BYZANTINE GREEK SERIES · VOLUME 86

The Letters of Synesius

Synesius of Cyrene

ΣΥΝΕΣΙΟΥ ΕΠΙΣΤΟΛΑΙ

The Letters of Synesius

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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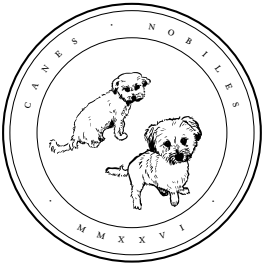

Volume 86 of the Canes Nobiles Byzantine Greek interlinear texts

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Each letter is headed with its number in Hercher's edition and its addressee.

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ΣΥΝΕΣΙΟΥ ΕΠΙΣΤΟΛΑΙ

LETTERS 1–4

Synesius calls his writings his children, of philosophy and poetry or of rhetoric, and sends Nicander a speech to publish or send back, since a parent is a poor judge of his own. He warns John to fear his enemies and the judges. To his brother he mocks a niece who came to a funeral in bridal finery, and both families' pedigrees. The long fourth letter tells of his voyage from Alexandria under Amarantus with Jews and maimed rustics for crew: a helmsman who leaves the rudder for the Sabbath in a storm, an old man who pilots them into harbor, and Libyan women whose gifts buy a look at the foreign women.

1

Νικάνδρῳ

to-Nicander

Παῖδας ἐγὼ λόγους ἐγεννησάμην, τοὺς μὲν ἀπὸ τῆς
children I words begot the(-ones) indeed from the
σεμνοτάτης φιλοσοφίας καὶ τῆς συννάου ταύτῃ ποιητικῆς,
most-august philosophy and the sharing-a-temple with-her poetry
τοὺς δὲ ἀπὸ τῆς πανδήμου ῥητορικῆς. ἀλλ' ἐπιγνοίη τις
the(-ones) but from the vulgar rhetoric but would-recognize anyone
ἂν ὅτι πατρός εἰσιν ἑνὸς ἅπαντες, νῦν μὲν εἰς σπουδὴν
— that of-father they-are one all now indeed to seriousness
νῦν δὲ εἰς ἡδονὴν ἀποκλίναντος. ὁ δὴ παρὼν οὗτος λόγος
now but to pleasure having-inclined the indeed present this word
ἥστινος μέν ἐστι μερίδος, ἀπὸ τῆς ὑποσχέσεως αὐτοῦ
of-what-ever indeed is part from the promise its
κατερεῖ· παρ' ἐμοῦ δὲ οὕτως ἠγαπήθη διαφερόντως, ὡς
will-declare by me but so it-was-loved exceedingly that
ἥδιστ' ἂν αὐτὸν εἰσποιήσαιμι φιλοσοφίᾳ καὶ τοῖς γνησίοις
most-gladly — it I-would-adopt into-philosophy and among-the legitimate

ἐγκρίναιμι. ἀλλὰ τοῦτο μὲν οὔ φασιν ἐπιτρέψειν οὐδὲ οἱ
would-enroll but this indeed not they-say will-permit even the
νόμοι τῆς πολιτείας, δεινοὶ γάρ εἰσιν εὐγενείας προστάται·
laws of-the state terrible for are of-noble-birth champions
ἔχει δὲ κέρδος ὅ τι ἂν αὐτῷ λάθρᾳ χαρίσωμαι, καὶ πολλὰ
it-has but gain what ever — to-it secretly I-may-grant and many-things
τῆς σπουδαίας μερίδος εἰς αὐτὸν εἰσήνεγκα. ἂν μὲν οὖν καὶ
of-the serious part into it I-brought-in if indeed then also
σοὶ δοκῇ, κοίνωσαι τὸν λόγον τοῖς Ἕλλησιν, ἀποψηφισθεὶς
to-you it-seem share the word with-the Greeks having-been-rejected
δὲ ἐπανίτω παρὰ τὸν πέμψαντα· τὰς πιθήκους γάρ φασιν,
but let-it-return to the(-one) having-sent the apes for they-say
ἐπειδὰν τέκωσιν, ὥσπερ ἀγάλμασιν ἐνατενίζειν τοῖς βρέφεσιν,
when they-bear as at-statues to-gaze at-the babies
ἀγαμένας τοῦ κάλλους (οὕτως ἐστὶν ἡ φύσις φιλότεκνον),
admiring the beauty so is the nature child-loving
τὰ δὲ ἀλλήλων ὁρῶσιν ἅπερ ἔστι, πιθήκων παιδία.
the(-babies) but of-one-another they-see what-indeed they-are of-apes children
ἑτέροις οὖν ἐπιτρεπτέον ἐξετάζειν τὰ ἔκγονα· αἱ γὰρ
to-others then it-must-be-entrusted to-examine the offspring the for
εὔνοιαι δειναὶ δεκάσαι τὰς κρίσεις. διὰ τοῦτο Λύσιππος
goodwills terrible to-bribe the judgments because-of this Lysippus
Ἀπελλῆν εἰς τὰς γραφὰς εἰσῆγε, καὶ Λύσιππον Ἀπελλῆς.
Apelles into the paintings brought-in and Lysippus Apelles

2

Ἰωάννῃ

to-John

Ἀφοβία μεγίστη τὸ φοβεῖσθαι τοὺς νόμους, σὺ δὲ αὐτοὺς
fearlessness greatest the to-fear the laws you but them
ᾐσχύνθης ἀεὶ φανῆναι φοβούμενος. τοιγαροῦν δέδιθι
were-ashamed always to-appear fearing therefore fear
τοὺς ἐχθρούς, καὶ μετὰ τούτων τοὺς δικαστάς, ἂν μὴ
the enemies and with these the judges if not
κλέπτωσι. κἂν κλέπτωσι μέν, μὴ σὺ δὲ ᾖς ὁ τὰ
they-steal and-if they-steal indeed not you but be the(-one) the
πλείω διδούς, οὐδὲν ἧττον εὐλαβητέον· ὀργίζονται γὰρ
more giving nothing less must-one-beware are-angry for
ὑπὲρ τῶν νόμων, ὅταν καὶ μισθοδότην προσλάβωσιν.
for the laws when also a-paymaster they-take-on

3

Τῷ ἀδελφῷ Εὐοπτίῳ

to-the brother to-Euoptius

Τρίτη μὲν ἦν Αἰσχίνῃ κειμένῳ, ἡ δὲ ἀδελφιδῆ τότε
third indeed it-was for-Aeschines lying-dead the but niece then
πρῶτον ἦκεν ἐπὶ τὸν τάφον· οὐ γὰρ οἶμαι νομίζεται
first came to the tomb not for I-think it-is-customary
νυμφευτρίαις βαδίζειν ἐπ᾽ ἐκφοράν. ἀλλ᾽ ἐν φοινικίδι
for-bridesmaids to-walk to funeral but in purple
καὶ τότε, καὶ διαφανὴς ὁ κεχρύφαλος, καὶ χρυσία
even then and transparent the hairnet and gold-ornaments
καὶ λίθους ἐξήρτητό τε καὶ περιέκειτο, ἵνα μὴ τῷ
and stones she-had-hung-on both and she-had-about-her that not to-the

νυμφίῳ σύμβολος ἀπαίσιος γένηται. καθεζομένη οὖν
bridegroom omen ill-boding she-may-become sitting then
ἐπ᾽ ἀμφικνεφάλου καθέδρας φασὶν ἀργυρόποδος πολλὰ
on double-cushioned chair they-say silver-footed many-things
κατεμέμφετο τὴν ἀκαιρίαν τῆς συμφορᾶς, ὡς ἦ πρότερον
she-blamed the untimeliness of-the misfortune that either earlier
ἐχρῆν ἢ μετὰ τοὺς γάμους ἀποθανεῖν, καὶ πρὸς
it-was-needful or after the wedding to-die and against
ἡμᾶς ἐφ᾽ οἷς ἐδυστυχοῦμεν ἐμήνιε. μόλις δ᾽ οὖν
us at what-things we-were-unfortunate she-raged scarcely but then
περιμείνασα τὴν ἑβδόμην, καθ᾽ ἣν ἡμεῖς εἱστιάκειμεν
having-waited-for the seventh-day on which we had-feasted
τὸ δεῖπνον τὸ ἐπιτάφιον, ἑαυτήν τε καὶ τὴν φλήναφον
the dinner the funeral herself both and the babbling
γραῦν τὴν τιτθίδα ἐπὶ τὸ ζεῦγος ἀναβιβασαμένη τὸ
old-woman the nurse onto the team having-mounted the
ὀρικόν, πληθούσης ἀγορᾶς, ἅπασι τοῖς παρασήμοις
mule-drawn being-full market with-all the insignia
ἐπόμπευσεν εὐθὺ Τευχείρων ἐλαύνουσα· μέλλει γὰρ εἰς τὴν
she-paraded straight to-Teuchira driving is-going for on the
ἐπιοῦσαν ἑβδόμην ταινιώσεσθαί τε καὶ πυργοφόρος
coming seventh-day to-be-adorned-with-ribbons both and tower-crowned
καθάπερ ἡ Κυβέλη περιελεύσεσθαι. τούτοις ἡμεῖς μὲν
like — Cybele to-go-about by-these we indeed
οὐδὲν ἀδικούμεθα, πλὴν τοῦ καταφανεῖς γεγονέναι λίαν
in-nothing are-wronged except the evident to-have-become very
ἀναισθήτους ἔχοντες συγγενεῖς· ὁ δὲ ἀδικούμενος
insensible having relatives the(-one) but being-wronged
Ἁρμόνιός ἐστιν ὁ τοῦ θυρωροῦ πατήρ, ὡς ἂν εἴποι
Harmonius is the of-the doorkeeper father as — would-say
Σαπφώ, τὰ μὲν ἄλλα σώφρων καὶ μέτριος ἐν τῷ καθ᾽
Sappho the(-things) indeed other temperate and moderate in the by

ἑαυτὸν βίῳ γενόμενος, ἀλλ᾽ ὑπὲρ εὐγενείας ἀμφισβητῶν
himself life having-been but for noble-birth disputing
τῷ Κέκροπι διετέλεσε. τούτου τοῦ πλέον ἢ Κέκροπος
— with-Cecrops he-continued of-this-one the more than of-Cecrops
τὴν θυγατριδῆν ὁ θεῖος Ἡρώδης καὶ θυρωρὸς εἰς Σωσίας
the granddaughter the uncle Herod and doorkeeper to Sosiases
τε καὶ Τιβίους ἀπέδοτο, πλὴν εἰ μή τι λέγουσιν
both and Tibiuses sold except if not something say
ὅσοι καὶ τὸν νυμφίον ἡμῖν μητρόθεν ἀποσεμνύνουσι,
as-many-as also the bridegroom for-us on-the-mother's-side ennoble
γενεαλογοῦντες αὐτὸν ἀπὸ τῆς ἐν φήμῃ Λαΐδος. ἡ
tracing-the-descent of-him from the in fame Lais —
γὰρ Λαΐς, ἔφη τις ἤδη λογογράφος, ἀνδράποδον ἦν
for Lais said someone already chronicler slave was
Ὑκκαρικὸν ἐκ Σικελίας ἐωνημένον, ὅθεν ἡ καλλίπαις
Hyccarian from Sicily bought whence the fair-child
ἡ τεκοῦσα τὸν περιβόητον. καὶ αὐτὴ πάλαι μὲν
the(-one) having-borne the notorious also she formerly indeed
ἐπαλλακεύετο ναυκλήρῳ δεσπότῃ, ἔπειτα μέντοι ῥήτορι, καὶ
was-concubine to-shipmaster master then however to-orator also
τούτῳ δεσπότῃ· τρίτῳ μετ᾽ ἐκείνους ὁμοδούλῳ, καὶ λάθρᾳ
to-this-one master to-third after those fellow-slave and secretly
τῇ πόλει, ἔπειτα λαμπρῶς τῇ πόλει, καὶ προύστη
to-the city then splendidly to-the city and stood-at-the-head
τῆς τέχνης. ἧς ἐπειδὴ τὴν ἐργασίαν ὑπὸ χαλαρᾷ ῥυτίδι
of-the trade of-which when the practice under slack wrinkle
κατέλυσε, τὰς ἐν ἡλικίᾳ παιδοτριβεῖ καὶ τοῖς ξένοις
she-dissolved the(-girls) in prime she-trains and to-the strangers
ἀντικαθίστησιν. ὁ γὰρ υἱὸς ὁ ῥήτωρ ἀφεῖσθαί φησι
she-sets-up-in-her-place the for son the orator to-be-released he-says
τῆς ἀνάγκης τοῦ νόμου μητέρα τρέφειν ἑταίραν. ἄπαγε
from-the necessity of-the law mother to-support courtesan away-with

τοῦ νόμου· τοῖς γὰρ οὕτω γεγονόσιν ἀποδέδεικται μὲν ἡ
the law for-the for so born has-been-shown indeed the
μήτηρ, ὁ δὲ λοιπὸς τῶν γονέων ἀμφισβητήσιμος. ὅσον
mother the but remaining of-the parents disputable as-much-as
οὖν ἀμφοτέροις παρὰ τῶν εὖ γεγονότων ὀφείλεται, τοῦτο
then to-both from the well born is-owed this
πᾶν ἥκειν ἔδει παρὰ τῶν ἀπατόρων εἰς τὰς μητέρας.
all to-come it-was-needful from the fatherless-ones to the mothers

4

Τῷ αὐτῷ

to-the same

Λύσαντες ἐν Βενδιδείου πρὸ δείλης ἑῴας, μόλις ὑπὲρ
having-cast-off at Bendideion before afternoon early scarcely past
μεσοῦσαν ἡμέραν τὸν Φάριον Μύρμηκα παρηλλάξαμεν, δίς
mid day the Pharian Myrmex we-passed twice
που καὶ τρὶς ἐνσχεθείσης τῆς νεὼς τῷ τοῦ λιμένος ἐδάφει.
about and thrice having-been-caught the ship on-the of-the harbor bottom
εὐθὺς μὲν οὖν καὶ τοῦτο πονηρὸς οἰωνὸς ἐδόκει, καὶ σοφὸν
at-once indeed then also this bad omen seemed and wise
ἦν ἀποβῆναι νεὼς ἐκ πρώτης ἀφετηρίας οὐκ εὐτυχοῦς·
it-was to-disembark from-ship from first starting not fortunate
ἀλλὰ φυγεῖν παρ᾽ ὑμῖν ἔγκλημα δειλίας ᾐσχύνθημεν,
but to-incur among you charge of-cowardice we-were-ashamed
καὶ διὰ τοῦτο οὔπως ἔτι ἔσχεν ὑποτρέσαι
and because-of this no-way any-longer was-it-possible to-shrink
οὐδ᾽ ἀναδῦναι. ὥστε κἂν εἴ τι συμβαίη, δι᾽ ὑμᾶς
nor to-back-out so-that even if anything should-happen because-of you
ἀπολούμεθα. καίτοι τί δεινὸν ἦν ὑμᾶς τε γελᾶν καὶ ἡμᾶς
we-shall-perish and-yet what terrible was-it you both to-laugh and us

ἔξω κινδύνων ἑστάναι; ἀλλὰ τῷ Ἐπιμηθεῖ, φασί, τὸ μὲν
outside dangers to-stand but — for-Epimetheus they-say the indeed
μέλειν οὐκ ἦν, τὸ μεταμέλειν δ' ἐνῆν, ὥσπερ ἡμῖν·
to-take-thought not was the to-regret but was-in-him as for-us
τότε γὰρ ἐξὸν σώζεσθαι, νῦν πρὸς ἐρήμοις ἀκταῖς
then for it-being-possible to-be-saved now on desert shores
συναυλίαν ὀλοφυρόμεθα, καὶ πρὸς Ἀλεξάνδρειαν ὁρῶντες
consort-of-pipes we-lament and toward Alexandria looking
ὡς οἷόν τε, καὶ πρὸς τὴν μητέρα Κυρήνην, ὧν τὴν
as possible — and toward the mother Cyrene of-which the(-one)
μὲν ἔχοντες ἀπελίπομεν, τὴν δὲ εὑρεῖν οὐ δυνάμεθα,
indeed having we-left the(-other) but to-find not we-can
ἰδόντες τε καὶ παθόντες ἃ μηδὲ ὄναρ ἠλπίσαμεν.
having-seen both and having-suffered what not-even in-a-dream we-hoped
ἄκουε γάρ, ἵνα μηδὲ σὺ πάνυ χαίρειν σχολάζῃς καὶ
hear for that not-even you very to-rejoice may-have-leisure and
πρῶτόν γ' ὅπως ἡμῖν εἶχε τὰ τοῦ πληρώματος.
first at-least how for-us stood the(-things) of-the crew
ὁ μὲν ναύκληρος ἐθανάτα κατάχρεως ὤν· ναυτῶν δὲ
the indeed shipmaster wished-to-die in-debt being of-sailors but
ὄντων δυοκαίδεκα τῶν πάντων (τρισκαιδέκατος γὰρ ὁ
being twelve the all thirteenth for the
κυβερνήτης ἦν) ὑπὲρ ἥμισυ μὲν καὶ ὁ κυβερνήτης ἦσαν
helmsman was over half indeed and the helmsman were
Ἰουδαῖοι, γένος ἔκσπονδον καὶ εὐσεβεῖν ἀναπεπεισμένον ἦν
Jews race outlawed and to-be-pious having-been-persuaded if
ὅτι πλείστους ἄνδρας Ἕλληνας ἀποθανεῖν αἴτιοι γένωνται·
as most men Greeks to-die causes they-become
τὸ δὲ λοιπὸν ἀγελαῖοι γεωργοί, πέρυσιν οὔπω κώπης
the but rest herd peasants last-year not-yet oar
ἡμμένοι. κοινῇ δὲ οὗτοί τε κἀκεῖνοι πεπηρωμένοι
having-touched in-common but these both and-those having-been-maimed

πάντως ἕν γέ τι μέρος τοῦ σώματος. τοιγαροῦν ἕως
altogether one at-least some part of-the body therefore as-long-as
οὐδὲν ἡμῖν δεινὸν ἦν, ἐκομψεύοντο καὶ ἐκάλουν ἀλλήλους
nothing to-us terrible was they-jested and called one-another
οὐκ ἀπὸ τῶν ὀνομάτων ἀλλ᾽ ἀπὸ τῶν ἀτυχημάτων, ὁ
not from the names but from the misfortunes the
χωλός, ὁ κηλήτης, ὁ ἀριστερόχειρ, ὁ παραβλώψ. ἕκαστος
lame the ruptured the left-handed the squinter each
ἕν γέ τι εἶχε τοὐπίσημον. καὶ ἡμῖν τὸ τοιοῦτον
one at-least some had the-distinguishing-mark and for-us the such
οὐ μετρίαν παρεῖχε τὴν διατριβήν· ἐν τῇ χρείᾳ δὲ οὐκέτι
not moderate provided the pastime in the need but no-longer
γέλως ἦν, ἀλλ᾽ ἐπὶ τούτοις αὐτοῖς ἀποιμώζομεν, ὄντες
laughter was but at these themselves we-wailed being
ἐπιβάται πλεῖν ἢ πεντήκοντα, τριτημόριόν που μάλιστα
passengers more than fifty a-third somewhere most
γυναῖκες, αἱ πλείους νέαι καὶ ἀγαθαὶ τὰς ὄψεις. ἀλλὰ
women the more young and good the faces but
μὴ φθόνει, παραπέτασμα γὰρ ἡμᾶς ἀπετείχιζε, καὶ τοῦτο
not be-envious screen for us walled-off and this
ἐρρωμενέστατον, οὐ πάλαι διερρωγότος ἱστίου τεμάχιον,
most-strong not long-ago having-been-torn sail piece
σωφρονοῦσιν ἀνθρώποις τὸ τεῖχος τὸ Σεμιράμιδος.
for-temperate men the wall the of-Semiramis
ἴσως δὲ κἂν ὁ Πρίαπος ἐσωφρόνησεν Ἀμαράντῳ
perhaps but even — Priapus would-have-been-temperate with-Amarantus
συμπλέων· ὡς οὐκ ἔστιν ὁπότε ἡμᾶς σχολάζειν εἴασεν
sailing-with as not there-is when us to-have-leisure he-allowed
ἀπὸ τοῦ δεδιέναι τὸν ἔσχατον κίνδυνον, ὅστις πρῶτον
from the to-fear the utmost danger who first
μὲν ἐπειδὴ τὸν παρ᾽ ὑμῖν τοῦ Ποσειδῶνος νεὼν
indeed when the among you — of-Poseidon temple

περιεκάμψαμεν, ἄρας ὅλοις ἱστίοις ἠξίου πλεῖν
we-rounded having-hoisted with-whole sails he-thought-fit to-sail
εὐθὺ Ταφοσίριδος, καὶ ἀπεπειρᾶτο τῆς Σκύλλης, ἣν
straight-for Taphosiris and made-trial — of-Scylla which
ἐν τοῖς γραμματείοις ἀποτροπιαζόμεθα. συννενοηκότων δὲ
in the school-books we-avert-with-horror having-perceived but
ἡμῶν καὶ ἀνακεκραγότων οὐ πρὶν ἢ ἐν χρῷ γενέσθαι τοῦ
we and having-cried-out not before than in skin to-be of-the
κινδύνου, μόλις ἐκβιασθεὶς ἀπέστη τοῦ διαναυμαχῆσαι
danger scarcely having-been-forced he-desisted from-the to-fight-a-sea-battle
πρὸς τὰς σπιλάδας. ἐντεῦθεν ἀποστρέψας τὴν ναῦν ὥσπερ
against the reefs thence having-turned the ship as
ἐκ μετανοίας ἐπαφίησι τῷ πελάγει, τέως μὲν ὡς
from repentance he-lets-it-go to-the open-sea for-a-while indeed as
ἐδύνατο καὶ πρὸς κῦμα παραβαλλόμενος, ἔπειτα δὲ καὶ
he-could also against wave beating-up then but also
νότος συνεπιλαμβάνει λαμπρός, ὑφ' οὗ ταχὺ μὲν τὴν
south-wind takes-hold-with strong by which quickly indeed the
γῆν ἀπεκρύπτομεν, ταχὺ δὲ μετὰ τῶν ὁλκάδων ἦμεν
land we-hid quickly but with the merchantmen we-were
τῶν διαρμένων, αἷς οὐδὲν ἔδει Λιβύης τῆς
the(-ones) crossing-over to-which in-nothing was-needed of-Libya the(-Libya)
καθ' ἡμᾶς, ἀλλὰ πλοῦν ἕτερον ἔπλεον. σχετλιαζόντων δὲ
by us but voyage other they-sailed complaining but
ἡμῶν καὶ ἐν δεινῷ ποιουμένων τὸ ἀπηρτῆσθαι τοσοῦτον
we and in terrible making the to-be-cut-off so-far
τῆς γῆς, ὁ Ἰαπετὸς Ἀμάραντος ἐπὶ τῶν ἱκρίων ἑστὼς
from-the land the Iapetus Amarantus on the decks standing
ἐτραγῴδει τὰς παλαμναιοτάτας ἀράς. «οὐ γὰρ δὴ
declaimed-tragically the most-murderous curses not for indeed
πτησόμεθα» ἔφη· «ὑμῖν δὲ πῶς ἄν τις καὶ χρήσαιτο,
we-shall-fly he-said with-you but how — anyone even would-deal

οἳ καὶ τὴν γῆν καὶ τὴν θάλατταν ὑποπτεύετε;» «οὔκ,
who both the land and the sea suspect not
ἤν γέ τις αὐταῖς χρῆται καλῶς, ὦ λῷστε Ἀμάραντε»
if at-least anyone them use well O best Amarantus
πρὸς αὐτὸν ἔφην. «ἡμῖν δὲ οὐδὲ Ταφοσίριδος ἔδει·
to him I-said for-us but not-even of-Taphosiris was-there-need
ζῆν γὰρ ἔδει. καὶ νῦν τοῦ πελάγους τί δεῖ; ἀλλὰ
to-live for there-was-need and now of-the open-sea what need but
πλέωμεν» ἔφην «εὐθὺ Πενταπόλεως, ἀπέχοντες τῆς
let-us-sail I-said straight-for Pentapolis keeping-off from-the
γῆς ὅσον μέτριον, ἴν' εἴ τι καὶ χαλεπόν, οἷα δὴ
land as-much-as moderate that if anything also hard such indeed
τὰ τῆς θαλάττης (ἄδηλον δὲ δήπου καὶ ἔστι καὶ
the(-things) of-the sea unclear but surely both is and
παρ' ὑμῖν λέγεται), λιμήν τις ἡμᾶς ἐκ τοῦ σχεδὸν
among you is-said harbor some us from the near-at-hand
ὑποδέξηται». οὔκουν ἔπειθον λέγων, ἀλλ' ἐξεκεκώφητο τὸ
may-receive not-therefore I-persuaded saying but had-gone-deaf the
κάθαρμα, ἕως ἄνεμος ἀπαρκτίας ἐπαράσσει πολύς, κῦμα
scum until wind north-wind dashes much wave
ἐλαύνων ὑψηλὸν καὶ τραχύ. οὗτος ἄφνω προσπεσὼν τὸ
driving high and rough this-one suddenly having-fallen-on the
ἱστίον ἔμπαλιν ὤθησε καὶ τὰ κυρτὰ κοῖλα πεποίηκεν,
sail backward pushed and the convex-parts concave has-made
ἡ δὲ ναῦς ἐγγὺς ἦλθεν ἐπὶ πρύμναν ἀνατετράφθαι.
the but ship near came to stern to-have-been-capsized
μόλις δ' οὖν αὐτὴν κατεστήσαμεν, καὶ ὁ βαρύστονος
scarcely but then it we-righted and the heavy-groaning
Ἀμάραντος «τοιοῦτον» ἔφη «τὸ ναυτίλλεσθαι τέχνῃ»,
Amarantus such he-said the to-sail by-art
προσδέχεσθαι γὰρ αὐτὸς πάλαι τὸν ἐκ πελάγους ἄνεμον,
to-expect for he long-since the from open-sea wind

καὶ διὰ τοῦτο μετέωρος πλεῖν. κατιέναι γὰρ νῦν
and because-of this aloft to-sail to-come-down for now
ἐγκάρσιος, ἐνδιδόντος τοῦ διαστήματος προστιθέναι τῷ
athwart giving-way the interval to-add to-the
μήκει. τοιοῦτον δὲ εἶναι τὸν πλοῦν τὸν ἡμέτερον οὐκ ἂν εἴ
length such but to-be the voyage the our not — if
γε παρὰ τὰς ἀκτὰς ἐπλέομεν· προσαναπεπλάσθαι γὰρ ἂν
at-least along the shores we-sailed to-have-been-dashed for —
τῇ γῇ. καὶ ἡμεῖς ἀπεδεχόμεθα λέγοντος ἕως ἡμέρα
against-the land and we accepted him-saying as-long-as day
τε ἦν καὶ τὰ δεινὰ οὔπω παρῆν· ἤρξατο γὰρ δὴ
both it-was and the terrible-things not-yet were-present began for indeed
μετὰ τῆς νυκτός, ἀεὶ προϊόντος ἐπὶ μεῖζον τοῦ κλύδωνος.
with the night always advancing to greater the surge
Ἡμέρα μὲν ἦν ἥντινα ἄγουσιν οἱ Ἰουδαῖοι παρασκευήν·
day indeed it-was which keep the Jews preparation
τὴν δὲ νύκτα τῇ μετ᾽ αὐτὴν ἡμέρᾳ λογίζονται, καθ᾽ ἣν
the but night with-the after it day they-reckon on which
οὐδενὶ θέμις ἐστὶν ἐνεργὸν ἔχειν τὴν χεῖρα, ἀλλὰ τιμῶντες
for-no-one lawful is active to-have the hand but honoring
διαφερόντως αὐτὴν ἄγουσιν ἀπραξίαν. μεθῆκεν οὖν ἐκ τῶν
especially it they-keep idleness let-go then from the
χειρῶν ὁ κυβερνήτης τὸ πηδάλιον, ἐπειδὴ τὸν ἥλιον εἴκασεν
hands the helmsman the rudder when the sun he-guessed
ἀπολελοιπέναι τὴν γῆν, καὶ καταβαλὼν ἑαυτὸν πατεῖν
to-have-left the land and having-thrown-down himself to-trample
παρεῖχε τῷ θέλοντι ναυτίλων. ἡμεῖς δὲ τὴν μὲν οὖσαν
he-offered to-the(-one) wishing of-sailors we but the indeed being
αἰτίαν οὐκ εὐθὺς ἐπὶ νοῦν ἐβαλλόμεθα, ἀπόγνωσιν δὲ τὸ
cause not at-once into mind we-put despair but the
πρᾶγμα οἰόμενοι, προσήειμεν ἐλιπαροῦμεν μὴ καταπροέσθαι
thing thinking we-went-up we-besought not to-give-up

μηδέπω τὰς ἐσχάτας ἐλπίδας· καὶ γὰρ δὴ καὶ ἐπεῖχον
yet the last hopes and for indeed also were-rising
αἱ τρικυμίαι, τοῦ πελάγους καὶ πρὸς ἑαυτὸ στασιάσαντος.
the great-waves of-the sea also against itself having-revolted
γίνεται δὲ τὸ τοιοῦτον ὅταν μὴ τῷ λήξαντι πνεύματι καὶ
happens but the such when not with-the having-ceased wind also
τὰ παρ᾽ αὐτοῦ συναναπαύσηται κύματα, ἀλλ᾽ ἰσχῦον ἔχοντα
the from it rest-together waves but strong having
τὸ ἐνδόσιμον τῆς κινήσεως ὑπαντιάζῃ τῇ τοῦ πνεύματος
the impulse of-the motion it-meet with-the of-the wind
ἐπικρατείᾳ, καὶ ἀντεμβάλλῃ ταῖς ἐμβολαῖς. ἔδει γάρ
mastery and it-dash-against the dashings it-was-needful for
μοι καὶ φλεγμαινόντων ὀνομάτων, ἵνα μὴ τὰ μεγάλα κακὰ
to-me also of-inflamed words that not the great evils
σμικροπρεπέστερον διηγήσωμαι. τοῖς οὖν ἐν τῷ τοιῷδε
more-meanly I-may-narrate for-the(-ones) then in the such
πλέουσιν ἀπὸ λεπτοῦ φασὶ μίτου τὸ ζῆν ἠρτῆσθαι. εἰ δὲ
sailing from slender they-say thread the to-live to-hang if but
καὶ ὁ κυβερνήτης νομοδιδάσκαλος εἴη, τίνα δεῖ ψυχὴν
also the helmsman law-teacher be what is-it-needful soul
ἔχειν; ἐπεὶ δ᾽ οὖν συνήκαμεν τὸν νοῦν τῆς ἀπολείψεως
to-have since but then we-understood the meaning of-the abandonment
τῶν πηδαλίων (δεομένων γὰρ ἡμῶν σώζειν τὴν ναῦν
of-the rudders begging for us to-save the ship
ἐκ τῶν ἐνόντων τὸ βιβλίον ἐπανεγίνωσκε), πειθοῦς
from the(-means) at-hand the book he-read-through persuasion
ἀπογνόντες ἀνάγκην ἤδη προσήγομεν. καί τις στρατιώτης
having-despaired-of compulsion already we-applied and some soldier
γεννάδας (συμπλέουσι δὲ ἡμῖν Ἀράβιοι συχνοὶ τῶν ἀπὸ
brave sail-with and with-us Arabians many of-the(-ones) from
τοῦ τάγματος τῶν ἱππέων) τὸ ξίφος σπασάμενος ἠπείλησε
the regiment of-the cavalry the sword having-drawn threatened

τἀνθρώπῳ τὴν κεφαλὴν ἀποκόψειν, εἰ μὴ ἀντιλήψεται
the-fellow the head to-cut-off if not he-will-take-hold
τοῦ σκάφους, ὁ δὲ αὐτόχρημα Μακκαβαῖος οἷος ἦν
of-the vessel the(-one) but very Maccabee such-as he-was
ἐγκαρτερῆσαι τῷ δόγματι. μεσούσης δὲ ἤδη τῆς νυκτὸς
to-persevere in-the doctrine being-mid but already the night
ἀναπείθεται παρ᾽ ἑαυτοῦ πρὸς τῇ καθέδρᾳ γενέσθαι. «νῦν
he-is-persuaded by himself to the seat to-be now
γὰρ» φησίν «ὁ νόμος ἐφίησιν, ἐπειδὴ νῦν σαφῶς τὸν
for he-says the law permits since now clearly the(-race)
ὑπὲρ τῆς ψυχῆς θέομεν.» πρὸς τοῦτο αἴρεται θόρυβος
for the life we-run at this rises uproar
ἐξ ἀρχῆς, ἀνδρῶν οἰμωγή, γυναικῶν ὀλολυγή· ἅπαντες
from beginning of-men wailing of-women shrieking all
ἐθεοκλύτουν ἐποτνιῶντο, τῶν φιλτάτων ὑπεμιμνήσκοντο.
called-on-the-gods besought the(-ones) dearest remembered
μόνος Ἀμάραντος εὔθυμος ἦν, ὡς αὐτίκα περιγράψων τοὺς
alone Amarantus cheerful was as at-once going-to-cancel the
δανειστάς. ἐμὲ δὲ ἐν τοῖς δεινοῖς (ὄμνυμί σοι θεὸν ὃν
creditors me but in the terrible-things I-swear to-you god whom
φιλοσοφία πρεσβεύει) τὸ Ὁμηρικὸν ἔθραττεν ἐκεῖνο, μὴ
philosophy reveres the Homeric troubled that lest
ἄρα ἀληθὲς εἴη τὸν καθ᾽ ὕδατος θάνατον ὄλεθρον εἶναι
then true be the by water death destruction to-be
καὶ αὐτῆς τῆς ψυχῆς. λέγει γὰρ ἔστιν ὅπου τῶν ἐπῶν
also of-itself the soul says for there-is where of-the verses
Αἴας δ᾽ ἐξαπόλωλεν, ἐπεὶ πίεν ἁλμυρὸν ὕδωρ, τὸν ἐν
Ajax but utterly-perished since he-drank salt water the in
θαλάττῃ θάνατον ἀκριβεστάτην ἀπώλειαν εἶναι τιθέμενος.
sea death most-exact destruction to-be setting
οὐδένα γοῦν ἄλλον ἐξαπολωλέναι φησίν, ἀλλ᾽ ἕκαστος
no-one at-any-rate other to-have-utterly-perished he-says but each

ἀποθνήσκων ἄιδόσδε βεβήκει. ταῦτ᾽ ἄρα καὶ ἐν δυοῖν
dying to-Hades had-gone these-things then also in two
νεκύαιν ὁ μικρὸς Αἴας οὐδαμοῦ τοῦ δράματος εἰσενήνεκται,
nekyias the lesser Ajax nowhere of-the drama has-been-brought-in
ὡς τῆς ψυχῆς οὐκ οὔσης ἐν ᾅδου· καὶ Ἀχιλλεύς, ἀνὴρ
as the soul not being in Hades and Achilles man
εὐψυχότατός τε καὶ φιλοκινδυνότατος, ἀποδειλιᾷ πρὸς τὸν
most-stout-souled both and most-danger-loving turns-coward toward the
ἐν ὕδατι θάνατον, ὅν γε καὶ λευγαλέον καλεῖ.
in water death which indeed also miserable he-calls
Τούτους ἑλίττων τοὺς λογισμοὺς ὁρῶ τοὺς στρατιώτας
these turning-over the reasonings I-see the soldiers
ἅπαντας ἐσπασμένους τὰς μαχαίρας, καὶ πυθόμενος
all having-drawn the swords and having-inquired
ἐμάνθανον παρ᾽ αὐτῶν ὡς καλὸν ἐπὶ τοῦ καταστρώματος
I-learned from them that good on the deck
ὄντας ἔτι πρὸς τὸν ἀέρα τὴν ψυχὴν ἐρυγεῖν, ἀλλὰ μὴ
being still to the air the soul to-belch-forth but not
πρὸς κῦμα χανόντας. τούτους αὐτοφυεῖς Ὁμηρίδας ἐνόμισα
into wave having-gaped these natural Homerids I-thought
καὶ ἐθέμην τῷ δόγματι. εἶτα κηρύττει τις ἐξαρτᾶσθαι
and I-subscribed to-the doctrine then proclaims someone to-hang-on
χρυσίον οἷς ἐστί· καὶ οἷς ἦν ἐξήρτητο, καὶ
gold to-whom there-is and to-whom there-was was-hung-on both
χρυσίον καὶ ὅ τι ἄξιον χρυσίου. καὶ αἱ γυναῖκες αὐταί
gold and what ever worth gold and the women themselves
τε ἐσκευάζοντο καὶ τοῖς δεομένοις ἀρπεδόνας διένεμον,
both were-getting-ready and to-the(-ones) needing cords distributed
πάλαι καταδεδειγμένον τοῦτο ποιεῖν, νοῦν δὲ ἔχει τοιοῦτον.
long-since having-been-established this to-do sense but it-has such
φέρειν δεῖ τιμὴν ἐντάφιον τὸν ἐκ ναυαγίου νεκρόν.
to-carry it-is-needful payment funeral the from shipwreck corpse

ὁ γὰρ προστυχὼν καὶ κερδάνας νόμους Ἀδραστείας
the for having-chanced-upon and having-profited laws of-Adrasteia
αἰδέσεται, μὴ οὐχὶ μικρόν τι μέρος ἀποδάσασθαι τῷ
will-respect not not small some part to-share with-the(-one)
χαρισαμένῳ τὸ πολλαπλάσιον. καὶ οἱ μὲν ἦσαν πρὸς
having-granted the many-times-more and the(-ones) indeed were at
τούτοις, ἐγὼ δὲ παρακαθήμενος τὸ παλαμναῖον βαλάντιον,
these I but sitting-beside the cursed purse
τὴν παρακαταθήκην τοῦ ξένου, ἔκλαον, ὡς οἶδεν ὁ Ξένιος,
the deposit of-the stranger wept as knows the god-of-strangers
οὐκ εἰ τεθνηξοίμην, ἀλλ᾽ εἰ ὁ Θρᾷξ ἀποστερήσοιτο τῶν
not if I-should-die but if the Thracian should-be-deprived of-the
χρημάτων, ὃν καὶ ἀποθανὼν ἂν ἠσχυνόμην. ἐνταῦθα
money whom even having-died — I-would-be-ashamed-before there
μέν γε τὸ ἐξαπολωλέναι κέρδος ἦν καὶ συναπολωλέναι
indeed at-least the to-perish-utterly gain was and to-perish-together
καὶ ἀποδρᾶναι τὴν αἴσθησιν. ὃ δὲ ἐποίει παρὰ πόδας
and to-escape the perception what but made at feet
τὸν κίνδυνον, οὐχ ἕτερον ἦν ἀλλ᾽ ὅτι πᾶσιν ἱστίοις ἡ
the danger not other was but that with-all sails the
ναῦς ἐφέρετο, ὑποτεμέσθαι δὲ οὐκ ἦν, ἀλλὰ πολλάκις
ship was-carried to-cut-under but not it-was-possible but often
ἐπιχειρήσαντες τοῖς καλῳδίοις ἀπηγορεύκειμεν, τῶν τροχῶν
having-attempted the ropes we-had-given-up the pulleys
ἐνδακόντων, καὶ ὑφώρμει δέος οὐκ ἔλαττον, εἰ καὶ
having-bitten and lurked-beneath fear not less if even
διαγενοίμεθα ἐκ τοῦ κλύδωνος, οὕτως ἔχοντας ἐν νυκτὶ
we-should-get-through from the surge so being in night
πελάζειν τῇ γῇ. φθάνει δὲ ἡμέρα, καὶ ὁρῶμεν τὸν ἥλιον ὡς
to-approach the land anticipates but day and we-see the sun as
οὐκ οἶδ᾽ εἴ ποτε ἥδιον. τὸ δὲ πνεῦμα ῥᾷον ἐγίνετο τῆς
not I-know if ever more-sweetly the but wind more-easily became the

ἀλέας ἐπιδιδούσης, καὶ ἡ δρόσος ἐξισταμένη παρεῖχεν ἡμῖν
warmth increasing and the dew going-out allowed us
κεχρῆσθαι τοῖς καλῳδίοις καὶ τὸ ἱστίον μεταχειρίζεσθαι.
to-use the ropes and the sail to-handle
ὑπαλλάττειν μὲν οὖν ἱστίον ἕτερον νόθον οὐκ εἴχομεν,
to-change indeed then sail other spare not we-had
ἠνεχυρίαστο γάρ· ἀνελαμβάνομεν δὲ αὐτὸ καθάπερ τῶν
it-had-been-pawned for we-took-up but it as of-the
χιτώνων τοὺς κόλπους, καὶ πρὶν ὥρας εἶναι τέτταρας,
tunics the folds and before hours to-be four
ἀποβαίνομεν οἱ τὸ τεθνάναι προσδοκήσαντες ἐν ἐσχατιᾷ
we-disembark the(-ones) the to-have-died having-expected in remote-spot
τινὶ πανερήμῳ καὶ οὔτε πόλιν οὔτε ἀγρὸν ἐχούσῃ γείτονα,
some all-desert and neither city nor field having neighbor
σταδίους ἑκατόν που πρὸς τοῖς τριάκοντα κατόπιν ἀγροῦ.
stades hundred somewhere besides the thirty behind field
ἡ μὲν οὖν ναῦς ἐσάλευεν ἐπὶ μετεώρου (λιμὴν γὰρ ὁ
the indeed then ship rocked on high-sea harbor for the
τόπος οὐκ ἦν) καὶ ἐσάλευεν ἐπ᾽ ἀγκύρας μιᾶς· ἡ ἑτέρα γὰρ
place not was and it-rocked on anchor one the other for
ἀπημπόλητο, τρίτην δὲ ἄγκυραν Ἀμάραντος οὐκ ἐκτήσατο.
had-been-sold third but anchor Amarantus not acquired
ἡμεῖς δὲ ἐπειδὴ τῆς φιλτάτης ἡψάμεθα γῆς, περιεβάλομεν
we but when the dearest we-touched land we-embraced
ὥσπερ ἔμψυχον οὖσαν μητέρα, καὶ ἀποθύσαντες ὕμνους τῷ
as alive being mother and having-sacrificed hymns —
θεῷ χαριστηρίους ὥσπερ εἰώθειμεν, προσεθήκαμεν αὐτοῖς
to-god of-thanksgiving as we-were-accustomed we-added to-them
καὶ τὴν ἔναγχος τύχην ὑφ᾽ ἧς παρὰ δόξαν ἐσώθημεν,
also the recent fortune by which beyond expectation we-were-saved
δύο ἑξῆς ἐπιμείναντες ἡμέρας, ἕως ἂν ἀφυβρίσῃ τὸ
two in-succession having-stayed days until — should-cease-raging the

πέλαγος. ἐπεὶ δὲ ἄπορον ἦν ὁδῷ χρήσασθαι, μηδενὸς
sea since but impassable it-was road to-use no-one
ἀνθρώπων ὁρωμένου, πάλιν ἐπετολμήσαμεν τῇ θαλάσσῃ·
of-men being-seen again we-ventured-on the sea
καὶ ἄραντες εὐθὺς ἀρχομένης ἡμέρας ἐπλέομεν ἐκ
and having-set-sail immediately beginning day we-sailed from
πρύμνης ἀνέμῳ πᾶσαν αὐτὴν καὶ τὴν ἐπιγινομένην ἡμέραν,
stern with-wind all it and the following day
ἧς ἤδη ληγούσης τὸ πνεῦμα ἀπέλιπεν ἡμᾶς, καὶ ἡμεῖς
of-which already ending the wind left us and we
ἠνιάθημεν. ἐμέλλομεν δὲ ἄρα ποθήσειν γαλήνην. ἦν μὲν
were-vexed we-were-going but then to-long-for calm it-was indeed
οὖν τρισκαιδεκάτη φθίνοντος, ἐπηωρημένου δὲ τοσούτου
then thirteenth of-the-waning-month impending but such
κινδύνου, μελλούσης εἰς ταὐτὸ συνδραμεῖσθαι τῆς τε
danger being-about to the-same to-run-together the both
συνόδου τῶν ἄστρων καὶ τῶν πολυθρυλήτων τυχαίων, ἃ
conjunction of-the stars and of-the much-talked-of chance-days which
μηδείς ποτέ φασι πλέων ἐθάρσησε, καὶ δέον ἡμᾶς
no-one ever they-say sailing dared and it-being-needful us
ἐλλιμενίζειν, οἱ δ' ἐλελήθειμεν αὖθις ἀναδεδραμηκότες ἐπὶ
to-lie-in-harbor we but had-unwittingly again having-run-up onto
τὸ πέλαγος. ἡ δὲ στάσις ἤρξατο μὲν ἀπὸ τῶν ἀρκτικῶν
the sea the but strife began indeed from the northern
πνευμάτων, καὶ ὗσέ γε πολλὰ κατὰ τὴν συνοδικὴν νύκτα.
winds and rained indeed much during the conjunction night
ἔπειτα ἠκόσμει τὰ πνεύματα, καὶ ἡ θάλαττα μυκεῶν
then were-disorderly the winds and the sea a-bellowing
ἐγεγόνει. τὰ δὲ περὶ ἡμᾶς, οἷα εἰκὸς ἐν τοῖς τοιούτοις,
had-become the(-things) but about us as-is likely in the such
ἵνα μὴ πάθη παραπλήσια δὶς ἀφηγώμεθα, ὤνησέ τι τὸ
that not sufferings similar twice we-may-narrate helped somewhat the

μέγεθος τοῦ χειμῶνος. τὸ κέρας ἐτετρίγει, καὶ ἡμεῖς ᾠόμεθα
greatness of-the storm the yard creaked and we thought
προτονίζειν τὴν ναῦν. εἶτα κατεαγὸς μέσον ἐγγὺς μὲν
to-be-stayed-forward the ship then having-broken in-the-middle near indeed
ἦλθεν ἀπολέσαι πάντας ἡμᾶς· ἐπεὶ δὲ οὐκ ἀπώλεσεν, αὐτὸ
came to-destroy all us since but not it-destroyed it
δὴ τοῦτο καὶ περιέσωσεν· οὐ γὰρ ἦν ἄλλως ἐνέγκαι
indeed this also saved not for it-was-possible otherwise to-bear
τὴν βίαν τοῦ πνεύματος, πάλιν δὲ δυσπειθὲς ἦν τὸ ἱστίον
the force of-the wind again but disobedient was the sail
καὶ οὐκ εὔτροχον εἰς καθαίρεσιν. οὕτως οὖν παρὰ δόξαν
and not easy-running for lowering so then beyond expectation
ἀποφορτισάμενοι τὴν ἀπληστίαν τῆς βιαίας φορᾶς ἡμέραν
having-unloaded the insatiability of-the violent rush day
ἑξῆς καὶ νύκτα ἠνέχθημεν, ἧς ἤδη περὶ δευτέραν
in-succession and night we-were-carried of-which already about second
οὔσης ὀρνίθων ᾠδήν, ἐλάθομεν ἐγχρίμψαντες ἀκαρῆ
being of-birds song we-failed-to-notice having-grazed a-trifle
πέτρᾳ προβεβλημένῃ τῆς γῆς ὅσον εἶναι βραχεῖαν
rock jutting-out from-the land so-much-as to-be small
χερρόνησον. βοῆς δὲ γενομένης ἐπειδή τις παρηγγύησεν
peninsula shout but having-arisen when someone passed-the-word
αὐτῇ γῇ πελάσαι, θροῦς ἤρθη πολὺς καὶ ἥκιστα ξύμφωνος,
itself to-land to-approach clamor rose much and least in-harmony
τῶν μὲν ναυτῶν πεφρικότων, ἡμῶν δὲ ἐξ ἀπειρίας τὼ
of-the indeed sailors shuddering we but from inexperience the
χεῖρ' ἐπικροτούντων, καὶ περιβαλλόντων ἀλλήλους καὶ
hands clapping and embracing one-another and
οὐκ ἐχόντων ὅπως χρησώμεθα τῷ πλήθει τῆς χαρᾶς.
not having how we-should-deal with-the abundance of-the joy
ἐλέγετο δὲ ὁ μέγιστος αὐτὸς εἶναι τῶν περιστάντων ἡμᾶς
was-said but the greatest itself to-be of-the having-surrounded us

κινδύνων. ἤδη δὲ ὑποφαινομένης ἡμέρας κατασείει τις
dangers already but appearing day waves-at-us some
ἄνθρωπος χωριτικῶς ἐσταλμένος, καὶ δείκνυσι τῇ χειρὶ
man country-fashion having-been-dressed and shows with-the hand
τόπους ὑπόπτους καὶ ἑτέρους οὓς ἔδει θαρρῆσαι.
places suspicious and others which it-was-needful to-be-confident-of
καὶ τέλος ἦκεν ἐπὶ κελητίου δισκάλμου, ὅπερ ἐξάψας τοῦ
and at-last he-came on skiff two-oared which having-fastened to-the
πλοίου μεταχειρίζεται τὸ πηδάλιον, ὁ δὲ Σύρος ἄσμενος
ship handles the rudder the but Syrian gladly
ἐξέστη τῆς προεδρίας. ἀναλύσας δὲ σταδίους οὐ πλεῖν
stood-down from-the presidency having-put-off but stades not more
ἢ πεντήκοντα τήν τε ναῦν ἐνορμίζει λιμενισκίῳ χαρίεντι
than fifty the both ship he-moors in-little-harbor charming
(Ἀζάριον οἶμαι καλοῦσιν αὐτό), καὶ ἡμᾶς ἐπὶ τῆς ἠόνος
Azarium I-think they-call it and us on the beach
ἀπεβίβασε, σωτὴρ καὶ δαίμων ἀγαθὸς ἀποκαλούμενος. καὶ
disembarked savior and spirit good being-called and
μετὰ μικρὸν ἑτέραν ὁλκάδα εἰσήλασε, καὶ πάλιν ἄλλην,
after little other merchantman he-brought-in and again another
καὶ πρὶν ἑσπέραν εἶναι, πέντε γεγόναμεν ὑπὸ τοῦ θεσπεσίου
and before evening to-be five we-have-become by the divine
πρεσβύτου περισωθεῖσαι φορτίδες, πρᾶγμα ἐναντιώτατον
old-man having-been-saved freighters thing most-opposite
τῷ Ναυπλίῳ ποιοῦντος· καὶ γὰρ οὐχ ὡς ἐκεῖνος τοὺς ἀπὸ
— to-Nauplius doing and for not as that-one the(-ones) from
χειμῶνος ἐδέξατο. ἐς δὲ τὴν ὑστεραίαν ἄλλοι κατῆραν, ὧν
storm he-received on but the next-day others put-in of-which
ἔνιοι τῶν προλαβόντων ἡμᾶς ἦσαν ἀπὸ Ἀλεξανδρείας
some the(-ones) having-set-out-before us were from Alexandria
ἡμέραν. καὶ νῦν ὁλόκληρός ἐσμεν στόλος ἐν νεωρίῳ μικρῷ.
by-a-day and now complete we-are fleet in dockyard small

ἐπεὶ δὲ ἡμῖν ἤδη καὶ τὰ ἐφόδια κατεδήδοτο (οὐ γὰρ ὄντες
since but for-us already also the provisions had-been-eaten-up not for being
ἐθάδες ἀτυχεῖν οὐδ' ἐλπίσαντες ἂν ὑπερήμεροι γενέσθαι
accustomed to-be-unfortunate nor having-expected — overdue to-become
μέτριά γε ἐνετιθέμεθα, καὶ οὐδὲ τούτοις μετρίως
moderate-things indeed we-put-in and not-even these moderately
ἐχρώμεθα), ὁ πρεσβύτης καὶ τοῦτο ἠκέσατο, δοὺς
did-we-use the old-man also this healed having-given
μὲν οὐδέν (οὐδὲ γὰρ οὐδ' ὅμοιος ἦν ἔχοντι), δείξας
indeed nothing not-even for even like was to-one-having having-shown
δὲ πέτρας, ἐν αἷς ἄριστον ἔφη καὶ δεῖπνον ἑκάστης
but rocks in which breakfast he-said and dinner of-each
ἡμέρας κεκρύφθαι τοῖς βουλομένοις πονεῖν. ἐντεῦθεν
day to-have-been-hidden for-the(-ones) wishing to-toil thence
ἰχθυώμενοι ζῶμεν ἡμέραν ἑβδόμην ἤδη, οἱ μὲν ἐντελεῖς
fishing we-live day seventh already the(-ones) indeed grown-men
μυραίνας τε καὶ καράβους εὐμεγέθεις αἱροῦντες, τὰ δὲ
moray-eels both and crayfish good-sized catching the but
μειράκια κωβιοὺς εὐτυχεῖ καὶ ἰούλους. ἐγὼ δὲ καὶ ὁ
lads gobies have-luck-with and rainbow-wrasses I but and the
θρησκευτὴς ὁ Ῥωμαῖος ἐπὶ ταῖς λεπάσι ῥωννύμεθα. ἡ δὲ
worshiper the Roman on the limpets are-strengthened the but
λεπὰς ὄστρεόν ἐστι κοῖλον, ὅπερ ἐπειδὰν ἐπιλάβηται πέτρας,
limpet shellfish is hollow which when it-takes-hold-of rock
ἀπισχυρίζεται. τὰ μὲν οὖν πρῶτα γλίσχρως ἐζῶμεν
holds-fast the(-things) indeed then first meagerly we-lived
ἀπὸ τῆς θήρας, περιεχόμενος ἕκαστος ὅτου καὶ λάβοιτο,
from the catch clinging each to-what-ever also he-might-take
ἐδίδου δὲ δῶρα οὐδεὶς οὐδενί· νυνὶ δὲ ἐν ἀφθονωτέροις
gave but gifts no-one to-anyone now but in more-abundance
ἅπαντες ἀπὸ τοιᾶσδε αἰτίας. αἱ γυναῖκες ταῖς γυναιξίν,
all from such cause the women to-the women

αἱ Λίβυσσαι ταῖς πλεούσαις, βούλοιντο μεντἂν καὶ
the Libyan-women to-the(-women) sailing would-wish indeed also
τὸ ὀρνίθων γάλα παρασχεῖν. παρέχουσι γοῦν ὅσα
the of-birds milk to-provide they-provide at-any-rate as-much-as
αὐταῖς ἀήρ τε φέρει καὶ γῆ, τυρούς, ἄλευρα, πέμματα ἐκ
for-them air both bears and land cheeses meal cakes from
κριθῶν, κρέα ἄρνεια, ἀλεκτορίδας, ᾠὰ ἀλεκτόρεια. ἤδη
barley meats of-lamb hens eggs of-hens already
δέ τις καὶ ὠτίδα ἔδωκεν, ὄρνεον ἐκτόπως ἡδύ· ἰδὼν
but someone also bustard gave bird extraordinarily sweet having-seen
ἂν ἄγροικος ἐπείποι ταῶν. αὗται δὴ κατακομίζουσιν
— rustic would-call peacock these indeed bring-down
ἐπὶ τὴν ναῦν τὰ δῶρα, αἱ δὲ δεχόμεναι κοινοῦνται
onto the ship the gifts the(-women) but receiving share
τοῖς βουλομένοις. οἱ δὲ ἡμῖν ἤδη τὰ ἀπὸ
with-the(-ones) wishing the(-men) but to-us already the(-things) from
τῆς θήρας δωροῦνται, καὶ ἥκει τις ἄλλος ἐπ᾽ ἄλλῳ, παῖς
the catch present and comes one another upon another boy
ἐπ᾽ ἀνδρὶ καὶ ἀνὴρ ἐπὶ παιδί, φέρων ἀεί τί μοι ξένιον,
upon man and man upon boy bringing always some to-me guest-gift
ὁ μὲν ἠγκιστρωμένον ἰχθύδιον, ὁ δὲ ἄλλος ἄλλο
the(-one) indeed having-been-hooked little-fish the but other other
τι, πάντως ἕν γέ τι ἀγαθὸν ὧν φέρουσι πέτραι.
something altogether one at-least some good of-which bear rocks
ἐμοὶ γὰρ οὐκ ἔστι βουλομένῳ τὰ παρὰ τῶν γυναικῶν
for-me for not it-is wishing the(-things) from the women
δέχεσθαι, σὴν χάριν καὶ τοῦτο, ἵνα μή τις ἐκεχειρία μοι
to-receive for-your sake also this that not some truce for-me
πρὸς αὐτὰς γένηται, κᾆτα ἐπειδὰν ἐξόμνυσθαι δέῃ,
with them happen and-then when to-forswear it-be-needful
διαπορούμην ἀρνούμενος. ἐπεὶ τί ἐκώλυε τό γε ἐπὶ τοῖς
I-be-at-a-loss denying since what prevented the indeed in the

ἐπιτηδείοις τρυφᾶν; οὕτω πολλὰ πολλαχόθεν συρρεῖ.
provisions to-live-luxuriously so many-things from-many-sides flow-together
σὺ μὲν οὖν ἀρετὴν λογιῇ τὴν φιλοφροσύνην τῶν
you indeed then virtue will-reckon the kindliness of-the
ἐγχωρίων ἣν εἰς τὰς ἐπιξενουμένας ἐνδείκνυνται·
natives which toward the(-women) being-guests they-show
τὸ δὲ ἑτεροῖόν ἐστιν, οἷον ἄξιον εἶναι καὶ διηγήσασθαι,
the(-thing) but different is such worthy to-be also to-narrate
καὶ ταῦτα ἐπὶ τῆς νῦν ἐμοὶ παρούσης σχολῆς. μήνιμα
and that in the now to-me present leisure wrath
Ἀφροδίτης, ὡς εἰκάσαι, κατέχει τὴν χώραν· δυστυχοῦσι
of-Aphrodite as to-guess holds the country they-are-unfortunate
γὰρ ὅπερ αἱ Λήμνιαι. καὶ γὰρ ὑπερμαζῶσι καὶ
for what the Lemnian-women and for they-are-over-breasted and
ἀσυμμέτρως ἔχουσι τῶν στέρνων, ὥστε τὰ βρέφη μὴ διὰ
disproportionately are of-the breasts so-that the babies not under
μάλης ἀλλὰ διὰ τῶν ὤμων σπᾶν τῆς θηλῆς ἀναβεβλημένης.
armpit but over the shoulders to-suck the nipple having-been-thrown-up
εἰ μή τις εἴποι τὸν Ἄμμωνα καὶ τὴν Ἄμμωνος γῆν
if not anyone should-say — Ammon and the of-Ammon land
οὐ μᾶλλον εἶναι μηλοτρόφον ἢ κουροτρόφον ἀγαθήν,
not more to-be sheep-rearing than child-rearing good
ἀνεῖναι δὲ τὴν φύσιν ἀνθρώποις ὁμοίως καὶ κτήνεσι
to-let-loose but the nature for-men alike and for-beasts
δαψιλεστέρας καὶ ἁδροτέρας τὰς τοῦ γάλακτος πίδακας,
more-abundant and stouter the of-the milk springs
καὶ εἰς τοῦτο δεῖν ἁδροτέρων οὐθάτων τε καὶ
and for this to-be-needful stouter udders both and
θυλάκων. μανθάνουσαι δὴ παρὰ τῶν ἀνδρῶν, οἵστισι
bags learning indeed from the men to-whom
συμβόλαιον γέγονε πρὸς ἄνθρωπον ὑπερόριον, ὅτι μὴ πᾶν
dealing has-been with man foreign that not all

τὸ θῆλυ τοιοῦτόν ἐστιν, ἀπιστοῦσι· καὶ ἐπειδὰν λάβωνται
the female such is they-disbelieve and when they-get-hold-of
γυναικὸς ξένης, φιλοφρονοῦνται καὶ πάντα δρῶσιν, ἔστ' ἂν
woman foreign they-are-friendly and all-things do until —
τὰς ἀγκάλας διερευνήσωνται. ἡ δὲ ἰδοῦσα λέγει πρὸς
the arms they-search-through the(-one) but having-seen tells to
ἄλλην, καὶ καλοῦσιν ἀλλήλας ὥσπερ οἱ Κίκονες· αἱ δὲ
another and they-call one-another as the Cicones they but
συμφοιτῶσιν ἐπὶ τὴν θέαν, κἀπὶ τούτῳ δωροφοροῦσιν. ἡμῖν
come-together to the sight and-for this bring-gifts to-us
δὲ ἦν τι καὶ τῶν ἐκ τοῦ Πόντου θεραπαινίδιον,
but there-was some also of-the(-ones) from — Pontus little-maidservant
ὃ συνελθοῦσαι τέχνη καὶ φύσις ὑπὲρ τοὺς μύρμηκας
which having-come-together art and nature above the ants
ἔντομον ἔδειξαν. ἀμφὶ τοῦτο ἦν ἅπασα σπουδή, καὶ τοῦτο
insect showed around this was all zeal and this
παρὰ τῶν γυναικῶν ἐνεπορεύετο, καὶ μετεπέμποντο αὐτὸ
by the women was-trafficked and sent-for it
πρότριτα ἄλλη παρ' ἄλλης γυναῖκες τῶν ἀγρογειτόνων
three-days-ahead one from another women of-the country-neighbors
εὐδαίμονες· τὸ δὲ οὕτω τι σφόδρα ἰταμὸν ἦν ὥστε
fortunate the(-girl) but so something very bold was so-that
καὶ ἀποδύσασθαι. τοῦτό σοι δρᾶμα ἐκ τραγικοῦ κωμικὸν
even to-strip this to-you drama from tragic comic
ὅ τε δαίμων ἡμῖν ἐνήρμοσε κἀγὼ τοῖς πρὸς σὲ γράμμασι.
the both spirit for-us fitted-together and-I in-the to you letters
καὶ οἶδα μὲν ἐκτείνας τὴν ἐπιστολὴν εἰς μῆκος τοῦ
and I-know indeed having-stretched the letter to length than-the
μετρίου μεῖζον, ἀλλ' ὥσπερ τοῦ συνεῖναί σοι κατὰ
moderate greater but as of-the to-be-with you face-to
πρόσωπον, οὕτω καὶ τοῦ γράφειν ἀπλήστως ἔχω· ἅμα
face so also of-the to-write insatiably I-am at-once

δὲ οὐδὲ ἐλπίσας ἔτι σοι διαλέξεσθαι, νῦν ἐπειδὴ
but not-even having-hoped any-longer with-you to-converse now since
ἐξόν, ἐμφοροῦμαι. ἀλλὰ κἂν ταῖς ἐφημερίσι, περὶ ἃς
it-is-possible I-take-my-fill but also to-the diaries about which
ἐσπούδακα, τὴν ἐπιστολὴν ἐναρμόσας ὡς συχνῶν ἡμερῶν
I-have-been-zealous the letter having-fitted as of-many days
ἔχοιμ' ἂν ὑπομνήματα. ἔρρωσο, καὶ τὸν υἱὸν Διόσκορον
I-would-have — memoranda farewell and the son Dioscorus
κέλευε μετὰ τῆς μητρὸς καὶ τῆς τήθης, ἃς ἐγὼ καὶ
bid with the mother and the grandmother whom I both
φιλῶ καὶ ἐν ἀδελφαῖς ἄγω. ἄσπασαι τὴν θεοφιλεστάτην
love and among sisters hold greet the most-god-beloved
καὶ σεβασμιωτάτην φιλόσοφον, καὶ τὸν εὐδαίμονα χορὸν
and most-venerable philosopher and the fortunate chorus
τὸν ἀπολαύοντα τῆς θεσπεσίας αὐδῆς, ἐκ πάντων δὲ
the(-one) enjoying the divine voice from all but
μάλιστα τὸν ἱερώτατον πατέρα Θεότεκνον καὶ τὸν ἑταῖρον
especially the most-holy father Theotecnus and the companion
ἡμῶν Ἀθανάσιον. τὸν δὲ ὁμοψυχότατον ἡμῖν Γάιον εὖ οἶδ'
our Athanasius the but most-like-souled to-us Gaius well I-know
ὅτι φρονῶν ὅσα ἐγὼ μετὰ τῶν συγγενῶν τάττεις. μετ'
that minding as-many-as I with the kinsmen you-rank with
ἐκείνων οὖν προσειρήσθω καὶ ὁ θαυμάσιος γραμματικὸς
those then let-be-greeted also the admirable grammarian
Θεοδόσιος, ὃς εἰ καὶ μάντις ὢν ἔκρυπτεν ἡμᾶς (προγνοὺς
Theodosius who if even prophet being hid-it-from us having-foreknown
γὰρ ἐν οἷς ἐσόμεθα, κατέβαλε τὴν προθυμίαν τῆς σὺν
for in what-things we-shall-be he-threw-down the eagerness of-the with
ἡμῖν ἀποδημίας), ἀλλ' οὖν ἔγωγε αὐτὸν καὶ φιλῶ καὶ
us journey but nevertheless I-for-my-part him both love and

ἀσπάζομαι. σὺ δὲ μηδέποτε πλεύσειας. εἰ δέ ποτε πάντως
embrace you but never may-you-sail if but ever altogether
δεήσει, ἀλλὰ μή τι φθίνοντός γε μηνός.
it-shall-be-needful but not in-any-way waning at-least of-month

LETTERS 5–22

He warns the presbyters against Eunomian heretics trading on Quintianus's power at court, and tells them his priesthood came by God's will, not theirs. He wishes Theophilus a long old age, greets Hypatia and her circle, asks her to have a hydroscope made, and from his sickbed calls her mother, sister, and teacher, grieving for his dead sons. He bids Cyril return to the church, sends word of the date of Easter, complains to Anysius of Carnas, a horse thief who later sought his protection, and commends Theodorus's kinsman, a councilor of Alexandria. He rejoices that the emperor has made Anastasius's children his by law.

5

Τοῖς πρεσβυτέροις

to-the presbyters

Ἀγαθὸν πεποιθέναι ἐπὶ κύριον ἢ πεποιθέναι ἐπ᾽ ἄνθρωπον.
better to-trust in lord than to-trust in man
ἀλλὰ τοὺς ἐκ τῆς ἀθεωτάτης αἱρέσεως Εὐνομίου
but the(-ones) from the most-godless heresy of-Eunomius
πυνθάνομαι, Κυντιανὸν ὄνομα καὶ τὴν ἐπὶ στρατοπέδου
I-learn Quintianus by-name and the in camp
θρυλουμένην ὑπ᾽ αὐτῶν δυναστείαν προστησαμένους, μοιχᾶν
being-vaunted by them power having-put-forward to-adulterate
πάλιν τὴν ἐκκλησίαν καὶ ψευδοδιδασκάλους τινὰς ἐφιστάναι
again the church and false-teachers some to-set-up
παγίδα ταῖς τῶν ἀκεραιοτέρων ψυχαῖς, οὓς ἔναγχος οἱ
snare for-the of-the more-guileless souls whom lately the(-ones)

παρὰ Κυντιανοῦ σταλέντες ἐπ᾽ αὐτὸ τοῦτο καταπεπλεύκασιν
from Quintianus having-been-sent for it this have-sailed-down
ἄγοντες. ἡ γὰρ δίκη πρόσχημα τῆς ἀσεβείας ἐστί, μᾶλλον
bringing the for lawsuit pretext of-the impiety is rather
δὲ ἀγὼν ὑπὲρ ἀσεβείας. οὗτοι τοίνυν οἱ νόθοι πρεσβύτεροι,
but contest for impiety these therefore the bastard presbyters
οἱ νεήλυδες ἀπόστολοι τοῦ διαβόλου τε καὶ Κυντιανοῦ,
the newcome apostles of-the devil both and of-Quintianus
μὴ λάθωσιν ὑμᾶς ἐμπηδήσαντες ᾧ ποιμαίνετε ποιμνίῳ,
lest they-escape-notice you having-leapt-into which you-shepherd flock
μὴ λάθωσιν ὑμᾶς τῷ σίτῳ τὸ ζιζάνιον παρασπείροντες.
lest they-escape-notice you in-the wheat the tares sowing-beside
κατάδηλοι πᾶσίν εἰσιν αἱ τούτων καταφυγαί. ἴστε τίνες
evident to-all are the of-these refuges you-know what
ἀγροὶ δέξαιντ᾽ ἂν αὐτούς, ἴστε τίνες οἰκίαι τοῖς λῃσταῖς
fields would-receive — them you-know what houses to-the robbers
ἀνεῴγασι. μετέλθετε τοὺς φῶρας ῥινηλατοῦντες, ζηλωταὶ
have-opened pursue the thieves tracking-by-scent zealots
γένεσθε τῆς εὐλογίας τῆς Μωσαϊκῆς, ἣν εὐλόγησε τοὺς
become of-the blessing the Mosaic with-which he-blessed the
ἄνδρας, οἳ κατὰ τῶν ἠσεβηκότων ἐν τῇ παρεμβολῇ
men who against the(-ones) having-acted-impiously in the camp
καὶ γνώμην καὶ χεῖρας ἐκίνησαν. ἐκεῖνο δὲ εἰπεῖν ἄξιον
both judgment and hands moved that but to-say worthy
πρὸς ὑμᾶς, ἀδελφοί. τὰ καλὰ καλῶς γινέσθω, ἡ ὑπὲρ
to you brothers the good-things well let-be-done the for
κέρδους ἔρις ἀνῃρήσθω, ἅπαντα διὰ τὸν θεὸν ἐγχειρείσθω.
gain strife let-be-done-away all-things for — god let-be-undertaken
οὐ δεῖ τὴν αὐτὴν ἀρετῆς εἶναι καὶ πονηρίας ὑπόθεσιν.
not it-is-needful the same of-virtue to-be and of-wickedness basis
ὑπὲρ εὐσεβείας ὁ δρόμος, ὑπὲρ ψυχῶν ἀγωνιστέον, μή

τινας ἀπὸ τῆς ἐκκλησίας συλήσωσιν, ὅπερ ἔθος ἤδη
some from the church they-plunder which custom already
πεποίηνται. ὃς δ᾽ ἂν τὴν ἐκκλησίαν προστησάμενος αὔξῃ
they-have-made who but — the church having-put-forward increase
βαλάντιον, καὶ διὰ τοῦ δοκεῖν εἶναι χρήσιμος ἐν καιροῖς
purse and through the to-seem to-be useful in times
ἀπαιτοῦσι δριμύτητα δυναστείαν ἑαυτῷ κατεργάζηται,
demanding sharpness power for-himself work-out
οὗτός ἐστιν ὃν ἡμεῖς συνόδου Χριστιανῶν ἐκκηρύττομεν.
this-one is whom we from-the-synod of-Christians proclaim-banished
οὐκ ἐποίησεν ὁ θεὸς ἀτελῆ τὴν ἀρετήν, οὐ δεῖται πονηρίας
not made — god imperfect the virtue not needs of-wickedness
συμμάχου, οὐκ ἐπιλείψουσι στρατιῶται τῷ θεῷ πρέποντες
ally not will-fail soldiers — to-god befitting
ἐκκλησίαις· εὑρήσει συμμάχους ἐνταῦθα μὲν ἀμίσθους,
for-churches he-will-find allies here indeed unpaid
ἐν οὐρανῷ δὲ ἐντελομίσθους. ὑμεῖς οὗτοι γίνεσθε· καλὸν
in heaven but fully-paid you these become good
μὲν γὰρ καὶ κατορθοῦσι συνεύξασθαι, καλὸν δὲ καὶ
indeed for both for-those-succeeding to-pray-with good but also
παραβαίνουσιν ἐπαράσασθαι. ὅστις ἂν οὖν μαλακίσηται
for-those-transgressing to-curse whoever — then be-weak
καὶ προδῷ, καὶ ὅστις ἂν ἐπεξέλθῃ μὲν ἁρπάσῃ δέ τι
and betray and whoever — prosecute indeed seize but anything
τῶν ἀλλοτρίων, μὴ ἀναίτιος γένοιτο τῷ θεῷ. ἓν τοῦτο
of-the others' not guiltless may-be-be — to-god one this
μόνον εἰς μέσον ἑλκύσατε, καὶ τοὺς τραπεζίτας τοὺς
only into middle drag and the bankers the
πονηροὺς τοὺς καθάπερ νόμισμα τὸ δόγμα τὸ θεῖον
wicked the(-ones) as coin the doctrine the divine
παραχαράττοντας περιενέγκατε· πᾶσι ποιήσατε καταφανεῖς
counterfeiting carry-around to-all make evident

οἵτινές εἰσι. κᾆθ' οὕτως ἄτιμοι τῶν Πτολεμαΐδος
who they-are and-then so dishonored from-the of-Ptolemais
ὅρων ἀπεληλάσθωσαν, ὅ τι σὺν αὐτοῖς ἥκει χρῆμα πᾶν
bounds let-them-be-driven-out what ever with them comes property all
ἀμειαγώγητον ἀποφέροντες. ὁ δὲ παρὰ ταῦτα ποιῶν
untransferred carrying-off the(-one) but against these-things doing
ἐπάρατος τῷ θεῷ. ὅστις ἀσεβῆ σύνοδον ἰδὼν παρεῖδεν
accursed — to-god whoever impious synod having-seen overlooked
ἢ ἀκούσας παρήκουσεν ἢ κέρδει παρ' αὐτῶν ἐμολύνατο,
or having-heard disregarded or by-gain from them was-defiled
τούτους ἡμεῖς Ἀμαληκίτας εἶναι διαταττόμεθα, παρ' ὧν
these we Amalekites to-be ordain from whom
οὐκ ἔξεστι κομίσασθαι λάφυρον. περὶ δὲ τοῦ λαβόντος
not it-is-lawful to-carry-off spoil about but the(-one) having-taken
φησὶν ὁ θεὸς μεταμέλημαι ὅτι ἐβασίλευσα τὸν Σαούλ.
says — god I-have-repented that I-made-king — Saul
ἀλλ' ὑμῶν ἐπὶ μηδενὶ μεταμέλοιτο, ἀλλὰ μέλοι μὲν
but over-you on nothing may-it-repent but may-there-be-care indeed
ὑμῶν τῷ θεῷ, μέλοι δὲ ὑμῖν τοῦ θεοῦ.
for-you — to-god may-there-be-care but to-you — for-god

6

Ἀνυσίῳ

to-Anysius

Ὁ δὲ Καρνᾶς ἔτι μέλλει, καὶ οὔθ' ἑκὼν οὔθ' ὑπ'
— but Carnas still delays and neither willing nor by
ἀνάγκης γίνεται δίκαιος. χρὴ δὲ ἥκειν αὐτὸν ὡς ἡμᾶς
necessity becomes just it-is-needful but to-come him to us
ἵν' εἰδῶμεν ὅ τι καὶ λέγει, καὶ οἵστισιν ὀφθαλμοῖς
that we-may-know what ever also he-says and with-what eyes

ἡμᾶς ἀντιβλέψεται, παρ᾽ ὧν ἠξίωσε καὶ ἀκόντων ὃν
us he-will-look-at from whom he-thought-fit even unwilling which
κέκλοφεν ἵππον ὠνήσασθαι, ἵνα μὴ στρατιώτης, φησίν,
he-has-stolen horse to-buy that not soldier he-says
ἄνιππος ᾖ. προτείνει δὲ κομιδῇ σμικρὸν ἀργυρίδιον καὶ
horseless he-be he-offers but altogether small little-silver and
μὴ ἀποδομένοις οὐκ ἀποδίδωσιν, ἀλλ᾽ οἴεται σὺν δίκῃ τὸν
not to-those-having-sold not he-gives-back but thinks with justice the
ἵππον ἔχειν, καὶ ταῦτα οὐκ ὢν Ἀγαθοκλῆς ἢ Διονύσιος,
horse to-have and that not being Agathocles or Dionysius
οἷς αἱ τυραννίδες ἐπέτρεπον οὕτω πάνυ πονηροῖς
to-whom the tyrannies permitted so very wicked
εἶναι, ἀλλὰ Καρνᾶς ὁ Καπφαροδίτης, ὃν οὐ χαλεπὸν
to-be but Carnas the Kapharodite whom not hard
ἐπαναγαγεῖν εἰς τοὺς νόμους. ἂν οὖν διαγάγῃ τις
to-bring-back to the laws if then bring anyone
αὐτὸν ὡς σέ, μηδὲ ἡμεῖς ἀγνοήσωμεν, ἵνα τοὺς κατὰ
him to you not-even we may-be-ignorant that the(-ones) to
πρόσωπον ἐξελέγξοντας αὐτὸν ἀπὸ Κυρήνης καλέσωμεν.
face going-to-convict him from Cyrene we-may-summon

7

Θεοδώρῳ καὶ τῇ ἀδελφῇ

to-Theodorus and to-the sister

Πῶς δοκεῖτε δέδηγμαι τὴν καρδίαν ἐκδεδομένου λόγου
how do-you-think I-have-been-bitten in-the heart having-been-spread report
κατὰ τὴν πόλιν ὅτι δεινῇ τινὶ καὶ πέρα δεινῆς ὀφθαλμίᾳ
throughout the city that terrible some and beyond terrible ophthalmia
παλαίεις, ἀπειλούσῃ ταῖς ὄψεσι κίνδυνον; ἔπειτα πέφηνεν
you-wrestle-with threatening to-the eyes danger then has-appeared

ὁ λόγος ψευδής, καὶ οἶμαί τις παμπόνηρος ἄνθρωπος
the report false and I-think some utterly-wicked man
προφάσεως εἰλημμένος τοῦ τῆς ὀφθαλμίας ὀνόματος ἦρεν
pretext having-seized of-the of-the ophthalmia name raised
ἐπὶ μέγα τὴν φήμην, καὶ ἐτραγῴδησε. τράποιτο μὲν οὖν
to great the rumor and played-tragedy may-be-turned indeed then
εἰς ἐκεῖνον αὐτὸν ἅττα ὑμῶν κατεψεύσατο, τῷ δὲ θεῷ
onto that-one himself what-things you he-lied-about — but to-god
χάρις ὅτι παρέσχεν ἡμῖν ἀκοῦσαι καλλίονα. χρῆν δὲ μή,
thanks that he-granted us to-hear better-things it-was-needful but not
τὸ λεγόμενον, ἄστροις τὰ καθ' ὑμᾶς σημαίνεσθαι
the(-thing) said by-stars the(-things) about you to-be-signified
μηδὲ τί λέγει φήμη πυνθάνεσθαι, ἀλλὰ μάλιστα μὲν
nor what says rumor to-inquire but most indeed
ἔχειν συνόντας· εἰ δὲ μή, γράμμασιν ὑμετέροις ἐντυγχάνειν
to-have being-with-us if but not letters your to-read
καὶ παρ' ὑμῶν τὰ περὶ ὑμῶν εἰδέναι. ἀλλ' ὑμεῖς
and from you the(-things) about you to-know but you
ἡμῶν λίαν ἀμελεῖτε, ὥσπερ ἴσως ὁ θεὸς βούλεται.
us very neglect as perhaps — god wishes

8

Τῷ ἀδελφῷ

to-the brother

Οὐ μὴ ἐρεῖς ὡς ἔλαθεν ὑμᾶς ὁ διακομιστὴς τῶν
not — you-will-say that escaped-notice you the bearer of-the
πανηγυρικῶν γραμμάτων, ἀλλ' ἰδόντες παρεοράκατε, καὶ
festal letters but having-seen you-overlooked and
οὐκ ἔδοξεν ὑμῖν ἄξιον εἶναι τὸν ἀδελφὸν ἐν μνήμῃ
not it-seemed to-you worthy to-be the brother in remembrance

ποιήσασθαι, καὶ ἐπιθεῖναι πρὸς αὐτὸν γράμμα μηνῦον
to-make and to-add to him letter declaring
ὅπως ἔχετε καὶ ἐν τίσιν ἐστέ· ἐμοὶ γὰρ οὐκ ἀμελές
how you-are and in what-things you-are to-me for not careless
ἐστιν εἰδέναι τὰ περὶ ὑμῶν, ἀλλ᾽ ἐπείπερ ἐν ἅπασι
is to-know the(-things) about you but since in all
λυποῦμαι τοῖς ἐμαυτοῦ, βουλοίμην ἂν ἐν τοῖς ὑμετέροις
I-am-grieved the(-things) of-myself I-would-wish — in the yours
εὐφραίνεσθαι. ὑμεῖς δὲ καὶ ταύτης με τῆς παραμυθίας
to-be-gladdened you but even of-this me the consolation
ἀφῄρησθε. χρῆν δὲ οὐχί· καὶ γὰρ εἰ μὴ γεγόναμεν ἀπὸ
have-deprived it-was-needful but not and for if not we-were-born from
τῶν αὐτῶν, ἀλλὰ τροφαὶ κοιναὶ καὶ παιδεῖαι κοιναὶ καὶ
the same but nurtures common and educations common and
τί γὰρ οὐχὶ κοινόν; πάντα διὰ πάντων ἡμᾶς ἀλλήλοις
what for not common all-things through all us to-one-another
ᾠκείωσεν. ἀλλὰ γάρ ἐστιν, ὥσπερ λέγεται, δυσημερία
made-kin but for it-is as is-said ill-fortune
πρᾶγμα δεινόν· καὶ ὅταν ἥκῃ τινὶ χρόνος ἀντίξους,
thing terrible and when comes to-anyone time adverse
ἐνταῦθα τά τε ἄλλα πάντα καὶ ἀδελφῶν γνῶμαι καὶ φίλων
then the both other all and of-brothers judgments and of-friends
ἐλέγχονται. ἐμοὶ δὲ ἀποχρήσει καὶ παρ᾽ ἑτέρων πυνθάνεσθαι
are-tested for-me but it-will-suffice also from others to-learn
τὰ περὶ ὑμῶν. μόνον ὁ θεὸς ἀγαθῶν εἴη νομεύς·
the(-things) about you only — god of-good-things may-he-be dispenser
τοιούτου γὰρ ἐρῶμεν ὑπὲρ ὑμῶν ἀκροάματος.
such for we-long-for about you hearing

9

Θεοφίλῳ ἀρχιεπισκόπῳ

to-Theophilus archbishop

Βαθύ σε γῆρας καὶ λιπαρὸν περιμείνειεν, ἁγιώτατε καὶ
deep you old-age and sleek may-await most-holy and
σοφώτατε· τά τε γὰρ ἄλλα τῷ βίῳ κέρδος ἂν εἴης
most-wise the both for other-things to-the life gain — you-would-be
σωζόμενος, καὶ μεγίστη προσθήκη τῷ διδασκαλείῳ τοῦ
being-preserved and greatest addition to-the school —
Χριστοῦ γίνεται ὁ τῶν πανηγυρικῶν βιβλίων ἀριθμὸς τοῖς
of-Christ becomes the of-the festal books number with-the
ἐνιαυτοῖς συναυξανόμενος. ὡς ὅ γε τῆτες καταπεμφθεὶς
years growing-together as the at-least this-year having-been-sent-down
λόγος καὶ ἥσε τὰς πόλεις καὶ ὤνησε, τὸ μὲν τῷ
discourse both pleased the cities and helped the(-one) indeed by-the
μεγέθει τῶν νοημάτων, τὸ δὲ τῶν ὀνομάτων τῇ χάριτι.
greatness of-the thoughts the(-other) but of-the words by-the grace

10

Τῇ φιλοσόφῳ Ὑπατίᾳ

to-the philosopher Hypatia

Αὐτήν τέ σε καὶ διὰ σοῦ τοὺς μακαριωτάτους
yourself both you and through you the most-blessed
ἑταίρους ἀσπάζομαι, δέσποινα σεβασμία, πάλαι μὲν ἂν
companions I-greet lady revered long-ago indeed —
ἐγκαλέσας ἐφ᾽ οἷς οὐκ ἀξιοῦμαι γραμμάτων, νῦν
would-have-complained at what not I-am-thought-worthy of-letters now
δὲ οἶδα παρεωραμένος ὑφ᾽ ἁπάντων ὑμῶν ἐφ᾽ οἷς ἀδικῶ
but I-know having-been-overlooked by all you at what I-wrong

μὲν οὐδέν ἀτυχῶ δὲ πολλὰ καὶ ὅσα ἄνθρωπος
indeed nothing I-am-unfortunate but many-things and as-many-as man
ἀτυχῆσαι δύναται. ἀλλ᾽ εἴπερ εἶχον ἐντυγχάνειν ὑμετέραις
to-be-unfortunate can but if-indeed I-had-it to-read your
ἐπιστολαῖς καὶ μανθάνειν ἐν οἷς διατρίβετε (πάντως δὲ
letters and to-learn in what-things you-spend-time altogether but
ἐν ἀμείνοσίν ἐστε καὶ καλλίονος πειρᾶσθε τοῦ δαίμονος),
in better-things you-are and finer you-experience the fate
ἐξ ἡμισείας ἂν ἔπραττον πονήρως ἐν ὑμῖν εὐτυχῶν· νυνὶ δὲ
by half — I-would-fare badly in you prospering now but
ἕν τι καὶ τοῦτο τῶν χαλεπῶν ἐστιν ὅ με κατείληφεν.
one some also this of-the hard-things is which me has-seized
ἀπεστέρημαι μετὰ τῶν παιδίων καὶ τῶν φίλων καὶ τῆς
I-have-been-deprived with the children and the friends and of-the
παρὰ πάντων εὐνοίας, καὶ τὸ μέγιστον, τῆς θειοτάτης σου
from all goodwill and the greatest of-the most-divine your
ψυχῆς, ἣν ἐγὼ μόνην ἐμαυτῷ ἐμμενεῖν ἤλπισα κρείττω
soul which I alone for-myself to-remain hoped stronger
καὶ δαιμονίας ἐπηρείας καὶ τῶν ἐξ εἱμαρμένης ῥευμάτων.
both demonic than-spite and the from fate currents

11

Τοῖς πρεσβυτέροις

to-the presbyters

Οὔτε πρότερον ὑμῶν ἐγὼ περιῆν, ἁπάσῃ ῥώμῃ καὶ
neither formerly you I prevailed-over with-all strength and
μηχαναῖς ἐκκλίνας ἱερωσύνην, οὔτε νῦν ὑμεῖς ἐμοῦ
devices having-avoided priesthood nor now you me
κεκρατήκατε, ἀλλὰ θεῖον ἄρα ἦν καὶ τὸ μήπω τότε καὶ
have-overpowered but divine then it-was both the not-yet then and

τὸ νῦν ἤδη. ἐγὼ δὲ πολλοὺς ἂν θανάτους ἀντὶ τῆσδε τῆς
the now already I but many — deaths instead-of this the
λειτουργίας εἱλόμην· οὐ γὰρ κατ' ἐμαυτὸν εἶναι τὸν
service would-have-chosen not for according-to myself to-be the
ὄγκον ἐλογιζόμην τοῦ πράγματος. τοῦ θεοῦ δὲ ἐπενεγκόντος
weight I-reckoned of-the thing — god but having-brought
οὐχ ὅπερ ᾔτουν ἀλλ' ὅπερ ἐβούλετο, εὔχομαι τὸν γενόμενον
not what I-asked but what he-wished I-pray the(-one) having-become
νομέα τοῦ βίου γενέσθαι καὶ τοῦ νεμηθέντος
shepherd of-the life to-become also of-the(-flock) having-been-entrusted
προστάτην. ὁ γὰρ ἐννεάσας τῇ κατὰ φιλοσοφίαν
protector the(-one) for having-spent-youth in-the according-to philosophy
σχολῇ καὶ θεωρίᾳ τῶν ὄντων ἀπράγμονι, καὶ τοσοῦτον
leisure and contemplation of-the beings untroubled and so-much
ὁμιλήσας φροντίσιν ὅσον ἀφοσιώσασθαι τῷ μετὰ
having-consorted with-cares as-much-as to-acquit-oneself-of the with
σώματος βίῳ καὶ τῷ πολίτης γεγονέναι πόλεως, πῶς
body life and the citizen to-have-become of-city how
ἀρκέσω μερίμναις ἐχούσαις συνέχειαν; ἢ πῶς ἐμαυτὸν
shall-I-be-equal to-cares having continuity or how myself
ἐπιδοὺς ὄχλῳ πραγμάτων ἔτι προσβαλῶ τοῖς νοῦ
having-given to-crowd of-affairs still shall-I-apply to-the of-mind
κάλλεσιν, ἃ μόνης ἐστὶ καρποῦσθαι τῆς μακαρίας σχολῆς;
beauties which of-alone it-is to-enjoy the blessed leisure
ἧς χωρὶς ἐμοὶ καὶ τοῖς ὁμοίοις ἐμοὶ πᾶς ὁ βίος ἀβίωτος;
which without for-me and for-the like me all the life unlivable
ἐγὼ μὲν οὐκ ἂν εἰδείην. τῷ θεῷ δέ, φασί, πάντα δυνατά,
I indeed not — would-know — to-god but they-say all-things possible
καὶ τὰ ἀδύνατα. αὐτοί τε οὖν ὑπὲρ ἐμοῦ χεῖρας ἱκέτιδας
even the impossible-things yourselves both then for me hands suppliant
ἄρατε πρὸς θεόν, καὶ τῷ τε ἐν ἄστει δήμῳ καὶ ὅσοι κατ'
raise to god and to-the both in city people and as-many-as in

ἀγροὺς ἢ κωμητικὰς ἐκκλησίας αὐλίζονται τὰς ὑπὲρ ἡμῶν
fields or village churches lodge the for us
εὐχὰς καὶ κοινῇ καὶ καθ' ἕνα πᾶσι παρεγγυήσατε. εἰ γὰρ
prayers both in-common and by one to-all enjoin if for
μὴ ἔρημος ἀπολειφθείην θεοῦ, τότε γνώσομαι τὴν ἱερωσύνην
not forsaken I-be-left of-god then I-shall-know the priesthood
οὐκ ἀπόβασιν οὖσαν φιλοσοφίας ἀλλ' εἰς αὐτὴν ἐπανάβασιν.
not a-step-down being from-philosophy but to it a-step-up

12

Κυρίλλῳ

to-Cyril

Ἴθι παρὰ τὴν μητέρα τὴν ἐκκλησίαν, ἀδελφὲ Κύριλλε,
go to the mother the church brother Cyril
ἧς οὐκ ἀπεκόπης ἀλλ' εἰς καιρὸν ἐχωρίσθης, ὃς
from-whom not you-were-cut-off but for a-season you-were-separated which
ταῖς τῶν ἁμαρτημάτων ἀξίαις διώρισται. δοκῶ γὰρ εἰδέναι
by-the of-the sins deserts has-been-defined I-seem for to-know
σαφῶς ὅτι τοῦτ' ἂν πάλαι καὶ ὁ κοινὸς ἡμῶν πατὴρ ὁ
clearly that this — long-ago also the common our father the
τῆς ὁσίας μνήμης ἐποίησεν, εἰ μὴ τὸ χρεὼν ἔφθασε·
of-the holy memory would-have-done if not the fate had-anticipated
τὸ γὰρ ἐν μέτρῳ τάξαι τὴν τιμωρίαν γνώμης ἦν εὐθὺς
the for in measure to-set the punishment of-a-mind was at-once
ὑπισχνουμένης συγγνώμην. αὐτὸν οὖν ἐκεῖνον τὸν ὅσιον
promising pardon himself then that the holy
ἱερέα νόμιζέ σοι δεδωκέναι τὴν κάθοδον, καὶ πρόσελθε
priest think for-you to-have-given the return and approach
τῷ θεῷ καθαρευούσῃ πάθους ψυχῇ καὶ ἀμνηστίαν ἐχούσῃ
— to-god with-pure of-passion soul and oblivion having

κακῶν. ἀλλὰ καὶ διὰ πάσης εὐφήμου μνήμης ἄγε τὸν
of-evils but also through every auspicious remembrance hold the
ἱερὸν ἐκεῖνον καὶ θεοφιλῆ πρεσβύτην, τὸν ἀποδείξαντά
holy that and god-beloved old-man the(-one) having-appointed
σε πρόεδρον δήμου. πάντως σοι τοῦτο οὐκ ἀποθύμιον.
you president of-people altogether to-you this not unwelcome

13

Πέτρῳ πρεσβυτέρῳ

to-Peter presbyter

Θεὸς ἡγείσθω παντὸς ἔργου καὶ λόγου. τὸν δὲ διακομιστὴν
god let-lead every work and word the but bearer
τῶν πανηγυρικῶν γραμμάτων, ἃ καταγγέλλει τὴν κυρίαν
of-the festal letters which announce the chief
τῆς ἑορτῆς ἡμέραν ἐννεακαιδεκάτην τοῦ Φαρμουθὶ μηνός,
of-the feast day nineteenth — of-Pharmouthi month
ὡς τῆς ἐπὶ ταύτην ἀγούσης νυκτὸς τὸ ἀναστάσιμον
as of-the to it leading night the resurrection
ἐχούσης μυστήριον, τοῦτον καὶ προσιόντα καὶ ἐπανιόντα
holding mystery this-one both coming and returning
φιλανθρωπίας ἁπάσης ἀξιώσατε καὶ ἀμοιβῇ ζώων ἑφ᾽
of-kindness all deem-worthy and with-relay of-beasts to
ἑκάτερα πέμψατε, ὅστις ὑπὲρ τοῦ μὴ γενέσθαι ταῖς
either-way send who for the not to-become for-the
ἐκκλησίαις ἐκλιπὲς ἔθος ἀρχαῖον καὶ πάτριον μέσοις
churches lapsed custom ancient and ancestral into-the-midst
ἑαυτὸν τοῖς τῶν πολεμίων ὅπλοις ἐπέδωκεν, ὑποστὰς
himself to-the of-the enemies arms gave having-undertaken
ὁδοιπορῆσαι δι᾽ ὑπόπτου τῆς χώρας. ταῦτα καὶ πείθει τὴν
to-travel through suspected of-the country these-things also persuade the

πόλιν ὑπὲρ ἡμῶν εὔχεσθαι· δεῖ γὰρ αὐτὴν ἐντεῦθεν ἤδη
city for us to-pray it-is-needful for it from-now already
τὴν τῆς ἐφ' ἡμῖν ἀβουλίας αἴσθησιν δέξασθαι, ἥτις ἐκάλεσεν
the of-the in us ill-counsel perception to-receive which called
εἰς ἱερωσύνην οὐχ ᾧ παρρησία τίς ἐστι πρὸς θεὸν
to priesthood not one-to-whom boldness some is toward god
ὅλου δήμου διαβάντι προεύξασθαι, ἀλλ' ὅστις αὐτὸς
of-whole people having-come-forward to-pray-before but one-who himself
ὑπὲρ τοῦ σωθῆναι δεῖται γενέσθαι δημαίτητος. ἐπεὶ καὶ τῆς
for the to-be-saved needs to-become people-begged since also of-the
ἐνθάδε συνόδου (πλῆθος δὲ συχνῶν ἱερέων) συντυχία τις
here synod multitude but of-many priests chance some
ἦν, ἣν ὁ νῦν καιρὸς ἤθροισεν, ἐπιθεμένῳ μοι γράψαι
there-was which the present occasion gathered having-undertaken to-me to-write
πρὸς ὑμᾶς. εἰ δὲ μηδὲν ἔσχον εἰπεῖν οἷον ἀκούειν εἰώθατε,
to you if but nothing I-had to-say such-as to-hear you-are-accustomed
συγγνώμη μὲν ἐμοὶ τοῦτο, ἔγκλημα δὲ ὑμῖν, ὅτι τὸν
pardon indeed for-me this charge but for-you that the(-one)
οὐκ εἰδότα τὰ λόγια τοῦ θεοῦ τῶν εἰδότων ἀνθείλεσθε.
not knowing the oracles — of-god for-the(-ones) knowing you-chose-instead

14

Ἀνυσίῳ

to-Anysius

Οὕτως ἀμύνουσι γονεῦσι παῖδες. ἀπέχω τὴν χάριν.
so defend parents children I-have-received the favor
Καρνᾶς ἱκέτης μου γέγονεν, οὗ τὴν ἱκεσίαν ὁ θεὸς
Carnas suppliant my has-become whose the supplication — god
αἰδεσιμωτέραν ἐποίησε· ποῦ γὰρ ἱερέως εἰς ἰδίαν ὑπόθεσιν
more-venerable made where for of-priest for private cause

περιδεῖν ἀγώγιμον ἄνθρωπον ἐν νηστίμοις ἡμέραις; ὅστις
to-overlook liable-to-arrest man in fasting days who
οὐχ ἦγεν αὐτόν, οὐκ ἀφῆκεν ἀλλ᾽ ἀφῃρέθη τὸν
not was-leading him not released but was-deprived-of the
ἄνθρωπον. ἂν οὖν ὑπὲρ τοῦ βεβιάσθαι σοι δῶ δίκην,
man if then for the to-have-used-force to-you I-give penalty
περιέστημεν ἡμεῖς εἰς τὸ τοῖς μὲν ἠδικηκόσι γενέσθαι
we-have-come-round we to the to-the(-ones) indeed having-done-wrong to-become
φιλάνθρωποι, αὐτοὺς δὲ τοὺς μηδὲν ἀδικοῦντας ἠδικηκέναι.
humane ourselves but the(-ones) nothing wronging to-have-wronged

15

Τῇ φιλοσόφῳ

to-the philosopher

Οὕτω πάνυ πέπραγα πονήρως, ὥστε ὑδροσκοπείου μοι
so very I-have-fared badly that of-hydroscope for-me
δεῖ. ἐπίταξον αὐτὸ χαλκευθῆναί τε καὶ συνενωθῆναι.
there-is-need order it to-be-cast both and to-be-assembled
σωλήν ἐστι κυλινδρικός, αὐλοῦ καὶ σχῆμα καὶ μέγεθος
pipe it-is cylindrical of-flute both shape and size
ἔχων. οὗτος ἐπί τινος εὐθείας δέχεται τὰς κατατομάς,
having this-one on some straight-line receives the notches
αἷς τῶν ὑδάτων τὴν ῥοπὴν ἐξετάζομεν· ἐπιπωματίζει
by-which of-the waters the weight we-test caps
γὰρ αὐτὸν ἐκ θατέρου κῶνος κατὰ θέσιν ἴσην ἐγκείμενος,
for it from the-other-end cone in position equal set-in
ὡς εἶναι κοινὴν βάσιν ἀμφοῖν, τοῦ τε κώνου καὶ τοῦ
so-that to-be common base of-both of-the both cone and of-the
σωλῆνος. αὐτὸ δὴ τοῦτό ἐστι τὸ βαρύλλιον. ὅταν οὖν εἰς
pipe it indeed this is the baryllium when then into

ὕδωρ καθῇς τὸν αὐλόν, ὀρθὸς ἑστήξει καὶ παρέξει σοι
water you-let-down the flute upright it-will-stand and will-provide you
τὰς κατατομὰς ἀριθμεῖν· αἱ δὲ τῆς ῥοπῆς εἰσι γνωρίσματα.
the notches to-count the but of-the weight are marks

16

Τῇ αὐτῇ

to-the same

Κλινοπετὴς ὑπηγόρευσα τὴν ἐπιστολήν, ἣν ὑγιαίνουσα
bedridden I-dictated the letter which healthy
κομίσαιο, μῆτερ καὶ ἀδελφὴ καὶ διδάσκαλε καὶ διὰ
may-you-receive mother and sister and teacher and through
πάντων τούτων εὐεργετικὴ καὶ πᾶν ὅ τι τίμιον καὶ
all these beneficent and all what ever precious both
πρᾶγμα καὶ ὄνομα. ἐμοὶ δὲ τὰ τῆς σωματικῆς
thing and name for-me but the(-things) of-the bodily
ἀσθενείας ψυχικῆς αἰτίας ἐξῆπται. κατὰ μικρόν με
weakness from-a-psychic cause hangs-from by little me
δαπανᾷ τῶν παιδίων τῶν ἀπελθόντων ἡ μνήμη. μέχρις
consumes of-the children the having-departed the memory until
ἐκείνου ζῆν ἄξιον ἦν Συνέσιον, μέχρις ἦν ἄπειρος τῶν
then to-live worthy was Synesius until he-was inexperienced of-the
τοῦ βίου κακῶν. εἶτα ὥσπερ ῥεῦμα ἐπισχεθὲν ἄθρουν
of-the life evils then as stream having-been-held-back all-at-once
ἐρρύη, καὶ μετέβαλεν ἡ γλυκύτης τοῦ βίου. παυσαίμην ἢ
it-flowed and changed the sweetness of-the life may-I-cease either
ζῶν ἢ μεμνημένος τῶν υἱέων τοῦ τάφου. σὺ δὲ αὐτή τε
living or remembering of-the sons the tomb you but yourself both
ὑγιαίνοις καὶ ἄσπασαι τοὺς μακαρίους ἑταίρους, ἀπὸ
may-you-be-healthy and greet the blessed companions from

τοῦ πατρὸς Θεοτέκνου καὶ ἀπὸ τοῦ ἀδελφοῦ Ἀθανασίου
the father Theotecnus and from the brother Athanasius
ἀρξαμένη, πάντας ἑξῆς· καὶ εἴ τις αὐτοῖς προσγέγονεν, ὡς
having-begun all in-order and if anyone to-them has-been-added so-as
εἶναί σοι καταθύμιος, ἐμὲ δὲ δεῖ χάριν ὀφείλειν αὐτῷ
to-be to-you dear me but it-is-needful gratitude to-owe him
διότι σοι καταθύμιός ἐστι, κἀκεῖνον ὡς φίλον φίλτατον
because to-you dear he-is that-one-too as friend dearest
ἄσπασαι παρ᾽ ἐμοῦ. τῶν ἐμῶν εἴ τί σοι μέλει, καλῶς
greet from me of-the mine if anything to-you is-a-concern well
ποιεῖς· καὶ εἰ μὴ μέλει, οὐδὲ ἐμοὶ τούτου μέλει.
you-do and if not it-is-a-concern not-even to-me of-this is-it-a-concern

17

Ἡλιοδώρῳ

to-Heliodorus

Πολλὰ κἀγαθὰ γένοιτο τῷ δεῖνι, δι᾽ εὐφήμου
many and-good-things may-come to-the so-and-so through auspicious
μνήμης τὴν σὴν ἄγοντι σεμνοπρέπειαν καὶ τὰς ἁπάντων
remembrance the your holding majesty and the of-all
ἀκοὰς ἐμπεπληκότι τῶν ἐπαίνων τῶν κατὰ σοῦ,
ears having-filled with-the praises the(-praises) about you
ὀφειλομένων τῇ χρυσῇ σου ψυχῇ τε καὶ γλώττῃ. πλὴν
being-owed to-the golden your soul both and tongue however
ἀλλὰ παρὰ πόδας ἀποδίδως τὴν χάριν τῆς εὐλογίας.
but at foot you-repay the favor of-the eulogy
ἀντευφημεῖται γὰρ ὑπὸ μυρίων ὅσων τῶν σῶν ἐραστῶν,
is-praised-in-return for by countless as-many-as of-the your lovers

οἷς ἅπασιν ἐγὼ τῶν πρωτείων ἀμφισβητῶ, μᾶλλον
to-whom all I for-the first-prizes contend rather
δὲ οὐκ ἀμφισβητῶ· συγχωροῦσι γὰρ ἅπαντες.
but not I-contend yield for all

18

Τῷ ἀδελφῷ

to-the brother

Ὁ δεῖνα βουλευτὴς μέν ἐστι πόλεως, ἐν ᾗ τοὺς παῖδας
the so-and-so councilor indeed is of-city in which the children
ἐγεννησάμην (τρόπον οὖν τινὰ πάντας Ἀλεξανδρέας ὡς
I-begot in-manner then some all Alexandrians as
πολίτας ὑφ᾽ ἡμῶν τιμᾶσθαι καὶ ὁρᾶσθαι προσήκει), τῷ
citizens by us to-be-honored and to-be-regarded it-befits to-him
δὲ ὑπάρχει συγγενεῖ τε εἶναι τοῦ μακαρίτου Θεοδώρου
but it-belongs kinsman both to-be of-the late Theodorus
σφόδρα διὰ μνήμης ἡμῖν ἀνδρὸς γενομένου καὶ μηδὲν
very in memory to-us man having-been and in-nothing
ἀμελεῖσθαι ἀξίῳ παρὰ τῶν τῇδε τὰ πρῶτα ἐχόντων ἐν
to-be-neglected worthy by the(-ones) here the first-places holding in
τῷ πολιτεύεσθαι. οὗτοί μοι προσήγαγόν τε αὐτόν, χρυσίον
the to-govern these to-me brought both him gold
ὡς ὑμᾶς νομὴν στρατιώταις κομίζοντα, καὶ ἐδεήθησαν
to you pay for-soldiers carrying and begged
ἐμοῖς ἐφοδίοις γράμμασι πρὸς ὑμᾶς παραπέμψαι, ἡγούμενοι
with-my provisioning letters to you to-send-on thinking
πάντα καλῶς ἕξειν αὐτῷ, τυχόντι τοῦ παρ᾽ ἐμοῦ σοί
all-things well to-be for-him having-obtained the from me to-you

τε καὶ τῷ δεῖνι συστῆναι. ἐγὼ μὲν οὖν ὅπερ ᾔτησαν
both and to-the so-and-so to-be-introduced I indeed then what they-asked
ἔδωκα· εἰ δὲ μὴ μάτην, ὑμεῖς δείξετε.
gave if but not in-vain you will-show

19

Ἡρώδῃ καὶ Μαρτυρίῳ

to-Herodes and to-Martyrius

Οὐκ ἐν αἰτίᾳ μοι δοκῶ πεποιῆσθαι τὴν κοινωνίαν τῆς
not in blame to-me I-seem to-have-made the sharing of-the
ἐπιστολῆς, ἀλλ᾽ εἰ διῴκισα γράμμασι τοὺς συνημμένους
letter but if I-separated by-letters the(-ones) having-been-joined
τῇ γνώμῃ, τοῦτ᾽ ἂν ἦν τὸ ὑπαίτιον. προσείρησθε δή,
in-the mind this — would-be the blameworthy be-greeted indeed
θαυμάσιοι, καὶ τὸν ἐπιδιδόντα τὴν ἐπιστολήν, ὃς ἐπὶ
admirable-ones and the(-one) delivering the letter who on
χρυσίου διακομιδῇ παρ᾽ ὑμᾶς ἐστάλη δημοσίαν ὁδόν, θάλψατε
of-gold conveyance to you was-sent public road cherish-him
τὸν ἐνόντα τρόπον, ἐπειδή μοι παρὰ παντὸς συνέστη
the possible way since to-me by all was-introduced
τοῦ βουλευτηρίου. καὶ βουλοίμην μὲν ἀγαθοῦ τινὸς αἴτιος
the council and I-would-wish indeed of-good some cause
αὐτῷ γενέσθαι, οὐ μὴν οἶδα ὅτι μᾶλλον ἡμῶν ἑτέροις
for-him to-become not however I-know whether rather than-us to-others
μέλειν ἄξιον ἡμῶν τε καὶ ὧν ἂν ἡμεῖς ἐπιβάλλωμεν.
to-care worthy for-us both and what-things — we may-undertake

20

Διογένει

to-Diogenes

Ἕως ἔτι περιῆν ὁ μακαρίτης Θεόδωρος, κοινὸς μὲν
as-long-as still survived the late Theodorus common indeed
ἦν ἁπάντων Πενταπολιτῶν πρόξενος, διαφερόντως δὲ
he-was of-all Pentapolitans patron especially but
τοὺς ἡμετέρους γονέας ἐξήρτητο τῇ τε εἰς ἅπαντα
the our parents he-was-attached-to by-the both toward all-things
σπουδῇ καὶ τῇ τῆς γλώττης εὐστομίᾳ καὶ χάριτι. τῶν
zeal and by-the of-the tongue eloquence and grace of-the
οὖν παρ᾽ ἐκείνῳ πολλῶν καὶ ἡδίστων εἰς Ἀμμώνιον
then by him many and most-pleasant-things to Ammonius
τὸν ἀνεψιὸν τὴν χάριν ἀπομνημονεύσωμεν. ἐγὼ μὲν
the cousin the favor let-us-repay I indeed
οὖν τοὐμὸν μέρος ἀπέτισα. τί δὲ ἦν ἀπόντος ἔργον
then my part paid what but was of-one-absent work
ἢ τοῖς παροῦσι τὸν ἄνδρα συστῆσαι; τὸ δὲ μὴ
than to-the(-ones) present the man to-commend the but not
βαρεῖαν αὐτῷ τὴν αὐτόθι γενέσθαι διατριβὴν ὑμέτερον
burdensome for-him the there to-become stay your
ἔργον.
work

21

Τῷ ἡγεμόνι

to-the governor

Εἰ τοῦ Θεοδώρου μνήμη παρὰ τῇ σεμνοπρεπείᾳ τῇ σῇ
if — of-Theodorus memory with the majesty the your
(πῶς δὲ οὐ μέλλει;), χάρισαι τοῖς εἰς τὸν ἀπελθόντα
how but not will-it-be grant to-the(-ones) to the having-departed
καθήκουσι τὴν εἰς τὸν ἀνεψιὸν τὸν ἐκείνου τιμήν.
belonging the toward the cousin the of-that-one honor
καὶ γὰρ ἄνδρα ἀγαθὸν εὖ πεποιηκὼς ἔσῃ καὶ τῷ
and for man good well having-treated you-will-be and to-the
τῆς μεγάλης Ἀλεξανδρείας βουλευτηρίῳ κεχαρισμένος· ὡς
of-the great Alexandria council having-done-a-favor as
ἀθρόοι γενόμενοι προσαγηόχασιν ἐμοὶ τὸν ἄνδρα, καὶ
in-a-body having-come they-have-brought to-me the man and
ἐδεήθησαν ὄνασθαί τι τῶν ἡμετέρων γραμμάτων. τὸ
begged to-profit something from-the our letters the
μὲν οὖν δοῦναι τὰς ἐπιστολὰς ἡμέτερον ἦν, τὸ δὲ εἰς
indeed then to-give the letters ours was the but for
ὄνησιν αὐτῷ γενέσθαι παρ᾽ ὑμῶν ἐπιζητεῖται.
benefit to-him to-become from you is-sought

22

Ἀναστασίῳ

to-Anastasius

Ἥσθην. ἀλλὰ πῶς οἴει; πάνυ μὲν οὖν ἀπὸ βαθείας
I-was-pleased but how do-you-think very indeed then from deep
τῆς γνώμης ἥσθην μαθὼν τὰ χρυσᾶ παιδία τῇ
the mind I-was-pleased having-learned the golden children by-the

τοῦ βασιλέως φωνῇ νόμῳ σοι παιδία γενόμενα, μάλιστα
of-the emperor voice by-law for-you children having-become most
μὲν ὅτι σε φιλῶ· τίνα γὰρ ἂν δικαιότερον; εἶθ' ὅτι
indeed because you I-love whom for — more-justly then because
πονηροὺς ἀνθρώπους μισῶ, ὧν τὰς ἐν σκότῳ καὶ
wicked men I-hate of-whom the in darkness and
γωνίαις ἐλπίδας ἡ χρηστὴ τύχη τῶν παιδίων ὑπετέμετο.
corners hopes the good fortune of-the children cut-off

LETTERS 23–43

Short letters of friendship and favor. He chides Diogenes, Simplicius, and Heliodorus for forgetting old friends and reminds Simplicius that God bids us forgive debts. He tells Aurelian the cities' guardian spirits thank him, commends petitioners to the Augustal Pentadius, and asks judges to see right done. He tells his brother of a debauched slave bought from Theodorus's heirs, to be shipped home bound on deck, of Athanasius's short road to wealth, and of Castricius's death after a dreadful vision. He sends Uranius a fine horse, hires a ship for a friend, and commends Sosenas, who hopes a change of place will change his fortune.

23

Διογένει

to-Diogenes

Τοιοῦτόν ἐστιν ἡ Σύρων τρυφή. καὶ συγγενῶν καὶ φίλων
such is the of-Syrians luxury both of-kinsmen and of-friends
ἐπιλήσμονας ἀποδείκνυσι· μὴν γὰρ οὑτοσὶ πέμπτος, ἀφ'
forgetful it-shows month for this-here fifth since
οὗ γράμμασιν ἡμᾶς οὐκ ἠσπάσω, καὶ ταῦτα δούσης
which with-letters us not you-greeted and that having-given
σοι τῆς φύσεως οὐ μόνον πρὸς χρείαν ἀλλὰ καὶ πρὸς
to-you the nature not only for need but also for

ἔνδειξιν καὶ φιλοτιμίαν ὑπαγορεύειν ἐπιστολάς. ἀλλ᾽ ἂν
display and ambition to-dictate letters but if
αὐτὸς ὑγιαίνῃς καὶ τὰ χρυσᾶ παιδία καὶ ἡ καλλίπαις
you be-healthy and the golden children and the fair-childed
μήτηρ αὐτῶν, ἡμῖν καὶ τοῦτο ἅλις ἔχει.
mother their for-us also this enough is

24

Σιμπλικίῳ

to-Simplicius

Ἔδει μέντοι ταῖς τύχαις γνώμας μὴ συνεξαίρεσθαι,
it-was-needful however with-the fortunes minds not to-be-lifted-up
μηδὲ τὸ μεμνῆσθαι τῶν πάλαι φίλων ἔλαττον ἡγεῖσθαι
nor the to-remember the of-old friends less to-think
τῆς παρούσης ἀξίας. σὺ δὲ ἡμῶν ἐπιλήσμων ἐγένου
than-the present rank you but of-us forgetful became
χρόνου συχνοῦ. χρῆν δὲ οὐχί, καίτοι σφοδρᾶς
for-time long it-was-needful but not although vehement
διαθέσεως συναψάσης ἡμᾶς ἀλλήλοις
affection having-joined us to-one-another

25

Ἡλιοδώρῳ

to-Heliodorus

Ἐμοὶ μὲν συμπρόεισι τοῖς ἐνιαυτοῖς καὶ ἡ τοῦ φίλτρου
to-me indeed advances-with the years also the of-the affection
προσθήκη· σὺ δὲ εἰ μὲν ὁμοίως ἔχων οὐκ ἄγεις σχολὴν
increase you but if indeed likewise being not you-have leisure

ὑπὸ τοῦ τῶν πραγμάτων ὄχλου γράμμασι τιμᾶν, ὡς
because-of the of-the affairs crowd with-letters to-honor as
εἰκός, ἅπαξ ποτὲ καὶ οὓς εἰκός, κλέψας σαυτὸν ἀπὸ τῶν
is-fitting once ever also whom it-is-fitting having-stolen yourself from the
δημοσίων χρόνον ὅσον ἀρκέσαι πρὸς μέτρον ἐπιστολῆς,
public-affairs time as-much-as to-suffice for measure of-letter
αὐτὸ τοῦτο μήνυσον. εἰ δὲ ἐπιγινώσκεις ἀληθευομένην
itself this show if but you-recognize being-proved-true
κατὰ σοῦ τὴν ὑποψίαν τῆς λήθης, διόρθωσαι μετανοίᾳ
against you the suspicion of-the forgetfulness correct by-repentance
καὶ σαυτὸν ἡμῖν ἐπανάγαγε.
and yourself to-us bring-back

26

Τρωΐλῳ

to-Troilus

Ἀλλ' εἰ μήτε Κυρηναῖοι μήτε πόλεις ἀστυγειτόνων ἀποτίσουσί
but if neither Cyrenaeans nor cities of-neighbors will-pay
σοι χάριν ἀξίαν ἀνθ' ὧν ὁ θαυμάσιος Ἀναστάσιος αὐταῖς
to-you thanks worthy for what the admirable Anastasius to-them
γράφει, πάντως γε ἡ τοῦ θεοῦ σοι προσέσται χάρις,
writes altogether at-least the — of-god to-you will-be-present favor
ᾧ σαυτὸν οἰκειοῖς τῇ κοινωνίᾳ τῆς εὐεργετικῆς
to-whom yourself you-make-kin by-the sharing of-the beneficent
προαιρέσεως. εὐδαιμονοίης, ἄριστε φιλοσόφων· οὕτω γὰρ
choice may-you-prosper best of-philosophers so for
ἐμοί σε φίλον καλεῖν, ὥσπερ ὑπαγορεύει τὰ πράγματα.
for-me you friend to-call as dictate the facts

27

Κώνσταντι

to-Constans

Εἰ δὲ φιλοσοφίας τιμᾷς ἀρετήν, οὐ μόνον ἐν παροῦσι
if but of-philosophy you-honor virtue not only in present
τοῖς μετασχοῦσιν αὐτῆς, ἀλλὰ καὶ ἐν ἀποῦσι τιμήσεις.
the(-ones) having-shared it but also in absent you-will-honor
ὁ δὲ θεσπέσιος Ἀμυντιανὸς ὁ παρ᾽ ἡμῖν ποτὲ
the but divine Amyntianus the(-one) among us once
τυχὼν ἀμείνονος λήξεως, ἐμοὶ δοκεῖ, πάρεστι καὶ
having-obtained better lot to-me it-seems is-present even
ἀπεῖναι δοκῶν. τούτου συγγενῆ σφόδρα αὐτανέψιον ὁ
to-be-absent seeming of-this-one kinsman very first-cousin the
παρ᾽ ὑμῖν Σωτήριχος ἀδικεῖ. δεῖξον οὖν ὅτι κήδῃ
among you Soterichus wrongs show then that you-care-for
Διονυσίου, καὶ πέπαυται Σωτήριχος ἀδικῶν.
Dionysius and has-ceased Soterichus wronging

28

Σιμπλικίῳ

to-Simplicius

Ἀφιέναι φησὶ δεῖν ὁ θεὸς τὰ ὀφειλήματα. ὀφείλει δὲ
to-forgive says it-is-needful — god the debts owes but
ὁ μέν τις δάνεισμα χρυσίου, ὁ δὲ τὸ δοῦναι
the(-one) indeed someone loan of-gold the(-other) but the to-give
δίκην. ὁ τοῦ λαβεῖν οὖν δίκην ὑπεριδὼν ὑπήκουσε
penalty the(-one) the to-take then penalty having-overlooked obeyed
τοῦ θεοῦ.
— god

29

Πενταδίῳ αὐγουσταλίῳ

to-Pentadius augustal

Τοῦ παρ᾽ ἡμῶν ὄχλου καὶ τῶν πραγμάτων αὐτὸς σὺ σαυτὸν
of-the from us crowd and of-the affairs yourself you yourself
αἰτιῶ· φιλοτιμηθεὶς γὰρ πᾶσι γενέσθαι καταφανὴς ὅτι με
blame having-been-ambitious for to-all to-become evident that me
διὰ πάσης ἄγεις τιμῆς, ἅπασι τοῖς καταπονουμένοις
through every you-hold honor to-all the(-ones) being-oppressed
ἐπ᾽ ἐμὲ τὸν δρόμον ἀνέῳξας. οἶσθ᾽ οὖν ὅπως ποιήσεις,
to me the course you-opened do-you-know then how you-will-do
εἰ δεῖ ποτὲ πεπαῦσθαι κἀμὲ κοπτόμενον ὑπὸ πολλῶν
if it-is-needful ever to-have-ceased both-me being-pestered by many
καὶ σὲ περὶ πολλῶν ὑπ᾽ ἐμοῦ; εἰ καὶ πάνυ δεῖται μετρίων
and you about many-things by me if even very needs moderate
καὶ φιλανθρώπων ὑπὲρ οὗ γράφω, καὶ τυχεῖν ἐστιν
and humane-things for whom I-write and to-obtain he-is
ἀξιώτατος, ὡς ἅπαντες ἴσασιν, ἀποτυγχανέτω σου μηδὲν
most-worthy as all know let-him-fail-to-obtain from-you nothing
ἧττον ἢ εἰ παμπόνηρός τε ἦν καὶ παμπονήρων ἐδεῖτο
less than if utterly-wicked both he-were and of-utterly-wicked needed
πραγμάτων. τότε οὖν καὶ ὅταν ἀφίκωμαι παρὰ σὲ δῆθεν
things then then also when I-come to you as-forsooth
αἰτιασόμενος, πρόσταττε τοῖς ὑπηρέταις ἐπιζυγῶσαί μοι
going-to-complain order the attendants to-bar to-me
κατὰ τοῦ προσώπου τὰς θύρας. ἂν τοῦτο γενόμενον οἱ
in the face the doors if this having-happened some
μὲν ἴδωσιν, οἱ δὲ τῶν ἰδόντων ἀκούσωσι, τοὐντεῦθεν
indeed see others but of-the(-ones) having-seen hear thenceforth
ἐγὼ τε καὶ σὺ βαθεῖαν εἰρήνην ἄξομεν, ὡς οὐδεὶς ἔτι
I both and you deep peace shall-keep as no-one any-longer

τοῦ λοιποῦ προσδραμεῖταί μοι καὶ προσανακλαύσεται.
for-the rest will-run-to me and will-wail-before
εἰ δὲ ἀποδειλιάσεις καὶ οὐκ ἐθελήσεις ταῦτά σοι
if but you-shall-play-the-coward and not you-shall-wish these-things to-you
τοὺς ἀνθρώπους συγγνῶναι, ἀνέχου πολλάκις τῆς ἡμέρας
the men to-forgive endure often in-the day
ἀγαθόν τι ποιεῖν ἀνθρώπους ἱκέτας σου γινομένους δι'
good some to-do men suppliants your becoming through
ἐμοῦ τε καὶ τοῦ θεοῦ. ἀλλ' εὖ οἶδ' ὅτι οὐκ ἀπαγορεύσεις
me both and — god but well I-know that not you-will-give-up
εὖ ποιῶν. οὔκουν οὐδὲ ἐγώ, πρεπούσας ὑποθέσεις τῇ
well doing not-therefore even I suitable occasions to-the
φύσει σου πoριζόμενος.
nature your providing

30

Τῷ αὐτῷ
to-the same

Ἐγὼ καὶ σοῦ κήδομαι καὶ τοῦδε· σοῦ μέν, ὡς μὴ
I both for-you care and for-this-one for-you indeed that not
ἀδικοίης, τοῦδε δέ, ὡς μὴ ἀδικοῖτο. εἰ δὲ καὶ σοὶ
you-may-do-wrong for-this-one but that not be-may-be-wronged if but also to-you
δοκεῖ μετὰ τοῦ Πλάτωνος τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι μεῖζον
it-seems with — Plato the to-do-wrong than-the to-be-wronged greater
εἶναι κακόν, ἔοικά σοι μᾶλλον ἢ τῷδε χαρίζεσθαι, δεόμενος
to-be evil I-seem you rather than this-one to-gratify asking
ὑπὲρ αὐτοῦ πραττομένου δίκας ὑπὲρ ὧν οὐκ ἐξήμαρτεν
for him being-exacted penalties for what not be-sinned

31

Αὐρηλιανῷ

to-Aurelian

Εἴ τινές εἰσι ψυχαὶ τῶν πόλεων, ὥσπερ οὖν εἰσίν, ἔφοροι
if some are souls of-the cities as indeed they-are overseers
θεῖαί τε καὶ δαιμόνιοι, πάσας ἡγοῦ σοι χάριν εἰδέναι
divine both and demonic all think to-you thanks to-know
καὶ ἀπομεμνῆσθαι τῶν ἀγαθῶν, ὧν ἐπὶ τῆς μεγάλης
and to-remember the good-things of-which in the great
ἀρχῆς ἅπασιν ἔθνεσιν αἴτιος γέγονας. αὐτάς τε οὖν
office to-all nations cause you-have-become them both then
ταύτας παρὰ τοὺς καιροὺς ἑκάστους οἴου σοι παρεστάναι
these at the occasions each think to-you to-stand-by
συνηγόρους τε καὶ συμμάχους, καὶ τοῦ κοινοῦ δεῖσθαι θεοῦ
advocates both and allies and of-the common to-entreat god
γενέσθαι σοι πρεπούσας ἀμοιβὰς τῆς ἐνδεχομένης ἐκείνου
to-become to-you befitting returns of-the possible of-him
μιμήσεως· τὸ γὰρ εὖ ποιεῖν ἓν τοῦτο μόνον ἔχουσι κοινὸν
imitation the for well to-do one this only have common
ἔργον ἄνθρωπος καὶ θεός, ἡ δὲ μίμησις οἰκείωσίς ἐστι, καὶ
work man and god the but imitation kinship is and
συνάπτει πρὸς ὃ μιμεῖται τὸ μιμούμενον. διάκεισο
joins to what it-imitates the(-thing) imitating be-disposed
τοίνυν ὡς ἀπειργασμένος οἰκεῖος τῷ θεῷ τῇ κοινωνίᾳ
therefore as having-been-made kin — to-god by-the sharing
τῆς εὐεργετικῆς προαιρέσεως, καὶ σύνεσο γλυκείαις ἐλπίσιν,
of-the beneficent choice and be-with sweet hopes
ὁποῖαι τῇ τοιαύτῃ τῆς ψυχῆς διαθέσει προσήκουσιν, ὦ
such-as to-the such of-the soul disposition befit O
μεγαλοπρεπέστατε μόνος ἢ μετ᾽ ὀλίγων σὺ μόνος δικαίως
most-magnificent alone or with few you alone justly

καλούμενε. ἀσπάζομαι διὰ τῆς σεμνοτάτης φωνῆς τοῦ
being-called I-greet through the most-august voice of-the
πατρὸς τὸν νέον Ταῦρον τὰς ἀγαθὰς Ῥωμαίων ἐλπίδας.
father the young Taurus the good of-Romans hopes

32

Τῷ ἀδελφῷ

to-the brother

Ὁ καὶ τοὔνομα δοῦλος καὶ τὴν προαίρεσιν, ὃν ἀγνοήσας
the both in-name slave and in-the choice whom having-been-ignorant
ὡς παιδοτρίβην παρὰ τῶν Θεοδώρου κληρονόμων ἐώνημαι,
as trainer from the of-Theodorus heirs I-have-bought
πάλαι μέν ἐστι πονηρός (καὶ γὰρ ἔφυ καὶ τέθραπται
long-ago indeed is wicked and for he-was-born and has-been-reared
κακῶς, καὶ ἀγωγῆς οὐκ ἀπέτυχεν ἀξίας τῆς φύσεως, ἐκ
badly and of-upbringing not he-failed worthy of-the nature from
παιδὸς ἐν τηλίᾳ καὶ κύβοις καὶ καπηλείοις καλινδηθείς),
boyhood in gaming-board and dice and taverns having-rolled
ἀλλὰ νῦν, Λυσίας ἂν εἶπεν, ἐξείργασται καὶ τέλος ἔχει,
but now Lysias — would-have-said has-been-finished and end has
καὶ πέρας ἀηδίας ἐστίν. Ἑρμῇ μὲν γὰρ καὶ Ἡρακλεῖ
and limit of-unpleasantness is to-Hermes indeed for and to-Heracles
τοῖς παλαίστρας ἐφόροις οὐδὲ κατὰ μικρὸν πρέπει, Κότυϊ
the of-wrestling-schools overseers not-even in little does-he-befit to-Cotys
δὲ καὶ τοῖς ἄλλοις Ἀττικοῖς κονισάλοις νεωκορεῖ, καὶ εἰ
but and to-the other Attic sons-of-dust he-is-temple-warden and if
δή τινές εἰσι τούτου τοῦ κόμματος ἕτεροι δαίμονες, ἅπασιν
indeed some are of-this the stamp other spirits for-all
αὐτοῦ μέλει καὶ πάντων αὐτῷ. δίκην μὲν οὖν ἑτέραν
of-him there-is-care and of-all to-him penalty indeed then other

οὐκ ἂν λάβοιμι παρ᾽ αὐτοῦ, ἀποχρῶσα γὰρ ἡ πονηρία
not — I-would-take from him sufficient for the wickedness
δίκη τῷ πονηρῷ· δοκιμασθεὶς δ᾽ ἀνεπιτήδειος εἶναι
penalty for-the wicked having-been-proved but unfit to-be
συμβιοτεύειν φιλοσόφοις δεσπόταις, ὧν οἰκουρούντων
to-live-with philosophic masters at-whose keeping-at-home
αἰσχύνη περινοστεῖ, φευγέτω τὴν ἔχουσαν ἡμᾶς πόλιν. ὁ
shame goes-about let-him-flee the holding us city the
γὰρ ἰδὼν τὸν πορνότριβα σοβοῦντα διὰ τῆς ἀγορᾶς,
for having-seen the brothel-hanger strutting through the market
ἐν στεφάνῳ καὶ μύροις μεθύοντα καὶ κωμάζοντα καὶ
in garland and with-perfumes being-drunk and reveling and
πάσης ἀκολασίας καταπιμπλάμενον καὶ ᾠδὰς ᾄδοντα
of-all licentiousness being-filled and songs singing
πρεπούσας τῷ βίῳ, ἐπὶ τοὺς ἔχοντας αὐτὸν τὴν αἰτίαν
befitting to-the life to the(-ones) having him the blame
ἀνήγαγεν. ὅπως οὖν αὐτὸν παραδοὺς τῷ ναυκλήρῳ
referred see-that then him having-handed-over to-the shipmaster
πλεῖν ἀναγκάσεις εὐθὺ τῆς ἐνεγκούσης αὐτόν· ἐκείνη
to-sail you-compel straight-for the(-land) having-borne him that
γὰρ ἂν αὐτοῦ καὶ ἀνάσχοιτο δικαιότερον. πλείτω δὲ
for — him also would-endure more-justly let-him-sail but
δεδεμένος ἐπὶ τοῦ καταστρώματος· μὴ γὰρ εἰς κοίλην
having-been-bound on the deck not for into hollow
ναῦν καταβαίη, ἐπεὶ μὴ θαυμάσῃς εἰ συχνὰ τῶν κεραμίων
ship may-be-go-down since not wonder if many of-the jars
ἡμιδεῆ σοι ποιήσει. εἰ δὲ ὁ πλοῦς παρατείνοιτο, καὶ
half-empty for-you he-will-make if but the voyage should-be-prolonged even
μέχρι τρυγὸς ἂν ἐκροφοίη τὸν ἀνθοσμίαν, καὶ τοὺς
as-far-as dregs — he-would-gulp the bouquet-wine and the
ναύτας δ᾽ ἂν αὐτὰ ταῦτα ποιεῖν ἀναπείσειε· πρὸς γὰρ
sailors too — these same-things to-do he-would-persuade besides for

τοῖς ἄλλοις καὶ πιθανώτατον τὸ κακὸν εἰς ἀπολαύσεις
the other-things also most-persuasive the evil to enjoyments
ἡγήσασθαι. καὶ τίς οὕτως ἐμβριθής ἐστι τῶν μισθοῦ
to-lead and who so grave is of-the(-ones) for-pay
πλεόντων τὴν θάλατταν, ὡς μὴ διαχυθῆναι τοῦ καθάρματος
sailing the sea as not to-be-dissolved the scum
κορδακίσαντος ἐν τῇ τοῦ ποτηρίου περιφορᾷ; καὶ ἄλλα
having-danced-the-cordax in the of-the cup round and other-things
πολλὰ βωμολοχεύεται, πρὸς ἃ δεῖ πεφράχθαι τὸν
many be-plays-the-buffoon against which it-is-needful to-have-been-fenced the
ναύκληρον. ὁ μὲν οὖν Ὀδυσσεύς, ἵνα μὴ ὑφ' ἡδονῆς
shipmaster — indeed then Odysseus that not by pleasure
διαφθαρείη, τὴν Σειρήνων ἀκτὴν δεδεμένος παρήμειβεν·
he-might-be-ruined the of-Sirens shore having-been-bound passed
οὑτοσὶ δέ, ἵνα μὴ τοὺς πλέοντας ἡδονῇ διαφθείρῃ, ἂν
this-fellow but that not the(-ones) sailing by-pleasure he-may-ruin if
ἐκεῖνοι σωφρονῶσι, δεδήσεται.
those be-temperate will-be-bound

33

Τῇ φιλοσόφῳ

to-the philosopher

Ἠχοῦς ἔοικα πρᾶγμα ποιεῖν. ἃς παρείληφα φωνὰς
of-Echo I-seem thing to-do which I-received voices
ἀντιδίδωμι, τὸν θαυμαστὸν Ἀλέξανδρον ἐπαινῶν παρὰ σοί.
I-give-back the wonderful Alexander praising before you

34

Αὐρηλιανῷ

to-Aurelian

Οὔπω τῇ προνοίᾳ μέλει Ῥωμαίων ἀλλὰ μελήσει
not-yet for-the providence there-is-care of-Romans but there-will-be-care
ποτέ, καὶ οὐκ εἰς ἅπαν οἰκουρήσουσιν οἱ τὰ κοινὰ
some-day and not for ever will-keep-at-home the(-ones) the common-things
σώζειν δυνάμενοι. ἀλλὰ τῷ γε ῥήτορι τῷ συντρόφῳ
to-save being-able but for-the at-least orator the foster-brother
καὶ ἡ παροῦσά σοι δύναμις ἀρκεῖ πρὸς ὅ τι τυγχάνει
even the present to-you power suffices for what ever he-happens
δεόμενος. ἀπολαυέτω δὴ νῦν μὲν αὐτὸς μόνος ταύτης,
needing let-him-enjoy indeed now indeed he alone this
ἔπειτα μετὰ τῶν ἐθνῶν ἁπάντων κἀκείνης.
then with the nations all that-also

35

Τῷ ἀδελφῷ

to-the brother

Ἐπιτομωτάτην ὁδὸν ἐπὶ τὸ πλουτεῖν ἐβάδισεν Ἀθανάσιος.
shortest road to the to-be-rich walked Athanasius
ἔγνωκεν ὁμόσε ἰτέον εἶναι τοῖς ἀποθνήσκουσι,
he-has-recognized to-close-quarters one-must-go to-be with-the dying
καὶ πρακτέον αὐτοὺς πειθοῖ καὶ βίᾳ πᾶν ὅ τι
and one-must-exact-from them by-persuasion and by-force all what ever
ἂν δύναιτο. οὐκ ἂν οὖν αὐτὸν λάθοι δημόσιος
— he-may-be-able not — then him would-escape-notice public-man
ἐπὶ διαθήκῃ καλούμενος, ἀλλὰ συνεισάλλεται.
for will being-called but he-jumps-in-too

36

Τῷ αὐτῷ

to-the same

Ἑκκαιδεκάτῃ μηνὸς Ἀθὺρ ὁ μακαρίτης Καστρίκιος
on-sixteenth of-month Athyr the late Castricius
αὐτὸ τοῦτο ἐγένετο, φάσμα χαλεπὸν ἰδών τε καὶ
itself this became phantom grievous having-seen both and
διηγησάμενος.
having-narrated

37

Ἀνυσίῳ

to-Anysius

Ἰωάννης, ὃν ὅτι σε φιλεῖ δι᾽ αὐτὸ τοῦτο φιλῶ, νόσῳ
John whom because you he-loves for it this I-love with-disease
χαλεπῇ προσεπάλαισεν. ἦν δὲ αὐτῷ δεινὸν οὐχ ἡ νόσος ἀλλὰ
grievous has-wrestled was but to-him terrible not the disease but
τό σου τῆς ἱερᾶς ἀπεῖναι κεφαλῆς, ἐπεὶ καὶ νῦν ἐν τοῖς
the from-your of-the holy to-be-absent head since also now in the
ὁμοίοις ἐστί. τούτῳ δέ τι καὶ τρίτον προσὸν χαλεπωτέραν
like-things he-is to-this but some also third being-added harder
τὴν νόσον ποιεῖ. ἐρᾷ τοῦ τι ποιεῖν στρατιώτῃ
the disease makes he-longs-for the something to-do for-soldier
πρέπον, καὶ δυσκόλως ἔχει πρὸς τὴν ἐξ ἀνάγκης ἀργίαν.
befitting and difficultly is toward the from necessity idleness

38

Αὐρηλιανῷ

to-Aurelian

Οἶμαί σου τὴν θεσπεσίαν ψυχὴν ἐπ᾽ αὐτὸ τοῦτο
I-think your the divine soul for it this
καταπεμφθεῖσαν, ἐφ᾽ ᾧ κοινὸν ἀγαθὸν ἀνθρώπων εἶναι,
to-have-been-sent-down for which common good of-men to-be
καὶ χάριν εἰδέναι τοῖς συνιστᾶσι τοὺς δεομένους
and thanks to-know to-the(-ones) introducing the(-ones) needing
δικαίων, ὅτι σου πρεπούσας ὑποθέσεις τῇ φύσει
just-things because your befitting occasions for-the nature
πορίζονται. οὐ γὰρ ὅτι συγγενής ἐστιν Ἡρώδης ἐμός,
they-provide not for because kinsman is Herodes mine
ἀλλ᾽ ὅτι δεῖται δικαίων, διὰ τοῦτό σοι τὸν νεανίσκον
but because he-needs just-things because-of this to-you the young-man
συνίστημι, ὅστις ἐκ προγόνων λαμπρότατος ὢν καὶ τὴν
I-introduce who from ancestors most-illustrious being and the
πατρῴαν βῶλον ὑποτελῆ τῇ συγκλήτῳ διαδεξάμενος,
paternal clod liable to-the senate having-inherited
ἐπειδὴ γέγονεν ἡγεμών, ἀξιοῦται συντελεῖν ὥσπερ οἱ
since he-has-become governor is-thought-worthy to-contribute as the
νεόβουλοι καὶ γενέσθαι διπλοῦς λειτουργός, τὸ μέν
new-councilors and to-become double public-servant the(-thing) indeed
τι διὰ τὴν οὐσίαν, τὸ δὲ δι᾽ ἣν ἦρξεν ἀρχήν.
something because-of the property the(-other) but because-of which he-held office

39

Τῷ ἀδελφῷ

to-the brother

Ἕλκει με παρὰ σὲ πόθος καὶ χρεία. πυνθάνομαι τοίνυν
draws me to you longing and need I-ask therefore
εἰ περιμένεις ἥξοντα.
if you-await(-me) coming

40

Οὐρανίῳ

to-Uranius

Ἔπεμψά σοι δῶρον ἵππον ἀκροφυέστατον εἰς ἅπασαν
I-sent to-you gift horse most-naturally-gifted for all
ἀρετὴν ἵππῳ προσήκουσαν, ᾧ χρήσῃ μὲν ἐν ἁμίλλαις
excellence to-horse befitting which you-will-use indeed in contests
δρόμων, χρήσῃ δὲ ὅταν ἐπὶ θήραν ἐξάγῃς, καὶ ἐν ἀγῶσι
of-races you-will-use but when to hunting you-lead-out and in contests
πολεμικοῖς καὶ ὅταν κατάγῃς ἐπὶ τῷ Λιβυκῷ τροπαίῳ
warlike and when you-lead-back for the Libyan trophy
πομπὴν ἐπινίκιον· οὐ γὰρ οἶδα ὅ τι μᾶλλόν ἐστι,
procession victorious not for I-know what ever more he-is
κυνηγέτης ἢ κέλης ἐναγώνιος ἢ πομπεὺς ἢ πολεμιστήριος.
hunter or race-horse in-contest or procession-horse or war-horse
εἰ δὲ Νισαίων ἵππων ἰδεῖν ἐστιν ἀειδέστερος, ὀχθώδης τε
if but than-Nisaean horses to-see he-is uglier lumpy both
ὢν τὸ κρανίον καὶ λιπόσαρκος τὴν ὀσφῦν, τάχα μὲν
being in-the skull and lean-of-flesh in-the loin perhaps indeed
οὐδὲ τοῖς ἵπποις, ὥσπερ οὐδὲ τοῖς ἀνθρώποις, ἅμα πάντα
not-even to-the horses as not-even to-the men at-once all-things

δίδωσιν ὁ θεός. μήποτε δὲ τοῦτο καὶ πρὸς ἐκείνας αὐτῷ
gives — god perhaps but this also toward those for-him
τὰς ἀρετὰς συντελεῖ, εἰ τὰ μαλακὰ τῶν σκληρῶν ἐλάττω
the excellences contributes if the soft-parts than-the hard-parts less
παρὰ τῆς φύσεως ἐκληρώσατο. πρός γέ τοι τοὺς πόνους
from the nature he-was-allotted toward at-least in-truth the toils
ὀστᾶ σαρκῶν οἶδα διαρκέστερα. οἱ μὲν οὖν παρ᾽ ὑμῖν ἵπποι
bones than-flesh I-know more-enduring the indeed then among you horses
ταῖς σαρξὶ πλείους εἰσίν, οἱ δὲ ἡμέτεροι τοῖς ὀστοῖς.
in-the flesh more are the(-horses) but our in-the bones

41

Ἑταίρῳ

to-a-companion

Ἐμισθωσάμην σοι ναῦν ἀνθρώπων εὐγενῶν καὶ πλεόντων
I-hired for-you ship of-men well-born and sailing
τὴν θάλατταν μετὰ πλείονος τέχνης ἢ τύχης. ὡς αἵ γε
the sea with more art than fortune as the at-least
Καρπαθίων ὁλκάδες φήμην ἔχουσι διανοίᾳ κεχρῆσθαι,
of-Carpathians merchantmen reputation have to-thought to-have-used
καθάπερ αἱ Φαιάκων τῶν πάλαι, πρὶν ἐπὶ τὴν νῆσον
as the of-Phaeacians the of-old before upon the island
γενέσθαι τὸ δαιμόνιον μήνιμα.
to-come the divine wrath

42

Κληδονίῳ

to-Cledonius

Συγγενὴς ἐμὸς ἀδικεῖται, σὺ δὲ καὶ φίλος εἶ καὶ δικάζειν
kinsman my is-wronged you but both friend are and to-judge
ἔλαχες. ἐκ μιᾶς οὖν προσοχῆς ὑπάρξει σοὶ κἀμοὶ
obtained-by-lot from one then attention it-will-be-possible for-you both-for-me
καὶ τοῖς νόμοις χαρίσασθαι. ἐπανίτω τοίνυν Ἀσφάλιος
and for-the laws to-oblige let-return therefore Asphalius
εἰς τὸ δεσπότης εἶναι τῶν κεραμίων τῇ τοῦ πατρὸς
to the master to-be of-the jars by-the of-the father
διαθήκῃ προσλαβὼν τὴν ἀπόφασιν, τῆς κατηγορίας
will having-received-in-addition the verdict of-the accusation
οὐκ ἐσομένης ἐμποδὼν τῷ παραυτίκα τῆς ἀκροάσεως.
not going-to-be hindrance to-the immediate-thing of-the hearing
πότε γὰρ δεῖ δικαιοδοτεῖν ἢ τὸν χρόνον ἐν ᾧ
when for is-it-needful to-dispense-justice if-not the time in which
μάλιστα τυγχάνομεν δεόμενοι τοῦ θεοῦ;
most we-happen needing — of-god

43

Ἀναστασίῳ

to-Anastasius

Σωσηνᾶν τις ἔπεισεν ἢ θεὸς ἢ λόγος ἢ δαίμων ὅτι
Sosenas someone persuaded either god or reason or spirit that
καὶ παρὰ τὰ χωρία τι γίνεται τοῖς ἀνθρώποις
also according-to the places something happens to-the men
εἰς τὸ τυγχάνειν τε καὶ ἀποτυγχάνειν εὐμενοῦς τοῦ θεοῦ.
for the to-obtain both and to-fail-to-obtain gracious — god

πράττων οὖν πονήρως παρ᾽ ἡμῖν καὶ τῶν πατρῴων
faring then badly among us and from-the paternal-goods
ἀκριβῶς ἐκκοπεὶς ἔγνωκε πλεῖν εἰς τἀπὶ Θρᾴκης
exactly having-been-cut-off he-has-decided to-sail to the-in Thrace
χωρία, ἐκεῖ διαλλαγησόμενος πρὸς τὴν τύχην. εἰ δή
places there going-to-be-reconciled to the fortune if indeed
σοι φίλα πρὸς τὴν δαίμονα, σύστησον αὐτῇ τὸν
to-you friendly-things toward the goddess commend to-her the
νεανίσκον, καὶ ἐξευρέτω τινὰ πόρον αὐτῷ χρημάτων.
young-man and let-her-find some way for-him of-money
ῥᾴδιον δὲ βουλομένῃ· καὶ γὰρ τὰ Νόννου τοῦ
easy but for-her-wishing and for the(-goods) of-Nonnus the(-one)
Σωσηνᾶν φύσαντος οὐ χαλεπῶς εἰς ἑτέρους μετέθηκεν.
Sosenas having-begotten not hardly to others she-transferred
ἀποφηνάτω δὴ καὶ Σωσηνᾶν κληρονόμον ἀλλοτρίου
let-her-declare indeed also Sosenas heir of-another's
πατρός· γένοιτο γὰρ ἂν οὕτως ἐξ ἀδικίας τὸ δίκαιον.
father would-become for — so from injustice the just

In a long letter to John, rumored to have plotted the death of Aemilius, Synesius urges him to give himself up to the court: if guilty, to pay the penalty in this life, since souls are scoured hereafter as fullers scour cloth; if innocent, to demand a trial and the torture of the alleged killer, or Synesius will not take his hand. He reproaches Anastasius for turning on him in misfortune, praises Theotimus's poems on the great Anthemius, and tells his brother he shuns both John and his accusers and will live a stranger among strangers.

44

Ἰωάννῃ

to-John

Ὥσπερ ἄλλοτε πολλάκις ἐπὶ τῶν καιρῶν ἐγενόμην
as at-other-times often in the crises I-became
σοι χρήσιμος, καὶ παρεμυθησάμην δυσχέρειαν τύχης
to-you useful and consoled hardship of-fortune
τὰ μὲν λέγων τὰ δὲ ποιῶν, ὡς ἑκάστοτε ἡ
the(-things) indeed saying the(-things) but doing as each-time the
δύναμις ὑπηγόρευσε, καὶ νῦν περὶ τῶν καταλαβόντων σε
power dictated also now about the having-seized you
πραγμάτων δοκεῖ μοι συνεισενέγκαι τινὰ γνώμην, ἐπειδὴ
affairs it-seems to-me to-contribute some opinion since
μὴ ἔργον δύναμαι· Συνέσιον γὰρ οὐ θέμις, ἕως ἐμπνεῖ
not deed I-can Synesius for not it-is-lawful as-long-as he-breathes
τε καὶ δύναται, μὴ οὐχὶ παντὶ τρόπῳ πρόθυμον εἶναι
both and is-able not not in-every way eager to-be
τοὺς φίλους ἀγαθόν τι ποιεῖν. ἄκουε τοίνυν ἅ μοι
the friends good some to-do hear therefore what-things to-me
καλῶς ἔχει διαλεχθῆναι πρὸς σέ. εἰ μὲν θεός ἐστιν ἡ
well it-is to-converse with you if indeed god is the

φήμη κατά τινα τῶν παρ᾽ ἡμῖν ποιητῶν, σὺ διεχρήσω
rumor according-to one of-the among us poets you destroyed
τὸν μακαρίτην Αἰμίλιον, οὐ πράξας ἀλλὰ βουλεύσας τὸν
the late Aemilius not having-done but having-planned the
φόνον, καὶ βαρβαρικὸν μὲν δρᾶμα συνθείς, τὸν σφαγέα
murder and barbarian indeed drama having-composed the slayer
δὲ καθεὶς ἐκ τῶν σαυτοῦ λοχιτῶν τὸν ὠμότατον. λέγει
but having-set-on from the of-yourself company the cruelest says
μὲν γὰρ ἡ φήμη ταῦτα, ψεύδεσθαι δὲ οὐ θέμις, οὖσαν
indeed for the rumor these-things to-lie but not it-is-lawful being
θεόν. εἰ δὲ Ἡσίοδος μὲν οὐδὲν λέγει, πολλὰ δὲ λέγεται
god if but Hesiod indeed nothing says many-things but are-said
μάτην, καὶ τοῦτο περὶ σοῦ τῶν πολλῶν ἐστὶν ἕν (ὡς
in-vain and this about you of-the many is one as
ἔγωγε βουλοίμην ἄν· περὶ ἐλάττονος γὰρ ποιοῦμαι
I-for-my-part would-wish — about less for I-make
τὴν ἐν ἀργυρίῳ ζημίαν ἢ τὴν ἐν φίλῳ), καὶ νῦν ἂν
the in silver loss than the in friend and now if
οὐχ ὑπαίτιος ὢν ἀκούῃς κακῶς, ἀτυχεῖς μὲν
not guilty being you-are-spoken-of ill you-are-unfortunate indeed
ἄρα, ἀλλ᾽ οὐκ ἀδικεῖς. ὡς ὤφελες μηδὲ ἀτυχεῖν.
then but not you-do-wrong would-that you-had not-even to-be-unfortunate
ἀλλ᾽ ἐκείνως μὲν ἄν σοι μῖσος ὠφείλετο δίκαιον, οὕτω
but in-that-case indeed — to-you hatred would-be-owed just so
δὲ καὶ ἔλεος. ἐγὼ δέ μοι δοκῶ λίαν ὑπὸ συνηθείας
but also pity I but to-me seem very by habit
ἁλώσιμος ὢν κἀκείνως ἂν τὴν μὲν πρᾶξιν μισεῖν, σὲ
liable-to-capture being even-in-that-case — the indeed act to-hate you
δὲ ὅμως ἐλεεῖν. τοῦ δὲ ἐλεοῦντός ἐστι βοηθεῖν ὅσῃ
but nevertheless to-pity of-the but one-pitying it-is to-help with-as-much
δύναμις, καὶ ἐξευρίσκειν ὅθεν ἂν οἴηται ὀνῆσαί τι.
power and to-find whence — he-may-think to-benefit something

οὐκοῦν καθ᾽ ἑκάτερόν μοι προσήκει συμβουλεῦσαί σοι τὸ
therefore on either-side to-me it-befits to-counsel you the
φαινόμενον βέλτιον. ἔοικε δὲ ταὐτὸν εἶναι συμφέρον αἰτίῳ
appearing better it-seems but the-same to-be advantageous to-guilty
τε ὄντι καὶ ἀναιτίῳ. ἴθι παρὰ τοὺς νόμους, καὶ σαυτὸν
both being and to-guiltless go to the laws and yourself
ἐπίδος τῷ δικαστῇ μετὰ ἀθρόων τῶν λοχιτῶν, εἴ τι
give-up to-the judge with all-together the company if anything
κήδῃ κἀκείνων. καὶ εἰ μὲν ἐπράχθη τὸ δεινόν, δεήθητι
you-care-for those-too and if indeed was-done the terrible-thing beg
καθικέτευσον ἀντιβόλησον, μὴ ἀνῇς προκαλινδούμενος,
supplicate entreat not cease groveling
πρὶν ἂν διαπράξῃ τὸ παρὰ τῆς ψήφου συστῆναι τῷ
before — you-accomplish the from the vote to-be-handed-over to-the
δημίῳ καὶ δοῦναι τὴν δίκην. ἐν καλῷ σοι κείσεται παρὰ
executioner and to-pay the penalty in fair for-you it-will-lie before
τοῖς κάτω δικαστηρίοις τὸ προκαθηράμενον ἀπελθεῖν,
the below courts the having-been-purified-beforehand to-depart
ἑταῖρε Ἰωάννη. μὴ λόγον ἄλλως οἰηθῇς τὴν παραίνεσιν,
companion John not word otherwise think the exhortation
μηδὲ προσπαίζειν με νομίσῃς σαυτῷ· οὕτω τῆς ἱερᾶς
nor to-jest me think with-yourself so of-the holy
φιλοσοφίας ὀναίμην καὶ προσέτι τῶν παιδίων τῶν ἐμαυτοῦ.
philosophy may-I-profit and besides of-the children the of-myself
οὐκ ἂν μὴ φιλτάτῳ σοι τυγχάνοντι συνεβούλευσά τι
not — not to-dearest to-you being I-would-have-counseled something
τοιοῦτον, ὅ γε ἀπεύχομαι τοῖς ἐχθροῖς τοῖς ἐμοῖς·
such which indeed I-pray-away for-the enemies the mine
καὶ μήποτε αὐτῶν ἐπὶ νοῦν ἀναβαίη τὸ κάλλιον εἶναι
and never of-them into mind may-come the better to-be
τὸν ἀδικοῦντα δοῦναι τιμωρίαν αὐθαίρετον, ἀλλὰ μηδὲ
the(-one) doing-wrong to-pay punishment self-chosen but not-even

παύσαιντο εὐτυχοῦντες ἐν οἷς ἀδικοῦσιν, ἵνα πλείω τε
may-they-cease prospering in what they-do-wrong that more both
χρόνον εἶεν κακοὶ καὶ πάσας ἐκεῖ τὰς δίκας ὀφείλοιεν.
time they-may-be wicked and all there the penalties may-owe
πρὸς σὲ δὲ διὰ φιλίαν κινδυνεύω τι καὶ τῶν
to you but because-of friendship I-venture something also of-the
ἀπορρήτων εἰπεῖν, ὡς ἀνόμοιόν ἐστιν ἐν παχεῖ σώματι
secret-things to-say that unlike it-is in gross body
καὶ ἐν εἰδώλῳ δοῦναι τὴν δίκην. ἰσχυρότερον μὲν γὰρ
and in phantom to-pay the penalty stronger indeed for
ἀνθρώπου θεός, τοῦ δὲ θείου παντὸς διακόσμου σκιὰ τὸ
than-man god of-the but divine whole order shadow the
ἀνθρώπινον. ἀλλ' ὅπερ εἰσὶν ἐν ταῖς πολιτείαις οἱ δήμιοι,
human but what are in the states the executioners
χεῖρες τῶν νόμων, τὴν αὐτὴν αἱ ποιναὶ χρείαν τῇ
hands of-the laws the same the punishments use to-the
φύσει τοῦ κόσμου παρέχονται. δαίμονές εἰσι καθαρτήριοι,
nature of-the cosmos provide spirits there-are purgative
τέχνην ἔχοντες ἐπὶ ταῖς ψυχαῖς ἣν οἱ κναφεῖς ἐπὶ τοῖς
art having on the souls which the fullers on the
ἱματίοις τοῖς πιναροῖς. ἀλλ' εἴ τις ἱματίοις αἴσθησις ἦν, τί
garments the filthy but if any for-garments sensation were what
ἂν οἴει πάσχειν αὐτὰ λακτιζόμενα καὶ νιτρούμενα
— do-you-think to-suffer them being-kicked and being-scoured-with-soda
καὶ πάντα τρόπον κναπτόμενα; διὰ πόσων δ' ἂν ὀδυνῶν
and in-every way being-carded through how-many but — pains
ἐκπεπλύσθαι κηλῖδας ἀρχαίας καὶ προστετηκότα ὀμόργματα;
to-be-washed-out stains ancient and having-stuck-fast smudges
ἐῶ γὰρ λέγειν ὅτι πολλοῖς ὁ ῥύπος οὕτως ἐνέφυ σφόδρα
I-leave for to-say that in-many the dirt so grew-in deeply
διὰ τοῦ βάθους, ὡς ἀναπάλλακτος εἶναι, καὶ φθάνει
through the depth as irremovable to-be and they-anticipate

διαφθαρέντα πρὶν εἰς τὴν φύσιν ἐπανελθεῖν, ὅτι τὸ πάθος
having-been-destroyed before into the nature to-return because the affection
αὐτοῖς γέγονε φύσις ἢ διὰ χρόνου πλῆθος ἢ διὰ
for-them has-become nature either through of-time quantity or through
μέγεθος. οὕτω δὲ ἐχούσῃ ψυχῇ καλῶς ἂν εἶχεν εἶναι
magnitude so but being-disposed for-soul well — it-would-be to-be
φθαρτῇ. νῦν δὲ τὰ μὲν ἁμαρτήματα λόγον ἔχει πρὸς τὰς
perishable now but the indeed sins ratio have to the
ἀνεκπλύτους κηλῖδας, ἡ ψυχὴ δὲ οὐκέτι πρὸς θοἰμάτιον
unwashable stains the soul but no-longer to the-garment
ἐκεῖνο τὸ πιναρόν τε καὶ οὐκ ἀντέχον, ἀλλ᾽ ἀθάνατος
that the filthy both and not holding-out but immortal
οὖσα τίνει δίκην ἀθάνατον, ὅταν ἁμάρτῃ δευσοποιά τε καὶ
being pays penalty immortal when it-sins with-fast-dye both and
ἀναπόνιπτα. ἀλλ᾽ ἐν ᾧ γάρ τις ἥμαρτε βίῳ δίκας διδούς,
unwashable but in which for one sinned life penalties paying
οὔπω πάνυ προστετηκὸς ἔχει καὶ προσιζῆσαν τὸ πάθος,
not-yet very having-stuck-fast it-has and having-settled the affection
ἀλλ᾽, ὡς ἂν εἴποι τις, ἀρτιβαφὴς οὖσα ψυχὴ τάχιστα
but as — would-say someone newly-dyed being soul fastest
πλύνεται. διὸ δοτέον ἐστὶν ὡς ἔνι διὰ τάχους τὴν
is-washed wherefore must-be-paid it-is as possible with speed the
δίκην, καὶ τιμωροῖς ἀνθρώποις, ἀλλὰ μὴ δαίμοσι. λέγεται
penalty and to-avenging men but not to-spirits is-told
δέ τις λόγος, ὅς με πείθει τοὺς ἠδικημένους κυρίους
but some account which me persuades the(-ones) having-been-wronged masters
εἶναι μακροτέρας τε ποιεῖν καὶ ἐπιτέμνειν τὰς τιμωρίας.
to-be longer both to-make and to-cut-short the punishments
διὸ παραπλήσιόν ἐστιν ἕνα κακόν τι μέγα ἐργάσασθαι
wherefore similar it-is one evil some great to-work

καὶ πολλοὺς κατὰ μικρὰν ἀδικῆσαι· ἐπέξεισι γὰρ ἕκαστος
and many by little to-wrong prosecutes for each
ἐν τῷ μέρει, καὶ δεῖ πᾶσιν ὑπηρετῆσαι τὴν δίκην.
in the turn and it-is-needful to-all to-serve the penalty
ὅταν δέ τις ἰάσιμος ᾖ, μέγα παρὰ τῷ δικαστῇ δύναται
when but someone curable be great with the judge avails
τὸ τοσαῦτα προπεπονθέναι τὴν ψυχήν, ὡς ἤδη παρ᾽
the so-many-things to-have-suffered-beforehand the soul as already from
αὐτῶν τῶν ἠδικημένων ἔλεον εὑρέσθαι. πότε τοίνυν εἰκός
themselves the having-been-wronged pity to-find when therefore likely
ἐστι τῆς μακαρίτιδος Αἰμιλίου ψυχῆς συγγνωμονεστέρας
is of-the late of-Aemilius soul more-forgiving
τυχεῖν; ἐγὼ μὲν οὖν οἶμαι, μᾶλλον δὲ οἶδα σαφῶς, ὡς
to-obtain I indeed then think rather but I-know clearly that
ἅπας ἱκέτης αἰδέσιμος, ὅστις ἑαυτὸν τετιμώρηται. καί
every suppliant venerable whoever himself has-punished and
τις ἤδη παρ᾽ ἡμῖν εἰς ἀπολογίαν ὑπὲρ ἁμαρτήματος
someone already among us into defense for sin
καταστὰς αὐτῷ τῷ φθάσαι τὴν αἰτίαν ὁμολογῆσαι καὶ
having-stood by-it the to-anticipate the charge to-confess and
φῆσαι κολάσεως ἄξιος εἶναι, τὴν κόλασιν ἐξεωνήσατο. τὸ
to-say of-punishment worthy to-be the punishment bought-off the
δὲ ἐνευωχηθῆναι τοῖς δι᾽ ἅ τις ἠδίκησεν, εἴτε
but to-have-feasted on-the(-things) for which anyone did-wrong whether
χρήμασιν εἴτε σώμασι, βαρυθυμότερον τὸν ἠδικημένον
with-money or with-bodies more-heavy-of-heart the having-been-wronged
καθίστησι. καὶ τίς ἂν γένοιο τοῦ σώματος ἐξελθών,
makes and what — would-you-become from-the body having-gone-out
εἴθ᾽ ὑπὸ βιαίας δίκης εἴτε ἕτερον τρόπον, κἄπειτα αὐτὴν
whether by violent justice or other way and-then itself
τὴν ψυχὴν αὐτῇ τῇ ψυχῇ θεασάμενος, οὐκ οὔσης ἀρνεῖσθαί
the soul by-itself the soul having-beheld not being to-deny

σοι γλώττης ἀλλ᾽ ἐγκεκολαμμένον ἔχων τοὐπίσημον
for-you tongue but having-been-engraved having the-mark
τὸ τῆς πράξεως; οὐκ ἰλιγγιάσεις; οὐκ ἀπορήσεις;
the of-the deed not will-you-be-dizzy not will-you-be-at-a-loss
ἕλξῃ σιγῶν καὶ ἐκκείσῃ τῇ δίκῃ, καὶ σὺ κἀγὼ
you-will-be-dragged being-silent and will-be-exposed to-the justice both you and-I
καὶ πᾶς ὃν οὐ προκαθαίρει δημοσιευθεῖσα μετάνοια. ἀλλ᾽
and every-one whom not purifies-beforehand having-been-published repentance but
ἀνδριστέον, ὦ γενναῖε, γενναῖος γὰρ εἴης, καὶ τῶν μὲν
one-must-be-brave O noble-one noble for may-you-be and the indeed
ἡδονῶν ὑπεροπτέον ἃς ἀδικοῦντες ἐπορισάμεθα· τοὺς δὲ
pleasures one-must-disdain which doing-wrong we-procured the but
ἀνθρώπους οὐκ αἰσχυντέον, ἀλλὰ τῷ δικαστῇ μὲν
men not one-must-be-ashamed-before but to-the judge indeed
ὁμολογητέον τὴν πρᾶξιν, ἐξιλαστέον δὲ τῇ παραυτίκα
one-must-confess the deed one-must-propitiate but by-the immediate
τίσει τὰς κάτω ποινάς. μεγίστου γὰρ ὄντος ἀγαθοῦ τοῦ μὴ
payment the below punishments greatest for being good the not
ἁμαρτεῖν, δεύτερον ἀγαθὸν τὸ δικαιωθῆναι. ὅστις δὲ χρόνον
to-sin second good the to-be-justly-punished whoever but time
πολὺν ἀδικῶν ἀκόλαστος μένει, τοῦτον δεῖ νομίζειν
long doing-wrong unpunished remains this-one it-is-needful to-think
τὸν ἀτυχέστατον, οὗ μήτε θεὸς μήτ᾽ ἄνθρωπος κήδεται.
the most-unfortunate for-whom neither god nor man cares
σκόπει γὰρ καὶ ταύτῃ. τὸ ἀκόλαστον εἶναι πρὸς κακοῦ καὶ
consider for also in-this-way the unpunished to-be in evil both
λέγεται καὶ ἀκούεται. οὐκοῦν τὸ κεκολάσθαι πρὸς ἀγαθοῦ·
is-said and is-heard therefore the to-have-been-punished in good
τῷ γὰρ ἐναντίῳ τὸ ἐναντίον ὁ λόγος νέμει. εἰ μὲν οὖν
to-the for opposite the opposite the reason assigns if indeed then
ἐγὼ παρὼν ἐτύγχανον, οὐδὲν ἂν ἔδει σε πρᾶγμα σχεῖν
I present happened-to-be no — there-was-need you trouble to-have

ἀπερυθριῶντα καὶ σαυτὸν καταγγέλλοντα, ἀλλ᾽ ἐμαυτὸν
blushing-not and yourself denouncing but myself
ἂν ἔταξα συνηγορήσοντά σοι, καὶ προσήγαγον ἄν
— I-would-have-stationed going-to-plead-for you and would-have-brought —
σε καθάπερ ἰατροῖς τοῖς νόμοις. ἀνόητος μὲν γὰρ ἄν
you as to-physicians to-the laws senseless indeed for —
τις εἶπεν ὡς Συνέσιος Ἰωάννου κατηγορεῖ, σὺ δ᾽
anyone would-have-said that Synesius John accuses you but
ἂν ἠπίστασο τἀληθὲς ὅτι φειδοῖ καὶ κηδεμονίᾳ τῇ
— would-have-known the-truth that from-sparing and care the
σῇ τὴν κατηγορίαν εἱλόμην, ἵν᾽ ὡς ἐν κακοῖς ἄμεινον
your the accusation I-chose that as in evils better
πράξειας. ἀλλὰ ταῦτα μέν, εἰ τἀδίκημα γέγονεν, ὃ μὴ
you-might-fare but these-things indeed if the-wrong has-happened which not
γένοιτο σοῦ τε ἕνεκα καὶ τῆς πόλεως· ἅπασα γὰρ
may-it-happen of-you both for-the-sake and of-the city all for
ἂν εἴη μιαρὰ τῷ φόνῳ, τολμηθέντος αἵματος ὁμογνίου.
— would-be polluted by-the murder having-been-dared blood kindred
εἰ δὲ σὺ καθαρὸς καὶ χεῖρα καὶ γνώμην (εἴη δὲ
if but you pure both in-hand and in-mind may-it-be but
οὕτως), ἐπάρατοι μὲν οἱ ταῦτα συνθέντες ἐπὶ σοί,
so accursed indeed the(-ones) these-things having-composed against you
κἀκείνους δὲ περιμένει τὰ κατὰ γῆς κολαστήρια, ὡς οὐχ
those-too but awaits the under earth places-of-punishment as not
ἕτερος οὕτω τρόπος θεομισὴς ὡς ὁ λογοποιὸς ὁ
other so manner god-hated as the story-maker the(-one)
τιτρώσκων ἐξ ἀφανοῦς· ἀγεννέστατος γὰρ ὢν μέγιστα
wounding from hidden most-ignoble for being greatest
κακὰ διαπράττεται, καὶ λέγεταί τις αὐτοῖς μοῖρα κιναίδων
evils he-accomplishes and is-said some to-them portion of-catamites
προσκεῖσθαι, καὶ τῶν ἐν τῇ τέχνῃ τοῦτ᾽ εἶναι τὸ
to-be-attached and of-the(-ones) in the art this to-be the

κράτιστον, ἐπεὶ καὶ πρὸς ἄλλα πολλὰ σοφισταὶ γίνονται
strongest since also for other many-things sophists they-become
καὶ εὐμήχανοι. ὥστε ἄν τις ἁλῷ φήμας ἐπὶ τοῖς
and inventive so-that if anyone be-caught rumors about the(-things)
οὐκ οὖσι ποιῶν, τοῦτο ἐκεῖνο, μὴ ἐπανέρῃ μηδὲ διστάσῃς,
not being making this that not inquire nor hesitate
ἀλλὰ κἂν στερεώτατος εἶναι δοκῇ, θαρρῶν ἀποφαίνου τὸν
but even-if most-solid to-be he-seem confidently declare the
ἄνδρα ἡμίγυνον, αὐτόχρημα θιασώτην τῆς Κότυος. σοὶ δὲ
man half-woman very votary — of-Cotys to-you but
ἔξεστιν ἀπὸ τῶν λόγων τούτων ἀποφῆναι συκοφαντοῦσαν
it-is-possible from the words these to-declare slandering
τὴν δόξαν, εἰ σαυτόν τε καὶ τοὺς σοὺς ἐπιδοίης
the report if yourself both and the yours you-should-give-up
τῇ δίκῃ. εἰπὲ γὰρ εἰσελθὼν ὡς Ἐμοῦ κατήγοροί
to-the justice say for having-entered that of-me accusers
τινές εἰσιν ἀφανεῖς, οἳ προκατεγνωκότες αὐτῶν ἀξιοῦσι
some are hidden who having-condemned-beforehand themselves think-fit
λανθάνειν, κατηγοροῦσι δὲ ὅμως πολλὰ καὶ χαλεπά,
to-escape-notice they-accuse but nevertheless many-things and hard
καὶ κινδυνεύουσι πείθειν ἐνίους· οὕτως εἰσὶν ἐπίβουλοι καὶ
and they-risk to-persuade some so are plotting and
δεινοὶ παραδοῦναι λόγον τῇ φήμῃ. κᾆτα διεξελθὼν
terrible to-hand-over word to-the rumor and-then having-gone-through
τὰς αἰτίας ἐφ᾽ αἷς ἀκούεις κακῶς, γάμον καὶ φόνον
the charges on which you-are-spoken-of ill marriage and murder
ἀνόσιον, ἐπειδὴ σπάταλον οἶμαί τινά φασι ὑπὸ σοῦ κάθετον
unholy since profligate I-think some they-say by you agent
ἐξειργάσθαι τὸν φόνον, τοῦτον ἅμα προσάγων δεήθητι
to-have-worked-out the murder this-one at-once bringing beg
τοῦ δικαστηρίου λιπαρῶν καὶ προσπίπτων μὴ ἀνεξέταστος
the court entreating and falling-before not unexamined

ἀπελθεῖν μηδὲ ἐρήμην ἁλῶναι. οὐ γὰρ δή, κράτιστε
to-depart nor by-default to-be-convicted not for indeed most-mighty
τῶν ἡγεμόνων, ἐρεῖς, διότι γραφὴν εἰς τοὐμφανὲς οὐδεὶς
of-the governors you-will-say because indictment into the-open no-one
ἀπηνέγκατο, παρὰ τοῦτό σε δεῖ ποιήσασθαι τὸ μὴ
brought for this you it-is-needful to-make the not
διὰ πάσης ἐλθεῖν βασάνου, μετιόντα καὶ θηρώμενον τὴν
through every to-go torture pursuing and hunting the
ἀλήθειαν. ὁ βεβοημένος σπάταλός ἐστιν οὗτος. ἔχεις
truth the having-been-noised-abroad profligate is this-one you-have
τὸν ἄνδρα· χρῶ τῷ σώματι. τοῦτον, εἴ τι γέγονε,
the man use the body this-one if anything has-happened
τήμερον ἀναφανῆναί γε δεῖ κατήγορον αὑτοῦ τε
today to-appear indeed it-is-needful accuser of-himself both
κἀμοῦ. κἂν μὲν οὕτω σοῦ λέγοντος μὴ πείθηταί σοι,
and-of-me and-if indeed so you saying not he-be-persuaded by-you
καὶ τοῦθ' ἅλις ἔχει πρός γε ἡμᾶς τοὺς ἀνθρώπους·
also this enough is to at-least us the men
εἰ δὲ φιλάνθρωπός τε εἴη καὶ χαρίσαιτό σοι τὴν
if but humane both he-be and should-grant you the
περὶ τούτων ἀκρόασιν, ἅπαν ἐνταῦθά ἐστι τὸ λαμπρῶς
about these hearing all here is the brilliantly
ἀπολογήσασθαι καὶ τοὺς λογοποιοὺς καταισχῦναί τε καὶ
to-defend-oneself and the story-makers to-shame both and
κατασιγάσαι. τὸν γὰρ δὴ σπάταλον τοῦτον οὐ δεήσει
to-silence the for indeed profligate this-one not it-will-be-needful
τρυφᾶν, ἀλλὰ καὶ δεδήσεται καὶ κρεμήσεται καὶ τὼ
to-live-luxuriously but both he-will-be-bound and will-be-hung and the
πλευρὼ διορυγήσεται· δεινοὶ γὰρ ἐξελέγξαι προσποίησιν
two-sides will-be-dug-through terrible for to-expose pretense
οἱ βασανισταί, καί τινες αὐτοῖς ὄνυχές εἰσιν ἐξηυρημένοι,
the torturers and some to-them nails are having-been-invented

συλλογισμῶν ἐπιστημονικῶν ἔχοντες δύναμιν, ὥσθ' ὅ τι
of-syllogisms scientific having power so-that what ever
ἂν ἐκείνων κρατούντων ἀναφανῇ, τοῦτ' ἔστιν αὐτὸ τἀληθές.
— those prevailing appear this is itself the-truth
ἂν οὕτως ἀπολυθῇς μηδὲν ἀδικῶν, ἄπει τοῦ
if so you-be-acquitted nothing doing-wrong you-will-go-away from-the
δικαστηρίου νενικηκὼς καὶ γαῦρος, εὐαγὴς ὤν τε καὶ
court having-conquered and proud pure being both and
δοκῶν. εἰ δὲ ἐγὼ μὲν εἰσηγησάμην ἅττα σοι λυσιτελεῖν
seeming if but I indeed proposed what-things to-you to-profit
οἶμαι, σὺ δὲ οὐ ποιήσεις οὐδὲ πρὸς τὸν δικαστὴν πρόσει,
I-think you but not will-do nor to the judge will-go
τὸ μὲν ἀληθὲς εἶδέ τε καὶ οἶδεν ἡ Δίκη. πάντως ὁ διὰ
the indeed truth saw both and knows — Justice altogether the through
πάντων ἥκων ὀφθαλμὸς τῆς θεᾶς καὶ Λιβύην ἑώρα καὶ
all coming eye of-the goddess also Libya saw and
φάραγγα ἐκείνην καὶ θροῦν ἐκεῖνον, εἴτε τὸν ὄντα
ravine that and clamor that whether the(-clamor) being
εἴτε τὸν ἐπιποίητον, καὶ τὸν Αἰμιλίου δρόμον καὶ ὅ
or the(-clamor) feigned and the of-Aemilius running and what
τι πέπονθε καὶ ὑφ' οὗ καὶ ὅ τι εἶπε καὶ ὅ τι
ever he-suffered and by whom and what ever he-said and what ever
ἤκουσεν, εἰ δή τι καὶ εἶπε καὶ ἤκουσε. καὶ οἶδεν ὅτι
he-heard if indeed anything both he-said and he-heard and she-knows that
εἰ καὶ τύχοις μὲν ἀναίτιος σὺ καὶ καθαρὸς τῷ θεῷ,
if even you-should-happen indeed guiltless you and pure — to-god
μήτε πράξας μήτε βουλεύσας ἔργον ἐξάγιστον, ἀλλ' ἡμῖν
neither having-done nor having-planned deed abominable but to-us
γε τοῖς ἀνθρώποις οὔπω καθαρός, ἕως ἂν ἀναπολόγητος
at-least the men not-yet pure until — undefended
ᾖς. οὐδὲ ἐμβαλοῦμέν σοι δεξιάν, οὐδὲ ἀπὸ τῆς αὐτῆς
you-be not-even shall-we-put to-you right-hand nor from the same

σιτησόμεθα· τοὺς Αἰμιλίου γὰρ ἀλάστορας δέδμεν, εἰ
will-we-eat the of-Aemilius for avengers we-fear lest
θιγγάνων ἡμῶν ἐναπομόρξῃ τὴν προστροπήν. εἰσὶ καὶ
touching us you-wipe-off the pollution there-are also
ἡμῖν οἰκεῖαι κηλῖδες· οὐ δεῖ καὶ προσερανίζεσθαι.
for-us own stains not it-is-needful also to-contribute-more

45

Ὀλυμπίῳ

to-Olympius

Λυποῦσι τὴν ἐκκλησίαν ἀλλότριοι πονηροί. διάβηθι κατ᾽
grieve the church foreign wicked-men cross-over against
αὐτῶν· οἱ πάτταλοι γὰρ παττάλοις ἐκκρούονται.
them the pegs for by-pegs are-knocked-out

46

Ἀναστασίῳ

to-Anastasius

Οὐδὲ Ἄμασις μὲν καλός, φυλαξάμενος ἐπιδακρῦσαι τοῦ
not-even Amasis indeed fine having-guarded-against to-weep-over —
Πολυκράτους ταῖς συμφοραῖς, ἃς ἐσομένας προείδετο, ἀλλ᾽
of-Polycrates at-the misfortunes which going-to-be he-foresaw but
οἷς εὐτυχοῦντι κήρυκα πέμψας τὴν φιλίαν ἀπείπατο,
by-which to-him-prospering herald having-sent the friendship he-renounced
δῆλον ἐποίησεν ὅτι κἂν ἐδάκρυσεν, εἰ προύλαβεν ἡ
clear he-made that even he-would-have-wept if had-anticipated the
συμφορὰ τὴν ἀπόρρησιν. σὺ δὲ ἡμῖν ἕως μὲν οὐ
misfortune the renunciation you but to-us as-long-as indeed not

προσεκόπτομεν τῇ τύχῃ συνέμεινας, ἔπειτα συναπῆρας
we-stumbled on-the fortune stayed-with then sailed-away-with
αὐτῇ· λέγει γὰρ ἡ φήμη διὰ τῶν ἀπὸ Θρᾴκης ἡκόντων
it says for the rumor through the(-ones) from Thrace having-come
οὐδὲν οὔτε φρονεῖν σε περὶ ἡμῶν οὔτε λέγειν ἐπιεικές.
nothing either to-think you about us or to-say fitting
τοῦτο μὲν οὖν οὐκ ἔστιν ὅλως φιλίαν ἀπειπεῖν ἀλλ᾽ ἔχθραν
this indeed then not it-is at-all friendship to-renounce but enmity
ἀνειπεῖν, ἤρκει δέ, εἴπερ ἄρα, τὸ μὴ συνανιᾶσθαι· τὸ δὲ
to-proclaim it-sufficed but if-indeed then the not to-grieve-with the but
καὶ προσανιᾶσαι πόρρω δεινῶν καὶ οὔτε Ἀμάσιδος οὔτε
even to-grieve-besides far-beyond terrible-things and neither of-Amasis nor
ὅλως ἀνθρώπινον. ἀλλὰ σοὶ γὰρ ἴσως ὑπὲρ τῶν σεαυτοῦ
at-all human but to-you for perhaps for the of-yourself
πραγμάτων ἔσκεπται κάλλιον. ποίει τὸ ποιητέον,
affairs it-has-been-considered better do the(-thing) to-be-done
μόνον εἰ χαίρων ποιεῖς· ἥμισυ γὰρ ἂν εἴη κακόν, εἰ
only if rejoicing you-do half for — would-be evil if
καὶ οἷς πάσχω κακῶς ἡδὺς εἴην τοῖς φίλοις.
even in-what I-suffer badly pleasant I-should-be to-the friends

47

Θεοτίμῳ

to-Theotimus

Ἀρίθμει καὶ Πέτρον ὀργὴν Πενταπόλεως ἄνθρωπον οὐ
count also Peter wrath of-Pentapolis man not
τέχνῃ μετιόντα τὸ λύειν τοὺς νόμους. καίτοι καὶ τὸν
by-art pursuing the to-undo the laws and-yet also the(-one)
οὕτω μετιόντα μισῶ, καὶ ὁ θεὸς σύνοιδε καὶ ὁ Διοσκορίδης.
so pursuing I-hate and — god knows and — Dioscorides

ἀλλ᾽ οὗτός ἐστι νεανικώτερος ἐκείνου τἀνδρός· ὅτου γὰρ
but this-one is more-headstrong than-that the-man of-what-ever for
ἐπιθυμήσει χρήματος, πρῶτον ἁρπάσας καὶ ὑφ᾽ ἑαυτὸν
he-desires property first having-seized and under himself
ποιησάμενος, ἔπειτα πράττει τὴν δίκην κἂν ἁλῷ τῇ
having-made then he-pursues the lawsuit and-if he-be-convicted by-the
ψήφῳ, κρατεῖ τῇ χειρί. οὕτως ἐποίησε. πρῶτον ἥρπασε
vote he-prevails by-the hand so he-did first he-seized
κεράμιον. ἐγράψατό τις αὐτόν. ὃ μὲν ἤλεγξεν, ὃ
jar indicted someone him the(-one) indeed proved the(-other)
δὲ οὐκ ἀπέδωκεν, ἀλλὰ καὶ προσηπείλησε τοῖς δημίοις
but not gave-back but also threatened-besides the executioners
πληγάς. πρὸς ὃ νεμεσήσας ἐγὼ καὶ νομίσας οὐκ
with-blows at which having-been-indignant I and having-thought not
εἶναι βιώσιμον ὅπου τινὲς ἰδιῶται χεῖρας ἔχουσι μείζους
to-be livable where some private-men hands have greater
τῶν νόμων, παρεσκεύασα λαμπροτάτους ἄνδρας εἴξαντας
than-the laws I-prepared most-illustrious men having-yielded
ἀποφάσει βοηθῆσαι τῇ καταστάσει τῆς πολιτείας· εἰ γὰρ
to-the-sentence to-help the establishment of-the state if for
προυχώρησεν αὐτῷ, πολλοὺς ἂν ἐντὸς ὀλίγου Πέτρους
it-had-succeeded for-him many — within little Peters
ἐθεασάμεθα. ἐν ᾧ χάριν ἔχω τῷ θαυμαστῷ Μαρτυρίῳ,
we-would-have-seen in which thanks I-have to-the wonderful Martyrius
καὶ συνηγανακτηκότι μάλιστα καὶ προθυμότατα πάντων
both having-shared-indignation most and most-eagerly of-all
ὑπηρετήσαντι. ἀνθ᾽ ὧν ἀγαθὸν αὐτῷ τι γένοιτο παρὰ
having-served for which good to-him something may-come from
τοῦ θεοῦ. παρὰ δὲ Ἀνθεμίου καλῶς ἂν ἔχοι τὸ μὴ
— god from but Anthemius well — it-would-be the not
κακόν τι λαβεῖν, εἰ Πέτρος αὐτόν, ὥσπερ ἠπείλησεν,
evil anything to-receive if Peter him as he-threatened

ἀπαιτήσειεν. ἀλλ᾽ ἵνα μὴ γένηται τοῦτο, δέομαι σοῦ τε
should-demand but that not happen this I-beg of-you both
αὐτοῦ καὶ διὰ σοῦ τοῦ θαυμασίου ἀνδρὸς καὶ φιλοσόφου
yourself and through you of-the admirable man and philosopher
Τρωΐλου, κωλύσατε τὸν ἀλιτήριον ἄνθρωπον τὴν διὰ
Troilus prevent the wicked man the(-road) through
τῶν νόμων ἐπὶ τοὺς νόμους ἐλθεῖν. ἐμοὶ καὶ Πενταπόλεως
the laws against the laws to-come for-me both of-Pentapolis
μέλει καὶ τοῦ μὴ γεγονέναι φίλῳ συμφορᾶς αἴτιον·
there-is-care and of-the not to-have-become for-friend of-misfortune cause
τὸ δὲ πῶς ἂν συκοφάντης ἀνακοπείη, οὐκ ἐμὸν εὑρεῖν,
the but how — sycophant might-be-checked not mine to-find
ἀλλὰ σόν, ὦ πρὸς τὰ καλὰ πάντων σὺ ποριμώτατε.
but yours O for the good-things of-all you most-resourceful

48

Πυλαιμένει

to-Pylaemenes

Καλῶς ποιεῖς εἰς τὴν ἔχουσαν τὸν βασιλέα πόλιν
well you-do to the holding the emperor city
ἐπανελθών· εἰ γὰρ κἂν τοῖς Ἰσαύρων ὄρεσιν ἡ ἀγαθή
having-returned if for even-in the of-Isaurians mountains the good
σοι τύχη συνῆν, ἀλλ᾽ ἔστιν εὐτυχία παρὰ τὸν τόπον
to-you fortune were-with but there-is good-fortune according-to the place
ἀτυχεστέρα. ἐμοὶ δέ τι καὶ ἰδίᾳ διαφέρει τὸ παρ᾽
more-unfortunate to-me but something also privately matters the beside
αὐτά σε πράττειν εὖ τὰ βασίλεια, οὗ διατρίβων καὶ
very you to-fare well the palace where spending-time both

λήψῃ καὶ πέμψεις ἐπιστολάς, τὸ τιμαλφέστατον ἐμοὶ
you-will-receive and you-will-send letters the most-precious to-me
τῶν ἀπὸ Θρᾴκης ἀγωγίμων.
of-the from Thrace goods

49

Θεοτίμῳ

to-Theotimus

Πλείω καλὰ τῆς Σιμωνίδου συνουσίας Ἱέρων ἀπέλαυσεν
more good-things from-the of-Simonides company Hiero enjoyed
ἢ Σιμωνίδης Ἱέρωνος. καὶ ναὶ μὰ τὸν φίλιον τὸν
than Simonides from-Hiero and yes by the of-friendship the(-god)
ἐμόν τε καὶ σόν, οὔ σε πλέον ἐμακάρισα τῆς Ἀνθεμίου
mine both and yours not you more I-counted-blessed for-the of-Anthemius
τοῦ μεγάλου φιλίας ἢ τῆς σῆς αὐτὸν ἐκεῖνον τὸν
the great friendship than for-the your him that the
μέγαν Ἀνθέμιον· ἀνδρὶ γὰρ ἔχοντι δύναμιν τί κτῆμα
great Anthemius to-man for having power what possession
κάλλιον ἢ φίλος ἦθος ἀκαπήλευτον παρεχόμενος; οἷον
finer than friend character unhuckstering providing such-as
ἐγὼ Θεότιμον οἶδα, τὴν πραοτάτην καὶ θεοφιλῆ κεφαλήν.
I Theotimus know the mildest and god-beloved head
ἀλλὰ τοῦτο μὲν σὺ Σιμωνίδου πλέον ποιεῖς (Σιμωνίδης
but this indeed you than-Simonides more do Simonides
γὰρ αὐτὸς ὡμολόγει πρὸς ἀργύριον διαλέγεσθαι), ἐκεῖνο
for himself confessed for silver to-converse that
δὲ κοινόν, ὅτι καὶ Σιμωνίδης Ἱέρωνα τῇ διαδοχῇ τοῦ
but common that both Simonides Hiero by-the succession of-the
χρόνου συνέστησε, καὶ διὰ τὰς Θεοτίμου ποιήσεις ἔστ᾽
time commended and through the of-Theotimus poems as-long-as

ἂν Ἕλληνες ὦσι πολὺς Ἀνθέμιος ἐν ταῖς τῶν λόγων
— Greeks be great Anthemius in the of-the words
διατριβαῖς. ἀλλὰ τὰ μὲν Ῥωμαίων ἐκεῖνος αὔξοι,
schools but the(-things) indeed of-Romans that-one may-increase
σὺ δὲ ἐκείνου τὸ ὄνομα· ποιητικῇ γὰρ ἔδωκεν ὁ θεὸς
you but that-one's the name to-poetry for gave — god
ταμιεύειν τὴν εὔκλειαν, ἧς τὸ καλὸν εἰς σὲ περιήκει.
to-dispense the glory of-which the beauty to you comes-round

50

Τῷ ἀδελφῷ

to-the brother

Ἀπέκτονε, φησί τις, Ἰωάννης Αἰμίλιον, ἕτερος δέ τις τοὺς
has-killed says someone John Aemilius another but some the
πολιτευομένους ἐχθροὺς ἐπ' αὐτῷ ταῦτα συμπλάσαι. τὸ
engaged-in-politics enemies against him these-things to-have-fabricated the
μὲν οὖν ἀληθὲς οἶδεν ἡ Δίκη, καὶ ὁ χρόνος εὑρήσει, ἐγὼ δὲ
indeed then truth knows — Justice and the time will-find I but
καίπερ ἀδήλου τοῦ πράγματος ὄντος οἶμαι δεῖν ἅπαντας
although unclear the matter being I-think it-is-needful all
ἐξῆς ἀποτροπιάζεσθαι, τὸν μέν, ὅτι τοιοῦτός ἐστιν,
in-order to-abominate the(-one) indeed because such he-is
ὥστ' εἰ καὶ μὴ πεποίηκεν, ἀλλ' ἐποίησεν ἂν καὶ τοῖς
that if even not he-has-done but he-would-have-done — and to-the
ἑαυτοῦ τρόποις πρέπουσαν αἰτίαν ἐδέξατο· τοὺς δὲ καὶ μὴ
his-own ways befitting charge received the(-others) but even not
πλάσαντας, ὅτι συνέπλασαν ἄν, καὶ πρὸς αὐτῶν τὸ
having-fabricated because they-would-have-fabricated — and to them the
ἐγχείρημα. ὡς ἔστιν ἦθος ἀνοίκειον ὑποψίας τινί, κἂν
undertaking as there-is character alien to-suspicion for-someone even

εἰ συνωμόται πολλοὶ μαρτυροῖεν, οὐδὲν αὐτοῖς ἔσται πλέον
if conspirators many should-testify nothing for-them will-be more
εἰς πίστιν. οἷον εἴ τις ἑταιρήσεως διώκοι τὸν Αἴαντα,
for credibility as if anyone for-prostitution should-prosecute — Ajax
γέλως ἂν εἴη πλατύς. ὁ δὲ Ἀλέξανδρος, εἰ μὴ θῆλυς, ἀλλὰ
laughter — would-be broad — but Alexander if not female but
θηλυδρίας γε ἦν καὶ τὴν αἰτίαν ἐχώρει. τὸν Σίσυφον δὲ καὶ
effeminate at-least was and the charge admitted — Sisyphus but and
τὸν Ὀδυσσέα μισῶ. καὶ γὰρ εἴ τι καὶ λέγοιεν ἀληθές,
— Odysseus I-hate and for if anything even they-should-say true
ἀλλὰ τοιοῦτοί γε ἦσαν οἷοι τὰ πλεῖστα ψεύδεσθαι. ἐγὼ δὲ
but such at-least they-were as the most-things to-lie I but
οἷς ἀτυχῶ, λίαν εὐτυχῶ, πολιτῶν τοιούτων ἐχθρῶν καὶ
in-what I-am-unfortunate very am-fortunate of-citizens such enemies and
φίλων στερόμενος. διατετειχίσθω μοι τὰ πρὸς ἅπαντας,
friends being-deprived let-be-walled-off to-me the(-things) toward all
οὐδὲν ἐμοὶ πρὸς ἐκείνων οὐδένα. ξένος ἐν ξένοις βιώην. ὁ
nothing to-me toward those anyone stranger among strangers may-I-live the
τρόπος ἡμᾶς πρὸ τοῦ τόπου διῴκισεν. ὀδύρομαι δὲ τὸ κλεινὸν
character us before the place separated I-lament but the famous
ἔδαφος τῆς Κυρήνης, ὃ πάλαι μὲν εἶχον Καρνεάδαι τε καὶ
soil — of-Cyrene which of-old indeed had Carneadeses both and
Ἀρίστιπποι, νυνὶ δὲ Ἰωάνναι τε καὶ Ἰούλιοι, μεθ' ὧν οὐκ
Aristippuses now but Johns both and Juliuses with whom not
εὐκαίρως γενόμενος εὐκαίρως ἀποδημῶ. σὺ δὲ ἀλλὰ μηδὲ
opportunely having-been opportunely I-go-abroad you but but not-even
γράφειν ἔτι μοι περὶ τῶν ἐκεῖθεν πραγμάτων τινός·
to-write any-longer to-me about of-the from-there affairs any
μηδὲ συνιστάναι τοὺς ἔχοντας δίκας· οὐ γὰρ ἂν ἐπιδοίην
nor to-introduce the(-ones) having lawsuits not for — I-would-give
ἐμαυτὸν ἔτι τούτων τινί. ἀτυχέστατος μεντἂν εἴην,
myself any-longer of-these to-anyone most-unfortunate indeed I-would-be

εἰ τῶν μὲν ἀγαθῶν τῆς φιλτάτης πατρίδος στεροίμην,
if of-the indeed good-things of-the dearest fatherland I-should-be-deprived
μετέχοιμι δὲ ἀντιλογιῶν καὶ πραγμάτων ἀφελκόντων με
I-should-share but of-disputes and affairs drawing-away me
τῆς ἐν φιλοσοφίᾳ ῥᾳστώνης, καὶ πενίαν ἐξ ἀπραξίας ὡς
from-the in philosophy ease and poverty from inactivity as
κέρδος ἑλόμενος, τἀλλότρια κακὰ προῖκα περιεργάσομαι.
gain having-chosen others' evils for-nothing I-shall-busy-myself-with

LETTERS 51–57

To his brother he writes of a voyage to Pharos, Attic cloaks, the birth of twin sons, feigned dreams that make him long for Athens, and grief at partings. The long Against Andronicus *argues that God uses wicked powers to punish and then hates them, as Babylon razed Jerusalem and was laid waste; Judas served what had to be and was damned. He tells how he begged for death rather than the priesthood, how Andronicus tortures citizens and starves a councilor, how his child's death has made his prayers vain, and why priesthood and civic power cannot be joined, so another must be chosen. He ends by turning to the synod's action.*

51

Τῷ αὐτῷ
to-the same

Ἄραντες ἐκ Φυκοῦντος ἀρχομένης ἑῴας, δείλης ὀψίας
having-set-sail from Phycus beginning dawn evening late
τῷ κατ' Ἐρυθρὰν κόλπῳ προσέσχομεν· ἐνδιατρίψαντες
to-the by Erythra gulf we-put-in having-stayed
δὲ ὅσον ὕδωρ πιεῖν καὶ ὑδρεύσασθαι (πηγαὶ δὲ ἐπ'
but as-long-as water to-drink and to-draw-water springs but onto
αὐτὴν ἐκδιδόασι τὴν ἠόνα καθαροῦ καὶ ἡδίστου νάματος),
itself issue the shore of-pure and sweetest stream

ἐπισπευδόντων τῶν Καρπαθίων αὖθις ἀνήχθημεν· πνεύματι
hastening the Carpathians again we-put-to-sea with-wind
δὲ χρησάμενοι μετρίῳ μὲν ἀλλ᾽ ἐκ πρύμνης ἀεί, καὶ
but having-used moderate indeed but from stern always and
μέγα οὐδὲν ἐφ᾽ ἑκάστης ἡμέρας ἀνύειν ἐλπίσαντες,
great nothing on each day to-accomplish having-expected
ἐλάθομεν ἐξηνυκότες ὅσον ἔδει. καὶ πεμπταῖοι
we-failed-to-notice having-accomplished as-much-as it-was-needful and on-the-fifth-day
τὸν φρυκτὸν ἰδόντες, ὃν αἴρουσιν ἀπὸ πύργου τοῖς
the beacon having-seen which they-raise from tower for-the(-ones)
καταγομένοις σύνθημα, θᾶττον ἢ λόγος ἀποβιβασθέντες
coming-into-port signal quicker than word having-disembarked
ἦμεν ἐν τῇ νήσῳ τῇ Φάρῳ. λυπρὰ δὲ ἡ νῆσος, ἐν ᾗ
we-were in the island — Pharos wretched but the island in which
μήτε δάσος ἐστὶν αὐτοφυὲς μήτε καρπός, ἀλλ᾽ ἅλες τινές.
neither thicket is natural nor fruit but salts some

52

Τῷ αὐτῷ

to-the same

Ἥκειν τις Ἀθήνηθεν λέγεται κρηπιδοπώλης ἄνθρωπος,
to-have-come someone from-Athens is-said shoe-seller man
παρ᾽ οὗ μοι δοκεῖς καὶ πέρυσιν ἐωνῆσθαι τὰς ἀνατρήτους
from whom to-me you-seem also last-year to-have-bought the open-work
ἐμβάδας. νῦν δέ φασιν αὐτὸν ἐπὶ μεῖζον ἐμπορεύεσθαι,
slippers now but they-say him on greater to-trade
κομίζοντα στολὰς ἀττικουργεῖς, σοί τε θερίστρια
bringing robes Attic-made for-you both summer-wraps
πρέποντα καὶ ἡμῖν ἀναβολὰς εἰς τὴν ὥραν τοῦ ἔτους.
befitting and for-us cloaks for the season of-the year

πρὶν ἂν οὖν ἁπάσας φθάσειεν ἀποδόμενος ἢ τὰς
before — then all he-anticipate having-sold or the(-ones)
τῆς καλλίονος ἐργασίας (οἱ γὰρ προεντυγχάνοντες οὐχ
of-the finer workmanship the for first-comers not
ὑπὲρ τῶν κατόπιν ἀλλ᾽ ὑπὲρ ἑαυτῶν δήπουθεν ἀξιοῦσι
for the(-ones) behind but for themselves surely think-fit
βουλεύεσθαι), εἰσκάλει τὸν ξένον καὶ πρίω μοι τρεῖς ἢ
to-consult call-in the stranger and buy for-me three or
τέτταρας τῶν ἀναβολῶν. πάντως ὅ τι ἂν ὑπὲρ τῆς
four of-the cloaks altogether what ever — for the
τιμῆς κατάθῃ, παρ᾽ ἐμοί σοι πολλαπλάσιον κείσεται.
price you-lay-down with me for-you many-times-over will-lie

53

Τῷ αὐτῷ

to-the same

Μῆκος ἐπιστολῆς ἀνοικειότητα κατηγορεῖ τοῦ
length of-letter unfamiliarity accuses of-the(-one)
διακομίζοντος. ἀλλ᾽ ὁ θαυμαστὸς Ἀκάκιος οἶδε μὲν
carrying but the wonderful Acacius knows indeed
ὅσα κἀγώ, ἐρεῖ δὲ καὶ ὧν οἶδε πλείονα τῷ τε σὸς
as-much-as I-too will-say but also than-what he-knows more by-the both your
ἐραστὴς εἶναι καὶ τὴν γλῶτταν ἔχειν νικῶσαν τὰ πράγματα,
lover to-be and the tongue to-have conquering the facts
ὥστε τὴν ἐπιστολὴν τῷ νόμῳ τοῦ προσειπεῖν σε πλέον ἢ
so-that the letter to-the custom of-the to-greet you more than
τῇ χρείᾳ χαρίζομαι. τὸ δὲ ἀπαγγεῖλαί σοι περὶ τοῦ υἱοῦ
to-the need I-grant the but to-report to-you about the son
Διοσκορίου τοῦτο μὲν ὡς ὑγιαίνει τοῦτο δ᾽ ὡς ἀναγινώσκει
Dioscorius this indeed that he-is-healthy this but that he-reads

καὶ πρόσκειται τοῖς βιβλίοις, τοῦτο τῆς ἐπιστολῆς αὐτῆς
and is-devoted to-the books this of-the letter itself
ὑπαρχέτω τιμή· ἡμεῖς δὲ αὐτῷ συμμορίαν ἀδελφῶν
let-be honor we but to-him company of-brothers
παρεσχόμεθα προσθέντες Ἡσυχίῳ ζεῦγος ἀδελφῶν ἀρρένων,
provided having-added to-Hesychius pair of-brothers male
οὓς εὐτυχεῖς ποιήσειεν ὁ θεὸς αὐτοῖς τε καὶ ἀδελφοῖς καὶ
whom fortunate may-make — god for-themselves both and for-brothers and
γονέων οἴκῳ καὶ τῷ λοιπῷ γένει καὶ ταῖς πατρίοις πόλεσιν.
of-parents for-house and for-the rest family and for-the ancestral cities

54

Τῷ αὐτῷ

to-the same

Συχνοὶ παρ᾽ ἡμῖν καὶ ἰδιῶται καὶ ἱερεῖς, πλαττόμενοί τινας
many among us both laymen and priests fabricating some
ὀνείρους οὓς αὐτοὶ καλοῦσιν ἀποκαλύψεις, ἐοίκασιν ὕπαρ
dreams which they call revelations seem in-waking
μοι δώσειν κακόν, ἂν μὴ τάχιστα τὰς ἱερὰς Ἀθήνας
to-me going-to-give evil if not quickest the holy Athens
καταλαβεῖν μοι γένηται. ὁσάκις ἂν οὖν ἐντυχεῖν σοι
to-reach for-me it-happen as-often-as — then to-meet for-you
γένηται ναυκλήρῳ Πειραϊκῷ, γράφε πρὸς ἡμᾶς· ἐκεῖ γὰρ
it-happen shipmaster of-Piraeus write to us there for
ἐντευξόμεθα ταῖς ἐπιστολαῖς. ὀνήσομαι δὲ οὐ μόνον τοῦτο
we-shall-read the letters I-shall-profit but not only this
τῆς ἐπὶ τὰς Ἀθήνας ὁδοῦ, τὸ τῶν παρόντων ἀπηλλάχθαι
from-the to — Athens road the from-the present to-have-been-rid
δεινῶν, ἀλλὰ καὶ τὸ μηκέτι τοὺς ἐκεῖθεν ἥκοντας ἐπὶ
terrible-things but also the no-longer the(-ones) from-there having-come for

λόγοις προσκυνεῖν, οἳ μηδὲν μὲν ἡμῶν τῶν θνητῶν
words to-revere who in-nothing indeed from-us the mortals
διαφέρουσιν (οὔκουν εἰς σύνεσίν γε τῶν Ἀριστοτέλους
differ not-therefore for understanding at-least of-the of-Aristotle
καὶ Πλάτωνος), ἀναστρέφονται δὲ ἐν ἡμῖν ὥσπερ ἐν
and of-Plato they-go-about but among us as among
ἡμιόνοις ἡμίθεοι, διότι τεθέανται τὴν ἀκαδήμειάν τε καὶ
mules demigods because they-have-beheld — academy both and
τὸ Λύκειον καὶ τὴν ἐν ᾗ Ζήνων ἐφιλοσόφει Ποικίλην,
— Lyceum and the in which Zeno philosophized Painted-Stoa
νῦν οὐκέτ᾽ οὖσαν ποικίλην· ὁ γὰρ ἀνθύπατος τὰς σανίδας
now no-longer being painted the for proconsul the panels
ἀφείλετο, ἔπειτα ἐκώλυσεν αὐτοὺς ἐπὶ σοφίᾳ μεῖζον φρονεῖν.
took-away then he-prevented them for wisdom greater to-think

55

Τῷ αὐτῷ

to-the same

Ἔλυσας τὸ πρυμνήσιον, κἀγὼ τὰς ἡμιόνους ἔστησα παρὰ
you-loosed the stern-cable and-I the mules halted by
τὴν ζεφυρῖτιν ἠόνα· τῆς ἀπήνης δὲ ἀποβαίνοντος ἤδη
the western shore of-the carriage but stepping-down already
σοι τὸ ἱστίον ἦρτο, καὶ κατὰ πρύμναν ὁ ἄνεμος.
for-you the sail had-been-raised and at stern the wind
ἀλλὰ τοῖς τε ὀφθαλμοῖς ὑμᾶς ἐφ᾽ ὅσον ἐξικνοῦντο
but with-the both eyes you to as-far-as they-reached
προύπεμψα, καὶ πολλὰ τοῖς ἀνέμοις ὑπὲρ τῆς ἐρωμένης
I-escorted and many-things with-the winds for the beloved
ψυχῆς διείλεγμαι, συνιστὰς αὐτοῖς τὸ σκάφος, ὅτι μοι τὸ
soul I-have-conversed commending to-them the vessel because to-me the

τιμαλφέστατον φορτίον ἐπεπίστευτο· οἱ δέ (οὐ γάρ εἰσιν
most-precious cargo had-been-entrusted they but not for they-are
ἀνέραστοι τῶν καλῶν) ὑπέσχοντό μοι τὴν σὴν κομιδήν
without-love of-the beautiful-things promised me the your conveyance
τε καὶ ἀνακομιδήν. οὗτοι μὲν οὖν ἀγαθοὶ δαίμονες ὄντες
both and return these-ones indeed then good spirits being
οὐκ ἄν ποτε ψεύσαιντο, σὺ δὲ ὥσπερ αὐτῶν ἐδεήθης,
not — ever would-lie you but as them you-begged
ἐντεῦθεν ἐκεῖσε πορθμεύων δεήθητι, κἀκεῖθεν ἐνθάδε· πολὺ
hence thither crossing beg and-from-there hither much
γὰρ ἂν ἡδίους τότε σοι παραγένοιντο.
for — sweeter then to-you they-would-be-present

56

Τῷ αὐτῷ

to-the same

Ἀδικεῖς με, ὦ θεία καὶ ἱερὰ κεφαλή, ψυχὴν ἁπλῆν καὶ ὑπὸ
you-wrong me O divine and holy head soul simple and by
συνηθείας ἁλώσιμον ἐνσείσας μὲν εἰς τὸ διαφερόντως
habit liable-to-capture having-shaken indeed into the exceedingly
ἀγαπᾶν σέ τε καὶ τὴν ἀδελφιδῆν, ἀφελόμενος δὲ σαυτοῦ τε
to-love you both and the niece having-deprived but of-yourself both
καὶ τῆς ἀδελφιδῆς. ἐκείνην μὲν οὖν ἔχων διπλῆν ἐθεώμην
and of-the niece her indeed then having double I-beheld
εἰκόνα, καὶ παρῆν μοι διὰ τῆς νεάνιδος ὁ θεῖος αὐτῆς·
image and was-present to-me through the girl the uncle her
νῦν δὲ ἅπαντα τὰ φίλα φροῦδα, καὶ μέμφομαι τῇ φύσει
now but all the dear-things gone and I-blame the nature
διὰ τὴν ἀμετρίαν τῆς εἰς τὸ ἀδικεῖσθαι ῥοπῆς. καὶ εἴ τι
because-of the immoderation of-the toward the to-be-wronged inclination and if any

φιλοσοφίας ὄφελος, εἰς τὸ ἀρρενωπότερον ἀναχθήσομαι, καὶ
of-philosophy benefit to the more-manly I-shall-be-raised and
τοῦ λοιποῦ σφενδαμνίνῳ μοι καὶ ἀκλινεστέρῳ συνέσεσθε.
for-the rest maple-like to-me and more-unbending you-will-be-with

57

Κατὰ Ἀνδρονίκου

against Andronicus

Αἱ κακοποιοὶ δυνάμεις ἐν κόσμῳ συντελοῦσι μὲν τῇ χρείᾳ
the evil-doing powers in cosmos contribute indeed to-the need
τῆς προνοίας (κολάζουσι γὰρ τοὺς ἀξίους κολάζεσθαι),
of-the providence they-punish for the(-ones) worthy to-be-punished
εἰσὶ δὲ ὅμως θεομισεῖς τε καὶ ἀποτρόπαιοι· ἐγερῶ
they-are but nevertheless god-hated both and to-be-averted I-will-raise
γάρ φησιν ἔθνος ἐφ' ὑμᾶς, ὑφ' οὗ πείσεσθε τόσα
for he-says nation against you by which you-will-suffer so-many-things
καὶ τόσα. καὶ τελευτῶν αὐτοῖς ἐκείνοις οἷς
and so-many-things and at-the-end on-them those against-whom
ἐπιστρατεύει φησὶν ἐπεξελεύσεσθαι, ὅτι παραλαβόντες
it-campaigns he-says to-go-against because having-received
ὑμᾶς οὐκ ἠλέησαν οὐδὲ ἀνθρωπίνως ἐχρήσαντο. αὐτὰς
you not they-pitied nor humanely treated the-very
μὲν οὖν οὐκ ἐξεμελέτησα τὰς ἱερὰς συλλαβάς, ἰσχυρίζομαι
indeed then not I-studied the holy syllables I-maintain
δὲ ὡς ἔστιν οὗ τῶν βιβλίων ὁ θεὸς ταῦτα λέγων
but that there-is where of-the books — god these-things saying
πεποίηται. καὶ οὐκ εἶπε μὲν οὕτως, οὐκ ἐποίησε δέ,
has-been-made and not said indeed so not did but
ἀλλ' ὁ Βαβυλώνιος βασιλεὺς Ἱερουσαλὴμ μὲν τὴν πόλιν
but the Babylonian king Jerusalem indeed the city

κατέσκαψε, τὸ δὲ ἔθνος ἠνδραποδίσατο. ὁ δὲ αὐτὸς
razed the but nation enslaved the but same
οὗτος οὐκ εἰς μακρὰν ἐμεμήνει, καὶ γέγονε δίκη θεοῦ
this-one not after long was-raving and it-became justice of-god
ἐξερημωθῆναι τὴν πόλιν, ὡς εἰ καὶ γέγονεν ἐν τῷ τόπῳ
to-be-made-desolate the city so-that if even it-had-been in the place
πόλις ἀπιστηθῆναι. ἆρα τολμήσει τις ἐρέσθαι θεὸν διὰ
city to-be-disbelieved — will-dare anyone to-ask god because-of
τί σὺ μὲν ἀνίστης ἄνδρας ἐπὶ τοὺς ἡμαρτηκότας
what you indeed raise-up men against the(-ones) having-sinned
σοι τιμωρούς, ὅταν δὲ ὑπηρετήσωσι τῷ θείῳ βουλήματι,
against-you avengers when but they-have-served the divine will
καὶ γένωνται δήμιοι τούτοις ἐφ᾽ οὓς καταπέμπονται,
and become executioners to-those against whom they-are-sent-down
δέον ἐκτῖσαι χάριν τῆς ὑπουργίας, τότε δὴ μάλιστα
it-being-needful to-pay thanks for-the service then indeed most
καὶ κολάζονται; ἀλλ᾽ ἢ κεκίνηκεν ἡμᾶς εἰς ἀπόκρισιν ὧν
also they-are-punished but — has-be-moved us to answer of-what
αὐτοῦ πυνθανόμεθα; ἐπειδὴ γὰρ βεβλαμμένου τῇδε τοῦ θείου
of-him we-inquire since for having-been-harmed here the divine
νόμου παρῆλθεν εἰς ἀνθρώπους τὰ κακά (τὰ δὲ κακοποιὰ
law passed to men the evils the but evil-doing
διαφερόντως κακά· περιουσίᾳ γὰρ φύσεως καὶ δραστήρια
especially evils by-abundance for of-nature also active
γίνεται), ἐπειδὴ δ᾽ οὖν ἅπαξ γέγονε τὰ κακά (τῆς γὰρ
they-become since but then once have-become the evils of-the for
θείας σοφίας καὶ ἀρετῆς καὶ δυνάμεως ἔργον ἐστὶν οὐ
divine wisdom and virtue and power work is not
μόνον τὸ ἀγαθοποιεῖν (φύσις γάρ, ὡς εἰπεῖν, αὕτη θεοῦ,
only the to-do-good nature for as to-say this of-god
ὡς τοῦ πυρὸς τὸ θερμαίνειν καὶ τοῦ φωτὸς τὸ φωτίζειν),
as of-the fire the to-heat and of-the light the to-illuminate

ἀλλὰ κἀκεῖνο μάλιστα, τὸ διὰ κακῶν ἐπινοηθέντων
but also-that most the through evils having-been-devised
πρός τινων ἀγαθόν τι καὶ χρηστὸν τέλος ἀποτελεῖν καὶ
by some good some and useful end to-accomplish and
ὠφελίμως τοῖς δοκοῦσι φαύλοις χρῆσθαι), σοφίας ἐστὶν
profitably the(-things) seeming bad to-use of-wisdom it-is
εὐμηχάνου καὶ τοῖς κακοῖς ἐν δέοντι χρήσασθαι. ὅταν οὖν
inventive also the evils in need to-use when then
δέηται κολαστῶν, χρῆται νῦν μὲν ἀγελάρχαις ἀκρίδων
he-needs punishers he-uses now indeed herd-leaders of-locusts
δαίμοσι, νῦν δὲ ὧν ἔργα λοιμοί· καὶ νῦν μὲν ἔθνει
spirits now but of-whom works plagues and now indeed nation
βαρβάρῳ, νῦν δὲ ἄρχοντι πονηρῷ· καὶ καθάπαξ εἰπεῖν,
barbarian now but ruler wicked and once-for-all to-say
ταῖς ἐπιτηδείοις εἰς τὸ ποιῆσαι κακὰ δημόσια φύσεσι.
the suitable for the to-make evils public natures
μισεῖ δ' ὅμως αὐτάς, ὅτι πρὸς τοῦτο γεγόνασιν
he-hates but nevertheless them because for this they-have-become
ἐπιτήδειοι· οὐ γὰρ ἐποίησεν ὁ θεὸς ὄργανα συμφορῶν,
suitable not for made — god instruments of-misfortunes
ἀλλ' ὑφ' ἑαυτῶν εἰς τοῦτο ταχθεῖσιν ἑτοίμως ἐχρήσατο.
but by themselves to this having-been-ranged readily he-used
καὶ διότι πρὸς τοῦτο σὺ γέγονας χρήσιμος, αὐτὸ τοῦτ'
and because for this you have-become useful it this
ἐστὶν ὅ σε παντάπασιν ἀποκόπτει θεοῦ. οὕτω καὶ σκεῦος
is which you altogether cuts-off from-god so also vessel
τὸ μὲν ἄτιμον, τὸ δὲ τίμιόν ἐστί τε καὶ νομίζεται·
the(-one) indeed dishonorable the(-other) but honorable is both and is-thought
κρίνεται γὰρ ἑκάτερον πρὸς ἥντινα τὴν χρείαν παρέχεται.
is-judged for each by what the use it-provides
τράπεζα μὲν ἱερὸν χρῆμα, δι' ἧς ὁ θεὸς τιμᾶται
table indeed holy thing through which — god is-honored

φίλιός τε καὶ ξένιος, καὶ τὸν Ἀβραὰμ ἡ φιλοξενία θεοῦ
of-friendship both and of-guests and — Abraham the hospitality of-god
πεποίηκεν ἑστιάτορα· μάστιξ δὲ ἀποτρόπαιον, θυμῷ γὰρ
has-made host scourge but thing-to-be-averted to-anger for
ὑπηρετεῖται; καί τις ἤδη χρησάμενος αὐτῇ μετενόησε.
it-is-subservient and someone already having-used it repented
τῶν μέντοι κολαζομένων θεὸς κήδεται· οὐδὲ γὰρ οὐδὲ
of-the however being-punished god cares nor for even
τοῦτο μικρόν, ἐπισκοπῆς ἀξιωθῆναι θεοῦ καὶ καθήρασθαι
this small of-visitation to-be-deemed-worthy of-god and to-be-purified
διὰ δίκης τὰ ἁμαρτήματα. αἱ δὲ τιμωροὶ φύσεις εἰσὶ
through justice the sins the but avenging natures are
παντάπασιν ἀπόστροφοι τοῦ θεοῦ· τὸ γὰρ ἀφανιστικὸν τῷ
altogether averse — to-god the for destructive to-the
δημιουργικῷ δήπου πολέμιον. οὐδὲ γὰρ οὐδὲ διάκειται τὴν
creative surely hostile nor for even is-disposed in-the
γνώμην ὁ τιμωρὸς ἢ δαίμων ἢ ἄνθρωπος ὡς λειτουργίαν
mind the avenger either spirit or man as service
τινὰ ταύτην εἰσφέρων θεῷ, ἀλλὰ τῇ μοχθηρίᾳ τῆς
some this bringing to-god but to-the wickedness of-the
φύσεως χαριζόμενος ταῖς κοιναῖς συμφοραῖς ἐπεξέρχεται.
nature gratifying the common misfortunes he-attacks
οὐ τοίνυν ἐπειδὴ δυστυχεῖν ἔδει τὴν πόλιν, σὺ
not therefore since to-be-unfortunate it-was-needful the city you
δὲ τοῦτ' εἰργάσω, παρὰ τοῦτό σε δεῖ διαδρᾶναι
but this worked because-of this you it-is-needful to-escape
τὴν δίκην· ταύτην γὰρ ἂν τὴν ἀπολογίαν καὶ Ἰούδας
the justice this for — the defense also Judas
ἀπελογήσατο, ἔδει γὰρ ὑπὲρ τῆς ἁπάντων ἁμαρτίας
would-have-pleaded it-was-needful for for the of-all sin
σταυρωθῆναι Χριστόν. ἀλλ' ἔδει μέν, φησίν, οὐαὶ δὲ
to-be-crucified Christ but it-was-needful indeed he-says woe but

δι᾽ οὗ γέγονε, καὶ καλὸν ἦν τῷ ἀνθρώπῳ ἐκείνῳ εἰ
through whom it-happened and good it-were for-the man that if
μὴ ἐγένετο. οὐκοῦν τὸ μὲν ὁρώμενον ἀγχόνη τὴν
not he-had-been-born therefore the(-thing) indeed being-seen noose the
προδοσίαν αὐτοῦ διεδέξατο, τὸ δὲ οὐχ ὁρώμενον οὐδ᾽
betrayal his succeeded the(-thing) but not being-seen not-even
ἂν ἐπινοήσειέ τις. οὐ γὰρ ἔστιν ἐπίνοιαν ἀνθρώπου
— could-conceive anyone not for it-is-possible conception of-man
χωρῆσαι τίνα γένοιτ᾽ ἂν τῷ Χριστοῦ προδότῃ τὰ
to-contain what would-be — for-the of-Christ betrayer the
κολαστήρια· τὸ γὰρ ᾗ δεῖ γενέσθαι ὑπηρετῆσαι
punishments the for in-what-way it-is-needful to-happen to-serve
τῷ χρεὼν οὐκ ἀστείας ἀπολογίας ἐστί. δεῖ τοίνυν
the fate not of-elegant defense is it-is-needful therefore
ὅσον οὐδέπω καὶ Αὐσουριανοὺς καὶ Ἀνδρόνικον ὑπὲρ
as-good-as not-yet both Ausurians and Andronicus for
ὧν εἰς ἡμᾶς εἰργάσαντο δίκην ἀξίαν κομίσασθαι· καὶ
what against us they-worked penalty worthy to-receive and
γὰρ τὴν ἀκρίδα τὴν λυμηναμένην ἡμῶν τοὺς καρποὺς
for the locust the(-one) having-destroyed our the fruits
καὶ μέχρι μὲν καλάμης τὸ λήιον μέχρι δὲ φλοιοῦ τὰ
and as-far-as indeed stalk the crop as-far-as but bark the
φυτὰ δαπανήσασαν καταποντιστὴς ἄνεμος ἄρας ὦσεν
plants having-consumed sea-plunging wind having-lifted pushed
εἰς μέσον τὸ πέλαγος. ταύτῃ μὲν οὖν τῇ πληγῇ τὸν
into middle the sea to-this indeed then to-the blow the
νότον ἀντέταξεν ὁ θεός, καὶ ἐπ᾽ Αὐσουριανοὺς ἤδη
south-wind opposed — god and against Ausurians already
τις ᾕρηται παρ᾽ αὐτοῦ στρατηγός. ὡς εἴη γε
someone has-been-chosen by him general would-that may-it-be indeed
τοῦτον ἡμῖν εἶναι τῶν παρ᾽ αὐτοῦ πώποτε στρατηγῶν
this-one for-us to-be of-the by him ever generals

εὐσεβέστατόν τε καὶ δικαιότατον. τοῦτον ἐπὶ τῷ κατ᾽
most-pious both and most-just this-one for the against
αὐτῶν τροπαίῳ μακαρίσαι μοι γένοιτο. μακάριός φησιν
them trophy to-call-blessed for-me may-it-happen blessed he-says
ὃς ἀνταποδώσει τὸ ἀνταπόδομα αὐτοῖς, μακάριος ὃς
who will-repay the repayment to-them blessed who
ἐδαφιεῖ τὰ νήπια αὐτῶν πρὸς τὴν πέτραν. τίς δὲ ἄρα, τίς
will-dash the infants their against the rock what but then what
ὄλεθρος περιμενεῖ τὸν παλαμναῖον τῆς χώρας Ἀνδρόνικον;
destruction will-await the bloodstained of-the country Andronicus
τίς ἀξία γένοιτ᾽ ἂν δίκη ψυχῆς κακεργέτιδος; ὡς ἐμοὶ τῶν
what worthy would-be — justice of-soul evil-working as to-me of-the
πληγῶν ἁπασῶν, αἷς μετῆλθεν ἡμῶν τὰς ἁμαρτίας
blows all with-which visited our the sins
ὁ θεός, Ἀνδρόνικός ἐστι μακρῷ πάντων βαρύτερος· πρὸς
— god Andronicus is by-far of-all heavier besides
γὰρ ταῖς κοιναῖς συμφοραῖς οὗτος ἐμόν ἐστι κακὸν ἴδιον.
for the common misfortunes this-one mine is evil own
διὰ τούτου μέτεισιν ὁ πειράζων, ἵνα δραπετεύσω τοῦ
through this-one pursues the tempter that I-may-run-away-from the
θυσιαστηρίου τὴν λειτουργίαν. ἐπανακτέον δέ μοι μικρὸν
altar the service it-must-be-brought-back but by-me a-little
ἄνω τὸν λόγον, ἵν᾽ οἷς ἴστε προσθεὶς ἃ μὴ πάντες
up the account that to-what you-know having-added what not all
γινώσκετε, ἀκόλουθον ὑμῖν τὴν διδασκαλίαν τῶν περὶ ἐμὲ
know consistent for-you the teaching of-the about me
πραγμάτων ποιήσωμαι· καὶ γὰρ πρὸς τὰ μετὰ ταῦτά
affairs I-may-make and for toward the(-things) after these-things
μοι καλῶς ἔχει τούτων ὑμᾶς ἀκροατάς μοι γενέσθαι.
for-me well it-is of-these you hearers for-me to-become

Ἐμοὶ παιδόθεν παρέστη θεῖον ἀγαθὸν εἶναι σχολὴ καὶ
to-me from-childhood it-occurred divine good to-be leisure and
τοῦ ζῆν εὐμάρεια, τοῦθ' ὃ ταῖς θείαις φύσεσι προσήκειν
of-the to-live ease this which to-the divine natures to-belong
τις ἔφη· αὐτὸ τοῦτ' εἶναι τὸ τὸν νοῦν ἐκτρέφειν καὶ
someone said it this to-be the the mind to-nourish and
συνιστᾶν τῷ θεῷ τὸν ἔχοντά τε αὐτὴν καὶ καρπούμενον.
to-commend — to-god the(-one) having both it and enjoying
ὅσα δὴ παισίν ἐστιν ἢ γίνεται πράγματα, τούτων
as-many-as indeed to-children are or come-about affairs of-these
ὡς ἐλαχίστων ἐγὼ μετέσχον, καὶ ὅσα μειρακίοις καὶ
as least I shared and as-many-as to-lads and
ὅσα νέοις. καὶ εἰς ἄνδρα παραγγείλας οὐδέν τι
as-many-as to-youths and into man having-been-enrolled nothing at-all
παιδαρίου πρὸς ἀπραγμοσύνην παρήλλαξα, ἀλλ' ὥσπερ ἐν
from-a-little-boy toward quietism I-changed but as in
πανηγύρει σεμνῇ διεξάγων τὸν βίον διὰ πάσης ἡλικίας
festival solemn passing the life through every age
ἵλεων καὶ ἀκύμαντον τῆς ψυχῆς ἐτήρησα τὴν διάθεσιν. οὐ
gracious and waveless of-the soul I-kept the disposition not
μὴν διὰ τοῦτο ἀνθρώποις ἀσυντελῆ με πεποίηκεν ὁ
however because-of this to-men useless me has-made —
θεός, ἀλλὰ πολλάκις ἡμῖν καὶ ἰδιῶται καὶ πόλεις εἰς δέον
god but often us both private-men and cities for need
ἐχρήσαντο· ἐδίδου γὰρ ὁ θεὸς δύνασθαί τε τὰ μέγιστα
used gave for — god to-be-able both the greatest-things
καὶ τὰ κάλλιστα βούλεσθαι. τούτων οὐδὲν ἐμὲ φιλοσοφίας
and the finest to-wish of-these nothing me from-philosophy
ἀφεῖλκεν, οὐδὲ τὴν εὐδαίμονά μοι σχολὴν ὑπετέμνετο·
drew-away nor the happy for-me leisure cut-short
τὸ γὰρ ὠθισμῷ καὶ μόχθῳ καὶ μόλις ποιεῖν, τοῦτ'
the for with-jostling and toil and scarcely to-do this

ἐστὶν ὃ δαπανᾷ τὸν χρόνον, καὶ τὴν ψυχὴν ἐμβαπτίζει
is which consumes the time and the soul immerses
μερίμναις πραγμάτων. ὅτῳ δὲ εἰπεῖν μόνον καθήκει, ἡ
in-cares of-affairs for-whom but to-speak only is-fitting the
πειθὼ δὲ ἕπεται, καὶ ὁ λόγος ἀνυσιμώτατός ἐστι παρὰ
persuasion but follows and the word most-effective is with
τοῖς ἀκούουσι, τίς φειδὼ ῥημάτων, ἵνα δυστυχίας τις
the(-ones) hearing what sparing of-words that from-misfortune someone
ἐλευθερωθῇ; τίμιον ζῷον ὁ ἄνθρωπος· τίμιον γάρ, εἰ δι᾽
may-be-freed precious creature the man precious for if for
αὐτὸν ἐσταυρώθη Χριστός. ἐμοὶ δὴ τὸ πείθειν ἀνθρώπους
him was-crucified Christ for-me indeed the to-persuade men
εἰς τὸν μέχρι τοῦ παρόντος ἐνιαυτὸν τάχα μὲν θεῖος κλῆρος
to the until the present year perhaps indeed divine lot
ἐγένετο, τάχα δὲ μόλις πραγμάτων ἁπτόμενος ἐπετύγχανον.
became perhaps but scarcely affairs touching I-succeeded
νῦν γὰρ δὴ τὸ πρᾶγμα ἔοικεν ἐξελέγχεσθαι μετὰ πολλῶν
now for indeed the thing seems to-be-refuted with many
ἄτινα σαφῶς ἦν τοῦ θεοῦ, καὶ τοῦτ᾽ ἀνετίθην αὐτῷ, καὶ
which clearly were — of-god and this I-ascribed to-him and
ἔζων μετ᾽ ἀγαθῶν τῶν ἐλπίδων, ὥσπερ ἐν ἱερῷ περιβόλῳ
I-lived with good the hopes as in holy precinct
τῷ κόσμῳ, ζῷον ἄφετον ἀνειμένον, εὐχῇ καὶ βιβλίῳ
the cosmos creature sacred having-been-let-loose with-prayer and book
καὶ θήρᾳ μερίζων τὸν βίον· ἵνα γὰρ ὑγιαίνῃ ψυχή τε
and hunt dividing the life that for may-be-healthy soul both
καὶ σῶμα, τὸ μέν τι δεῖ πονεῖν, τὸ δὲ
and body the(-one) indeed something it-is-needful to-toil the(-other) but
αἰτεῖν τὸν θεόν. μετὰ τοιαύτης εὐμαρείας εἵλκυσα τοὺς
to-ask — god with such ease I-drew-out the
ἐνιαυτοὺς τοὺς μέχρι τῆς ἱερωσύνης αἱρέσεως, πρὸς ἣν
years the(-years) until the of-priesthood election toward which

ἐγὼ παρὰ τοὺς πώποτε δειλότατος γέγονα. μαρτύρομαι
I beyond the(-men) ever most-cowardly have-become I-call-to-witness
τὸν ἐπὶ πᾶσι θεόν, οὗ δι᾽ ὑμᾶς ἐγὼ τὰς ἀπορρήτους
the over all god whose for you I the secret
ἐβάστασα τελετάς, δίχα τῶν ἀνθρωπίνων περιόδων τε
bore rites apart-from the human circuits both
καὶ σπουδῶν αὐτῷ κατὰ μόνας ἐν πολλοῖς καιροῖς τε
and pursuits to-him by alone in many seasons both
καὶ τόποις προσῆλθον θεῷ, καὶ πρηνὴς καὶ γονυπετὴς
and places I-approached god and prostrate and kneeling
ἱκέτης γενόμενος θάνατον ἀνθ᾽ ἱερωσύνης ᾑρούμην.
suppliant having-become death instead-of priesthood I-was-choosing
αἰδὼς γάρ τίς με καὶ φιλία κατεῖχε τῆς ἐν φιλοσοφίᾳ
shame for some me and love held of-the in philosophy
σχολῆς, ὑπὲρ ἧς ἅπαντα δεῖν ᾤμην ποιεῖν τε καὶ
leisure for which all-things to-be-needful I-thought to-do both and
λέγειν. ἀλλ᾽ ἐπειδὴ τῶν μὲν ἀνθρώπων ἐκράτουν, τοῦ
to-say but since the indeed men I-overcame —
θεοῦ δὲ ἡττώμην, ὡς κοινὴ φήμη τὸν ἀξιούμενον εἶναι
by-god but was-defeated as common report the(-one) being-deemed-worthy to-be
γνώριμον θεοῦ, ἔφερον, ἀλλὰ δυσηνιάστως τὴν καινοτομίαν
acquaintance of-god I-bore but restively the innovation
τοῦ βίου· δρασμῷ γὰρ ἐπιθέμενον ἐλπὶς ἀγαθῶν καὶ φόβος
of-the life on-flight for having-set-out hope of-goods and fear
χειρόνων ἀνέκοψε. καὶ λεγόντων ἤκουσα γερόντων ἱερῶν
of-worse checked and saying I-heard elders holy
ὅτι με θεὸς ποιμαίνει· καί τις ἐπὶ λέξεως εἶπεν ὡς ἱλαρόν
that me god shepherds and someone on word said that cheerful
ἐστι τὸ πνεῦμα τὸ ἅγιον, καὶ ἱλαρύνει τοὺς μετόχους
is the spirit the holy and cheers the partakers
αὐτοῦ. καὶ προσέθηκεν ὡς ἠμφισβήτησαν ἡμῶν πρὸς θεὸν
of-it and he-added that disputed over-us with god

δαίμονες, οὓς λυπῶ προσχωρήσας τῇ μερίδι τῇ κρείττονι.
spirits whom I-grieve having-gone-over to-the portion the better
ἀλλὰ κἄν τι προσβάλωσι χαλεπόν, οὐκ ἀμελεῖται, φησί,
but even-if any they-bring-on hard not is-neglected he-says
φιλόσοφος ἱερωμένος. ἐγὼ μὲν οὖν (οὐ γὰρ ῥᾴδιός εἰμι
philosopher having-been-ordained I indeed then not for easy I-am
χαυνωθῆναι καὶ λαμπρόν τι λογίσασθαι περὶ ἐμαυτοῦ)
to-be-puffed-up and splendid anything to-reckon about myself
τὴν ἀτυχίαν ἠτιασάμην, ἀλλ᾽ οὐχ ὑπὸ φθόνου δαίμονος (οὐ
the ill-fortune I-blamed but not by envy of-spirit not
γὰρ οἶμαί μοι προσήκειν ἀρετήν, ἥτις ἂν τοὺς βασκάνους
for I-think to-me to-belong virtue which — the envious
ἐκίνησεν), ἀλλ᾽ ἐφόβει με μᾶλλον δίκας ὀφλόντα παρ᾽
would-have-moved but frightened me rather penalties having-incurred beyond
ἀξίαν ἅψασθαι μυστηρίων θεοῦ. καὶ ταύτην τὴν ἀτυχίαν
worth to-touch mysteries of-god and this the ill-fortune
ἐμαντευόμην, εἰς ἣν οὐ κατὰ μικρὸν ὤλισθον· ἀλλ᾽ ἅμα τε
I-divined into which not by little I-slipped but at-once both
παρῆν ἐνθάδε καὶ τὰ δεινὰ πάντα παρῆν, καὶ χορηγὸς
I-was-present here and the terrible-things all were-present and leader
πάντων Ἀνδρόνικος, δαίμων ἀρήιος, ἄπληστος συμφορῶν,
of-all Andronicus spirit martial insatiable of-misfortunes
τῆς πόλεως τοῖς λειψάνοις ἐγκείμενος. ἔα, πανταχοῦ
of-the city on-the remnants pressing ha everywhere
τῆς ἀγορᾶς ἀνδρῶν οἰμωγαί, γυναικῶν ὀλολυγαί, παίδων
of-the market of-men wailings of-women shrieks of-children
ὀλοφυρμοί. σχῆμα πόλεως ἑαλωκυίας αὐτῇ περιτέθεικεν,
laments look of-city having-been-captured on-it he-has-put
ἧς τὸ κάλλιστον μέρος ἀποτεμόμενος τίσεως χωρίον
of-which the finest part having-cut-off of-punishment place
ὀνομασθῆναι γέγονεν αἴτιος, τὴν στοὰν τὴν βασίλειον,
to-be-named he-has-become cause the portico the royal

τὸ πάλαι κριτήριον, ἀποδείξας βασανιστήριον. ταύτην
the of-old court having-declared torture-house this
δαίμοσι ποινίμοις, οἷς ἑαυτὸν ἄρα προσένειμε, βωμὸν
to-spirits avenging to-whom himself then he-assigned altar
καὶ τράπεζαν παρέθηκεν. ὦ πόσοις αὐτοὺς πολιτῶν
and table he-set-beside O with-how-many them of-citizens
εἱστίασε δάκρυσι. ποῖοι Ταυροσκύθαι, τίνες Λακεδαιμόνιοι
he-feasted tears what Tauro-Scythians what Lacedaemonians
τοσούτῳ τῷ διὰ τῶν μαστίγων αἵματι τὴν παρ᾽ αὐτοῖς
with-so-much the through the scourges blood the among them
ἐτίμησαν Ἄρτεμιν; δρόμος ἁπάντων εὐθὺς ἐπ᾽ ἐμέ, καὶ
honored Artemis running of-all straightway to me and
πανταχόθεν εὐθὺς ἐβαλλόμην ἀκοῇ καὶ θέᾳ κακῶν.
from-everywhere straightway I-was-struck by-hearing and sight of-evils
νουθετήσας οὐκ ἔπεισα, ἐπιτιμήσας ἠρέθισα. ὁ παρὼν
having-admonished not I-persuaded having-rebuked I-provoked the present
καιρὸς ἤλεγξεν ἡμῶν τὴν ἀσθένειαν, ἣν μέχρι νῦν ἔκρυψεν
season exposed our the weakness which until now hid
ἀπὸ τῶν ἀνθρώπων θεός· συγχωρουμένων γὰρ ἀεὶ τιμὴν
from the men god of-concessions for always honor
καρπωσάμενος παρέσχον ὑποψίαν τῇ πατρίδι δυνάμεως.
having-reaped I-provided suspicion to-the fatherland of-power
καὶ τοῦτο τὸ χαλεπώτατον τῶν συμβεβηκότων ἐστί
and this the hardest of-the(-things) having-happened is
μοι· πρὸς γὰρ τὴν ἐλπίδα τῶν ἠγνοηκότων με κρίνομαι.
to-me by for the hope of-the(-ones) not-having-known me I-am-judged
οὐδὲ γὰρ πείθω λέγων αὐτοῖς ὡς οὐ δύναμαι, ἀλλ᾽ ἀξιοῦμαι
not for I-persuade saying to-them that not I-am-able but I-am-deemed
πάντα τὰ δίκαια δύνασθαι. περίεστιν οὖν αἰσχύνεσθαι καὶ
all the just-things to-be-able it-remains then to-be-ashamed and
λυπεῖσθαι. πάθος εὐθὺς ἐν ψυχῇ, καὶ ποικιλία φροντίδων
to-be-grieved passion straightway in soul and variety of-cares

καὶ εἰδωλοποιία πραγμάτων καὶ μακρὰν ὁ θεός. εἰ
and image-making of-affairs and far-off — god if
δαιμόνων εἰσὶ προσβολαὶ τὰ γινόμενα δι᾽ Ἀνδρονίκου,
of-spirits are assaults the(-things) happening through Andronicus
πᾶν ἐποίησαν ὅσον ἐβούλοντο. οὐκέτι τῆς συνήθους ἐν
all they-did as-much-as they-wished no-longer of-the customary in
εὐχαῖς γλυκυθυμίας ᾐσθόμην, ἀλλὰ τὸ μὲν σχῆμα εὐχῆς,
prayers sweetness-of-heart I-perceived but the indeed form of-prayer
ἐγὼ δὲ περιηνέχθην ἀπανταχοῦ τῶν πραγμάτων ὀργῇ
I but was-carried-about everywhere of-the affairs by-anger
καὶ λύπῃ καὶ πᾶσι πάθεσι μεριζόμενος. καίτοι διὰ νοῦ
and grief and all passions being-divided and-yet through mind
τῷ θεῷ συγγινόμεθα, γλῶττα δὲ ἀνθρώποις τὰ
— with-god we-commune tongue but for-men the(-things)
πρὸς ἀνθρώπους ὑπηρετεῖ. εἰ τοίνυν ἐν εὐχαῖς ἀπροσεξίαν
toward men serves if therefore in prayers inattention
ἠτύχηκα καὶ παρὰ πόδας ἡ πεῖρα, τῆς γέ τοι τοῦ
I-have-suffered and at feet the trial of-the at-least in-truth of-the
βίου μεταβολῆς οὐ ταύτῃ μόνον εἰς κακὸν ἀπολέλαυκα, ἐξ
life change not in-this only to evil I-have-reaped from
ἀπροσεξίας εὑρόμενος πράγματα, ἀλλ᾽ ἀπενθὴς τὸ μέχρι
inattention having-found troubles but unbereaved the until
πρώην διαγενόμενος, νεκρὸν ἐπεῖδον οὗ προαποθανεῖν
lately having-lived dead I-saw for-whom to-die-first
ηὐχόμην· οὕτω πικροῖς ἡμᾶς ἡ πόλις ἐπιβατηρίοις
I-prayed so with-bitter us the city landing-rites
ἐξένισεν. ὡς ἅμα τοῖς ἀνθρώποις τὰ πράγματα νῦν
entertained as together-with the men the affairs now
μὲν ἄνω νῦν δὲ κάτω χωρεῖ, καὶ ῥοῦς ἥκει φέρων ἀθρόα
indeed up now but down go and stream comes bearing crowded
πολλά, νῦν μὲν αἴσια νῦν δὲ ἀπαίσια. ἀλλ᾽ ἐπειδή
many-things now indeed auspicious now but inauspicious but since

μοι συνέπεσεν ἀποβαλεῖν τῶν παιδίων τὸ φίλτατον, κἂν
to-me it-befell to-lose of-the children the dearest even
εἰργασάμην τι δεινὸν αὐτὸς ἐμαυτόν· οὕτως ἑαλώκειν
would-have-done something terrible myself to-myself so I-had-been-seized
τοῦ πάθους. ἔγωγέ τοι τὰ μὲν ἄλλα ἄρρην εἰμί
by-the passion I in-truth in-the indeed other-things male am
(λέγω δὲ ἐν εἰδόσι), καὶ τὰ πολλὰ δουλεύω τῷ
I-speak but among knowing-ones and the many-things I-serve the
λόγῳ, συνηθείας δὲ οὕτω τι ἥττων ὡς ταύτῃ κρατεῖν
reason to-habit but so somewhat weaker as by-it to-overcome
τὴν ἀλογίαν τοῦ λόγου. οὔκουν οὐδὲ τοῖς ἐκ φιλοσοφίας
the unreason the reason not-therefore even by-the from philosophy
δόγμασι τοῦ παρόντος πάθους ἐκράτησα, ἀλλὰ Ἀνδρόνικος
doctrines the present passion I-overcame but Andronicus
ἀντιπεριήγαγε, καὶ πρὸς ταῖς κοιναῖς συμφοραῖς τὸν
drew-round-the-other-way and toward the common misfortunes the
νοῦν ἔχειν ἐποίησε. καὶ γεγόνασί μοι συμφοραὶ παραμυθίαι
mind to-have made and have-become to-me misfortunes consolations
τῶν συμφορῶν, πρὸς ἑαυτὰς ἀνθέλκουσαι καὶ πάθει
of-the misfortunes toward themselves drawing-back and by-passion
πάθος ἐκκρούουσαι. συνεπιτίθεται δή μοι τῇ πικρᾷ τῶν
passion knocking-out attacks-besides indeed me the bitter of-the
παρόντων αἰσθήσει μνήμη τῶν παρελθόντων ἀγαθῶν, ἐξ
present perception memory of-the having-passed goods from
οἵων ἄρα ἐν οἵοις γεγόναμεν, καὶ ζῶ πονήρως, ἅμα
what-sort then into what-sort we-have-become and I-live miserably at-once
πάντων ἀφῃρημένος. τὸ μὲν οὖν μέγιστον τῶν κακῶν,
of-all having-been-deprived the indeed then greatest of-the evils
ὅ μοι καὶ δύσελπιν εἶναι τὸν βίον ποιεῖ, οὐκ εἰωθὼς
which to-me also despairing to-be the life makes not accustomed
ἀποτυγχάνειν ἐν ἱκετείαις θεοῦ, νῦν πρῶτον οἶδα μάτην
to-fail in supplications of-god now first I-know vainly

εὐξάμενος· ὃς τὴν μὲν οἰκίαν κακῶς πράττουσαν ὁρῶ,
having-prayed I-who the indeed house badly faring see
τὴν δὲ πατρίδα δυστυχοῦσαν οἰκεῖν ἀναγκάζομαι. πᾶσι
the but fatherland unfortunate to-inhabit am-compelled to-all
δὲ ἐκκείμενος ἐφ' ᾧ προσανακλάεσθαι καὶ τὰ καθ'
but lying-exposed for which to-weep-besides and the(-things) by
αὐτὸν ἕκαστον ὀλοφύρεσθαι, ἔλεον αὐτοὺς ἀνόνητον ἐλεῶ.
himself each to-lament pity them useless I-pity
καὶ πρόσεστι τὸ αἰσχύνεσθαι ὅτι πολίτην ἄνδρα χρησάμενον
and is-added the to-be-ashamed that citizen man having-met-with
συμφοραῖς καὶ κλαπέντα χρυσίον δημόσιον, ἀπαιτήσας
misfortunes and having-been-robbed-of gold public having-demanded
στατῆρας ὑπὲρ μυρίους, ἔγνωκεν ἀναβολὴν μὴ διδοὺς
staters above ten-thousand has-resolved delay not giving
ἀποκτεῖναι διὰ χιλίους, μᾶλλον δὲ δι' ἐμέ· δι' ἐμὲ
to-kill because-of a-thousand rather but because-of me because-of me
γὰρ αὐτὸν ἔχει καθείρξας εἰς ἀνεπιχείρητον φρούριον, ἐν
for him he-has having-shut-up in impregnable fort in
οἵῳ τοὺς Τιτᾶνας δεδέσθαι ποιητῶν παῖδες φαντάζονται.
such-as the Titans to-be-bound of-poets children imagine
καὶ ἵνα μὴ ἀφαιρεθῇ, φησί, παρ' ἐμοῦ, δεῖ
and that not he-may-be-taken-away he-says from me it-is-needful
πέμπτην ταύτην ἡμέραν ἀπόσιτον εἶναι τὸν ἄνθρωπον,
fifth this day fasting to-be the man
εἰσαγωγῆς ἄρτων ἀπηγορευμένης τοῖς δεσμοφύλαξιν.
of-bringing-in of-loaves having-been-forbidden to-the jailers
ἀλλὰ πρώην αὐτοῦ κεκραγότος ἅπαντες ἤκουσαν ὡς
but lately him having-shouted all heard that
ὠφελιμώτερος ἔσται τῶν χιλίων στατήρων ἀποθανὼν
more-profitable will-be than-the thousand staters having-died
ὁ πολιτευόμενος. διὸ καὶ τοὺς προσιόντας αὐτῷ ἐπὶ
the councilor wherefore also the(-ones) approaching him for

τῇ τῶν χωρίων ὠνῇ φοβεῖ καὶ ταράττει καὶ πάντα
the of-the estates purchase he-frightens and troubles and every
τρόπον ἀφίστησιν· οὐ γάρ, οἶμαι, δεῖ τοῦ χρυσίου,
way he-drives-off not for I-think there-is-need of-the gold
τοῦ δὲ τεθνάναι τὸν ἄνθρωπον δεῖ. ἐγὼ δὲ οὔτε
of-the but to-be-dead the man there-is-need I but neither
ἰσχυρός εἰμι πρὸς τὸ τείχεσιν ἐρυμνοῖς προσβαλεῖν, οὔτ'
strong am for the walls strong to-attack nor
εὐμήχανος εἰσερπύσαι καὶ τῆς συμφορᾶς ἐξελέσθαι τὸν
resourceful to-creep-in and from-the misfortune to-take-out the
ἄνθρωπον. παρίησι δέ, φασί τινες, οὐδεὶς οὐδένα· οἱ γὰρ
man lets-in but say some nobody anybody the for
ὑπηρέται φύσει μέν εἰσιν οἵτινές εἰσι, νῦν δὲ καὶ πρὸς
servants by-nature indeed are whoever they-are now but also by
παράδειγμα ζῶσιν Ἀνδρόνικον, ὃς ἐπὶ τῷ τὴν ἐκκλησίαν
example live Andronicus who for the the church
ἀτιμοῦν προκαθέζεται. τῶν μὲν οὖν εἰς ἡμᾶς αὐτοῦ
to-dishonor presides of-the(-things) indeed then against us his
λόγος οὐδείς· ὡς ἐγὼ κἂν χάριν εἰδείην αὐτῷ τὴν διὰ
account none as I also thanks would-know to-him the because-of
τὸν θεὸν ἀτιμίαν δεχόμενος ὡς μαρτύριον. ἀναμνήσθητε
— god dishonor receiving as martyrdom remember
γὰρ ὑμεῖς τίς ἦν πρὸς ἐμὲ τὸν εἰ μηδὲν ἄλλο,
for you what-sort he-was toward me the(-one) if nothing other
ἐξ ἐκείνων γενόμενον, ὧν ἀπ' Εὐρυσθένους τοῦ
from those having-been-born of-whom from Eurysthenes the(-one)
καταγαγόντος Δωριέας εἰς Σπάρτην μέχρι τοὐμοῦ πατρὸς
having-brought-back Dorians to Sparta until of-my father
αἱ διαδοχαὶ ταῖς δημοσίαις ἐνεκολάφθησαν κύρβεσιν,
the successions on-the public were-engraved tablets
ἄνθρωπος οὐκ ἔχων εἰπεῖν ὄνομα πάππου, ἀλλ' οὐδὲ
man not able to-tell name of-grandfather but not-even

πατρός, φασί, πλὴν ὅσον εἰκάσαι, ἀπὸ θυννοσκοπείου
of-father they-say except so-far to-guess from tunny-watch-tower
δὲ ἐπὶ τὴν ἡγεμονικὴν ἀπήνην ἁλάμενος. οὗτος οὖν τὴν
but onto the governor's carriage having-leapt this-one then the
ἐν τῇ πόλει λαμπρότητα τεθαυμακὼς αἰσχυνέσθω τοῖς
in the city splendor having-admired let-him-be-ashamed of-the
ἐλλείμμασιν· ἀλλ' ἐγὼ τὸ μέχρι τῆς ἱερωσύνης καὶ τιμῆς
deficiencies but I the until the priesthood also with-honor
ἐνεφορήθην καὶ ἀτιμίας οὐκ ἀπεγευσάμην. νυνὶ δὲ οὔτ'
was-filled and of-dishonor not I-tasted now but neither
ἂν ἡσθείην τιμώμενος, οὔτε καταφρονούμενος ἄχθομαι·
— I-would-be-pleased being-honored nor being-scorned I-am-vexed
οὐδέτερον γὰρ αὐτῶν ἔτι παρὰ τοῦ ποιοῦντος εἰς ἐμὲ
neither for of-them still from the(-one) doing toward me
δοκεῖ γίνεσθαι, ἀλλ' ἑκάτερον εἰς ἀναφορὰν τοῦ θεοῦ. διόπερ
seems to-happen but each for reference — of-god wherefore
ὁ πάντα τολμῶν οὗτος ἄνθρωπος, ὡς οὐδὲν οὔτε λέγων
the all-things daring this man as nothing either saying
οὔτε ποιῶν παρεκίνησεν, ἀρθεὶς ἀφ' ἡμῶν αὐτῷ
or doing he-provoked having-been-lifted-up from us very
διακυρίττεται τῷ θεῷ, καὶ φωνὰς ἀφῆκεν ἐπὶ συνεστώτων
butts-against — god and voices he-let-out among standing-together
καὶ περιεστώτων ἀνθρώπων, ἃς αὐτίκα τῆς πρὸς τὰς
and standing-around men which presently of-the to the
ἁπανταχοῦ γῆς ἐκκλησίας ἐπιστολῆς ἀναγινωσκομένης
of-everywhere earth churches letter being-read
ἀκούσεσθε. τοιοῦτόν ἐστι φύσις ἀπαίδευτος ἐπειλημμένη
you-will-hear such is nature uneducated having-laid-hold-on
δυνάμεως· τῇ κεφαλῇ τὸν οὐρανὸν ἐξαράσσειν ἐπιχειρεῖ.
of-power with-the head the heaven to-dash-against he-attempts
ἔστω, δυνάσθω, κεχρήσθω τῇ φύσει τῷ καιρῷ,
let-it-be let-him-have-power let-him-use the nature the opportunity

ἀποκτιννύτω καὶ δείτω τῶν πολιτῶν ὅντινα βούλεται·
let-him-kill and let-him-bind of-the citizens whomever he-wishes
ἡμῖν δὲ ἀπόχρη μένουσιν ἐπὶ τῆς τάξεως ἐφ' ἧς ἡμᾶς
to-us but it-suffices remaining at the post at which us
ἔταξεν ὁ θεός, ἀπηλλάχθαι μὲν τῆς κοινωνίας τῶν
posted — god to-be-rid indeed of-the fellowship of-the
πονηρῶν, ἁγνεῦσαι δ' ἀκοὰς βλασφημοσύνης ἀλεγεινῆς,
wicked to-keep-pure but ears of-blasphemy grievous
ἀπογνῶναι δὲ προστασίας ἀδικουμένων, ἀπολελογημένοις
to-renounce but patronage of-the-wronged having-made-our-defense
ὑμῖν καὶ τῷ δήμῳ διὰ τῆς μάτην ἐπιχειρήσεως. ὃ
to-you and to-the people through the vain attempt which
νοῦ μέγεθος ἔχοντος ἦν καὶ πρὸ πείρας ποιῆσαι· νυνὶ
of-mind greatness having was also before trial to-do now
δὲ περιεμείναμεν ὑμᾶς ἐκ τῶν πραγμάτων συμψήφους
but we-waited-for you from the affairs fellow-voters
ποιήσασθαι, ὅτι πολιτικὴν ἀρετὴν ἱερωσύνῃ συνάπτειν
to-make that civic virtue to-priesthood to-join
συγκλώθειν ἐστὶ τὰ ἀσύγκλωστα.
to-spin-together is the(-threads) not-to-be-spun-together
Ὁ πάλαι χρόνος ἤνεγκε τοὺς αὐτοὺς ἱερέας τε καὶ κριτάς·
the of-old time brought the same priests both and judges
καὶ γὰρ Αἰγύπτιοι καὶ τὸ Ἑβραίων ἔθνος χρόνον συχνὸν
and for Egyptians and the of-Hebrews nation time long
ὑπὸ τῶν ἱερέων ἐβασιλεύθησαν. εἶτ' ἐπειδή μοι δοκεῖ τὸ
by the priests were-ruled-as-kings then since to-me it-seems the
θεῖον ἔργον ἀνθρωπίνως ἐπράττετο, διῴκισεν ὁ θεὸς τοὺς
divine work humanly was-done separated — god the
βίους, καὶ ὃ μὲν ἱερὸς ὃ δὲ ἡγεμονικὸς ἀπεδείχθη·
lives and the(-one) indeed holy the(-other) but governing was-shown
τοὺς μὲν γὰρ εἰς ὕλην ἐπέστρεψε, τοὺς δὲ συνέταξεν
the(-ones) indeed for to matter he-turned the(-ones) but he-ranged

ἑαυτῷ. τετάχαται δὲ οἱ μὲν πρὸς τοῖς πράγμασιν
with-himself they-have-been-ranged but the(-ones) indeed at the affairs
ἡμεῖς δὲ ἐν ταῖς εὐχαῖς εἶναι, τὸ δὲ καλὸν ἀπαιτεῖ παρ᾽
we but in the prayers to-be the but good demands from
ἀμφοῖν ὁ θεός. τί οὖν ἐπανάγεις; τί δὲ συνάπτειν πειρᾷ
both — god why then do-you-bring-back why but to-join do-you-try
τὰ κεχωρισμένα παρὰ θεοῦ, ὃς οὐδὲ διοικεῖν
the(-things) having-been-separated by god you-who not-even to-administer
ἡμᾶς ἀλλὰ παραδιοικεῖν ἀξιοῖς, οὗ τί γένοιτ᾽ ἂν
us but to-mis-administer think-fit than-which what would-be —
ἀθλιώτερον; προστάτου σοι δεῖ; βάδιζε παρὰ τὸν
more-wretched of-patron to-you is-there-need go to the(-one)
ἐπιτροπεύοντα τῶν νόμων τῆς πολιτείας. τοῦ θεοῦ σοί
guarding the laws of-the state — of-god to-you
τι δεῖ; ἴθι παρὰ τὸν ἱερέα τῆς πόλεως, οὐχ ὡς ἐνταῦθ᾽
any need go to the priest of-the city not as here
ἐνὸν τὸ πάντως ἐπιτυχεῖν, ἀλλ᾽ ὡς ἐγὼ προθυμήσομαι.
being-possible the wholly to-succeed but as I will-be-zealous
ἂν δ᾽ ἐπιτρέπῃ τις ἠρεμεῖν, τάχα ποτὲ καὶ δυνήσομαι·
if but permits anyone to-be-quiet perhaps sometime also I-shall-be-able
ἅμα γάρ τις ἀποστρέφεται τὴν ὕλην καὶ πρὸς
at-the-same-time for anyone turns-away-from the matter and toward
θεὸν ἐπιστρέφεται. θεωρία τέλος ἐστὶν ἱερωσύνης μὴ
god turns contemplation end is of-priesthood not
ψευδομένης τὸ ὄνομα, θεωρία δὲ καὶ πρᾶξις οὐκ ἀξιοῦσι
falsifying the name contemplation but and action not deign
συγγίνεσθαι. ὁρμὴ μὲν γὰρ ἀρχὴ πράξεων, οὐδεμία δὲ
to-consort impulse indeed for beginning of-actions none but
ἀπαθής ἀλλὰ δεῖ κενὴν εἶναι παθῶν τὴν ψυχὴν τὴν
passionless but it-is-needful empty to-be of-passions the soul the(-soul)
μέλλουσαν ἔσεσθαι δοχεῖον θεοῦ· μὴ καθαρῷ γάρ φησι
going to-be receptacle of-god not for-pure for he-says

καθαροῦ ἐφάπτεσθαι μὴ οὐ θεμιτὸν ᾖ. σχολάσατε καὶ
the-pure to-touch lest not lawful it-be be-at-leisure and
γνῶτε ὅτι ἐγώ εἰμι ὁ θεός. σχολῆς δεῖ τῷ μετὰ
know that I am — god of-leisure there-is-need for-the(-one) with
φιλοσοφίας ἱερατεύοντι. οὐ καταδικάζω τῶν ἐπισκόπων
philosophy serving-as-priest not I-condemn of-the bishops
τοὺς ἐν τοῖς πράγμασιν, ἀλλ᾽ ἐμαυτὸν εἰδὼς μόλις εἰς
the(-ones) in the affairs but myself knowing scarcely to
θάτερον ἐξικνούμενον ἄγαμαι τῶν δυναμένων ἑκάτερα.
the-one reaching I-admire the(-ones) able both-things
ἐμοὶ δύναμις οὐκ ἔστι δυσὶ κυρίοις δουλεύειν. εἰ δ᾽ εἰσί τινες
to-me power not is to-two lords to-be-slave if but are some
οἳ μηδ᾽ ἀπὸ τῆς συγκαταβάσεως βλάπτονται, δύναιντ᾽
who not-even from the condescension are-harmed they-could
ἂν καὶ ἱερᾶσθαι καὶ πόλεων προστατεῖν. ἀκτὶς ἡλίου κἂν
— both be-priests and of-cities be-patrons ray of-sun even-if
ὁμιλήσῃ βορβόρῳ, μένει καθαρὰ καὶ ἀμόλυντος· ἐγὼ δὲ
it-consorts with-mud remains pure and undefiled I but
ταὐτὸ τοῦτο παθὼν πηγῶν καὶ θαλάττης δεήσομαι,
the-same this having-suffered of-springs and of-sea shall-need
καὶ εἰ δυνατὸν ἦν ἀγγέλῳ πλεῖν ἢ τριάκοντα ἐνιαυτοὺς
and if possible were for-an-angel more than thirty years
ἐνανθρωπήσαντι μηδὲν ἀπολαῦσαι τῆς ὕλης κακὸν εἰς
having-become-man nothing to-reap of-the matter evil to
προσπάθειαν, τί ἔδει καταβῆναι τὸν υἱὸν τοῦ θεοῦ;
attachment why was-it-needful to-come-down the son — of-god
ἀλλ᾽ ἔστι περιουσία δυνάμεως ὁμιλοῦντα τοῖς χείροσι
but it-is abundance of-power consorting with-the worse
μένειν ἐπὶ τῆς φύσεως καὶ μηδένα τρόπον παθαίνεσθαι.
to-remain in the nature and in-no way to-be-affected

τοῦτο θεοῦ μὲν ὕμνος ἐστίν, ἀνθρώπῳ δὲ παραίτησις
this of-god indeed hymn is for-man but excuse
γίνεται διευλαβουμένῳ τῆς φύσεως αὐτοῦ τὴν ἀσθένειαν.
becomes being-very-wary-of of-the nature his the weakness
κατὰ τούτους ὑμῖν ἐγὼ τοὺς ὅρους συνέσομαι. οὐ μὴν
according-to these to-you I the terms will-be-with not however
τό γε κρίνειν καιροὺς ἐμαυτὸν ἀφαιρήσομαι, ὡς ὅταν
the at-least to-judge occasions myself I-shall-deprive so-that when
ἐξῇ κατιόντα κατιέναι, τοῦτ' ἔστι διὰ τῆς τυχούσης
it-is-allowed descending to-descend that is through the chance
ἐπιστροφῆς ἀγαθόν τι μέγα ποιεῖν. οὕτω καὶ ὁ θεὸς
turning good some great to-do so also — god
πολιτεύεται. τὸ προστετηκέναι δέ ἐστι τὸ δεινόν, οὗ
governs the to-have-melted-onto but is the terrible-thing which
μήτε θεοῦ φύσις ἀνέχεται, μήτε ὅστις ἑαυτὸν ἀπευθύνει
neither of-god nature endures nor whoever himself directs
πρὸς θεόν. εἰ γέγονα χρημάτων ἢ κτημάτων ἐπιμελητής,
toward god if I-have-become of-moneys or of-possessions steward
εἰ σύνιστέ μοι λογισμοὺς δεχομένῳ τῆς καθ' ἡμέραν ἢ
if you-know-with me accounts receiving of-the by day or
τῆς κατ' ἔτος δαπάνης, εἶτα ἐν τοῖς ὑμετέροις τοῦ χρόνου
of-the by year expense then in the yours the time
φείδομαι, ἀλαζών εἰμι, καὶ οὐκ ἀξιῶ συγγινώσκεσθαι·
I-spare boaster I-am and not I-deem-fit to-be-pardoned
εἰ δὲ ἀμελήσας τῶν οἴκοι πρότερον τῇ κατὰ νοῦν
if but having-neglected the(-things) at-home before to-the according-to mind
ἐνεργείᾳ συνέταξα τὴν ζωήν, τί δεινὸν εἰ τῶν ἴσων
activity I-ranged the life what terrible if the equal-things
ὑμᾶς ἀξιῶ; ἀλλ' ἐπεὶ τούτοις ὑμᾶς οὐκ ἀρέσκομεν, ὡς
you I-ask but since in-these you not we-please as
ὄντων ἑτέρων οἳ δύνανται κατὰ ταὐτὸν ἐν ἀμφοῖν εὖ
being others who are-able at the-same in both well

διαγίνεσθαι, ἔξεστι βουλεύσασθαι τὸ λῷον τῇ τε πόλει
to-get-on it-is-allowed to-take-counsel-on the better for-the both city
καὶ ταῖς ἐκκλησίαις κἀμοί. οὐκ ἐξομοῦμαι τὴν ἱερωσύνην·
and the churches and-for-me not I-will-abjure the priesthood
μήποτε δυνηθείη τοσοῦτον Ἀνδρόνικος. ἀλλ' ὥσπερ οὐδὲ
never may-he-be-able so-much Andronicus but as not-even
φιλόσοφος ἐγενόμην δημόσιος, οὐδὲ θεατροκοπίαις ἐπεθέμην,
philosopher I-became public nor theatrical-performances undertook
οὐδὲ διδασκαλεῖον ἤνοιξα (καὶ οὐδὲν ἧττον ἦν τε καὶ
nor school opened and nothing less I-was both and
εἴην φιλόσοφος), οὕτως οὐδ' ἱερεὺς δημόσιος εἶναι
may-I-be philosopher so not-even priest public to-be
βούλομαι. οὐχ ἅπας ἅπαντα δύναται. ἐγὼ συγγινόμενος
I-wish not every-man all-things can I consorting
ἐμαυτῷ καὶ διὰ νοῦ τῷ θεῷ, καταβὰς ἀπὸ θεωρίας
with-myself and through mind — with-god having-come-down from contemplation
δύναμαι συνουσίας ποιεῖσθαι οὐκ ἀχρήστους πρὸς ἕνα καὶ
am-able conversations to-make not useless with one and
δύο· καὶ οὐδὲ τούτους ἀγελαίους, ἀλλ' οἵτινες εἶεν
two and not-even these of-the-herd but whoever they-may-be
ἢ φύσεως λαχόντες ἢ ἀγωγῆς εὐτυχήσαντες, ὥστε
either of-nature having-received or of-upbringing having-been-fortunate so-as
νοῦν τεθαυμακέναι πρὸ σώματος. ἀλλὰ καὶ διὰ πολλοῦ
mind to-have-admired before body but also through long
πραγμάτων ἁπτόμενος μετὰ τῆς ἐμαυτοῦ ῥᾳστώνης,
of-affairs touching with the of-myself ease
γενοίμην ἂν τῷ καιρῷ χρήσιμος· καταχωννύμενος δὲ ὑπ'
I-would-become — to-the occasion useful being-buried but by
αὐτῶν ἐμαυτοῦ τε ἐπιλήσμων εἰμὶ καὶ τῶν πραγμάτων
them of-myself both forgetful am and to-the affairs
ζημίαν ποιῶ· οὐ γάρ ἐστι μισοῦντα καλῶς τι ποιεῖν.
harm I-do not for it-is-possible hating well anything to-do

ἀλλ᾽ ὁ μὴ πάσῃ τῇ γνώμῃ δεδογμένα ποιῶν
but the(-one) not with-all the judgment having-been-decided(-things) doing
ἄθυμος ἔρχεται πρὸς τὴν πρᾶξιν ἧς προστῆναι δεῖ·
disheartened goes to the action which to-preside-over it-is-needful
ὅστις δὲ πρὸς μὲν σχολὴν ἀνοικείως ἔχει, καὶ οὐκ
whoever but toward indeed leisure unfamiliarly is-disposed and not
ἔστιν ὅπως ἂν τῷ σχολάζοντι χρήσαιτο, αὐτὸ δὲ τὸ πᾶν
is how — the being-at-leisure he-could-use it but the whole
ὅπερ ἐστὶ δημωφελέστατος ἄνθρωπος πολυχωροτάτη ψυχὴ
which is most-useful-to-the-people man most-capacious soul
ταῖς ἁπάντων ἀρκοῦσα φροντίσιν, ὅστις δὴ πέφυκεν
for-the of-all sufficing cares whoever indeed is-by-nature
οὕτω καὶ βούλεται, ὁ τοιοῦτος κἂν χάριν εἰδείη ταῖς
so and wishes the such-a-man also thanks would-know to-the
ἑλκούσαις αὐτὸν ἐφ᾽ ἑαυτὰς περιστάσεσιν· ὑποθέσεις γὰρ
drawing him to themselves circumstances occasions for
αὐτοῦ τῇ φύσει πορίζονται, καὶ μέγιστον εἰς τὸ κατορθοῦν
his the nature are-provided and greatest for the succeeding
ἐφόδιον ἡ φιλία τοῦ πράγματος. αἱρετέος οὖν ἅπασιν
provision the love of-the thing to-be-chosen then by-all
ἡμῖν ὁ λυσιτελέστερος ἄνθρωπος, καὶ ἀνθαιρετέος ἡμῶν
us the more-profitable man and to-be-chosen-instead of-us
οἳ μόλις μόνοι σωζόμεθα. τί κεκράγατε; οὐ διότι μήπω
who scarcely alone are-saved why have-you-shouted not because not-yet
γέγονεν, ἄξιόν ἐστι μηδὲ νῦν γενέσθαι; πολλὰ τῶν
it-has-happened worthy is-it not-even now to-happen many of-the
δεόντων ὁ χρόνος ἐξεῦρε καὶ κατωρθώσατο. οὐχ ἅπαντα
needful-things the time discovered and accomplished not all-things
πρὸς παράδειγμα γίνεται. καὶ τῶν γενομένων ἕκαστον
by example happen and of-the(-things) having-happened each
ἀρχὴν ἔσχε, καὶ πρὶν γενέσθαι μήπω γενόμενον ἦν.
beginning had and before to-happen not-yet having-happened was

ἀξιώτερόν ἐστι προτιμηθῆναι τῆς συνηθείας τὸ χρήσιμον.
more-worthy it-is to-be-preferred than-the custom the useful
ἡμεῖς ἀρχὴν δῶμεν ἔθει βελτίονι. ἀνθαιρετέος οὖν
we beginning let-us-give to-custom better to-be-chosen-instead then
ἡμῶν ἢ μεθ' ἡμῶν αἱρετέος, πάντως δὲ αἱρετέος ὁ
of-us or with us to-be-chosen wholly but to-be-chosen the
ἄνθρωπος. ὅστις ἂν ᾖ, πάντως ἐμοῦ τὰ πολιτικὰ
man whoever — he-may-be wholly than-me the civic
μακρῷ φανεῖται σοφώτερος, καὶ δυνήσεται τὰ δύστηνα
by-far will-appear wiser and will-be-able the wretched
ταῦτ' ἀνθρώπια ὑπὲρ ὑμῶν ἐξομιλεῖν καὶ μεταχειρίζεσθαι.
these mannikins for you to-deal-with and to-handle
οὐκοῦν εἰ μήπω δοκεῖ, τοῦτο μὲν ἐσαῦθις ἀναθώμεθα·
therefore if not-yet it-seems-good this indeed hereafter let-us-defer
ἔξεστι γὰρ ὑπὲρ αὐτοῦ κατὰ μόνας καὶ μετ' ἀλλήλων
it-is-allowed for about it by alone and with one-another
βουλεύσασθαι. νυνὶ δὲ οἷς τὸ συνέδριον μετῆλθε τὴν
to-take-counsel now but with-what the synod pursued the
Ἀνδρονίκου μανίαν ἀκούσατε.
of-Andronicus madness hear

To the bishops he excommunicates Andronicus and his henchman Thoas, not for the tortures Andronicus brought to Pentapolis but for blasphemy: edicts nailed to the church door barring sanctuary, and the boast that none would escape him though he held Christ's foot. No sanctuary shall open to them, no priest greet or bury them, and whoever receives them shares their portion. He commends a rhetor to Anysius, makes peace with Auxentius, sends Pylaemenes a carpet promised to Asterius, and praises Marcellinus, out of office. He asks Theophilus whether Alexander, ordained by John to a Bithynian see and three years after the reconciliation still among them, is a bishop.

58

Τοῖς ἐπισκόποις

to-the bishops

Ἀνδρόνικον τὸν Βερονικέα, τὸν κακῇ Πενταπόλεως
Andronicus the Beronician the(-one) in-evil of-Pentapolis
μοίρᾳ καὶ φύντα καὶ τραφέντα καὶ αὐξηθέντα
lot both having-been-born and having-been-reared and having-grown
καὶ τὴν ἀρχὴν τῆς ἐνεγκούσης αὐτὸν ὠνησάμενον
and the rule of-the(-land) having-borne him having-bought
μήτε ἡγείσθω τις μήτε καλείτω Χριστιανόν, ἀλλ' ὡς
neither let-consider anyone nor let-call Christian but as
ἀλιτήριος ὢν τοῦ θεοῦ πάσης ἐκκλησίας ἀπεληλάσθω
accursed being — of-god from-every church let-him-be-driven
πανέστιος, οὐ διότι γέγονε Πενταπόλεως ἐσχάτη
with-all-his-house not because he-has-become of-Pentapolis last
πληγή, μετὰ σεισμὸν μετὰ ἀκρίδα μετὰ λοιμὸν μετὰ
plague after earthquake after locust after pestilence after
πῦρ μετὰ πόλεμον ἀκριβῶς ἐπεξελθὼν τοῖς ἐκείνων
fire after war thoroughly having-followed-up the of-those

ἐγκαταλείμμασιν, ἄτοπα κολαστηρίων γένη καὶ σχήματα
leavings strange of-punishments kinds and forms
πρῶτος εἰς τὴν χώραν εἰσενεγκών (εἴη δὲ εἰπεῖν ὅτι
first into the country having-introduced may-it-be but to-say that
καὶ μόνος χρησάμενος), δακτυλήθραν καὶ ποδοστράβην καὶ
also alone having-used finger-press and foot-rack and
πιεστήριον καὶ ῥινολαβίδα καὶ ὠτάγραν καὶ χειλοστρόφιον,
squeezer and nose-pincers and ear-trap and lip-twister
ὧν οἱ προλαβόντες τὴν πεῖράν τε καὶ θέαν καὶ τῷ
of-which the(-ones) having-forestalled the trial both and sight and in-the
πολέμῳ προαπολόμενοι παρὰ τῶν κακῶς περισωθέντων
war having-perished-first by the(-ones) wretchedly having-survived
ἐμακαρίσθησαν, ἀλλ᾽ ὅτι πρῶτος παρ᾽ ἡμῖν καὶ μόνος
were-called-blessed but because first among us and alone
ἔργῳ καὶ λόγῳ τὸν Χριστὸν ἐβλασφήμησεν· ἔργῳ μέν, ἀφ᾽
in-deed and in-word — Christ blasphemed in-deed indeed from
οὗ τῇ θύρᾳ τῆς ἐκκλησίας προσεπαττάλευσεν ἑαυτοῦ
when on-the door of-the church he-nailed his-own
διατάγματα, τοῖς μὲν ὑπ᾽ αὐτοῦ παρανομουμένοις τῆς
edicts to-the(-ones) indeed by him being-wronged from-the
ἀσύλου τραπέζης ἀποκλείων τὴν ἱκετείαν, ἀνατεινόμενος
inviolable table shutting-out the supplication threatening
δὲ τοῖς ἱερεῦσι τοῦ θεοῦ ταῦτα ἃ κἂν Φάλαρις ὁ
but the priests — of-god these-things which even Phalaris the
Ἀκραγαντῖνος κἂν Κεφρὴν ὁ Αἰγύπτιος κἂν Σεναχηρεὶμ ὁ
Acragantine even Chephren the Egyptian even Sennacherib the
Βαβυλώνιος ὤκνησεν, ὁ πέμψας εἰς Ἱερουσαλὴμ
Babylonian would-have-shrunk-from the(-one) having-sent to Jerusalem
τοὺς ὀνειδιοῦντας Ἐζεκίᾳ καὶ τῷ θεῷ. ἐκείνην ἐγὼ τὴν
the(-ones) reviling Hezekiah and — god that I the
ἡμέραν ἐνηνοχέναι φημὶ τὸν δεύτερον σταυρὸν τοῦ θεοῦ· ἐπὶ
day to-have-borne I-say the second cross — of-god for

γὰρ ὀνειδισμῷ τοῦ Χριστοῦ τὸ λοίδορον ἐκεῖνο βιβλίον ἀπὸ
for reproach — of-Christ the abusive that book from
τῆς ἱερᾶς θύρας ἐκρέματο. καὶ ταῦτα ἐπεῖδεν ἥλιος, καὶ
the holy door hung and these-things beheld sun and
ἀνέγνωσαν ἄνθρωποι, οὐ Τιβερίου Κλαυδίου τῆς πολιτείας
read men not of-Tiberius Claudius the state
ἐπιτροπεύοντος, ὑφ' οὗ Πιλάτος ἐπὶ τὴν Ἰουδαίων
governing under whom Pilate to the of-Jews
ἡγεμονίαν ἐστάλη, ἀλλὰ τῆς εὐσεβοῦς Θεοδοσίου γενεᾶς τὰ
government was-sent but the pious of-Theodosius line the
σκῆπτρα Ῥωμαίων ἐχούσης, ἀφ' ἧς ἔλαθεν Ἀνδρόνικος
scepters of-Romans having from which escaped-notice Andronicus
ἑαυτῷ μνηστεύσας ἀρχὴν ὑπὸ τῷ Πιλάτου φρονήματι.
for-himself having-wooed rule under the of-Pilate spirit
γέλως ἦν τοῖς παριοῦσι τῶν ἑτεροδόξων τὰ γράμματα,
laughter it-was to-the(-ones) passing of-the heterodox the letters
καθάπερ Ἰουδαίοις τὰ παραγεγραμμένα τῷ σταυρῷ
as to-Jews the(-words) having-been-written-beside the cross
τοῦ Χριστοῦ. καίτοι τὸ ἐπίγραμμα τοῦ σταυροῦ, γεγονὸς
— of-Christ and-yet the inscription of-the cross having-come
ἀπὸ γνώμης οὐκ εὐσεβοῦς, σεμνὸν ἦν ἐπὶ λέξεως, δι' οὗ
from mind not pious solemn was on word through which
βασιλεὺς ὁ Χριστὸς ἐκηρύττετο· ἐνταῦθα δὲ ἡ γλῶττα
king — Christ was-proclaimed here but the tongue
τῇ γνώμῃ συνέβαινε. τὰ δὲ δὴ μετὰ ταῦτα τῶν
with-the mind agreed the(-things) but indeed after these-things than-the
πρώην ἐστηλιτευμένων βαρύτερα. ἐπειδὴ γὰρ ἦν τινὰ
lately having-been-posted heavier since for he-was some
κατ' ἐχθροῦ πρόφασιν εὑρόμενος (ἔχθρα δὲ ἦν αὐτοῖς,
against enemy pretext having-found enmity but was to-them
ὅτι γάμους ὁ μὲν ἐσπούδαζεν ὁ δὲ ἐκώλυεν),
because marriage the(-one) indeed was-eager-for the(-other) but prevented

ἐκείνοις αὐτὸν τοῖς ἀποτροπαίοις κολαστηρίοις ἠκίζετο, ἃ
on-those him the abominable punishments he-tortured which
μὴ παραδοθείη τῇ διαδοχῇ τοῦ χρόνου, μετ' αὐτοῦ
not may-they-be-handed-down to-the succession of-the time with him
δὲ ὥσπερ ἤρξατο παύσαιτο, καὶ γένοιτο τοῖς μεθ'
but as they-began may-they-cease and may-become to-the(-ones) after
ἡμᾶς ἀκοὴ ταῦτα τῆς ἡγεμονίας Ἀνδρονίκου συνθήματα.
us hearsay these of-the rule of-Andronicus tokens
ἐπειδὴ οὖν ἀνὴρ εὐγενής, οὐκ ἀδικῶν ἀλλ' ἀτυχῶν,
since then man noble not doing-wrong but being-unfortunate
ὑπ' αὐτοῖς κατετείνετο, καὶ ταῦτα τῷ τῆς μεσημβρίας
under them was-racked and these-things in-the of-the midday
ἐδρᾶτο σταθερωτάτῳ, ἵν' ὑπὸ μόνοις μάρτυσι τοῖς
was-done most-settled that under only witnesses the
δημίοις ἀπόλοιτο, καὶ τὴν ἐκκλησίαν ἔγνω γινομένην αὐτῷ
executioners he-might-perish and the church he-knew becoming to-him
συμπαθῆ, κατ' ἄλλο μὲν οὐδέν, ὅτι δὲ μαθόντες εὐθὺς ὡς
sympathetic in other indeed nothing that but having-learned straightway as
εἴχομεν ἐξεδράμομεν ἐφ' ᾧ παρακαθιζῆσαι καὶ συνδιενέγκαι
we-were we-ran-out for which to-sit-beside and to-bear-with
τὴν συμφοράν, λυττᾷ πρὸς τὴν ἀκοὴν εἴ τις ἐπίσκοπος
the misfortune he-raves at the hearing if any bishop
ὢν ἐλεῆσαι τετόλμηκεν ἄνθρωπον ἀπηχθημένον αὐτῷ. καὶ
being to-pity has-dared man having-been-hated by-him and
πολλὰ καὶ παράνομα νεανιευσάμενος, τοῦ θρασυτάτου τῶν
many-things and lawless having-done-insolently the most-audacious of-the
ὑπηρετῶν Θόαντος αὐτὸν ἐρεθίζοντος, ᾧ χρῆται πρὸς τὰς
servants Thoas him provoking whom he-uses for the
δημοσίας συμφορὰς ὀργάνῳ, πέρας ἐπέθηκε τῇ μανίᾳ τὴν
public misfortunes instrument end he-put to-the madness the
ἀθεωτάτην φωνήν, εἰπὼν ὅτι μάτην ἐπὶ τὴν ἐκκλησίαν
most-godless utterance having-said that in-vain on the church

ἤλπισε, καὶ οὐδεὶς ἂν ἐξαιρεθείη τῶν Ἀνδρονίκου
he-had-hoped and nobody — would-be-taken-out-of the of-Andronicus
χειρῶν, οὐδ' ἂν εἴ τις τὸν πόδα κρατήσειεν αὐτοῦ τοῦ
hands even — if anyone the foot should-grasp of-very —
Χριστοῦ. ταύτην ἀπαιδεύτῳ γνώμῃ καὶ γλώττῃ τρὶς
Christ this with-uneducated mind and tongue three-times
ἀνεφθέγξατο τὴν φωνήν, μεθ' ἣν οὐκέτι νουθετητέος ὁ
he-uttered the utterance after which no-longer to-be-admonished the
ἄνθρωπος, ἀλλ' ὥσπερ μέλος ἀνιάτως ἔχον ἀποκοπτέος
man but as limb incurably being to-be-cut-off
ἡμῶν, ἵνα μὴ τῇ κοινωνίᾳ καὶ τὸ ὑγιαῖνον συμφθείρηται.
by-us that not by-the fellowship also the sound be-corrupted-together
ὁ γὰρ μολυσμὸς διαδόσιμος γίνεται, καὶ ὁ θιγὼν
the for pollution transmissible becomes and the(-one) having-touched
ἐναγοῦς ἀπολαύει τῆς προστροπῆς. δεῖ δὲ εἶναι καὶ
the-accursed partakes of-the defilement it-is-needful but to-be both
γνώμῃ καὶ σώματι καθαροὺς τῷ θεῷ. ἐπὶ τούτοις ἡ
in-mind and in-body pure — for-god on these-things the
Πτολεμαΐδος ἐκκλησία τάδε πρὸς τὰς ἁπανταχοῦ γῆς
of-Ptolemais church these-things to the of-everywhere earth
ἑαυτῆς ἀδελφὰς διατάττεται.
her-own sisters ordains
Ἀνδρονίκῳ καὶ τοῖς αὐτοῦ καὶ Θόαντι καὶ τοῖς
to-Andronicus and to-the(-ones) his and to-Thoas and to-the(-ones)
αὐτοῦ μηδὲν ἀνοιγνύσθω τέμενος τοῦ θεοῦ· ἅπας αὐτοῖς
his no let-be-opened precinct — of-god every to-them
ἱερὸς ἀποκεκλείσθω καὶ σηκὸς καὶ περίβολος. οὐκ ἔστι
holy-place let-be-shut and sanctuary and enclosure not there-is
τῷ διαβόλῳ μέρος ἐν παραδείσῳ, ὃς κἂν λάθῃ
for-the devil part in paradise who even-if he-escapes-notice
διαδύς, ἐξελαύνεται. παραινῶ μὲν οὖν καὶ ἰδιώτῃ
having-slipped-in is-driven-out I-exhort indeed then both private-man

παντὶ καὶ ἄρχοντι μήτε ὁμωρόφιον αὐτῷ μήτε ὁμοτράπεζον
every and ruler neither under-one-roof with-him nor at-one-table
γίνεσθαι, ἱερεῦσι δὲ διαφερόντως, οἳ μήτε ζῶντας αὐτοὺς
to-become priests but especially who neither living them
προσεροῦσι μήτε τελευτήσαντας συμπροπέμψουσιν. εἰ δέ
will-address nor having-died will-escort if but
τις ὡς μικροπολῖτιν τὴν ἐκκλησίαν ἀποσκυβαλίσει καὶ
anyone as of-a-small-city the church shall-scorn and
δέξεται τοὺς ἀποκηρύκτους αὐτῆς, ὡς οὐκ ἀνάγκη τῇ
shall-receive the(-ones) outlawed by-her as not necessity for-the
πένητι πείθεσθαι, ἴστω σχίσας τὴν ἐκκλησίαν, ἣν
poor-one to-be-obeyed let-him-know having-split the church which
μίαν ὁ Χριστὸς εἶναι βούλεται. ὁ δὲ τοιοῦτος, εἴτε
one — Christ to-be wishes the but such either
λευίτης ἐστὶν εἴτε πρεσβύτερος εἴτε ἐπίσκοπος, παρ᾽ ἡμῖν
deacon is or presbyter or bishop with us
ἐν Ἀνδρονίκου μοίρᾳ τετάξεται, καὶ οὔτε ἐμβαλοῦμεν αὐτῷ
in of-Andronicus portion shall-be-ranged and neither shall-we-put to-him
δεξιάν, οὔτε ἀπὸ τῆς αὐτῆς ποτὲ σιτησόμεθα, πολλοῦ δὲ
right-hand nor from the same ever shall-we-eat by-much but
δεήσομεν κοινωνῆσαι τῆς ἀπορρήτου τελετῆς τοῖς
we-shall-fall-short to-share of-the secret rite with-the(-ones)
ἐθελήσασιν ἔχειν μερίδα μετὰ Ἀνδρονίκου καὶ Θόαντος.
having-wished to-have portion with Andronicus and Thoas

59

Ἀνυσίῳ

to-Anysius

Ὧ δέδωκα τὴν ἐπιστολήν, εἰ καὶ φιλόσοφός ἐστι τὴν
to-whom I-have-given the letter if even philosopher he-is in-the
ψυχήν, ἀλλὰ ῥήτωρ τὴν τέχνην. ἕως μὲν οὖν Ἀνύσιός
soul but orator in-the art while indeed then Anysius
τε παρῆν καὶ Πεντάπολις ἦν, ἔτι παρ' ἡμῖν ταύτην
both was-present and Pentapolis was still among us this
εἰργάζετο· ἐπεὶ δὲ ὁ μετὰ σὲ χρόνος τοῖς πολεμίοις
he-practiced since but the after you time to-the enemies
ἡμᾶς ἀποδόμενος δικῶν εἰρήνην ἐποίησεν, ἔγνωκε πλεῖν
us having-sold-off of-lawsuits peace made he-has-resolved to-sail
εἰς ἑτέραν ἀγοράν, ὅπου γλῶττα ὤνιος, τὸ ῥητόρων
to other market where tongue is-for-sale the of-orators
ἀγώγιμον, τὸν ῥήτορα γνώριμον ποιεῖ. μνήστευσον αὐτῷ
merchandise the orator known makes woo for-him
φιλίαν ἀνδρὸς λαχόντος ἄρχειν ἐθνῶν, καὶ ναὶ μὰ τὸν
friendship of-man having-been-allotted to-rule nations and yes by the
φίλιον τὸν ἐμόν τε καὶ σόν, ὃν αἰτήσεις τὴν χάριν,
of-friendship the(-god) mine both and yours whom you-will-ask the favor
εἴσεταί σοι χάριν, ὅταν ἐπανήκῃ μετὰ τὴν πεῖραν.
he-will-know to-you thanks when he-returns after the trial

60

Αὐξεντίῳ

to-Auxentius

Ἂν γράψωμαί σε φιλίας ἀδικουμένης, καὶ θεοῦ καὶ
if I-indict you for-friendship being-wronged both god and
θείων ἀνδρῶν δικαζόντων, ἁπάσαις αἱρήσῳ· τίς
divine men judging by-all you-will-be-convicted what
γὰρ παρενθήκη σοι γέγονα τῆς πρὸς τὸν ἀδελφὸν
for addition to-you have-I-become of-the toward the brother
δυσμενείας; ἐπειδὴ γὰρ ἐκεῖνος οὐδ' ἐμοὶ δοκοῦν
enmity since for he not-even to-me seeming-good
ἐπολιτεύετο κατὰ Σαββατίου τῷ μακαρίτῃ Φάῳ, σὺ
acted-politically against Sabbatius with-the late Phaus you
δὲ αὐτὸν λέγων οὐκ ἔπειθες, ἔτρεψας ἐπ' ἐμὲ τὴν
but him telling not you-persuaded you-turned on me the
ὀργήν, καὶ ἐποίεις κακὸν ὅσον ἐδύνω· κἀγώ (τότε γὰρ
anger and you-did evil as-much-as you-could and-I then for
ἐξῆν) ἐδεξάμην τὴν πρόκλησιν τῆς διαφορᾶς. νυνὶ δὲ
it-was-allowed accepted the challenge of-the quarrel now but
οὔτε ἔξεστιν οὔτε βούλομαι· ἥ τε γὰρ ἡλικία καλῶς
neither it-is-allowed nor I-wish the both for age well
ποιοῦσα μαραίνει μοι τὸ φιλότιμον καὶ ἱεροί, φασί, νόμοι
doing withers in-me the ambition and holy they-say laws
κωλύουσιν, ἅμα δὲ ὑπομιμνήσκομαι καὶ κοινῶν
prevent at-the-same-time but I-am-reminded both of-common
τροφῶν καὶ παιδείας καὶ τῆς ἐν Κυρήνῃ διατριβῆς,
nurture and of-education and of-the in Cyrene stay
ἃ χρὴ νομίσαι τῶν Σαββατίου δικῶν ἰσχυρότερα.
which it-is-needful to-think than-the of-Sabbatius lawsuits stronger
ἄρχου δὴ φιλίας ἀγαθοῦ πράγματος, καὶ χαῖρε παρ'
begin indeed of-friendship good thing and greetings from

ἐμοῦ, ζημίαν ἡγουμένου τὸν χρόνον ὃν ἐσιώπησα, πῶς
me loss who-count-as the time which I-was-silent how
οἴει καὶ τότε δακνόμενος; ἀλλ᾽ ἐνεκαρτέρουν ὡς οἷόν
think-you also then being-stung but I-held-out as possible
τε· τοιοῦτόν ἐστι τὸ διαφιλοτιμεῖσθαι κακόν.
— such is the to-contend-in-ambition evil

61

Πυλαιμένει

to-Pylaemenes

Δάπιδα μεγάλην τῶν Αἰγυπτίων, οὐχ οἵαν ὑποβεβλῆσθαι
carpet large of-the Egyptians not such-as to-be-laid-under
στρωμνῇ, ἀλλ᾽ οἵαν αὐτὴν εἶναι καὶ μόνην στρωμνήν,
bedding but such-as itself to-be also alone bedding
Ἀστέριος ὁ ταχυγράφος ἰδὼν ᾔτησε παρ᾽ ἡμῶν, ὁπηνίκα
Asterius the shorthand-writer having-seen asked from us when
με πρὸ τῶν μεγάλων ἀρχείων ἔδει καθεύδειν. ταύτην
me before the great offices it-was-needful to-sleep this
ὑπεσχόμην ἐξιὼν ἀπολείψειν αὐτῷ δῶρον· οὐ γὰρ
I-promised going-away to-leave to-him gift not for
ἦν πρὸς τὴν Θρᾳκῶν χιόνα παραβαλλόμενον τοιαῦτα
it-was-possible toward the of-Thracians snow risking such-things
χαρίζεσθαι. νῦν οὖν ἐκπέμπω, τότε γὰρ οὐ κατέλιπον· σὺ
to-give-away now then I-send-out then for not I-left-it you
δὲ δώσεις αὐτῷ μετὰ τῆς ἀπολογίας ἧς αὐτὸς ἔσῃ
but will-give to-him with the apology of-which you-yourself will-be
μάρτυς, ἂν ὑπομνησθῇς τοῦ καιροῦ, καθ᾽ ὃν ἀνεχώρουν
witness if you-are-reminded of-the season in which I-withdrew
τοῦ ἄστεος. ἔσειεν ὁ θεὸς τῆς ἡμέρας πολλάκις, καὶ πρὸς
from-the city shook — god in-the day often and at

ἱκετηρίαις ἦσαν οἱ ἄνθρωποι πρηνεῖς οἱ πλείους· τὸ γὰρ
supplications were the men prostrate the most the for
ἔδαφος ἐκραδαίνετο. ἐν ᾧ νομίσας ἐγὼ τὴν θάλατταν
ground quaked in which having-thought I the sea
τῆς γῆς ἀσφαλέστερον, κατατείνω δρόμον ἐπὶ τὸν
than-the land safer I-stretch race to the
λιμένα, μηδενὶ λόγον δοὺς ὅτι μὴ τῷ μακαρίτῃ Φωτίῳ,
harbor to-no-one account giving except for to-the late Photius
καὶ τοῦτον πόρρωθεν ἐγκραγών, καὶ τῇ χειρὶ σημήνας
and this-one from-afar having-shouted-to and with-the hand having-signaled
ὅτι οἰχήσομαι. ὁ δὲ Αὐρηλιανὸν φίλον ἄνδρα καὶ ὕπατον
that I-shall-be-gone he but Aurelian friend man and consul
ἀφεὶς ἀπροσαύδητον ἀπολελόγηται περὶ τῶν αὐτῶν πρὸς
having-left unaddressed has-made-his-defense about the same-things to
τὸν ὑπηρέτην Ἀστέριον. τότε μὲν οὖν οὕτως ἐγένετο· εἰ
the servant Asterius then indeed then so it-happened if
δὲ μετὰ τὴν ἐμὴν ἐκεῖθεν ἀποδημίαν τρίτον τουτονὶ στόλον
but after the my from-there departure third this voyage
ἡ ναῦς εἰς τἀπὶ Θρᾴκης χωρία στέλλεται, ἀλλὰ νῦν
the ship to the-in Thrace places is-sent but now
πρῶτον ὑπ᾽ ἐμοῦ στέλλεται. νῦν οὖν, ὅτε πρῶτον ἔξεστιν,
first by me is-sent now then when first it-is-allowed
ἀποδίδωμι διὰ σοῦ τὸ χρέος. χάρισαί μοι τὸν ἄνθρωπον
I-pay through you the debt do-the-favor for-me the man
ἐξευρών. τοὔνομα μὲν δὴ καὶ τὸ ἐπιτήδευμα φθάνω
having-found-out the-name indeed indeed and the profession I-have-already
δηλώσας, ἀλλὰ δεῖ πλείω προσθεῖναι γνωρίσματα·
having-shown but it-is-needful more to-add tokens
γένοιτο γὰρ ἄν τις ὁμώνυμος καὶ ὁμότεχνος. χαλεπῶς
might-be for — someone of-the-same-name and of-the-same-craft hardly
δὲ ἅπαντα ταὐτῷ συγκυρεῖ, οὐδὲ γένοιτο ἂν ἐν τῷ χρόνῳ
but all-things in-the-same coincide nor would-be — in the time

Σύρος τὸ γένος, μέλας τὸ χρῶμα, τὸ πρόσωπον
Syrian by-the race black in-the color in-the face
ἰσχνός, τὸ μέγεθος μέτριος. οἰκεῖ παρὰ τὴν βασιλικὴν
lean in-the size moderate he-lives beside the imperial
οἰκίαν, οὐ τὴν δημοσίαν ἀλλὰ τὴν κατόπιν αὐτῆς, ἥτις
house not the public but the(-one) behind it which
Ἀβλαβίου μὲν πρότερον ἦν, νυνὶ δὲ Πλακιδίας ἐστὶ τῆς
of-Ablabius indeed formerly was now but of-Placidia is of-the
τοῖν βασιλέοιν ἀδελφῆς. εἰ δὲ μετῴκησε (γινόμενον γάρ),
of-the-two emperors sister if but he-has-moved it-happens for
σὺ δὲ ἀλλὰ Μάρκον ζητήσεις, φανερώτατον ἄνδρα, τὸν
you but but Marcus will-seek most-conspicuous man the(-one)
ἐκ τῆς ὑπάρχου τάξεως. οὗτος ἦν ὁ τότε τῆς συμμορίας
from the of-the-prefect staff this-one was the then of-the company
ἄρχων τῶν ταχυγράφων τῆς τὸν Ἀστέριον ἐχούσης.
leader of-the shorthand-writers of-the(-company) — Asterius having
εὑρήσεις οὖν διὰ Μάρκου τὴν συμμορίαν, ἧς οὐκ
you-will-find then through Marcus the company of-which not
ἦν Ἀστέριος ἔσχατος ἀλλ᾽ ἐν τοῖς πρώτοις τρίτος ἢ
was Asterius last but among the first third or
τέταρτος· νυνὶ δὲ κἂν πρῶτος εἴη. τούτῳ δώσεις τὴν
fourth now but even first would-be to-this-one you-will-give the
παχεῖαν ταύτην δάπιδα, καὶ πρὸς αὐτὸν ἐρεῖς ἅττα
thick this carpet and to him you-will-say what-things
ἡμεῖς περὶ τοῦ χρόνου πρὸς σέ. εἰ δὲ βούλει, καὶ τὴν
we about the time to you if but you-wish also the
ἐπιστολὴν αὐτὴν ἀναγνώσῃ· σχολὴν γὰρ ἡμῖν ὁ πόλεμος
letter itself you-will-read leisure for to-us the war
οὐ δίδωσι τοῦ καὶ πρὸς ἐκεῖνον ἐπιστεῖλαι, εἶναι δὲ δικαίους
not gives of-the also to that-one to-write to-be but just
οὐδὲν ἴσως κωλύει. μήποτε τοσοῦτο δυνηθείη τὰ ὅπλα.
nothing perhaps prevents never so-much may-they-be-able the arms

62

Τῷ ἡγεμόνι
to-the governor

Μισθὸς ἀρετῆς ἔπαινος, ὃν εἰσφέρομεν Μαρκελλίνῳ τῷ
wage of-virtue praise which we-bring to-Marcellinus the
λαμπροτάτῳ, νῦν ὅτε πέπαυται τῆς ἀρχῆς, νῦν ὅτε
most-illustrious now when he-has-ceased from-the office now when
σχολάζει κολακείας ἁπάσης ὑπόνοια· ὅστις παραλαβὼν
has-leisure of-flattery all suspicion who having-received
πολεμουμένας τὰς πόλεις ἔξωθεν μὲν ὑπὸ πλήθους καὶ
being-warred-upon the cities from-without indeed by multitude and
μανίας βαρβαρικῆς, ἔνδοθεν δὲ ὑπὸ στρατιωτικῆς ἀταξίας
madness barbarian from-within but by military disorder
καὶ τῆς τῶν ταξιάρχων πλεονεξίας, ὥσπερ θεὸς ἐπιφανείς,
and the of-the captains greed as god having-appeared
μάχῃ μὲν μιᾷ τοὺς πολεμίους, ἐπιμελείᾳ δὲ καθημερινῇ
in-battle indeed one the enemies by-care but daily
τοὺς ὑπηκόους σωφρονεστέρους ἐποίησε, καὶ παρεσκεύασεν
the subjects more-temperate made and prepared
ἀπ᾽ ἀμφοῖν τῶν δεινῶν εἰρήνην ταῖς πόλεσιν. ὑπερεῖδε
from both the terrible-things peace for-the cities he-disdained
κερδῶν, ἃ δοκεῖν εἶναι νόμμα πεποίηκεν ἡ συνήθεια·
gains which to-seem to-be lawful has-made the custom
οὐκ ἐπεβούλευσε πλούτῳ, πενίαν οὐχ ὕβρισε, τὰ πρὸς
not he-plotted-against wealth poverty not he-outraged the(-things) toward
θεὸν εὐσεβής, τὰ πρὸς πολιτευομένους δίκαιος, τὰ
god pious the(-things) toward citizens just the(-things)
πρὸς δεομένους φιλάνθρωπος. διὰ τοῦτο φιλόσοφος
toward the-needy humane because-of this philosopher
ἱερεὺς ἐπαινῶν αὐτὸν οὐκ αἰσχύνεται, παρ᾽ ᾧ μηδεὶς
priest praising him not is-ashamed with whom no-one

εὕρετο μαρτυρίαν χάριτι δεδεκασμένην. παρεῖναι μὲν οὖν
found testimony by-favor having-been-bribed to-be-present indeed then
ἡμῖν καὶ τὸ δικαστήριον ἐβουλόμεθα· καὶ κοινῇ καὶ
for-us also the court we-wished and in-common and
καθ' ἕνα Πτολεμαιέων ἕκαστος ἀντεισηνέγκαμεν ἂν
by one of-Ptolemaeans each would-have-contributed-in-return —
αὐτῷ τὸν δυνατόν, εἰ μὴ τὸν δίκαιον ἔρανον, ὅτι λόγος
to-him the possible if not the just contribution because word
ἔργου παρὰ πολύ πως ἥττων ἐστί. πάντως ἂν ἐγὼ
than-deed by much somehow less is wholly — I
καὶ τότε τοῦ κοινοῦ προηγόρευσα. ἐπεὶ δὲ τυγχάνει
also then for-the community would-have-spoken since but he-happens
ὢν ὑπερόριος, ἐν γράμμασιν αὐτῷ τὴν μαρτυρίαν
being beyond-the-borders in letters to-him the testimony
κατατιθέμεθα, οὐκ ἐνοχληθέντες ἀλλ' ἐνοχλήσαντες.
we-deposit not having-been-troubled but having-troubled

63

Ἰωάννῃ

to-John

Χρῆσθαι δεῖ ταῖς τῶν δυνατῶν φιλίαις, οὐ καταχρῆσθαι.
to-use it-is-needful the of-the powerful friendships not to-abuse

64

Τῷ αὐτῷ

to-the same

Μὴ αἴτει μεγάλα, ἵνα μὴ δυοῖν θάτερον ἢ τυγχάνων
not ask great-things that not of-two the-one either obtaining
λυπῇς ἢ μὴ τυγχάνων λυπῇ.
you-may-give-pain or not obtaining you-may-be-grieved

65

Τῷ ἀδελφῷ

to-the brother

Ἄμφω τοὺς Διονυσίους ἀπέστειλα, ἵνα τῶν βιβλίων τὸ
both the Dionysiuses I-sent that of-the books the(-one)
μὲν ᾖς εἰληφὼς τὸ δ' ἀπειληφώς.
indeed you-may-be having-received the(-other) but having-received-back

66

Θεοφίλῳ

to-Theophilus

Πεῦσίν τινα πυθέσθαι σου προελόμενος, ὑπὲρ οὗ
question some to-ask of-you having-chosen about which
πεύσομαι προαφηγήσασθαι βούλομαι. Ἀλέξανδρος ἀπὸ
I-shall-ask to-narrate-first I-wish Alexander of
βουλῆς Κυρηναῖος ἔτι μειράκιον ὢν εἰς μοναδικὸν βίον
council Cyrenaean still lad being into monastic life
ἐτέλεσε. τῇ δὲ ἡλικίᾳ συμπροϊούσης τῆς κατὰ τὸν βίον
was-initiated with-the but age advancing-together of-the in the life

ἐνστάσεως, ἠξιώθη μὲν ἐκκλησιαστικῆς διακονίας,
constancy he-was-deemed-worthy indeed of-church ministry
ἠξιώθη δὲ τοῦ πρεσβύτερος εἶναι. κατὰ δέ τινα
was-deemed-worthy but of-the presbyter to-be by but some
χρείαν ἐπὶ στρατοπέδου γενόμενος καὶ Ἰωάννῃ τῷ
need at camp having-been and with-John the
μακαρίτῃ συστάς (τιμάσθω γὰρ παρ᾽ ἡμῶν ἡ
late having-been-introduced let-be-honored for by us the
μνήμη τοῦ τελευτήσαντος, ὅτι καὶ πᾶσα δυσμένεια
memory of-the(-one) having-died because also all enmity
τῷ βίῳ τούτῳ συναποτίθεται), τούτῳ συστάς,
with-the life this is-laid-aside-together to-this-one having-been-introduced
πρὶν μὲν στασιασθῆναι τὰς ἐκκλησίας, ὑπὸ τῶν ἐκείνου
before indeed to-be-divided the churches by the his
χειρῶν ἐπίσκοπος ἀπεδείχθη τῆς Βιθυνῶν Βασινουπόλεως.
hands bishop was-appointed of-the of-Bithynians Basinupolis
συμβάσης δὲ τῆς διαφορᾶς, διέμεινε τῷ χειροτονήσαντι
having-occurred but the quarrel he-remained to-the(-one) having-ordained
φίλος, καὶ γέγονε τῶν ἐκείνου στασιωτῶν. ἐπεὶ δὲ ἡ
friend and became of-the his partisans when but the
συνοδικὴ γνώμη κατίσχυσε, χρόνον μέν τινα συνέμειναν
synodal judgment prevailed time indeed some remained-together
ἡ στάσις. τί δ᾽ ἂν διηγοίμην εἰδότι, μᾶλλον δὲ
the faction why but — would-I-narrate to-one-knowing rather but
αὐτῷ διῳκηκότι τὰ περὶ τὰς γενομένας διαλλαγάς;
to-him having-managed the(-things) about the having-happened reconciliations
ἐπεί τοι καὶ βιβλίον ἀνέγνων σοφόν, ὃ πρὸς τὸν
since in-truth also book I-read wise which to the
μακάριον ἐμοὶ δοκεῖν Ἀττικὸν ἔγραφες, ἐνάγων αὐτὸν τῇ
blessed to-me to-seem Atticus you-wrote urging him to-the
καταδοχῇ τῶν ἀνδρῶν. τὰ μὲν δὴ μέχρι τούτων
reception of-the men the(-things) indeed indeed until these

Ἀλεξάνδρῳ πρὸς τοὺς συναποστάτας κοινά· ἴδιον δὲ ἢ
to-Alexander with the fellow-rebels common own but or
μετ' ὀλίγων ὅτι τουτὶ μὲν ἔτος ἤδη τρίτον ἐξήκει μετὰ
with few that this indeed year already third has-run after
τὴν ἀμνηστίαν καὶ τὰς διαλλαγάς, ὃ δὲ οὐκ ἐβάδισε τὴν
the amnesty and the reconciliations he but not went the
εὐθὺ Βιθυνίας, οὐδὲ τῆς συλλαχούσης αὐτῷ καθέδρας
straight-road of-Bithynia nor of-the having-fallen-by-lot to-him see
ἐλάβετο· μένει δὲ παρ' ἡμῖν ὥσπερ μηδὲν αὐτῷ διαφέρον
did-take-hold he-remains but with us as nothing to-him differing
ἂν καί τις ὡς ἰδιώτῃ προσφέρηται. ἐγὼ μὲν οὖν οὔτε
if even anyone as to-private-man should-treat-him I indeed then neither
πόρρωθεν ἐνετράφην τοῖς νόμοις τοῖς ἱεροῖς, οὔτε ἤδη μοι
from-long was-reared in-the laws the holy nor now to-me
καθήκει πολλὰ μεμαθηκέναι πέρυσιν οὔπω γεγονότι τοῦ
befits many-things to-have-learned last-year not-yet having-been of-the
καταλόγου· αἰσθόμενος δὲ γέροντας ἐνίους οὐδ' αὐτοὺς μέν
roll having-perceived but elders some not-even themselves indeed
τι σαφὲς εἰδέναι προσποιουμένους, ἀποδεδειλιακότας
anything clear to-know pretending having-become-afraid
δὲ μὴ λάθωσι πρός τινα κανόνα τῆς ἐκκλησίας
but lest they-unwittingly against some canon of-the church
προσκόψαντες, καὶ διὰ τοῦτο παντάπασιν ἀπηνέστερον
having-stumbled and because-of this altogether more-harshly
αὐτῷ προσενηνεγμένους καὶ ὑπὲρ ἀσαφοῦς ὑπονοίας ἀτιμίαν
him having-treated and for unclear suspicion dishonor
σαφῆ τοῦ ξένου κατασκεδάσαντας, οἳ μηδὲ κοινῆς στέγης
clear on-the stranger having-poured who not-even common roof
ἠνέσχοντο, οὔτε ἐμεμψάμην οὔτε ἐμιμησάμην αὐτούς. οἶσθ'
endured neither I-blamed nor imitated them know-you
οὖν ὅπως ἐποίησα, πάτερ σεβασμιώτατε; ἐκκλησίᾳ μὲν
then how I-did father most-venerable in-church indeed

οὐκ ἐδεξάμην αὐτόν, οὐδὲ τραπέζης ἱερᾶς ἐκοινώνησα, οἴκοι
not I-received him nor at-table holy did-I-communicate at-home
δὲ ἴσα καὶ τοῖς ἀναιτίοις ἐτίμησα, ὅστις ὁ τρόπος καὶ
but equally also with-the guiltless I-honored which the way also
ἐπὶ τῶν ἐπιχωρίων οὐμός. ὅταν τις αὐτῶν ἐφέστιος ἡμῖν
with the local-people mine whenever any of-them at-the-hearth for-us
γένηται, παντὶ παντὸς ἔργου καὶ λόγου τιμὴν ἔχοντος
becomes to-everyone of-every deed and word honor having
ἐξιστάμεθα, φλυαρεῖν ἡγούμενοι τοὺς δυσχεραίνοντας
we-give-way thinking to-talk-nonsense the(-ones) taking-it-ill
ὅτι τὰ μητρῷα τῆς πόλεως καταβάλλομεν δίκαια. καίτοι
that the maternal of-the city we-throw-down rights and-yet
διὰ τοῦτο τὰς ἁπάντων φροντίδας κατωμαδὸν ἀράμενος
because-of this the of-all cares on-the-shoulders having-lifted
φέρω, καὶ μόνος ὑπὲρ τῆς ἁπάντων ἀσχολοῦμαι σχολῆς.
I-carry and alone for the of-all toil-over leisure
ἀλλ᾽ ἐν καλῷ μοι κείσεται παρὰ τῷ θεῷ πλεονεκτεῖν
but in fair for-me it-will-lie with — god to-have-more
μὲν πόνοις μειονεκτεῖν δὲ τιμῶν. καὶ τὸν Ἀλέξανδρον δὲ
indeed in-toils to-have-less but in-honors and — Alexander but
τοῦτον, ὅταν μὲν εἰς ἐκκλησίαν προΐω, βουλοίμην μὲν
this whenever indeed to church I-go-forth I-would-wish indeed
ἂν μηδαμόθι τῆς ἀγορᾶς ἰδεῖν, συμβὰν δὲ ἰδεῖν ἑτέρωσέ
— nowhere of-the market to-see having-happened but to-see elsewhere
ποι τρέπω τοὺς ὀφθαλμούς, καὶ εὐθὺς ἐπανθεῖ μοι
somewhere I-turn the eyes and straightway blooms on-me
κατὰ τῆς παρειᾶς ἐρύθημα· ὑπερβάντα δὲ τὴν οἰκείαν
over the cheek blush having-passed but the own
αὐλὴν καὶ γενόμενον ὁμωρόφιον ἅπασι τοῖς εἰκόσι
courtyard and having-become under-one-roof with-all the fitting-things
τιμῶ. τί δήποτ᾽ οὖν ἀσύμφωνός εἰμι πρὸς ἐμαυτὸν ἰδίᾳ
I-honor why ever then out-of-tune am-I toward myself privately

καὶ δημοσίᾳ, ἐν οὐδετέρῳ τῶν καιρῶν δεδογμένα
and publicly in neither of-the occasions having-been-decided(-things)
ποιῶν; ἀλλὰ τὸ μὲν εἴκω τῷ νόμῳ, τὸ δὲ τῇ
doing but the(-one) indeed I-yield to-the law the(-other) but to-the
φύσει χαρίζομαι, ῥεπούσῃ πρὸς τὸ φιλάνθρωπον. καίτοι
nature I-grant inclining toward the humane and-yet
κἂν ἀπεβιασάμην τὴν φύσιν, εἴ τι σαφὲς ἠπιστάμην
even would-have-forced the nature if anything clear I-knew
ὑπὲρ τοῦ νόμου. αὐτὸ δὴ τοῦτό ἐστι τὸ ἐρώτημα, πρὸς
about the law it indeed this is the question to
ὃ δεῖ τὴν αὐθεντίαν τῆς εὐαγγελικῆς διαδοχῆς
which it-is-needful the authority of-the evangelical succession
ἀποκρίνασθαι ἁπλῶς καὶ σαφῶς καὶ ὥσπερ πυνθάνομαι,
to-answer simply and clearly and as I-ask
Ἀλέξανδρον ἐπίσκοπον χρὴ νομίζειν ἢ μή;
Alexander bishop it-is-needful to-think or not

A long report to Theophilus. At Palaebisca and Hydrax the people refuse a bishop of their own and cling to Paul, begging with tears to keep him; Synesius leaves the choice to the patriarch. He settles the quarrel of the bishops Paul and Dioscorus over a ruined fort Paul consecrated as a church to seize it: prayers said in flight do not hallow a place, and Paul, shamed, repents and the two are reconciled. He reports on Jason, Lamponianus, and the money held for the poor, asks him to stop priests prosecuting priests for officers' gain, and to treat bishops who desert their sees as laymen in every church.

67

Τῷ αὐτῷ

to-the same

Ἐγὼ καὶ βούλομαι καὶ ἀνάγκη μοι θεία νόμον ἡγεῖσθαι
I both wish and necessity for-me divine law to-consider
πᾶν ὅ τι ἂν ἐκεῖνος ὁ θρόνος θεσπίσῃ. διὰ τοῦτο καὶ
all what ever — that the throne may-decree because-of this both
πένθιμον ἀσχολίαν παραιτησάμενος καὶ νοσοκομούμενον ἔτι
mourning business having-excused and being-nursed still
τὸ σῶμα πρὸς τοὺς πόνους ἐκβιασάμενος καὶ διοδεύσας
the body to the toils having-forced and having-traveled
τὴν ὕποπτον ὡς ἀνύποπτον, ἣν διετείχισεν ὅπλα πολέμια,
the suspect as unsuspected which had-walled-off arms hostile
γέγονα κατὰ Παλαίβισκάν τε καὶ Ὕδρακα· κῶμαι δὲ αὗται
I-came to Palaebisca both and Hydrax villages but these
Πενταπόλεως, καὶ τῆς διψηρᾶς Λιβύης αὐτὰ τὰ μεθόρια.
of-Pentapolis and of-the thirsty Libya very the borders
ἐν αἷς τόν τε δῆμον ἐκκλησιάσας, καὶ γράμματα τὰ
in which the both people having-assembled and letters the(-ones)
μὲν ἀναγνοὺς τὰ δὲ ἀποδούς (τὰ μὲν γὰρ ἦν
indeed having-read the(-ones) but having-delivered the(-ones) indeed for were

πρὸς αὐτούς, τὰ δὲ περὶ αὐτῶν πρὸς ἐμέ), καὶ λόγους
to them the(-ones) but about them to me and speeches
διεξελθὼν ἐπιτηδείους εἰς ἀρχαιρεσίαν εἰς τὸ καὶ πεῖσαι
having-gone-through suitable for election for the both to-persuade
καί, εἰ προχωροίη, βιάσασθαι προθέσθαι τὴν περὶ ἐπισκόπου
and if it-should-succeed to-force to-put-forward the about bishop
σκέψιν, οὐκ ἐξενίκησα τοῦ δήμου τὴν περὶ τὸν εὐλαβέστατον
inquiry not I-overcame of-the people the for the most-devout
Παῦλον σπουδήν. ἀξιῶ πιστεύεσθαι παρὰ πατρός· οὐκ ἦν
Paul zeal I-ask to-be-believed by father not it-was
μοι βουλομένῳ μάτην δεδραμηκέναι. πολλὰ τιμῶντί με
for-me wishing in-vain to-have-run in-many-ways honoring me
τῷ δήμῳ προσέκοψα· τοὺς φανερωτάτους αὐτῶν, εἴ τις
the people I-offended the most-conspicuous of-them if anyone
ἀνέκραγε μεῖζον, εἴ τις εὑρόμενος κρηπῖδα καὶ ἐπαναβὰς
shouted-up louder if anyone having-found base and having-mounted
αὐτῇ προήγορος ἠξίωσεν εἶναι καὶ λόγον ἀπέτεινεν,
on-it advocate deemed to-be and speech stretched-out
ὡς ὠνίους ὡς συνωμότας ὑπηρετῶν χερσὶ παραδοὺς
as bought as conspirators to-servants' hands having-handed-over
ἐκκυλισθῆναι τῆς ἐκκλησίας ὠθουμένους προσέταξα.
to-be-rolled-out of-the church being-thrust I-ordered
συγχυθέντα δὲ αὖθις καὶ πολλάκις ἀναλαβών τε καὶ
having-been-confounded but again and often having-taken-up both and
καταστήσας τὸν δῆμον, διὰ πάσης ἦλθον ἐν λόγοις
having-settled the people through every I-went in speeches
ὁδοῦ, τὸν ἀρχιερατικὸν ἐκεῖνον θρόνον ἀποσεμνύνων, καὶ
road the high-priestly that throne extolling and
πείθων ὅτι διὰ τῆς εἰς ὑμᾶς ἀθετήσεως καὶ τιμῆς ὁ
persuading that through the toward you slight and honor —
θεὸς ἀθετεῖταί τε καὶ τιμᾶται. οἱ δὲ εὐφήμῳ τε φωνῇ
god is-slighted both and is-honored they but auspicious both with-voice

τὸ μακάριον ὄνομα τῆς σῆς θεοσεβείας ἐπεκαλέσαντο καὶ
the blessed name of-the your godliness invoked and
πεσόντες ἱκέτευον, ὡς πρὸς παρόντα τὰς ἐκβοήσεις καὶ τὰς
having-fallen begged as to one-present the outcries and the
ὀλοφύρσεις ποιούμενοι. τὸ μὲν οὖν τῶν ἀνδρῶν εἰ καὶ
laments making the(-part) indeed then of-the men if even
πέρα προσδοκίας, ἀλλ' ἔλαττον ἦν· αἱ δὲ γυναῖκες, πρᾶγμα
beyond expectation but less was the but women thing
δυσμεταχείριστον, χεῖρας αἴρουσαι, βρέφη προτείνουσαι, καὶ
hard-to-handle hands raising babes holding-out and
μύουσαι τοὺς ὀφθαλμούς, ἵνα μὴ εἰς ἔρημον τοῦ συνήθους
shutting the eyes that not on empty of-the customary
προστάτου τὸν θρόνον ἐνατενίζοιεν, μικρὸν ἐδέησαν τοὺς
patron the throne they-might-gaze a-little fell-short the(-ones)
τἀναντία πολιτευομένους ἡμᾶς εἰς πάθος παραπλήσιον
the-opposite acting-politically us into passion like
ἐκκαλέσασθαι. ὅπερ ἵνα μὴ πάθω, φοβηθείς (ᾐσθανόμην
to-call-forth which that not I-might-suffer having-feared I-was-perceiving
γὰρ ἀγόμενος) ἔλυσα τὴν ἐκκλησίαν, καὶ εἰς τετάρτην
for being-led I-dissolved the assembly and on fourth
ἥκειν ἀπήγγειλα, ἐπαρασάμενος τὰς παλαμναιοτάτας ἀράς,
to-come I-announced having-imprecated the most-bloody curses
εἴ τις ἔμμισθος, εἴ τις κατὰ χρείαν ἢ χάριν ἢ ὅλως
if anyone hired if anyone by need or favor or altogether
ἰδίᾳ τι διαφέρον αὐτῷ φθέγξαιτό τι τῶν
privately anything mattering to-him should-utter anything of-the(-things)
ἡκόντων εἰς τὴν τῆς ἐκκλησίας παρακοήν.
tending to the of-the church disobedience
ἦκεν ἡ κυρία, καὶ ὁ δῆμος παρῆν πάλιν ἐνστάτης
came the appointed-day and the people was-present again insistent
καὶ ἐναγώνιος. ὃς οὐδὲ περιέμεινε πεῦσιν, ἀλλ'
and in-agony which not-even waited-for question but

εὐθὺς ἦν ἅπαντα κυκεών, φωνὴ παμμιγὴς ἀδιάκριτος.
straightway was all-things medley voice all-mixed indistinct
κατασιγαζόντων δὲ τῶν ἱεροκηρύκων, εἰς θρῆνον αὐτοῖς
silencing but the sacred-heralds into lament for-them
ἀπετελεύτησεν ἡ βοή, καὶ ἦν ἄκουσμα σκυθρωπόν,
ended the shout and it-was hearing gloomy
ἀνδρῶν οἰμωγαί, γυναικῶν ὀλολυγαί, παίδων ὀλοφυρμοί.
of-men wailings of-women shrieks of-children laments
ὁ μὲν ἔφη πατέρα ποθεῖν, ὁ δὲ υἱόν, ὁ δὲ
the(-one) indeed said father to-long-for the(-other) but son the(-other) but
ἀδελφόν· οὕτως ἐμερίζετο ταῖς ἡλικίαις τὰ τῆς συγγενείας
brother so was-divided by-the ages the of-the kinship
ὀνόματα. ἐμοῦ δέ τι μεταξὺ λέγειν ἐπιχειροῦντος
names of-me but something meanwhile to-say attempting
ἀναδείκνυται γραμμάτιον ἐκ μέσου τοῦ πλήθους, καὶ
is-held-up little-writing from middle of-the crowd and
ἐνεύχεταί τις εἰς κοινὸν αὐτὸ πᾶσιν ἀναγνωσθῆναι·
prays someone in common it for-all to-be-read
τὸ δὲ ἦν ἐνορκισμὸς πρὸς ἐμὲ παύσασθαι σὺν βίᾳ τοῦ
it but was adjuration to me to-stop with force of-the
πλήθους ἀποπειρώμενον, καὶ ἀναθέσθαι τὸ σκέμμα μέχρι
crowd making-trial and to-defer the inquiry until
ἂν αὐτοῖς δὴ γένηται πρὸς τὴν μακαριωτάτην σου
— for-them indeed it-becomes-possible to the most-blessed your
κεφαλὴν ὑπὲρ τούτου ψήφισμα πέμψαι καὶ πρεσβευτήν,
head about this decree to-send and envoy
μᾶλλον δὲ ἐμοῦ κατεδέοντο ποιήσασθαι συνηγορίαν ἐν
rather but me they-begged to-make advocacy in
γράμμασιν, ἅπερ ἐδιδάχθην διδάσκοντα. ἐλέγετο τοίνυν
letters which I-was-taught teaching was-said therefore
καὶ ἐν συνεδρίῳ παρὰ τῶν πρεσβυτέρων καὶ δημοσίᾳ
both in council by the presbyters and publicly

παρὰ τοῦ πλήθους, καὶ τὸ γραμμάτιον αὐτὰ ταῦτα
by the crowd and the little-writing these very-things
καθ' ἕκαστον διεξήει, πάτριον εἶναι καὶ ἀποστολικὸν
by each went-through ancestral to-be and apostolic
Ἐρυθρίτιδας εἶναι ταύτας τὰς ἐκκλησίας, ἀποστασιάσαι
Erythrite to-be these the churches to-have-revolted
δὲ αὐτὰς πρὸς Ὡρίωνα τὸν μακάριον, πορρωτέρω τε
but them to Orion the blessed farther both
ὄντα πρεσβύτην καὶ αἰτίαν ἔχοντα πρᾳότατον εἶναι· τοῦτο
being old-man and charge having most-gentle to-be this
γὰρ ἤδη καὶ λοιδόρημα γέγονεν ὑπὸ τῶν ἀξιούντων
for already also reproach has-become from the(-ones) deeming
ἱερωσύνην προστάτιν εἶναι τὰ εἰς ἀνθρώπους καὶ
priesthood patroness to-be the(-things) toward men and
πολυπράγμονα. καὶ ἐπειδὴ παρέτεινε ζῶν, οὐκ ἀνασχέσθαι
busy and since be-lingered living not to-have-endured
περιμεῖναι τοῦ δικαίου τὴν τελευτήν, ἀλλὰ προβαλέσθαι
to-await of-the just-man the end but to-put-forward
τὸν μακαρίτην Σιδήριον· ἐδόκει γὰρ οὗτος νέος τε εἶναι
the late Siderius seemed for this-one young both to-be
καὶ ῥέκτης ἀνήρ, ἀπὸ τῆς παρὰ βασιλεῖ Βάλεντι στρατείας
and active man from the with emperor Valens service
ἥκων κατὰ χρείαν ἀγρῶν αἰτηθέντων ἐπιμελείας,
having-come by need of-fields having-been-asked-for of-care
οἷος ἐχθρούς τε κακῶσαι καὶ φίλους ὀνῆσαι. τότε δὲ καὶ
such-as enemies both to-harm and friends to-benefit then but also
ἐκράτει τὰ τῶν αἱρέσεων· πλήθει γὰρ περιῆσαν, καὶ
prevailed the(-things) of-the heresies in-number for they-were-superior and
καιρὸν εἶχεν ἡ δεινότης, ὄργανον οὖσα φρονήσεως. τοῦτον
season had the cleverness instrument being of-prudence this-one
οὖν ἕνα καὶ μόνον ἀποδεδεῖχθαι Παλαβίσκης ἐπίσκοπον.
then one and alone to-have-been-appointed of-Palaebisca bishop

ἀλλ᾽ οὐδὲ τοῦτον ἐνθέσμως· ἐκθέσμως μὲν οὖν, ὅσα
but not-even this-one lawfully unlawfully indeed then so-far-as
γε τῶν γερόντων ἠκούσαμεν, εἰ μήτε ἐν Ἀλεξανδρείᾳ
at-least from-the elders we-have-heard if neither in Alexandria
κατέστη μήτε παρὰ τριῶν ἐνθάδε, καὶ εἰ τὸ σύνθημα τῆς
he-was-installed nor by three here and if the token of-the
χειροτονίας ἐκεῖθεν ἐδέδοτο. μόνον γὰρ δή φασι τὸν
ordination from-there had-been-given alone for indeed they-say the
μακάριον Φίλωνα θαρρῆσαι τὴν τοῦ συνιερέως ἀνάρρησιν.
blessed Philo to-have-dared the of-the fellow-priest proclamation
Φίλων ἐγένετο Κυρηναῖος ἔτι παλαίτερος, ὁ τοῦ νεωτέρου
Philo was Cyrenaean still older the of-the younger
θεῖός τε καὶ ὁμώνυμος· τὰ μὲν ἄλλα ὁποῖον ἂν
uncle both and namesake in-the indeed other-things what-sort —
γένοιτο παίδευμα τοῦ Χριστοῦ, τὰ δὲ εἰς τὸ ἄρχειν
might-be pupil — of-Christ in-the(-things) but for the to-rule
καὶ ἄρχεσθαι θαρραλεώτερος μᾶλλον ἢ νομιμώτερος.
and to-be-ruled more-daring rather than more-lawful
ἀλλὰ γὰρ αἰτοῦμαι συγγνώμην ἐπὶ τῷ λόγῳ τὴν ἱερὰν
but for I-ask pardon for the word the holy
τοῦ πρεσβύτου ψυχήν. τοῦτον ἥκοντα μόνον ἀποδεῖξαί τε
of-the old-man soul this-one having-come alone to-appoint both
καὶ ἐπὶ τοῦ θρόνου καθίσαι τὸν μακαρίτην Σιδήριον. ἀλλ᾽
and on the throne to-seat the late Siderius but
ἀνάγκη γὰρ ἐν καιροῖς ἀπαρρησιάστοις τὴν ἀκρίβειαν
necessity for in seasons of-no-free-speech the exactness
παραβαίνεσθαι. διὰ τοῦτο τὸν πάμμεγαν Ἀθανάσιον
to-be-transgressed because-of this the very-great Athanasius
συγχωρῆσαί τε τῷ καιρῷ, καὶ μετ᾽ οὐ πολὺ δεῆσαν
to-have-yielded both to-the season and after not long it-having-been-needful
ἐν Πτολεμαΐδι τὸν ἐνόντα σμικρὸν ἔτι τῆς ὀρθοδοξίας
in Ptolemais the being-in small still of-the orthodoxy

σπινθῆρα θάλψαι τε καὶ ἐπὶ πλέον ἐξάψαι, τὸν ἄνδρα
spark to-warm both and on more to-kindle the man
τοῦτον ὡς μείζοσι πράγμασιν ἐπιτήδειον ἐκεῖ διαβῆναι
this as for-greater affairs suitable there to-cross
κελεῦσαι, τὴν μητροπολῖτιν ἐκκλησίαν ἐπιτροπεύσοντα.
to-have-ordered the metropolitan church going-to-govern
γῆρας δ' αὐτὸν εἰς τὰς κωμήτιδας ἐπανήγαγεν· οὗ
old-age but him to the villages brought-back where
καταλύσας οὐκ ἔσχε διάδοχον, ὃς οὐδὲ αὐτὸς ὑπῆλθεν
having-ended not he-had successor who not-even himself entered-on
ἑτέρου διαδοχήν. Παλαίβισκα δὲ καὶ Ὕδραξ εἰς τὴν ἀρχαίαν
of-another succession Palaebisca but and Hydrax into the ancient
τάξιν ἐτάχθησαν, καὶ πρὸς τὸ Ἐρυθρὸν ἀνελήφθησαν,
rank were-ranged and to — Erythrum were-taken-back
δόγματι, φασί, τῆς σεβασμίας σου κεφαλῆς. καὶ τούτῳ δὴ
by-decree they-say of-the venerable your head and on-this indeed
μάλιστα πάντων ἐνέκειντο, τῷ μὴ δεῖν ἀθετεῖσθαι τὸν
most of-all they-insisted on-the not to-be-needful to-be-set-aside the
παρὰ σοῦ θρονισμόν. γράμματα μὲν οὖν, ᾔτησα γάρ, οὐκ
by you enthronement letters indeed then I-asked for not
εἶχον ἐπιδεικνύναι, ἐπισκόπους δὲ τῶν συνέδρων ἀνίστασαν
they-had to-show bishops but of-the fellow-councilors they-put-up
μάρτυρας. οὗτοι δὲ ἔφασαν, ἐπιστολῇ πειθαρχοῦντες ἐκεῖθεν
witnesses these but said by-letter obeying from-there
ἡκούσῃ, πεῦσιν περὶ Παύλου προθεῖναι τῷ δήμῳ· καὶ
come question about Paul to-put-before the people and
δόξαν ἅπασιν ἐπίσκοπον ἔχειν, ἀνενέγκαι περὶ
it-having-seemed-good to-all bishop to-have to-refer about
αὐτοῦ, τοὺς δὲ θρονιστὰς ἑτέρους γενέσθαι. καὶ εἴ μοι δίδως
him the but enthroners others to-be and if to-me you-grant
εἰπεῖν, πάτερ σεβασμιώτατε, ἐκεῖνος ἦν ὄντως ὁ καιρὸς
to-say father most-venerable that was truly the season

ὁ τῆς σκέψεως· τὸ γὰρ ἀφελέσθαι τοῦ μὴ χαρίσασθαι
the of-the inquiry the for to-take-away than-the not to-grant
λυπηρότερον. ἀλλὰ κρατείτω καὶ νῦν ὅ τι ἂν δόξῃ
more-painful but let-prevail also now what ever — may-seem-good
τῇ πατρικῇ σου κεφαλῇ. εἰ γὰρ τὸ δόξαι τότε δίκαιον
to-the paternal your head if for the to-have-seemed then just
αὐτοῖς γέγονε καὶ τοῦτο προΐσχονται, τὸ μηκέτι δοκεῖν
for-them has-become and this they-hold-forth the no-longer to-seem
τὸ δίκαιον μετατίθησιν· ὥσθ' ὅ τι ἂν γνῷς, τοῦτο τῷ
the just transfers so-that what ever — you-decide this for-the
πλήθει δίκαιον γίνεται. ἀκοὴ γὰρ ζωή, καὶ θάνατος ἡ
crowd just becomes obedience for life and death the
παρακοή. διόπερ οὐκ ἀνταίρουσι χεῖρας, ἀλλ' ἱκετεύουσι μὴ
disobedience wherefore not they-raise hands but they-beg not
γενέσθαι, ζῶντος αὐτοῖς ἔτι τοῦ πατρός, ὀρφανοί· οὕτω γὰρ
to-become living for-them still the father orphans so for
ἐπὶ λέξεως λέγουσι. κἀγὼ τὸν νεανίσκον οὐκ οἶδα πότερον
on word they-say and-I the youth not know whether
ἐπαινέσαιμ' ἂν τῆς παρὰ πάντων εὐνοίας ἢ μακαρίσαιμι·
I-should-praise — for-the from all goodwill or call-blessed
ἢ γὰρ τέχνης ἐστὶ καὶ δυνάμεως ἢ χάριτος θείας
either for of-art it-is and of-power or of-grace divine
οὕτω τοὺς ἀνθρώπους ἐξομιλῆσαι καὶ καταδημαγωγῆσαι
so the men to-win-over and to-lead-the-people
τὸ πλῆθος ὥστε τὸν χωρὶς αὐτοῦ βίον ἀβίωτον ἅπασιν
the crowd so-that the without him life unlivable for-all
εἶναι. διὸ δόξει μὲν περὶ αὐτῶν τῇ φιλανθρώπῳ
to-be wherefore will-seem-good indeed about them to-the humane
σου φύσει φιλανθρωπότερα, ἐμοὶ δὲ ἐπανιτέον εἰς ἄστυ,
your nature more-humane-things for-me but it-must-be-returned to city
κἀκεῖ περιμενῶ τοῦ ποιητέου τὸ σύνθημα. ἆ δ' οὖν
and-there I-shall-await of-the to-be-done the token what but then

ἐν ταῖς τέτρασιν ἡμέραις διῳκησάμην ἃς ἐν τοῖς τῇδε
in the four days I-managed which in the here
τόποις διέτριψα, τούτων οὐκ ἀγνοήσεις ὅντινα τύπον
places I-spent of-these not you-will-be-ignorant what pattern
ἕκαστον εὗρετο· καὶ μὴ θαυμάσῃς εἴ ποτε τὸν αὐτὸν
each found and not wonder if ever the same
εὖ τε καὶ κακῶς εἰπεῖν μοι συμβαίη. οὐ γὰρ ἐπὶ τοῖς
well both and ill to-speak to-me should-happen not for on the
αὐτοῖς ἑκάτερα· τὰ πράγματα δὲ ἐπαινεῖται καὶ ψέγεται.
same-things each-of-the-two the affairs but are-praised and are-blamed
Στάσις ἐν τοῖς κατὰ Χριστὸν ἀδελφοῖς καλὸν μὲν
faction among the in Christ brothers good indeed
εἰ μηδέποτε φύοιτο· φυεῖσα δὲ καλὸν εἰ μετὰ
if never it-should-spring-up having-sprung-up but good if after
μικρὸν παύοιτο. δι᾽ αὐτὸ δὴ τοῦτο καὶ γράμματι
little it-should-cease because-of it indeed this also by-letter
καταπεμφθέντι πειθόμενος διαιτᾶν ἠνεσχόμην, καὶ δέδωκα
having-been-sent-down obeying to-arbitrate I-consented and I-have-given
τὰς ἀκοὰς ἀμφισβητήσει τοιᾷδε. ἐν Ὕδρακι τῇ κώμῃ
the ears to-dispute such-as-this in Hydrax the village
χωρίον ἐστὶ τῆς κώμης αὐτὸ τὸ μετεωρότατον, ὃ πάλαι
place is of-the village very the most-elevated which of-old
μὲν ἦν φρούριον ἐρυμνότατον, κατασείσαντος δὲ τοῦ θεοῦ
indeed was fort most-impregnable having-shaken-down but — god
γέγονεν ἐκλελειμμένον ἐρείπιον. τέως μὲν οὖν ὀλίγοις
it-has-become having-been-abandoned ruin till-then indeed then for-few
τισὶ τῶν ἑαυτοῦ μερῶν εἰς ἑτέρας χρείας διεσχημάτιστο· οἱ
some of-the its-own parts to other uses had-been-refashioned the
δὲ παρόντες οὗτοι τῶν πολέμων καιροί, διότι δύναιτ᾽ ἂν
but present these of-the wars seasons because it-could —
ἐκτειχισθῆναι καὶ εἰς τὴν ἀρχαίαν χρείαν ἐπανελθεῖν, τοῦ
be-walled and into the ancient use to-return of-the

παντὸς ἄξιον αὐτὸ τοῖς κεκτημένοις παρέχονται. τοῦτο
all worth it to-the(-ones) having-acquired make this
τοῖς ἀδελφοῖς ἡμῶν, ἤδη δὲ καὶ ἄλλοις, τοῖς εὐλαβεστάτοις
to-the brothers our now but also to-others the most-devout
ἐπισκόποις Διοσκόρῳ καὶ Παύλῳ, περιμάχητον ἦν. ἐν αἰτίᾳ
bishops Dioscorus and Paul fought-over was in charge
γὰρ ἐπεποίητο τὸν Ἐρυθρίτην ὁ Δαρδανίτης ἐπιβουλότατα
for had-been-made the Erythrite the Dardanite most-treacherously
σκέψασθαι ὅπως ἂν τὸ μὴ προσῆκον περιποιήσαιτο,
to-have-considered how — the not belonging he-might-acquire
καθοσιώσαντα μὲν τῷ θεῷ τόπον ἀλλότριον, ἁρπάσαντα
having-consecrated indeed — to-god place another's having-seized
δὲ οὕτω τὴν τῆς εὐσεβείας ὑπόθεσιν ἤδη χειρὶ
but so the of-the piety pretext already with-hand
βιαίᾳ προστῆναι τοῦ πανουργήματος. πρὸς ταῦτα
violent to-stand-before the villainy against these-things
ὁ εὐλαβέστατος Παῦλος ἐπεχείρησε μὲν ἀντιλογίας
the most-devout Paul attempted indeed counter-arguments
κομίσαι τινάς, ὅτι τε προκατεσχήκει τὸν λόφον καὶ
to-bring some that both he-had-first-occupied the hill and
ἐκκλησία παλαίτερον ἀπεδέδεικτο πρὶν τὸν εὐλαβέστατον
church earlier had-been-declared before the most-devout
Διόσκορον ἀποδειχθῆναι τοῦ χωρίου δεσπότην. ἀλλ' ἂν μὴ
Dioscorus to-be-declared of-the place master but if not
μαλακώτερόν τις ἅπτηται τῆς ζητήσεως, ταχὺ τἀληθὲς
more-softly anyone handles the inquiry quickly the-truth
εὔδηλον γίνεται. ὥσπερ οὖν ἅπαν τοῦτο πέφηνεν ἔωλον.
evident becomes as then all this appeared stale
τὸ γὰρ ἐν ἐπιδρομῇ ποτὲ πολεμίων ἐκεῖσε συμφυγόντας
the for in raid once of-enemies thither having-fled-together
ἀνθρώπους εὔξασθαι τἀναγκαῖα, τοῦτο τὸν τόπον οὐ
men to-have-prayed the-necessary-things this the place not

καθιεροῖ· ἢ πάντα μὲν ὄρη πᾶσαι δὲ φάραγγες
consecrates or all indeed mountains all but ravines
ἐκκλησίαι, καὶ οὐδὲν ὅ τι φρούριον ἐκφεύγει τὸ δημόσιον
churches and nothing what ever fort escapes the public
εἶναι, ἐν οἷς ἅπασιν, ὅταν οἱ πολέμιοι προνομεύσωσιν,
to-be in which all whenever the enemies forage
εὐχαὶ καὶ μυστήρια γίνονται. οἰκίαι δὲ ὅσαι κατὰ τοὺς
prayers and mysteries take-place houses but as-many-as in the
ἀθέους τῶν ἐξ Ἀρείου καιροὺς εὐχὰς ἐδέξαντο καὶ
godless of-the(-ones) from Arius times prayers received and
μυστήρια, ἀλλ᾽ οὐδὲν ἧττόν εἰσιν ἰδιώτιδες· φυγὴ γὰρ
mysteries but nothing less are private flight for
κἀκεῖνο, καὶ γὰρ ἐκεῖνοι πολέμιοι. ἀλλ᾽ ἐγὼ τὸν καιρὸν
that-too and for those-men enemies but I the time
ἐζήτουν τῆς καθιδρύσεως, εἰ παρὰ διδόντων, εἰ παρὰ
sought of-the consecration if from givers if from
συγχωρούντων τῶν κυρίων ἐγένετο. ἀπεδείχθη λαμπρῶς
permitting the owners it-happened was-shown brilliantly
ἅπαντα τἀναντία. τῶν ἐπισκόπων ὁ μὲν ᾔτει λαβεῖν,
all the-opposite of-the bishops the(-one) indeed asked to-receive
ὁ δὲ οὐκ ἐδίδου κύριος ὤν. τέλος ὁ μὲν
the(-other) but not gave owner being at-last the(-one) indeed
ᾠχετο τὰς κλεῖς ἔχων, ὁ δὲ ἀνοίγνυσι καὶ τράπεζαν
went-off the keys having the(-other) but opens and table
εἰσφορήσας καθιεροῖ σμικρὸν οἰκίσκον ἐν λόφῳ πλατεῖ.
having-brought-in consecrates small little-house on hill broad
ἀλλ᾽ οὐ γάρ ἐστι παριτὸν ἐπὶ τὸν οἰκίσκον, εἰ μὴ δι᾽
but not for it-is accessible to the little-house if not through
ὁλοκλήρου τοῦ πλάτους, ὥστε τέχνη τις ἦν ἐφ᾽ ᾧ τὸν
whole of-the breadth so-that artifice some it-was for which the
λόφον περιποιήσασθαι. ἐδόκει δή μοι τὸ πρᾶγμα δεινὸν
hill to-acquire seemed indeed to-me the thing terrible

εἶναι καὶ πέρα δεινοῦ, καὶ ἀγανακτητέον ὁμοῦ μὲν ὑπὲρ
to-be and beyond terrible and to-be-indignant together indeed for
τῶν νόμων τῶν ἱερῶν, ὁμοῦ δὲ καὶ ὑπὲρ τῶν δικαίων
the laws the holy together but also for the rights
τῆς πολιτείας. συγχυθῆναι γὰρ ἅμα πάντα, τοῦτο μέν, εἰ
of-the state to-be-confounded for together all-things this indeed if
τρόπος καινὸς ἐπινοηθείη δημεύσεως, τοῦτο δὲ εἰ διὰ τῶν
way new were-devised of-confiscation this but if through the
παναγεστάτων τὰ ἐναγέστατα κρίνοιτο, εὐχὴ καὶ τράπεζα
most-holy-things the most-accursed should-be-judged prayer and table
καὶ καταπέτασμα μυστικόν, ἐφόδου βιαίας ὄργανα· καὶ
and veil mystic of-assault violent instruments and
περὶ τούτων ἤδη καὶ ἐν ἄστει διέγνωστο. καὶ συνέτυχε
about these already also in city it-had-been-decided and it-happened
γὰρ οὕτως; ὥστε παρ᾽ ὀλίγους ἅπαντας ἐπισκόπους ἐν
for so so-that save few all bishops in
τῇ Πτολεμαΐδι τότε συνδεδραμηκέναι κατά τινα σκέψιν
— Ptolemais then to-have-run-together for some deliberation
πολιτικήν. ἀκροώμενοι δὲ τὴν μὲν πρᾶξιν ἐμίσουν, τὴν
civic hearing but the indeed act they-hated the
δὲ μετάθεσιν ὤκνουν. ἐγὼ δὲ τὴν δεισιδαιμονίαν ἀξιῶ
but transfer they-shrank-from I but the superstition think-fit
διαστέλλειν ἀπὸ τῆς εὐσεβείας· κακία γάρ ἐστιν ἀρετῆς
to-distinguish from the piety vice for it-is of-virtue
προσωπεῖον περικειμένη, ἣν φιλοσοφία τὸ τρίτον οὖσαν
mask wearing which philosophy the third being
τῆς ἀθείας εἶδος ἐφώρασεν. οὐδὲν οὖν ἱερὸν οὐδὲ ὅσιον
of-the godlessness form detected nothing then holy or sacred
ἥγημαι τὸ μὴ δικαίως τε καὶ ὁσίως γενόμενον. οὔκουν
have-I-thought the not justly both and holily having-come-about not-therefore
ἐπῄει μοι πεφρικέναι τὴν λεγομένην καθίδρυσιν. οὐδὲ
it-occurred to-me to-have-shuddered-at the so-called consecration not

γάρ ἐστι τὰ Χριστιανῶν ὡς ἐπάναγκες εἶναι ταῖσδε
for is the(-religion) of-Christians so-as of-necessity to-be these
ταῖς τελεστικαῖς ὕλαις τε καὶ φωναῖς ὥσπερ ὁλκαῖς τισὶ
the ritual materials both and sounds as draws some
φυσικαῖς ἀκολουθῆσαι τὸ θεῖον (ὅπερ ἂν πάθοι πνεῦμα
physical to-follow the divine which — would-suffer spirit
ἐγκόσμιον), ἀλλ' ὥστε παρεῖναι ταῖς ἀπαθέσι καὶ ταῖς
cosmic but so-as to-be-present-at the passionless and the
οἰκείαις τῷ θεῷ διαθέσεσιν. ὅπου δὲ ὀργὴ καὶ θυμὸς
akin — to-god dispositions where but anger and wrath
ἀγνώμων καὶ δύσερι πάθος ἡγεῖται τῆς πράξεως, πῶς
senseless and contentious passion leads the action how
ἐκεῖ τὸ πνεῦμα τὸ ἅγιον παραγίνεται, ὧν ἐπεισελθόντων,
there the spirit the holy is-present which having-come-in
κἂν συμβῇ προενῳκηκός, ἐξοικίζεται; ἐγὼ μὲν οὖν εἶχον
even-if it-happens having-dwelt-before is-turned-out I indeed then was
ὡς ἀποφανούμενος τὴν μετάθεσιν· ὁ δὲ καὶ ἐξηλέγχετο
as going-to-declare the transfer he but also was-refuted
καὶ πρότερον ὑποσχόμενος, αὐτὴν ὅρκου τὴν ὑπόσχεσιν
and before having-promised it of-oath the promise
βεβαιώσαντος. τούτου λαβόμενος ἀσμένως ἤδη τὴν
having-confirmed this having-seized gladly already the
ἀπόφασιν ἀπεδίδρασκον, ἀλλ' ἐκεῖνον αὐτὸν ἀπέφαινον
verdict I-escaped but him himself I-declared
ἑαυτῷ δικαστήν, καὶ τὸν οἰκεῖον ὅρκον ἐκβιβάζειν
for-himself judge and the own oath to-carry-out
ἠνάγκαζον. ἀνατιθεμένου δὲ καὶ διατρίβοντος ἐπειδὴ τῆς
I-compelled deferring but and delaying since of-the
ἐκκλησιαστικῆς ἕνεκα σκέψεως αὐτόθι παρεγενόμην,
ecclesiastical for-the-sake deliberation there I-was-present
ἐδέησεν ἐπιβαλεῖν τὰς ὄψεις τῷ τόπῳ καὶ ἐπιδιαγνῶναι
it-was-needful to-cast the eyes on-the place and to-examine-further

τὰ τῆς ὑποθέσεως. καὶ πάλιν παρῆν ὅμιλος ἐπισκόπων
the(-things) of-the case and again was-present crowd of-bishops
ἐκ τῆς περιοικίδος, ἄλλου κατ᾽ ἄλλην χρείαν συνειλεγμένου·
from the neighborhood one for other need having-been-assembled
ἐφ᾽ ὧν ἁπάντων κἀμοῦ οἵ τε ὅροι διεδείκνυντο τὴν
before whom all and-me the both boundaries were-shown the
τοῦ Δαρδανίτου μερίδα σαφῶς ἀποτεμνόμενοι καὶ μαρτυρία
of-the Dardanite portion clearly cutting-off and testimony
γερόντων, καὶ συγκαταθέσεις τῶν τέως ἀντιλεγόντων τὸν
of-elders and agreements of-the(-ones) till-then contradicting the
εὐλαβέστατον Διόσκορον τοῦ χωρίου δεσπότην ἀπέφηναν.
most-devout Dioscorus of-the place master declared
ἐγκειμένου δὲ τἀδελφοῦ Διοσκόρου, γέγονεν ἀνάγκη καὶ τὸ
pressing but the-brother Dioscorus it-became necessity also the
γραμμάτιον τὸ λοίδορον εἰς κοινὸν ἅπασιν ἀναγνωσθῆναι,
little-writing the abusive in common to-all to-be-read
ὃ πρὸς τὴν ἁγιότητα τὴν σὴν ὁ εὐλαβέστατος
which to the holiness the your the most-devout
Παῦλος ἐπεποίητο ἐν ἐπιστολῆς εἴδει κωμῳδίαν ἐπὶ
Paul had-made in of-letter form comedy against
τὸν ἀδελφὸν ἀνασεσυρμένην καὶ πλημμελῆ, ἀφ᾽ ἧς
the brother barefaced and offensive from which
αἰσχύνεσθαι περιῆν οὐ τῷ κακῶς ἀκούσαντι, τῷ
to-be-ashamed it-remained not for-the(-one) ill having-heard for-the(-one)
δὲ κακῶς ἀγορεύσαντι. ἀλλ᾽ ἔστιν ἄρα καὶ τοῦτο δεύτερον
but ill having-spoken but it-is then also this second
ἀγαθὸν τὸ αἰσχύνεσθαι· τὸ μὲν γὰρ ἀναμάρτητον θείας
good the to-be-ashamed the indeed for sinlessness of-divine
ἄντικρύς ἐστι καὶ μοίρας καὶ φύσεως, τὸ δὲ ἐπὶ
plainly is both lot and nature the but at
τοῖς οὐκ εὖ γενομένοις ἐρύθημα σωφροσύνης τις ἂν
the(-things) not well having-been-done blush of-temperance anyone —

ἀποφήναιτο. ἅπερ ὑποστὰς ἐπὶ τοῦ παρόντος πράγματος
would-declare which having-undergone in the present matter
ὁ εὐλαβέστατος Παῦλος ἁπάσης ῥητορείας ἰσχυροτέραν
the most-devout Paul than-all rhetoric stronger
ἀπέφηνε τὴν ἐξ οἰκείας γνώμης μετάνοιαν· τὸ γὰρ
showed the from own judgment repentance the for
ὁμολογῆσαί τε ἁμαρτεῖν καὶ φανῆναι τὴν αἰσχρὰν λύπην
to-confess both to-have-sinned and to-appear the shameful grief
τὴν ὡς ἐπὶ κακοῖς αὐθαιρέτοις λυπούμενον, πάντας
the(-one) as for evils self-chosen grieving all
ἡμᾶς εὖνους αὐτῷ καὶ συνδιατιθεμένους παρέσχετο. καὶ
us well-disposed to-him and sympathizing rendered and
τὸ μὲν ἡμέτερον οὐ θαυμαστόν, ἀλλ' ὁ εὐλαβέστατος
the indeed ours not wonderful but the most-devout
ἐπίσκοπος Διόσκορος ἐπειδὴ τὸν τέως διαφιλοτιμούμενον
bishop Dioscorus since the(-one) till-then contending
ταπεινότερον ἐθεάσατο, τῇ ψήφῳ κρατῶν ἡττήθη τῇ
humbler he-beheld by-the vote prevailing was-defeated in-the
γνώμῃ, καὶ γέγονεν ἐπὶ τῷ εὐλαβεστάτῳ Παύλῳ ποιεῖν
judgment and it-became at the most-devout Paul to-do
ὁπότερα βούλοιτο, κατασχεῖν ἢ παραδοῦναι τὸν λόφον, τοῦ
whichever he-wished to-keep or to-hand-over the hill the
θαυμαστοῦ Διοσκόρου πολλαῖς ἐνδόντος αἱρέσεσιν, ὧν
wonderful Dioscorus many having-conceded choices of-which
οὐδεμιᾶς ἂν ἀκοὴν πρὸ τῆς ἐκείνου μετανοίας ἠνέσχετο.
none — hearing before of-the his repentance he-would-have-endured
καὶ γὰρ ἀποδόσθαι μόνον τὸν λόφον καὶ ἀμοιβὴν δοῦναι
and for to-sell only the hill and exchange to-give
πᾶν ἅμα τὸ κτῆμα καὶ ἄλλα πολλὰ προσεξεῦρεν,
all together the estate and other many-things he-found-besides
ἐπιδαψιλευόμενος αὐτῷ πόρους, ἀφ' ὧν ἄν τις προλήψει
lavishing on-him means from which — anyone by-anticipation

χαρίσαιτο. ὁ δὲ ταῦτα μὲν ὤκνει, ἠξίου δὲ ὑπεισελθεῖν
might-grant he but these-things indeed shrank-from deemed-fit but to-step-into
αὐτὸς τὴν εἰς τὸν ἀδελφὸν Διόσκορον γενομένην ὠνήν, καὶ
himself the to the brother Dioscorus having-been-made purchase and
ἐπὶ τοῖς αὐτοῖς ἀντικαταστῆναι δεσπότης τοῦ κτήματος.
on the same-terms to-be-substituted master of-the estate
ἐγένετο πρὸς τῷ λόφῳ καὶ τῶν ἀμπελώνων καὶ τῶν
he-became besides the hill also of-the vineyards and of-the
ἐλαιώνων ἐγκρατής. τῷ δὲ ἡ μεγαλοφροσύνη κτῆμα
olive-groves possessor to-the(-other) but the magnanimity estate
ἀντὶ κτήματος, μεῖζον ἀντ' ἐλάττονος περιγέγονε,
instead-of estate greater instead-of lesser has-gained
καὶ τὸ εἴσω γενέσθαι τῶν νόμων τῶν εὐαγγελικῶν, οἳ
and the within to-be of-the laws the evangelical which
συνεκτικωτάτην τῶν ἐντολῶν τὴν ἀγαπητικὴν διάθεσιν
most-binding of-the commandments the loving disposition
ἀπεφήναντο. ἓν τοῦτο μόνον ἔδει μνήμης ἀξιῶσαι
declared one this alone it-was-needful of-memory to-deem-worthy
μηνύσαντα τῶν ἀδελφῶν τὰς συμβάσεις καὶ τὴν ὁμόνοιαν,
having-reported of-the brothers the agreements and the concord
τἀν μέσῳ δὲ παραλιπεῖν, εἴ τις ἐπίσκοπος ὢν ἥλω
the-in middle but to-leave-out if anyone bishop being was-caught
τι πταίσας. ἃ γὰρ οὐκ ἔδει πεπρᾶχθαι,
somewhat stumbling the(-things) for not it-was-needful to-have-been-done
ταῦτα καλῶς ἔχει διδόναι τῇ λήθῃ. ἀλλ' ἵνα μὴ πάντα ἐκ
these well it-is to-give to-the oblivion but that not all-things from
πάντων ὁ ἀδελφὸς Διόσκορος ἀποτυγχάνῃ, ταῖς αἰτήσεσιν
all the brother Dioscorus may-fail to-the requests
αὐτοῦ δέδωκα τὸ πᾶσιν ἀκριβῶς ἐπεξελθεῖν, ἵνα μηδὲν
his I-have-granted the all exactly to-go-through that nothing
ἀγνοήσειεν ἡ σὴ θεοσέβεια, ἣν οὐ παρὰ φαῦλον ἀλλ'
may-be-ignorant-of the your godliness which not as trifling but

ἀντὶ παντὸς ἐποιεῖτο πεισθῆναι διὰ τῶν ἀποβάντων
instead-of everything he-made to-be-persuaded through the outcomes
ὅτι μὴ ἐπ᾽ ἀδίκοις ἐφιλονείκησε. κἀγὼ τὸν ἄνδρα τά τε
that not for unjust-things he-contended and-I the man the both
ἄλλα ἐπαινῶ (πάνυ γάρ μοι πρὸς τρόπου) καὶ τῆς
other-things I-praise very for to-me after manner and for-the
εἰς τὸν θρόνον ἐκεῖνον αἰδοῦς ὑπεράγαμαι. καὶ ναὶ μὰ
toward the throne that reverence admire-exceedingly and yes by
τὴν φίλην σου καὶ σεβασμίαν κεφαλήν, πολλὴν οἶμαι χάριν
the dear your and venerable head much I-think gratitude
ὀφείλειν αὐτῷ τοὺς ἐν Ἀλεξανδρείᾳ συμπτώχους, ὧν
to-owe to-him the in Alexandria fellow-poor of-whom
τοὺς ἀγροὺς ἐκπονεῖ, ταχὺ πανταχοῦ γινόμενος, καὶ ἐξ
the fields he-works quickly everywhere being and from
ἀπόρων φόρους ἐκλέγων καὶ τοῖς καιροῖς παριστάμενος.
resourceless-men tributes collecting and to-the seasons standing-by
Τὰ μὲν οὖν περὶ τὴν τῶν ἐπισκόπων στάσιν
the(-things) indeed then about the of-the bishops faction
οὕτως ἐχώρησεν· ἐπίταγμα δὲ ἦν ὅπως ἀκούσομαι καὶ
so went order but was that I-should-hear also
Ἰάσονος, ὃς ἔφη πολλὰ καὶ ἄδικα παρὰ συμπρεσβυτέρου
Jason who said many-things and unjust from fellow-presbyter
παθεῖν. οὕτως οὖν ἔχει κἀκεῖνα. Λαμπωνιανὸν Ἰάσων
to-have-suffered so then stand also-those-things Lamponianus Jason
εἶλεν ἀδικίας, ὁ δὲ φθάσας ὁμολογίᾳ τὸν ἔλεγχον
convicted of-injustice he but having-anticipated by-confession the proof
ἔχει τὴν δίκην, ἐκκλησιαστικῶν συνόδων εἰργόμενος.
has the penalty from-ecclesiastical synods being-excluded
καίτοι καὶ δάκρυον ἐκ μετανοίας ἀφῆκε, καὶ δῆμος
and-yet also tear from repentance he-let-fall and people
ἱκέτης αὐτὸν ἐξῃτήσατο. ἀλλ᾽ ἐγὼ τοῖς δεδογμένοις
suppliant him begged-off but I to-the(-things) having-been-decided

ἐνεκαρτέρησα, τοῦ δὲ λῦσαι τὴν αὐθεντίαν εἰς τὴν ἱερατικὴν
held-fast of-the but to-loose the authority to the priestly
καθέδραν ἀνέπεμψα. τοσοῦτον οὖν ἐμαυτῷ συνεχώρησα.
see I-referred so-much then to-myself I-allowed
εἰ προσπελάσει Λαμπωνιανῷ τὸ χρεὼν καὶ ἡ κυρία
if shall-draw-near to-Lamponianus the fate and the appointed-day
παρεῖναι δόξει, πᾶσιν ἐφῆκα τοῖς τότε παρεσομένοις
to-be-present shall-seem to-all I-permitted to-the then going-to-be-present
πρεσβυτέροις κοινωνίας αὐτῷ μεταδοῦναι (μηδεὶς γὰρ
presbyters of-communion to-him to-give no-one for
ἀποθάνοι δεδεμένος ἐμοί)· ἀναρρωσθεὶς δὲ πάλιν ἐπὶ
may-die having-been-bound by-me having-recovered but again on
τοῖς αὐτοῖς ὑπόδικος ἔστω, καὶ παρὰ τῆς θεσπεσίας σου
the same-terms liable-to-trial let-him-be and from the divine your
καὶ φιλανθρώπου ψυχῆς περιμενέτω τῆς συγγνώμης τὸ
and humane soul let-him-await of-the pardon the
σύνθημα. οὐδὲ γὰρ οὐδ' Ἰάσων πάντα ἀναίτιος ἑαυτῷ.
token not-even for even Jason wholly blameless to-himself
προπετὴς ἄνθρωπος γλῶτταν ἐνέτυχεν ἀνδρὶ προπετεστέρῳ
rash man in-tongue met man rasher
τὴν χεῖρα, καὶ τοῦτο δὴ τὸ λεγόμενον, κουφοτάτου
in-the hand and this indeed the saying for-most-light
πράγματος λόγου βαρυτάτην τιμωρίαν ἐξέτισε.
thing word heaviest penalty he-paid
Καὶ περὶ τῶν χρημάτων ἃ διείληφα, ταῦτα
and about the moneys which I-have-taken-charge-of these
Λαμπωνιανὸς ἔχειν ὁμολογεῖ, καὶ οὐδὲν ἀξιοῖ παρὰ
Lamponianus to-have admits and nothing deems-fit from
τῆς ναυαγίας ὠφελεῖσθαι τῆς ποιησάσης ἀφανὲς τὸ
the shipwreck to-be-profited the(-one) having-made obscure the
συμβόλαιον, ἀλλὰ καιρὸν αἰτεῖ τοὺς καρποὺς ὠνίους
contract but season asks the fruits for-sale

γενέσθαι· καὶ ἔφη πάντων ἀμελήσας ἑνὶ τούτῳ προσέχειν
to-become and he-said all-things having-neglected to-one this to-apply
τὸν νοῦν, ὡς ἂν τὰ πτωχικὰ καταθεῖτο χρήματα.
the mind so-that — the of-the-poor he-may-deposit moneys
νομίσματα δὲ ἦν ἑπτὰ καὶ πεντήκοντα πρὸς τοῖς ἑκατόν.
coins but were seven and fifty besides the hundred
Ἀνοιστέον ἐστὶ καὶ περὶ τῶνδε τῶν γινομένων παρ'
it-must-be-referred it-is also about these-things the(-things) happening among
ἡμῖν, ἵνα γινόμενα παύσηται. ἱερεῖς ἱερέας παρανόμων
us that happening they-may-cease priests priests for-illegalities
διώκουσιν. εἰ μὲν ἐπὶ ψεύδεσιν, οὔπω λέγω· πάντως δὲ
prosecute if indeed on lies not-yet I-say wholly but
μετ' ἐπιβούλου τῆς προαιρέσεως· οὐ γὰρ ἵνα λάβωσι
with treacherous the purpose not for that they-may-get
δίκας, ἀλλ' ἵνα τοῖς ἄρχουσι τῶν στρατευμάτων ἄδικα
justice but that for-the commanders of-the armies unjust
κέρδη μνηστεύσωσιν. ἐπὶ δὲ τοὺς ἐμοὺς ὤμους ἀναβαίνειν
gains they-may-woo onto but the my shoulders to-climb
ἀνάγκη τὰ πάντων φορτία. διό, δέομαι, γράφε καὶ
necessity the of-all burdens wherefore I-beg write and
διατάττου μηδενὶ μηδὲν ἐξεῖναι τοιοῦτο ποιεῖν. καὶ γὰρ
ordain for-no-one anything to-be-allowed such-thing to-do and for
ἐμοὶ χαριῇ καὶ τοῖς ἀπραγμονεστέροις καὶ κακῶς
to-me you-will-do-a-favor and the more-quiet and ill
πάσχουσιν ἀμυνεῖς, καὶ πολὺ πλέον εὖ πεποιηκὼς ἔσῃ
suffering you-will-defend and much more well having-done you-will-be
τοὺς ἀδικοῦντας αὐτούς, εἴπερ μεῖζον ἀγαθὸν τὸ μείζονος
the(-ones) doing-wrong themselves if-indeed greater good the from-greater
ἀπηλλάχθαι κακοῦ, κακὸν δὲ μεῖζον τοῦ ἀδικεῖσθαι τὸ
to-have-been-freed evil evil but greater than-the to-be-wronged the
ἀδικεῖν. τὸ μὲν γὰρ ἴδιόν ἐστι κακόν, τὸ δὲ
to-do-wrong the(-one) indeed for own is evil the(-other) but

ἀλλότριον. ἀλλ᾽ οὔτ᾽ ἐγὼ κατεμήνυσα τίνες εἰσί, μήτ᾽
another's but neither I have-informed who they-are nor
αὐτὸς εἰ καὶ μάθοις, ἐπ᾽ ὀνόματος ἐξελέγξῃς τινά, ἵνα μὴ
yourself if even you-should-learn by name convict anyone that not
ἀπεχθοίμην ἀδελφοῖς, οἷς ὅτι καὶ κατὰ πρόσωπον καὶ ἰδίᾳ
I-may-be-hated by-brothers whom that both to face and privately
λίαν ἐπιτετίμηκα συγχωρήσει θεός. ἀλλὰ φάνηθι τὸ πρᾶγμα
very I-have-rebuked will-allow god but appear the thing
μόνον μισῶν ἐν τοῖς πρὸς ἐμὲ γράμμασιν· εἴσομαι γὰρ σὺν
only hating in the to me letters I-shall-know for with
θεῷ μετὰ τοῦ πᾶσιν ἀλύπου τὸ μηκέτι προελθεῖν περαιτέρω
god with the to-all painless the no-longer to-go-forward further
τὴν ἀσχημοσύνην ἡμῶν, μὴ γὰρ εἴποιμι τῆς ἐκκλησίας.
the indecency our not for may-I-say of-the church
Οἰκονομήσασθαι δὲ ἓν ἔτι λοιπόν, καὶ λόγου πεπαύσομαι.
to-arrange but one still remaining and from-speech I-shall-cease
περινοστοῦσί τινες βακάντιβοι παρ᾽ ἡμῖν· ἀνέξῃ γάρ
go-about some vagrants among us you-will-bear-with for
μου μικρὸν ὑποβαρβαρίσαντος, ἵνα διὰ τῆς συνηθεστέρας
me a-little having-spoken-barbarously that through the more-customary
τῇ πολιτείᾳ φωνῆς τὴν ἐνίων κακίαν ἐμφαντικώτερον
in-the state word the of-some vice more-vividly
παραστήσαιμι. οὗτοι καθέδραν μὲν ἀποδεδειγμένην ἔχειν
I-may-present these-men see indeed having-been-appointed to-have
οὐ βούλονται, οἵ γε τὴν οὖσαν ἀπολελοίπασιν, οὐ κατὰ
not wish who indeed the existing have-left not by
συμφορὰς ἀλλ᾽ αὐθαίρετοι μετανάσται γινόμενοι· καρποῦνται
misfortunes but self-chosen emigrants becoming they-reap
δὲ τὰς τιμάς, ἐκεῖ περινοστοῦντες ὅπου κερδαλεώτερον. ἐμοὶ
but the honors there going-about where more-gainful to-me
δὲ δοκεῖ, πάτερ σεβασμιώτατε, χρῆναι τούτοις, ὅσοι τὰς
but it-seems father most-venerable to-be-needful to-these as-many-as the

οἰκείας ἐκκλησίας ἀπείπαντο, πᾶσαν ἐκκλησίαν ἀπείπασθαι·
own churches renounced every church to-renounce
καὶ πρὶν ἂν ἀπελθόντες ἐκεῖ καταστήσωνται, μηδένα
and before — having-gone-away there they-are-installed no-one
δέχεσθαι θυσιαστηρίῳ μηδὲ εἰς προεδρίαν καλεῖν, ἀλλὰ
to-receive at-altar nor to seat-of-honor to-call but
περιορᾶν ἀγελαίους ἐν ταῖς δημοτικαῖς καθέδραις, ὅταν
to-overlook-them of-the-herd in the popular seats whenever
εἰς ἐκκλησίαν ἐμβάλωσι. ταχὺ γὰρ ἂν ἐπανέλθοιεν, εἰ περὶ
into church they-come quickly for — they-would-return if about
τῆς τιμῆς κινδυνεύοιεν, ἧς ἀξιοῦσιν ἀπολαύειν ἁπανταχοῦ
the honor they-were-in-danger which they-claim to-enjoy everywhere
μᾶλλον ἢ οὗ προσήκει· δέξαιντο γὰρ ἂν ἐκεῖ μᾶλλον
rather than where it-befits they-would-receive for — there rather
ἢ μηδαμοῦ. καὶ δημοσίᾳ μὲν οὕτω προσοιστέον αὐτοῖς
than nowhere and publicly indeed so it-must-be-dealt with-them
ὡς ἄντικρυς ἰδιώταις, ἂν καὶ τῷ σεμνοτάτῳ σου θρόνῳ
as outright private-men if also to-the most-august your throne
συνδοκῇ· ἰδίᾳ δὲ καὶ κατ᾽ οἶκον εἰσόμεθά πως, ὅταν ἥκῃ
it-seems-good-too privately but and at home we-shall-know somehow when comes
παρὰ τῆς σῆς θεοσεβείας ἀπόκρισις ἐκείνης τῆς πεύσεως,
from the your godliness answer of-that the question
ἣν πρώην ἠρώτησα περὶ Ἀλεξάνδρου Κυρηναίου μὲν τὸ
which lately I-asked about Alexander Cyrenaean indeed by-the
γένος ἱερασαμένου δὲ ἔν τινι πόλει τῶν Βιθυνῶν, ἧς
race having-been-priest but in some city of-the Bithynians from-which
ἐκπεσὼν κατὰ δή τινα στάσιν, ἐξὸν ἐπανελθεῖν,
having-been-expelled in indeed some faction it-being-allowed to-return
οὐκ ἐπάνεισιν ἀλλ᾽ ἡμῖν ἐπιχωριάζει. περὶ τούτου γέγραφα
not returns but among-us stays about this-one I-have-written
πρὸς τὴν σὴν ἁγιότητα, πᾶσιν ἀκριβῶς ἐπεξελθὼν
to the your holiness all exactly having-gone-through

τοῖς περὶ αὐτὸν γενομένοις, καὶ γνώμην αἰτῶν οἳ
the(-things) about him having-happened and judgment asking where
τακτέον τὸν ἄνδρα. ἐπεὶ δὲ οὐδὲν ἥκει μοι περὶ
must-be-ranged the man since but nothing has-come to-me about
τούτων ἀντίγραφον, ἀμφίβολος ὢν πότερον διαπέπτωκεν
these-things reply in-doubt being whether has-miscarried
ἢ διεκομίσθη τὸ γράμμα μέχρι τῆς μακαρίας σου κεφαλῆς,
or was-conveyed the letter as-far-as the blessed your head
διείλεγμαι περὶ τούτου πρὸς τὸν θαυμαστὸν Διόσκορον
I-have-conversed about this with the wonderful Dioscorus
τὸν ἐπίσκοπον, καὶ τοῖς ταχυγράφοις τὰ ἀντίτυπα δοῦναι
the bishop and to-the shorthand-writers the copies to-give
τῶν τότε γραφέντων ἐπέταξεν, ἵνα εἰ μὴ τυγχάνεις
of-the(-things) then having-been-written he-ordered that if not you-happen
δεξάμενος τὴν ἐπιστολήν, ἔχοις παραναγνοὺς διαιτῆσαί τε
having-received the letter you-may having-read-over to-arbitrate both
καὶ πρὸς ἐμὲ διαπέμψασθαι τἀμοιβαῖα. ἐπὶ πᾶσιν εὔχου περὶ
and to me to-send the-reply for all-things pray about
ἐμοῦ· περὶ καταλελειμμένου γὰρ εὔξῃ καὶ τοῖς πᾶσιν
me for (one)-having-been-abandoned for you-will-pray and by-the all
ἐρήμου καὶ δεομένου συνεργίας τοιαύτης. ὡς αὐτὸς ὀκνῶ
deserted and in-need of-help such as I-myself shrink
περὶ ἐμαυτοῦ τι φθέγξασθαι πρὸς θεόν· ἅπαντα γὰρ
about myself anything to-utter to god all-things for
εἰς τοὐναντίον μοι περιίσταται διὰ τὴν ῥιψοκίνδυνον
into the-opposite for-me turn-round because-of the reckless
τόλμαν, ὅτι ἄνθρωπος ἐν ἁμαρτίαις, ἀπότροφος ἐκκλησίας,
daring that man in sins without-nurture of-church
ἀγωγὴν ἑτέραν ἠγμένος θυσιαστηρίων ἡψάμην θεοῦ.
upbringing other having-been-brought-up altars I-touched of-god

He commends a man to Theophilus and asks his prayers, since the enemy have overrun the country. He mourns to Proclus a year without letters and the loss of his child. He tells the bishops that Andronicus feigned repentance, was received on terms, and broke them, killing young Magnus, so the suspended sentence now stands. He begs Troilus to have Anthemius stop Libyans borrowing to buy the rule of their own province, asks Theophilus to ordain Antonius bishop of Olbia, and asks Anysius to keep the Unnigardae, forty men who have beaten a thousand, in their rank.

68

Τῷ αὐτῷ

to-the same

῾ΩΙ δέδωκα τὴν ἐπιστολήν, στέλλεται μὲν ἐπὶ πρᾶξιν
to-whom I-have-given the letter is-sent indeed on business
ἣν οὐχ ὅσιον ἐμοὶ διηγήσασθαι· ὅτι δὲ ἀρετὴν ἐκ νέας
which not holy for-me to-narrate that but virtue from youth
ἀσκεῖ, τοῦτο καὶ θέμις εἰπεῖν καὶ παντάπασιν ἀληθές.
he-practices this both right to-say and altogether true
ὡς μὲν οὖν ἀγαθὸν ἄνδρα τιμήσεις· ἣν δὲ ἐγράψατο
as indeed then good man you-will-honor which but he-indicted
γραφήν, οἰκείαν εἱμαρμένην πληρούτω. μηδὲ γὰρ δικαίου
indictment own fate let-it-fulfill not for of-just
ποτὲ φόνου προσάψοιο.
ever murder may-you-lay-hold

69

Τῷ αὐτῷ

to-the same

Μέλει γάρ σοι, μέλει καὶ Πενταπόλεως. οὐκοῦν ἐντεύξῃ
concerns for you concerns also Pentapolis therefore you-will-read
μὲν ταῖς δημοσίαις ἐπιστολαῖς· ὅτι δὲ κακὰ πλείω καὶ
indeed the public letters that but evils more and
μείζω γέγονεν ἢ φοβεῖ τὰ γράμματα, λέγοντος ἀκούσῃ
greater have-become than frighten the letters saying you-will-hear
τοῦ διακομιστοῦ. στέλλεται μὲν γὰρ ἐπὶ συμμαχίαν, ὡς
the bearer is-sent indeed for for alliance as
ἐκεῖθεν αἰτήσων· τὰ δὲ τῶν πολεμίων οὐδὲ τὴν ἔξοδον
from-there to-ask the(-things) but of-the enemies not-even the departure
αὐτοῦ περιέμεινεν, ἀλλ᾽ ἔφθασαν ἐκχυθέντες ἀθρόοι κατὰ
his awaited but they-anticipated having-poured-out in-crowds over
τῆς χώρας. πάντα οἴχεται, πάντα ἀνῄρηται· αἱ πόλεις
the country all-things is-gone all-things has-been-destroyed the cities
ἔτι λοιπαί, τὸ μέχρι οὗ γράφω, λοιπαί, τὸ δὲ εἰς τὴν
still remaining the(-time) until which I-write remaining the but for the
ἐπιοῦσαν, θεὸς οἶδε. πρὸς ταῦτα εὐχῶν δεῖται τῶν σῶν,
coming god knows for these-things of-prayers it-needs of-the your
εὐχῶν λέγω τῶν ἐθάδων τοῦ δυσωπεῖν τὸν θεόν. ὡς
of-prayers I-say of-the(-ones) accustomed to-the to-shame — god as
ἐγὼ πολλάκις ἤδη καὶ τὰ ἴδια καὶ τὰ κοινὰ μάτην
I often already both the own-things and the common in-vain
ηὐξάμην. τί λέγω μάτην; εἰς τοὐναντίον μοι περιίσταται.
prayed why do-I-say in-vain into the-opposite for-me it-turns-round
τοιοῦτόν εἰσιν αἱ ἁμαρτίαι βαρεῖαί τε καὶ πολλαί.
such are the sins heavy both and many

70

Πρόκλῳ

to-Proclus

Πέρυσιν οὐχ ἥκει μοι γράμματα παρὰ τῆς ἱερᾶς σου
last-year not came to-me letters from the holy your
χειρός. ἠρίθμησα καὶ τοῦτο μετὰ τῶν συντυχόντων
hand I-counted also this with the having-befallen
μοι κατ᾽ ἐκεῖνο καιροῦ δυσχερῶν, πολλὰ γὰρ
me at that-point of-time hardships many-things for
ἐπὶ πολλῶν ἐγὼ πέρυσιν ἠνιάθην· ἀλλὰ καὶ ὁ
over many I last-year was-grieved but also the
τῆτες χειμὼν ὅ τι μοι λοιπὸν ἦν τῶν
this-year winter what ever to-me remaining was of-the(-things)
εἰς ψυχαγωγίαν ἀφείλετο τὸ παιδίον. εἵμαρτο
for consolation took-away the child it-was-fated
γὰρ ἄρα συνόντι μὲν ὑμῖν εὐτυχεῖν, ἀπόντι δὲ
for then being-with indeed you to-be-fortunate being-away but
χαλεποῦ πειρᾶσθαι τοῦ δαίμονος. γενέσθω δή τις
harsh to-experience the fate let-be indeed some
παραμυθία τὸ δέξασθαι τῆς πατρικῆς σου κεφαλῆς
consolation the to-receive of-the paternal your head
γράμματα, τὸ τιμαλφέστατον τῶν ἀπὸ Θρᾴκης
letters the most-precious of-the(-goods) from Thrace
ἀγώγιμον.
merchandise

71

Πυλαιμένει

to-Pylaemenes

Διττοὶ δή λόγοι λέγονται περὶ σοῦ. τοιγαροῦν ὁμοῦ μὲν
double indeed reports are-told about you therefore together indeed
ἐπὶ Θρᾴκης ὁμοῦ δὲ εἰς Ἰσαύρους γράφω τοῦ περιτυχεῖν
to Thrace together but to Isaurians I-write for-the to-find
σε πάντως μιᾷ γέ τινι τῶν ἐπιστολῶν. ὑπόθεσις δὲ
you surely one at-least some of-the letters subject but
ἀμφοῖν ἀσπάσασθαι τὴν φιλτάτην κεφαλήν, Πυλαιμένη τὸν
of-both to-greet the dearest head Pylaemenes the
φιλόσοφον· τοῦτο γάρ ἐστι κἂν βούληται κἂν μὴ βούληται.
philosopher this for is both-if he-wishes and-if not he-wishes
οὐ γὰρ μήποτε κατισχύσῃ τοῦ πεφυκότος, οὐδ' οὐ μὴ
not for ever he-will-overpower the natural and not —
σβέσῃ τὸν σπινθῆρα τοῦ θείου πυρός, ἀλλ' ἀναλάμψει
he-will-quench the spark of-the divine fire but will-flash-up
ποτέ, τῆς μοχθηρᾶς ἀγωγῆς ὑπεράνω γενόμενος.
sometime the wretched upbringing above having-become

72

Τοῖς ἐπισκόποις

to-the bishops

Ἀνδρόνικος τὴν ἐκκλησίαν ψευσάμενος ἀληθευούσης αὐτῆς
Andronicus the church having-lied-to speaking-truth her
πειραθήτω. πρώην, οὔπω πάνυ πρώην ἥμαρτεν εἰς θεόν,
let-him-experience lately not-yet very lately he-sinned against god
ἐξύβρισεν εἰς ἀνθρώπους. ἐφ' οἷς ἀποκλείσαντες αὐτῷ
he-outraged against men for which having-shut to-him

τὴν παρ᾽ ἡμῖν ἐκκλησίαν ὑπηγορεύσαμεν πρὸς τὴν ὑμετέραν
the among us church we-dictated to the your
ἀδελφότητα γράμματα τὴν ἐπ᾽ αὐτῷ γνώμην μηνύοντα.
brotherhood letters the about him judgment indicating
τούτων ἔφθασε τὴν ἀποστολὴν ἱκετείαν προσποιησάμενος
of-these he-forestalled the dispatch supplication having-feigned
καὶ μετάνοιαν ὑποσχόμενος, ἣν ἅπαντες ἠξίουν με δέχεσθαι
and repentance having-promised which all thought-fit me to-accept
πλὴν ἐμοῦ· ἐγὼ γὰρ ἐδόκουν σαφῶς κατανενοηκέναι
except me I for thought clearly to-have-understood
τὸν ἄνθρωπον πάντα ῥᾴδιον εἰπεῖν καὶ ποιῆσαι, καὶ
the man all easy to-say and to-do and
προσεδεχόμην τε καὶ προύλεγον ὡς ἐκ τῆς τυχούσης αἰτίας
I-expected both and foretold that from the chance cause
εἰς τὴν φύσιν ἐπανελεύσεται, ὅν γε εἰκὸς ἀτολμότερον
into the nature he-will-return who indeed likely more-timid
ἔσεσθαι προσκεκυφότα ταῖς ἐκκλησίαις πολὺ μᾶλλον ἢ εἰ
to-be having-bowed-down to-the churches much rather than if
μηδὲν ὕποπτον αὐτῷ κατελείπετο. διὰ ταῦτα μὲν οἷος
nothing suspect to-him were-left because-of these-things indeed such-as
ἦν ἐγκαρτερῆσαι τῷ δόγματι, ὡς ἅμα τά τε πρὸς
I-was to-persist in-the decree as at-once the(-things) both toward
θεὸν εὐσεβέστερον βουλευσάμενος καὶ τὰ πρὸς τοὺς
god more-piously having-counseled and the(-things) toward the
πολίτας ὠφελιμώτερον. ἀλλ᾽ ἰταμὸν γὰρ ἀντισχεῖν ἕνα
citizens more-usefully but bold for to-hold-out one
πολλοῖς, παλαιτέροις νεώτερον, προσδεδαπανηκόσι τὸν βίον
against-many older-men younger against-men-having-spent the life
ἱερωσύνῃ τὸν οὔπω πέρυσιν ἡμμένον τοῦ πράγματος.
in-priesthood the(-one) not-yet last-year having-touched the thing
εἶξα δεομένοις μήπω περιπέμψαι τὰ γράμματα, δέξασθαι
I-yielded to-them-begging not-yet to-send-round the letters to-receive

δὲ ἐπὶ ῥητοῖς, ἐφ᾽ ᾧ μηκέτι μανεῖται κατὰ τῶν
but on stated-terms on condition no-longer he-will-rage against the
ὁμοτίμων, ἐφ᾽ ᾧ νοῦν ἀντὶ πάθους τοῦ βίου
peers on condition mind instead-of passion of-the life
προστήσεται. κἂν μέν, ἔφην, εἴσω μένῃς τῶν ὅρων οὓς
he-will-set-over and-if indeed I-said within you-remain the bounds which
ἔθου, νῦν τε ὑπερευξόμεθά σου τῆς ἁμαρτίας καὶ τοῦ
you-set now both we-shall-pray-over your the sin and for-the
λοιποῦ συνευξόμεθα· ἀναδυσαμένῳ δὲ τὰ τῆς ὁμολογίας
rest shall-pray-with-you having-drawn-back but the(-terms) of-the agreement
ἡ δίκη μένει καὶ εἰς ἅπαντα δημοσιευθήσεται, τοσοῦτον
the penalty awaits and to all will-be-published so-much
ἀνατεθεῖσα χρόνον, ὅσον ἐλέγξαι σου τὸν τρόπον
having-been-deferred time as-much-as to-prove your the character
ἀνεπανόρθωτον. ἔδοξε ταῦτα, καὶ πεῖραν αὐτός τε
incorrigible it-seemed-good these-things and trial he-himself both
ἔφη δώσειν καὶ ἡμᾶς λήψεσθαι. δέδωκε καὶ εἰλήφαμεν.
said to-give and us to-receive he-has-given and we-have-received
ἐπεδαψιλεύσατο ταῖς ὑποθέσεσι τῆς ἀποκηρύξεως. οὔπω
he-lavished the grounds of-the excommunication not-yet
τότε δήμευσις ἐτετόλμητο, οὔπω τότε φόνος ἐνεκεχείρητο.
then confiscation had-been-dared not-yet then murder had-been-attempted
πόσοι διὰ τοῦτον ἁλῶνται; πόσοι τῶν πρώην ἔτι
how-many because-of this-one are-wandering how-many of-the formerly still
κτηματικῶν διὰ τοῦτον πτωχεύουσιν; ἀλλὰ μικρὰ
propertied because-of this-one are-beggars but small-things
ταῦτα πρὸς τὸν εὖ μὲν γεγονότα Μάγνον, κακῶς δὲ
these compared-to the well indeed having-been-born Magnus ill but
ἀπολόμενον. κεῖται παῖς ἀνδρὸς λαμπροτάτου, ἅπασι τοῖς
having-perished lies son of-man most-illustrious with-all the
οὖσι λελειτουργηκὼς τῇ πόλει, τοῦ πρὸς ἕτερον φθόνου
possessions having-served the city of-the toward another envy

γεγονὼς παρανάλωμα. ᾐτεῖτο χρυσίον, ὃ μὴ διδοὺς
having-become by-product he-was-asked gold which not giving
ἐτύπτετο· καὶ διδούς, ὅτι πόρον ἐξεῦρεν ἐτύπτετο. τί
he-was-beaten and giving because means he-found he-was-beaten why
γάρ; οὐ τοῖς αὐτοῦ φίλοις ἀλλὰ τῷ στρατηγῷ τὸν ἀγρὸν
for not to-the his friends but to-the general the field
ἀπέδοτο. δακρύω μὲν ἐγὼ καὶ τὴν παρανομηθεῖσαν νεότητα
he-sold weep indeed I both the having-been-outraged youth
καὶ τὰς ἐπ᾽ αὐτῇ ματαίας ἐλπίδας τῆς πόλεως. ἀλλὰ τῆς
and the in it vain hopes of-the city but than-the
ἐκείνου νεότητος τὸ τῆς μητρὸς γῆρας ἐλεεινότερον, ὅτι
of-him youth the of-the mother old-age more-pitiable because
δυοῖν ἀρρένων ὃ μὲν οἴχεται φυγὰς δι᾽ Ἀνδρόνικον,
of-two males the(-one) indeed is-gone exile because-of Andronicus
καὶ οὐδὲ οἶδεν οἳ γῆς, τὸν δὲ οἶδεν οἳ γῆς
and not-even knows where of-earth the(-other) but she-knows where of-earth
κατορώρυχε. φεῦ τῶν νόμων τῶν συναδικουμένων, παρ᾽
she-has-buried alas for-the laws the(-ones) being-wronged-together against
οὓς ἄρχουσι τῆς ἑαυτῶν, παρ᾽ οὓς ἐπ᾽ ἀρχῇ δανείζονται
which they-rule of-the their-own against which for office they-borrow
χρήματα. τούτων μὲν οὖν ἑτέρους ἐπιμελητὰς ὁ θεὸς
moneys of-these indeed then others guardians — god
εἶναι βούλεται· ἡμῖν δὲ ἀπόχρη καθαρεύειν ἐν καθαροῖς,
to-be wishes for-us but it-suffices to-be-pure among pure
ἐὰν ἄρα δυνώμεθα μένειν εἴσω τῶν περιβόλων τῶν ἱερῶν,
if then we-can to-remain within the precincts the holy
ἀποκλείειν τε τοῖς ἐναγέσι τὰ παναγέστατα.
to-shut both to-the accursed the most-holy-things

73

Τρωΐλῳ

to-Troilus

Σὺ γὰρ δὴ καὶ φιλόσοφος εἶ καὶ φιλάνθρωπος, σοί
you for indeed both philosopher are and humane to-you
με δεῖ προσανακλάεσθαι τὰς τῆς ἐνεγκούσης με
me it-is-needful to-lament-before the of-the(-land) having-borne me
συμφοράς, ἣν τιμήσεις μὲν διὰ πολίτην φιλόσοφον,
misfortunes which you-will-honor indeed because-of citizen philosopher
ἐλεήσεις δὲ διὰ τὸ τῆς σαυτοῦ φύσεως ἥμερον, δι᾽
you-will-pity but because-of the of-the your-own nature gentle because-of
ἀμφότερα δὲ πεσοῦσαν ἀνορθῶσαι πειράσῃ. δύνασαι δέ,
both but having-fallen to-set-up you-will-try you-are-able but
ἐπειδὴ σώζειν τὰς πόλεις Ἀνθέμιος καὶ φύσιν ἔχει καὶ
since to-save the cities Anthemius both nature has and
τύχην καὶ τέχνην. ᾧ πολλῶν ὑπαρξάντων εἰς τοῦτο
fortune and art to-whom many having-been-given for this
παρὰ θεοῦ τὸ μέγιστον ἀγαθὸν οἱ φίλοι, καὶ τούτων
from god the greatest good the friends and of-these
Τρωΐλος τὸ μέγιστον. ὅπως οὖν μὴ μόνον τὰς ὄψεις
Troilus the greatest so-that then not only the eyes
ἐπιβαλεῖς, ἀλλὰ καὶ τὸν νοῦν πάνυ σφόδρα προσέξεις
you-will-cast but also the mind very strongly you-will-apply
τοῖς γράμμασιν, ὧν ἐγὼ πολλὰ κατέσπεισα δάκρυα.
to-the letters over-which I many shed tears
τί γὰρ δὴ Φοινίκων μὲν οὐκ ἄρχουσι Φοίνικες, οὐδὲ
why for indeed of-Phoenicians indeed not rule Phoenicians nor
Κοιλοσύρων Κοιλόσυροι, Αἰγύπτιοι δὲ πάσης μᾶλλον
of-Coele-Syrians Coele-Syrians Egyptians but every rather
ἢ τῆς ἑαυτῶν, Λίβυες δὲ μόνοι τῆς ἑαυτῶν; ἢ μόνοι
than the their-own Libyans but alone of-the their-own or alone

Λίβυές εἰσιν ἀνδρειότατοι, καὶ χωρεῖν ὁμόσε τοῖς
Libyans are most-brave and to-go to-close-quarters with-the
νόμοις ἐγνώκασιν; ὧν ὅτε πλείω καὶ φοβερώτερα
laws have-resolved of-which when more and more-fearful
τοῖς παραβαίνουσι γέγονε τἀπιτίμια, τότε μᾶλλον αὐτοῖς
for-the transgressors became the-penalties then more in-them
αἱ πονηραὶ φύσεις ἐνεκυβίστησαν. ἔδει μὲν ἄρδην
the wicked natures tumbled it-was-needful indeed utterly
ἀνῃρῆσθαι τὴν πρὸς Κυρήνῃ Πεντάπολιν· ὁ δὲ λιμὸς
to-have-been-destroyed the near Cyrene Pentapolis the but famine
καὶ ὁ πόλεμος οὔπω πᾶν ὅσον ἔδει κατήνυσαν, ἀλλὰ
and the war not-yet all as-much-as was-needful accomplished but
διατρίβουσι καὶ κατὰ μικρὸν ἀπολλύουσιν. οὐκοῦν τὸ λεῖπον
they-linger and by little destroy therefore the remainder
εἰς τὸ ταχὺ κατειργάσθαι προσεξευρήκαμεν. καίτοι
for the quickly to-have-been-accomplished we-have-found-besides and-yet
τοῦτ᾽ ἐστὶν ὃ τὸ παλαίφατον λόγιον ἐπεχρησμῴδησε
this is which the ancient oracle prophesied
τῇ τελευτῇ Πενταπόλεως. πατέρων αὐτὸ καὶ πάππων
to-the end of-Pentapolis from-fathers it and grandfathers
ἠκούσαμεν ὅτι φθερεῖ τὰ Λιβύων ἡγεμόνων κακότης·
we-heard that will-destroy the(-things) of-Libyans of-governors wickedness
αὐτὸ γὰρ τοῦτό ἐστι τοῦ χρησμοῦ τὸ τεμάχιον. ἀλλ᾽ εἰ καὶ
it for this is of-the oracle the fragment but if even
πέπρωται τοῦτο, ἀναβολήν τινα τοῦ κακοῦ μηχανήσασθε.
is-fated this postponement some of-the evil devise
καὶ γὰρ ἡ τῶν ἰατρῶν τέχνη τὸ μὲν ἀποθανεῖν
and for the of-the physicians art the indeed to-die
ἄνθρωπον, ἐπειδὴ φύσις ἐστίν, οὐ καθάπαξ κωλύει, ἐμποιεῖ
man since nature it-is not once-for-all prevents creates
δέ τινα διατριβὴν τῷ χρεών. ὅμοιόν τι αἰτοῦμεν
but some delay for-the fate like something we-ask

καὶ παρὰ τῆς τέχνης τῆς ἀρχικῆς· βοηθησάτω τῇ φύσει
also from the art the ruling let-it-help the nature
κατὰ τῆς νόσου, μὴ μέντοι κατασπευδέτω τὸν ὄλεθρον.
against the disease not however let-it-hasten the destruction
μή, δέομαι, μὴ γένοιτο τῶν Ἀνθεμίου τοῦ μεγάλου
not I-beg not may-it-happen in-the of-Anthemius the great
καιρῶν ἐπαρχίαν Ῥωμαϊκὴν ἐκ μέσης ἀνῃρῆσθαι τῆς
times province Roman from middle to-have-been-destroyed of-the
διοικήσεως. εἰπὲ πρὸς αὐτόν, εἰπὲ πρὸς τῶν λόγων, οὗ
administration speak to him speak by the letters of-which
σὺ καταπεμφθῆναι τὸν νόμον γέγονας αἴτιος, ἐπὶ τοῖς
you to-be-sent-down the law have-become cause besides the
πάλαι τὸν πρόσφατον, ὃς ἀνατείνεται πολλὰ καὶ χαλεπὰ
old the recent which threatens many-things and harsh
τοῖς μνηστεύουσι τὴν τῆς ἐνεγκούσης ἀρχήν;
to-the(-ones) wooing the of-the(-land) having-borne office
πῶς οὖν οὐ νεμεσᾷς τοῖς φιλοτιμουμένοις ἐπὶ σοῦ
how then not are-you-indignant with-the(-ones) striving under you
διαρρηγνύναι τὰ σὰ πολιτεύματα; εἰ μὲν οὖν οὐ λανθάνουσιν,
to-tear-apart the your policies if indeed then not they-escape-notice
ἀδικεῖς· εἰ δὲ λανθάνουσιν, ἀμελεῖς. χρῆν δὲ οὐχὶ
you-do-wrong if but they-escape-notice you-are-negligent it-was-needful but not
τὸν ἄνδρα τὸν ἡγεμονικώτατον ἀλλ' ἑνὶ τούτῳ μάλιστα
the man the most-commanding but to-one this most
προσέχειν τὸν νοῦν, τοὺς ὑπάρξοντας ὡς βελτίστους
to-apply the mind the(-ones) going-to-be as best
αἱρεῖσθαι. θεία γὰρ αὕτη καὶ μεγαλοπρεπὴς ἡ πρόνοια,
to-choose divine for this and magnificent the providence
πρὸς ᾗ δαπανᾶται φροντὶς εἰς ἐκλογὴν ἀνδρὸς ἀγαθοῦ.
on which is-spent care for choice of-man good
ἀλλ' ἐν τούτῳ γάρ ἐστιν ἔθνους ὁλοκλήρου πεποιῆσθαι
but in this for it-is of-nation whole to-have-made

φροντίδα. τούτων οὖν εὐθὺς ἀπεγνωκέναι προσήκει
care of-these then straightway to-despair it-befits
τῶν ἐναλλομένων τοῖς νόμοις, παρ᾽ οὓς ἄρχουσι τῆς
of-the(-ones) leaping-on the laws against which they-rule of-the
ἑαυτῶν, παρ᾽ οὓς ἐφ᾽ ἡμῖν ὥσπερ ἐπὶ κτήμασι δανείζονται
their-own against which on us as on estates they-borrow
χρήματα. στήσατε τὸ κακόν. ἄρχοντας ἡμῖν νομιμωτέρους
moneys stop the evil rulers to-us more-lawful
ἐκπέμψατε, ἀγνοοῦντας ἀγνοουμένους, ταῖς φύσεσιν, οὐ
send not-knowing not-known by-the natures not
τοῖς περὶ ἕκαστον πάθεσι τὰ πράγματα κρίνοντας.
by-the about each passions the affairs judging
ὡς τὰ νῦν ταῦτα καταπλεῖ δεσπότης ὁ πρώην
as the(-things) now these sails-in master the formerly
ἀντιπολιτευόμενος, καὶ τὴν ἐν πολιτείᾳ διαφορὰν ἀπὸ τοῦ
opposing-in-politics and the in politics difference from the
βήματος ἀγωνίζεται. ὅσα δὲ ἄλλα παραβλαστάνει κακά.
tribunal he-fights-out how-many but other sprout-beside evils
συκοφαντεῖται συμπόσια, καὶ γυναικὶ δίδοται χάρις ἡ τοῦ
are-slandered drinking-parties and to-woman is-given favor the of-the
πολίτου συμφορά, καὶ κατήγορος ἐκκέλευστος· ὃς δ᾽ ἂν μὴ
citizen misfortune and accuser self-bidden who but — not
γράψηται παρανόμων, ἑάλωκεν, εἰ μὴ καὶ πρὶν ἁλῶναι
indicts for-illegalities is-convicted if not also before to-be-convicted
τὰ τῶν ἑαλωκότων ὑπέμεινεν. ἐθεασάμεθα
the(-things) of-the(-ones) having-been-convicted he-endured we-beheld
δεσμώτην ἀπὸ τούτου γενόμενον, ὅτι μὴ τὸν ἄρτι
prisoner from this having-become because not the(-one) just-now
παυσάμενον τῆς ἀρίστης ἀρχῆς ἐπὶ κλοπῇ δημοσίων
having-ceased from-the best office for theft of-public-moneys
ἐδίωκε· μᾶλλον δὲ τοῦτον οὐδὲ τεθεάμεθα, ἀλλ᾽ ἀπείρητο
he-prosecuted rather but this-one not-even have-we-beheld but it-was-forbidden

προσιέναι καθάπερ τοῖς ἐναγέσιν ἢ τοῖς βασιλέως ἐχθροῖς,
to-approach as to-the accursed or to-the of-emperor enemies
ἕως διεπράξαντο πᾶν ὅσον ἐβούλοντο, καὶ τὸν ἥλιον
until they-accomplished all as-much-as they-wished and the sun
εἶδεν ἐπὶ ῥητοῖς ἄνθρωπος, ἐφ' ᾧ Γεννάδιον ἐγράψατο.
saw on terms the-man on condition Gennadius he-indicted
ἀλλ' ἥγε ἡμετέρα Πεντάπολις Γενναδίου μὲν τοῦ Σύρου
but at-least our Pentapolis from-Gennadius indeed the Syrian
πολλὰ ἐπὶ πολλῶν ὤνατο· καὶ τὸ μέγιστον, ὅτι καὶ λόγῳ
many-things on many profited and the greatest that both by-reason
καὶ πειθοῖ τὴν ἀρχὴν ἐπιτρέψας ἔλαθεν ἡμᾶς
and by-persuasion the office having-entrusted he-escaped-notice-of us
τῶν ἀπηνεστάτων τε καὶ ὀνομαστοτάτων ἐπὶ σκληρότητι
than-the harshest both and most-famed for harshness
πλείονα χρήματα ταῖς δημοσίαις ψήφοις εἰσενεγκών. ἐφ'
more moneys to-the public accounts having-brought-in over
οἷς οὐδεὶς ἐδάκρυσεν, ἐφ' οἷς οὐδεὶς ἀπέδοτο τὸν ἀγρόν.
which no-one wept over which no-one sold the field
ἐκείνην ἄν τις εἰσφορὰν εὐσεβῆ δικαίως ἐκάλεσεν, ἣν
that — anyone contribution pious justly would-call which
οὐχ ὕβρις οὐ μάστιξ ἠνάγκασε. τὰ δὲ περὶ τῶν
not outrage not scourge compelled the(-things) but about the
πολιτῶν, φεῦ τῆς μνήμης τῶν παυσαμένων, φεῦ τῆς
citizens alas for-the memory of-the(-ones) having-ceased alas for-the
πείρας τῶν ὁρωμένων. οὐδὲν οὖν ἀξιοῦμεν καινόν,
experience of-the(-ones) being-seen nothing then we-ask new
ἀλλ' ὑπὲρ τῶν νόμων Ἀνθέμιον ἱκετεύομεν, ὑπὲρ τῶν
but for the laws Anthemius we-supplicate for the
νόμων τὸν τούτων φύλακα, ὧν ἄξιον μὲν αἰδεῖσθαι
laws the of-these guardian of-which worthy indeed to-revere
τὴν ἀρχαιότητα (νόμου γὰρ δὴ καὶ τοῦτο σεμνότης),
the antiquity of-law for indeed also this majesty

εἰ δέ τῳ δοκεῖ, τῶν διαταγμάτων τὰ νεώτερα, τὴν
if but to-anyone it-seems of-the edicts the newer the
ὡς ἂν εἴποι τις ἔμψυχον ἔτι βασιλείαν ἐπιγραφόμενα.
as — would-say anyone living still imperial-power bearing-as-title

74

Πυλαιμένει

to-Pylaemenes

Ἔπεμψά σοι τὸν λόγον ἀττικουργῆ, τῆς ἀκριβοῦς ἐργασίας,
I-sent to-you the speech Attic-wrought of-the exact workmanship
ὃν ἂν μὲν ἐπαινέσῃ Πυλαιμένης ἡ κριτικωτάτη τῶν ἀκοῶν,
which if indeed praises Pylaemenes the most-critical of-the ears
αὐτὸ τοῦτο τῇ διαδοχῇ τοῦ χρόνου συνέστησεν· εἰ δὲ μηδὲν
it this to-the succession of-the time commended if but nothing
φανεῖται σπουδαῖον, ἔξεστι δήπου παίζειν τὰ παίγνια.
will-appear serious it-is-allowed surely to-play the games

75

Νικάνδρῳ

to-Nicander

Τοὐπίγραμμά μου τὸ κλεινόν (πῶς γὰρ οὐ κλεινὸν ὅπερ
the-epigram my the famous how for not famous which
ὁ μέγας ἐπήνεσε Νίκανδρος;) τῆς χρυσῆς εἰκὼν ἢ
the great praised Nicander of-the golden image either
Κύπριδος ἢ Στρατονίκης, ἐπίστασαι πάντως ὅτι καὶ εἰς
of-Cypris or of-Stratonice you-know surely that also for
ἐμὴν ἀδελφὴν ἐποιήθη παρ᾽ ἐμοῦ τότε, παρὰ τοῦ στίχου
my sister was-made by me then from the verse

μαθών. ταύτῃ τῇ φιλτάτῃ μοι τῶν ἀδελφῶν, ἣν καὶ τῆς
having-learned to-this the dearest to-me of-the sisters whom also of-the
εἰκόνος ἠξίωσα καὶ τοῦ στίχου, Θεοδόσιος ὁ βασιλέως
image I-deemed-worthy and of-the verse Theodosius the of-emperor
ὑπασπιστὴς σύνοικος, ἕνεκα μὲν τοῦ χρόνου καὶ τῆς ἐν
shield-bearer husband for-the-sake indeed of-the time and of-the in
τῇ στρατείᾳ προσεδρείας κἂν προυστάτησε πάλαι· αἱ
the service attendance even would-have-been-preferred long-ago the
δὲ σπουδαὶ πλέον δύνανται τῶν ἐνιαυτῶν. ταύτῃ τε οὖν
but zeal more can than-the years to-this both then
ὄφελος αὐτῷ γενοῦ κἂν ταῖς δίκαις, εἴ τινες εἶεν αὐτῷ πρὸς
benefit to-him become also in-the lawsuits if any there-be to-him with
Ἀνθέμιον· ὀνάσθω δέ τι τοῦ μεγάλου Νικάνδρου.
Anthemius let-him-profit but something from-the great Nicander

76

Θεοφίλῳ

to-Theophilus

Ὀλβιάταις (οὗτοι δὲ δῆμός εἰσι κωμήτης) ἐδέησεν
to-the-Olbiatae these but people are of-village there-was-need
αἱρέσεως ἐπισκόπου, τοῦ μακαριωτάτου πατρὸς Ἀθάμαντος
of-election of-bishop the most-blessed father Athamas
τῷ μακρῷ βίῳ τὴν ἱερωσύνην συγκαταλύσαντος.
with-the long life the priesthood having-ended-together
ἐπεκαλέσαντο δὴ κἀμὲ κοινωνὸν αὐτοῖς γενέσθαι τοῦ
called indeed also-me partner to-them to-become of-the
σκέμματος. καὶ συνήσθην μὲν ἀνδράσιν ἐκ πολλῶν καὶ
deliberation and I-was-pleased indeed with-men from many and
πάντ᾽ ἀγαθῶν ποιουμένοις τὴν αἵρεσιν, πολὺ δὲ πλέον
wholly good making the election much but more

Ἀντωνίῳ συνήσθην τῆς καλοκαγαθίας, ὅτι καὶ καλῶν
with-Antonius I-was-pleased for-the nobility because also than-fine-men
ἔδοξεν εἶναι καλλίων· ἐπὶ γὰρ τοῦτον ἡ πάνδημος
he-seemed to-be finer on for this-one the public
ψῆφος ἠνέχθη. προστεθέντων δὲ καὶ δυοῖν εὐλαβεστάτων
vote was-brought having-been-added but also of-two most-devout
ἐπισκόπων γνώμῃ τῇ τοῦ πλήθους, οἷς συνετέθραπτο
bishops to-the-judgment the of-the crowd with-whom he-had-been-reared
καὶ ὧν θατέρου τῇ χειρὶ πρεσβύτερος ἀπεδέδεικτο,
and of-whom of-the-one by-the hand presbyter he-had-been-appointed
ἐτύγχανον μὲν οὐδ' αὐτὸς ἀγνοῶν πάνυ τὸν Ἀντώνιον,
I-happened indeed not-even myself not-knowing altogether — Antonius
ἀλλὰ δι' ὅσων αὐτὸν ἔγνων λόγων καὶ πράξεων,
but through as-many-as him I-knew words and deeds
διὰ τοσούτων ἐπῄνεσα· προσθεὶς δὲ οἷς ἠπιστάμην
through so-many I-praised having-added but to-what I-knew
καλοῖς ἅπερ ἤκουσα, φέρω κἀγὼ τὴν ἐμαυτοῦ ψῆφον
fine-things what I-heard bring also-I the my-own vote
ἐπὶ τὸν ἄνδρα. καὶ γένοιτ' ἄν μοι βουλομένῳ κοινωνὸν
for the man and it-would-be — to-me wishing partner
αὐτὸν εἰς τὴν ὁμότιμον ἱερωσύνην προσδέξασθαι. ἑνὸς
him into the equal-in-honor priesthood to-receive of-one
οὖν ἔτι δεῖ, τοῦ κυριωτάτου μέντοι, τῆς ἱερᾶς σου
then still there-is-need of-the most-decisive however of-the holy your
χειρός. τούτου μὲν Ὀλβιάταις δεῖ, ἐμοὶ δὲ εὐχῶν.
hand of-this indeed for-the-Olbiatae there-is-need for-me but of-prayers

77

Ἀνυσίῳ

to-Anysius

Οὐκ ἐθέλει περιμένειν ἄλληλα τὸ φῶς καὶ τὸ σκότος,
not are-willing to-wait-for one-another the light and the darkness
ἀλλὰ νόμῳ φύσεως περιίσταται. ἐπανελθόντες ἀπὸ τῆς
but by-law of-nature they-succeed-in-turn having-returned from the
σῆς πομπῆς Ἀνδρόνικον κατελάβομεν.
your escort Andronicus we-found

78

Τῷ αὐτῷ

to-the same

Οὐδὲν ἂν γένοιτο Πενταπόλει λυσιτελέστερον τοῦ
nothing — could-be for-Pentapolis more-profitable than-the
τοὺς ἀγαθοὺς καὶ ἄνδρας καὶ στρατιώτας Οὐννιγάρδας
the good both men and soldiers Unnigardae
προτετιμῆσθαι πάντων στρατιωτῶν, οὐ τῶν ἐγχωρίων
to-be-preferred to-all soldiers not the native
λεγομένων μόνον, ἀλλὰ καὶ ὅσοι πώποτε κατὰ
being-called only but also as-many-as ever by
συμμαχίαν εἰς τούσδε τοὺς τόπους ἀφίκοντο· ἐκεῖνοι μὲν
alliance into these the places came those indeed
γὰρ οὐδεπώποτε πολλαπλασίους ἐλάττοσι τοῖς πολεμίοις
for never-yet many-times-more to-fewer the enemies
μετὰ τοῦ θαρρεῖν συνηνέχθησαν, οὗτοι δὲ δὶς ἤδη καὶ τρὶς
with the courage engaged these but twice already and thrice
πρὸς ἄνδρας ὑπὲρ χιλίους τὸν ἀριθμὸν μόνοι τετταράκοντα
against men over a-thousand in-the number alone forty

μετὰ θεοῦ καὶ σοῦ στρατηγοῦ παρετάξαντο, καὶ νίκας
with god and you general were-drawn-up and victories
τὰς μεγίστας καὶ καλλίστας ἀνείλοντο. τῶν δὲ εἰς ὄψιν
the greatest and finest won of-the but into sight
αὐτοῖς ἐλθόντων βαρβάρων τοὺς μὲν ἀπολωλεκότες
for-them having-come barbarians the(-ones) indeed having-destroyed
τοὺς δὲ ἀπεληλακότες, τά τε μετέωρα τῆς χώρας ἔτι
the(-others) but having-driven-off the both heights of-the country still
περινοστοῦσι, καὶ τὰς εἰσβολὰς τῶν πολεμίων φυλάττουσιν,
they-patrol and the passes of-the enemies they-guard
ὥσπερ σκύλακες αὐλῆς προπηδήσαντες, ἐφ' ᾧ θηρίον
as whelps of-a-courtyard having-leapt-forward for which beast
οὐκ ἐναλεῖται τῇ ποίμνῃ. ἀλλ' ἡμεῖς αἰσχυνόμεθα τοὺς
not will-leap-on the flock but we are-ashamed-at the
ἀριστέας ἐν αὐτοῖς τοῖς ὑπὲρ ἡμῶν ἱδρῶσι δακρύοντας.
champions in very the for us sweats weeping
οἷα γὰρ καὶ γεγράφασι πρὸς ἡμᾶς, ἐγὼ μὲν οὐκ
what-sort for also they-have-written to us I indeed not
ἀπαθῶς ἀναγινωσκομένων ἀκήκοα, ἀξιῶ δὲ μηδὲ σὲ τὴν
unmoved being-read have-heard-them I-ask but not-even you the
ἱκετείαν αὐτῶν παριδεῖν· δέονται γὰρ δὴ σοῦ μὲν δι'
supplication their to-overlook they-ask for indeed you indeed through
ἡμῶν, βασιλέως δὲ διὰ σοῦ δέησιν ἣν εἰκὸς ἦν ἡμᾶς
us emperor but through you request which fitting was us
ἐκείνων σιωπώντων ποιήσασθαι, μὴ καταλεγῆναι τοὺς
them being-silent to-make not to-be-enrolled the
ἄνδρας ἀριθμοῖς ἐγχωρίοις. ἀχρεῖοι γὰρ ἂν ἑαυτοῖς τε
men in-numbers native useless for — to-themselves both
καὶ ἡμῖν γένοιντο, τῶν βασιλικῶν δωρεῶν ἀφῃρημένοι,
and to-us they-would-become of-the imperial gifts having-been-deprived
εἰ μήτε ἵππων ἕξουσι διαδοχὴν μήτε ὅπλων παρασκευὴν
if neither of-horses they-will-have relay nor of-arms supply

μήτε δαπάνην ἀγωνισταῖς ἀνδράσιν ἀρκοῦσαν. μὴ σύ γε,
nor expense for-combatant men sufficient not you at-least
ὦ μετ᾽ αὐτῶν ἀριστεῦ, μὴ περιΐδῃς τοὺς συστρατιώτας
O with them champion not overlook the fellow-soldiers
εἰς ἀτιμοτέραν τάξιν χωροῦντας, ἀλλ᾽ οὗτοί γε
into less-honored rank going but these at-least
μενόντων ἄσυλοι τῶν γερῶν ἐν βεβαίῳ τῆς πρότερον
let-them-remain inviolate of-the privileges in security of-the former
ἀξίας. ὃ γένοιτ᾽ ἄν, εἰ διὰ τῆς σῆς ἀναφορᾶς ὁ
worth which would-happen — if through the your report the
φιλανθρωπότατος ἡμῶν βασιλεὺς μάθοι πόσον ὄφελος
most-humane our emperor should-learn how-great benefit
ἐγένοντο Πενταπόλει. καὶ δεήθητι βασιλέως ὑπὲρ ἡμῶν
they-became to-Pentapolis and ask of-emperor for us
ἐν τοῖς σαυτοῦ γράμμασι δέησιν ἑτέραν, ἄνδρας ἑκατὸν
in the your-own letters request other men hundred
ἑξήκοντα τοῖς τετταράκοντα τούτοις προστεθῆναι. μετὰ
sixty to-the forty these to-be-added with
θεοῦ τίς οὐκ ἂν ἀποφήναιτο διακοσίους Οὐννιγάρδας καὶ
god who not — would-declare two-hundred Unnigardae both
γνώμην καὶ χεῖρα τούτοις παραπλησίους, ὧν οὐχ ἥκιστα
in-judgment and in-hand to-these like of-whom not least
ἐπαινοῦμεν τὸ πρᾶον τῆς γνώμης, σοῦ στρατηγοῦντος
we-praise the mildness of-the judgment you being-general
ἀρκέσειν εἰς τὸ διαπολεμηθῆναι βασιλεῖ τὸν Αὐσουριανὸν
to-suffice for the to-be-fought-out for-the-emperor the Ausurian
πόλεμον· καὶ τί δεῖ καταλόγων πολλῶν καὶ τῆς φοιτώσης
war and why need of-rolls many and of-the coming
κατ᾽ ἐνιαυτὸν δαπάνης τοῖς ἐνθάδε στρατεύμασι; χειρῶν
by year expense for-the here armies of-hands
δεῖ τῷ πολέμῳ, καὶ οὐκ ὀνομάτων πολλῶν.
there-is-need for-the war and not of-names many

He tells Anastasius of the tortures of Andronicus and the lies of Thoas, who claims to carry the prefects' secret dream that certain men must die, and of his sorrow, his son lost, his country ruined, his prayers unheard. He tells Theophilus he could not find Nicaeus, commends Gerontius to several friends, and, his own influence gone, asks Hypatia to help his young kinsmen Nicaeus and Philolaus recover their property. He now pities Andronicus fallen from power and has saved him from the tribunal. He asks Hesychius to spare his brother's house the council's burdens.

79

Ἀναστασίῳ

to-Anastasius

Οὐδὲν ἐγὼ γέγονα χρήσιμος Εὐαγρίῳ τῷ πρεσβυτέρῳ·
in-nothing I have-been useful to-Evagrius the presbyter
οὐδὲ γὰρ οὐδ' ἑτέρῳ τινὶ τῶν ἀδικουμένων. ἄρχει γὰρ
not-even for even to-other any of-the(-ones) being-wronged rules for
παρ' ἡμῖν ὁ Βερονικεὺς Ἀνδρόνικος, ἀποφρὰς ἄνθρωπος,
among us the Beronician Andronicus accursed man
παλαμναίαν ἔχων καὶ γνώμην καὶ γλῶτταν. ὃς εἰ μὲν
bloodstained having both mind and tongue who if indeed
ἐμοῦ καταφρονεῖ, πρᾶγμα οὐδέν· ἀλλ' αἰσχύνεσθαί μοι
me he-despises matter none but to-be-ashamed to-me
δοκεῖ καὶ τὰ θεῖα τιμῆσαι· οὕτως ἀράσσει τῇ κεφαλῇ
he-seems also the divine-things to-honor so he-dashes with-the head
τὸν οὐρανόν. νὴ τὴν ἱεράν σου καὶ τριπόθητον κεφαλήν,
the heaven by the holy your and thrice-longed-for head
σχῆμα Πενταπόλει πένθιμον περιτέθεικε, δακτυλήθρας καὶ
look on-Pentapolis mournful he-has-put finger-presses and
ποδοστράβας ἐξευρών, καὶ ξένα ἄττα κολαστήρια κατ'
foot-racks having-invented and strange certain punishments against

οὐδενὸς τῶν ἀδικούντων (πάνυ γὰρ τὰ νῦν ἔξεστιν
none of-the wrongdoers very for the(-time) now it-is-allowed
ἀδικεῖν τῷ βουλομένῳ), κατὰ δὲ τῶν συντελούντων
to-do-wrong to-the(-one) wishing against but the contributing
ὑπὲρ τῶν οὐσιῶν καὶ τῶν ἄλλο ὁτιοῦν ὀφειλόντων.
for the estates and the(-ones) other anything owing
δεινὸς γὰρ ἀνὴρ ὑποθέσεις ἐξευρίσκειν τῇ τε ἑαυτοῦ καὶ
clever for man pretexts to-find for-the both his-own and
τῇ Θόαντος φύσει πρεπούσας, ὃν ἐπὶ τῶν δεσμῶν ὄντα
for-the of-Thoas nature fitting whom over the bonds being
ἔταξεν ἐπὶ ταῖς ἀπαιτήσεσιν τοῦ στρατιωτικοῦ χρυσίου
he-set over the exactions of-the military gold
τοῦ καλουμένου τιρωνικοῦ, καὶ συνῆψε τὰ αὐλαναῖα·
the(-gold) being-called recruit's and joined the(-taxes) of-the-court
καὶ ἀεί τι καινὸν ἐπὶ παλαιῷ κακόν, ἐφ' ᾧ κατὰ φῦλα
and always some new on old evil for which by tribes
καὶ δήμους αἰκίζεσθαι. οὐδὲ γὰρ ἔξεστιν οὐδὲ τοῖς
and demes to-torture not-even for it-is-possible even for-the(-ones)
ἔχουσι καὶ πλουτοῦσιν ἀμαστιγώτοις ἀναχωρῆσαι, ἀλλ'
having and being-rich unscourged to-withdraw but
ἕως ὁ παῖς οἴκαδε βαδίζει τὸ χρυσίον οἴσων, ὁ δεσπότης
while the slave home walks the gold to-bring the master
ἠλόηται καὶ παρ' ἐνίους τῶν δακτύλων ἐγένετο. ὅταν δὲ
has-been-threshed and next some of-the fingers he-came when but
προφάσεως ἀπορῇ δυναμένης αὐτὸν ἑστιᾶσαι, Μαξιμῖνος
of-pretext he-lacks able him to-feast Maximinus
καὶ Κλεινίας ἔφεδροι. ἐν ἐκείνοις χαρίζεται τῷ πάθει.
and Clinias in-reserve on those he-gratifies the passion
ἀλλά μοι δοκεῖ τοιοῦτος ὢν πονηρῶν δαιμόνων προνοίας
but to-me he-seems such being of-wicked spirits providence
τυγχάνειν, οἳ βούλονται μὲν ἐπαινεῖσθαι καὶ εὐτυχεῖν τὰς
to-obtain who wish indeed to-be-praised and to-prosper the

παλαμναιοτάτας ταύτας ψυχάς, αἷς ὀργάνοις δύνανται
most-bloodstained these souls whom as-instruments they-are-able
χρῆσθαι πρὸς τὰς κοινὰς συμφοράς. ἀπὸ τούτων οὖν
to-use for the common misfortunes from these then
παρασκευάζουσιν αὐτῷ δόξαν ὡς ἀνδρὶ γενναίῳ. καίτοι
they-prepare for-him reputation as for-man noble and-yet
πῶς εὔλογον, ὅστις ὑπερύψωσε τὸν ὑψηλὸν καὶ τὸν
how reasonable who exalted the high and the
ταπεινὸν ἐταπείνωσεν; ἐφ᾽ οὗ πᾶς μὲν μέτριος καὶ
humble humbled under whom every indeed moderate and
πρᾶος τὸν τρόπον ἐν Καρὸς μοίρᾳ καὶ ἄτιμος, δύνανται
mild in-the manner in of-Carian lot and dishonored have-power
δὲ μόνοι Ζηνᾶς καὶ Ἰούλιος; Ζηνᾶς ὁ πράξας
but alone Zenas and Julius Zenas the(-one) having-exacted
πέρυσι τοὺς διπλοῦς φόρους, ὃς ἀπειλεῖ τὸν ἐμὸν ἀδελφὸν
last-year the double taxes who threatens the my brother
Ἀναστάσιον παραπρεσβείας καὶ διώξεσθαι καὶ αἱρήσειν.
Anastasius for-misconduct-of-embassy both to-prosecute and to-convict
οὗτος μέντοι ἑκόντος αὐτοῦ δύναται, Ἰούλιος δὲ ἄκοντός τε
this-one however willing him has-power Julius but unwilling both
καὶ κλάοντος, καὶ κατ᾽ οὐδενὸς οὕτως ὡς κατ᾽ Ἀνδρονίκου
and weeping and against no-one so as against Andronicus
γέγονεν ἰσχυρότερος. ἐγκραγὼν γὰρ αὐτῷ δίς που καὶ
has-become stronger having-shouted for at-him twice somewhere and
τρίς, καὶ τοῖς ἐξ ἁμάξης λοιδορησάμενος καὶ πάντα
thrice and with-the(-words) from wagon having-abused and all-things
ἐπανατεινάμενος ἅπερ εἰρῆσθαι καὶ παρ᾽ ἐμοῦ τοῦ παντὸς
having-threatened which to-have-been-said also by me of-the all
ἂν ἐτιμησάμην, ἀπέδειξε τὸ κάθαρμα μῦν ἀντὶ λέοντος
— I-would-have-valued he-showed the scum mouse instead-of lion
καὶ ἐξ ἐκείνου γε χρῆται καθάπερ ἀνδραπόδῳ παρόσον
and from that-time indeed he-uses-him as slave so-far-as

οὐδὲ ἐν ταῖς γωνίαις ὑποψιθυρίζειν κατὰ τοῦ δεσπότου
not-even in the corners to-whisper against the master
τολμᾷ· τοῦτο δὲ δήπουθεν ἔξεστι τοῖς οἰκέταις ποιεῖν.
he-dares this but surely it-is-allowed to-the servants to-do
Ἀνδρόνικος δὲ οὐδὲ τοῦτο· τὸ γὰρ ἀλόγιστον ἀνδρεῖον μὲν
Andronicus but not-even this the for unreasoning brave indeed
οὐδαμοῦ, παρὰ δὲ τοὺς καιροὺς δειλόν τε καὶ θρασὺ γίνεται,
nowhere by but the occasions cowardly both and bold becomes
τοῦτ' ἔστιν ἀπανταχοῦ πονηρόν. ὁ θαυμάσιος Ἥρων ἀξίως
that is everywhere wicked the admirable Heron worthily
αὐτοῦ πρὸς ὑμᾶς ἐρεῖ τὰ περὶ αὐτοῦ, ἄν γε δὴ
of-it to you will-tell the(-things) about him if indeed indeed
διαγένηται. διετέθη γὰρ οὕτως ὑπ' αὐτοῦ τοῦ συνεῖναι
he-survives he-was-disposed for so by the-very the to-be-with
τῇ μοχθηρίᾳ τἀνθρώπου καὶ καθ' ἡμέραν ἀπορρήγνυσθαι,
the wickedness of-the-man and by day to-be-broken
καὶ οἷς ἤκουε δεινοῖς καὶ οἷς ἔπασχεν, ὡς καὶ μόλις
and by-what he-heard terrible-things and what he-suffered that even scarcely
ἐλευθερωθεὶς τῆς θανατηφόρου συνουσίας, δύσελπις εἶναι
having-been-freed from-the death-bringing company despairing to-be
τὴν ἑαυτοῦ ζωὴν ἀπολήψεσθαι. καὶ οὔπω τότε Θόας ἀπὸ
the his-own life to-recover and not-yet then Thoas from
τῆς ἐνδοξοτάτης ἀποδημίας παρῆν· νυνὶ γὰρ οὗτός ἐστιν
the most-glorious journey was-present now for this-one is
ὁ πᾶσιν αὐτὸν τοῖς εὐγενέσιν ἐπιτειχίσας Δεκέλειαν,
the(-one) against-all himself the well-born having-fortified-against Decelea
τὸ ἀπόρρητον τῶν ὑπάρχων διακομίσας ἐνύπνιον, ὃ
the secret of-the prefects having-conveyed dream which
βούλεται μὲν τῶν ἐνθάδε τεθνάναι τινάς, βούλεται δὲ
wishes indeed of-the(-ones) here to-be-dead some wishes but
δεδέσθαι τινάς. καὶ δέδενται παρ' ἡμῖν ἄνθρωποι διὰ τὸ
to-be-bound some and are-bound among us men because-of the

ἐνύπνιον τὸ ἀπόρρητον, οἳ δὲ ἀπ᾽ οὐδεμιᾶς φαινομένης
dream the secret the(-others) but from no apparent
αἰτίας ἀποθνήσκουσι. καὶ γὰρ εἰ μηδέπω τεθνήκασιν, ἀλλ᾽
cause die and for if not-yet they-have-died but
αὐτίκα τεθνήξονται. τὸ μὲν γὰρ ἐπὶ ταῖς μάστιξιν
presently they-will-die the(-part) indeed for under the scourges
ἀπολώλασι, τὸ δὲ ἐπὶ τῇ τῶν σωμάτων ἰσχύι ζῶσιν
they-have-perished the(-part) but by the of-the bodies strength they-live
ἔτι μέχρι ταύτης τῆς ἡμέρας, ἐν ᾗ πέμπω τὰ γράμματα.
still until this the day in which I-send the letters
ἀλλ᾽ οὐχ ὑγιανεῖ, φησίν, ὁ μέγας Ἀνθέμιος, οὐδὲ παύσεται
but not will-be-healthy he-says the great Anthemius nor will-cease
πυρέττων ὁ Ῥωμαίων ὕπαρχος, ἂν μὴ Μαξιμῖνος καὶ
being-feverish the of-Romans prefect if not Maximinus and
Κλεινίας ἀπόλωνται. ταῦτα Θόας ἡσυχῇ θρυλεῖ. διὰ
Clinias perish these-things Thoas quietly babbles because-of
τοῦτο οὐδὲ εἰσφέροντος ἀνέχεται Μαξιμίνου ἀλλ᾽ ἀνασοβεῖ
this not-even paying endures Maximinus but scares-off
πάντας Ἀνδρόνικος τοὺς ὠνουμένους τὰ Λευκίππου·
all Andronicus the(-ones) buying the(-property) of-Leucippus
πρόκειται γὰρ οὐ τὸ πληρωθῆναι τὰ δημόσια ἀλλὰ τοὺς
is-proposed for not the to-be-filled the public-treasury but the
ὑπάρχους ὑγιαίνειν, οἵτινες εἰσκληθέντος οἴκαδε Θόαντος
prefects to-be-healthy who having-been-called-in home Thoas
μόνου, τοῦ σοφιστοῦ, φησί, μόνου παρόντος ἐξενηνόχασι
alone the sophist he-says alone being-present they-have-brought-out
πρὸς αὐτὸν τὸ ἐνύπνιον. καὶ οἱ λιμένες ἐκλείσθησαν,
to him the dream and the harbors were-shut
ὅσα γε δὴ Θόας ὄμνυσιν, ἕως ἂν αὐτὸς ἐκπλεύσας
so-far-as at-least indeed Thoas swears until — he-himself having-sailed-out
φθάσῃ καὶ πρὸς Ἀνδρόνικον ἐξενέγκῃ τὸ ἀπόρρητον,
anticipates and to Andronicus brings-out the secret

ἵνα μὴ λάθῃ τις διαδρὰς τῶν ἀξίων ἀντὶ
that not may-escape anyone having-run-away of-the(-ones) worthy instead-of
τῆς Ἀνθεμίου τεθνάναι ψυχῆς. εἶτα ἀφ᾽ ὧν ἕτερος ὄναρ
the of-Anthemius to-be-dead soul then from what another dream
ὁρᾷ, μᾶλλον δὲ ἰδεῖν λέγεται, Πεντάπολις ὕπαρ πέπραγε
sees rather but to-see is-said Pentapolis waking has-fared
πονήρως. Ἀνδρόνικος γὰρ ὁ τὰ τοιαῦτα πιστευθεὶς
wretchedly Andronicus for the(-one) the such-things having-been-entrusted
καὶ εὐεργέτης τῆς εὐτυχοῦς τῶν ὑπάρχων οἰκίας ἐσόμενος,
and benefactor of-the fortunate of-the prefects house going-to-be
μαίνεται ἐκπάγλως πίσυνος Θόαντι οὐδέ τι οἶδε τίνειν
raves terribly trusting in-Thoas nor at-all knows to-respect
ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἑ λύσσα δέδυκεν.
men nor gods mighty but him rage has-entered
Ἐν τούτοις τῇ πατρίδι τῶν πραγμάτων ὄντων οὐκ
in these for-the fatherland the affairs being not
ἐδέησεν Εὐαγρίῳ μάντεως εἰς προαγόρευσιν τοῦ πονήρως
needed for-Evagrius prophet for foretelling of-the badly
ἀπαλλάξειν εἰς τὸ δικαστήριον ἀπελθόντι. ἀλλ᾽ αὐτὸς
to-come-off to the court having-gone but himself
Ἀνδρόνικος ἄντικρυς, οὐ πρὸς τοῦτον οὐδὲ πρὸς ἐκεῖνον,
Andronicus outright not to this-one nor to that-one
ἀλλὰ πρὸς αὐτὸν Εὐάγριον ἐξήγγειλε τὴν γνώμην
but to himself Evagrius announced the judgment
τὴν ἑαυτοῦ, καὶ ἔχεσθαι τῆς λειτουργίας ἐθελοντὴν
the his-own and to-hold-to the public-service as-volunteer
ἐκέλευσεν, ἐὰν σωφρονῇ· πάντως γὰρ ἀποφανεῖσθαι
ordered if he-is-sensible wholly for to-declare
τὴν καταδικάζουσαν. ἀπολελόγημαι δὴ καὶ θεῷ
the(-sentence) condemning I-have-made-my-defense indeed both to-god
καὶ τῷ θείῳ Διοσκορίδῃ καὶ πᾶσιν ἀνθρώποις, ὡς
and to-the divine Dioscorides and to-all men that

ἔγωγε ἀτιμότερος ἐξ ἐντιμοτέρου γέγονα, τά
I less-honored from more-honored have-become in-the(-things)
γε ἀνθρώπινα, ἀσθενέστερος δὲ ἐξ ἰσχυροτέρου. καὶ
at-least human weaker but from stronger and
Ἀνδρόνικος ἀπόντων μὲν ἡμῶν τὴν δύναμιν ἐθεράπευσε,
Andronicus being-away indeed us the power courted
δι᾽ ἣν οὐ γέγονε δὶς ἐπ᾽ Ἀλεξανδρείας ἀγώγιμος·
because-of which not he-became twice to Alexandria to-be-carried-off
παρόντι δὲ οὕτω χρῆται, νὴ τὴν ἱερὰν ὑμῶν κεφαλήν, ὡς
present but so he-treats-me by the holy your head that
ἐπειδή μοι συνέπεσεν ἀποβαλεῖν τῶν παιδίων τὸ φίλτατον,
since to-me it-befell to-lose of-the children the dearest
κἂν ἐξήγαγον ἐμαυτὸν κατακρατηθεὶς ὑπὸ τοῦ πάθους
even would-have-taken-out myself having-been-overpowered by the passion
(οἶσθα γὰρ ὅτι θῆλύς εἰμι περὶ τοῦτο πέρα τοῦ δέοντος),
you-know for that womanish I-am about this beyond the needful
νῦν δὲ οὐ λογισμῷ τοῦ πάθους ἐκράτησα, ἀλλ᾽ Ἀνδρόνικος
now but not by-reasoning the passion I-overcame but Andronicus
ἀντιπεριήγαγε καὶ πρὸς ταῖς κοιναῖς συμφοραῖς τὸν νοῦν
drew-round-the-other-way and toward the common misfortunes the mind
ἔχειν ἐποίησε· καὶ γεγόνασί μοι συμφοραὶ παραμυθίαι τῶν
to-have made and have-become to-me misfortunes consolations of-the
συμφορῶν, πρὸς ἑαυτὰς ἀνθέλκουσαι καὶ πάθει πάθος
misfortunes toward themselves drawing-back and by-passion passion
ἐκκρούουσαι, ὀργὴ συμμιγὴς λύπῃ τὴν ἐπὶ τῷ παιδίῳ
knocking-out anger mixed with-grief the for the child
λύπην. οἶσθα ὅτι μοι μαντευτὸς ἦν θάνατος εἰς κυρίαν
grief you-know that to-me foretold was death for appointed
τοῦ ἔτους ἡμέραν. καὶ γέγονεν ἐκείνη, καθ᾽ ἣν ἱερασάμην.
of-the year day and it-came that-one on which I-was-made-priest
ᾐσθόμην μεταβολῆς βίου, ὃς ἄχρι νῦν ἐμπανηγυρίσας αὐτῷ
I-perceived change of-life who until now having-held-festival in-it

καὶ τιμῆς ἀνθρωπίνης καὶ πάσης γλυκυθυμίας παρ᾽ ὁντινοῦν
both honor human and all sweetness-of-heart beyond anyone
τῶν πώποτε πεφιλοσοφηκότων ἀπολελαυκώς, οὐχ
of-the(-ones) ever having-philosophized having-enjoyed not
ἧττον διὰ τὰ θύραθεν ἢ διὰ τὴν παρασκευὴν
less because-of the(-things) outside than because-of the preparation
τῆς ψυχῆς, ἅμα πάντων ἀφῃρημένος αἰσθάνομαι. τὸ μὲν
of-the soul at-once of-all having-been-deprived I-perceive the indeed
οὖν μέγιστον τῶν κακῶν, ὅ μοι καὶ δύσελπιν εἶναι τὸν
then greatest of-the evils which to-me also despairing to-be the
βίον ποιεῖ, οὐκ εἰωθὼς ἀποτυγχάνειν ἐν ἱκετείαις θεοῦ, νῦν
life makes not accustomed to-fail in supplications of-god now
πρῶτον οἶδα μάτην εὐξάμενος· ὃς τὴν μὲν οἰκίαν κακῶς
first I-know vainly having-prayed I-who the indeed house badly
πράττουσαν ὁρῶ, τὴν δὲ πατρίδα δυστυχοῦσαν οἰκεῖν
faring see the but fatherland unfortunate to-inhabit
ἀναγκάζομαι. καὶ πᾶσιν ἐκκείμενος ἐφ᾽ ᾧ προσανακλάεσθαι
am-compelled and to-all lying-exposed for which to-weep-besides
καὶ τὰ καθ᾽ ἑαυτὸν ἕκαστον ὀλοφύρεσθαι, προσθήκην
and the(-things) by himself each to-lament addition
ἔσχον Ἀνδρόνικον τὸν κολοφῶνα τῶν κακῶν, δι᾽ ὃν
I-had Andronicus the summit of-the evils because-of whom
οὐδὲ ἀκαρῆ καρποῦμαι τὴν σύντροφόν μοι σχολήν. ἀλλ᾽
not-even an-instant I-enjoy the bred-with me leisure but
ἐμὲ δεῖ μηδὲν ὄφελος ὄντα μηδενί, πάντων προσιόντων
me it-is-needful no benefit being to-anyone all approaching
καὶ τὴν ἀσθένειαν ἡμῶν διελεγχόντων ἀνέχεσθαι. πρὸς
and the weakness our exposing to-endure to
ταῦτα δέομαι, πάνυ σφόδρα δέομαι ἀμφοῖν μὲν ὑμῶν,
these-things I-beg very strongly I-beg both indeed you
διαφερόντως δὲ σοῦ τῆς φίλης μοι κεφαλῆς, ἀδελφὲ
especially but you the dear to-me head brother

Ἀναστάσιε (σὺ γὰρ δὴ φήμην ἔχεις προστατεῖν ἀνδρὸς
Anastasius you for indeed repute have to-patronize man
λυσσῶντος), εἴ τίς σοι δύναμις πάρεστιν (ὑπὲρ Συνεσίου
raving if any to-you power is-present for Synesius
γὰρ μᾶλλον ἢ ὑπὲρ Ἀνδρονίκου δικαιότερος ἂν εἴης
for rather than for Andronicus more-just — you-would-be
αὐτῇ χρώμενος), ἀπάλλαξον κατηφείας Πτολεμαΐδα τὴν
it using rid of-dejection Ptolemais the
λαχοῦσάν με πόλιν, οὐκ ἐμοῦ γ᾽ ἐθέλοντος· οἶδεν ὁ
having-obtained me city not me at-least willing knows the
πάντα ὁρῶν ὀφθαλμὸς τοῦ θεοῦ. οὐκ οἶδα ὑπὲρ ὧντινων
all seeing eye — of-god not I-know for what-things
τοσαύτας ἐκτίνω δίκας· καὶ εἴ τῳ, φησί, θεῶν ἐπίφθονοι
such penalties I-pay and if to-any he-says of-gods envied
πρότερον ἦμεν, ἀποχρώντως τετιμωρήμεθα. ἀλλὰ ταύτην
before we-were sufficiently we-have-been-punished but this
γε τὴν φωνὴν ἄξιον εἰπεῖν καὶ ὑπὲρ Μαξιμίνου καὶ
at-least the utterance worthy to-say also for Maximinus and
ὑπὲρ Κλεινίου, οὓς ἐμοὶ δοκεῖν ἂν καὶ ὅστις ὠμότατος
for Clinias whom to-me to-seem — even whoever most-cruel
δαιμόνων ἠλέησεν. ἐξῃρήσθων τοῦ λόγου Θόας τε
of-spirits would-have-pitied let-be-excepted from-the account Thoas both
καὶ Ἀνδρόνικος, οἱ μόνοι δαιμόνων ἀμείλικτοι.
and Andronicus the only of-spirits implacable

80

Θεοφίλῳ

to-Theophilus

Ἐγὼ μὲν οἷος ἦν τῷ πατρικῷ προστάγματι καὶ χεῖρα
I indeed such-as was to-the paternal command both hand
καὶ γνώμην ὑπηρέτιν εἰσενεγκεῖν· ἀλλ᾽ οὐκ ἂν οἶμαι κάλλιον
and mind as-servant to-bring but not — I-think better
Ἀμπέλιος ἐσκέψατο περὶ τῶν ἑαυτῷ λυσιτελούντων ἢ
Ampelius considered about the(-things) to-himself profitable than
Νίκαιος ὑπὲρ τοῦ πῶς ἀλλοτριωθείη τῶν ἑαυτοῦ·
Nicaeus about the how he-might-be-alienated from-the(-things) his-own
οὔτε γὰρ ἐφ᾽ οἷς πρότερον ἀπῆρεν οἶδα καλῶς, οὔτ᾽ ἐπὶ
neither for for what earlier he-departed I-know well nor for
τίσιν ἐπανῆλθεν, οὔτ᾽ ἐπὶ τίσιν αὖθις ἀποδημεῖ. πῶς γὰρ
what he-returned nor for what again he-goes-abroad how for
ὃν οὔτ᾽ εἶδον οὔτε περὶ αὐτοῦ τι σαφὲς ἀπηγγέλλετο;
whom neither I-saw nor about him anything clear was-reported
ἀλλὰ τὴν ἐπιστολὴν τῆς ἱερᾶς σου χειρὸς ἕτερός τις
but the letter of-the holy your hand other someone
ἐκόμισε καὶ ταύτην ἀντῄτησεν, ὡς ἤδη Νικαίου λύσαντος
brought and this asked-back as already Nicaeus having-loosed
τὸ πρυμνήσιον. καὶ οὐχ ἐγὼ μὲν οὐκ εἶδον αὐτόν, ὁ δ᾽ ἀλλὰ
the stern-cable and not I indeed not saw him the but
ἡγεμὼν εἶδεν ἢ ἤκουσεν, ἀλλὰ κἀκεῖνος οὔτ᾽ εἶδεν οὔτ᾽
governor saw or heard but also-he neither saw nor
ἤκουσε. πῶς οὖν ἔστι Νίκαιον νικᾶν ὑπερόριον ἐν
heard how then is-it-possible Nicaeus to-overcome beyond-the-borders in
ἀγρῷ διαιτώμενον, ἀλλ᾽ ἀντὶ τούτου πολλὰ κἀγαθὰ
field living but instead-of this many-things and-good-things

καὶ ὅσα φέρουσιν ὧραι τοῖς γεωργοῖς ἔχοντα; πλείω
and as-many-as bring seasons to-the farmers having more
δ' ἂν ἦν, εἰ καὶ τῶν μητρῴων ἐκράτησεν.
but — there-would-be if also the maternal-things he-had-gained

81

Τῇ φιλοσόφῳ
to-the philosopher

Εἰ καὶ μὴ πάντα ὁ δαίμων ἀφελέσθαι με δύναται, ἀλλὰ
if even not all-things the fate to-take-from me is-able but
βούλεται ὅσα γε δύναται, ὅς μ' υἱῶν πολλῶν τε καὶ
it-wishes as-much-as at-least it-is-able which me of-sons many both and
ἐσθλῶν εὔνιν ἔθηκεν, ἀλλὰ τό γε προαιρεῖσθαι τὰ βέλτιστα
noble bereft has-made but the at-least to-choose the best-things
καὶ τίθεσθαι τοῖς ἀδικουμένοις οὐκ ἀφαιρήσεται· μὴ γὰρ δὴ
and to-side with-the being-wronged not it-will-take-away not for indeed
καὶ τῆς γνώμης ἡμῶν κατισχύσειε. μισῶ μὲν οὖν ἀδικίαν,
also the mind our may-it-overpower I-hate indeed then injustice
ἔξεστι γάρ· κωλύειν δὲ βουλοίμην μέν, ἀλλὰ καὶ τοῦτο
it-is-allowed for to-prevent but I-would-wish indeed but also this
τῶν ἀφαιρεθέντων ἐστί, καὶ οἴχεται καὶ τοῦτο πρὸ
of-the(-things) having-been-taken-away is and is-gone also this before
τῶν παιδίων. πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι. ἦν ὅτε
the children long-ago once were brave Milesians there-was when
κἀγὼ φίλοις ὄφελος ἦν, καὶ σύ με ἐκάλεις ἀλλότριον ἀγαθὸν
also-I to-friends benefit was and you me called another's good
εἰς ἑτέρους δαπανῶντα τὴν παρὰ τῶν μέγα δυναμένων
to others spending the from the(-ones) greatly powerful
αἰδῶ, καὶ ἦσαν ἐκεῖνοι χεῖρες ἐμαί. νυνὶ δὲ ἁπάντων ἔρημος
respect and were those hands mine now but of-all bereft

ὑπολείπομαι, πλὴν εἴ τι σὺ δύνῃ· καὶ γὰρ δὴ καὶ σὲ
I-am-left except if anything you can and for indeed also you
μετὰ τῆς ἀρετῆς ἀγαθὸν ἄσυλον ἀριθμῶ. σὺ μὲν οὖν ἀεὶ
with the virtue good inviolable I-count you indeed then always
καὶ δύνῃ καὶ δύναιο κάλλιστα χρωμένη τῷ δύνασθαι,
both can and may-you-be-able most-finely using the to-be-able
Νίκαιος δὲ καὶ Φιλόλαος οἱ καλοὶ κἀγαθοὶ νεανίαι καὶ
Nicaeus but and Philolaus the fine and-good youths and
συγγενεῖς, ὅπως ἐπανέλθοιεν τῶν ἰδίων γενόμενοι κύριοι, πᾶσι
kinsmen that they-may-return of-the own having-become masters to-all
μελέτω τοῖς τὰ σὰ τιμῶσι καὶ ἰδιώταις καὶ ἄρχουσι.
let-it-be-a-care to-the(-ones) the yours honoring both private-men and rulers

82

Τῷ ἀδελφῷ

to-the brother

Τίνα μέντοι τίνα παρὰ τῶν οἷος αὐτὸς εἶ προσήκει
whom however whom by the(-ones) such-as yourself are befits
θαυμάζεσθαι; τὸν σώφρονα, τὸν ἐμμελῆ, τὸν παιδείας
to-be-admired the temperate the harmonious the of-education
ἑταῖρον, τὸν προσανέχοντα τῷ θεῷ καθάπαξ, τὸν οἷός
companion the(-one) devoting-himself — to-god once-for-all the(-one) such-as
ἐστι Γερόντιος. ἔχεις οὖν τὸν ἄνδρα μετὰ τῆς ἐπιστολῆς,
is Gerontius you-have then the man with the letter
ᾧ χρησάμενος ἐρεῖς οὐ φαῦλον ἐπαινέτην ἐμέ.
whom having-used you-will-say not poor praiser me

83

Χρύσῃ

to-Chryses

Οὐχ ὅτι μοι τῶν παιδίων συγγενής ἐστιν ὁ θαυμαστὸς
not because to-me of-the children kinsman is the wonderful
Γερόντιος, συνίστημι τὸν νεανίσκον τῇ φιλίᾳ τῇ σῇ
Gerontius I-commend the youth to-the friendship the your
(καὶ τοῦτο μὲν γάρ), ἀλλ' ὅτι πρέπων ἐστὶ τοῦ χρυσοῦ
and this indeed for but because fitting he-is of-the golden
Χρύσου τοῖς τρόποις, εἰ δεῖ μέ τι καὶ ψυχρὸν
of-Chryses to-the ways if it-is-needful me something also frigid
εἰπεῖν καὶ Γοργίειον. παντὸς μέντοι μᾶλλόν ἐστιν ἀληθὲς
to-say and Gorgianic of-all however rather it-is true
εἰπεῖν σὲ εἶναι πάσης ἀρετῆς εἴσω, καὶ τὸν διδόντα σοι
to-say you to-be all virtue within and the(-one) giving to-you
τὴν ἐπιστολὴν ἀξιώτατον ἀπολαύειν σου τῆς συνουσίας.
the letter most-worthy to-enjoy your the company

84

Τῷ ἀδελφῷ

to-the brother

Μῆκος ἐπιστολῆς ἀνοικειότητα κατηγορεῖ τοῦ
length of-letter unfamiliarity accuses of-the(-one)
διακομίζοντος. ἀλλ' ὁ θαυμαστὸς Γερόντιος οἶδε μὲν
carrying but the wonderful Gerontius knows indeed
ὅσα κἀγώ· εἰ δὲ μὴ πρὸς ψεῦδος ἀνοικείως εἶχε,
as-much-as also-I if but not toward falsehood unfamiliarly he-were-disposed
διηγήσατο ἂν καὶ ὧν ἠπίστατο πλείονα τῷ
he-would-have-narrated — even than-what he-knew more by-the

φιλεῖν ἐμὲ καὶ τῷ τὴν γλῶτταν ἔχειν ἀρκοῦσαν τῇ
to-love me and by-the the tongue to-have sufficient for-the
γνώμῃ. ὃν ἂν ἴδῃς ἡδέως, εἶδες ὡς ἐγὼ βούλομαι.
mind whom — you-see gladly you-have-seen as I wish

85

Τῷ αὐτῷ

to-the same

Δέδεξο μετὰ τῆς ἐμψύχου καὶ τὴν ἄψυχον ἐπιστολήν, μετὰ
receive with the living also the lifeless letter with
τοῦ θαυμαστοῦ Γεροντίου ταῦτα τὰ γράμματα, νόμῳ
the wonderful Gerontius these the letters by-custom
τὸ πλέον ἢ τῇ χρείᾳ τοῦ προσειπεῖν σε γενόμενα.
the more than by-the need of-the to-address you having-been-made
ὅτι γὰρ ἡμεῖς συζῶμεν τῇ περὶ σοῦ μνήμῃ, μυρίων
that for we live-with the about you memory than-countless
ἐπιστολῶν μακρῷ μεγαλοφωνότερον ὁ νεανίσκος ἂν
letters by-far more-loudly the youth —
διηγήσαιτο.
would-narrate

86

Τῷ αὐτῷ

to-the same

Ἐπιστολὴν ἐπέθηκα τῷ θαυμαστῷ Γεροντίῳ πρὸς τὴν
letter I-put-upon the wonderful Gerontius to the
ἱεράν σου καὶ τριπόθητον κεφαλήν, τῆς πρώτης ἐντεύξεως
holy your and thrice-longed-for head of-the first meeting

παρέξουσαν πρόφασιν. τότε μὲν γὰρ αὐτὸν ἴσως δι᾽
going-to-provide occasion then indeed for him perhaps because-of
ἐμὲ τιμήσεις, μετὰ δὲ τὴν πεῖραν ἕτερόν τινα δι᾽ αὐτόν.
me you-will-honor after but the trial other some because-of him

87

Τῷ αὐτῷ

to-the same

Ὃ δέδωκα τὴν ἐπιστολήν, ταμίας ἐστὶ καὶ σιτοδότης
to-whom I-have-given the letter paymaster is and grain-distributor
τοῦ Δαλματῶν τάγματος. πάντας δ᾽ ἐγὼ τοὺς Δαλμάτας
of-the of-Dalmatians regiment all but I the Dalmatians
ἴσα καὶ τοὺς υἱέας φιλῶ· δῆμος γάρ εἰσι τῆς λαχούσης
equally also the sons love people for they-are of-the having-obtained
με πόλεως. μόνα ἦν ταῦτα πρὸς σὲ μηνῦσαι, σὸν δὲ
me city alone were these-things to you to-make-known yours but
τοῖς ἐμοῖς ὡς σαυτοῦ χρήσασθαι.
the mine as your-own to-use

88

Πυλαιμένει

to-Pylaemenes

Ἠρινὰς ἀπὸ Θράκης ἐπιστολὰς κομισάμενος ἠνώχλησα τῷ
spring from Thrace letters having-received I-troubled the
φακέλῳ τῶν γραμμάτων, εἴπου τις εἴη τὸ κλεινὸν
bundle of-the letters if-somewhere any might-be the famous
ἐπιγεγραμμένη Πυλαιμένους ὄνομα, ὡς οὐκ ἄξιον ὂν ἑτέρῳ
having-been-inscribed of-Pylaemenes name as not worthy being other

βιβλίῳ προεντυχεῖν ἐμέ· ἀλλ᾽ ἦν οὐδὲν οὐδαμοῦ. εἰ μὲν
book to-meet-first me but there-was nothing anywhere if indeed
οὖν τυγχάνεις ἀποδημῶν, ἀλλ᾽ ἐπανέλθοις ταχέως τε καὶ
then you-happen being-abroad but may-you-return quickly both and
καλῶς· εἰ δ᾽ ἐπεδήμεις, ἡνίκα πάντες οἱ γνώριμοι Ζωσίμῳ
well if but you-were-at-home when all the acquaintances to-Zosimus
τὰς ἐπιστολὰς ἐπεδίδοσαν, τοῦτ᾽ ἂν εἴη τὸ παράδοξον,
the letters handed-in this — would-be the paradox
εἴ τις ἐγένετο περὶ ἐμὲ Πυλαιμένους μνημονικώτερος.
if anyone has-become about me than-Pylaemenes more-mindful

89

Τῷ ἀδελφῷ

to-the brother

Τέως μὲν ἐπράττομεν εὖ. εἶθ᾽ ὥσπερ ῥεύματος
till-then indeed we-fared well then as of-current
ἀνθυπενεχθέντος καὶ τὰ κοινὰ λυπεῖ καὶ τὰ ἴδια.
having-been-borne-back both the common-things grieve and the own-things
ζῶ τε γὰρ οὐκ ἰδιώτης ἐν χώρᾳ πολεμουμένῃ, κἀμὲ
I-live both for not private-man in country being-warred-upon and-me
δεῖ κλάειν ἀεὶ τὴν ἑκάστου συμφορὰν καὶ τοῦ
it-is-needful to-weep always the of-each misfortune and of-the
μηνὸς πολλάκις ἐπὶ τὰς ἐπάλξεις πηδᾶν, ὡς ἐφ᾽ ᾧ
month often onto the battlements to-leap as for which
συστρατεύσομαι μεμισθωμένον, οὐκ ἐφ᾽ ᾧ προσεύξομαι.
I-shall-campaign having-been-hired not for which I-shall-pray
τριῶν ἀρρένων ἓν ἔτι μοι λείπεται. σὺ δὲ ἂν ἐξ οὐρίας
of-three males one still to-me is-left you but if from fair-wind
πλέῃς καὶ ζῇς ἡδέως, οὐ πάντα ἡμᾶς ὁ δαίμων λυπεῖ.
you-sail and live pleasantly not in-all-things us the fate grieves

90

Θεοφίλῳ

to-Theophilus

Οἴχεται τὸ δίκαιον ἐξ ἀνθρώπων. Ἀνδρόνικος καὶ πρότερον
is-gone the justice from men Andronicus both before
ἠδίκει, καὶ νῦν ἀδικεῖται. τὸ δὲ τῆς ἐκκλησίας ἦθος
did-wrong and now is-wronged the but of-the church character
οἷον ὑψῶσαι μὲν ταπεινόν, ταπεινῶσαι δὲ ὑψηλόν. τοῦτον
such-as to-exalt indeed the-humble to-humble but the-exalted this
δὴ τὸν Ἀνδρόνικον ἐμίσει μὲν ἐφ' οἷς ἐποίει (διὸ καὶ
indeed — Andronicus it-hated indeed for what he-did wherefore also
προήκατο μέχρι τούτων ἐλθεῖν) ἐλεεῖ δὲ νῦν ἐφ' οἷς ἤδη
it-let-him as-far-as these to-come it-pities but now for what already
τοῖς ὑπὲρ κατάραν ὡμίλησεν, ὅτε καὶ τοὺς νῦν ἐν
with-the(-things) beyond curse he-has-consorted when also the(-ones) now in
δυνάμει δι' αὐτὸν ἐλυπήσαμεν. ἀλλὰ δεινὸν εἰ μηδέποτε
power because-of him we-grieved but terrible if never
μετὰ τῶν εὐημερούντων στησόμεθα, τοῖς δὲ κλάουσιν ἀεὶ
with the prospering we-shall-stand with-the but weeping always
συνδακρύσομεν. ἡμεῖς τε οὖν ἐνταῦθα στυγνοῦ βήματος
shall-weep-with we both then here from-gloomy tribunal
αὐτὸν ἐξειλόμεθα, καὶ τἄλλα ἐλάττους αὐτῷ παρὰ πολὺ
him rescued and the-other-things less for-him by much
τὰς συμφορὰς ἐποιήσαμεν. κἂν ἡ σὴ θεοσέβεια φροντίδος
the misfortunes we-made and-if the your godliness of-care
αὐτὸν ἀξιώσῃ, τοῦτο μέγιστον ἐγὼ τεκμήριον δέξομαι τοῦ
him deem-worthy this greatest I proof shall-receive of-the
μὴ παντάπασι τὸν ἄνθρωπον ἀπογνωσθῆναι παρὰ θεοῦ.
not altogether the man to-have-been-despaired-of by god

91

Τρωΐλῳ

to-Troilus

Πάλαι μὲν ἀπραγμονεστέρας ἐποιούμην τὰς πρὸς τοὺς
of-old indeed more-quiet I-made the with the
ἑταίρους ἐντεύξεις καὶ παρὼν καὶ γράφων, ἔζων γὰρ ἐπὶ
companions meetings both present and writing I-lived for among
τῶν βιβλίων τρόπον τινὰ ἀσύντακτος πάσῃ πόλει καὶ
the books in-a-way some unattached to-every city and
πολιτείᾳ· νυνὶ δέ (ἐπέταξε γὰρ ὁ θεὸς εἰς ἀποδεδειγμένον
state now but enjoined for — god in having-been-appointed
χωρίον οἰκεῖν, καὶ αὐτὸν ἔχειν τινὰ τάξιν ἐν τῇ πόλει καὶ
place to-live and myself to-have some rank in the city and
ζῆν ἐν διηριθμημένοις ἀνθρώποις) βουλοίμην ἂν ὄφελος
to-live among having-been-numbered men I-would-wish — benefit
γενέσθαι τοῖς συλλαχοῦσι, καὶ ποιεῖν ἀγαθὸν ὅ
to-become to-the(-ones) having-shared-the-lot and to-do good what
τι δυναίμην, καὶ ἕκαστον ἰδίᾳ καὶ τὴν πόλιν κοινῇ,
ever I-might-be-able both each privately and the city in-common
ἵν' ὁρῴην τε καὶ ὁρῴμην ἡδέως παρὰ τῶν ὡς ἂν
that I-might-see both and be-seen gladly by the as —
εἴποι τις σύμπλων τοῦ βίου. εἴ τι τοίνυν Μαρτύριος
would-say anyone fellow-voyagers of-the life if any therefore Martyrius
ὄναιτο τῆς δι' αὐτὸν γενομένης ἐπιστολῆς, ἴσθι μοι
should-profit from-the for him having-been-made letter know to-me
χαρισάμενος ἐν ἀνδρὶ συνδιημερεύοντι, καὶ ναὶ μὰ τοὺς
having-done-a-favor in man spending-the-days-with-me and yes by the
λόγους τἀμὰ καὶ σὰ παιδικά, πολλάκις εἰς τὸ συνεῖναί
letters my and your darlings often for the to-be-with
μοι πολὺ καὶ τῆς νυκτὸς μέρος ἐπιλαμβάνοντι.
me much also of-the night part taking-in

92

Τῷ ἀδελφῷ

to-the brother

Κακὸν οὐ μικρὸν ἀπολαύσω τῆς ἀγροικίας τῶν τρόπων,
evil not small I-shall-reap from-the rusticity of-the ways
λίαν ἀληθεύων τὴν διάθεσιν εὖ ἴσθι ὅτι καὶ ἐπὶ τῆς
very speaking-truth the disposition well know that also at the
Λιβύων ἐσχατιᾶς.
of-Libyans edge

93

Ἡσυχίῳ

to-Hesychius

Ἀθηναῖοι Θεμιστοκλέα τὸν Νεοκλέους ἐπήνεσαν ὅτι καίτοι
Athenians Themistocles the of-Neocles praised that although
πολιτικῆς δυνάμεως ἐραστὴς παρ' ὁντινοῦν τῶν ἐφ'
of-political power lover beyond anyone of-the(-men) in
ἑαυτοῦ γενόμενος, ἀπηύξατο πᾶσαν ἀρχὴν ἐν ᾗ
his-own(-time) having-been he-renounced every office in which
τῶν ξένων οὐδὲν ἔμελλον πλέον ἕξειν οἱ γνώριμοι.
than-the strangers nothing were-going more to-have the acquaintances
σοῦ δὲ ὅτι μὲν ἐπέγνωσαν τὴν ἀρετὴν οἱ καιροί, καὶ
your but that indeed recognized the virtue the times and
διὰ σὲ παρῆλθεν εἰς τὴν πολιτείαν ἀρχῆς ὄνομα
because-of you came into the state of-office name
καὶ πρᾶγμα καινόν, ἥσθην μὲν ὥσπερ εἰκὸς ἑταίρους
and thing new I-was-pleased indeed as fitting companions
ἐκ παλαιοῦ γεγονότας, τῆς ἱερᾶς γεωμετρίας ἀλλήλοις
from old having-become the holy geometry to-one-another

ἡμᾶς μνηστευσάσης. ὅτι δὲ ἐν τοῖς βουλευταῖς καὶ
us having-wooed that but among the councilors also
τὸν ἐμὸν ἀδελφὸν ἀξιοῖς ἀριθμεῖν, ἀλλ᾽ οὐκ ἀπαλείψεις
the my brother you-deem-fit to-number but not you-will-wipe-out
τὴν οἰκίαν ἀπὸ τοῦ πονηροῦ βιβλίου, κἂν εἴ τι κατὰ
the house from the wicked book even if anything by
συμφορὰν ἀρχαίαν προειλήφοι γενόμενον, τοῦτο δὲ
misfortune ancient had-been-registered-before having-happened this but
οὐ κατὰ Θεμιστοκλέα σέ φημι ποιεῖν οὔτε δοκοῦντα τῇ
not after Themistocles you I-say to-do nor seeming-good to-the
θείᾳ γεωμετρίᾳ. Εὐόπτιον γὰρ ἐν ἀδελφοῖς ἔδει
divine geometry Euoptius for among brothers it-was-needful
τετάχθαι τοῖς σοῖς, εἰ τὰ τῷ αὐτῷ τὰ αὐτὰ καὶ
to-be-ranked the yours if the(-things) to-the same the same also
ἀλλήλοις εἶναι δεῖ τὰ αὐτά. εἰ δὲ διὰ τὸν τῶν
to-one-another to-be it-is-needful the same if but because-of the of-the
περικεχυμένων πραγμάτων ὄχλον τὸ χρεὼν ἠμέληται
having-been-poured-round affairs crowd the duty has-been-neglected
μέχρι νῦν, δεῖξον, ὦ θαυμάσιε, καὶ λαβὼν τὴν ἐπιστολὴν
until now show O admirable-man and having-taken the letter
ἄνες τὴν πενθερὰν αὐτοῦ τῆς ἀτόπου ζημίας, καὶ τὰ
release the mother-in-law his from-the strange penalty both the(-years)
μετὰ ταῦτα καὶ τὰ προτοῦ. καὶ ἀπόδος μοι τὸν
after these-things and the(-years) before and give-back to-me the
ἀδελφόν· ὃς εἰ μὲν δι᾽ αὐτὸ τοῦτο ἀποδημεῖ, θεὸς οἶδε.
brother who if indeed because-of it this goes-abroad god knows
πρὸς ἐμὲ δὲ πάνυ παραμυθίας δεόμενον ἐπὶ πολλαῖς ὧν
to me but very of-consolation needing on many of-which
οὐκ ἀνήκοος εἶ συμφοραῖς οὐδὲν ἕτερον προφασίζεται.
not unhearing you-are misfortunes nothing other he-pretends

He praises Anysius for seizing the heights first and commends John. To his brother he explains why he saved Julius, his slanderer, from a charge of impiety against the emperor: the trial would have ruined Julius's wife, children, and kin, and it is better to help the unworthy than let many suffer. Julius's abuse only commends him; Justice will punish Julius, who fought him over the city's soldiers, council, and generalship and prospers while it suffers. He tells Olympius he would have chosen many deaths over the priesthood and will sail for Greece if it cannot be joined to philosophy, commends the poet Theotimus, and asks Pylaemenes to help free him from curial service.

94

Ἀνυσίῳ

to-Anysius

Πρώην οὐκ ἔφθασα τὴν βαρεῖαν ἀκοὴν ἀπὸ τῆς Κυρήνης
lately not I-was-first the heavy report from — Cyrene
πυθόμενος, κἀγὼ μὲν διενοούμην ᾗ τάχος ἐπὶ τὰ Τεύχειρα
having-learned and-I indeed intended as quickly to — Teucheira
παραπέμψαι τὴν φήμην, ἦκε δέ τις ἀγγέλλων ὡς ὁ
to-pass-on the news came but someone announcing that the
στρατηγὸς ἤδη τὰ μετέωρα τῆς χώρας κατείληφεν.
general already the heights of-the country has-seized
ἐφθάκεις γὰρ ἄρα πυθόμενος. εὕροιο τῆς προθυμίας
you-had-been-first for then having-learned may-you-find for-the zeal
ἀμοιβὴν παρὰ τοῦ θεοῦ, καὶ νῦν καὶ εἰς ἔπειτα. ἐγὼ δὲ
reward from — god both now and for hereafter I but
αὐτὰ ταῦτα νῦν καὶ ἐπαινεσόμενος ἔπεμψα καὶ πευσόμενος
these very-things now both to-praise sent and to-learn
ἐν οἷς εἴης· εἴης δὲ ἐν ἅπασιν ἀγαθοῖς. μέλει
in what you-might-be may-you-be but in all goods concerns

μὲν γάρ μοι, μέλει καὶ Πενταπόλεως (πῶς γὰρ οὔ;) τῆς
indeed for me concerns also Pentapolis how for not the
γε μητρίδος, ὡς ἂν Κρῆτες εἴποιεν, οὐχ ἥκιστα δὲ σοῦ
at-least motherland as — Cretans would-say not least but you
καὶ τῆς δόξης τῆς σῆς· ἐφ' ἑκάστῳ γὰρ δὴ τῶν σῶν
and the glory the your on each for indeed of-the your
ἀγαθῶν ἐμοὶ πάντες ἀξιοῦσι συνήδεσθαι. ὡς οὖν ἐν σοὶ
goods with-me all deem-fit to-rejoice-with as then in you
κρινόμενος, ἄριστε ἀνδρῶν τε καὶ στρατηγῶν, δίκαιός εἰμι
being-judged best of-men both and of-generals just am-I
καὶ εἰδέναι τὰ σά. Ἰωάννην προετρεψάμην ὡς ἐνῆν
also to-know the(-affairs) yours John I-exhorted as was-possible
ἀγαθὸν εἶναι, καὶ ἄλλως οὐκ ἄθυμον στρατιώτην, ἐὰν ὁ
good to-be and otherwise not spiritless soldier if —
θεὸς αὐτῷ τιθῆται. δὸς αὐτῷ χεῖρα διὰ τὸν ἀδελφόν,
god for-him sides give to-him hand because-of the brother
ὃς ἀντὶ πολλῶν ὑπουργήσει. τοῦτο ἐμοὶ μὲν ἄριστον
who instead-of many will-serve this to-me indeed best
δοκεῖ βούλευμα τῷ τὰς φύσεις εἰδότι τῶν νεανίσκων
seems plan to-the(-one) the natures knowing of-the youths
καὶ ὡς ἔχουσι πρὸς ἀλλήλους αἰδοῦς· εἰ δὲ καὶ σοὶ
and how they-have toward one-another of-reverence if but also to-you
φανεῖται, κύριον ἔστω. τῶν ἑταίρων τοὺς στρατευομένους
it-will-appear valid let-it-be of-the companions the(-ones) serving
ἄσπασαι. ὁ σύντροφός μου ταχέως ἐπανηκέτω, καλόν
greet the foster-brother my quickly let-him-return fine
τι φέρων περὶ πολέμου διήγημα· ὃς καίτοι δειλότατος
something bringing about war narrative who although most-cowardly
ὢν ἐθάρρησε τὴν ὁδόν, τῶν σῶν ὅπλων ἔμπροσθεν ὄντων.
being dared the road the your arms in-front being

δὸς τῇ Κυρήνῃ τὴν συνωρίδα τῶν ἀδελφῶν· μαχοῦνται
give — to-Cyrene the pair of-the brothers they-will-fight
γὰρ ὑπὲρ τῆς ἐνεγκούσης τε καὶ τρεφούσης αὐτούς.
for for the(-city) having-borne both and nourishing them

95

Τῷ ἀδελφῷ

to-the brother

Ὅτι μὲν ἡμᾶς εἴκειν ἡγῇ τοῖς σαυτοῦ προστάγμασιν
that indeed us to-yield you-think to-the your-own commands
(οὕτω γὰρ γέγραφας), καλῶς γε ποιεῖς καὶ δίκαια περὶ
so for you-have-written well indeed you-do and just-things about
ἡμῶν φρονεῖς, καὶ πολλὰ κἀγαθά σοι γένοιτο διὰ
us you-think and many-things and-good-things to-you may-happen because-of
τοῦτο, ὡς ἀπέχομέν γε τὴν χάριν, εἰ δή τις ὀφείλεται
this as we-have-received at-least the gratitude if indeed any is-owed
καὶ νεωτέρῳ παρ᾽ ἀδελφοῦ πρεσβυτέρου τοῦ πείθεσθαι
also to-younger from brother elder for-the to-obey
χάρις, ὡς οὐκ ἔγωγε οἶμαι. ἀλλ᾽ ἡμῖν εἰς ἀντίδοσιν ἀρκεῖ τὸ
gratitude as not I think but to-us for return suffices the
μὴ ἀγνοεῖσθαι παρὰ σοῦ τὴν ἔνστασιν ἡμῶν, ὅτι μόνῳ σοὶ
not to-be-unknown by you the constancy our that alone to-you
τῶν ζώντων ἐκκείμεθα. ὅτι δὲ φῂς εἰδέναι σαφῶς ὡς δι᾽
of-the living we-are-exposed that but you-say to-know clearly that through
εὐχῆς ἄγει τὰ τῆς φιλίας ἡμῶν Ἰούλιος, τοῦτο δὲ οὐκέτ᾽
prayer holds the(-things) of-the friendship our Julius this but no-longer
ἄξιον ἀποδέχεσθαι· λίαν γάρ ἐστιν ἀνδρὸς ἀπατωμένου, μὴ
worthy to-accept very for it-is of-man being-deceived not
ἀπατῶντός γε εἴποιμι. ὁμοῦ γὰρ ἐγώ τε τὰ παρὰ
deceiving at-least may-I-say together for I both the(-letters) from

σοῦ γράμματα ἀνεγίνωσκον, καὶ ἕτερός τις τὰ παρ᾽
you letters was-reading and other someone the(-letters) from
αὐτοῦ· καὶ σὺ μὲν ταῦτα φῄς, ἐκεῖνος δὲ τἀναντία· καὶ
him and you indeed these-things say he but the-opposite-things and
ἀνεγνωκέναι καὶ ἀκηκοέναι λεγόντων ὅτι διαλέγοιτο περὶ
to-have-read and to-have-heard of-people-saying that he-talked about
ἡμῶν ἀνεπιτηδείους λόγους. οὔτ᾽ οὖν ἀπιστεῖν εἶχον ἀνδρὶ
us unsuitable words neither then to-disbelieve could-I man
καλῷ κἀγαθῷ, καὶ πιστεύων οὐ μὰ τὸν ὁμόγνιον τὸν
fine and-good and believing not by the of-kindred the(-god)
ἐμόν τε καὶ σὸν οὐ μετενόουν ἐφ᾽ οἷς εὖ πεποιήκειν τὸν
mine both and yours not I-repented for what well I-had-done the
ἄνθρωπον, αὐτῇ τῇ προτεραίᾳ σὺν βίᾳ τὸν κατήγορον
man on-the-very — day-before with force the accuser
ἀποσκευάσας, ὃς ἐδίωκεν αὐτὸν ἀσεβείας ὡς ἀδικοῦντα τὴν
having-got-rid-of who prosecuted him for-impiety as wronging the
βασιλέως ἑστίαν. νὴ γὰρ τὴν ἱεράν σου κεφαλήν, εἰ μὴ ταῖς
of-emperor hearth by for the holy your head if not the
συχναῖς πείραις ἀντέσχον, τοῦτο μὲν τῇ τοῦ δικαστοῦ
frequent attempts I-had-resisted this indeed by-the of-the judge
δειλίᾳ μετάνοιαν ἐπὶ τοιαύτης ὑποθέσεως οὐ προσιεμένου,
cowardice repentance in such case not admitting
τοῦτο δὲ τῇ τοῦ κατηγοροῦντος ἀπονοίᾳ, προσποιουμένου
this but by-the of-the accuser desperation pretending
μὲν τὴν ἀνάγκην, προθυμουμένου δὲ δρᾶσαι κακόν τι
indeed the necessity being-eager but to-do evil something
καὶ παθεῖν, καὶ γαμετῆς ἂν αὐτοῦ καὶ παίδων ἥψατο
and to-suffer even of-wife — his and of-children would-have-touched
τὸ δεινότατον, καὶ συγγενῶν συχνῶν πάνυ καὶ φίλων,
the most-terrible and of-kinsmen many very and of-friends
πλουσίων τε καὶ πενήτων, καὶ ὅλως κακῶν ἂν Ἰλιὰς
rich both and poor and altogether of-evils — Iliad

περιέστη τὴν πόλιν ἡμῶν ὑπ᾽ ἀνδρὸς ἀπογνόντος τὴν
would-have-surrounded the city our by man having-despaired-of the
σωτηρίαν καὶ θανατῶντος· ἐνίκησε δ᾽ ἂν Ἰούλιος νίκην,
safety and longing-to-die would-have-won but — Julius victory
ἐφ᾽ ᾗ ζῆν οὐκ ἂν ηὔξατο. ὑπὲρ ὧν ἁπάντων
for which to-live not — he-would-have-prayed for which-things all
ᾠήθην ποιητέα μοι ταῦτα εἶναι τὰ γεγενημένα. τῆς
I-thought must-be-done by-me these to-be the(-things) having-been-done of-the
δὲ ἐμῆς φύσεώς τε καὶ προαιρέσεως παραπολαυέτω καὶ
but my nature both and choice let-him-share also
ὅστις ἔχθιστος. πολλῷ γὰρ ἐμοὶ κάλλιον ἔχει τὸ ἀναξίως
whoever most-hated by-much for to-me better it-is the unworthily
τινὰ πεποιηκέναι καλῶς ἢ περιδεῖν πολλούς, ἐξὸν
someone to-have-treated well than to-overlook many it-being-possible
κωλῦσαι, παρὰ τὴν ἀξίαν πεισομένους κακῶς. οὐ γὰρ δὴ
to-prevent beyond the desert going-to-suffer badly not for indeed
καὶ τὴν εὐγενῆ γυναῖκα καὶ τὰ παιδία τἀνθρώπου μισῶ.
also the noble wife and the children of-the-man I-hate
καίτοιγε οὐδ᾽ αὐτὸς ἄξιός ἐστιν ἐπὶ ταῖς κατ᾽ ἐμοῦ
and-yet not-even himself worthy is for the against me
λοιδορίαις παθεῖν τι κακὸν ὑπ᾽ ἐμοῦ, πολλοῦ γε καὶ
abuses to-suffer any evil from me by-much indeed even
δεῖ· μισεῖσθαι μὲν γὰρ καὶ πάνυ. λυπεῖν γὰρ οἰόμενος
it-falls-short to-be-hated indeed for even very-much to-grieve for thinking
λέγει, καὶ ὡς δηξόμενος φθέγγεται. ἡ προαίρεσις οὖν
he-speaks and as going-to-bite he-utters the choice then
οὐκ ἀνεύθυνος ἀλλ᾽ ὑπαίτιος. ἴστω μέντοι, μᾶλλον δὲ
not unaccountable but blameworthy let-him-know however rather but
μὴ ἴστω· παύσαιτο γὰρ ἂν εὖ ποιῶν ἡμᾶς. σὺ μέντοι
not let-him-know would-cease for — well doing us you however
σαφῶς ἴσθι τὸ πάλαι λεγόμενον ὑπ᾽ ἐχθρῶν ὡς ἔστιν
clearly know the of-old being-said by enemies that it-is-possible

ὠφελεῖσθαι νῦν ἔργῳ φαινόμενον. τί γὰρ εἰς εὔκλειαν
to-be-benefited now by-deed appearing what for toward good-fame
ἡμῖν ὁ ἀνὴρ ἡμῖν οὐ συντελεῖ; πᾶς ὅστις ἡμᾶς ἐπαινεῖν
for-us the man for-us not contributes every-one who us to-praise
βούλεται, μηδὲν ἕτερον ἐξευρίσκων εἰπεῖν, λέγει τοῦτο
wishes nothing other finding to-say says this
πρῶτον καὶ μόνον καὶ μέγιστον, ὡς Ἰούλιος αὐτὸν ἀγορεύει
first and only and greatest that Julius him speaks
κακῶς. ἔνι δὲ τούτῳ τῷ λόγῳ ποῖος οὐχ ἑσμὸς ἀγαθῶν;
ill is-in but this the word what not swarm of-goods
τὸ γὰρ ἀντικειμένως ἔχειν πρὸς παντοδαπὴν πονηρίαν
the for oppositely to-be-disposed toward every-kind-of wickedness
οἰκείως ἐστὶν ἔχειν πρὸς παντοδαπὴν ἀρετήν. ἐγὼ μὲν
akin is to-be-disposed toward every-kind-of virtue I indeed
οὖν οὐδὲν ἂν ἐμαυτῷ συνειδείην τοιοῦτον, ἐκεῖνος δέ
then nothing — to-myself would-be-conscious such he but
φησιν· οἷς γὰρ τἀναντία φησί, τοῦτο πιστοῦται. ὥστε
says to-whom for the-opposite he-says this he-confirms so-that
καὶ χάριν ἂν εἰδείην αὐτῷ. νὴ τὴν ἱεράν σου κεφαλὴν καὶ
also thanks — I-would-know to-him by the holy your head and
τὴν τῶν παιδίων μου σωτηρίαν, οὐκ ἔστιν ὅ τι ἄν μοι
the of-the children my safety not there-is what ever — to-me
τοῦ λοιδορεῖσθαι μεῖζον χαρίσαιτο· καὶ γὰρ καὶ πρὸς θεοῦ
than-the to-be-abused greater he-could-grant and for both before god
καὶ πρὸς ἀνθρώπων ἐν τῷ καλλίστῳ μοι κείσεται τοῦτο.
and before men in the finest for-me will-lie this
ἀλλὰ καὶ τῆς προαιρέσεως δώσει δίκας· ἐμοὶ μὲν οὔ·
but also of-the choice he-will-pay penalty to-me indeed not
τυχὸν μὲν γὰρ οὐδ' ἂν εἰ δυναίμην βουλοίμην, πάντως
perhaps indeed for not-even — if I-could would-I-wish wholly
δὲ οὐδ' ἂν εἰ βουλοίμην δυναίμην. τί γὰρ παρὰ τὸν
but not-even — if I-wished could-I what for beside the

ἐπὶ καιροῦ δυνάστην ἄνθρωπος οὕτως ἀτυχής, ὡς ἀλᾶσθαι
in season potentate man so unfortunate as to-wander
φεύγων τὴν ἑαυτοῦ καὶ μηδ' ἐλπίδας ἔχειν καθόδου,
fleeing the(-land) his-own and not-even hopes to-have of-return
τῶν πολεμίων ἐστρατοπεδευκότων ἐν τοῖς ἐμοῖς κἀκείνοις
the enemies having-encamped in the mine and-those
ὁρμητηρίοις κατὰ Κυρήνης χρωμένων; τίνι μέντοι, τίνι
as-bases against Cyrene using to-whom however to-whom
δώσει δίκας; αὐτῇ τῇ Δίκῃ· ἐγγυῶμαι γὰρ ἐγὼ τοῦτο,
will-be-pay penalty to-the-very — Justice I-guarantee for I this
σαφῶς εἰδέναι δοκῶν. μετελεύσεται γὰρ αὐτὸν ὑπὲρ ἐμοῦ καὶ
clearly to-know thinking will-pursue for him for me and
τῆς κοινῆς πατρίδος, ὑπὲρ ἧς τἀναντία πεπολιτεύμεθα καὶ
the common fatherland for which opposite-things we-have-acted-politically and
δι' ἣν ἀλλήλοις ἀπηχθήμεθα. οὐ γὰρ ὑπὲρ τῶν
because-of which to-one-another we-have-become-hateful not for for the(-interests)
ἐμαυτοῦ τινὸς οὐδ' ἂν αὐτὸς εἰπεῖν ἔχοι, ἀλλὰ τὰ πρῶτα
of-myself any even — himself to-say could but the first-things
μὲν ὅτι τὸ στρατιωτικόν τε καὶ τὸ βουλευτικὸν ἑώρων
indeed that the military both and the councilor-class I-saw
εἰς θητικὸν καὶ ἐπειρώμην ἀντέχειν, ἔπειτα μέντοι τὰ
into serf-class and I-tried to-hold-out then however the(-things)
περὶ τὴν πρεσβείαν καὶ πάνυ λαμπρῶς διεστασίασεν ἡμᾶς.
about the embassy also very brilliantly set-at-odds us
ἐῶ τὰ κατὰ τὸν ἑταῖρον Διοσκορίδην ὅτι μετρίως
I-let-be the(-things) concerning the companion Dioscorides that moderately
ἐπράχθη καὶ οὐχ ὡς ἂν κινῆσαι θεοῦ τε καὶ ἀνθρώπων
it-was-done and not so-as — to-move of-god both and of-men
νέμεσιν. αὕτη μέντοι σαφῶς ἐστι περὶ ἧς πρὸς λύραν ᾄδομεν
indignation she however clearly is about whom to lyre we-sing
λήθουσα δὲ πὰρ πόδα βαίνεις, γαυρούμενον αὐχένα κλίνεις,
escaping-notice and by foot you-walk exulting neck you-bend

ὑπὸ πῆχυν ἀεὶ βιοτὰν κρατεῖς. ἀλλὰ ψηφίζεσθαι δέον·
under cubit always life you-hold but to-vote it-being-needful
ἐγὼ μὲν ἔγραφον ὑπὲρ τῆς πατρίδος ἀστρατείαν εἶναι
I indeed was-proposing for the fatherland exemption-from-service to-be
τοῖς ξένοις, ὁ δὲ ἀντέλεγεν ὑπὲρ Ἑλλαδίου καὶ Θεοδώρου.
for-the strangers he but spoke-against for Helladius and Theodorus
καίτοι τίς οὐκ οἶδεν ὅτι καὶ τοὺς φύσει στρατιωτικῶς
and-yet who not knows that also the(-ones) by-nature militarily
ἔχοντας τῶν ἀρχόντων οἱ ξένοι μεταδιδάσκουσι καὶ
disposed of-the commanders the strangers teach-otherwise and
μετασκευάζουσιν εἰς ἐμπόρους; πάλιν ἔγραφον ὑπὲρ τοῦ
refashion into merchants again I-proposed for the
λελύσθαι τὴν παρ᾽ ἡμῖν στρατηγίαν (ὅπερ ἅπαντες
to-have-been-dissolved the among us generalship which all
ὁμοφώνως οἱ τῇδε ἄνθρωποι μόνον εἶναί φασι λυτήριον τῶν
with-one-voice the here men only to-be say release of-the
δεινῶν, ἐπανελθεῖν εἰς τὴν ἀρχαίαν ἡγεμονίαν τὰς πόλεις,
terrible-things to-return into the ancient government the cities
τοῦτ᾽ ἔστιν ὑπὸ τὸν Αἰγυπτίων ἄρχοντα καὶ τὰς Λιβύων
that is under the of-Egyptians ruler also the of-Libyans
τετάχθαι), ὁ δὲ ἀντέλεγεν ὑπὲρ τῶν κερδῶν καὶ ἄντικρυς
to-be-ranged he but spoke-against for the gains and outright
ἀπετόλμα λέγειν ὅτι λυσιτελεῖ ταπεινοὺς εἶναι στρατιώτας.
dared to-say that it-pays humble to-be soldiers
ἀλλ᾽ ὦ τᾶν (ἄξιον γὰρ διὰ σοῦ πρὸς αὐτὸν εἰρῆσθαι)
but O good-sir worthy for through you to him to-have-been-said
διὰ ταῦτα νῦν μὲν ἐπάρατος εἶ, τῆς κοινῆς τύχης
because-of these-things now indeed accursed are-you of-the common fortune
ἐπὶ τἀναντία πειρώμενος· εὐτυχεῖς γὰρ ἐν ἀτυχοῦσιν,
for the-opposite trying you-are-fortunate for among unfortunate-men
ἐγὼ δὲ τῇ πόλει συνατυχῶ. ἴσθι μέντοι σαφῶς ὅτι
I but with-the city am-unfortunate-with know however clearly that

φύσεώς ἐστι νόμος ἐμπεριέχεσθαι τῷ καθόλου τὰ μέρη.
of-nature it-is law to-be-contained in-the whole the parts
καὶ ὅταν πάνυ πολὺς ἀπὸ τῆς τοῦ σώματος συμφορᾶς
and when very much from the of-the body misfortune
ὁ σπλὴν αὐξηθῇ, ἕως μὲν ἀντέχει τὸ ὅλον, εὐσθενεῖ τε
the spleen is-swollen while indeed holds-out the whole it-is-strong both
καὶ πιαίνεται, ἀπολλυμένῳ δὲ συναπόλλυται. καὶ σὺ τὸ
and grows-fat perishing but it-perishes-with and you the
παρὸν εὖ τιθέμενος, λήσεις τοῖς σαυτοῦ πολιτεύμασιν
present well setting will-escape-notice by-the your-own policies
εἱμαρμένη τῆς πατρίδος τε ὢν καὶ σαυτοῦ. μέχρι τούτου
fate of-the fatherland both being and of-yourself until this
Λασθένης φίλος ὠνομάζετο Φιλίππου, μέχρι προύδωκεν
Lasthenes friend was-named of-Philip until he-betrayed
Ὄλυνθον. τὸν δὲ ἄπολιν πῶς εἰκός ἐστι εὐτυχεῖν;
Olynthus the(-man) but without-city how likely is-it to-be-fortunate

96

Ὀλυμπίῳ

to-Olympius

Ἐγὼ μάρτυρα ποιοῦμαι θεὸν ὃν καὶ φιλοσοφία καὶ
I witness make god whom both philosophy and
φιλία πρεσβεύει, πολλοὺς ἂν θανάτους ἀνθ' ἱερωσύνης
friendship reveres many — deaths instead-of priesthood
εἱλόμην. τοῦ θεοῦ δὲ ἐπενεγκόντος οὐχ ὅπερ ᾔτουν
would-have-chosen — god but having-brought not what I-asked
ἀλλ' ὅπερ ἐβούλετο, εὔχομαι τὸν γενόμενον νομέα τοῦ
but what he-willed I-pray the(-one) having-become giver of-the
βίου γενέσθαι καὶ τοῦ νεμηθέντος προστάτην, ὡς

μὴ φανῆναί μοι τὸ πρᾶγμα φιλοσοφίας ἀπόβασιν ἀλλ᾽ εἰς
not to-appear to-me the thing from-philosophy a-descent but to
αὐτὴν ἐπανάβασιν. τέως δέ, ὥσπερ εἴ τί μοι τῶν ἡδέων
it an-ascent till-then but as if any to-me of-the pleasant-things
συνεπεπτώκει, ἐκοινωσάμην ἄν σοι τῇ πάντων φιλτάτῃ
had-befallen I-would-have-shared — with-you the of-all dearest
μοι κεφαλῇ, οὕτω καὶ τῶν δυσχερῶν εἰς σὲ παραπέμπω
to-me head so also of-the hard-things to you I-send-on
τὴν ἀκοήν, ἵνα συνάχθοιό τε καὶ εἴ τι δύναιο πρὸς
the report that you-may-be-grieved-with both and if anything you-can toward
τὴν ἐμὴν φύσιν ἐξετάσας τὸ πρᾶγμα, εἰσηγήσαιο γνώμην
the my nature having-examined the thing you-may-propose judgment
ὅ τι με δεήσει ποιεῖν. νῦν γὰρ ἐγὼ πόρρωθεν
what ever me it-will-be-needful to-do now for I from-afar
οὕτω διαπειρῶμαι τοῦ πράγματος, ὡς ἕβδομον ἤδη
so am-making-trial-of the thing as seventh already
μῆνα γενόμενος ἐν τῷ δεινῷ, μακρὰν ἀποδημῶ τῶν
month having-been in the terrible-thing far I-am-away from-the
ἀνθρώπων παρ᾽ οἷς ἱεράσομαι, ἕως ἂν ἀκριβῶς ὁποῖόν
men among whom I-shall-be-priest until — exactly of-what-sort
ποτέ ἐστι τὴν φύσιν κατανοήσω. κἂν μὲν ἐγχωρῇ, μετὰ
ever it-is in-the nature I-understand and-if indeed it-is-possible with
φιλοσοφίας τὸ πρᾶγμα ἐργάσομαι· εἰ δὲ ἀλλοῖόν ἐστιν ἢ
philosophy the thing I-shall-work if but other it-is than
κατὰ τὴν ἐμὴν ἀγωγήν τε καὶ προαίρεσιν, τί ἄλλο
according-to the my upbringing both and choice what other
ἢ τὴν εὐθὺ τῆς κλεινῆς Ἑλλάδος ἀποπλέων οἰχήσομαι;
than the straight of-the famous Hellas sailing-away shall-I-be-gone
ἀπειπαμένῳ γὰρ τὴν ἱερωσύνην ἀπογνωστέον ἐστὶ καὶ
having-renounced for the priesthood to-be-despaired-of it-is also

τῆς πατρίδος, εἰ μή με δεῖ πάντων ἀτιμότατον εἶναι
of-the fatherland if not me it-is-needful of-all most-dishonored to-be
καὶ ἐπαρατότατον, ἐν ὄχλῳ μισούντων ἀναστρεφόμενον.
and most-accursed in crowd of-haters going-about

97

Τῷ αὐτῷ

to-the same

Τὴν ἐπιστολὴν ἀναγινώσκων, ἐν ᾗ διηγήσω περὶ
the letter reading in which you-narrated about
τῆς ἀρρωστίας, καὶ ἐφοβήθην ἀρχόμενος καὶ παυόμενος
the illness both I-feared beginning and ending
ἀνεθάρρησα. ἀπειλήσας γὰρ κίνδυνον εὐηγγελίσω τὰ
I-took-courage-again having-threatened for danger you-announced the
λῴονα· περὶ δὲ ὧν ᾔτησας πεμφθῆναι παρ᾽ ἡμῶν ἢ
better-things about but what you-asked to-be-sent from us or
κομισθῆναι, τὰ δυνατὰ πάντα πάντως ἢ πεμφθήσεται ἢ
to-be-brought the possible-things all wholly either will-be-sent or
κομισθήσεται. τίνα δὲ αὐτῶν τὰ δυνατὰ καὶ τὰ μὴ δυνατά,
will-be-brought which but of-them the possible and the not possible
περιττὸν γράφειν· αὐτὴ γὰρ ἡ δόσις ἐπιδείξει. ἐρρωμένως
superfluous to-write itself for the giving will-show in-strength
καὶ εὐδαιμονῶν διαβιώῃς καὶ θεῷ κεχαρισμένως, ἑταῖρε
and being-happy may-you-live-on and to-god pleasingly companion
τριπόθητε. γένοιτο ἡμᾶς καὶ συμμίξαντας ἀλλήλων
thrice-longed-for may-it-be-granted us also having-met of-one-another
αὖθις ἀπολαῦσαι, καὶ μὴ προεξέλθοις πρὶν ἂν ἀλλήλοις
again to-enjoy and not may-you-depart-first before — with-one-another
ἐντύχωμεν. εἰ δὲ θεὸς ἄλλῃ πῃ βεβούλευται, σὺ δὲ καὶ
we-meet if but god otherwise somehow has-planned you but even

ἀπόντων ἡμῶν μέμνησο. βελτίοσι μὲν γὰρ Συνεσίου ἐντεύξῃ
being-away us remember with-better indeed for than-Synesius you-will-meet
πολλοῖς, φιλοῦσι δὲ μᾶλλον οὐκ ἂν ἄλλοις ἐντύχοις.
many with-loving but more not — others you-would-meet

98

Τῷ αὐτῷ

to-the same

Πῶς οἴει με διψῶντα ταῖς ἡδίσταις ἐπιστολαῖς
how think-you me thirsting the sweetest letters
ἐντετυχηκέναι, περὶ ποῖα δὲ μέρη τῶν ἐπιστολῶν οὐχὶ
to-have-met about what-sort but parts of-the letters not
πάσῃ διαχυθῆναι τῇ ψυχῇ; ἀφ' ὧν ἦλθον εἰς πολλαπλασίονα
with-all to-have-melted the soul from which I-came into manifold
διάθεσιν, καὶ οὐκ εἰς μακρὰν προσδοκῶ τὴν Ἀλεξάνδρειαν
disposition and not after long I-expect — Alexandria
ἔχουσαν ἔτι τὴν φίλην κεφαλὴν ὄψεσθαι. καὶ ἐφ' οἷς
having still the dear head to-see and for what
γὰρ Σεκοῦνδον εὖ ἐποίησας, ἡμᾶς ἐτίμησας, καὶ ἐφ' οἷς
for Secundus well you-treated us you-honored and for what
οὕτω γράφων τιμᾷς, ἐξηρτήσω σαυτοῦ καὶ ἐποίησας εἶναι
so writing you-honor you-attached to-yourself and made to-be
σούς, παρ' ὅσον τῶν χαμαὶ ἐρχομένων ὄντες οὐκ
yours by as-much-as of-the(-ones) on-ground going being not
ἐπιγινώσκομεν τὴν ἀξίαν, διπλῇ τιμώμενοι, καὶ τῷ μεγέθει
we-recognize the worth doubly being-honored both by-the greatness
τῶν γραφομένων καὶ τῇ σπουδῇ τῶν γενομένων.
of-the(-things) being-written and by-the zeal of-the(-things) having-happened
τῷ δεσπότῃ μου τῷ κόμητι γέγραφα μὲν ἤδη πολλάκις·
to-the master my the count I-have-written indeed already often

ἐπεὶ δὲ ἐν ταῖς διὰ τοῦ παιδὸς ἐπιστολαῖς αἰτιᾷ
since but in the through the slave letters you-blame(-me)
μὴ γεγραφότα πρὸς αὐτόν, ἐπέθηκα τῷ ἀδελφῷ πρὸς
not having-written to him I-put-upon the brother to
αὐτὸν γράμματα. ἐρρωμένως καὶ εὐδαιμονῶν διατελοίης,
him letters in-strength and being-happy may-you-continue
φιλοσοφίας ἔχων φροντίδα, ὅση προσήκει τῷ μετὰ
of-philosophy having care as-much-as befits the(-one) with
θείων ἐρώτων ἡμμένῳ ταύτης. ἀπὸ τῆς κλίνης σοι
divine loves having-touched it from the bed to-you
γέγραφα, μόλις ἀνεχόμενος εἰς διασκευὴν τῶν γραμμάτων.
I-have-written scarcely holding-out for arrangement of-the letters
εὖξαι τὰ ἄριστα ἡμῖν, ἅπερ ἂν ὁ θεὸς ἄριστα δοκιμάσῃ.
pray the best-things for-us which — — god best may-approve
ἐὰν ἀνασφήλω, ἐπὶ τὴν Ἀλεξάνδρειαν εὐθὺς ἵεμαι.
if I-recover to — Alexandria straightway I-hasten

99

Τῷ αὐτῷ

to-the same

Καινὸς οὗτος τρόπος ἐπιτηδεύεται παρ᾽ ἐμοῦ χρείας
new this way is-practiced by me of-use
ἐπιστολῶν. οὐ γὰρ ἵνα συστήσω τῇ φιλίᾳ τῇ σῇ
of-letters not for that I-may-commend to-the friendship the your
τὸν ἐπιδιδόντα τὴν ἐπιστολὴν γέγραφα, ἵνα δέ σοι
the(-one) delivering the letter I-have-written that but to-you
τὸν ἄνδρα χαρίσωμαι, κέρδος οὐ μικρὸν ἐσόμενον σοί
the man I-may-present gain not small going-to-be to-you
τε καὶ τῷ μεγάλῳ Διογένει τοῖς σοῖς παιδικοῖς. καὶ μὴ
both and to-the great Diogenes the your darling and not

χαλεπήνῃς εἰ κέρδος οὐχ ὑμᾶς Θεοτίμῳ, Θεότιμον δὲ ὑμῖν
be-vexed if gain not you for-Theotimus Theotimus but for-you
εἶναι δοκιμάζω καὶ λέγω. ἀλλὰ τοῦτο, εἴ γε ποιητὴς
to-be I-judge and say but this if indeed poet
ἀνὴρ τῶν νῦν ἐνθεώτατος, δυνάμεως δὲ δεῖταί τις
man of-the(-men) now most-inspired of-power but needs anyone
ποιητικῆς, ἵνα καὶ τοῖς μετέπειτα δόξῃ καὶ
poetic that also to-the(-men) hereafter he-may-be-renowned and
μηδὲ τοὺς ἀπόντας λάθῃ. τὰ γὰρ μεγάλα τῶν ἔργων
not-even the absent may-escape the for great of-the deeds
ἂν μὴ τύχῃ λόγων κηρύκων, ἀπορρεῖ τῆς μνήμης καὶ
if not they-meet words heralds flow-away from-the memory and
λήθην ἀμπίσχεται, παρ᾽ αὐτὸν μόνον τὸν τοῦ πράττεσθαι
oblivion put-on beside it only the of-the to-be-done
καιρὸν ἐν τοῖς ὁρῶσιν ἀνθήσαντα. ταύτῃ τε οὖν
season among the(-ones) seeing having-flowered in-this both then
τιμητέον ὑμῖν τὸ ἔρμαιον καὶ ἀντὶ παντὸς σπουδαστέον,
must-be-honored by-you the godsend and before everything must-be-pursued
καὶ δίχα τῆς χρείας· αἰδοῖ γὰρ Μουσῶν τοὺς ἱερεῖς
even apart-from the use from-reverence for of-Muses the priests
αὐτῶν ἄξιον περιέπειν καὶ μὴ δευτέρους τίθεσθαι τῶν
of-them worthy to-tend and not second to-place to-the(-ones)
κολακεύειν τὰς θύρας εἰδότων. προσκείσθω καὶ τρίτη τις
to-flatter the doors knowing let-be-added also third some
αἰτία τῆς παρ᾽ ὑμῶν εἰς τὸν ἄνδρα τιμῆς, Συνέσιος
cause of-the from you toward the man honor Synesius
ἀγασθεὶς αὐτοῦ πάντα, ἐφ᾽ οἷς ἀνθρώπους ἄνθρωποι
having-admired of-him all-things for which men men
καὶ ἐπαινοῦσι καὶ μακαρίζουσιν. ἐρρωμένως διαβιώῃς,
both praise and call-blessed in-strength may-you-live-on
πάντων ἕνεκα ἐμοὶ τίμιε. προσαγορεύουσι τὴν ἱεράν σου
for all to-me honored greet the holy your

διάθεσιν πάντες οἱ τὴν αὐτὴν ἡμῖν οἰκίαν οἰκοῦντες,
disposition all the(-ones) the same with-us house inhabiting
ἐξ ἁπάντων δὲ μάλιστα ὁ σὸς Ἰσίων· καὶ ἡμεῖς τοὺς
of all but most the your Ision and we the(-ones)
ἅμα σοί, μάλιστα δὲ τὸν ἐμὸν Ἀβράμιον. τῷ κόμητί
together-with you most but the my Abramius to-the count
γε δοῦναι ἃ γέγραφα αὐτὸς δοκιμάσεις εἴτε καὶ μή.
indeed to-give what I-have-written yourself you-will-judge whether also not

100

Πυλαιμένει

to-Pylaemenes

Οὗτος ἐκεῖνος ὁ πολὺς ἐν τοῖς λόγοις ἡμῶν Ἀναστάσιος.
this-man that the much in the words our Anastasius
καὶ σὲ δ' ἂν αὐτῷ δείξας τὸν αὐτὸν ἔπαινον εἶπον
and you but — to-him having-shown the same praise I-would-have-said
ἂν περὶ σοῦ. ὥσπερ οὖν ἐν ἐμοὶ συνελθόντες πάλαι καὶ
— about you as then in me having-met long-ago and
τὴν συντυχίαν ἀναγνωρισμὸν ποιησάμενοι φιλοφρονήσασθέ
the encounter recognition having-made be-friendly
τε ἀλλήλους, καὶ κοινῇ σκοπεῖτε πῶς ἂν ἀγαθόν τί
both to-one-another and in-common consider how — good anything
με ποιήσαιτε. σχολὴ δὲ μέγιστον ἀγαθόν, ἣν εἴποι τις
me you-might-do leisure but greatest good which might-say anyone
ἂν ὥσπερ χώραν πάμφορον ἅπαντα καλὰ φέρειν τῇ
— as land all-bearing all fine-things to-bear for-the
τοῦ φιλοσόφου ψυχῇ. καρπώσομαι δὲ σχολήν, ἂν τοῦ
of-the philosopher soul I-shall-reap but leisure if from-the
συντετάχθαι τῇ πολιτείᾳ Ῥωμαίων ἀπαλλαγῆναί μοι
to-have-been-enrolled in-the state of-Romans to-be-freed for-me

γένηται. τοῦτο δὲ παρέσται τῆς λειτουργίας ἀνειμένῳ
it-happens this but will-be-present from-the public-service having-been-released
τῆς καταράτου, ἧς τὸ μὲν ἐπὶ βασιλεῖ γέγονα
the accursed of-which the(-part) indeed in-power-of emperor I-have-become
ἐκτός, ἐμαυτὸν δ' ἂν αἰτιασαίμην δικαίως, αἰσχυνθεὶς
outside myself but — I-would-blame justly having-been-ashamed
ὄνασθαι σπουδῆς οἰκείας. ἀπολογήσομαι τοίνυν αὐτὸς
to-profit from-zeal own I-shall-make-defense therefore myself
ἐμαυτῷ. δόξω γὰρ αὐτουργεῖν πάλιν τὴν πρεσβείαν·
for-myself I-shall-seem for to-do-myself again the embassy
πάλιν γὰρ ἐμὴ γλῶττα πρεσβεύει. καὶ οὐδεὶς ἀντερεῖ
again for my tongue goes-as-envoy and no-one will-gainsay
τῶν Πυθαγόραν ἐπαινεσάντων, ὃς τὸν φίλον ἄλλον
of-the(-ones) Pythagoras having-praised who the friend other
ἑαυτὸν ὡρίσατο.
himself defined

He thanks Pylaemenes for a letter he read to a delighted audience in Libya, takes his request for the hunting books as kindness, not irony, and urges him to leave the wretched law courts for philosophy. He commends Sosenas, bound for the capital. In a long reply he denies mocking Pylaemenes's love for Heraclea: he mocked only the belief that pleading cases serves it better than philosophy, which no art equals once fortune calls it to affairs; practical wisdom needs fortune, contemplative wisdom is self-sufficient. To his brother he tells how the long-haired John, bold in peace, galloped from the enemy and hid in the rock of Bombaea.

101

Τῷ αὐτῷ

to-the same

Φυκούντιος ἄνθρωπος (Κυρηναίων δ' ἐπίνειον ὁ Φυκοῦς)
man-of-Phycus man of-Cyrenaeans but port — Phycus
ἐπέδωκέ μοι φέρων ἐπιστολὴν τὸ σὸν ἐπιγεγραμμένην
handed to-me bringing letter the your having-been-inscribed
ὄνομα. ταύτην ἀνέγνων ἡδέως τε ἅμα καὶ ἀγαμένως·
name this I-read gladly both together and admiringly
ὠφείλετο γὰρ τὸ μὲν τῇ διαθέσει τῆς ψυχῆς, τὸ
it-was-owed for the(-one) indeed to-the disposition of-the soul the(-other)
δὲ τῷ κάλλει τῆς γλώττης. καὶ δῆτα παρεσκευάσά
but to-the beauty of-the tongue and indeed I-prepared
σοι θέατρον ἐπὶ Λιβύης Ἑλληνικόν, ἀπαγγείλας ἥκειν
for-you theater in Libya Greek having-announced to-come
ἀκροασομένους ἐλλογίμων γραμμάτων. καὶ νῦν ἐν ταῖς
(men)-to-hear of-notable letters and now in the
παρ' ἡμῖν πόλεσιν ὁ Πυλαιμένης πολύς, ὁ δημιουργὸς τῆς
among us cities — Pylaemenes much the artificer of-the
θεσπεσίας ἐπιστολῆς. ἓν τοῦτο ἄτοπον ἐφάνη καὶ παρὰ
divine letter one this strange appeared and beyond

δόξαν ἀπήντησε τῷ θεάτρῳ· τὰς Κυνηγετικὰς ἤτεις τὰς
expectation befell the theater the Hunting-books you-asked the
ἐμάς, ὡς δή τι σπουδαῖον αὐταῖς ἐνόν. ἔδοξας οὖν
my as indeed something serious in-them being you-seemed then
σεσηρὸς ἦθος παρέχεσθαι καὶ εἰρωνείας ἀνάπλεων· οὐ γὰρ
sneering character to-show and of-irony full not for
ἠξίουν τῶν παρὰ σφίσι τὸν φαυλότατον εἰπεῖν
they-thought-fit of-the(-men) among them the poorest so-to-speak
ἐξενέγκαι τι παίγνιον τῆς παρὰ σοὶ σπουδῆς ἄξιον. ἐγὼ
to-produce any plaything of-the with you zeal worthy I
δὲ τούτου μέν σε παρητούμην, τῆς εἰρωνείας· ἐδίδασκον
but of-this indeed you begged-off of-the irony I-taught
δὲ ὅτι πρὸς τοῖς ἄλλοις ἅ σοι πάρεστιν ἀγαθὰ
but that besides the other which to-you are-present goods
φιλανθρωπότατός τε εἶης καὶ ἐγκωμίων φιλοδωρότατος.
most-humane both you-are and of-praises most-lavish
οὔκουν ἐπὶ καταγέλωτι πεποιῆσθαι τὴν αἴτησιν, ἀλλ' ἵνα
not-therefore for derision to-have-been-made the request but that
ἡδοίμην τῇ παρὰ τοῦ τοιοῦδε μαρτυρίᾳ τιμώμενος.
I-might-be-pleased by-the from the such-a-man testimony being-honored
γράφε οὖν ὁσάκις ἂν ἐγχωρῇ, καὶ ἑστία Κυρηναίους
write then as-often-as — it-is-possible and feast Cyrenaeans
τῷ λόγῳ· ὡς οὐδὲν ἂν αὐτοῖς ἥδιον ἀνάγνωσμα γένοιτο
with-the word as nothing — for-them sweeter reading would-be
τῶν Πυλαιμένους γραμμάτων, ἤδη κατεσχημένοις ὑπὸ
than-the of-Pylaemenes letters already having-been-possessed by
τοῦ δείγματος. πάντως δὲ συχνοῖς ἐντεύξῃ τοῖς δεῦρο
the sample wholly but many you-will-meet the(-ones) hither
ἀφικνουμένοις, καὶ εἰ μηδέσιν ἄλλοις, ἀλλὰ τοῖς ἄρξουσιν
arriving and if none others but the(-ones) going-to-rule
ἡμῶν καὶ τὴν ἐλάττω καὶ τὴν μείζω καὶ τὴν Αἰγυπτίων
us both the lesser and the greater and the of-Egyptians

ἀρχήν, οὓς οὐκ εἰκὸς ἀγνοεῖσθαι διὰ τὴν ἀκολουθίαν
office whom not likely to-be-unknown because-of the following
τῶν δανειστῶν. ἐπεὶ δὲ διαφέρει σοι τἀμὰ εἰδέναι,
of-the lenders since but it-matters to-you my-affairs to-know
φιλοσοφοῦμεν, ὦ ’γαθέ, τὴν ἐρημίαν ἀγαθὴν ἔχοντες
we-philosophize O good-friend the solitude good having
συνεργόν, ἀνθρώπων δὲ οὐδένα. οὐδ’ ἔστιν ὅτου ποτὲ
fellow-worker of-men but none nor is-there anyone-whom ever
ἐπὶ Λιβύης ἀκήκοα φωνὴν ἀφιέντος φιλόσοφον, ὅτι μὴ τῆς
in Libya I-have-heard voice uttering philosophic except for of-the
ἠχοῦς ἀντιφθεγγομένης ἡμῖν. ἀλλὰ κόσμει φασὶν ἃν ἔλαχες
echo answering us but adorn they-say what you-obtained
Σπάρταν. κἀγώ μοι δοκῶ τὴν εἱμαρμένην ἀγαπήσειν τε
Sparta and-I to-myself seem the fate to-love both
καὶ κοσμήσειν τὴν αὐτὸς ἐμαυτοῦ, ἡγούμενος ἀγώνισμα
and to-adorn the(-fate) myself of-myself thinking contest
τοῦτο προκεῖσθαι τῷ βίῳ καὶ βάσανον, εἰ μηδὲ
this to-be-set-before for-the life and touchstone if not-even
ἀτυχοῦσαν ἀπολιμπάνω φιλοσοφίαν· ἐμοὶ γὰρ εἰ μηδεὶς
unfortunate I-leave philosophy to-me for if no-one
ἄλλος μαρτυρεῖ, ἀλλ’ αὐτός γε πάντως ὁ θεός, οὗ
other bears-witness but himself at-least wholly — god of-whom
σπέρμα ὁ νοῦς εἰς ἀνθρώπους ἥκει. δοκῶ δέ μοι καὶ
seed the mind to men comes I-seem but to-myself also
τοὺς ἀστέρας εὐμενῶς ἐνατενίζειν ἑκάστοτε, ὃν ἐν ἠπείρῳ
the stars kindly to-gaze-on each-time whom on mainland
πολλῇ μόνον ὁρῶσι θεωρὸν αὐτῶν σὺν ἐπιστήμῃ γινόμενον.
great alone they-see beholder of-them with knowledge becoming
σύνευξαι τοίνυν ἡμῖν μὲν ἐν οἷς ἐσμὲν εἶναι, σαυτῷ
pray-with therefore for-us indeed in what we-are to-be for-yourself
δὲ ἀπολιπεῖν τὴν κακοδαίμονα ἀγοράν, ὦ κακῶς σὺ τῇ
but to-leave the wretched market O ill you the

φύσει χρώμενε. μάλιστα μὲν οὖν ἀξιῶ σε καὶ εὐροούντων
nature using most indeed then I-ask you even flowing-well
τῶν ἔξωθεν ἰδεῖν εἰς τὰ ἔσω· τὸ γὰρ εὐτυχίας
the(-things) outside to-look into the(-things) inside the for for-good-fortune
εὐδαιμονίαν ἀλλάξασθαι χρύσεα χαλκείων ἐστί. κἀγὼ
happiness to-exchange gold for-bronze is and-I
χαίρω καταγελώμενος ὅτι τῶν συγγενῶν σπουδαρχούντων
rejoice being-laughed-at that of-the kinsmen eager-for-office
μόνος ἐν πολλοῖς ἰδιώτης εἰμί· τὴν γὰρ ψυχὴν ἀρεταῖς
alone among many private-man I-am the for soul by-virtues
δορυφορεῖσθαι προτιμῶ μᾶλλον ἢ στρατιώταις τὸ σῶμα,
to-be-guarded I-prefer rather than by-soldiers the body
οὐκέτι τῶν πραγμάτων χωρούντων ἐπιμελητὴν πολιτείας
no-longer the affairs admitting as-guardian of-the-state
φιλόσοφον. εἰ δὲ μηδ' ἐν τοῖς κατ' ἀγορὰν βέλτιον
philosopher if but not-even in the(-affairs) in market better
πέπραγας (ὥσπερ οὐδὲ οἶμαι, οὐδ' ἔστιν ὅτε περὶ σοῦ
you-have-fared as not-even I-think nor is-there when about you
πονηρὰς ἔσχον ἐλπίδας ὡς ἄρα ἐκστήσῃ σαυτοῦ καὶ
wicked I-had hopes that then you-will-depart-from yourself and
ὁμότροπος ἔσῃ τοῖς εὐδοκιμοῦσι τῶν γραμματέων,
like-mannered you-will-be to-the(-ones) well-reputed of-the scribes
οὐ γὰρ ἂν εἴποιμι τῶν ῥητόρων· ἑτέρως δὲ οὐκ
not for — I-would-say of-the orators otherwise but not
ἔστι πλουτεῖν ἐν ταῖς καθ' ὑμᾶς ἀγοραῖς, μὴ πάντα
it-is-possible to-be-rich in the among you markets not all-things
μιγνύντα καὶ θεῖα κἀνθρώπινα δίκαια, καὶ Κέρκωπα ἀντ'
mixing both divine and-human rights and Cercops instead-of
ἐλευθέρου γινόμενον), εἰ τοίνυν οὐδὲ πλουτεῖς, ἔτι μᾶλλον
free-man becoming if therefore not-even you-are-rich still more
εἰς φιλοσοφίαν ἰδέ. κἂν μὲν ἐντύχῃς ἀνδρὶ συντόνως
to philosophy look and-if indeed you-meet man intensely

ἐργαζομένῳ φιλοσοφίαν (ἀνεμέσητον δὲ ἐκπερινοστεῖν καὶ
working-at philosophy blameless but to-roam-about both
τὴν Ἑλλάδα καὶ τὴν βάρβαρον ἐπὶ θήρᾳ τοιᾷδε), καὶ ἡμῖν
— Hellas and the barbarian-land for hunt such and with-us
τὸ ἕρμαιον κοίνωσαι· εἰ δὲ ὡς ἐν αὐχμώσῃ τῇ φορᾷ, καὶ
the godsend share if but as in drought the yield also
ἡμεῖς ἀρκεῖν σοι δοκοῦμεν, ἦκε μεθέξων καὶ ἡμῶν καὶ
we to-suffice for-you seem come to-share both us and
τῶν ἡμετέρων ἐπὶ τᾷ ἴσᾳ καὶ τᾷ ὁμοίᾳ, φησὶ τὸ γράμμα
the ours on the equal and the like says the writing
τὸ Λακωνικόν. πρόσειπε παρ᾽ ἐμοῦ πάνυ πολλὰ τὸν
the Laconian greet from me very much the
σεβασμιώτατον Μαρκιανόν· ὃν εἰ προλαβὼν Ἀριστείδην
most-venerable Marcianus whom if having-anticipated Aristides
Ἑρμοῦ λογίου τύπον εἰς ἀνθρώπους ἔφην ἐληλυθέναι,
of-Hermes of-eloquence image to men I-had-said to-have-come
μόλις ἂν ἔτυχον τῆς ἀξίας, ὅτι πλέον ἐστὶν ἢ
scarcely — would-I-have-hit the worth because more he-is than
τύπος. ἐπιστολὴν δὲ ἐξ εὐθείας πρὸς αὐτὸν ἐπιθεῖναι
image letter but from straight to him to-put-on
καίτοι προθυμηθεὶς ἐνάρκησα, ἵνα μὴ εὐθύνας ὑπόσχω
although having-been-eager I-grew-numb that not accounts I-may-render
τοῖς πανδέκταις τοῖς ἀποσμιλεύουσι τὰ ὀνόματα· οὐ
to-the all-receivers the(-ones) chiseling the words not
γὰρ μικρὸς ὁ κίνδυνος ἐν τῷ Πανελληνίῳ τὴν ἐπιστολὴν
for small the danger in — Panhellenion the letter
ἀναγνωσθῆναι. καλῶ γὰρ οὕτω τὸν τόπον, ἐν ᾧ πολλάκις
to-be-read I-call for so the place in which often
ἐφρόντισα τὰς βαρείας φροντίδας, τῶν ἁπανταχόθεν
I-pondered the heavy cares the from-everywhere
ἐλλογίμων συνιόντων ἐφ᾽ ᾧ τῆς ἱερᾶς ἀκοῦσαι τοῦ
notable-men coming-together for which the holy to-hear of-the

πρεσβύτου φωνῆς, παλαιὰ καὶ νέα καταμαστευούσης
old-man voice old and new searching-out
διηγήματα. ἀλλὰ καὶ τὸν ἑταῖρον Εὐχάριστον χαίρειν
narratives but also the companion Eucharistus to-greet
κέλευσον παρ᾽ ἐμοῦ, καὶ πάντας ὅσους ἄξιον.
bid from me and all as-many-as worthy

102

Τῷ αὐτῷ

to-the same

Συνίστημι τῇ φιλίᾳ καὶ τῇ προστασίᾳ τῇ σῇ τὸν
I-commend to-the friendship and to-the patronage the your the
θαυμάσιον Σωσηνᾶν, ᾧ τὴν διὰ λόγων τραφέντι
admirable Sosenas to-whom the(-life) through letters having-been-reared
καὶ αὐξηθέντι τὰ παρὰ τῆς τύχης οὐκ ἀπαντᾷ κατὰ
and having-grown the(-things) from the fortune not come according-to
λόγον. αἰτιᾶται δὴ τὴν τῆς πατρίδος ἀκληρίαν, καὶ πείθει
reason he-blames indeed the of-the fatherland ill-luck and persuades
τις αὐτὸν λόγος ὡς ἔστι συμμεταβαλεῖν τῷ χωρίῳ
some him argument that it-is-possible to-change-with the place
τὴν τύχην. ἀφίξεται δὲ παρὰ τὴν ἔχουσαν τὸν βασιλέα
the fortune he-will-arrive but at the having the emperor
πόλιν, ὡς ὅπου βασιλεύς, ἐκεῖ καὶ πάνυ τῆς τύχης οὔσης
city as where emperor there also especially of-the fortune being
καὶ τυχὸν ἐπιγνωσομένης αὐτόν. εἰ δή τίς σοι δύναμις,
and perhaps going-to-recognize him if indeed any to-you power
συντέλεσον αὐτῷ πρὸς ὅ τι βούλεται· σοῦ γὰρ ἄξιον τὸ
help him toward what ever he-wishes of-you for worthy the

καὶ δύνασθαι καὶ τοὺς δεομένους συνιστάναι τῇ ἀγαθῇ
both to-be-able and the(-ones) in-need to-commend to-the good
τύχῃ. κἂν δέηται τῶν σοὶ φίλων, αὐτὸς προσοίσεις αὐτόν.
fortune and-if he-needs of-the to-you friends yourself you-will-introduce him

103

Τῷ αὐτῷ

to-the same

Οὐ μὰ τὸν φίλιον τὸν ἐμόν τε καὶ σόν, οὐκ ἔγωγε,
not by the of-friendship the(-god) mine both and yours not I
ὦ Πυλαίμενες, ἀπέσκωψά σου τὴν εἰς τὴν ἐνεγκοῦσαν
O Pylaemenes mocked your the toward the(-city) having-borne
εὔνοιαν· οὐχ οὕτως ἄπολίς εἰμί τις οὐδὲ ἀνέστιος. ἀλλὰ σὺ
goodwill not so without-city am-I any nor without-hearth but you
κακῶς ἐξεδέξω τὸν νοῦν τῆς ἐπιστολῆς καὶ κατηγόρηκας
ill took the meaning of-the letter and have-accused
ἡμῶν ἄττα οὐκ ἄξιον· ἐγὼ γὰρ ὅτι μὲν Ἡρακλείας ἐρᾷς
us of-things not worthy I for that indeed Heraclea you-love
καὶ πρόθυμος εἶ ποιῆσαί τι τὴν πόλιν ἀγαθὸν ἐπαινῶ.
and eager you-are to-do some the city good I-praise
τοὺς λόγους δ' ἐποιούμην ὑπὲρ τοῦ δεῖν ἀνθελέσθαι
the words but I-made for the to-be-needful to-choose-instead
φιλοσοφίαν τῆς ἀγοραίου ταύτης διατριβῆς. εἶτα σύ μοι
philosophy over-the of-the-market this pursuit then you to-me
δοκεῖς δίκας ἀγορεύων οἴεσθαι μᾶλλον ἢ φιλοσοφῶν
seem lawsuits pleading to-think rather than philosophizing
ὠφελιμώτερος ἔσεσθαι τῇ πατρίδι. πῶς τοῦτο; ὅτι τοῦ
more-useful to-be to-the fatherland how this because for-the
μὴ μετατεθεῖσθαί σου τὴν προαίρεσιν ᾐτιάσω τὸ τῆς
not to-have-been-changed your the choice you-blamed the of-the

γνώμης φιλόπατρι. τοῦτ᾽ οὖν ἀπέσκωψα, καὶ οὐχὶ τὴν
mind patriotism this then I-mocked and not the
εὔνοιαν, ὅτι κακῶς οἴει προύργου σοί τι ποιήσειν
goodwill that wrongly you-think of-advantage for-you anything to-do
εἰς τὸν καλὸν τοῦτον ἔρωτα τὸ προσεδρεύειν ταῖς δίκαις.
for the fine this love the to-attend-on the lawsuits
καὶ γὰρ εἰ λέγοιμι φιλοσοφίαν ἱκανὴν εἶναι τὰς πόλεις
and for if I-were-to-say philosophy sufficient to-be the cities
ὀρθοῦν, ἐλέγξει με Κυρήνη, κειμένη πολὺ δήπου τῶν ἐν
to-set-right will-refute me Cyrene lying-low much surely than-the in
τῷ Πόντῳ πόλεων ἀκριβέστερον. ἀλλ᾽ εἴποιμι μὲν ἂν ὅτι
— Pontus cities more-thoroughly but I-would-say indeed — that
φιλοσοφία καὶ ῥητορικῆς καὶ ἥστινος βούλει καὶ τέχνης
philosophy both than-rhetoric and than-whatever you-wish both art
καὶ ἐπιστήμης, ἅτ᾽ ἐπὶ πάσαις οὖσα, παρέχεται τὸν
and science as over all being renders the(-one)
ἔχοντα καὶ ἰδιώτῃ καὶ οἴκῳ καὶ πόλεσιν ὠφελιμώτερον.
having-it both to-private-man and to-house and to-cities more-useful
οὐ μὴν ἀρκεῖ τὸ καθ᾽ ἑαυτὴν ἀγαθόν τι ποιεῖν τοὺς
not however suffices the by itself good something to-do the
ἀνθρώπους· ἔχει γὰρ οὕτως, ὦ λῷστε Πυλαίμενες. τὰ καλὰ
men it-is for so O best Pylaemenes the fine
τῶν ἐπιτηδευμάτων δυνάμεις τινές εἰσι καὶ παρασκευαὶ
of-the pursuits powers some are and preparations
ψυχῆς καὶ οἷον αὐτὸ μόνον τὸ χρώμενον, καιροὶ δὲ καὶ
of-soul and so-to-speak it alone the using seasons but and
τύχαι φέρουσιν ἄνω καὶ κάτω τὰ τῶν πόλεων πράγματα,
fortunes carry up and down the of-the cities affairs
καὶ νῦν μὲν οὕτως ἔχει νῦν δ᾽ ἑτέρως, ἀνάγκῃ φύσεως
and now indeed so it-is now but otherwise by-necessity of-nature
ἧς μετείληχε. φιλόπολις μὲν οὖν εἶ σύ, τυγχάνω δὲ ὢν
which it-has-received city-loving indeed then are you I-happen but being

καὶ αὐτός. καὶ σὺ μὲν ἐργάζῃ ῥητορικήν, καὶ συγχωρῶ
also myself and you indeed practice rhetoric and I-grant
σοι μὴ ταύτην ἐπιτηδεύειν ἀλλὰ τὴν ὀρθὴν καὶ γενναίαν,
you not this to-pursue but the right and noble
ἣν οὐδὲ Πλάτων οἶμαι διαγράφειν πειρᾶται· ἐγὼ δὲ
which not-even Plato I-think to-describe attempts I but
φιλοσοφίαν τιμῶ τε καὶ τῶν ὅσα ἀνθρώπινα
philosophy honor both and above-the(-things) as-many-as human
ἀγαθὰ προτιμῶ. τί οὖν ταύτῃ παρ' ἡμῶν πλέον ταῖς
goods prefer what then by-this from us more to-the
πόλεσιν, εἰ μὴ καὶ βίοι τινὲς ὑποβληθεῖεν ἀρκοῦντες
cities if not also livelihoods some should-be-provided sufficing
ταῖς προαιρέσεσι; δεῖ μὲν γὰρ ὕλης ἐπιτηδείας,
for-the choices there-is-need indeed for of-material suitable
δεῖ δὲ ὀργάνων τῷ χρῆσθαι δυναμένῳ· τὸ δὲ
there-is-need but of-instruments for-the(-one) to-use able the(-thing) but
ταῦτα παρασκευάζον ἡ τύχη εἰ μὲν οὖν ἐκείνως μόνον,
these-things providing the fortune if indeed then in-that-way only
τοῦτ' ἔστι διὰ τῆς ῥητορικῆς οἴει σοι παρέσεσθαι
that is through the rhetoric you-think for-you will-be-present
τὴν τύχην, ὥστε ἄρξαι ποτὲ παρασχεῖν ἢ ὑπάρξαι τὴν
the fortune so-that to-rule sometime to-provide or to-hold the
μεγίστην ἀρχήν, τί κατέγνωκας ἀτυχίαν φιλοσοφίας;
greatest office why have-you-condemned ill-fortune of-philosophy
εἰ δ' ἐπίσης ἀμφοῖν ἐνδέχεται καὶ παραγενέσθαι καὶ
if but equally for-both it-is-possible both to-be-present and
ἀπεῖναι, τί μὴ τέως αἱρῇ τῶν φαινομένων τὸ
to-be-absent why not meanwhile do-you-choose of-the(-things) apparent the
ἄριστον; αὐτὸ μὲν γὰρ καθ' αὐτὸ φιλοσοφίαν καὶ σὺ
best it indeed for by itself philosophy also you
φῂς εἶναι καλλίω ῥητορικῆς· τὸ δὲ δεῖν ὄνασθαί σου
say to-be finer than-rhetoric the but to-be-needful to-profit-from you

τὴν πόλιν ἀναγκαιότερόν σοι τὸ χεῖρον ποιεῖ. ὡς δὴ
the city more-necessary for-you the worse makes as indeed
νῦν μὲν ἔξεστιν ἐλπίζειν τὰ ἀμείνω, φιλοσοφήσαντι δὲ
now indeed it-is-possible to-hope-for the better-things for-one-having-philosophized but
οἱ θεοὶ πάντες ἐχθροί, καὶ τὴν τύχην ἐξοχετεύουσιν, ὡς
the gods all hostile and the fortune they-drain-off so-that
μηδ' ἐν ταῖς ἐλπίσιν ἀπολελεῖφθαι. ἐγὼ δὲ οὔπω καὶ
not-even in the hopes to-have-been-left I but not-yet even
τήμερον τοῦτον ἀκηκοὼς οἶδα τὸν λόγον, ὅτι τῇ σεμνῇ
today this having-heard know the saying that for-the august
φιλοσοφίᾳ θεῖός ἐστι κλῆρος ἀτυχεῖν. ἀλλὰ μόλις μὲν
philosophy divine is lot to-be-unfortunate but scarcely indeed
ἂν ἐν τῇ θνητῇ φύσει συνέλθοιεν ἰσχύς τε καὶ φρόνησις,
— in the mortal nature would-come-together strength both and prudence
ἔστι μὴν ὅτε συνήγαγεν αὐτὰς ὁ θεός. ἔξεστιν οὖν ἐκ
it-is however when brought-together them — god it-is-possible then from
τοῦ λόγου, μᾶλλον δὲ πᾶσα ἀνάγκη, τὸν αὐτὸν εἶναι καὶ
the argument rather but all necessity the same to-be both
φιλόσοφον καὶ φιλόπολιν, καὶ μηδ' ἀπογινώσκειν τῆς
philosopher and city-lover and not-even to-despair-of the
τύχης ἀλλὰ καὶ προσδοκᾶν τὰ ἀμείνω διὰ τὴν οἰκείαν
fortune but also to-expect the better-things because-of the own
ἀξίαν. οὐχ ἥκιστα γὰρ μόνῳ πλεονεκτοῦσιν, ὡς παλαιὸς
worth not least for in-this-alone have-the-advantage as old
λόγος, οἱ χρηστοὶ τῶν πονηρῶν, ταῖς ἀγαθαῖς ἐλπίσι.
saying the good-men over-the wicked in-the good hopes
πῶς οὖν ἔλαττον ἔχειν αὐτοὺς συγχωρήσομεν; ἀνάγκη δ',
how then less to-have them shall-we-allow it-is-necessary but
εἰ πρὸς τὸν παρὰ σοῦ λόγον ἐνδοίημεν, ὃς εἰς τοῦτό σε
if to the from you argument we-should-yield which into this you
προήγαγεν ἁμαρτίας, τὸ φάναι τῆς πόλεως ἕνεκα δεῖν
led of-error the to-say of-the city for-the-sake to-be-needful

μένειν ἐπὶ τῆς τέχνης. ἀνάσχου γάρ μου μετατιθέντος εἰς
to-remain at the art bear-with for me turning into
κατηγορίαν τὴν περὶ τοῦ σκώμματος ἀπολογίαν, ὃ δὴ
accusation the about the jest defense which indeed
μὴ ὂν ἔδοξεν εἶναί σοι πρότερον· οὐ γάρ, οἶμαι, νῦν ἔτι
not being seemed to-be to-you before not for I-think now still
δοκεῖ. ἐπεί τοι κινδυνεύω καὶ διαβεβλῆσθαι πρὸς τὴν
it-seems since in-truth I-run-risk also to-have-been-slandered to the
ἱερὰν Κυρήνην ὑπὸ σοῦ, καὶ ταῦτα τῆς φιλτάτης μοι
holy Cyrene by you and these-things of-the dearest to-me
κεφαλῆς. εἰ γὰρ δὴ πεισθεῖεν αἱ πόλεις ὅτι ῥητορικὴ
head if for indeed should-be-persuaded the cities that rhetoric
μόνη δύναται μεταθεῖναι τὰς παρούσας αὐταῖς συμφοράς,
alone is-able to-change the present for-them misfortunes
καὶ μόνον ἐστὶ τοῦτο γέρας τῶν βοηθούντων τοῖς
and alone is this privilege of-the(-ones) helping the(-ones)
ἔχουσι περὶ συμβολαίων τὰς δίκας, χαλεπανοῦσιν ἡμῖν
having about contracts the lawsuits they-will-be-vexed with-us
τοῖς ἄλλο τι θεραπεύουσιν ἀντὶ τοῦ βήματος.
the(-ones) other something tending instead-of the tribunal
εἷς οὖν ἐμοὶ πρός σέ τε καὶ τὰς πόλεις ἁπάσας
one then for-me to you both and the cities all
ὑπὲρ φιλοσοφίας λόγος, ὅτι παρούσης μὲν τύχης καὶ
for philosophy word that being-present indeed fortune and
καλεσάντων αὐτὴν ἐπὶ τὰ πράγματα τῶν καιρῶν, οὐδεμιᾶς
having-called it to the affairs the seasons of-no
ἐστι τέχνης ἀλλ᾽ οὐδ᾽ ἅμα πασῶν ἐρίσαι φιλοσοφίᾳ
is art but not-even together of-all to-contend with-philosophy
περὶ τοῦ τὴν συντονωτέραν ἁρμόσαι καὶ μετατάξαι
about the the more-tense to-tune and to-rearrange
καὶ βελτίω τοῖς ἀνθρώποις ποιῆσαι τὰ πράγματα. τῆς
and better for-the men to-make the affairs of-the

εἱμαρμένης δὲ οὔπω ταύτῃ ῥυείσης, νοῦν ἔχει πολὺν
fate but not-yet this-way having-flowed sense has much
οἰκειοπραγεῖν ἀλλὰ μὴ παραδιοικεῖν, μηδ' ἀσχημονεῖν
to-mind-one's-own-business but not to-mis-administer nor to-behave-unseemly
ἀξιοῦντας ὠστίζεσθαι παρὰ τὸ τοῦ δεῖνος ἀρχεῖον οἷς
thinking-fit to-jostle at the of-the so-and-so office for-whom
μὴ πᾶσα ἀνάγκη. Ἀνάγκᾳ δὲ οὐδὲ θεοί φασι μάχονται.
not all necessity with-necessity but not-even gods they-say fight
ἡμῖν δ' ἔστιν ἄλλα σεμνότερα· καὶ ὅταν ὁ νοῦς
to-us but are other-things more-august and when the mind
ἀνενέργητος ᾖ περὶ τὰ ἐνθάδε, περὶ τὸν θεὸν ἐνεργεῖ.
inactive is about the(-things) here about — god it-acts
δύο γὰρ αὗται μερίδες φιλοσοφίας, θεωρία καὶ πρᾶξις·
two for these portions of-philosophy contemplation and action
καὶ δῆτα δύο δυνάμεις ἑκατέρα παρ' ἑκατέραν μερίδα,
and indeed two powers each beside each portion
σοφία καὶ φρόνησις· αὕτη μὲν δεομένη τύχης, σοφία δὲ
wisdom and prudence this indeed needing fortune wisdom but
αὐτάρκης, καὶ ἀκώλυτος ἡ κατ' ἐκείνην ἐνέργεια.
self-sufficient and unhindered the according-to that activity

104

Τῷ ἀδελφῷ

to-the brother

Τοὺς αὐτοὺς ἂν ἴδοις ἐν μὲν εἰρήνῃ θρασεῖς, ἐν δὲ
the same — you-would-see in indeed peace bold in but
πολέμῳ δειλούς, τοῦτ' ἔστιν ἁπανταχοῦ πονηρούς. ὥστε
war cowardly that is everywhere wicked so-that
μοι δοκεῖ ταύτην τις δικαίως εἰδέναι τῷ πολέμῳ χάριν,
to-me it-seems this anyone justly to-know to-the war gratitude

ὅτι βάσανός ἐστι τοῦ περὶ τὴν καρδίαν αἵματος ἀκριβής,
because touchstone it-is of-the about the heart blood exact
καὶ συχνοὺς ἀλαζόνας παραλαβὼν μετριωτέρους ἡμῖν
and many boasters having-received more-moderate to-us
ἀποδίδωσιν. οὐ γὰρ οἶμαι τὸ ἀπὸ τοῦδε σοβήσειν διὰ
gives-back not for I-think the(-time) from now to-swagger through
τῆς ἀγορᾶς Ἰωάννην τὸν ἀλιτήριον, οὐδὲ πὺξ ἐντενεῖν οὐδὲ
the market John the scoundrel nor with-fist to-strike nor
λὰξ ἐναλεῖσθαι τῶν ἐπιεικεστέρων τινί. χθές τοι πάνυ
with-heel to-leap-on of-the more-decent anyone yesterday in-truth very
λαμπρῶς συνηγορήκει τῇ παροιμίᾳ, μᾶλλον δὲ τῷ χρησμῷ·
brilliantly he-had-supported the proverb rather but the oracle
χρησμὸς γὰρ ἄντικρυς. τοῦτό γε πάντως οἶσθα τὸ οὐδεὶς
oracle for outright this indeed surely you-know the no-one
κομήτης ὅστις οὐ ψηνίζεται. ἡμέρας μὲν γάρ τινας ἑξῆς
long-haired who not is-a-coward days indeed for some in-a-row
οἱ πολέμιοι προσηγγέλλοντο, κἀμοί τε ἀπαντητέον ἐδόκει,
the enemies were-announced and-to-me both it-must-be-met it-seemed
καὶ Βαλαγρίτας συντεταγμένους ἐξῆγεν ὁ φύλαρχος. εἶτα
and Balagritae having-been-drawn-up led-out the phylarch then
φθάσαντες εἰς τὴν πεδινὴν περιεμένομεν. οὐδαμοῦ δὲ
having-got-ahead into the plain we-waited nowhere but
φαινομένων περὶ βουλυτὸν ἀπεχωροῦμεν ἕκαστος οἴκαδε,
appearing about ox-loosing we-withdrew each home
συνθέμενοι πάλιν ἥξειν εἰς τὴν ὑστεραίαν· ὁ δὲ Φρὺξ
having-agreed again to-come on the next-day the but Phrygian
Ἰωάννης τέως μὲν ἦν οὐδαμοῦ (οὔκουν ὥστε καὶ φανερὸς
John till-then indeed was nowhere not-therefore so-as also visible
εἶναι), φήμας δὲ ὑπέπεμπε νῦν μὲν ὡς κατεαγὼς εἴη καὶ
to-be rumors but he-sent-round now indeed that having-broken he-was and
διαπρίεται τὸ σκέλος, νῦν δὲ ὡς τὸ ἆσθμα νοσεῖ, νῦν δὲ
is-sawn-through the leg now but that the asthma he-suffers now but

ὡς ἄλλο τι κακὸν ἐξαίσιον ἔχει. τοιοῦτοί τινες ἐφοίτων
that other some evil extraordinary he-has such some went-about
λογοποιοί, ἄλλος ἄλλοθεν ἥκειν φάμενοι, τοῦ μηδὲ
story-makers one from-elsewhere to-come claiming for-the not-even
σαφὲς εἶναι ποῖ γῆς καταδέδυκεν ἢ κρύπτεται. μεταξὺ δὲ
clear to-be where of-earth he-has-sunk or is-hidden meanwhile but
διηγούμενοι πρὸς τὴν ἀκαιρίαν τῆς συμφορᾶς ἐσχετλίαζον
narrating at the untimeliness of-the misfortune they-complained
ὑπεδάκρυον. νῦν ἔδει τοῦ γενναίου λήματος, νῦν τῶν
they-shed-tears now was-needed the noble spirit now the
ἐκείνου χειρῶν. τί ἂν ἐποίησε; τί ἂν ἐγένετο; καὶ
his hands what — would-he-have-done what — would-have-happened and
ἐπὶ πᾶσιν ὦ τοῦ δαίμονος εἰπὼν ἕκαστος καὶ τὼ χεῖρε
for all O for-the fate having-said each and the two-hands
πατάξας ἀπηλλάττετο. ἦσαν δὲ οὗτοι τῶν ἐπ᾽ οὐδενὶ
having-struck went-away were but these of-the(-ones) for no
χρηστῷ πάλαι παρατρεφομένων αὐτῷ, κομῆται καὶ οὗτοι
good of-old being-fed-beside him long-haired also these
καὶ οὐδὲν ὑγιές, ἀρνῶν ἠδ᾽ ἐρίφων ἐπιδήμιοι ἁρπακτῆρες καὶ
and nothing sound of-lambs and of-kids at-home robbers and
νὴ τοὺς θεοὺς ἔστιν ὅπῃ καὶ γυναικῶν. τοιούτους λοχίτας
by the gods it-is where also of-women such company-men
ἐκ πολλοῦ παρεσκεύασται. μεθ᾽ ὧν εἶναι μὲν ἀνὴρ
from long he-has-prepared with whom to-be indeed man
οὐδ᾽ ἐπιχειρεῖ, χαλεπὸν γάρ· σοφιστὴς δ᾽ ἐστί, καὶ ὡς
not-even he-attempts hard for sophist but he-is and how
ἂν δείξειεν ἀνὴρ εἶναι παρὰ τοὺς ὄντας ἄνδρας, ἄριστα
— he-might-show man to-be beside the real men best
σκέπτεται. ἀλλά μοι δοκεῖ καλῶς αὐτῷ τὸ δαιμόνιον
he-considers but to-me it-seems well against-him the divine
ἀντιπολιτεύσασθαι· πέμπτην μὲν γὰρ ἤδη μάτην ἐν τοῖς
to-have-counter-acted fifth indeed for already in-vain in the

ὅπλοις προεληλύθειμεν, ἔτι τὰ μετεωρότερα κακουργούντων
arms we-had-gone-forth still the higher-ground ravaging
τῶν πολεμίων, ὁ δὲ καὶ παντάπασιν ἀπογνοὺς ἥξειν
the enemies he but also altogether having-despaired to-come
αὐτούς, ὡς οὐκ ἂν τὸ βάθος τῆς χώρας θαρρήσαντας,
them as not — the depth of-the country having-dared
παρῆν καὶ πάντα εὐθὺς ἀκοσμίας ἐμπίπλησι.
was-present and all-things straightway with-disorder fills
καὶ ἀσθενείας μὲν οὐκ ἐμέμνητο (κατεγέλα γέ τοι καὶ
and of-sickness indeed not he-made-mention he-laughed indeed in-truth even
ἀνασχομένων ἀκοῦσαι) αὐτὸς δὲ ἥκειν ἔφη πόρρωθεν,
at-those-having-endured to-hear himself but to-have-come he-said from-afar
οὐκ οἶδ' ὁπόθεν· ἐκεῖσε γὰρ εἰς συμμαχίαν παρακεκλῆσθαι.
not I-know whence there for to alliance to-have-been-summoned
παρ' ὃ καὶ σεσῶσθαι τοὺς ἐπικαλεσαμένους ἀγρούς·
because-of which also to-have-been-saved the having-called-on fields
οὐδὲ γὰρ ἐμβεβληκέναι τοὺς πολεμίους, πρὸς τὴν φήμην
not-even for to-have-invaded the enemies at the report
τῆς Ἰωάννου παρουσίας καταπλαγέντας. ἀσφαλῶς δὲ
of-the of-John presence having-been-terrified safely but
τἀκεῖ καταστησάμενος, πρὸς τὸ πονοῦν ἔφη
the-things-there having-settled to the(-part) suffering he-said
δεδραμηκέναι· προσδέχεσθαι γὰρ ὅσον οὔπω τοὺς
to-have-run to-expect for as-good-as not-yet the
ἄνδρας, ἢν λάθῃ παρὼν καὶ μὴ διαδοθῇ τοὔνομα.
men if escapes-notice being-present and not be-spread-abroad the-name
εὐθὺς οὖν ἅπαντα ἀκοσμίας ἐμπίπλησι παραστρατηγεῖν
straightway then all-things with-disorder he-fills to-play-general
ἀξιῶν, καὶ ἐν βραχεῖ τέχνην τοῦ νικᾶν παραδώσειν
deeming-fit and in brief art of-the to-conquer to-hand-over
ὑπισχνούμενος, βοῶν ἐπὶ μέτωπον ἐπὶ φάλαγγα, καὶ κατὰ
promising shouting to front to phalanx and by

τὸ κέρας πολὺ τὸ πλαίσιον, ποιῶν ὀνόματα τάξεων ὧν
the wing much the square making names of-formations of-which
ἠγνόει τὴν χρείαν. καί τισιν ἀπὸ τούτου ἔδοξέ τις
he-did-not-know the use and to-some from this he-seemed somebody
εἶναι, καὶ τήν γε φύσιν ἐμακάριζον, καὶ ἐμαθητίων
to-be and the indeed nature they-called-blessed and wanted-to-be-pupils
πολλοί. ἤδη δὲ δείλη τε ἦν ὀψία, καὶ καιρὸς ἐφόδου,
many already but afternoon both was late and season of-attack
καὶ δὴ πρόσω τῆς ὀρεινῆς καταβαίνοντες ἐγενόμεθα.
and indeed forward of-the mountain-land coming-down we-were
κἀνταῦθα νεανίαι τέτταρες, ἐσταλμένοι χωριτικῶς καὶ
and-there youths four having-been-dressed rustically and
κεκραγότες ὅσον ἐχώρουν αἱ κεφαλαί, δρόμῳ πρὸς
shouting as-much-as held the heads at-a-run toward
ἡμᾶς ἔθεον, ὡς μηδενὶ μάντεως δεῖν ὅτι πολεμίους
us ran so-that for-no-one of-prophet to-be-needful that enemies
πεφόβηνται καὶ σπεύδουσιν εἴσω τῶν ὅπλων γενέσθαι. πρὶν
they-have-feared and they-hasten within the arms to-get before
δὲ καὶ καλῶς αὐτῶν ἐκείνων ἀκοῦσαι, λεγόντων ὅτι καὶ
but even well them themselves to-hear saying that also
δὴ πάρεισιν, ὁρῶμεν ἐφ' ἵππων ἀνδράρια πονηρὰ καὶ ὡς
indeed they-are-here we-see on horses mannikins wretched and as
ἐμοὶ δοκεῖν ὑπὸ λιμοῦ στρατηγούμενα, προχειρότατα δ' οὖν
to-me to-seem by famine being-generaled most-readily but then
ὑπὲρ τῶν ἡμετέρων ἀγαθῶν ἀποθνήσκειν ἐθέλοντα. ἐπειδὴ
for the our goods to-die willing when
δ' εἶδον καὶ ὤφθησαν, πρὶν εἴσω βέλους ἐλθεῖν, οἱ
but they-saw and were-seen before within bowshot to-come the(-ones)
μὲν ἀποβάντες ὥσπερ εἰώθεσαν τῶν ἵππων, ὡς εἰς
indeed having-dismounted as they-were-accustomed from-the horses as for
μάχην διεσκευάζοντο, καί μοι καλῶς ἔχειν ἐδόκει μιμεῖσθαι
battle prepared and to-me well to-be it-seemed to-imitate

τοὺς ἄνδρας, καὶ γὰρ ἄφιππα ἦν· ὁ δὲ γεννάδας οὐκ
the men and for horse-unfit it-was the but noble-fellow not
ἔφη παρανομήσειν εἰς τὴν ἱππικήν, ἀλλὰ τὸν ἀγῶνα τῶν
said to-transgress against the horsemanship but the contest of-the
ἵππων ποιήσειν. τί οὖν; παρενεγκὼν βίᾳ τὸ ψάλιον καὶ
horses to-make what then having-wrenched by-force the bit and
μεταστραφεὶς ἔφευγεν ἀνὰ κράτος ἐξελαύνων, ἐξαιματῶν τὸν
having-turned-about he-fled at full-speed driving bloodying the
ἵππον, ἅπασαν ἡνίαν ἀφιείς, κέντρῳ παντὶ χρώμενος, καὶ
horse all rein letting-go spur all using and
ἡ μάστιξ πυκνὴ καὶ ἡ βοὴ τὸ κελευστικὸν ἦχει. ἐν τούτῳ
the whip frequent and the shout the urging-cry sounded in this
δὲ οὐκ ἔστι ῥᾴδιον εἰπεῖν ὅντινά τις ἂν μᾶλλον ἐπήνεσε,
but not it-is easy to-say whom one — more would-have-praised
πότερον τὸν ἵππον ἢ τὸν ἱππέα· ὁ μὲν γὰρ ὁμοίως
whether the horse or the rider the(-one) indeed for alike
κατὰ πρανῶν ὁμοίως κατ᾽ ὀρθίων ἐφέρετο, καὶ διὰ τῶν
down steeps alike up heights was-carried and through the
δασέων καὶ διὰ τῶν ψιλῶν ῥύμῃ μιᾷ διεπήδα τάφρους,
thickets and through the bare-places with-rush one leapt ditches
ὑπὲρ τοὺς ὄχθους ἤρετο· ὁ δὲ διὰ πάντων τῶν
over the banks rose the(-other) but through all the
χωρίων ἔποχος ἦν, καὶ ἐν οὐδενὶ τῆς καθέδρας ὤλισθε.
places mounted was and in nothing from-the seat slipped
δοκεῖ γάρ μοι καὶ τοῖς πολεμίοις καλὴ θέα γενέσθαι, καὶ
seems for to-me also to-the enemies fine sight to-have-been and
ὡς πολλὰ ἂν εὔξαιντο τοιαῦτα θεάσασθαι. οὐ μὴν τό
that much — they-would-pray such-things to-behold not however the
γ᾽ ἐφ᾽ ἡμῖν εἶδον, ἀλλ᾽ ἀθυμότεροι μὲν ὡς τὸ εἰκὸς
at-least on us they-saw but more-dispirited indeed as the likely
ἐγενόμεθα, ψευσθέντες παρὰ πολὺ τῶν εἰς τὸν κομήτην
we-became having-been-cheated by much of-the in the long-haired

ἐλπίδων· ἐταξάμεθα δ' οὖν, ὡς εἴ τις ἐπίοι δεξόμενοι,
hopes we-drew-up but then as if anyone should-attack going-to-receive
αὐτοὶ δὲ μάχης ἄρχειν οὐ διενοούμεθα. καὶ γὰρ ὅστις
ourselves but battle to-begin not we-intended and for whoever
αὐτὸς εὔψυχος ἦν, ἠπίστει τῷ πέλας, πρὸς παράδειγμα τὸ
himself brave was distrusted the neighbor at example the
γεγονὸς ὁρῶν. ἔνθα οὐδὲν ἦν αἴσχιον κόμης· ὅτῳ
having-happened looking there nothing was more-shameful than-long-hair to-whom
γὰρ ἦν, οὗτος ἐπιδοξότατος πρὸς τὸ προδώσειν ἡμᾶς. οὐ
for it-was this-one most-expected for the to-betray us not
μὴν ἀλλὰ καὶ τοῖς πολεμίοις ταὐτὸν ἴσως τοῦτο παρέστη·
however but also to-the enemies the-same perhaps this occurred
καὶ γὰρ ταξάμενοι περιέμενον ἡμᾶς, ὡς ἦν ἐμβάλωμεν
and for having-drawn-up they-awaited us as if we-should-attack
ἀμυνούμενοι. ἐπεὶ δὲ παρ' οὐδετέρων ἐπεχειρεῖτο, πρῶτον
to-defend-themselves since but by neither it-was-attempted first
μὲν αὐτοὶ τὴν ἐπὶ τὰ λαιὰ φέρουσαν καὶ μετ' ἐκείνους
indeed they the(-road) to the left bearing and after them
ἡμεῖς τὴν ἐπὶ θάτερα ἐτραπόμεθα, οὐδέτεροι θᾶττον
we the(-road) to the-other turned neither faster
ἢ βάδην ἀλλὰ σχολαίῳ βαδίσματι, τοῦ μὴ δοκεῖν εἶναι
than at-a-walk but with-leisurely gait for-the not to-seem to-be
φυγὴν τὴν ἀναχώρησιν· εἶτα μέντοι καίπερ ἐν τούτοις
flight the withdrawal then however although in these
ὄντες, ἐπυνθανόμεθα ποῖ γῆς Ἰωάννης. ὁ δ' ἑνὶ
being we-inquired where of-earth John he but at-one
πνεύματι καταλαβὼν ἄρα τὴν Βομβαίαν, δίκην ἀρουραίου
breath having-reached then — Bombaea like field
μυὸς ἐνεδεδύκει τῇ πέτρᾳ. ὄρος ἐστὶν ἡ Βομβαία κοῖλον,
mouse had-crept-into the rock mountain is — Bombaea hollow
ὃ συνελθοῦσαι τέχνη καὶ φύσις εἰργάσαντο φρούριον
which having-come-together art and nature made fort

ἐρυμνότατον. τοῦτο καὶ πάλαι μὲν εὐδοκίμει δικαίως, καί
most-impregnable this both of-old indeed was-esteemed justly and
τινες αὐτὸ παρὰ τὰς Αἰγυπτίας ἐξήταζον σύριγγας, νυνὶ δὲ
some it beside the Egyptian compared tunnels now but
κέκριται τὰ πανταχοῦ τείχη νικᾶν οἷς ὁ παρὰ
it-has-been-judged the everywhere walls to-surpass for-whom the(-one) beyond
πάντας ἑαυτοῦ προμηθέστατος, ἵνα μὴ λίαν ἀγροίκως
all of-himself most-provident that not too rustically
εἴπω δειλότατος, αὐτὸ τὸ τοῦ πράγματος ὄνομα, τούτῳ
I-may-say most-cowardly very the of-the thing name by-this
παρακάθηται καὶ πρὸς σωτηρίαν προυτίμησε. καὶ γὰρ
sits and for safety has-preferred and for
εἰσελθόντι λαβυρινθῶδές ἐστι καὶ δυσδιεξίτητον, ὡς
to-one-having-entered labyrinthine it-is and hard-to-get-through so-that
μόνον ἂν χωρῆσαι τοὺς Ἰωάννου δρασμούς.
only — to-hold the of-John flights

In the letter on his election, written to his brother for Theophilus to read, he sets out the terms on which he will be bishop: he will not give up his wife or live with her in secret; he will not pretend to believe that the soul is born after the body, that the world will perish, or the common account of the resurrection; he will philosophize at home and tell myths abroad. Theophilus, told all, must decide. He thanks his brother for silphium, defends arming against the raiders, counts his three hundred spears before a battle, mocks the brothel-keeper Chilas, now a general, and resolves to fight like a Spartan, ready to die.

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Τῷ αὐτῷ

to-the same

Ἀνόητος ἂν εἴην, εἰ μὴ πολλὴν χάριν εἰδείην Πτολεμαίοις
senseless — I-would-be if not much gratitude I-knew to-the-Ptolemaeans
ὅτι με τοσούτων ἀξιοῦσιν ὅσων οὐδ' ἂν αὐτὸς
that me of-so-great-things they-deem-worthy of-which not-even — myself
ἐμαυτόν. ἀλλ' οὐχ εἰ μεγάλα χαρίζονται, τοῦτο προσήκει
me but not if great-things they-grant this it-befits
σκοπεῖν, ἀλλ' εἰ λαβεῖν ἐμοὶ δυνατά· τὸ γὰρ ἄνθρωπον
to-consider but if to-receive for-me possible-things the for man
ὄντα μικροῦ θείας καρποῦσθαι τιμάς, δικαίῳ μὲν ὄντι
being almost divine to-reap honors to-the-just indeed being
τυγχάνειν, ἥδιστον εἰς ἀπόλαυσιν ἔρχεται· λειπομένῳ
to-obtain sweetest to enjoyment comes to-one-falling-short
δὲ παρὰ πολὺ τῆς ἀξίας, ἐλπίδα πικρὰν ὑποτείνει τοῦ
but by much of-the worth hope bitter it-holds-out of-the
μέλλοντος. οὐ γὰρ νεώτερόν ἐστι τὸ δέος ἀλλὰ λίαν
future not for newer is the fear but very
ἀρχαῖον τὸ μή τι παρὰ θεὸν ἀμπλακὼν τιμὰν πρὸς
ancient the lest in-anything against god having-erred honor from

ἀνθρώπων ἐφεύρω. ἐγὼ δὲ καταμανθάνων ἐμαυτὸν εὑρίσκω
men I-find I but examining myself find
παντάπασιν ἐνδεέστερον ἢ ὡς ἁρμόσαι τῇ τῆς ἱερωσύνης
altogether more-deficient than so-as to-fit the of-the priesthood
σεμνότητι. καὶ δῆτα διαλέξομαι πρὸς σὲ περὶ τῶν τῆς
majesty and indeed I-will-converse with you about the of-the
ἐμαυτοῦ ψυχῆς κινημάτων· οὐ γὰρ ἔχω πρὸς ὅντινα ἄλλον
my-own soul motions not for I-have with whom other
ἀντὶ τῆς σῆς φίλης καὶ συντρόφου μοι κεφαλῆς. σὲ γὰρ
instead-of the your dear and fellow-nursling to-me head you for
εἰκὸς καὶ μετέχειν μοι τῶν ἴσων φροντίδων, καὶ νύκτωρ
likely also to-share with-me the equal cares and by-night
ἀγρυπνεῖν καὶ μεθ' ἡμέραν σκοπεῖν ὅπως ἂν ἀγαθόν τί
to-lie-awake and by day to-consider how — good something
μοι γένοιτο καὶ ὅπως ἂν κακόν τι διαφύγοιμι. ἄκουε
to-me may-happen and how — evil something I-may-escape hear
τοίνυν ὡς ἔχει τἀμά, τὰ πλείω δ' ἂν αὐτῶν καὶ εἰδείης.
therefore how stand my-affairs the more but — of-them also you-would-know
μικρὸν ἀράμενος φορτίον καλῶς ἐνεγκεῖν μοι δοκῶ
little having-lifted burden well to-have-borne to-myself I-seem
τὸ μέχρι τοῦδε φιλοσοφίαν· διὰ δὲ τὸ δόξαι
the(-time) until this philosophy because-of but the to-have-seemed
μὴ παντάπασιν ἁμαρτάνειν αὐτῆς, ἐπαινεθεὶς ὑπ' ἐνίων,
not altogether to-miss it having-been-praised by some
ἀξιοῦμαι μειζόνων παρὰ τῶν οὐκ εἰδότων κρῖναι
I-am-deemed-worthy of-greater-things by the(-men) not knowing to-judge
ψυχῆς ἐπιτηδειότητα. φοβοῦμαι δὲ μὴ χαῦνος γενόμενος
of-soul fitness I-fear but lest puffed-up having-become
καὶ προσέμενος τὴν τιμὴν ἀμφοῖν διαμάρτω, τοῦ μὲν
and having-accepted the honor of-both I-fail of-the(-one) indeed
ὑπεριδὼν τοῦ δὲ τῆς ἀξίας οὐκ ἐφικόμενος. σκόπει
having-neglected of-the(-other) but the worth not having-reached consider

γὰρ οὕτω. δύο τούτοις ἑκάστοτε μερίζω τὸν χρόνον,
for thus to-two these each-time I-divide the time
παιδιᾷ καὶ σπουδῇ. καὶ σπουδάζων ἴδιός εἰμι, μάλιστά
to-play and to-seriousness and being-serious private I-am most
γε τὰ θεῖα, καὶ παίζων κοινότατος· οἶσθα γὰρ
indeed in-the divine-things and playing most-common you-know for
ὡς ὅταν ἀνακύψω τῶν βιβλίων, ἐπιρρεπής εἰμι πρὸς
that whenever I-look-up from-the books inclined I-am to
ἅπασαν παιδιάν. πολιτικῆς δὲ φροντίδος ἀμοιρῶ καὶ
all play of-political but care I-have-no-share both
φύσει καὶ μελέτῃ. τὸν ἱερέα δὲ ἄνδρα δεῖ θεσπέσιον
by-nature and by-practice the priest but man it-is-needful divine
εἶναι, ὅν γε πρὸς μὲν παιδιὰν ἅπασαν ἴσα καὶ θεὸν
to-be whom indeed toward indeed play all equally also as-god
ἀμείλικτον εἶναι χρή, ὃς ἵνα τηρῇ τὴν ὑπόθεσιν,
implacable to-be it-is-needful who that be-may-keep the role
ὑπὸ μυρίων ὀμμάτων φρουρεῖται, ὧν οὐδὲν ἢ μικρὸν
by countless eyes is-guarded of-which nothing or little
ὄφελος εἰ μή τις εἴη κατεσκευασμένος σύννους τε καὶ
benefit if not one be fashioned grave both and
πρὸς ἅπασαν γλυκυθυμίαν ἀνένδοτος. τὰ δέ γε
toward all sweetness unyielding the(-things) but indeed
πρὸς τὸν θεὸν οὐκ ἂν ἴδιος ἀλλὰ κοινότατος εἴη,
toward — god not — private but most-common would-be
νομοδιδάσκαλος ὢν καὶ νενομισμένα φθεγγόμενος.
teacher-of-law being and customary-things uttering
χρὴ δὲ αὐτὸν καὶ πράγματα πράττειν ὅσα πάντες
it-is-needful but him also affairs to-do as-many-as all
ἅμα· τὰ γὰρ ἁπάντων μόνον δεῖ πράττειν ἢ
together the(-things) for of-all alone it-is-needful to-do or
πάσαις αἰτίαις ἐνέχεσθαι. πῶς οὖν οὐκ εὐμεγέθους ψυχῆς
with-all charges to-be-held how then not of-great soul

καὶ κρατίστης ἐνέγκαι τοσοῦτον ὄγκον φροντίδων, καὶ
and strongest to-bear so-great mass of-cares and
μὴ καταχλύσαι τὸν νοῦν μηδὲ κατασβεσθεῖσαν ἐν τῇ
not to-flood the mind nor having-been-quenched in the
ψυχῇ περιδεῖν τὴν μοῖραν τὴν θείαν, οὕτω παντοδαπῶν
soul to-overlook the portion the divine so of-every-kind
ἐπιτηδευμάτων ἀπαγόντων αὐτόν; εὖ οἶδ' ὅτι δυνατὸν
pursuits drawing-away him well I-know that possible
ἐνίοις τοῦτο, καὶ μακαρίζω τὰς φύσεις αὐτῶν, κἀκείνους
for-some this and I-call-blessed the natures their and-those
ἀληθῶς ἡγοῦμαι τοὺς θείους ἄνδρας, οὓς τὸ ὁμιλεῖν πάνυ
truly I-think the divine men whom the to-consort very
πράγμασιν ἀνθρωπίνοις μὴ ἀποκόπτει τοῦ θείου. ἀλλὰ καὶ
with-affairs human not cuts-off from-the divine but also
ἐμαυτὸν οἶδα εἰς ἄστυ τε κατιόντα καὶ ἀπ' ἄστεος ἀνιόντα,
myself I-know to city both going-down and from city going-up
καὶ ἐνειλούμενον τοῖς πρὸς τὰ γεώδη μεθέλκουσι, καὶ
and being-entangled in-the(-things) toward the earthly dragging-down and
κηλῖδος ἐμπιπλάμενον οὐκ ἂν εἴποι τις ὅσης· τῷ γὰρ
with-stain being-filled not — could-say anyone how-great for-the for
οἰκείους εἶναί μοι καὶ πάλαι μολυσμοὺς καὶ τὸ τυχὸν
own to-be for-me also of-old pollutions also the chance
μέρος ἐπιγινόμενον εἰς προσθήκην μέγα συμβάλλεται. ῥώμη
part coming-on-besides for addition great contributes strength
δ' οὐκ ἔστι μοι καὶ τἄνδον οὐχ ὑγιᾶ, καὶ πρὸς τὰ
but not is to-me and the-things-within not sound and toward the(-things)
ἐκτὸς ἀρκεῖν οὐχ οἷός τ' εἰμι, καὶ πολλοῦ δέω τὴν
outside to-suffice not able — am-I and by-much I-fall-short the
ἐκ τοῦ συνειδότος φέρειν ἀνίαν. καὶ ὁσάκις ἄν μέ τις
from the conscience to-bear distress and as-often-as — me anyone
ἔρηται, λέγειν διαρρήδην οὐκ ἀναδύομαι ὡς τὸν ἱερέα διὰ
asks to-say expressly not I-shrink that the priest through

πάντων ἀκηλίδωτον εἶναι προσήκει πολλῷ τῷ περιόντι, ὡς
all unstained to-be befits by-much the surplus as
καὶ ἑτέρους τῶν μιασμάτων ἐκπλυνοῦντα. κἀκεῖνο δεῖ
also others from-the pollutions going-to-wash-clean also-that it-is-needful
προσεῖναι τοῖς πρὸς τὸν ἀδελφὸν γράμμασι· πάντως δὲ
to-be-added to-the to the brother letters wholly but
ἀναγνώσονται συχνοὶ τὴν ἐπιστολήν. καὶ γὰρ οὐχ ἥκιστα
will-read many the letter and for not least
τούτου χάριν αὐτὴν ὑπηγόρευσα, τοῦ πᾶσι καταφανὴς
of-this for-the-sake it I-dictated for-the to-all evident
εἶναι τὸ πρᾶγμα, ἵν' ὅ τι ἂν ἀποβῇ, καὶ πρὸς θεοῦ
to-be the thing that what ever — may-turn-out both before god
καὶ πρὸς ἀνθρώπων ἀναίτιος ὦ, καὶ οὐχ ἥκιστα πρὸς
and before men blameless I-may-be and not least before
τοῦ πατρὸς Θεοφίλου. τιθεὶς γὰρ ἐν μέσῳ τἀμὰ καὶ
the father Theophilus putting for in middle my-affairs and
διδοὺς ἐξ ἁπάντων αὐτῷ βουλεύσασθαι περὶ ἡμῶν, πῶς
giving from all to-him to-counsel about us how
ἂν ὑπαίτιος εἴην; ἐμοὶ τοιγαροῦν ὅ τε θεὸς ὅ τε νόμος
— blameworthy could-I-be to-me therefore — both god the both law
ἥ τε ἱερὰ Θεοφίλου χεὶρ γυναῖκα ἐπιδέδωκε. προαγορεύω
the both holy of-Theophilus hand wife has-given I-proclaim
τοίνυν ἅπασι καὶ μαρτύρομαι ὡς ἔγωγε ταύτης οὔτε
therefore to-all and call-to-witness that I from-her neither
ἀλλοτριώσομαι καθάπαξ, οὔθ' ὡς μοιχὸς αὐτῇ λάθρα
will-be-separated once-for-all nor as adulterer with-her secretly
συνέσομαι (τὸ μὲν γὰρ ἥκιστα εὐσεβές, τὸ δὲ
will-I-be-with the(-one) indeed for least pious the(-other) but
ἥκιστα νόμιμον), ἀλλὰ βουλήσομαί τε καὶ εὔξομαι συχνά
least lawful but I-shall-wish both and shall-pray many
μοι πάνυ καὶ χρηστὰ γενέσθαι παιδία. ἓν τοῦτο δεῖ
to-me very and good to-be-born children one this it-is-needful

τὸν κύριον τῆς χειροτονίας μὴ ἀγνοῆσαι, μαθέτω δὲ
the lord of-the ordination not to-be-ignorant-of let-him-learn but
αὐτὸ παρὰ τῶν ἀμφὶ τὸν ἑταῖρον Παῦλον καὶ Διονύσιον,
it from the(-men) about the companion Paul and Dionysius
οὓς πρεσβευτὰς ᾑρῆσθαι παρὰ τοῦ δήμου πυνθάνομαι.
whom envoys to-have-been-chosen by the people I-learn
ἐκεῖνο δὲ οὐδὲν δεῖ μαθεῖν αὐτὸν ἀλλ᾽ ὑπομνησθῆναι,
that but in-no-way it-is-needful to-learn him but to-be-reminded
διαλέξομαι δὲ πλείω περὶ αὐτοῦ· καὶ γὰρ ἂν ἅπαντα
I-shall-speak but more about it and for — all
τἄλλα μικρὰ πρὸς ἕν τις ἂν τοῦτο θεῖτο. χαλεπόν
the-other-things small beside one anyone — this would-set hard
ἐστιν, εἰ μὴ καὶ λίαν ἀδύνατον, εἰς ψυχὴν τὰ δι᾽
it-is if not even very impossible in soul the through
ἐπιστήμης εἰς ἀπόδειξιν ἐλθόντα δόγματα σαλευθῆναι.
knowledge into demonstration having-come doctrines to-be-shaken
οἶσθα δ᾽ ὅτι πολλὰ φιλοσοφία τοῖς θρυλουμένοις τούτοις
you-know but that many-things philosophy to-the being-babbled these
ἀντιδιατάττεται δόγμασιν. ἀμέλει τὴν ψυχὴν οὐκ ἀξιώσω
opposes doctrines certainly the soul not I-will-deem-fit
ποτὲ σώματος ὑστερογενῆ νομίζειν. τὸν κόσμον οὐ
ever than-body later-born to-think the cosmos not
φήσω καὶ τἄλλα μέρη διαφθείρεσθαι. τὴν καθωμιλημένην
I-will-say and the-other parts to-perish the having-been-talked-of
ἀνάστασιν ἱερόν τι καὶ ἀπόρρητον ἥγημαι, καὶ πολλοῦ
resurrection sacred something and secret I-hold and by-much
δέω ταῖς τοῦ πλήθους ὑπολήψεσιν ὁμολογῆσαι. νοῦς
I-fall-short with-the of-the multitude opinions to-agree mind
μὲν οὖν φιλόσοφος ἐπόπτης ὢν τἀληθοῦς συγχωρεῖ τῇ
indeed then philosophic beholder being of-the-truth concedes to-the
χρείᾳ τοῦ ψεύδους· ἀνάλογον γάρ ἐστι φῶς πρὸς ἀλήθειαν
need of-the falsehood analogous for is light to truth

καὶ ὄμμα πρὸς νοῦν. ᾗ οὖν ὀφθαλμὸς εἰς κακὸν ἂν
and eye to mind as then eye to harm —
ἀπολαύσειεν ἀπλήστου φωτὸς καὶ ᾗ τοῖς ὀφθαλμιῶσι
would-reap from-insatiable light and as for-the(-ones) having-eye-disease
τὸ σκότος ὠφελιμώτερον, ταύτῃ καὶ τὸ ψεῦδος ὄφελος
the darkness more-useful so also the falsehood benefit
εἶναι τίθεμαι δήμῳ καὶ βλαβερὸν τὴν ἀλήθειαν τοῖς
to-be I-hold to-people and harmful the truth to-the(-ones)
οὐκ ἰσχύουσιν ἐνατενίσαι πρὸς τὴν τῶν ὄντων ἐνάργειαν.
not able to-gaze to the of-the beings clearness
εἰ ταῦτα καὶ οἱ τῆς καθ' ἡμᾶς ἱερωσύνης συγχωροῦσιν
if these-things also the of-the among us priesthood allow
ἐμοὶ νόμοι, δυναίμην ἂν ἱερᾶσθαι τὰ μὲν οἴκοι
me laws I-could — to-serve-as-priest the(-things) indeed at-home
φιλοσοφῶν τὰ δ' ἔξω φιλομυθῶν· εἰ μὴ διδάσκων,
philosophizing the(-things) but outside loving-myth if not teaching
ἀλλ' οὐδὲ μέντοι μεταδιδάσκων, μένειν δ' ἐῶν ἐπὶ τῆς
but not-even however teaching-otherwise to-remain but letting in the
προλήψεως. εἰ δέ φασιν οὕτω δεῖν καὶ κινεῖσθαι, καὶ
preconception if but they-say so it-is-needful also to-be-moved and
δῆμον εἶναι τὸν ἱερέα ταῖς δόξαις, οὐκ ἂν φθάνοιμι
people to-be the priest in-the opinions not — I-would-be-beforehand
φανερὸν ἐμαυτὸν ἅπασι καθιστάς. δήμῳ γὰρ δὴ καὶ
evident myself to-all making to-people for indeed and
φιλοσοφίᾳ τί πρὸς ἄλληλα; τὴν μὲν ἀλήθειαν τῶν θείων
to-philosophy what to one-another the indeed truth of-the divine-things
ἀπόρρητον εἶναι δεῖ, τὸ δὲ πλῆθος ἑτέρας ἕξεως δεῖται.
secret to-be it-is-needful the but multitude other habit needs
αὖθις δὲ καὶ πολλάκις ἐρῶ, μηδεμιᾶς ἀνάγκης παρούσης
again but and often I-will-say no necessity being-present
οὔτ' ἐλέγχειν σοφὸν οὔτ' ἐλέγχεσθαι. καλούμενος δ' εἰς
neither to-refute wise nor to-be-refuted being-called but to

ἱερωσύνην οὐκ ἀξιῶ προσποιεῖσθαι δόγματα. ταῦτα θεόν,
priesthood not I-deem-fit to-pretend doctrines these god
ταῦτα ἀνθρώπους μαρτύρομαι. οἰκεῖον ἀλήθεια θεῷ, ᾧ
these men I-call-to-witness akin truth to-god to-whom
διὰ πάντων ἀναίτιος εἶναι βούλομαι. ἓν τοῦτο μόνον οὐχ
in all blameless to-be I-wish one this only not
ὑποκρίνομαι. ἐπεὶ καὶ φιλοπαίγμων ὤν (ὅς γε παιδόθεν
I-pretend since also fond-of-play being who indeed from-childhood
αἰτίαν ἔσχον ὁπλομανεῖν τε καὶ ἱππομανεῖν πέρα
charge had to-be-mad-for-arms both and to-be-mad-for-horses beyond
τοῦ δέοντος;) ἀνιάσομαι μέν (τί γὰρ καὶ πάθω τὰς
the needful I-shall-be-grieved indeed what for also shall-I-suffer the
φιλτάτας κύνας ἀθήρους ὁρῶν καὶ τὰ τόξα θριπήδεστα;)
dearest dogs unhunting seeing and the bows worm-eaten
καρτερήσω δέ, ἂν ἐπιτάττῃ θεός, καὶ μισόφροντις ὢν
I-shall-endure but if commands god and hating-cares being
ὀδυνήσομαι μέν ἀνέξομαι δὲ δικιδίων καὶ πραγμάτων,
I-shall-be-pained indeed I-shall-bear but petty-lawsuits and affairs
λειτουργίαν τινὰ ταύτην, εἰ καὶ βαρεῖαν, ἐκπιμπλὰς τῷ θεῷ.
public-service some this if even heavy fulfilling — to-god
δόγματα δὲ οὐκ ἐπηλυγάσομαι, οὐδὲ στασιάσει μοι πρὸς
doctrines but not I-will-conceal nor will-quarrel for-me with
τὴν γλῶτταν ἡ γνώμη. οὕτω φρονῶν, οὕτω λέγων ἀρέσκειν
the tongue the mind so thinking so speaking to-please
οἶμαι θεῷ. οὐ βούλομαι δὲ καταλελεῖφθαί τινι περὶ ἐμοῦ
I-think god not I-wish but to-have-been-left to-anyone about me
λόγον, ὡς ἀγνοηθεὶς ἥρπασα τὴν χειροτονίαν· ἀλλ᾽
word that having-been-unknown I-snatched the ordination but
εἰδὼς ὁ θεοφιλέστατος πατὴρ Θεόφιλος καὶ ὡς ἐπίσταται
knowing the most-god-beloved father Theophilus and as he-knows
σαφές μοι ποιήσας, οὕτω βουλευσάσθω περὶ ἐμοῦ. ἢ γὰρ
clear to-me having-made so let-him-counsel about me either for

κατὰ χώραν ἐάσει μένειν ἐπ᾽ ἐμαυτοῦ φιλοσοφοῦντα, ἢ
in place he-will-let to-remain by myself philosophizing or
τοῦ μετὰ ταῦτα κρίνειν καὶ διαγράφειν ἡμᾶς τοῦ χοροῦ
for-the after these-things to-judge and to-strike-off us from-the choir
τῶν ἱερέων ἑαυτῷ χώραν οὐχ ὑπολείψει. πρὸς ταῦτα
of-the priests for-himself room not he-will-leave against these-things
λῆρός ἐστιν ἅπασα γνώμη· τὸ γὰρ ἀληθὲς εὖ οἶδ᾽ ὅτι τῷ
nonsense is every opinion the for truth well I-know that —
θεῷ προσφιλέστατον. καὶ νὴ τὴν ἱεράν σου κεφαλήν, καὶ
to-god most-dear and by the holy your head and
ἔτι πρὸ ταύτης νὴ τὸν ἔφορον ἀληθείας θεόν, ἄχθομαι μέν
still before this by the overseer of-truth god I-am-vexed indeed
(πῶς γὰρ οὐ μέλλω, δεῆσαν ὥσπερ εἰς βίον ἀπὸ
how for not am-I-going-to it-having-been-needful as into life from
βίου μετασκευάζεσθαι;) εἰ δὲ τούτων φανερῶν γενομένων
life to-be-refashioned if but these-things evident having-become
ἅπερ οὐκ ἀξιῶ λανθάνειν ἐγκρίνειεν ἡμᾶς ἱερεῦσιν ᾧ
which not I-deem-fit to-escape-notice should-enroll us among-priests he-to-whom
τοῦτο δέδωκεν ὁ θεός, ὑποδύσομαι τὴν ἀνάγκην καὶ ὡς
this has-given — god I-shall-submit-to the necessity and as
θεῖον σύνθημα καταδέξομαι· λογίζομαι γὰρ ὅτι καὶ βασιλέως
divine token shall-accept I-reckon for that both emperor
ἂν ἐπιτάξαντος καὶ κακοδαίμονός τινος Αὐγουσταλίου δίκην
— having-commanded and wretched some Augustal penalty
ἂν ἔδωκα μὴ πειθόμενος. τῷ θεῷ δ᾽ ἐθελοντὴν δεῖ
— I-would-have-paid not obeying — to-god but as-volunteer it-is-needful
πείθεσθαι. εἰ δὲ μὴ προσίεταί με λειτουργὸν ὁ θεός, καὶ
to-obey if but not admits me minister — god also
ἐκ προοιμίων δεῖ τὸ θειότατον ἀγαπᾶν τὴν ἀλήθειαν,
from preludes it-is-needful the most-divine to-love the truth
ἀλλὰ μὴ διὰ τῶν ἐναντιωτάτων, ὁποῖόν ἐστι τὸ ψεῦδος,
but not through the most-opposite-things of-what-sort is the falsehood

εἰς τὴν ὑπηρεσίαν αὐτοῦ παραδύεσθαι. γενοῦ δὴ τοῦ τοὺς
into the service his to-slip-in see indeed to-it the
σχολαστικοὺς εἰδέναι τε ταῦτα καὶ πρὸς ἐκεῖνον ἐξαγγεῖλαι.
scholastics to-know both these-things and to that-one to-report

106

Τῷ αὐτῷ

to-the same

Ἠρόμην τὸ μειράκιον ὑπὲρ τοῦ σιλφίου πότερον ἀπὸ
I-asked the lad about the silphium whether from
γεωργίας σοι γέγονεν, ἢ δῶρον λαβὼν ἔθου μερίδα
farming to-you it-came or as-gift having-received you-set-aside portion
κἀμοί. καὶ δῆτα μαθὼν ὡς τὸ σπουδαζόμενον ὑπὸ
also-for-me and indeed having-learned that the being-tended by
σοῦ κηπίον πρὸς ἅπασι καὶ τοῦτον ἐκόμισε τὸν καρπόν,
you little-garden besides all also this brought the fruit
ἥσθην διπλῇ, τῷ τε κάλλει τοῦ λαχάνου καὶ τῇ φήμῃ
I-was-pleased doubly at-the both beauty of-the vegetable and at-the repute
τοῦ τόπου. ὄναιο τοῦ παμφόρου χωρίου, καὶ μήτε σὺ
of-the place may-you-profit-from the all-bearing plot and neither you
κάμοις ἐπαντλῶν ταῖς φιλτάταις πρασιαῖς, μήτ᾽ ἐκεῖναί
may-you-weary pouring-water on-the dearest garden-beds nor they
ποτε πρὸς τὰς ὠδῖνας ἀπαγορεύσειαν, ἵν᾽ ἔχοις αὐτός τε
ever toward the birth-pangs may-they-give-out that you-may yourself both
χρῆσθαι καὶ ἡμῖν διαπέμπειν ὅσα φέρουσιν ὧραι.
to-use and to-us to-send as-many-things-as bring seasons

107

Τῷ αὐτῷ

to-the same

Ἡδὺς εἶ κωλύων ἡμᾶς ὅπλα κατασκευάζεσθαι, τῶν
pleasant are-you preventing us arms to-prepare the
πολεμίων μὲν ἐπεχόντων καὶ λείαν ἅπαντα ποιουμένων
enemies indeed attacking and plunder all-things making
καὶ ἀποσφαττόντων ὁσημέραι δήμους ἀθρόους, στρατιωτῶν
and slaughtering daily peoples in-crowds of-soldiers
δὲ οὐκ ὄντων, ὥστε καὶ φαίνεσθαι. εἶτα λέξεις ὡς οὐκ
but not being so-as even to-appear then will-you-say that not
ἐξὸν ἰδιώταις ἀνθρώποις ὁπλοφορεῖν, ἀποθνήσκειν δ' ἐξόν,
allowed for-private men to-bear-arms to-die but allowed
εἴπερ καὶ ἡ πολιτεία χαλεπαίνει τῷ πειρωμένῳ
if-indeed also the state is-angry with-the(-one) trying
σώζεσθαι; ἀλλ' εἰ μηδὲν ἄλλο κερδανῶ, τὸ γοῦν τοὺς
to-be-saved but if nothing other I-shall-gain the at-least the
νόμους γενέσθαι κυρίους ἀντὶ τούτων τῶν ἀλαστόρων.
laws to-become sovereign instead-of these the avengers
καὶ πόσου δοκεῖς τοῦτο τιμῶμαι, πάλιν εἰρήνην ἰδεῖν
and at-how-much think-you this I-value again peace to-see
καὶ βῆμα κείμενον καὶ κήρυκα σιγὴν ἐπιτάττοντα. αὐτίκα
and tribunal established and herald silence commanding at-once
τεθναίην τὸ πρῶτον σχῆμα τῆς πατρίδος ἀπολαβούσης.
may-I-die the first form of-the fatherland having-recovered

108

Τῷ αὐτῷ

to-the same

Ἐμοὶ λόγχαι μὲν ἤδη γεγόνασι τριακόσιαι καὶ κοπίδες
to-me spears indeed already have-become three-hundred and cutlasses
τοσαῦται, ξίφη δὲ ἀμφήκη καὶ πρότερον ἦν οὐ πλείω τῶν
as-many swords but two-edged even before were not more than-the
δέκα· παρ᾽ ἡμῖν δὲ οὐ χαλκεύεται τὰ πάνυ προμήκη ταῦτα
ten among us but not are-forged the very long these
σιδήρια. ἀλλ᾽ οἶμαι τὰς κοπίδας ἐρρωμενέστερον ἐμβάλλειν
irons but I-think the cutlasses more-strongly to-strike-into
τοῖς τῶν ἀντιτεταγμένων σώμασι. τούτοις οὖν
the of-the(-men) having-been-drawn-up-against bodies these then
χρησόμεθα. εἰ χρηστέον δέ, καὶ κορύνας ἕξομεν· ἀγαθοὶ
we-shall-use if it-must but also clubs we-shall-have good
δὲ οἱ κότινοι παρ᾽ ἡμῖν. ἐνίοις δὲ ἡμῶν εἰσὶ καὶ πελέκεις
but the wild-olives among us to-some but of-us are also axes
ἑτερόστομοι παρὰ τὴν ζώνην ἑκάστῳ, οἷς τὰς ἀσπίδας
single-edged at the belt for-each with-which the shields
αὐτῶν ἀλοήσαντες ἐν ἴσῳ στήσομεν αὐτοὺς οἱ
their having-threshed on equal-footing we-shall-stand them the(-ones)
μηδὲν ἔχοντες ὅπλων πρόβλημα. ὁ δὲ ἀγών, ὡς εἰκάσαι,
no having of-arms defense the but contest as to-guess
τῆς ὑστεραίας· τοῖς γὰρ σκοποῖς ἡμῶν προεντυχόντες
of-the next-day the for scouts our having-met-first
ἔνιοι τῶν πολεμίων καὶ διώξαντες ἀνὰ κράτος, ὡς
some of-the enemies and having-pursued at full-speed when
ἔγνωσαν κρείττους ὄντας ἢ ἁλῶναι, ἐκέλευσαν ἀγγέλλειν
they-knew stronger being than to-be-caught ordered to-announce
ἡμῖν ἅττα ἥδιστα ἡμῖν, εἰ μηκέτι δεήσει πλανᾶσθαι
to-us things most-pleasant to-us if no-longer it-will-be-needful to-wander

ζητοῦντας ἀνθρώπους ἐνδυομένους ἠπείρου πλάτη. μένειν
seeking men slipping-into of-mainland breadths to-wait
γὰρ ἔφασαν, καὶ ἐθέλειν μαθεῖν οἵτινες ὄντες ἡμερῶν
for they-said and to-wish to-learn who being of-days
τοσούτων ὁδὸν ἀποσπάσαι τῆς χώρας ἐτολμήσαμεν, ἐφ᾽
so-many road to-tear-away from-the country we-dared for
ᾧ συμμῖξαι πολεμισταῖς ἀνθρώποις βίον ζῶσι νομαδικὸν
which to-engage with-warlike men life living nomadic
καὶ τὰ εἰς πολιτείαν οὕτω καταστησαμένοις, ὥσπερ
and the(-things) for polity so having-settled as
ἡμεῖς τὰ ἐπὶ τῆς στρατιᾶς. ὡς οὖν αὔριον σὺν τῷ
we the(-things) on the campaign as then tomorrow with —
θεῷ τοὺς πολεμίους νικήσων, ἂν μέντοι δέῃ, πάλιν
god the enemies going-to-conquer if however it-is-needful again
νικήσων (μηδὲν γὰρ ἀπαίσιον φθεγξαίμην), ἐπισκήπτω
going-to-conquer nothing for ill-omened may-I-utter I-charge
σοι τῶν παιδίων ἐπιμεληθῆναι. προσήκει δὲ ὄντι θείῳ
you of-the children to-take-care it-befits but for-one-being uncle
εἰς αὐτὰ ἀπομνημονεῦσαι τὴν χάριν.
for them to-remember the favor

109

Τῷ αὐτῷ

to-the same

Οὐχ ὄνος οὐχ ἡμίονος οὐχ ἵππος ἔστι μοι, ἁπάντων
not ass not mule not horse is for-me all
ἀνειμένων εἰς πόαν, οἷς χρησάμενος ἂν ἦλθον
having-been-let-loose to grass which having-used — I-would-have-come
ὡς σὲ τὴν φιλτάτην μοι κεφαλήν. βαδίζειν δὲ πάνυ
to you the dearest to-me head to-walk but very

μὲν ἐβουλόμην, καὶ τυχὸν ἐδυνάμην, οὐ μὴν ἔφασαν οἱ
indeed I-wished and perhaps I-was-able not however said the
προσήκοντες δεῖν, ἵνα μὴ διατριβὴ τοῖς ἀπαντῶσι
kinsmen it-was-needful that not pastime for-the(-ones) meeting-us
γενοίμεθα. τούτους γάρ, οἵτινες ἂν ὦσιν, οὕτω πάνυ
we-might-become these for whoever — they-be so very
σοφοὺς ἥγηνται καὶ τοσοῦτον νοῦν ἔχειν, ὡς ἕκαστον
wise they-have-thought and so-much sense to-have that each
αὐτῶν ἄμεινον ἂν ἐμοῦ σκέψασθαι περὶ τῶν πρεπόντων
of-them better — than-me to-consider about the(-things) befitting
ἐμοί. τοσούτων ἡμᾶς ἐξαρτῶσι κριτῶν οἱ πρὸς
me of-so-many us they-make-dependent judges the(-ones) for
δόξαν τὴν ἔξω ζῆν ἀναγκάζοντες. περιεγένοντο δὲ
opinion the outside to-live compelling they-prevailed but
οὐ νουθετοῦντες ἀλλὰ τὸν βιαιότερον τρόπον, ἐπειδὴ
not admonishing but the more-violent way when
προῄειν, οὐκ ἐπιτρέποντες, ἀλλ᾽ ἀντιλαμβανόμενοι τοῦ
I-was-going-forward not permitting but taking-hold of-the
τριβωνίου. τί οὖν ὑπόλοιπον ἢ τὴν ἐπιστολὴν ἀντ᾽
cloak what then remaining than the letter instead-of
ἐμοῦ στεῖλαι πρὸς σέ; δι᾽ ἧς ἀσπάζομαί τέ σε, καὶ
me to-send to you through which I-greet both you and
πυνθάνομαι τίνα τὰ ἀπὸ Πτολεμαΐδος ἀγώγιμα (λόγους
inquire what the(-things) from Ptolemais merchandise words
καινούς, οὓς εἰκός σε κομίζειν ἀπὸ τοῦ στρατηγίου), καὶ
new which likely you to-bring from the headquarters and
μάλιστα τίνα τὰ κατὰ τὸ θρυλούμενον ἀπόρρητον
most what the(-things) about the being-talked-of secret
ἀπὸ τῆς ἑσπέρας· οἶσθα γὰρ ὅτι πάνυ μοι διαφέρει
from the west you-know for that very to-me it-matters
γενόμενον οὕτω καὶ μὴ γενόμενον. εἰ μὲν οὖν ἕκαστα
having-happened so and not having-happened if indeed then each-thing

σαφῶς ἔχουσαν ἐπιστολὴν ἐκπέμψεις, ἔξω κατὰ χώραν·
clearly having letter you-will-send I-shall-stay in place
εἰ δὲ μή, καὶ σύ με μέμψῃ περὶ τοῦ δρόμου.
if but not also you me will-blame about the running

110

Τῷ αὐτῷ

to-the same

Χιλᾶς ὁ πορνοβοσκός, ὃν οὐκ εἰκὸς ὑπὸ πολλῶν
Chilas the brothel-keeper whom not likely by many
ἀγνοεῖσθαι διὰ τὴν ἐκ τῆς τέχνης λαμπρότητα
to-be-unknown because-of the from the art splendor
(καὶ γὰρ ἡ μῖμος Ἀνδρομάχη τῆς τούτου γέγονε
and for the mime Andromache of-the his has-become
φάλαγγος, ἡ τὸ κάλλιστον γυναικῶν ἐν τοῖς καθ' ἡμᾶς
troop she the most-beautiful of-women in the among us
χρόνοις ἀνθήσασα), οὗτος ἐννεάσας τοῖς οὕτω καλοῖς
times having-flowered this-man having-grown-old in-the so fine
ἐπιτηδεύμασι πρέπον ᾠήθη τοῖς προβεβιωμένοις αὐτῷ
pursuits fitting thought for-the(-years) having-been-lived-before by-him
ἐν γήρᾳ στρατιωτικαῖς ἐλλαμπρύνεσθαι πράξεσιν. ἔναγχος
in old-age with-military to-shine deeds lately
οὖν ἧκει παρὰ βασιλέως στρατηγεῖν εὑρόμενος τῶν
then he-has-come from emperor to-command having-obtained the
γενναιοτάτων Μαρκομάννων, οὓς εἰκὸς ἡμῖν ἐστὶ καὶ
most-noble Marcomanni whom likely for-us it-is also
πρότερον ἀγαθοὺς στρατιώτας ὄντας, νῦν ἐπιτυχόντας
before good soldiers being now having-got
καὶ πρέποντος στρατηγοῦ, μέγα τι καὶ γενναῖον ἔργον
also fitting general great some and noble deed

ἐπιδείξασθαι. ἔλεγε γοῦν Συριανῷ συγγενόμενος (οἶσθα
to-display he-said at-any-rate with-Syrianus having-been-together you-know
τὸν ἐκ γειτόνων ἰατρόν), ὁ δὲ Συριανὸς ἀπήγγειλε πρὸς
the from neighbors physician — and Syrianus reported to
ἡμᾶς ἐν οἷς ἀπολείποι τὸ θεῖον στρατόπεδον. τὰ μὲν οὖν
us in what he-left the divine camp the indeed then
ἄλλα τί ἂν δέοι πρὸς σὲ γράφειν, ὧν κἀγὼ
other(-things) what — would-it-be-needful to you to-write which also-I
παρέργως ἠκροασάμην; ἐφ' οἷς δὲ αὐτὸς ἀκούσας ἥσθην
by-the-way heard at what but myself having-heard I-was-pleased
ὑπερφυῶς, σέ τε δι' αὐτῶν εὐφρᾶναι βούλομαι, τάδε
extraordinarily you both through them to-gladden I-wish these
ἐστίν. ὁ θαυμάσιος Ἰωάννης μικρὸν εἰπεῖν ἐν τοῖς αὐτοῖς
are the admirable John little to-say in the same
ἐστίν, ἐπιδούσης τῆς τύχης ἐν τοῖς ἐκείνου πράγμασιν
is having-advanced the fortune in the his affairs
ὅσον ἐπιδόσεως χωρεῖ, καί τινα καθ' ἑαυτὴν ὑπερβολὴν
as-much-as of-advance admits and some by itself excess
ἐξευρούσης. αὐτῷ τε γὰρ ἀνεῖται τὰ βασιλέως ὦτα, καὶ πρὸ
having-found to-him both for are-open the of-emperor ears and before
τούτων ἡ γνώμη χρῆσθαι πρὸς ὅ τι δέοιτο. καὶ ὅσα
these the mind to-use for what ever he-may-need and as-much-as
Ἀντίοχος δύναται, τούτῳ δύναται· δύναται δὲ Ἀντίοχος
Antiochus can this-one can can but Antiochus
ὅσα βούλεται. Ἀντίοχον ἡγοῦ μὴ τὸν ἀπὸ Γρατιανοῦ,
as-much-as he-wishes Antiochus think not the(-one) from Gratian
τὸ ἱερὸν ἀνθρώπιον, τὸ βέλτιστον μὲν τοὺς τρόπους,
the holy mannikin the best indeed in-the ways
εἰδεχθέστατον δὲ τὴν ὄψιν, ἀλλ' ἕτερός ἐστιν ὁ νεανίσκος ὁ
most-hideous but in-the look but other is the youth the
προκοίλιος, ὁ Ναρσῇ τῷ Πέρσῃ παραδυναστεύσας τε
pot-bellied the(-one) with-Narses the Persian having-been-in-power-beside both

καὶ ἐπιδυναστεύσας. τοῦτον ἐξ ἐκείνου μέχρι νῦν ἡ τύχη
and having-been-in-power-over this-one from that-time until now the fortune
μέγαν ποιεῖ. τούτων οὕτως ἐχόντων εἰκός ἐστι κορώνης
great makes these so being likely it-is of-crow
ἐνιαυτοὺς ἄρξαι παρ᾽ ἡμῖν τὸν δικαιότατον ἄρχοντα,
years to-rule among us the most-just ruler
τοῦ μὲν ὄντα συγγενῆ, τοῦ δὲ οἰκεῖον γενόμενον.
of-the(-one) indeed being kinsman of-the(-other) but intimate having-become

111

Τρωΐλῳ

to-Troilus

Πυνθάνῃ περὶ Διοσκόρου πόσους ἀπαγγέλλει στίχους ἑκάστης
you-ask about Dioscorus how-many he-recites verses each
ἡμέρας; πεντήκοντα. τούτους ἀποδίδωσιν οὐ προσπταίων,
day fifty these he-renders not stumbling
οὐ διλογῶν, οὐχ ἐφιστάμενος ἐφ᾽ ᾧ τὴν ἀνάμνησιν
not repeating not stopping for which the recollection
ἀθροῖσαι σὺν χρόνῳ, ἀλλ᾽ ἐπειδὰν ἄρξηται λέγειν, κατατείνει
to-gather with time but when he-begins to-speak he-stretches-out
συνεχῶς· καὶ ἡ σιωπὴ τέλος ἐστὶ τῆς ἀπαγγελίας.
continuously and the silence end is of-the recitation

112

Τῷ αὐτῷ

to-the same

Οὔτε ἐπὶ τοῖς αὐτοῖς ἄνθρωποι φιλοῦσι καὶ ἐπαινοῦσιν,
neither at the same-things men love and praise
οὔτε μία δύναμις τῆς ψυχῆς ἐπ᾽ ἄμφω τέτακται ταῦτα,
nor one power of-the soul over both is-ranged these
ἀλλὰ τῷ παθητικῷ μὲν οἰκειούμεθα καὶ ἀλλοτριούμεθα,
but with-the passionate indeed we-are-made-akin and are-estranged
τῷ δὲ κρίνειν δυναμένῳ καὶ λόγον ἔχοντι τῆς ψυχῆς
with-the but to-judge able and reason having of-the soul
ἐπαινοῦμέν τε καὶ μεμφόμεθα.
we-praise both and blame

113

Τῷ ἀδελφῷ

to-the brother

Εἶτα τοὺς μὲν κακοδαίμονας τούτους ὁρῶμεν ἀποθνήσκειν
then the indeed wretched these we-see to-die
ἐθέλοντας ὑπὲρ τῶν ἀλλοτρίων, ἅττ᾽ ἂν λείαν
willing for the(-things) another's whatever — plunder
περιποιήσωνται, τοῦ μηκέτι προέσθαι τοῖς κυρίοις αὐτά·
they-get for-the no-longer to-give-up to-the owners them
ἡμεῖς δὲ ὑπὲρ χώρας ὑπὲρ ἱερῶν ὑπὲρ νόμων ὑπὲρ
we but for country for temples for laws for
κτημάτων, οἷς ἡμᾶς ὁ χρόνος συνηθεστέρους ἐποίησεν,
possessions with-which us the time more-familiar made
οὐκ ἀφειδήσομεν ἑαυτῶν, ἀλλὰ περιεξόμεθα τῶν ψυχῶν; οὐκ
not shall-we-not-spare ourselves but shall-cling-to the lives not

ἄρα δόξομεν ἄνδρες εἶναι. ἐμοὶ μὲν οὖν ἰτέον ἐστὶν ἐπ᾽
then we-shall-seem men to-be to-me indeed then must-go is against
αὐτοὺς ὡς ἔχω, καὶ πεῖραν ληπτέον τῶν πάντα τολμώντων
them as I-am and trial must-be-taken of-the all-things daring
τούτων, οἵτινες ὄντες ἀξιοῦσι Ῥωμαίων καταγελᾶν, ἐχόντων
these who being deem-fit Romans to-mock being
ὅπως ποτὲ ἔχουσιν. ἀλλ᾽ ἡ κάμηλος γάρ τοι, φασί, καὶ
however ever they-are but the camel for in-truth they-say even
ψωριῶσα πολλῶν ὄνων ἀνατίθεται φορτία. ἀλλὰ μὴν καὶ
being-mangy of-many asses is-loaded-with burdens but indeed also
ἀποθνήσκοντας ὡς ἐπίπαν ἐν τοῖς τοιούτοις ὁρῶ τοὺς
dying as on-the-whole in the such I-see the(-ones)
περὶ πλείστου ποιουμένους τὸ ζῆν, καὶ ζῶντας ὅσοι
of most making the to-live and living as-many-as
τοῦ ζῆν ἀπεγνώκεσαν. τούτων ἔσομαι· μαχοῦμαι γὰρ ὡς
of-the to-live had-despaired of-these I-shall-be I-shall-fight for as
ἀποθανούμενος, καὶ εὖ οἶδ᾽ ὅτι περιέσομαι. Λάκων γὰρ
going-to-die and well I-know that I-shall-survive Laconian for
ἄνωθέν εἰμι, καὶ οἶδα τὴν πρὸς Λεωνίδαν ἐπιστολὴν τῶν
from-of-old I-am and I-know the to Leonidas letter of-the
τελῶν μαχέσθων ὡς τεθναξόμενοι, καὶ οὐ τεθνάξονται.
magistrates let-them-fight as going-to-die and not they-will-die

He invites his brother from the swamps of Phycus to his groves and springs, and reminds Theodorus that want is the mother of health. He makes peace with Auxentius, commends friends to Heliodorus and Troilus, and answers the jailed Athanasius with Odysseus's plea to the Cyclops: a priest will not open his prison. He praises the priests of Axomis, who led the peasants against the raiders, and the deacon Faustus, who felled an armed man with a stone; tells Troilus and Hypatia he will remember them even in Hades; mourns his last son to Asclepiodotus; and mocks Euthalius of Laodicea, who sent the treasury bronze for gold.

114

Τῷ αὐτῷ

to-the same

Εἶτα θαυμάζεις τοὺς αὐχμώδεις Φυκοῦντας οἰκῶν εἰ ῥιγοῖς
then wonder-you the squalid Phycus inhabiting if you-shiver
καὶ τὸ αἷμα ἐξεπονήρευσας; τοὐναντίον μέντοι θαυμάζειν
and the blood you-have-spoiled the-opposite however to-wonder
ἐχρῆν, εἰ ἔτι τὸ σῶμα κρεῖττόν ἐστι τῆς αὐτόθι
it-was-needful if still the body stronger is than-the there
φλογός. ἀλλ' ἔστι σοι παρ' ἡμᾶς ἐλθόντι σὺν τῷ θεῷ
heat but it-is for-you to us having-come with — god
ῥάονι γενέσθαι, ἀπαλλαγέντι μὲν ἀέρος διεφθορότος ἐκ
easier to-become having-been-freed indeed from-air having-been-corrupted from
τῆς ἑλώδους ἀτμίδος, ἀπαλλαγέντι δὲ ὕδατος ἁλυκοῦ καὶ
the marshy vapor having-been-freed but from-water salty and
χλιαροῦ καὶ τὸ ὅλον ἑστῶτος, ὃ ταυτὸν ἔστιν εἰπεῖν
lukewarm and the whole standing which the-same is to-say
καὶ νεκρόν. τί δὲ καὶ καλόν ἐστιν ἐπὶ τὴν ψάμμον τὴν
also dead what but also fine is-it on the sand the
αἰγιαλῖτιν ἀναπεσεῖν, ἣν μόνην ἔχετε διατριβήν; ποῖ γὰρ
of-the-shore to-fall-back which alone you-have pastime where for

δὴ καὶ τραπήσεσθε; ἐνθαδὶ δέ, οἷον μέν ἐστιν ὑπελθεῖν
indeed also will-you-turn here but what-sort indeed is to-go-under
δένδρου σκιάν (κἂν δυσαρεστήσῃς, ἔστιν ἀμεῖψαι δένδρον
of-tree shade and-if you-are-displeased it-is-possible to-exchange tree
ἐκ δένδρου καὶ ὅλον ἄλσος ἐξ ἄλσους), οἷον δὲ τὸ
for tree and whole grove for grove what-sort but the
διαβῆναι παραρρέον ὑδάτιον; ὡς ἡδὺ δὲ καὶ ὁ ζέφυρος
to-cross flowing-by little-stream how pleasant but also the west-wind
ὑποκινῶν ἠρέμα τοὺς κλάδους; ποικίλαι δὲ καὶ ὀρνίθων ᾠδαὶ
stirring gently the branches varied but also of-birds songs
καὶ ἀνθέων χρόαι καὶ λειμῶνος θάμνοι, τὰ μὲν γεωργίας
and of-flowers colors and of-meadow bushes the indeed of-farming
ἔργα, τὰ δὲ φύσεως δῶρα, πάντα εὐώδη, γῆς ὑγιαινούσης
works the but of-nature gifts all fragrant of-earth healthy
χυμοί. τὸ δὲ τῶν Νυμφῶν ἄντρον οὐκ ἐπαινέσομαι·
juices the but of-the Nymphs cave not I-will-praise
Θεοκρίτου γὰρ δεῖ. ἔστι δέ τι καὶ παρὰ ταῦτα.
of-Theocritus for there-is-need is but something also besides these-things

115

Θεοδώρῳ ἰατρῷ

to-Theodorus physician

Ἀγαθὸν ἀναγκαῖον ἡ ὀλιγοσιτία. ἦν ἕτερος μὲν ἄν τις
good necessary the scanty-eating which other indeed — someone
καὶ σκώψειε, σοὶ δὲ οὐ θέμις Ἱπποκράτην αὐχοῦντι, ὃς
even might-mock for-you but not right Hippocrates boasting who
ἀφορίζων ἔφη τὴν ἔνδειαν ὑγιείας εἶναι μητέρα.
defining said the want of-health to-be mother

116

Αὐξεντίῳ

to-Auxentius

Εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης Ὅμηρος
to mountain or to wave of-much-roaring sea Homer
ἀποδιοπομπεῖται τὰ ἐκ φιλονεικίας κακά, φιλοσοφία δὲ
banishes the from contentiousness evils philosophy but
οὐδὲ τὴν ἀρχὴν αὐτοῖς πάροδον δίδωσιν εἰς ψυχήν. ἀλλ᾽
not-even the beginning to-them entrance gives into soul but
ἡμεῖς ἀσθενέστεροι μὲν ἢ ὥστε φιλοσοφεῖν τό γε
we weaker indeed than so-as to-philosophize the at-least
ἐμὸν μέρος, οὐ μὴν ἀξιοῦμεν παντάπασι φαυλότερον
my part not however think-fit altogether worse
ἔχειν ἀνθρώπων στρατιωτῶν, ἐφ᾽ οἷς ἡ ποίησις γέγονε.
to-be than-men soldiers for whom the poetry was-made
πάλιν οὖν Ὁμήρῳ χρηστέον, ὅς πού φησιν ἄρχε, σὺ
again then Homer must-be-used who somewhere says begin you
γὰρ γενεᾷφι νεώτερος. μάχη γὰρ μὴ γένοιτο μέν· εἰ δὲ
for in-birth younger battle for not may-it-happen indeed if but
γένοιτο, ὁ νεώτερος αὐτῆς ἀρχέτω, τοιοῦτο γάρ τι
it-should-happen the younger it let-him-begin such for something
νοεῖται τῷ Ποσειδῶνι τὸ παραχωρεῖν τοῦ προκατάρξασθαι
is-meant — for-Poseidon the to-give-way in-the to-begin-first
τῷ νεωτέρῳ θεῷ. τὸν δὲ πρεσβύτερον ἡγεμόνα δεῖ
to-the younger god the but elder leader it-is-needful
τῶν καλλίστων εἶναι· κάλλιστον δὲ ὁμόνοια. ἐγὼ δὲ ὡς οὐ
of-the finest-things to-be finest but concord I but as not
σοῦ πρεσβύτερος μόνον ἀλλὰ καὶ ἤδη πρεσβύτης χροΐ
than-you elder only but also already old-man by-skin
δῆλον, ὁ Φερεκύδης φησίν. οὐκοῦν τὰ τῆς ἀπολογίας
clear — Pherecydes says therefore the(-things) of-the defense

εἰς ἐμὲ περιίσταται. εἰ δὲ καὶ τὸν πρότερον ἁμαρτάνοντα
to me come-round if but also the(-one) first erring
δεῖ πρότερον ἐνδοῦναι, σὺ δέ με βούλει τοῦτον εἶναι,
it-is-needful first to-give-in you but me wish this-one to-be
συγχωρῶ σὴν χάριν καὶ τοῦτο· δεῖ γὰρ ἀντιποιηθέντα
I-grant for-your sake also this it-is-needful for having-claimed
σοῦ πρότερον εὐθὺς ἐθελήσαντί σοι χαρίσασθαι.
you first straightway having-wished to-you to-grant

117

Ἡλιοδώρῳ

to-Heliodorus

Ἡ φήμη λέγει δύνασθαί σε πολλὰ παρὰ τῷ νῦν ἔχοντι
the report says to-be-able you much with the(-one) now holding
τὴν Αἰγυπτίων ἀρχήν, καὶ ἀληθῆ γε λέγει· δικαιότατος
the of-Egyptians office and true-things indeed it-says most-just
γὰρ εἶ, καλῶς τῷ δύνασθαι χρώμενος. ὅπως οὖν
for you-are well the being-able using so-that then
ὄναιο τῆς σῆς φύσεως καὶ δυνάμεως, ὑπὲρ ὧν
you-may-profit-from the your nature and power about what
ὁ ἐμὸς Εὐσέβιος δεῖται, λέγοντος ἄκουσον, ἵν' εἰδῇς
the my Eusebius asks speaking hear that you-may-know
ὅτι σοι καὶ ῥήτορα συνεστήσαμεν.
that to-you also orator we-have-commended

118

Τρωΐλῳ

to-Troilus

Εἰ τὸν ἥρωα Μαξιμιανὸν οἶσθα (διέτριψε δὲ χρόνον
if the hero Maximianus you-know he-spent but time
ὑπόσυχνον ἐπὶ στρατοπέδου), πάντως καὶ ὅτι χρηστὸς
rather-long at camp surely also that good
ἦν οἶσθα. τούτου παῖς ἐμὸς ἐξανέψιος, ὃς καὶ ἐπιδώσει
he-was you-know of-this-one son my second-cousin who also will-deliver
σοι τὴν ἐπιστολήν. ὃν ἕτερος μέν τις ἴσως καὶ διὰ
to-you the letter whom other indeed someone perhaps also because-of
τὴν τύχην τιμήσει, τῶν γὰρ ἀρξάντων ἐστὶν οὐκ
the fortune will-honor of-the(-men) for having-ruled he-is not
ἀφιλότιμον ἀρχήν· ὁ δὲ φιλόσοφος Τρωΐλος τἄνδον
without-honor office the but philosopher Troilus the-things-within
ὄψεται τοῦ νεανίου, κἀκεῖθεν αὐτὸν ἐπαινέσει. δῆλον δὲ ὅτι
will-see of-the youth and-from-there him will-praise clear but that
καὶ συνδιοίσεις τὰ παρόντα αὐτῷ· σπαράττεται γὰρ ὑπὸ
also you-will-help-bear the present-things for-him he-is-torn for by
ἐνδεικτῶν κακῶς ἐπιφύντων τῇ Κυρήνῃ, εἰ μὴ σύγε
informers badly having-grown-upon — Cyrene if not you-at-least
δύσεαι ἀλκήν. ὅ τι γὰρ Ἀνθέμιον ἢ τινα τῶν ὁμοτίμων
will-put-on might what ever for Anthemius or any of-the peers
αὐτῷ πείσεις ὑπὲρ ἡμῶν τε καὶ τἀληθοῦς φθέγξασθαι,
to-him you-will-persuade for us both and the-truth to-speak
τοῦτο σὸν ἔσται πάντως, καὶ σὺ τὴν αἰτίαν ἕξεις τοῦ
this yours will-be wholly and you the cause will-have of-the(-thing)
γενομένου. δι᾽ ἑνὸς οὖν ἀνδρός τε καὶ πράγματος,
having-happened through one then man both and thing
δέομαι, προθυμήθητι τῶν παμπονήρων τούτων ἡμᾶς
I-beg be-eager from-the utterly-wicked these us

ἀπαλλάξαι θηρίων. τὸ γὰρ εὐτυχηθῆναι τὴν πεῖραν τοῖς
to-free beasts the for to-be-fortunate the attempt for-the(-ones)
φθάσασι πολλοὺς ὁμοίους αὐτοῖς γενέσθαι προτρέψεται.
having-gone-first many like them to-become will-urge

119

Τρωΐλῳ

to-Troilus

Εἰς Διογένην ὅ τι ἂν ποιήσῃς ὧν σοι φύσις
to Diogenes what ever — you-do of-what for-you nature
ἐστὶν ἐργάζεσθαι, οὐδὲν καινὸν ἔσῃ πεποιηκὼς ἀλλ᾽
is to-work nothing new you-will-be having-done but
ἐποικοδομῶν τοῖς σαυτοῦ· Κυρηναῖος γάρ ἐστι, τῆς δι᾽
building-onto the yours Cyrenaean for he-is of-the through
ὑμᾶς ἔτι πόλεως. δεῖ δὲ οὐ μόνον ἀθρόους ἀλλὰ καὶ καθ᾽
you still city it-is-needful but not only in-crowds but also by
ἕνα εὐεργετεῖν. τίνα δέ ἐστιν ἐν οἷς δεῖται φίλων Διογένης,
one to-benefit what but is in what needs of-friends Diogenes
οὐχ ἐμοῦ γράφοντος ἀναγινώσκειν ἀλλ᾽ αὐτοῦ λέγοντος
not me writing to-read but himself speaking
ἀκούειν σε δεῖ· οὐδὲν γὰρ ἂν γένοιτο τοῦ παθόντος
to-hear you it-is-needful nothing for — would-be than-the having-suffered
ῥητορικώτερον. Μαρκιανὸν τὸν φιλόσοφον τὸν ἄρξαντα
more-eloquent Marcianus the philosopher the(-one) having-ruled
Παφλαγόνων πρόσειπε παρ᾽ ἐμοῦ· κἂν τι δύνηται
Paphlagonians greet from me and-if anything he-can
(στοχάζομαι δὲ ὅτι δύναται), κωλυσάτω συγγενῆ μου σφόδρα
I-guess but that he-can let-him-prevent kinsman my very
αὐτανέψιον ἔργον γενέσθαι συκοφαντῶν ἐνδεικτῶν, κοινῶν
first-cousin prey to-become of-slandering informers common

ἀλαστόρων τῆς χώρας. ὅν σοι μετὰ τῆς ἐπιστολῆς υἱὸν
avengers of-the country whom to-you with the letter son
ἐγχειρίζω, δι᾽ ὃν ὄντες ἀδελφοὶ δύο τρεῖς ἀριθμούμεθα.
I-entrust because-of whom being brothers two three we-are-counted

120

Τῷ ἀδελφῷ

to-the brother

Οἱ Ἀσκληπιάδαι τοῖς δυσεμέτοις ὕδατος χλιαροῦ
the Asclepiads to-the(-ones) vomiting-with-difficulty water lukewarm
διδόασιν ἀπορροφεῖν, ἵνα τούτῳ συνεπισπάσωνται
give to-sip that with-this they-may-draw-up
καὶ τὸ προαποκείμενον. βούλομαι δή σοι
also the(-matter) stored-before I-wish indeed to-you
κἀγὼ φήμας καινὰς ἔναγχος ἐκ τῆς ἑτέρας ἠπείρου
also-I reports new lately from the other mainland
διακομισθείσας ἀπαγγεῖλαι, ἵνα μοι πολλαπλασίους
having-been-conveyed to-report that to-me manifold
αὐτὰς ἀποδῷς, προσθεὶς εἴ τι πλέον εἰδὼς
them you-may-give-back having-added if anything more knowing
τυγχάνεις.
you-happen

121

Ἀθανασίῳ ὑδρομίκτῃ

to-Athanasius water-mixer

Ὀδυσσεὺς ἔπειθε τὸν Πολύφημον διαφεῖναι αὐτὸν ἐκ
Odysseus was-persuading — Polyphemus to-let-go him from
τοῦ σπηλαίου. «γόης γάρ εἰμι, καὶ εἰς καιρὸν ἂν σοι
the cave sorcerer for I-am and for occasion — to-you
παρείην οὐκ εὐτυχοῦντι τὰ εἰς τὸν θαλάττιον
I-could-be-of-use not prospering in-the(-things) toward the sea
ἔρωτα. ἀλλ᾽ ἐγώ τοι καὶ ἐπῳδὰς οἶδα καὶ καταδέσμους
love but I in-truth both spells know and binding-charms
καὶ ἐρωτικὰς κατανάγκας, αἷς οὐκ εἰκὸς ἀντισχεῖν οὐδὲ
and erotic compulsions which not likely to-resist even
πρὸς βραχὺ τὴν Γαλάτειαν. μόνον ὑπόστηθι σὺ τὴν
for short — Galatea only undertake you the
θύραν ἀποκινῆσαι, μᾶλλον δὲ τὸν θυρεὸν τοῦτον· ἐμοὶ
door to-move rather but the door-stone this to-me
μὲν γὰρ καὶ ἀκρωτήριον εἶναι φαίνεται. ἐγὼ δὲ ἐπανήξω
indeed for even promontory to-be it-appears I but will-return
σοι θᾶττον ἢ λόγος, τὴν παῖδα κατεργασάμενος. τί
to-you quicker than word the girl having-won-over why
λέγω κατεργασάμενος; αὐτὴν ἐκείνην ἀποφανῶ σοι δεῦρο
say-I having-won-over her that-one I-will-show to-you here
πολλαῖς ἴυγξι γενομένην ἀγώγιμον, καὶ δεήσεταί σου καὶ
by-many wrynecks having-become led and she-will-beg you and
ἀντιβολήσει, σὺ δὲ ἀκκιῇ καὶ κατειρωνεύσῃ. ἀτὰρ μεταξύ
entreat you but will-be-coy and will-feign but meanwhile
μέ τι καὶ τοιοῦτον ἔθραξε, μὴ τῶν κωδίων ὁ γράσος
me something also such troubled lest of-the fleeces the grease
ἀηδὴς γένηται κόρῃ τρυφώσῃ καὶ λουμένῃ τῆς ἡμέρας
unpleasant may-become to-girl luxurious and bathing in-the day

πολλάκις. καλὸν οὖν εἰ πάντα εὐθετήσας ἐκκορήσειάς
often good then if all-things having-arranged you-were-to-sweep
τε καὶ ἐκπλυνεῖς καὶ ἐνθυμιάσειας τὸ δωμάτιον· ἔτι δὲ
both and wash-out and fumigate the chamber still but
κάλλιον, εἰ καὶ στεφάνους παρασκευάσαιο κιττοῦ τε καὶ
better if also garlands you-prepared of-ivy both and
σμίλακος, οἷς σαυτόν τε καὶ τὰ παιδικὰ ἀναδήσαιο.
of-bindweed with-which yourself both and the darling you-might-wreathe
ἀλλὰ τί διατρίβεις καὶ οὐκ ἐγχειρεῖς ἤδη τῇ θύρᾳ;»
but why do-you-delay and not set-hand already to-the door
πρὸς οὖν ταῦτα ὁ Πολύφημος ἐξεκάγχασέ τε ὅσον
at then these-things — Polyphemus guffawed both as-much-as
ἐδύνατο μέγιστον καὶ τὼ χεῖρε ἐκρότησε. καὶ ὁ μὲν
he-could greatest and the two-hands clapped and — indeed
Ὀδυσσεὺς ᾤετο αὐτὸν ὑπὸ χαρμονῆς οὐκ ἔχειν ὅ τι
Odysseus thought him for joy not to-have what ever
ἑαυτῷ χρήσαιτο, κατελπίσαντα τῶν παιδικῶν περιέσεσθαι·
with-himself he-should-do having-hoped of-the darling to-get-the-better
ὁ δὲ ὑπογενειάσας αὐτὸν «ὦ Οὖτι» ἔφη, «δριμύτατον
he but having-stroked-the-chin-of him O Nobody said very-keen
μὲν ἀνθρώπιον ἔοικας εἶναι καὶ ἐγκατατετριμμένον ἐν
indeed mannikin you-seem to-be and having-been-worn-in in
πράγμασιν. ἄλλο μέντοι τι ποίκιλλε· ἐνθένδε γὰρ οὐκ
affairs other however something embroider from-here for not
ἀποδράσεις.» ὁ μὲν οὖν Ὀδυσσεύς (ἠδικεῖτο γὰρ ὄντως)
you-will-escape — indeed then Odysseus he-was-wronged for truly
ἔμελλεν ἄρα τῆς πανουργίας ὀνήσεσθαι, σὲ δὲ Κύκλωπα
was-going then from-the cunning to-profit you but Cyclops
μὲν ὄντα τῇ τόλμῃ Σίσυφον δὲ τοῖς ἐγχειρήμασι δίκη
indeed being in-the daring Sisyphus but in-the undertakings justice
μετῆλθε καὶ νόμος καθεῖρξεν, ὧν μή ποτε σύγε
pursued and law shut-up whom not ever you-at-least

καταγελάσειας. εἰ δὲ δεῖ πάντως ὑπερσχεῖν σε τῶν
may-mock if but it-is-needful wholly to-prevail you over-the
νόμων, ἀλλὰ μὴ ἔγωγε εἴην ὁ παραλύων αὐτοὺς καὶ
laws but not I may-be the(-one) dissolving them and
τὰς θύρας καταρρηγνὺς τοῦ ἐπὶ τοῖς δεσμώταις οἰκήματος.
the doors breaking-down of-the for the prisoners chamber
καὶ γὰρ εἰ μὲν ἦν ἐπὶ τοῖς ἱερεῦσιν ἡ πολιτεία, τούτους
and for if indeed were in the priests the state these
αὐτοὺς ἔδει τῆς πονηρίας κολαστὰς εἶναι. ὡς ἔστι
themselves it-were-needful of-the wickedness punishers to-be as is
γε τὸ δημόσιον ξίφος οὐχ ἧττον ἢ τὰ ἐν τοῖς
indeed the public sword not less than the in the
προτεμενίσμασι χέρνιβα πόλεως καθαρτήριον. οὕτω καὶ
forecourts holy-waters of-city purifier so also
τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν. οὕτως ἐποίουν,
of-the before we-have-heard glories of-men so they-did
ἕως ἐδόκει καλὸν εἶναι τὸν αὐτὸν εὔχεσθαί τε ὑπὲρ τῶν
until it-seemed good to-be the same to-pray both for the
κοινῶν ἀγαθῶν καὶ πράττειν ὅπως ἂν παραγένοιτο. καὶ
common goods and to-act how — they-might-come-about and
γὰρ Αἰγύπτιοι καὶ τὸ Ἑβραίων γένος χρόνον συχνὸν ὑπὸ
for Egyptians and the of-Hebrews race time long by
τῶν ἱερέων ἐβασιλεύθησαν· ἐπεὶ δὲ διῳκίσθησαν οἱ βίοι,
the priests were-ruled-as-kings since but were-separated the lives
καὶ ὁ μὲν ἱερὸς ὁ δὲ ἡγεμονικὸς ἀπεδείχθη,
and the(-one) indeed holy the(-other) but governing was-shown
τετάχαται δὲ ἕτεροι μὲν ἐν τοῖς πράγμασιν ἡμεῖς δὲ
they-are-ranged but others indeed in the affairs we but
ἐν ταῖς εὐχαῖς εἶναι, οἷς ὁ νόμος ἀπαγορεύει χεῖρα
in the prayers to-be to-whom the law forbids hand
ὀρέγειν τῇ δίκῃ καὶ ἀποκτιννύναι τὸν πονηρότατον, πῶς
to-stretch-out to-the justice and to-kill the most-wicked how

ἄν τις αὐτοῖς ἐπιτρέψειεν ἀνδρὶ πανούργῳ χεῖρα ὀρέξαι
— anyone to-them might-permit for-man knavish hand to-stretch-out
κατὰ τῆς δίκης; ἀλλ᾽ ἐγὼ τό γε εἰς ἐμὲ ἦκον ποιῶ·
against the justice but I the at-least to me coming do
εὔχομαι καὶ οἴκοι καὶ ἐπὶ τῶν κοινῶν ἱερῶν ὑπερσχεῖν τῆς
I-pray both at-home and at the common temples to-prevail-over the
ἀδικίας τὴν δίκην καὶ πονηρίας ἐκκαθαρθῆναι τὴν πόλιν.
injustice the justice and of-wickedness to-be-purged the city
τοῦτο δὲ ταὐτόν ἐστι τῷ κακὸν κακῶς ἀπολωλέναι καὶ
this but the-same is with-the evil evilly to-have-perished both
σὲ καὶ ἄλλον ὅστις σοι παραπλήσιος. ἔστω δή σοι
you and another whoever to-you like let-be indeed to-you
τοῦτο τεκμήριον τίς ἂν ἐγενόμην ἐξόν τι
this proof what-sort — I-would-have-become if-it-were-allowed anything
ποιεῖν, ὃς ἐπειδὴ οὐκ ἔξεστι καταρῶμαι.
to-do who since not it-is-allowed I-curse

122

Τῷ ἀδελφῷ

to-the brother

Πολλὰ κἀγαθὰ γένοιτο τοῖς ἱερεῦσιν Ἀξωμιτῶν, οἳ
many-things and-good-things may-happen to-the priests of-Axomis who
τῶν στρατιωτῶν καταδεδυκότων ἐν χηραμοῖς ὀρῶν καὶ
the soldiers having-sunk-down in holes of-mountains and
ἀξιούντων τὸ αἷμα φρουρεῖν, οἳ δὲ τὸν ἀγροῖκον λεὼν
thinking-fit the blood to-guard they but the rustic folk
παρακαλέσαντες ἀπὸ τῶν ἱερῶν αὐτῶν τὴν εὐθὺ
having-summoned from the temples themselves the(-road) straight-toward
τῶν πολεμίων ἡγήσαντο, καὶ προσευξάμενοι τρόπαιον
of-the enemies led and having-prayed trophy

ἔστησαν ἐν τῇ Μυρσινίτιδι· φάραγξ δὲ αὕτη προμήκης τε
set-up in — Myrsinitis ravine but this long both
καὶ βαθεῖα καὶ ὕλῃ συνηρεφής. ἀλλ᾽ ὑπὸ τοῦ μηδὲν τοῖς
and deep and with-wood overshadowed but by the no for-the
βαρβάροις ὅπλον πολέμιον ἀπηντηκέναι καὶ τὰς δυσχωρίας
barbarians arm hostile to-have-met even the rough-places
ἐθάρρησαν· ἔμελλον δέ που καὶ μελαμπύγου τεύξεσθαι
they-dared they-were-going but somehow also black-bottomed to-meet
Φαύστου τοῦ διακόνου τῶν ἱερῶν. οὗτός ἐστιν ὁ πρῶτος
Faustus the deacon of-the temples this-man is the first
ὑποστὰς ὁπλίτην γυμνός, καὶ παίσας ἐκ χειρὸς λίθῳ
having-faced hoplite unarmed and having-struck from hand with-stone
κροταφιαίαν πληγήν, οὐ βαλών, ἀλλ᾽ ὥσπερ πὺξ
temple blow not having-thrown but as with-fist
ἐνθορών. πεσόντα δὲ ἤδη περιδύσας τὰ ὅπλα συχνοὺς
having-leapt-in having-fallen but already having-stripped the arms many
ἐπ᾽ αὐτῷ κατείργασται. καὶ ὅστις δὲ ἕτερος ἀνὴρ ἀγαθὸς
over him has-overcome and whoever but other man good
ἔδοξεν ἐν τῷ τότε, Φαῦστον αἰτιατέον τῶν γενομένων
seemed in the then Faustus must-be-credited of-the(-things) having-happened
καὶ οἷς ἐποίει καὶ οἷς παρὰ τὸν καιρὸν ἐφθέγγετο. ἐγὼ
both by-what he-did and by-what at the moment he-uttered I
δὲ ἅπαντας τοὺς παραγενομένους τῷ ἔργῳ ἥδιστ᾽ ἂν
but all the(-ones) having-been-present at-the deed most-gladly —
στεφανώσαιμι καὶ ἀνακηρύξαιμι· πρῶτοι γὰρ ἥψαντο καλῶν
would-crown and proclaim first for they-touched fine
ἔργων, δεῖξαι τοῖς καταπεπληγμένοις ὅτι μὴ κορύβαντές
deeds to-show to-the(-ones) having-been-stricken that not corybants
εἰσι μηδὲ τῶν περὶ τὴν Ῥέαν δαιμόνων, ἀλλ᾽ ἄνθρωποι καὶ
they-are nor of-the about — Rhea spirits but men both
τρωτοὶ καὶ θνητοί, καθάπερ ἡμεῖς. εἰ δὲ καὶ ἡμεῖς ἄνδρες
woundable and mortal as we if but also we men

γενοίμεθα ἐν τοῖς τοιούτοις, οὐδὲ τὰ δευτερεῖα γένοιτ'
should-become in the such-things not-even the second-prizes would-be
ἂν ἀφιλότιμα. τυχὸν δ' ἂν καὶ πρωτεῖα συγχωρηθείημεν,
— without-honor perhaps but — also first-prizes we-might-be-granted
εἰ μὴ λοχήσαντες ἐν φάραγγι πεντεκαίδεκα προνομεύοντες
if not having-ambushed in ravine fifteen foraging
εὐτυχήσαιμεν, ἀλλὰ νομίμῳ πολέμῳ καὶ φαινομέναις ταῖς
we-should-succeed but in-regular war and open the
παρασκευαῖς πλήθη πρὸς πλῆθος ἀγωνισαίμεθα.
preparations masses against mass we-should-fight

123

Τρωΐλῳ

to-Troilus

Εἰ δὲ θανόντων περ καταλήθοντ' εἰν ἀίδαο, αὐτὰρ ἐγὼ καὶ
if but of-the-dead even they-forget in of-Hades yet I even
κεῖθι φίλου μεμνήσομ' ἑταίρου. Ὁμήρῳ μὲν ἐποιήθησαν
there of-friend shall-remember comrade by-Homer indeed were-made
οἱ στίχοι, ὁ δὲ νοῦς αὐτῶν οὐκ οἶδα εἰ Ἀχιλλεῖ περὶ
the verses the but sense of-them not I-know if for-Achilles about
Πατρόκλου μᾶλλον ἄξιος εἰρῆσθαι ἢ ἐμοὶ περὶ σοῦ τῆς
Patroclus more worthy to-have-been-said than for-me about you the
φιλτάτης τε καὶ εὐεργέτιδος κεφαλῆς. ὡς ἐγώ (μάρτυρα
dearest both and benefactor head as I witness
ποιοῦμαι θεὸν ὃν φιλοσοφία πρεσβεύει) τῆς ἱερᾶς σου καὶ
I-make god whom philosophy reveres of-the holy your and
γλυκείας ψυχῆς ἐπὶ μέσης καρδίας ἄγαλμα περιφέρω, καὶ
sweet soul in middle heart image carry-about and
ἐμβομβεῖ μου ταῖς ἀκοαῖς ἡ θαυμαστή σου τῶν σοφῶν
booms my in-the ears the wonderful your of-the wise

λόγων ἠχώ. τῇ πατρίδι δὲ ἐπιδημήσας ἀπὸ τῆς Αἰγύπτου,
words echo to-the fatherland but having-come-home from — Egypt
καὶ δυοῖν ἐνιαυτῶν ἐπιστολὰς ἅμα ἀνεγνωκώς, πλῆθος
and of-two years letters at-once having-read flood
ὅσον δακρύων κατέσπεισα τῶν γραμμάτων· οὐ γὰρ οἷς
what of-tears I-poured-over the letters not for with-what
ἀπέλαυόν σου διὰ τῶν γεγραμμένων ἡδόμην, ἀλλ'
I-enjoyed you through the(-things) having-been-written I-was-pleased but
ἠνιώμην ἀναφέρων ἀπὸ τῶν γεγραμμένων τὴν ἔμψυχόν
I-was-grieved recalling from the(-things) having-been-written the living
σου συνουσίαν, οἵου φίλου τε ἅμα καὶ πατρὸς ὄντως
your company of-what-sort friend both at-once and father truly
ζῶντος στεροίμην. δεξαίμην ἂν οὖν βαρυτέρους ἀγῶνας
living I-was-deprived I-would-accept — then heavier contests
ὑπὲρ τῆς πατρίδος ἐθελοντής, ἵνα μοι γένοιτο πάλιν
for the fatherland as-volunteer that to-me might-be again
πρόφασις ἀποδημίας. ἆρά σέ ποτε ὄψομαι, πάτερ ἀληθῶς
pretext of-going-abroad — you ever shall-I-see father truly
γνησιώτατε; ἆρά ποτε τὴν ἱεράν σου κεφαλὴν περιπτύξομαι;
most-genuine — ever the holy your head shall-I-embrace
ἆρα μεθέξω τοῦ συνεδρίου τοῦ διὰ σὲ μακαρίου;
— shall-I-share of-the gathering of-the(-one) because-of you blessed
εἰ γὰρ γένοιτό μοι τούτων τυχεῖν, ἀποδείξω μηκέτι μῦθον
if for may-it-be to-me these-things to-obtain I-will-show no-longer myth
ὄντα τὸν ἐπὶ Αἴσονι τῷ Θετταλῷ λόγον, ὅν φασιν αἱ
being the about Aeson the Thessalian story whom say the
ποιήσεις δὶς ἀνηβῆσαι, νέον ἐκ πρεσβύτου γενόμενον.
poems twice to-have-grown-young young from old-man having-become

124

Τῇ φιλοσόφῳ

to-the philosopher

Εἰ δὲ θανόντων περ καταλήθοντ᾽ εἰν ἀίδαο, αὐτὰρ ἐγὼ
if but of-the-dead even they-forget in of-Hades yet I
καὶ κεῖθι τῆς φίλης Ὑπατίας μεμνήσομαι. ἔγωγέ τοι
even there of-the dear Hypatia shall-remember I in-truth
τοῖς πάθεσι τῆς πατρίδος περιεχόμενος καὶ δυσχεραίνων
by-the sufferings of-the fatherland being-encompassed and vexed-with
αὐτὴν ἐφ᾽ οἷς ὁρῶ καθ᾽ ἡμέραν ὅπλα πολέμια καὶ
it at what I-see by day arms hostile and
ἀποσφαττομένους ἀνθρώπους ὥσπερ ἱερεῖα, καὶ τὸν ἀέρα
being-slaughtered men as victims and the air
διεφθαρμένον ἕλκων ἀπὸ τῆς σήψεως τῶν σωμάτων, καὶ
having-been-corrupted drawing from the rot of-the bodies and
αὐτὸς ἕτερα τοιαῦτα παθεῖν προσδοκῶν (τίς γὰρ εὔελπις,
myself other such-things to-suffer expecting who for hopeful
ἐν ᾧ καὶ τὸ περιέχον ἐστὶ κατηφέστατον, κατειλημμένον
in which even the surrounding is most-gloomy having-been-seized
τῇ σκιᾷ τῶν σαρκοφάγων ὀρνέων;) ἀλλὰ καὶ ἐπὶ
by-the shadow of-the flesh-eating birds but even in
τούτοις φιλοχωρῶν. τί γὰρ καὶ πάθω, Λίβυς ὢν καὶ
these loving-the-place what for also may-I-suffer Libyan being and
ἐνταῦθα γενόμενος καὶ τῶν πάππων τοὺς τάφους οὐκ
here having-been-born and of-the grandfathers the tombs not
ἀτίμους ὁρῶν; διὰ σέ μοι δοκῶ μόνην ὑπερόψεσθαι
dishonored seeing because-of you to-me I-seem alone to-overlook
τῆς πατρίδος κἂν λάβωμαι σχολῆς μεταναστεύσειν.
the fatherland and-if I-get leisure to-emigrate

125

Τῷ ἀδελφῷ

to-the brother

Δυστυχοῦμεν οἷς εὐποροῦμεν πονηραῖς ἀλλήλους ἀγγελίαις
we-are-unfortunate in-that we-abound in-wicked one-another reports
ἀμείβεσθαι. ἰδοὺ γὰρ καὶ Βαττίαν ἐπενείμαντο καὶ
to-exchange behold for also Battia they-grazed-over and
Ἀπροσύλεως ἥψαντο, καὶ ἅλως ἐνέπρησαν καὶ γῆν
Aprosylis touched and threshing-floors burned and land
ἐδῃώσαντο καὶ γυναῖκας ἠνδραποδίσαντο. ἀρρένων δὲ
ravaged and women enslaved of-males but
οὐδεμία φειδώ. καίτοι πρότερον εἰώθεσαν ζωγρεῖν τὰ
no sparing and-yet before they-were-accustomed to-take-alive the
παιδάρια. ἀλλὰ νῦν, οἶμαι, τὸν ἀριθμὸν ἐλάττους ἴσασιν
children but now I-think in-the number fewer they-know
ὄντες ἢ ὥστε νέμειν τῇ λείᾳ φύλακας συχνοὺς καὶ ἀρκεῖν
being than so-as to-assign to-the booty guards many and to-suffice
τοῖς λειπομένοις ὡς ἐπὶ πόλεμον εἴ τις ἐπεξίοι.
for-the(-ones) remaining as for war if anyone should-sally-out
ἡμῶν δὲ οὐδεὶς ἀγανακτεῖ, ἀλλ᾽ οἴκοι καθήμεθα τὴν
of-us but no-one is-indignant but at-home we-sit the
συχίνην ἐπικουρίαν τοὺς στρατιώτας προσδεχόμενοι, καὶ
frequent help the soldiers expecting and
τὸ σιτηρέσιον καὶ τὰς ἐν εἰρήνῃ πλεονεξίας διὰ στόματος
the rations and the in peace extortions in mouth
ἔχομεν, ὥσπερ τούτοις δικάζεσθαι δέον, ἀλλ᾽ οὐκ ἐκείνοις
we-have as-if with-these to-go-to-law needful but not those
ἀμύνεσθαι. οὐ παυσόμεθα φλυαροῦντες; οὐ σωφρονήσομέν
to-repel not shall-we-cease talking-nonsense not shall-we-be-sensible
ποτε, καὶ γεωργοὺς βωλοκόπους ἀθροίσαντες ὁμόσε
ever and farmers clod-breaking having-gathered to-close-quarters

χωρήσομεν τοῖς ἐχθροῖς ὑπὲρ παίδων ὑπὲρ γυναικῶν ὑπὲρ
shall-we-go with-the enemies for children for women for
χώρας, εἰ δὲ βούλει, καὶ ὑπὲρ αὐτῶν τῶν στρατιωτῶν;
country if but you-wish also for themselves the soldiers
καλὸν γὰρ ἐν εἰρήνῃ λαλεῖσθαι ταῦτα, ὡς ἡμεῖς αὐτοὺς
fine for in peace to-be-talked-of these-things that we them
τρέφομέν τε καὶ σώζομεν. ἐγὼ μὲν οὖν μόνον οὐκ ἔποχος
feed both and save I indeed then only not mounted
ὢν ἵππῳ τὴν ἐπιστολὴν ὑπηγόρευσα· καὶ γὰρ λόχους καὶ
being on-horse the letter dictated and for companies and
λοχαγοὺς ἐκ τῶν παρόντων ἐποίησα. ἀθροίζεται δέ μοι καὶ
captains from the present-men I-made is-gathered but for-me also
ἐν Ἀσουσάμαντι πλῆθος συχνόν· καὶ γὰρ Διωέσταις ἀπαντᾶν
in Asusamas multitude large and for to-the-Dioestae to-meet
ἐπὶ τὴν Κλεοπάτραν ἀπήγγειλα. ἐλπίζω δὲ ἐπειδὰν πρὸ ὁδοῦ
at — Cleopatra I-announced I-hope but when on road
γενώμεθα καὶ περιαγγελθῇ νεανική τις συστᾶσα περὶ
we-are and is-announced-around youthful some having-been-formed about
ἐμὲ δύναμις, πολὺ πλείους ἔσεσθαι τοὺς ἀκλήτους· ἥξουσι
me force much more to-be the uninvited they-will-come
γὰρ ἀπανταχόθεν, οἱ βέλτιστοι μὲν ἐφ' ᾧ μετασχεῖν
for from-everywhere the best indeed for which to-share
ἔργου καλοῦ, οἱ πονηρότατοι δὲ καὶ ἐπὶ διαρπαγῇ λαφύρων.
of-deed fine the most-wicked but also for plunder of-spoils

126

Ἀσκληπιοδότῳ

to-Asclepiodotus

Οἴμοι. τί δ᾽ οἴμοι; θνητά τοι πεπόνθαμεν. ὁ τρίτος
alas why but alas mortal-things in-truth we-have-suffered the third
γε καὶ λοιπὸς οἴχεται τῶν υἱέων. ἀλλὰ τό γε δόγμα
indeed also last is-gone of-the sons but the at-least doctrine
τὸ περὶ τοῦ μηδὲν εἶναι τῶν οὐκ ἐφ᾽ ἡμῖν ἀγαθὸν ἢ
the about the nothing to-be of-the(-things) not in us good or
κακὸν ἔτι παρ᾽ ἐμοὶ σώζεται, μᾶλλον δὲ πάλαι μὲν ἦν
evil still with me is-kept rather but of-old indeed it-was
μάθημα, νυνὶ δὲ γέγονε δόγμα ψυχῆς ἐγγεγυμνασμένης ταῖς
lesson now but has-become doctrine of-soul having-been-trained in-the
περιστάσεσιν. ἔδει δὲ ἄρα χαλεπωτέραν μοι γενέσθαι
circumstances it-was-needful but then harsher to-me to-become
τοῦ πάθους τὴν προσβολήν, καὶ διὰ τοῦθ᾽ ὁ δαίμων,
of-the passion the assault and because-of this the fate
ᾧ μέλει βλάπτειν τἀμά, προῳκονομήσατο μηδὲ σὲ
to-whom it-is-a-care to-harm my-affairs pre-arranged not-even you
τὴν φίλην μοι παρεῖναι κεφαλήν. ἀλλ᾽ ἔλθοις ποτέ,
the dear to-me to-be-present head but may-you-come sometime
θαυμάσιε καὶ τριπόθητε καὶ φίλων ἀδολώτατε. μάρτυς εἰμὶ
admirable and thrice-longed-for and of-friends most-guileless witness am-I
τῷ θαυμαστῷ Μενελάῳ τῆς περὶ σὲ διαθέσεως. διὰ
to-the wonderful Menelaus of-the toward you disposition because-of
τοῦτο πολλάκις συνδιημέρευσα, ὅτι σε δι᾽ εὐφήμου
this often I-spent-the-days-with-him because you in auspicious
μνήμης ἐτίθετο, καὶ πολλὰ τῇ ψυχῇ προσκεχυφὼς καὶ
memory he-held and much to-the soul having-bent-toward also
τοῖς ἐπιτρόποις ἀπάγουσιν αὐτὸν εὐθὺ Τευχείρων περὶ
to-the guardians leading-away him straight of-Teucheira toward

τὸν μέγαν Ἀσκληπιόδοτον εὐγνώμων ἦν καὶ εὐχαριστῶν
the great Asclepiodotus grateful he-was and thankful
ὡς ἐπὶ μεγίστοις εὐεργέτῃ διατετέλεκεν. ἵν' ἔχωμεν ὕδωρ
as for greatest-things to-benefactor he-has-continued that we-may-have water
ψυχρόν, ὑδρίαν ἢ πίθον ἐκ μαρμάρου ζητῶ. ὅσῳ
cold water-jar or cask of marble I-seek by-as-much-as
μείζων, τοσούτῳ κάλλιον. κείσεται δὲ ἐν Ἀσκληπιῷ τῷ
greater by-so-much better will-lie but in Asclepius the
ποταμῷ· παρ' αὐτῷ γὰρ κτίζω τὸ ἀσκητήριον, καὶ ἁγνὰ
river beside it for I-am-founding the hermitage and holy
σκεύη προευτρεπίζομαι. σὺν θεῷ δὲ εἴην ἐπιβαλλόμενος.
vessels prepare-beforehand with god but may-I-be setting-to-work

127

Τῷ ἀδελφῷ

to-the brother

Ἀσπίδα φρῦνον ὄφιν καὶ Λαδικέας περίφευγε, καὶ κύνα
asp toad snake and Laodiceans flee and dog
λυσσητήν, καὶ πάλι Λαδικέας. ἀλλὰ μετὰ τὸν ἡμερώτατον
rabid and again Laodiceans but after the most-gentle
καὶ φιλοσοφώτατον Πεντάδιον τὰς πινακίδας, ἃς ἡ
and most-philosophic Pentadius the tablets which the
πολιτεία σύνθημα ποιεῖται τῆς Αἰγυπτίας ἀρχῆς, Εὐθάλιος ὁ
state token makes of-the Egyptian office Euthalius the
Λαοδικεὺς ἔχει λαβών. οἶσθα τὸν νεανίσκον, ὡς εἰκάζειν
Laodicean has having-received you-know the youth as to-guess
ἔξεστιν, ὑπὸ τοὺς αὐτοὺς ἡμῖν χρόνους ἐπὶ στρατοπέδου
it-is-possible under the same with-us times at camp
διαγαγόντα· καὶ γὰρ οὐκ εἴα λανθάνειν αὐτὸν οὔθ' ὁ
having-passed-time and for not allowed to-escape-notice him either the

τρόπος οὔτε τὸ ἐπώνυμον. Βαλαντᾶν τινὰ ἤκουες, οὐ
character or the nickname Balantas someone you-heard not
πατρόθεν τῆς σεμνῆς ταύτης προσηγορίας κληρονομήσαντα,
from-the-father of-the august this title having-inherited
ἀλλ' αὐτὸν περιποιησάμενον. ἐπειδὴ γάρ, οἶμαι, Λυδίας
but himself having-acquired-it since for I-think of-Lydia
ἄρχων ἀποδειχθεὶς ὑπὸ τοὺς Ῥουφίνου καιροὺς ἦγε
governor having-been-appointed under the of-Rufinus times he-carried
καὶ ἔφερε τὰ Λυδῶν, νεμεσᾷ Ῥουφῖνος καὶ μέτεισι
and bore the(-goods) of-Lydians is-indignant Rufinus and pursues
ζημίᾳ χρυσοῦ λιτρῶν πεντεκαίδεκα, τάττει δὲ στρατιώτας
with-fine of-gold of-pounds fifteen appoints but soldiers
ἐκ τῶν ὑπηρετῶν, ὡς ᾤετο, τοὺς ἀνδρειοτάτους καὶ
from the attendants as he-thought the most-manly and
εὐνουστάτους, ἐφ' ᾧ σὺν βίᾳ πράξαντας τὸ χρυσίον
most-loyal for which with force having-exacted the gold
ἀνακομίσαι πιστῶς εἰς τὴν τράπεζαν τὴν αὐτοῦ. τί οὖν
to-bring-back faithfully to the bank the his what then
πρὸς ταῦτα ὁ Σίσυφος; ἀλλὰ μὴ λίαν ἀπειρόκαλος ὦ
to these-things — Sisyphus but not too tasteless may-I-be
βεβοημένα ἐπιδιηγούμενος, πέπυσαι πάντως
things-having-been-noised-abroad re-narrating you-have-heard surely
τὴν συνωρίδα τῶν βαλαντίων, ἃ τῶν ἵππων Εὐμήλου
the pair of-the purses which than-the horses of-Eumelus
πολὺ μᾶλλον ἀλλήλοις ἐοικότα κατασκευάσας τῷ
much more to-one-another like having-made in-the(-one)
μὲν ἐνέθηκεν ὀβολοὺς ἐκ χαλκοῦ τῷ δὲ στατῆρας
indeed he-put obols of bronze in-the(-other) but staters
χρυσίου. καὶ τοῦτο μὲν δείξας ἐκεῖνο δὲ κρύψας, ὡς
of-gold and this indeed having-shown that but having-hidden when
ἀπηρίθμησαν, ὡς ἐζυγοστάτησαν, ὡς κατεσημήναντο τῇ
they-counted when they-weighed when they-sealed with-the

δημοσίᾳ σφραγῖδι τὸ χρυσίον, λανθάνει θάτερον ἀντιθεὶς
public seal the gold he-secretly the-other having-substituted
καὶ πέμψας ἀντὶ τῶν στατήρων τοὺς ὀβολούς. οἱ δὲ
and having-sent instead-of the staters the obols they but
ὡμολογήκεσαν ἐν δημοσίοις γράμμασιν ἔχειν καὶ διακομιεῖν
had-acknowledged in public documents to-have and to-convey
τὸ χρυσίον. κἀκ τούτου Δάφνις παρὰ ποιμέσι πρῶτος
the gold and-from this Daphnis among shepherds first
ἔγεντο. τοῦτο τὸν Εὐθάλιον ἐπὶ μέγα τύχης ἐξῆρεν· Οὐδενὶ
became this — Euthalius to great of-fortune raised to-no-one
γὰρ ἐπέτρεψεν ὁ γέλως ὑπὲρ τῆς πολιτείας ἀγανακτῆσαι,
for permitted the laughter for the state to-be-indignant
ἀλλ᾽ ὡς ἄνδρα παρὰ τοὺς πώποτε θαυματοποιὸν ἰδεῖν
but as man beyond the(-men) ever wonder-worker to-see
ἐπεθύμησαν. καὶ ἦκε μετάπεμπτος ὥσπερ εὐεργέτης
they-desired and he-came summoned as benefactor
Ῥωμαίων, ὀχήματι δημοσίῳ πομπεύων διὰ τῶν πόλεων.
of-Romans in-carriage public parading through the cities
κἀγὼ τἀνθρώπιον οἶδα τῶν συνεδρευόντων ἐν τῷ
and-I the-mannikin know than-the(-ones) sitting in the
προτεμενίσματι τοῦ βουλευτηρίου λαλίστερον. οὗτος ὅσον
forecourt of-the council-house more-talkative this-man as-good-as
οὔπω παραλύσει τῆς ἀρχῆς τὸν ἑταῖρον Πεντάδιον.
not-yet will-dismiss from-the office the companion Pentadius

He consoles a bishop expelled from Egypt, sends Pylaemenes money and asks for the books he returned to Troilus, and tells Simplicius how the general Cerealius sold exemptions, quartered troops for bribes, and fled to a ship while Synesius, besieged, kept watch on the walls. He commends Diogenes to Pylaemenes. He shames his brother, who starts up shouting in terror at night, asks him for horses and archers, and is ready to die if he must. He asks Olympius for gifts of war: long, well-rounded arrows and good bridles.

128

Πρὸς ἐπίσκοπον

to bishop

Ἀπέλαβες ὅπερ ἦς, οὐκ ἀπέβαλες. οὐ γὰρ ὅταν
you-have-received-back what you-were not lost not for when
τις τοῦ τῆς ἀσεβείας χωρισθῇ καταλόγου, τότε καὶ
anyone from-the of-the impiety is-separated roll then also
τῶν τῆς εὐσεβείας ἀπεστέρηται θρόνων· Αἰγύπτου δὲ
from-the of-the piety is-deprived thrones of-Egypt but
περιπτύσσου τὴν ἀλλοτρίωσιν, καὶ νόμιζε καὶ πρὸς σὲ
embrace the estrangement and think also to you
τὸν προφήτην μεγαλοφώνως κεκραγέναι Τί σοὶ καὶ
the prophet loudly to-have-cried what to-you and
τῇ γῇ Αἰγύπτου τοῦ πιεῖν ὕδωρ Γεών; τὸ γὰρ ἔθνος
to-the land of-Egypt for-the to-drink water of-Gihon the for nation
θεομάχον ἀρχαῖον καὶ πατράσιν ἁγίοις πολέμιον.
god-fighting of-old and to-fathers holy hostile

129

Πυλαιμένει

to-Pylaemenes

Πλάτωνι Σωκράτης πεποίηται προσιὼν μὲν ὀψέ ποτε
by-Plato Socrates has-been-made approaching indeed late ever
πρὸς τὰ παιδικά, ἀξιῶν δὲ αὐτὰ μὴ θαυμάζειν εἰ ὥσπερ,
to the darling asking but him not to-wonder if as
φησί, μόλις ἠρξάμην, οὕτω καὶ μόλις παυσαίμην. ἐγὼ
he-says scarcely I-began so also scarcely I-should-cease I
δέ μοι δοκῶ ταὐτὸ πεπονθέναι πάθος πρὸς σὲ καὶ
but to-myself seem the-same to-have-suffered suffering toward you and
τὴν αὐτὴν δίκαιος εἶναι παραιτεῖσθαι συγγνώμην, ἐνιαυτὸν
the same just to-be to-ask-for pardon year
ὅλον, οὐκ ἄξιον οὐδ' ἀληθὲς εἰπεῖν ἐπισχών, ἀλλὰ μάτην
whole not worthy nor true to-say having-held-back but in-vain
στείλας τὰς ἐπιστολὰς τῷ πάλιν αὐτὰς εἰς τὰς ἐμὰς
having-sent the letters for-the again them into the my
χεῖρας ἀνακομισθῆναι. νῦν οὖν ἀθρόας ἐκπέμπω. ἃς οὐ
hands to-be-brought-back now then all-together I-send-out which not
μόνον ὥσπερ φόρων ἐλλείμματα ἀποδιδοὺς μακρηγορῶ,
only as of-taxes arrears paying I-am-long-winded
ἀλλὰ καὶ προσεισενεγκεῖν σοι βούλομαι. καίτοι, νὴ τὸν
but also to-pay-in-addition to-you I-wish and-yet by the
φίλιον τὸν ἐμόν τε καὶ σόν, ἐπ' αὐτῷ τούτῳ κατέβην
of-friendship the(-god) mine both and yours for very this I-went-down
ἐπὶ θάλατταν, καὶ τοῖς Φυκουντίων κωπεῦσι διείλεγμαι,
to sea and with-the of-Phycus rowers I-conversed
σχασάμενος ἱππικήν, ἵνα στείλω πρὸς ὑμᾶς τοῦτο μὲν
having-given-up horsemanship that I-may-send to you this indeed
γράμματα, τοῦτο δέ — ἀλλ' οὐκ ἄξιον ποιεῖσθαι κατάλογον
letters this but but not worthy to-make list

τῶν πεμφθέντων μέν, ὥστε Πυλαιμένη λαβεῖν, ἐν
of-the(-things) having-been-sent indeed so-that Pylaemenes to-receive in
Ἀλεξανδρείᾳ δὲ ἐκτεθέντων διὰ τὸν δυστυχέστατον
Alexandria but having-been-set-ashore because-of the most-unfortunate
ἀπόπλουν. καὶ σοῦ μὲν ἕνεκα (καίτοι τῶν ἐκεῖ φίλων ὁ
sailing and you indeed for-the-sake and-yet of-the there friends the
φιλικώτατός μοι Πυλαιμένης ἐστίν) ἀλλὰ νὴ τὴν τιμίαν
friendliest to-me Pylaemenes is but by the honored
σου διάθεσιν ῥᾷον ἂν ἤνεγκα ἢ δι᾽ ἑτέρους
your disposition more-easily — I-would-have-borne than because-of others
συχνούς, καὶ μάλιστα διὰ τὸν θαυμάσιον Πρόκλον καὶ
many and especially because-of the admirable Proclus and
Τρύφωνα, περὶ ὧν καὶ μόνων ὡς προσαγορευόντων με
Tryphon about whom also alone as greeting me
γέγραφας. ἀπέστειλα οὖν τῇ μὲν τιμίᾳ σου διαθέσει
you-have-written I-sent then to-the indeed honored your disposition
χρυσοῦ νομίσματα δέκα, τῷ δ᾽ ἑταίρῳ Πρόκλῳ κατὰ
of-gold coins ten to-the but companion Proclus according-to
τὸν θεσπέσιον Ἡσίοδον τριτημόρια πλείω τῶν παρ᾽
the divine Hesiod by-thirds more than-the(-ones) from
αὐτοῦ. ἔχει γὰρ οὕτως. ἀποδημῶν ἐδεξάμην εἰς τὸν
him it-is for so going-abroad I-received for the
ἀπόπλουν δεῆσαν παρ᾽ αὐτοῦ χρυσίνους ἑξήκοντα.
voyage it-being-needful from him gold-pieces sixty
τούτους ἐγεγραφήκει μὲν ἑβδομήκοντα, ἀπέστειλα δὲ
these he-had-written indeed seventy I-sent but
ὀγδοήκοντα. ἐγένοντο δ᾽ ἂν ἔτι πολλῷ πλείους, εἰ τὰ
eighty would-have-been but — still much more if the
πρῶτα πρὸς ὑμᾶς ἐκεκόμιστο γράμματα καὶ ἡ ναῦς
first to you had-been-conveyed letters and the ship
ἐπ᾽ ἐκείνοις τοῖς τότε φορτίοις. νῦν δ᾽ ἐγὼ μὲν τύχῃ
with those the then cargoes now but I indeed fortune

τινὶ χρησάμενος ἐπὶ τὴν Ἀλεξάνδρειαν ἀπεδήμησα, καὶ
some having-met to — Alexandria went-abroad and
τοῖς ὑμετέροις λιμέσι προσορμιεῖν ᾤμην τὸ σκάφος· τὸ
to-the your harbors to-anchor I-thought the vessel it
δ' ἐλάνθανεν ἐξώσταις ἀνέμοις ἀπὸ Κρήτης μόλις
but escaped-notice by-outward-driving winds from Crete scarcely
εἰς τὴν Αἰγυπτίαν ἀποσωθὲν θάλατταν. ἤ τί
into the Egyptian having-been-brought-safe sea or what
ἐκώλυεν ὑμᾶς, ὥσπερ τὰς ἀλεκτορίδας, οὕτω τὰς χερσαίας
prevented you as the hens so the land
τρέφειν στρουθούς; ἀποδοθῆναι τοῖς ἐμοῖς τὸ γραμμάτιον
to-rear ostriches to-be-returned to-the mine the note
παρὰ τοῦ θαυμασιωτάτου πατρὸς Πρόκλου δίκαιον, τοὺς
from the most-admirable father Proclus just the
ὀγδοήκοντα χρυσίνους κομισαμένου· καὶ τὸν ἑταῖρον
eighty gold-pieces having-received and the companion
Τρωΐλον παρασκεύασον ἀποστεῖλαί μοι τάχιστα τὰ βιβλία
Troilus get to-send me quickest the books
ἅπερ ἀποδέδωκας αὐτῷ, τὸ Νικοστράτειον δὴ λέγω καὶ
which you-gave-back to-him the of-Nicostratus indeed I-mean and
τὸ τοῦ Ἀφροδισιέως Ἀλεξάνδρου. εἰ διὰ τὴν ἱεράν σου
the of-the Aphrodisian Alexander if because-of the holy your
διάθεσιν φίλοι ἡμῖν οἱ ἄρχοντες ἡμῶν ἐπιδημοῖεν, πρὸς
disposition friends to-us the rulers our should-come-to-reside toward
φιλοσοφίαν ἡμῖν συντελέσεις τὸ μέρος τὸ σόν, ὅσον
philosophy for-us you-will-contribute the part the yours as-much-as
Πλάτων ἡγεῖται παρὰ τῆς ἀτιμίας κωλύεσθαι.
Plato thinks by the dishonor to-be-hindered

130

Σιμπλικίῳ

to-Simplicius

Ἐχαρίσω Κερεαλίῳ, δι᾽ αὐτοῦ προσειπὼν ἡμᾶς, τὸ
you-did-a-favor to-Cerealius through him having-greeted us the
λαθεῖν ἡμέρας πέντε πονηρὸν ὄντα· ἤλπισαν γάρ τι
to-escape-notice for-days five wicked being hoped for something
χρηστὸν αἱ πόλεις παρ᾽ ἀνδρός, ὃν οὐκ ἀπηξίωσεν εἰδέναι
good the cities from man whom not disdained to-know
Σιμπλίκιος. ὁ δὲ ταχὺ μάλα ᾔσχυνε σὲ μὲν οὔ (μὴ γάρ
Simplicius he but quickly very disgraced you indeed not not for
ποτε ἐπ᾽ ἄλλῳ τὰ σὰ γένοιτο), ἑαυτὸν δὲ καὶ τὴν ἀρχήν,
ever in other the yours may-be himself but and the office
καὶ ἵνα μὴ διατρίβω, τὰ Ῥωμαίων πράγματα, ὤνιος
and that not I-may-delay the of-Romans affairs for-sale
ἄνθρωπος ἐλαχίστου, δόξης ἀμελής, ἀπόλεμος, ἐν εἰρήνῃ
man for-least of-glory careless unwarlike in peace
βαρύς, ἧς πρὸς βραχύτατον ἀπολέλαυκεν· οὐδὲ γὰρ
heavy which for shortest he-enjoyed not-even for
ἐδεήθη χρόνου πρὸς τὸ πάντα ἀνατρέψαι τε καὶ συγχέαι.
did-he-need time for the all-things to-overturn both and to-confound
ὥσπερ γὰρ ὄντος νόμου τὰ τῶν στρατιωτῶν εἶναι τῶν
as for being law the(-things) of-the soldiers to-be of-the
στρατηγῶν, ἃ πάντες εἶχον λαβὼν ἀντέδωκεν αὐτοῖς
generals what all had having-taken he-gave-in-return to-them
ἀστρατείαν καὶ τὸ μὴ συντετάχθαι, βαδίζειν ἐπιτρέψας
exemption and the not to-be-drawn-up to-go having-permitted
ᾗ τις ᾤετο θρέψεσθαι. ταῦτα τοὺς ἐπιχωρίους
where anyone thought he-would-be-fed these-things the natives
ποιήσας, ἐπεὶ τοὺς ξένους οὐκ ἦν ἀργυρολογεῖν,
having-done since the foreigners not it-was-possible to-levy-money-on

ἠργυρολόγησεν αὐτῶν τὰς πόλεις, ἄγων καὶ μεθιστὰς
he-levied-money-on of-them the cities leading and removing
οὐχ ᾗ λυσιτελέστερον ἦν ἀλλ᾽ ᾗ κερδαλεώτερον·
not where more-profitable it-was but where more-gainful
βαρυνόμεναι γὰρ αὐτῶν τὴν καθέδραν αἱ πόλεις χρυσίον
being-weighed-down for their the quartering the cities gold
εἰσέφερον. τούτων ὀξέως ᾔσθοντο Μακέται, καὶ γέγονε
contributed these sharply perceived Macetae and became
διαδόσιμος ἀπὸ τῶν μιξοβαρβάρων εἰς τοὺς βαρβάρους
transmissible from the half-barbarians to the barbarians
ἡ φήμη. ἦλθον ἔπειθ᾽ ὅσα φύλλα καὶ ἄνθεα γίνεται
the report they-came then as-many-as leaves and flowers come
ἦρος. φεῦ τῆς νεότητος ἣν ἀπολωλέκαμεν, φεῦ τῶν
in-spring alas for-the youth which we-have-lost alas for-the
καρπῶν, οὓς μάτην ἠλπίσαμεν. ἐσπείραμεν τῷ πολεμίῳ
fruits which in-vain we-hoped-for we-sowed for-the hostile
πυρί. τοῖς πλείοσιν ἡμῶν τὸ πλουτεῖν ἐν βοσκήμασιν
fire for-the most of-us the to-be-rich in cattle
ἦν, ἐν ἀγελαίαις καμήλοις, ἐν ἵπποις φορβάσι. πάντα
was in herding camels in horses grazing all-things
οἴχεται, πάντα ἐλήλαται. αἰσθάνομαι γιγνόμενος ὑπὸ
is-gone all-things has-been-driven-off I-perceive becoming by
τοῦ πάθους ἔκφορος. ἀλλὰ σύγγνωθι, τειχήρης γάρ εἰμι
the passion carried-away but pardon besieged for I-am
καὶ πολιορκούμενος γράφω, τῆς ὥρας πολλάκις φρυκτοὺς
and being-besieged I-write in-the hour often beacons
ὁρῶν, καὶ αὐτοὺς ἀνάπτων καὶ αὐτὸς καὶ αἴρων τοῖς
seeing and them kindling also myself and raising for-the
ἄλλοις σημεῖα. κυνηγέσια δὲ ἐκεῖνα τὰ πρόσω, οἷς ἐπ᾽
others signals hunts but those the(-hunts) far-off which at
ἐξουσίας ἐχρώμεθα πρότερον οὐχ ἥκιστα διὰ σέ, πάντα
liberty we-used before not least because-of you all-things

ἔρρει. καὶ στένομεν μεμνημένοι ἥβης τ᾽ ἐκείνης, νοῦ τ᾽
has-gone and we-groan remembering youth both that mind both
ἐκείνου καὶ φρενῶν. ἀλλ᾽ ἱπποκρατεῖται μὲν ἅπαντα καὶ
that and wits but are-held-by-cavalry indeed all-things and
τὴν χώραν ἔχουσιν οἱ πολέμιοι, ἐγὼ δὲ ὑπὸ μεσοπυργίῳ
the country hold the enemies I but under mid-tower
τεταγμένος ὑπνομαχῶ. ἐν δορὶ μέν μοι μᾶζα
having-been-posted I-fight-sleep in spear indeed for-me barley-cake
μεμαγμένη, ἐν δορὶ δ᾽ οἶνος Ἰσμαρικός, πίνω δ᾽ ἐν δορὶ
having-been-kneaded in spear but wine Ismarian I-drink but on spear
κεκλιμένος. οὐκ οἶδ᾽ εἰ μᾶλλον Ἀρχιλόχῳ προσήκοντα ἦν
leaning not I-know if more for-Archilochus fitting was
ταῦτα εἰπεῖν. κακὸς κακῶς ἀπόλοιτο Κερεάλιος, εἰ μὴ καὶ
these-things to-say evil evilly may-he-perish Cerealius if not even
προαπόλωλε τῆς ἀρᾶς, ὡς ἄξιός γε ἦν ἔργον γενέσθαι
has-perished-before the curse as worthy at-least he-was prey to-become
τοῦ πρώην χειμῶνος, ὃς ἐπειδὴ τὴν χώραν εἶδεν ἐν ᾧ
of-the last winter who when the country he-saw in which
κινδύνου κατέστησεν, ἠπίστησε καθάπαξ τῇ γῇ, καὶ τὸ
of-danger he-put he-distrusted once-for-all the land and the
χρυσίον ἐνθεὶς διαρμένοις ὁλκάσιν ἐπὶ μετεώρου σαλεύει.
gold having-put-in with-hoisted-sail merchantmen on the-open-sea rides
τὰς δὲ ἐπιστολὰς αὐτοῦ παραφέρει κελήτιον ταῦτα ἃ
the but letters his conveys little-boat these-things which
δὴ καὶ ποιοῦμεν ἐπιταττούσας, εἴσω τειχῶν εἶναι μηδὲ
indeed also we-do commanding within walls to-be nor
προπηδᾶν τῶν τάφρων μηδ᾽ ὁμόσε χωρεῖν ἀμάχοις
to-leap-forward of-the ditches nor to-close-quarters to-go with-unconquerable
ἀνθρώποις, ἢ διαμαρτύρεται καθαρὸς αἰτίας εἶναι. φυλακὰς
men or he-protests clean of-blame to-be watches
δὲ καθιστάναι διδάσκει τῆς νυκτὸς τέτταρας, ὡς ἐν
but to-set he-teaches of-the night four as in

τῷ μὴ καθεύδειν οὐσῶν τῶν ἐλπίδων. ἔοικε γὰρ εἶναι
the not to-sleep being the hopes he-seems for to-be
τὰ τοιαῦτα σοφός, ἅτε ἐπιτήδειος ἀτυχεῖν ἄνθρωπος.
in-the such-things wise as fit to-be-unfortunate man
καίτοιγε ἡμῖν οὐδὲ μετέχειν ἐβουλήθη τῶν συμφορῶν·
and-yet with-us not-even to-share he-wished of-the misfortunes
οὐ γὰρ παρ᾽ ἔπαλξιν ὥσπερ ἐγὼ Συνέσιος ὁ φιλόσοφος,
not for by battlement as I Synesius the philosopher
ἀλλὰ παρὰ κώπην ὁ στρατηγὸς ἵσταται. εἰ δὴ τῶν
but by oar the general stands if indeed the
ποιημάτων ἐρᾷς ἅπερ ᾔτησας (καίτοιγε ἡμεῖς οὐδὲν
poems you-love which you-asked and-yet we nothing
αὐτοῖς σύνισμεν ἀγαθόν, ὅτι μὴ τὴν ὑπόθεσιν), σύνευξαι
in-them are-conscious-of good except for the subject pray-with
Κυρηναίοις μικρὸν ἀπὸ τῶν ὅπλων γενέσθαι. ὡς γὰρ νῦν
Cyrenaeans a-little from the arms to-be as for now
ἔχομεν, οὐκ ἔστιν ἀπὸ κιβωτίων ἐξερᾶσαι βιβλία.
we-are not it-is-possible from chests to-pour-out books

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Πυλαιμένει

to-Pylaemenes

Τοὺς γεωμετρικοὺς ὅρους ἀληθεστάτους ἡγοῦ, ὅτε γε
the geometrical definitions truest consider when indeed
καὶ ταῖς ἄλλαις ἐπιστήμαις ὑπάρχει σεμνύνεσθαι, κἂν
also to-the other sciences it-belongs to-be-proud even-if
κατὰ μικρὸν εἰς τὰς ἀποδείξεις αὐτῶν ἐκ γεωμετρίας
by little for the demonstrations their from geometry
τι συμπορίσωνται. ἔστι δήπου τις ἐν αὐτοῖς λόγος
anything they-contribute there-is surely some in them axiom

ἀξιῶν τὰ τῷ αὐτῷ τὰ αὐτὰ καὶ ἀλλήλοις εἶναι
deeming the(-things) to-the same the same also to-one-another to-be
δεῖν τὰ αὐτά. ἐμοὶ δὲ σὲ μὲν ὁ τρόπος ἐποίησε
to-be-needful the same to-me but you indeed the character made
φίλον, τὸν δὲ θαυμάσιον Διογένη καὶ ἡ φύσις· ἄμφω
friend the but admirable Diogenes also the nature both
δὲ ἑνός ἐστε φίλοι. δεῖ δὴ καὶ ἀλλήλων ὑμᾶς
but of-one you-are friends it-is-needful indeed also on-one-another you
ἐξηρτῆσθαι, καθάπερ ἐμοῦ τοῦ μέσου. συνάπτω τοιγαροῦν
to-be-dependent as on-me the middle I-join therefore
ὑμᾶς ἀλλήλοις διὰ τῆς ἐπιστολῆς, μεθ' ἧς ἑαυτὸν
you to-one-another through the letter with which himself
μὲν ἐπιδώσει τῇ φιλίᾳ τῆς σῆς σεμνοπρεπείας ὁ
indeed will-give to-the friendship of-the your dignity the
θαυμάσιος Διογένης, ἀντιλήψεται δὲ εὖ οἶδ' ὅτι τὸν
admirable Diogenes will-receive-in-return but well I-know that the
ἐμὸν Πυλαιμένη. καλῶν γὰρ ἐμὸν οὔτ' αἰσχύνειν οὔτ'
my Pylaemenes calling for mine neither to-disgrace nor
αἰσχύνεσθαι φήσαιμ' ἂν ἔγωγε. ὅτι δὲ διὰ σοῦ καὶ
to-be-disgraced would-say — I that but through you also
τοὺς ἄλλους ἕξει τοὺς ἐμὲ ἀγαπῶντας φίλους, ὅσοις
the others he-will-have the(-ones) me loving friends to-whom
δὲ δύναμίς ἐστι, καὶ χρησίμους, οὐκ ἂν δίκαιος εἴην
but power is also useful not — just would-I-be
εἰ ἀμφιβάλλοιμι. δεῖ δὲ αὐτῷ φίλων χρησίμων,
if I-should-doubt there-is-need but for-him of-friends useful
εἴπερ τῳ πώποτε· τὰ γὰρ κατ' αὐτὸν ὡς ἐν
if-ever for-anyone ever the(-things) for about him as in
βραχυτάτοις οὕτως ἔχει. νέος ἐστὶν ἁπλοῦς καὶ γενναῖος,
briefest so stand young he-is simple and noble
θυμοειδὴς καὶ πρᾷος, οἵους ὁ Πλάτων ἀξιοῖ τῆς ἑαυτοῦ
spirited and gentle such-as — Plato deems-fit of-the his-own

πόλεως τοὺς φύλακας εἶναι. ἐστράτευταί γέ τοι καὶ
city the guardians to-be has-served-as-soldier indeed in-truth also
οὗτος κομιδῇ μειράκιον ὤν. ἄρτι δὲ ἐξ ἐφήβων ἦρξε
this-one quite lad being just but from youths he-held
παρ᾽ ἡμῖν τὴν τῶν στρατευμάτων ἀρχήν, παραβαλλόμενος
among us the of-the armies command exposing-himself
ἐπὶ βασκάνων μαρτύρων· τοιοῦτοι γὰρ οἱ πολῖται πρὸς
before envious witnesses such for the citizens toward
ἅπαν τὸ εὐτυχοῦν. ἀλλ᾽ οὗτος ἑαυτὸν παρέσχε καὶ φθόνου
all the prospering but this-one himself showed even than-envy
κρείττω. περὶ οὗ πολλὰ μὲν ἂν ἕτερος εἶπεν
stronger about whom many-things indeed — another would-have-said
(ἀλλ᾽ ἐοίκαμεν γὰρ ὁμοίως ἔχειν, ἐγώ τε πρὸς τὸ
but we-seem for alike to-be-disposed I both toward the
ἐπαινεῖν καὶ οὗτος πρὸς τὸ ἐπαινεῖσθαι), συνελόντι
to-praise and this-one toward the to-be-praised to-one-summing-up
δὲ ἐνίκησεν ὅπλοις μὲν τοὺς τῆς πατρίδος ἐχθρούς,
but he-conquered by-arms indeed the of-the fatherland enemies
ἀρετῇ δὲ τοὺς ἐν αὐτῇ πονηρούς. νέος ἐν ἐξουσίᾳ
by-virtue but the(-men) in it wicked young in authority
γενόμενος οὐκ ᾔσχυνε φιλοσόφου συγγένειαν. τοιοῦτος
having-become not he-disgraced of-philosopher kinship such
ὢν πράγμασιν ὁμιλεῖ δυσκόλοις, οὐχ ἥκιστα δι᾽ αὐτὸ
being with-affairs he-consorts troublesome not least because-of very
τὸ καλὸς κἀγαθὸς εἶναι· ἔρμαιον γάρ ἐστι τῶν κακοήθων
the fine and-good to-be godsend for is of-the malicious
ἅπας ἐπιεικής, καὶ ἡ πρόσοδος τοῖς πονηροῖς ἐκ τῆς
every decent-man and the revenue to-the wicked from the
ἑτέρας μερίδος παραγίνεται. ἐνδείκτης οὖν τις ἀξιῶν
other side comes informer then some deeming-fit
μισθοδοτεῖσθαι παρ᾽ αὐτοῦ καὶ μὴ τυγχάνων δίκην πρὸς
to-be-paid by him and not obtaining suit against

αὐτὸν ἔλαχεν. ὡς δὲ οὐ προυχώρει ταύτῃ τὸ σπάσαι
him brought when but not succeeded in-this-way the to-extract
τι τῶν οὐ προσηκόντων, ἀλλ᾽ ἦσαν οἱ νόμοι
anything of-the(-things) not belonging but were the laws
μεθ᾽ ἡμῶν, ἑτέραν ἐτράπετο. καὶ ποιεῖται τὴν δίκην
with us other he-turned and makes the suit
γραφήν, ἀνατεινόμενος ἔγκλημα τοῦ κατηγορουμένου
indictment threatening charge than-the accused
πρεσβύτερον. ἥκει δὴ τὸ κληθῆναι φθάσας· οὐ
older he-comes indeed the to-be-summoned having-anticipated not
γὰρ ἄξιον ἐνδοῦναι θανατῶντί γε συκοφάντῃ, καὶ
for worthy to-give-in to-one-longing-to-die at-least informer and
προέσθαι τὰ πατρῷά τε καὶ παππῷα μετὰ δόξης
to-give-up the paternal both and grandpaternal with glory
αἰσχρᾶς. πρὸς ταῦτα δεῖται φίλων ἀδόλων, ἀκαπηλεύτων,
shameful for these-things he-needs friends guileless not-hucksterish
νοῦν ἐχόντων, οἷος εἶ σύ. ἕξει δὲ (σὺν θεῷ δὲ
sense having such-as are you he-will-have but with god but
εἰρήσθω) σὲ μὲν δι᾽ ἐμοῦ, διὰ σοῦ δὲ τοὺς φίλους
let-it-be-said you indeed through me through you but the friends
τοὺς ἐμούς τε καὶ σούς. ὧν ὅ τι ἄν τις αὐτὸν
the mine both and yours of-whom what ever — anyone him
ἀγαθὸν ἐργάσηται, τούτου τὴν χάριν ὀφείλειν ἐγὼ δίκαιός
good does of-this the gratitude to-owe I just
εἰμί.
am

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Τῷ ἀδελφῷ

to-the brother

Τὸ μὲν τὰς γυναῖκας βοᾶν καὶ στερνοτυπεῖσθαι καὶ
the indeed the women to-shout and to-beat-the-breast and
σπαράττειν τὰς κόμας ἐπιφανέντων ἢ προαγγελθέντων
to-tear the hair having-appeared or having-been-announced
πολεμίων, ἧττον ἂν δόξειεν εἶναι δεινόν· καίτοι καὶ τοῦτο
enemies less — would-seem to-be terrible and-yet also this
δεινὸν ὁ Πλάτων οἴεται, τὸ μηδὲ ὥσπερ τὰς ὄρνεις
terrible — Plato thinks the not-even as the birds
ἐθέλειν ἀμυνομένας ὑπὲρ τῶν νεοττῶν πρὸς ὁτιοῦν τῶν
to-be-willing defending for the chicks against anything of-the
ἀλκιμωτάτων ἀνθίστασθαι, ἀλλὰ δόξαν καταχεῖν τοῦ
bravest to-stand-up but repute to-pour-down of-the
τῶν ἀνθρώπων γένους ὅτι πάντων θηρίων ἀτολμότατον
of-the men race that of-all beasts most-timid
γέγονε. τὸ δὲ καὶ σὲ ταὐτὸν ἐκείναις πλημμελεῖν, καὶ
it-has-become the but also you the-same as-they to-offend and
νύκτωρ ἐκδειματοῦσθαι καὶ διανίστασθαι, καὶ βοᾶν παρ'
by-night to-be-terrified and to-get-up and to-shout at
αὐτὴν τοῦ φρουρίου τὴν θύραν ἑστάναι τὸν βάρβαρον
very of-the fort the door to-stand the barbarian
(τοιαῦτα γάρ τις ἀπήγγειλε περὶ σοῦ) πῶς ἔτι ταῦτα
such-things for someone reported about you how still these-things
οἰστά, κἂν ἀλλοίως ἔοικεν εἶναι, ἐμὸν ἀδελφὸν ὄντα
bearable even-if otherwise it-seems to-be my brother being
ἔπειτα δειλὸν εἶναι; ἔγωγέ τοι παρανατειλάσης εὐθὺς
then cowardly to-be I in-truth having-dawned straightway
ἡμέρας ἐξιππασάμενος ὡς ἀνυστὸν πορρωτάτω, καὶ ὡσὶ
day having-ridden-out as possible farthest and with-ears

καὶ ὀφθαλμοῖς τὰ κατὰ τοὺς ἀπελάτας τούτους
and with-eyes the(-things) about the raiders these
ἅπαντα πολυπραγμονῶ. οὐδὲ γὰρ ἄξιον καλεῖν αὐτοὺς
all inquire-into not-even for worthy to-call them
πολεμίους, ἀλλὰ λῃστὰς ἢ λωποδύτας ἤ τι τοιοῦτον
enemies but robbers or clothes-stealers or some such
ὄνομα μικροπρεπέστατον, οἳ μηδένα τῶν ἐρρωμένως
name most-petty who no-one of-the(-ones) vigorously
ἐπιφερομένων ὑφίστανται, ἀλλὰ μόνους τοὺς καταπλῆγας
attacking withstand but only the panic-stricken
ἀποσφάττουσιν ὥσπερ ἱερεῖα καὶ περιδύουσι. νύκτωρ δὲ
slaughter as victims and strip by-night but
μετὰ τῶν ἐφήβων περιπολῶ τὸν λόφον, καὶ παρέχω ταῖς
with the youths I-patrol the hill and I-give to-the
γυναιξὶ τοῦ καθεύδειν ἄδειαν, ἐπισταμέναις ὅτι πρὸ αὐτῶν
women of-the to-sleep security knowing that before them
τινὲς ἐγρηγόρασι. πάρεισι δέ μοι καὶ στρατιῶται τοῦ τῶν
some are-awake are-present but to-me also soldiers of-the of-the
Βαλαγριτῶν τάγματος. οὗτοι πρότερον μὲν ἦ Κερεάλιον
Balagritae regiment these before indeed than Cerealius
ἄρχειν ἦσαν ἱπποτοξόται· τούτου δὲ καταστάντος εἰς τὴν
to-rule were mounted-archers him but having-been-installed into the
ἀρχήν, ἀπημπολημένων αὐτοῖς τῶν ἵππων, ἐγένοντο μόνον
office having-been-sold-off of-them the horses they-became only
τοξόται· ἐμοὶ δ' οὖν ἀποχρῶσι καὶ ἄνιπποι. δεῖ δὲ
archers to-me but then they-suffice even horseless there-is-need but
τοξείας ἡμῖν ὑπὲρ φρεάτων, ὑπὲρ τοῦ ποταμοῦ· ὕδωρ γὰρ
of-archery for-us for wells for the river water for
οὐκ ἔχομεν εἴσω τοῦ περιβόλου. ἐπεὶ τί ἐκώλυε διαφέρειν
not we-have within the enclosure since what prevented to-endure
τὴν πολιορκίαν αὐλουμένους τε καὶ κωμάζοντας; νῦν δὲ
the siege being-piped-to both and reveling now but

ἢ κρατεῖν δεῖ μαχομένους ἢ ἀποθνήσκειν εἰς χεῖρας
either to-conquer it-is-needful fighting or to-die into hands
ἰόντας τοῖς πολεμίοις ἀντὶ τοῦ διψῆν. οὗ τί ἂν
going with-the enemies instead-of the to-thirst than-which what —
ἐλεεινότερον γένοιτο; ὥστε κἂν ὑπ᾽ ἀνάγκης ἄνδρες εἴημεν
more-pitiable could-be so-that even by necessity men we-may-be
ἀγαθοί. καὶ σὺ δὴ προθυμοῦ καὶ ἑτέρους παρακάλει, καὶ
good and you indeed be-eager and others exhort and
τὸ ζεῦγος τῶν ἵππων τῶν ἀδηφάγων τῶν ἐπὶ τῷ φόρῳ
the pair of-the horses the voracious the(-horses) at the tribute
τρεφομένων ἄγεσθαι κέλευε παρὰ σέ. παντὸς μᾶλλον ἐν
being-fed to-be-brought order to you above-all rather in
τοῖς τοιούτοις καιροῖς ἵππος οὐκ ἀχρεῖον κτῆμα. καὶ γὰρ
the such seasons horse not useless possession and for
προδραμεῖν τε καὶ κατασκέψασθαι καὶ ἀπαγγεῖλαι δι᾽
to-run-ahead both and to-reconnoiter and to-report in
ἐλαχίστου, πάντα ταῦτα ἵππος δύναται ῥᾳδίως ποιεῖν.
least all these-things horse can easily to-do
κἂν δέῃ σοι τοξοτῶν, μεταπέμπου καὶ ἥξουσι·
and-if there-is-need for-you of-archers send-for and they-will-come
τοὺς γὰρ κωπέας τοὺς Φυκουντίους οὐδ᾽ ἐγὼ θαρρῶ
the for rowers the of-Phycus not-even I trust
συμμάχους, ὥσπερ οὐδὲ τοὺς παρ᾽ ἐμοὶ κηπωρούς. ζητῶ
as-allies as not-even the with me gardeners I-seek
δὲ ἄνδρας ὀλίγους οὐ ψευδομένους τὸν ἄνδρα. κἂν ἐπιτύχω
but men few not belying the man and-if I-find
τοιούτων (σὺν θεῷ δὲ εἰρήσθω), θαρρῶ. δεῆσαν δὲ
such with god but let-it-be-said I-am-confident it-being-needful but
ἀποθνήσκειν, ἐνταῦθα τὸ φιλοσοφίας ὄφελος, τὸ μηδὲν
to-die here the of-philosophy benefit the nothing
ἡγεῖσθαι δεινὸν ἀναχωρῆσαι τοῦ θυλακίου τῶν κρεϋλλίων.
to-think terrible to-withdraw from-the little-bag of-the bits-of-flesh

εἰ δὲ πρὸς τὴν γυναῖκα καὶ τὸ παιδίον ἄτεγκτος ἔσομαι,
if but toward the wife and the child unmoved I-shall-be
τοῦτο δὲ οὐ σφόδρα διεγγυῶμαι. ὡς ἔγωγε βουλοίμην
this but not very I-guarantee as I would-wish
ἂν τοσαῦτα φιλοσοφίαν δύνασθαι. ἀλλὰ μή τί ποτε
— *so-much philosophy to-be-able but not something ever*
διάπειραν λάβοιμι, μή, ὦ σῶτερ, μή, ὦ ἐλευθέριε.
trial may-I-take not O savior not O god-of-freedom

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Ὀλυμπίῳ

to-Olympius

Χθὲς καὶ πρώην ἐπὶ τῶν ἔναγχος ὑπάτων, ὧν
yesterday and the-day-before in-the(-year) of-the recent consuls of-whom
ἄτερός ἐστιν Ἀρισταίνετος (τὸν γὰρ συνάρχοντα ἀγνοῶ),
one is Aristaenetus the for colleague I-do-not-know
κατασεσημασμένην ἐκομισάμην ἐπιστολὴν τὸ σὸν τῆς ἱερᾶς
having-been-sealed I-received letter the your of-the holy
κεφαλῆς ἐπιγεγραμμένην ὄνομα. τεκμαίρομαι δὲ αὐτὴν
head having-been-inscribed name I-judge but it
εἶναι παμπάλαιον, τῷ τε θριπήδεστον γεγονέναι καὶ τῷ
to-be very-old by-the both worm-eaten to-have-become and by-the
συγκεχύσθαι τὰ πλείονα τῶν γραμμάτων. ἐγὼ δὲ ἠξίουν
to-have-been-blurred the most of-the letters I but thought-fit
μὴ καθάπερ δασμόν τινα ἐτήσιον τὴν ἐπιστολὴν πέμπεσθαι,
not as tribute some annual the letter to-be-sent
μηδ' ἕνα ποιεῖσθαι διακομιστὴν μόνον τὸν φίλτατον Σύρον·
nor one to-make bearer only the dearest Syrus
οὕτω γὰρ συμβαίνει τὸ μηδὲ νεαροῖς ἀλλ' ἑώλοις αὐτοῖς
so for it-happens the not-even fresh but stale them

περιτυγχάνειν. ὥσπερ οὖν ἐγώ, καὶ αὐτὸς οὕτω ποίει.
to-meet as then I also yourself so do
οὐδεὶς βασιλέως ἀγγελιαφόρος δημοσίαν ἵππον ἀμείβων
no-one of-emperor courier public horse changing
ἔξεισι τῆς πόλεως, ᾧ μὴ τὰ πρὸς τὴν σὴν
goes-out from-the city for-whom not the(-letters) to the your
λογιότητα μέρος γίνεται τοῦ κατόπιν φορτίου. εἰ μὲν
eloquence part becomes of-the behind baggage if indeed
οὖν ἀποδιδόασιν ἢ πάντες ἤ τινες αὐτῶν, πολλὰ
then they-deliver either all or some of-them many-things
κἀγαθὰ τοῖς ἀποδιδοῦσι γένοιτο, χρηστοῖς οὖσιν·
and-good-things to-the(-ones) delivering may-happen good being
εἰ δὲ μή, καὶ ταύτῃ σὺ σοφώτερος, ἀπιστῶν οἷς ἄξιον.
if but not also in-this you wiser distrusting whom worthy
ἀλλ' ἵνα μηδὲ ἡμεῖς μάτην κόπτωμεν τὸν ὑπογραφέα
but that not-even we in-vain may-weary the secretary
τὰς οὐκ ἀποδοθησομένας ἐπιστολὰς ὑπαγορεύοντες, μαθεῖν
the not going-to-be-delivered letters dictating to-learn
ἀξιῶ· μεθαρμόσομαι γὰρ τοῦ λοιποῦ καὶ μόνῳ πιστεύσω
I-ask I-shall-adapt for for-the rest and alone shall-trust
τῷ Πέτρῳ. ταύτην γέ τοι τὴν ἐπιστολὴν Πέτρον
— Peter this indeed in-truth the letter Peter
οἶμαι διακομιεῖν, παρὰ μέσης λαβόντα τῆς ἱερᾶς χειρός·
I-think will-convey from middle having-received of-the holy hand
στέλλω γὰρ αὐτὴν ἀπὸ Πενταπόλεως ἐγὼ πρὸς τὴν
I-send for it from Pentapolis I to the
διδάσκαλον τὴν κοινήν. αὕτη δὲ ὅτῳ βούλεται δώσει·
teacher the common she but to-whom she-wishes will-give
βουλήσεται δ' εὖ οἶδ' ὅτι τῷ γνωριμωτάτῳ παρασχεῖν.
she-will-wish but well I-know that to-the best-known to-give
καὶ γὰρ οὐδ' ἴσμεν, ὦ φίλτατε καὶ θαυμασιώτατε, εἰ καὶ
and for not-even we-know O dearest and most-admirable if even

πάλιν ἔξεστι προσειπεῖν ἡμᾶς ἀλλήλους. κακίᾳ γὰρ
again it-is-possible to-greet us one-another by-wickedness for
στρατηγῶν ἀμαχεὶ γέγονε τῶν πολεμίων ἡ χώρα, καὶ
of-generals without-battle has-become of-the enemies the country and
μόνοι ζῶμεν ὅσοι τὰ ἐρυμνὰ κατειλήφαμεν, τῶν ἐν
alone we-live as-many-as the strongholds have-seized of-the(-ones) in
τοῖς πεδίοις κατειλημμένων ὥσπερ ἱερείων ἀπεσφαγμένων.
the plains having-been-caught as victims having-been-slaughtered
δέδιμεν δὲ τὴν προσεδρείαν αὐτῶν μὴ χρονία γενομένη
we-fear but the siege their lest lasting having-become
δίψει παραστήσηται τὰ πολλὰ τῶν φρουρίων. ταύτῃ
by-thirst it-may-bring-over the many of-the forts in-this-way
καὶ τοῖς ἀντεγκλήμασι τοῖς περὶ τῶν δώρων οὐκ
also to-the counter-charges the about the gifts not
ἀπεκρινάμην· οὐ γάρ μοι σχολὴ πρός τινι μηχανῇ τὸν
I-answered not for to-me leisure to some engine the
νοῦν ἔχοντι. κατασκευάζομαι γὰρ ὡς ἂν ἀπὸ τῶν πύργων
mind having I-am-preparing for so-that — from the towers
ἐκηβολώτατα πέμποιμεν ἀξιόλογα λίθων βάρη. ἅμα
most-far-shooting we-may-send considerable of-stones weights at-the-same-time
δὲ καὶ ἐνδίδωμί σοι πρὸς τὸ πέμπειν μοι δῶρα· δεῖ
but also I-yield to-you in the to-send me gifts it-is-needful
γὰρ εἴκειν Ὀλυμπίῳ Συνέσιον, μὴ μέντοι τρυφῶντα
for to-yield to-Olympius Synesius not however luxurious
δῶρα (καὶ γὰρ καὶ τότε τὴν τρυφὴν ἐμεμψάμην τῶν
gifts and for also then the luxury I-blamed of-the
καταλυμάτων τοῦ συσσιτίου), ἀλλ᾽ ἔστω στρατιωτικά,
lodgings of-the common-table but let-them-be military
τόξα καὶ βέλη, μετὰ τῶν στυρακίων μέντοι τὰ βέλη.
bows and arrows with the shafts however the arrows

τόξα μὲν οὖν κἂν ἑτέρωθεν ὠνησαίμην καὶ τὰ ὄντα
bows indeed then also from-elsewhere I-could-buy and the existing
ἀνακτησαίμην, βέλη δὲ οὐ ῥᾴδιόν ἐστι πορίσασθαι,
I-could-recover arrows but not easy is to-provide
οὔκουν ὥστε καὶ ἐπιτήδεια. τὰ γὰρ Αἰγύπτια ταῦτα τοῖς
not-therefore so-as also suitable the for Egyptian these at-the
γόνασιν οἰδοῦντα τοῖς παραγονατίοις συνιζάνει· ταύτῃ
knots swelling at-the joints sink-in in-this-way
καὶ σφάλλεται παρ᾽ ἑαυτῶν. ἔοικε γὰρ τοῖς ἐκ πρώτης
also they-fail of themselves they-seem for like-the from first
ἀφετηρίας ἐμποδιζομένοις τε καὶ προσκόπτουσι. τὰ
starting-line being-hindered both and stumbling the(-arrows)
παρ᾽ ὑμῖν δὲ εὐμήκη τέ ἐστι καὶ ἀκριβῶς εἰς ἑνὸς κυλίνδρου
among you but well-long both are and exactly to of-one cylinder
σχῆμα στρογγύλλεται, ὅπερ τὸ πᾶν ἐστὶν εἰς εὐθυπορίαν τῆς
form are-rounded which the all is for straight-course of-the
πτήσεως. ταῦτά μοι πέμπειν, καὶ χαλινοὺς ἵππων ἀγαθοὺς
flight these to-me send and bridles for-horses good
εἰς χρῆσιν. ἐπεὶ καὶ τὸν ἵππον τὸν Ἰταλόν, ὃν ἐπῄνεσας
for use since also the horse the Italian which you-praised
τῇ γλώττῃ τῇ καλῇ, σφόδρα ἂν εἶδον ἡδέως· ἐπειδὴ
with-the tongue the fine very — I-would-have-seen gladly since
καὶ πατέρα πώλων ἀγαθῶν ἡμῖν αὐτὸν ὑπισχνοῦ. οὐ μὴν
also father of-foals good for-us him you-promise not however
ἀλλὰ καὶ κάτω που τῆς ἐπιστολῆς μετὰ τὴν ὑπογραφὴν
but also below somewhere of-the letter after the signature
εὗρον ὅτι μένειν ἐδέησε τὸν ἵππον ἐν τῇ Σελευκείᾳ,
I-found that to-remain it-was-needful the horse in — Seleucia
τοῦ ναυκλήρου διὰ τὸν καιρὸν παραιτησαμένου τοιοῦτο
the shipmaster because-of the season having-declined such
φορτίον. ἐπειδὴ δὲ μήτε τὴν λέξιν ἐπέγνων ἀδελφὴν
cargo since but neither the diction I-recognized sister

οὖσαν τῆς σῆς μήτε τὴν χεῖρα μήτε τὴν ἀκρίβειαν τῆς
being of-the yours nor the hand nor the exactness of-the
γραφῆς, ἐδικαίωσα μὴ ἀγνοεῖσθαί σοι τοῦτο. ἄτοπον γὰρ
writing I-judged-right not to-be-unknown to-you this strange for
εἰ τοιοῦτος ὢν ὁ ἵππος μήτε ἐμοὶ μήτε σοὶ σώζοιτο.
if such being the horse neither for-me nor for-you should-be-saved

LETTERS 134–141

He offers Pylaemenes a brother's home and sends him wine, the only cargo ships can take while raiders hold the coast; the oil must wait. He commends Poemenius, and from Athens writes that the city keeps nothing but its famous names, its philosophy gone to Hypatia's Egypt and its sophists drawing pupils with Hymettus honey. To Herculian he writes that God brought them together under Hypatia, that philosophy's mysteries are not for a letter, and that he should look to the soul and grieve at nothing; he asks for a copy of his own iambic treatise on the soul.

134

Πυλαιμένει
to-Pylaemenes

Ἐδεξάμην τὴν ἐπιστολήν, ἐν ᾗ πάλιν ἐμέμψω τὴν
I-received the letter in which again you-blamed the
τύχην ὡς οὐδὲν περὶ σοῦ βεβουλευμένην φιλανθρωπότερον.
fortune as nothing about you having-planned more-humane
μὴ σύ γε, ὦ φίλτατε ἑταίρων· οὐ γὰρ ἄξιον ἐγκαλεῖν
not you at-least O dearest of-companions not for worthy to-accuse
ἀλλὰ παραμυθεῖσθαι. ἔξεστι δὲ ὄντι τοιούτῳ ἥκειν
but to-console it-is-possible but for-one-being such to-come
πρὸς ἡμᾶς· ἀδελφὸν εὑρήσεις οἶκον. οὐ πλουτοῦμεν, ὦ
to us brother you-will-find house not we-are-rich O

᾽γαθέ, ἀλλὰ τὰ παρόντα ἀρκεῖ καὶ Πυλαιμένει κἀμοί·
good-friend but the present-things suffice both for-Pylaemenes and-for-me
εἰ δὲ σὺ παρέσῃ, τυχὸν καὶ πλουτήσομεν. ἀπὸ τῶν
if but you will-be-present perhaps also we-shall-be-rich from the
ἴσων ἀφορμῶν ἕτεροι πλείω τῶν μετρίων ἔχουσιν, ἐγὼ
equal resources others more than-the moderate have I
δὲ κακὸς οἰκονόμος. ἀλλὰ τέως ἀντέχει καὶ πρὸς τὴν
but bad steward but meanwhile holds-out even against the
ἀκριβεστάτην ἀμέλειαν τὰ πατρῷα, ἃ δὴ δύναται
most-exact neglect the paternal-estate which indeed can
βόσκειν φιλόσοφον. μὴ τὰ τυχόντα ἡγοῦ προσλαβόντα
feed philosopher not the ordinary-things think having-taken-in-addition
καὶ πρόνοιαν. ταῦτα περὶ τούτων, καὶ μὴ ἄλλως ποίει,
also forethought these-things about these and not otherwise do
εἰ μή τι μεταξὺ βέλτιον πέπραγας, καὶ πάλιν διανοῇ
if not something meanwhile better you-have-fared and again you-intend
τὴν Ἡράκλειαν ἀνιστάναι κειμένην. ἐπιστολὰς οὐ γέγραφα
— Heraclea to-raise-up lying-low letters not I-have-written
πρὸς οὓς εἴωθα, διὰ τὸν καιρόν· ἀλλὰ πρώην
to whom I-am-accustomed because-of the season but lately
ἅπασι γέγραφα, φάκελον ἐπιστολῶν Διογένει δούς.
to-all I-wrote bundle of-letters to-Diogenes having-given
ἀνεψιός ἐστιν ὁ Διογένης ἐμός. εἰ μὲν οὖν ἐπέτυχέ
cousin is — Diogenes my if indeed then he-found
σου ζητῶν (ἐζήτησε γὰρ εὖ οἶδ᾽ ὅτι), καὶ δὴ τὸν
you seeking he-sought for well I-know that and indeed the
φάκελον ἐπιδέδωκεν, σοὶ γὰρ ἐπεγέγραπτο· εἰ δὲ μή, τὸν
bundle he-has-delivered to-you for it-was-addressed if but not the
ναύκληρον αἴτει δεῖξαί σοι τὸν νεανίσκον, καὶ κομισάμενος
shipmaster ask to-show you the youth and having-received
τὰς ἐπιστολάς, αὐτὸς ἅπασι δίδου. εἰσὶ δὲ οὓς περὶ
the letters yourself to-all give there-are but whom of

πλείστου ποιοῦμαι παρ᾽ ἐμοῦ προσειρῆσθαι, ὁ πατὴρ
most I-make by me to-be-greeted the father
Πρόκλος, Τρύφων ὁ παρ᾽ ἡμῖν ἄρξας, Σιμπλίκιος
Proclus Tryphon the(-one) among us having-ruled Simplicius
καὶ ἀνὴρ καὶ ἄρχων ἀγαθὸς καὶ φίλος ἐμός. ἐπιδοὺς
both man and ruler good and friend my having-delivered
αὐτῷ τὴν ἐπιστολήν, ἐν ᾧ πάρεστι χρόνῳ χρῆσαι τἀνδρί·
to-him the letter in what is-present time use the-man
καλὸν γὰρ καὶ συσχολάσαι στρατιώτῃ ποιητικῷ. στρουθοὺς
fine for also to-share-leisure with-soldier poetic ostriches
μεγάλας ἀπὸ τῶν ἐν εἰρήνῃ κυνηγεσίων εἴχομεν, ἀλλ᾽ οὐκ
large from the in peace hunts we-had but not
ἦν αὐτὰς στέλλειν ἐπὶ θάλατταν διὰ τῶν ὅπλων
it-was-possible them to-send to sea through the arms
τῶν πολεμίων, οὐδὲ ἄλλο τι τῶν παρὰ τὰς ἀκτὰς
of-the enemies nor other anything of-the(-things) along the coasts
ὄντων ἐξῆν ἐνθεῖναι τοῖς πλοίοις. οἶνος οὖν μόνος ἐστὶ
being was-it-possible to-put-in the ships wine then alone is
τὸ φορτίον, ἐλαίου δὲ οὐ μὰ τὴν τιμίαν σου κεφαλὴν οὐδὲ
the cargo of-oil but not by the honored your head even
κύαθον ἀγώγιμον ἔχουσιν, οὔκουν ὅσα γε ἐμὲ εἰδέναι.
ladle for-export they-have not-therefore as-far-as at-least me to-know
τοσάδε οὖν οἴνου ξεστία λαβέ. λήψῃ δὲ ἐπιδοὺς τὸ
so-many then of-wine pints take you-will-take but having-delivered the
πρὸς Ἰούλιον πρόσταγμα. πρόσκειται δὲ τῇ ἐπιστολῇ τοῦ
to Julius order is-attached but to-the letter for-the
μὴ διαπεσεῖν ἕνεκα. καὶ τῷ πατρὶ Πρόκλῳ γεγράφηκα,
not to-miscarry for-the-sake and to-the father Proclus I-have-written
καὶ ταῦτα πέπομφα. δεξάσθω καὶ τὴν ἐπιστολὴν παρὰ
and these-things have-sent let-him-receive both the letter from
σοῦ καὶ τὸν οἶνον παρὰ Ἰουλίου. Τρύφωνι τῷ χρυσῷ
you and the wine from Julius to-Tryphon the golden

(δεῖ γάρ τι καὶ ἐν τούτοις ψυχρὸν εἰπεῖν καὶ
it-is-needful for something also in these frigid to-say and
Γοργιεῖον) τρυφῶντα δῶρα παρεσκευάσαμεν ὀπὸν σιλφίου
Gorgianic luxurious gifts we-prepared juice of-silphium
πολύν (Βάττου γὰρ ἀκούεις αὐτὸ δήπου καὶ σύ) καὶ
much of-Battus for you-hear it surely also you and
κρόκον ἄριστον, ἀγαθὸν γὰρ ἡ Κυρήνη καὶ τοῦτον
saffron best good for — Cyrene also this
ἐκτρέφει· οὐ μὴν ἐξεγένετο πέμπειν τό γε νῦν ἔχον.
nourishes not however it-was-possible to-send for-the indeed now being
ἀλλ' ἐκπέμψαιμεν ἂν εἰς ἑτέραν ναῦν, ὅταν καὶ ὑμῖν μετ'
but we-could-send — on other ship when also to-you with
αὐτοῦ μὲν τὰς στρουθούς, κατὰ μόνας δὲ τοὔλαιον.
it indeed the ostriches by alone but the-oil

135

Τῷ ἀδελφῷ

to-the brother

Ποιμένιος οὗτος ὁ τὴν ἐπιστολήν σοι διδοὺς ἐστάλη
Poemenius this-man the(-one) the letter to-you giving was-sent
πρὸς ἡμᾶς ὑπὸ τοῦ μικρῷ πρότερον δυναστεύσαντος
to us by the little before having-been-in-power
Ἀρταβαζάκου ἐπὶ ταῖς οὐσίαις ἁπάσαις, ὧν ἐν τοῖς
Artabazacus over the estates all of-which in the
τῇδε τόποις ἐγεγόνει κύριος. ἀλλ' ἐν ὑποθέσει τοιαύτῃ
here places he-had-become master but in task such
πρᾶον ἑαυτὸν παρέσχε καὶ μετριώτατον. καίτοι τίς ἕτερος
mild himself he-showed and most-moderate and-yet who other
οὕτως ἐχρήσατο τῷ καιρῷ; Ποιμενίου δὲ οὐδεὶς Λιβύων
so used the opportunity Poemenius but no-one of-Libyans

τὴν τότε δύναμιν ἐβαρύνετο. μέγα τεκμήριον, λυπεῖ τὰς
the then power was-burdened-by great proof he-grieves the
πόλεις ἀναχωρῶν. σὺ δέ μοι τὸν ἄνδρα φιλίως καὶ
cities departing you but for-me the man kindly and
ὥσπερ εἰκὸς ἐπαίνεσον ἐπὶ καλοκαγαθίᾳ.
as fitting praise for nobility

136

Τῷ αὐτῷ

to-the same

Ὀναίμην τῶν Ἀθηνῶν ὁπόσα βούλει, ὥστε μοι δοκῶ
may-I-profit-from — Athens as-much-as you-wish so-that to-me I-seem
πλεῖν ἢ παλαιστῇ καὶ δακτύλῳ γεγονέναι σοφώτερος.
more than by-palm and by-finger to-have-become wiser
ἔξεστι δὲ καὶ αὐτόθεν τῆς νέας σοφίας πεῖράν σοί τινα
it-is-possible but also from-here of-the new wisdom proof to-you some
παρασχεῖν. ἀμέλει γὰρ Ἀναγυρουντόθεν σοι γράφω, καὶ
to-provide certainly for from-Anagyrus to-you I-write and
Σφηττοῖ γέγονα καὶ Θριῶζε καὶ Κηφισιάσι καὶ Φαληροῖ.
in-Sphettus I-have-been and to-Thria and in-Cephisia and in-Phalerum
καὶ κακὸς κακῶς δεῦρό με κομίσας ἀπόλοιτο ναύκληρος·
and evil evilly hither me having-brought may-be-perish shipmaster
ὡς οὐδὲν ἔχουσιν αἱ νῦν Ἀθῆναι σεμνὸν ἀλλ᾽ ἢ τὰ κλεινὰ
as nothing has the present Athens august but than the famous
τῶν χωρίων ὀνόματα. καὶ καθάπερ ἱερείου διαπεπραγμένου
of-the places names and as of-victim having-been-done-for
τὸ δέρμα λείπεται γνώρισμα τοῦ πάλαι ποτὲ ζῴου, οὕτως
the skin is-left token of-the of-old once animal so
ἐνθένδε φιλοσοφίας ἐξῳκισμένης λείπεται περινοστοῦντα
from-here philosophy having-emigrated it-remains going-about

θαυμάζειν τὴν ἀκαδήμειάν τε καὶ τὸ Λύκειον καὶ νὴ
to-admire — Academy both and — Lyceum and by
Δία τὴν ποικίλην στοάν, τὴν ἐπώνυμον τῆς Χρυσίππου
Zeus the Painted Porch the(-one) named-after the of-Chrysippus
φιλοσοφίας, νῦν οὐκέτ' οὖσαν ποικίλην. ὁ γὰρ ἀνθύπατος
philosophy now no-longer being painted the for proconsul
τὰς σανίδας ἀφείλετο, αἷς ἐγκατέθετο τὴν τέχνην ὁ
the panels took-away in-which deposited the art the
ἐκ Θάσου Πολύγνωτος. νῦν μὲν οὖν ἐν τοῖς καθ' ἡμᾶς
from Thasos Polygnotus now indeed then in the among us
χρόνοις Αἴγυπτος τρέφει τὰς Ὑπατίας δεξαμένη γονάς, αἱ
times Egypt nourishes the of-Hypatia having-received offspring —
δὲ Ἀθῆναι, πάλαι μὲν ἦν ἡ πόλις ἑστία σοφῶν, τὸ δὲ
but Athens of-old indeed was the city hearth of-wise-men the but
νῦν ἔχον σεμνύνουσιν αὐτὰς οἱ μελιττουργοί. ταῦτ' ἄρα
now being make-august her the beekeepers these-things then
καὶ ἡ ξυνωρὶς τῶν σοφιστῶν τῶν Πλουταρχείων, οἵτινες
also the pair of-the sophists the Plutarcheans who
οὐ τῇ φήμῃ τῶν λόγων ἀγείρουσιν ἐν τοῖς θεάτροις
not by-the fame of-the speeches gather in the theaters
τοὺς νέους, ἀλλὰ τοῖς ἐξ Ὑμηττοῦ σταμνίοις.
the young but by-the from Hymettus jars

137

Ἑρκουλιανῷ

to-Herculian

Εἰ τῆς Ὀδυσσέως πλάνης κέρδος ἔφησεν Ὅμηρος πολλῶν
if of-the of-Odysseus wandering gain said Homer of-many
ἀνθρώπων ἰδεῖν τε ἄστεα καὶ νόον γνῶναι, καὶ ταῦτα
men to-see both cities and mind to-know and these-things

τῆς προσορμίσεως αὐτῷ γενομένης οὐ πρὸς ἄνδρας
the mooring to-him having-happened not to men
χαρίεντας ἀλλὰ πρὸς Λαιστρυγόνας καὶ Κύκλωπας, ἦπου
graceful but to Laestrygonians and Cyclopes surely
θαυμαστῶς ἂν ἦσεν ἡ ποίησις τὴν ἐμήν τε καὶ σὴν
wonderfully — would-have-sung the poetry the my both and your
ἀποδημίαν, παρασχοῦσαν ἡμῖν εἰς πεῖραν ἐλθεῖν τῶν
journey having-granted us to experience to-come of-the(-things)
καὶ διὰ φήμης ἀπιστουμένων. αὐτόπται γάρ τοι
even through report being-disbelieved eyewitnesses for in-truth
καὶ αὐτήκοοι γεγόναμεν τῆς γνησίας καθηγεμόνος τῶν
and ear-witnesses we-have-become of-the genuine guide of-the
φιλοσοφίας ὀργίων. εἰ δὲ καὶ ἀνθρωπικαὶ χρεῖαι τοὺς
of-philosophy rites if but even human needs the(-ones)
κοινωνήσαντας διαθέσει συνδέουσιν, ἡμᾶς κατὰ τὸν νοῦν
having-shared in-disposition bind-together us by the mind
τῶν ἐν ἡμῖν τὸ ἄριστον συγγενομένους θεῖος ἀπαιτεῖ
of-the(-parts) in us the best having-come-together divine demands
νόμος τἀλλήλων τιμᾶν. ἐγὼ μὲν οὖν καὶ τῆς
law the-things-of-one-another to-honor I indeed then also of-the
σωματικῆς συνηθείας ἀπολελαυκὼς ὁρᾶν τε ἀπόντα δοκῶ,
bodily intimacy having-enjoyed to-see both (you)-absent I-seem
τὸ ἐναποτεθὲν ἀπὸ τῆς διαθέσεως εἶδος προχειριζομένης
the having-been-stored from the disposition image bringing-forward
τῆς μνήμης, καὶ ἐμβομβεῖ μου ταῖς ἀκοαῖς ἡ θαυμαστῶς
the memory and booms my in-the ears the wonderfully
γλυκεῖα τῶν ἱερῶν σου λόγων ἠχώ. σὺ δὲ ἡμῖν εἴπερ
sweet of-the holy your words echo you but to-us if-indeed
οὐχ οὕτως ἔχεις, ἀδικεῖς· εἰ δ' ἔχεις, οὐ μέγα ποιεῖς,
not so are-disposed you-do-wrong if but you-are not great-thing you-do
ἀποδίδως γὰρ διαθέσεως ὄφλημα. ὅταν δὲ πρὸς τὴν ἐν
you-pay for of-disposition debt when but to the in

φιλοσοφίᾳ κοινωνίαν ἀπίδω καὶ φιλοσοφίαν ἐκείνην περὶ
philosophy fellowship I-look and philosophy that about
ἧς πολλὰ συγκεκύφαμεν, ἐνταῦθα ἤδη τοῦ λογισμοῦ
which much we-have-pored-together there already in-the reasoning
γενόμενος θεῷ βραβευτῇ τὴν συντυχίαν ἡμῶν ἀνατίθημι.
having-come to-god arbiter the meeting our I-ascribe
οὐ γὰρ ἂν ἀπ᾽ ἐλάττονος ἢ θείας αἰτίας Συνέσιος, ὁ
not for — from lesser than divine cause Synesius the(-one)
τὸ πρᾶγμα ἥκιστα δημοσιεύων καὶ πλείστοις μὲν συνὼν
the thing least making-public and with-most indeed being
ἐπ᾽ ἀνθρωπικαῖς δὲ κοινωνίαις τὰς συνουσίας ποιούμενος,
on human but fellowships the associations making
φιλοσοφίαν δ᾽ ἐν ἀρρήτων ἀρρητοτάτοις ἔχων, οὕτω
philosophy but among secret most-secret-things holding so
προχείρως ἐμαυτόν τε καὶ τὰ ἐμαυτοῦ κτήματα ἀνεκάλυψα
readily myself both and the my-own possessions uncovered
ἀνδρὶ κατὰ βραχὺ δόντι μοι καὶ λαβόντι τὸν λόγον.
to-man in brief having-given to-me and having-received the word
ἐπεὶ δ᾽ οὖν γέγονέ τις οὗτος πρὸς ὃν ἐξωρχησάμην
since but then has-become someone this-one to whom I-danced-out
τὰ τέως ἀνέκπυστα, καὶ τῆς σοφῆς τοῦ Πρωτέως
the(-things) till-then unrevealed and the wise — of-Proteus
ἐπελαθόμην τέχνης (οὐ γὰρ ἄλλη τις ἦν ἢ συνεῖναι τοῖς
forgot art not for other any was than to-be-with the
ἀνθρώποις οὐ θείως ἀλλὰ πολιτικῶς), ἐπεὶ γέγονε τοῦτο,
men not divinely but politically since has-become this
οὐ προθεμένης μοι τῆς γνώμης ἀλλ᾽ ἀκατασκεύαστον οὕτω
not having-proposed to-me the judgment but unprepared so
παρελθόν, ἐγὼ θεὸν ἡγεμόνα τοῦ παραδόξου λογίζομαι,
having-come-about I god leader of-the paradox reckon
παρ᾽ οὗ τέλος αἰτήσομεν τῶν δι᾽ αὐτὸν ἠργμένων.
from whom end we-shall-ask of-the(-things) through him having-been-begun

καὶ δοίη μετ᾽ ἀλλήλων φιλοσοφεῖν· εἰ δὲ μὴ τοῦτο,
and may-he-grant with one-another to-philosophize if but not this
πάντως φιλοσοφεῖν. ὡς ἔγωγε ἐνόντας μοί τινας τῇ ψυχῇ
wholly to-philosophize as I being-in me some in-the soul
λόγους περὶ τῆς ὑποθέσεως ἣν ἐπραγματευόμεθα καταχέαι
words about the subject which we-were-working-at to-pour-down
μὲν ὠδίνω τῆς ἐπιστολῆς, οὐ μὴν τοῦτο ποιήσω.
indeed am-in-labor over-the letter not however this I-will-do
σοὶ μὲν γὰρ ἂν κατὰ θεὸν γένοιτο συγγενέσθαι
to-you indeed for — according-to god it-would-happen to-be-with
καὶ ἡμῖν περὶ τούτων καὶ πολλοῖς ἄμεινον εἰδόσιν· ἐμοὶ
also with-us about these-things and with-many better knowing to-me
δὲ οὐ καλῶς ἔχει γραμματείῳ πιστεύειν τὰ τοιάδε.
but not well it-is to-a-tablet to-entrust the(-things) such
τὸ γὰρ τῆς ἐπιστολῆς πρᾶγμα οὐκ ἐχέμυθον, ἀλλὰ
the for of-the letter thing not discreet but
φύσιν ἔχει τῷ περιτυχόντι προσδιαλέγεσθαι. ἔρρωσο, καὶ
nature has to-the chance-comer to-converse farewell and
φιλοσόφει καὶ διατέλει τὸ ἐν ἡμῖν ἀνακεχωσμένον ὄμμα
philosophize and continue the in us having-been-buried eye
ἀνορύττων. τὸ γάρ τοι βιοῦν ὀρθῶς, ἅτε ὂν οἶμαι
digging-up the for in-truth to-live rightly as being I-think
προοίμιον τοῦ φρονεῖν, ὑπὸ τῶν ἀρχαίων καὶ φρονίμων
prelude of-the to-think by the ancient and prudent
ἀνδρῶν σπουδάζεσθαι κατεδείχθη. μὴ καθαρῷ γὰρ καθαροῦ
men to-be-pursued was-shown not for-one-pure for the-pure
ἐφάπτεσθαί φησιν οὐ θεμιτὸν ἡ θεσπεσία φωνή. οἱ πολλοὶ
to-touch says not lawful the divine voice the many
δὲ οὐ διὰ τὸ φρονεῖν ἀλλ᾽ αὐτὸ δι᾽ αὐτό, καὶ τελειότητα
but not because-of the to-think but it for itself and perfection
ἀνθρωπίνην ἤγηνται τὸ βιοῦν ὀρθῶς, τὴν ὁδὸν οὐχ ὁδὸν
human have-thought the to-live rightly the road not road

ἀλλ᾽ ἐφ᾽ ὃ δεῖ δι᾽ αὐτῆς φθάσαι νομίζοντες, κακῶς
but to what it-is-needful through it to-reach thinking ill
φρονοῦντες· σωφροσύνη γὰρ ἄλογος καὶ ἀποχὴ κρεωδαισίας
thinking temperance for irrational and abstinence from-flesh-eating
πολλὴ παρὰ πολλοῖς ἀλόγοις εἴδεσιν ἐνδέδοται παρὰ τῆς
much among many irrational species has-been-given by the
φύσεως. ἀλλ᾽ οὐχ ἐπαινοῦμεν οὔτε κορώνην οὔτ᾽ ἄλλο
nature but not we-praise either crow or other
τι τῶν εὑρομένων φυσικὴν ἀρετήν, ὅτι φρονήσεως
any of-the(-things) having-found natural virtue because of-prudence
ἔρημα. ἡ δὲ κατὰ νοῦν ζωὴ τέλος ἀνθρώπου. ταύτην
destitute the but according-to mind life end of-man this
μετίωμεν, θεόθεν τε αἰτοῦντες θεῖα φρονεῖν, καὶ αὐτοὶ
let-us-pursue from-god both asking divine-things to-think and ourselves
τὸν δυνατὸν τρόπον τὸ φρονεῖν ἁπανταχόθεν συλλέγοντες.
the possible way the to-think from-everywhere gathering

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Τῷ αὐτῷ

to-the same

Ἤκουσά του τῶν δεινῶν λέγειν ἀνδρὸς ἐπαινοῦντος χρείαν
I-heard someone of-the clever-men speaking man praising use
ἐπιστολῆς, καὶ τοῦτ᾽ αὐτὸ τῶν πολλῶν καὶ θαυμαστῶν
of-letter and this itself of-the many and wonderful
λόγων ὁ σοφιστὴς ὑπόθεσιν ἐπεποίητο. ἐχορηγεῖτο δὲ αὐτῆς
speeches the sophist subject had-made was-furnished but of-it
τὸ ἐγκώμιον πολλαχῇ μὲν καὶ ἄλλῃ, μάλιστα δὲ ἀπὸ τοῦ
the encomium in-many-ways indeed also otherwise most but from the
δύνασθαι τὴν ἐπιστολὴν ἐρώτων οὐκ εὐτυχούντων εἶναι
to-be-able the letter of-loves not prospering to-be

παραμυθίαν, παρεχομένην ἐν ἀπουσίᾳ σωμάτων φαντασίαν
consolation providing in absence of-bodies image
τῆς παρουσίας, καὶ τῷ δοκεῖν προσδιαλέγεσθαι ψυχῆς
of-the presence and by-the to-seem to-converse of-soul
ἐκπιμπλᾶσαν τὸ ἐφιέμενον. ταῦτ᾽ οὖν ἀνύμνει τὸν εὑρετὴν
filling the longing these-things then he-hymned the discoverer
τῶν γραμμάτων, καὶ ἀνθρώπων μὲν οὐδενὸς ἠξίου θεοῦ
of-the letters and of-men indeed of-none he-thought-it of-god
δὲ εἰς ἀνθρώπους εἶναι τὴν δόσιν. ἐγὼ μὲν οὖν ἀπολαύω
but to men to-be the gift I indeed then enjoy
τῆς ἱερᾶς τῆσδε τοῦ θεοῦ χάριτος, καὶ πρὸς ὃν ἔδει
the holy this — of-god grace and to whom it-were-needful
λαλεῖν, εἰ μὴ δύναμαι λαλεῖν, ἀλλ᾽ ἐπειδὴ γράφειν δύναμαι,
to-chat if not I-can to-chat but since to-write I-can
θαμὰ τοῦτο ποιῶ, καὶ κατὰ τὸ ἐνδεχόμενον σύνειμι,
often this I-do and as-far-as the possible I-am-with-him
καὶ ἀπολαύω τῶν ἐμῶν παιδικῶν. αὐτὸς δέ, εἰ μὴ
and enjoy the my darling you-yourself but if not
πικρὸν εἰπεῖν, συνδιέστησας τῷ τόπῳ τὴν γνώμην.
bitter to-say you-have-separated with-the place the mind
κἂν μὴ παύσῃ σαυτὸν ἀφέλκων τῶν ἀδολώτατα
and-if not you-stop yourself drawing-away from-the(-ones) most-guilelessly
καὶ ἀσκήνως ἠγαπηκότων, ἐμιμήσω τὰς χελιδόνας,
and without-pretense having-loved you-have-imitated the swallows
αἳ ταῖς τῶν ἀνθρώπων οἷον φιλίαις ἐνοικίζονται μὲν
which in-the of-the men so-to-speak friendships settle indeed
μετὰ τοῦ φθέγγεσθαι, σιωπῶσαι δὲ ἐξοικίζονται· ταῦτα
with the singing being-silent but move-out these-things
πρὸς ἄνθρωπον ἔτι, καὶ ἀνθρωπικὰ τὰ ἐγκλήματα· εἰ δὲ
to man still and human the charges if but
ἥνωσας διὰ φιλοσοφίας τὰ δεῦρο διεστῶτα, καὶ
you-have-united through philosophy the(-things) here standing-apart and

φίλον μὲν τὸ καλόν, καλὸν δὲ τὸ αὐτό, τοῦτο δὲ ἓν ὂν
dear indeed the beautiful beautiful but the same this but one being
τοῦ νοῦ λέγοντος ἤκουσας, οὐκέτι κρίνομεν ὑπεροψίαν
from-the mind saying you-have-heard no-longer we-judge disdain
τὴν πρὸς ἡμᾶς σιωπήν, ἀλλὰ συνηδόμεθα φιλοσοφοῦντι
the toward us silence but we-rejoice-with-you philosophizing
καὶ παραιτουμένῳ μὲν τὸ σμικροπρεπεύεσθαι, συνόντι δὲ
and declining indeed the to-be-petty being-with but
τῷ παρὰ σοὶ κρείττονι τοῖς ἐν ἡμῖν κρείττοσιν. εἴης
the in you better the in us better may-you-be
τοιοῦτος, ἀνδρῶν ἄριστε καὶ ἐμοὶ τριπόθητε ὄντως ἀδελφέ.
such of-men best and to-me thrice-longed-for truly brother

139

Τῷ αὐτῷ

to-the same

Εἰ τοσοῦτόν ἐστι κέντρον πειθοῦς ἐν τοῖς γράμμασιν,
if so-great is goad of-persuasion in the letters
εἰ τοσοῦτον αἱ τῶν ἠθῶν εἰκόνες τῆς ζώσης
if so-great the of-the characters images of-the living
χηρεύουσαι συμπαθείας καὶ χάριτος θέλκτρον ἐνιᾶσι
bereft sympathy also of-charm spell send-into
τοῖς ἀναγινώσκουσιν, ἦπου πρᾶγμα ἄμαχον ἂν εἴη
the(-ones) reading surely thing irresistible — would-be
τὸ αὐτοπροσώπως αὐτῶν ἐπαφήσασθαι. ἐμέ γέ τοι
the in-person them to-touch me indeed in-truth
καὶ παρὸν μὲν ᾕρεις τῇ γλυκείᾳ Σειρῆνι τῶν
also present indeed you-captured with-the sweet Siren of-the
λόγων· οὐ μὴν αἰσχυνθείην ἂν ἀληθῆ λέγων, ὡς ἡδίων
words not however I-would-be-ashamed — true-things saying that sweeter

ἂν ἡ δευτέρα μοι πεῖρα γένοιτο. οὐ γὰρ ἂν γένοιτο
— the second to-me trial would-be not for — would-be
ἀγαθοῦ παρόντος ὥσπερ ἀπόντος τῷ πεπειραμένῳ
of-good being-present as being-absent for-the(-one) having-experienced
συναίσθησις. τοῦ μὲν γὰρ ἡ συνέχεια τῆς ἀπολαύσεως
awareness of-the(-one) indeed for the continuity of-the enjoyment
κλέπτει τῆς εὐφροσύνης τὴν αἴσθησιν, ὁ δὲ κατὰ μικρὸν
steals of-the gladness the perception the(-one) but by little
χωρισθεὶς τῶν ἡδέων εὐθὺς ἔχει κεντοῦσαν ἐκ
having-been-separated from-the pleasant-things straightway has stinging from
παραλλήλου τὴν μνήμην οἵων ἄρα ὄντως στερίσκεται.
alongside the memory of-what-things then truly he-is-deprived
ἔλθοις οὖν, φιλτάτη κεφαλή, καὶ ἀλλήλοις ἐπὶ
may-you-come then dearest head and with-one-another in
φιλοσοφίᾳ συγγενοίμεθα, τοῖς ἐνηργμένοις πρέποντα
philosophy may-we-be-together on-the(-things) having-been-begun fitting-things
ἐποικοδομοῦντες, ἵν' ἐκ τελέων τέλεον ἐκφανῇ κάλλος
building that from complete-things complete may-appear beauty
ἀλλὰ μὴ κολοβόν. εἰ δέ, ὅπερ ἀπεύχεσθαι δίκαιον, ἀλλήλων
but not docked if but which to-pray-against just from-one-another
διαμάρτοιμεν, δῆλον ὡς τοὐμόν ἐστι τὸ βλαπτόμενον.
we-should-fail clear that mine is the(-thing) being-harmed
σοὶ μὲν γὰρ εὐτυχούσης ἐνθάδε πολυανδρίαν παιδείας
with-you indeed for faring-well here populousness of-education
συνέσονται πολλοὶ Συνεσίου καὶ βελτίους καὶ ὅμοιοι· ἡ δὲ
will-be-with many than-Synesius both better and like the but
πατρὶς ὅτι μὲν πατρὶς ἐμοὶ τίμιον, πρὸς δὲ φιλοσοφίαν
fatherland that indeed fatherland to-me precious toward but philosophy
οὐκ οἶδ' ὅντινα τρόπον ἀπεσκληκότως ἔχει. ἔστιν οὖν οὐκ
not I-know in-what way hardened it-is it-is then not
ἀδεὲς ἀβοηθήτῳ μένειν, οὐκ ὄντος τοῦ συγκορυβαντιῶντος.
fearless unaided to-remain not being the fellow-corybant

εἰ δὲ δὴ καὶ δοίημεν εἶναί τινας, πῶς ἂν ἔπειτ᾽ Ὀδυσῆος
if but indeed also we-should-grant to-be some how — then of-Odysseus
ἐγὼ θείοιο λαθοίμην; πρὸς ποῖον ἄλλο πυρεῖον παρατριβεὶς
I divine could-forget against what other fire-stick having-been-rubbed
μετὰ τὴν ἱεράν σου ψυχὴν ἀποτέκοιμι τοῦ νοῦ φωτοειδὲς
after the holy your soul might-I-bring-forth of-the mind luminous
ἔκγονον; τίς οὕτως οἷος σφοδρῶς σπινθῆρα κεκρυμμένον
offspring who so such-as vehemently spark having-been-hidden
καὶ ἀγαπῶντα λανθάνειν μηχαναῖς ἁπάσαις ἐκκαλέσασθαι
and loving to-escape-notice by-devices all to-call-forth
καὶ ἐξάψαι καὶ πῦρ λαμπρὸν ἀναδεῖξαι; θεὸς οὖν ἀμφοῖν
and to-kindle and fire bright to-show god then to-both
ἀποῦσί τε καὶ συνοῦσι παρείη· θεοῦ δὲ παρόντος
being-absent both and being-together may-he-be-present god but being-present
ἅπαν ἄπορον πόριμον. ἔρρωσο καὶ φιλοσόφει, καὶ τὸ ἐν
all impassable passable farewell and philosophize and the in
σαυτῷ θεῖον ἄναγε ἐπὶ τὸ πρωτόγονον θεῖον. καλὸν γὰρ
yourself divine lead-up to the first-born divine fine for
ἅπασαν ἐμὴν ἐπιστολὴν τοῦτο παρ᾽ ἐμοῦ τῇ τιμίᾳ σου
every my letter this from me to-the honored your
διαθέσει λέγειν, ὅ φασι τὸν Πλωτῖνον εἰπεῖν τοῖς
disposition to-say which they-say — Plotinus to-have-said to-the(-ones)
παραγενομένοις ἀναλύοντα τὴν ψυχὴν ἀπὸ τοῦ σώματος.
having-been-present releasing the soul from the body

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Τῷ αὐτῷ

to-the same

Τῶν ἐρώτων οἱ μὲν χαμαὶ ἐρχομένας καὶ ἀνθρωπικὰς
of-the loves the(-ones) indeed on-ground going and human
τὰς ἀρχὰς ἔχοντες ἀπεχθεῖς τέ εἰσι καὶ ἐξίτηλοι, τῇ
the beginnings having hateful both are and fading by-the
παρουσίᾳ μόνῃ καὶ μόλις μετρούμενοι· οἷς δὲ ὁ
presence alone and scarcely being-measured to-whom but the
ἐφεστὼς βραβεύει θεός, κατὰ τὴν θεσπεσίαν Πλάτωνος
presiding arbitrates god according-to the divine of-Plato
φωνὴν συντήξας τῇ τέχνῃ καὶ ἕνα ἄμφω ποιήσας
voice having-fused with-the art and one both having-made
τοὺς ἀντερῶντας, οὗτοι καὶ χρόνου καὶ τόπου φύσιν
the lovers-in-return these both of-time and of-place nature
ἐλέγχουσιν. οὐδὲν γὰρ ἐμποδὼν ψυχαῖς ἐφιεμέναις ἀλλήλων
refute nothing for in-the-way to-souls longing-for one-another
ἀρρήτοις συνόδοις ὁμόσε χωρεῖν καὶ συμπλέκεσθαι.
by-ineffable meetings to-close-quarters to-go and to-be-entwined
ἐκεῖθέν ποθεν ἠρτῆσθαι δεῖ τὸ ἡμέτερον, εἰ μὴ
from-there somewhere to-hang it-is-needful the our if not
τὰ φιλοσοφίας τροφεῖα μέλλοιμεν αἰσχύνειν, αἴσθησιν
the of-philosophy wages-of-nurture we-are-going to-disgrace sensation
ἀγαπῶντες καὶ ὅταν αὕτη μὴ ὑπὸ σωμάτων θυροκοπῆται,
loving even when it not by bodies is-knocked-at
ψυχῆς παρουσίαν οὐ προσιέμενοι. τί οὖν ποτνιᾷ καὶ
of-soul presence not admitting why then do-you-cry-alas and
ταῖς ἐπιστολαῖς τῶν δακρύων ἐγχεῖς; εἰ μὲν γὰρ ἡμᾶς
into-the letters of-the tears pour if indeed for us
ἐλεῶν ὅτι μήπω φιλοσοφοῦμεν, καὶ ταῦτα δοκοῦντες καὶ
pitying that not-yet we-philosophize and these-things seeming and

λέγοντες, ἐπιγινώσκω τοῦ θρήνου τὴν ἀλήθειαν· εἰ δ' ὅτι
saying I-recognize of-the lament the truth if but that
τὴν συνουσίαν ἡμῶν ἠδίκησεν ἀγνώμων τύχη (τοῦτο γάρ
the company our wronged unfeeling fortune this for
σοι τῶν ἐπιστολῶν τὸ βούλημα), θῆλυ καὶ παιδαριῶδες
to-you of-the letters the meaning womanish and childish
τὸ ταῦτα ἀγαπᾶν ἐφ' ὧν δύναται βλάπτειν ὁ δαίμων
the these-things to-love over which can harm the fate
τὰ τέλη τῶν προαιρέσεων. ἐγὼ δὲ τὴν ἱερὰν κεφαλὴν τὸν
the ends of-the choices I but the holy head —
Ἡρκουλιανὸν ἠξίουν ἄνω βλέπειν καὶ ὅλον εἶναι θεωρὸν
Herculian thought-fit up to-look and whole to-be beholder
τῶν ὄντων καὶ τῆς τῶν θνητῶν ἀρχῆς, τὰς ἀρετὰς
of-the beings and of-the of-the mortals beginning the virtues
διαβάντα καὶ πάλαι τὰς ἀπεστραμμένας καὶ κοσμούσας
having-passed and of-old the(-ones) having-turned-away and adorning
τὰ δεῦρο. καὶ ὡς πρὸς τοιοῦτόν μοι τῆς ἐπιστολῆς τὸ
the(-things) here and as to such to-me of-the letter the
πρόσρημα πολλὰ φρονεῖν, οὐ χαίρειν οὐδ' εὖ πράττειν, τὸ
salutation much to-be-wise not to-rejoice nor well to-fare the
μετριώτερον. ἐπιστατεῖ γὰρ ταῖς πράξεσι νοῦς ἐλάττων,
more-moderate presides for over-the actions mind lesser
οὐχ ὃν ἠξίουν ἀνακεχῶσθαι παρὰ σοί. περὶ οὗ
not that-which I-thought-fit to-have-been-buried with you about which
σοι καὶ πάμπολλα διὰ δύο τῶν πρώτων ἐπιστολῶν
to-you also very-many-things through two of-the first letters
διελέχθην, ὧν οὐδεμίαν οἱ λαβόντες ἐπιδεδώκασιν.
I-conversed of-which none the(-ones) having-received have-delivered
ἐπεί τοι πέμπτην ταύτην ἐκπέμπω τὴν ἐπιστολήν. ἀλλ'
since in-truth fifth this I-send the letter but
εἴθε μὴ καὶ ταύτην μάτην. γένοιτο δ' ἂν οὐ μάτην,
would-that not also this in-vain it-would-be but — not in-vain

εἰ πρῶτον μὲν ἐπιδοθείη, τὸ δ' ἐπὶ τούτῳ καὶ τούτου
if first indeed it-were-delivered the but on this also than-this
σεμνότερον, κατανουθετήσει σε καὶ παιδαγωγήσει καὶ
more-august it-will-admonish you and educate and
πείσει μεταθεῖναι τὴν τοῦ σώματος ἰσχὺν ἐπὶ τὴν τῆς
persuade to-change the of-the body strength to the of-the
ψυχῆς ἀνδρείαν, οὐ τὴν ἐκ τῆς πρώτης καὶ περιγείου
soul courage not the(-one) from the first and earthly
τετρακτύος τῶν ἀρετῶν, ἀλλ' ἐπὶ τὴν ἀνάλογον ἐν τρίταις
tetrad of-the virtues but to the analogous in third
καὶ τετάρταις. ἅψαιο δ' ἂν αὐτῆς, ὅταν μηδὲν τῶν
and fourth you-would-touch but — it when nothing of-the
ἀνθρωπίνων θαυμάζῃς. κἂν μήπω σοι σαφὴς ἡ διαίρεσις
human-things you-admire and-if not-yet to-you clear the distinction
ᾖ τοῦ λελεγμένου, τίνες ἀρχεγονώτεραι καὶ τίνες αἱ
is of-the(-thing) having-been-said which more-primal and which the
πολλοσταὶ τῶν ἀρετῶν, τὸ ἐπὶ μηδενὶ κλάειν ἀλλὰ πάντων
last of-the virtues the at nothing to-weep but all
τῶν τῇδε ἐν δίκῃ καταφρονεῖν ὅταν σοι παραγένηται,
the(-things) here with justice to-despise when to-you it-comes
τοῦτο ἔστω σοι κανὼν καὶ κριτήριον τῶν πρώτων τῆς
this let-be for-you rule and criterion of-the first of-the
τεύξεως, ἵνα σοι καὶ παρ' ἡμῶν τὸ πολλὰ φρονεῖν ἐν ταῖς
attainment that to-you also from us the much to-be-wise in the
ἐπιστολαῖς ἐπανέλθῃ. ἐρρωμένος διαβιώῃς, φιλοσοφίας
letters may-return in-strength may-you-live-on philosophy
εὐθυμίαν πρυτανευούσης ἀκύμονα, δέσποτα ἀξιάγαστε. εἰ
cheerfulness presiding-over waveless master admirable if
φιλοσοφία πρεσβεύειν οἶδεν ἀπάθειαν αὐτήν, αἱ μέσαι δὲ
philosophy to-revere knows passionlessness itself the middle but
ἕξεις εἰς μετριοπάθειαν ἵστανται, τὴν ἀπειροπάθειαν καὶ
states at moderation-of-passion stand the inexperience-of-passion and

τὸ εὐταπείνωτον ποῦ χώρας τάξομεν; ἆρ᾽ οὐχὶ πόρρω
the easily-humbled where of-place shall-we-rank — not far
φιλοσοφίας, ἧς μύστην γενέσθαι σε κατηυξάμεθα; μὴ
from-philosophy of-which initiate to-become you we-prayed not
δῆτα, ὦ πάντων ἐμοὶ προσφιλέστατε, ἀλλ᾽ ἀρρενωπότερον
indeed O of-all to-me dearest but more-manly
ἡμῖν τὸν φίλον ὑποδείκνυε. ἅπασά μου ἡ οἰκία κατεδεήθη
to-us the friend show all my the house begged
προσειπεῖν σε ὑπὲρ αὐτῆς. προσείρησο οὖν παρὰ πάντων,
to-greet you for itself be-greeted then by all
ἑκάστου μόνον οὐκ ἐγχέαντος τὴν ψυχὴν τῇ προσρήσει.
each only not having-poured the soul into-the greeting
καὶ αὐτὸς ὑπὲρ ἡμῶν τὸν ἱπποτοξότην πρόσειπε, παρακαλῶ.
and yourself for us the mounted-archer greet I-urge

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Τῷ αὐτῷ

to-the same

Μὴ θαυμάσῃς εἰ διακομιστῇ δυοῖν ἐπιστολῶν ἑνὶ χρῶμαι,
not wonder if as-bearer of-two letters one I-use
ἀλλὰ πρῶτον μὲν αἰσθάνου δίκας ὑπέχων ἐγκλήματος
but first indeed perceive penalty paying for-charge
ἀκαίρου καὶ ἐμφοροῦ τῆς ἀδολεσχίας ἡμῶν, εἶτα καὶ χρείαν
untimely and take-your-fill of-the garrulity our then also use
ἑτέραν ἐθέλω μοι πληρῶσαι τὰ δεύτερα γράμματα. αἰτῶ
other I-wish for-me to-fulfill the second letters I-ask
γὰρ τὸ ἐν ἰάμβοις ἐκεῖνο συνταγμάτιον, δι᾽ οὗ πρὸς τὴν
for the in iambics that little-treatise through which to the
ψυχὴν ὁ γεγραφὼς διαλέγεται. ἐπεὶ τότε μὲν ᾤμην ἀπὸ τῆς
soul the having-written converses since then indeed I-thought from the

μνήμης αὐτὸ συναθροίσειν, νῦν δὲ κινδυνεύει τὸ ἀντ᾽
memory it to-gather-together now but there-is-risk the(-thing) instead-of
ἐκείνου μηδὲν εἶναι πρὸς ἐκεῖνο, ἀλλ᾽ ἂν ἐπιτρέψω τῷ
it nothing to-be compared-to that but if I-entrust-it to-the
γράφειν, γνώμῃ μᾶλλον ἢ μνήμῃ χρήσομαι. καὶ ἴσως μὲν
writing judgment rather than memory I-shall-use and perhaps indeed
χεῖρον, ἴσως δὲ καὶ βέλτιον. οὐ μὴν δεῖ τίκτειν δὶς τὸν
worse perhaps but also better not however it-is-needful to-bear twice the
αὐτὸν τόκον, ἐξὸν ἔχειν τὸ τετεγμένον. ἀντίγραφον
same offspring it-being-possible to-have the(-thing) having-been-borne copy
οὖν τῆς τετράδος ἀπόστειλον, πρὸς αὐτῆς τῆς ψυχῆς, ἣν
then of-the quire send by very the soul which
κοσμεῖν βούλεται τὸ βιβλίον. ἀλλ᾽ ὅπως τάχιστά τε καὶ
to-adorn wishes the book but how quickest both and
ἀσφαλῶς, τοῦτ᾽ ἔστιν, εἰ διὰ τῶν πάντως ἀποδωσόντων
safely that is if through the(-ones) surely going-to-deliver
ποιήσεις· τῷ γὰρ παρὰ θάτερον διαμαρτεῖν πάντως οὐ
you-will-do-it by-the for in the-one to-fail surely not
ποιήσεις· κἂν σχολαίτερον ἀποστείλῃς (ὑστερήσει γάρ μου
you-will-do-it both-if more-slowly you-send it-will-come-after for my
τῆς παρουσίας), κἂν δῷς τῷ μὴ πάντως δώσοντι.
the presence and-if you-give to-the(-one) not surely going-to-give

He disowns the Proteus Herculian finds in him: the hero is Herculian, Odysseus and Menelaus both, who broke Synesius's silence; he greets the count who joins learning and soldiering. He rebukes Herculian for showing their teaching to the unworthy, who babble half-learned doctrines, commends Phoebammon, asks his help recovering a runaway slave, confesses himself softened by his letters as by the Sirens, and congratulates John on taking up the monastic life.

142

Τῷ αὐτῷ

to-the same

Τὸν μὲν Ὀδυσσέα διὰ τῆς ἐπιστολῆς ἐπέγνων, πολλῶν
— indeed Odysseus through the letter I-recognized many
ἐπαναγόντων ἐπὶ τὴν μνήμην τοῦ ἥρωος· τὸν δὲ Πρωτέα
bringing-back to the memory of-the hero — but Proteus
ἠγνόησα. σὲ μὲν γὰρ ὄντα τοιόνδε καὶ ἡμιθέων ψαύειν οὐκ
I-did-not-know you indeed for being such also demigods to-touch not
ἀπεικός, ἐγὼ δὲ ἄλλο μέν τι σοφός, κατὰ δὲ τὸ
unlikely I but in-other indeed something wise according-to but the
Δελφικὸν γράμμα ἐμαυτὸν ἐγνωκὼς καταδικάζω πενίαν τῆς
Delphic inscription myself having-known I-condemn poverty of-the
φύσεως, καὶ ἀπογινώσκω τὴν εἰς ἥρωας οἰκειότητα, πλὴν
nature and renounce the toward heroes kinship except
ὅσον μιμητὴς εἶναι τῆς ἐχεμυθίας ηὐξάμην, ἣν καὶ αὐτὴν
so-far-as imitator to-be of-the discretion I-prayed which also itself
σύ μοι συνέχεας κατὰ τὸν ἐκ Σπάρτης Μενέλαον. ὥστε
you me confounded after the from Sparta Menelaus so-that
κινδυνεύεις συνωρίδι προσήκειν ἡρώων, οὐχ Ὀδυσσεῖ μόνῳ.
you-run-risk to-pair to-belong of-heroes not to-Odysseus alone
ταῦτα μὲν ταύτῃ. τὴν δὲ ἀνεπιτηδειότητα τοῦ γράφειν
these-things indeed in-this-way the but unfitness of-the to-write

μεμψάμενος οὐκ εἶ δίκαιος ἀπαιτεῖν πλῆθος ἀνιασόντων
having-blamed not you-are just to-demand multitude of-going-to-grieve
γραμμάτων· διὸ συνέστειλα τῆς ἐπιστολῆς τὸ μῆκος, ἵνα
letters wherefore I-contracted of-the letter the length that
μὴ πόνος ᾖ πλείων ἀναγινώσκοντι πλέονα. ἐρρωμένος
not toil may-be more for-one-reading more in-strength
εὔθυμος διαβιῴης, φιλοσοφίᾳ χρώμενος εἰς τὸ θεῖον
cheerful may-you-live-on philosophy using toward the divine
ποδηγετούσῃ, ἀξιάγαστε. τὸν θαυμάσιον κόμητα πρόσειπε,
guiding admirable the admirable count greet
πρὸς ὃν αὐτοπροσώπως ποιεῖσθαι προσρήσεις ἑαυτοῖς
to whom in-person to-make greetings to-ourselves
οὐκ ἐπετρέψαμεν. τὸ γὰρ ἐκ τῆς ποιήσεως ἄρχε, σὺ γὰρ
not we-permitted the for from the poetry begin you for
γενεῇφι νεώτερος· πολέμου μὲν γὰρ καὶ στάσεως ἄρχεσθαι
in-birth younger of-war indeed for and faction to-begin
δικαιοῖ τὸν νέον, φιλοφροσύνης δὲ τὸν πρεσβύτερον.
he-thinks-it-right the young of-friendliness but the elder
καίτοι παρ᾽ ἐμοὶ τίμιος ὁ ἀνὴρ καὶ παντὸς ἄξιος, ὃς παιδείαν
and-yet with me honored the man and of-all worthy who education
καὶ στρατείαν διατετειχισμένας θριγκοῖς μεγάλοις τῶν
and soldiering having-been-walled-apart by-copings great of-the(-men)
ἐφ᾽ ἡμῖν μόνος εἰς ταὐτὸν ἤγαγε, παλαιάν τινα ἐξευρὼν ἐν
in our-time alone into the-same brought ancient some having-found in
τοῖς ἐπιτηδεύμασι τούτοις συγγένειαν. μεγαλόφρων δὲ ὢν ὡς
the pursuits these kinship great-minded but being as
οὐδείς πω στρατιώτης, ἐκ γειτόνων τῆς μεγαλοφροσύνης
no-one ever soldier from neighbors of-the magnanimity
παροικοῦσαν τὴν ἀλαζονείαν ἐκφεύγει. τὸν οὖν τοιοῦτον,
dwelling-beside the boastfulness he-escapes the then such-a-man
κἂν μὴ γράφω, φιλῶ, κἂν μὴ θεραπεύω, τιμῶ.
even-if not I-write I-love even-if not I-court I-honor

143

τῷ αὐτῷ
to-the same

Οὐκ ἐμπεδοῖς τὰ ὡμολογημένα πρὸς ἡμᾶς, ὦ φιλότης,
not you-keep-firm the(-things) having-been-agreed with us O dear-friend
μὴ ἔκπυστα ποιεῖν τὰ ἄξια κρύπτεσθαι. ὡς ἐγώ
not public to-make the(-things) worthy to-be-hidden as I
τινων ἤκουσα τῶν ἀφικομένων παρὰ σοῦ, οἳ καὶ
from-some heard of-the(-ones) having-come from you who also
λέξεων ἐνίων μεμνημένοι τὴν διάνοιαν ᾔτουν αὐτοῖς παρ᾽
of-phrases some remembering the meaning asked for-them from
ἡμῶν ἀνακαλύπτεσθαι. ἀλλ᾽ ἡμεῖς τὸν ἡμέτερον τρόπον καὶ
us to-be-uncovered but we the our way also
πρὸς αὐτοὺς οὔτε μετεποιήθημεν τῶν συγγραμμάτων, οὔτ᾽
toward them neither we-laid-claim-to the writings nor
ἐπιγινώσκειν αὐτὰ ἔφαμεν. δεῖ δή σοι νουθεσίας
to-recognize them did-we-say there-is-need indeed for-you of-admonition
οὐκέθ᾽ ἡμετέρας, ὦ φίλη κεφαλή (μικρὰ γὰρ ἢ ὥστε σε
no-longer ours O dear head small for than so-as you
πείθειν)· τὴν δὲ Λύσιδος τοῦ Πυθαγορείου πρὸς Ἵππαρχον
to-persuade the but of-Lysis the Pythagorean to Hipparchus
ἐπιστολὴν ἐπιζήτησον, κἄν που περιτύχῃς, ἐμοὶ χάρισαι
letter seek-out and-if somewhere you-come-on-it to-me grant
τὸ πολλάκις ἐπελθεῖν. τάχ᾽ ἂν ἰσχυρά σοι γένοιτο μετάνοια
the often to-go-over-it perhaps — strong for-you might-be repentance
τῆς οὐ δεούσης ἐκφάνσεως. τὸ γὰρ δαμοσίᾳ φιλοσοφέν
of-the not needful disclosure the for publicly to-philosophize
(οὕτω γάρ πως ὁ Λῦσις ὑποδωρίσας λέγει) μεγάλης εἰς
so for somehow — Lysis having-Doricized says of-great for
ἀνθρώπους ἦρξε τῶν θείων καταφρονήσεως. ἐπεί τοι
men began of-the divine-things contempt since in-truth

συγγεγονὼς ἐγώ τισιν οἶδα καὶ πάλαι μὲν ἀτάρ τοι
having-associated I with-some know both of-old indeed but in-truth
καὶ ἔναγχος ἀνθρώποις, οἳ διὰ τὸ προαλῶς ἀκηκοέναι
also recently men who because-of the rashly to-have-heard
ῥηματίων σεμνοτέρων, ἠπίστησαν ἑαυτοῖς ὅπερ ἦσαν
of-phrases more-august distrusted themselves what they-were
ἰδιώταις εἶναι, καὶ φύσης ἐμπλησθέντες ἐμόλυναν θεσπέσια
private-men to-be and with-wind having-been-filled defiled divine
δόγματα μεταποιήσει διδασκαλίας, ὧν οὐκ εὐτύχησαν
doctrines by-claim of-teaching of-which not they-were-fortunate-in
μάθησιν. καὶ μέντοι καὶ τοὺς θαυμασομένους τρεῖς τινὰς ἢ
learning and indeed also the(-ones) going-to-admire(-them) three some or
τέτταρας οὐδὲν ἀποδέοντας βαναύσους εἶναι τό γε κατὰ
four nothing falling-short-of philistines to-be in-the at-least by
ψυχὰς ἀνηρτήσαντο, μηδὲ διὰ τῶν προπαιδευμάτων ἐνίους
souls they-attached nor-even through the preliminary-studies some
ἠγμένους. δεινὸν γὰρ ἡ δοξοσοφία καὶ ἀπατηλόν, ἐν
having-been-led terrible for the conceit-of-wisdom and deceitful among
οὐκ εἰδόσιν οὐδὲν ἀναδυομένη καὶ πάντα ἀπερισκέπτως
not knowing in-nothing shrinking and all-things recklessly
τολμῶσα. τί γὰρ ἂν ἀμαθίας γένοιτο θαρραλεώτερον;
daring what for — than-ignorance could-be more-daring
τοιούτοις ἀνθρώποις ἀλαζόσι περιτυχὼν κηφῆσιν οὔτ'
with-such men boasters having-met drones neither
ἐπαΐουσι λόγων οὔτ' ἐφιεμένοις, μισήσας τὸ φῦλον οὐχ
understanding words nor desiring having-hated the tribe not
ἑτέραν αἰτίαν εὑρίσκω τῆς τροφῆς αὐτῶν ἢ τὸ ἀναγώγως
other cause I-find of-the nurture their than the without-guidance
καὶ πρὸ ὥρας ἠξιῶσθαι τὴν ἀρχὴν ἴσως ὑφ'
and before season to-have-been-deemed-worthy the beginning perhaps by
ἑτέρων ὁμοίων ὡς οἷόν τε πολυτελῶν ἀκροάσεων. ταῦτά
others like as possible — of-costly lectures these-things

τοι καὶ προμηθέστερος φύλαξ αὐτός τέ εἰμι καί σε
in-truth also more-provident guardian myself both I-am and you
παρακαλῶ τῶν φιλοσοφίας ὀργίων εἶναι. ὅτι μὲν γὰρ
I-exhort of-the of-philosophy rites to-be that indeed for
Ἑρκουλιανῷ πρέποντα ταῦτα, ἐγὼ γινώσκω· δεῖ
to-Herculian fitting these-things I know it-is-needful
δέ σε, εἴπερ αὐτῇ φιλοσοφίᾳ γνησίως προσελήλυθας,
but you if-indeed herself to-philosophy genuinely you-have-come
ἀφίστασθαι κοινωνίας τῆς πρὸς τοὺς ἀποστρόφους αὐτῆς
to-stand-off from-fellowship the toward the(-ones) averse to-her
καὶ νοθεύοντας τῇ μεταποιήσει τὸ ὑπέρσεμνον αὐτῆς. τὸν
and adulterating by-the claim the over-august her by-the
ἔφορόν σοι φιλίας θεόν, μὴ ἐξενέγκῃς πρός τινας τὴν
overseer for-you of-friendship god not carry-out to anyone the
ἐπιστολήν. εἰ γὰρ ποιήσαις, οἱ τῆς κακίας χαρακτῆρες
letter if for you-should-do-so the of-the vice marks
ἕξουσι λυπουμένους τοὺς ἐπιγιγνώσκοντας παρ᾽ ἑαυτοῖς,
will-have being-grieved the(-ones) recognizing among themselves
ἢ τοῖς ἑαυτῶν φίλοις τὰ εἰρημένα σύμβολα.
or to-the their-own friends the having-been-spoken tokens
τὸ δὲ λυπεῖν ἔστι μὲν ὅτε ἄρρεν, καὶ πρὸς τρόπου
the but to-grieve is indeed when manly and after manner
φιλοσοφίας, ὅταν πρὸς παρόντας· τὸ δὲ καὶ γράφειν
of-philosophy when to present-men the but also to-write
περὶ τούτων σμικροπρεπὲς δοκεῖ. ἀλλ᾽ ἅπερ ἂν Συνέσιος
about these-things petty seems but what — Synesius
πρὸς ἑαυτὸν διαλεχθῇ, ταῦτα καὶ πρὸς τὴν τιμίαν σου
to himself may-converse these also to the honored your
ψυχὴν διαλέγεται, τοῦ μόνου φίλου ἢ μετὰ δυοῖν μάλιστα
soul he-converses of-the only friend or with two most
φίλου· ὡς ἐμοί γε ἐκτὸς τῆς τριττύος ὑμῶν οὐδέν
friend as to-me indeed outside of-the triad your nothing

ἐστιν ἀνθρώπινον τίμιον. προσκείμενος δὲ καὶ αὐτὸς τάχα
is human precious added but also myself perhaps
συμπληρῶ τετρακτὺν ἱερᾶς φιλίας. ἀλλ᾽ εὐφημείσθω τῆς
I-complete tetrad of-holy friendship but let-be-hushed of-the
ἐν ἀρχαῖς ὁμωνύμου τετρακτύος ἡ φύσις. ἐν τῷ τετραδίῳ
among principles same-named tetrad the nature in the quire
τῶν ἰαμβείων εὗρον ἐπὶ τέλους τοὺς δώδεκα στίχους
of-the iambics I-found at end the twelve verses
γραφέντας ἅμα, ὡς ἓν ὂν ἐπίγραμμα. ἐπεὶ οὖν σε εἰκὸς
having-been-written together as one being epigram since then you likely
ἔχειν αὐτούς, ἴσθι ὡς οὔτε ἕν εἰσιν οὔτε ἑνός, ἀλλ᾽ οἱ
to-have them know that neither one they-are nor of-one but the(-ones)
μὲν ὀκτὼ πρῶτοι μετ᾽ ἐπιστήμης γραφέντες ποιητικῆς,
indeed eight first with knowledge having-been-written poetic
μιγείσης ἕξεως ἀστρονομικῆς, εἰσὶ τοῦ σοῦ φίλου, οἱ
having-been-mixed habit astronomical are of-the your friend the
δὲ τελευταῖοι τέτταρες ποιητικῆς εἰσὶ τρυφώσης μόνον. καὶ
but last four of-poetry are luxuriating only and
ἔστιν ἀρχαῖον· ἡγοῦμαι δὲ ἀσεβέστερον ἀποθανόντων λόγους
it-is ancient-thing I-think but more-impious of-dead-men words
κλέπτειν ἢ θοιμάτια, ὃ καλεῖται τυμβωρυχεῖν. ἐρρωμένος
to-steal than the-cloaks which is-called to-rob-tombs in-strength
διαβιώῃς, εὐαγῶς καὶ εὐλαβῶς φιλοσοφίας ἀντιποιούμενος.
may-you-live-on purely and devoutly philosophy claiming
εἴκοσι τοῦ Μεσωρὶ ἡμέρας συντίθεμαί σοι περιμένειν σε,
twenty — of-Mesore days I-agree with-you to-await you
μεθ᾽ ἃς σὺν θεῷ τῆς ὁδοῦ ἕξομαι. τὸν ἀγαθώτατον ἑταῖρον
after which with god the road I-shall-take the best companion
πλεῖστά μοι πρόσειπε· φιλῶ γὰρ αὐτὸν διότι σε πάνυ φιλεῖ.
very-much for-me greet I-love for him because you very loves

144

τῷ αὐτῷ

to-the same

Φοιβάμμων ὁ τὴν ἐπιστολὴν ἐπιδιδοὺς καὶ ἀνήρ ἐστιν
Phoebammon the(-one) the letter delivering both man is
ἀγαθὸς καὶ φίλος, καὶ ἀδικεῖται. διὰ πάντα οὖν αὐτῷ
good and friend and is-wronged because-of all-things then him
συλλαβέσθαι δίκαιος εἶ, καὶ δι᾽ ἡμᾶς καὶ διὰ τὸν
to-help just are-you both because-of us and because-of the
τρόπον καὶ διὰ τὴν περίστασιν. τοῦτο μὲν οὕτω γενέσθω·
character and because-of the circumstance this indeed so let-it-happen
καὶ γὰρ ἔοικε σφόδρα πιστεῦσαι τῇ πρὸς ἀλλήλους ἡμῶν
and for he-seems greatly to-have-trusted the toward one-another our
εὐνοίᾳ. σοῦ γὰρ δεόμενος ἐπ᾽ ἐμὲ κατέφυγε, τεθαρρηκὼς
goodwill of-you for needing to me he-fled having-taken-courage
ὅτι δι᾽ ἐμοῦ σοῦ τεύξεται. καὶ ὑπεσχόμην αὐτῷ τὸν
that through me you he-will-obtain and I-promised him —
μὲν Ἑρκουλιανὸν διὰ Συνεσίου, τὸ δὲ νικᾶν τοὺς
indeed Herculian through Synesius the but to-conquer the(-ones)
λυποῦντας δι᾽ Ἑρκουλιανοῦ τῆς ἱερᾶς καὶ τιμίας κεφαλῆς.
grieving-him through Herculian the holy and honored head
περὶ τοῦ κόμητος ἐγεγράφεις δι᾽ Οὐρσικίνου (λέγω δὲ
about the count you-had-written through Ursicinus I-mean but
τοῦ τυχόντος ἀρχῆς τῶν ἐν τῇ πατρίδι στρατιωτῶν)
the(-one) having-obtained command of-the in the fatherland soldiers
καὶ ᾔτεις συνθήματα παρ᾽ ἡμῶν τοῦ γενέσθαι παρὰ τῶν
and you-asked tokens from us for-the to-come from the
δυναμένων τοῦτο ποιεῖν σῶν φίλων γράμματα πρός τε
able this to-do your friends letters to both
αὐτὸν καὶ πρὸς τὸν ὀρδινάριον ἄρχοντα. τὴν μὲν οὖν
him and to the ordinary governor the indeed then

προαίρεσιν ἀπεδεχόμην καὶ τότε· τὸ δὲ ἔργον ὡς παρέλκον
choice I-accepted also then the but deed as superfluous
ἠρνούμην, γυμνὸν ἐμαυτὸν εἰς φιλοσοφίαν ἱστάς. νυνὶ δὲ
I-refused naked myself in philosophy setting now but
ἀδικούμενοι φίλοι, καὶ ἰδιῶται καὶ στρατιῶται, βιάζονταί
being-wronged friends both private-men and soldiers force
με βούλεσθαι μεταποιεῖσθαι τῆς πολιτικῆς δυνάμεως, πρὸς
me to-wish to-lay-claim-to the political power toward
ἣν ἀποπεφυκὼς οἶδα, καὶ αὐτοί μοι τοῦτο συνίσασιν·
which having-grown-averse I-know and themselves with-me this know-well
ἀλλὰ βιάζονται σφῶν αὐτῶν ἕνεκα ποιεῖν τι καὶ
but they-force their own for-the-sake to-do something even
ἀκούσιον. νῦν οὖν εἰ δοκοίη σοι τοῦτο ποιεῖν,
unwilling now then if it-should-seem-good to-you this to-do
ἐπιτρέπω. πρόσειπέ μοι τὸν ἱερὸν ἑταῖρον τὸν διάκονον,
I-permit greet for-me the holy companion the deacon
καὶ γυμναζέσθω πρὸς ἀνταγωνιστὴν ἱππέα. προσαγορεύει
and let-him-train against rival horseman greets
σε πᾶς μου ὁ οἶκος, προσγενομένου αὐτῷ νῦν καὶ Ἰσίωνος,
you all my the house having-been-added to-it now also Ision
ὃν ἐπόθεις ἀπὸ διηγημάτων. ὃς αἴτιός μοι γέγονε τῆς
whom you-longed-for from narratives who cause to-me has-become of-the
ἀγεννοῦς καὶ ἀφιλοσόφου τῶν γραμμάτων αἰτήσεως πρὸς
ignoble and unphilosophic of-the letters request to
τοὺς ἄρχοντας, καταδεηθεὶς τὰ μὲν αὐτοπροσώπως
the rulers having-entreated the(-things) indeed in-person
ὑπὲρ πολλῶν, τὰ δὲ δι' ὧν ἐκόμισεν ἐπιστολῶν. καὶ
for many the(-things) but through what he-brought letters and
οὗτος οὖν σε μέχρι τῆς διηγορευμένης εἰκάδος περιμένει.
this-one then you until the having-been-announced twentieth awaits

145

Τῷ αὐτῷ

to-the same

Οἰκέτης ἐμὸς ἐδραπέτευσεν, οὐ τῶν πατρῴων τῶν ἐμῶν
servant my ran-away not of-the paternal the mine
οὐδὲ τῶν ἄλλως συντραφέντων ἐμοί (ἀγωγῆς γὰρ
nor of-the(-ones) otherwise having-been-reared-with me upbringing for
ἐλευθερίου μετασχόντες καὶ μικροῦ δέω λέγειν ἐν
free having-shared and by-little I-fall-short to-say among
ὁμοτίμοις ἀγόμενοι φιλοῦσιν ὡς αἱρετὸν ἄρχοντα μᾶλλον
equals being-brought-up they-love as chosen ruler rather
ἢ δεδίασιν ὡς νόμῳ δεσπότην), ἀλλ᾽ ὁ Φιλόρωμος
than fear as by-law master but — Philoromus
(τοῦτο γὰρ ὄνομα τῷ δραπέτῃ) τῆς ἀδελφιδῆς μου τῆς
this for name to-the runaway of-the niece my the
Ἀμελίου θυγατρὸς οἰκέτης ὢν ἐμὸς γίνεται δι᾽ ἐκείνης.
of-Amelius daughter servant being mine becomes through her
τραφεὶς δὲ ἐκμελὴς καὶ ἀνάγωγος φιλόσοφον καὶ
having-been-raised but discordant and unruly philosophic and
Λακωνικὴν ἐπιστασίαν οὐκ ἤνεγκε, καὶ νῦν ἀντ᾽ ἐμοῦ
Laconian supervision not he-bore and now instead-of me
δεσπότην εὑρόμενος Ἀλεξανδρέα, περινοστεῖ μετ᾽ ἐκείνου
master having-found Alexandrian roams with him
τὴν Αἴγυπτον. Ἁρποκρατίων τίς ἐστι τῶν Ἡρακλειανοῦ
— Egypt Harpocration someone is of-the of-Heraclian
δορυφόρων, τάξιν ἔχων τῷ βοηθῷ βοηθεῖν (ἡ γὰρ
guards rank having to-the helper to-help the for
σουβαδίουβα λέξις τοῦθ᾽ ἑρμηνεύειν πιστεύεται)· τούτῳ
subadiuva word this to-interpret is-believed with-this-one
σύνεστιν ὁ Φιλόρωμος. κἀγὼ τό γ᾽ ἐμὸν εἴασα
is — Philoromus and-I the at-least mine would-have-let

ἂν χαίρειν αὐτόν· ποῦ γὰρ εὔλογον τὸν μὲν χείρω τῶν
— *to-fare-well him where for reasonable the indeed worse of-the*
βελτιόνων μὴ δεῖσθαι, τοὺς δὲ βελτίονας ὁμολογοῦντας εἶναι
better not to-need the but better admitting to-be
δεῖσθαι τοῦ χείρονος; ἀλλ' ἡ δέσποινα τοῦ κακοδαίμονος
to-need the worse but the mistress of-the wretch
οὔπω πείθεται πάνυ φιλοσοφεῖν, ὥστε καταφρονεῖν τῶν
not-yet is-persuaded very to-philosophize so-as to-despise the(-ones)
οὐκ ἀντεχομένων, καὶ κατεδεήθη πολλὰ σταλῆναι τοὺς
not holding-on and begged much to-be-sent the(-ones)
ἐπανάξοντας αὐτόν. ὑπέστη δὲ τὴν ὑπηρεσίαν ταύτην
going-to-bring-back him undertook but the service this
αὐθαίρετος ὁ σύσκηνος ἡμῶν Ἀειθαλῆς, ὃν ἐγὼ θεῷ
self-chosen the tent-mate our Aeithales whom I with-god
τε ἡγεμόνι θαρρῶν ἔστειλα καὶ ἀνθρωπίνην ἐπικουρίαν
both leader trusting sent and human help
ὑποσχόμενος τὴν παρὰ σοῦ. εἴη σοι τὴν ἐπιστολὴν
having-promised the from you may-it-be to-you the letter
ἐπιδοθῆναι· τὰ δ' ἐντεῦθεν, ἐπειδὴ παρείληφας τὴν
to-be-delivered the(-things) but from-here since you-have-received the
ὑπόθεσιν, θεῷ καὶ αὐτῷ σοι καὶ Ἀειθαλεῖ μελήσει.
case to-god and yourself to-you and to-Aeithales will-be-a-care

146

Τῷ αὐτῷ

to-the same

Ἐπιθυμήσας ἀρρενῶσαι τὴν ἱεράν σου ψυχὴν τῷ δι'
having-desired to-make-manly the holy your soul by-the through
ἐπιστολῶν ἐπιπλῆξαι τῷ σφοδρῷ τῆς εἰς τὴν συντυχίαν
letters to-rebuke the vehement of-the toward the meeting

ἡμῶν ἐνστάσεως, πολλῷ πρότερον ὑπὸ τοῦ κατακλυσμοῦ
our insistence much before by the deluge
τῶν ἐν ταῖς ἐπιστολαῖς ἰύγγων αὐτὸς ἐθηλύνθην, καὶ
of-the in the letters charms myself was-made-womanish and
εἰμὶ νῦν τοιοῦτος οἵῳ σοι τυγχάνοντι πρότερον ἐνεκάλουν.
am now such as you being formerly I-accused
ἆρ᾽ οὖν ἀγαθῶν μοι μεγάλων αἴτιος ὁ θαυμάσιος
— then of-goods for-me great cause the admirable
Ἡρκουλιανός, οὕτω τὴν ἐμὴν ψυχὴν ἀναρτήσας ἑαυτοῦ
Herculian so the my soul having-hung-on himself
καὶ καταβιβάσας τοῦ φιλοσοφίας ἀξιώματος; ἐγὼ μὲν
and having-brought-down from-the of-philosophy dignity I indeed
οὖν οὐ δι᾽ ἄλλο τι τὰς Σειρῆνας ὑπὸ τῶν ποιητῶν
then not because-of other anything the Sirens by the poets
ἡγοῦμαι βλασφημεῖσθαι, ἢ ὅτι τῷ μελιχρῷ τῆς φωνῆς
I-think to-be-reviled than because by-the honeyed of-the voice
ἀπώλλυον, προσαγόμεναι τὸν πιστεύσαντα· ἤκουσα δέ
they-destroyed attracting the(-one) having-trusted I-heard but
του τῶν σοφῶν καὶ ἀλληγοροῦντος τὸν μῦθον. Σειρῆνας
someone of-the wise also allegorizing the myth Sirens
γὰρ αὐτοῖς αἰνίττεσθαι τὰς ἀπολαυστικὰς ἡδονάς, αἳ
for to-them to-be-hinted the voluptuous pleasures which
τοὺς εἵξαντας καὶ καταγοητευθέντας αὐτῶν τῷ προσηνεῖ
the(-ones) having-yielded and having-been-bewitched by-them by-the gentleness
μετὰ μικρὸν ἀπολλύουσι. τί οὖν ἀποδέουσιν εἶναι Σειρῆνες
after little destroy how then do-they-fall-short to-be Sirens
αἱ τῶν σῶν ἐπιστολῶν ἡδοναί, ὑφ᾽ ὧν ἐγὼ τὸ ἐμβριθὲς
the of-the your letters pleasures by which I the gravity
ἀφεὶς ὅλος Ἡρκουλιανοῦ γέγονα; μάρτυς θεός, οὐ νόμῳ
having-let-go wholly of-Herculian have-become witness god not by-custom
τοῦ γράφειν ἀντ᾽ ἄλλου τοὺς περὶ τούτου πεποίημαι
of-the to-write instead-of other the about this I-have-made

λόγους, ἵν᾽ ὑπόθεσιν ἔχω γραμμάτων, ἀλλὰ τῶν παρ᾽
words that subject I-may-have of-letters but of-the by
Οὐρσικίνου δοθεισῶν ἐπιστολῶν (ἦσαν δὲ τρεῖς) ἡ
Ursicinus having-been-given letters they-were but three the
μέση κατὰ τὸ μέγεθος ἔμβιόν τι ψυχῆς πάθος ἐνέσταξέ
middle by the size living some of-soul passion instilled
μοι κομίσασα, καὶ γέγονα τῆς ἐν τοῖς γράμμασι
in-me having-brought and I-have-become than-the in the letters
κολακείας ἥττων τοσοῦτον ὅσον αἰσχύνεσθαι. τὸν ἀδελφὸν
flattery weaker so-much as to-be-ashamed the brother
Κῦρον ἔδει κομίσασθαι παρὰ σοῦ γράμματα περὶ ὧν
Cyrus it-was-needful to-get from you letters about which
ἐδήλωσας διὰ τὸν ἐκ Πενταπόλεως κόμητα. καὶ χάριν
you-indicated through the from Pentapolis count and gratitude
μὲν ἔσχον τῇ προαιρέσει τοῦ συστήσαντος, ἐπελάθου
indeed I-had to-the choice of-the(-one) having-commended you-forgot
δὲ ὅτι φιλοσοφεῖν πειρῶμαι· καὶ μικρὸν ἡγοῦμαι τιμὴν
but that to-philosophize I-try and small I-think honor
ἅπασαν, εἰ μὴ ἐπὶ φιλοσοφίᾳ γένοιτο. δέομαι οὖν διὰ
every if not for philosophy it-happens I-need then because-of
τὸν θεὸν οὐδέν· οὔτε γὰρ ἀδικοῦμεν οὔτ᾽ ἀδικούμεθα. τὸ
— god nothing neither for we-wrong nor are-we-wronged the
δὴ τοιοῦτον ἐκείνῳ μὲν ὑπὲρ ἡμῶν ἔπρεπε ποιεῖν, ἡμῖν
indeed such for-him indeed for us it-befitted to-do for-us
δὲ αἰτεῖν οὐ πρέπον. εἰ γὰρ ἔδει ζητεῖν ἐπιστολάς,
but to-ask not fitting if for it-were-needful to-seek letters
αἰτεῖν ἔδει πρὸς ἐμὲ γενέσθαι (οὕτω γὰρ ἂν
to-ask it-were-needful to me to-be-written so for —
ἐτιμήθην), οὐχ ὑπὲρ ἡμῶν πρὸς ἕτερον. ἐρρωμένος
I-would-have-been-honored not for us to another in-strength
εὐθυμῶν διαβιώῃς, φιλοσοφίαν ἀδολώτατα μετιών. πᾶσα
cheerful may-you-live-on philosophy most-guilelessly pursuing all

ὁμοῦ σε ἡ οἰκία, μάρτυς θεός, καὶ παῖδες καὶ γέροντες
together you the house witness god both children and old-men
καὶ γυναῖκες προσαγορεύουσιν. ἴσως δ' ἂν αὐτὸς καὶ
and women greet perhaps but — yourself even
φιλοφρονουμένας τὰς γυναῖκας μισοίης. ἰδοὺ τί πεποίηκας·
being-friendly the women would-hate behold what you-have-done
ἐν ὁδῷ με ὄντα ἀπρὶξ λαβόμενος κατέχεις. ἦσαν ἄρα
on road me being tightly having-seized you-hold were then
Αἰγύπτιοι φαρμακεῖς, καὶ οὐ πάντα Ὅμηρος ψεύδεται,
Egyptian sorcerers and not all-things Homer lies
ὅτε καὶ αὐτὸς ἰύγγων πλήρεις ἐπιστολὰς ἐκπέμπεις
when also you-yourself of-charms full letters send-out
ἀπ' Αἰγύπτου. Ἑλένῃ μὲν οὖν τὸ λαθικηδὲς φάρμακον
from Egypt to-Helen indeed then the care-banishing drug
Πολύδαμνα πόρεν Θῶνος παράκοιτις· σοὶ δὲ τίς τὸ
Polydamna gave of-Thon wife to-you but who the
ἀνιαρὸν δέδωκεν, ᾧ χρίσας ἔπεμψας τὴν ἐπιστολήν;
grievous has-given with-which having-anointed you-sent the letter

147

Ἰωάννῃ

to-John

Οἶμαί σε καὶ πρὸ εὐχῆς εὖ πράττειν, ὅς γε ἀφεὶς τοὺς
I-think you even before prayer well to-fare who indeed having-left the
ἀνθρώπους ἡμᾶς Ἄτης ἐν λειμῶνι κατὰ σκότον ἠλάσκοντας
men us of-Ate in meadow in darkness wandering
καὶ ταῖς χθονίαις ἐγχαλινδουμένους φροντίσιν, αὐτὸς ὑπὲρ
and in-the earthly wallowing cares yourself above
ταύτας στήσας σαυτὸν ἀνεχώρησας ἔτι δεῦρο ὢν καὶ
these having-set yourself withdrew still here being and

μακαρίας ἥψω ζωῆς, εἰ μὴ φίλος ὢν Γάνος ἐν τῷ λέγειν καὶ
blessed touched life if not friend being Ganus in the to-speak and
διαγγέλλειν τὰ σὰ πρὸς ἡμᾶς οἴεται δεῖν τι
to-report the(-things) yours to us thinks it-to-be-needful something
καὶ ψεύδεσθαι· δεινὸν γὰρ ἡ εὔνοια κλέψαι τὴν ἀλήθειαν.
also to-lie terrible for the goodwill to-steal the truth
οὗτος οὖν ὁ Γάνος ἐπεφήμισέ σοι τὸν μονήρη βίον, καὶ
this then — Ganus ascribed to-you the solitary life and
πρόφασιν τῆς εἰς τὴν πόλιν εἰσόδου βιβλία καὶ τὸν νοῦν
pretext of-the into the city entrance books and the sense
αὐτῶν ὅσος εἰς θεολογίαν συντείνει, καὶ φαιὸν τριβώνιον
of-them as-much-as to theology tends and gray cloak
ἀμπέχεσθαί σέ φησιν. οὐδὲν μὲν ἦν μεῖον, εἰ καὶ λευκὸν ἦν·
to-wear you he-says nothing indeed was less if even white it-were
τῇ γὰρ φανοτάτῃ φύσει μᾶλλον ἂν ἀνακείμενον εἴη τὸ
to-the for most-luminous nature rather — dedicated would-be the
ἐν τοῖς αἰσθητοῖς καθαρὸν καὶ φωτοειδέστερον· εἰ δὲ καὶ τὸ
in the sensibles pure and more-luminous if but also the
μέλαν ἐπῄνεσας, ἐπειδὴ ζήλῳ τινῶν προλαβόντων ἐποίησας,
black you-praised since in-zeal of-some having-gone-before you-did-it
ἐπαινῶ πᾶν τὸ ἐπὶ τῷ θείῳ γινόμενον. τὸ γὰρ οὗ
I-praise all the for the divine being-done the for of-which
χάριν γίνεται, δίδωσι κατορθοῦν τῷ ποιοῦντι, καὶ ἡ
for-the-sake it-is-done gives to-succeed to-the(-one) doing and the
προαίρεσις ἔχει τὴν ἀρετήν. ἡμεῖς μὲν οὖν σοι συνηδόμεθα
choice has the virtue we indeed then with-you rejoice
σχεδιάσαντι τὸ τέλος ὅπερ ἡμεῖς πάλαι σὺν πόνῳ μόλις
having-improvised the end which we long-ago with toil scarcely
θυροκοποῦμεν· σὺ δὲ ἡμῖν σύνευξαι φθάσαι ποτὲ καὶ αὐτοῖς,
knock-at you but for-us pray-with to-arrive sometime also ourselves
καὶ εὑρέσθαι τι κέρδος ἀπὸ τῆς ἐν φιλοσοφίᾳ μερίμνης, ἵνα
and to-find some gain from the in philosophy care that

μὴ τὴν ἄλλως ὦμεν κατατετριφότες πρὸς τοῖς βιβλίοις
not the otherwise we-may-be having-worn-away over the books
τὸν βίον. ἐρρωμένος εὐδαιμονῶν διαβιώῃς, θαυμάσιε.
the life in-strength being-happy may-you-live-on admirable

LETTERS 148–153

To Olympius he describes his country estate: inland salt, neighbors who have never seen the sea and take salted fish for snakes, the sounds of herds and bees, simple meals, hunting with dogs and horses, songs to the lyre, and peasants who think Agamemnon still reigns and that Odysseus blinded the Cyclops last year. He tells Olympius he is never forgotten; to Pylaemenes he commends Alexander's son, sent like Heracles against wicked men, fears for his philosophy amid the market, and asks for more frequent letters.

148

Ὀλυμπίῳ

to-Olympius

Ἀπέλιπον τὴν τάξιν τῶν φόρων. τί γὰρ ἦν ποιεῖν,
I-have-left-off the order of-the tributes what for was-it to-do
οὐδενὸς Ἑλλήνων τῶν τὴν Λιβύην ἐπῳκηκότων
no-one of-Greeks of-the(-ones) — Libya having-settled-in
θέλοντος εἰς τὴν παρ᾽ ἡμῖν θάλατταν ἐκπέμπειν ὁλκάδας;
willing to the among us sea to-send-out merchantmen
καὶ σὲ δὲ ἀφίημι τῆς συντάξεως· οὐδὲ γὰρ Σύροις
also you but I-release from-the contribution not-even for for-Syrians
ἐπιμελὲς καταίρειν εἰς τὰ Κυρηναίων ἐπίνεια. λάθοι
a-care to-put-in to the of-Cyrenaeans ports would-escape-notice
δ᾽ ἄν με τοῦτό ποτε καὶ γενόμενον· οὐ γάρ εἰμι γείτων
but — me this ever even having-happened not for I-am neighbor

θαλάττης οὐδ' ἐλλιμενίζω συχνά, ἀλλ' ἀνῴκισμαι πρὸς
of-sea nor do-I-lie-in-harbor often but I-have-settled toward
νότον ἄνεμον Κυρηναίων ἔσχατος, καὶ γείτονες ἡμῖν εἰσὶν
south wind of-Cyrenaeans last and neighbors to-us are
οἵους Ὀδυσσεὺς μετὰ τὴν Ἰθάκην τὸ πηδάλιον ἔχων ἐζήτει,
such-as Odysseus after — Ithaca the oar having sought
μῆνιν Ποσειδῶνος ἐκ τοῦ χρησμοῦ παραιτούμενος, οἳ
wrath of-Poseidon from the oracle averting who
οὐκ ἴσασι θάλασσαν ἀνέρες, οὐδέ θ' ἅλεσσι μεμιγμένον
not know sea men nor — with-salt having-been-mixed
εἶδαρ ἔδουσιν. ἀλλὰ μὴ λόγον ἄλλως οἰηθῇς τὸ μηδὲ
food eat but not story otherwise think the not-even
μέχρις ἁλῶν τοὺς δεῦρο κεχρῆσθαι θαλάττῃ, μηδὲ μὴν
as-far-as salt the(-men) here to-have-used sea nor indeed
ἄναλα διὰ τοῦτο κατεσθίειν ἡγοῦ τὰ κρέα τε καὶ τὰ
unsalted because-of this to-eat think the meats both and the
πέμματα. εἰσὶ νὴ τὴν ἱερὰν Ἑστίαν, εἰσὶν ἠπειρῶται
cakes there-are by the holy Hestia there-are inland
παρ' ἡμῖν ἅλες, ἀπέχοντες πρὸς νότον ἔλαττον ἢ πρὸς
among us salts distant toward south less than toward
ἀπαρκτίαν ἡ θάλαττα. τούτους Ἄμμωνος καλοῦμεν τοὺς
north the sea these of-Ammon we-call the
ἅλας. πέτρα δὲ αὐτοὺς ψαφαρὰ καὶ τρέφει καὶ κρύπτει,
salts rock but them crumbly both nourishes and hides
ἣν ὅταν ἀφέλῃς ἐπιβεβλημένην ὥσπερ ἐφελκίδα, ῥᾳστώνη
which when you-take-off having-been-laid-on as scab ease
πολλὴ καὶ χερσὶ καὶ σκαλίσιν ἀροῦν τὸ βάθος. τὸ δὲ
much both with-hands and with-hoes to-plow the depth the but
ἀναχωννύμενον ἅλες εἰσίν, ἰδεῖν τε ἡδεῖς καὶ γεύσασθαι.
being-heaped-up salts are to-see both pleasant and to-taste
ἀλλ' ὅπως μὴ σοφιστικὴν ἀπειροκαλίαν οἰηθῇς τὸ ἐπεξελθεῖν
but that not sophistic tastelessness you-think the to-go-through

τῶν ἐπιχωρίων ἁλῶν τῷ διηγήματι· ἥκιστα γὰρ τοῖς
the local salts with-the narrative least for to-the
ἀγροδιαίτοις ἡμῖν προσιζάνει τὸ φιλότιμον πάθος. ἀλλὰ
field-dwelling us attaches the ambitious passion but
σὺ γὰρ ἀπαιτεῖς ἕκαστα παρ᾽ ἡμῶν τὰ περὶ ἡμῶν
you for demand each-thing from us the(-things) about us
εἰδέναι. ἀνέχου τοίνυν ἀδολεσχούσης ἐπιστολῆς, ἵνα καὶ
to-know bear-with therefore garrulous letter that also
τῆς ἀκαίρου πολυπραγμοσύνης δῷς δίκην. ἅμα
for-the untimely busybodiness you-may-pay penalty at-the-same-time
δὲ καὶ χαλεπὸν εἰς πίστιν τὸ ἑκάστοις ἀπότροφον. οὐ
but also hard for belief the(-thing) to-each unfamiliar not
φαῦλον οὖν ἔργον Σύρον ἀναπεῖσαι περὶ χερσαίων ἁλῶν,
trivial then task Syrian to-persuade about land salts
ἐπεὶ καὶ δεῦρο πράγματα ἔχω περὶ νεῶν καὶ ἱστίων καὶ
since also here trouble I-have about ships and sails and
θαλάττης ἀνακρινόμενος. οἶσθα γὰρ ὡς ἐγὼ καὶ φιλοσοφῶν
sea being-questioned you-know for that I also philosophizing
ποτὲ ἅμα ὑμῖν ἐθεασάμην τὸ χρῆμα τοῦτο τὴν
once together-with you beheld the thing this the
θάλατταν, καὶ πρὸς Φάρῳ καὶ πρὸς Κανώβῳ τὴν μεγάλην
sea and at Pharos and at Canopus the great
λίμνην τὴν λαμυράν. καὶ εἵλκετο ναῦς, καὶ ἀνήγετο πρὸς
lake the gluttonous and was-drawn ship and put-out toward
οὖρον αὔτῃ, κώπαις ἐκείνῃ. ἐγελᾶτε γοῦν εἰκάσαντος
fair-wind this-one with-oars that-one you-laughed at-any-rate having-likened
αὐτὴν ἐμοῦ ζῴῳ πολύποδι. οἱ δὲ διάκεινται τὰς
it me to-creature many-footed they but are-disposed in-the
γνώμας ὥσπερ ἡμεῖς, ὅταν ὑπὲρ τῶν ἐπέκεινα Θούλης
minds as we when about the(-things) beyond Thule

ἀκούωμεν, ἥτις ποτέ ἐστιν ἡ Θούλη, διδοῦσα τοῖς
we-hear whatever ever is — Thule granting to-the(-ones)
διαβᾶσιν αὐτὴν ἀνεύθυνα καὶ ἀνεξέλεγκτα ψεύδεσθαι.
having-crossed it unaccountable and unrefuted to-lie
ἀλλ' οὗτοί γε κἂν πρόσωνταί ποτε τὰ περὶ τῶν
but these-men at-least even-if they-admit ever the(-things) about the
νεῶν ἢ δόξωσιν ἐκεῖνο γελᾶν, ἀνὰ κράτος ἀπιστοῦσιν ὅτι
ships or seem that to-laugh-at at full-strength they-disbelieve that
δύναται τρέφειν ἀνθρώπους καὶ θάλαττα· τοῦτο γὰρ μόνην
can feed men also sea this for alone
ἔχειν ἀξιοῦσι τὴν μητέρα γῆν τὸ πρεσβεῖον. ἐγὼ δέ ποτε
to-have deem-fit the mother earth the privilege I but once
αὐτοῖς ἀνανεύουσι πρὸς τὰ περὶ τῶν ἰχθύων, ἀναλαβών
to-them refusing as-to the(-things) about the fishes having-taken-up
τινὰ κέραμον καὶ προσαράξας πέτρᾳ ἔδειξα τῶν ἀπ'
some jar and having-dashed-it on-rock showed of-the(-fish) from
Αἰγύπτου ταρίχη συχνά· οἱ δὲ ὄφεων πονηρῶν ἔφασαν
Egypt salt-fish many they but of-snakes wicked said
εἶναι σώματα, καὶ ἀναθορόντες ἔφευγον, τὰς ἀκάνθας
to-be bodies and having-leapt-up fled the spines
ὑποπτεύοντες ὡς οὐδὲν ἠπιωτέρας τοῦ διὰ τῶν ὀδόντων
suspecting as no milder than-the through the teeth
φαρμάκου. καὶ ἔφη τις ὁ γεραίτατος καὶ τῇ δόξῃ
poison and said someone the oldest and in-the repute
φρενῶν ἐπηβολώτατος, σχολῇ γοῦν περὶ ὕδατος ἁλυκοῦ
of-wits most-possessed hardly at-any-rate about water salty
πιστεῦσαι καλόν τι αὐτόθι τρέφεσθαι καὶ ἐδώδιμον, τῶν
to-believe fine anything there to-be-nourished and edible the
πηγαίων τῶν ἀγαθῶν καὶ ποτίμων ναμάτων βατράχους καὶ
spring the good and drinkable streams frogs and
βδέλλας γεννώντων, ὧν οὐδ' ἂν ὁ μαινόμενος γεύσαιτο.
leeches bearing of-which not-even — the raving would-taste

καὶ εἰκότα γε ἀγνοοῦσιν· οὐ γὰρ σφᾶς ἐκ νυκτὸς
and likely-things indeed they-are-ignorant-of not for them from night
ἐγείρει κῦμ᾽ ἐπιθρῶσκον πελάγους, ἀλλ᾽ ἵππων χρεμετισμοὶ
wakes wave leaping-on of-sea but of-horses neighings
καὶ μηκάζον αἰπόλιον, καὶ προβατίων βληχὴ καὶ ταύρου
and bleating goat-flock and of-sheep bleat and of-bull
μύκημα, πρώτης δὲ ἀκτῖνος ἐπιβαλούσης τῶν μελιττῶν
bellow first but ray having-fallen-on of-the bees
ὁ βόμβος, εἰς ἡδονῆς λόγον οὐδεμιᾷ παραχωρῶν μουσικῇ.
the hum in of-pleasure account to-no yielding music
μήτι σοι δοκοῦμεν ἐκδιηγεῖσθαι τὰς Ἀγχεμάχου, τοιοῦτον
not to-you do-we-seem to-narrate the(-tales) of-Anchemachus such
οἰκοῦντες ἀγρὸν πόρρω πόλεως καὶ ὁδῶν καὶ ἐμπορίας καὶ
inhabiting field far from-city and roads and trade and
τρόπων ποικίλων; ἡμῖν γάρ ἐστι σχολὴ μὲν φιλοσοφεῖν,
manners varied for-us for is leisure indeed to-philosophize
ἀσχολία δὲ κακουργεῖν. σύνοδοι δὲ πᾶσαι πᾶσιν ἑταιρικαί,
want-of-leisure but to-do-evil meetings but all for-all companionable
χρωμένων ἀλλήλοις ἐπὶ γεωργίαν, ἐπὶ ποιμένας ἐπὶ
using one-another for farming for shepherds for
ποίμνας, ἐπὶ θήραν ὧν ἡ γῆ φέρει παντοδαπήν· οὐδὲ
flocks for hunting of-what the earth bears of-every-kind not-even
γὰρ νόμος ἡμῖν, οὔτ᾽ αὐτοῖς οὔθ᾽ ἵπποις, ἀνιδρωτὶ
for law for-us neither for-ourselves nor for-horses without-sweat
σῖτον αἱρεῖσθαι. ἀριστῶμεν δὲ ἐπ᾽ ἀλφίτοις, ἡδίστοις μὲν
food to-take we-breakfast but on barley-meal sweetest indeed
ἐμφαγεῖν ἡδίστοις δὲ ἐμπιεῖν, ἃ καὶ τῷ Νέστορι κίρνησιν
to-eat sweetest but to-drink which also — for-Nestor mixes
Ἑκαμήδη. μετὰ κόπον ἰσχυρὸν ὁ κυκεὼν τῆς θερινῆς
Hecamede after toil strong the posset of-the summer
ὥρας ἀλέξημα. καὶ μήν ἐστιν ἡμῖν καὶ πύρινα πέμματα
season remedy and indeed there-are for-us also wheaten cakes

καὶ τρωκτὰ τὰ μὲν ἥμερα τὰ δὲ ἄγρια, πάντα
and dried-fruits the(-ones) indeed cultivated the(-ones) but wild all
ἐγχώρια, γῆς ἀρίστης χυμοί, καὶ κηρία μελιττῶν καὶ
native of-earth best juices and honeycombs of-bees and
γάλα ἐξ αἰγῶν· οὐ γὰρ νομίζομεν βοῦς ἀμέλγειν. ποιεῖ
milk from goats not for we-are-accustomed cows to-milk makes
δὲ οὐκ ἐλάττω τὴν ἀφθονίαν ἐν ταῖς τραπέζαις ἡ διὰ
but no less the abundance on the tables the through
τῶν κυνῶν καὶ τῶν ἵππων θήρα, ἣν οὐκ οἶδα πῶς οὐ
the dogs and the horses hunting which not I-know how not
προσεῖπεν Ὅμηρος κυδιάνειραν, οὐδὲ ἀριπρεπέας ἔφη τοὺς
called Homer man-ennobling nor distinguished said the
ἄνδρας ἐν αὐτῇ γίγνεσθαι· τὴν δὲ ἀγορὰν ἐγκωμίῳ τοιούτῳ
men in it to-become the but market with-praise such
τετίμηκεν, ἀνθρώπια παρεχομένην ἀναιδῆ καὶ παμπόνηρα
has-honored mannikins providing shameless and utterly-wicked
καὶ οὐδὲν ὑγιές, ἀλλὰ λοίδορα καὶ κακορραφεῖν εἰδότα.
and nothing sound but abusive and to-stitch-evil knowing
ἐφ᾽ οἷς καὶ γελῶμεν ἡμεῖς, ὅταν ποτὲ ἡμῖν ὁμώροφα
at which also laugh we when ever with-us under-one-roof
γένηται· φρίττουσι γάρ τοι πρὸς τὰ ἐκ τῶν καμίνων
they-become they-shudder for in-truth at the from the ovens
κρέα τὰ θήρεια. καὶ τί λέγω τὰ θήρεια; φαρμάκου γ᾽ ἂν
meats the game and why say-I the game of-poison indeed —
θᾶττον ἢ ὁτουοῦν τῶν παρ᾽ ἡμῖν γεύσαιντο. ζητοῦσι
sooner than than-anything of-the(-things) among us they-would-taste they-seek
δὲ οἶνον μὲν τὸν λεπτότατον, μέλι δὲ τὸ παχύτατον,
but wine indeed the thinnest honey but the thickest
καὶ ἔλαιον μὲν τὸ κουφότατον, πυρὸν δὲ τὸν βαρύτατον·
and oil indeed the lightest wheat but the heaviest
καὶ πατρίδας αὐτῶν ὑμνοῦσι Κύπρον καὶ Ὑμηττόν τινα
and fatherlands of-them they-hymn Cyprus and Hymettus some

καὶ Φοινίκην καὶ Βάραθρα. ἡμῖν δὲ ἡ χώρα καὶ εἰ καθ᾽
and Phoenicia and Barathra to-us but the country even if in
ἓν ἑκάστης ἡττᾶται τῆς τὸ ἄκρον φερούσης, τοῖς
one of-each is-worsted of-the(-country) the top bearing in-the
λοιποῖς ἑκάστην νικᾷ. καὶ τοῦτ᾽ ἐστὶ τὸ ἐκ δευτέρων
rest each conquers and this is the from seconds
πρωτεῖον, ὃ καὶ Πηλεὺς καὶ Θεμιστοκλῆς εὑρόμενοι
first-prize which also Peleus and Themistocles having-won
πάντα πάντων ἄριστοι τοῖς Ἕλλησιν ἐκηρύχθησαν. εἰ δὲ
in-all of-all best to-the Greeks were-proclaimed if but
δὴ καὶ δοίημεν τὸ δεῦρο μέλι χεῖρον εἶναι πρὸς
indeed also we-should-grant the here honey worse to-be compared-to
τὸ Ὑμήττιον, ἀλλὰ τοιοῦτόν ἐστιν οἵου παρόντος οὐδὲν
the Hymettian but such is of-which being-present nothing
δεῖν τοῦ ξένου χυμοῦ. ἔλαιον μέντοι σαφῶς τὸ
to-be-needful of-the foreign juice oil however clearly the
ἡμεδαπὸν ἄριστον, ἢν μὴ κρίνωσιν οἱ διεφθορότες
native best if not judge the(-ones) having-been-corrupted
τὴν δίαιταν. ἐκεῖνοι μὲν γὰρ αὐτὸ ζυγοστατοῦσι, ῥοπῇ
the way-of-life those indeed for it weigh by-the-weight
τὴν ἀρετὴν ἐξετάζοντες, καὶ τὸ μειαγωγοῦν ἐν
the virtue testing and the(-thing) falling-short in
πλεονεκτήματος μοίρᾳ λογίζονται· ἡμῖν δὲ οὐ χαλκεύονται
of-advantage part they-reckon to-us but not are-forged
μὲν ἐπὶ τοὔλαιον τάλαντα, φαμὲν δέ, εἴπερ αὐτὸ δέοι
indeed for the-oil talents we-say but if-indeed it it-were-needful
ποιεῖν, φύσιν εἶναι τὸ πλέον ἕλκον τιμᾶν. ἀμέλει τὸ
to-do nature to-be the more drawing to-honor certainly the
θαυμαστὸν αὐτοῖς καὶ ὤνιον ἔλαιον ἐν ταῖς θρυαλλίσιν
wonderful to-them and bought oil in the wicks
ὑπ᾽ οὐδενείας ἀσθενεῖ θρέψαι φλόγα, τὸ δὲ αὐτόχθον ὑπὸ
from feebleness is-weak to-feed flame the but native from

γενναιότητος πυρκαϊὰν ὅλην ἀνίστησι, κᾆτ᾽ ἐπειδὰν λύχνου
nobility pyre whole raises and-then when of-lamp
δέῃ, χειροποίητον ἡμέραν ποιεῖ. ἀγαθὸν δὲ λιπῆναι
there-is-need handmade day makes good but to-be-oiled
μᾶζαν, ἀγαθὸν δὲ σωμασκοῦσι θρέψαι νεῦρα. ἡμῖν δὲ καὶ
barley-cake good but for-athletes to-feed sinews to-us but also
τὸ μουσικῆς χρῆμα ἐπιχώριον ὡς οὐδὲν ἄλλο, καὶ ἔστιν
the of-music thing native as nothing other and there-is
Ἀγχεμαχηταῖς λύριόν τι ποιμενικὸν λιτὸν καὶ αὐτόσκευον,
for-the-Anchemachitae lyre some shepherd's simple and self-made
εὔφημόν τε καὶ ἄρρεν ἐπιεικῶς, οὐκ ἀνάξιον τοὺς ἐν τῇ
auspicious both and manly reasonably not unworthy the in the
Πλάτωνος πόλει παῖδας ἐκτρέφειν· ὡς οὐ λυγίζεται τοῦτο
of-Plato city children to-rear as not is-bent this
οὐδὲ ἀρετὴν ἔχει παμφώνως ἡρμόσθαι. τῷ δὲ ἁπλῷ
nor virtue has all-voiced to-be-tuned with-the but simplicity
τῶν χορδῶν συμβαίνουσιν οἱ προσᾴδοντες· οὐ γὰρ
of-the strings agree the(-ones) singing-to-it not for
ἐπιτίθενται τρυφώσαις ὑποθέσεσιν, ἀλλ᾽ ἔστιν ἡμῖν καλόν
they-take-up luxurious themes but is to-us fine
τι χρῆμα ᾠδῆς ἔπαινος ἐνόρχου κριοῦ, καὶ ὁ μείουρος
some thing of-song praise of-uncastrated ram and the docked
κύων ἐγκωμίου τυγχάνει, ὅτι οἶμαι δίκαιός ἐστι τὰς
dog of-praise obtains because I-think just he-is the
ὑαίνας οὐκ ὀρρωδῶν καὶ λαρυγγίζων τοὺς λύκους. καὶ
hyenas not fearing and throttling the wolves and
ὁ κυνηγέτης οὐχ ἥκιστα ᾠδὴ γίνεται ταῖς κατανομαῖς
the hunter not least song becomes to-the pastures
εἰρήνην ποιῶν καὶ εὐωχῶν ἡμᾶς πανδαισίᾳ κρεῶν.
peace making and feasting us with-a-banquet of-meats

ἥ τε διδυμοτόκος οἷς οὐκ ἀπαξιοῦται τῆς λύρας, ὅτι
the both twin-bearing ewe not is-thought-unworthy of-the lyre because
πλείω τῶν ἐτῶν ἐκτρέφει τὰ ἔκγονα. τὴν δὲ κράδην θαμὰ
more than-the years she-rears the offspring the but fig-branch often
καὶ τὴν ἄμπελον ἐντείναντες ψάλλομεν. οὐδὲν δὲ ὅσον
and the vine having-strung we-play nothing but as-much-as
εὐχαί τινες· ἔτι τε ᾄσμα καὶ αἰτήσεις ἀγαθῶν ἀνθρώποις
prayers some still both song and requests of-goods for-men
καὶ φυτοῖς καὶ βοτοῖς. ταῦτά σοι καὶ τοιαῦτα παρ᾽ ἡμῖν
and for-plants and for-cattle these-things to-you and such-things among us
ὥρια καὶ ἀρχαῖα καὶ πενήτων ἀγαθά· βασιλεὺς δὲ καὶ
seasonable and ancient and of-poor-men goods emperor but and
βασιλέως φίλοι καὶ δαίμονος ὄρχησις, οἷα δὴ συνιόντες
of-emperor friends and of-fortune dance such-as indeed coming-together
ἀκούομεν, ὀνόματά τινα καθάπερ αἱ φλόγες ἐπὶ μέγα τῆς
we-hear names some as the flames to great of-the
δόξης ἐξαπτόμενα καὶ σβεννύμενα, ταῦτα δεῦρο ἐπιεικῶς
glory being-kindled and being-quenched these-things here reasonably
σιγᾶται, καὶ σχολὴ ταῖς ἀκοαῖς τοιούτων ἀκροαμάτων.
are-silenced and leisure for-the ears from-such hearings
ἐπεὶ καὶ βασιλεὺς ὅτι μὲν ἀεὶ ζῇ, τοῦτ᾽ ἴσως ἐπίστανται
since also emperor that indeed always lives this perhaps they-know
σαφῶς (ὑπομιμνησκόμεθα γὰρ ἅπαν κατ᾽ ἔτος ὑπὸ τῶν
clearly we-are-reminded for wholly by year by the(-men)
ἐκλεγόντων τοὺς φόρους)· ὅστις δὲ οὗτός ἐστιν, οὐ μάλα
collecting the tributes who but this-one is not very
ἔτι τοῦτο σαφῶς, ἀλλ᾽ ἐν ἡμῖν εἰσί τινες οἳ μέχρι καὶ
still this clearly but among us are some who until even
νῦν Ἀγαμέμνονα κρατεῖν ἥγηνται τὸν Ἀτρείδην, τὸν ἐπὶ
now Agamemnon to-rule think the son-of-Atreus the(-one) against
Τροίαν, τὸν μάλα καλόν τε κἀγαθόν· τοῦτο γὰρ παιδόθεν
Troy the very fine both and-good this for from-childhood

ἡμῖν ὡς βασιλικὸν παραδέδοται τοὔνομα. καὶ Ὀδυσσέα
to-us as royal has-been-handed-down the-name and Odysseus
τινὰ αὐτοῦ φίλον ὀνομάζουσιν οἱ χρηστοὶ βουκόλοι,
some his friend name the good cowherds
φαλακρὸν μὲν ἄνθρωπον, ἀλλὰ δεινὸν ὁμιλῆσαι πράγμασι
bald indeed man but clever to-deal with-affairs
καὶ πόρον ἐν ἀμηχάνοις εὑρεῖν. ἀμέλει γελῶσιν, ὅταν
and way in impasses to-find certainly they-laugh when
περὶ αὐτοῦ λέγωσιν, ἡγούμενοι πέρυσιν ἐκτετυφλῶσθαι τὸν
about him they-speak thinking last-year to-have-been-blinded the
Κύκλωπα, καὶ ὡς εἵλκετο μὲν ὑπὸ τῷ κριῷ τὸ γερόντιον,
Cyclops and how was-dragged indeed under the ram the old-man
τὸ δὲ κάθαρμα τὴν θύραν ἐτήρει καὶ οὐραγεῖν ᾤετο τὸν
the but scum the door watched and to-bring-up-the-rear thought the
ἡγεμόνα τῆς ποίμνης, οὐκ ἀχθόμενον τῷ φορτίῳ, τῇ
leader of-the flock not vexed with-the load at-the
δὲ αὐτοῦ συμφορᾷ συναχθόμενον. ἐγένου βραχύ τι
but his misfortune grieving-with you-have-been briefly something
διὰ τῆς ἐπιστολῆς μεθ' ἡμῶν τῇ γνώμῃ. τεθέασαι τὸν
through the letter with us in-the mind you-have-beheld the
ἀγρόν, εἶδες ἁπλόην πολιτευμάτων. τὸν ἐπὶ Νῶε
field you-saw simplicity of-polities the in-the-time-of Noah
βίον ἐρεῖς, πρὶν γενέσθαι τὴν δίκην ἐν δουλείᾳ.
life you-will-say before to-be the justice in slavery

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Τῷ αὐτῷ

to-the same

Ἡμῖν ἀεὶ καὶ ἀπὼν ἐπιδημεῖς τῇ μνήμῃ· καὶ γὰρ
for-us always even being-absent you-dwell-among in-the memory and for
οὐδ' ἂν εἰ πάνυ βουληθείημεν, ἐπιλαθέσθαι δυναίμεθα τῆς
not-even — if very we-should-wish to-forget could-we the
γλυκυτάτης σου ψυχῆς καὶ τῶν ἀδολωτάτων ἠθῶν, ἀδελφὲ
sweetest your soul and the most-guileless character brother
διὰ πάντα θαυμάσιε. ὡς οὐδὲν ἂν ἡμῖν γένοιτο τῆς
in all admirable as nothing — for-us could-be than-the
περὶ σὲ μνήμης ἱερώτερον ἢ τὸ πάλιν περιπτύξασθαι
about you memory more-holy than the again to-embrace
τὴν σεβασμίαν σου κεφαλήν· ὃ δοίη ποτὲ θεός, καὶ
the venerable your head which may-grant sometime god and
ἴδοιμέν σε καὶ ἀκούσαιμέν σου τῆς ἡδίστης τῶν λόγων
may-we-see you and may-we-hear your the sweetest of-the words
ἠχοῦς. ἧσας δὲ ἡμᾶς καὶ οἷς ἀπέστειλας· ἅπαντα γὰρ
echo you-pleased but us also with-what you-sent all for
ἐκομισάμεθα. πλέον δ' ἠνίασας τῷ λογισμῷ τῷ ποίου
we-received more but you-grieved by-the reckoning the of-what-sort
τινὸς ἑταίρου ζῶντος ζῶντες στεροίμεθα. ἔλθοι δή ποτε
some companion living living we-are-deprived may-come indeed sometime
καὶ συντυχίας καιρός, καὶ εὐτυχήσαιμι τοῦτο παρὰ θεοῦ.
also of-meeting season and may-I-obtain this from god

150

Πυλαιμένει

to-Pylaemenes

Οὐδὲ τὴν σὴν Ἡράκλειαν ἀνήκοον οἶμαι γεγονέναι τοῦ
not-even the your Heraclea unhearing I-think to-have-been of-the
παρ᾽ ἡμῖν φιλοσοφήσαντος Ἀλεξάνδρου, ἀνδρὸς ἁπανταχοῦ
among us having-philosophized Alexander man everywhere
διαβάντος μετὰ δόξης. κωφὸς ἀνήρ τις, ὃς Ἡρακλεῖ
having-gone with glory deaf man someone who to-Heracles
στόμα μὴ παραβάλλει. τούτου παῖς, ἐμὸς ἀνεψιός, ἐπιδώσει
mouth not compares of-this-one son my cousin will-deliver
σοι τὴν ἐπιστολήν, τὸν πατρῷον ζῆλον ὑπεισελθὼν οὐ
to-you the letter the paternal zeal having-taken-up not
διὰ τῆς στολῆς ἀλλὰ διὰ τῆς γνώμης. στέλλεται
through the garb but through the mind he-is-sent
γοῦν ἐπὶ πονηροὺς ἄνδρας, τὸν Ἡράκλειον τρόπον
at-any-rate against wicked men the Heraclean way
ἐκκαθαίρων αὐτῶν τὴν πατρίδα. θεοῦ δὲ ἔδει δήπου
cleansing of-them the fatherland of-god but there-was-need surely
καὶ Ἡρακλέους, οὐ μὴν ἀλλὰ καὶ Ἰόλεω συμμάχου
also of-Heracles not however but also of-Iolaus ally
καὶ παραστάτου. οὐκοῦν τὸν μὲν θεὸν ἑαυτῷ ποριεῖται
and supporter therefore — indeed god for-himself he-will-provide
τὸν ἐνόντα τρόπον, καὶ προσκλινεῖ βίου τε ἀρετῇ καὶ
the possible way and will-incline of-life both by-virtue and
γνώμης εὐσεβείᾳ· τὴν δὲ σὴν φιλίαν ἀντὶ τῆς Ἰόλεω
of-mind piety the but your friendship instead-of that of-Iolaus
μνηστεύομεν ἡμεῖς αὐτῷ διὰ τῆς ἐπιστολῆς. συνέσῃ
woo we for-him through the letter you-will-be-with

δὲ τοσαῦτα αὐτῷ ὅσα ἡμῖν. κἂν χρήσῃ τῇ φιλίᾳ
but so-much with-him as-much-as with-us and-if you-use the friendship
τοῦ νεανίσκου, πάντως ἐρεῖς οὐ φαῦλον ἐπαινέτην ἐμέ.
of-the youth wholly you-will-say not poor praiser me

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Τῷ αὐτῷ

to-the same

Ἆρά μοι μένεις φιλόσοφος, ἆρα ἐκεῖνος ὃν ἀπολέλοιπα
— for-me do-you-remain philosopher — that-one whom I-have-left
Πυλαιμένης, ἡ νεοτελὴς ψυχή, τὸ σπέρμα τὸ θεῖον;
Pylaemenes the newly-initiated soul the seed the divine
φοβοῦμαι τὸν χρόνον τὸν ἀπὸ γενέσεως, πλέον φοβοῦμαι
I-fear the time the from birth more I-fear
τὴν ὁμιλίαν τῆς ἀγορᾶς, τὸ ἐγκαλινδεῖσθαι συχναῖς ἤδη
the company of-the market the to-wallow in-many already
τύχαις καὶ πράξεσι, μὴ μολύνῃ τὸν ἁγιώτατον νεών,
fortunes and affairs lest it-defile the most-holy temple
τὸν νοῦν σου τὸν ἱερόν, ὃν ἐγὼ μετ᾽ ὀλίγων ἀξιώτατον
the mind your the holy which I with few most-worthy
ἡγοῦμαι δοχέα θεοῦ. καὶ οἶδα μὲν συνοργιάσαι σοι
think receptacle of-god and I-know indeed to-have-celebrated-with you
τὰ τῆς φιλοσοφίας εὐχήν ποτε ποιησάμενος· ἐπεὶ δ᾽
the(-rites) of-the philosophy prayer once having-made since but
οὖν κρείττων ὁ τῆς πατρίδος ἔρως ἐγίγνετο, εὐξαίμην
then stronger the of-the fatherland love became I-would-pray
ἂν ὅπου ποτὲ γῆς εἴης φιλοσοφίαν ἐργάζεσθαί σε
— wherever ever on-earth you-may-be philosophy to-work you
κατὰ δύναμιν. τοιγαροῦν ἀσπάζομαι τὴν φίλην κεφαλήν,
according-to power therefore I-greet the dear head

καὶ πάνυ πολλάκις ἀσπάζομαι τὴν φίλην κεφαλήν, καὶ
and very often I-greet the dear head both
σιγῶν καὶ λέγων καὶ γράφων καὶ μὴ γράφων.
being-silent and speaking and writing and not writing

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Τῷ αὐτῷ

to-the same

Οἴου με περιπτύσσεσθαι Πυλαιμένην, αὐτὴν τὴν ψυχὴν αὐτῇ
think me to-embrace Pylaemenes itself the soul with-itself
τῇ ψυχῇ. ἀπορῶ λόγων οἷς ἂν ἐκχέοιτο ὅσον ἐστὶ
the soul I-lack words in-which — might-be-poured-out as-much-as is
τῆς γνώμης μου τὸ βουλόμενον, μᾶλλον δὲ οὐδ' αὐτό μου
of-the mind my the wish rather but not-even itself my
τὸ πάθος ὅ τί ποτέ ἐστι τὸ περὶ σέ μου τῆς ψυχῆς
the passion what ever at-all it-is the(-passion) about you of-my the soul
ἐξευρίσκω. ἐγένετο δέ τις ἀνὴρ δεινὸς τὰ ἐρωτικά,
do-I-find there-was but some man clever in-the(-things) erotic
Πλάτων ὁ Ἀρίστωνος, Ἀθηναῖος, εὔπορος εὑρεῖν εὔκολος
Plato the son-of-Ariston Athenian resourceful to-find easy
εἰπεῖν ἐραστοῦ φύσιν, καὶ δὴ καὶ ὅ τι αὐτῷ γενέσθαι
to-tell of-lover nature and indeed also what ever to-him to-happen
περὶ τὰ παιδικὰ βούλεται. καὶ ὑπὲρ ἐμοῦ τοίνυν ἐξευρηκώς
about the darling he-wishes and for me therefore having-found
τε ἔστω καὶ εἰρηκώς. βούλοιτ' ἂν οὖν φησί Ἡφαίστου
both let-him-be and having-said he-would-wish — then he-says of-Hephaestus
τέχνῃ συνταχῆναί τε καὶ συμφυῆναι καὶ ἕνα ἄμφω γενέσθαι.
by-art to-be-fused both and to-grow-together and one both to-become

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Τῷ αὐτῷ

to-the same

Δι᾽ ἔτους ἡμῖν ἀφικνεῖται παρὰ σοῦ γράμματα, ὥσπερ
after a-year to-us arrive from you letters as
τῶν ὡρῶν καὶ τοῦτο φερουσῶν. ἐμοὶ μὲν οὖν ἴσως
the seasons also this bearing to-me indeed then perhaps
καρπὸς ἡδίων οὗτος ἢ ὃν ἐκτρέφουσι μηνῶν κύκλοι καὶ
fruit sweeter this than which rear of-months cycles and
γεωργοί, σὺ δὲ οὐκ ἂν εἰκότα ποιοίης τῆς ἐπὶ τούτοις
farmers you but not — likely-things would-do of-the at these
ἡμᾶς εὐφροσύνης ἀποστερῶν. ἀλλὰ μετάθου τὴν γνώμην,
us gladness depriving but change the mind
καὶ ποίησον ἡμῖν τὸ γοῦν τῆτες εὐετηρίαν ἐπιστολῶν.
and make for-us the at-any-rate this-year good-harvest of-letters

He sends Hypatia two books written this year: one provoked by critics in white cloaks and gray who said a philosopher should care nothing for style or Homer, which she is to judge fit or unfit to publish, and one on the imagination, which God commanded and he wrote in a single night; he adds his old speech On the Gift. *He commends a widowed kinswoman to the scholasticus Dometian, tells another friend that spring has opened the roads, likens himself to Odysseus driven from Ithaca, and thanks a learned friend for a short, graceful note.*

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Τῇ φιλοσόφῳ
to-the philosopher

Τῆτες ἐξήνεγκα δύο βιβλία, τὸ μὲν ὑπὸ θεοῦ
this-year I-produced two books the(-one) indeed by god
κινηθείς, τὸ δὲ ὑπὸ λοιδορίας ἀνθρώπων. καὶ γὰρ
having-been-moved the(-other) but by abuse of-men and for
τῶν ἐν λευκοῖς ἔνιοι τρίβωσι καὶ τῶν ἐν φαιοῖς
of-the(-ones) in white some cloaks and of-the(-ones) in gray
ἔφασάν με παρανομεῖν εἰς φιλοσοφίαν, ἐπαΐοντα κάλλους
said me to-transgress against philosophy having-an-ear for-beauty
ἐν λέξεσι καὶ ῥυθμοῦ, καὶ περὶ Ὁμήρου τι λέγειν
in diction and for-rhythm and about Homer something to-say
ἀξιοῦντα καὶ περὶ τῶν ἐν ταῖς ῥητορείαις σχημάτων, ὡς
thinking-fit and about the in the rhetorical-works figures as
δὴ τὸν φιλόσοφον μισολόγον εἶναι προσῆκον καὶ μόνα
indeed the philosopher hater-of-letters to-be befitting and only
περιεργάζεσθαι τὰ δαιμόνια πράγματα. καὶ αὐτοὶ μὲν
to-busy-oneself-with the divine things and they-themselves indeed
θεωροὶ τοῦ νοητοῦ γεγονότες· ἐμὲ δὲ οὐ θέμις, διότι νέμω
beholders of-the intelligible having-become me but not right because I-assign

τινὰ σχολὴν ἐκ τοῦ βίου τῷ καὶ τὴν γλῶτταν καθήρασθαι
some leisure from the life to-the both the tongue to-purify
καὶ τὴν γνώμην ἡδίω γενέσθαι. ἐνῆγε δὲ αὐτοὺς εἰς τὸ
and the mind more-pleasant to-become induced but them to the
καταδικάσαι μου πρὸς μόνην παιδιὰν ἐπιτήδειον εἶναι τὸ
to-condemn me for only play suited to-be the
τὰς Κυνηγετικὰς ἐκ τῆς οἰκίας οὐκ οἶδ' ὅπως διαρρυείσας
the Hunting-books from the house not I-know how having-leaked-out
σπουδασθῆναι διαφερόντως ὑπὸ νεανίσκων ἐνίων, οἷς
to-be-studied especially by youths some to-whom
Ἑλληνισμοῦ τε καὶ χάριτος ἔμελε, καί τινα τῶν
for-Hellenism both and grace it-was-a-care and something of-the(-things)
ἐκ ποιητικῆς ἐπιμελῶς ἔχοντα καὶ παραδεικνύντα τι
from poetry carefully being and showing some
τῆς ἀρχαίας χειρός, ὅπερ ἐπὶ τῶν ἀνδριάντων λέγειν
of-the ancient hand which in-the-case-of the statues to-say
εἰώθαμεν. ἀλλ' ἐκείνων οἱ μὲν ἀμαθίας ἡγουμένης
we-are-accustomed but of-those the(-ones) indeed ignorance leading
τοῦ θράσους προχειρότατοι πάντων εἰσὶ περὶ τοῦ θεοῦ
the boldness most-ready of-all are about — god
διαλέγεσθαι (οἷς ἂν ἐντύχῃς, εὐθὺς ἀκούσῃ τινὰ
to-discourse to-whom — you-meet straightway you-will-hear something
περὶ τῶν ἀσυλλογίστων συλλογισμῶν), καὶ μὴ δεομένων
about the inconclusive syllogisms and not needing
ἐπαντλοῦσι τῶν λόγων, ἰδίᾳ τι δοκῶ μοι διαφέρον
they-pour-on the words privately something I-think to-me mattering
αὐτοῖς. ἀπὸ γὰρ τούτων ἐν ταῖς πόλεσιν οἱ δημοδιδάσκαλοι
to-them from for these in the cities the schoolmasters
γίγνονται, ὃ ταὐτόν ἐστι καὶ τὸ κέρας τῆς Ἀμαλθείας, ᾧ
become which the-same is also the horn — of-Amalthea which

οὗτοί γε δεῖν οἴονται χρῆσθαι. ἐπιγινώσκεις, οἶμαι,
these-men indeed to-be-needful think to-use you-recognize I-think
τὸ φῦλον τοῦτο τὸ ῥᾴδιον, ὃ διαβάλλει γενναίαν ὑπόθεσιν.
the tribe this the facile which slanders noble subject
Οὗτοί με μαθητιᾶν ἑαυτοῖς ἀξιοῦσι, καί φασιν
these-men me to-long-to-be-a-pupil for-themselves deem-fit and say
ἀποφανεῖν ἐντὸς ὀλίγου τὰ περὶ θεῶν παντολμότατον,
to-make in little-time the(-things) about gods most-all-daring
ἡμέρας ἑξῆς καὶ νύκτας ἀγορεύειν δυνάμενον. ἕτεροι
for-days in-a-row and nights to-harangue able others
δὲ οἱ κάλλιον ᾐσθημένοι, παρὰ πολὺ τούτων εἰσὶ
but the(-ones) better having-perceived by much than-these are
κακοδαιμονέστεροι σοφισταί, καὶ βούλοιντο μὲν ἂν ἐπὶ
more-wretched sophists and would-wish indeed — on
τοῖς αὐτοῖς εὐδοκιμεῖν, ἀλλ᾽ εὐτυχοῦσι τὸ μηδὲ τοῦτο
the same-things to-be-famous but are-fortunate in-the not-even this
δύνασθαι. καὶ οἶσθά τινας ἐν λογιστηρίοις ἀποδύντας ἢ
to-be-able and you-know some in accounting-offices having-stripped or
πάντως ἀπὸ μιᾶς γέ του συμφορᾶς ἀναπεισθέντας ἐν
wholly from one at-least some misfortune having-been-persuaded at
μεσημβρίᾳ τοῦ βίου φιλοσοφεῖν, ἀπὸ μόνου τοῦ τὸν θεὸν
midday of-the life to-philosophize from only the — god
ἀπομόσαι ἢ κατομόσαι Πλατωνικῶς, οὓς φθάσειεν ἂν ἡ
to-swear-off or to-swear-by Platonically whom would-anticipate — the
σκιὰ φθεγξαμένη τι τῶν δεόντων. δεινὴ δὲ ὅμως ἡ
shadow having-uttered something of-the needful-things terrible but nevertheless the
προσποίησις. ἥ τε γὰρ ὀφρῦς βαβαὶ τῆς ἀνατάσεως εἰς
pretense the both for eyebrow wow of-the raising to
ὅσον ἦρται, καὶ ἡ χεὶρ ὑπερείδει τὸ γένειον τά τε
what-height has-been-lifted and the hand supports the chin the both
ἄλλα σεμνοπροσωποῦσιν ὑπὲρ τὰς Ξενοκράτους εἰκόνας.
other-things they-look-solemn beyond the of-Xenocrates portraits

οἵ γε καὶ νομοθετεῖν ἡμῖν ἀξιοῦσιν ἅττα σφίσι
who indeed also to-legislate for-us deem-fit what for-themselves
λυσιτελέστατα, μηδένα μηδὲν ἀγαθὸν εἰδότα φανερὸν εἶναι,
most-profitable no-one anything good knowing evident to-be
ἡγούμενοι σφῶν αὐτῶν ἔλεγχον, εἴ τις φιλόσοφος εἶναι
thinking of-them themselves refutation if anyone philosopher to-be
δοκῶν ἐπιστήσεται φθέγγεσθαι· αὐτοὶ γὰρ ἂν ὑπὸ τῇ
seeming will-know-how to-utter they for — under the
προσποιήσει λαθεῖν καὶ δόξαι τἄνδοθεν εἶναι σοφίας
pretense to-escape-notice and seem the-things-within to-be of-wisdom
ἀνάπλεῳ. ἄμφω με τούτω τὼ γένη διαβεβλήκατον, ὡς ἐπὶ
full both me these two races have-slandered as on
τοῖς οὐδενὸς ἀξίοις ἐσπουδακότα· τὸ μὲν ὅτι μὴ
the(-things) of-nothing worthy having-been-serious the(-one) indeed because not
ταὐτὰ φλυαρῶ, τὸ δὲ ὅτι μὴ τὸ στόμα συγκλείσας
the-same-things I-babble the(-other) but because not the mouth having-shut
ἔχω καὶ βοῦν τὸν ἐκείνων ἐπὶ τῆς γλώττης τίθεμαι. ἐπὶ
I-keep and ox the of-them on the tongue place on
τούτοις συνετέθη τὸ σύγγραμμα, καὶ ἀπήντησε τῶν μὲν
these was-composed the writing and met the(-ones) indeed
τῇ φωνῇ τῶν δὲ τῇ σιγῇ. προῆκται μὲν γὰρ ὡς
with-the voice the(-others) but with-the silence has-been-put-forth indeed for as
ἐπὶ τούτους αὐτοὺς τοὺς ἀφώνους τε καὶ βασκάνους (πῶς
against these themselves the voiceless both and envious how
οἴει μετ᾽ εὐπρεποῦς τοῦ σχήματος;), οὐ μὴν ἀλλ᾽ ἐξεῦρεν
think-you with seemly the form not however but it-found
ὅπως ἂν κἀκείνους συνεφελκύσαιτο. καὶ βούλεται μὲν
how — those-too it-might-drag-along and wishes indeed
πολυμαθείας οὐχ ἧττον ἐπίδειξις ἢ ἐγκώμιον εἶναι, οὐ γὰρ
of-learning not less display than encomium to-be not for
ἐξωμοσάμην τὰς αἰτίας, ἀλλ᾽ ἵν᾽ ἔτι μᾶλλον ἀνιῶντο,
I-swore-off the charges but that still more they-may-be-grieved

συχνὰ καὶ πεφιλοτίμημαι· προϊὸν δὲ βίων αἱρέσεις ἐξετάζειν
much also I-have-shown-ambition proceeding but of-lives choices to-examine
ἐπαινεῖ τὴν φιλοσοφίαν ὡς φιλοσοφωτάτην αἱρέσεων, ἣν
it-praises the philosophy as most-philosophic of-choices which
ποίαν τινὰ νομίζειν χρή, τοῦ βιβλίου πυνθάνου. τελευτῶν
what-sort some to-think it-is-needful of-the book inquire at-the-end
δὲ καὶ ὑπὲρ τῶν κιβωτίων ἀπολελόγηται, σχόντων τινὰ
but also for the chests it-has-made-defense having some
καὶ τούτων αἰτίαν, ἀδιόρθωτα κρύπτειν βιβλία. οὐδὲ γὰρ
also these charge uncorrected to-hide books nor for
οὐδὲ τῶν τοιούτων οἱ τελχῖνες ἀπέσχοντο. εἰ δὲ ἕκαστον
even from-the such the Telchines held-off if but each
ἐν τάξει τῇ προσηκούσῃ καὶ πάντα σὺν ὥρᾳ καὶ ἀφορμαὶ
in order the fitting and all with season and openings
δίκαιαι τῶν ἑκασταχοῦ προκεχειρισμένων, καὶ εἰ
just of-the(-things) everywhere having-been-handled and if
μερίζεται μὲν πλείοσι κεφαλαίοις κατὰ τὸ θεσπέσιον
it-is-divided indeed into-more heads according-to the divine
γράμμα, τὸν Φαῖδρον, ὃν περὶ πάντων ὁμοῦ τῶν εἰδῶν
writing the Phaedrus which about all together the forms
τοῦ καλοῦ Πλάτων ἐξήνεγκε, μεμηχάνηται δὲ ἅπαντα
of-the beautiful Plato produced is-contrived but all
συννεύειν εἰς ἓν τὸ προκείμενον, καὶ εἴ που γέγονε πίστις
to-converge into one the proposed and if anywhere has-become proof
ὑφέρπουσα τὸ ὑπτιάσαν διήγημα, καὶ εἰ προῆλθεν ὡς ἐν
creeping-under the having-slackened narrative and if proceeded as in
τοιούτοις ἀπόδειξις ἐκ τῆς πίστεως καὶ εἰ τὸ δι᾽ ἄλλο
such-things demonstration from the proof and if the(-thing) through other
γενόμενον, ταῦτα μὲν τέχνης ἂν εἴη δῶρα καὶ φύσεως.
having-happened these-things indeed of-art — would-be gifts and of-nature

ὅστις δὲ οὐκ ἀγύμναστος ἐπιφωρᾶσαί τι καὶ πρόσωπον
whoever but not untrained to-detect anything and face
θεῖον ὑπὸ φαυλοτέρῳ κρυπτόμενον σχήματι, ὥσπερ ἐποίουν
divine under poorer being-hidden form as did
Ἀθήνησιν οἱ δημιουργοί, Ἀφροδίτην καὶ Χάριτας καὶ
at-Athens the craftsmen Aphrodite and Graces and
τοιαῦτα κάλλη θεῶν ἀγάλμασι Σειληνῶν καὶ Σατύρων
such beauties of-gods in-images of-Silenuses and of-Satyrs
ἀμπίσχοντες, τοῦτον οὐ λήσει τὸ γράμμα, συχνὰ καὶ τῶν
clothing this-one not will-escape the writing many also of-the
ἀβεβήλων ἀποκαλύψαν δογμάτων ὑπὸ τῇ προσποιήσει τοῦ
inviolate having-uncovered doctrines under the pretense of-the
παρέλκειν ἑτέρους λανθάνοντα καὶ τῷ λίαν εἰκῇ καὶ ὡς
to-be-superfluous others escaping-notice and by-the very at-random and as
ἂν δόξειεν ἀφελῶς ἐγκατεσπάρθαι τῷ λόγῳ. τῶν μὲν
— it-might-seem artlessly to-have-been-sown in-the discourse of-the indeed
γὰρ ἐκ τῆς σεληνιακῆς αἰτίας ἀποψύξεων οἱ νοσοῦντες
for from the lunar cause coolings the(-ones) suffering
ἐπιληψίαν αἰσθάνονται μόνοι, τῶν δὲ κατὰ νοῦν ἐπιβολῶν
epilepsy perceive alone of-the but by mind apprehensions
μόνοι δέχονται τὰς ἐκλάμψεις. οἷς ὑγιαίνουσι τὸ νοερὸν
alone receive the flashes for-whom being-healthy the noetic
ὄμμα φῶς ἀνάπτει συγγενὲς ὁ θεός, ὃ τοῖς τε νοεροῖς τοῦ
eye light kindles kindred — god which for-the both noetic of-the
νοεῖν καὶ τοῖς νοητοῖς αἴτιον τοῦ νοεῖσθαι· καθάπερ τὸ τῇδε
to-think and for-the intelligible cause of-the to-be-thought as the here
φῶς ὄψιν συνάπτει χρώματι, κἂν ἀφέλῃς, παρόντος ἡ
light sight joins to-color and-if you-take-it-away being-present the
πρὸς αὐτὸ δύναμις ἀνενέργητος. ὑπὲρ δὴ τούτων ἁπάντων
toward it power inactive about indeed these all
σε κρίνουσαν περιμενοῦμεν. κἂν μὲν ψηφίσῃ προοιστέον
you judging we-shall-await and-if indeed you-vote must-be-published

εἶναι, ῥήτορσιν ἅμα καὶ φιλοσόφοις ἐκκείσεται·
to-be to-orators at-the-same-time and philosophers it-will-be-exposed
τοὺς μὲν γὰρ ἥσει, τοὺς δὲ ὀνήσει, πάντως γε, εἰ
the(-ones) indeed for it-will-please the(-others) but benefit wholly indeed if
μὴ παρὰ σοῦ τῆς δυναμένης κρίνειν διαγεγράψεται. εἰ δὲ
not by you the(-one) able to-judge it-will-be-struck-out if but
μὴ φανεῖταί σοι τῆς τῶν Ἑλλήνων ἀκοῆς ἄξιον, καὶ σὺ δὲ
not it-will-appear to-you of-the of-the Greeks hearing worthy and you but
δήπου μετ' Ἀριστοτέλους πρὸ τοῦ φίλου τὴν ἀλήθειαν θήσῃ,
surely with Aristotle before the friend the truth will-place
πυκνὸν καὶ βαθὺ σκότος ἐπηλυγάσεται, καὶ λήσεται
dense and deep darkness will-overshadow-it and it-will-escape-notice
τοὺς ἀνθρώπους λεγόμενον. ταῦτα μὲν περὶ τούτου.
the men being-spoken these-things indeed about this
θάτερον δὲ ὁ θεὸς καὶ ἐπέταξε καὶ ἐνέκρινεν, ὃ τῇ
the-other but — god both commanded and approved which to-the
φανταστικῇ φύσει χαριστήριον ἀνατέθειται. ἔσκεπται δ'
imaginative nature thank-offering has-been-dedicated it-has-been-considered but
ἐν αὐτῷ περὶ τῆς εἰδωλικῆς ἁπάσης ψυχῆς, καὶ ἕτερ' ἄττα
in it about the imaginal whole soul and other certain
προκεχείρισται δόγματα τῶν οὔπω φιλοσοφηθέντων
have-been-handled doctrines of-the(-things) not-yet having-been-philosophized
Ἕλλησι. καὶ τί ἄν τις ἀπομηκύνοι περὶ αὐτοῦ; ἀλλ'
by-Greeks and why — anyone would-be-lengthy about it but
ἐξείργασται μὲν ἐπὶ μιᾶς ἅπαν νυκτός, μᾶλλον δὲ λειψάνου
it-was-worked-out indeed in one all night rather but remnant
νυκτός, ᾗ καὶ τὴν ὄψιν ἤνεγκε τὴν περὶ τοῦ δεῖν
of-night which also the vision brought the about the to-be-needful
αὐτὸ συγγεγράφθαι. ἔστι δὲ οὗ τῶν λόγων δίς που
it to-have-been-written there-are but where of-the words twice somewhere
καὶ τρίς, ὥσπερ τις ἕτερος ὤν, ἐμαυτοῦ γέγονα μετὰ
and thrice as someone other being of-myself I-have-become with

τῶν παρόντων ἀκροατής· καὶ νῦν ὁσάκις ἂν ἐπίω τὸ
the(-ones) present hearer and now as-often-as — I-go-over the
σύγγραμμα, θαυμαστή τις περὶ ἐμὲ διάθεσις γίνεται, καί τις
writing wonderful some about me disposition comes and some
ὀμφή με θεία περιχεῖται κατὰ τὴν ποίησιν. εἰ δὲ μὴ μόνον
voice me divine pours-around according-to the poetry if but not only
τὸ πάθος ἐμοῦ καὶ περὶ ἕτερον δ' ἂν ταὐτὰ γένοιτο,
the passion mine and about another but — the-same-things would-happen
σὺ καὶ τοῦτο μηνύσεις. σὺ γὰρ δὴ μετ' ἐμὲ πρώτη
you also this will-indicate you for indeed after me first
τῶν Ἑλλήνων ἐντεύξῃ. ταῦτα τῶν τέως ἀνεκδότων
of-the Greeks will-meet-it these of-the(-works) till-then unpublished
ἀπέστειλα. καὶ ἵνα τέλειος ὁ ἀριθμὸς ᾖ, προσέθηκα
I-sent and that perfect the number may-be I-added
τὸν περὶ τοῦ Δώρου, πάλαι γενόμενον ἐν τῷ καιρῷ τῆς
the(-speech) about the Gift long-ago having-been-made in the season of-the
πρεσβείας πρὸς ἄνδρα παρὰ βασιλεῖ παραδυναστεύοντα· καί
embassy to man with emperor having-power-beside and
τι τοῦ λόγου τε καὶ τοῦ δώρου Πεντάπολις ὤνατο.
something from-the speech both and the gift Pentapolis profited

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Δομετιανῷ σχολαστικῷ

to-Dometian scholasticus

Πάνυ σαφῶς δι' αὐτῶν καταμεμαθηκὼς τῶν ἔργων τὴν
very clearly through themselves having-learned the deeds the
σὴν θαυμασίαν κεφαλὴν χαίρουσάν τε φιλανθρωπίᾳ καὶ
your admirable head rejoicing both in-humanity and
τοῖς δεομένοις χεῖρα βουλομένην ὀρέγειν, ἐπ' αὐτὸ δὴ
to-the(-ones) in-need hand wishing to-stretch-out to very indeed

τοῦτό σε παρακαλῶ, ἵππον εἰς πεδίον (τοῦτο δὴ τὸ τοῦ
this you I-exhort horse into plain this indeed the of-the
λόγου) προτρέπειν ἡγούμενος. καί σοι πλέον ἢ πρότερον,
saying to-urge thinking and for-you more than before
ὦ φίλη κεφαλή, νῦν τὴν φιλανθρωπίαν ἐπιδεικτέον, ὅσῳ
O dear head now the humanity must-be-shown by-as-much-as
καὶ τὸ πρόσωπον ἐλεεινότερόν ἐστι νῦν τὸ εὖ πεισόμενον.
also the person more-pitiable is now the(-one) well going-to-be-treated
γυνή τε γάρ ἐστιν αὕτη, καὶ γυνὴ δυστυχήσασα χηρείαν,
woman both for is she and woman having-suffered widowhood
εἶτα σὺν ὀρφανῷ παιδίῳ παθοῦσα ἃ πέπονθεν. ὅστις δέ
then with orphaned child having-suffered what she-has-suffered who but
ἐστιν ὁ ταύτην ἀδικήσας καὶ ὅ τι καὶ ὅπως. αὐτὴ
is the(-one) her having-wronged and what ever also how she-herself
διδάξει τὴν σὴν καλοκαγαθίαν. ὅρα τοίνυν, ὦ θαυμάσιε, ὅπως
will-teach the your nobility see therefore O admirable-man how
ἐπαμυνεῖς τῇ γυναικὶ καὶ διὰ τὸ καλῶς ἔχον καὶ διὰ
you-will-defend the woman both because-of the well being and because-of
τὸ σοὶ πρέπον καὶ δι᾽ ἐμέ. μεθέξω γὰρ ἔτι σοι κἀγὼ
the to-you fitting and because-of me I-shall-share for still with-you also-I
τῶν εἰς αὐτὴν γινομένων, συγγενίδα τε οὖσαν ἐμὴν
of-the(-things) toward her being-done kinswoman both being my
καὶ τεθραμμένην ὑπὸ μητρὶ κοσμίᾳ σωφρόνως παρ᾽ ἡμῖν.
and having-been-raised under mother orderly temperately among us

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Τῷ αὐτῷ

to-the same

Τὰ δίκαια χρῄζει συμμάχων, καὶ γίγνοιντ᾽ ἂν οἱ
the just-things need allies and would-be — the(-ones)
βοηθοῦντες αὐτοῖς εὐδαίμονες, τοῖς ὀρθῶς ἔχουσι
helping them happy with-the(-things) rightly being
συμπονοῦντες. εἱλόμην δή σε τούτων πρόβολον, γνώμῃ
toiling-with I-chose indeed you of-these bulwark by-judgment
τε ἀμύνοντα καὶ τέχνῃ. τὸ μὲν οὖν ἐμὸν ἅπασιν εὖ ποιεῖν
both defending and by-art the indeed then mine for-all well to-do
οἷς ἂν δύνωμαι. δίδου δὲ αὐτὸς ἀφορμάς· αἰσθήσῃ γὰρ
whom — I-can give but yourself occasions you-will-perceive for
φιλίας, ἣν οὔτ᾽ αὐτὸς μέμψῃ, γελάσει τε ἴσως οὐδείς.
friendship which neither yourself will-blame will-laugh and perhaps no-one

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Χρυσο.....

to-Chryso.....

Τοῖς μὲν ἄλλοις ἅπασιν ἀνθρώποις ἡδὺ τὸ ἔαρ ὅτι
to-the indeed other all men sweet the spring because
τὴν ὄψιν τῆς γῆς ἄνθεσι καλλωπίζει καὶ πάντα δείκνυσι
the face of-the earth with-flowers it-adorns and all-things shows
λειμῶνας, ἐμοὶ δὲ ὅτι καὶ τοῖς ἄνθεσι τοῖς ἐμοῖς
meadows to-me but because also with-the flowers the mine
συγγίνεσθαι διὰ γραμμάτων εὐκολίαν παρέχει πολλήν.
to-be-with through letters ease it-affords much
ἐβουλόμην μὲν γὰρ καὶ αὐταῖς ὄψεσιν ὑμᾶς θεωρεῖν· ἐπεὶ
I-wished indeed for also with-very eyes you to-behold since

δὲ τοῦτο οὐκ ἔνι, ὅπερ ἔνι μετὰ πολλῆς ποιῶ τῆς
but this not is-possible what is-possible with much I-do the
προθυμίας, διὰ γραμμάτων ὑμῖν ὁμιλῶν. καὶ οὐχ οὕτω
zeal through letters with-you conversing and not so
ναῦται καὶ πλωτῆρες μεθ' ἡδονῆς τὰ θαλάττια τέμνουσι νῶτα
sailors and voyagers with pleasure the of-the-sea cut backs
ἐκείνης τοῦ ἔτους τῆς ὥρας ἐπιστάσης, ὡς ἐγὼ κάλαμον
that of-the year the season having-come as I reed
καὶ χάρτην καὶ μέλαν μεταχειρίζομαι, μέλλων ἐπιστέλλειν
and papyrus and ink handle going to-write
ὑμῶν τῇ ἐμμελείᾳ· παρὰ μὲν γὰρ τὸν τοῦ χειμῶνος καιρὸν
to-your the courtesy during indeed for the of-the winter season
τοῦ κρυμοῦ πάντα πηγνύντος καὶ τῆς ἀφάτου χιόνος τὰς
the frost all-things freezing and the unspeakable snow the
ὁδοὺς ἀποτειχιζούσης οὐδὲ ἔξωθέν τις ἡμῖν ἐπιχωριάζειν
roads walling-off not-even from-outside anyone to-us to-visit
ἠνείχετο οὔτε ἐντεῦθεν ἀναστῆναι. διὸ καὶ ἡμεῖς καθάπερ
endured nor from-here to-set-out wherefore also we as
ἐν δεσμωτηρίῳ τοῖς ἐνταῦθα δωματίοις καθειργμένοι καὶ
in prison in-the here chambers having-been-shut-up and
ὥσπερ τινὶ γλωττοπέδῃ τῇ τῶν γραμματηφόρων ἀπορίᾳ
as some tongue-fetter by-the of-the letter-carriers lack
καὶ ἄκοντες τὴν μακρὰν ἐσιγῶμεν σιγήν. ἐπειδὴ δὲ λοιπὸν
even unwilling the long were-silent silence since but now
ἀνέῳξε τὰς λεωφόρους τῆς ὁδοιπορίας ὁ καιρὸς καὶ ἡμῶν
opened the highways of-the travel the season and our
τὰ δεσμὰ τῆς γλώττης ἔλυσε, τὸν σὺν ἡμῖν πρεσβύτερον
the bonds of-the tongue loosed the with us presbyter
ἐντεῦθεν ἀναστήσαντες ἀπεστάλκαμεν πρὸς τὴν ὑμετέραν
from-here having-sent-off we-have-dispatched to the your
εὐγένειαν, εἰσόμενοι τὰ περὶ τῆς ὑγιείας ὑμῶν.
nobility going-to-learn the(-things) about the health your

δεξάμενος τοίνυν αὐτόν, δέσποτα θαυμασιώτατε, καθ' ὅσον
having-received therefore him master most-admirable by as-much-as
πρέπον ἐστί, καὶ ἰδὼν μετὰ τῆς σῆς πρεπούσης ἀγάπης,
fitting is and having-seen with the your fitting love
ἡνίκα ἂν ἐπανίῃ, τὰ περὶ τῆς ὑγιείας δηλῶσαι ἡμῖν
when — he-returns the(-things) about the health to-show to-us
παρακλήθητι· οἶσθα γὰρ ὅπως ἡμῖν περὶ ταύτης μανθάνειν.
be-entreated you-know for how to-us about this to-learn

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Τῷ αὐτῷ

to-the same

Ὁ Λαέρτου παῖς ὁ πολύμητις Ὀδυσσεύς, ὅτε τοὺς
the of-Laertes son the much-counseling Odysseus when the
θησαυροὺς τῶν ἀνέμων ἐξ Αἰόλου λαβὼν τῆς κραναῆς
treasures of-the winds from Aeolus having-received the rugged
Ἰθάκης ἐπέβαινε καὶ τῆς φωνῆς ἤδη τῶν πετεινῶν
Ithaca was-reaching and the voice already of-the birds
ἠνωτίζετο, ταῖς τῶν ἑταίρων βουλαῖς ἀποπλαγχθεὶς
heard by-the of-the companions counsels having-been-driven-away
τῆς πατρίδος ἠλαύνετο· ἡμεῖς δὲ καὶ πετεινῶν φωνῆς
from-the fatherland he-was-driven we but both of-birds voice
καὶ κυνῶν ὑλακῆς, ἤδη δὲ καὶ τῶν φίλων αὐτῶν πλησίον
and of-dogs barking already but also the friends themselves near
γενόμενοι καὶ τῆς λαλιᾶς αὐτῶν σχεδὸν ἐπακούοντες
having-become and the chatter their almost hearing
αὖθις ἀπονοστοῦμεν τῶν ποθουμένων καὶ τῶν
again we-return-away from-the(-ones) being-longed-for and of-the(-ones)
ποθούντων στερόμενοι, καὶ στέργομεν τύχην οὕτω
longing being-deprived and we-acquiesce-in fortune so

κατορχουμένην ἡμῶν ἀκορέστως, καὶ χρόνῳ δουλεύομεν
dancing-over us insatiably and to-time we-are-slaves
καὶ πράγμασιν εἴκομεν, οἷς δάμναται νοῦς καὶ ψυχὴ
and to-affairs we-yield by-which is-subdued mind and soul
κάρτα παθαίνεται τῆς ἀνάγκης κατεπειγούσης. αὐτὸς δέ,
greatly is-affected the necessity pressing you but
γλυκύτατε, τὴν ἡμετέραν γινώσκων στοργὴν ἐπεὶ στέργεις
sweetest the our knowing affection since you-love
ἡμᾶς συνεχῶς ἡμῖν ἐπευχόμενος, ἔρρωσο.
us continually for-us praying farewell

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Τὸ σοφώτατον γράμμα, τὸ μάλα μὲν ἐμμελὲς μάλα
the most-wise letter the(-one) very indeed harmonious very
δὲ βραχύ, ἀλλὰ καὶ μάλα λιγύ, ὃ δή τοι ὁ
but short but also very clear-voiced which indeed in-truth the
θαυμαστός σοι νοῦς ἀπέτεκεν, ἡμῖν κομισθὲν ὤνησέ τε
wonderful your mind brought-forth to-us having-been-brought benefited both
τὰ μέγιστα καὶ ἥσεν ἅμα διπλῇ τῷ τε πρὸς ἀρίστου
the greatest-things and pleased at-once doubly by-the both from best
καὶ κομιδῇ τῶν ἐπαινετῶν ἑταίρου καὶ τῷ μετὰ συχνῆς
and quite of-the praiseworthy companion and by-the with much
δημιουργηθῆναι τῆς χάριτος. οὐ μὴν ἀλλὰ καὶ πρὸς
to-have-been-crafted the grace not however but also to
ἄλλο τι μεῖζον ἠρέθισέ που καὶ τολμηρότερον, ὃ
other something greater provoked somewhere and more-daring which
τάχ᾽ ἄν, εἰ μὴ πόθος δήπουθεν παρελθών, ἅτ᾽ εὖ ἔχων
perhaps — if not longing surely having-come-in as well able

καὶ τὰ πόρρω διεστῶτα συνάπτειν καὶ τὰ πρὸς
also the(-things) far standing-apart to-join and the(-things) to
ἄλληλα ἐναντίως ἔχοντα πολλάκις συμφέρειν, συγγνώμην
one-another opposedly being often to-bring-together pardon
τῷ πράγματι παραιτήσαιτο, μετὰ τῶν νεμεσᾶσθαι δικαίων
for-the thing might-beg with the to-be-resented just
οὐ πολλῷ δεήσειε τοῦ ἡμᾶς στῆσαι. πρὸς ποῖον; ἴσως
not by-much it-would-fall-short of-the us to-stop toward what perhaps
ἐρεῖς. τὸ πρὸς τηλικοῦτον ἄνδρα μούσαις οὐκ οἶδ' εἴ
you-will-say the toward so-great man by-muses not I-know if
τις τετελεσμένον (ὃν ἂν ἰδὼν Δημοσθένης μεθ' ἡμῶν
anyone having-been-initiated whom — having-seen Demosthenes with us
εἶπεν Ἑρμοῦ λογίου τύπον εἰς ἀνθρώπους ἥκειν)
would-have-said of-Hermes of-eloquence image to men to-come
γλῶτταν ὡς ὁρᾷς ἀντιδοῦναι τὴν ἡμετέραν, τὴν πάλαι
tongue as you-see to-give-in-return the our the(-tongue) of-old
μὲν οὐδ' ἄκρῳ λιχανῷ τοῦ κρείττονος μετασχοῦσαν, νῦν
indeed not-even with-tip finger of-the better having-shared now
δὲ καὶ λίαν ἠγροικισμένην, ἣ μόγις οἶδε καὶ τὴν σκάφην
but also very having-been-rusticated which scarcely knows even the tub
σκάφην λέγειν. κοινοῦμαι γάρ σοι καὶ πάθος ἐχεμυθούμενον
tub to-call I-share for with-you also passion being-kept-secret
ἰδίως ἐμοὶ καὶ νῦν μᾶλλον οὕτω κινδυνεῦον κύριον ὡς εἵμαρτο
privately by-me and now rather so running-risk sovereign as it-was-fated
γίγνεσθαι. τοῦτό τοι καὶ ταλανίζειν ἡμᾶς αὐτοὺς ἀλλ' οὐκ
to-become this in-truth also to-call-wretched us ourselves but not
εὐδαιμονίζειν τὸ πεῖθον, οἷς οὐδὲ συμμῖξαί τῳ
to-call-happy the(-thing) persuading for-whom not-even to-mix with-anyone
γέγονε βελτίστης ὄντι μοίρας ὁποίῳ σοί, ἵνα ἡμῶν τι
it-has-happened of-best being lot such-as you that our something
τοῦ βαρβάρου μέρους ἐντεῦθεν τυχὸν ἀποσμιλευθείη καὶ
of-the barbarous part from-here perhaps might-be-chiseled-off and

οὕτω τοῦ μακροῦ γράσου τὰ ἡμῶν ἐκσταίη κατὰ βραχύ,
so of-the long of-grease the ours might-come-off by little
νῦν ὅτι μὴ κατὰ καιρόν σοι τὸ ζητούμενον ἀνεφάνη,
now because not in season to-you the(-thing) being-sought appeared
μᾶλλον τοῦ προτέρου ταλανίζειν παρέχεται. ὃ γὰρ ἔλαιον
more than-the former to-call-wretched it-provides what for oil
σύ τε ἀξιοῖς κἀγὼ βούλομαι ἢ τοῦτ᾽ εἰπεῖν δι᾽ εὐχῆς εἶχον
you both ask and-I wish or this to-say in prayer I-held
πρὸς τοιοῦτόν τινα διαβῆναι, κατὰ χώραν μεμενηκός, ὡς
to such someone to-cross in place having-remained as
ἡ τῶν πραγμάτων ἔδωκε φύσις, ἐπὶ τὰ πρὸς χρείαν
the of-the affairs gave nature to the(-things) for use
κατέστη. τοίνυν οὐδ᾽ ἐλαία τις ἔστιν ἐνοφθαλμισμάτων
was-set therefore not-even olive any is of-grafts
ἐστερημένη (ἀνάσχου γάρ μου καὶ μικρὸν τῇ κοινῇ
having-been-deprived bear-with for me even a-little to-the common
γλώττῃ χαρισαμένου), ἐφ᾽ ἥπερ ἂν ὁ ἡδὺς φίλος
tongue having-indulged on which — the sweet friend
ἐγκεντρισθείη· πεπλήρωται γὰρ ἑκάστη καὶ καρποδοτεῖν
might-be-grafted is-full for each and to-bear-fruit
ὡς οἷόν τε ἤδη ἀπάρχεται. καὶ ταῦτα μὲν δὴ ταῦτα,
as possible — already begins and these-things indeed indeed these-things
τἄλλα δὲ καὶ ὁ παρὼν δῆλα θήσει, καὶ ὅπως ἅπερ
the-other-things but also the(-one) present clear will-make and how what
ᾔτησας οὐκ ἔσχε καιρόν, τάχ᾽ ἂν σοι διατρανώσαιτο.
you-asked not had season perhaps — to-you would-explain
ἔρρωσο, καὶ εὐθύμει φιλοσοφίας ἁπάσης ἀντιποιούμενος.
farewell and be-cheerful of-philosophy all laying-claim
