselves and perhaps not poor counselors if but not indeed but
οὖν εὔνοις, καὶ τὰ ῥητέα καὶ τὰ πρακτέα μαθεῖν
anyway well-disposed and the(-things) to-be-said and the(-things) to-be-done to-learn
οὐκ εἰδότες, μᾶλλον ἢ διδάσκειν ἀγνοοῦντες, ἐδοκιμάσαμεν.
not knowing rather than to-teach being-ignorant we-approved
Ἀγαπητὸν γὰρ ὅτῳ κἂν εἰς βαθὺ γῆρας λόγος ἀφίκοιτο
desirable for for-whom even into deep old-age word should-arrive
πολιὸς, καὶ ὠφελῆσαι νέαν ἐν εὐσεβείᾳ ψυχὴν δυνάμενος.
gray and to-benefit young in piety soul able
Ὡς τό γε παιδεύειν ἄλλους ἐπιχειρεῖν, πρὶν αὐτοὺς
as the(-thing) at-least to-train others to-attempt before themselves
ἱκανῶς παιδευθῆναι, καὶ ἐν πίθῳ τὴν κεραμείαν μανθάνειν,
sufficiently to-be-trained and in jar the pottery to-learn
τὸ δὴ λεγόμενον, ἐν ταῖς τῶν ἄλλων ψυχαῖς ἐκμελετᾶν τὴν
the indeed being-said in the of-the others souls to-practice the
εὐσέβειαν, λίαν εἶναί μοι φαίνεται ἀνοήτων ἢ τολμηρῶν·
piety very to-be to-me appears of-senseless or of-bold

ἀσυνέτων μὲν, εἰ μηδὲ αἰσθάνοιντο τῆς ἑαυτῶν ἀμαθείας·
of-unintelligent indeed if not-even they-should-perceive the of-themselves ignorance
θρασέων δὲ, εἰ καὶ συνιέντες, κατατολμῶσι τοῦ πράγματος.
of-rash but if even understanding they-dare the thing
48 Ἑβραίων μὲν οὖν οἱ σοφώτεροι λέγουσιν, ὡς ἄρα
of-Hebrews indeed therefore the wiser say that then
ἦν τις πάλαι νόμος Ἑβραίοις, ἐν τοῖς μάλιστα εὖ
there-was some of-old law for-Hebrews among the(-ones) most well
ἔχων καὶ ἐπαινούμενος, μὴ πᾶσαν ἡλικίαν πάσῃ Γραφῇ
holding and being-praised not every age to-every Scripture
ἐνδίδοσθαι· μηδὲ γὰρ εἶναι τοῦτο λυσιτελέστερον, ὅτι μηδὲ
to-be-handed-over nor for to-be this more-profitable since not-even
πᾶσαν εὐθέως εἶναι παντὶ ληπτὴν, καὶ τὰ μέγιστα ἂν
all at-once to-be for-everyone graspable and the greatest-things —
τοὺς πολλοὺς κακῶσαι τῷ φαινομένῳ, τὴν βαθυτέραν·
the many to-harm by-the apparent the deeper
ἀλλὰ τὰς μὲν ἀπ᾽ ἀρχῆς ἀνεῖσθαι πᾶσι καὶ εἶναι
but the(-ones) indeed from beginning to-be-left-open to-all and to-be
κοινὰς, ὧν καὶ τὸ σωματικὸν οὐκ ἀδόκιμον· τὰς
common of-which also the bodily not disapproved the(-ones)
δὲ μὴ ἄλλοις ἢ τοῖς ὑπὲρ εἰκοστὸν καὶ πέμπτον
but not to-others than to-the(-ones) over twentieth and fifth
γεγονόσιν ἔτος πιστεύεσθαι, ὅσαι δι᾽ εὐτελοῦς τοῦ
having-come-to year to-be-entrusted as-many-as through cheap of-the
ἐνδύματος τὸ μυστικὸν κάλλος περικαλύπτουσιν, ἆθλον
garment the mystical beauty veil prize
φιλοπονίας καὶ λαμπροῦ βίου, μόνοις τοῖς κεκαθαρμένοις
of-love-of-labor and of-bright life to-only the(-ones) having-been-cleansed
τὸν νοῦν ὑπαστράπτον καὶ φανταζόμενον, ὡς μόνης
the mind shining-beneath and appearing as alone

δυναμένης τῆς ἡλικίας ταύτης ὑπὲρ τὸ σῶμα γενέσθαι,
able the age this above the body to-become
καὶ ἀναβῆναι καλῶς ἐπὶ τὸ πνεῦμα ἀπὸ τοῦ γράμματος.
and to-go-up well to the spirit from the letter
Ἡμῖν δὲ οὐδεὶς ὅρος τοῦ παιδεύειν καὶ τοῦ παιδεύεσθαι, 49
for-us but no bound of-the to-teach and of-the to-be-taught
ὥσπερ οἱ λίθοι πάλαι ταῖς ὑπὲρ τὸν Ἰορδάνην καὶ ταῖς
as the stones of-old for-the beyond — Jordan and for-the
ἐντὸς Ἰορδάνου φυλαῖς· οὐδὲ τισὶ μὲν ἐκεῖνο, τισὶ δὲ
within Jordan tribes nor to-some indeed that to-some but
τοῦτο ἐπιτρεπτέον· οὐδέ τις κανὼν τῶν ἕξεων· ἀλλ᾽ οὕτω
this to-be-entrusted nor any rule of-the conditions but so
τὸ πρᾶγμα ἔῤῥιπται καὶ συγκέχυται, καὶ οὕτω κακῶς
the thing has-been-flung and has-been-confounded and so badly
διακείμεθα, ὥστε οἱ πλείους ἡμῶν, ἵνα μὴ λέγω πάντες,
we-are-disposed that the more of-us that not I-may-say all
πρὶν ἀποθέσθαι σχεδὸν τὴν πρώτην τρίχα καὶ τὸ τὰ
before to-put-off nearly the first hair and the the
παιδικὰ ψελλίζεσθαι, πρὶν παρελθεῖν εἰς τὰς θείας αὐλὰς,
childish-things to-lisp before to-pass into the divine courts
πρὶν τῶν ἱερῶν βίβλων γνῶναι κἂν τὰ ὀνόματα, πρὶν Καινῆς
before of-the holy books to-know even the names before of-New
καὶ Παλαιᾶς χαρακτῆρα γνωρίσαι καὶ τοὺς προστάτας·
and of-Old character to-recognize and the champions
οὔπω γὰρ λέγω πρὶν ἢ τὸν βόρβορον ἀποπλύνασθαι, καὶ
not-yet for I-say before than the mire to-wash-off and
τὰ τῆς ψυχῆς αἴσχη ὅσα ἡ κακία ἡμῖν προσεμάξατο,
the of-the soul shames as-many-as the vice on-us wiped-on
ἂν δύο ἢ τρία ῥήματα τῶν εὐσεβῶν ἐξασκήσωμεν, καὶ
if two or three words of-the pious we-practice and
ταῦτα ἐξ ἀκοῆς, οὐκ ἐντεύξεως, ἢ τῷ Δαβὶδ βραχέα
these from hearing not reading or — with-David briefly

καθομιλήσωμεν, ἢ τὸ τριβώνιον εὖ περιστειλώμεθα, ἢ
we-converse or the cloak well we-wrap-round or
μέχρι τῆς ζώνης φιλοσοφήσωμεν, εὐσεβείας τι πλάσμα καὶ
as-far-as the girdle we-philosophize of-piety some fiction and
ὄψιν ἡμῖν αὐτοῖς περιχρώσαντες· βαβαὶ τῆς προεδρίας
appearance for-us ourselves having-colored-round oh for-the precedence
καὶ τοῦ φρονήματος! Ἱερὸς καὶ ἐκ σπαργάνων ὁ Σαμουήλ·
and for-the pride holy even from swaddling-bands — Samuel
εὐθύς ἐσμεν σοφοὶ καὶ διδάσκαλοι, καὶ ὑψηλοὶ τὰ θεῖα,
at-once we-are wise and teachers and lofty in-the divine-things
καὶ γραμματέων τὰ πρῶτα καὶ νομικῶν, καὶ χειροτονοῦμεν
and of-scribes the first and of-lawyers and we-ordain
ἡμᾶς αὐτοὺς οὐρανίους, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων
us ourselves heavenly and to-be-called by the men
ῥαββὶ ζητοῦμεν, καὶ οὐδαμοῦ τὸ γράμμα, καὶ πάντα δεῖ
rabbi we-seek and nowhere the letter and all-things must
νοηθῆναι πνευματικῶς, καὶ λῆρος πλατὺς τὰ ὀνείρατα· καὶ
be-understood spiritually and nonsense broad the dreams and
ἀγανακτοίημεν ἂν, εἰ μὴ σφόδρα ἐπαινοίμεθα. Τοῦτο ἡμῶν
we-would-be-indignant — if not exceedingly we-were-praised this of-us
οἱ χρηστότεροι καὶ ἁπλούστεροι· τί δὲ οἱ πνευματικοὶ
the better and simpler what but the(-ones) spiritual
μᾶλλον καὶ γενναιότεροι; Πολλὰ κατακρίναντες ἡμᾶς,
rather and nobler many-things having-condemned us
ἂν οὕτω δόξῃ, καὶ βασανίσαντες, καὶ οὐδαμοῦ θέντες,
if so it-seem and having-tortured and nowhere having-set
ἀπῆλθον, καὶ τὴν κοινωνίαν ὡς οὐκ εὐσεβῶν διαπτύσαντες.
departed and the communion as not of-pious-men having-spat-upon
50 Ἂν δέ τινι αὐτῶν λέγωμεν οὑτωσὶ πράως καὶ λογικῶς
if but to-some of-them we-speak thus gently and reasonably
προβιβάζοντες· Εἰπέ μοι, ὦ θαυμάσιε, καλεῖς τι τὸ
leading-on tell me O wonderful-one do-you-call something the

ὀρχεῖσθαι, τό τε αὐλεῖν; Πάνυ γε εἴποιεν ἄν. Τί δαὶ
to-dance the both to-pipe very indeed they-would-say — what then
σοφίαν τε καὶ σοφὸν εἶναι, τοῦθ' ὃ δὴ θείων τε
wisdom both and wise to-be this which indeed of-divine-things both
καὶ ἀνθρωπίνων ἐπιστήμην τιθέμεθα; Καὶ τοῦτο δώσουσι.
and of-human knowledge we-set and this they-will-grant
Πότερον δὲ κρεῖττον εἶναι καὶ ὑψηλότερον, ταῦτα σοφίας, ἢ
whether but better to-be and higher these-things than-wisdom or
τούτων μακρῷ τὴν σοφίαν; Καὶ πάντων εὖ οἶδ' ὅτι φήσουσι·
than-these by-far the wisdom and of-all well I-know that they-will-say
καὶ μέχρι τούτων εἰσὶν εὐγνώμονες. Ἆρ' οὖν ὀρχήσεως
and as-far-as these they-are reasonable — therefore of-dancing
μὲν καὶ αὐλήσεώς ἐστι διδασκαλία καὶ μάθησις, καὶ χρόνου
indeed and of-piping there-is teaching and learning and of-time
πρὸς τοῦτο δεῖ, καὶ ἱδρώτων συχνῶν καὶ πόνων, καὶ
for this there-is-need and of-sweats frequent and of-toils and
μισθοὺς καταβαλεῖν ἔστιν ὅτε, καὶ προσαγωγῶν δεηθῆναι, καὶ
wages to-pay there-is when and of-introducers to-need and
ἀποδημῆσαι μακρότερα, καὶ τἄλλα τὰ μὲν ποιῆσαι
to-go-abroad farther and the-other-things the(-things) indeed to-do
πάντα, τὰ δὲ παθεῖν, οἷς ἐμπειρία συλλέγεται· τὴν δὲ
all the(-things) but to-suffer by-which experience is-collected the but
σοφίαν, ἣ πᾶσιν ἐπιστατεῖ, καὶ πάντα ἐν ἑαυτῇ τὰ καλὰ
wisdom which over-all presides and all-things in itself the good-things
συλλαβοῦσα ἔχει, ὡς καὶ τὸν Θεὸν αὐτὸν τοῦτο μᾶλλον
having-gathered has so-that even — God himself this rather
ἢ τι ἄλλο χαίρειν ἀκούοντα, ἐπειδὴ καλεῖται πολλοῖς
than something other to-rejoice hearing since he-is-called by-many
ὀνόμασιν, οὕτω κοῦφόν τι καὶ πεπατημένον πρᾶγμα
names so light some and trodden thing
ὑποληψόμεθα, ὥστε θελῆσαι δεῖν μόνον καὶ εἶναι
shall-we-suppose so-that to-wish to-be-needful only also to-be

σοφόν; Πολλῆς τοῦτο τῆς ἀμαθείας. Ἂν ταῦτα λέγωμεν
wise of-much this the ignorance if these-things we-say
αὐτοῖς, καὶ κατὰ μικρὸν τὴν πλάνην ἀνακαθαίρωμεν, ἢ τις
to-them and by little the error we-cleanse or some
ἄλλος τῶν εὐμαθεστέρων καὶ συνετωτέρων, τοῦτο ἐκεῖνο
other of-the more-teachable and more-intelligent this that
κατὰ πετρῶν σπείρειν, καὶ λαλεῖν εἰς ὦτα μὴ ἀκουόντων.
upon rocks to-sow and to-speak into ears not of-the(-ones)-hearing
Οὕτως οὐδ' αὐτὸ τοῦτό εἰσι σοφοὶ, τὴν ἑαυτῶν
so not-even itself this are-they wise the of-themselves
γινώσκειν ἀπαιδευσίαν. Καί μοι δοκεῖ καλῶς ἔχειν τὸ τοῦ
to-know want-of-education and to-me it-seems well to-have the —
Σολομῶντος περὶ αὐτῶν εἰπεῖν· Ἔστι πονηρία, ἣν εἶδον
of-Solomon about them to-say there-is wickedness which I-saw
ὑπὸ τὸν ἥλιον, ἄνδρα δόξαντα παρ' ἑαυτῷ σοφὸν εἶναι· καὶ
under the sun man having-seemed with himself wise to-be and
ὃ τούτου πονηρότερον, παιδεύειν ἄλλους πεπιστευμένον
what than-this more-wicked to-train others entrusted
τὸν μηδὲ τῆς οἰκείας ἀμαθείας ἐπαισθανόμενον.
the(-one) not-even of-the own ignorance perceiving

Vainglory such as this could be healed only by a Peter or a Paul. Paul's labors, perils, and daily care for all the churches; his varied teaching, severe or gentle; his glory in weakness; his wish to be accursed for his kinsmen: these show what the care of souls demands. Gregory fears to be one of the foolish princes of Tanis or the priests Isaiah rebuked. He sets out the prophets' charges against bad shepherds and priests: Hosea's snare and net, Micah's Zion built on bribes, Joel's call for the priests to mourn, and Habakkuk's cry against unjust judges and those who make their neighbors drunk with error.

Τοῦτο δακρύων μὲν καὶ στεναγμῶν, εἴπερ τι ἄλλο, τὸ 51
this of-tears indeed and of-groans if-indeed anything other the
πάθος ἄξιον· ὃ καὶ πολλάκις ἐγὼ κατηλέησα, εὖ εἰδὼς, ὅτι
passion worthy which also often I pitied well knowing that
τὸ οἴεσθαι τοῦ εἶναι τὸ πλεῖστον ἀφαιρεῖται, καὶ μέγα τοῖς
the to-think of-the to-be the most takes-away and great for-the
ἀνθρώποις ἡ κενοδοξία πρὸς ἀρετὴν ἐμπόδιον· ἰάσασθαι δὲ
men the vainglory toward virtue hindrance to-heal but
καὶ στῆσαι τὴν νόσον Πέτρου ἂν εἴη τινὸς ἢ Παύλου,
and to-stop the disease of-Peter — would-be some or of-Paul
τῶν μεγάλων Χριστοῦ μαθητῶν, καὶ μετὰ τῆς ἐν λόγῳ καὶ
of-the great of-Christ disciples and with the in word and
ἔργῳ κυβερνήσεως εἰληφότων τὸ χάρισμα, καὶ πᾶσι πάντα
deed governance having-received the gift and to-all all-things
γινομένων, ἵνα τοὺς πάντας κερδήσωσιν· ἡμῖν δὲ τοῖς ἄλλοις
becoming that the all they-may-gain for-us but the others
μέγα, κἂν εἰ καλῶς κυβερνοίμεθα καὶ ἀγοίμεθα πρὸς
great-thing even if well we-were-governed and were-led by
τῶν ἐπανορθοῦν τὰ τοιαῦτα καὶ διευθύνειν πεπιστευμένων.
the(-ones) to-correct the such-things and to-direct entrusted

52 Ἀλλ᾽ ἐπειδή γε Παύλου καὶ τῶν κατ᾽ ἐκεῖνον
but since indeed of-Paul and of-the(-ones) according-to him
ἐμνήσθημεν, ἀφέντες, εἰ δοκεῖ, τοὺς ἄλλους ἅπαντας,
we-made-mention having-left-aside if it-seems the others all
ὅσοι κατὰ νομοθεσίαν, ἢ προφητείαν, ἢ στρατηγίαν, ἤ
as-many-as by lawgiving or prophecy or generalship or
τινα τοιαύτην ἄλλην οἰκονομίαν τοῦ λαοῦ προεβλήθησαν,
some such other management of-the people were-put-forward
οἷον τὸν Μωσῆν, τὸν Ἀαρὼν ἐκεῖνον, τὸν Ἰησοῦν, τὸν
as — Moses — Aaron that — Joshua —
Ἠλίαν, τὸν Ἐλισσαῖον, τοὺς κριτὰς, τὸν Σαμουὴλ, τὸν
Elijah — Elisha the judges — Samuel —
Δαβὶδ, τῶν προφητῶν τὸ πλῆθος, τὸν Ἰωάννην, τοὺς
David of-the prophets the multitude — John the
δώδεκα μαθητὰς τοὺς ἐπ᾽ ἐκείνοις ὕστερον, οἳ πολλοῖς
twelve disciples the(-ones) after those later who with-many
ἱδρῶσι καὶ πόνοις διεξῆλθον τὴν προστασίαν κατὰ τοὺς
sweats and toils went-through the presidency according-to the
ἑαυτῶν χρόνους ἕκαστοι· τούτους ὑπερβάντες ἅπαντας,
of-themselves times each these having-passed-over all
Παῦλον προστησώμεθα μόνον τοῦ λόγου συνίστορα, κἂν
Paul let-us-set-forth alone of-the speech witness and-in
τούτῳ θεωρήσωμεν, ὅσον ἐστὶ καὶ ψυχῶν ἐπιμέλεια, καὶ
this let-us-consider how-great is also of-souls care and
εἰ βραχείας τῆς πραγματείας, ἢ μικρᾶς τῆς συνέσεως.
if of-brief the business or of-small the understanding
Ὡς ἂν δὲ ῥᾶστα τοῦτο γνοίημεν καὶ κατίδοιμεν, τί
as — but most-easily this we-might-know and might-perceive what
Παῦλος αὐτὸς περὶ Παύλου φησὶ, ἀκούσωμεν.
Paul himself about Paul says let-us-hear

Ἐῶ λέγειν τοὺς πόνους, τὰς ἀγρυπνίας, τοὺς φόβους, 53
I-forbear to-speak-of the toils the sleeplessnesses the fears
τὰς ἐν λιμῷ καὶ δίψει κακοπαθείας, τὰς ἐν ψύχει καὶ ἐν
the in hunger and thirst hardships the in cold and in
γυμνότητι, τοὺς ἔξωθεν ἐπιβουλεύοντας, τοὺς ἔνδοθεν
nakedness the(-ones) from-outside plotting the(-ones) from-within
ἀντιπράττοντας. Ἀφίημι τοὺς διωγμοὺς, τὰ συνέδρια, τὰ
opposing I-let-pass the persecutions the councils the
δεσμωτήρια, τὰ δεσμὰ, τοὺς κατηγόρους, τὰ δικαστήρια,
prisons the bonds the accusers the courts
τοὺς καθ' ἡμέραν καὶ ὥραν θανάτους, τὴν σαργάνην,
the according-to day and hour deaths the basket
τοὺς λιθασμοὺς, τοὺς ῥαβδισμοὺς, τὴν περίοδον, τοὺς κατὰ
the stonings the beatings-with-rods the circuit the on
γῆν κινδύνους, τοὺς κατὰ θάλασσαν, τὸν βυθὸν, τὰ ναυάγια,
land dangers the on sea the deep the shipwrecks
κινδύνους ποταμῶν, κινδύνους λῃστῶν, κινδύνους ἐκ γένους,
dangers of-rivers dangers of-robbers dangers from race
κινδύνους ἐν ψευδαδέλφοις, τὸν ἐκ χειρῶν βίον, τὸ
dangers among false-brothers the from hands life the
ἀδάπανον Εὐαγγέλιον, ὡς θέατρον ἦν καὶ ἀγγέλοις καὶ
free-of-charge Gospel as spectacle he-was both to-angels and
ἀνθρώποις, μέσος Θεοῦ καὶ ἀνθρώπων ἱστάμενος· ὑπὲρ μὲν
to-men between God and men standing for indeed
τῶν ἀγωνιζόμενος, τῷ δὲ προσάγων καὶ οἰκειῶν
of-the(-ones) contending to-the(-one) but bringing and making-his-own
λαὸν περιούσιον, χωρὶς τῶν παρεκτός. Τούτων τίς
people peculiar apart-from the(-things) besides of-these who
ἂν ἀξίως διέλθοι τὴν καθ' ἡμέραν ἐπιστασίαν,
— worthily could-go-through the according-to day superintendence
τὴν τῶν καθ' ἕκαστον κηδεμονίαν, τὴν μέριμναν
the of-the(-ones) according-to each care the anxiety

πασῶν τῶν Ἐκκλησιῶν, τὸ πρὸς πάντας συμπαθὲς καὶ
of-all of-the Churches the toward all sympathetic and
φιλάδελφον; Προσέκοπτέ τις, καὶ Παῦλος ἠσθένει· καὶ
brother-loving stumbled someone and Paul was-weak and
ἄλλος ἐσκανδαλίζετο, καὶ Παῦλος ἦν ὁ φλεγόμενος.
another was-scandalized and Paul was the(-one) burning
54 Τὸ δὲ τῆς διδασκαλίας φιλόπονον; τὸ δὲ ποικίλον τῆς
the and of-the teaching laboriousness the and variety of-the
θεραπείας; ἡ φιλανθρωπία δέ; τὸ δὲ αὐστηρὸν πάλιν; ἡ δὲ
treatment the love-to-man and the and severity again the and
ἐξ ἀμφοτέρων μίξις καὶ κρᾶσις; ὡς μήτε τῇ χρηστότητι
from both mixture and blending so-that neither by-the kindness
μαλακίζειν, μήτε τραχύνειν τῇ χαλεπότητι. Νομοθετεῖ
to-grow-soft nor to-become-harsh by-the severity he-legislates
δούλοις καὶ δεσπόταις, ἄρχουσι καὶ ἀρχομένοις, ἀνδράσι
for-slaves and masters for-rulers and ruled for-men
καὶ γυναιξὶ, γονεῦσι καὶ τέκνοις, γάμῳ καὶ ἀγαμίᾳ,
and women for-parents and children for-marriage and celibacy
ἐγκρατείᾳ καὶ τρυφῇ, σοφίᾳ καὶ ἀμαθείᾳ, περιτομῇ καὶ
for-continence and luxury for-wisdom and ignorance for-circumcision and
ἀκροβυστίᾳ, Χριστῷ καὶ κόσμῳ, σαρκὶ καὶ πνεύματι. Ὑπὲρ
uncircumcision for-Christ and world for-flesh and spirit for
μὲν τῶν εὐχαριστεῖ, τῶν δὲ καθάπτεται. Τοὺς μὲν
indeed the(-ones) he-gives-thanks the(-others) but he-attacks the(-ones) indeed
χαρὰν καὶ στέφανον ὀνομάζει, τοῖς δὲ ἄνοιαν ἐγκαλεῖ·
joy and crown he-names on-the(-others) but folly he-charges
τοῖς μὲν συνοδεύει καὶ συμπροθυμεῖται ὀρθοτομοῦσι,
with-the(-ones) indeed he-journeys and shares-eagerness cutting-straight
τοὺς δὲ ἀνακόπτει κακῶς ὁδεύοντας. Νῦν ἀφορίζει,
the(-others) but he-checks badly journeying now he-excommunicates
νῦν ἀγάπην κυροῖ· νῦν θρηνεῖ· νῦν εὐφραίνεται· νῦν γάλα
now love he-confirms now he-laments now he-rejoices now milk

ποτίζει, νῦν μυστηρίων ἅπτεται· νῦν συγκατέρχεται,
he-gives-to-drink now mysteries he-touches now he-condescends
νῦν ἑαυτῷ συνυψοῖ· νῦν ῥάβδον ἀπειλεῖ, νῦν προτείνεται
now with-himself he-exalts now rod he-threatens now he-holds-out
πνεῦμα πραότητος· νῦν ἐπαίρεται τοῖς ὑψηλοῖς, νῦν
spirit of-gentleness now he-is-lifted-up with-the lofty now
ταπεινοῦται τοῖς ταπεινοῖς· ἄρτι τῶν ἀποστόλων ἐστὶν
he-is-humbled with-the lowly now of-the apostles he-is
ἐλάχιστος, ἄρτι δοκιμὴν ὑπισχνεῖται τοῦ ἐν αὐτῷ λαλοῦντος
least now proof he-promises of-the in him speaking
Χριστοῦ· ἄρτι τὴν ἐκδημίαν ποθεῖ καὶ σπένδεται· ἄρτι
Christ now the departure he-longs-for and is-poured-out now
παραμεῖναι τῇ σαρκὶ δι' αὐτοὺς ἀναγκαιότερον δοκιμάζει·
to-remain in-the flesh for them more-necessary he-judges
οὐ γὰρ ζητεῖ τὸ ἑαυτοῦ, ζητεῖ δὲ τὸ τῶν τέκνων,
not for he-seeks the(-thing) of-himself he-seeks but the(-thing) of-the children
οὓς ἐν Χριστῷ διὰ τοῦ Εὐαγγελίου ἐγέννησεν. Οὗτος
whom in Christ through the Gospel he-begot this
ὅρος πάσης πνευματικῆς προστασίας, πανταχοῦ τὸ
bound of-every spiritual presidency everywhere the(-thing)
καθ' ἑαυτὸν παρορᾷν πρὸς τὸ τῶν ἄλλων συμφέρον.
for himself to-overlook for the of-the others advantage
Ἐγκαυχᾶται ταῖς ἀσθενείαις καὶ ταῖς θλίψεσιν· ὡς ἄλλῳ 55
he-glories in-the weaknesses and in-the afflictions as in-other
τινὶ κόσμῳ, τῇ Ἰησοῦ νεκρώσει ἐγκαλλωπίζεται· ὑψηλός
some adornment in-the of-Jesus dying he-prides-himself lofty
ἐστι τὰ σαρκικά, καὶ τοῖς πνευματικοῖς ἀγάλλεται· οὐκ
he-is in-the fleshly-things and in-the spiritual-things exults not
ἰδιώτης τὴν γνῶσιν, καὶ βλέπειν φησὶ δι' ἐσόπτρου καὶ
unskilled in-the knowledge and to-see he-says through mirror and
ἐν αἰνίγματι. Θαῤῥεῖ τῷ πνεύματι, καὶ ὑποπιάζει τὸ σῶμα
in riddle he-is-bold in-the spirit and buffets the body

καθαιρῶν ὡς ἀντίπαλον· τί διδάσκων ἡμᾶς ἐν τούτοις,
subduing as adversary what teaching us in these
καὶ τί παιδεύων; μὴ φρονεῖν τοῖς κάτω, μὴ φυσιοῦσθαι
and what training not to-mind the(-things) below not to-be-puffed-up
τῇ γνώσει, μὴ τὴν σάρκα ἐπεγείρειν τῷ πνεύματι.
by-the knowledge not the flesh to-rouse-against the spirit
Πάντων ὑπερμαχεῖ, πάντων ὑπερεύχεται, ζηλοῖ
for-all he-fights for-all he-prays he-is-zealous-for
πάντας, ἀνάπτεται ὑπὲρ πάντων, τῶν ἔξω νόμου,
all he-is-kindled for all the(-ones) outside law
τῶν ὑπὸ νόμον· κήρυξ ἐθνῶν, Ἰουδαίων προστάτης.
the(-ones) under law herald of-Gentiles of-Jews champion
Ἐτόλμησέ τι καὶ μεῖζον ὑπὲρ τῶν ἀδελφῶν αὐτοῦ
he-dared something even greater for the brothers his
τῶν κατὰ σάρκα, ἵνα τολμήσω τι καὶ αὐτὸς οὕτω
the(-ones) according-to flesh that I-may-dare something also myself so
λέγων· ἀντεισαχθῆναι τούτους ἑαυτοῦ Χριστῷ διὰ
speaking to-be-substituted these instead-of-himself for-Christ because-of
τὴν ἀγάπην εὔχεται. Ὦ τῆς μεγαλονοίας! ὦ τῆς τοῦ
the love he-prays O of-the greatness-of-mind O of-the of-the
πνεύματος ζέσεως! Μιμεῖται Χριστὸν, τὸν γενόμενον ὑπὲρ
spirit fervor he-imitates Christ the(-one) having-become for
ἡμῶν κατάραν, τὸν τὰς ἀσθενείας ἡμῶν ἀναλαβόντα,
us curse the(-one) the weaknesses our having-taken-up
καὶ τὰς νόσους βαστάσαντα· ἢ, τό γε μετριώτερον
and the diseases having-borne or the(-thing) indeed more-moderate
εἰπεῖν, παθεῖν τι ὑπὲρ αὐτῶν, καὶ ὡς ἀσεβὴς, δέχεται,
to-say to-suffer something for them even as impious he-accepts
πρῶτος ἀπὸ Χριστοῦ, μόνον εἰ οὗτοι σώζοιντο.
first from Christ only if these should-be-saved

Καὶ τί λέγω καθ' ἕκαστον; ζῶν γὰρ οὐχ ἑαυτῷ, Χριστῷ 56
and why do-I-speak according-to each living for not for-himself for-Christ
δὲ καὶ τῷ κηρύγματι, καὶ κόσμον ἑαυτῷ σταυρώσας,
but and for-the preaching and world to-himself having-crucified
καὶ σταυρωθεὶς κόσμῳ καὶ τοῖς ὁρωμένοις, πάντα
and having-been-crucified to-world and to-the(-things) being-seen all-things
ἡγεῖται μικρὰ καὶ τῆς ἐπιθυμίας ἐλάττονα· κἂν ἀπὸ
he-considers small and than-the desire less even-if from
Ἱερουσαλημ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πληρώσῃ
Jerusalem and in-a-circle as-far-as — Illyricum he-fulfill
τὸ Εὐαγγέλιον, κἂν ἐπὶ τὸν τρίτον οὐρανὸν φθάσῃ δι'
the Gospel even-if to the third heaven he-reach through
ἁρπαγῆς, κἂν τοῦ παραδείσου γένηται θεατὴς, κἂν τῶν
rapture even-if of-the paradise he-become spectator even-if of-the
ἀῤῥήτων ἡμῖν ῥημάτων ἀκροατής. Ταῦτα Παῦλος, καὶ εἴ
unspeakable for-us words hearer these-things Paul and if
τις κατ' ἐκεῖνον τῷ πνεύματι. Ἡμεῖς δὲ δεδοίκαμεν
anyone according-to him in-the spirit we but we-fear
παρὰ τούτους, μὴ μωροί τινες ὦμεν ἄρχοντες Τάνεως,
beside these lest foolish some we-be rulers of-Tanis
ἢ πράκτορες καλαμώμενοι, ἢ μακαρίζοντες τὸν λαὸν
or exactors gleaning or calling-blessed the people
ψευδῶς· προσθήσω δὲ, καὶ μακαριζόμενοι, καὶ τὴν τρίβον
falsely I-will-add but and being-called-blessed and the path
τῶν ποδῶν ὑμῶν ταράσσοντες· ἢ ἐμπαῖκται κυριεύοντες,
of-the feet your troubling or mockers lording
ἢ νεανίσκοι προστάται καὶ ἀτελεῖς τὴν φρόνησιν, μηδ'
or youths presidents and immature in-the prudence not-even
ὅσον ἄρτου καὶ ἱματίου πρὸς τὸ καθηγεῖσθαί τινων
as-much-as of-bread and of-garment toward the to-lead any
εὐποροῦντες· ἢ προφῆται διδάσκοντες ἄνομα, ἢ ἄρχοντες
having-plenty or prophets teaching lawless-things or rulers

ἀπειθοῦντες, καὶ κακῶς ἀκούειν μετὰ τῶν πατρίων ἄξιοι
disobeying and badly to-hear with the ancestral worthy
διὰ λιμοῦ σκληρότητα· ἢ ἱερεῖς τοῦ λαλεῖν εἰς τὴν
because-of of-famine harshness or priests of-the to-speak to the
καρδίαν Ἱερουσαλὴμ πλεῖστον ἀπέχοντες, ἃ δὴ
heart of-Jerusalem very-far being-distant which-things indeed
πάντα ὁ τῷ Σεραφὶμ καὶ τῷ ἄνθρακι καθαρθεὶς
all the(-one) by-the Seraphim and by-the coal having-been-cleansed
Ἡσαΐας ὀνειδίζει καλῶς καὶ μαρτύρεται.
Isaiah reproaches well and testifies

57 Ἆρ᾽ οὖν τὸ μὲν ἔργον τοσοῦτον, καὶ οὕτως ἐπίπονον
— therefore the indeed work so-great and so laborious
τῇ αἰσθητικῇ καρδίᾳ καὶ λυπηρᾷ, καὶ ὄντως σὴς ὀστέων
for-the sensitive heart and grieved and truly moth of-bones
τῷ γε νοῦν ἔχοντι. Μικρὸς δὲ ὁ κίνδυνος, ἢ τὸ
for-the(-one) at-least sense having small but the danger or the
πτῶμα εὐκαταφρόνητον; Ἀλλά μοι πολὺν ἐπανατείνεται
fall contemptible but to-me much holds-over
φόβον ἔνθεν μὲν ὁ μακάριος Ὡσηὲ, πρὸς ἡμᾶς εἶναι τὸ
fear on-this-side indeed the blessed Hosea toward us to-be the
κρίμα λέγων τοὺς ἱερεῖς καὶ τοὺς ἄρχοντας, ὅτι παγὶς
judgment saying the priests and the rulers because snare
ἐγενήθημεν τῇ σκοπιᾷ, καὶ ὡς δίκτυον ἐκτεταμένον ἐπὶ
we-became to-the watchtower and as net stretched-out upon
τὸ Ἰταβύριον, ὃ καταπεπῆχθαι ὑπὸ τῶν ἀνθρωπίνας
— Tabor which to-have-been-fixed by the(-ones) human
ἀγρευόντων ψυχὰς, ἀποθερίζειν τε τοὺς φαύλους ἀπειλῶν
hunting souls to-reap-off both the base threatening
προφήτας, καὶ πυρὶ καταναλίσκειν τοὺς κριτὰς αὐτῶν,
prophets and with-fire to-consume the judges their

ἐφέξειν τε μικρὸν τοῦ χρίειν βασιλέα καὶ ἄρχοντας· ὅτι
to-restrain both little of-the to-anoint king and rulers because
ἑαυτοῖς ἐβασίλευσαν, ἀλλ᾽ οὐ δι᾽ αὐτοῦ.
for-themselves they-made-kings but not through him
Ἔνθεν δὲ ὁ θεῖος Μιχαίας οὐ φέρων οἰκοδομουμένην 58
on-that-side and the divine Micah not bearing being-built
Σιὼν ἐν αἵμασιν, ὁποτέροις βούλει, καὶ Ἰερουσαλὴμ ἐν
Zion in bloods whichever you-wish and Jerusalem in
ἀδικίαις, τῶν ἡγουμένων αὐτῆς μετὰ δώρων κρινόντων,
injustices of-the(-ones) leading her with bribes judging
καὶ τῶν ἱερέων μισθοῦ ἀποκρινομένων, καὶ τῶν προφητῶν
and of-the priests for-hire answering and of-the prophets
μετὰ ἀργυρίου μαντευομένων· ἀνθ᾽ ὧν τί γενήσεσθαι;
with silver divining for which-things what to-happen
Σιὼν ὡς ἀγρὸν ἀροτριαθήσεσθαι, καὶ Ἰερουσαλὴμ ὡς
Zion as field to-be-plowed and Jerusalem as
ὀπωροφυλάκιον ἔσεσθαι, καὶ τὸ ὄρος τοῦ οἴκου εἰς ἄλσος
lodge-of-a-fruit-watcher to-be and the mountain of-the house into grove
δρυμοῦ λογισθήσεσθαι· θρηνῶν τε τὴν ἐρημίαν τῶν
of-thicket to-be-reckoned lamenting both the desolation of-the(-ones)
κατορθούντων, ὡς μόλις που καλάμην ὑπολείπεσθαι ἢ
succeeding so-that scarcely somewhere stubble to-be-left or
ἐπιφυλλίδα· ὁπότε καὶ τὸν ἄρχοντα αἰτεῖν, καὶ τὸν κριτὴν
gleaning when also the ruler to-ask and the judge
λόγους πρὸς χάριν λαλεῖν, καὶ σχεδὸν τὰ αὐτὰ τῷ
words toward favor to-speak and nearly the same-things with-the
μεγάλῳ Δαβὶδ φθεγγόμενος· Σῶσόν με, Κύριε, λέγοντι,
great David uttering save me Lord saying
ὅτι ἐκλέλοιπεν ὅσιος· ἐξ οὗ καὶ τὰ ἀγαθὰ ἐπιλείψειν
because has-failed holy-one from which also the good-things to-fail
αὐτοὺς, ὡς ὑπὸ σητὸς δαπανώμενα.
them as by moth being-consumed

59 Ἰωὴλ δὲ ἡμῖν καὶ θρῆνον διακελεύεται, καὶ κόπτεσθαι
Joel and for-us also lament bids and to-beat-the-breast
βούλεται τοὺς λειτουργοῦντας τῷ θυσιαστηρίῳ, λιμοῦ
wishes the(-ones) ministering at-the altar famine
πιέζοντος· τοσοῦτον ἀπέχει τρυφᾷν ἐπιτρέπειν ἐν τοῖς
pressing so-much is-he-far-from to-luxuriate to-allow in the
τῶν ἄλλων κακοῖς· καὶ πρὸς τῷ ἁγιάζειν νηστείαν, καὶ
of-the others evils and besides the to-sanctify fast and
κηρύσσειν θεραπείαν, συναγαγεῖν πρεσβυτέρους, νήπια,
to-proclaim service to-gather elders infants
ἡλικίας ἐλεεινὰς, ἔτι καὶ αὐτοὺς τὸ ἱερὸν καταλαβόντας
ages pitiable still also themselves the temple having-occupied
ἐν σποδῷ καὶ σάκκοις, καὶ λίαν ταπεινῶς κατὰ γῆς
in ashes and sackcloths and very humbly on earth
ἐῤῥιμμένους, διότι τεταλαιπωρήκει πεδία τῇ ἀκαρπίᾳ, καὶ
cast because had-suffered plains by-the barrenness and
ἐξῆρτο ἐξ οἴκου Κυρίου σπονδὴ καὶ θυσία, ἕλκειν
had-been-removed from house of-Lord libation and sacrifice to-draw
τῇ ταπεινώσει τὸν ἔλεον.
by-the humiliation the mercy

60 Τί δαὶ ὁ Ἀμβακοὺμ; Οὗτος μὲν καὶ θερμοτέρων ἅπτεται
what then — Habakkuk this-one indeed even of-hotter lays-hold-of
λόγων, καὶ πρὸς αὐτὸν ἀποδυσπετεῖ τὸν Θεὸν, καὶ οἷον
words and against himself is-impatient — God and as-it-were
καταβοᾷ τοῦ χρηστοῦ δεσπότου διὰ τὴν τῶν κριτῶν
cries-out-against the good master for the of-the judges
ἀδικίαν· Ἕως τίνος, Κύριε, κεκράξομαι, λέγων, καὶ οὐ μὴ
injustice until when Lord shall-I-cry saying and not —
εἰσακούσεις; βοήσομαι πρὸς σὲ ἀδικούμενος, καὶ οὐ σώσεις;
you-will-hear I-will-shout to you being-wronged and not you-will-save
Ἵνα τί μοι ἔδειξας κόπους καὶ πόνους, ἐπιβλέπειν ἐπὶ
that why to-me you-showed labors and toils to-look upon

ταλαιπωρίαν καὶ ἀσέβειαν; Ἐξεναντίας μου γέγονε κρίσις,
misery and impiety against me has-been judgment
καὶ ὁ κριτὴς λαμβάνει. Διὰ τοῦτο διεσκέδασται νόμος,
and the judge takes because-of this has-been-scattered law
καὶ οὐ διεξάγεται εἰς τέλος κρίμα. Εἶτα ἡ ἀπειλὴ,
and not is-carried-through to end judgment then the threat
καὶ τὰ ἐπὶ τούτοις· Ἴδετε, οἱ καταφρονηταὶ, καὶ
and the(-things) upon these see the despisers and
ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε,
look-upon and marvel-at marvels and vanish
διότι ἔργον ἐγὼ ἐργάζομαι. Καὶ τί χρὴ πάντα ἐπιφέρειν
because work I work and why must all to-bring-on
τὰ τῆς ἀπειλῆς; Ἀλλὰ μικρὸν ἔμπροσθεν· τοῦτο γάρ
the of-the threat but little before this for
μοι δοκεῖ βέλτιον εἶναι προσθεῖναι τοῖς εἰρημένοις·
to-me seems better to-be to-add to-the(-things) having-been-said
πολλοὺς ἀνακαλεσάμενος καὶ ἀποκλαυσάμενος τῶν περί
many having-called-up and having-wept-for of-the(-ones) about
τι ἀδίκων καὶ πονηρῶν, τέλος ἀνακαλεῖται καὶ τοὺς
something unjust and wicked finally he-calls-up also the
τῆς μοχθηρίας ἡγεμόνας καὶ διδασκάλους, ἀνατροπὴν μὲν
of-the depravity leaders and teachers overthrowing indeed
θολερὰν τὴν κακίαν ἀποκαλῶν καὶ τοῦ νοῦ μέθην καὶ
turbid the vice calling and of-the mind drunkenness and
πλάνην· ποτίζεσθαι δὲ λέγων τούτοις ὑπ᾽ αὐτῶν τοὺς
wandering to-be-given-to-drink but saying with-these by them the
πλησίον, ὅπως ἐπιβλέπωσιν ἐπὶ τὸ σκότος αὐτῶν τῆς
neighbors that they-may-look upon the darkness their of-the
ψυχῆς, καὶ τὰ σπήλαια ἑρπετῶν καὶ θηρίων, λογισμῶν
soul and the caves of-reptiles and of-beasts of-reasonings

πονηρῶν οἰκητήρια. Οὗτοι μὲν δὴ τοιοῦτοι, καὶ μετὰ
wicked dwellings these indeed indeed such and with
τοιούτων ἡμῖν διαλεγόμενοι τῶν παιδευμάτων.
such for-us discoursing the lessons

ORATION 2, 61–70 · MALACHI, ZECHARIAH, EZEKIEL, AND JEREMIAH

Malachi accuses priests who offer polluted bread and blemished victims, and recalls God's covenant with Levi, whose lips kept knowledge. Zechariah's sickle, his vision of the high priest Joshua stripped of his filthy garment with the devil at his right hand, and his woe on the shepherds who sell their sheep make Gregory tremble. Ezekiel charges the watchmen to warn, and denounces priests who profane the holy things and shepherds who feed themselves, eat the fat, and leave the flock scattered. Jeremiah laments shepherds who destroyed the vineyard. Paul's rules for bishops and Christ's charge to his disciples set a standard few meet, and the woes on Pharisees and scribes frighten him.

61 Μαλαχίαν δὲ πῶς παριδεῖν ἄξιον; νῦν μὲν ἐγκαλοῦντα
Malachi but how to-overlook worthy now indeed charging
πικρῶς τοῖς ἱερεῦσι, καὶ ὀνειδίζοντα ὡς τὸ ὄνομα Κυρίου
bitterly the priests and reproaching that the name of-Lord
φαυλίζουσι· καὶ προστιθέντα ἐν τίσιν, ἐν τῷ προσάγειν
they-make-light-of and adding in what-things in the to-bring
πρὸς τὸ θυσιαστήριον ἄρτους ἠλισγημένους, βρώματα οὐκ
to the altar loaves polluted foods not
ἀπάργματα, καὶ ἃ μηδ' ἂν τῶν ἡγουμένων τινὶ
firstfruits and what-things not-even — of-the leaders to-anyone
προσενέγκοιεν, ἢ ἀτιμασθεῖεν ἂν προσενεγκόντες, ταῦτα
they-would-offer or would-be-dishonored — having-offered these
προσφέρειν τῷ βασιλεῖ τῶν ὅλων εὐχὴν εὐξαμένους, χωλὰ,
to-offer to-the king of-the universe vow having-vowed lame
καὶ ἄῤῥωστα, καὶ διεφθαρμένα, καὶ βέβηλα παντελῶς,
and sick and corrupted and profane altogether

καὶ ἀπόπτυστα· νῦν δὲ τῆς πρὸς τοὺς Λευΐτας τοῦ
and to-be-spat-upon now but of-the toward the Levites —
Θεοῦ διαθήκης ὑπομιμνήσκοντα, (ἣ δὲ ἦν τῆς ζωῆς καὶ
of-God covenant reminding which and was of-the life and
τῆς εἰρήνης), καὶ φόβῳ φοβεῖσθαι τὸν Κύριον, καὶ ἀπὸ
of-the peace and with-fear to-fear the Lord and from
προσώπου τοῦ ὀνόματος αὐτοῦ στέλλεσθαι. Νόμος, φησὶν,
face of-the name his to-draw-back law he-says
ἦν ἀληθείας ἐν τῷ στόματι αὐτοῦ, καὶ ἀδικία οὐχ εὑρέθη ἐν
was of-truth in the mouth his and injustice not was-found in
τοῖς χείλεσιν αὐτοῦ. Ἐν εἰρήνῃ κατευθύνων ἐπορεύθη μετ'
the lips his in peace going-straight he-walked with
ἐμοῦ, καὶ πολλοὺς ἐπέστρεψεν ἐξ ἀδικίας, ὅτι χείλη ἱερέως
me and many he-turned from injustice because lips of-priest
φυλάξεται γνῶσιν, καὶ νόμον ἐκζητήσουσιν ἐκ στόματος
will-guard knowledge and law they-will-seek from mouth
αὐτοῦ. Καὶ ἡ αἰτία ὡς τιμία τε ἅμα καὶ φοβερά! διότι
his and the cause how precious both together and fearful because
ἄγγελος Κυρίου παντοκράτορός ἐστι. Καὶ παραιτοῦμαι μὲν
angel of-Lord almighty he-is and I-beg-off indeed
τῶν ἐπὶ τούτοις ἀρῶν τὸ βλάσφημον· φοβοῦμαι δὲ τὴν
of-the upon these curses the blasphemous I-fear but the
ἀλήθειαν· ἀλλ' ὃ μέτριόν τε ἅμα εἰπεῖν καὶ συμφέρον·
truth but what moderate both together to-say and profitable
Εἰ ἔτι ἄξιον, φησὶν, ἐπιβλέψαι εἰς θυσίαν ὑμῶν, ἢ λαβεῖν
if still worthy he-says to-look upon sacrifice your or to-take
δεκτὸν ἐκ τῶν χειρῶν ὑμῶν; ὡς ἂν μάλιστα δυσχεραίνων,
acceptable from the hands your as — most being-vexed
καὶ τὴν ἱερουργίαν αὐτῶν διὰ τὴν κακίαν ἀποπεμπόμενος.
and the sacred-service their because-of the vice sending-away

62 Ζαχαρίου μὲν γὰρ ὅτ᾽ ἂν μνησθῶ, φρίσσω τὸ δρέπανον,
of-Zechariah indeed for when — I-remember I-shudder-at the sickle
ὁμοίως καὶ ἃ κατὰ τῶν ἱερέων μαρτύρεται οὗτος·
likewise also what-things against the priests testifies this-one
ἃ μὲν περὶ Ἰησοῦ τοῦ πάνυ, ἱερέως τοῦ μεγάλου,
what-things indeed about Joshua the very-one priest the great
παραδηλοῖ, ὃν περιδύσας τῷ λόγῳ τὴν ῥυπαρὰν ἐσθῆτα
he-hints whom having-stripped by-the word the filthy garment
καὶ ἀναξίαν, τὴν ἱερατικὴν καὶ λαμπρὰν περιτίθησιν·
and unworthy the priestly and bright he-puts-around
ὅσα τε ὁ ἄγγελος αὐτῷ λέγων πρὸς τὸν Ἰησοῦν
as-many-as both the angel to-him saying to — Joshua
καὶ ἐπισκήπτων πεποίηται· ταῦτα μὲν, εἰς μείζονα
and charging has-made these-things indeed to greater
καὶ ὑψηλότερα ἴσως ἢ κατὰ τοὺς πολλοὺς ἱερέας
and loftier perhaps than according-to the many priests
ἀναφερόμενα, σιωπῇ τιμάσθω· πλὴν ὅτι καὶ τούτου ἐκ δεξιῶν
being-referred in-silence let-be-honored except that also of-this-one on right
ὁ διάβολος εἱστήκει τοῦ ἀντικεῖσθαι αὐτῷ· πρᾶγμα ἐμοὶ
the devil stood of-the to-oppose him thing to-me
γοῦν οὐ μέτριον, οὐδὲ ὀλίγου φόβου καὶ φυλακῆς ἄξιον.
at-any-rate not moderate nor of-little fear and caution worthy
63 Ἃ δὲ τῶν λοιπῶν κατηγορεῖ ποιμένων ἐπιμελῶς καὶ
what-things but the remaining he-accuses shepherds carefully and
καθάπτεται, τίς οὕτω τολμηρὸς καὶ τὴν ψυχὴν ἀδαμάντινος,
attacks who so bold and in-the soul adamantine
ὥστε μὴ τρέμειν ἀκούων, καὶ αὐτὸς ἑαυτοῦ γίνεσθαι
so-as not to-tremble hearing and himself than-himself to-become
μετριώτερος; Φωνὴ, φησὶ, θρηνούντων ποιμένων, ὅτι
more-moderate voice he-says of-lamenting shepherds because
τεταλαιπώρηκεν ἡ μεγαλωσύνη αὐτῶν· φωνὴ ὠρυομένων
has-suffered-misery the greatness their voice of-roaring

λεόντων, ὅτι τάδε πεπόνθασι. Μονονοὺ κἀκούει
lions because these-things they-have-suffered all-but he-even-hears
τῶν θρήνων ὡς ἤδη παρόντων, καὶ συνθρηνεῖ τοῖς
the laments as already present and laments-with the(-ones)
πάσχουσιν. Ἔτι δὲ μικρὸν ἔμπροσθεν πληκτικώτερον καὶ
suffering still and little before more-striking and
σφοδρότερον· Ποιμαίνετε, φησὶ, τὰ πρόβατα τῆς σφαγῆς,
more-vehement shepherd he-says the sheep of-the slaughter
ἃ οἱ κτησάμενοι κατέσφαζον, καὶ οὐ μετεμελοῦντο·
which the(-ones) having-acquired slaughtered and not repented
καὶ οἱ πωλοῦντες αὐτὰ ἔλεγον· Εὐλογητὸς Κύριος,
and the(-ones) selling them said blessed Lord
καὶ πεπλουτήκαμεν· καὶ οἱ ποιμένες αὐτῶν οὐκ ἔπασχον
and we-have-become-rich and the shepherds their not suffered
οὐδὲν ἐπ᾽ αὐτοῖς. Διὰ τοῦτο οὐ φείσομαι οὐκ ἔτι ἐπὶ
anything over them because-of this not I-will-spare any longer upon
τοὺς κατοικοῦντας τὴν γῆν, λέγει Κύριος παντοκράτωρ·
the(-ones) dwelling-in the land says Lord almighty
καὶ πάλιν· Ῥομφαία, ἐξεγέρθητι ἐπὶ τοὺς ποιμένας, καὶ
and again sword be-roused against the shepherds and
πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα·
smite the shepherds and draw-out the sheep
καὶ, ἐπάξω τὴν χεῖρά μου ἐπὶ τοὺς ποιμένας, καὶ
and I-will-bring the hand my upon the shepherds and
ὠργίσθη ὁ θυμός μου ἐπὶ τοὺς ποιμένας, καὶ ἐπὶ τοὺς
was-angered the wrath my upon the shepherds and upon the
ἀμνοὺς ἐπισκέψομαι· προστιθεὶς ἤδη τῇ ἀπειλῇ καὶ τοῦ
lambs I-will-visit adding already to-the threat also of-the
λαοῦ τοὺς προέχοντας. Οὕτω φιλοπόνως προσκαθέζεται
people the(-ones) prominent so laboriously he-sits-by
τῷ λόγῳ καὶ οὐδὲ ἀπαλλαγῆναι δύναται ῥᾳδίως τῶν
the word and not-even to-be-released he-is-able easily from-the

ἀπειλῶν· ὥστε δέδοικα μὴ καὶ αὐτὸς ἀπευκτὸς ὦ, πάντων
threats so-that I-fear lest also myself accursed I-be of-all
ἐξῆς μεμνημένος. Ἀλλ' ὁ μὲν Ζαχαρίας οὕτως.
in-order having-made-mention but — indeed Zechariah thus
64 Ἵνα δὲ τοὺς ἐν τῷ Δανιὴλ παραδράμωμεν πρεσβυτέρους·
that but the(-ones) in — Daniel we-may-run-past elders
καὶ γὰρ παραδράμοιμεν, καὶ τὸ τῷ δεσπότῃ περὶ
and for we-may-run-past also the(-thing) by-the master about
αὐτῶν καλῶς εἰρημένον καὶ προηγορευμένον, ὅτι ἐξῆλθεν
them well having-been-said and foretold that went-out
ἀνομία ἐν Βαβυλῶνος ἐκ πρεσβυτέρων κριτῶν, οἳ
lawlessness in of-Babylon from elders judges who
ἐδόκουν κυβερνᾶν τὸν λαόν· πῶς οἴσομεν Ἰεζεκιὴλ, τὸν
seemed to-govern the people how shall-we-bear Ezekiel the
τῶν μεγάλων ἐπόπτην καὶ ἐξηγητὴν μυστηρίων καὶ
of-the great beholder and expounder of-mysteries and
θεαμάτων; Πῶς μὲν ἃ τοῖς σκοποῖς διακελεύεται,
visions how indeed what-things to-the watchmen he-bids
μὴ κατασιωπᾶν τὴν κακίαν, καὶ τὴν ἐπερχομένην ταύτῃ
not to-hush-up the vice and the coming-upon this
ῥομφαίαν; ὡς οὔτε αὐτοῖς τοῦτο λυσιτελοῦν, οὔτε τοῖς
sword as neither for-them this profitable nor for-the(-ones)
ἁμαρτάνουσι· τοῦ δὲ προϊδέσθαι καὶ προκηρῦξαι
sinning the but to-foresee and to-proclaim-beforehand
ἀμφοτέρους ὀνήσοντος, εἰ οἱ μὲν εἴποιεν, οἱ δὲ
both going-to-benefit if the(-ones) indeed should-say the(-others) but
ἀκούσαιεν, ἢ πάντως γε τοὺς μηνύσαντας.
should-hear or by-all-means indeed the(-ones) having-informed
65 Πῶς δὲ τὴν ἄλλην καταδρομὴν, ἣν ποιεῖται κατὰ τῶν
how and the other onslaught which he-makes against the(-ones)
ποιμαινόντων, νῦν μὲν ἐν τούτοις τοῖς ῥήμασιν· Οὐαὶ ἐπὶ
shepherding now indeed in these the words woe upon

οὐαὶ ἔσται, καὶ ἀγγελία ἐπὶ ἀγγελίαν, καὶ ἐκζητηθήσεται
woe will-be and message upon message and will-be-sought
ὅρασις ἐκ προφήτου, καὶ νόμος ἀπολεῖται ἐξ ἱερέως,
vision from prophet and law will-perish from priest
καὶ βουλὴ ἐκ πρεσβυτέρων· νῦν δὲ ἐν ἐκείνοις πάλιν· Υἱὲ
and counsel from elders now but in those again son
ἀνθρώπου, εἶπον αὐτῇ· Σὺ εἶ γῆ οὐ βρεχομένη, οὐδὲ ὑετὸς
of-man say to-her you are land not rained-on nor rain
ἐγένετο ἐπὶ σὲ ἐν ἡμέρᾳ ὀργῆς· ἧς οἱ ἀφηγούμενοι ἐν
came upon you in day of-wrath of-which the(-ones) leading in
μέσῳ αὐτῆς, ὡς λέοντες ὠρυόμενοι, ἁρπάζοντες ἁρπάγματα,
middle of-her as lions roaring snatching spoils
ψυχὰς κατεσθίοντες ἐν δυναστείᾳ· καὶ μετ᾽ ὀλίγα· Οἱ ἱερεῖς
souls devouring in power and after few-things the priests
αὐτῆς ἠθέτουν νόμον μου, καὶ ἐβεβήλουν τὰ ἅγιά μου·
her set-aside law my and profaned the holy-things my
βεβήλοις τε καὶ ἁγίοις, φησὶν, οὐ διέστελλον, ἀλλὰ πάντα
between-profane both and holy he-says not they-distinguished but all-things
ἦν αὐτοῖς ἓν, καὶ ἀπὸ τῶν σαββάτων μου παρεκάλυπτον
was to-them one and from the sabbaths my they-veiled
τοὺς ὀφθαλμοὺς αὐτῶν, καὶ ἐβεβηλούμην ἐν μέσῳ αὐτῶν·
the eyes their and I-was-profaned in middle of-them
συντελεῖν τε τὸν τοῖχον, καὶ τοὺς ἀλείφοντας αὐτὸν
to-make-an-end-of both the wall and the(-ones) daubing it
ἀπειλῶν· τὸ δέ ἐστι, τοὺς ἁμαρτάνοντας καὶ τοὺς
threatening the(-thing) but is the(-ones) sinning and the(-ones)
συγκαλύπτοντας· ὅπερ εἶναι κακῶν ἀρχόντων καὶ ἱερέων, καὶ
covering-up which to-be of-evil rulers and priests and
πλαγιαζόντων τὸν οἶκον τοῦ Ἰσραὴλ κατὰ τὰς καρδίας
leading-astray the house — of-Israel according-to the hearts
αὐτῶν τὰς ἀπηλλοτριωμένας ἐν τοῖς ἐπιθυμήμασιν αὐτῶν.
their the(-ones) estranged in the desires their

66 Καὶ σιωπῶ λέγειν ὅσα περὶ τῶν βοσκόντων
and I-keep-silent to-say as-many-as about the(-ones) feeding
ἑαυτοὺς διαλέγεται, τὸ γάλα κατεσθιόντων, καὶ τὰ
themselves he-discourses the milk devouring and the
ἔρια περιβαλλομένων, καὶ τὸ παχὺ σφαζόντων, ἀλλὰ
wool putting-on and the fat slaughtering but
μὴ ποιμαινόντων τὰ πρόβατα, τὸ ἠσθενηκὸς οὐκ
not shepherding the sheep the(-one) having-been-weak not
ἐνισχυόντων, καὶ τὸ συντετριμμένον οὐ καταδεσμούντων,
strengthening and the(-one) having-been-broken not binding-up
καὶ τὸ πλανώμενον οὐκ ἐπιστρεφόντων, καὶ τὸ
and the(-one) wandering not turning-back and the(-one)
ἀπολωλὸς οὐκ ἐκζητούντων, καὶ τὸ ἰσχυρὸν οὐ
having-been-lost not seeking and the(-one) strong not
φυλαττόντων, ἀλλὰ μόχθῳ κατεργαζομένων, καὶ κατὰ
guarding but with-toil wearing-out and in
σπουδὴν ἀπολλύντων· ὡς διεσπάρθαι τὰ πρόβατα κατὰ
haste destroying so-that to-have-been-scattered the sheep over
παντὸς πεδίου καὶ ὄρους, παρὰ τὸ μὴ εἶναι ποιμένας, καὶ
every plain and mountain because-of the not to-be shepherds and
γενέσθαι κατάβρωμα πᾶσι πετεινοῖς καὶ θηρίοις, οὐκ ὄντος
to-become food for-all birds and beasts not being
τοῦ ἐκζητοῦντος καὶ ἐπιστρέφοντος. Εἶτα τί; Ζῶ ἐγὼ,
the(-one) seeking and turning-back then what live I
φησὶ, λέγει Κύριος, ἀντὶ τοῦ ταῦτα οὕτως ἔχειν, καὶ
he-says says Lord because-of the these-things so to-be and
γενέσθαι τὰ πρόβατά μου εἰς προνομὴν, ἰδοὺ ἐγὼ ἐπὶ τοὺς
to-become the sheep my into plunder behold I upon the
ποιμένας, καὶ ἐκζητήσω τὰ πρόβατά μου ἐκ τῶν χειρῶν
shepherds and I-will-seek the sheep my from the hands

αὐτῶν, καὶ τὰ μὲν συνάξω καὶ περιποιήσομαι· οἱ δὲ
their and the(-ones) indeed I-will-gather and will-preserve they but
τὰ καὶ τὰ πείσονται, ἃ τοὺς κακοὺς ποιμένας εἰκός.
this and that will-suffer what-things the evil shepherds is-fitting
Ἀλλ' ἵνα μὴ, τὰ πάντων καὶ πάντας ἀπαριθμούμενος 67
but that not the(-things) of-all and all enumerating
τοὺς προφήτας, μακρὸν ἀποτείνω λόγον, ἑνὸς
the prophets long I-may-stretch-out speech of-one
ἐπιμνησθεὶς ἔτι τοῦ πρὸ τῆς πλάσεως ἐγνωσμένου,
having-made-mention still the(-one) before the molding having-been-known
καὶ ἐκ μήτρας ἡγιασμένου (Ἱερεμίας ἦν οὗτος), τοὺς
and from womb having-been-sanctified Jeremiah was this-one the
λοιποὺς ὑπερβήσομαι. Ζητεῖ μὲν οὗτος ὑπὲρ κεφαλῆς
rest I-will-pass-over seeks indeed this-one over head
ὕδωρ, καὶ τοῖς ὀφθαλμοῖς πηγὴν δακρύων, ἵνα κλαύσῃ
water and for-the eyes spring of-tears that he-may-weep
πρὸς ἀξίαν τὸν Ἰσραήλ· ὀδύρεται δὲ οὐχ ἧττον καὶ
according-to worth — Israel laments but not less also
τῶν προεστώτων τὴν μοχθηρίαν.
of-the(-ones) presiding the depravity
Λέγει μὲν αὐτῷ διελεγχόμενος πρὸς τοὺς ἱερεῖς ὁ Θεός· Οἱ 68
says indeed to-him reproving toward the priests — God the
ἱερεῖς οὐκ εἶπαν, ποῦ ἐστι Κύριος; καὶ οἱ ἀντεχόμενοι
priests not said where is Lord and the(-ones) holding-to
τοῦ νόμου μου οὐκ ἠπίσταντό με, καὶ οἱ ποιμένες ἠσέβουν
the law my not knew me and the shepherds were-impious
εἰς ἐμέ. Λέγει δὲ αὐτὸς πάλιν· Ποιμένες ἠφρονεύσαντο,
toward me says and he again shepherds acted-senselessly
καὶ τὸν Κύριον οὐκ ἐξεζήτησαν, καὶ διὰ τοῦτο οὐκ
and the Lord not sought and because-of this not
ἐνόησε πᾶσα ἡ νομὴ, καὶ διεσκορπίσθησαν. Ποιμένες τε,
understood all the pasture and they-were-scattered shepherds and

φησὶ, πολλοὶ διέφθειραν τὸν ἀμπελῶνά μου· ἐμόλυναν
he-says many destroyed the vineyard my they-defiled
τὴν μερίδα μου τὴν οὖσαν ἐπιθυμητὴν, δεδόσθαι εἰς
the portion my the(-one) being desirable to-have-been-given into
τὴν ἔρημον ἄβατον. Εἶτα πρὸς αὐτοὺς πάλιν ἀποτείνεται
the desert untrodden then to them again he-stretches-out
τοὺς ποιμένας· Ὦ, οἱ ποιμένες οἱ ἀπολλύντες καὶ
the shepherds O the shepherds the(-ones) destroying and
διασκορπίζοντες τὰ πρόβατα τῆς νομῆς μου· διὰ τοῦτο
scattering the sheep of-the pasture my because-of this
τάδε λέγει Κύριος ἐπὶ τοὺς ποιμαίνοντας τὸν λαόν μου·
these-things says Lord upon the(-ones) shepherding the people my
Ὑμεῖς διεσκορπίσατε τὰ πρόβατά μου, καὶ ἐξεώσατε αὐτὰ,
you scattered the sheep my and thrust-out them
καὶ οὐκ ἐπεσκέψασθε αὐτά· ἰδοὺ ἐγὼ ἐκδικῶ ἐφ' ὑμᾶς,
and not visited them behold I avenge upon you
κατὰ τὰ πονηρὰ ἐπιτηδεύματα ὑμῶν. Ἀλαλάζειν τε
according-to the wicked practices your to-howl both
βούλεται τοὺς ποιμένας, καὶ κόπτεσθαι τοὺς κριοὺς τῶν
he-wishes the shepherds and to-beat-the-breast the rams of-the
προβάτων, διότι ἐπληρώθησαν αἱ ἡμέραι αὐτῶν εἰς σφαγήν.
sheep because were-fulfilled the days their for slaughter

69 Καὶ τί μοι τὰ παλαιὰ λέγειν; Τίς δὲ, τοῖς Παύλου
and why to-me the(-things) old to-speak who but by-the of-Paul
κανόσι καὶ ὅροις ἑαυτὸν παρεκτείνων, οὗς περὶ ἐπισκόπων
rules and bounds himself measuring-against which about bishops
καὶ πρεσβυτέρων ἔταξε, νηφαλίους, σώφρονας εἶναι, μὴ
and presbyters he-ordained vigilant sober to-be not
παροίνους, μὴ πλήκτας, διδακτικοὺς, ἀλήπτους ἐν πᾶσι
given-to-wine not strikers apt-to-teach blameless in all-things
καὶ ἀνεπάφους τοῖς πονηροῖς, οὐ πολὺ τὸ διαφεῦγον
and untouched by-the wicked not much the(-thing) escaping

εὑρήσει τὴν τῶν κανόνων εὐθύτητα; Τί δαὶ ἃ τοῖς
will-find the of-the rules straightness what then the(-things)-which to-the
μαθηταῖς Ἰησοῦς ἐπὶ τὸ κήρυγμα πέμπων νομοθετεῖ; ὧν τὸ
disciples Jesus to the preaching sending legislates of-which the
κεφάλαιον, ἵνα μὴ τὰ καθ' ἕκαστον λέγω, τοιούτους
sum that not the(-things) according-to each I-may-say such
εἶναι τὴν ἀρετὴν, καὶ οὕτως εὐσταλεῖς καὶ μετρίους, καὶ
to-be in-the virtue and so well-girt and moderate and
ἔτι συντόμως εἰπεῖν, οὐρανίους, ὥστε οὐχ ἧττον διὰ τὸν
still concisely to-say heavenly so-that not less because-of the
τρόπον αὐτῶν, ἢ διὰ τὸν λόγον τρέχειν τὸ Εὐαγγέλιον.
manner their than because-of the word to-run the Gospel
Ἐμὲ δὲ φοβοῦσι καὶ ὀνειδιζόμενοι Φαρισαῖοι καὶ γραμματεῖς 70
me but frighten also being-reproached Pharisees and scribes
ἐλεγχόμενοι· ὧν αἰσχρὸν, εἰ πολὺ περιεῖναι δέον
being-refuted of-whom shameful if much to-exceed it-being-needful
τὴν ἀρετὴν, ὡς διατετάγμεθα, εἴ τι δεοίμεθα τῆς τῶν
in-the virtue as we-have-been-ordered if at-all we-need the of-the
οὐρανῶν βασιλείας, καὶ τὴν κακίαν φαινοίμεθα χείρους·
heavens kingdom even in-the vice we-should-appear worse
ὥστε καὶ ὄφεις εἰκότως ἂν ἀκοῦσαι, καὶ γεννήματα
so-that also snakes fittingly — to-be-called and offspring
ἐχιδνῶν, καὶ ὁδηγοὶ τυφλοὶ, τὸν κώνωπα διυλίζοντες, καὶ
of-vipers and guides blind the gnat straining-out and
τὴν κάμηλον καταπίνοντες, καὶ τάφοι ῥυπαροὶ τὰ
the camel swallowing and tombs filthy in-the(-things)
ἔνδον, μετ' εὐπρεπείας τῆς ἔξωθεν καὶ παροψίδες καθαραὶ
within with comeliness the outward and dishes clean
τὸ φαινόμενον, καὶ τἄλλα ὅσα ἐκεῖνοι καὶ
in-the(-thing) appearing and the-other-things as-many-as those both
εἰσὶ καὶ ἀκούουσι.
are and are-called

These thoughts melt his marrow: one must first be cleansed, then cleanse; first be made wise, then teach. To those who ask when he will take up his work, he answers that gray hair with prudence is better than untaught youth, and hasty growth withers like seed on rock. Who would mold in a day the champion of truth who will stand with angels, serve as priest with Christ, and make men gods? God is high, and the soul in its flesh can scarcely glimpse him. Called from the womb, Gregory gave Christ everything, yet dreads being cast out without a wedding garment. Better now to take shelter, when love is gone, the priest is an empty name, and each watches his neighbor's sins to reproach them.

71 Τούτοις ἐγὼ σύνειμι καὶ νύκτωρ καὶ μεθ' ἡμέραν
with-these I am-together both by-night and by day
τοῖς λογισμοῖς· ταῦτά μοι τὸν μυελὸν ἐκτήκει, καὶ
the reasonings these-things my the marrow melt and
δαπανᾷ τὰς σάρκας, καὶ οὐκ ἐᾷ θρασὺν εἶναι καὶ ἄνω
consume the fleshes and not allow bold to-be and upward
βλέποντα· ταῦτά μοι ταπεινοῖ τὴν ψυχὴν, καὶ τὸν νοῦν
looking these-things my humble the soul and the mind
συστέλλει, καὶ τῇ γλώσσῃ δεσμὸν ἐπιτίθησι, καὶ οὐ περὶ
contract and on-the tongue bond lay and not about
προστασίας εἶναι ποιεῖ τὸν λόγον, οὐδὲ τοῦ κατορθοῦν
presidency to-be make the word nor of-the to-set-right
ἄλλους καὶ διευθύνειν, ὃ πολλῆς ἐστι τῆς περιουσίας·
others and to-direct which of-much is the abundance
ἀλλ' ὅπως ἂν αὐτὸς τὴν ἐρχομένην ὀργὴν διαφύγοιμι, καὶ
but how — myself the coming wrath I-may-escape and
μικρόν τι τοῦ ἰοῦ τῆς κακίας ἐμαυτὸν ἀποξέσαιμι.
little something of-the rust of-the vice from-myself I-may-scrape-off
Καθαρθῆναι δεῖ πρῶτον, εἶτα καθᾶραι· σοφισθῆναι,
to-be-cleansed it-is-necessary first then to-cleanse to-be-made-wise

καὶ οὕτω σοφίσαι· γενέσθαι φῶς, καὶ φωτίσαι· ἐγγίσαι
and so to-make-wise to-become light and to-enlighten to-draw-near
Θεῷ, καὶ προσαγαγεῖν ἄλλους· ἁγιασθῆναι, καὶ ἁγιάσαι·
to-God and to-bring others to-be-sanctified and to-sanctify
χειραγωγῆσαι μετὰ χειρῶν, συμβουλεῦσαι μετὰ συνέσεως.
to-lead-by-the-hand with hands to-counsel with understanding
Πότε οὖν ἔσται ταῦτα, φασὶν οἱ ταχεῖς τὰ 72
when therefore will-be these-things say the(-ones) quick in-the(-things)
πάντα, καὶ οὐκ ἀσφαλεῖς, οἱ ῥᾳδίως οἰκοδομοῦντες
all and not safe the(-ones) easily building
καὶ καταλύοντες; Καὶ πηνίκα ὁ λύχνος ἐπὶ τὴν λυχνίαν;
and pulling-down and when the lamp upon the lampstand
Καὶ ποῦ τὸ τάλαντον; οὕτω τὸ χάρισμα λέγοντες. Ταῦτα
and where the talent so the gift calling these-things
οἱ θερμότεροι τὴν φιλίαν ἢ τὴν εὐλάβειαν. Πότε
the(-ones) hotter in-the friendship than in-the reverence when
ταῦτα, καὶ τίς ὁ ἐμὸς λόγος, ὦ γενναιότατοι; Οὐ μακρὰ
these-things and what the my word O most-noble not long
προθεσμία, οὐδὲ γῆρας τὸ ἔσχατον. Κρείσσων γὰρ πολιὰ
appointed-time nor old-age the last better for gray-hair
μετὰ φρονήσεως ἀπαιδεύτου νεότητος, καὶ λελογισμένη
with prudence than-uneducated youth and reasoned
βραδύτης τάχους ἀπερισκέπτου· καὶ ὀλιγοχρόνιος βασιλεία
slowness than-speed unconsidered and short-lived kingship
μακρᾶς τυραννίδος· ὡς καὶ ὀλίγη μερὶς τιμία πολλῆς
than-long tyranny as also small portion precious than-much
κτήσεως ἀτίμου καὶ σφαλερᾶς, καὶ χρυσὸς ὀλίγος μολύβδου
possession dishonored and perilous and gold little than-lead
πολυταλάντου, καὶ πολλοῦ σκότους ὀλίγον φῶς.
of-many-talents and than-much darkness little light

73 Τὸ δὲ ταχὺ τοῦτο καὶ σφαλερὸν, καὶ λίαν κατεσπουδασμένον,
the but quick this and perilous and very hurried
μὴ τῶν σπερμάτων ἐκείνοις ἐοικὸς ᾖ, ἃ κατὰ τῶν
lest of-the seeds to-those like it-be which upon the
πετρῶν πεσόντα, καὶ διὰ τὸ μὴ ἔχειν βάθος γῆς, εὐθὺς
rocks having-fallen and because-of the not to-have depth of-earth at-once
ἀνακύψαντα, οὐδὲ τὴν πρώτην ἤνεγκε τοῦ ἡλίου θερμότητα·
having-sprung-up not-even the first bore of-the sun heat
ἢ τῷ κατὰ τῆς ψάμμου τεθέντι θεμελίῳ, μηδὲ ὀλίγον
or to-the upon the sand laid foundation not-even little
ἀντισχόντι πρὸς τὴν βροχὴν καὶ τὰ πνεύματα. Οὐαί σοι,
having-held-out against the rain and the winds woe to-you
πόλις, ἧς ὁ βασιλεύς σου νεώτερός ἐστι, φησὶ Σολομῶν·
city of-which the king your younger is says Solomon
καὶ, Μὴ ἴσθι ταχὺς ἐν λόγοις, τοῦ αὐτοῦ Σολομῶντος φωνὴ,
and not be quick in words of-the same Solomon voice
πρᾶγμά τι ἔλαττον, λέγοντος, τὸ περὶ λόγον τάχος τῆς
thing some lesser saying the about speech speed than-the
περὶ πρᾶξιν θερμότητος. Καὶ τίς ἐστι παρὰ ταῦτα ὁ τὸ
about action heat and who is beside these-things the(-one) the
τάχος ἀπαιτῶν πρὸ τῆς ἀσφαλείας καὶ τοῦ συμφέροντος; Τίς
speed demanding before the safety and the advantage who
ὁ πλάττων, καθάπερ αὐθήμερον τοὺς πηλίνους, τὸν τῆς
the(-one) molding as in-a-day the clay-figures the of-the
ἀληθείας προστάτην, τὸν μετὰ ἀγγέλων στησόμενον, καὶ
truth champion the(-one) with angels going-to-stand and
μετὰ ἀρχαγγέλων δοξάσοντα, καὶ ἐπὶ τὸ ἄνω θυσιαστήριον
with archangels going-to-glorify and to the above altar
ἀναπέμψοντα τὰς θυσίας, καὶ Χριστῷ συνιερεύσοντα,
going-to-send-up the sacrifices and with-Christ going-to-be-fellow-priest
τὸν ἀναπλάσοντα τὸ πλάσμα, καὶ παραστήσοντα τὴν
the(-one) going-to-re-form the molding and going-to-present the

εἰκόνα, καὶ τῷ ἄνω κόσμῳ δημιουργήσοντα, καὶ τὸ
image and for-the above world going-to-create and the
μεῖζον εἰπεῖν, Θεὸν ἐσόμενον, καὶ θεοποιήσοντα;
greater to-say God going-to-be and going-to-deify
Οἶδα τίνος ἐσμὲν λειτουργοί, καὶ ποῦ κείμενοι, καὶ ποῦ 74
I-know of-whom we-are ministers and where lying and where
πέμποντες· οἶδα τοῦ Θεοῦ τὸ ὕψος, καὶ τὴν ἀνθρωπίνην
sending I-know — of-God the height and the human
ἀσθένειαν, καὶ τὴν δύναμιν πάλιν· Οὐρανὸς ὑψηλὸς, γῆ
weakness and the power again heaven high earth
δὲ βαθεῖα. Καὶ τίς ἀναβήσεται τῶν ἐῤῥιμμένων τῇ
but deep and who will-go-up of-the(-ones) cast-down by-the
ἁμαρτίᾳ; Τίς περικείμενος ἔτι τὸν κάτω ζόφον καὶ τῆς
sin who wearing still the below gloom and of-the
σαρκὸς τὴν παχύτητα ὅλῳ νοῖ καθαρῶς ἐποπτεύσει
flesh the thickness with-whole mind purely will-behold
νοῦν ὅλον, καὶ μιγήσεται τοῖς ἑστῶσι καὶ ἀοράτοις
mind whole and will-be-mingled with-the(-things) standing and invisible
ἐν τοῖς ἀστάτοις καὶ ὁρωμένοις; Μόλις γὰρ ἄν τις
in the unstable and visible scarcely for — someone
ἐνταῦθα τῶν σφόδρα κεκαθαρμένων καὶ εἴδωλον τοῦ
here of-the(-ones) very cleansed even image of-the
καλοῦ θεωρήσειεν, ὥσπερ οἱ τὸν ἥλιον ἐν τοῖς ὕδασι.
beautiful might-behold as the(-ones) the sun in the waters
Τίς ὁ μετρήσας τῇ χειρὶ τὸ ὕδωρ, καὶ τὸν
who the(-one) having-measured with-the hand the water and the
οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν γῆν δρακί; Τίς ἔστησε
heaven with-span and all the earth with-handful who set
τὰ ὄρη σταθμῷ, καὶ τὰς νάπας ζυγῷ; Τίς τόπος τῆς
the mountains in-balance and the glens in-scale what place of-the
καταπαύσεως αὐτοῦ, καὶ τίνι τῶν πάντων ὁμοιωθήσεται;
rest his and to-what of-the all-things will-he-be-likened

75 Τίς ὁ ποιήσας τὰ πάντα ἐν λόγῳ, καὶ τῇ
who the(-one) having-made the(-things) all by word and by-the
σοφίᾳ κατασκευάσας ἄνθρωπον, καὶ εἰς ἓν ἀγαγὼν
wisdom having-fashioned man and into one having-brought
τὰ διεστῶτα, καὶ μίξας τὸν χοῦν τῷ πνεύματι,
the(-things) standing-apart and having-mingled the dust with-the spirit
καὶ συνθεὶς ζῷον ὁρατὸν καὶ ἀόρατον, πρόσκαιρον
and having-composed living-thing visible and invisible temporary
καὶ ἀθάνατον, ἐπίγειον καὶ οὐράνιον, ἁπτόμενον Θεοῦ καὶ
and deathless earthly and heavenly touching God and
οὐ περιδρασσόμενον, ἐγγίζον καὶ μακρυνόμενον; Εἶπα,
not grasping drawing-near and being-made-far I-said
σοφισθήσομαι, φησὶν ὁ Σολομῶν, καὶ αὐτὴ ἐμακρύνθη
I-will-be-wise says — Solomon and she was-made-far
ἀπ᾽ ἐμοῦ μακρὸν ὑπὲρ ὃ ἦν, τὴν σοφίαν λέγων.
from me far beyond what she-was the wisdom saying
Καὶ ὄντως ὁ προστιθεὶς γνῶσιν προστίθησιν ἄλγημα·
and truly the(-one) adding knowledge adds pain
οὐ μᾶλλον εὐφραίνοντος τοῦ εὑρεθέντος ἢ ἀνιῶντος
not rather gladdening the(-thing) found than grieving
τοῦ διαφεύγοντος· ὅπερ, οἶμαι, φιλεῖ συμβαίνειν τοῖς
the(-thing) escaping which I-think is-wont to-happen to-the(-ones)
ἔτι διψῶσιν ἀποσπωμένοις ὕδατος· ἢ κρατεῖν τι
still thirsting being-dragged-from water or to-hold something
οὐ δυναμένοις, ἔχειν νομίζουσιν· ἢ οὓς ἀπῆλθεν εὐθὺς
not able to-have thinking or whom left at-once
ἀστραπὴ περιλάμψασα.
lightning having-shone-around

76 Τοῦτό με ἔστη κάτω, καὶ ταπεινὸν ἐποίει, καὶ εἶναι βέλτιον
this me set below and lowly made and to-be better
ἔπειθεν ἀκούειν φωνὴν αἰνέσεως, ἢ ἐξηγητὴν εἶναι τῶν
persuaded to-hear voice of-praise than expounder to-be of-the(-things)

ὑπὲρ δύναμιν· ἡ μεγαλειότης, καὶ τὸ ὕψος, καὶ τὸ ἀξίωμα,
beyond power the majesty and the height and the dignity
καὶ αἱ καθαραὶ φύσεις μόλις χωροῦσαι Θεοῦ λαμπρότητα,
and the pure natures scarcely containing of-God brightness
ὃν ἄβυσσος καλύπτει, οὗ σκότος ἀποκρυφὴ, φωτὸς
whom abyss covers of-whom darkness hiding-place light
ὄντος τοῦ καθαρωτάτου καὶ ἀπροσίτου τοῖς πλείοσιν· ὃς ἐν
being the purest and unapproachable to-the most who in
τῷ παντὶ τῷδε, καὶ τοῦ παντός ἐστιν ἔξω· ὃς καλόν ἐστιν
the all this and of-the all is outside who beautiful is
ἅπαν, καὶ ἄνω παντὸς καλοῦ· ὃς νοῦν φωτίζει, καὶ διαφεύγει
all and above every beautiful who mind enlightens and escapes
νοῦ τάχος καὶ ὕψος, ὑποχωρῶν ἀεὶ τοσοῦτον, ὅσον
of-mind speed and height withdrawing always so-much as-much-as
καταλαμβάνεται, καὶ ὑπάγων πρὸς τὰ ἄνω τὸν ἐραστὴν
he-is-grasped and drawing-on to the(-things) above the lover
τῷ φεύγειν, καὶ τῷ οἷον κρατούμενος κλέπτεσθαι.
by-the to-flee and by-the as-it-were being-held to-be-stolen-away
Τοσοῦτον μὲν δὴ καὶ τοιοῦτον ἡμῖν τὸ ποθούμενον 77
so-great indeed indeed and such for-us the(-thing) being-longed-for
καὶ σπουδαζόμενον· τοιοῦτον δὲ εἶναι χρὴ τὸν νυμφαγωγὸν
and being-pursued such but to-be must the bridegroom's-escort
τῶν ψυχῶν καὶ προμνήστορα. Ἔμοιγε μὴν δέος, μὴ καὶ
of-the souls and matchmaker to-me-at-least however fear lest even
τοῦ νυμφῶνος ἔξω ῥιφῶ δεθεὶς χεῖρας καὶ πόδας, ὡς
from-the bridal-chamber outside I-be-cast bound hands and feet as
οὐκ ἐνδεδυμένος ἔνδυμα γάμου, ἀλλὰ τολμηρῶς παρενείρας
not having-put-on garment of-wedding but boldly having-thrust-in
ἐμαυτὸν τοῖς ἐκεῖσε ἀνακειμένοις· καίτοι προσεκλήθην
myself among-the(-ones) there reclining and-yet I-was-called
μὲν ἐκ νεότητος, ἵν' εἴπω τι τῶν τοῖς πολλοῖς
indeed from youth that I-may-tell something of-the(-things) by-the many

ἀγνοουμένων, καὶ ἐπ᾽ αὐτὸν ἐπερῤῥίφην ἐκ μήτρας, καὶ
unknown and upon him I-was-cast from womb and
ἐδόθην δοτὸς ἐκ μητρικῆς ὑποσχέσεως, καὶ μετὰ τοῦτο
I-was-given given from mother's promise and after this
τοῖς κινδύνοις ἐβεβαιώθην· καὶ ὁ πόθος συνηυξήθη, καὶ
by-the dangers I-was-confirmed and the longing was-increased-with and
ὁ λογισμὸς συνέδραμε, καὶ πάντα ἔδωκα φέρων τῷ
the reasoning ran-together and all-things I-gave bringing to-the(-one)
λαχόντι καὶ σώσαντι, κτῆσιν, περιφάνειαν, εὐεξίαν, τοὺς
having-obtained and having-saved possession renown good-health the
λόγους αὐτοὺς, ὧν τοῦτο ἀπήλαυσα μόνον, τὸ παριδεῖν
letters themselves of-which this I-enjoyed only the to-overlook
καὶ ἐσχηκέναι ὧν Χριστὸν προετίμησα. Καὶ ἡδύνθη
and to-have-had over-which Christ I-preferred and were-sweet
μοι τὰ τοῦ Θεοῦ Λόγια, ὡς κηρία μέλιτος· καὶ τὴν
to-me the — of-God Oracles as honeycombs of-honey and the
σύνεσιν ἐπεκαλεσάμην, καὶ τῇ σοφίᾳ ἔδωκα φωνὴν
understanding I-called-upon and to-the wisdom I-gave voice
μου. Καὶ τἄλλα δὴ ταῦτα, οἷον θυμὸν μετρῆσαι,
my and the-other-things indeed these as wrath to-measure
καὶ γλῶσσαν χαλινῶσαι, καὶ ὀφθαλμὸν σωφρονίσαι, καὶ
and tongue to-bridle and eye to-chasten and
γαστέρα παιδαγωγῆσαι, καὶ δόξαν πατῆσαι τὴν κάτω
belly to-train and glory to-trample the below
μένουσαν. Παραφρονῶν λέγω, ἀλλ᾽ οὖν εἰρήσεται· ταῦτα
remaining being-beside-myself I-speak but anyway it-shall-be-said these-things
μὲν οὐ τῶν πολλῶν ἴσως ἐγενόμην φαυλότερος.
indeed not than-the many perhaps I-became worse

78 Τοῦτο δὲ φιλοσοφῆσαι κρεῖττον ἢ καθ᾽ ἡμᾶς, δέξασθαι
this but to-philosophize better than according-to us to-accept
ψυχῶν ἡγεμονίαν καὶ προστασίαν, καὶ μήπω μηδὲ
of-souls leadership and presidency and not-yet even

ποιμαίνεσθαι καλῶς μαθόντας ἡμᾶς, μηδὲ καθαρθέντας
to-be-shepherded well having-learned us nor having-been-cleansed
τὴν ψυχὴν ὅσον ἄξιον, ἔπειτα ποίμνης ἐπιστατεῖν
the soul as-much-as worthy then of-flock to-be-in-charge
πιστευθῆναι· καὶ ταῦτα ἐν καιροῖς τοιούτοις, ἐν οἷς
to-be-entrusted and these-things in times such in which
ἀγαπητὸν ὁρῶντα τοὺς ἄλλους ἄνω καὶ κάτω στρεφομένους
desirable seeing the others up and down being-turned
τε καὶ ταρασσομένους, φυγόντα φυγῇ ἐκ τοῦ μέσου,
both and being-troubled having-fled in-flight from the middle
ὑπὸ σκέπην ἀναχωρήσαντα, λαθεῖν τοῦ πονηροῦ τὴν
under shelter having-withdrawn to-escape-notice-of of-the wicked-one the
ζάλην καὶ τὴν σκοτόμαιναν· ἡνίκα πολεμεῖ μὲν ἀλλήλοις
surge and the darkness when war indeed with-one-another
τὰ μέλη, οἴχεται δὲ τῆς ἀγάπης, εἰ καί τι ἦν λείψανον,
the members is-gone but of-the love if even some was remnant
ὄνομα δὲ κενὸν ἄλλως ὁ ἱερεὺς, ἐκχυθείσης ἐπ᾽
name but empty otherwise the priest having-been-poured-out upon
ἄρχοντας ἐξουδενώσεως, ὥσπερ εἴρηται.
rulers contempt as has-been-said
Καὶ εἴθε κενόν· νυνὶ δὲ τρέποιτο εἰς κεφαλὰς ἀθέων 79
and would-that empty now but may-be-turned upon heads of-godless-men
ἡ βλασφημία. Φόβος δὲ ἅπας ἐξώρισται τῶν ψυχῶν·
the blasphemy fear but all has-been-banished from-the souls
ἀντεισῆκται δὲ ἀναίδεια· τοῦ βουλομένου δὲ
has-been-brought-in-instead and shamelessness of-the(-one) wishing and
ἡ γνῶσις, καὶ τὰ βάθη τοῦ Πνεύματος· πάντες δέ
the knowledge and the depths of-the Spirit all and
ἐσμεν εὐσεβεῖς ἐξ ἑνὸς μόνου τοῦ καταγινώσκειν ἄλλων
we-are pious from one only of-the to-condemn of-others
ἀσέβειαν. Χρώμεθα δὲ δικασταῖς τοῖς ἀθέοις, καὶ ῥιπτοῦμεν
impiety we-use and as-judges the godless and we-throw

τὰ ἅγια τοῖς κυσὶ, καὶ βάλλομεν τοὺς μαργαρίτας
the holy-things to-the dogs and we-cast the pearls
ἔμπροσθεν τῶν χοίρων, βεβήλοις ἀκοαῖς καὶ ψυχαῖς
before the swine to-profane hearings and souls
τὰ θεῖα δημοσιεύοντες· καὶ τὰς τῶν ἐχθρῶν εὐχὰς
the divine-things publishing and the of-the enemies prayers
ἐπιμελῶς ἐκπληροῦμεν οἱ δείλαιοι, καὶ πορνεύοντες ἐν τοῖς
carefully we-fulfill the wretched and fornicating in the
ἐπιτηδεύμασιν ἡμῶν οὐκ αἰσχυνόμεθα. Μωαβῖται δὲ καὶ
practices our not we-are-ashamed Moabites and also
Ἀμμανῖται, οἷς οὐδ' ἐξῆν παριέναι εἰς Ἐκκλησίαν
Ammonites for-whom not-even it-was-permitted to-pass-in into Church
Κυρίου, τοῖς ἁγιωτάτοις ἡμῶν ἐμβατεύουσιν. Ἠνοίξαμεν δὲ
of-Lord the most-holy our step-into we-opened and
πᾶσιν οὐ πύλας δικαιοσύνης, ἀλλὰ θύρας λοιδορίας τε καὶ
to-all not gates of-righteousness but doors of-reviling both and
τῆς κατ' ἀλλήλων θρασύτητος· καὶ οὗτος ἄριστος ἡμῖν, οὐχ
of-the against one-another rashness and this-one best for-us not
ὃς ἂν μηδὲ ῥῆμα πρόηται ἀργὸν φόβῳ Θεοῦ, ἀλλ' ὃς ἂν
who — not-even word let-fall idle by-fear of-God but who —
τύχῃ πλεῖστα τὸν πλησίον εἰπὼν κακῶς, ἢ διαῤῥήδην,
happen most the neighbor having-spoken-of badly either expressly
ἢ ἐν αἰνίγμασι· καὶ ὑπὸ τὴν γλῶσσαν αὐτοῦ στρέφων
or in riddles and under the tongue his turning
κόπον καὶ πόνον, ἢ ἰὸν ἀσπίδων, εἰπεῖν οἰκειότερον.
labor and toil or poison of-asps to-say more-properly
80 Τηροῦμεν δὲ τὰς ἀλλήλων ἁμαρτίας, οὐχ ἵνα θρηνήσωμεν,
we-watch and the of-one-another sins not that we-may-lament
ἀλλ' ἵνα ὀνειδίσωμεν· οὐδ' ἵνα θεραπεύσωμεν, ἀλλ' ἵνα
but that we-may-reproach nor that we-may-heal but that
προσπλήξωμεν, καὶ ἀπολογίαν ἔχωμεν τῶν ἡμετέρων
we-may-strike-besides and defense we-may-have of-the our

κακῶν τὰ τῶν πλησίον τραύματα. Κακοὺς δὲ καὶ
evils the of-the neighbors wounds evil now and
ἀγαθοὺς οὐχ ὁ τρόπος, ἀλλ' ἡ διάστασις καὶ ἡ φιλία
good not the manner but the division and the friendship
χαρακτηρίζει· καὶ ἃ σήμερον ἐπαινοῦμεν, αὔριον
characterizes and what-things today we-praise tomorrow
ἐκακίσαμεν· καὶ ἃ παρ' ἄλλοις στηλιτεύεται, παρ'
we-reviled and what-things among others are-pilloried among
ἡμῖν θαυμάζεται· καὶ πάντα συγχωρεῖται προθύμως τῷ
us are-admired and all-things are-forgiven readily for-the
ἀσεβεῖν. Οὕτω τὴν κακίαν ἐσμὲν μεγαλόψυχοι!
to-be-impious so in-the vice we-are magnanimous

ORATION 2, 81–90 · THE CHURCH AT WAR WITH ITSELF

All has fallen back into chaos, like a night battle or a sea fight, where friends cannot be told from foes. The priest has become like the people. Gregory praises those who fight for the faith, but deplores men who quarrel over trifles and make the Church hated by the pagans and lampooned on the stage. Demons still tremble at Christ's name, which we blaspheme. He does not fear the persecutor's war, for he can boast of death for Christ; it is the war within the Church he cannot fight. Who will be its Moses, Joshua, David, Samuel, or Jeremiah, or pray like Noah, Job, and Daniel? Too weak for this war, he turned his back and fled.

Γέγονε δὲ πάντα ὡς τὸ ἀπαρχῆς, ὅτε οὔπω κόσμος 81
it-has-become and all-things as the(-thing) from-the-beginning when not-yet world
ἦν, οὐδὲ ἡ νῦν εὐταξία καὶ μόρφωσις· ἀλλὰ συγκεχυμένον
was nor the now good-order and shaping but confused
τὸ πᾶν καὶ ἀνώμαλον ἐδεῖτο τῆς εἰδοποιοῦ χειρὸς καὶ
the all and uneven needed the form-making hand and
δυνάμεως. Εἰ βούλει δὲ, ὡς ἐν νυκτομαχίᾳ καὶ σελήνης
power if you-wish but as in night-battle and of-moon

ἀμυδροῖς φέγγεσιν, ἐχθρῶν ἢ φίλων ὄψεις οὐ διαγινώσκοντες·
in-dim beams of-enemies or of-friends faces not distinguishing
ἢ ὡς ἐν ναυμαχίᾳ καὶ ζάλῃ, καὶ πνευμάτων ἐμβολαῖς,
or as in sea-battle and surge and of-winds by-assaults
καὶ ῥοθίῳ ζέοντι, καὶ κυμάτων ἐπιδρομαῖς, καὶ νηῶν
and by-surf boiling and of-waves by-onrushes and of-ships
ἀραγμοῖς, καὶ κοντῶν ὠθισμοῖς, καὶ κελευστῶν φωναῖς, καὶ
by-crashings and of-poles by-thrustings and of-coxswains by-voices and
πιπτόντων οἰμωγαῖς ὑπερηχούμενοί τε καὶ ἀπορούμενοι,
of-the(-ones)-falling by-wailings being-drowned-out both and being-at-a-loss
καὶ τῆς ἀνδρείας καιρὸν οὐκ ἔχοντες, φεῦ τοῦ πάθους!
and of-the courage occasion not having alas for-the suffering
ἀλλήλοις περιπίπτομεν, καὶ ὑπ᾽ ἀλλήλων ἀναλισκόμεθα.
on-one-another we-fall and by one-another we-are-consumed

82 Καὶ οὐχ ὁ λαὸς μὲν οὕτως, ὁ δὲ ἱερεὺς ἑτέρως· ἀλλά μοι
and not the people indeed so the but priest otherwise but to-me
νῦν ἐκεῖνο πληροῦσθαι δοκεῖ καθαρῶς, τό· Γέγονεν ὁ
now that to-be-fulfilled seems clearly the(-thing) has-become the
ἱερεὺς καθὼς ὁ λαὸς, ἐν κατάρᾳ πάλαι λεγόμενον. Καὶ οὐχ
priest as the people in curse of-old being-said and not
οἱ πολλοὶ μὲν οὕτως, οἱ δὲ ἀδροὶ τοῦ λαοῦ καὶ προέχοντες
the many indeed so the but stout of-the people and prominent
ἐναντίως· ἀλλ᾽ οὗτοί γε καὶ φανερῶς πολεμοῦσι τοῖς
contrarily but these indeed even openly war against-the
ἱερεῦσιν, ἐφόδιον ἔχοντες εἰς πειθὼ τὴν εὐσέβειαν· καὶ
priests provision having toward persuasion the piety and
ὅσοι μὲν περὶ πίστεως τοῦτο πασχόντων, καὶ τῶν
as-many-as indeed about faith this suffering and of-the
ἀνωτάτω ζητημάτων καὶ πρώτων οὐδ᾽ ἐγὼ μέμφομαι,
highest questions and first not-even I blame
ἀλλ᾽ εἰ δεῖ τἀληθὲς εἰπεῖν, καὶ προσεπαινῶ, καὶ
but if it-is-necessary the-truth to-say also I-praise-besides and

συνήδομαι. Καὶ τούτων εἷς εἴην τῶν ὑπὲρ ἀληθείας
I-rejoice-with and of-these one may-I-be of-the(-ones) for truth
ἀγωνιζομένων καὶ τῶν ἀπεχθανομένων· μᾶλλον δὲ καὶ
contending and of-the(-ones) incurring-hatred rather but even
εἶναι καυχήσομαι. Κρείττων γὰρ ἐπαινετὸς πόλεμος εἰρήνης
to-be I-will-boast better for praiseworthy war than-peace
χωριζούσης Θεοῦ· καὶ διὰ τοῦτο τὸν πρᾶον μαχητὴν
separating from-God and because-of this the gentle warrior
ὁπλίζει τὸ Πνεῦμα, ὡς καλῶς πολεμεῖν δυνάμενον.
arms the Spirit as well to-war able
Νῦν δέ εἰσί τινες οἳ καὶ περὶ μικρῶν πολεμοῦντες, καὶ 83
now but there-are some who even about small-things warring and
εἰς οὐδὲν ὄφελος, καὶ κοινωνοὺς, ὅσους ἂν δύνωνται,
to no benefit and as-partners as-many-as — they-can
τοῦ κακοῦ προσλαμβάνοντες, λίαν ἀμαθῶς καὶ θρασέως.
of-the evil taking-to-themselves very ignorantly and rashly
Εἶτα ἐπὶ πᾶσιν ἡ πίστις, καὶ τοῦτο τὸ σεμνὸν ὄνομα
then upon all-things the faith and this the august name
ταῖς ἰδίαις αὐτῶν φιλονεικίαις παρασυρόμενον. Ἐκ δὲ
by-the own their contentions being-dragged-along from but
τούτων, ὡς τὸ εἰκὸς, μισούμεθα μὲν ἐν τοῖς ἔθνεσι,
these as the likely we-are-hated indeed among the nations
καὶ ὃ τούτου χαλεπώτερον, οὐδὲ εἰπεῖν ἔχομεν, ὡς
and what than-this more-grievous not-even to-say we-are-able that
οὐ δικαίως· διαβεβλήμεθα δὲ καὶ τῶν ἡμετέρων τοῖς
not justly we-have-been-slandered and also of-the our among-the
ἐπιεικεστέροις· οὐδὲν γὰρ θαυμαστὸν εἰ τοῖς πλείοσιν,
more-decent nothing for wonderful if among-the more
οἳ μόλις ἄν τι καὶ τῶν καλῶν ἀποδέχοιντο.
who scarcely — anything even of-the good-things would-accept

84 Τεκταίνουσι δὲ ἐπὶ τῶν νώτων ἡμῶν οἱ ἁμαρτωλοί· καὶ
build and upon the backs our the sinners and
ἃ κατ᾽ ἀλλήλων ἐπινοοῦμεν, κατὰ πάντων ἔχουσι· καὶ
what-things against one-another we-devise against all they-have and
γεγόναμεν θέατρον καινὸν, οὐκ ἀγγέλοις καὶ ἀνθρώποις, οἷον
we-have-become spectacle new not to-angels and men as
ὁ γενναιότατος τῶν ἀθλητῶν Παῦλος, πρὸς τὰς ἀρχὰς
the noblest of-the athletes Paul against the principalities
καὶ τὰς ἐξουσίας ἀγωνιζόμενος, ἀλλὰ πᾶσι μικροῦ τοῖς
and the powers contending but to-all almost the
πονηροῖς, καὶ ἐπὶ παντὸς καιροῦ καὶ τόπου, ἐν ἀγοραῖς, ἐν
wicked and at every time and place in marketplaces at
πότοις, ἐν εὐφροσύναις, ἐν πένθεσιν. Ἤδη δὲ προήλθομεν καὶ
drinkings at festivities at mournings already and we-have-advanced even
μέχρι τῆς σκηνῆς, ὃ μικροῦ καὶ δακρύω λέγων, καὶ μετὰ
as-far-as the stage which almost even I-weep saying and with
τῶν ἀσελγεστάτων γελώμεθα· καὶ οὐδὲν οὕτω τερπνὸν τῶν
the most-licentious we-are-laughed-at and nothing so pleasant of-the
ἀκουσμάτων καὶ θεαμάτων, ὡς Χριστιανὸς κωμῳδούμενος.
hearings and spectacles as Christian being-lampooned
85 Ταῦτα ἡμῖν ὁ πρὸς ἀλλήλους πόλεμος· ταῦτα οἱ
these-things for-us the toward one-another war these-things the(-ones)
λίαν ὑπὲρ τοῦ ἀγαθοῦ καὶ πράου μαχόμενοι· ταῦτα
too-much for the good and gentle fighting these-things
οἱ πλέον ἀγαπῶντες τὸν Θεὸν ἢ ὅσον συμφέρει· καὶ
the(-ones) more loving — God than as-much-as is-profitable and
παλαίειν μὲν οὐκ ἔξεστιν ἔξω τῶν νενομισμένων, οὐδ᾽
to-wrestle indeed not it-is-permitted outside the customary nor
ἄλλο τι ἀγωνίζεσθαι· ἢ καταβοήσεται καὶ ἀτιμασθήσεται,
other anything to-contend or will-be-cried-down and will-be-dishonored
καὶ ἀπολεῖ τὴν νίκην ὁ ἐκπαλαίων, ἢ ἄλλο τι
and will-lose the victory the(-one) wrestling-out-of-bounds or other something

μὴ καλῶς ἀγωνιζόμενος, μηδὲ κατὰ τοὺς κειμένους ὅρους
not well contending nor according-to the laid-down bounds
τῆς ἀγωνίας, κἂν ὅτι γενναῖος ᾖ καὶ τεχνικώτατος· ὑπὲρ
of-the contest even-if that noble he-be and most-skilled for
Χριστοῦ δὲ ἀγωνιεῖταί τις οὐ κατὰ Χριστὸν, ἔπειτα
Christ but will-contend someone not according-to Christ then
χαριεῖται τῇ εἰρήνῃ, πολεμῶν ὑπὲρ αὐτῆς ὡς οὐκ ἔξεστι;
will-gratify the peace warring for it as not it-is-permitted
Καὶ οἱ μὲν δαίμονες φρίττουσιν εἰς ἔτι καὶ νῦν Χριστοῦ 86
and the indeed demons shudder to still even now Christ
καλουμένου, καὶ οὐδὲ ὑπὸ τῆς κακίας ἡμῶν ἐξίτηλος
being-called and not-even by the vice our faded
γέγονεν ἡ τοῦ ὀνόματος τούτου δύναμις· ἡμεῖς δὲ οὐκ
has-become the of-the name this power we but not
αἰσχυνόμεθα τὸ σεμνὸν οὕτω καὶ πρᾶγμα καὶ ὄνομα
are-ashamed the august so both thing and name
καθυβρίζοντες· καὶ μονονοὺ φανερῶς αὐτοῦ βοῶντος
outraging and all-but openly him crying
ἀκούοντες καὶ καθ' ἑκάστην ἡμέραν· Τὸ γὰρ ὄνομά
hearing and according-to each day the for name
μου βλασφημεῖται δι' ὑμᾶς ἐν τοῖς ἔθνεσι.
my is-blasphemed because-of you among the nations
Καὶ τὸν μὲν ἔξωθεν οὐ δέδοικα πόλεμον, οὐδὲ τὸν νῦν 87
and the indeed from-outside not I-fear war nor the now
ἐπαναστάντα θῆρα ταῖς ἐκκλησίαις, καὶ τοῦ πονηροῦ τὸ
having-risen-up beast against-the churches and of-the wicked-one the
πλήρωμα, κἂν πῦρ ἀπειλῇ, κἂν ξίφη, κἂν θῆρας, κἂν
fullness even-if fire he-threaten even-if swords even-if beasts even-if
κρημνοὺς, κἂν βάραθρα, κἂν πάντων γένηται τῶν
cliffs even-if pits even-if of-all he-become of-the(-ones)
πώποτε μανέντων ἀπανθρωπότατος, κἂν ταῖς οὔσαις
ever having-raged most-inhuman even-if to-the existing

τιμωρίαις προσεξεύρῃ χαλεπωτέρας. Ἓν ἔχω πρὸς πάντα
punishments he-invent-besides more-grievous one I-have against all-things
φάρμακον, μίαν ὁδὸν εἰς νίκην· Ἐν Χριστῷ καυχήσομαι,
remedy one road to victory in Christ I-will-boast
τὸν ὑπὲρ Χριστοῦ θάνατον.
the for Christ death

88 Πρὸς δὲ τὸν ἐμὸν πόλεμον οὐκ ἔχω τίς γένωμαι, τίνα
against but the my war not I-have what I-may-become what
συμμαχίαν ἐξεύρω, τίνα λόγον σοφίας, τί χάρισμα,
alliance I-may-find what word of-wisdom what gift
ποίᾳ πανοπλίᾳ πρὸς τὰς τοῦ πονηροῦ μεθοδείας
with-what panoply against the of-the wicked-one wiles
ὁπλίσομαι. Τίς νικήσει τοῦτον Μωϋσῆς ἐκτείνας τὰς
I-shall-arm who will-conquer this-one Moses having-stretched-out the
χεῖρας ἐπὶ τοῦ ὄρους, ἵν' ὁ σταυρὸς ἰσχύσῃ τυπούμενος
hands upon the mountain that the cross may-prevail being-typified
καὶ προμηνυόμενος; Τίς Ἰησοῦς μετὰ τοῦτον, τῷ
and being-foretold who Joshua after this-one with-the
ἀρχιστρατήγῳ τῶν θείων παρατάξεων συμπαραταττόμενος;
chief-captain of-the divine battle-lines drawing-up-alongside
Τίς Δαβὶδ, ἢ ψάλλων, ἢ πολεμῶν ἐν σφενδόναις, καὶ
who David either psalming or warring with slings and
ὑπὸ τοῦ Θεοῦ περιεζωσμένος δύναμιν εἰς πόλεμον, καὶ
by — God having-been-girded power for war and
τοὺς δακτύλους εἰς παράταξιν γυμναζόμενος; Τίς Σαμουὴλ,
the fingers for battle being-trained who Samuel
καὶ προσευχόμενος τοῦ λαοῦ καὶ προθυόμενος, καὶ χρίων
both praying for-the people and sacrificing-before and anointing
εἰς βασιλέα τὸν νικᾶν δυνάμενον; Τίς θρηνήσει ταῦτα
as king the(-one) to-conquer able who will-lament these-things
πρὸς ἀξίαν Ἱερεμίας, θρήνους γράφων ὑπὲρ τοῦ Ἰσραήλ;
according-to worth Jeremiah laments writing for — Israel

Τίς βοήσεται, Φεῖσαι, Κύριε, τοῦ λαοῦ σου, καὶ μὴ δῷς τὴν 89
who will-cry spare Lord the people your and not give the
κληρονομίαν σου εἰς ὄνειδος, τοῦ κατάρξαι αὐτῶν ἔθνη; Τίς
inheritance your to reproach of-the to-rule them nations who
περὶ ἡμῶν προσεύξεται Νῶε, καὶ Ἰὼβ, καὶ Δανιὴλ, οἱ
for us will-pray Noah and Job and Daniel the(-ones)
συνευχόμενοι καὶ συναριθμούμενοι, ἵνα κοπάσῃ μικρὸν ἡμῖν
praying-together and numbered-together that may-abate little for-us
ὁ πόλεμος, ἵνα γενώμεθα ἡμῶν αὐτῶν, ἵν' ἀλλήλους ποτὲ
the war that we-may-become of-us ourselves that one-another once
γνωρίσωμεν, ἵνα μηκέτι ὦμεν ἀνθ' ἑνὸς τοῦ Ἰσραὴλ
we-may-know that no-longer we-be instead-of one — Israel
Ἰούδας καὶ Ἰσραὴλ, μηκέτι Ῥοβοὰμ καὶ Ἱεροβοὰμ, μηκέτι
Judah and Israel no-longer Rehoboam and Jeroboam no-longer
Ἱερουσαλὴμ καὶ Σαμάρεια, αἱ ἐν μέρει διὰ τὰς
Jerusalem and Samaria the(-ones) in part because-of the
ἁμαρτίας παραδιδόμεναι, καὶ ἐν μέρει θρηνούμεναι;
sins being-handed-over and in part being-lamented
Ἐγὼ μὲν γὰρ ἀσθενέστερος εἶναι τοῦ πολέμου τούτου 90
I indeed for weaker to-be than-the war this
ὁμολογῶ, καὶ διὰ τοῦτο ἔδωκα τὰ νῶτα, καλύψας
I-confess and because-of this I-gave the back having-covered
τὸ πρόσωπον ἐν τροπῇ, καὶ καταμόνας καθεσθῆναι, ὅτι
the face in rout and alone to-be-seated because
πικρίας ἐνεπλήσθην, ἐζήτησα καὶ σιωπῆσαι, συνιὼν,
with-bitterness I-was-filled I-sought also to-be-silent understanding
ὅτι ὁ καιρὸς πονηρός ἐστιν· ὅτι ἀπελάκτισαν οἱ
that the time evil is because kicked the(-ones)
ἠγαπημένοι, ὅτι γεγόναμεν υἱοὶ ἀφεστηκότες, ἡ ἄμπελος
beloved because we-have-become sons standing-off the vine
ἡ εὐκληματοῦσα, ἡ ἄμπελος ἡ ἀληθινή, πᾶσα καρποφόρος,
the well-branching the vine the true all fruit-bearing

ὡραία πᾶσα, καλῶς ταῖς σταγόσι ταῖς ἄνωθεν ἀνατέλλουσα·
beautiful all well with-the drops the from-above springing-up
ὅτι ἐστράφη εἰς ἀτιμίαν ἐμοὶ τὸ διάδημα τοῦ κάλλους,
because was-turned into dishonor to-me the diadem of-the beauty
τὸ ἀποσφράγισμα τῆς ἐμῆς δόξης, ὁ τῆς καυχήσεως
the seal of-the my glory the of-the boasting
στέφανος· εἰ δέ τις πρὸς ταῦτα τολμηρὸς καὶ γενναῖος,
crown if but anyone toward these-things bold and noble
μακάριος οὗτος ἐμοὶ τοῦ θάρσους καὶ τῆς γενναιότητος.
blessed this-one to-me for-the courage and for-the nobility

ORATION 2, 91–100 · WHO IS WORTHY?

There is also the war within, of the body against the spirit, and he would not lead souls before he had mastered it. Only Moses went up into the cloud on Sinai; Nadab and Abihu died for strange fire, Eli for his sons, Uzzah for touching the ark; priests and victims had to be without blemish. How could he offer the outward sacrifice before offering himself, his hands, ears, tongue, and feet made holy? He asks who, not yet inflamed by Scripture, not yet passed through Christ's names (Word, Wisdom, Light, Way, Door, Lamb, Shepherd), not yet able to bear the cross, would gladly take the head of Christ's body. Let others sail for great gains; he would rather plow a small safe furrow.

91 Καὶ οὔπω λέγω τὸν ἔνδον καὶ ἐν ἡμῖν αὐτοῖς, τὸν ἐν
and not-yet I-speak-of the within and in us ourselves the in
τοῖς πάθεσι πόλεμον, ὃν πολεμούμεθα νυκτὸς καὶ ἡμέρας
the passions war which we-are-warred night and day
ὑπὸ τοῦ τῆς ταπεινώσεως σώματος, τὰ μὲν κρύβδην,
by the of-the lowliness body the(-things) indeed secretly
τὰ δὲ φανερῶς· καὶ τῆς ἄνω καὶ κάτω κυμαινούσης
the(-things) but openly and of-the up and down tossing
ἡμᾶς καὶ στροβούσης, διά τε αἰσθήσεως καὶ τῶν ἄλλων
us and whirling through both sense and the other

τερπνῶν τοῦ βίου τούτου περιφορᾶς, τοῦ τε πηλοῦ τῆς
pleasures of-the life this whirl the both clay of-the
ἰλύος, ᾧ ἐμπεπήγμεθα, καὶ τοῦ νόμου τῆς ἁμαρτίας
mire in-which we-have-been-fixed and of-the law of-the sin
ἀντιστρατευομένου τῷ νόμῳ τοῦ πνεύματος, καὶ διαφθείρειν
warring-against the law of-the spirit and to-destroy
ἐπιχειροῦντος τὴν βασιλικὴν ἐν ἡμῖν εἰκόνα, καὶ ὅσον
attempting the royal in us image and as-much-as
τῆς θείας ἀπορρύοίας ἡμῖν συγκαταβέβληται· ὡς μόλις
of-the divine effluence to-us has-been-laid-down-with so-that scarcely
ἄν τις ἑαυτὸν ἢ μακρᾷ φιλοσοφίᾳ παιδαγωγήσας,
— someone himself either by-long philosophy having-trained
καὶ ἀπορρήγνὺς κατὰ μικρὸν τὸ τῆς ψυχῆς εὐγενὲς καὶ
and breaking-off by little the of-the soul noble and
φωτοειδὲς τοῦ ταπεινοῦ καὶ τῷ σκότει συνεζευγμένου, ἢ
light-formed from-the lowly and to-the darkness yoked or
Θεοῦ τυχὼν ἵλεω, ἢ καὶ ἄμφω ταῦτα, καὶ μελέτην ὅτι
of-God having-obtained propitious or even both these-things and practice as
μάλιστα ποιούμενος ἄνω βλέπειν τῆς κατασπώσης ὕλης
most making upward to-look the dragging-down matter
ἐπικρατήσειε. Πρὶν δὲ ταύτην ὑπερσχεῖν ὅση δύναμις
might-master before but this to-overcome as-much-as power
καὶ ἀνακαθᾶραι ἱκανῶς τὴν διάνοιαν, ὑπέρ τε τοὺς ἄλλους
and to-cleanse sufficiently the understanding beyond both the others
μακρῷ γενέσθαι τῇ πρὸς Θεὸν ἐγγύτητι, ἢ ψυχῶν
by-far to-become in-the toward God nearness either of-souls
προστασίαν δέξασθαι, ἢ μεσιτείαν Θεοῦ καὶ ἀνθρώπων
presidency to-accept or mediation of-God and of-men
(τοῦτο γὰρ ἴσως ὁ ἱερεὺς), οὐκ ἀσφαλὲς εἶναι γινώσκω.
this for perhaps the priest not safe to-be I-know

92 Καὶ ὅθεν εἰς τοῦτο ὑπήχθην τὸ δέος; ἵνα μὴ με τοῦ
and whence into this I-was-led the fear that not me than-the
δέοντος δειλότερον ὑπολαμβάνητε, ἀλλὰ καὶ σφόδρα
needful more-cowardly you-may-suppose but even exceedingly
ἐπαινῆτε τῆς προμηθείας. Ἀκούω μὲν αὐτοῦ Μωσέως,
you-may-praise for-the forethought I-hear indeed himself Moses
ἡνίκα ἐχρημάτιζεν αὐτῷ ὁ Θεὸς, ὅτι, πλειόνων εἰς τὸ
when was-giving-oracles to-him — God that more to the
ὄρος προσκεκλημένων, ὧν εἷς ἦν καὶ Ἀαρὼν σὺν τοῖς
mountain having-been-called of-whom one was also Aaron with the
παισὶ τοῖς δύο τοῖς ἱερεῦσι, καὶ ἑβδομήκοντα πρεσβυτέρων
sons the two the priests and seventy elders
τῆς γερουσίας, οἱ μὲν λοιποὶ προσκυνῆσαι πόῤῥωθεν
of-the council the indeed rest to-worship from-afar
ἐκελεύσθησαν, ἐγγίσαι δὲ Μωσῆς μόνος, οὐ συναναβῆναι δὲ
were-bidden to-draw-near but Moses alone not to-go-up-with and
ὁ λαὸς ὡς οὐ πάντων ὄντος Θεοῦ γενέσθαι πλησίον, πλὴν
the people as not of-all being of-God to-come near except
εἴ τις κατὰ Μωσέα Θεοῦ χωρῆσαι δόξαν δυνάμενος· καὶ
if anyone according-to Moses of-God to-contain glory able and
ἔτι πρὸ τούτων ἐν ἀρχῇ τῆς νομοθεσίας, τοὺς μὲν ἄλλους
still before these in beginning of-the lawgiving the indeed others
σάλπιγγες, καὶ ἀστραπαὶ, καὶ βρονταὶ, καὶ γνόφος, καὶ ὅλον
trumpets and lightnings and thunders and gloom and whole
καπνιζόμενον τὸ ὄρος, καὶ ἀπειλαὶ φρικώδεις, κἂν θηρίον
smoking the mountain and threats shuddering even-if beast
θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, καὶ ἄλλα τοιαῦτα δείματα
touch the mountain it-shall-be-stoned and other such terrors
ἵστη κάτω, καὶ μέγα ἦν αὐτοῖς, μόνης ἀκοῦσαι τῆς
set below and great-thing it-was for-them of-alone to-hear the
τοῦ Θεοῦ φωνῆς, εὖ μάλα ἁγνισαμένοις· Μωσῆς δὲ καὶ
— of-God voice well very having-purified-themselves Moses but both

ἄνεισι, καὶ τῆς νεφέλης εἴσω χωρεῖ, καὶ νομοθετεῖται, καὶ
goes-up and of-the cloud within goes and receives-the-law and
δέχεται πλάκας· τοῖς μὲν πολλοῖς τὰς τοῦ γράμματος,
receives tablets for-the indeed many the(-ones) of-the letter
τοῖς δὲ ὑπὲρ τοὺς πολλοὺς τὰς τοῦ πνεύματος.
for-the(-ones) but beyond the many the(-ones) of-the spirit
Ἀκούω δὲ Ναδὰβ καὶ Ἀβιοὺδ, ὅτι, ξένῳ πυρὶ 93
I-hear and Nadab and Abihu that with-strange fire
θυμιάσαντες μόνον, ξένῳ καὶ ἀνηλώθησαν κολασθέντες
having-burned-incense only with-strange also were-consumed having-been-punished
δι᾽ ὧν ἠσέβησαν, καὶ τὸν αὐτὸν εὑρόντες τῆς
through which-things they-were-impious and the same having-found of-the
ἀπωλείας, ὃν καὶ τῆς ἀσεβείας καιρὸν καὶ τόπον· καὶ
destruction which also of-the impiety time and place and
οὐδὲ Ἀαρὼν ἤρκεσε πρὸς σωτηρίαν αὐτοῖς ὁ πατὴρ,
not-even Aaron sufficed for salvation for-them the father
ὁ Μωσέως παρὰ Θεῷ δεύτερος. Γινώσκω δὲ καὶ
the(-one) to-Moses with God second I-know and also
Ἡλεὶ τὸν ἱερέα, καὶ μικρὸν ὕστερον Ὀζᾶν, τὸν μὲν
Eli the priest and little later Uzzah the(-one) indeed
ὑπὲρ τῆς τῶν παίδων παρανομίας ἀπαιτηθέντα δίκην,
for the of-the sons lawlessness having-been-required penalty
ἣν ἐτόλμων κατὰ τῶν θυσιῶν πρὸ καιροῦ τῶν λεβήτων
which they-dared against the sacrifices before time of-the cauldrons
ἀπαρχόμενοι, καὶ ταῦτα οὐκ ἀποδεχόμενον αὐτῶν τὴν
taking-firstfruits and this not approving their the
ἀσέβειαν, ἀλλὰ πολλὰ πολλάκις ἐπιτιμήσαντα· τὸν
impiety but many-things often having-rebuked the(-other)
δὲ, ὅτι, ψαύσας τῆς κιβωτοῦ μόνον περισπασθείσης ὑπὸ
but because having-touched the ark only being-tilted by

τοῦ μόσχου, τὴν μὲν περιεσώσατο, αὐτὸς δὲ ἀπώλετο,
the calf the(-ark) indeed he-saved himself but perished
φυλάσσοντος τοῦ Θεοῦ τῇ κιβωτῷ τὸ σεβάσμιον.
guarding — God for-the ark the reverence

94 Οἶδα δ' ἔγωγε μηδὲ τοὺς ἐν τοῖς σώμασι μώμους
I-know and I-for-my-part not-even the in the bodies blemishes
τῶν ἱερέων, ἢ τῶν θυμάτων ἀνεξετάστους μένοντας, ἀλλὰ
of-the priests or of-the victims unexamined remaining but
τελείους τέλεια προσάγειν νενομισμένον, σύμβολον,
perfect perfect-things to-offer having-been-customary symbol
οἶμαι, τοῦτο τῆς κατὰ ψυχὴν ἀρτιότητος· μηδὲ στολῆς
I-think this of-the according-to soul soundness nor robe
τῆς ἱερατικῆς, ἢ σκεύους τινὸς τῶν ἁγίων ψαύειν παντὶ
of-the priestly or vessel any of-the holy-things to-touch for-everyone
θεμιτὸν ὄν· μηδὲ τὰς θυσίας αὐτὰς, ὑφ' ὧν, καὶ ὅτε,
lawful being nor the sacrifices themselves by whom and when
καὶ οὗ μὴ καθῆκον ἦν, ἀναλίσκεσθαι· μηδὲ τὸ ἔλαιον
and where not fitting it-was to-be-consumed nor the oil
ἀπομιμεῖσθαι τῆς χρίσεως, μηδὲ τὸ θυμίαμα τῆς συνθέσεως·
to-imitate of-the anointing nor the incense of-the compounding
μηδὲ εἰς τὸ ἱερὸν εἰσιέναι, ὅστις ἢ ψυχὴν ἢ σῶμα οὐ
nor into the temple to-go-in whoever either in-soul or body not
καθαρὸς, μέχρι καὶ τῶν μικροτάτων· τοσούτου δεῖ εἰς
pure as-far-as even the smallest so-far is-it into
τὰ ἅγια τῶν ἁγίων προσφοιτᾷν θαῤῥοῦντα, ὧν ἑνὶ
the holy of-the holy-things to-resort being-bold of-which for-one
καὶ ἅπαξ τοῦ ἐνιαυτοῦ μόνον ἐπιβατὸν ἦν· τοσούτου δεῖ
and once of-the year only accessible it-was so-far is-it
τὸ καταπέτασμα, ἢ τὸ ἱλαστήριον, ἢ τὴν κιβωτὸν, ἢ τὰ
the veil or the mercy-seat or the ark or the
χερουβὶμ, ἢ προσβλέπειν εἶναι παντὸς, ἢ προσάπτεσθαι.
cherubim either to-look-at to-be for-everyone or to-touch

Ταῦτα οὖν εἰδὼς ἐγὼ, καὶ ὅτι μηδεὶς ἄξιος τοῦ μεγάλου 95
these-things therefore knowing I and that no-one worthy of-the great
καὶ Θεοῦ, καὶ θύματος, καὶ ἀρχιερέως, ὅστις μὴ πρότερον
both God and victim and high-priest who not first
ἑαυτὸν παρέστησε τῷ Θεῷ θυσίαν ζῶσαν, ἁγίαν, μηδὲ
himself presented — to-God sacrifice living holy nor
τὴν λογικὴν λατρείαν εὐάρεστον ἐπεδείξατο, μηδὲ ἔθυσε
the reasonable service well-pleasing showed nor sacrificed
τῷ Θεῷ θυσίαν αἰνέσεως καὶ πνεῦμα συντετριμμένον, ἣν
— to-God sacrifice of-praise and spirit contrite which
μόνον ὁ πάντα δοὺς ἀπαιτεῖ παρ᾽ ἡμῶν θυσίαν, πῶς
alone the(-one) all-things having-given demands from us sacrifice how
ἔμελλον θαῤῥῆσαι προσφέρειν αὐτῷ τὴν ἔξωθεν, τὴν τῶν
was-I-to dare to-offer to-him the from-outside the of-the
μεγάλων μυστηρίων ἀντίτυπον· ἢ πῶς ἱερέως σχῆμα καὶ
great mysteries antitype or how of-priest form and
ὄνομα ὑποδύεσθαι, πρὶν ὁσίοις ἔργοις τελειῶσαι τὰς χεῖρας;
name to-put-on before with-holy works to-perfect the hands
πρὶν τὸν ὀφθαλμὸν ἐθίσαι βλέπειν ὑγιῶς τὴν κτίσιν, καὶ
before the eye to-accustom to-see soundly the creation and
εἰς θαῦμα μόνον τοῦ κτίσαντος, ἀλλὰ μὴ ζημίαν τοῦ
for wonder only of-the(-one) having-created but not harm of-the(-one)
πλάσαντος; πρὶν τῇ παιδείᾳ Κυρίου ἱκανῶς ἀνοιγῆναι
having-molded before by-the training of-Lord sufficiently to-be-opened
τὰ ὦτα, καὶ προστεθῆναί μοι ὠτίον μὴ βαρέως ἀκούειν
the ears and to-be-added to-me ear not heavily to-bear
δυνάμενον, ἀλλὰ ἐνώτιον χρυσοῦν σαρδίῳ πολυτελεῖ δεθῆναι,
able but earring golden with-sardius costly to-be-bound
λόγον σοφοῦ εἰς οὖς εὐήκοον; πρὶν τὸ στόμα, τὰ χείλη,
word of-wise into ear obedient before the mouth the lips
τὴν γλῶσσαν, τὸ μὲν ἀνοιγῆναι καὶ ἑλκῦσαι πνεῦμα, ἢ
the tongue the(-one) indeed to-be-opened and to-draw spirit or

πλατυνθῆναι καὶ πληρωθῆναι τῷ πνεύματι λαλουμένων
to-be-widened and to-be-filled with-the spirit of-spoken
μυστηρίων τε καὶ δογμάτων· τὰ δὲ αἰσθήσει θείᾳ,
mysteries both and doctrines the(-others) but by-sense divine
κατὰ τὴν σοφίαν εἰπεῖν, δεθῆναι, προσθείην δ' ἂν ὅτι
according-to the wisdom to-say to-be-bound I-would-add and — that
καὶ ἐν καιρῷ λυθῆναι· τὴν δὲ πλησθῆναι ἀγαλλιάσεως,
also in season to-be-loosed the(-one) but to-be-filled with-exultation
καὶ θείας μελῳδίας γενέσθαι πλῆκτρον, ἐξεγειρομένην τῇ
and of-divine melody to-become plectrum being-roused by-the
δόξῃ, συνεξεγειρομένην ὄρθριον, καὶ μέχρι τοῦ κολληθῆναι
glory being-roused-with at-dawn and as-far-as the to-be-glued
τῷ λάρυγγι κάμνουσαν; πρὶν ἐπὶ πέτραν στῆναι τοὺς
to-the throat toiling before upon rock to-be-set the
πόδας μου, καταρτισθέντας ὡς ἐλάφων, καὶ κατευθυνθῆναί
feet my perfected as of-deer and to-be-directed
μοι τὰ κατὰ Θεὸν διαβήματα, μὴ παρ' ὀλίγον
for-me the(-steps) according-to God steps not by little
μηδ' ὅλως ἐκχεόμενα; πρὶν ἅπαν μέλος ὅπλον γενέσθαι
nor at-all being-poured-out before every limb weapon to-become
δικαιοσύνης, καὶ ἀποθέσθαι πᾶσαν νεκρότητα, καταποθεῖσαν
of-righteousness and to-put-off all deadness having-been-swallowed
ὑπὸ τῆς ζωῆς, καὶ ὑποχωρήσασαν τῷ πνεύματι;
by the life and having-given-way to-the spirit

96 Τίς μήπω τοῖς ἁγνοῖς καὶ πεπυρωμένοις τοῦ Θεοῦ λογίοις
who not-yet by-the pure and fired — of-God oracles
καεὶς τὴν καρδίαν ἐν τῷ διανοιγῆναι αὐτῷ τὰς
having-been-burned the heart in the to-be-opened to-him the
Γραφάς· μηδὲ ἀπογραψάμενος αὐτὰ τρισσῶς ἐπὶ πλάτος
Scriptures nor having-copied them threefold upon breadth
τῆς καρδίας, ὥστε νοῦν ἔχειν Χριστοῦ· μηδὲ τῶν τοῖς
of-the heart so-as mind to-have of-Christ nor of-the to-the

πολλοῖς ἀποκρύφων καὶ ἀοράτων καὶ σκοτεινῶν θησαυρῶν
many hidden and invisible and dark treasures
εἴσω γενόμενος, ὥστε τὸν ἐν αὐτοῖς κατοπτεῦσαι πλοῦτον,
within having-become so-as the in them to-observe wealth
καὶ ἄλλους πλουτίζειν δύνασθαι, πνευματικὰ συγκρίνων
and others to-enrich to-be-able spiritual-things comparing
πνευματικοῖς;
with-spiritual
Τίς μήπω θεωρήσας, ὡς θεωρεῖν ἄξιον, τὴν τερπνότητα 97
who not-yet having-beheld as to-behold worthy the delight
Κυρίου, καὶ ἐπισκεψάμενος τὸν ναὸν αὐτοῦ, μᾶλλον δὲ ναὸς
of-Lord and having-visited the temple his rather but temple
γενόμενος Θεοῦ ζῶντος καὶ ζῶν κατοικητήριον Χριστοῦ
having-become of-God living and living dwelling of-Christ
ἐν πνεύματι; τίς μήπω τύπων καὶ ἀληθείας ἐπιγνοὺς
in spirit who not-yet of-types and of-truth having-recognized
συγγένειαν καὶ διάκρισιν, καὶ τῶν μὲν ἀναχωρήσας,
kinship and distinction and from-the(-ones) indeed having-withdrawn
τῇ δὲ προσθέμενος, ἵνα, τὴν τοῦ γράμματος φυγὼν
to-the(-other) but having-attached-himself that the of-the letter having-fled
παλαιότητα, τῇ καινότητι δουλεύσῃ τοῦ πνεύματος,
oldness to-the newness be-may-serve of-the spirit
καὶ μεταβῇ καθαρῶς ἐπὶ τὴν χάριν ἀπὸ τοῦ νόμου
and may-pass-over purely to the grace from the law
πληρουμένου πνευματικῶς ἐν τῇ καταργήσει τοῦ σώματος;
being-fulfilled spiritually in the abolition of-the body
Τίς μήπω διὰ πασῶν ὁδεύσας τῶν τοῦ Χριστοῦ 98
who not-yet through all having-journeyed the — of-Christ
προσηγοριῶν καὶ δυνάμεων, καὶ ἔργῳ καὶ θεωρίᾳ,
appellations and powers both in-deed and in-contemplation
τῶν τε ὑψηλοτέρων καὶ πρώτων, καὶ τῶν δι᾽
the both higher and first and the(-ones) because-of

ἡμᾶς ταπεινοτέρων καὶ τελευταίων, τοῦ Θεοῦ, τοῦ Υἱοῦ,
us lower and last — of-God of-the Son
τῆς Εἰκόνος, τοῦ Λόγου, τῆς Σοφίας, τῆς Ἀληθείας,
of-the Image of-the Word of-the Wisdom of-the Truth
τοῦ Φωτὸς, τῆς Ζωῆς, τῆς Δυνάμεως, τῆς Ἀτμίδος,
of-the Light of-the Life of-the Power of-the Vapor
τῆς Ἀπορῥοίας, τοῦ Ἀπαυγάσματος, τοῦ Ποιητοῦ, τοῦ
of-the Effluence of-the Radiance of-the Maker of-the
Βασιλέως, τῆς Κεφαλῆς, τοῦ Νόμου, τῆς Ὁδοῦ, τῆς Θύρας,
King of-the Head of-the Law of-the Way of-the Door
τοῦ Θεμελίου, τῆς Πέτρας, τοῦ Μαργαρίτου, τῆς Εἰρήνης,
of-the Foundation of-the Rock of-the Pearl of-the Peace
τῆς Δικαιοσύνης, τοῦ Ἁγιασμοῦ, τῆς Ἀπολυτρώσεως,
of-the Righteousness of-the Sanctification of-the Redemption
τοῦ Ἀνθρώπου, τοῦ Δούλου, τοῦ Ποιμένος, τοῦ Ἀμνοῦ,
of-the Man of-the Servant of-the Shepherd of-the Lamb
τοῦ Ἀρχιερέως, τοῦ Θύματος, τοῦ Πρωτοτόκου πρὸ
of-the High-priest of-the Victim of-the Firstborn before
κτίσεως, Πρωτοτόκου ἐκ τῶν νεκρῶν, τῆς Ἀναστάσεως·
creation Firstborn from the dead of-the Resurrection
τίς τούτων τῶν ὀνομάτων τε καὶ πραγμάτων ἐπακούων
who of-these the names both and things hearing
εἰκῇ, καὶ μήπω κοινωνήσας τῷ Λόγῳ, μηδὲ μεταλαβὼν
idly and not-yet having-communed with-the Word nor having-partaken
αὐτοῦ, καθ' ὃ τούτων ἕκαστόν ἐστί τε καὶ κέκληται;
of-him according-to which of-these each is both and has-been-called
99 Τίς, μήπω σχολάσας, μηδὲ μαθὼν λαλεῖν Θεοῦ σοφίαν
who not-yet having-had-leisure nor having-learned to-speak of-God wisdom
ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἔτι νήπιος ὢν, ἔτι
in mystery the(-one) having-been-hidden still infant being still
τρεφόμενος γάλακτι, ἔτι τῶν οὐκ ἀριθμουμένων ἐν τῷ
being-fed with-milk still of-the(-ones) not numbered in —

Ἰσραὴλ, οὐδὲ καταλεγομένων εἰς Θεοῦ παράταξιν, μήπω
Israel nor enlisted into of-God battle-line not-yet
τὸν Χριστοῦ σταυρὸν ὡς ἀνὴρ αἴρειν δυνάμενος, μήπω
the of-Christ cross as man to-carry able not-yet
μηδὲ ἄλλο τι μέλος ὢν ἴσως τῶν τιμιωτέρων, ἔπειτα εἰς
even other any limb being perhaps of-the more-honorable then into
κεφαλὴν καταστῆναι Χριστοῦ πληρώματος δέξεται χαίρων
head to-be-set of-Christ's fullness will-accept rejoicing
καὶ προθυμούμενος; Οὐκ ἔμοιγε κριτῇ καὶ συμβούλῳ·
and being-eager not with-me-at-least as-judge and counselor
ἀλλ' οὗτος ὁ φόβων μέγιστος, οὗτος ὁ κινδύνων ἔσχατος
but this the of-fears greatest this the of-dangers last
παντὶ τῷ συνιέντι καὶ τοῦ κατορθουμένου τὸ
for-every the(-one) understanding both of-the(-thing) being-achieved the
μέγεθος, καὶ τῆς διαμαρτίας τὸν ὄλεθρον.
greatness and of-the failure the destruction
Ἄλλος μὲν οὖν πλείτω κατ' ἐμπορίαν, ἔλεγον, καὶ τὰ 100
another indeed therefore let-sail for trade I-said and the
μακρὰ διαπεραιούσθω πελάγη, καὶ συμφερέσθω τοῖς ἀνέμοις
long let-cross seas and let-be-borne-along with-the winds
ἀεὶ καὶ τοῖς κύμασι μεγάλα καὶ κερδήσων, ἂν οὕτω τύχῃ,
always and with-the waves great-things both going-to-gain if so it-happen
καὶ κινδυνεύσων, ὅστις πλευστικώτατος ἢ ἐμπορικώτατος·
and going-to-risk whoever most-seafaring or most-mercantile
ἐμοὶ δ' οὖν αἱρετώτερον ἐπὶ γῆς ἀνέχοντι, βραχεῖαν
for-me but anyway more-choiceworthy upon land staying short
αὔλακα τέμνοντι καὶ γλυκεῖαν, πόῤῥωθεν ἀσπαζομένῳ κέρδη
furrow cutting and sweet from-afar greeting gains
καὶ θάλασσαν, ζῆν οὕτως ὅπως ἂν δύνωμαι σὺν ὀλίγῃ καὶ
and sea to-live so as — I-can with little and

μικρᾷ τῇ μάζῃ, καὶ βίον ἕλκειν ἀσφαλῆ καὶ ἀκύμαντον, ἢ
small the barley-cake and life to-draw safe and waveless than
μακρὸν ἀναῤῥιπτεῖν καὶ μέγαν ἐπὶ μεγάλοις κέρδεσι κίνδυνον.
long to-throw and great upon great gains danger

ORATION 2, 101–110 · WHY HE RETURNED: JONAH

The lofty lose by undertaking too little, but the small are safe with small loads: that is his defense for fleeing. He returned first out of longing for his people and theirs for him; second to support his aged parents, his father a new Abraham and his mother a Sarah, lest he lose their blessing; third because of a story in Scripture. Jonah fled God's face not because he grudged Nineveh its rescue but, Gregory suggests, from shame at seeming a liar when the city repented; a wise man added that he could not hope to hide from God, but saw the grace of prophecy passing from Israel to the nations. Gregory has no such excuse for refusing the yoke.

101 Ὑψηλῷ μὲν γὰρ ζημία τὸ μὴ ἐγχειρεῖν μείζοσι, μηδὲ
for-lofty indeed for loss the not to-undertake greater-things nor
εἰς πλείους διατείνειν τὴν ἀρετὴν, ἀλλ' ἐπὶ μικρῶν
to more to-extend the virtue but upon small-things
ἵστασθαι, οἷον μεγάλῳ φωτὶ μικρὸν οἶκον αὐγάζοντα, ἢ
to-stand as with-great light small house illuminating or
πανοπλίᾳ νεανικῇ σῶμα παιδικὸν περισκέποντα· μικρῷ δὲ
with-panoply youthful body childish covering for-small but
ἀσφάλεια μικρὰ φορτίζεσθαι, ἀλλὰ μὴ, τοῖς ὑπὲρ
safety small-things to-be-burdened but not to-the(-things) beyond
δύναμιν ἑαυτὸν ὑποτιθέντα, γέλωτά τε ὀφλισκάνειν ὁμοῦ,
power himself submitting laughter both to-incur together
καὶ προστιθέναι τὸν κίνδυνον· ὥσπερ γε καὶ πύργον
and to-add the danger just-as indeed also tower

οἰκοδομεῖν οὐκ ἄλλῳ τινὶ προσῆκεν ἢ ὃς ἔχει τὰ
to-build not for-other anyone it-befits than who has the(-things)
πρὸς ἀπαρτισμὸν, ὡς ἠκούσαμεν.
for completion as we-heard
Ἔχετε τὴν ἀπολογίαν τὴν ὑπὲρ τῆς φυγῆς, καὶ ἴσως 102
you-have the defense the(-one) for the flight and perhaps
οὐ μετρίαν. Ἃ μὲν οὖν με ἀφ' ὑμῶν ἀπήγαγεν,
not moderate the(-things)-which indeed then me from you led-away
ὦ φίλοι καὶ ἀδελφοὶ, λυπηρῶς μὲν ἐμοὶ καὶ ὑμῖν ἴσως,
O friends and brothers grievously indeed for-me and for-you perhaps
ἀναγκαίως δ' οὖν, ὡς γοῦν ἐμαυτῷ τότε ἐδόκουν,
necessarily but anyway as at-any-rate to-myself then I-seemed
ταῦτά ἐστιν· ἐπανήγαγε δέ με μάλιστα μὲν ὁ πρὸς ὑμᾶς
these-things are brought-back but me most indeed the toward you
πόθος, καὶ τὸ ἀντιποθούντων αἰσθάνεσθαι· οὐδὲν γὰρ
longing and the of-them-longing-in-return to-perceive nothing for
οὕτως ἰσχυρὸν πρὸς ἀγάπην, ὡς ἀντιδιδομένη διάθεσις.
so strong toward love as returned disposition
Δεύτερον δὲ ἡ ἐμὴ φροντὶς, τὸ ἐμὸν ἔργον, ἡ τῶν ἱερῶν 103
second and the my care the my work the of-the holy
γονέων πολιὰ καὶ ἀσθένεια, ἐπ' ἐμοὶ πλέον ἢ τῷ χρόνῳ
parents gray-hair and weakness on me more than by-the time
καμνόντων, Ἀβραὰμ τοῦδε τοῦ πατριάρχου, τῆς τιμίας ἐμοὶ
toiling of-Abraham this the patriarch the precious to-me
κεφαλῆς καὶ μετ' ἀγγέλων ἀριθμουμένης, καὶ Σάῤῥας, τῆς
head and with angels being-numbered and of-Sarah the(-one)
καὶ πνευματικῶς ὠδινούσης ἡμᾶς ἐν τῇ διδασκαλίᾳ τῆς
also spiritually travailing-with us in the teaching of-the
πίστεως, ὧν γενέσθαι βακτηρία τῷ γήρᾳ, καὶ ὑπερείδειν
faith of-whom to-become staff for-the old-age and to-prop
τὴν ἀσθένειαν, τῶν πρώτων εὐχὴν εὐξάμενος, καὶ μέντοι
the weakness of-the first prayer having-prayed and indeed

καὶ πληρώσας ταύτην, ὁπόση δύναμις· ὡς καὶ φιλοσοφίας
also having-fulfilled it as-much-as power so-that even philosophy
ὑπεριδεῖν αὐτῆς, τοῦ πάντων ἐμοὶ τιμιωτάτου κτήματος
to-disdain itself the of-all to-me most-precious possession
καὶ ὀνόματος, ἢ τό γε ἀληθέστερον εἰπεῖν, τὸ μὴ
and name or the(-thing) indeed truer to-say the not
φιλοσοφεῖν δόξαι πρῶτον φιλοσοφήσας, οὐκ ἤνεγκα διαπεσεῖν
to-philosophize to-seem first having-philosophized not I-bore to-fail
μοι τὸν μόχθον ἐκ μιᾶς ὑποθέσεως, οὐδὲ καταλυθῆναι
for-me the toil from one occasion nor to-be-destroyed
τὴν εὐλογίαν, ἣν καὶ κλέψαι τις ἤδη τῶν πάλαι
the blessing which even to-have-stolen someone already of-the of-old
ὁσίων λέγεται, βρώματι τὸν πατέρα καὶ τριχῶν πλάσματι
holy is-said with-food the father and of-hairs by-molding
σοφισάμενος, καὶ τὸ καλὸν οὐ καλῶς δι᾽ ἐπιβουλῆς
having-outwitted and the good not well through plot
θηρασάμενος. Δύο μὲν δὴ ταῦτα τῆς ἐμῆς ἥττης καὶ
having-hunted two indeed indeed these-things of-the my defeat and
ἡμερότητος αἴτια. Καὶ ἴσως οὐκ ἄτοπον, ἀμφοτέροις ἐκείνοις
gentleness causes and perhaps not absurd to-both those
εἶξαι καὶ ὑποχωρῆσαι τοὺς λογισμούς, ἐπεὶ καὶ τοῦ νικᾶσθαι
to-yield and to-give-way the reasonings since also of-the to-be-conquered
καιρὸς, ὥσπερ οἶμαι καὶ παντὸς πράγματος· καὶ κρεῖττον
time as I-think also of-every thing and better
ἡττᾶσθαι καλῶς ἢ νικᾷν ἐπισφαλῶς καὶ ἀθέσμως.
to-be-defeated well than to-conquer perilously and lawlessly
104 Τρίτον δὲ ὃ καὶ μέγιστον, καὶ δὴ τοῦτο εἰπὼν ἔτι,
third and which also greatest and indeed this having-said still
τὰ λοιπὰ σιωπήσομαι. Ἐμνήσθην ἡμερῶν ἀρχαίων,
the remaining-things I-will-keep-silent-about I-remembered days ancient
καὶ πρός τινα τῶν παλαιῶν ἱστοριῶν ἀναδραμὼν, ἐκεῖθεν
and to some of-the old histories having-run-back thence

εἴλκυσα συμβουλὴν ἐμαυτῷ πρὸς τὰ παρόντα· μὴ γὰρ
I-drew counsel for-myself toward the present-things not for
εἰκῇ ταῦτα συγγεγράφθαι νομίζωμεν, μηδὲ ὄχλον
at-random these-things to-have-been-written let-us-think nor crowd
ἄλλως εἶναι ῥημάτων τε καὶ πραγμάτων, ψυχαγωγίας
idly to-be of-words both and of-deeds of-entertainment
ἕνεκα τῶν ἀκουόντων συγκείμενα, καὶ οἷον ἀκοῆς
for-the-sake-of of-the hearers composed and as-it-were of-hearing
τι δέλεαρ μέχρι τῆς ἡδονῆς ἱστάμενον. Ταῦτα μὲν
some bait as-far-as the pleasure standing these-things indeed
παιζόντων μῦθοι καὶ Ἕλληνες, οἳ, τῆς ἀληθείας ὀλίγα
of-joking-men myths and Greeks who of-the truth little
φροντίζοντες, τῷ κομψῷ τῶν πλασμάτων καὶ τῷ λίχνῳ
caring by-the elegance of-the fictions and by-the daintiness
τῶν λέξεων καὶ ἀκοὴν καὶ ψυχὴν γοητεύουσιν.
of-the phrases both hearing and soul bewitch
Ἡμεῖς δὲ, οἱ καὶ μέχρι τῆς τυχούσης κεραίας καὶ 105
we but the(-ones) even as-far-as the chance hook and
γραμμῆς τοῦ πνεύματος τὴν ἀκρίβειαν ἕλκοντες, οὔποτε
line of-the spirit the exactness drawing never
δεξόμεθα, οὐ γὰρ ὅσιον, οὐδὲ τὰς ἐλαχίστας πράξεις
shall-we-accept not for holy even the least deeds
εἰκῇ σπουδασθῆναι τοῖς ἀναγράψασι, καὶ μέχρι τοῦ
at-random to-have-been-pursued by-the(-ones) having-recorded and as-far-as the
παρόντος μνήμῃ διασωθῆναι· ἀλλ' ἵν' ἡμεῖς ἔχωμεν
present by-memory to-have-been-preserved but that we may-have
ὑπομνήματα καὶ παιδεύματα τῆς τῶν ὁμοίων, εἴ ποτε
memorials and lessons of-the of-the like if ever
συμπέσοι καιρὸς, διασκέψεως· ὥστε τὰ μὲν φεύγειν,
should-coincide occasion consideration so-that the(-things) indeed to-flee

τὰ δὲ αἱρεῖσθαι, οἷον κανόσι τισὶ καὶ τύποις, τοῖς
the(-things) but to-choose as by-rules some and types the
προλαβοῦσιν ἑπόμενοι παραδείγμασι.
preceding following examples

106 Τίς οὖν ἡ ἱστορία καὶ πόθεν ἡ συμβουλή; οὐδὲ γὰρ χεῖρον
what therefore the history and whence the counsel nor for worse
ἴσως ἀσφαλείας ἕνεκεν τῶν πολλῶν διελθεῖν. Ἔφευγε
perhaps of-safety for-the-sake-of the many to-go-through fled
καὶ Ἰωνᾶς ἀπὸ προσώπου τοῦ Θεοῦ, μᾶλλον δὲ φεύγειν
also Jonah from face — of-God rather but to-flee
ᾤετο· ἀλλὰ κατελήφθη πελάγει, καὶ χειμῶνι, καὶ κλήρῳ,
thought but was-caught by-sea and by-storm and by-lot
καὶ γαστρὶ κήτους, καὶ τριημέρῳ ταφῇ, τύπον ἐχούσῃ
and by-belly of-whale and by-three-day burial type having
μυστηρίου μείζονος. Ἀλλ' ἐκεῖνος μὲν, ἵνα μὴ τὴν σκυθρωπὴν
of-mystery greater but he indeed that not the gloomy
καὶ ἄτοπον ἀγγελίαν ἀγγείλῃ τοῖς Νινευίταις, καὶ
and absurd message he-might-announce to-the Ninevites and
μετὰ τοῦτο ψεύστης ἁλῷ, σωθείσης τῇ μετανοίᾳ τῆς
after this liar he-be-caught having-been-saved by-the repentance the
πόλεως· οὐ γὰρ τῇ σωτηρίᾳ τῶν πονηρῶν ἐδυσχέραινεν,
city not for at-the salvation of-the wicked he-was-vexed
ἀλλὰ τὴν διακονίαν τοῦ ψεύδους ἠσχύνετο, καὶ οἷον
but the ministry of-the lie he-was-ashamed-of and as-it-were
ἐζηλοτύπει τῆς προφητείας τὸ ἀξιόπιστον, ὅπερ ἐν αὐτῷ
was-jealous-for of-the prophecy the credibility which in him
καταλυθῆναι κίνδυνος ἦν, οὐ δυναμένων τῶν πολλῶν
to-be-destroyed danger there-was not being-able the many
συνιδεῖν τῆς τοῦ Θεοῦ περὶ ταῦτα οἰκονομίας τὸ βάθος.
to-see-together of-the — of-God about these-things economy the depth

Ὡς δὲ ἐγώ τινος ἤκουσα σοφοῦ περὶ ταῦτα ἀνδρὸς, οὐκ 107
as but I some heard wise about these-things man not
ἀτόπως βοηθοῦντος τῷ φαινομένῳ τῆς ἱστορίας ἀτόπῳ,
absurdly helping the apparent of-the history absurdity
καὶ ἱκανοῦ καταλαβεῖν ἀνδρὸς προφήτου βαθύτητα, οὐδὲ
and able to-grasp of-man prophet depth not-even
ταῦτα ἦν ἃ τὸν μακάριον Ἰωνᾶν ἐποίει φυγάδα, καὶ
these-things were which the blessed Jonah made fugitive and
εἰς Ἰόππην ἤγαγε, καὶ ἐξ Ἰόππης ἀνήγαγεν ἐπὶ Θαρσεῖς,
to Joppa led and from Joppa led-up to Tarshish
πελάγει πιστεύσαντα τὴν ἑαυτοῦ κλοπήν· οὔτε γὰρ
to-sea having-entrusted the his-own theft neither for
ἀγνοεῖν τοῦ Θεοῦ τὴν ἐπίνοιαν, προφήτην γε ὄντα,
to-be-ignorant-of — of-God the intention prophet indeed being
εἰκὸς αὐτὸν ἦν· ὅτι διὰ τῆς ἀπειλῆς, τὸ μὴ παθεῖν τὰ
likely him it-was that through the threat the not to-suffer the(-things)
τῆς ἀπειλῆς Νινευΐταις ἐπραγματεύετο κατὰ τὴν μεγάλην
of-the threat for-the-Ninevites he-was-contriving according-to the great
αὐτοῦ σοφίαν, καὶ κατὰ τὰ ἀνεξερεύνητα αὐτοῦ κρίματα,
his wisdom and according-to the unsearchable his judgments
καὶ τῶν ὁδῶν αὐτοῦ τὸ ἀνεξιχνίαστόν τε καὶ ἀκατάληπτον·
and of-the ways his the untraceable both and incomprehensible
οὔτ', εἴπερ ἠπίστατο, μὴ ἀκολουθῆσαι Θεῷ, δι' οὗ περ
nor if-indeed he-knew not to-follow God through which indeed
ἐβούλετο τρόπου τὴν σωτηρίαν ἐκείνοις μηχανωμένῳ. Τὸ δὲ
he-wished manner the salvation for-them contriving the but
δὴ καὶ οἴεσθαι, ὡς ἀποκρύψειν ἑαυτὸν τῷ πελάγει ἤλπισεν
indeed even to-think that to-hide himself in-the sea hoped
Ἰωνᾶς, καὶ τὸν μέγαν ὀφθαλμὸν τοῦ Θεοῦ διαλήσεσθαι
Jonah and the great eye — of-God to-escape
τῇ φυγῇ, μὴ καὶ παντελῶς ἄτοπον ᾖ καὶ ἀπαίδευτον,
by-the flight lest even altogether absurd it-be and uneducated

καὶ οὐχ ὅπως περὶ προφήτου πιστεύεσθαι δίκαιον, ἀλλ'
and not only about prophet to-be-believed just but
οὐδὲ περὶ ἄλλου τινὸς τῶν νοῦν ἐχόντων, καὶ μετρίως
not-even about other any of-the(-ones) sense having and moderately
αἰσθανομένων Θεοῦ καὶ τῆς ὑπὲρ πάντα δυνάμεως.
perceiving God and the above all-things power
108 Ἀλλ' ἤδει μὲν τοῦτο παντὸς μᾶλλον ὁ Ἰωνᾶς, φησὶν
but knew indeed this than-everything rather — Jonah says
ὁ τὸν λόγον εἰπὼν, καὶ ἐγὼ πείθομαι, εἰς ὅ
the(-one) the word having-spoken and I am-persuaded to what
τι ἔφερε τοῖς Νινευΐταις τὸ κήρυγμα, καὶ ὅτι, τὸν
(end) bore for-the Ninevites the proclamation and that the
δρασμὸν βουλεύων, τόπον μὲν ἤμειβε, Θεὸν δὲ οὐκ
flight planning place indeed he-changed God but not
ἔφευγεν· οὐδὲ γὰρ ἄλλος τις ἀνθρώπων, οὐ γῆς ἑαυτὸν
he-fled nor for other any of-men not of-earth himself
κατακρύψας κόλποις, οὐ θαλάσσης βάθεσιν, οὐ πτεροῖς
having-hidden in-bosoms not of-sea in-depths not with-wings
κουφισθεὶς, εἴ τις ἐπίνοια, καὶ ἀναδραμὼν εἰς ἀέρα,
lightened if any device and having-run-up into air
οὐχ ᾅδου τοῖς κατωτάτω προσομιλήσας, οὐ νέφους
not of-Hades with-the lowest having-consorted not of-cloud
παχύτητα περιβαλόμενος, οὐκ ἄλλο τῶν ἁπάντων οὐδὲν εἰς
thickness having-put-around not other of-the all-things anything for
ἀσφάλειαν τοῦ δρασμοῦ βουλευσάμενος· ἀλλὰ τοῦτο μόνον
safety of-the flight having-planned but this alone
τῶν πάντων ἀφευκτότατόν τε καὶ ἀμαχώτατον Θεὸς,
of-the all-things most-inescapable both and most-unconquerable God
κατασχεῖν καὶ ὑπὸ χεῖρα λαβεῖν θελήσας, φθάνει τοὺς
to-hold and under hand to-take having-wished outstrips the

ταχεῖς, σφάλλει τοὺς συνετοὺς, περιτρέπει τοὺς ἰσχυροὺς,
swift trips the intelligent overturns the strong
συστέλλει τοὺς ὑψηλοὺς, ἡμεροῖ θράσος, πιέζει δύναμιν.
humbles the lofty tames rashness presses-down power
Οὐ τοίνυν ἠγνόει τοῦ Θεοῦ τὴν κραταιὰν χεῖρα ὁ 109
not therefore was-ignorant-of — of-God the mighty hand the(-one)
τοῖς ἄλλοις ταύτην ἀπειλῶν Ἰωνᾶς, οὐδὲ ὡς φευξόμενος εἰς
to-the others it threatening Jonah nor as going-to-flee into
ἅπαν διενοεῖτο τὸ θεῖον, μὴ τοῦτο πιστεύσωμεν· ἀλλ' ἐπειδὴ
all intended the divine not this let-us-believe but since
τὴν ἔκπτωσιν ἑώρα τοῦ Ἰσραὴλ, καὶ μεταβαίνουσαν εἰς τὰ
the falling-away he-saw — of-Israel and passing-over to the
ἔθνη τὴν προφητικὴν χάριν ἠσθάνετο, διὰ τοῦτο ὑποχωρεῖ
nations the prophetic grace he-perceived because-of this he-withdraws
τῷ κηρύγματι, καὶ ἀναβάλλεται τὸ ἐπίταγμα· καὶ τὴν
from-the preaching and puts-off the command and the
κατασκοπὴν τῆς χαρᾶς ἀφεὶς, τοῦτο γὰρ Ἑβραίοις ἡ Ἰόππη
watchtower of-the joy having-left this for for-Hebrews — Joppa
δύναται, τὸ παλαιὸν ὕψος λέγω καὶ τὸ ἀξίωμα, εἰς τὸ τῆς
signifies the old height I-mean and the dignity into the of-the
λύπης ἑαυτὸν ἔῤῥιψε πέλαγος· καὶ διὰ τοῦτο χειμάζεται,
grief himself he-threw sea and because-of this he-is-storm-tossed
καὶ καθεύδει, καὶ ναυαγεῖ, καὶ ἐξυπνίζεται, καὶ κληροῦται, καὶ
and sleeps and is-shipwrecked and is-wakened and is-chosen-by-lot and
ὁμολογεῖ τὴν φυγὴν, καὶ καταποντίζεται, καὶ ὑπὸ τοῦ κήτους
confesses the flight and is-plunged and by the whale
καταπίνεται μὲν, οὐκ ἀναλίσκεται δέ· ἀλλ' ἐκεῖ τὸν Θεὸν
is-swallowed indeed not is-consumed but but there — God
ἐπικαλεῖται, καὶ, τὸ θαῦμα, Χριστῷ τριήμερος συνεκδίδοται.
calls-upon and the wonder with-Christ three-days is-given-up-with

Ἀλλ᾽ ὁ μὲν περὶ τούτου λόγος ἀναμεινάτω, μικρὸν
but the indeed about this-one word let-wait little
ὕστερον, ἂν διδῷ Θεὸς, φιλοπονώτερον ἐξεργασθησόμενος.
later if give God more-laboriously going-to-be-worked-out
Νῦν δὲ ὃ μοι λέγειν ὁ λόγος ὡρμήθη, σκοπεῖν ἔπεισί
now but what to-me to-say the speech set-out to-consider comes-upon
μοι καὶ ὑπολαμβάνειν, ὅτι ἐκείνῳ μὲν τάχα τι καὶ
me and to-suppose that for-him indeed perhaps something also
συγγνώμης ἦν, δι᾽ ἣν εἶπον αἰτίαν ὀκνοῦντι τὴν
of-pardon there-was for which I-said cause shrinking-from the
προφητείαν· ἐμοὶ δὲ τίς ἄρα λόγος, ἢ τίς ἀπολογίας
prophecy for-me but what then reason or what of-defense
ὑπελείπετο τόπος ἐπὶ πλέον ἀφηνιάζοντι, καὶ τὸν οὐκ
was-left place upon more throwing-off-the-rein and the not
οἶδ᾽ εἴτ᾽ ἐλαφρὸν εἴτε βαρὺν εἰπεῖν χρή, ἀλλὰ τόν
I-know whether light or heavy to-call one-must but the
γε τεθέντα ζυγὸν τῆς λειτουργίας ἀναινομένῳ;
at-least laid yoke of-the ministry refusing

Even if he were unworthy of the priesthood, disobedience carries its own dreadful threat, as Saul hiding among the baggage shows. Torn between two fears, he chose the stronger, the fear of disobedience, as a middle course between rashness and cowardice. Some of the saints, like Aaron and Isaiah, answered the call at once; others, like Moses and Jeremiah, held back, and none was blamed. So he submits, like Christ led as a sheep to the slaughter, and asks pardon for his delay. He gives himself to his fellow shepherds, his flock, and his father, asks his father's blessing, and prays that God will guide shepherd and flock to the fold above.

Εἰ γὰρ, ὃ μόνον ἐν τούτοις ἰσχυρόν ἐστιν εἰπεῖν 111
if for which alone in these strong is to-say
τοῦτο δοίη τις, ὅτι πολλῷ κατωτέρω κείμεθα
this should-grant someone that much lower we-lie
τοῦ ἱερατεύειν Θεῷ, καὶ ὅτι τῆς Ἐκκλησίας ἄξιον
than-the to-serve-as-priest to-God and that of-the Church worthy
εἶναι χρὴ πρῶτον, εἶτα τοῦ βήματος, καὶ τούτου
to-be one-must first then of-the sanctuary and of-this
πρῶτον, εἶτα τῆς προεδρίας· τάχα ἕτερος ἡμᾶς οὐκ
first then of-the presidency perhaps another us not
ἀφήσει τοῦ τῆς ἀπειθείας ἐγκλήματος. Δεινὴ δὲ
will-release from-the of-the disobedience charge dread and
ἀπειθείας ἀπειλὴ, καὶ δεινὰ ταύτης τὰ ἐπιτίμια, ὥσπερ
of-disobedience threat and dread of-this the penalties as
γε καὶ τῆς ἑτέρας μερίδος, μηδὲν ὀκνεῖν, μηδὲ
indeed also of-the other part nothing to-shrink nor
ἀναδύεσθαι, μηδὲ, ὥσπερ ὁ Σαοὺλ ἐκεῖνος, τοῖς
to-draw-back nor as — Saul that among-the
σκεύεσιν ὑποκρύπτεσθαι τοῖς πατρικοῖς, κἂν πρὸς ὀλίγον
baggage to-hide the paternal even-if for little-while
καλούμενον ἐπὶ προστασίαν, ἀλλ' ὡς ἐπί τι πρᾶγμα
being-called to presidency but as to some thing

κοῦφον καὶ ῥᾷστον χωρεῖν ἑτοίμως, οὗ μηδὲ
light and easiest to-go readily from-which not-even
μεταθέσθαι ἀσφαλὲς, μηδὲ βουλῇ δευτέρᾳ θεραπεῦσαι
to-change-mind safe nor by-counsel second to-heal
τὴν προλαβοῦσαν.
the(-one) preceding

112 Διὰ τοῦτο ἔκαμνον ἐγὼ τοῖς λογισμοῖς τὸ δέον
because-of this I-toiled I in-the reasonings the needful
ἀνερευνώμενος, καὶ μέσος δύο φόβων ἱστάμενος,
searching-out and in-the-middle of-two fears standing
τοῦ τε κατασπῶντος καὶ τοῦ ἀνάγοντος. Καὶ ἐπὶ
of-the both dragging-down and of-the leading-up and for
πλεῖστον τούτοις ἐναπορήσας, καὶ ἀμφοτέρωθεν ἐμαυτὸν
very-long in-these having-been-at-a-loss and on-both-sides myself
ταλαντεύσας, ἢ ὥσπερ ῥεῦμα ἀστάτοις πνεύμασι, τῇδε
having-weighed or as stream by-unstable winds this-way
κἀκεῖσε μετακλιθεὶς, τέλος ἐγενόμην τοῦ σφοδροτέρου,
and-that-way having-been-bent finally I-became of-the more-vehement
καί με νικήσας, ἔχει παρασύρας ὁ φόβος τῆς
and me having-conquered holds having-swept-away the fear of-the
ἀπειθείας. Καὶ σκοπεῖτε ὡς ὀρθῶς καὶ δικαίως διαιτῶ
disobedience and consider how rightly and justly I-arbitrate
τοῖς φόβοις, μήτε τῆς οὐ διδομένης ἐφίεσθαι
between-the fears neither the not given to-aim-at
προστασίας, μήτε ἀπωθεῖσθαι τὴν διδομένην. Τὸ
presidency nor to-thrust-away the(-one) given the(-one)
μὲν γὰρ εἶναι θρασέων, τὸ δὲ ἀπειθῶν, καὶ
indeed for to-be of-the-bold the(-other) but of-the-disobedient and
ἀπαιδεύτων ἀμφότερα. Καὶ μέσος εἰμί τις τῶν
of-the-uneducated both and in-the-middle am-I someone of-the
τε ἄγαν τολμηρῶν καὶ τῶν λίαν δειλῶν· τῶν
both too bold and of-the very cowardly than-the(-ones)

μὲν πάσαις ἐπιπηδώντων δειλότερος, τῶν δὲ
indeed upon-all leaping more-cowardly than-the(-ones) but
φευγόντων πάσας θαρσαλεώτερος. Οὕτως ἐγὼ περὶ τούτων
fleeing all bolder so I about these-things
γινώσκω.
judge
Καὶ, ἔτι διελέσθαι σαφέστερον τῷ μὲν φόβῳ τῆς 113
and still to-distinguish more-clearly for-the indeed fear of-the
προστασίας, τάχα ἂν βοηθήσειε καὶ ὁ νόμος τῆς
presidency perhaps — would-help also the law of-the
εὐπειθείας, τοῦ Θεοῦ τὴν πίστιν ἀμειβομένου διὰ
obedience — God the faith repaying through
τῆς ἑαυτοῦ χρηστότητος, καὶ εἰς προστάτην τέλειον
the his-own kindness and into president perfect
καταρτίζοντος, τὸν αὐτῷ θαῤῥήσαντα, καὶ πάσας
fitting the(-one) in-him having-trusted and all
θέμενον ἐπ᾽ αὐτὸν τὰς ἐλπίδας· τῷ δὲ κινδύνῳ τῆς
having-set upon him the hopes for-the but danger of-the
ἀπειθείας, οὐκ οἶδα τίς ἔσται ὁ βοηθῶν, ἢ τίς
disobedience not I-know who will-be the(-one) helping or what
ὁ θαῤῥεῖν διακελευόμενος λόγος. Φόβος γὰρ μὴ τοῦτό
the to-be-bold bidding word fear for lest this
γε ἀκούσωμεν περὶ ὧν ἐπιστεύθημεν, ὅτι τὰς
indeed we-hear about what-things we-were-entrusted that the
ψυχὰς αὐτῶν ἐκ τῶν χειρῶν ὑμῶν ἐκζητήσω· καὶ
souls their from the hands your I-will-require and
Καθὼς ἀπώσασθέ με τοῦ εἶναι εἰς ἡγουμένους
as you-thrust-away me from-the to-be among leaders
τοῦ λαοῦ μου καὶ ἄρχοντας, οὕτω κἀγὼ ἀπώσομαι
of-the people my and rulers so also-I will-thrust-away
ὑμᾶς τοῦ εἶναι ὑμῖν εἰς βασιλέα· καὶ, Καθὼς οὐκ
you from-the to-be for-you as king and as not

εἰσηκούσατε τῆς φωνῆς μου, ἀλλ' ἐδώκατε νῶτον
you-hearkened to-the voice my but you-gave back
σκληρὸν, καὶ ἠπειθήσατε· οὕτως ἔσται, ὅταν ἐπικαλέσησθέ
hard and you-disobeyed so it-will-be when you-call-on
με· ἐγὼ δὲ οὐκ ἐπιβλέψω ἐπὶ τὴν προσευχὴν ὑμῶν,
me I but not will-look upon the prayer your
οὐδ' εἰσακούσομαι. Ταύτας μὴ γένοιτο ἐλθεῖν ἡμῖν
nor will-hearken these not may-it-be to-come to-us
παρὰ τοῦ δικαίου κριτοῦ τὰς φωνὰς, ᾧ κἂν τὸν
from the just judge the voices to-whom even-if the
ἔλεον ᾄδωμεν, ἀλλὰ καὶ τὴν κρίσιν γε πάντως
mercy we-sing but also the judgment indeed altogether
συνᾴδομεν.
we-sing-together

114 Ἀλλὰ γὰρ πάλιν ἐπὶ τὴν ἱστορίαν φέρομαι, καὶ τῶν
but for again to the history I-am-borne and of-the
παλαιῶν τοὺς εὐδοκιμωτάτους ἀνασκοπῶν, εὑρίσκω
old the most-approved surveying I-find
ὅσους πώποτε εἰς ἐπιστασίαν ἢ προφητείαν ἡ
as-many-as ever to superintendence or prophecy the
χάρις προὐβάλετο, τοὺς μὲν εἴξαντας προθύμως
grace put-forward the(-ones) indeed having-yielded eagerly
τῇ κλήσει, τοὺς δὲ ἀναβαλομένους τὸ χάρισμα·
to-the calling the(-others) but having-put-off the gift
καὶ οὐδετέρων μεμπτὴν, οὔτε τῶν ὑποχωρησάντων
and of-neither blameworthy neither of-the(-ones) having-withdrawn
τὴν δειλίαν, οὔτε τῶν ὁρμησάντων τὴν προθυμίαν.
the cowardice nor of-the(-ones) having-rushed the eagerness
Οἱ μὲν γὰρ τῆς διακονίας τὸ μέγεθος ηὐλαβήθησαν·
the(-ones) indeed for of-the ministry the greatness revered
οἱ δὲ τῷ καλοῦντι πιστεύσαντες ἠκολούθησαν.
the(-others) but in-the(-one) calling having-trusted followed

Πρόθυμος ἦν Ἀαρών· ἀλλὰ Μωσῆς ἀπεμάχετο· ὑπήκουσεν
eager was Aaron but Moses fought-against obeyed
Ἡσαΐας ἑτοίμως· ἀλλ᾽ ἐδεδοίκει τὸ νέον Ἱερεμίας, καὶ
Isaiah readily but feared the youth Jeremiah and
οὐ πρότερον τὴν προφητείαν ἐθάῤῥησεν, ἢ παρὰ
not before the prophecy he-dared than from
Θεοῦ λαβεῖν καὶ ὑπόσχεσιν καὶ δύναμιν τῆς ἡλικίας
God to-receive both promise and power than-the age
κρείττονα.
greater
Τούτοις ἐμαυτὸν ἐγὼ κατεπᾴδω τοῖς λογισμοῖς, καί μοι 115
with-these myself I charm-down the reasonings and to-me
κατὰ μικρὸν εἴκει τε καὶ μαλάσσεται, ὥσπερ σίδηρος,
by little yields both and is-softened as iron
ἡ ψυχή· καὶ συνεργὸν λαμβάνω τῶν λογισμῶν τὸν
the soul and as-fellow-worker I-take of-the reasonings the
χρόνον, καὶ συμβουλίαν τὰ τοῦ Θεοῦ δικαιώματα, οἷς
time and as-counsel the — of-God ordinances to-which
πᾶσαν τὴν ἐμαυτοῦ ζωὴν κατεπίστευσα. Διὰ τοῦτο οὐκ
all the my-own life I-entrusted because-of this not
ἀπειθῶ, οὐδὲ ἀντιλέγω, φησὶν ὁ ἐμὸς Δεσπότης, οὐκ ἐπὶ
I-disobey nor do-I-gainsay says the my Master not to
προστασίαν καλούμενος, ἀλλ᾽ ὡς πρόβατον ἐπὶ σφαγὴν
presidency being-called but as sheep to slaughter
ἀγόμενος· ἀλλὰ καὶ προσπίπτω καὶ ταπεινοῦμαι ὑπὸ τὴν
being-led but also I-fall-down and am-humbled under the
κραταιὰν τοῦ Θεοῦ χεῖρα, καὶ συγγνώμην αἰτοῦμαι τῆς
mighty — of-God hand and pardon I-ask for-the
πρὶν ἀργίας καὶ ἀπειθείας, εἴ τί μοι τοῦτο ἔγκλημα.
former idleness and disobedience if at-all to-me this charge
Ἐσιώπησα μὲν, ἀλλ᾽ οὐκ ἀεὶ σιωπήσομαι. Ὑπεχώρησα
I-kept-silent indeed but not always I-will-keep-silent I-withdrew

μέν τι μικρὸν, ὅσον ἐμαυτὸν ἐπισκέψασθαι, καὶ τῇ
indeed some little as-much-as myself to-examine and to-the
λύπῃ δοῦναι παράκλησιν· ἀλλὰ νῦν ὑψοῦν αὐτὸν ἐν
grief to-give consolation but now to-exalt him in
Ἐκκλησίᾳ λαοῦ, καὶ ἐν καθέδρᾳ πρεσβυτέρων αἰνεῖν
Church of-people and in seat of-elders to-praise
ἐδεξάμην. Εἰ ἐκεῖνα κατηγορίας, ταῦτα συγγνώμης
I-accepted if those-things of-accusation these-things of-pardon
ἄξια.
worthy

116 Τί δεῖ μακροτέρων ἡμῖν τῶν λόγων; Ἔχετε ἡμᾶς,
what need of-longer for-us the words you-have us
ὦ ποιμένες καὶ συμποιμένες· ἔχετε, ὦ ποίμνιον ἱερὸν
O shepherds and fellow-shepherds you-have O flock holy
καὶ Χριστοῦ τοῦ ἀρχιποιμένος ἄξιον· ἔχεις, ὦ πάτερ,
and of-Christ the chief-shepherd worthy you-have O father
εἰς πάντα νενικημένον, καὶ κατὰ τοὺς τοῦ Χριστοῦ
in all-things conquered and according-to the — of-Christ
νόμους πλέον ἢ τοὺς ἔξωθεν ὑπεξούσιον. Ἔχεις
laws more than the(-ones) from-outside subject you-have
τὴν εὐπείθειαν, ἀπόδος τὴν εὐλογίαν. Χειραγώγησον καὶ
the obedience give-back the blessing lead-by-the-hand also
σὺ ταῖς εὐχαῖς, ὁδήγησον τῷ λόγῳ, τῷ πνεύματι
you with-the prayers guide by-the word by-the spirit
στήριξον. Εὐλογία πατρὸς στηρίζει οἴκους τέκνων· καὶ
establish blessing of-father establishes houses of-children and
στηριχθείημεν ἐγώ τε καὶ ὁ πνευματικὸς οἶκος οὗτος,
may-we-be-established I both and the spiritual house this
ὃν ἡρετισάμην, ὅν μοι καὶ γενέσθαι κατάπαυσιν εἰς
which I-chose which for-me also to-become rest into
αἰῶνα αἰῶνος εὔχομαι, ἀπὸ τῆς ἐντεῦθεν Ἐκκλησίας ἐπὶ
age of-age I-pray from the here Church to

τὴν ἐκεῖθεν παραπεμφθέντι, καὶ πανήγυριν πρωτοτόκων
the there having-been-escorted and festal-assembly of-firstborn
ἀπογεγραμμένων ἐν οὐρανοῖς.
enrolled in heavens
Ἡ μὲν δὴ πρεσβεία τοσαύτη, καὶ οὕτως εὔλογος· ὁ 117
the indeed indeed intercession so-great and so reasonable —
δὲ Θεὸς τῆς εἰρήνης, ὁ ποιήσας τὰ ἀμφότερα ἓν,
but God of-the peace the(-one) having-made the both one
καὶ ἀποδοὺς ἡμᾶς ἀλλήλοις, ὁ καθίζων βασιλεῖς
and having-given-back us to-one-another the(-one) seating kings
ἐπὶ θρόνων, καὶ ἀπὸ γῆς ἐγείρων πτωχὸν, καὶ ἀπὸ
upon thrones and from earth raising poor and from
κοπρίας ἀνυψῶν πένητα· ὁ ἐκλεξάμενος Δαβὶδ τὸν
dunghill lifting-up needy the(-one) having-chosen David the
δοῦλον αὐτοῦ, καὶ ἀναλαβὼν ἐκ τῶν ποιμνίων τῶν
servant his and having-taken-up from the flocks of-the
προβάτων, ἐλάχιστον ὄντα ἐν τοῖς υἱοῖς Ἰεσσαὶ καὶ
sheep least being among the sons of-Jesse and
νεώτατον· ὁ διδοὺς ῥῆμα τοῖς εὐαγγελιζομένοις
youngest the(-one) giving word to-the(-ones) preaching-the-gospel
δυνάμει πολλῇ πρὸς τὴν τοῦ Εὐαγγελίου τελείωσιν,
with-power much toward the of-the Gospel completion
αὐτὸς κρατήσειε τῆς χειρὸς ἡμῶν τῆς δεξιᾶς, καὶ ἐν
himself may-be-hold the hand our the right and in
τῇ βουλῇ αὐτοῦ ὁδηγήσειε, καὶ μετὰ δόξης προσλάβοιτο,
the counsel his may-be-guide and with glory may-be-receive
ποιμαίνων ποιμαίνοντας, καὶ ὁδηγῶν ὁδηγοῦντας· ὡς ἂν
shepherding shepherds and guiding guides that —
ποιμαίνοιμεν τὸ ποίμνιον αὐτοῦ μετ' ἐπιστήμης, ἀλλὰ
we-may-shepherd the flock his with knowledge but
μὴ ἐν σκεύεσι ποιμένος ἀπείρου, τὸ μὲν ἐν εὐλογίᾳ,
not in implements of-shepherd unskilled the(-one) indeed in blessing

τὸ δὲ ἐν κατάρᾳ τοῖς πάλαι κείμενον· αὐτὸς
the(-other) but in curse for-the(-ones) of-old lying himself
δοίη δύναμιν καὶ κραταίωσιν τῷ λαῷ αὐτοῦ· καὶ
may-he-give power and strength to-the people his and
παραστήσειεν αὐτὸς ἑαυτῷ λαμπρὰν τὴν ποίμνην καὶ
may-present himself to-himself bright the flock and
ἄσπιλον, καὶ τῆς ἄνω μάνδρας ἀξίαν, ἐν τῇ κατοικίᾳ
spotless and of-the above fold worthy in the dwelling
τῶν εὐφραινομένων, ἐν τῇ τῶν ἁγίων λαμπρότητι·
of-the(-ones) rejoicing in the of-the saints brightness
ὡς ἂν ἐν τῷ ναῷ αὐτοῦ πάντες λέγωμεν δόξαν, ποίμνη
that — in the temple his all we-may-say glory flock
τε ὁμοῦ καὶ ποιμένες, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
both together and shepherds in Christ Jesus the Lord
ἡμῶν· ᾧ πᾶσα δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
our to-whom all glory to the ages of-the ages
Ἀμήν.
amen
