GREEK SERIES · VOLUME 97

Orations

Julian

ΙΟΥΛΙΑΝΟΥ ΛΟΓΟΙ

Orations

Part Two: As Augustus

---

with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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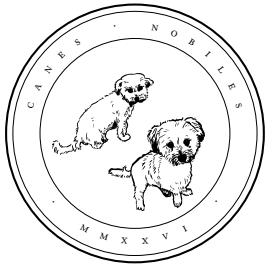

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The Greek text follows Wright's Loeb Julian (1913)

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Words the editor secludes are not printed; words
he supplies are printed without their brackets.

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JULIAN

ΜΙΣΟΠΩΓΩΝ

Misopogon

I · THE BEARD AND THE SATIRIST'S MUSE

Anacreon's lot was luxury and he made charming songs, while the god gave Alcaeus and Archilochus their muse for toil and abuse; Julian, barred by law from lampooning others by name, writes his satire in prose against himself. His face was never handsome, and from ill temper he has added this deep beard, full of lice, which he wears like a goat; his head is unkempt, his nails rarely pared, his fingers black with ink. He keeps away from the theaters, admits the stage into the palace only at the New Year, hates the races, spends sleepless nights on a pallet, and starves his belly. At his dear Lutetia, the little town of the Parisii, during a hard winter he would not let the servants heat his room by its furnaces but had a few glowing coals brought in, whose vapors from the damp walls nearly choked him; carried out, he threw up his supper on the doctors' advice and was easier at once.

Ἀνακρέοντι τῷ ποιητῇ πολλὰ ἐποιήθη μέλη χαρίεντα· 1
for-Anacreon the poet many were-composed songs charming
τρυφᾶν γὰρ ἔλαχεν ἐκ μοιρῶν· Ἀλκαίῳ δ' οὐκέτι
to-live-luxuriously for he-obtained from fates to-Alcaeus but no-longer
οὐδ' Ἀρχιλόχῳ τῷ Παρίῳ τὴν μοῦσαν ἔδωκεν ὁ θεὸς εἰς
nor to-Archilochus the Parian the muse gave the god to
εὐφροσύνας καὶ ἡδονὰς τρέψαι· μοχθεῖν γὰρ ἄλλοτε ἄλλως
cheerfulness and pleasures to-turn to-toil for at-one-time in-one-way
ἀναγκαζόμενοι τῇ μουσικῇ πρὸς τοῦτο ἐχρῶντο, κουφότερα
being-compelled the music for this they-used lighter
ποιοῦντες αὑτοῖς ὅσα ὁ δαίμων ἐδίδου τῇ εἰς τοὺς
making for-themselves what the spirit gave by-the against those
ἀδικοῦντας λοιδορίᾳ. ἐμοὶ δὲ ἀπαγορεύει μὲν ὁ νόμος ἐπ'
wronging reviling to-me but forbids indeed the law by
ὀνόματος αἰτιᾶσθαι τοὺς ἀδικουμένους μὲν οὐδέν, εἶναι δ'
name to-accuse those being-wronged indeed in-nothing to-be but
ἐπιχειροῦντας δυσμενεῖς, ἀφαιρεῖται δὲ τὴν ἐν τοῖς μέλεσι
attempting hostile takes-away and the in the songs

μουσικὴν ὁ νῦν ἐπικρατῶν ἐν τοῖς ἐλευθέροις τῆς
music the now prevailing among the free of-the
παιδείας τρόπος. αἴσχιον γὰρ εἶναι δοκεῖ νῦν μουσικὴν
education fashion more-shameful for to-be seems now music
ἐπιτηδεύειν, ἢ πάλαι ποτὲ ἐδόκει τὸ πλουτεῖν ἀδίκως. οὐ
to-practice than long-ago once seemed the to-be-rich unjustly not
μὴν ἀφέξομαι διὰ τοῦτο τῆς ἐμοὶ δυνατῆς ἐκ μουσῶν
indeed I-shall-abstain because-of this from-the to-me possible from muses
ἐπικουρίας. ἐθεασάμην τοι καὶ τοὺς ὑπὲρ τὸν Ῥῆνον
help I-saw you-know also the beyond — Rhine
βαρβάρους ἄγρια μέλη λέξει πεποιημένα παραπλησίᾳ
barbarians savage songs in-diction composed like
τοῖς κρωγμοῖς τῶν τραχὺ βοώντων ὀρνίθων ᾄδοντας καὶ
to-the croakings of-the harshly crying birds singing and
εὐφραινομένους ἐπὶ τοῖς μέλεσιν. εἶναι γὰρ οἶμαι συμβαίνει
delighting in the songs to-be for I-think happens
τοῖς φαύλοις τὴν μουσικὴν λυπηροῖς μὲν τοῖς θεάτροις,
to-the base the music painful indeed to-the theaters
σφίσι δ' αὐτοῖς ἡδίστοις. ὃ δὴ καὶ αὐτὸς ξυννοήσας
to-themselves but themselves most-pleasant which indeed also myself having-perceived
εἴωθα πρὸς ἐμαυτὸν λέγειν ὅπερ ὁ Ἰσμηνίας οὐκ ἀπὸ
I-am-accustomed to myself to-say which-very — Ismenias not from
τῆς ἴσης μὲν ἕξεως, ἀπὸ δὲ τῆς ὁμοίας, ὡς ἐμαυτὸν πείθω,
the equal indeed habit from but the like as myself I-persuade
μεγαλοφροσύνης, ὅτι δῆτα ταῖς μούσαις ᾄδω καὶ ἐμαυτῷ.
magnanimity that indeed to-the muses I-sing and to-myself

2 Τὸ δ' ᾄσμα πεζῇ μὲν λέξει πεποίηται, λοιδορίας δ'
the but song in-prose indeed diction has-been-composed abuses but
ἔχει πολλὰς καὶ μεγάλας, οὐκ εἰς ἄλλους μὰ Δία· πῶς
has many and great not against others by Zeus how
γάρ; ἀπαγορεύοντος τοῦ νόμου· εἰς δὲ τὸν ποιητὴν
for forbidding the law against but the poet

αὐτὸν καὶ τὸν ξυγγραφέα. τὸ γὰρ εἰς ἑαυτὸν γράφειν
himself and the author the for against oneself to-write
εἴτε ἐπαίνους εἴτε ψόγους εἴργει νόμος οὐδείς. ἐπαινεῖν
whether praises or censures prevents law none to-praise
μὲν δὴ καὶ σφόδρα ἐθέλων ἐμαυτὸν οὐκ ἔχω, ψέγειν
indeed indeed even very wishing myself not I-can to-blame
δὲ μυρία, καὶ πρῶτον ἀρξάμενος ἀπὸ τοῦ προσώπου.
but countless-things and first having-begun from the face
τούτῳ γὰρ οἶμαι φύσει γεγονότι μὴ λίαν καλῷ μηδ' 3
to-this for I-think by-nature having-been not very fine nor
εὐπρεπεῖ μηδ' ὡραίῳ ὑπὸ δυστροπίας καὶ δυσκολίας αὐτὸς
seemly nor youthful by peevishness and ill-temper myself
προστέθεικα τὸν βαθὺν τουτονὶ πώγωνα, δίκας αὐτὸ
I-have-added the deep this-here beard penalty it
πραττόμενος, ὡς ἔοικεν, οὐδενὸς μὲν ἄλλου, τοῦ δὲ μὴ
exacting as it-seems for-nothing indeed other for-the but not
φύσει γενέσθαι καλόν. ταῦτά τοι διαθεόντων ἀνέχομαι
by-nature to-have-become fine these-things you-know running-about I-endure
τῶν φθειρῶν ὥσπερ ἐν λόχμῃ τῶν θηρίων. ἐσθίειν δὲ
the lice as in thicket the beasts to-eat but
λάβρως ἢ πίνειν χανδὸν οὐ συγχωροῦμαι· δεῖ γὰρ
greedily or to-drink with-gaping-mouth not I-am-allowed it-is-needful for
οἶμαι προσέχειν, μὴ λάθω συγκαταφαγὼν τὰς τρίχας
I-think to-take-care lest I-escape-notice eating-up-with the hairs
τοῖς ἄρτοις. ὑπὲρ δὲ τοῦ φιλεῖσθαι καὶ φιλεῖν ἥκιστα
with-the loaves about but the to-be-kissed and to-kiss least
ἀλγῶ. καίτοι καὶ τοῦτο ἔχειν ἔοικεν ὁ πώγων ὥσπερ
I-grieve and-yet even this to-have seems the beard as
τὰ ἄλλα λυπηρόν, οὐκ ἐπιτρέπων καθαρὰ λείοις καὶ
the other-things painful not allowing pure on-smooth and
διὰ τοῦτο οἶμαι γλυκερώτερα χείλεσι χείλη προσμάττειν,
because-of this I-think sweeter on-lips lips to-press

ὅπερ ἤδη τις ἔφη τῶν ἐργασαμένων ξὺν τῷ Πανὶ
which-very already someone said of-those having-composed with — Pan
καὶ τῇ Καλλιόπῃ εἰς τὸν Δάφνιν ποιήματα. ὑμεῖς δέ φατε
and — Calliope for — Daphnis poems you but say
δεῖν καὶ σχοινία πλέκειν ἐνθένδε· καὶ ἕτοιμος παρέχειν,
to-be-needful even ropes to-twist from-it and (I-am)-ready to-provide
ἢν μόνον ἕλκειν δυνηθῆτε καὶ μὴ τὰς ἀτρίπτους ὑμῶν καὶ
if only to-pull you-can and not the unworn your and
μαλακὰς χεῖρας ἡ τραχύτης αὐτῶν δεινὰ ἐργάσηται.
soft hands the roughness of-them terrible-things may-do
νομίσῃ δὲ μηδεὶς δυσχεραίνειν ἐμὲ τῷ σκώμματι. δίδωμι
may-think and no-one to-be-vexed me at-the jest I-give
γὰρ αὐτὸς τὴν αἰτίαν ὥσπερ οἱ τράγοι τὸ γένειον ἔχων,
for myself the cause like the goats the chin having
ἐξὸν οἶμαι λεῖον αὐτὸ ποιεῖν καὶ ψιλόν, ὁποῖον οἱ καλοὶ
it-being-possible I-think smooth it to-make and bare such-as the fair
τῶν παίδων ἔχουσιν ἅπασαί τε αἱ γυναῖκες, αἷς φύσει
of-the boys have all both the women to-whom by-nature
πρόσεστι τὸ ἐράσμιον. ὑμεῖς δὲ καὶ ἐν τῷ γήρᾳ ζηλοῦντες
belongs the lovely you but even in the old-age emulating
τοὺς ὑμῶν αὐτῶν υἱέας καὶ τὰς θυγατέρας ὑπὸ ἁβρότητος
the your own sons and the daughters by luxury
βίου καὶ ἴσως ἁπαλότητος τρόπου λεῖον ἐπιμελῶς
of-life and perhaps softness of-character smooth carefully
ἐργάζεσθε, τὸν ἄνδρα ὑποφαίνοντες καὶ παραδεικνύντες
you-make the man showing-faintly and displaying
διὰ τοῦ μετώπου καὶ οὐχ ὥσπερ ἡμεῖς ἐκ τῶν γνάθων.
through the forehead and not like we from the jaws
Ἐμοὶ δὲ οὐκ ἀπέχρησε μόνον ἡ βαθύτης τοῦ γενείου,
for-me but not sufficed only the depth of-the beard
ἀλλὰ καὶ τῇ κεφαλῇ πρόσεστιν αὐχμός, καὶ ὀλιγάκις
but also on-the head belongs squalor and rarely

κείρομαι καὶ ὀνυχίζομαι, καὶ τοὺς δακτύλους ὑπὸ τοῦ
I-am-shorn and have-my-nails-cut and the fingers by the
καλάμου τὰ πολλὰ ἔχω μέλανας. εἰ δὲ βούλεσθέ τι
pen the most-part I-have black if but you-wish anything
καὶ τῶν ἀπορρήτων μαθεῖν, ἔστι μοι τὸ στῆθος δασὺ
also of-the secret-things to-learn is for-me the chest hairy
καὶ λάσιον ὥσπερ τῶν λεόντων, οἵπερ βασιλεύουσι τῶν
and shaggy like of-the lions who-very reign over-the
θηρίων, οὐδὲ ἐποίησα λεῖον αὐτὸ πώποτε διὰ δυσκολίαν
beasts nor did-I-make smooth it ever because-of peevishness
καὶ μικροπρέπειαν, οὐδὲ ἄλλο τι μέρος τοῦ σώματος
and meanness nor other any part of-the body
εἰργασάμην λεῖον οὐδὲ μαλακόν. εἶπόν γ' ἂν ὑμῖν,
did-I-make smooth nor soft I-would-have-told indeed — you
εἴ τις ἦν μοι καὶ ἀκροχορδὼν ὥσπερ τῷ Κικέρωνι· νυνὶ
if any was for-me even wart as — to-Cicero now
δ' οὐκ ἔστι. καὶ εἰ συγγινώσκετε, φράσω ὑμῖν καὶ ἕτερον.
but not there-is and if you-pardon I-shall-tell you also another
ἐμοὶ γὰρ οὐκ ἀπόχρῃ τὸ σῶμα εἶναι τοιοῦτο, πρὸς δὲ καὶ 4
for-me for not suffices the body to-be such besides and also
δίαιτα παγχάλεπος ἐπιτηδεύεται. εἴργω τῶν θεάτρων
way-of-life very-harsh is-practiced I-shut-out from-the theaters
ἐμαυτὸν ὑπ' ἀβελτηρίας, οὐδ' εἴσω τῆς αὐλῆς παραδέχομαι
myself by stupidity nor within the court do-I-admit
τὴν θυμέλην ἔξω τῆς νουμηνίας τοῦ ἔτους ὑπ' ἀναισθησίας,
the stage except-on the new-moon of-the year by insensibility
ὥσπερ τινὰ φόρον ἢ δασμὸν εἰσφέρων καὶ ἀποδιδοὺς
like some tribute or tax contributing and paying-off
ἄγροικος ὀλίγα ἔχων οὐκ ἐπιεικεῖ δεσπότῃ. καὶ τότε δὲ
rustic few-things having not to-reasonable master and then but
εἰσελθὼν τοῖς ἀφοσιουμένοις ἔοικα. κέκτημαι δὲ οὐδένα,
having-gone-in to-those discharging-a-duty I-am-like I-have but none

καὶ ταῦτα βασιλεὺς ἀκούων μέγας, ὃς καθάπερ ὕπαρχος ἢ
and that king being-called great who like prefect or
στρατηγὸς διὰ πάσης τῆς οἰκουμένης ἄρξει τῶν μίμων
general through all the inhabited-world will-rule-over the mimes
καὶ τῶν ἡνιόχων· ὅπερ ὑμεῖς ὁρῶντες ὀλίγῳ πρότερον

ἀναμιμνήσκεσθε νῦν
recall now
ἥβης ἐκείνης νοῦ τ' ἐκείνου καὶ φρενῶν.
youth that mind both that and wits

5 Ἦν μὲν οὖν ἴσως καὶ τοῦτο βαρὺ καὶ δεῖγμα ἐναργὲς
was indeed then perhaps also this heavy and proof clear
μοχθηρίας τρόπου· προστίθημι δὲ ἐγώ τι καινότερον
of-wickedness of-character I-add but I something newer
ἀεί· μισῶ τὰς ἱπποδρομίας, ὥσπερ οἱ χρήματα ὠφληκότες
always I-hate the horse-races like those money owing
τὰς ἀγοράς. ὀλιγάκις οὖν εἰς αὐτὰς φοιτῶ ἐν ταῖς
the marketplaces rarely then to them I-go at the
ἑορταῖς τῶν θεῶν οὐδὲ διημερεύω, καθάπερ εἰώθεσαν
festivals of-the gods nor do-I-spend-the-day as were-wont
ὅ τε ἀνεψιὸς ὁ ἐμὸς καὶ ὁ θεῖος καὶ ὁ ἀδελφὸς ὁ
the both cousin the mine and the uncle and the brother the
ὁμοπάτριος. ἓξ δὲ τοὺς πάντας θεώμενος δρόμους, οὐδ'
by-the-same-father six but the all watching races not-even
αὐτοὺς ὡς ἄν τις ἐρῶν τοῦ πράγματος ἢ ναὶ μὰ Δία μὴ
them as — anyone loving the thing or yes by Zeus not
μισῶν αὐτὸ μηδὲ ἀποστρεφόμενος, ἄσμενος ἀπαλλάττομαι.
hating it nor turning-away gladly I-depart

Ἀλλὰ τὰ μὲν ἔξω ταῦτα· καίτοι πόστον εἴρηταί μοι 6
but the-things indeed outside these and-yet what-fraction has-been-told by-me
μέρος τῶν ἐμῶν εἰς ὑμᾶς ἀδικημάτων; τὰ δὲ ἔνδον
part of-the my against you wrongs the-things but inside
ἄγρυπνοι νύκτες ἐν στιβάδι, καὶ τροφὴ παντὸς ἥττων
sleepless nights on pallet and food than-every less
κόρου πικρὸν ἦθος ποιεῖ καὶ τρυφώσῃ πόλει πολέμιον. οὐ
surfeit bitter character makes and to-luxurious city hostile not
μὴν ὑμῶν γ' ἕνεκα τοῦτο ἐπιτηδεύεται παρ' ἐμοῦ· δεινὴ
indeed of-you indeed for-the-sake this is-practiced by me terrible
δέ τις ἐκ παιδαρίου με καὶ ἀνόητος ἀπάτη καταλαβοῦσα
but some from boyhood me and senseless delusion having-seized
τῇ γαστρὶ πολεμεῖν ἔπεισεν, οὐδὲ ἐπιτρέπω πολλῶν
against-the belly to-war persuaded nor do-I-allow with-many
ἐμπίμπλασθαι σιτίων αὐτῇ. ὀλιγιστάκις οὖν ἐμοὶ τῶν
to-be-filled foods it very-rarely then to-me of-the
πάντων ἐμέσαι συνέβη. καὶ μέμνημαι αὐτὸ παθὼν
all to-vomit happened and I-remember it having-suffered
ἐξ ὅτου καῖσαρ ἐγενόμην ἅπαξ ἀπὸ συμπτώματος, οὐ
from when caesar I-became once from accident not
πλησμονῆς. ἄξιον δὲ ὑπομνησθῆναι διηγήματος οὐδὲ αὐτοῦ
from-surfeit worthy but to-be-reminded of-narrative not itself
πάνυ χαρίεντος, ἐμοὶ δὲ διὰ τοῦτο μάλιστα οἰκείου.
very charming to-me but because-of this most own
Ἐτύγχανον ἐγὼ χειμάζων περὶ τὴν φίλην Λουκετίαν· 7
I-happened I wintering about the dear Lutetia
ὀνομάζουσι δ' οὕτως οἱ Κελτοὶ τῶν Παρισίων τὴν
call and so the Celts of-the Parisii the
πολίχνην· ἔστι δ' οὐ μεγάλη νῆσος ἐγκειμένη τῷ ποταμῷ,
little-town is and not great island lying-in the river
καὶ αὐτὴν κύκλῳ πᾶσαν τεῖχος περιλαμβάνει, ξύλιναι δ'
and it in-circle all wall surrounds wooden and

ἐπ᾽ αὐτὴν ἀμφοτέρωθεν εἰσάγουσι γέφυραι, καὶ ὀλιγάκις
onto it from-both-sides lead bridges and rarely
ὁ ποταμὸς ἐλαττοῦται καὶ μείζων γίνεται, τὰ πολλὰ δ᾽
the river is-diminished and greater becomes the most-part but
ἔστιν ὁποῖος ὥρᾳ θέρους καὶ χειμῶνος, ὕδωρ ἥδιστον καὶ
is such-as in-season of-summer and of-winter water sweetest and
καθαρώτατον ὁρᾶν καὶ πίνειν ἐθέλοντι παρέχων. ἅτε
purest to-see and to-drink for-one-wishing providing inasmuch-as
γὰρ νῆσον οἰκοῦντας ὑδρεύεσθαι μάλιστα ἐνθένδε χρή.
for island inhabiting to-draw-water most from-there it-is-needful
γίνεται δὲ καὶ ὁ χειμὼν ἐκεῖ πρᾳότερος εἴτε ὑπὸ τῆς
is and also the winter there milder whether by the
θέρμης τοῦ ὠκεανοῦ· στάδια γὰρ ἀπέχει τῶν ἐννακοσίων
warmth of-the ocean stades for it-is-distant than-the nine-hundred
οὐ πλείω, καὶ διαδίδοται τυχὸν λεπτή τις αὔρα τοῦ ὕδατος,
not more and is-diffused perhaps fine some breeze of-the water
εἶναι δὲ δοκεῖ θερμότερον τὸ θαλάττιον τοῦ γλυκέος· εἴτε
to-be and seems warmer the sea-water than-the fresh or
οὖν ἐκ ταύτης εἴτε ἔκ τινος ἄλλης αἰτίας ἀφανοῦς ἐμοί, τὸ
then from this or from some other cause unclear to-me the
πρᾶγμά ἐστι τοιοῦτον, ἀλεεινότερον ἔχουσιν οἱ τὸ χωρίον
thing is such warmer have those the place
οἰκοῦντες τὸν χειμῶνα, καὶ φύεται παρ᾽ αὐτοῖς ἄμπελος
inhabiting the winter and grows among them vine
ἀγαθή, καὶ συκᾶς ἤδη εἰσὶν οἳ ἐμηχανήσαντο, σκεπάζοντες
good and fig-trees already there-are who contrived covering
αὐτὰς τοῦ χειμῶνος ὥσπερ ἱματίοις τῇ καλάμῃ τοῦ
them in-the winter as with-cloaks with-the straw of-the
πυροῦ καὶ τοιούτοις τισίν, ὅσα εἴωθεν εἴργειν τὴν
wheat and with-such some as-many-things-as are-wont to-ward-off the
ἐκ τοῦ ἀέρος ἐπιγιγνομένην τοῖς δένδροις βλάβην.
from the air coming-upon to-the trees harm

ἐγένετο δὴ οὖν ὁ χειμὼν τοῦ εἰωθότος σφοδρότερος,
was indeed then the winter than-the customary more-severe
καὶ παρέφερεν ὁ ποταμὸς ὥσπερ μαρμάρου πλάκας·
and carried-along the river as of-marble slabs
ἴστε δήπου τὸν Φρύγιον λίθον τὸν λευκόν· τούτῳ ἐῴκει
you-know surely the Phrygian stone the white to-this resembled
μάλιστα τὰ κρύσταλλα, μεγάλα καὶ ἐπάλληλα φερόμενα·
most the ice-floes large and one-upon-another borne
καὶ δὴ καὶ συνεχῆ ποιεῖν ἤδη τὸν πόρον ἔμελλε
and indeed also continuous to-make already the passage was-going
καὶ τὸ ῥεῦμα γεφυροῦν. ὡς οὖν ἐν τούτοις ἀγριώτερος
and the stream to-bridge as then in these more-savage
ἦν τοῦ συνήθους, ἐθάλπετο δὲ τὸ δωμάτιον οὐδαμῶς,
it-was than-the usual was-warmed but the little-room in-no-way
οὗπερ ἐκάθευδον, ὅνπερ εἰώθει τρόπον ὑπογαίοις
where-very I-slept in-which-very was-wont way by-underground
καμίνοις τὰ πολλὰ τῶν οἰκημάτων ἐκεῖ θερμαίνεσθαι,
furnaces the most of-the rooms there to-be-heated
καὶ ταῦτα ἔχον εὐτρεπῶς πρὸς τὸ παραδέξασθαι τὴν
and these-things being suitably for the to-receive the
ἐκ τοῦ πυρὸς ἀλέαν· συνέβη δ' οἶμαι καὶ τότε διὰ
from the fire warmth it-happened and I-think also then because-of
σκαιότητα τὴν ἐμὴν καὶ τὴν εἰς ἐμαυτὸν πρῶτον,
awkwardness the my and the toward myself first
ὡς εἰκός, ἀπανθρωπίαν· ἐβουλόμην γὰρ ἐθίζειν ἐμαυτὸν
as likely inhumanity I-wished for to-accustom myself
ἀνέχεσθαι τὸν ἀέρα ταύτης ἀνενδεῶς ἔχοντα τῆς βοηθείας.
to-endure the air of-this without-need being of-the help
ὡς δὲ ὁ χειμὼν ἐπεκράτει καὶ ἀεὶ μείζων ἐπεγίνετο,
when but the winter prevailed and always greater came-on
θερμῆναι μὲν οὐδ' ὡς ἐπέτρεψα τοῖς ὑπηρέταις τὸ
to-heat indeed not-even so I-allowed to-the servants the

οἴκημα, δεδιὼς κινῆσαι τὴν ἐν τοῖς τοίχοις ὑγρότητα,
room fearing to-stir the in the walls dampness
κομίσαι δ' ἔνδον ἐκέλευσα πῦρ κεκαυμένον καὶ ἄνθρακας
to-bring but inside I-bade fire burnt and coals
λαμπροὺς ἀποθέσθαι παντελῶς μετρίους. οἱ δὲ καίπερ
glowing to-set-down very moderate they but though
ὄντες οὐ πολλοὶ παμπληθεῖς ἀπὸ τῶν τοίχων ἀτμοὺς
being not many very-many from the walls vapors
ἐκίνησαν, ὑφ' ὧν κατέδαρθον. ἐμπιμπλαμένης δέ μοι
stirred by which I-fell-asleep being-filled and for-me
τῆς κεφαλῆς ἐδέησα μὲν ἀποπνιγῆναι, κομισθεὶς δ'
the head I-came-near indeed to-be-choked having-been-carried but
ἔξω, τῶν ἰατρῶν παραινούντων ἀπορρῖψαι τὴν ἐντεθεῖσαν
out the physicians advising to-throw-up the put-in
ἄρτι τροφήν, οὔτι μὰ Δία πολλὴν οὖσαν, ἐξέβαλον, καὶ
just-now food not-at-all by Zeus much being I-threw-up and
ἐγενόμην αὐτίκα ῥᾴων, ὥστε μοι γενέσθαι κουφοτέραν τὴν
I-became at-once easier so-that for-me to-become lighter the
νύκτα καὶ τῆς ὑστεραίας πράττειν ὅ τι περ ἐθέλοιμι.
night and on-the next-day to-do what thing ever I-might-wish

Among the Celts his rustic ways were easily borne, but a city so prosperous, with more mimes than citizens and no respect for its rulers, resents them. Julian voices the citizens' complaint: his rusticity and temperance do not suit them; he says he is no master, yet compels them to serve rulers and laws, and by neglecting the stage has ruined the city; they pelt him with jests, so how will he bear the Persians' missiles? When crowds acclaim him in the temples as in the theaters, he rebukes them for flattering men instead of the gods. Owning that even here he slanders himself from habit, Julian resumes: he sleeps alone, nothing softens his savage temper, and he resents the anapaests that kindly urged him to shave and give the laughter-loving people spectacles.

Οὕτω μὲν οὖν ἐγὼ καὶ ἐν Κελτοῖς κατὰ τὸν τοῦ 8
so indeed then I also among Celts like the —
Μενάνδρου Δύσκολον αὐτὸς ἐμαυτῷ πόνους προσετίθην.
of-Menander Bad-Tempered-Man myself on-myself toils was-adding
ἀλλ' ἡ Κελτῶν μὲν ταῦτα ῥᾷον ἔφερεν ἀγροικία,
but the of-Celts indeed these-things more-easily bore rusticity
πόλις δ' εὐδαίμων καὶ μακαρία καὶ πολυάνθρωπος εἰκότως
city but prosperous and blessed and populous fittingly
ἄχθεται, ἐν ᾗ πολλοὶ μὲν ὀρχησταί, πολλοὶ δ' αὐληταί,
is-vexed in which many indeed dancers many and flute-players
μῖμοι δὲ πλείους τῶν πολιτῶν, αἰδὼς δ' οὐκ ἔστιν
mimes but more than-the citizens respect but not there-is
ἀρχόντων. ἐρυθριᾶν γὰρ πρέπει τοῖς ἀνάνδροις, ἐπεὶ τοῖς
for-rulers to-blush for befits for-the unmanly since for-the
γε ἀνδρείοις, ὥσπερ ὑμεῖς, ἔωθεν κωμάζειν, νύκτωρ
indeed manly like you at-dawn to-revel at-night
ἡδυπαθεῖν, ὅτι τῶν νόμων ὑπερορᾶτε μὴ λόγῳ διδάσκειν,
to-live-luxuriously that the laws you-disdain not by-word to-teach
ἀλλὰ τοῖς ἔργοις ἐνδείκνυσθαι. καὶ γὰρ οἱ νόμοι φοβεροὶ
but by-the deeds to-show and for the laws fearful

διὰ τοὺς ἄρχοντας· ὥστε ὅστις ἄρχοντα ὕβρισεν οὗτος
because-of the rulers so-that whoever ruler insulted this-one
ἐκ περιουσίας τοὺς νόμους κατεπάτησεν· ὡς δ' ἐπὶ τούτοις
from abundance the laws trampled that and at these-things
εὐφραινόμενοι δῆλον ποιεῖτε πολλαχοῦ μέν, οὐχ ἥκιστα δ' ἐν
rejoicing evident you-make in-many-places indeed not least but in
ταῖς ἀγοραῖς καὶ ἐν τοῖς θεάτροις, ἀπὸ μὲν τῶν κρότων καὶ
the marketplaces and in the theaters from indeed the clappings and
ἀπὸ τῆς βοῆς ὁ δῆμος, οἱ δ' ἐν τέλει τῷ γνωριμώτεροι
from the shouting the people those but in office by-the more-notable
μᾶλλον εἶναι καὶ ὀνομάζεσθαι παρὰ πᾶσιν ἀφ' ὧν εἰς τὰς
rather to-be and to-be-named among all from what on the
τοιαύτας ἑορτὰς ἐδαπάνησαν ἢ Σόλων ὁ Ἀθηναῖος ἀπὸ
such festivals they-spent than Solon the Athenian from
τῆς πρὸς Κροῖσον τὸν Λυδῶν βασιλέα συνουσίας. καλοὶ δὲ
the with Croesus the of-Lydians king meeting fine but
πάντες καὶ μεγάλοι καὶ λεῖοι καὶ ἀγένειοι, νέοι τε ὁμοίως
all and tall and smooth and beardless young both alike
καὶ πρεσβύτεροι ζηλωταὶ τῆς εὐδαιμονίας τῶν Φαιάκων,
and older emulators of-the happiness of-the Phaeacians

Εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐνὰς
garments both changed baths both warm and beds

ἀντὶ τῆς ὁσίας ἀποδεχόμενοι.
instead-of the piety accepting

9 "Τὴν δὴ σὴν ἀγροικίαν καὶ ἀπανθρωπίαν καὶ σκαιότητα
the indeed your rusticity and inhumanity and awkwardness
τούτοις ἁρμόσειν ὑπέλαβες; οὕτως ἀνόητόν ἐστί σοι
with-these to-be-going-to-suit you-supposed so senseless is to-you
καὶ φαῦλον, ὦ πάντων ἀνθρώπων ἀμαθέστατε καὶ
and base O of-all men most-ignorant and

φιλαπεχθημονέστατε, τὸ λεγόμενον ὑπὸ τῶν ἀγεννεστάτων
most-quarrelsome the called by the most-ignoble
σώφρον τουτὶ ψυχάριον, ὃ δὴ σὺ κοσμεῖν καὶ καλλωπίζειν
temperate this-here little-soul which indeed you to-adorn and to-beautify
σωφροσύνῃ χρῆναι νομίζεις; οὐκ ὀρθῶς, ὅτι πρῶτον μὲν
with-temperance to-be-needful you-think not rightly because first indeed
ἡ σωφροσύνη ὅ τι ποτ᾽ ἔστιν οὐκ ἴσμεν, ὄνομα δ᾽ αὐτῆς
the temperance what thing ever it-is not we-know name but its
ἀκούοντες μόνον ἔργον οὐχ ὁρῶμεν. εἰ δ᾽ ὁποῖον σὺ νῦν
hearing only deed not we-see if but such-as you now
ἐπιτηδεύεις ἐστίν, ἐπίστασθαι μὲν ὅτι θεοῖς χρὴ δουλεύειν
practice it-is to-know indeed that to-gods it-is-needful to-be-slave
καὶ νόμοις, ἐκ τῶν ἴσων δὲ τοῖς ὁμοτίμοις προσφέρεσθαι,
and to-laws on the equal but with-the equals to-behave
καὶ τὴν ἐν τούτοις ὑπεροχὴν φέρειν πραότερον, ἐπιμελεῖσθαι
and the in these preeminence to-bear more-gently to-take-care
καὶ προνοεῖν, ὅπως οἱ πένητες ὑπὸ τῶν πλουτούντων
and to-provide that the poor by the rich
ἥκιστα ἀδικήσονται, καὶ ὑπὲρ τούτου πράγματα ἔχειν,
least shall-be-wronged and for this troubles to-have
ὁποῖα εἰκός ἐστί σοι γενέσθαι πολλάκις, ἀπεχθείας,
such-as likely it-is for-you to-come often enmities
ὀργάς, λοιδορίας· εἶτα καὶ ταῦτα φέρειν ἐγκρατῶς καὶ
angers revilings then also these-things to-bear self-controlledly and
μὴ χαλεπαίνειν μηδ᾽ ἐπιτρέπειν τῷ θυμῷ, παιδαγωγεῖν δὲ
not to-be-angry nor to-give-rein to-the anger to-train but
αὐτόν, ὡς ἐνδέχεται, καὶ σωφρονίζειν· εἰ δὲ καὶ τοῦτό τις
oneself as is-possible and to-chasten if but even this anyone
ἔργον θεῖτο σωφροσύνης, ἀπέχεσθαι πάσης ἡδονῆς οὐ
work should-set of-temperance to-abstain from-every pleasure not
λίαν ἀπρεποῦς οὐδ᾽ ἐπονειδίστου δοκούσης ἐν τῷ φανερῷ,
very unseemly nor disgraceful seeming in the open

πεπεισμένος ὡς οὐκ ἔστιν ἰδίᾳ σωφρονεῖν καὶ λάθρᾳ
being-persuaded that not it-is-possible privately to-be-temperate and secretly
τὸν δημοσίᾳ καὶ φανερῶς ἀκόλαστον εἶναι θέλοντα καὶ
the(-one) publicly and openly licentious to-be wishing and
τερπόμενον τοῖς θεάτροις· εἰ δὴ οὖν ὄντως ἡ σωφροσύνη
delighting in-the theaters if indeed then really the temperance
τοιοῦτόν ἐστιν, ἀπόλωλας μὲν αὐτός, ἀπολλύεις δὲ ἡμᾶς
such is you-are-ruined indeed yourself you-ruin and us
οὐκ ἀνεχομένους ἀκούειν πρῶτον ὄνομα δουλείας οὔτε πρὸς
not enduring to-hear first name of-slavery neither toward
θεοὺς οὔτε πρὸς νόμους· ἡδὺ γὰρ ἐν πᾶσι τὸ ἐλεύθερον."
gods nor toward laws sweet for in all-things the free
10 "Ἡ δὲ εἰρωνεία πόση; δεσπότης εἶναι οὐ φὴς οὐδὲ ἀνέχῃ
the but irony how-great master to-be not you-say nor you-endure
τοῦτο ἀκούων, ἀλλὰ καὶ ἀγανακτεῖς, ὥστε ἤδη ἔπεισας
this hearing but even you-are-vexed so-that already you-persuaded
τοὺς πλείστους ἐθάδας πάλαι γενομένους ἀφελεῖν ὡς
the most accustomed long-ago having-become to-take-away as
ἐπίφθονον τῆς ἀρχῆς τοῦτο τὸ ὄνομα, δουλεύειν δ' ἡμᾶς
invidious of-the rule this the name to-be-slaves but us
ἀναγκάζεις ἄρχουσι καὶ νόμοις. καίτοι πόσῳ κρεῖττον
you-compel to-rulers and laws and-yet by-how-much better
ἦν ὀνομάζεσθαι μέν σε δεσπότην, ἔργῳ δὲ ἐᾶν ἡμᾶς
was-it to-be-named indeed you master in-deed but to-allow us
εἶναι ἐλευθέρους, ὦ τὰ μὲν ὀνόματα πραότατε, πικρότατε
to-be free O in-the indeed names most-gentle most-bitter
δὲ τὰ ἔργα; πρὸς δὲ τούτοις ἀποκναίεις βιαζόμενος μὲν
but in-the deeds besides and these-things you-wear-out forcing indeed
τοὺς πλουσίους ἐν δικαστηρίοις μετριάζειν, τοὺς πένητας
the rich in law-courts to-be-moderate the poor
δὲ εἴργεις συκοφαντεῖν. ἀφεὶς δὲ τὴν σκηνὴν καὶ
but you-prevent to-play-the-informer having-let-go but the stage and

τοὺς μίμους καὶ τοὺς ὀρχηστὰς ἀπολώλεκας ἡμῶν τὴν
the mimes and the dancers you-have-ruined our the
πόλιν, ὥστε οὐδὲν ἡμῖν ἀγαθὸν ὑπάρχει παρὰ σοῦ πλὴν
city so-that nothing for-us good belongs from you except
τῆς βαρύτητος, ἧς ἀνεχόμενοι μῆνα ἕβδομον τουτονὶ
the heaviness which enduring month seventh this-here
τὸ μὲν εὔχεσθαι πάντως ἀπαλλαγῆναι τοῦ τοσούτου
the indeed to-pray altogether to-be-freed of-the so-great
κακοῦ τοῖς περὶ τοὺς τάφους καλινδουμένοις γραδίοις
evil to-the about the tombs rolling old-women
ξυνεχωρήσαμεν, ἡμεῖς δὲ αὐτὸ διὰ τῆς ἡμῶν αὐτῶν
we-conceded we but it through the our own
εὐτραπελίας ἐξειργασάμεθα βάλλοντές σε τοῖς σκώμμασιν
wit accomplished pelting you with-the jests
ὥσπερ τοξεύμασι. σὺ δέ, ὦ γενναῖε, πῶς ἀνέξῃ τὰ
as with-arrows you but O noble-sir how will-you-endure the
Περσῶν βέλη, τὰ ἡμέτερα τρέσας σκώμματα;”
of-Persians missiles the our having-trembled-at jests
Ἰδού, βούλομαι πάλιν ἀπ᾽ ἄλλης ἀρχῆς ἐμαυτῷ 11
look I-wish again from other beginning at-myself
λοιδορήσασθαι. “Φοιτᾷς εἰς τὰ ἱερά, δύσκολε καὶ δύστροπε
to-revile you-go to the temples ill-tempered and perverse
καὶ πάντα μοχθηρέ. συρρεῖ διὰ σὲ τὰ πλήθη πρὸς
and in-all-things wicked flock because-of you the multitudes to
τὰ τεμένη καὶ μέντοι καὶ οἱ πλείους τῶν ἐν τέλει, καὶ
the precincts and indeed also the most of-those in office and
ἀποδέχονταί σε σὺν βοῇ μετὰ κρότων λαμπρῶς ἐν τοῖς
receive you with shouting with applause brilliantly in the
τεμένεσιν ὥσπερ ἐν τοῖς θεάτροις. τί οὖν οὐκ ἀγαπᾷς
precincts as in the theaters why then not are-you-content
οὐδ᾽ ἐπαινεῖς, ἀλλ᾽ ἐπιχειρεῖς εἶναι σοφώτερος τὰ τοιαῦτα
nor do-you-praise but you-attempt to-be wiser in-the such-things

τοῦ Πυθίου, καὶ δημηγορεῖς ἐν τῷ πλήθει, καὶ καθάπτῃ
— than-Pythian and you-harangue among the multitude and you-attack
τῶν βοώντων πικρῶς αὐτὸ δὴ τοῦτο λέγων, ὡς Ὑμεῖς
those shouting bitterly very indeed this saying that you
τῶν θεῶν ἕνεκεν ὀλιγάκις εἰς τὰ τεμένη συνέρχεσθε,
of-the gods for-the-sake rarely into the precincts come-together
συνδραμόντες δὲ δι' ἐμὲ πολλῆς ἀκοσμίας ἀναπίμπλατε
having-run-together but because-of me with-much disorder you-fill
τὰ ἱερά. πρέπει δ' ἀνδράσι σώφροσι κεκοσμημένως
the temples it-befits but for-men temperate in-orderly-fashion
εὔχεσθαι σιγῇ παρὰ τῶν θεῶν αἰτουμένοις τὰ ἀγαθά.
to-pray in-silence from the gods asking the goods
τοῦτον οὐκ ἠκροᾶσθε τὸν νόμον Ὁμήρου
this not have-you-heard the law of-Homer

Σιγῇ ἐφ' ὑμείων—,
in-silence among yourselves

οὐδ' ὡς Ὀδυσσεὺς ἐπέσχε τὴν Εὐρύκλειαν ἐκπεπληγμένην
nor how Odysseus checked — Eurycleia amazed
ὑπὸ μεγέθους τοῦ κατορθώματος,
by greatness of-the success

Ἐν θυμῷ, γρηῦ, χαῖρε καὶ ἴσχεο μηδ' ὀλόλυζε;
in heart old-woman rejoice and restrain-yourself nor cry-aloud

τὰς δὲ δὴ Τρῳάδας οὔτι πρὸς τὸν Πρίαμον ἤ τινα τῶν
the but indeed Trojan-women not-at-all to — Priam or any of-the
τούτου θυγατέρων ἢ υἱέων, οὐ μὴν οὐδ' αὐτὸν τὸν Ἕκτορα·
his daughters or sons not indeed not-even himself — Hector
καίτοι τούτῳ φησὶν ὡς θεῷ τοὺς Τρῶας εὔχεσθαι· εὐχομένας
and-yet to-him he-says as to-god the Trojans to-pray praying

δὲ οὐκ ἔδειξεν ἐν τῇ ποιήσει οὔτε γυναῖκας οὔτε ἄνδρας, ἀλλὰ
but not he-showed in the poetry neither women nor men but
τῇ Ἀθηνᾷ ὀλολυγῇ πᾶσαι, φησί, χεῖρας ἀνέσχον, βαρβαρικὸν
— to-Athena with-cry all he-says hands raised barbaric
μὲν καὶ τοῦτο καὶ γυναιξὶ πρέπον, οὐ μὴν ἀνόσιον πρὸς τοὺς
indeed even this and for-women befitting not indeed impious toward the
θεοὺς ὥσπερ τὸ παρ' ὑμῶν ποιούμενον. ἐπαινεῖτε γὰρ
gods like the-thing by you done you-praise for
ἀντὶ τῶν θεῶν τοὺς ἀνθρώπους, μᾶλλον δὲ ἀντὶ τῶν θεῶν
instead-of the gods the men rather but instead-of the gods
τοὺς ἀνθρώπους ἡμᾶς κολακεύετε. κάλλιστον δ' ἔστιν οἶμαι
the men us you-flatter finest but is I-think
μηδ' ἐκείνους κολακεύειν, ἀλλὰ θεραπεύειν σωφρόνως."
not-even them to-flatter but to-serve temperately
Ἰδού, πάλιν ἐγὼ τὰ συνήθη τεχνιτεύω λεξείδια καὶ 12
look again I the customary contrive little-phrases and
οὐδ' ἐμαυτῷ συγχωρῶ φθέγγεσθαι ὡς ἔτυχεν ἀδεῶς
not-even to-myself I-allow to-speak as it-chanced fearlessly
καὶ ἐλευθέρως, ἀλλὰ ὑπὸ τῆς συνήθους σκαιότητος καὶ
and freely but by the customary awkwardness even
ἐμαυτὸν συκοφαντῶ. ταῦτά τις καὶ τοιαῦτ' ἂν λέγοι
myself I-slander these-things anyone and such-things — would-say
πρὸς ἄνδρας οὐ τὰ πρὸς τοὺς ἄρχοντας μόνον, ἀλλὰ
to men not the-things toward the rulers only but
καὶ τὰ πρὸς τοὺς θεοὺς ἐλευθέρους εἶναι θέλοντας,
also the-things toward the gods free to-be wishing
ὅπως τις εὔνους αὐτοῖς ὥσπερ πατὴρ ἤπιος νομισθείη,
so-that someone well-disposed to-them like father kindly might-be-thought
φύσει πονηρὸς ὢν ὥσπερ ἐγώ.
by-nature wicked being like I

13 ἀνέχου τοίνυν αὐτῶν μισούντων καὶ λοιδορούντων λάθρᾳ
endure therefore them hating and reviling secretly
ἢ καὶ φανερῶς, ἐπειδὴ κολακεύειν ἐνόμισας τοὺς ἐν
or even openly since to-flatter you-thought those in
τοῖς ἱεροῖς ὁρμῇ μιᾷ σε ἐπαινοῦντας. οὐ γὰρ οἶμαι
the temples with-impulse one you praising not for I-think
διενοήθης ὅπως ἁρμόσει τῶν ἀνδρῶν οὔτε τοῖς
you-considered how you-will-adapt-yourself of-the men neither the
ἐπιτηδεύμασιν οὔτε τοῖς βίοις οὔτε τοῖς ἤθεσιν.
pursuits nor the lives nor the characters
14 εἶεν. ἀλλ' ἐκεῖνο τίς ἀνέξεταί σου; καθεύδεις ὡς ἐπίπαν
so-be-it but that who will-endure of-you you-sleep as on-the-whole
νύκτωρ μόνος οὐδ' ἔστιν οὐδέν, ὅ σου τὸν ἄγριον
at-night alone nor there-is anything which your the savage
καὶ ἀνήμερον μαλάξει θυμόν· ἀποκέκλεισται δὲ πάσῃ
and untamed will-soften spirit is-shut but to-every
πανταχοῦ πάροδος γλυκυθυμίᾳ· καὶ τὸ μέγιστον τῶν
everywhere access to-sweetness and the greatest of-the
κακῶν, ὅτι τοιοῦτον ζῶν βίον εὐφραίνῃ καὶ πεποίησαι
evils that such living life you-rejoice and have-made
τὰς κοινὰς κατάρας ἡδονήν. εἶτα ἀγανακτεῖς, εἴ του
the common curses pleasure then you-are-vexed if from-anyone
τὰ τοιαῦτα ἀκούεις; ἐξὸν εἰδέναι χάριν τοῖς ὑπ'
the such-things you-hear it-being-possible to-know gratitude to-those from
εὐνοίας ἐμμελέστερόν σε νουθετοῦσιν ἐν τοῖς ἀναπαίστοις
goodwill more-tunefully you admonishing in the anapaests
ἀποψιλῶσαι μὲν τὰς παρειάς, καλὰ δὲ ἀπὸ σαυτοῦ πρῶτον
to-strip indeed the cheeks fine but from yourself first
ἀρξάμενον δεικνύειν πάντα τῷ δήμῳ τῷ φιλογέλωτι τῷδε
having-begun to-show all to-the people the laughter-loving this
θεάματα, μίμους, ὀρχηστάς, ἥκιστα αἰσχυνομένας γυναῖκας,
spectacles mimes dancers least being-ashamed women

παιδάρια περὶ κάλλους ἁμιλλώμενα ταῖς γυναιξίν, ἄνδρας
boys about beauty vying with-the women men
ἀπεψιλωμένους οὔτι τὰς γνάθους μόνον, ἀλλὰ καὶ ἅπαν
stripped not-at-all the jaws only but also all
τὸ σῶμα, λειότεροι τῶν γυναικῶν ὅπως φαίνοιντο τοῖς
the body smoother than-the women so-that they-might-appear to-those
ἐντυγχάνουσιν, ἑορτάς, πανηγύρεις, οὔτι μὰ Δία τὰς
meeting festivals assemblies not-at-all by Zeus the
ἱεράς, ἐν αἷς χρὴ σωφρονεῖν· ἅλις μὲν γὰρ ἐκείνων
sacred in which it-is-needful to-be-temperate enough indeed for of-those
ἐστίν, ὥσπερ τῆς δρυός, καὶ πολὺς ὁ κόρος αὐτῶν.
there-is as of-the oak and great the surfeit of-them

III · ANTIOCHUS AND THE CITY'S FOUNDERS

The people mock him: the Caesar sacrificed once in Zeus' temple, then in Fortune's, and three times at Demeter's. Julian tells how Antiochus, whose name the city bears, loved his stepmother, whom his father Seleucus gave him; descendants resemble their ancestors, as his own rustic Mysians do. So he grants the city its ways and hears its charges: the tavern-keepers and landowners hate him for fixing their prices, and he gives grain but no fish.

ἔθυσεν ὁ καῖσαρ ἐν τῷ τοῦ Διὸς ἅπαξ, εἶτα ἐν τῷ 15
sacrificed the caesar in the — of-Zeus once then in the
τῆς Τύχης, εἰς τὸ τῆς Δήμητρος τρὶς ἐφεξῆς ἐβάδισεν·
— of-Fortune to the — of-Demeter thrice in-succession he-went
ἐπιλέλησμαι γὰρ εἰς τὸ τῆς Δάφνης ὁσάκις εἰσῆλθον
I-have-forgotten for to the — of-Daphne how-often I-went-into
τέμενος, προδοθὲν μὲν ὀλιγωρίᾳ τῶν φυλάκων, ταῖς δὲ τῶν
precinct betrayed indeed by-negligence of-the guards by-the but of-the
ἀθέων ἀνδρῶν τόλμαις ἀφανισθέν. ἡ Σύρων ἥκει νουμηνία,
godless men daring-deeds made-to-vanish the of-Syrians comes new-moon

καὶ ὁ καῖσαρ αὖθις εἰς Φιλίου Διός· εἶτα ἡ πάγκοινος
and the caesar again to of-Friendly Zeus then the all-common
ἑορτή, καὶ ὁ καῖσαρ εἰς τὸ τῆς Τύχης ἔρχεται τέμενος.
festival and the caesar to the — of-Fortune goes precinct
ἐπισχὼν δὲ τὴν ἀποφράδα πάλιν ἐς Φιλίου Διὸς τὰς
having-waited-out but the unlucky-day again to of-Friendly Zeus the
εὐχὰς ἀναλαμβάνει κατὰ τὰ πάτρια. καὶ τίς ἀνέξεται
prayers takes-up according-to the ancestral-customs and who will-endure
τοσαυτάκις εἰς ἱερὰ φοιτῶντος καίσαρος, ἐξὸν ἅπαξ
so-many-times to temples going caesar it-being-possible once
ἢ δὶς ἐνοχλεῖν τοῖς θεοῖς, ἐπιτελεῖν δὲ τὰς πανηγύρεις
or twice to-trouble the gods to-celebrate but the festivals
ἐκείνας, ὁπόσαι κοιναὶ μέν εἰσι παντὶ τῷ δήμῳ καὶ ὧν
those as-many-as common indeed are to-all the people and of-which
ἔξεστι μετέχειν οὐ τοῖς ἐπισταμένοις μόνον θεούς, ἀλλὰ
it-is-possible to-share not to-those knowing only gods but
καὶ τοῖς ὧν ἐστιν ἡ πόλις πλήρης; ἡδονὴ δὲ πολλὴ καὶ
also to-those of-whom is the city full pleasure but much and
χάριτες, ὁποίας ἄν τις εὐφραίνοιτο διηνεκῶς καρπούμενος,
graces such-as — anyone might-delight-in continually enjoying
ὁρῶν ὀρχουμένους ἄνδρας καὶ παιδάρια καὶ γύναια πολλά.
seeing dancing men and boys and women many

16 Ὅταν οὖν ταῦτα λογίσωμαι, μακαρίζω μὲν ὑμᾶς τῆς
when then these-things I-reckon I-call-blessed indeed you for-the
εὐδαιμονίας, ἐμαυτῷ δὲ οὐκ ἄχθομαι· φίλα γάρ ἐστί μοι κατά
happiness with-myself but not I-am-vexed dear for are to-me by
τινα θεὸν ἴσως ταῦτα. διόπερ οὐδ' ἀγανακτῶ, εὖ ἴστε, τοῖς
some god perhaps these-things wherefore nor am-I-angry well know at-those
δυσχεραίνουσί μου τῷ βίῳ καὶ τῇ προαιρέσει. προστίθημι δ'
being-vexed my at-the life and the choice I-add but
αὐτὸς ὅσα δυνατόν ἐστί μοι τοῖς εἰς ἐμαυτὸν σκώμμασι
myself as-much-as possible is for-me to-the against myself jests

μειζόνως ἐπικαταχέων ἐμαυτοῦ ταυτασὶ τὰς λοιδορίας, ὃς
more-greatly pouring-down-on myself these the revilings who
ὑπὸ ἀφροσύνης οὐ συνῆκα, ποταπὸν ἐξ ἀρχῆς τὸ τῆσδε
through folly not understood of-what-sort from beginning the of-this
τῆς πόλεως ἦθος, καὶ ταῦτα τῶν ἡλικιωτῶν τῶν ἐμῶν, ὡς
the city character and that of-the age-mates the mine as
ἐμαυτὸν πείθω, βιβλία ἀνελίξας οὐδενὸς ἀριθμὸν ἐλάττω.
myself I-persuade books having-unrolled than-no-one number less
λέγεταί τοί ποτε τὸν ἐπώνυμον τῆσδε τῆς πόλεως 17
is-said you-know once the eponymous of-this the city
βασιλέα, μᾶλλον δὲ οὗπερ ἐπώνυμος ἥδε ἡ πόλις
king rather but after-whom-very named this the city
συνῳκίσθη· πεπόλισται μὲν γὰρ ὑπὸ Σελεύκου, τοὔνομα
was-founded has-been-built indeed for by Seleucus the-name
δὲ ἔχει ἀπὸ τοῦ Σελεύκου παιδός· ὃν δή φασι δι᾽
but has from the of-Seleucus son whom indeed they-say because-of
ὑπερβολὴν ἁβρότητος καὶ τρυφῆς ἐρῶντα ἀεὶ καὶ ἐρώμενον
excess of-delicacy and luxury loving always and being-loved
τέλος ἄδικον ἔρωτα τῆς ἑαυτοῦ μητρυιᾶς ἐρασθῆναι·
finally unjust love for-the his-own stepmother to-have-conceived
κρύπτειν δ᾽ ἐθέλοντα τὸ πάθος οὐ δύνασθαι, τὸ σῶμα δ᾽
to-hide but wishing the passion not to-be-able the body and
αὐτῷ κατὰ μικρὸν τηκόμενον ἀφανῶς οἴχεσθαι, καὶ ὑπορρεῖν
for-him by little wasting invisibly to-go and to-ebb
τὰς δυνάμεις, καὶ τὸ πνεῦμα ἔλαττον εἶναι τοῦ συνήθους.
the powers and the breath less to-be than-the usual
ἐῴκει δ᾽ οἶμαι τὰ κατ᾽ αὐτὸν αἰνίγματι, σαφῆ μὲν οὐκ
resembled and I-think the-things about him riddle clear indeed not
ἐχούσης αἰτίαν τῆς νόσου, μᾶλλον δὲ οὐδ᾽ αὐτῆς, ἥτις ποτέ
having cause the disease rather but not-even itself what ever
ἐστι, φαινομένης, ἐναργοῦς δ᾽ οὔσης τῆς περὶ τὸ μειράκιον
it-is appearing clear but being of-the about the youth

ἀσθενείας. ἐνθάδε μέγας ἆθλος ἰατρῷ προυτέθη τῷ Σαμίῳ
weakness here great contest to-physician was-set-before to-the Samian
τὴν νόσον, ἥτις ποτέ ἐστιν, ἐξευρεῖν. ὁ δὲ ὑπονοήσας ἐκ
the disease what ever it-is to-find-out he but having-suspected from
τῶν Ὁμήρου, τίνες ποτέ εἰσιν αἱ γυιοβόροι μελεδῶναι, καὶ
the of-Homer what ever are the limb-devouring cares and
ὅτι πολλάκις οὐκ ἀσθένεια σώματος, ἀλλ' ἀρρωστία ψυχῆς
that often not weakness of-body but sickness of-soul
αἰτία γίγνεται τηκεδόνος τῷ σώματι, καὶ τὸ μειράκιον
cause becomes of-wasting to-the body and the youth
ὁρῶν ὑπό τε ἡλικίας καὶ συνηθείας οὐκ ἀναφρόδιτον,
seeing by both age and habit not without-love
ὁδὸν ἐτράπετο τοιαύτην ἐπὶ τὴν τοῦ νοσήματος θήραν.
road turned such to the of-the disease hunt
καθίζει πλησίον τῆς κλίνης ἀφορῶν εἰς τὸ πρόσωπον τοῦ
he-sits near the bed looking at the face of-the
μειρακίου, παριέναι κελεύσας καλούς τε καὶ καλὰς ἀπὸ τῆς
youth to-pass-by having-bidden fair-men both and fair-women from the
βασιλίδος ἀρξαμένους. ἡ δ' ὡς ἦλθεν, ἐπισκεψομένη δῆθεν
queen beginning she and when came going-to-visit forsooth
αὐτόν, αὐτίκα ἐδίδου τὰ συνθήματα τοῦ πάθους ὁ νεανίας,
him at-once gave the signs of-the passion the youth
ἆσθμα τῶν θλιβομένων ἠφίει, ἐπέχειν γὰρ αὐτὸ κινούμενον
panting of-those oppressed let-go to-check for it being-moved
καίπερ σφόδρα ἐθέλων οὐχ οἷός τε ἦν, καὶ ταραχὴ ἦν τοῦ
though greatly wishing not able — he-was and disturbance was of-the
πνεύματος καὶ πολὺ περὶ τὸ πρόσωπον ἐρύθημα. ταῦτα
breath and much about the face redness these-things
ὁρῶν ὁ ἰατρὸς προσάγει τῷ στέρνῳ τὴν χεῖρα, καὶ ἐπήδα
seeing the physician puts to-the breast the hand and leaped
δεινῶς ἡ καρδία καὶ ἔξω ἴετο. τοιαῦτα ἄττα ἔπασχεν
terribly the heart and outward rushed such certain-things he-suffered

ἐκείνης παρούσης· ἐπεὶ δὲ ἀπῆλθεν, ἐπιόντων ἄλλων,
she being-present when but she-went-away coming-up others
ἀτρέμας εἶχε καὶ ἦν ὅμοιος τοῖς οὐδὲν πάσχουσι. συνιδὼν
still he-was and was like to-those nothing suffering having-perceived
δὲ τὸ πάθος ὁ Ἐρασίστρατος φράζει πρὸς τὸν βασιλέα,
but the passion — Erasistratus tells to the king
καὶ ὃς ὑπὸ τοῦ φιλόπαις εἶναι παραχωρεῖν ἔφη τῷ παιδὶ
and he through the child-loving to-be to-yield said to-the son
τῆς γαμετῆς. ὁ δὲ αὐτίκα μὲν ἠρνήσατο· τελευτήσαντος
of-the wife he but at-once indeed refused having-died
δὲ τοῦ πατρὸς μικρὸν ὕστερον, ἣν πρότερον διδομένην
but the father little later which before being-given
αὐτῷ χάριν εὐγενῶς ἠρνήθη, μάλα κραταιῶς μετεδίωξεν.
to-him favor nobly he-refused very mightily pursued
Ἀντιόχῳ μὲν δὴ ταῦτα ἐποιήθη. τοῖς δ' ἀπ' ἐκείνου 18
by-Antiochus indeed indeed these-things were-done for-those but from him
γενομένοις οὐ νέμεσις ζηλοῦν τὸν οἰκιστὴν ἢ τὸν ἐπώνυμον.
born not resentment to-emulate the founder or the eponym
ὥσπερ γὰρ ἐν τοῖς φυτοῖς εἰκός ἐστι διαδίδοσθαι μέχρι
as for among the plants likely it-is to-be-transmitted for
πολλοῦ τὰς ποιότητας, ἴσως δὲ καὶ ἐπίπαν ὅμοια τὰ
long the qualities perhaps but also on-the-whole like the-things
μετὰ ταῦτα τοῖς ἐξ ὧν ἐβλάστησε φύεσθαι, οὕτω καὶ
after these to-those from which they-sprouted to-grow so also
ἐπὶ τῶν ἀνθρώπων εἶναι εἰκὸς παραπλήσια τὰ ἤθη τῶν
among the men to-be likely similar the characters of-the
ἀπογόνων τοῖς προγόνοις. ἐγώ τοι καὶ αὐτὸς ἔγνων
descendants to-the ancestors I you-know also myself knew
Ἀθηναίους Ἑλλήνων φιλοτιμοτάτους καὶ φιλανθρωποτάτους·
Athenians of-Greeks most-ambitious and most-humane
καίτοι τοῦτό γε ἐπιεικῶς ἐν πᾶσιν εἶδον τοῖς Ἕλλησιν,
and-yet this indeed fairly among all I-saw the Greeks

ἔχω δ' ὑπὲρ αὐτῶν εἰπεῖν, ὡς καὶ φιλόθεοι μάλιστα
I-can and about them to-say that also god-loving most
πάντων εἰσὶ καὶ δεξιοὶ τὰ πρὸς τοὺς ξένους, καθόλου
of-all they-are and kindly the-things toward the strangers in-general
μὲν Ἕλληνες πάντες, αὐτῶν δ' Ἑλλήνων πλέον τοῦτο
indeed Greeks all of-themselves and of-Greeks more this
ἔχω μαρτυρεῖν Ἀθηναίοις. εἰ δὲ ἐκεῖνοι διασώζουσιν εἰκόνα
I-can to-testify to-Athenians if but they preserve image
τῆς παλαιᾶς ἐν τοῖς ἤθεσιν ἀρετῆς, εἰκὸς δήπουθεν τὸ
of-the ancient in the characters virtue likely surely the
αὐτὸ ὑπάρχειν καὶ Σύροις καὶ Ἀραβίοις καὶ Κελτοῖς καὶ
same to-belong also to-Syrians and Arabs and Celts and
Θρᾳξὶ καὶ Παίοσι καὶ τοῖς ἐν μέσῳ κειμένοις Θρᾳκῶν καὶ
Thracians and Paeonians and to-those in middle lying of-Thracians and
Παιόνων ἐπ' αὐταῖς Ἴστρου ταῖς ᾐόσι Μυσοῖς, ὅθεν δὴ
Paeonians on very of-Ister the banks to-Mysians whence indeed
καὶ τὸ γένος ἐστί μοι πᾶν ἄγροικον, αὐστηρόν, ἀδέξιον,
also the race is to-me all rustic austere awkward
ἀναφρόδιτον, ἐμμένον τοῖς κριθεῖσιν ἀμετακινήτως· ἃ
loveless abiding-by the-things decided immovably which
δὴ πάντα ἐστὶ δείγματα δεινῆς ἀγροικίας.
indeed all are proofs of-terrible rusticity
Αἰτοῦμαι τοίνυν ὑπὲρ ἐμαυτοῦ πρῶτον συγγνώμην, ἐν
I-ask therefore for myself first pardon in
μέρει δὲ καὶ ὑμῖν νέμω τὰ πάτρια ζηλοῦσιν, οὐδ' ἐν
turn but also to-you I-grant the ancestral-ways emulating nor in
ὀνείδει προφέρομαι τὸ
reproach do-I-bring-forward the

Ψεῦσταί τ' ὀρχησταί τε χοροιτυπίῃσιν ἄριστοι,
liars both dancers both in-the-dance best

τοὐναντίον δὲ ἀντ᾽ ἐγκωμίων. ὑμῖν προσεῖναί φημι
on-the-contrary but instead-of encomia to-you to-belong I-say
πατρίων ζῆλον ἐπιτηδευμάτων. ἐπεὶ καὶ Ὅμηρος ἐπαινῶν
of-ancestral emulation pursuits since also Homer praising
τὸν Αὐτόλυκόν φησι περιεῖναι πάντων
— Autolycus says to-surpass all

Κλεπτοσύνῃ θ᾽ ὅρκῳ τε.
in-thievery both in-oath both

καὶ ἐμαυτοῦ τὴν σκαιότητα καὶ τὴν ἀμαθίαν καὶ τὴν
also of-myself the awkwardness and the ignorance and the
δυσκολίαν καὶ τὸ μὴ ῥᾳδίως μαλάττεσθαι μηδὲ ἐπὶ τοῖς
peevishness and the not easily to-be-softened nor at those
δεομένοις ἢ τοῖς ἐξαπατῶσι τὰ ἐμαυτοῦ ποιεῖσθαι μηδὲ
begging or those deceiving the my-own to-make nor
ταῖς βοαῖς εἴκειν καὶ τὰ τοιαῦτα στέργω ὀνείδη. πότερα
to-the shouts to-yield and the such-things I-cherish reproaches which
μὲν οὖν ἐστι κουφότερα, θεοῖς ἴσως δῆλον, ἐπείπερ
indeed then are lighter to-gods perhaps evident since
ἀνθρώπων οὐδεὶς οἷός τε ἡμῖν ἐστιν ὑπὲρ τῶν διαφορῶν
of-men no-one able — for-us is about the differences
βραβεῦσαι· πεισόμεθα γὰρ οὐδαμῶς αὐτῷ διὰ φιλαυτίαν,
to-arbitrate we-shall-obey for in-no-way him because-of self-love
θαυμάζειν γὰρ εἰκὸς τὰ ἑαυτοῦ ἕκαστον, ἀτιμάζειν δὲ
to-admire for likely the-things his-own each to-dishonor but
τὰ παρὰ τοῖς ἄλλοις. ὁ δὲ τῷ τὰ ἐναντία
the-things among the others the(-one) but to-the(-one) the opposite
ζηλοῦντι νέμων συγγνώμην εἶναί μοι δοκεῖ πρᾳότατος.
emulating granting pardon to-be to-me seems most-gentle

19 Ἐγὼ δὲ ἐννοήσας εὑρίσκω καὶ ἕτερα δεινὰ ἐμαυτὸν
I but having-considered find also other terrible-things myself
εἰργασμένον. πόλει γὰρ προσιὼν ἐλευθέρᾳ, τὸν αὐχμὸν τῶν
having-done to-city for approaching free the squalor of-the
τριχῶν οὐκ ἀνεχομένῃ, ὥσπερ οἱ κουρέων ἀποροῦντες
hair not enduring like those barbers lacking
ἄκαρτος καὶ βαθυγένειος εἰσέδραμον· ἐνόμισας ἂν
unshorn and deep-bearded I-ran-in you-would-have-thought —
Σμικρίνην ὁρᾶν ἢ Θρασυλέοντα, δύσκολον πρεσβύτην ἢ
Smicrines to-see or Thrasyleon ill-tempered old-man or
στρατιώτην ἀνόητον, ἐξὸν φανῆναι τῷ καλλωπισμῷ
soldier senseless it-being-possible to-appear by-the adornment
παῖδα ὡραῖον καὶ γενέσθαι μειράκιον, εἰ μὴ τὴν ἡλικίαν,
boy youthful and to-become youth if not in-the age
τὸν τρόπον γε καὶ τὴν ἁβρότητα τοῦ προσώπου.
in-the character indeed and the delicacy of-the face
20 Οὐκ οἶσθα ἀνθρώποις ὁμιλεῖν, οὐδ' ἐπαινέτης εἶ τοῦ
not you-know with-men to-associate nor praiser you-are —
Θεόγνιδος, οὐδὲ μιμῇ τὸν ἀφομοιούμενον ταῖς πέτραις
of-Theognis nor do-you-imitate the making-itself-like to-the rocks
πολύπους, ἀλλ' ἡ λεγομένη Μυκόνιος ἀγροικία τε καὶ
octopus but the called Myconian rusticity both and
ἀμαθία καὶ ἀβελτηρία πρὸς πάντας ἐπιτηδεύεται παρὰ σοῦ.
ignorance and stupidity toward all is-practiced by you
λέληθέ σε ὅτι πολλοῦ δεῖ ταῦτα εἶναι Κελτοὶ
has-it-escaped-the-notice-of you that much it-lacks these-things to-be Celts
καὶ Θρᾷκες καὶ Ἰλλυριοί; οὐχ ὁρᾷς, ὁπόσα μὲν ἐν τῇ
and Thracians and Illyrians not do-you-see how-many indeed in the
πόλει ταύτῃ καπηλεῖα; σὺ δὲ ἀπεχθάνῃ τοῖς καπήλοις οὐ
city this taverns you but are-hated by-the tavern-keepers not
ξυγχωρῶν ὁπόσου βούλονται πωλεῖν αὐτοὺς τῷ δήμῳ
allowing at-how-much they-wish to-sell them to-the people

τὰ ἐπιτήδεια καὶ τοῖς ἐπιδημοῦσιν. οἱ δὲ τοὺς κεκτημένους
the provisions and to-the visitors they but those owning
τὴν γῆν αἰτιῶνται. σὺ δὲ καὶ τούτους ἐχθροὺς ποιεῖ σαυτῷ
the land blame you but also these enemies make for-yourself
τὰ δίκαια ποιεῖν ἀναγκάζων. οἱ δὲ ἐν τέλει τῆς πόλεως
the just-things to-do compelling those but in office of-the city
ἀμφοῖν μετέχοντες ταῖν ζημίαιν, ὥσπερ οἶμαι πρότερον
of-both sharing the-two penalties as I-think before
ἔχαιρον διχόθεν καρπούμενοι τὰς ὠφελείας, καὶ ὡς
rejoiced from-two-sides reaping the profits both as
κεκτημένοι καὶ ὡς καπηλεύοντες, τὰ νῦν εἰκότως λυποῦνται
owning and as selling the now fittingly are-grieved
δι᾽ ἀμφοτέρων ἀφῃρημένοι τὰς ἐπικερδείας. ὁ δὲ τῶν
through both having-been-deprived-of the gains the but of-the
Σύρων δῆμος οὐκ ἔχων μεθύειν οὐδὲ κορδακίζειν ἄχθεται.
Syrians people not being-able to-be-drunk nor to-dance-the-cordax is-vexed
σὺ δὲ σῖτον ἄφθονον παρέχων οἴει τρέφειν αὐτοὺς
you but grain abundant providing think to-feed them
ἱκανῶς. ἐκεῖνο δέ σου χαρίεν, ὅτι οὐδὲ ὅπως ἰχθὺς ἐν
sufficiently that but your charming that not-even how fish in
τῇ πόλει πεταῖος ἔσται σκοπεῖς· ἀλλὰ καὶ πρῴην
the city rock will-be you-consider but even the-day-before
μεμφομένου τινός, ὡς οὔτε ἰχθυδίων οὔτε ὀρνίθων πολλῶν
blaming someone that neither little-fishes nor birds many
εὑρισκομένων ἐν ἀγορᾷ, τωθαστικὸν μάλα ἐγέλασας,
being-found in market-place jeering very you-laughed
ἄρτου καὶ οἴνου καὶ ἐλαίου τῇ σώφρονι πόλει δεῖν
of-bread and wine and oil for-the temperate city to-need
φάμενος, κρεῶν δ᾽ ἤδη τῇ τρυφώσῃ· τὸ γὰρ καὶ ἰχθύων
saying of-meats but already the luxurious the for also of-fishes
καὶ ὀρνιθίων λόγον ποιεῖσθαι πέρα τρυφῆς εἶναι καὶ ἧς
and birds account to-make beyond luxury to-be and in-which

οὐδὲ τοῖς ἐν Ἰθάκῃ. μνηστῆρσι μετῆν ἀσελγείας. ὅτῳ
not-even to-the in Ithaca suitors shared licentiousness for-whom
δὲ οὐκ ἐν ἡδονῇ κρέα ὕεια καὶ προβάτεια σιτεῖσθαι, τῶν
but not in pleasure meats pig and mutton to-eat the
ὀσπρίων ἁπτόμενος εὖ πράξει. ταῦτα ἐνόμισας Θρᾳξὶ
pulses touching well will-fare these-things you-thought for-Thracians
νομοθετεῖν τοῖς σεαυτοῦ πολίταις ἢ τοῖς ἀναισθήτοις
to-legislate the your-own citizens or for-the senseless
Γαλάταις, οἵ σε ἐπαιδοτρίβησαν καθ' ἡμῶν "πρίνινον,
Gauls who you trained against us oaken
σφενδάμνινον," οὐκέτι μέντοι καὶ "Μαραθωνομάχον," ἀλλ'
maple no-longer however also Marathon-fighter but
Ἀχαρνέα μὲν ἐξ ἡμισείας, ἀηδῆ δ' ἄνδρα παντάπασι
Acharnian indeed from half unpleasant but man altogether
καὶ ἄνθρωπον ἄχαριν. οὐ κρεῖττον ἦν ὀδωδέναι μύρων
and person graceless not better was-it to-smell of-perfumes
τὴν ἀγορὰν βαδίζοντός σου καὶ παῖδας ἡγεῖσθαι καλούς,
the market-place walking you and boys to-lead fair
εἰς οὓς ἀποβλέψουσιν οἱ πολῖται, καὶ χοροὺς γυναικῶν,
at whom will-look the citizens and choruses of-women
ὁποῖοι παρ' ἡμῖν ἵστανται καθ' ἑκάστην ἡμέραν;
such-as among us stand by each day
Ἐμὲ δὲ ὑγρὸν βλέπειν ῥιπτοῦντα πανταχοῦ τὰ ὄμματα,
me but languishingly to-look throwing everywhere the eyes
ὅπως ὑμῖν καλός, οὔτι τὴν ψυχήν, ἀλλὰ τὸ πρόσωπον
so-that to-you fair not-at-all the soul but the face
ὀφθείην, ὁ τρόπος οὐ συγχωρεῖ. ἔστι γάρ, ὡς ὑμεῖς
I-might-be-seen the character not allows is for as you
κρίνετε, ψυχῆς ἀληθινὸν κάλλος ὑγρότης βίου. ἐμὲ δὲ
judge of-soul true beauty languor of-life me but
ὁ παιδαγωγὸς ἐδίδασκεν εἰς γῆν βλέπειν ἐς διδασκάλου
the tutor taught to ground to-look to teacher's

φοιτῶντα· θέατρον δ᾽ οὐκ εἶδον πρὶν μᾶλλον κομῆσαι
going theater but not I-saw before more to-grow-long
τῆς κεφαλῆς τὸ γένειον, ἐν ἐκείνῳ δὲ τῆς ἡλικίας ἰδίᾳ
of-the head the beard in that but of-the age privately
μὲν καὶ κατ᾽ ἐμαυτὸν οὐδέποτε, τρίτον δὲ ἢ τέταρτον, εὖ
indeed and by myself never third but or fourth well
ἴστε, Πατρόκλῳ ἐπίηρα φέρων ἄρχων ἐπέταττεν οἰκεῖος
know to-Patroclus favor bringing the-ruler enjoined kinsman
ὢν ἐμοὶ καὶ ἀναγκαῖος· ἐτύγχανον δὲ ἰδιώτης ἔτι·
being to-me and close I-happened but private-person still

IV · THE TUTOR MARDONIUS

Julian bids the city hate instead his quarrelsome tutor, who taught him to walk one road and offered Homer in place of the theater: his horse race, the Phaeacians' dancing, Phemius and Demodocus, Calypso's wooded island, Circe's caves, and Alcinous' garden. Julian offers a truce with him, since the tutor never foresaw that his pupil would come here as ruler; habit, they say, is a second nature, hard to unlearn. The city would have him let each do as he likes, as its very asses and camels do in the colonnades.

σύγγνωτε οὖν ἐμοί· δίδωμι γὰρ ὃν ἀντ᾽ ἐμοῦ δικαιότερον 21
pardon then me I-give for whom instead-of me more-justly
μισήσετε τὸν φιλαπεχθήμονα παιδαγωγόν, ὅς με καὶ τότε
you-will-hate the quarrelsome tutor who me also then
ἐλύπει μίαν ὁδὸν ἰέναι διδάσκων καὶ νῦν αἴτιός ἐστί μοι
grieved one road to-go teaching and now cause is for-me
τῆς πρὸς ὑμᾶς ἀπεχθείας, ἐνεργασάμενος τῇ ψυχῇ καὶ
of-the toward you hatred having-worked-into in-the soul and
ὥσπερ ἐντυπώσας ὅπερ ἐγὼ μὲν οὐκ ἐβουλόμην τότε, ὁ
as having-imprinted which-very I indeed not wished then he

δὲ ὡς δή τι χαρίεν ποιῶν μάλα προθύμως ἐνετίθει,
but as indeed something charming doing very eagerly put-in
καλῶν οἶμαι σεμνότητα τὴν ἀγροικίαν καὶ σωφροσύνην
calling I-think dignity the rusticity and temperance
τὴν ἀναισθησίαν, ἀνδρείαν δὲ τὸ μὴ εἴκειν ταῖς ἐπιθυμίαις
the insensibility courage but the not to-yield to-the desires
μηδ' εὐδαίμονα ταύτῃ γίνεσθαι. ἔφη δέ μοι πολλάκις, εὖ
nor happy in-this-way to-become said and to-me often well
ἴστε, ναὶ μὰ Δία καὶ μούσας, ὁ παιδαγωγὸς ἔτι παιδαρίῳ
know yes by Zeus and muses the tutor still to-boy
κομιδῇ, Μή σε παραπειθέτω τὸ πλῆθος τῶν ἡλικιωτῶν
quite not you let-lead-astray the multitude of-those of-your-age
ἐπὶ τὰ θέατρα φερόμενον ὀρεχθῆναί ποτε ταυτησὶ τῆς
to the theaters rushing to-long ever for-this-here the
θέας. ἱπποδρομίας ἐπιθυμεῖς; ἔστι παρ' Ὁμήρῳ δεξιώτατα
spectacle horse-race do-you-desire there-is in Homer most-cleverly
πεποιημένη· λαβὼν ἐπέξιθι τὸ βιβλίον. τοὺς παντομίμους
composed having-taken go-through the book the pantomimes
ἀκούεις ὀρχηστάς; ἔα χαίρειν αὐτούς· ἀνδρικώτερον παρὰ
do-you-hear dancers let-go farewell them more-manfully among
τοῖς Φαίαξιν ὀρχεῖται τὰ μειράκια· σὺ δ' ἔχεις κιθαρῳδὸν
the Phaeacians dance the youths you but have lyre-singer
τὸν Φήμιον καὶ ᾠδὸν τὸν Δημόδοκον. ἔστι καὶ φυτὰ παρ'
— Phemius and singer — Demodocus are also plants in
αὐτῷ πολλὰ τερπνότερα ἀκοῦσαι τῶν ὁρωμένων·
him many more-delightful to-hear than-the-things seen

Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμὸν
in-Delos indeed once such of-Apollo beside altar
Φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα.
of-palm young shoot springing-up I-saw

καὶ ἡ δενδρήεσσα τῆς Καλυψοῦς νῆσος καὶ τὰ τῆς
and the wooded — of-Calypso island and the —
Κίρκης σπήλαια καὶ ὁ Ἀλκίνου κῆπος· εὖ ἴσθι, τούτων
of-Circe caves and the of-Alcinous garden well know than-these
οὐδὲν ὄψει τερπνότερον.
nothing you-will-see more-delightful
Ἆρα ποθεῖτε καὶ τοὔνομα ὑμῖν φράσω τοῦ παιδαγωγοῦ, 22
then do-you-long also the-name for-you shall-I-tell of-the tutor
καὶ ὅστις ὢν γένος ταῦτα ἔλεγε; βάρβαρος νὴ θεοὺς
and who being by-race these-things said barbarian by gods
καὶ θεάς, Σκύθης μὲν τὸ γένος, ὁμώνυμος δὲ τοῦ
and goddesses Scythian indeed the race namesake but of-the(-one)
τὸν Ξέρξην ἀναπείσαντος ἐπὶ τὴν Ἑλλάδα στρατεῦσαι,
— Xerxes having-persuaded against — Greece to-campaign
καὶ τὸ πολυθρύλητον τοῦτο δὴ πρὸ μηνῶν μὲν εἴκοσι
and the much-talked-of this indeed before months indeed twenty
προσκυνούμενον ὄνομα, νυνὶ δὲ προφερόμενον ἀντ᾽
worshiped name now but brought-forward instead-of
ἀδικήματος καὶ ὀνείδους, εὐνοῦχος ἦν, ὑπὸ τῷμῷ
wrong and reproach eunuch he-was by the-my
τεθραμμένος πάππῳ, τὴν μητέρα τὴν ἐμὴν ὅπως ἀγάγοι
reared grandfather the mother the mine so-that he-might-lead
διὰ τῶν Ὁμήρου καὶ Ἡσιόδου ποιημάτων. ἐπεὶ δ᾽
through the of-Homer and Hesiod poems when and
ἐκείνη πρῶτον ἐμὲ καὶ μόνον τεκοῦσα μησὶν ὕστερον
she first me and alone having-borne months later
ὀλίγοις ἐτελεύτησεν ὑπὸ τῆς ἀμήτορος παρθένου πολλῶν
few died by the motherless maiden from-many
συμφορῶν ἐκκλαπεῖσα κόρη καὶ νέα, μετ᾽ ἐνιαυτὸν ἕβδομον
misfortunes stolen-away girl and young after year seventh
αὐτῷ παρεδόθην. οὗτος ἐξ ἐκείνου ταῦτα ἀνέπεισεν
to-him I-was-handed-over this-one from that-time these-things persuaded

ἄγων ἐς διδασκάλου μίαν ὁδόν· ἄλλην δ' οὔτ' αὐτὸς
leading to teacher's one road other but neither himself
εἰδέναι θέλων οὔτ' ἐμοὶ βαδίζειν ξυγχωρῶν ἐποίησεν
to-know wishing nor me to-walk allowing he-made
ἀπεχθάνεσθαί με πᾶσιν ὑμῖν.
to-be-hated me by-all you

23 ἀλλ', εἰ δοκεῖ, σπεισώμεθα πρὸς αὐτὸν ἐγώ τε καὶ ὑμεῖς
but if it-seems-good let-us-make-a-truce with him I both and you
τὴν ἀπέχθειαν λύσαντες. οὔτε γὰρ ἠπίστατο πρὸς ὑμᾶς
the hatred having-dissolved neither for he-knew to you
ἀφιξόμενον οὔτ', εἰ τὰ μάλιστα φοιτᾶν μέλλοιμι, ὅτι
going-to-come nor if the-things most to-go I-were-going that
καὶ ἄρχων προσεδόκα, καὶ τοσαύτην ἀρχήν, ὅσην ἔδωκαν
even ruler he-expected and so-great rule as-great-as gave
οἱ θεοί, πολλὰ ὁμοῦ βιασάμενοι, πείσθητέ μοι, καὶ τὸν
the gods many-things together having-forced believe me both the(-one)
διδόντα καὶ τὸν δεχόμενον. ἐῴκει γὰρ ἡμῶν οὐδέτερος
giving and the(-one) receiving seemed for of-us neither
ἐθέλειν οὔτε ὁ διδοὺς τὴν τιμὴν ἢ χάριν ἢ ὅ τι φίλον
to-wish neither the(-one) giving the honor or favor or what thing dear
ὑμῖν αὐτὸ ὀνομάζειν δοῦναι, καὶ ὁ λαμβάνων, ὡς ἴσασιν
to-you it to-name to-give and the(-one) receiving as know
οἱ θεοὶ πάντες, ἀληθῶς ἠρνεῖτο. καὶ δὴ τοῦτο μὲν ὅπῃ
the gods all truly refused and indeed this indeed as
τοῖς θεοῖς φίλον ἔχει τε καὶ ἕξει. τυχὸν δὲ ὁ παιδαγωγὸς
to-the gods dear is both and will-be perhaps but the tutor
εἰ προύγνω τοῦτο, πολλὴν ἂν ἐποιήσατο προμήθειαν,
if he-had-foreseen this much — would-have-made forethought
ὅπως ὅ τι μάλιστα ὑμῖν φανείην κεχαρισμένος.
so-that what thing most to-you I-might-appear gratifying

Εἶτα οὐκ ἔξεστιν ἀποθέσθαι νῦν καὶ μεταμαθεῖν εἴ
then not is-it-possible to-put-aside now and to-unlearn if
τι πρότερον ἡμῖν ἄγροικον ἦθος ἐνετράφη; Ἔθος,
anything before in-us rustic character was-bred-in habit
φασί, δευτέρη φύσις· φύσει μάχεσθαι δ' ἔργον, ἐτῶν
they-say second nature with-nature to-fight but task of-years
τριάκοντα μελέτην ἀφεῖναι παγχάλεπον ἄλλως τε καὶ
thirty practice to-let-go very-hard especially — and
μετὰ τοσαύτης ἐγγενομένην τῆς χαλεπότητος· ἐμοὶ δὲ
with so-great having-grown-in of-the harshness for-me but
ἤδη πλείω τούτων ἐστίν.
already more than-these is
Εἶεν· ἀλλὰ τί παθὼν αὐτὸς ἐπιχειρεῖς ἀκροᾶσθαι 24
so-be-it but what having-suffered yourself do-you-attempt to-hear
περὶ τῶν συμβολαίων καὶ δικάζειν; οὐ γὰρ δὴ καὶ
about the contracts and to-judge not for indeed also
τοῦτό σε ὁ παιδαγωγὸς ἐδίδασκεν, ὃς οὐδ' εἰ ἄρξεις
this you the tutor taught who not-even if you-would-rule
ἠπίστατο. Δεινὸς δὲ ἀνέπεισε γέρων, ὃν καὶ ὑμεῖς ὡς
knew terrible but persuaded old-man whom also you as
ὄντα μάλιστα αἰτιώτατον τῶν ἐμῶν ἐπιτηδευμάτων ὀρθῶς
being most most-responsible of-the my practices rightly
ποιοῦντες ξυλλοιδορεῖτέ μοι, καὶ τοῦτον δ', εὖ ἴστε, ὑπ'
doing revile-with me and this-one but well know by
ἄλλων ἐξηπατημένον. ὀνόματα ἥκει πρὸς ὑμᾶς πολλάκις
others having-been-deceived names come to you often
κωμῳδούμενα, Πλάτων καὶ Σωκράτης καὶ Ἀριστοτέλης
ridiculed-in-comedy Plato and Socrates and Aristotle
καὶ Θεόφραστος. ἐκείνοις ὁ γέρων οὗτος πεισθεὶς
and Theophrastus by-them the old-man this having-been-persuaded
ὑπ' ἀφροσύνης, ἔπειτα ἐμὲ νέον εὑρών, ἐραστὴν λόγων,
through folly then me young having-found lover of-words

ἀνέπεισεν, ὡς, εἰ τὰ πάντα ἐκείνων ζηλωτὴς γενοίμην,
persuaded that if the all-things of-them emulator I-should-become
ἀμείνων ἔσομαι τῶν μὲν ἄλλων ἀνθρώπων ἴσως οὐδενός·
better I-shall-be than-the indeed other men perhaps than-no-one
οὐ γὰρ εἶναί μοι πρὸς αὐτοὺς τὴν ἅμιλλαν· ἐμαυτοῦ
not for to-be for-me with them the rivalry than-myself
δὲ πάντως. ἐγὼ δέ· οὐ γὰρ εἶχον ὅ τι ποιῶ·
but altogether I but not for I-had what thing I-should-do
πεισθεὶς οὐκέτι δύναμαι μεταθέσθαι, καὶ ταῦτα
having-been-persuaded no-longer I-can to-change and that
ἐθέλων πολλάκις, ἀλλ' ὀνειδίζω μὲν ἐμαυτῷ, διότι μὴ
wishing often but I-reproach indeed myself because not
ποιῶ πᾶσιν ἄδειαν ἁπάντων ἀδικημάτων· ὕπεισι δέ με
I-grant to-all impunity of-all wrongs steals-upon but me
ἐκ τῶν Πλάτωνος ὅσα ὁ Ἀθηναῖος διεξῆλθε ξένος,
from the of-Plato as-many-things-as the Athenian went-through stranger
25 "Τίμιος μὲν δὴ καὶ ὁ μηδὲν ἀδικῶν, ὁ δὲ μηδ'
honored indeed indeed also the(-one) nothing wronging the(-one) but not-even
ἐπιτρέπων τοῖς ἀδικοῦσιν ἀδικεῖν πλέον ἢ διπλασίας
allowing those wronging to-wrong more than of-double
τιμῆς ἄξιος ἐκείνου· ὁ μὲν γὰρ ἑνός, ὁ δὲ
honor worthy than-that the(-one) indeed for of-one the(-other) but
πολλῶν ἀντάξιος ἑτέρων, μηνύων τὴν τῶν ἄλλων τοῖς
of-many equal-in-value others denouncing the of-the others to-the
ἄρχουσιν ἀδικίαν. ὁ δὲ καὶ συγκολάζων εἰς δύναμιν
rulers injustice he but also helping-punish as-far-as power
τοῖς ἄρχουσιν, ὁ μέγας ἀνὴρ ἐν πόλει καὶ τέλειος, οὗτος
with-the rulers the great man in city and perfect this-one
ἀναγορευέσθω νικηφόρος ἀρετῆς. τὸν αὐτὸν δὴ τοῦτον
let-be-proclaimed victor of-virtue the same indeed this
ἔπαινον καὶ περὶ σωφροσύνης χρὴ λέγειν καὶ περὶ
praise also about temperance it-is-needful to-say and about

φρονήσεως καὶ ὅσα ἄλλα ἀγαθά τις κέκτηται, δυνατὰ
wisdom and as-many-as other goods anyone has possible
μὴ μόνον αὐτὸν ἔχειν, ἀλλὰ καὶ ἄλλοις μεταδιδόναι.”
not only himself to-have but also to-others to-impart
Ταῦτα ἐδίδασκέ με νομίζων ἰδιώτην ἔσεσθαι· καὶ
these-things taught me thinking private-person to-be-going-to-be and
γὰρ οὐδὲ προύγνω ταύτην ἐκ Διός μοι τὴν τύχην
for not-even he-foresaw this from Zeus for-me the fortune
ἐσομένην, εἰς ἣν νῦν ὁ θεὸς φέρων κατέστησεν. ἐγὼ
going-to-be into which now the god bearing set I
δὲ αἰσχυνόμενος ἄρχων ἰδιώτου φαυλότερος εἶναι
but being-ashamed ruler than-private-person meaner to-be
λέληθα ἐμαυτόν, οὐδὲν δέον, ὑμῖν τῆς ἀγροικίας
have-escaped-the-notice-of myself nothing needful to-you of-the rusticity
μεταδιδοὺς τῆς ἐμαυτοῦ. καί με ἕτερος τῶν Πλάτωνος
imparting the my-own and me another of-the of-Plato
νόμων ὑπομνησθέντα ἐμαυτοῦ πεποίηκεν ἀπεχθάνεσθαι
laws having-been-reminded of-myself has-made to-be-hated
πρὸς ὑμᾶς, ὅς φησι δεῖν αἰδῶ καὶ σωφροσύνην ἀσκεῖν
toward you who says to-be-needful modesty and temperance to-practice
τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους, ἵνα τὰ πλήθη
the rulers and the elders so-that the multitudes
πρὸς αὐτοὺς ἀποβλέποντα κοσμῆται. μόνῳ οὖν μοι,
at them looking may-be-ordered for-alone then me
μᾶλλον δὲ ξὺν ὀλίγοις ἐπιτηδεύοντι νῦν τοῦτο πρὸς θάτερα
rather but with few practicing now this to the-opposite
περιέστη καὶ γέγονεν οὐκ ἀπεικότως ἐν ὀνείδει. ἑπτὰ γάρ
has-turned-out and has-become not unreasonably in reproach seven for
ἐσμεν οἵδε παρ’ ὑμῖν ξένοι νεήλυδες, εἷς δὲ καὶ πολίτης
we-are these among you strangers newly-come one and also citizen
ὑμέτερος, Ἑρμῇ φίλος καὶ ἐμοί, λόγων ἀγαθὸς δημιουργός,
yours to-Hermes dear and to-me of-words good craftsman

οἷς οὐδέν ἐστι πρός τινα συμβόλαιον, οὐδ' ἄλλην ὁδὸν
to-whom nothing is with anyone contract nor other road
βαδίζομεν ἢ πρὸς τὰ τῶν θεῶν ἱερά, καὶ ὀλιγάκις, οὐ
we-walk than to the of-the gods temples and rarely not
πάντες, εἰς τὰ θέατρα, πεποιημένοι τὸ δυσκλεέστατον τῶν
all into the theaters having-made the most-inglorious of-the
ἔργων καὶ ἐπονειδιστότατον τοῦ βίου τέλος· ἐπιτρέψουσί
deeds and most-disgraceful of-the life end will-allow
μοι πάντως οἱ τῶν Ἑλλήνων σοφοὶ φάναι τι τῶν
me altogether the of-the Greeks wise to-say something of-the-things
παρ' ὑμῖν ἐπιπολαζόντων· οὐ γὰρ ἔχω πῶς ἂν αὐτὸ
among you prevailing not for I-have how — it
μᾶλλον ἐνδειξαίμην· ἐπὶ τῆς μεσιτείας αὑτοὺς ἐτάξαμεν,
more I-could-show on the middle-ground ourselves we-stationed
οὕτω περὶ πολλοῦ ποιούμεθα τὸ προσκρούειν ὑμῖν καὶ
so of much we-make the to-offend you and
ἀπεχθάνεσθαι, δέον ἀρέσκειν καὶ θωπεύειν.
to-be-hated it-being-needful to-please and to-flatter
26 ὁ δεῖνα ἐβιάσατο τὸν δεῖνα. Τί τοῦτο, ὦ μῶρε, πρὸς
the so-and-so forced the so-and-so what this O fool to
σέ; κοινωνεῖν ἐξὸν μετ' εὐνοίας τῶν ἀδικημάτων,
you to-share it-being-possible with goodwill in-the wrongs
ἀφεὶς τὸ κέρδος ἔχθραν ἐπαναιρῇ, καὶ τοῦτο ποιῶν
having-let-go the gain enmity you-take-up and this doing
ὀρθῶς οἴει ποιεῖν καὶ φρονεῖν ὑπὲρ τῶν σεαυτοῦ.
rightly you-think to-do and to-think for the your-own
λογίσασθαι ἐχρῆν, ὅτι τῶν μὲν ἀδικουμένων οὐδεὶς
to-reckon it-was-needful that of-the indeed wronged no-one
αἰτιᾶται τοὺς ἄρχοντας, ἀλλὰ τὸν ἀδικήσαντα, ὁ
blames the rulers but the(-one) having-wronged he

δ᾽ ἀδικῶν εἶτα εἰργόμενος, ἀφεὶς μέμφεσθαι τὸν
but wronging then being-prevented having-let-go to-blame the
ἀδικούμενον, εἰς τοὺς ἄρχοντας τρέπει τὸ ἄχθος.
wronged against the rulers turns the burden
Ἐξὸν οὖν ὑπὸ τῆς εὐλογιστίας ταύτης ἀπέχεσθαι μὲν
it-being-possible then by the good-sense this to-abstain indeed
τοῦ τὰ δίκαια ποιεῖν ἀναγκάζειν, ἐπιτρέψαι δ᾽ ἑκάστῳ
from-the the just-things to-do to-compel to-allow but each
πράττειν ὅ τι ἂν ἐθέλῃ καὶ δυνατὸς ᾖ· τὸ γὰρ
to-do what thing — he-may-wish and able he-may-be the for
τῆς πόλεως ἦθος οἶμαι τοιοῦτόν ἐστιν, ἐλεύθερον λίαν·
of-the city character I-think such is free very
σὺ δὲ οὐ ξυνεὶς ἄρχεσθαι αὐτοὺς μετὰ φρονήσεως
you but not understanding to-be-ruled them with wisdom
ἀξιοῖς; οὐδ᾽ ἀπέβλεψας ὅση καὶ μέχρι τῶν ὄνων
do-you-deem-fit nor did-you-look how-great even as-far-as the asses
ἐστὶν ἐλευθερία παρ᾽ αὐτοῖς καὶ τῶν καμήλων; ἄγουσί
is freedom among them and the camels lead
τοι καὶ ταύτας οἱ μισθωτοὶ διὰ τῶν στοῶν ὥσπερ
you-know even these the hired-men through the colonnades like
τὰς νύμφας· οἱ γὰρ ὑπαίθριοι στενωποὶ καὶ αἱ πλατεῖαι
the brides the for open-air lanes and the broad
τῶν ὁδῶν οὐκ ἐπὶ τούτῳ δήπου πεποίηνται, τῷ χρῆσθαι
of-the streets not for this surely have-been-made the to-use
αὐταῖς τοὺς κανθηλίους, ἀλλ᾽ ἐκεῖναι μὲν αὐτὸ δὴ τοῦτο
them the pack-asses but those indeed very indeed this
κόσμου τινὸς ἕνεκα πρόκεινται καὶ πολυτελείας, χρῆσθαι
of-ornament some for-the-sake lie-before and of-costliness to-use
δὲ ὑπ᾽ ἐλευθερίας οἱ ὄνοι βούλονται ταῖς στοαῖς, εἴργει δ᾽
but through freedom the asses wish the colonnades prevents and
αὐτοὺς οὐδεὶς οὐδενός, ἵνα μὴ τὴν ἐλευθερίαν ἀφέληται·
them no-one from-anything so-that not the freedom he-may-take-away

οὕτως ἡ πόλις ἐστὶν ἐλευθέρα. σὺ δὲ ἀξιοῖς τοὺς ἐν
so the city is free you but deem-fit the in
αὐτῇ νεανίσκους ἄγειν ἡσυχίαν καὶ μάλιστα μὲν φρονεῖν
it youths to-keep quiet and most indeed to-think
ὅ τι σοι φίλον, εἰ δὲ μή, φθέγγεσθαι ὅσων ἂν ἡδέως
what thing to-you dear if but not to-utter what — gladly
ἀκούσῃς. οἱ δὲ ὑπ᾽ ἐλευθερίας εἰώθασι κωμάζειν, ἀεὶ
you-may-hear they but through freedom are-accustomed to-revel always
μὲν ἐπιεικῶς αὐτὸ ποιοῦντες, ἐν δὲ ταῖς ἑορταῖς πλέον.
indeed fairly it doing in but the festivals more

V · WOMEN, THE CHI, AND THE KAPPA

The Tarentines once paid for insulting Rome's envoys; the Antiochenes mock their rulers' beards and coins all year. The people say Chi and Kappa, Christ and Constantius, did them no harm; Julian answers that each class in the city hates him for its own reason. Cato, met outside the city by its youths, cried only "O unhappy city!" and left; Julian, wilder than Cato, may fare the same.

27 Ἔδωκάν ποτε τῶν τοιούτων σκωμμάτων Ῥωμαίοις
paid once for-the such jests to-Romans
Ταραντῖνοι δίκας, ὅτι μεθύοντες ἐν τοῖς Διονυσίοις
Tarentines penalty because being-drunk at the Dionysia
ὕβρισαν αὐτῶν τὴν πρεσβείαν. ὑμεῖς δέ ἐστε τῶν Ταραντίνων
they-insulted their the embassy you but are — than-Tarentines
τὰ πάντα εὐδαιμονέστεροι, ἀντὶ μὲν ὀλίγων ἡμερῶν ὅλον
the all-things more-fortunate instead-of indeed few days whole
εὐπαθοῦντες ἐνιαυτόν, ἀντὶ δὲ τῶν ξένων πρέσβεων εἰς
enjoying year instead-of but the foreign ambassadors against
αὐτοὺς ἐξυβρίζοντες τοὺς ἄρχοντας καὶ τούτων εἰς τὰς ἐπὶ
the-very insulting the rulers and of-these against the on

τοῦ γενείου τρίχας καὶ τὰ ἐν τοῖς νομίσμασι χαράγματα. εὖ
the chin hairs and the on the coins stamps well
γε, ὦ πολῖται σώφρονες, οἵ τε παίζοντες τὰ τοιαῦτα καὶ
indeed O citizens temperate those both jesting the such-things and
οἱ τῶν παιζόντων ἀποδεχόμενοι καὶ ἀπολαύοντες. δῆλον
those the jesters accepting and enjoying evident
γάρ, ὅτι τοῖς μὲν ἡδονὴν παρέχει τὸ λέγειν, τοὺς
for that to-the(-ones) indeed pleasure provides the to-say the(-others)
δὲ τὸ ἀκροᾶσθαι τῶν τοιούτων σκωμμάτων εὐφραίνει.
but the to-hear the such jests delights
ταύτης ὑμῖν ἐγὼ τῆς ὁμονοίας συνήδομαι, καὶ εὖ γε
in-this with-you I the concord rejoice-with and well indeed
ποιεῖτε μία δὴ πόλις ὄντες τὰ τοιαῦτα, ὡς ἐκεῖνό γε
you-do one indeed city being the such-things since that indeed
οὐδαμοῦ σπουδαῖον οὐδὲ ζηλωτὸν εἴργειν καὶ κολάζειν τῶν
nowhere serious nor enviable to-restrain and to-punish of-the
νέων τὸ ἀκόλαστον. παραιρεῖσθαι γάρ ἐστι καὶ ἀποθραύειν
young the licentiousness to-take-away for it-is and to-break-off
τῆς ἐλευθερίας τὸ κεφάλαιον, εἴ τις ἀφέλοιτο τοῦ
of-the freedom the head if anyone should-take-away the
λέγειν καὶ πράττειν ὅ τι βούλονται τοὺς ἀνθρώπους.
to-say and to-do what thing they-wish the men
ὀρθῶς οὖν ὑμεῖς τοῦτο εἰδότες, ὅτι δεῖ τὰ πάντα
rightly then you this knowing that it-is-needful the all-things
ἐλευθέρους εἶναι, πρῶτον ἐπετρέψατε ταῖς γυναιξὶν ἄρχειν
free to-be first allowed the women to-rule
αὑτῶν, ἵνα ὑμῖν ὦσι λίαν ἐλεύθεραι καὶ ἀκόλαστοι,
themselves so-that for-you they-may-be very free and licentious
εἶτα ἐκείναις ξυνεχωρήσατε ἀνάγειν τὰ παιδία, μή ποτε
then to-them you-conceded to-bring-up the children lest ever
ὑμῖν ἀρχῆς πειρώμενα τραχυτέρας ἔπειτα ἀποφανθῇ
for-you of-rule experiencing rather-harsh then they-be-shown

δοῦλα, καὶ γενόμενα μειράκια πρῶτον αἰδεῖσθαι διδαχθῇ
slaves and having-become youths first to-respect be-taught
τοὺς πρεσβυτέρους, ὑπὸ δὲ τῆς οὕτω κακῆς συνηθείας
the elders by and the so bad custom
εὐλαβέστερα γένηται πρὸς τοὺς ἄρχοντας, καὶ τέλος
more-cautious may-become toward the rulers and finally
οὐκ εἰς ἄνδρας, ἀλλ᾽ εἰς ἀνδράποδα τελέσαντες καὶ
not into men but into slaves having-been-enrolled and
γενόμενοι σώφρονες καὶ ἐπιεικεῖς καὶ κόσμιοι λάθωσι
having-become temperate and reasonable and orderly they-may-escape-notice
διαφθαρέντες παντάπασι. τί οὖν αἱ γυναῖκες; ἐπὶ τὰ
having-been-corrupted wholly what then the women to the
σφέτερα σεβάσματα ἄγουσιν αὐτὰ δι᾽ ἡδονῆς, ὃ
their-own objects-of-worship lead them through pleasure which
δὴ μακαριώτατον εἶναι φαίνεται καὶ πολυτίμητον οὐκ
indeed most-blessed to-be appears and much-honored not
ἀνθρώποις μόνον, ἀλλὰ καὶ θηρίοις. ἔνθεν οἶμαι συμβαίνει
to-men only but also to-beasts thence I-think happens
μάλα ὑμῖν εὐδαίμοσιν εἶναι πᾶσαν ἀρνουμένοις δουλείαν,
very for-you happy to-be all refusing slavery
ἀπὸ τῆς εἰς τοὺς θεοὺς ἀρξαμένοις πρῶτον, εἶτα τοὺς
from the toward the gods having-begun first then the
νόμους καὶ τρίτον τοὺς νομοφύλακας ἡμᾶς. ἄτοποί
laws and third the guardians-of-the-laws us out-of-place
τε ἂν εἴημεν ἡμεῖς, εἰ τῶν θεῶν περιορώντων οὕτως
both — would-be we if the gods overlooking so
ἐλευθέραν τὴν πόλιν καὶ οὐκ ἐπεξιόντων ἀγανακτοίημεν καὶ
free the city and not punishing we-should-be-vexed and
χαλεπαίνοιμεν. εὖ γὰρ ἴστε ὅτι ταύτης ἡμῖν ἐκοινώνησαν
be-angry well for know that this with-us shared
οἱ θεοὶ τῆς ἀτιμίας παρὰ τῇ πόλει.
the gods the dishonor in the city

Τὸ Χῖ, *φασίν*, οὐδὲν ἠδίκησε τὴν πόλιν οὐδὲ τὸ Κάππα. 28
the Chi they-say in-nothing wronged the city nor the Kappa
τί μέν ἐστι τοῦτο τῆς ὑμετέρας σοφίας τὸ αἴνιγμα
what indeed is this of-the your wisdom the riddle
ξυνεῖναι χαλεπόν, τυχόντες δ' ἡμεῖς ἐξηγητῶν ἀπὸ τῆς
to-understand hard having-found but we interpreters from the
ὑμετέρας πόλεως ἐδιδάχθημεν ἀρχὰς ὀνομάτων εἶναι τὰ
your city we-were-taught beginnings of-names to-be the
γράμματα, δηλοῦν δ' ἐθέλειν τὸ μὲν Χριστόν, τὸ δὲ
letters to-show but to-wish the(-one) indeed Christ the(-other) but
Κωνστάντιον. ἀνέχεσθε οὖν μου λέγοντος μετὰ παρρησίας.
Constantius endure then me speaking with frankness
ἓν μόνον ὑμᾶς ὁ Κωνστάντιος ἠδίκησεν, ὅτι με καίσαρα
one-thing only you — Constantius wronged that me caesar
ποιήσας οὐκ ἀπέκτεινεν· ὡς τά γε ἄλλα ὑμῖν μόνοις
having-made not he-killed since the indeed other-things to-you alone
ἐκ πάντων Ῥωμαίων πολλῶν δοῖεν οἱ θεοὶ Κωνσταντίων
of all Romans many may-grant the gods Constantiuses
πειραθῆναι, μᾶλλον δὲ τῶν ἐκείνου φίλων τῆς πλεονεξίας.
to-experience rather but of-the his friends the greed
ἐμοὶ γὰρ ὁ ἀνὴρ καὶ ἀνεψιὸς ἐγένετο καὶ φίλος. ἐπεὶ δὲ
to-me for the man both cousin was and friend when but
πρὸ τῆς φιλίας εἵλετο τὴν ἔχθραν, εἶτα ἡμῖν οἱ θεοὶ τὸν
before the friendship he-chose the enmity then for-us the gods the
πρὸς ἀλλήλους ἀγῶνα λίαν ἐβράβευσαν φιλανθρώπως,
toward one-another contest very decided humanely
ἐγενόμην αὐτῷ πιστότερος φίλος ἢ προσεδόκησεν ἔξειν
I-became to-him more-faithful friend than he-expected to-have
με πρὶν ἐχθρὸν γενέσθαι. τί οὖν οἴεσθέ με τοῖς ἐκείνου
me before enemy to-become why then do-you-think me with-the his
λυπεῖν ἐγκωμίοις, ὃς ἄχθομαι τοῖς λοιδορουμένοις αὐτῷ;
to-grieve encomia who am-vexed at-those reviling him

Χριστὸν δὲ ἀγαπῶντες ἔχετε πολιοῦχον ἀντὶ τοῦ Διὸς
Christ but loving you-have as-city-guardian instead-of — Zeus
καὶ τοῦ Δαφναίου καὶ τῆς Καλλιόπης, ἣ τὸ σόφισμα
and the Daphnaean and — Calliope who the trick
ὑμῶν ἀπεγύμνωσεν. Ἐμισηνοὶ Χριστὸν ἐπόθουν οἱ πῦρ
your stripped-bare Emesenes Christ did-they-long-for who fire
ἐμβαλόντες τοῖς τάφοις τῶν Γαλιλαίων; ἐλύπησα δ' ἐγὼ
having-thrown on-the tombs of-the Galileans did-grieve but I
τίνας Ἐμισηνῶν πώποτε; ὑμῶν μέντοι πολλοὺς καὶ ὀλίγου
which of-Emesenes ever of-you however many and by-little
δέω φάναι πάντας, τὴν βουλήν, τοὺς εὐπόρους, τὸν δῆμον.
I-lack to-say all the council the well-to-do the people
ὁ μὲν γὰρ δῆμος ἄχθεταί μοι τῷ πλείστῳ μέρει,
the indeed for people is-vexed with-me in-the greatest part
μᾶλλον δ' ἅπας ἀθεότητα προελόμενος, ὅτι τοῖς πατρίοις
rather but all godlessness having-chosen because to-the ancestral
ὁρᾷ τῆς ἁγιστείας θεσμοῖς προσκείμενον, οἱ δὲ δυνατοὶ
it-sees of-the worship ordinances devoted the but powerful
κωλυόμενοι πολλοῦ πάντα πωλεῖν ἀργυρίου, πάντες δὲ
being-prevented for-much all-things to-sell silver all but
ὑπὲρ τῶν ὀρχηστῶν καὶ τῶν θεάτρων, οὐχ ὅτι τοὺς ἄλλους
about the dancers and the theaters not that the others
ἀποστερῶ τούτων, ἀλλ' ὅτι μέλει μοι τῶν τοιούτων ἧττον
I-deprive of-these but that is-a-care to-me of-the such-things less
ἢ τῶν ἐν τοῖς τέλμασι βατράχων. εἶτα οὐκ εἰκότως
than of-the in the marshes frogs then not fittingly
ἐμαυτοῦ κατηγορῶ τοσαύτας ἀπεχθείας λαβὰς παρασχόντος;
myself do-I-accuse so-many of-hatred handles having-provided
29 Ἀλλ' ὁ Ῥωμαῖος Κάτων, ὅπως μὲν ἔχων πώγωνος
but the Roman Cato how indeed being of-beard
οὐκ οἶδα, παρ' ὁντινοῦν δὲ τῶν ἐπὶ σωφροσύνῃ καὶ
not I-know beside anyone-whatever but of-those for temperance and

μεγαλοψυχίᾳ καὶ τὸ μέγιστον ἀνδρείᾳ μέγα φρονούντων
magnanimity and the greatest courage great thinking
ἄξιος ἐπαινεῖσθαι, προσιὼν τῇδε τῇ πολυανθρώπῳ καὶ
worthy to-be-praised approaching this the populous and
τρυφερᾷ καὶ πλουσίᾳ πόλει τοὺς ἐφήβους ἰδὼν ἐν τῷ
luxurious and rich city the ephebes having-seen in the
προαστείῳ μετὰ τῶν ἀρχόντων ἐσταλμένους ὡς ἐπί τινα
suburb with the magistrates arrayed as for some
δορυφορίαν ἐνόμισεν αὑτοῦ χάριν ὑμῶν τοὺς προγόνους
bodyguard thought of-himself for-the-sake your the ancestors
τὴν παρασκευὴν πᾶσαν πεποιῆσθαι· καὶ θᾶσσον ἀποβὰς
the preparation all to-have-made and quicker having-dismounted
τοῦ ἵππου προῆγεν ἅμα καὶ πρὸς τοὺς προλαβόντας
from-the horse went-forward at-the-same-time also toward those having-gone-ahead
τῶν φίλων δυσχεραίνων ὡς μηνυτὰς γενομένους αὐτοῖς, ὅτι
of-the friends being-vexed as informers having-become to-them that
Κάτων προσάγει, καὶ ἀναπείσαντας ἐκδραμεῖν. ὄντος δ' ἐν
Cato approaches and having-persuaded to-run-out being but in
τοιούτοις αὐτοῦ καὶ διαποροῦντος ἠρέμα καὶ ἐρυθριῶντος, ὁ
such him and being-at-a-loss quietly and blushing the
γυμνασίαρχος προσδραμών, Ὦ ξένε, ἔφη, ποῦ Δημήτριος;
gymnasiarch having-run-up O stranger said where Demetrius
ἦν δ' οὗτος ἀπελεύθερος Πομπηίου, κεκτημένος οὐσίαν
was and this-one freedman of-Pompey having property
πολλὴν πάνυ· μέτρον δ' αὐτῆς εἰ ποθεῖτε μαθεῖν· οἶμαι
much very measure and of-it if you-long to-learn I-think
γὰρ ὑμᾶς ἐκ πάντων τῶν λεγομένων πρὸς ταύτην
for you of all the-things said toward this
μάλιστα ὡρμῆσθαι τὴν ἀκοήν· ἐγὼ τὸν εἰπόντα φράσω.
most to-have-set-out the hearing I the(-one) having-told will-tell

Δαμοφίλῳ τῷ Βιθυνῷ πεποίηται συγγράμματα τοιαῦτα,
by-Damophilus the Bithynian have-been-composed writings such
ἐν οἷς δρεπόμενος ἐκ βίβλων πολλῶν εἰργάσατο λόγους
in which plucking from books many be-produced stories
ἡδίστους νέῳ φιληκόῳ καὶ πρεσβυτέρῳ· φιλεῖ γὰρ τὸ
sweetest for-young eager-to-hear and for-older is-wont for the
γῆρας ἐπανάγειν αὖθις εἰς τὴν τῶν νέων φιληκοΐαν τοὺς
old-age to-lead-back again to the of-the young eagerness-to-hear the
ἀφηλικεστέρους· ὅθεν οἶμαι συμβαίνει νέους καὶ πρεσβύτας
older whence I-think happens young and old
ἐξ ἴσης εἶναι φιλομύθους· εἶεν. ὁ δὲ δὴ Κάτων ὅπως
on equal-terms to-be fond-of-stories so-be-it the but indeed Cato how
ἀπήντησε τῷ γυμνασιάρχῳ βούλεσθε φράσω; μή με
met the gymnasiarch do-you-wish I-should-tell do-not me
λοιδορεῖν ὑπολάβητε τὴν πόλιν· οὐκ ἔστιν ὁ λόγος ἐμός.
to-revile you-should-suppose the city not is the story mine
εἴ τις ἀφῖκται περιφερομένη καὶ εἰς ὑμᾶς ἀκοὴ Χαιρωνέως
if any has-come being-carried-around even to you report of-Chaeronean
ἀνδρὸς ἐκ τοῦ φαύλου γένους, ὃ δὴ λέγεται παρὰ τῶν
man of the base race which indeed is-called by the
ἀλαζόνων φιλόσοφον· οὗ δὴ καὶ αὐτὸς οὐκ ἐφικόμην
boasters philosopher which indeed also myself not I-reached
μέν, ηὐξάμην δὲ ὑπὸ ἀμαθίας κοινωνῆσαι καὶ μετασχεῖν.
indeed I-prayed but through ignorance to-share and to-partake
ταῦτα οὖν ἐκεῖνος ἔφρασεν, ὡς ὁ Κάτων ἀπεκρίνατο μὲν
these-things then he told how — Cato answered indeed
οὐδέν, βοήσας δὲ μόνον οἷά τις ἔμπληκτος καὶ ἀνόητος
nothing having-shouted but only such-as some stunned and senseless
ἄνθρωπος, Ὦ τῆς κακοδαίμονος πόλεως, ἀπιὼν ᾤχετο.
man O the unhappy city going-away he-went

Μὴ δὴ θαυμάσητε, τοῦτο εἰ καὶ ἐγὼ νυνὶ πάσχω πρὸς 30
not indeed wonder-at this if also I now suffer toward
ὑμᾶς, ἀνὴρ ἀγριώτερος ἐκείνου καὶ θρασύτερος τοσούτῳ
you man more-savage than-he and bolder by-so-much
καὶ αὐθαδέστερος, ὅσον οἱ Κελτοὶ Ῥωμαίων. ὁ μὲν
and more-self-willed by-how-much the Celts than-Romans he indeed
γὰρ ἐκεῖσε τεχθεὶς ἐγγὺς ἦλθε γήρως ἅμα τοῖς πολίταις
for there born near came to-old-age with the citizens
τρεφόμενος· ἐμοὶ δὲ Κελτοὶ καὶ Γερμανοὶ καὶ δρυμὸς
being-reared to-me but Celts and Germans and forest
Ἑρκύνιος ἔμελεν ἄρτι πρῶτον εἰς ἄνδρας τελοῦντι, καὶ
Hercynian were-a-care just first into men being-enrolled and
διέτριψα πολὺν ἤδη χρόνον, ὥσπερ τις κυνηγέτης ἀγρίοις
I-spent much already time like some hunter with-savage
ὁμιλῶν καὶ συμπλεκόμενος θηρίοις, ἤθεσιν ἐντυγχάνων
associating and grappling beasts characters meeting
οὔτε θωπεύειν οὔτε κολακεύειν εἰδόσιν, ἁπλῶς δὲ καὶ
neither to-fawn nor to-flatter knowing simply but and
ἐλευθέρως ἐκ τοῦ ἴσου πᾶσι προσφέρεσθαι. γέγονεν οὖν
freely from the equal to-all to-behave there-was then
μοι μετὰ τὴν ἐκ παίδων τροφὴν ἥ τε ἐν μειρακίοις ὁδὸς
for-me after the from boyhood upbringing the both in youth road
διὰ τῶν Πλάτωνος καὶ Ἀριστοτέλους λόγων οὐδαμῶς
through the of-Plato and Aristotle words in-no-way
ἐπιτηδείων δήμοις ἐντυγχάνειν οἰομένοις ὑπὸ τρυφῆς
suitable for-peoples to-meet thinking through luxury
εὐδαιμονεστάτοις εἶναι, ἥ τε ἐν ἀνδράσιν αὐτουργία παρὰ
most-happy to-be the both among men self-working among
τοῖς μαχιμωτάτοις καὶ θυμικωτάτοις τῶν ἐθνῶν, ὅπου τὴν
the most-warlike and most-spirited of-the nations where the
γαμηλίαν Ἀφροδίτην καὶ τὸν μεθυδότην Διόνυσον γάμου τε
nuptial Aphrodite and the wine-giving Dionysus of-marriage both

ἕνεκα καὶ παιδοποιίας οἴνου τε ὁπόσης ἑκάστῳ δυνατὸν
for-the-sake and of-begetting-children of-wine both as-much-as for-each possible
πόσεως ἴσασι μόνον. ἀσέλγεια δ᾽ οὐκ ἔστιν ἐν τοῖς θεάτροις
of-drinking they-know only licentiousness but not there-is in the theaters
οὐδὲ ὕβρις, οὐδὲ ἕλκει τις εἴσω τῆς σκηνῆς τὸν κόρδακα.
nor insolence nor drags anyone inside the stage the cordax

VI · THE TEMPLE OF DAPHNE

A Cappadocian reared in Antioch brought its dancers and a cup-player to Julian's court in Gaul, where the Celts laughed at them as Antioch laughs at Julian. The Antiochenes say he wars on the Chi; vexed when he moved the corpse from Daphne, they let the god's temple burn. At the god's feast Julian found only a goose the priest brought, and told the council that the city starves its gods while its wives enrich the Galileans.

31 Λέγεταί τοι μικρῷ πρόσθεν ὡς ἐνθένδε ἐκεῖσέ τις
is-said you-know little before that from-here thither someone
Καππαδόκης φυγάς, ἐν τῇ παρ᾽ ὑμῖν τραφεὶς πόλει παρὰ τῷ
Cappadocian fugitive in the among you reared city at the
χρυσοχόῳ· γνωρίζετε δήπουθεν ὃν λέγω· μαθὼν ὅπου
goldsmith's you-know surely whom I-mean having-learned where
καὶ ἔμαθεν, ὡς οὐ δέον ὁμιλεῖν γυναιξί, μειρακίοις δ᾽
also he-learned that not it-is-needful to-associate with-women youths but
ἐπιχειρεῖν, οὐκ οἶδα ὁπόσα ἐνθάδε δράσας καὶ παθών,
to-attempt not I-know how-many-things here having-done and having-suffered
ἐπειδὴ παρὰ τὸν ἐκεῖσε βασιλέα πρῴην ἀφίκετο, μνήμῃ
when to the there king lately he-came by-memory
τῶν τῇδε πολλοὺς μὲν ὀρχηστὰς αὐτοῖς ἐπαγαγεῖν,
of-the-things here many indeed dancers to-them to-bring
ἄλλα δὲ τὰ ἐντεῦθεν ἀγαθὰ τοιαῦτα, καὶ δὴ καὶ τέλος ὡς
other but the from-here goods such and indeed also finally as

ἐνεδέησεν ἔτι κοτυλιστοῦ· τοῦτο δ᾽ ὑμεῖς ἴστε πρὸς τῷ ἔργῳ
there-was-lacking still cup-player this but you know besides the work
τὸ ὄνομα· καὶ τοῦτον ἐνθένδε ἐκάλει πόθῳ καὶ ἔρωτι τῆς
the name and this-one from-here he-summoned by-longing and love of-the
σεμνῆς παρ᾽ ὑμῖν διαίτης. οἱ Κελτοὶ δὲ τὸν μὲν κοτυλιστὴν
august among you way-of-life the Celts but the indeed cup-player
ἠγνόησαν, ἐδέξατο γὰρ αὐτὸν αὐτίκα τὰ βασίλεια, τοὺς
knew-not received for him at-once the palace the
ὀρχηστὰς δὲ ἐπιτραπέντας ἐπιδείκνυσθαι ἐν τῷ θεάτρῳ τὴν
dancers but having-been-allowed to-display in the theater the
τέχνην εἴασαν οἰόμενοι τοῖς νυμφολήπτοις αὐτοὺς ἐοικέναι.
art they-let-alone thinking to-the nymph-possessed them to-be-like
καὶ ἦν αὐτοῖς ἐκεῖ παραπλησίως ἐμοὶ καταγελαστότατον
and was to-them there like to-me most-ridiculous
τὸ θέατρον· ἀλλ᾽ οἱ μὲν ὀλίγοι πολλῶν κατεγέλων, ἐγὼ δὲ
the theater but the indeed few many laughed-at I but
ξὺν ὀλίγοις ἐνθάδε γελοῖος ὑμῖν ἅπασι τὰ πάντα φαίνομαι.
with few here ridiculous to-you all the all-things appear
Καὶ οὐκ ἀγανακτῶ τῷ πράγματι. καὶ γὰρ ἂν εἴην 32
and not I-am-vexed at-the matter and for — I-would-be
ἄδικος εἰ μὴ καὶ τοῖς παροῦσι στέργοιμι, διαφερόντως
unjust if not also with-the present-things I-should-be-content especially
ἀσπασάμενος ἐκεῖνα. Κελτοὶ μὲν γὰρ οὕτω με δι᾽
having-embraced those-things Celts indeed for so me because-of
ὁμοιότητα τρόπων ἠγάπησαν, ὥστε ἐτόλμησαν οὐχ ὅπλα
likeness of-characters loved so-that they-dared not arms
μόνον ὑπὲρ ἐμοῦ λαβεῖν, ἀλλὰ καὶ χρήματα ἔδωκαν
only for me to-take but also money gave
πολλά, καὶ παραιτούμενον ὀλίγου καὶ ἐβιάσαντο λαβεῖν,
much and refusing by-little and forced to-take
καὶ πρὸς πάντα ἑτοίμως ὑπήκουσαν. ὃ δὲ δὴ μέγιστον,
and to all-things readily obeyed which but indeed greatest

ἐκεῖθεν εἰς ὑμᾶς ἐφέρετο πολὺ τὸ ἐμὸν ὄνομα, καὶ
from-there to you was-borne much the my name and
ἐβόων πάντες ἀνδρεῖον, συνετόν, δίκαιον, οὐ πολέμῳ
shouted all brave intelligent just not war
μόνον ὁμιλῆσαι δεινόν, ἀλλὰ καὶ εἰρήνῃ χρήσασθαι
only to-engage terrible but also peace to-use
δεξιόν, εὐπρόσιτον, πρᾷον· ὑμεῖς δὲ αὐτοῖς ἀντιδεδώκατε
skillful accessible gentle you but to-them have-given-in-return
νῦν ἐνθένδε πρῶτον μέν, ὅτι παρ᾽ ἐμὲ τὰ τοῦ
now from-here first indeed that owing-to me the-things of-the
κόσμου πράγματα ἀνατέτραπται· σύνοιδα δὲ οὐδὲν
world affairs have-been-turned-upside-down I-am-conscious but of-nothing
ἀνατρέπων ἐμαυτῷ οὔτε ἑκὼν οὔτε ἄκων· εἶτα, ὡς
overturning in-myself neither willingly nor unwillingly then that
ἐκ τοῦ πώγωνός μου χρὴ πλέκειν σχοινία, καὶ ὅτι
from the beard my it-is-needful to-twist ropes and that
πολεμῶ τῷ Χῖ, πόθος δὲ ὑμᾶς εἴσεισι τοῦ Κάππα.
I-war with-the Chi longing but you enters for-the Kappa
33 καὶ ὑμῖν γε αὐτὸ οἱ πολιοῦχοι τῆσδε τῆς πόλεως θεοὶ
and to-you indeed it the city-guarding of-this the city gods
διπλοῦν δοῖεν, ὅτι πρὸς τούτῳ καὶ τὰς ἀστυγείτονας
double may-give that besides this also the neighboring
ἐσυκοφαντήσατε πόλεις ἱερὰς καὶ ὁμοδούλους ἐμοί, ὡς δὴ
you-slandered cities holy and fellow-slaves to-me as indeed
παρ᾽ αὐτῶν εἴη τὰ εἰς ἐμὲ ξυντεθέντα, ὃν εὖ οἶδ᾽ ὅτι
by them were the-things against me composed whom well I-know that
φιλοῦσιν ἐκεῖναι μᾶλλον ἢ τοὺς ἑαυτῶν υἱέας, οἳ τὰ μὲν
love they more than the their-own sons who the indeed
τῶν θεῶν ἀνέστησαν αὐτίκα τεμένη, τοὺς τάφους δὲ τῶν
of-the gods raised-up at-once precincts the tombs but of-the
ἀθέων ἀνέτρεψαν πάντας. ἀπὸ τοῦ συνθήματος, ὃ δὴ
godless overturned all from the signal which indeed

δέδοται παρ᾽ ἐμοῦ πρῴην, οὕτως ἐπαρθέντες τὸν νοῦν καὶ
was-given by me lately so lifted-up in-the mind and
μετέωροι γενόμενοι τὴν διάνοιαν, ὡς καὶ πλέον ἐπεξελθεῖν
aloft having-become in-the thought as also more to-go-after
τοῖς εἰς τοὺς θεοὺς πλημμελοῦσιν ἢ βουλομένῳ μοι ἦν.
those against the gods offending than wishing to-me it-was
Τὰ δ᾽ ὑμέτερα· πολλοὶ μὲν ἐγειρομένους ἄρτι τοὺς βωμοὺς
the but yours many indeed being-raised just-now the altars
ἀνέτρεψαν, οὓς ἡ πρᾳότης ἡμῶν ἐδίδαξε μόλις ἡσυχάζειν.
overturned whom the gentleness our taught hardly to-keep-quiet
ἐπεὶ δὲ ἀπεπεμψάμεθα τὸν νεκρὸν τῆς Δάφνης, οἱ μὲν
when but we-sent-away the corpse from Daphne they indeed
ἀφοσιούμενοι τὰ πρὸς τοὺς θεοὺς ἐξ ὑμῶν ἀντέδωκαν
discharging the-things toward the gods of you gave-in-return
τοῖς ὑπὲρ τῶν λειψάνων ἠγανακτηκόσι τοῦ νεκροῦ τὸ
to-those for the remains having-been-vexed of-the corpse the
τέμενος τοῦ Δαφναίου θεοῦ, οἱ δὲ εἴτε λαθόντες εἴτε μὴ
precinct of-the Daphnaean god they but whether escaping-notice or not
τὸ πῦρ ἐνεῖσαν ἐκεῖνο, τοῖς μὲν ἐπιδημοῦσι τῶν ξένων
the fire set-in that to-the indeed visiting of-the strangers
φρικῶδες, ὑμῶν δὲ τῷ δήμῳ μὲν ἡδονὴν παρασχόν, ὑπὸ
awful your but to-the people indeed pleasure having-provided by
δὲ τῆς βουλῆς ἀμεληθὲν καὶ εἰσέτι ἀμελούμενον.
but the council neglected and still being-neglected
ἐμοὶ μὲν οὖν ἐδόκει καὶ πρὸ τοῦ πυρὸς ἀπολελοιπέναι 34
to-me indeed then it-seemed even before the fire to-have-left
τὸν νεὼν ὁ θεός, ἐπεσήμηνε γὰρ εἰσελθόντι μοι πρῶτον
the temple the god signified for having-entered to-me first
τὸ ἄγαλμα, καὶ τούτου μάρτυρα καλῶ τὸν μέγαν Ἥλιον
the statue and of-this witness I-call the great Helios
πρὸς τοὺς ἀπιστοῦντας, ὑμᾶς δὲ ὑπομνῆσαι βούλομαι
against those disbelieving you but to-remind I-wish

καὶ ἄλλης ἀπεχθείας ἐμῆς, ἔπειτα, ὅπερ εἴωθα
also of-other hatred mine then which-very I-am-accustomed
ποιεῖν ἐπιεικῶς, ὀνειδίσαι ἐμαυτῷ καὶ ὑπὲρ ταύτης καὶ
to-do fairly to-reproach myself also about this and
κατηγορῆσαι καὶ μέμψασθαι.
to-accuse and to-blame
Δεκάτῳ γάρ που μηνὶ τῷ παρ᾽ ὑμῖν ἀριθμουμένῳ· Λῶον
in-the-tenth for I-suppose month the among you counted Loos
οἶμαι τοῦτον ὑμεῖς προσαγορεύετε· τοῦ θεοῦ τούτου πάτριός
I-think this you call of-the god this ancestral
ἐστιν ἑορτή, καὶ ἔδει σπουδῇ πρὸς τὴν Δάφνην ἀπαντᾶν.
is festival and it-was-needful with-zeal to — Daphne to-go
ἐγὼ μὲν οὖν ἀπὸ τοῦ Κασίου Διὸς ἐπὶ τοῦτο ἔδραμον,
I indeed then from the Casian Zeus to this ran
οἰόμενος ἐνταῦθα μάλιστα τοῦ πλούτου καὶ τῆς φιλοτιμίας
thinking there most of-the wealth and of-the munificence
ὑμῶν ἀπολαύσειν. εἶτα ἀνέπλαττον παρ᾽ ἐμαυτῷ πομπήν,
your to-be-going-to-enjoy then I-imagined by myself procession
ὥσπερ ὀνείρατα ὁρῶν, ἱερεῖα καὶ σπονδὰς καὶ χοροὺς
like dreams seeing victims and libations and choruses
τῷ θεῷ καὶ θυμιάματα καὶ τοὺς ἐφήβους ἐκεῖ περὶ τὸ
for-the god and incense and the ephebes there about the
τέμενος θεοπρεπέστατα μὲν τὰς ψυχὰς κατεσκευασμένους,
precinct most-god-befittingly indeed the souls prepared
λευκῇ δ᾽ ἐσθῆτι καὶ μεγαλοπρεπεῖ κεκοσμημένους. ὡς δὲ
with-white but garment and magnificent adorned when but
εἴσω παρῆλθον τοῦ τεμένους, οὔτε θυμιάματα κατέλαβον
inside I-passed the precinct neither incense I-found
οὔτε πόπανον οὔτε ἱερεῖον. αὐτίκα μὲν οὖν ἐθαύμασα καὶ
nor cake nor victim at-once indeed then I-wondered and
ᾤμην ἔξω τοῦ τεμένους εἶναι, περιμένειν δ᾽ ὑμᾶς, ἐμὲ
thought outside the precinct to-be to-await but you me

δὴ τιμῶντας ὡς ἀρχιερέα, τὸ σύνθημα παρ᾽ ἐμοῦ. ἐπεὶ δὲ
indeed honoring as high-priest the signal from me when but
ἠρόμην, τί μέλλει θύειν ἡ πόλις ἐνιαύσιον ἑορτὴν ἄγουσα
I-asked what is-going to-sacrifice the city yearly festival keeping
τῷ θεῷ, ὁ ἱερεὺς εἶπεν· ἐγὼ μὲν ἥκω φέρων οἴκοθεν
for-the god the priest said I indeed have-come bringing from-home
τῷ θεῷ χῆνα ἱερεῖον, ἡ πόλις δὲ τὰ νῦν οὐδὲν ηὐτρέπισται.
for-the god goose victim the city but the now nothing has-prepared
Ἐνταῦθα ὁ φιλαπεχθήμων ἐγὼ πρὸς τὴν βουλὴν ἀνεπιεικεῖς
there the quarrelsome I to the council unreasonable
πάνυ διελέχθην λόγους, ὧν ἴσως οὐκ ἄτοπον καὶ νῦν
very spoke words of-which perhaps not out-of-place also now
μνημονεῦσαι.
to-make-mention
"Δεινόν," ἔφην ἐγώ, "τὴν τοσαύτην πόλιν οὕτω τῶν θεῶν 35
terrible I-said I the so-great city so the gods
ὀλιγώρως ἔχειν, ὡς οὐδεμία παροικοῦσα ταῖς ἐσχατιαῖς
neglectfully to-be-disposed as no neighboring the farthest-parts
τοῦ Πόντου κώμη· μυρίους κλήρους γῆς ἰδίας κεκτημένη,
of-the Pontus village countless lots of-land own possessing
τῷ πατρίῳ θεῷ νῦν πρῶτον ἐπιστάσης ἑορτῆς ἐνιαυσίου,
to-the ancestral god now first being-at-hand festival yearly
ἐπειδὴ διεσκέδασαν οἱ θεοὶ τῆς ἀθεότητος τὴν νεφέλην,
when scattered the gods of-the godlessness the cloud
μίαν ὄρνιν ὑπὲρ αὑτῆς οὐ προσάγει, ἣν ἐχρῆν μάλιστα
one bird for itself not brings which it-was-needful most
μὲν καὶ κατὰ φυλὰς βουθυτεῖν, εἰ δὲ μὴ ῥᾴδιον, ἕνα
indeed even by tribes to-sacrifice-oxen if but not easy one
γε κοινῇ πᾶσαν ὑπὲρ αὑτῆς προσφέρειν τῷ θεῷ
indeed in-common all for itself to-offer to-the god
ταῦρον. ὑμῶν δ᾽ ἕκαστος ἰδίᾳ μὲν εἰς τὰ δεῖπνα καὶ
bull of-you and each privately indeed on the dinners and

τὰς ἑορτὰς χαίρει δαπανώμενος, καὶ εὖ οἶδα πολλοὺς
the festivals rejoices spending and well I-know many
ὑμῶν πλεῖστα εἰς τὰ δεῖπνα τοῦ Μαϊουμᾶ χρήματα
of-you very-much on the dinners of-the Maiouma money
ἀπολέσαντας, ὑπὲρ δ' ὑμῶν αὐτῶν καὶ τῆς σωτηρίας τῆς
having-lost for but you yourselves and the safety of-the
πόλεως οὐδεὶς θύει οὔτε ἰδίᾳ τῶν πολιτῶν οὔτε ἡ
city no-one sacrifices neither privately of-the citizens nor the
πόλις κοινῇ, μόνος δ' ὁ ἱερεύς, ὃν οἶμαι δικαιότερον
city in-common alone but the priest whom I-think more-just
ἦν ἀπὸ τοῦ πλήθους τῶν προσφερομένων τῷ θεῷ
was from the multitude of-the-things offered to-the god
παρ' ὑμῶν οἴκαδε ἀπιέναι μερίδας ἔχοντα.
by you home to-go portions having
τοῖς μὲν γὰρ ἱερεῦσιν οἱ θεοὶ καλοκἀγαθίᾳ τιμᾶν αὑτοὺς
to-the indeed for priests the gods by-goodness to-honor themselves
καὶ ἀρετῆς ἐπιτηδεύσει προσέταξαν καὶ λειτουργεῖν σφίσι τὰ
and of-virtue by-practice enjoined and to-minister to-them the
εἰκότα· πρέπει δ' οἶμαι τῇ πόλει θύειν ἰδίᾳ καὶ δημοσίᾳ·
fitting-things befits but I-think the city to-sacrifice privately and publicly
νυνὶ δὲ ὑμῶν ἕκαστος ἐπιτρέπει μὲν τῇ γυναικὶ πάντα
now but of-you each allows indeed the wife all-things
ἐκφέρειν ἔνδοθεν εἰς τοὺς Γαλιλαίους, καὶ τρέφουσαι ἀπὸ
to-carry-out from-within to the Galileans and feeding from
τῶν ὑμετέρων ἐκεῖναι τοὺς πένητας πολὺ τῆς ἀθεότητος
the yours they the poor much of-the godlessness
ἐργάζονται θαῦμα πρὸς τοὺς τῶν τοιούτων δεομένους·
produce admiration toward those of-the such-things needing
ἔστι δὲ τοιοῦτον οἶμαι τὸ πλεῖστον τῶν ἀνθρώπων γένος·
is and such I-think the most of-the men race
ὑμεῖς δ' αὐτοὶ πρῶτον μὲν τῶν εἰς τοὺς θεοὺς τιμῶν
you but yourselves first indeed in-the toward the gods honors

ἀμελῶς ἔχοντες πράττειν οὐδὲν ἄτοπον ὑπολαμβάνετε·
negligently being to-do nothing out-of-place suppose
πρόσεισι δ᾽ οὐδεὶς τῶν δεομένων τοῖς ἱεροῖς· οὐ γὰρ ἔστιν
approaches but no-one of-those needing the temples not for there-is
οἶμαι πόθεν διατραφῇ. καὶ γενέθλια μέν τις ἑστιῶν
I-think whence he-may-be-fed and birthday indeed someone celebrating
ἱκανῶς παρασκευάζει δεῖπνον καὶ ἄριστον, ἐπὶ πολυτελῆ
sufficiently prepares dinner and lunch to costly
τράπεζαν τοὺς φίλους παραλαμβάνων· ἐνιαυσίου δ᾽ ἑορτῆς
table the friends taking-along yearly but festival
οὔσης οὐδεὶς ἐκόμισεν ἔλαιον εἰς λύχνον τῷ θεῷ οὐδὲ
being no-one brought oil for lamp for-the god nor
σπονδὴν οὐδ᾽ ἱερεῖον οὐδὲ λιβανωτόν. ἐγὼ μὲν οὖν οὐκ
libation nor victim nor frankincense I indeed then not
οἶδα, ὅπως ἄν τις ταῦτα ἀνὴρ ἀγαθὸς ὁρῶν παρ᾽ ὑμῖν
know how — anyone these-things man good seeing among you
ἀποδέξαιτο, νομίζω δ᾽ ἔγωγε μηδὲ τοῖς θεοῖς ἀρέσκειν.᾽᾽
could-accept I-think but I-at-least not-even to-the gods to-be-pleasing
Τοιαῦτα εἰπὼν τότε μέμνημαι, καὶ ὁ μὲν θεὸς ἐμαρτύρησέ 36
such-things having-said then I-remember and the indeed god bore-witness
μου τοῖς λόγοις, ὡς μήποτε ὤφελεν, ἐκλιπὼν τὸ
to-my the words as would-that-never he-had having-left the
προάστειον, ὃ πολὺν ἐτήρησε χρόνον, ἐν ἐκείνῃ τῇ ζάλῃ
suburb which much he-guarded time in that the storm
τρέψας ἀλλαχοῦ τῶν κρατούντων τὴν διάνοιαν καὶ τὼ
having-turned elsewhere of-the rulers the mind and the-two
χεῖρε βιασάμενος. ὑμῖν δ᾽ ἀπηχθόμην ἐγὼ ποιῶν ἀνοήτως.
hands having-forced to-you but I-was-hated I doing foolishly
ἐχρῆν γὰρ σιωπᾶν, ὥσπερ οἶμαι πολλοὶ καὶ ἄλλοι
it-was-needful for to-keep-silent as I-think many also others
τῶν συνεισελθόντων ἐμοί, καὶ μὴ πολυπραγμονεῖν μηδ᾽
of-those having-come-in-with me and not to-meddle nor

ἐπιτιμᾶν. ἀλλ᾽ ὑπὸ προπετείας ἐγὼ καὶ τῆς καταγελάστου
to-rebuke but by rashness I and the ridiculous
κολακείας· οὐ γὰρ δὴ νομιστέον ὑπ᾽ εὐνοίας ἐμοὶ τότε
flattery not for indeed one-must-think from goodwill by-me then
εἰρῆσθαι τοὺς πρὸς ὑμᾶς λόγους, ἀλλ᾽ οἶμαι δόξαν
to-have-been-spoken the to you words but I-think reputation
θηρεύων εὐλαβείας τε εἰς τοὺς θεοὺς καὶ εἰς ὑμᾶς
hunting of-piety both toward the gods and toward you
εὐνοίας ἀδόλου· τοῦτο δ᾽ ἐστὶν οἶμαι παγγέλοιος κολακεία·
goodwill guileless this but is I-think utterly-ridiculous flattery
πολλὰ ὑμῶν μάτην κατέχεα. δίκαια τοίνυν ἐργάζεσθέ με
many-things on-you in-vain I-poured just-things therefore you-do me
τῶν ἐπιτιμήσεων ἐκείνων ἀμυνόμενοι καὶ ἐναλλάττοντες
for-the rebukes those avenging-yourselves and exchanging
τὰ χωρία. ἐγὼ μὲν ὑπὸ τῷ θεῷ πρὸς τῷ βωμῷ καὶ τοῖς
the places I indeed under the god at the altar and the
τοῦ ἀγάλματος ἴχνεσιν ἐν ὀλίγοις ὑμῶν κατέδραμον·
of-the statue feet among few of-you ran-down
ὑμεῖς δ᾽ ἐπὶ τῆς ἀγορᾶς ἐν τῷ δήμῳ διὰ τῶν ἱκανῶν
you but in the marketplace among the people through the able
τὰ τοιαῦτα χαριεντίζεσθαι πολιτῶν. εὖ γὰρ ἴστε, πάντες
the such-things to-jest citizens well for know all
οἱ λέγοντες κοινοῦνται πρὸς τοὺς ἀκούοντας τοὺς λόγους,
those speaking share with those listening the words
καὶ ὁ ξὺν ἡδονῇ τῶν βλασφημιῶν ἀκροασάμενος,
and the(-one) with pleasure the slanders having-heard
μετέχων τῆς ἴσης ἡδονῆς ἀπραγμονέστερον τοῦ
sharing of-the equal pleasure with-less-trouble than-the(-one)
λέγοντος, κοινωνός ἐστι τῆς αἰτίας.
speaking partner is of-the blame

Εἴρηται οὖν ὑμῖν δι᾽ ὅλης καὶ ἠκρόαται τῆς πόλεως
has-been-said then by-you through whole and has-been-heard the city
ὁπόσα εἰς τουτονὶ πέπαικται τὸν φαῦλον πώγωνα
as-many-things-as at this-here has-been-jested the mean beard
καὶ τὸν οὐδὲν ἐπιδείξαντα ὑμῖν καλὸν οὐδὲ ἐπιδείξοντα
and the(-one) nothing having-shown to-you fine nor going-to-show
τρόπον. οὐ γὰρ ἐπιδείξει βίον ὑμῖν, ὁποῖον ὑμεῖς. ἀεὶ
character not for he-will-show life to-you such-as you always
μὲν ζῆτε, ποθεῖτε δὲ ὁρᾶν καὶ ἐν τοῖς ἄρχουσιν.
indeed live long but to-see also in the rulers

VII · INGRATITUDE AND THE GRAIN

Julian lets the city use its insults freely, for he will punish no one, and he resolves to leave it. None of his people bought land or married there, dealt out patronage, or let officials wield influence, and his uncle and namesake governed them justly. He asks an account of their ingratitude: he remitted arrears and taxes and filled the council with two hundred members. When the rich starved the market, he fixed prices, brought grain from Chalcis, Hierapolis, and his own from Egypt, and sold it cheaply while they sold theirs secretly for more, and for this the city hates him. He took back three thousand lots of land given to men who did not need them. He blames his own folly in favoring the ungrateful and prays the gods repay them.

ὑπὲρ μὲν δὴ τῶν βλασφημιῶν, ἃς ἰδίᾳ τε καὶ δημοσίᾳ 37
about indeed indeed the slanders which privately both and publicly
κατεχέατέ μου παίζοντες ἐν τοῖς ἀναπαίστοις, ἐμαυτοῦ
you-poured-on me jesting in the anapaests myself
προσκατηγορήσας ὑμῖν ἐπιτρέπω χρῆσθαι μετὰ μείζονος
having-accused-besides to-you I-allow to-use with greater
αὐτῷ παρρησίας, ὡς οὐδὲν ὑμᾶς ἐγὼ διὰ τοῦτο πώποτε
it frankness since nothing to-you I because-of this ever
δεινὸν ἐργάσομαι σφάττων ἢ τύπτων ἢ δῶν ἢ ἀποκλείων
terrible will-do slaughtering or beating or binding or shutting-up

ἢ κολάζων. πῶς γάρ; ὅς, ἐπείπερ ὑμῖν ἐμαυτὸν ἐπιδείξας
or punishing how for who since to-you myself having-shown
μετὰ τῶν φίλων σωφρονοῦντα, φαυλότατον ἰδεῖν ὑμῖν
with the friends being-temperate meanest to-see to-you
καὶ ἀηδέστατον, οὐδὲν ἐπέδειξα καλὸν θέαμα, μεταστῆναι
and most-unpleasant no I-showed fine spectacle to-depart
τῆς πόλεως ἔγνωκα καὶ ὑποχωρῆσαι, πεπεισμένος
from-the city I-have-resolved and to-withdraw persuaded
μὲν οὐδαμῶς, ὅτι πάντως ἐκείνοις ἀρέσω, πρὸς οὓς
indeed in-no-way that altogether them I-shall-please to whom
πορεύομαι, κρίνων δ' αἱρετώτερον, εἰ διαμάρτοιμι τοῦ
I-go judging but more-desirable if I-should-miss of-the
δόξαι γοῦν ἐκείνοις καλὸς κἀγαθός, ἐν μέρει μεταδοῦναι
to-seem at-least to-them fine and-good in turn to-give-a-share
πᾶσι τῆς ἀηδίας τῆς ἐμαυτοῦ καὶ μὴ τὴν εὐδαίμονα
to-all of-the unpleasantness the my-own and not the happy
ταύτην ἀποκναῖσαι πόλιν ὥσπερ ὑπὸ δυσωδίας τῆς ἐμῆς
this to-wear-out city as by stench of-the my
μετριότητος καὶ τῶν ἐμῶν ἐπιτηδείων τῆς σωφροσύνης.
moderation and of-the my friends the temperance
Ἡμῶν γὰρ οὐδεὶς ἀγρὸν οὐδὲ κῆπον ἐπρίατο παρ' ὑμῖν
of-us for no-one field nor garden bought among you
οὐδὲ οἰκίαν ᾠκοδόμησεν οὐδ' ἔγημε παρ' ὑμῶν οὐδ'
nor house built nor married from you nor
ἐξέδωκεν εἰς ὑμᾶς οὐδὲ ἠράσθημεν τῶν παρ' ὑμῖν καλῶν,
gave-in-marriage to you nor did-we-love the among you fine-ones
οὐδ' ἐζηλώσαμεν Ἀσσύριον πλοῦτον οὐδ' ἐνειμάμεθα τὰς
nor did-we-emulate Assyrian wealth nor did-we-distribute the
προστασίας οὐδὲ παραδυναστεύειν ἡμῖν ἠνεσχόμεθά τινας
patronages nor to-wield-influence-beside us did-we-endure any
τῶν ἐν τέλει οὐδ' ἐπείσαμεν τὸν δῆμον εἰς παρασκευὰς
of-those in office nor did-we-persuade the people to preparations

δείπνων ἢ θεάτρων, ὃν οὕτως ἐποιήσαμεν τρυφᾶν,
of-dinners or of-theaters whom so we-made to-live-luxuriously
ὥστε ἄγων σχολὴν ἀπὸ τῆς ἐνδείας τοὺς ἀναπαίστους
that keeping leisure from the want the anapaests
εἰς τοὺς αἰτίους αὑτῷ τῆς εὐθηνίας ξυνέθηκεν, οὐδ᾽
against those responsible to-it for-the plenty it-composed nor
ἐπεγράψαμεν χρυσίον οὐδὲ ᾐτήσαμεν ἀργύριον οὐδὲ
did-we-levy gold nor did-we-demand silver nor
ηὐξήσαμεν φόρους· ἀλλὰ πρὸς τοῖς ἐλλείμμασιν ἀνεῖται
did-we-increase tributes but besides the arrears is-remitted
πᾶσι τῶν εἰθισμένων εἰσφορῶν τὸ πέμπτον. οὐκ οἶμαι δ᾽
to-all of-the customary contributions the fifth not I-think and
ἐξαρκεῖν τὸ σωφρονεῖν ἐμέ, ἀλλὰ καὶ μέτριον ἔχω ναὶ μὰ
to-suffice the to-be-temperate me but also moderate I-have yes by
Δία καὶ θεούς, ὡς ἐμαυτὸν πείθω, τὸν εἰσαγγελέα, καλῶς
Zeus and gods as myself I-persuade the informer well
ὑφ᾽ ὑμῶν ἐπιτιμηθέντα, διότι γέρων ὢν καὶ φαλακρὸς
by you rebuked because old being and bald
ἠρέμα τὰ πρόσω διὰ δυστροπίαν αἰσχύνεται κομᾶν
slightly the-things in-front through peevishness he-is-ashamed to-let-hair-grow
ἐξόπισθεν, ὥσπερ Ὅμηρος ἐποίησε τοὺς Ἄβαντας, οὐδὲν
behind as Homer made the Abantes nothing
δ᾽ ἐκείνου φαυλοτέρους ἄνδρας οἴκοι παρ᾽ ἐμαυτῷ δύο καὶ
but than-him meaner men at-home with myself two and
τρεῖς, ἀλλὰ καὶ τέτταρας, εἰ βούλεσθε δὲ νυνὶ καὶ πέμπτον.
three but also four if you-wish but now also fifth
Ὁ δέ μοι θεῖος καὶ ὁμώνυμος οὐ δικαιότατα μὲν ὑμῶν
the but to-me uncle and namesake not most-justly indeed over-you
προύστη, μέχρις ἐπέτρεπον οἱ θεοὶ ξυνεῖναι ἡμῖν αὐτὸν
did-he-preside as-long-as allowed the gods to-be-with us him

καὶ ξυμπράττειν; οὐ προμηθέστατα δὲ πάσαις ἐπεξῆλθε
and to-act-with not most-providently but all did-he-go-over
ταῖς οἰκονομίαις τῆς πόλεως;
the administrations of-the city
38 ἡμῖν μὲν οὖν ἐδόκει ταῦτα καλά, πραότης ἀρχόντων
to-us indeed then seemed these-things fine gentleness of-rulers
μετὰ σωφροσύνης, ᾠόμεθά τε ὑμῖν ἱκανῶς διὰ τούτων
with temperance we-thought both to-you sufficiently through these
καλοὶ φανεῖσθαι τῶν ἐπιτηδευμάτων. ἐπεὶ δὲ ὑμᾶς ἥ
fine to-be-going-to-appear the pursuits when but you the
τε βαθύτης ἀπαρέσκει τοῦ γενείου καὶ τὸ ἀτημέλητον τῶν
both depth displeases of-the beard and the unkempt of-the
τριχῶν καὶ τὸ μὴ παραβάλλειν τοῖς θεάτροις καὶ τὸ ἀξιοῦν
hair and the not to-go-near the theaters and the to-deem-fit
ἐν τοῖς ἱεροῖς εἶναι σεμνοὺς καὶ πρὸ τούτων ἁπάντων ἡ περὶ
in the temples to-be solemn and before these all the about
τὰς κρίσεις ἡμῶν ἀσχολία καὶ τὸ τῆς ἀγορᾶς εἴργειν τὴν
the judgments our occupation and the from-the market to-exclude the
πλεονεξίαν, ἑκόντες ὑμῖν ἐξιστάμεθα τῆς πόλεως. οὐ γὰρ
greed willingly to-you we-withdraw from-the city not for
οἶμαι ῥᾴδιον ἐν γήρᾳ μεταθεμένῳ διαφυγεῖν τὸν λεγόμενον
I-think easy in old-age for-one-having-changed to-escape the told
ὑπὲρ τοῦ ἰκτῖνος μῦθον. λέγεται γάρ τοι τὸν ἰκτῖνα
about the kite fable is-told for you-know the kite
φωνὴν ἔχοντα παραπλησίαν τοῖς ἄλλοις ὄρνισιν ἐπιθέσθαι
voice having like to-the other birds to-have-attempted
τῷ χρεμετίζειν, ὥσπερ οἱ γενναῖοι τῶν ἵππων, εἶτα τοῦ
the to-neigh like the noble of-the horses then the(-one)
μὲν ἐπιλαθόμενον, τὸ δὲ οὐ δυνηθέντα ἑλεῖν ἱκανῶς
indeed having-forgotten the(-other) but not having-been-able to-grasp sufficiently
ἀμφοῖν στέρεσθαι καὶ φαυλοτέραν τῶν ἄλλων ὀρνίθων
of-both to-be-deprived and meaner than-the other birds

εἶναι τὴν φωνήν. ὃ δὴ καὶ αὐτὸς εὐλαβοῦμαι παθεῖν,
to-be the voice which indeed also myself am-wary to-suffer
ἀγροικίας τε ἅμα καὶ δεξιότητος ἁμαρτεῖν. ἤδη γάρ, ὡς
of-rusticity both at-once and of-cleverness to-miss already for as
καὶ ὑμεῖς αὐτοὶ συνορᾶτε, πλησίον ἐσμὲν ἐθελόντων θεῶν,
also you yourselves see near we-are willing gods

Εὖτέ μοι λευκαὶ μελαίνοις ἀναμείξονται τρίχες,
when for-me white with-black will-be-mixed hairs

ὁ Τήιος ἔφη ποιητής.
the Teian said poet
Εἶεν. ἀλλὰ τῆς ἀχαριστίας, πρὸς θεῶν καὶ Διὸς ἀγοραίου καὶ 39
so-be-it but for-the ingratitude by gods and Zeus of-the-market and
πολιούχου, ὑπόσχετε λόγον. ἠδίκησθέ τι παρ' ἐμοῦ
city-guarding render account were-you-wronged in-anything by me
κοινῇ πώποτε ἢ καὶ ἰδίᾳ, καὶ δίκην ὑπὲρ τούτου λαβεῖν
in-common ever or also privately and penalty for this to-take
οὐ δυνάμενοι φανερῶς διὰ τῶν ἀναπαίστων ἡμᾶς, ὥσπερ
not being-able openly through the anapaests us like
οἱ κωμῳδοὶ τὸν Ἡρακλέα καὶ τὸν Διόνυσον ἕλκουσι καὶ
the comedians — Heracles and — Dionysus drag and
περιφέρουσιν, οὕτω δὲ καὶ ὑμεῖς ἐν ταῖς ἀγοραῖς ἐπιτρίβετε
carry-around so and also you in the marketplaces do-you-wear-out
λοιδοροῦντες; ἢ τοῦ μὲν ποιεῖν τι χαλεπὸν εἰς ὑμᾶς
reviling or from-the indeed to-do anything harsh to you
ἀπεσχόμην, τοῦ λέγειν δὲ ὑμᾶς κακῶς οὐκ ἀπεσχόμην,
did-I-abstain from-the to-speak but you ill not I-abstained
ἵνα με καὶ ὑμεῖς διὰ τῶν αὐτῶν ἰόντες ἀμύνησθε; τίς
so-that me also you through the same going may-repel what
οὖν ὑμῖν ἐστιν αἰτία τοῦ πρὸς ἡμᾶς προσκρούσματος
then to-you is cause of-the toward us offense

καὶ τῆς ἀπεχθείας; ἐγὼ γὰρ εὖ οἶδα δεινὸν οὐδένα ὑμῶν
and of-the hatred I for well know terrible to-none of-you
οὐδὲν οὐδὲ ἀνήκεστον ἐργασάμενος οὔτε ἰδίᾳ τοὺς ἄνδρας
nothing nor incurable having-done neither privately the men
οὔτε κοινῇ τὴν πόλιν, οὐδ᾽ εἰπὼν οὐδὲν φλαῦρον, ἀλλὰ
nor in-common the city nor having-said anything bad but
καὶ ἐπαινέσας, ὡς ἔδοξέ μοι προσήκειν, καὶ μεταδοὺς
also having-praised as seemed to-me to-befit and having-given-a-share
χρηστοῦ τινος, ὅσον εἰκὸς ἦν τὸν ἐπιθυμοῦντα μετὰ
of-good something as-much-as likely it-was the(-one) desiring with
τοῦ δυνατοῦ πολλοὺς εὖ ποιεῖν ἀνθρώπους. ἀδύνατον
the power many well to-treat men impossible
δ᾽ εὖ ἴστε καὶ τοῖς εἰσφέρουσι συγχωρεῖν ἅπαντα καὶ
but well know both to-those contributing to-concede everything and
διδόναι πάντα τοῖς εἰωθόσι λαμβάνειν. ὅταν οὖν φανῶ
to-give everything to-those accustomed to-receive when then I-appear
μηδὲν ἐλαττώσας τῶν δημοσίων συντάξεων, ὅσας
in-nothing having-diminished of-the public allowances as-many-as
εἴωθεν ἡ βασιλικὴ νέμειν δαπάνη, ὑμῖν δ᾽ ἀνεὶς τῶν
is-wont the royal to-distribute expenditure to-you but having-remitted of-the
εἰσφορῶν οὐκ ὀλίγα, ἆρ᾽ οὐκ αἰνίγματι τὸ πρᾶγμα ἔοικεν;
contributions not little then not to-riddle the matter does-it-seem
40 Ἀλλ᾽ ὁπόσα μὲν κοινῇ πρὸς πάντας πεποίηται
but as-many-things-as indeed in-common toward all have-been-done
τοὺς ἀρχομένους ὑπ᾽ ἐμοῦ, πρέποι ἂν σιωπᾶν, ἵνα
the ruled by me it-would-befit — to-keep-silent so-that
μὴ δοκοίην ὥσπερ ἐξεπίτηδες αὐτοπρόσωπος ἐπαίνους
not I-might-seem as on-purpose in-person praises
ᾄδειν ἐμαυτοῦ, καὶ ταῦτα ἐπαγγειλάμενος πολλὰς καὶ
to-sing of-myself and that having-professed many and
ἀσελγεστάτας ὕβρεις καταχέαι· τὰ δὲ ἰδίᾳ μοι
most-licentious insults to-pour-down the-things but privately by-me

πρὸς ὑμᾶς πεποιημένα προπετῶς μὲν καὶ ἀνοήτως,
toward you done rashly indeed and foolishly
ἥκιστα δὲ ὑφ᾽ ὑμῶν ἄξια ἀχαριστεῖσθαι, πρέποι ἂν
least but by you worthy to-be-met-with-ingratitude it-would-befit —
οἶμαι προφέρειν ὥσπερ τινὰ ἐμὰ ὀνείδη τοσούτῳ τῶν
I-think to-bring-forward as some my reproaches by-so-much than-the
ἔμπροσθεν χαλεπώτερα, τοῦ τε αὐχμοῦ τοῦ περὶ τὸ
former harsher than-the both squalor the about the
πρόσωπον καὶ τῆς ἀναφροδισίας, ὅσῳ καὶ ἀληθέστερα
face and the lovelessness by-how-much also truer
ὄντα τῇ ψυχῇ μάλιστα προσήκει. καὶ δὴ πρότερον
being to-the soul most belong and indeed formerly
ἐπῄνουν ὑμᾶς ὡς ἐνεδέχετό μοι φιλοτίμως οὐκ ἀναμείνας
I-praised you as was-possible for-me ambitiously not having-awaited
τὴν πεῖραν οὐδ᾽ ὅπως ἕξομεν πρὸς ἀλλήλους ἐνθυμηθείς,
the trial nor how we-shall-be toward one-another having-considered
ἀλλὰ νομίσας ὑμᾶς μὲν Ἑλλήνων παῖδας, ἐμαυτὸν δέ, εἰ
but having-thought you indeed of-Greeks children myself but if
καὶ γένος ἐστί μοι Θρᾴκιον, Ἕλληνα τοῖς ἐπιτηδεύμασιν
even race is to-me Thracian Greek in-the pursuits
ὑπελάμβανον, ὅτι μάλιστα ἀλλήλους ἀγαπήσομεν. ἓν μὲν
I-supposed that most one-another we-shall-love one indeed
δὴ τοῦτο ἔστω μοι τῆς προπετείας ὄνειδος. ἔπειτα
indeed this let-be for-me of-the rashness reproach then
πρεσβευσαμένοις ὑμῖν παρ᾽ ἐμὲ καὶ ἀφικομένοις ὑστέροις
having-sent-embassies to-you to me and having-arrived later
οὐ τῶν ἄλλων μόνον, ἀλλὰ καὶ Ἀλεξανδρέων τῶν ἐπ᾽
not than-the others only but also than-Alexandrians those in
Αἰγύπτῳ, πολὺ μὲν ἀνῆκα χρυσίον, πολὺ δ᾽ ἀργύριον,
Egypt much indeed I-remitted gold much and silver
φόρους δὲ παμπληθεῖς ἰδίᾳ παρὰ τὰς ἄλλας πόλεις,
tributes and very-many privately beyond the other cities

ἔπειτα τοῦ βουλευτηρίου τὸν κατάλογον διακοσίοις
then of-the council-house the register with-two-hundred
βουλευταῖς ἀνεπλήρωσα φεισάμενος οὐδενός. ἐσκόπουν γὰρ
councilors I-filled-up having-spared no-one I-considered for
ὅπως ἡ πόλις ὑμῶν ἔσται μείζων καὶ δυνατωτέρα.
how the city your will-be greater and more-powerful
Δέδωκα οὖν ὑμῖν καὶ ἀπὸ τῶν ἐπιτροπευσάντων τοὺς
I-gave then to-you both from those having-administered the
θησαυροὺς τοὺς ἐμοὺς καὶ ἀπὸ τῶν ἐργασαμένων τὸ νόμισμα
treasures the my and from those having-worked the coinage
τοὺς πλουσιωτάτους ἑλομένοις ἔχειν· ὑμεῖς δ' ἐκείνων μὲν
the richest choosing to-have you but of-them indeed
οὐ τοὺς δυναμένους εἵλεσθε, λαβόμενοι δὲ τῆς ἀφορμῆς
not those able chose having-taken but the opportunity
εἰργάσασθε παραπλήσια πόλει μὲν οὐδαμῶς εὐνομουμένῃ,
you-did like-things to-city indeed in-no-way well-governed
πρέποντα δ' ὑμῶν ἄλλως τῷ τρόπῳ. βούλεσθε ἑνὸς ὑμᾶς
befitting but your otherwise to-the character do-you-wish of-one you
ὑπομνήσω; βουλευτὴν ὀνομάσαντες, πρὶν προσγραφῆναι
shall-I-remind councilor having-named before to-be-enrolled
τῷ καταλόγῳ, μετεώρου τῆς δίκης οὔσης, ὑπεβάλετε
in-the register pending the suit being you-subjected
λειτουργίᾳ τὸν ἄνθρωπον. ἄλλον ἀπ' ἀγορᾶς εἱλκύσατε
to-public-service the man another from market-place you-dragged
πένητα καὶ ἐκ τῶν ἁπανταχοῦ μὲν ἀπολελειμμένων, παρ'
poor and from those everywhere indeed left-over among
ὑμῖν δὲ διὰ περιττὴν φρόνησιν ἀμειβομένων πρὸς χρυσίον
you but through excessive wisdom exchanged for gold
συρφετῶν εὐποροῦντα μετρίας οὐσίας εἵλεσθε κοινωνόν.
riff-raff possessing moderate property you-chose partner
πολλὰ τοιαῦτα περὶ τὰς ὀνομασίας κακουργούντων
many such-things about the nominations playing-knave

ὑμῶν, ἐπειδὴ μὴ πρὸς ἅπαντα συνεχωρήσαμεν, ὧν
you when not to all-things we-conceded of-what
τε εὖ εἰργασάμεθα τὴν χάριν ἀπεστερήθημεν, καὶ ὧν
both well we-did the gratitude we-were-deprived and of-what
ἀπεσχόμεθα ξὺν δίκῃ παρ᾽ ὑμῶν δυσχεραινόμεθα.
we-abstained with justice by you we-are-resented
Καὶ ταῦτα μὲν ἦν τῶν μικρῶν πάνυ καὶ οὔπω δυνάμενα 41
and these-things indeed were of-the small very and not-yet able
τὴν πόλιν ἐκπολεμῶσαι· τὸ δὲ δὴ μέγιστον, ἐξ οὗ τὸ
the city to-make-hostile the but indeed greatest from which the
μέγα ἤρθη μῖσος, ἀφικομένου μου πρὸς ὑμᾶς ὁ δῆμος ἐν
great was-raised hatred having-come me to you the people in
τῷ θεάτρῳ, πνιγόμενος ὑπὸ τῶν πλουσίων, ἀφῆκε φωνὴν
the theater being-choked by the rich let-go cry
πρῶτον ταύτην· “Πάντα γέμει, πάντα πολλοῦ.” τῆς
first this all-things are-full all-things of-much-price on-the
ἐπιούσης διελέχθην ἐγὼ τοῖς δυνατοῖς ὑμῶν ἐπιχειρῶν
next-day I-conversed I with-the powerful of-you attempting
πείθειν, ὅτι κρεῖττόν ἐστιν ὑπεριδόντας ἀδίκου κτήσεως
to-persuade that better it-is having-disdained unjust acquisition
εὖ ποιῆσαι πολίτας καὶ ξένους. οἱ δὲ ἐπαγγειλάμενοι
well to-treat citizens and strangers they but having-promised
τοῦ πράγματος ἐπιμελήσεσθαι μηνῶν ἑξῆς τριῶν
the matter to-be-going-to-take-care-of months in-succession three
ὑπεριδόντος μου καὶ περιμείναντος οὕτως ὀλιγώρως
having-overlooked me and having-waited so neglectfully
εἶχον τοῦ πράγματος, ὡς οὐδεὶς ἂν ἤλπισεν. ἐπεὶ
were-disposed to-the matter as no-one — would-have-hoped when
δ᾽ ἑώρων ἀληθῆ τὴν τοῦ δήμου φωνὴν καὶ τὴν ἀγορὰν
but I-saw true the of-the people cry and the market
οὐχ ὑπ᾽ ἐνδείας, ἀλλ᾽ ὑπ᾽ ἀπληστίας τῶν κεκτημένων
not by want but by insatiability of-the owners

στενοχωρουμένην, ἔταξα μέτριον ἑκάστου τίμημα καὶ
being-straitened I-fixed moderate of-each price and
δῆλον ἐποίησα πᾶσιν. ἐπεὶ δ' ἦν τὰ μὲν ἄλλα παρ'
evident I-made to-all since but were the-things indeed other among
αὐτοῖς πολλὰ πάνυ· καὶ γὰρ ἦν οἶνος καὶ ἔλαιον καὶ
them many very and for there-was wine and oil and
τὰ λοιπὰ πάντα· σίτου δ' ἐνδεῶς εἶχον, ἀφορίας δεινῆς
the rest all of-grain but lacking they-were failure-of-crops terrible
ὑπὸ τῶν ἔμπροσθεν αὐχμῶν γενομένης, ἔδοξέ μοι πέμπειν
from the former droughts having-happened it-seemed to-me to-send
εἰς Χαλκίδα καὶ Ἱερὰν πόλιν καὶ πόλεις τὰς πέριξ,
to Chalcis and Hiera- -polis and cities the round-about
ἔνθεν εἰσήγαγον ὑμῖν μέτρων τετταράκοντα μυριάδας.
whence I-brought-in for-you of-measures forty ten-thousands
ὡς δ' ἀνάλωτο καὶ τοῦτο, πρότερον μὲν πεντάκις
when but had-been-spent also this formerly indeed five
χιλίους, ἑπτάκις χιλίους δ' ὕστερον, εἶτα νῦν μυρίους, οὓς
thousand seven thousand but later then now ten-thousand which
ἐπιχώριόν ἐστι λοιπὸν ὀνομάζειν μοδίους, ἀνάλισκον σίτου,
local it-is henceforth to-name modii I-spent of-grain
πάντας οἴκοθεν ἔχων. ἀπὸ τῆς Αἰγύπτου κομισθέντα μοι
all from-home having from — Egypt brought to-me
σῖτον ἔδωκα τῇ πόλει, πραττόμενος ἀργύριον οὐκ ἐπὶ
grain I-gave to-the city exacting silver not for
δέκα μέτρων, ἀλλὰ πεντεκαίδεκα τοσοῦτον, ὅσον ἐπὶ τῶν
ten measures but fifteen as-much as for the
δέκα πρότερον. εἰ δὲ τοσαῦτα μέτρα θέρους ἦν παρ'
ten formerly if but so-many measures in-summer were among
ὑμῖν τοῦ νομίσματος, τί προσδοκᾶν ἔδει τηνικαῦτα,
you of-the coin what to-expect was-it-needful then
ἡνίκα, φησὶν ὁ Βοιώτιος ποιητής, χαλεπὸν γενέσθαι τὸν
when says the Boeotian poet hard to-become the

λιμὸν ἐπὶ δώματι; ἆρ᾽ οὐ πέντε μόγις καὶ ἀγαπητῶς
famine at house then not five hardly and contentedly
ἄλλως τε καὶ τηλικούτου χειμῶνος ἐπιγενομένου;
especially — and so-great winter having-come-on
Τί οὖν ὑμῶν οἱ πλούσιοι; τὸν μὲν ἐπὶ τῶν ἀγρῶν σῖτον
what then of-you the rich the indeed in the fields grain
λάθρᾳ ἀπέδοντο πλείονος, ἐβάρησαν δὲ τὸ κοινὸν τοῖς
secretly sold for-more burdened but the community with-the
ἰδίοις ἀναλώμασι· καὶ οὐχ ἡ πόλις μόνον ἐπὶ τοῦτο συρρεῖ,
private expenses and not the city only to this flocks
οἱ πλεῖστοι δὲ καὶ ἐκ τῶν ἀγρῶν συντρέχουσιν, ὃ
the most but also from the fields run-together which
μόνον ἐστὶν εὑρεῖν πολὺ καὶ εὔωνον, ἄρτους ὠνούμενοι.
alone is to-find plentiful and cheap loaves buying
καίτοι τίς μέμνηται παρ᾽ ὑμῖν εὐθηνουμένης τῆς πόλεως
and-yet who remembers among you prospering the city
πεντεκαίδεκα μέτρα σίτου πραθέντα τοῦ χρυσοῦ;
fifteen measures of-grain sold for-the gold-piece
ταύτης ἕνεκεν ὑμῖν ἀπηχθόμην ἐγὼ τῆς πράξεως, ὅτι 42
of-this for-the-sake by-you was-hated I the action that
τὸν οἶνον ὑμῖν οὐκ ἐπέτρεψα καὶ τὰ λάχανα καὶ τὰς
the wine to-you not I-allowed and the vegetables and the
ὀπώρας ἀποδόσθαι χρυσοῦ, καὶ τὸν ὑπὸ τῶν πλουσίων
fruits to-sell for-gold and the by the rich
ἀποκεκλεισμένον ἐν ταῖς ἀποθήκαις σῖτον ἄργυρον αὐτοῖς
shut-up in the storehouses grain silver to-them
καὶ χρυσὸν ἐξαίφνης παρ᾽ ὑμῶν γενέσθαι. ἐκεῖνοι μὲν
and gold suddenly from you to-become they indeed
γὰρ αὐτὸν ἔξω τῆς πόλεως διέθεντο καλῶς, ἐργασάμενοι
for it outside the city disposed well having-done
τοῖς ἀνθρώποις λιμὸν ἀλοιητῆρα βρότειον, ὡς ὁ θεὸς
for-the men famine grinding mortal as the god

ἔφη τοὺς ταῦτα ἐπιτηδεύοντας ἐξελέγχων. ἡ πόλις δ' ἐν
said those these-things practicing convicting the city but in
ἀφθονίᾳ γέγονεν ἄρτων ἕνεκα μόνον, ἄλλου δ' οὐδενός.
abundance has-become of-loaves for-the-sake only other but of-nothing
Συνίην μὲν οὖν καὶ τότε ταῦτα ποιῶν ὅτι μὴ πᾶσιν
I-understood indeed then also then these-things doing that not all
ἀρέσοιμι, πλὴν ἔμελεν οὐδὲν ἐμοί· τῷ γὰρ ἀδικουμένῳ
I-would-please however it-was-a-care nothing to-me the for wronged
πλήθει βοηθεῖν ᾤμην χρῆναι καὶ τοῖς ἀφικνουμένοις ξένοις,
multitude to-help I-thought to-be-needful and the arriving strangers
ἐμοῦ τε ἕνεκα καὶ τῶν συνόντων ἡμῖν ἀρχόντων. ἐπεὶ
of-me both for-the-sake and of-the being-with us officials since
δ' οἶμαι συμβαίνει τοὺς μὲν ἀπιέναι, τὴν πόλιν δ' εἶναι
but I-think it-happens they indeed to-go-away the city but to-be
τὰ πρὸς ἐμὲ γνώμης μιᾶς· οἱ μὲν γὰρ μισοῦσιν,
the-things toward me of-mind one the(-ones) indeed for hate
οἱ δ' ὑπ' ἐμοῦ τραφέντες ἀχαριστοῦσιν· Ἀδραστείᾳ
the(-others) but by me fed are-ungrateful to-Adrasteia
πάντα ἐπιτρέψας ἐς ἄλλο ἔθνος οἰχήσομαι καὶ δῆμον
all-things having-entrusted to other nation I-shall-go and people
ἕτερον, οὐδὲν ὑμᾶς ὑπομνήσας ὧν ἐνιαυτοῖς ἔμπροσθεν
other nothing you having-reminded of-what in-years before
ἐννέα δίκαια δρῶντες εἰς ἀλλήλους εἰργάσασθε, φέρων μὲν
nine just-things doing to one-another you-did bringing indeed
ὁ δῆμος ἐπὶ τὰς οἰκίας τῶν δυνατῶν ξὺν βοῇ τὴν φλόγα
the people to the houses of-the powerful with shouting the flame
καὶ ἀποκτιννὺς τὸν ἄρχοντα, δίκην δ' αὖθις ἀποτίνων ὑπὲρ
and killing the governor penalty but again paying for
τούτων, ὧν ὀργιζόμενος δικαίως ἔπραξεν οὐκέτι μετρίως.
these-things which being-angry justly it-did no-longer moderately

Ὑπὲρ τίνος οὖν πρὸς θεῶν ἀχαριστούμεθα; ὅτι τρέφομεν 43
for what then by gods are-we-met-with-ingratitude that we-feed
ὑμᾶς οἴκοθεν, ὃ μέχρι σήμερον ὑπῆρξεν οὐδεμιᾷ πόλει,
you from-home which until today belonged to-no city
καὶ τρέφομεν οὕτω λαμπρῶς; ὅτι τὸν κατάλογον ὑμῶν
and we-feed so brilliantly that the register your
ηὐξήσαμεν; ὅτι κλέπτοντας ἑλόντες οὐκ ἐπεξήλθομεν; ἑνὸς
we-increased that thieves having-caught not we-prosecuted of-one
ἢ δύο βούλεσθε ὑμᾶς ὑπομνήσω, μή τις ὑπολάβῃ σχῆμα καὶ
or two do-you-wish you shall-I-remind lest anyone may-suppose show and
ῥητορείαν εἶναι καὶ προσποίησιν τὸ πρᾶγμα; γῆς κλήρους
rhetoric to-be and pretense the matter of-land lots
οἶμαι τρισχιλίους ἔφατε ἀσπόρους εἶναι καὶ ᾐτήσασθε
I-think three-thousand you-said unsown to-be and you-asked
λαβεῖν, λαβόντες δ' ἐνείμασθε πάντες οἱ μὴ δεόμενοι.
to-receive having-received but distributed all those not needing
τοῦτο ἐξετασθὲν ἀνεφάνη σαφῶς. ἀφελόμενος δ' αὐτοὺς ἐγὼ
this examined appeared clearly having-taken-away but them I
τῶν ἐχόντων οὐ δικαίως, καὶ πολυπραγμονήσας οὐδὲν
from-those having not justly and having-meddled in-nothing
ὑπὲρ τῶν ἔμπροσθεν, ὧν ἔσχον ἀτελεῖς, οὓς μάλιστα
about the former-things which they-held tax-free whom most
ἐχρῆν ὑποτελεῖς εἶναι, ταῖς βαρυτάταις ἔνειμα λειτουργίαις
it-was-needful liable to-be to-the heaviest I-assigned public-services
αὐτοὺς τῆς πόλεως. καὶ νῦν ἀτελεῖς ἔχουσιν οἱ καθ'
them of-the city and now tax-free hold those for
ἕκαστον ὑμῖν ἐνιαυτὸν ἱπποτροφοῦντες γῆς κλήρους ἐγγὺς
each for-you year breeding-horses of-land lots near
τρισχιλίους, ἐπινοίᾳ μὲν καὶ οἰκονομίᾳ τοῦ θείου τοὐμοῦ
three-thousand by-device indeed and management of-the uncle my
καὶ ὁμωνύμου, χάριτι δ' ἐμῇ, ὃς δὴ τοὺς πανούργους καὶ
and namesake by-favor but mine who indeed the knaves and

κλέπτας οὕτω κολάζων εἰκότως ὑμῖν φαίνομαι τὸν κόσμον
thieves so punishing fittingly to-you appear the world
ἀνατρέπειν. εὖ γὰρ ἴστε ὅτι πρὸς τοὺς τοιούτους ἡ
to-overturn well for know that toward the such the
πραότης αὔξει καὶ τρέφει τὴν ἐν τοῖς ἀνθρώποις κακίαν.
gentleness increases and feeds the among the men vice
44 Ὁ λόγος οὖν μοι καὶ ἐνταῦθα περιίσταται πάλιν εἰς ὅπερ
the speech then for-me also here comes-round again to which-very
βούλομαι. πάντων γὰρ ἐμαυτῷ τῶν κακῶν αἴτιος γίγνομαι
I-wish of-all for for-myself the evils cause I-become
εἰς ἀχάριστα καταθέμενος ἤθη τὰς χάριτας. ἀνοίας οὖν
on ungrateful having-deposited characters the favors of-folly then
ἐστι τῆς ἐμῆς τοῦτο καὶ οὐ τῆς ὑμετέρας ἐλευθερίας. ἐγὼ
is the my this and not of-the your freedom I
μὲν δὴ τὰ πρὸς ὑμᾶς εἶναι πειράσομαι τοῦ λοιποῦ
indeed indeed in-the-things toward you to-be shall-try for-the future
συνετώτερος· ὑμῖν δὲ οἱ θεοὶ τῆς εἰς ἡμᾶς εὐνοίας καὶ
more-intelligent to-you but the gods for-the toward us goodwill and
τιμῆς, ἣν ἐτιμήσατε δημοσίᾳ, τὰς ἀμοιβὰς ἀποδοῖεν.
honor which you-honored publicly the requitals may-render

JULIAN

ΣΥΜΠΟΣΙΟΝ Η ΚΡΟΝΙΑ

The Caesars

Since the god allows jest at the Kronia but Julian knows nothing laughable, he thinks it worth care not to say absurd things. His friend objects that a jest should not be labored; Julian grants it but says he was born unfit to mock or parody, and offers a story he heard from Hermes, true or invented. At the Kronia Romulus invited all the gods and the Caesars; the gods' couches were set on high, Zeus' brighter than silver and whiter than gold, and the Caesars' feast below the moon. Silenus, in love with Dionysus, jokes at the guests. Julius Caesar enters, eager to rival Zeus; Octavian, changing color like a chameleon, is handed to Zeno and made temperate; Tiberius comes grim and scarred; a wicked beast Justice hands to the Avengers; then Claudius, and Nero, whom Apollo uncrowns.

Ἐπειδὴ δίδωσιν ὁ θεὸς παίζειν· ἔστι γὰρ Κρόνια· γελοῖον 1
since grants the god to-jest it-is for Kronia laughable
δὲ οὐδὲν οὐδὲ τερπνὸν οἶδα ἐγώ, τὸ μὴ καταγέλαστα
but nothing nor delightful know I the not ridiculous-things
φράσαι φροντίδος ἔοικεν εἶναι ἄξιον, ὦ φιλότης.
to-say of-care seems to-be worthy O dear-friend
Εἶτα τίς οὕτω παχύς ἐστι καὶ ἀρχαῖος, ὦ Καῖσαρ, ὥστε
then who so dull is and old-fashioned O Caesar as
καὶ παίζειν πεφροντισμένα; ἐγὼ ᾤμην τὴν παιδιὰν ἄνεσίν
even to-jest considered-things I thought the play relaxation
τε εἶναι ψυχῆς καὶ ἀπαλλαγὴν τῶν φροντίδων.
both to-be of-soul and release from-the cares
Ὀρθῶς γε σὺ τοῦτο ὑπολαμβάνων, ἐμοὶ δὲ οὐ ταύτῃ ἔοικεν
rightly indeed you this supposing to-me but not in-this-way seems
ἀπαντᾶν τὸ χρῆμα. πέφυκα γὰρ οὐδαμῶς ἐπιτήδειος οὔτε
to-turn-out the thing I-am for in-no-way suited neither
σκώπτειν οὔτε παρῳδεῖν οὔτε γελοιάζειν. ἐπεὶ δὲ χρὴ
to-mock nor to-parody nor to-joke since but it-is-needful

τῷ νόμῳ πείθεσθαι τοῦ θεοῦ, βούλει σοι ἐν παιδιᾶς
the law to-obey of-the god do-you-wish for-you in of-play
μέρει μῦθον διεξέλθω πολλὰ ἴσως ἔχοντα ἀκοῆς ἄξια;
part myth I-should-go-through many-things perhaps having of-hearing worthy
Λέγοις ἂν καὶ μάλα ἀσμένῳ, ἐπεὶ καὶ αὐτὸς οὐκ
you-would-tell — and very to-one-glad since also myself not
ἀτιμάζω τοὺς μύθους οὐδὲ παντάπασιν ἐξελαύνω τοὺς
dishonor the myths nor altogether drive-out those
ὀρθῶς ἔχοντας, ἀκόλουθά σοί τε καὶ φίλῳ τῷ σῷ,
rightly being in-keeping with-you both and with-friend the your
μᾶλλον δὲ τῷ κοινῷ, Πλάτωνι διανοούμενος, ἐπεὶ καὶ
rather but the common Plato thinking since also
αὐτῷ πολλὰ ἐν μύθοις ἐσπούδασται.
by-him many-things in myths have-been-seriously-treated
Λέγεις ναὶ μὰ Δία ταῦτα ἀληθῆ.
you-say yes by Zeus these-things true
Τίς δὲ καὶ ποταπὸς ὁ μῦθος;
what and also of-what-sort the myth
Οὐ τῶν παλαιῶν τις, ὁποίους Αἴσωπος ἐποίησεν, ἀλλ'
not of-the old one such-as Aesop composed but
εἴτε πλάσμα λέγοις Ἑρμοῦ· πεπυσμένος γὰρ αὐτὸν
whether fiction you-call of-Hermes having-learned for it
ἐκεῖθέν σοι φράσω· εἴτε καὶ τἀληθὲς οὕτως ἔχει εἴτε
from-there to-you I-shall-tell or even the-truth so is or
μίξις τίς ἐστιν ἀμφοῖν, αὐτό, φασί, δείξει τὸ πρᾶγμα.
mixture some is of-both itself they-say will-show the matter
Τουτὶ μὲν οὖν ἤδη μυθικῶς ἅμα καὶ ῥητορικῶς
this indeed then already in-myth-fashion at-once and in-rhetoric-fashion
ἐξείργασταί σοι τὸ προοίμιον· ἀλλά μοι τὸν λόγον
has-been-worked-out by-you the prelude but to-me the story
αὐτόν, ὁποῖός ποτέ ἐστιν, ἤδη διέξελθε.
itself of-what-sort ever it-is now go-through

Μανθάνοις ἄν. 2

you-would-learn —

Θύων ὁ Ῥωμύλος τὰ Κρόνια πάντας ἐκάλει τοὺς θεούς,

sacrificing — Romulus the Kronia all invited the gods

καὶ δὴ καὶ αὐτοὺς τοὺς καίσαρας. κλῖναι δὲ ἐτύγχανον

and indeed also themselves the caesars couches and happened

παρεσκευασμέναι τοῖς μὲν θεοῖς ἄνω κατ᾽ αὐτό, φασίν,

prepared for-the indeed gods above at itself they-say

οὐρανοῦ τὸ μετέωρον,

of-heaven the height

Οὔλυμπόνδ᾽, ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεί.

to-Olympus where they-say of-the-gods seat safe always

λέγεται γὰρ μεθ᾽ Ἡρακλέα παρελθεῖν ἐκεῖσε καὶ ὁ

is-said for after Heracles to-have-gone there also —

Κυρῖνος, ᾧ δὴ χρὴ καλεῖν αὐτὸν ὀνόματι, τῇ θείᾳ

Quirinus by-which indeed it-is-needful to-call him name the divine

πειθομένους φήμῃ. τοῖς μὲν οὖν θεοῖς ἐκεῖσε παρεσκεύαστο

obeying report for-the indeed then gods there had-been-prepared

τὸ συμπόσιον· ὑπ᾽ αὐτὴν δὲ τὴν σελήνην ἐπὶ μετεώρου

the banquet under itself but the moon on high

τοῦ ἀέρος ἐδέδοκτο τοὺς καίσαρας δειπνεῖν. ἀνεῖχε δὲ

the air had-been-decided the caesars to-dine held-up and

αὐτοὺς ἥ τε τῶν σωμάτων κουφότης, ἅπερ ἐτύγχανον

them the both of-the bodies lightness which-very they-happened

ἠμφιεσμένοι, καὶ ἡ περιφορὰ τῆς σελήνης. κλῖναι μὲν οὖν

having-put-on and the revolution of-the moon couches indeed then

ἔκειντο τέτταρες, εὐτρεπεῖς τοῖς μεγίστοις θεοῖς. ἐβένου μὲν

lay four ready for-the greatest gods of-ebony indeed

ἦν ἡ τοῦ Κρόνου στιλβούσης καὶ πολλὴν ἐν τῷ μέλανι καὶ

was the — of-Kronos gleaming and much in the black and

θείαν αὐγὴν κρυπτούσης, ὥστε οὐδεὶς οἷός τε ἦν ἀντιβλέπειν.
divine radiance hiding so-that no-one able — was to-look-against
ἔπασχε δὲ ταὐτὸ πρὸς τὴν ἔβενον ἐκείνην τὰ ὄμματα δι'
suffered but the-same toward the ebony that the eyes through
ὑπερβολὴν τῆς λαμπηδόνος, ὅπερ οἶμαι πρὸς ἥλιον, ὅταν
excess of-the brilliance which-very I-think toward sun when
αὐτοῦ τῷ δίσκῳ τις ἀτενέστερον προσβλέπῃ. ἡ δὲ τοῦ
its at-the disk anyone more-intently looks the but —
Διὸς ἦν ἀργύρου μὲν στιλπνοτέρα, χρυσίου δὲ λευκοτέρα.
of-Zeus was than-silver indeed brighter than-gold but whiter
τοῦτο εἴτε ἤλεκτρον χρὴ καλεῖν εἴτε ἄλλο τι
this whether electrum it-is-needful to-call or other something
λέγειν, οὐ σφόδρα εἶχέ μοι γνωρίμως ὁ Ἑρμῆς φράσαι.
to-say not very could to-me knowingly — Hermes to-tell
χρυσοθρόνω δὲ παρ' ἑκάτερον ἐκαθεζέσθην ἥ τε μήτηρ
golden-throned and beside each-of-the-two sat the both mother
καὶ ἡ θυγάτηρ, Ἥρα μὲν παρὰ τὸν Δία, Ῥέα δὲ παρὰ
and the daughter Hera indeed beside — Zeus Rhea but beside
τὸν Κρόνον. τὸ δὲ τῶν θεῶν κάλλος οὐδὲ ἐκεῖνος
— Kronos the but of-the gods beauty not-even he
ἐπεξῄει τῷ λόγῳ, μεῖζον εἶναι λέγων αὐτὸ καὶ νῷ
went-through in-the speech greater to-be saying it and to-mind
θεατόν, ἀκοῇ δὲ καὶ ῥήμασιν οὔτε προοισθῆναι ῥᾴδιον
visible to-hearing but and words neither to-be-uttered easy
οὔτε παραδεχθῆναι δυνατόν. οὐχ οὕτω τις ἔσται καὶ
nor to-be-received possible not so anyone will-be and
φανεῖται μεγαλόφωνος, ὥστε τὸ μέγεθος ἐκεῖνο φράσαι
will-appear great-voiced as the greatness that to-tell
τοῦ κάλλους, ὁπόσον ἐπιπρέπει τῇ τῶν θεῶν ὄψει.
of-the beauty as-much-as befits the of-the gods sight

Παρεσκεύαστο δὲ καὶ τοῖς ἄλλοις θεοῖς ἑκάστῳ θρόνος
had-been-prepared and also for-the other gods each throne
ἢ κλίνη κατὰ πρεσβείαν. ἤριζε δὲ οὐδείς, ἀλλ' ὅπερ
or couch according-to seniority quarreled but no-one but which-very
Ὅμηρος ὀρθῶς ποιῶν ἔφη, δοκεῖν μοι παρὰ τῶν Μουσῶν
Homer rightly doing said to-seem to-me from — Muses
αὐτῶν ἀκηκοώς, ἔχειν ἕκαστον τῶν θεῶν θρόνον, ἐφ' οὗ
themselves having-heard to-have each of-the gods throne on which
πάντως αὐτῷ θέμις καθῆσθαι στερεῶς καὶ ἀμετακινήτως·
altogether to-him lawful to-sit firmly and immovably
ἐπεὶ καὶ πρὸς τὴν παρουσίαν τοῦ πατρὸς ἐξανιστάμενοι
since even at the presence of-the father rising-up
ταράττουσιν οὐδαμῶς τὰς καθέδρας οὐδὲ μεταβαίνουσιν
they-disturb in-no-way the seats nor change
οὐδὲ ὑφαρπάζουσιν ἀλλήλων, γνωρίζει δὲ ἕκαστος τὸ
nor snatch from-one-another knows but each the-thing
προσῆκον αὑτῷ.
befitting to-himself
πάντων οὖν κύκλῳ τῶν θεῶν καθημένων, ὁ Σειληνὸς 3
all then in-circle the gods sitting — Silenus
ἐρωτικῶς ἔχειν μοι δοκῶν τοῦ Διονύσου καλοῦ καὶ
amorously to-be-disposed to-me seeming — toward-Dionysus fair and
νέου καὶ τῷ πατρὶ τῷ Διὶ παραπλησίου πλησίον αὐτοῦ,
young and to-the father — Zeus like near him
τροφεύς τις οἷα καὶ παιδαγωγός, καθῆστο, τά τε ἄλλα
foster-father some like also tutor sat the both other-things
φιλοπαίγμονα καὶ φιλόγελων καὶ χαριτοδότην ὄντα τὸν
fond-of-jest and fond-of-laughter and grace-giving being the
θεὸν εὐφραίνων καὶ δὴ καὶ τῷ σκώπτειν τὰ πολλὰ
god delighting and indeed also by-the to-mock the most-part
καὶ γελοιάζειν.
and to-joke

4 Ὡς δὲ καὶ τὸ τῶν καισάρων συνεκεκρότητο συμπόσιον,
when and also the of-the caesars had-been-assembled banquet
εἰσῄει πρῶτος Ἰούλιος Καῖσαρ, ὑπὸ φιλοτιμίας αὐτῷ
came-in first Julius Caesar from ambition with-very
βουλόμενος ἐρίσαι τῷ Διὶ περὶ τῆς μοναρχίας, εἰς ὃν ὁ
wishing to-contend — Zeus about the monarchy at whom —
Σειληνὸς βλέψας, Ὅρα, εἶπεν, ὦ Ζεῦ, μή σε ὁ ἀνὴρ οὗτος
Silenus having-looked see said O Zeus lest you the man this
ὑπὸ φιλαρχίας ἀφελέσθαι καὶ τὴν βασιλείαν διανοηθῇ. καὶ
from love-of-rule to-take-away also the kingship may-intend and
γάρ, ὡς ὁρᾷς, ἐστὶ μέγας καὶ καλός· ἐμοὶ γοῦν, εἰ καὶ
for as you-see he-is tall and fair to-me at-least if even
μηδὲν ἄλλο, τὰ γοῦν περὶ τὴν κεφαλήν ἐστι προσόμοιος.
nothing other the-things at-least about the head he-is like
παίζοντος ἔτι τοιαῦτα τοῦ Σειληνοῦ καὶ τῶν θεῶν οὐ
jesting still such-things — Silenus and the gods not
σφόδρα προσεχόντων αὐτῷ, Ὀκταβιανὸς ἐπεισέρχεται
very attending to-him Octavian comes-in
πολλὰ ἀμείβων, ὥσπερ οἱ χαμαιλέοντες, χρώματα καὶ νῦν
many changing like the chameleons colors and now
μὲν ὠχριῶν, αὖθις δὲ ἐρυθρὸς γινόμενος, εἶτα μέλας καὶ
indeed turning-pale again but red becoming then black and
ζοφώδης καὶ συννεφής· ἀνίετο δ' αὖθις εἰς Ἀφροδίτην καὶ
gloomy and clouded relaxed but again into Aphrodite and
Χάριτας, εἶναί τε ἤθελε τὰς βολὰς τῶν ὀμμάτων ὁποῖός
Graces to-be both wished the glances of-the eyes such-as
ἐστιν ὁ μέγας Ἥλιος· οὐδένα γάρ οἱ τῶν ἀπαντώντων
is the great Helios no-one for him of-those meeting
ἀντιβλέπειν ἠξίου. καὶ ὁ Σειληνός, Βαβαί, ἔφη, τοῦ
to-look-against he-deemed-fit and — Silenus wow said of-the
παντοδαποῦ τούτου θηρίου· τί ποτ' ἄρα δεινὸν ἡμᾶς
all-shaped this beast what ever then terrible to-us

ἐργάσεται; Παῦσαι, εἶπε, ληρῶν, ὁ Ἀπόλλων· ἐγὼ γὰρ
will-he-do stop said babbling — Apollo I for
αὐτὸν τουτῳὶ Ζήνωνι παραδοὺς αὐτίκα ὑμῖν ἀποφανῶ
him to-this Zeno having-handed-over at-once to-you shall-render
χρυσὸν ἀκήρατον. ἀλλ' ἴθι, εἶπεν, ὦ Ζήνων, ἐπιμελήθητι
gold pure but come said O Zeno take-care
τοὐμοῦ θρέμματος. ὁ δὲ ὑπακούσας, εἶτα ἐπάσας αὐτῷ
of-the-mine nursling he but having-obeyed then having-chanted to-him
μικρὰ τῶν δογμάτων, ὥσπερ οἱ τὰς Ζαμόλξιδος ἐπῳδὰς
little of-the doctrines like those the of-Zalmoxis charms
θρυλοῦντες, ἀπέφηνεν ἄνδρα ἔμφρονα καὶ σώφρονα.
chanting rendered man sensible and temperate
Τρίτος ἐπεισέδραμεν αὐτοῖς Τιβέριος σεμνὸς τὰ πρόσωπα 5
third ran-in to-them Tiberius solemn in-the face
καὶ βλοσυρός, σῶφρόν τε ἅμα καὶ πολεμικὸν βλέπων.
and grim temperate both at-once and warlike looking
ἐπιστραφέντος δὲ πρὸς τὴν καθέδραν ὤφθησαν ὠτειλαὶ κατὰ
having-turned but toward the seat were-seen scars on
τὸν νῶτον μυρίαι, καυτῆρές τινες καὶ ξέσματα καὶ πληγαὶ
the back countless burns some and scratches and wounds
χαλεπαὶ καὶ μώλωπες ὑπό τε ἀκολασίας καὶ ὠμότητος
severe and weals by both licentiousness and cruelty
ψῶραί τινες καὶ λειχῆνες οἷον ἐγκεκαυμέναι. εἶθ' ὁ Σειληνὸς
itches some and lichens as burnt-in then — Silenus

Ἀλλοῖός μοι, ξεῖνε, φάνης νέον ἢ τὸ πάροιθεν
other to-me stranger you-appeared now than the before

εἰπὼν ἔδοξεν αὑτοῦ φαίνεσθαι σπουδαιότερος. καὶ ὁ
having-said seemed than-himself to-appear more-serious and —
Διόνυσος πρὸς αὐτόν, Τί δῆτα, εἶπεν, ὦ παππίδιον
Dionysus to him why then said O little-papa

σπουδάζεις; καὶ ὅς, Ἐξέπληξέ με ὁ γέρων οὑτοσί, ὁ
are-you-serious and he amazed me the old-man this-here the
Σάτυρος, ἔφη, καὶ πεποίηκεν ἐκλαθόμενον ἐμαυτοῦ τὰς
Satyr said and has-made having-forgotten myself the
Ὁμηρικὰς προβαλέσθαι μούσας. ἀλλά σε, εἶπεν, ἕλξει
Homeric to-put-forward muses but you said he-will-drag
τῶν ὤτων· λέγεται γὰρ αὐτὸς καὶ γραμματιστήν τινα τοῦτο
by-the ears is-said for he also schoolmaster some this
ἐργάσασθαι. οἰμώζων μὲν οὖν, εἶπεν, ἐν τῷ νησυδρίῳ·
to-have-done wailing indeed then he-said in the little-island
τὰς Καπρέας αἰνιττόμενος· τὸν ἄθλιον ἁλιέα ψηχέτω.
the Capri hinting the wretched fisherman let-him-scratch
6 ταῦτα ἔτι παιζόντων αὐτῶν, ἐπεισέρχεται θηρίον πονηρόν.
these-things still jesting them comes-in beast wicked
εἶτα οἱ θεοὶ πάντες ἀπέστρεψαν τὰ ὄμματα, κᾆτα
then the gods all turned-away the eyes and-then
αὐτὸν δίδωσιν ἡ Δίκη ταῖς Ποιναῖς, αἱ δὲ ἔρριψαν
him gives — Justice to-the Avengers they but hurled
εἰς Τάρταρον. οὐδὲν οὖν ἔσχεν ὁ Σειληνὸς ὑπὲρ αὐτοῦ
into Tartarus nothing then had — Silenus about him
φράσαι. τοῦ Κλαυδίου δὲ ἐπεισελθόντος, ὁ Σειληνὸς
to-say — of-Claudius but having-come-in — Silenus
ἄρχεται τοὺς Ἀριστοφάνους Ἱππέας ᾄδειν, ἀντὶ τοῦ
begins the of-Aristophanes Knights to-sing instead-of the
Δήμου κολακεύων δῆθεν τὸν Κλαύδιον. εἶτα πρὸς τὸν
Demos flattering forsooth — Claudius then to —
Κυρῖνον ἀπιδών, Ἀδικεῖς, εἶπεν, ὦ Κυρῖνε, τὸν ἀπόγονον
Quirinus having-looked you-do-wrong said O Quirinus the descendant
ἄγων εἰς τὸ συμπόσιον δίχα τῶν ἀπελευθέρων Ναρκίσσου
bringing into the banquet without the freedmen Narcissus
καὶ Πάλλαντος. ἀλλ' ἴθι, εἶπε, πέμψον ἐπ' ἐκείνους, εἰ
and Pallas but go said send for them if

βούλει δέ, καὶ ἐπὶ τὴν γαμετὴν Μεσσαλίναν. ἔστι γὰρ
you-wish but also for the wife Messalina is for
ἐκείνων δίχα τουτὶ τῆς τραγῳδίας τὸ δορυφόρημα, μικροῦ
them without this of-the tragedy the mute-extra by-little
δέω φάναι, καὶ ἄψυχον. ἐπεισέρχεται λέγοντι τῷ Σειληνῷ
I-lack to-say even lifeless comes-in saying — Silenus
Νέρων μετὰ τῆς κιθάρας καὶ τῆς δάφνης. εἶτα ἀποβλέψας
Nero with the lyre and the laurel then having-looked
ἐκεῖνος πρὸς τὸν Ἀπόλλωνα, Οὗτος, εἶπεν, ἐπὶ σὲ
he toward — Apollo this-man said against you
παρασκευάζεται. καὶ ὁ βασιλεὺς Ἀπόλλων, Ἀλλ' ἔγωγε
prepares and the lord Apollo but I-at-least
αὐτόν, εἶπεν, ἀποστεφανώσω, ὅτι με μὴ πάντα μιμεῖται
him said shall-uncrown because me not in-all-things he-imitates
μηδὲ ἐν οἷς με μιμεῖται γίγνεται μου μιμητὴς δίκαιος.
nor in what me he-imitates becomes my imitator just
ἀποστεφανωθέντα δὲ αὐτὸν ὁ Κωκυτὸς εὐθέως ἥρπασεν.
having-been-uncrowned but him — Cocytus at-once snatched

II · THE PROCESSION OF EMPERORS

A swarm of emperors follows and Silenus mocks each in turn, from Vindex and the Flavians through Trajan, Marcus, and Commodus to the soldier-emperors; Justice, Minos, and the gods judge some and drive others off, and Diocletian leads in his colleagues like a chorus.

Ἐπὶ τούτῳ πολλοὶ καὶ παντοδαποὶ συνέτρεχον, Βίνδικες, 7
upon this many and of-all-kinds ran-together Vindexes
Γάλβαι, Ὄθωνες, Βιτέλλιοι. καὶ ὁ Σειληνός, Τούτων,
Galbas Othos Vitelliuses and — Silenus of-these
εἶπε, τῶν μονάρχων τὸ σμῆνος πόθεν ἐξηυρήκατε, ὦ
said of-the monarchs the swarm whence have-you-found O

θεοί; τυφόμεθα γοῦν ὑπὸ τοῦ καπνοῦ· φείδεται γὰρ οὐδὲ
gods we-are-smoked at-least by the smoke spare for not-even
τῶν ἀνακτόρων ταυτὶ τὰ θηρία. καὶ ὁ Ζεὺς ἀπιδὼν
the shrines these the beasts and — Zeus having-looked
πρὸς τὸν ἀδελφὸν αὑτοῦ Σάραπιν καὶ τὸν Οὐεσπασιανὸν
to the brother his Sarapis and — Vespasian
δείξας, Πέμπε, εἶπε, τὸν σμικρίνην τοῦτον ἀπὸ τῆς
having-pointed-out send said the miser this from —
Αἰγύπτου ταχέως, ἵνα τὴν φλόγα ταύτην κατασβέσῃ·
Egypt quickly so-that the flame this he-may-quench
τῶν παίδων δὲ τὸν πρεσβύτερον μὲν παίζειν κέλευε
of-the sons and the elder indeed to-play bid
μετὰ τῆς Ἀφροδίτης τῆς πανδήμου, τὸν νεώτερον δὲ τῷ
with — Aphrodite the common the younger but to-the
Σικελικῷ θηρίῳ παραπλησίως κλοιῷ δῆσον.
Sicilian beast like with-collar bind
8 παρῆλθεν ἐπὶ τούτοις γέρων ὀφθῆναι καλός· λάμπει γὰρ
came upon these-things old-man to-be-seen fine shines for
ἔστιν ὅτε καὶ ἐν τῷ γήρᾳ τὸ κάλλος· ἐντυχεῖν πρᾳότατος,
sometimes — also in the old-age the beauty to-meet most-gentle
χρηματίσαι δικαιότατος. ἠδέσθη τοῦτον ὁ Σειληνὸς καὶ
to-deal-with most-just respected this-one — Silenus and
ἀπεσιώπησεν. εἶτα ὁ Ἑρμῆς, Ὑπὲρ δὲ τούτου, εἶπεν, οὐδὲν
fell-silent then — Hermes about but this-one said nothing
ἡμῖν λέγεις; Ναὶ μὰ Δί', ἔφη, μέμφομαί γε ὑμῖν τῆς
to-us you-say yes by Zeus he-said I-blame indeed you for-the
ἀνισότητος. τῷ γὰρ φονικῷ θηρίῳ τρὶς πέντε νείμαντες
inequality to-the for murderous beast thrice five having-allotted
ἐνιαυτοὺς ἕνα μόλις ἐδώκατε τούτῳ βασιλεῦσαι. Ἀλλὰ μὴ
years one hardly you-gave this-one to-reign but not
μέμφου, εἶπεν ὁ Ζεύς· εἰσάξω γὰρ ἐπὶ τούτῳ πολλοὺς
blame said — Zeus I-shall-bring-in for after this many

καὶγαθούς. εὐθέως οὖν ὁ Τραϊανὸς εἰσήρχετο φέρων ἐπὶ
and-good at-once then — Trajan came-in carrying on
τῶν ὤμων τὰ τρόπαια, τό τε Γετικὸν καὶ τὸ Παρθικόν.
the shoulders the trophies the both Getic and the Parthian
ἰδὼν δὲ αὐτὸν ὁ Σειληνὸς ἔφη, λανθάνειν τε ἅμα
having-seen but him — Silenus said to-escape-notice both at-once
καὶ ἀκούεσθαι βουλόμενος, Ὥρα νῦν τῷ δεσπότῃ Διὶ
and to-be-heard wishing it-is-time now for-the master Zeus
σκοπεῖν, ὅπως ὁ Γανυμήδης αὐτῷ φρουρήσεται.
to-look-to how — Ganymede for-him will-be-guarded
Μετὰ τοῦτον ἐπεισέρχεται βαθεῖαν ἔχων τὴν ὑπήνην ἀνὴρ
after this-one comes-in deep having the beard man
σοβαρὸς τά τε ἄλλα καὶ δὴ καὶ μουσικὴν ἐργαζόμενος,
haughty the both other-things and indeed also music practicing
εἴς τε τὸν οὐρανὸν ἀφορῶν πολλάκις καὶ πολυπραγμονῶν
at both the heaven looking often and prying-into
τὰ ἀπόρρητα. τοῦτον δὲ ἰδὼν ὁ Σειληνὸς ἔφη, Τί
the secret-things this-one but having-seen — Silenus said what
δὲ ὑμῖν οὗτος ὁ σοφιστὴς δοκεῖ; μῶν Ἀντίνοον τῇδε
and to-you this the sophist seems surely-not Antinous here
περισκοπεῖ; φρασάτω τις αὐτῷ μὴ παρεῖναι τὸ μειράκιον
is-be-looking-around let-tell someone him not to-be-present the youth
ἐνθαδὶ καὶ παυσάτω τοῦ λήρου καὶ τῆς φλυαρίας αὐτόν.
here and let-stop from-the nonsense and the babble him
ἐπὶ τούτοις ἀνὴρ εἰσέρχεται σώφρων, οὐ τὰ ἐς 9
upon these-things man comes-in temperate not the-things in
Ἀφροδίτην, ἀλλὰ τὰ ἐς τὴν πολιτείαν. ἰδὼν αὐτὸν
Aphrodite but the-things in the government having-seen him
ὁ Σειληνὸς ἔφη, Βαβαὶ τῆς σμικρολογίας· εἷς εἶναί μοι
— Silenus said wow of-the pettiness one to-be to-me
δοκεῖ τῶν διαπριόντων τὸ κύμινον ὁ πρεσβύτης οὗτος.
seems of-those sawing-through the cumin the old-man this

ἐπεισελθούσης δὲ αὐτῷ τῆς τῶν ἀδελφῶν ξυνωρίδος, Βήρου
having-come-in-with but him of-the of-the brothers pair Verus
καὶ Λουκίου, δεινῶς ὁ Σειληνὸς συνεστάλη. παίζειν γὰρ
and Lucius terribly — Silenus shrank to-jest for
οὐκ εἶχεν οὐδ' ἐπισκώπτειν, μάλιστα τὸν Βῆρον, καίτοι καὶ
not he-could nor to-mock most — Verus and-yet also
τούτου τὰ περὶ τὸν υἱὸν καὶ τὴν γυναῖκα πολυπραγμονῶν
of-this-one the-things about the son and the wife prying-into
ἁμαρτήματα, τὴν μὲν ὅτι πλέον ἢ προσῆκεν ἐπένθησεν,
errors the(-one) indeed that more than befitted he-mourned
ἄλλως τε οὐδὲ κοσμίαν οὖσαν, τῷ δὲ ὅτι τὴν ἀρχὴν
especially — not-even decent being the(-other) but that the rule
συναπολλυμένην περιεῖδεν, ἔχων καὶ ταῦτα σπουδαῖον
perishing-with he-allowed having and that excellent
κηδεστήν, ὃς τῶν τε κοινῶν ἂν προύστη κρεῖττον
son-in-law who of-the both common-affairs — would-have-presided better
καὶ δὴ καὶ τοῦ παιδὸς αὐτοῦ βέλτιον ἂν ἐπεμελήθη ἢ
and indeed also of-the son his better — would-have-cared than
αὐτὸς αὑτοῦ. καίπερ οὖν ταῦτα πολυπραγμονῶν ᾐδεῖτο
he himself although then these-things prying-into he-respected
τὸ μέγεθος αὐτοῦ τῆς ἀρετῆς· τόν γε μὴν υἱέα οὐδὲ τοῦ
the greatness his of-the virtue the indeed indeed son not-even of-the
σκωφθῆναι νομίσας ἄξιον ἀφῆκεν· ἔπιπτε γὰρ καὶ αὐτὸς εἰς
to-be-mocked having-thought worthy he-let-go fell for also he to
γῆν οὐ δυνάμενος ἵστασθαι καὶ παρομαρτεῖν τοῖς ἥρωσιν.
ground not being-able to-stand and to-accompany the heroes
10 Ἐπεισέρχεται Περτίναξ τῷ συμποσίῳ τὴν σφαγὴν
comes-in Pertinax to-the banquet the slaughter
ὀδυρόμενος. ἡ Δίκη δὲ αὐτὸν κατελεήσασα, Ἀλλ' οὐ
lamenting — Justice but him having-pitied but not
χαιρήσουσιν, εἶπεν, οἱ τούτων αἴτιοι· καὶ σὺ δέ, ὦ
will-rejoice said those of-these responsible and you and O

Περτίναξ, ἠδίκεις κοινωνῶν τῆς ἐπιβουλῆς, ὅσον ἐπὶ
Pertinax did-wrong sharing of-the plot as-far-as in
τοῖς σκέμμασιν, ἣν ὁ Μάρκου παῖς ἐπεβουλεύθη. μετὰ
the deliberations which the of-Marcus son was-plotted-against after
τοῦτον ὁ Σεβῆρος, ἀνὴρ πικρίας γέμων καὶ κολαστικός.
this-one — Severus man of-bitterness full and punitive
Ὑπὲρ τούτου δέ, εἶπεν ὁ Σειληνός, οὐδὲν λέγω· φοβοῦμαι
about this-one but said — Silenus nothing I-say I-fear
γὰρ αὐτοῦ τὸ λίαν ἀπηνὲς καὶ ἀπαραίτητον. ὡς δὲ
for his the very harsh and inexorable when but
ἔμελλεν αὐτῷ καὶ τὰ παιδάρια συνεισιέναι, πόρρωθεν
was-going with-him also the boys to-come-in-with from-afar
αὐτὰ διεκώλυσεν ὁ Μίνως. ἐπιγνοὺς δὲ σαφῶς τὸν μὲν
them prevented — Minos having-recognized but clearly the indeed
νεώτερον ἀφῆκε, τὸν δὲ πρεσβύτερον τιμωρίαν ἔπεμψε
younger he-let-go the but elder punishment sent
τίσοντα. Μακρῖνος ἐνταῦθα φυγὰς μιαιφόνος· εἶτα τὸ
going-to-pay Macrinus there fugitive bloodstained then the
ἐκ τῆς Ἐμέσης παιδάριον πόρρω που τῶν ἱερῶν
from — Emesa boy far somewhere from-the sacred
ἀπηλαύνετο περιβόλων. ὅ γε μὴν Σύρος Ἀλέξανδρος ἐν
was-driven precincts he indeed indeed Syrian Alexander among
ἐσχάτοις που καθῆστο τὴν αὑτοῦ συμφορὰν ποτνιώμενος.
last somewhere sat the his-own misfortune bewailing
καὶ ὁ Σειληνὸς ἐπισκώπτων αὐτὸν εἶπεν Ὦ μῶρε καὶ
and — Silenus mocking him said O fool and
μέγα νήπιε, τηλικοῦτος ὢν οὐκ αὐτὸς ἦρχες τῶν σεαυτοῦ,
greatly childish so-old being not yourself you-ruled the your-own
τὰ χρήματα δὲ ἐδίδους τῇ μητρὶ καὶ οὐκ ἐπείσθης,
the money but you-gave to-the mother and not you-were-persuaded
ὅσῳ κρεῖττον ἀναλίσκειν ἦν αὐτὰ τοῖς φίλοις ἢ
how-much better to-spend it-was them on-the friends than

θησαυρίζειν. Ἀλλ᾽ ἔγωγε, εἶπεν ἡ Δίκη, πάντας αὐτούς,
to-hoard but I-at-least said — Justice all them
ὅσοι μεταίτιοι γεγόνασι τούτων, κολασθησομένους
as-many-as accomplices have-been of-these going-to-be-punished
παραδώσω. καὶ οὕτως ἀνείθη τὸ μειράκιον.
shall-hand-over and so was-released the youth
11 ἐπὶ τούτῳ παρῆλθεν εἴσω Γαλλιῆνος μετὰ τοῦ πατρός,
upon this came inside Gallienus with the father
ὁ μὲν τὰ δεσμὰ τῆς αἰχμαλωσίας ἔχων, ὁ δὲ
the(-one) indeed the bonds of-the captivity having the(-other) but
στολῇ τε καὶ κινήσει χρώμενος μαλακωτέρᾳ ὥσπερ αἱ
with-dress both and movement using softer like the
γυναῖκες. καὶ ὁ Σειληνὸς πρὸς μὲν ἐκεῖνον,
women and — Silenus to indeed him

Τίς οὗτος ὁ λευκολόφας,
who this-one the white-crested
Πρόπαρ ὃς ἡγεῖται στρατοῦ;
in-front who leads army

ἔφη, πρὸς δὲ τὸν Γαλλιῆνον,
said to but — Gallienus

Ὃς καὶ χρυσὸν ἔχων πάντη τρυφᾷ ἠύτε κούρη·
who also gold having all-ways luxuriates like girl

τούτω δὲ ὁ Ζεὺς εἶπε τῆς ἐκεῖσε θοίνης ἐκβῆναι.
these-two but — Zeus told from-the there feast to-go-out
12 Τούτοις ἐπεισέρχεται Κλαύδιος, εἰς ὃν ἀπιδόντες οἱ
on-these comes-in Claudius at whom having-looked the
θεοὶ πάντες ἠγάσθησάν τε αὐτὸν τῆς μεγαλοψυχίας
gods all admired both him for-the magnanimity

καὶ ἐπένευσαν αὐτοῦ τῷ γένει τὴν ἀρχήν, δίκαιον εἶναι
and granted to-his the race the rule just to-be
νομίσαντες οὕτω φιλοπάτριδος ἀνδρὸς ἐπὶ πλεῖστον εἶναι τὸ
having-thought of-so country-loving man for longest to-be the
γένος ἐν ἡγεμονίᾳ. τούτοις ἐπεισέδραμεν Αὐρηλιανὸς ὥσπερ
race in leadership on-these ran-in Aurelian as
ἀποδιδράσκων τοὺς εἴργοντας αὐτὸν παρὰ τῷ Μίνωι· πολλαὶ
escaping those restraining him before — Minos many
γὰρ αὐτῷ συνίσταντο δίκαι τῶν ἀδίκων φόνων, καὶ ἔφευγε
for against-him were-gathered suits of-the unjust murders and he-fled
τὰς γραφὰς κακῶς ἀπολογούμενος. Ἥλιος δὲ οὑμὸς δεσπότης
the indictments badly defending-himself Helios but the-mine master
αὐτῷ πρός τε τὰ ἄλλα βοηθῶν, οὐχ ἥκιστα δὲ καὶ
to-him in both the other-things helping not least and also
πρὸς τοῦτο αὐτὸ συνήρατο, φράσας ἐν τοῖς θεοῖς, Ἀλλ'
in this itself helped having-declared among the gods but
ἀπέτισε τὴν δίκην, ἢ λέληθεν ἡ δοθεῖσα Δελφοῖς μαντεία
he-paid the penalty or has-escaped-notice the given at-Delphi oracle

Αἴκε πάθῃ τά τ' ἔρεξε, δίκη κ' ἰθεῖα γένοιτο;
if he-should-suffer what both he-did justice — straight would-be

Τούτῳ συνεισέρχεται Πρόβος, ὃς ἑβδομήκοντα πόλεις 13
with-this comes-in-with Probus who seventy cities
ἀναστήσας ἐν οὐδὲ ὅλοις ἐνιαυτοῖς ἑπτὰ καὶ πολλὰ
having-restored in not-even whole years seven and many-things
πάνυ σωφρόνως οἰκονομήσας, ἄδικα δὲ πεπονθὼς ὑπὸ
very temperately having-managed unjust-things but having-suffered by
τῶν ἀθέων, ἐτιμᾶτο τά τε ἄλλα καὶ τῷ τοὺς φονέας
the godless was-honored the both other-things and by-the the murderers
αὐτῷ τὴν δίκην ἐκτῖσαι. σκώπτειν δὲ αὐτὸν ὅμως
to-him the penalty to-pay to-mock but him nevertheless

ὁ Σειληνὸς ἐπειρᾶτο, καίτοι πολλῶν αὐτῷ σιωπᾶν
— Silenus tried and-yet many him to-keep-silent
παρακελευομένων· ἀλλ', Ἐᾶτε, ἔφη, νῦν γοῦν δι' αὐτοῦ
bidding but let-be said now at-least through him
τοὺς ἑξῆς φρενωθῆναι. οὐκ οἶσθα, ὦ Πρόβε, ὅτι τὰ
the following to-be-made-sensible not do-you-know O Probus that the
πικρὰ φάρμακα μιγνύντες οἱ ἰατροὶ τῷ μελικράτῳ
bitter drugs mixing the physicians with-the honey-water
προσφέρουσι; σὺ δὲ αὐστηρὸς ἦσθα λίαν καὶ τραχὺς ἀεὶ
offer you but austere were very and rough always
εἴκων τε οὐδαμοῦ· πέπονθας οὖν ἄδικα μέν, εἰκότα
yielding and nowhere you-have-suffered then unjust-things indeed fitting
δὲ ὅμως. οὐ γὰρ ἔστιν οὔτε ἵππων οὔτε βοῶν ἄρχειν
but nevertheless not for it-is-possible neither horses nor oxen to-rule
οὔτε ἡμιόνων, ἥκιστα δὲ ἀνθρώπων, μή τι καὶ τῶν
nor mules least but men not anything also of-the-things
κεχαρισμένων αὐτοῖς ξυγχωροῦντα, ὥσπερ ἔσθ' ὅτε τοῖς
pleasing to-them conceding as sometimes — to-the
ἀσθενοῦσιν οἱ ἰατροὶ μικρὰ ἐνδιδόασιν, ἵν' ἐν τοῖς
sick the physicians small-things allow so-that in the
μείζοσιν ἔχωσιν αὐτοὺς πειθομένους. Τί τοῦτο, εἶπεν ὁ
greater they-may-have them obedient what this said —
Διόνυσος, ὦ παππία; φιλόσοφος ἡμῖν ἀνεφάνης; οὐ γάρ,
Dionysus O little-papa philosopher to-us you-have-appeared not for
ὦ παῖ, ἔφη, καὶ σὺ φιλόσοφος ὑπ' ἐμοῦ γέγονας; οὐκ
O child he-said also you philosopher by me have-you-become not
οἶσθα, ὅτι καὶ ὁ Σωκράτης, ἐοικὼς ἐμοί, τὰ πρωτεῖα
you-know that also — Socrates being-like to-me the first-prizes
κατὰ τὴν φιλοσοφίαν ἀπηνέγκατο τῶν καθ' ἑαυτὸν
in the philosophy carried-off of-the in his-own-time

ἀνθρώπων, εἰ τἀδελφῷ πιστεύεις ὅτι ἐστὶν ἀψευδής; ἔα
men if the-brother you-trust that he-is truthful allow
τοίνυν ἡμᾶς μὴ πάντα γελοῖα λέγειν, ἀλλὰ καὶ σπουδαῖα.
therefore us not all-things laughable to-say but also serious-things
Ἔτι διαλεγομένων αὐτῶν πρὸς ἀλλήλους, ὅ τε Κᾶρος 14
still conversing them with one-another the both Carus
ἅμα τοῖς παισὶν εἰσφρῆσαι βουληθεὶς εἰς τὸ συμπόσιον
together-with the sons to-come-in having-wished into the banquet
ἀπελήλατο παρὰ τῆς Δίκης, καὶ ὁ Διοκλητιανός, ἄγων
was-driven-away by — Justice and — Diocletian leading
μεθ' ἑαυτοῦ Μαξιμιανώ τε τὼ δύο καὶ τὸν ἐμὸν πάππον
with himself Maximians both the two and the my grandfather
Κωνστάντιον, ἐν κόσμῳ προῆγεν. εἴχοντο δὲ ἀλλήλων
Constantius in order advanced held and of-one-another
τὼ χεῖρε, καὶ ἐβάδιζον οὐκ ἐξ ἴσης, ἀλλ' οἷα χορός
the-two hands and walked not on equal but like chorus
τις ἦν περὶ αὐτόν, τῶν μὲν ὥσπερ δορυφορούντων καὶ
some was about him the(-ones) indeed as guarding and
προθεῖν αὐτοῦ βουλομένων, τοῦ δὲ εἴργοντος· οὐδὲν γὰρ
to-run-before him wishing he but preventing nothing for
ἠξίου πλεονεκτεῖν. ὡς δὲ ξυνίει κάμνοντος ἑαυτοῦ,
he-deemed-fit to-have-more when but he-perceived being-weary himself
δοὺς αὐτοῖς ἅπαντα, ὅσα ἔφερεν ἐπὶ τῶν ὤμων,
having-given them all-things as-many-as he-carried on the shoulders
αὐτὸς εὔλυτος ἐβάδιζεν. ἠγάσθησαν οἱ θεοὶ τῶν ἀνδρῶν
himself unencumbered walked admired the gods of-the men
τὴν ὁμόνοιαν, καὶ ἐπέτρεψαν αὐτοῖς πρὸ πολλῶν πάνυ
the concord and allowed them before many very
καθῆσθαι. δεινῶς δὲ ὄντα τὸν Μαξιμιανὸν ἀκόλαστον
to-sit terribly but being — Maximian licentious
ὁ Σειληνὸς ἐπισκώπτειν μὲν οὐκ ἠξίου, τὸ δὲ τῶν
— Silenus to-mock indeed not deemed-fit the but of-the

βασιλέων οὐκ εἰσεδέχετο συσσίτιον. οὐ γὰρ μόνον τὰ
kings not was-admitted common-table not for only the-things
εἰς Ἀφροδίτην ἦν παντοίαν ἀσέλγειαν ἀσελγής, ἀλλὰ
in Aphrodite was with-all-kinds licentiousness licentious but
καὶ φιλοπράγμων καὶ ἄπιστος καὶ οὐ τὰ πάντα τῷ
also meddlesome and faithless and not the all-things with-the
τετραχόρδῳ συνῳδῶν. ἐξήλασεν οὖν αὐτὸν ἡ Δίκη ταχέως.
tetrachord harmonizing drove-out then him — Justice quickly
εἶτα ἀπῆλθεν οὐκ οἶδα ὅποι γῆς· ἐπελαθόμην γὰρ αὐτὸ
then he-went not I-know where of-earth I-forgot for it
παρὰ τοῦ Ἑρμοῦ πολυπραγμονῆσαι.
from — Hermes to-inquire

III · THE CONTEST PROCLAIMED

A harsh and turbulent group grows on this harmonious tetrachord: Minos drives off Licinius, Constantine and his sons come in, and Magnentius is refused entry. The gods want for nothing, but Hermes wishes to test the heroes and Zeus agrees; Quirinus asks to bring one of his own over, and Heracles demands Alexander too. Alexander takes the seat left by Severus' fratricide son, and Silenus' jibe that all the Romans are not worth this one Greek makes Quirinus blush. Zeus proposes a trial as in the games, and the gods approve. Hermes summons Caesar, Octavian, and Trajan as the most warlike; Kronos asks for a philosopher, and Marcus enters; Dionysus has Constantine, a lover of pleasure, brought to the porch. Apollo objects to set speeches, so Zeus lets each speak by a little measured water and then be questioned. Hermes proclaims the contest in verse; the lot falls first to Caesar, who boasts that none of his citizens will dispute the first prize and challenges Alexander.

15 τούτῳ δὲ τῷ παναρμονίῳ τετραχόρδῳ παραφύεται δεινὸν
to-this and the all-harmonious tetrachord grows-beside terrible
καὶ τραχὺ καὶ ταραχῶδες σύστημα. τοὺς μὲν οὖν
and rough and turbulent system the(-ones) indeed then

δύο οὐδὲ τῶν προθύρων ἅψασθαι τῆς τῶν ἡρώων
two not-even the porch to-touch of-the of-the heroes
ἀγορᾶς ἡ Δίκη συνεχώρησε, Λικίνιον δὲ μέχρι τῶν
assembly — Justice allowed Licinius but as-far-as the
προθύρων ἐλθόντα, πολλὰ καὶ ἄτοπα πλημμελοῦντα
porch having-come many and strange-things offending
ταχέως ὁ Μίνως ἐξήλασεν. ὁ Κωνσταντῖνος δὲ παρῆλθεν
quickly — Minos drove-out — Constantine but passed
εἴσω καὶ πολὺν ἐκαθέσθη χρόνον, εἶτα μετ᾽ αὐτὸν τὰ
inside and long sat time then after him the
παιδία. Μαγνεντίῳ γὰρ οὐκ ἦν εἴσοδος, ὅτι μηδὲν ὑγιὲς
sons to-Magnentius for not was entrance because nothing sound
ἐπεπράχει, καίτοι πολλὰ ἐδόκει πεπρᾶχθαι τῷ ἀνδρὶ
he-had-done and-yet many-things seemed to-have-been-done by-the man
καλά· οἱ θεοὶ δὲ ὁρῶντες, ὅτι μὴ ταῦτα ἐκ καλῆς αὐτῷ
fine the gods but seeing that not these-things from fine by-him
πεποίηται διαθέσεως, εἴων αὐτὸν οἰμώζειν ἀποτρέχοντα.
have-been-done disposition let him wail running-away
Οὕσης δὴ τοιαύτης τῆς ἀμφὶ τὸ δεῖπνον παρασκευῆς, 16
being indeed such of-the about the dinner preparation
ἐπόθουν μὲν οὐδὲν οἱ θεοί, πάντα γὰρ ἔχουσιν, αὐτῶν δὲ
longed-for indeed nothing the gods all-things for they-have of-themselves but
τῶν ἡρώων ἐδόκει τῷ Ἑρμῇ διαπειρᾶσθαι, καὶ τῷ Διὶ
the heroes it-seemed — to-Hermes to-make-trial and — to-Zeus
τοῦτο οὐκ ἀπὸ γνώμης ἦν. ἐδεῖτο δὲ καὶ ὁ Κυρῖνος ἤδη
this not against judgment was asked and also — Quirinus now
τινὰ μετάγειν ἐκεῖθεν παρ᾽ ἑαυτόν. Ἡρακλῆς δὲ εἶπεν,
someone to-bring-over from-there to himself Heracles but said
Οὐκ ἀνέξομαι, ὦ Κυρῖνε· διὰ τί γὰρ οὐχὶ καὶ τὸν ἐμὸν
not I-shall-endure O Quirinus for what for not also the my
Ἀλέξανδρον ἐπὶ τὸ δεῖπνον παρεκάλεις; σοῦ τοίνυν, εἶπεν,
Alexander to the dinner did-you-invite of-you therefore he-said

ὦ Ζεῦ, δέομαι, εἴ τινα τούτων ἔγνωκας ἄγειν πρὸς ἡμᾶς,
O Zeus I-ask if any of-these you-have-resolved to-bring to us
ἥκειν τὸν Ἀλέξανδρον κέλευε. τί γὰρ οὐχὶ κοινῇ τῶν
to-come — Alexander bid why for not in-common the
ἀνδρῶν ἀποπειρώμενοι τῷ βελτίονι τιθέμεθα; δίκαια λέγειν
men testing to-the better do-we-assign just-things to-say
ὁ τῆς Ἀλκμήνης ἐδόκει τῷ Διί. καὶ ἐπεισελθόντος
the(-son) — of-Alcmene seemed — to-Zeus and having-come-in
αὐτοῦ τοῖς ἥρωσιν οὔτε ὁ Καῖσαρ οὔτε ἄλλος τις
him to-the heroes neither — Caesar nor other anyone
ὑπανίστατο· καταλαβὼν δὲ σχολάζουσαν καθέδραν, ἣν
rose-up having-found but vacant seat which
ὁ τοῦ Σεβήρου παῖς ἐπεποίητο ἑαυτῷ, ἐκεῖνος γὰρ
the — of-Severus son had-made for-himself he for
ἀπελήλατο διὰ τὴν ἀδελφοκτονίαν, ἐνεκάθισε. καὶ ὁ
had-been-driven-out because-of the fratricide he-sat-down and —
Σειληνὸς ἐπισκώπτων τὸν Κυρῖνον, Ὅρα, εἶπε, μή ποτε
Silenus mocking — Quirinus see said lest ever
οὗτοι ἑνός εἰσιν ἀντάξιοι τουτουὶ τοῦ Γραικοῦ.
these of-one are equal-in-value this-here the Greek
Μὰ Δία, εἶπεν ὁ Κυρῖνος, οἶμαι πολλοὺς εἶναι μὴ
by Zeus said — Quirinus I-think many to-be not
χείρονας. οὕτω δὲ αὐτὸν οἱ ἐμοὶ τεθαυμάκασιν ἔγγονοι,
worse so but him the my have-admired descendants
ὥστε μόνον αὐτὸν ἐκ πάντων, ὅσοι γεγόνασιν ἡγεμόνες
that alone him of all as-many-as have-been leaders
ξένοι, ὀνομάζουσι καὶ νομίζουσι μέγαν. οὐ μὴν ἔτι καὶ τῶν
foreign they-call and think great not indeed still also of-the
παρ᾽ ἑαυτοῖς γεγονότων οἴονται μείζονα τοῦτον, ἴσως μὲν
among themselves having-been they-think greater this-one perhaps indeed
ὑπὸ φιλαυτίας τι παθόντες, ἴσως δὲ καὶ οὕτως ἔχον·
from self-love something having-suffered perhaps but also so it-being

εἰσόμεθα δὲ αὐτίκα μάλα τῶν ἀνδρῶν ἀποπειρώμενοι.
we-shall-know and at-once very the men testing
ταῦτα μάλιστα λέγων ὁ Κυρῖνος ἠρυθρία, καὶ δῆλος
these-things most saying — Quirinus blushed and evident
ἦν ἀγωνιῶν ὑπὲρ τῶν ἀπογόνων τῶν ἑαυτοῦ, μή που
was being-anxious for the descendants the his-own lest somehow
τὰ δευτερεῖα λαβόντες οἴχωνται.
the second-prizes having-taken they-go-off
Μετὰ τοῦτο ὁ Ζεὺς ἤρετο τοὺς θεούς, πότερον χρὴ 17
after this — Zeus asked the gods whether it-is-needful
πάντας ἐπὶ τὸν ἀγῶνα καλεῖν ἤ, καθάπερ ἐν τοῖς
all to the contest to-call or as in the
γυμνικοῖς ἀγῶσι γίνεται, ὁ τοῦ πολλὰς ἀνελομένου νίκας
gymnastic contests happens the(-one) the many having-won victories
κρατήσας, ἑνὸς περιγενόμενος, οὐδὲν ἔλαττον δοκεῖ κἀκείνων
having-overcome one having-prevailed nothing less seems also-than-those
γεγονέναι κρείσσων, οἳ προσεπάλαισαν μὲν οὐδαμῶς αὐτῷ,
to-have-been better who wrestled indeed in-no-way with-him
τοῦ κρατηθέντος δὲ ἧττους ἐγένοντο. καὶ ἐδόκει πᾶσιν
than-the(-one) overcome but inferior became and seemed to-all
ἡ τοιαύτη σφόδρα ἐμμελῶς ἔχειν ἐξέτασις. ἐκήρυττεν οὖν
the such very harmoniously to-be examination proclaimed then
ὁ Ἑρμῆς παριέναι Καίσαρα καὶ τὸν Ὀκταβιανὸν ἐπὶ
— Hermes to-come-forward Caesar and — Octavian after
τούτῳ, Τραϊανὸν δὲ ἐκ τρίτων, ὡς πολεμικωτάτους. εἶτα
this Trajan but from third as most-warlike then
γενομένης σιωπῆς ὁ βασιλεὺς Κρόνος βλέψας εἰς τὸν Δία
having-arisen silence the king Kronos having-looked at — Zeus
θαυμάζειν ἔφη, πολεμικοὺς μὲν αὐτοκράτορας ὁρῶν ἐπὶ
to-wonder said warlike indeed emperors seeing to
τὸν ἀγῶνα τουτονὶ καλουμένους, οὐδένα μέντοι φιλόσοφον.
the contest this-here being-called no-one however philosopher

Ἐμοὶ δέ, εἶπεν, οὐχ ἧττόν εἰσιν οἱ τοιοῦτοι φίλοι. καλεῖτε
to-me but said not less are the such friends call
οὖν εἴσω καὶ τὸν Μάρκον. ἐπεὶ δὲ καὶ ὁ Μάρκος
then inside also — Marcus when but also — Marcus
κληθεὶς παρῆλθε, σεμνὸς ἄγαν, ὑπὸ τῶν πόνων ἔχων
having-been-called came-forward solemn very by the toils having
τά τε ὄμματα καὶ τὸ πρόσωπον ὑπό τι συνεσταλμένον,
the both eyes and the face somewhat slightly drawn-together
κάλλος δὲ ἀμήχανον ἐν αὐτῷ τούτῳ δεικνύων, ἐν ᾧ
beauty but extraordinary in very this showing in which
παρεῖχεν ἑαυτὸν ἄκομψον καὶ ἀκαλλώπιστον· ἥ τε γὰρ
he-presented himself unrefined and unadorned the both for
ὑπήνη βαθεῖα παντάπασιν ἦν αὐτῷ καὶ τὰ ἱμάτια λιτὰ
beard deep altogether was for-him and the garments plain
καὶ σώφρονα, καὶ ὑπὸ τῆς ἐνδείας τῶν τροφῶν ἦν αὐτῷ
and temperate and by the lack of-the foods was for-him
τὸ σῶμα διαυγέστατον καὶ διαφανέστατον ὥσπερ αὐτὸ
the body most-translucent and most-transparent like itself
οἶμαι τὸ καθαρώτατον καὶ εἰλικρινέστατον φῶς·
I-think the purest and most-unmixed light
18 ἐπεὶ καὶ οὗτος ἦν εἴσω τῶν ἱερῶν περιβόλων, ὁ Διόνυσος
when also this-one was inside the sacred precincts — Dionysus
εἶπεν, Ὦ βασιλεῦ Κρόνε καὶ Ζεῦ πάτερ, ἆρα ἄξιον ἐν
said O king Kronos and Zeus father then worthy among
θεοῖς ἀτελὲς εἶναί τι; τῶν δὲ οὐ φαμένων, Εἰσάγωμεν
gods incomplete to-be anything they but not saying let-us-bring-in
οὖν τινα καὶ ἀπολαύσεως ἐραστὴν ἐνθαδί. καὶ ὁ Ζεύς, Ἀλλ᾽
then someone also of-enjoyment lover here and — Zeus but
οὐ θεμιτὸν εἴσω φοιτᾶν, εἶπεν, ἀνδρὶ μὴ τὰ ἡμέτερα
not lawful inside to-come said for-man not the-things our
ζηλοῦντι. Γιγνέσθω τοίνυν, εἶπεν, ἐπὶ τῶν προθύρων,
emulating let-be therefore said at the porch

ὁ Διόνυσος, αὐτοῖς ἡ κρίσις. ἀλλ', εἰ τοῦτο δοκεῖ
— Dionysus for-them the judgment but if this seems-good
ταύτῃ, καλῶμεν ἄνδρα οὐκ ἀπόλεμον μέν, ἡδονῇ δὲ καὶ
in-this-way let-us-call man not unwarlike indeed to-pleasure but and
ἀπολαύσει χειροηθέστερον. ἡκέτω οὖν ἄχρι τῶν προθύρων
enjoyment more-submissive let-come then as-far-as the porch
ὁ Κωνσταντῖνος. ἐπεὶ δὲ ἐδέδοκτο καὶ τοῦτο, τίνα
— Constantine when but had-been-decided also this in-what
χρὴ τρόπον αὐτοὺς ἁμιλλᾶσθαι, γνώμη προυτέθη. καὶ ὁ
it-is-needful way them to-compete opinion was-set-before and —
μὲν Ἑρμῆς ἠξίου λέγειν ἕκαστον ἐν μέρει περὶ τῶν ἑαυτοῦ,
indeed Hermes deemed-fit to-speak each in turn about the his-own
τίθεσθαι δὲ τοὺς θεοὺς τὴν ψῆφον. οὐ μὴν ἐδόκει ταῦτα
to-cast but the gods the vote not indeed seemed these-things
τῷ Ἀπόλλωνι καλῶς ἔχειν· ἀληθείας γὰρ εἶναι, καὶ οὐ
— to-Apollo well to-be of-truth for to-be and not
πιθανότητος οὐδ' αἰμυλίας ἐν θεοῖς ἔλεγχον καὶ ἐξέτασιν.
of-persuasiveness nor of-wiliness among gods test and examination
βουλόμενος δὲ ὁ Ζεὺς ἀμφοτέροις χαρίζεσθαι καὶ
wishing but — Zeus both to-gratify and
ἅμα προάγειν ἐπὶ πλέον αὐτοῖς τὴν συνουσίαν,
at-the-same-time to-prolong for longer for-them the company
Οὐδέν, εἶπε, κωλύει λέγειν μὲν αὐτοῖς ἐπιτρέψαι, μικρὰ
nothing said hinders to-speak indeed them to-allow little
τοῦ ὕδατος ἐπιμετρήσαντας, εἶτα ὕστερον ἀνερωτᾶν καὶ
of-the water having-measured-out then later to-question and
ἀποπειρᾶσθαι τῆς ἑκάστου διανοίας. καὶ ὁ Σειληνὸς
to-test of-the of-each thought and — Silenus
ἐπισκώπτων, Ἀλλ' ὅπως μή, νομίσαντες αὐτὸ νέκταρ εἶναι,
mocking but see-that not having-thought it nectar to-be
Τραϊανός τε καὶ Ἀλέξανδρος ἅπαν ἐκροφήσουσι τὸ ὕδωρ,
Trajan both and Alexander all will-gulp-down the water

εἶτα ἀφελοῦνται τοὺς ἄλλους. καὶ ὁ Ποσειδῶν, Οὐ τοὐμοῦ
then will-deprive the others and — Poseidon not of-my
ὕδατος, εἶπεν, ἀλλὰ τοῦ ὑμετέρου πώματος ἐρασταὶ τὼ
water said but of-the your drink lovers the-two
ἄνδρε ἐγενέσθην. ὑπὲρ τῶν σεαυτοῦ τοιγαροῦν ἀμπέλων
men were about the your-own therefore vines
μᾶλλον ἢ τῶν ἐμῶν πηγῶν ἄξιόν ἐστί σοι δεδιέναι.
rather than the my springs worthy it-is for-you to-fear
καὶ ὁ Σειληνὸς δηχθεὶς ἐσιώπα, καὶ τοῖς ἀγωνιζομένοις
and — Silenus stung fell-silent and to-the contestants
ἐκ τούτου τὸν νοῦν προσεῖχεν.
from this the mind applied

19 Ἑρμῆς δὲ ἐκήρυττεν·
Hermes but proclaimed

Ἄρχει μὲν ἀγὼν
begins indeed contest
τῶν καλλίστων
of-the finest
ἄθλων ταμίας,
prizes dispenser
καιρὸς δὲ καλεῖ
occasion and calls
μηκέτι μέλλειν.
no-longer to-delay
ἀλλὰ κλύοντες
but hearing
τὰν ἁμετέραν
the our
κήρυκα βοὰν
herald's cry

οἱ πρὶν βασιλῆς,
the former kings
ἔθνεα πολλὰ
nations many
δουλωσάμενοι
having-enslaved
καὶ πολέμοισι
and in-wars
δάιον ἔγχος
hostile spear
θήξαντες, ὁμοῦ
having-whetted together
γνώμης τε μέγαν
of-judgment both great
πινυτόφρονα νοῦν,
prudent mind
ἴτ', ἐς ἀντίπαλον
come to opposing
ἵστασθε κρίσιν,
stand judgment
οἷς τε φρόνησιν
those-to-whom both wisdom
τέλος ὀλβίστης
end most-blessed
θέσθαι βιοτῆς,
to-set of-life

οἷς τ' ἀντιβίους
to-whom both on-enemies
κακὰ πόλλ' ἔρξαι
evils many to-do
καὶ χρηστὰ φίλους
and good-things on-friends
τέκμαρ βιότου
mark of-life
νενόμιστο καλοῦ,
was-thought fine
οἷς θ' ἡδίστην
to-whom both sweetest
ἀπόλαυσιν ἔχειν
enjoyment to-have
τέρματα μόχθων
ends of-toils
δαῖτάς τε γάμους τ',
feasts both marriages both
ὄμμασι τερπνά,
to-the-eyes delightful
μαλακάς τε φέρειν
soft both to-wear
ἐσθῆτας ὁμοῦ
garments together-with
λιθοκολλήτοις
jewel-set
περὶ χεῖρας ἄκρας
about hands tips-of
ψελίοισι φάνη
with-bracelets appeared
μακαριστότατον.
most-blessed

νίκης δὲ τέλος
of-victory but end
Ζηνὶ μελήσει.
to-Zeus will-be-a-care

Τοιαῦτα τοῦ Ἑρμοῦ κηρύττοντος ἐκληροῦντο· καί πως 20
such-things — Hermes proclaiming they-drew-lots and somehow
συνέδραμε τῇ τοῦ Καίσαρος ὁ κλῆρος φιλοπρωτίᾳ. τοῦτο
coincided with-the — of-Caesar the lot love-of-being-first this
ἐκεῖνον μὲν ἐποίησε γαῦρον καὶ σοβαρώτερον· ἐδέησε δὲ
him indeed made proud and more-haughty needed but
διὰ τοῦτο μικροῦ καὶ φεύγειν τὴν κρίσιν ὁ Ἀλέξανδρος·
because-of this by-little also to-flee the judgment — Alexander
ἀλλὰ παραθαρρύνων αὐτὸν ὁ μέγας Ἡρακλῆς ἐπέσχε.
but encouraging him the great Heracles restrained
δεύτερος δὲ ἐπ᾽ ἐκείνῳ λέγειν ἔλαχεν Ἀλέξανδρος· ἐπὶ δὲ
second and after him to-speak obtained-by-lot Alexander for but
τῶν ἑξῆς οἱ κλῆροι τοῖς ἑκάστου χρόνοις συμπροῆλθον.
the following the lots with-the of-each times went-along
ἤρξατο οὖν ὁ Καῖσαρ ὡδί· Ἐμοὶ μέν, ὦ Ζεῦ καὶ θεοί,
began then — Caesar thus to-me indeed O Zeus and gods
γενέσθαι ἐν τηλικαύτῃ συνέβη πόλει μετὰ τοσούτους
to-be-born in so-great it-happened city after so-many
ἄνδρας, ὥστε τὴν μὲν ὅσων οὐ πώποτε ἄλλη πόλις
men that the(-one) indeed over-as-many-as not ever other city
ἐβασίλευσε βασιλεύειν, ταῖς δὲ ἀγαπητὸν τὸ καὶ τὰ
reigned to-reign for-the(-others) but content the even the
δεύτερα κομίσασθαι. τίς γὰρ πόλις ἀπὸ τρισχιλίων ἀνδρῶν
second-things to-carry-off what for city from three-thousand men
ἀρξαμένη ἐν οὐδὲ ὅλοις ἔτεσιν ἑξακοσίοις ἐπὶ γῆς ἦλθε
having-begun in not-even whole years six-hundred to of-earth came

πέρατα τοῖς ὅπλοις; ποῖα δὲ ἔθνη τοσούτους ἄνδρας
ends with-the arms what-sort and nations so-many men
ἀγαθούς τε καὶ πολεμικοὺς παρέσχετο καὶ νομοθετικούς;
good both and warlike provided and lawgiving
θεοὺς δὲ ἐτίμησαν οὕτω τίνες; ἐν δὴ τοσαύτῃ καὶ
gods but honored so who in indeed so-great and
τηλικαύτῃ πόλει γενόμενος οὐ τοὺς κατ᾽ ἐμαυτὸν μόνον,
such city having-been-born not those in my-own-time only
ἀλλὰ καὶ τοὺς πώποτε παρῆλθον τοῖς ἔργοις.
but also those ever surpassed in-the deeds
καὶ τῶν ἐμῶν μὲν πολιτῶν εὖ οἶδα ὡς οὐδεὶς ἀντιποιήσεταί
and of-the my indeed citizens well I-know that no-one will-dispute
μοι τῶν πρωτείων· εἰ δὲ Ἀλέξανδρος οὑτοσὶ τολμᾷ,
with-me the first-prizes if but Alexander this-here dares
τίνα τῶν ἔργων τῶν ἑαυτοῦ τοῖς ἐμοῖς ἀξιοῖ
which of-the deeds the his-own with-the mine does-he-deem-fit
παραβαλεῖν; ἴσως τὰ Περσικά, ὥσπερ οὐχ ἑορακὼς
to-compare perhaps the Persian as not having-seen
ἐγηγερμένα μοι τοσαῦτα κατὰ Πομπηίου τρόπαια; καίτοι
raised by-me so-many over Pompey trophies and-yet
τίς δεινότερος στρατηγὸς γέγονε, Δαρεῖος ἢ Πομπήιος;
who more-terrible general has-been Darius or Pompey
ποτέρῳ δὲ ἀνδρειότερον ἠκολούθει στρατόπεδον; τὰ μὲν
which and more-brave followed army the indeed
οὖν μαχιμώτατα τῶν Δαρείῳ πρότερον ὑπακουόντων
then most-warlike of-the to-Darius formerly subject
ἐθνῶν ἐν τῇ Καρῶν μοίρᾳ Πομπήιος εἶχεν ἑπόμενα,
nations in the of-Carians portion Pompey had following
τοὺς δὲ ἐκ τῆς Εὐρώπης, οἳ τὴν Ἀσίαν πολλάκις
those but from — Europe who — Asia often

πόλεμον ἐπάγουσαν ἐτρέψαντο, καὶ τούτων αὐτῶν τοὺς
war bringing routed and of-these themselves the
ἀνδρειοτάτους, Ἰταλούς, Ἰλλυριούς, Κελτούς.
bravest Italians Illyrians Celts

IV · CAESAR AND ALEXANDER

Caesar sets his deeds against Alexander's: he crossed the Rhine, first of the Romans sailed the outer sea, took over three hundred cities, and beat the Romans themselves, while Alexander only toured Egypt. Alexander answers that Caesar beat Pompey by fortune and Pompey's errors, that he punished the Persians for the Greeks while Caesar made war on his own country, and that in under ten years he conquered as far as India, emulating Achilles and Heracles.

ἀλλ' ἐπειδὴ τῶν Κελτῶν ὑπεμνήσθην, ἆρα τοῖς 21
but since the Celts I-have-been-reminded-of then to-the
Γετικοῖς ἔργοις Ἀλεξάνδρου τὴν τῆς Κελτικῆς ἀντιτάττομεν
Getic deeds of-Alexander the — of-Celtic-land do-we-oppose
καθαίρεσιν; οὗτος ἅπαξ ἐπεραιώθη τὸν Ἴστρον, ἐγὼ δεύτερον
overthrow he once crossed — Ister I second-time
τὸν Ῥῆνον· Γερμανικὸν αὖ τοῦτο τὸ ἐμὸν ἔργον. τούτῳ δὲ
— Rhine German again this the my deed to-this-one but
ἀντέστη μὲν οὐδὲ εἷς, ἐγὼ πρὸς Ἀριόβιστον ἠγωνισάμην.
opposed indeed not-even one I against Ariovistus contended
πρῶτος ἐτόλμησα Ῥωμαίων ἐπιβῆναι τῆς ἐκτὸς θαλάσσης.
first I-dared of-Romans to-embark on-the outer sea
καὶ τοῦτο ἦν ἴσως τὸ ἔργον οὐ θαυμαστόν. καίτοι τὴν τόλμαν
and this was perhaps the deed not wonderful and-yet the daring
καὶ ταύτην ἄξιον θαυμάσαι· ἀλλὰ τὸ μεῖζόν μου, τὸ ἀποβῆναι
even this worthy to-admire but the greater mine the to-disembark
τῆς νεὼς πρῶτον· καὶ τοὺς Ἑλβετίους σιωπῶ καὶ τὸ τῶν
from-the ship first and the Helvetians I-pass-over and the of-the

Ἰβήρων ἔθνος. οὐδενὸς ἔτι τῶν Γαλατικῶν ἐπεμνήσθην,
Iberians nation of-nothing yet of-the Gallic-things I-have-made-mention
πλεῖν ἢ τριακοσίας ὑπαγαγόμενος πόλεις, ἀνδρῶν δὲ
more than three-hundred having-brought-under cities of-men and
οὐκ ἐλάσσους ἢ διακοσίας μυριάδας. ὄντων δὲ τούτων
not fewer than two-hundred ten-thousands being but these
μοι τοιούτων ἔργων, ἐκεῖνο μεῖζον ἦν καὶ τολμηρότερον.
for-me such deeds that greater was and more-daring
ἐχρῆν γάρ με καὶ πρὸς αὐτοὺς διαγωνίζεσθαι τοὺς
it-was-needful for me also against themselves to-fight-it-out the
πολίτας καὶ κρατεῖν τῶν ἀμάχων καὶ ἀνικήτων Ῥωμαίων.
citizens and to-prevail-over the unconquerable and invincible Romans
εἴτε οὖν πλήθει τις κρίνει παρατάξεων, τρὶς τοσαυτάκις
whether then by-number anyone judges of-battles thrice so-many-times
παρεταξάμην, ὁσάκις ὑπὲρ Ἀλεξάνδρου κομπάζουσιν οἱ
I-drew-up-battle as-often-as about Alexander boast those
τὰ περὶ αὐτοῦ σεμνοποιοῦντες, εἴτε πλήθει πόλεων
the-things about him exalting or by-number of-cities
αἰχμαλώτων, οὐ τῆς Ἀσίας μόνον, ἀλλὰ καὶ τῆς Εὐρώπης
captured not — of-Asia only but also — of-Europe
τὰ πλεῖστα κατεστρεψάμην. Ἀλέξανδρος Αἴγυπτον ἐπῆλθε
the most I-subdued Alexander Egypt went-over
θεωρῶν, ἐγὼ δὲ συμπόσια συγκροτῶν κατεπολέμησα. τὴν
sightseeing I but drinking-parties holding conquered the
δὲ μετὰ τὸ κρατῆσαι πρᾳότητα βούλεσθε ἐξετάσαι τὴν
but after the to-prevail gentleness do-you-wish to-examine the
παρ᾽ ἑκατέρῳ; ἐγὼ καὶ τοῖς πολεμίοις συνέγνων· ἔπαθον
in each I even the enemies pardoned I-suffered
γοῦν ὑπ᾽ αὐτῶν ὅσα ἐμέλησε τῇ Δίκῃ· ὁ δὲ πρὸς
at-least by them as-much-as was-a-care — to-Justice he but besides
τοῖς πολεμίοις οὐδὲ τῶν φίλων ἀπέσχετο.
the enemies not-even from-the friends abstained

ἔτι οὖν μοι περὶ τῶν πρωτείων ἀμφισβητεῖν οἷός τε ἔσῃ; 22
still then with-me about the first-prizes to-dispute able — will-you-be
καὶ οὐκ αὐτόθεν καὶ σὺ παραχωρήσεις μετὰ τῶν ἄλλων,
and not on-the-spot also you will-you-yield with the others
ἀλλὰ ἀναγκάσεις με λέγειν, ὅπως σὺ μὲν ἐχρήσω πικρῶς
but will-you-compel me to-say how you indeed treated bitterly
Θηβαίοις, ἐγὼ δὲ τοῖς Ἑλβετίοις φιλανθρώπως; σὺ μὲν γὰρ
Thebans I but the Helvetians humanely you indeed for
ἐκείνων κατέκαυσας τὰς πόλεις, ἐγὼ δὲ τὰς ὑπὸ τῶν οἰκείων
their burned the cities I but the by the own
πολιτῶν κεκαυμένας πόλεις ἀνέστησα. καίτοι οὔτι ταὐτὸν
citizens burned cities restored and-yet not-at-all the-same
ἦν μυρίων Γραικῶν κρατῆσαι καὶ πεντεκαίδεκα μυριάδας
was ten-thousand Greeks to-overcome and fifteen ten-thousands
ἐπιφερομένας ὑποστῆναι. πολλὰ εἰπεῖν ἔχων ἔτι περὶ
rushing-on to-withstand much to-say having still about
ἐμαυτοῦ καὶ τοῦδε, τῷ μὴ σχολὴν ἄγειν ἥκιστα τὸ λέγειν
myself and this by-the not leisure to-have least the to-speak
ἐξεμελέτησα. διόπερ χρὴ συγγνώμην ὑμᾶς ἔχειν, ἐκ δὲ
I-practiced wherefore it-is-needful pardon you to-have from but
τῶν εἰρημένων καὶ περὶ τῶν μὴ ῥηθέντων τὴν ἴσην καὶ
the-things said also about the-things not said the equal and
δικαίαν ἐξέτασιν ποιουμένους ἀποδιδόναι μοι τὸ πρωτεῖον.
just examination making to-render me the first-prize
Τοιαῦτα εἰπόντος τοῦ Καίσαρος καὶ λέγειν ἔτι βουλομένου, 23
such-things having-said — Caesar and to-speak still wishing
μόγις καὶ πρότερον ὁ Ἀλέξανδρος καρτερῶν οὐκέτι
hardly even before — Alexander enduring no-longer
κατέσχεν, ἀλλὰ μετά τινος ταραχῆς καὶ ἀγωνίας, Ἐγὼ
restrained-himself but with some disturbance and anxiety I
δέ, εἶπεν, ὦ Ζεῦ καὶ θεοί, μέχρι τίνος ἀνέξομαι σιωπῇ
but said O Zeus and gods till what shall-I-endure in-silence

τῆς θρασύτητος τῆς τούτου; πέρας γὰρ οὐδέν ἐστιν,
the boldness the his limit for none is
ὡς ὁρᾶτε, οὔτε τῶν εἰς αὐτὸν ἐπαίνων οὔτε τῶν
as you-see neither of-the toward himself praises nor of-the
εἰς ἐμὲ βλασφημιῶν. ἐχρῆν δὲ ἴσως μάλιστα μὲν
toward me slanders it-was-needful but perhaps most indeed
ἀμφοῖν φείδεσθαι· καὶ γὰρ εἶναί πως ἀμφότερα δοκεῖ
both to-spare and for to-be somehow both seems
παραπλησίως ἐπαχθῆ· πλέον δὲ τοῦ τἀμὰ διασύρειν
similarly offensive more but from-the the-mine to-disparage
ἄλλως τε καὶ μιμητὴν αὐτῶν γενόμενον. ὁ δὲ εἰς τοῦτο
especially — also imitator of-them having-become he but into this
ἦλθεν ἀναισχυντίας, ὥστε τολμῆσαι τὰ ἀρχέτυπα κωμῳδεῖν
came of-shamelessness that to-dare the archetypes to-ridicule
τῶν ἑαυτοῦ ἔργων. ἐχρῆν δέ, ὦ Καῖσαρ, ὑπομνησθῆναί
of-the his-own deeds it-was-needful but O Caesar to-be-reminded
σε τῶν δακρύων ἐκείνων, ἃ τότε ἀφῆκας, ἀκροώμενος τῶν
you of-the tears those which then you-shed listening-to the
ὑπομνημάτων, ὅσα πεποίηται περὶ τῶν ἐμῶν πράξεων.
records as-many-as have-been-made about the my deeds
24 ἀλλ᾽ ὁ Πομπήιος ἐπῆρέ σε μετὰ τοῦτο, κολακευθεὶς μὲν
but — Pompey elated you after this flattered indeed
παρὰ τῶν πολιτῶν τῶν ἑαυτοῦ, γενόμενος δὲ οὐδεὶς
by the citizens the his-own having-been but nobody
οὐδαμοῦ. τὸ μὲν γὰρ ἀπὸ Λιβύης θριαμβεῦσαι, οὐ μέγα
nowhere the indeed for from Libya to-triumph not great
ἔργον, ὀνομαστότατον ἐποίησεν ἡ τῶν τότε ὑπάτων
deed most-famous made the of-the then consuls
μαλακία. τὸν δουλικὸν δὲ ἐκεῖνον πόλεμον, οὐδὲ πρὸς
softness the servile but that war not-even against
ἄνδρας γενόμενον, ἀλλὰ πρὸς τοὺς χειρίστους τῶν οἰκετῶν,
men having-been but against the worst of-the slaves

ἄλλοι μὲν κατειργάσαντο, Κράσσοι καὶ Λούκιοι, τοὔνομα δὲ
others indeed accomplished Crassuses and Luciuses the-name but
καὶ τὴν ἐπιγραφὴν ἔσχε Πομπήιος. Ἀρμενίαν δὲ καὶ τὰ
and the title had Pompey Armenia and and the-parts
πρόσοικα ταύτης κατεπολέμησε Λούκουλλος, ἐθριάμβευσε δὲ
neighboring of-this conquered Lucullus triumphed but
ἀπὸ τούτων Πομπήιος. εἶτ᾽ ἐκολάκευσαν αὐτὸν οἱ πολῖται
from these Pompey then flattered him the citizens
καὶ Μέγαν ὠνόμασαν, ὄντα τίνος τῶν πρὸ ἑαυτοῦ
and Great named being than-whom of-those before himself
μείζονα; τί γὰρ ἐκείνῳ τοσοῦτον ἐπράχθη, ἡλίκον Μαρίῳ ἢ
greater what for by-him so-great was-done as-great-as by-Marius or
Σκηπίωσι τοῖς δύο ἢ τῷ παρὰ τὸν Κυρῖνον τουτονὶ Φουρίῳ,
by-Scipios the two or by-the beside — Quirinus this-here Furius
ὃς μικροῦ συμπεσοῦσαν τὴν τούτου πόλιν ἀνέστησεν;
who by-little having-fallen the his city restored
οὗτοι γὰρ οὐκ ἀλλοτρίοις ἔργοις, ὥσπερ ἐν πολιτικαῖς
these for not by-others' deeds as in public
οἰκοδομίαις καὶ δαπανήμασιν ὑπ᾽ ἄλλων καταβληθείσαις καὶ
buildings and expenditures by others laid-down and
ἐπιτελεσθείσαις ἕτερος ἄρχων ἐπεγράφη μικρὰ κονιάσας
completed other magistrate is-inscribed little having-plastered
τὸν τοῖχον, οὕτω ταῖς ἀλλοτρίαις ἐπεγράφησαν πράξεσιν·
the wall so on-the others' were-inscribed deeds
ἀρχιτέκτονες δὲ αὐτοὶ καὶ δημιουργοὶ γενόμενοι τῶν
master-builders but themselves and craftsmen having-become of-the
καλλίστων ἠξιώθησαν ὀνομάτων.
finest were-deemed-worthy names
οὐδὲν οὖν θαυμαστόν, εἰ κεκράτηκας Πομπηίου δακτύλῳ
nothing then wonderful if you-have-overcome Pompey with-finger
κνωμένου καὶ τἆλλα ἀλώπεκος μᾶλλον ἢ λέοντος.
scratching and the-other-things of-fox rather than of-lion

ἐπειδὴ γὰρ αὐτὸν ἡ τύχη προύδωκεν, ἣ τὸν ἔμπροσθεν
when for him the fortune betrayed which the former
χρόνον αὐτῷ παρειστήκει, ταχέως ἐκράτησας μόνου. καὶ
time to-him had-stood-by quickly you-overcame him-alone and
ὅτι δεινότητι μὲν οὐδεμιᾷ κρειττων ἐγένου, φανερόν·
that in-cleverness indeed none better you-became evident
καὶ γὰρ ἐν ἐνδείᾳ γεγονὼς τῶν ἐπιτηδείων· ἔστι δὲ οὐ
and for in want having-been of-the provisions is but not
μικρόν, ὡς οἶσθα, τοῦτο ἁμάρτημα στρατηγοῦ· καὶ μάχῃ
small as you-know this error of-general and in-battle
συμβαλὼν ἡττήθης. εἰ δὲ Πομπήιος ὑπ᾽ ἀφροσύνης
having-engaged you-were-defeated if but Pompey through folly
τε καὶ ἀνοίας ἢ τοῦ μὴ δύνασθαι τῶν πολιτῶν ἄρχειν
both and senselessness or the not to-be-able the citizens to-rule
οὔτε, ἡνίκα ἔδει τρίβειν τὸν πόλεμον, ὑπερετίθετο
neither when it-was-needful to-protract the war postponed
τὴν μάχην οὔτε τῇ νίκῃ νικῶν ἐπεξῄει, ὑπὸ τοῖς οἰκείοις
the battle nor the victory winning followed-up by the own
ἁμαρτήμασι καὶ οὐχ ὑπὸ τοῖς σοῖς ἐσφάλη στρατηγήμασι.
errors and not by the your he-failed stratagems
Πέρσαι δὲ πανταχοῦ καλῶς καὶ φρονίμως παρεσκευασμένοι
Persians but everywhere well and prudently prepared
πρὸς τὴν ἡμετέραν ἀλκὴν ἐνέδοσαν.
to the our prowess gave-way
ἐπεὶ δὲ οὐ τοῦ πράττειν ἁπλῶς, ἀλλὰ καὶ τοῦ τὰ
since but not the to-do simply but also the the
δίκαια πράττειν ἄνδρα ἄριστον καὶ βασιλέα προσήκει
just-things to-do man best and king it-befits
μεταποιεῖσθαι, ἐγὼ μὲν ὑπὲρ τῶν Ἑλλήνων τοὺς Πέρσας
to-lay-claim-to I indeed for the Greeks the Persians
ἀπῄτησα δίκην, καὶ τοὺς Ἑλληνικοὺς πολέμους ἐπανειλόμην,
exacted penalty and the Greek wars I-took-up

οὐχὶ τὴν Ἑλλάδα λυπεῖν βουλόμενος, ἀλλὰ τοὺς κωλύοντάς
not — Greece to-grieve wishing but those preventing
με διαβαίνειν καὶ δίκας ἀπαιτεῖν τὸν Πέρσην ἐπικόπτων.
me to-cross and penalties to-exact-from the Persian checking
σὺ δὲ τοὺς Γερμανοὺς καὶ Γαλάτας κατεπολέμησας, ἐπὶ
you but the Germans and Gauls subdued against
τὴν πατρίδα τὴν σεαυτοῦ παρασκευαζόμενος, οὗ τί
the fatherland the your-own preparing than-which what
γένοιτ' ἂν χεῖρον ἢ μιαρώτερον; ἐπεὶ δὲ ὥσπερ διασύρων
could-be — worse or more-abominable since but as disparaging
τῶν μυρίων ἐμνημόνευσας Γραικῶν, ὅτι μὲν καὶ ὑμεῖς
the ten-thousand you-mentioned Greeks that indeed also you
ἐντεῦθεν γεγόνατε καὶ τὰ πλεῖστα τῆς Ἰταλίας ὤκησαν οἱ
from-there have-sprung and the most — of-Italy inhabited the
Γραικοί, καίπερ εἰδὼς ὅμως οὐ παραδέχομαι. τούτων δὲ
Greeks although knowing nevertheless not I-accept of-these but
αὐτῶν ὀλίγον ἔθνος, Αἰτωλοὺς λέγω τοὺς παροικοῦντας
themselves small nation Aetolians I-mean those neighboring
ἡμῖν, οὐ φίλους μὲν ἔχειν καὶ συμμάχους ἐποιήσασθε περὶ
us not friends indeed to-have and allies did-you-make of
πολλοῦ, πολεμωθέντας δὲ ὑμῖν ὕστερον δι' ἁσδήποτε
much at-war but with-you later for whatever
αἰτίας οὐκ ἀκινδύνως ὑπακούειν ὑμῖν ἠναγκάσατε; οἱ δὲ
cause not without-danger to-obey you did-you-compel you-who but
πρὸς τὸ γῆρας, ὡς ἂν εἴποι τις, τῆς Ἑλλάδος, καὶ οὐδὲ
toward the old-age as — might-say someone — of-Greece and not-even
πάσης, ἀλλ' ἔθνους μικροῦ, ἡνίκα ἤκμαζε τὸ Ἑλληνικόν,
all but of-nation small when was-at-its-height the Greek
οὐδ' ὅτι ἔστι γιγνωσκομένου, μικροῦ δέω φάναι, μόγις
nor that it-exists being-known by-little I-lack to-say hardly

ἀρκέσαντες, τίνες ἂν ἐγένεσθε, εἰ πρὸς ἀκμάζοντας καὶ
having-sufficed what — would-you-have-been if against at-their-height and
ὁμονοοῦντας τοὺς Ἕλληνας πολεμεῖν ὑμᾶς ἐδέησεν;
in-concord the Greeks to-war you it-had-been-needful
ἐπεὶ καὶ Πύρρου διαβάντος ἐφ᾽ ὑμᾶς ἴστε ὅπως
since also Pyrrhus having-crossed against you you-know how
ἐπτήξατε. εἰ δὲ τὸ Περσῶν κρατῆσαι μικρὸν νομίζεις καὶ
you-cowered if but the Persians to-overcome small you-think and
τὸ τηλικοῦτον ἔργον διασύρεις, ὀλίγης πάνυ τῆς ὑπὲρ τὸν
the so-great deed you-disparage small very of-the beyond —
Τίγρητα ποταμὸν ὑπὸ Παρθυαίων βασιλευομένης χώρας, ἔτη
Tigris river by Parthians ruled country years
πλέον ἢ τριακόσια πολεμοῦντες, λέγε μοι, δι᾽ ἣν αἰτίαν
more than three-hundred warring tell me for what cause
οὐκ ἐκρατήσατε; βούλει σοι φράσω; τὰ Περσῶν ὑμᾶς
not did-you-prevail do-you-wish to-you shall-I-tell the of-Persians you
εἶρξε βέλη. φρασάτω δέ σοι περὶ αὐτῶν Ἀντώνιος ὁ
shut-out missiles let-tell but to-you about them Antony the(-one)
παιδοτριβηθεὶς ἐπὶ στρατηγίᾳ παρὰ σοῦ. ἐγὼ δὲ ἐν οὐδὲ
trained for generalship by you I but in not-even
ὅλοις ἐνιαυτοῖς δέκα πρὸς τούτοις καὶ Ἰνδῶν γέγονα κύριος.
whole years ten besides these also of-Indians have-become master
εἶτ᾽ ἐμοὶ τολμᾷς ἀμφισβητεῖν, ὃς ἐκ παιδαρίου στρατηγῶν
then with-me do-you-dare to-dispute who from boyhood being-general
ἔργα ἔπραξα τηλικαῦτα, ὥστε τὴν μνήμην, καίπερ οὐκ ἀξίως
deeds did so-great that the memory although not worthily
ὑπὸ τῶν συγγραφέων ὑμνηθέντων, ὅμως συμπαραμένειν
by the historians hymned nevertheless to-remain-with
τῷ βίῳ, καθάπερ τῶν τοῦ Καλλινίκου, τοὐμοῦ βασιλέως,
the life like of-the of-the Gloriously-Victorious my king
οὗ θεράπων ἐγὼ καὶ ζηλωτὴς ἐγενόμην, Ἀχιλλεῖ μὲν
whose servant I and emulator became Achilles indeed

ἁμιλλώμενος τῷ προγόνῳ, Ἡρακλέα δὲ θαυμάζων καὶ
rivaling the ancestor Heracles but admiring and
ἑπόμενος, ἅτε δὴ κατ᾽ ἴχνος θεοῦ ἄνθρωπος.
following inasmuch-as indeed in track of-god man

V · OCTAVIAN, TRAJAN, AND MARCUS

Alexander says his harsh deeds fell on the guilty and were followed by repentance. Octavian tells of Actium and Philippi, of the Ister and the Euphrates set as boundaries, and of his turn from war to lawgiving. Trajan shows his Getic and Parthian trophies and claims a mildness that pleases the gods. Marcus says the gods know his deeds and need no speech, and Constantine, claiming to surpass the rest, has his works called gardens of Adonis by Silenus.

Ὅσα μὲν οὖν ἐχρῆν, ὦ θεοί, πρὸς τοῦτον 26
as-many-things-as indeed then it-was-needful O gods against this-one
ἀπολογήσασθαι· καίτοι κρεῖττον ἦν ὑπεριδεῖν αὐτοῦ·
to-say-in-defense and-yet better it-was to-disregard him
εἴρηται. εἰ δέ τι πικρὸν ὑφ᾽ ἡμῶν ἐπράχθη, οὔτι
have-been-said if but anything bitter by us was-done not-at-all
παντάπασιν εἰς ἀναιτίους ἀνθρώπους, ἀλλὰ ἢ πολλάκις
altogether against guiltless men but either often
καὶ ἐπὶ πολλοῖς προσκρούσαντας ἢ τῷ καιρῷ μὴ καλῶς μηδὲ
and in many-things having-offended or the occasion not well nor
πρεπόντως χρησαμένους, ἠκολούθησε γοῦν ἐπὶ μὲν τοῖς
fittingly having-used followed at-least upon indeed the-things
διὰ τὸν καιρὸν ἐξαμαρτηθεῖσιν ἡ μεταμέλεια, σώφρων
because-of the occasion committed the repentance temperate
πάνυ καὶ τῶν ἐξημαρτηκότων σώτειρα δαίμων, τοὺς δὲ
very and of-those having-erred saving spirit those but

ὥσπερ φιλοτιμουμένους ἐπὶ τῷ πολλάκις ἀπεχθάνεσθαι
as making-it-their-ambition at the often to-be-hated
καὶ προσκρούειν οὐδὲν ἧμην ἄδικον ποιεῖν κολάζων.
and to-offend nothing I-thought unjust to-do punishing
27 Ἐπεὶ δὲ εἴρητο καὶ τούτῳ στρατιωτικώτερον ὁ λόγος,
when but had-been-said also by-this-one more-soldierly the speech
ἐπὶ τὸν Ὀκταβιανὸν τὴν ὑδρίαν ἔφερεν ὁ τοῦ Ποσειδῶνος
to — Octavian the water-jar carried the — of-Poseidon
θεράπων, ἐπιμετρῶν αὐτῷ τοῦ ὕδατος ἔλασσον διὰ τὸν
servant measuring-out to-him of-the water less because-of the
καιρόν, ἄλλως τε καὶ μνησικακῶν αὐτῷ τῆς εἰς τὸν
occasion especially — and bearing-a-grudge against-him for-the toward the
θεὸν ὑπερηφανίας. καὶ ὃς ἐπειδὴ συνῆκεν ὑπὸ ἀγχινοίας,
god arrogance and he when he-understood through shrewdness
ἀφεὶς τὸ λέγειν τι περὶ τῶν ἀλλοτρίων, Ἐγὼ δέ,
having-let-go the to-say anything about the others' I but
εἶπεν, ὦ Ζεῦ καὶ θεοί, τοῦ διασύρειν μὲν τὰ τῶν ἄλλων
said O Zeus and gods from-the to-disparage indeed the of-the others
ἔργα καὶ μικρὰ ποιεῖν ἀφέξομαι, περὶ δὲ τῶν ἐμαυτοῦ
deeds and small to-make I-shall-abstain about but the my-own
τὸν πάντα ποιήσομαι λόγον. νέος προύστην τῆς ἐμαυτοῦ
the whole I-shall-make speech young I-presided-over the my-own
πόλεως ὥσπερ οὗτος ὁ γενναῖος Ἀλέξανδρος, κατώρθωσα
city like this the noble Alexander I-succeeded
δὲ Γερμανικοὺς πολέμους ὥσπερ ὁ ἐμὸς πατὴρ οὑτοσὶ
and German wars like the my father this-here
Καῖσαρ. συμπλακεὶς δὲ τοῖς ἐμφυλίοις ἀγῶσιν Αἴγυπτον
Caesar having-engaged but in-the civil contests Egypt
μὲν περὶ τὸ Ἄκτιον κατεναυμάχησα, Βροῦτον δὲ καὶ
indeed at — Actium I-defeated-at-sea Brutus but and
Κάσσιον περὶ τοὺς Φιλίππους κατεπολέμησα, καὶ τὸν
Cassius at the Philippi I-subdued and the

Πομπηίου παῖδα Σέξτον πάρεργον ἐθέμην τῆς ἐμαυτοῦ
of-Pompey son Sextus side-work I-made of-the my-own
στρατηγίας. οὕτω δὲ παρέσχον ἐμαυτὸν τῇ φιλοσοφίᾳ
generalship so but I-made myself to-the philosophy
χειροήθη, ὥστε καὶ τῆς Ἀθηνοδώρου παρρησίας ἠνεσχόμην,
tractable that even the of-Athenodorus frankness I-endured
οὐκ ἀγανακτῶν, ἀλλ᾽ εὐφραινόμενος ἐπ᾽ αὐτῇ, καὶ τὸν
not being-vexed but rejoicing at it and the
ἄνδρα καθάπερ παιδαγωγὸν ἢ πατέρα μᾶλλον αἰδούμενος.
man like tutor or father rather revering
Ἄρειον δὲ καὶ φίλον καὶ συμβιωτὴν ἐπιγράφομαι, καὶ ὅλως
Areius but both friend and companion I-inscribe and wholly
οὐδέν ἐστιν ὑφ᾽ ἡμῶν εἰς τὴν φιλοσοφίαν ἁμαρτηθέν.
nothing is by us against the philosophy erred
ὑπὸ δὲ τῶν ἐμφυλίων στάσεων τὴν Ῥώμην ὁρῶν εἰς
by but the civil factions — Rome seeing to
τὸν ἔσχατον ἐλαύνουσαν πολλάκις κίνδυνον οὕτω διεθέμην
the extreme driving often danger so I-arranged
τὰ περὶ αὐτήν, ὥστε εἶναι, εἰ μὴ δι᾽ ὑμᾶς, ὦ θεοί, τὸ
the-things about it that to-be if not because-of you O gods the
λοιπὸν ἀδαμαντίνην. οὐ γὰρ ταῖς ἀμέτροις ἐπιθυμίαις εἴκων
future adamantine not for to-the immoderate desires yielding
ἐπικτᾶσθαι πάντως αὐτῇ διενοήθην, ὅρια δὲ διττά, ὥσπερ
to-acquire altogether for-it I-intended boundaries but two as
ὑπὸ τῆς φύσεως ἀποδεδειγμένα, Ἴστρον καὶ Εὐφράτην
by the nature appointed Ister and Euphrates
ποταμοὺς ἐθέμην. εἶτα ὑποτάξας τὸ Σκυθῶν καὶ Θρᾳκῶν
rivers I-set then having-subjected the of-Scythians and Thracians
ἔθνος, ἐπιμετρούντων ὑμῶν τῆς βασιλείας μοι τὸν χρόνον,
nation measuring-out you of-the kingship to-me the time
οὐ πόλεμον ἄλλον ἐξ ἄλλου περιεσκόπουν, ἀλλὰ εἰς
not war other from other I-looked-around-for but to

νομοθεσίαν καὶ τῶν ἐκ τοῦ πολέμου συμφορῶν ἐπανόρθωσιν
legislation and of-the from the war misfortunes correction
τὴν σχολὴν διετιθέμην, οὐδενὸς νομίζων τῶν πρὸ ἐμαυτοῦ
the leisure I-devoted than-none thinking of-those before myself
χεῖρον βεβουλεῦσθαι, μᾶλλον δέ, εἰ χρὴ θαρρήσαντα
worse to-have-planned rather but if it-is-needful taking-courage
φάναι, κρεῖσσον τῶν πώποτε τηλικαύτας ἡγεμονίας
to-say better than-those ever so-great empires
ἐπιτροπευσάντων. οἱ μὲν γὰρ ταῖς στρατηγίαις ἐναπέθανον,
having-governed they indeed for in-the campaigns died
ἐξὸν λοιπὸν ἡσυχάζειν καὶ μὴ στρατεύεσθαι, πολέμους
it-being-possible henceforth to-keep-quiet and not to-campaign wars
ἐκ πολέμων ἑαυτοῖς, ὥσπερ οἱ φιλοπράγμονες δίκας
from wars for-themselves like the meddlesome lawsuits
κατασκευάζοντες· οἱ δὲ καὶ πολεμούμενοι τῇ τρυφῇ
contriving they but even being-warred-on to-the luxury
προσεῖχον, οὐ μόνον τῆς μετὰ ταῦτα εὐκλείας τὴν
attended not only than-the after these-things glory the
αἰσχρὰν τρυφὴν προτιμῶντες, ἀλλὰ καὶ τῆς σωτηρίας
shameful luxury preferring but also than-the safety
αὐτῆς. ἐγὼ μὲν οὖν ταῦτα διανοούμενος οὐκ ἀξιῶ
itself I indeed then these-things considering not I-deem-worthy
τῆς χείρονος ἐμαυτὸν μερίδος· ὅ τι δ' ἂν ὑμῖν, ὦ
of-the worse myself portion what thing but — to-you O
θεοί, φαίνηται, τοῦτο εἰκός ἐστιν ἐμὲ δήπουθεν στέργειν.
gods may-seem this likely it-is me surely to-accept
28 Δίδοται μετὰ τοῦτον τῷ Τραϊανῷ τοῦ λέγειν ἐξουσία. ὁ
is-given after this-one — to-Trajan of-the to-speak license he
δέ, καίπερ δυνάμενος λέγειν, ὑπὸ ῥᾳθυμίας· ἐπιτρέπειν
but although being-able to-speak through laziness to-entrust
γὰρ εἰώθει τὰ πολλὰ τῷ Σούρᾳ γράφειν ὑπὲρ
for he-was-accustomed the most-things — to-Sura to-write for

αὐτοῦ· φθεγγόμενος μᾶλλον ἢ λέγων, ἐπεδείκνυεν αὐτοῖς
himself uttering rather than speaking showed them
τό τε Γετικὸν καὶ τὸ Παρθικὸν τρόπαιον. ᾐτιᾶτο δὲ τὸ
the both Getic and the Parthian trophy blamed and the
γῆρας ὡς οὐκ ἐπιτρέψαν αὐτῷ τοῖς Παρθικοῖς πράγμασιν
old-age as not having-allowed him the Parthian affairs
ἐπεξελθεῖν. καὶ ὁ Σειληνός, Ἀλλ', ὦ μάταιε, ἔφη, εἴκοσι
to-follow-up and — Silenus but O vain-man said twenty
βεβασίλευκας ἔτη, Ἀλέξανδρος δὲ οὑτοσὶ δώδεκα. τί οὖν
you-have-reigned years Alexander but this-here twelve why then
ἀφεὶς αἰτιᾶσθαι τὴν σαυτοῦ τρυφὴν τὴν τοῦ χρόνου
having-let-go to-blame the your-own luxury the of-the time
μέμφῃ στενότητα; παροξυνθεὶς οὖν ὑπὸ τοῦ σκώμματος,
do-you-blame narrowness provoked then by the jest
οὐδὲ γὰρ ἦν ἔξω τοῦ δύνασθαι ῥητορεύειν, ὑπὸ δὲ τῆς
not for he-was outside the to-be-able to-make-speeches by but the
φιλοποσίας ἀμβλύτερος ἑαυτοῦ πολλάκις ἦν, Ἐγὼ δέ,
love-of-drinking duller than-himself often he-was I but
εἶπεν, ὦ Ζεῦ καὶ θεοί, τὴν ἀρχὴν παραλαβὼν ναρκῶσαν
said O Zeus and gods the rule having-received torpid
ὥσπερ καὶ διαλελυμένην ὑπό τε τῆς οἴκοι πολὺν χρόνον
as-it-were and dissolved by both the at-home long time
ἐπικρατησάσης τυραννίδος καὶ τῆς τῶν Γετῶν ὕβρεως,
having-prevailed tyranny and the of-the Getae insolence
μόνος ὑπὲρ τὸν Ἴστρον ἐτόλμησα προσλαβεῖν ἔθνη, καὶ
alone beyond — Ister I-dared to-add nations and
τὸ Γετῶν ἔθνος ἐξεῖλον, οἳ τῶν πώποτε μαχιμώτατοι
the of-Getae nation I-destroyed who of-those ever most-warlike
γεγόνασιν, οὐχ ὑπὸ ἀνδρείας μόνον τοῦ σώματος, ἀλλὰ καὶ
have-been not by courage only of-the body but also
ὧν ἔπεισεν αὐτοὺς ὁ τιμώμενος παρ' αὐτοῖς Ζάμολξις.
by-what persuaded them the honored among them Zalmoxis

οὐ γὰρ ἀποθνήσκειν, ἀλλὰ μετοικίζεσθαι νομίζοντες
not for to-die but to-change-abode thinking
ἑτοιμότερον αὐτὸ ποιοῦσιν ἢ ἄλλοι τὰς ἀποδημίας
more-readily it they-do than others the journeys
ὑπομένουσιν. ἐπράχθη δέ μοι τὸ ἔργον τοῦτο ἐν ἐνιαυτοῖς
endure was-done and by-me the deed this in years
ἴσως που πέντε. πάντων δὲ ὅτι τῶν πρὸ ἐμαυτοῦ
perhaps about five of-all but that of-those before myself
γεγονότων αὐτοκρατόρων ὤφθην τοῖς ὑπηκόοις πρᾳότατος
having-been emperors I-was-seen by-the subjects most-gentle
καὶ οὔτε Καῖσαρ οὑτοσὶ περὶ τούτων ἀμφισβητήσειεν
and neither Caesar this-here about these-things would-dispute
ἄν μοι οὔτ' ἄλλος οὐδὲ εἷς, εὔδηλόν ἐστί που. πρὸς
— with-me nor other not-even one evident it-is surely toward
Παρθυαίους δέ, πρὶν μὲν ἀδικεῖσθαι παρ' αὐτῶν, οὐκ
Parthians but before indeed to-be-wronged by them not
ᾤμην δεῖν χρῆσθαι τοῖς ὅπλοις· ἀδικοῦσι δὲ ἐπεξῆλθον
I-thought to-be-needful to-use the arms wronging but I-attacked
οὐδὲν ὑπὸ τῆς ἡλικίας κωλυθείς, καίτοι διδόντων μοι
in-nothing by the age hindered and-yet granting to-me
τῶν νόμων τὸ μὴ στρατεύεσθαι. τούτων δὴ τοιούτων
the laws the not to-campaign these indeed such
ὄντων, ἆρ' οὐχὶ καὶ τιμᾶσθαι πρὸ τῶν ἄλλων εἰμὶ δίκαιος,
being then not also to-be-honored before the others am-I just
πρᾷος μὲν πρὸς τοὺς ὑπηκόους, φοβερὸς δὲ πρὸς τοὺς
gentle indeed toward the subjects fearful but toward the
πολεμίους διαφερόντως γενόμενος, αἰδεσθεὶς δὲ καὶ τὴν
enemies especially having-been having-revered and also the
ὑμετέραν ἔκγονον φιλοσοφίαν; τοιαῦτα ὁ Τραϊανὸς εἰπὼν
your offspring philosophy such-things — Trajan having-said

ἐδόκει τῇ πραότητι πάντων κρατεῖν, καὶ δῆλοί πως
seemed by-the gentleness all to-prevail and evident somehow
ἦσαν οἱ θεοὶ μάλιστα ἡσθέντες ἐπὶ τούτῳ.
were the gods most pleased at this
Τοῦ Μάρκου δὲ ἀρχομένου λέγειν, ὁ Σειληνὸς ἠρέμα πρὸς 29
the Marcus but beginning to-speak — Silenus quietly to
τὸν Διόνυσον, Ἀκούσωμεν, ἔφη, τοῦ Στωικοῦ τουτουί, τί
— Dionysus let-us-hear said the Stoic this-here what
ποτε ἄρα τῶν παραδόξων ἐκείνων ἐρεῖ καὶ τεραστίων
ever then of-the paradoxical those will-he-say and portentous
δογμάτων. ὁ δὲ ἀποβλέψας πρὸς τὸν Δία καὶ τοὺς θεούς,
doctrines he but having-looked to — Zeus and the gods
Ἀλλ' ἔμοιγε, εἶπεν, ὦ Ζεῦ καὶ θεοί, λόγων οὐδὲν δεῖ
but to-me-at-least said O Zeus and gods of-words no need
καὶ ἀγῶνος. εἰ μὲν γὰρ ἠγνοεῖτε τἀμά, προσῆκον
and of-contest if indeed for you-were-ignorant-of the-mine fitting
ἦν ἐμοὶ διδάσκειν ὑμᾶς· ἐπεὶ δὲ ἴστε καὶ λέληθεν ὑμᾶς
it-was for-me to-teach you since but you-know and has-escaped you
τῶν ἁπάντων οὐδέν, αὐτοί μοι τιμᾶτε τῆς ἀξίας.
of-the all nothing yourselves me honor according-to-the worth
ἔδοξε δὴ οὖν ὁ Μάρκος τά τε ἄλλα θαυμάσιός τις
seemed indeed then — Marcus the both other-things wonderful someone
εἶναι καὶ σοφὸς διαφερόντως ἅτε οἶμαι διαγινώσκων,
to-be and wise especially inasmuch-as I-think discerning

Λέγειν θ' ὅπου χρὴ καὶ σιγᾶν ὅπου καλόν.
to-speak both where it-is-needful and to-keep-silent where fine

Τῷ Κωνσταντίνῳ μετὰ τοῦτον λέγειν ἐπέτρεπον. ὁ δὲ 30
to-the Constantine after this-one to-speak they-allowed he but
πρότερον μὲν ἐθάρρει τὴν ἀγωνίαν. ὡς δὲ ἀπέβλεπεν
formerly indeed took-courage-for the contest when but he-looked

εἰς τὰ τῶν ἄλλων ἔργα, μικρὰ παντάπασιν εἶδε τὰ
to the-things of-the others deeds small altogether he-saw the
ἑαυτοῦ. δύο γὰρ τυράννους, εἴ γε χρὴ τἀληθῆ φάναι,
his-own two for tyrants if indeed it-is-needful the-truth to-say
καθῃρήκει, τὸν μὲν ἀπόλεμόν τε καὶ μαλακόν, τὸν δὲ
he-had-destroyed the(-one) indeed unwarlike both and soft the(-other) but
ἄθλιόν τε καὶ διὰ τὸ γῆρας ἀσθενῆ, ἀμφοτέρω δὲ θεοῖς
wretched both and because-of the old-age weak both but to-gods
τε καὶ ἀνθρώποις ἐχθίστω. τά γε μὴν εἰς τοὺς
both and men most-hateful the-things indeed indeed toward the
βαρβάρους ἦν γελοῖα αὐτῷ· φόρους γὰρ ὥσπερ ἐτετελέκει,
barbarians were ridiculous for-him tributes for as-it-were he-had-paid
καὶ πρὸς τὴν Τρυφὴν ἀφεώρα· πόρρω δὲ εἱστήκει τῶν
and to — Luxury he-looked far but stood from-the
θεῶν αὕτη περὶ τὰ πρόθυρα τῆς Σελήνης· ἐρωτικῶς τε
gods she about the porch — of-Moon amorously both
οὖν εἶχεν αὐτῆς, καὶ ὅλος πρὸς ἐκείνην βλέπων οὐδὲν
then he-was-disposed toward-her and wholly at her looking nothing
ἔμελεν αὐτῷ περὶ τῆς νίκης. ἐπεὶ δὲ ἐχρῆν καὶ αὐτὸν
mattered to-him about the victory when but it-was-needful also him
εἰπεῖν τι, Ταύτῃ τούτων κρείττων, ἔφη, εἰμί, τοῦ
to-say something in-this-way than-these better he-said I-am than-the
Μακεδόνος μέν, ὅτι πρὸς Ῥωμαίους καὶ τὰ Γερμανικὰ καὶ
Macedonian indeed that against Romans and the German and
Σκυθικὰ γένη καὶ οὐχὶ πρὸς τοὺς Ἀσιανοὺς βαρβάρους
Scythian races and not against the Asiatic barbarians
ἠγωνισάμην, Καίσαρος δὲ καὶ Ὀκταβιανοῦ τῷ μή, καθάπερ
I-contended than-Caesar but and Octavian by-the not like
οὗτοι, πρὸς καλοὺς κἀγαθοὺς πολίτας στασιάσαι, τοῖς
these against fine and-good citizens to-make-faction against-the
μιαρωτάτοις δὲ καὶ πονηροτάτοις τῶν τυράννων ἐπεξελθεῖν.
most-abominable but and wickedest of-the tyrants to-proceed

Τραϊανοῦ δὲ τοῖς μὲν κατὰ τῶν τυράννων ἀνδραγαθήμασιν
than-Trajan but by-the indeed against the tyrants brave-deeds
εἰκότως ἂν προτιμηθείην, τῷ δὲ ἣν οὗτος προσεκτήσατο
fittingly — I-would-be-preferred by-the but which this-one acquired
χώραν ἀναλαβεῖν ἴσος ἂν οὐκ ἀπεικότως νομιζοίμην, εἰ μὴ
country to-recover equal — not unreasonably I-would-be-thought if not
καὶ μεῖζόν ἐστι τὸ ἀνακτήσασθαι τοῦ κτήσασθαι. Μάρκος
even greater is the to-recover than-the to-acquire Marcus
δὲ οὑτοσὶ σιωπῶν ὑπὲρ αὑτοῦ πᾶσιν ἡμῖν τῶν πρωτείων
but this-here keeping-silent for himself to-all us from-the first-prizes
ἐξίσταται. καὶ ὁ Σειληνός, Ἀλλ' ἦ τοὺς Ἀδώνιδος κήπους
withdraws and — Silenus but surely the of-Adonis gardens
ὡς ἔργα ἡμῖν, ὦ Κωνσταντῖνε, σεαυτοῦ προφέρεις; τί
as deeds to-us O Constantine your-own do-you-bring-forward what
δέ, εἶπεν, εἰσὶν οὓς λέγεις Ἀδώνιδος κήπους; οὓς αἱ γυναῖκες,
but said are which you-call of-Adonis gardens which the women
ἔφη, τῷ τῆς Ἀφροδίτης ἀνδρὶ φυτεύουσιν ὀστρακίοις
he-said for-the — of-Aphrodite husband plant in-potsherds
ἐπαμησάμεναι γῆν λαχανίαν· χλοήσαντα δὲ ταῦτα
having-heaped-up earth garden-mold having-grown-green but these-things
πρὸς ὀλίγον αὐτίκα ἀπομαραίνεται. καὶ ὁ Κωνσταντῖνος
for little at-once wither and — Constantine
ἠρυθρίασεν, ἄντικρυς ἐπιγνοὺς τοιοῦτον τὸ ἑαυτοῦ ἔργον.
blushed straightway having-recognized such the his-own work

The gods decide to judge the candidates' aims, not their deeds, which Fortune claims, and Hermes questions them. Alexander's aim was to conquer all; Silenus jibes that the vines conquered him and that, wounded among the Indians, he was carried off half dead, and Dionysus checks him lest he share Cleitus' fate. Caesar sought to be first in his city; Silenus says he won power but not love, and that the people avenged him for the money in his will. Octavian sought to reign well and prayed that his grandson have Caesar's daring, Pompey's skill, and his own fortune; Silenus calls him a doll-maker of gods. Trajan pursued Alexander's aims more temperately. Marcus' aim was to imitate the gods; pressed by Silenus about food, he says he imitated their mind, needing least and doing most good.

31 Ἡσυχίας δὲ γενομένης οἱ μὲν ἐῴκεσαν περιμένειν, ὅτῳ
silence and having-arisen the(-ones) indeed seemed to-wait-for to-whom
θήσονται τὴν ὑπὲρ τῶν πρωτείων οἱ θεοὶ ψῆφον· οἱ
will-cast the for the first-prizes the gods vote the(-others)
δ' ᾤοντο δεῖν τὰς προαιρέσεις εἰς τοὐμφανὲς τῶν
but thought to-be-needful the choices into the-open of-the
ἀνδρῶν προάγειν καὶ οὐ κρίνειν ἐκ τῶν πεπραγμένων
men to-bring-forward and not to-judge from the-things done
αὐτοῖς, ὧν ἡ Τύχη μετεποιεῖτο τὸ πλεῖστον καὶ πάντων
by-them of-which — Fortune laid-claim-to the most and against-all
αὐτῶν καταβοῶσα παρειστήκει πλὴν Ὀκταβιανοῦ μόνου.
them crying-out stood-by except Octavian only
τοῦτον δὲ εὐγνώμονα πρὸς ἑαυτὴν εἶναι ἔλεγεν. ἔδοξεν
this-one but considerate toward herself to-be she-said it-seemed
οὖν τοῖς θεοῖς ἐπιτρέψαι καὶ τοῦτο τῷ Ἑρμῇ, καὶ ἔδοσαν
then to-the gods to-entrust also this — to-Hermes and they-gave
αὐτῷ πρῶτον Ἀλεξάνδρου πυθέσθαι, τί νομίσειε κάλλιστον
to-him first of-Alexander to-inquire what he-thought finest
καὶ πρὸς τί βλέπων ἐργάσαιτο καὶ πάθοι πάντα ὅσαπερ
and at what looking he-did and suffered all-things as-many-as

δεδράκοι τε καὶ πεπόνθοι. ὁ δὲ ἔφη, Τὸ πάντα νικᾶν.
he-had-done both and he-had-suffered he but said the all-things to-conquer
εἶτα, εἶπεν ὁ Ἑρμῆς, οἴει σοι τοῦτο πεποιῆσθαι;
then said — Hermes do-you-think for-you this to-have-been-done
καὶ μάλα, ἔφη ὁ Ἀλέξανδρος. ὁ δὲ Σειληνὸς τωθαστικῶς
and very said — Alexander — but Silenus jeeringly
μάλα γελάσας, Ἀλλὰ ἐκράτουν γέ σου πολλάκις αἱ
very having-laughed but overcame indeed you often the
ἡμέτεραι θυγατέρες, αἰνιττόμενος τὰς ἀμπέλους, τὸν
our daughters hinting the vines —
Ἀλέξανδρον οἷα δή τινα μέθυσον καὶ φίλοινον σκώπτων.
Alexander as indeed some drunkard and wine-lover mocking
καὶ ὁ Ἀλέξανδρος ἅτε δὴ γέμων Περιπατητικῶν
and — Alexander inasmuch-as indeed full of-Peripatetic
παρακουσμάτων, Οὐ τὰ ἄψυχα, ἔφη, νικᾶν· οὐδὲ γὰρ
half-heard-notions not the lifeless-things he-said to-conquer nor for
ἀγὼν ἡμῖν ἐστι πρὸς ταῦτα· ἀλλὰ πᾶν μὲν ἀνθρώπων, πᾶν
contest for-us is against these-things but every indeed of-men every
δὲ θηρίων γένος. καὶ ὁ Σειληνὸς ὥσπερ οἱ θαυμάζοντες
but of-beasts race and — Silenus like those wondering
εἰρωνικῶς μάλα, Ἰού, ἰού, ἔφη, τῶν διαλεκτικῶν κιγκλίδων.
ironically very oh oh said of-the dialectical lattices
αὐτὸς δὲ ἡμῖν ἐν ποτέρῳ σαυτὸν θήσεις γένει, τῶν
yourself but for-us in which yourself will-you-place race of-the
ἀψύχων ἢ τῶν ἐμψύχων τε καὶ ζώντων; καὶ ὃς ὥσπερ
lifeless or of-the living both and alive and he as
ἀγανακτήσας, Εὐφήμει, ἔφη· ὑπὸ γὰρ μεγαλοψυχίας, ὅτι
being-vexed hush said by for magnanimity that
δὴ καὶ θεὸς γενοίμην, μᾶλλον δ' εἴην, ἐπεπείσμην.
indeed even god I-might-become rather but I-might-be I-had-been-persuaded
Αὐτὸς οὖν, εἶπεν, ἡττήθης σεαυτοῦ πολλάκις. Ἀλλ' αὐτὸν
yourself then he-said you-were-defeated by-yourself often but himself

ἑαυτοῦ, εἶπεν ὁ Ἀλέξανδρος, κρατεῖν καὶ ἡττᾶσθαι ὁμωνύμως
by-himself said — Alexander to-conquer and to-be-defeated equivocally
λέγεται· ἐμοὶ δὲ ἦν ὑπὲρ τῶν πρὸς ἄλλους ὁ λόγος.
is-said to-me but was about the toward others the speech
Βαβαὶ τῆς διαλεκτικῆς, εἶπεν, ὅπως ἡμῶν τὰ σοφίσματα
wow of-the dialectic said how our the sophisms
διελέγχεις. ἀλλ' ἡνίκα, εἶπεν, ἐν Ἰνδοῖς ἐτρώθης καὶ ὁ
you-refute but when he-said among Indians you-were-wounded and —
Πευκέστης ἔκειτο παρὰ σέ, σὺ δὲ ἐξήγου ψυχορραγῶν
Peucestas lay beside you you but were-carried-out swooning
τῆς πόλεως, ἆρα ἧττων ἦσθα τοῦ τρώσαντος, ἢ καὶ
from-the city then weaker were-you than-the(-one) having-wounded or also
ἐκεῖνον ἐνίκας; Οὐκ ἐκεῖνον, ἔφη, μόνον, ἀλλὰ καὶ αὐτὴν
him you-conquered not him he-said only but also itself
ἐξεπόρθησα τὴν πόλιν. Οὐ σύ γε, εἶπεν, ὦ μακάριε· σὺ
I-sacked the city not you indeed said O blessed-one you
μὲν γὰρ ἔκεισο κατὰ τὸν Ὁμηρικὸν Ἕκτορα ὀλιγοδρανέων
indeed for lay like the Homeric Hector feebly-gasping
καὶ ψυχορραγῶν· οἱ δὲ ἠγωνίζοντο καὶ ἐνίκων. Ἡγουμένων
and swooning they but fought and conquered leading
γ' ἡμῶν, εἶπεν ὁ Ἀλέξανδρος. καὶ ὁ Σειληνός, Πῶς; οἵ
indeed we said — Alexander and — Silenus how who
γε ἐφέρεσθε μικροῦ νεκροί; εἶτα ᾖδε τῶν ἐξ Εὐριπίδου
indeed were-carried by-little dead then sang of-the from Euripides

Οἴμοι, καθ' Ἑλλάδ' ὡς κακῶς νομίζεται,
alas in Greece how badly it-is-customary
Ὅταν τρόπαιον πολεμίων στήσῃ στρατός.
when trophy of-enemies sets-up army

καὶ ὁ Διόνυσος, Παῦσαι, εἶπεν, ὦ παππίδιον, τοιαῦτα λέγων,
and — Dionysus stop said O little-papa such-things saying
μή σε οὗτος ὁποῖα τὸν Κλεῖτον ἐργάσηται. καὶ ὁ Ἀλέξανδρος
lest you this-one such-as — Cleitus may-do and — Alexander
ἐρυθριάσας τε ἅμα καὶ ὥσπερ συγχυθεὶς ὑπὸ τῶν δακρύων
having-blushed both at-once and as confused by the tears
τὰ ὄμματα ἐσιώπα. καὶ ὅδε μὲν ὧδε ἔληξεν ὁ λόγος.
the eyes fell-silent and this indeed thus ended the speech
Ὁ δὲ Ἑρμῆς ἤρετο πάλιν τὸν Καίσαρα, Σοὶ δέ, εἶπεν, 32
the but Hermes asked again — Caesar to-you but said
ὦ Καῖσαρ, τίς ἐγένετο σκοπὸς τοῦ βίου; Τὸ πρωτεύειν,
O Caesar what was aim of-the life the to-be-first
ἔφη, τῆς ἐμαυτοῦ καὶ μηδενὸς μήτε εἶναι μήτε νομίζεσθαι
he-said of-the my-own and of-no-one neither to-be nor to-be-thought
δεύτερον. Τοῦτο, εἶπεν ὁ Ἑρμῆς, ἀσαφές ἐστι· πότερον
second this said — Hermes unclear is whether
γάρ, εἰπέ, κατὰ σοφίαν ἢ τὴν ἐν τοῖς λόγοις δεινότητα ἢ
for say in wisdom or the in the words cleverness or
πολεμικὴν ἐμπειρίαν ἢ πολιτικὴν δύναμιν; Ἦν μὲν οὖν, ἔφη
warlike experience or political power it-was indeed then said
ὁ Καῖσαρ, ἡδύ μοι τῶν πάντων ἐν πᾶσιν εἶναι πρώτῳ·
— Caesar sweet to-me of-the all in all-things to-be first
τούτου δὲ οὐ δυνάμενος ἐπιτυχεῖν τὸ δύνασθαι μέγιστον παρὰ
this but not being-able to-attain the to-have-power greatest among
τοῖς ἐμαυτοῦ πολίταις ἐζήλωσα. Σὺ δέ, εἶπεν, ἐδυνήθης
the my-own citizens I-strove-for you but said did-you-have-power
μέγα; πρὸς αὐτὸν ὁ Σειληνός. καὶ ὅς, Πάνυ γε, ἔφη·
great to him — Silenus and he very indeed said
κύριος γοῦν αὐτῶν ἐγενόμην. Ἀλλὰ τοῦτο μέν, εἶπεν,
master at-least of-them I-became but this indeed said
ἐδυνήθης· ἀγαπηθῆναι δὲ ὑπ᾽ αὐτῶν οὐχ οἷός τε ἐγένου, καὶ
you-had-power to-be-loved but by them not able — you-became and

ταῦτα πολλὴν μὲν ὑποκρινάμενος ὥσπερ ἐν δράματι καὶ
that much indeed having-acted like in drama and
σκηνῇ φιλανθρωπίαν, αἰσχρῶς δὲ αὐτοὺς πάντας κολακεύων.
on-stage humanity shamefully but them all flattering
Εἶτα οὐκ ἀγαπηθῆναι δοκῶ, εἶπεν, ὑπὸ τοῦ δήμου τοῦ
then not to-have-been-loved do-I-seem said by the people the(-one)
διώξαντος Βροῦτον καὶ Κάσσιον; Οὐκ ἐπειδή σε ἀπέκτειναν,
having-pursued Brutus and Cassius not because you they-killed
ἔφη· διὰ τοῦτο μὲν γὰρ αὐτοὺς ὁ δῆμος ἐψηφίσατο
he-said because-of this indeed for them the people voted
εἶναι ὑπάτους· ἀλλὰ διὰ τὸ ἀργύριον, ἐπειδὴ τῶν
to-be consuls but because-of the silver when the
διαθηκῶν ἀκροασάμενοι μισθὸν ἑώρων τῆς ἀγανακτήσεως
will having-heard reward they-saw of-the indignation
αὐτοῖς οὔτοι τὸν τυχόντα προσεγγεγραμμένον.
for-them not-at-all the chance-one written-in
33 Λήξαντος δὲ καὶ τοῦδε τοῦ λόγου, τὸν Ὀκταβιανὸν αὖθις
having-ended and also this the speech — Octavian again
ὁ Ἑρμῆς ἐκίνει. Σὺ δέ, εἶπεν, οὐκ ἐρεῖς ἡμῖν, τί
— Hermes stirred you but said not will-you-tell us what
κάλλιστον ἐνόμιζες εἶναι; καὶ ὅς, Βασιλεῦσαι, ἔφη, καλῶς.
finest you-thought to-be and he to-reign said well
Τί δέ ἐστι τὸ καλῶς, ὦ Σεβαστέ, φράσον, ἐπεὶ τοῦτό
what and is the well O Augustus tell since this
γε ἔστι καὶ τοῖς πονηροτάτοις λέγειν. ᾤετο γοῦν καὶ
indeed is-possible even for-the wickedest to-say thought at-least also
Διονύσιος καλῶς βασιλεύειν καὶ ὁ τούτου μιαρώτερος
Dionysius well to-reign and the than-him more-abominable
Ἀγαθοκλῆς. Ἀλλ' ἴστε, εἶπεν, ὦ θεοί, ὡς προπέμπων τὸν
Agathocles but know said O gods that escorting the
θυγατριδοῦν ηὐξάμην ὑμῖν τόλμαν μὲν αὐτῷ δοῦναι τὴν
grandson I-prayed to-you daring indeed to-him to-give the

Καίσαρος, δεινότητα δὲ τὴν Πομπηίου, τύχην δὲ τὴν ἐμήν.
of-Caesar cleverness but the of-Pompey fortune but the mine
Πολλά, εἶπεν ὁ Σειληνός, καὶ θεῶν ὄντως σωτήρων ἔργα
many-things said — Silenus and of-gods truly saviors works
δεόμενα συνεφόρησεν οὗτος ὁ κοροπλάθος. Εἶτα διὰ τί
needing heaped-together this the doll-maker then for what
τοῦτο, ἔφη, τὸ ὄνομά μοι γελοῖον οὕτως ἔθου; Ἢ γὰρ
this he-said the name to-me ridiculous so did-you-give surely for
οὐκ ἔπλαττες ἡμῖν, εἶπεν, ὥσπερ ἐκεῖνοι τὰς νύμφας, ὦ
not did-you-mold for-us he-said like those the nymphs O
Σεβαστέ, θεούς, ὧν ἕνα καὶ πρῶτον τουτονὶ Καίσαρα;
Augustus gods of-whom one and first this-here Caesar
καὶ ὁ μὲν Ὀκταβιανὸς ὥσπερ δυσωπούμενος ἀπεσιώπησεν.
and the indeed Octavian as abashed fell-silent
Ὁ δὲ Ἑρμῆς πρὸς τὸν Τραϊανὸν βλέψας, Σὺ δέ, εἶπε, τί 34
the but Hermes at — Trajan having-looked you but said what
διανοούμενος ἔπραττες ὅσαπερ ἔπραξας; Τῶν αὐτῶν
intending did-you-do as-many-things-as you-did the same-things
Ἀλεξάνδρῳ σωφρονέστερον, εἶπεν, ὠρέχθην. καὶ ὁ Σειληνός,
as-Alexander more-temperately he-said I-reached-for and — Silenus
Ἡττήθης μὲν οὖν, εἶπε, καὶ σὺ τῶν ἀγεννεστέρων. ὁ μὲν
were-defeated indeed then said also you by-the more-ignoble he indeed
γὰρ θυμοῦ τὸ πλεῖστον ἥττων ἦν, σὺ δὲ αἰσχρᾶς ἡδονῆς
for by-anger the most weaker was you but by-shameful pleasure
καὶ ἐπονειδίστου. Βάλλ' εἰς μακαρίαν, εἶπεν ὁ Διόνυσος,
and disgraceful go to blessedness said — Dionysus
ἐπεὶ σκώπτεις σὺ πάντας αὐτοὺς καὶ ποιεῖς οὐδὲν ὑπὲρ
since mock you all them and make nothing for
ἑαυτῶν λέγειν. ἀλλ' ἐπ' ἐκείνων εἶχέ σοι χώραν τὰ
themselves to-say but in-the-case-of those had for-you place the
σκώμματα· πρόσεχε δὲ νῦν, ὅπως ἀντιλήψῃ τοῦ Μάρκου
jests attend but now how you-will-take-hold — of-Marcus

δοκεῖ γὰρ εἶναί μοί πως ἀνὴρ κατὰ τὸν Σιμωνίδην
seems for to-be to-me somehow man according-to — Simonides
τετράγωνος ἄνευ ψόγου τετυγμένος. ὁ Ἑρμῆς δὲ βλέψας
square without blame wrought — Hermes but having-looked
εἰς τὸν Μάρκον, Σοὶ δέ, εἶπεν, ὦ Βῆρε, τί κάλλιστον
at — Marcus to-you but said O Verus what finest
ἐδόκει τοῦ βίου τέλος εἶναι; καὶ ὃς ἠρέμα καὶ σωφρόνως,
seemed of-the life end to-be and he quietly and temperately
Τὸ μιμεῖσθαι, ἔφη, τοὺς θεούς. ἔδοξε μὲν οὖν εὐθέως ἡ
the to-imitate he-said the gods seemed indeed then at-once the
ἀπόκρισις οὐκ ἀγεννής, ἀλλὰ καὶ τοῦ παντὸς ἀξία.
answer not ignoble but even of-the all worthy
ἀλλὰ καὶ ὁ Ἑρμῆς οὐκ ἐβούλετο πολυπραγμονεῖν,
but even — Hermes not wished to-pry
πεπεισμένος ὅτι πάντα ὁ Μάρκος ἀκολούθως ἐρεῖ. τοῖς
being-persuaded that all-things — Marcus consistently will-say to-the
μὲν οὖν ἄλλοις θεοῖς ἐδόκει ταύτῃ· μόνος δὲ ὁ Σειληνός,
indeed then other gods it-seemed in-this-way alone but — Silenus
Ἀλλ' οὐ μὰ τὸν Διόνυσον ἀνέξομαι τούτου τοῦ σοφιστοῦ.
but not by — Dionysus I-shall-endure this the sophist
τί δήποτε γὰρ ἤσθιες, εἰπέ, καὶ ἔπινες οὐχ ὥσπερ ἡμεῖς
why ever for did-you-eat tell and did-you-drink not like we
ἀμβροσίας τε καὶ νέκταρος, ἄρτου δὲ καὶ οἴνου; Ἀλλ'
ambrosia both and nectar bread but and wine but
ἔγωγε, εἶπεν, οὐχ ἥπερ οὖν ᾤμην τοὺς θεοὺς μιμεῖσθαι,
I-at-least said not in-which-very then I-thought the gods to-imitate
ταύτῃ προσεφερόμην σιτία καὶ ποτά· τὸ σῶμα δὲ ἔτρεφον,
in-this-way I-took food and drink the body but I-nourished
ἴσως μὲν ψευδῶς, πειθόμενος δέ, ὅτι καὶ τὰ ὑμέτερα
perhaps indeed falsely being-persuaded but that even the your
σώματα δεῖται τῆς ἐκ τῶν ἀναθυμιάσεων τροφῆς. πλὴν
bodies need the from the exhalations nourishment however

οὐ κατὰ ταῦτά γε ὑμᾶς εἶναι μιμητέους, ἀλλὰ κατὰ τὴν
not in these indeed you to-be to-be-imitated but in the
διάνοιαν ὑπέλαβον. ὀλίγον ὁ Σειληνὸς διαπορήσας ὥσπερ
mind I-supposed little — Silenus having-been-at-a-loss as
ὑπὸ πύκτου δεξιοῦ πληγείς, Εἴρηται μέν σοι τοῦτο,
by boxer skillful struck has-been-said indeed by-you this
εἶπε, τυχὸν οὐκ ἀτόπως, ἐμοὶ δέ, ἔφη, φράσον, τί ποτε
he-said perhaps not out-of-place to-me but he-said tell what ever
ἐνόμιζες εἶναι τὴν τῶν θεῶν μίμησιν; καὶ ὅς, Δεῖσθαι μὲν
you-thought to-be the of-the gods imitation and he to-need indeed
ὡς ἐλαχίστων, εὖ ποιεῖν δὲ ὡς ὅ τι μάλιστα πλείστους.
as fewest well to-do but as what thing most most
Μῶν οὖν, εἶπεν, οὐδενὸς ἐδέου; καὶ ὁ Μάρκος, Ἐγὼ
surely-not then he-said nothing did-you-need and — Marcus I
μὲν οὐδενός, ἴσως δὲ τὸ σωμάτιόν μου μικρῶν.
indeed nothing perhaps but the little-body my little

VII · THE VERDICT

Marcus answers Silenus that he enrolled his wife among the heroines after Homer's and Zeus' example; Constantine names his aim as getting much and spending it, and is mocked as a cook. The gods vote secretly, and Marcus wins. Each may then choose a guardian: Alexander goes to Heracles, Octavian to Apollo, Marcus to Zeus and Kronos, and Constantine to Luxury and Prodigality, where Jesus offers cleansing; the avenging spirits torment him and his sons. Hermes gives Julian Mithras.

δόξαντος οὖν καὶ τοῦτο ὀρθῶς εἰρηκέναι τοῦ Μάρκου, τὸ 35
having-seemed then also this rightly to-have-said — Marcus at-the
τέλος ἀπορούμενος ὁ Σειληνὸς ἐπιφύεται τοῖς περὶ
end being-at-a-loss — Silenus fastens on-the-things about

τὸν παῖδα καὶ τὴν γαμετὴν αὐτῷ δοκοῦσιν οὐκ ὀρθῶς οὐδὲ
the son and the wife by-him seeming not rightly nor
κατὰ λόγον πεποιῆσθαι, τὴν μὲν ὅτι ταῖς ἡρωίναις
according-to reason to-have-been-done the(-one) indeed that among-the heroines
ἐνέγραψε, τῷ δὲ ὅτι τὴν ἡγεμονίαν ἐπέτρεψεν.
he-enrolled to-the(-other) but that the empire he-entrusted
Ἐμμησάμην, εἶπε, καὶ κατὰ τοῦτο τοὺς θεούς· Ὁμήρῳ μὲν
I-imitated he-said also in this the gods Homer indeed
γὰρ ἐπειθόμην λέγοντι περὶ τῆς γαμετῆς, ὅτι ἄρα, ὅστις
for I-obeyed saying about the wife that then whoever
ἀγαθὸς καὶ ἐχέφρων, τὴν αὑτοῦ φιλέει καὶ κήδεται· περὶ
good and sensible the his-own loves and cares-for about
δὲ τοῦ παιδὸς αὐτοῦ τοῦ Διὸς ἀπόφασιν ἔχω· αἰτιώμενος
but the son of-himself — Zeus declaration I-have blaming
γὰρ τὸν Ἄρεα, Πάλαι ἄν, εἶπεν, ἐβέβλησο τῷ
for — Ares long-ago — he-said you-would-have-been-struck by-the
κεραυνῷ, εἰ μὴ διὰ τὸ παῖδά σε εἶναι ἠγάπων. ἄλλως
thunderbolt if not because-of the son you to-be I-loved especially
τε καὶ οὐδὲ ᾤμην ἐγὼ τὸν παῖδα πονηρὸν οὕτως
— and not-even thought I the son wicked so
ἔσεσθαι. εἰ δὲ ἡ νεότης ἐφ' ἑκάτερα μεγάλας ποιουμένη
to-be-going-to-be if but the youth to either-side great making
ῥοπὰς ἐπὶ τὸ χεῖρον ἠνέχθη, οὐχὶ πονηρῷ τὴν ἡγεμονίαν
inclinations to the worse was-borne not to-wicked-one the empire
ἐπέτρεψα, συνηνέχθη δὲ τὸν λαβόντα πονηρὸν γενέσθαι.
I-entrusted it-happened but the(-one) having-received wicked to-become
τά τε οὖν περὶ τὴν γυναῖκα πεποίηταί μοι κατὰ
the-things both then about the wife have-been-done by-me according-to
ζῆλον Ἀχιλλέως τοῦ θείου, καὶ τὰ περὶ τὸν παῖδα
emulation of-Achilles the divine and the-things about the son
κατὰ μίμησιν τοῦ μεγίστου Διός, ἄλλως τε καὶ οὐδὲν
according-to imitation of-the greatest Zeus especially — and in-nothing

καινοτομήσαντι. παισί τε γὰρ νόμιμον ἐπιτρέπειν τὰς
for-one-having-innovated to-sons both for customary to-entrust the
διαδοχάς, καὶ τοῦτο ἅπαντες εὔχονται, τήν τε γαμετὴν οὐκ
successions and this all pray the both wife not
ἐγὼ πρῶτος, ἀλλὰ μετὰ πολλοὺς ἄλλους ἐτίμησα. ἴσως
I first but after many others honored perhaps
δὲ τὸ μὲν ἄρξασθαι τῶν τοιούτων οὐκ ἔστιν εὔλογον, τὸ
but the indeed to-begin of-the such-things not is reasonable the
δὲ ἐπὶ πολλῶν γενόμενον τοὺς οἰκειοτάτους ἀποστερεῖν
but among many having-happened the closest to-deprive
ἐγγὺς ἀδικίας. ἀλλ᾽ ἔλαθον ἐμαυτὸν ἐγὼ μακρότερα
near injustice but I-escaped-the-notice-of myself I longer-things
ἀπολογούμενος πρὸς εἰδότας ὑμᾶς, ὦ Ζεῦ καὶ θεοί· διόπερ
defending-myself to knowing you O Zeus and gods wherefore
μοι τῆς προπετείας ταυτησὶ συγγνώμονες γένοισθε.
to-me for-the rashness this-here pardoning may-you-be
Παυσαμένου δὲ καὶ τοῦδε τοῦ λόγου, τὸν Κωνσταντῖνον 36
having-stopped and also this the speech — Constantine
ὁ Ἑρμῆς ἤρετο, Σὺ δὲ τί καλὸν ἐνόμισας; Πολλά, εἶπε,
— Hermes asked you but what fine did-you-think many-things he-said
κτησάμενον πολλὰ χαρίσασθαι, ταῖς τ᾽ ἐπιθυμίαις ταῖς
having-acquired many-things to-bestow to-the both desires the
ἑαυτοῦ καὶ ταῖς τῶν φίλων ὑπουργοῦντα. ἀνακαγχάσας
his-own and those of-the friends serving having-burst-out-laughing
οὖν ὁ Σειληνὸς μέγα, Ἀλλ᾽ ἦ τραπεζίτης εἶναι, ἔφη,
then — Silenus loudly but surely banker to-be he-said
θέλων ἐλελήθεις σεαυτὸν ὀψοποιοῦ καὶ κομμωτρίας
wishing had-you-escaped-the-notice-of yourself of-cook and hairdresser
βίον ζῶν; ᾐνίττετο δ᾽ αὐτὰ πάλαι μὲν ἥ τε κόμη τό
life living hinted and these-things long-ago indeed the both hair the

τε εἶδος, ἀτὰρ νῦν καὶ ἡ γνώμη σοῦ κατηγορεῖ. τούτου
both looks but now also the judgment you accuses this-one
μὲν οὖν ὁ Σειληνὸς πικρότερόν πως καθήψατο.
indeed then — Silenus more-bitterly somehow attacked
37 Σιωπῆς δὲ γενομένης ἔφερον οἱ θεοὶ λάθρᾳ τὰς ψήφους.
silence but having-arisen cast the gods secretly the votes
εἶτα ἐγένοντο πολλαὶ τῷ Μάρκῳ. κοινολογησάμενος δὲ ὁ
then were many — for-Marcus having-conferred but —
Ζεὺς ἰδίᾳ πρὸς τὸν πατέρα προσέταξε κηρῦξαι τῷ Ἑρμῇ.
Zeus privately with the father ordered to-proclaim — Hermes
ὁ δὲ ἐκήρυττεν, Ἄνδρες οἱ παρελθόντες ἐπὶ τουτονὶ τὸν
he but proclaimed men who having-come-forward to this-here the
ἀγῶνα, νόμοι παρ᾽ ἡμῖν εἰσι καὶ κρίσεις τοιαῦται γίνονται,
contest laws among us are and judgments such happen
ὥστε καὶ τὸν νικῶντα χαίρειν καὶ τὸν ἡττώμενον
that both the(-one) winning to-rejoice and the(-one) being-defeated
μὴ μέμφεσθαι. πορεύεσθε οὖν, εἶπεν, ὅποι φίλον ἑκάστῳ,
not to-complain go then he-said wherever dear to-each
ὑπὸ θεοῖς ἡγεμόσι βιωσόμενοι τὸ ἐντεῦθεν· ἑλέσθω δ᾽
under gods leaders going-to-live the henceforth let-choose but
ἕκαστος ἑαυτῷ τὸν προστάτην τε καὶ ἡγεμόνα. μετὰ
each for-himself the patron both and guide after
τὸ κήρυγμα τοῦτο ὁ μὲν Ἀλέξανδρος ἔθει πρὸς τὸν
the proclamation this — indeed Alexander ran to —
Ἡρακλέα, Ὀκταβιανὸς δὲ πρὸς τὸν Ἀπόλλωνα, ἀμφοῖν δὲ
Heracles Octavian but to — Apollo of-both but
ἀπρὶξ εἶχετο τοῦ Διὸς καὶ Κρόνου Μάρκος. πλανώμενον δὲ
tightly clung — Zeus and Kronos Marcus wandering but
πολλὰ καὶ περιτρέχοντα τὸν Καίσαρα κατελεήσας ὁ μέγας
much and running-about — Caesar having-pitied the great

Ἄρης ἥ τε Ἀφροδίτη παρ᾽ ἑαυτοὺς ἐκαλεσάτην· Τραϊανὸς
Ares the both Aphrodite to themselves called Trajan
δὲ παρὰ τὸν Ἀλέξανδρον ἔθει ὡς ἐκείνῳ συγκαθεδούμενος.
but beside — Alexander ran as with-him going-to-sit
ὁ δὲ Κωνσταντῖνος, οὐχ εὑρίσκων ἐν θεοῖς τοῦ βίου 38
the but Constantine not finding among gods of-the life
τὸ ἀρχέτυπον, ἐγγύθεν τὴν Τρυφὴν κατιδὼν ἔδραμε
the archetype near — Luxury having-caught-sight-of ran
πρὸς αὐτήν· ἡ δὲ ὑπολαβοῦσα μαλακῶς καὶ περιβαλοῦσα
to her she but having-received softly and having-embraced
τοῖς πήχεσι πέπλοις τε αὐτὸν ποικίλοις ἀσκήσασα καὶ
with-the arms with-robes both him many-colored having-dressed and
καλλωπίσασα πρὸς τὴν Ἀσωτίαν ἀπήγαγεν, ἵνα καὶ
having-adorned to — Prodigality led-away where also
τὸν Ἰησοῦν εὑρὼν ἀναστρεφόμενον καὶ προαγορεύοντα
— Jesus having-found going-about and proclaiming
πᾶσιν, “Ὅστις φθορεύς, ὅστις μιαφόνος, ὅστις ἐναγὴς καὶ
to-all whoever corrupter whoever murderer whoever accursed and
βδελυρός, ἴτω θαρρῶν· ἀποφανῶ γὰρ αὐτὸν τουτῳὶ
abominable let-him-come taking-courage I-shall-render for him with-this-here
τῷ ὕδατι λούσας αὐτίκα καθαρόν, κἂν πάλιν ἔνοχος τοῖς
the water having-washed at-once pure and-if again liable to-the
αὐτοῖς γένηται, δώσω τὸ στῆθος πλήξαντι καὶ τὴν
same he-become I-shall-grant the breast to-one-having-beaten and the
κεφαλὴν πατάξαντι καθαρῷ γενέσθαι,” σφόδρα ἄσμενος
head having-struck pure to-become very gladly
ἐνέτυχεν αὐτῷ, συνεξαγαγὼν τῆς τῶν θεῶν ἀγορᾶς τοὺς
he-met him having-led-out-with from-the of-the gods assembly the
παῖδας. ἐπέτριβον δ᾽ αὐτόν τε κἀκείνους οὐχ ἧττον τῆς
sons wore-out and him both and-them not less for-the
ἀθεότητος οἱ παλαμναῖοι δαίμονες, αἱμάτων συγγενῶν
godlessness the avenging spirits for-bloodsheds kindred

τινύμενοι δίκας, ἕως ὁ Ζεὺς διὰ τὸν Κλαύδιον καὶ
exacting penalties until — Zeus because-of — Claudius and
Κωνστάντιον ἔδωκεν ἀναπνεῦσαι.
Constantius granted to-breathe-again
Σοὶ δέ, πρὸς ἡμᾶς λέγων ὁ Ἑρμῆς, δέδωκα τὸν
to-you but to us saying — Hermes I-have-given the
πατέρα Μίθραν ἐπιγνῶναι· σὺ δ' αὐτοῦ τῶν ἐντολῶν
father Mithras to-know you but of-his the commandments
ἔχου, πεῖσμα καὶ ὅρμον ἀσφαλῆ ζῶντί τε σεαυτῷ
hold cable and anchorage safe for-living both yourself
παρασκευάζων, καὶ ἡνίκα ἂν ἐνθένδε ἀπιέναι δέῃ, μετὰ
preparing and when — from-here to-depart it-be-needful with
τῆς ἀγαθῆς ἐλπίδος ἡγεμόνα θεὸν εὐμενῆ καθιστὰς σεαυτῷ.
the good hope guide god kindly establishing for-yourself

JULIAN

ΕΙΣ ΤΟΝ ΒΑΣΙΛΕΑ ΗΛΙΟΝ ΠΡΟΣ ΣΑΛΟΥΣΤΙΟΝ

Hymn to King Helios

The hymn concerns all who breathe and creep on earth, and not least Julian, a follower of King Helios, who from childhood longed for the god's rays and so gazed at the heavens by night that he was taken for an astrologer, though he had read no such book. He envies those born of a priestly seed, but does not despise his own portion in the ruling house, and thinks Helios the common father of all men. He will hymn the festival the ruling city celebrates with yearly sacrifices, asking Hermes, the Muses, and Apollo for help. The god is the offspring of the Good, ruling the intellectual gods as the Good rules the intelligible, and the Phoenicians call his light the activity of pure mind.

Προσήκειν ὑπολαμβάνω τοῦ λόγου τοῦδε μάλιστα μὲν ἅπασιν, 1
to-concern I-suppose the speech this most indeed to-all

ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει,
as-many-as — earth upon breathe both and creep

καὶ τοῦ εἶναι καὶ λογικῆς ψυχῆς καὶ νοῦ μετείληφεν,
and of-the being and of-rational soul and of-mind have-partaken
οὐχ ἥκιστα δὲ τῶν ἄλλων ἁπάντων ἐμαυτῷ· καὶ γάρ
not least but of-the others all to-myself also for
εἰμι τοῦ βασιλέως ὀπαδὸς Ἡλίου. τούτου δὲ ἔχω μὲν
I-am of-the king follower Helios of-this but I-have indeed
οἴκοι παρ' ἐμαυτῷ τὰς πίστεις ἀκριβεστέρας· ὃ δέ
at-home with myself the proofs more-exact what but
μοι θέμις εἰπεῖν καὶ ἀνεμέσητον, ἐντέτηκέ μοι δεινὸς
to-me lawful to-say and blameless has-melted-into me terrible
ἐκ παίδων τῶν αὐγῶν τοῦ θεοῦ πόθος, καὶ πρὸς τὸ
from childhood of-the rays of-the god longing and toward the

φῶς οὕτω δὴ τὸ αἰθέριον ἐκ παιδαρίου κομιδῇ τὴν
light so indeed the ethereal from little-child entirely the
διάνοιαν ἐξιστάμην, ὥστε οὐκ εἰς αὐτὸν μόνον ἀτενὲς
mind I-was-transported that not at him only steadily
ὁρᾶν ἐπεθύμουν, ἀλλὰ καί, εἴ ποτε νύκτωρ ἀνεφέλου καὶ
to-look I-desired but also if ever by-night cloudless and
καθαρᾶς αἰθρίας οὔσης προέλθοιμι, πάντα ἀθρόως ἀφεὶς
pure clear-sky being I-went-forth all-things at-once having-let-go
τοῖς οὐρανίοις προσεῖχον κάλλεσιν, οὐκέτι ξυνιεὶς οὐδὲν
to-the heavenly I-attended beauties no-longer understanding anything
εἴ τις λέγοι τι πρός με οὐδὲ αὐτὸς ὅ τι
if anyone should-say something to me nor myself what thing
πράττοιμι προσέχων. ἐδόκουν τε περιεργότερον ἔχειν
I-was-doing heeding I-seemed both too-curious to-be-disposed
πρὸς αὐτὰ καὶ πολυπράγμων τις εἶναι, καί μέ τις
toward them and busybody a-sort-of to-be and me someone
ἤδη ἀστρόμαντιν ὑπέλαβεν ἄρτι γενειήτην. καίτοι μὰ
already astrologer supposed just bearded and-yet by
τοὺς θεοὺς οὔποτε τοιαύτη βίβλος εἰς ἐμὰς ἀφῖκτο χεῖρας,
the gods never such book into my had-come hands
οὐδὲ ἠπιστάμην ὅ τί ποτέ ἐστι τὸ χρῆμά πω τότε.
nor did-I-know what thing ever is the thing yet then
ἀλλὰ τί ταῦτα ἐγώ φημι, μείζω ἔχων εἰπεῖν, εἰ φράσαιμι
but why these-things I say greater-things having to-say if I-should-tell
ὅπως ἐφρόνουν τὸ τηνικαῦτα περὶ θεῶν; λήθη δὲ ἔστω
how I-thought — at-that-time about gods forgetfulness but let-there-be
τοῦ σκότους ἐκείνου. τοῦ δὲ ὅτι με τὸ οὐράνιον πάντη
of-the darkness that of-the but that me the heavenly everywhere
περιήστραπτε φῶς ἤγειρέ τε καὶ παρώξυνεν ἐπὶ τὴν θέαν,
flashed-round light roused both and spurred to the contemplation
ὥστε ἤδη καὶ τῆς σελήνης τὴν ἐναντίαν πρὸς τὸ πᾶν αὐτὸς
so-that already also of-the moon the contrary to the whole I-myself

ἀπ᾽ ἐμαυτοῦ κίνησιν ξυνεῖδον, οὐδενί πω ξυντυχὼν τῶν τὰ
from myself motion perceived with-none yet having-met of-those the
τοιαῦτα φιλοσοφούντων, ἔστω μοι τὰ ῥηθέντα σημεῖα.
such-things philosophizing let-be for-me the-things said signs
ζηλῶ μὲν οὖν ἔγωγε τῆς εὐποτμίας καὶ εἴ τῳ τὸ 2
I-envy indeed then I-at-least for-the good-fortune also if to-anyone the
σῶμα παρέσχε θεὸς ἐξ ἱεροῦ καὶ προφητικοῦ συμπαγὲν
body gave god from sacred and prophetic compacted
σπέρματος ἀναλαβόντι σοφίας ἀνοῖξαι θησαυρούς· οὐκ
seed having-taken-up of-wisdom to-open treasures not
ἀτιμάζω δὲ ταύτην, ἧς ἠξιώθην αὐτὸς παρὰ τοῦ
I-dishonor but this which I-was-deemed-worthy-of myself from the
θεοῦ τοῦδε μερίδος, ἐν τῷ κρατοῦντι καὶ βασιλεύοντι
god this portion in the ruling and reigning
τῆς γῆς γένει τοῖς κατ᾽ ἐμαυτὸν χρόνοις γενόμενος, ἀλλ᾽
of-the earth race in-the in my-own times having-been-born but
ἡγοῦμαι, εἴπερ χρὴ πείθεσθαι τοῖς σοφοῖς, ἁπάντων
I-believe if-indeed it-is-needful to-obey the wise of-all
ἀνθρώπων εἶναι τοῦτον κοινὸν πατέρα. λέγεται γὰρ ὀρθῶς
men to-be this-one common father it-is-said for rightly
ἄνθρωπος ἄνθρωπον γεννᾶν καὶ ἥλιος, ψυχὰς οὐκ ἀφ᾽
man man to-beget and sun souls not from
ἑαυτοῦ μόνον, ἀλλὰ καὶ παρὰ τῶν ἄλλων θεῶν σπείρων εἰς
himself only but also from the other gods sowing into
γῆν, ἐφ᾽ ὅ τι δὲ χρῆμα δηλοῦσιν αὗται τοῖς βίοις, οὓς
earth for what thing but purpose show these by-the lives which
προαιροῦνται. κάλλιστον μὲν οὖν, εἴ τῳ ξυνηνέχθη καὶ
they-choose finest indeed then if to-anyone it-has-befallen even
πρὸ τριγονίας ἀπὸ πολλῶν πάνυ προπατόρων ἐφεξῆς τῷ
before three-generations from many very forefathers in-succession the
θεῷ δουλεῦσαι, μεμπτὸν δὲ οὐδὲ ὅστις, ἐπεγνωκὼς ἑαυτὸν
god to-serve blameworthy but not-even whoever having-recognized himself

τοῦ θεοῦ τοῦδε θεράποντα φύσει, μόνος ἐξ ἁπάντων ἢ
of-the god this servant by-nature alone out-of all or
ξὺν ὀλίγοις αὐτὸν ἐπιδίδωσι τῇ θεραπείᾳ τοῦ δεσπότου.
with few himself gives to-the service of-the master
3 Φέρε οὖν, ὅπως ἂν οἷοί τε ὦμεν, ὑμνήσωμεν αὐτοῦ
come then how-ever — able — we-may-be let-us-hymn his
τὴν ἑορτήν, ἣν ἡ βασιλεύουσα πόλις ἐπετησίοις ἀγάλλει
the festival which the reigning city with-yearly glorifies
θυσίαις. ἔστι μὲν οὖν, εὖ οἶδα, χαλεπὸν καὶ τὸ ξυνεῖναι
sacrifices it-is indeed then well I-know hard even the to-understand
περὶ αὐτοῦ μόνον, ὁπόσος τίς ἐστιν ὁ ἀφανὴς ἐκ τοῦ
about him only how-great what is the invisible from the
φανεροῦ λογισαμένῳ, φράσαι δὲ ἴσως ἀδύνατον, εἰ καὶ
visible for-one-having-reasoned to-tell but perhaps impossible if even
τῆς ἀξίας ἔλαττον ἐθελήσειέ τις. ἐφικέσθαι μὲν γὰρ τοῦ
than-the worth less should-wish anyone to-attain indeed for of-the
πρὸς ἀξίαν εὖ οἶδα ὅτι τῶν ἁπάντων οὐδεὶς ἂν δύναιτο,
according-to worth well I-know that of-the all no-one — could
τοῦ μετρίου δὲ μὴ διαμαρτεῖν ἐν τοῖς ἐπαίνοις τὸ κεφάλαιόν
the moderate but not to-miss in the praises the sum
ἐστι τῆς ἀνθρωπίνης ἐν τῷ δύνασθαι φράζειν δυνάμεως. ἀλλ᾽
is of-the human in the to-be-able to-tell power but
ἔμοιγε τούτου παρασταίη βοηθὸς ὅ τε λόγιος Ἑρμῆς ξὺν
to-me-at-least of-this may-stand-by helper the both eloquent Hermes with
ταῖς Μούσαις ὅ τε Μουσηγέτης Ἀπόλλων, ἐπεὶ καὶ αὐτῷ
— Muses the and Leader-of-the-Muses Apollo since also to-him
προσήκει τῶν λόγων, καὶ δοῖεν δὲ εἰπεῖν ὁπόσα
it-pertains of-the words and may-they-grant and to-say as-many-things-as
τοῖς θεοῖς φίλα λέγεσθαί τε καὶ πιστεύεσθαι περὶ αὐτῶν.
to-the gods dear to-be-said both and to-be-believed about them

τίς οὖν ὁ τρόπος ἔσται τῶν ἐπαίνων; ἢ δῆλον ὅτι περὶ 4
what then the manner will-be of-the praises or plain that about
τῆς οὐσίας αὐτοῦ καὶ ὅθεν προῆλθε καὶ τῶν δυνάμεων
the substance his and whence he-came-forth and the powers
καὶ τῶν ἐνεργειῶν διελθόντες, ὁπόσαι φανεραὶ ὅσαι
and the activities having-gone-through as-many-as visible as-many-as
τ' ἀφανεῖς, καὶ περὶ τῆς τῶν ἀγαθῶν δόσεως, ἣν κατὰ
and invisible and about the of-the goods giving which in
πάντας ποιεῖται τοὺς κόσμους, οὐ παντάπασιν ἀπᾴδοντα
all he-makes the worlds not altogether discordant
ποιησόμεθα τῷ θεῷ τὰ ἐγκώμια; ἀρκτέον δὲ ἐνθένδε.
we-shall-make to-the god the encomia one-must-begin but from-here
Ὁ θεῖος οὗτος καὶ πάγκαλος κόσμος ἀπ' ἄκρας ἁψῖδος 5
the divine this and all-beautiful world from highest vault
οὐρανοῦ μέχρι γῆς ἐσχάτης ὑπὸ τῆς ἀλύτου συνεχόμενος
of-heaven to earth farthest by the indissoluble held-together
τοῦ θεοῦ προνοίας ἐξ ἀιδίου γέγονεν ἀγέννητος ἔς τε τὸν
of-the god providence from eternity has-been unbegotten into both the
ἐπίλοιπον χρόνον ἀΐδιος, οὐχ ὑπ' ἄλλου του φρουρούμενος
remaining time eternal not by other anyone guarded
ἢ προσεχῶς μὲν ὑπὸ τοῦ πέμπτου σώματος, οὗ τὸ
than immediately indeed by the fifth body of-which the
κεφάλαιόν ἐστιν ἀκτὶς ἀελίου, βαθμῷ δὲ ὥσπερ δευτέρῳ
chief is ray of-sun in-degree but as second
τοῦ νοητοῦ κόσμου, πρεσβυτέρως δὲ ἔτι διὰ τὸν πάντων
by-the intelligible world more-anciently but still because-of the of-all
βασιλέα, περὶ ὃν πάντα ἐστίν. οὗτος τοίνυν, εἴτε τὸ
king about whom all-things are this-one then whether the
ἐπέκεινα τοῦ νοῦ καλεῖν αὐτὸν θέμις εἴτε ἰδέαν τῶν ὄντων,
beyond of-the mind to-call him lawful or idea of-the beings
ὃ δή φημι τὸ νοητὸν ξύμπαν, εἴτε ἕν, ἐπειδὴ πάντων
which indeed I-mean the intelligible whole or one since of-all

τὸ ἓν δοκεῖ πως πρεσβύτατον, εἴτε ὃ Πλάτων εἴωθεν
the one seems somehow most-ancient or what Plato is-accustomed
ὀνομάζειν ταγαθόν, αὕτη δὴ οὖν ἡ μονοειδὴς τῶν
to-name the-good this indeed then the uniform of-the
ὅλων αἰτία, πᾶσι τοῖς οὖσιν ἐξηγουμένη κάλλους τε καὶ
wholes cause to-all the beings leading of-beauty both and
τελειότητος ἑνώσεώς τε καὶ δυνάμεως ἀμηχάνου, κατὰ
perfection of-unity both and of-power irresistible according-to
τὴν ἐν αὐτῇ μένουσαν πρωτουργὸν οὐσίαν μέσον ἐκ μέσων
the in itself abiding primal-working substance middle from middle
τῶν νοερῶν καὶ δημιουργικῶν αἰτιῶν Ἥλιον θεὸν μέγιστον
of-the intellectual and creative causes Helios god greatest
ἀνέφηνεν ἐξ ἑαυτοῦ πάντα ὅμοιον ἑαυτῷ· καθάπερ καὶ
brought-to-light out-of itself in-all-things like to-itself as also
ὁ δαιμόνιος οἴεται Πλάτων, "Τοῦτον τοίνυν," λέγων, "ἣν
the divine thinks Plato this-one then meaning said
δ' ἐγώ, φάναι με λέγειν τὸν τοῦ ἀγαθοῦ ἔκγονον, ὃν
— I to-say me to-mean the of-the good offspring whom
τἀγαθὸν ἐγέννησεν ἀνάλογον ἑαυτῷ, ὅτιπερ αὐτὸ ἐν τῷ
the-good begot analogous to-itself that-which itself in the
νοητῷ τόπῳ πρός τε νοῦν καὶ τὰ νοούμενα, τοῦτο
intelligible region toward both mind and the-things thought this
τοῦτον ἐν τῷ ὁρατῷ πρός τε ὄψιν καὶ τὰ ὁρώμενα."
this-one in the visible toward both sight and the-things seen
6 ἔχει μὲν δὴ τὸ φῶς αὐτοῦ ταύτην οἶμαι τὴν ἀναλογίαν
has indeed indeed the light his this I-think the analogy
πρὸς τὸ ὁρατόν, ἥνπερ πρὸς τὸ νοητὸν ἀλήθεια. αὐτὸς
to the visible which-very to the intelligible the-truth be
δὲ ὁ ξύμπας, ἅτε δὴ τοῦ πρώτου καὶ μεγίστου τῆς
but the whole inasmuch-as indeed of-the first and greatest of-the
ἰδέας τἀγαθοῦ γεγονὼς ἔκγονος, ὑποστὰς αὐτοῦ περὶ τὴν
idea the-good having-become offspring having-subsisted from-it about the

μόνιμον οὐσίαν ἐξ ἀιδίου καὶ τὴν ἐν τοῖς νοεροῖς θεοῖς
abiding substance from eternity also the among the intellectual gods
παρεδέξατο δυναστείαν, ὧν τἀγαθόν ἐστι τοῖς νοητοῖς
received sovereignty of-which-things the-good is to-the intelligible
αἴτιον, ταῦτα αὐτὸς τοῖς νοεροῖς νέμων. ἔστι δ' αἴτιον οἶμαι
cause these-things he to-the intellectual distributing is and cause I-think
τἀγαθὸν τοῖς νοητοῖς θεοῖς κάλλους, οὐσίας, τελειότητος,
the-good to-the intelligible gods of-beauty of-substance of-perfection
ἑνώσεως, συνέχον αὐτὰ καὶ περιλάμπον ἀγαθοειδεῖ
of-unity holding-together them and illuminating with-good-like
δυνάμει· ταῦτα δὴ καὶ τοῖς νοεροῖς Ἥλιος δίδωσιν,
power these-things indeed also to-the intellectual Helios gives
ἄρχειν καὶ βασιλεύειν αὐτῶν ὑπὸ τἀγαθοῦ τεταγμένος,
to-rule and to-reign over-them by the-good appointed
εἰ καὶ συμπροῆλθον αὐτῷ καὶ συνυπέστησαν, ὅπως οἶμαι
if even came-forth-with him and subsisted-with that I-think
καὶ τοῖς νοεροῖς θεοῖς ἀγαθοειδὴς αἰτία προκαθηγουμένη
also for-the intellectual gods good-like cause leading
τῶν ἀγαθῶν πᾶσιν ἅπαντα κατὰ νοῦν εὐθύνῃ.
of-the goods for-all all-things according-to mind may-direct
Ἀλλὰ καὶ τρίτος ὁ φαινόμενος οὑτοσὶ δίσκος ἐναργῶς
but also third the visible this-here disk clearly
αἴτιός ἐστι τοῖς αἰσθητοῖς τῆς σωτηρίας, καὶ ὅσων
cause is to-the sensible-things of-the preservation and of-as-many-as
ἔφαμεν τοῖς νοεροῖς θεοῖς τὸν μέγαν Ἥλιον, τοσούτων
we-said to-the intellectual gods the great Helios of-so-many
αἴτιος καὶ ὁ φαινόμενος ὅδε τοῖς φανεροῖς.
cause also the visible this-one to-the visible-things
τούτων δ' ἐναργεῖς αἱ πίστεις ἐκ τῶν φαινομένων 7
of-these-things but clear the proofs from the-things visible
τὰ ἀφανῆ σκοποῦντι. φέρε δὴ πρῶτον αὐτὸ τὸ φῶς
the invisible-things for-one-examining come indeed first itself the light

οὐκ εἶδός ἐστιν ἀσώματόν τι θεῖον τοῦ κατ᾽ ἐνέργειαν
not form is incorporeal some divine of-the in actuality
διαφανοῦς; αὐτὸ δὲ ὅ τί ποτέ ἐστι τὸ διαφανές, πᾶσι μὲν
transparent itself but what thing ever is the transparent to-all indeed
ὡς ἔπος εἰπεῖν συνυποκείμενον τοῖς στοιχείοις καὶ ὂν
so-to-speak word to-say underlying-with the elements and being
αὐτῶν προσεχὲς εἶδος, οὐ σωματοειδὲς οὐδὲ συμμιγνύμενον
of-them immediate form not body-like nor being-mixed
οὐδὲ τὰς οἰκείας σώματι προσιέμενον ποιότητας. οὔκουν
nor the proper to-body admitting qualities not-then
ἰδίαν αὐτοῦ θέρμην ἐρεῖς, οὐ τὴν ἐναντίαν αὐτῇ
own its heat you-will-say not the contrary to-it
ψυχρότητα, οὐ τὸ σκληρόν, οὐ τὸ μαλακὸν ἀποδώσεις,
coldness not the hard not the soft you-will-assign
οὐδ᾽ ἄλλην τινὰ τῶν κατὰ τὴν ἁφὴν διαφορῶν, οὔκουν
nor other any of-the according-to the touch differences not-then
οὐδὲ γεῦσιν οὐδὲ ὀδμήν, ὄψει δὲ μόνον ὑποπίπτει πρὸς
not-even taste nor smell to-sight but only falls-under to
ἐνέργειαν ὑπὸ τοῦ φωτὸς ἡ τοιαύτη φύσις ἀγομένη. τὸ
actuality by the light the such nature being-brought the
δὲ φῶς εἶδός ἐστι ταύτης οἷον ὕλης ὑπεστρωμένης καὶ
but light form is of-this as-it-were of-matter spread-under and
παρεκτεινομένης τοῖς σώμασιν. αὐτοῦ δὲ τοῦ φωτὸς ὄντος
extended-along the bodies of-itself but the light being
ἀσωμάτου ἀκρότης ἂν εἴη τις καὶ ὥσπερ ἄνθος ἀκτῖνες.
incorporeal summit — would-be some and as flower rays
ἡ μὲν οὖν τῶν Φοινίκων δόξα, σοφῶν τὰ θεῖα καὶ
the indeed then of-the Phoenicians opinion wise in-the divine-things and
ἐπιστημόνων, ἄχραντον εἶναι ἐνέργειαν αὐτοῦ τοῦ καθαροῦ
knowing undefiled to-be activity of-itself the pure
νοῦ τὴν ἁπανταχῇ προϊοῦσαν αὐγὴν ἔφη· οὐκ ἀπᾴδει δὲ
mind the everywhere going-forth beam said not is-discordant and

οὐδὲ ὁ λόγος, εἴπερ αὐτὸ τὸ φῶς ἀσώματον, εἴ τις
not-even the reasoning if-indeed itself the light incorporeal if anyone
αὐτοῦ μηδὲ τὴν πηγὴν ὑπολάβοι σῶμα, νοῦ δὲ ἐνέργειαν
of-it not-even the source should-suppose body of-mind but activity
ἄχραντον εἰς τὴν οἰκείαν ἕδραν ἐλλαμπομένην, ἣ τοῦ
undefiled into the own seat shining-in which of-the
παντὸς οὐρανοῦ τὸ μέσον εἴληχεν, ὅθεν ἐπιλάμπουσα
whole heaven the middle has-obtained whence shining-upon
πάσης μὲν εὐτονίας πληροῖ τοὺς οὐρανίους κύκλους,
with-all indeed vigor fills the heavenly circles
πάντα δὲ περιλάμπει θείῳ καὶ ἀχράντῳ φωτί.
all-things but illuminates with-divine and undefiled light

II · THE MIDDLE KING

The god's works among the gods have been told in part; in the visible world light perfects both sight and the seen, as a craftsman gives gold its form. All men see his power in making night and day and turning the universe, which no other star has, and from these we infer that the intellectual gods are filled by him, while the planets dance about him as their king. Cyprus' priests share altars between Helios and Zeus, and Apollo's oracle names Zeus, Hades, and Helios one with Sarapis; Plato's wise Hades is Sarapis, who frees souls from generation. Homer and Hesiod made him the son of Hyperion and Theia, that is, of the highest, and Homer shows him free of necessity. He holds the realm of generation together by measured motion.

τὰ μέντοι ἐν τοῖς θεοῖς ἔργα προϊόντα παρ' αὐτοῦ 8
the-things however among the gods works proceeding from him
μετρίως γε ἡμῖν ὀλίγῳ πρότερον εἴρηται καὶ ῥηθήσεται
moderately at-least by-us a-little before has-been-said and will-be-said
μετ' ὀλίγον. ὅσα δὲ ὁρῶμεν αὐτῇ πρῶτον ὄψει ὄνομα
after a-little as-many-as but we-see for-very first sight name
μόνον ἐστὶν ἔργου τητώμενον, εἰ μὴ προσλάβοι τὴν
only is of-work bereft if not it-should-take-in-addition the

τοῦ φωτὸς ἡγεμονικὴν βοήθειαν. ὁρατὸν δὲ ὅλως εἴη
of-the light guiding help visible but at-all would-be
ἂν τί μὴ φωτὶ πρῶτον ὥσπερ ὕλη τεχνίτῃ προσαχθέν,
— what not to-light first like matter to-craftsman brought-to
ἵν' οἶμαι τὸ εἶδος δέξηται; καὶ γὰρ τὸ χρυσίον ἁπλῶς
in-order-that I-think the form it-may-receive also for the gold simply
οὑτωσὶ κεχυμένον ἔστι μὲν χρυσίον, οὐ μὴν ἄγαλμα οὐδὲ
thus poured is indeed gold not however statue nor
εἰκών, πρὶν ἂν ὁ τεχνίτης αὐτῷ περιθῇ τὴν μορφήν.
image before — the craftsman on-it puts-round the shape
οὐκοῦν καὶ ὅσα πέφυκεν ὁρᾶσθαι μὴ ξὺν φωτὶ
therefore also as-many-things-as are-by-nature to-be-seen not with light
τοῖς ὁρῶσι προσαγόμενα τοῦ ὁρατὰ εἶναι παντάπασιν
to-those seeing brought-to of-the visible to-be altogether
ἐστέρηται. διδοὺς οὖν τοῖς τε ὁρῶσι τὸ ὁρᾶν τοῖς τε
have-been-deprived giving then to-the both seeing the to-see to-the and
ὁρωμένοις τὸ ὁρᾶσθαι δύο φύσεις ἐνεργείᾳ μιᾷ τελειοῖ,
seen the to-be-seen two natures by-activity one he-perfects
ὄψιν καὶ ὁρατόν· αἱ δὲ τελειότητες εἴδη τέ εἰσι καὶ οὐσία.
sight and visible the but perfections forms both are and substance
9 Ἀλλὰ τοῦτο μὲν ἴσως λεπτότερον· ᾧ δὲ παρακολουθοῦμεν
but this indeed perhaps more-subtle what but we-follow
ξύμπαντες, ἀμαθεῖς καὶ ἰδιῶται, φιλόσοφοι καὶ λόγιοι, τίνα
all unlearned and laymen philosophers and learned what
ἐν τῷ παντὶ δύναμιν ἀνίσχων ἔχει καὶ καταδυόμενος ὁ
in the all power rising has and setting the
θεός; νύκτα καὶ ἡμέραν ἐργάζεται καὶ μεθίστησι φανερῶς
god night and day he-makes and changes visibly
καὶ τρέπει τὸ πᾶν. καίτοι τίνι τοῦτο τῶν ἄλλων ἀστέρων
and turns the all and-yet to-what this of-the other stars
ὑπάρχει; πῶς οὖν οὐκ ἐκ τούτων ἤδη καὶ περὶ τῶν
belongs how then not from these-things already also about the

θειοτέρων πιστεύομεν, ὡς ἄρα καὶ τὰ ὑπὲρ τὸν οὐρανὸν
more-divine-things do-we-believe that then also the beyond the heaven
ἀφανῆ καὶ θεῖα νοερῶν θεῶν γένη τῆς ἀγαθοειδοῦς
invisible and divine of-intellectual gods races with-the good-like
ἀποπληροῦται παρ᾽ αὐτοῦ δυνάμεως, ᾧ πᾶς μὲν
are-filled from him power to-whom every indeed
ὑπείκει χορὸς ἀστέρων, ἕπεται δὲ ἡ γένεσις ὑπὸ τῆς
yields chorus of-stars follows and the generation by the
τούτου κυβερνωμένη προμηθείας; οἱ μὲν γὰρ πλάνητες ὅτι
his steered providence the indeed for planets that
περὶ αὐτὸν ὥσπερ βασιλέα χορεύοντες ἔν τισιν ὡρισμένοις
around him as king dancing in certain defined
πρὸς αὐτὸν διαστήμασιν ἁρμοδιώτατα φέρονται κύκλῳ,
from him intervals most-harmoniously are-borne in-a-circle
στηριγμούς τινας ποιούμενοι καὶ πρόσω καὶ ὀπίσω πορείαν,
stations certain making and forward and backward course
ὡς οἱ τῆς σφαιρικῆς ἐπιστήμονες θεωρίας ὀνομάζουσι τὰ
as the of-the spherical knowing theory name the-things
περὶ αὐτοὺς φαινόμενα, καὶ ὡς τὸ τῆς σελήνης αὔξεται
about them appearing and how the of-the moon increases
καὶ λήγει φῶς, πρὸς τὴν ἀπόστασιν ἡλίου πάσχον, πᾶσί
and wanes light according-to the distance of-sun experiencing to-all
που δῆλον. πῶς οὖν οὐκ εἰκότως καὶ τὴν πρεσβυτέραν
surely plain how then not reasonably also the older
τῶν σωμάτων ἐν τοῖς νοεροῖς θεοῖς διακόσμησιν
than-the bodies among the intellectual gods arrangement
ὑπολαμβάνομεν ἀνάλογον ἔχειν τῇ τοιαύτῃ τάξει;
do-we-suppose analogous to-have to-the such order
Λάβωμεν οὖν ἐξ ἁπάντων τὸ μὲν τελεσιουργὸν ἐκ τοῦ
let-us-take then from all-things the indeed perfecting from the
παντὸς ἀποφαίνειν ὁρᾶν τὰ ὁρατικά· τελειοῖ γὰρ αὐτὰ
all to-make to-see the visual he-perfects for them

διὰ τοῦ φωτός· τὸ δὲ δημιουργικὸν καὶ γόνιμον ἀπὸ
through the light the and creative and generative from
τῆς περὶ τὸ ξύμπαν μεταβολῆς, τὸ δὲ ἐν ἑνὶ πάντων
the about the whole change the and in one all-things
συνεκτικὸν ἀπὸ τῆς περὶ τὰς κινήσεις πρὸς ἓν καὶ τὸ
holding-together from the about the motions toward one and the
αὐτὸ συμφωνίας, τὸ δὲ μέσον ἐξ αὐτοῦ. μέσου, τὸ δὲ
same harmony the and middle from itself middle the but
τοῖς νοεροῖς αὐτὸν ἐνιδρῦσθαι βασιλέα ἐκ τῆς ἐν
among-the intellectual him to-be-established king from the among
τοῖς πλανωμένοις μέσης τάξεως.
the planets middle order
10 εἰ μὲν οὖν ταῦτα περί τινα τῶν ἄλλων ἐμφανῶν ὁρῶμεν
if indeed then these-things about some of-the other visible we-see
θεῶν ἢ τοσαῦτα ἕτερα, μή τοι τούτῳ τὴν περὶ τοὺς θεοὺς
gods or so-many others not truly to-this-one the among the gods
ἡγεμονίαν προσνείμωμεν· εἰ δὲ οὐκ ἔστιν οὐδὲν αὐτῷ κοινὸν
leadership let-us-assign if but not is nothing to-him common
πρὸς τοὺς ἄλλους ἔξω τῆς ἀγαθοεργίας, ἧς καὶ αὐτῆς
with the others besides the beneficence of-which even itself
μεταδίδωσι τοῖς πᾶσι, μαρτυράμενοι τούς τε Κυπρίων
he-gives-a-share to-the all having-called-to-witness the both of-Cyprians
ἱερέας, οἳ κοινοὺς ἀποφαίνουσι βωμοὺς Ἡλίῳ καὶ Διί,
priests who common show altars to-Helios and to-Zeus
πρὸ τούτων δὲ ἔτι τὸν Ἀπόλλω συνεδρεύοντα τῷ θεῷ
before these but still — Apollo sitting-with the god
τῷδε παρακαλέσαντες μάρτυρα· φησὶ γὰρ ὁ θεὸς οὗτος
this having-summoned as-witness says for the god this

Εἷς Ζεύς, εἷς Ἀΐδης, εἷς Ἥλιός ἐστι Σάραπις·
one Zeus one Hades one Helios is Sarapis

κοινὴν ὑπολάβωμεν, μᾶλλον δὲ μίαν Ἡλίου καὶ Διὸς ἐν
common let-us-suppose rather but one of-Helios and of-Zeus among
τοῖς νοεροῖς θεοῖς δυναστείαν· ὅθεν μοι δοκεῖ καὶ Πλάτων
the intellectual gods sovereignty whence to-me seems also Plato
οὐκ ἀπεικότως φρόνιμον θεὸν Ἅιδην ὀνομάσαι. καλοῦμεν
not unreasonably wise god Hades to-name we-call
δὲ τὸν αὐτὸν τοῦτον καὶ Σάραπιν, τὸν ἀιδῆ δηλονότι καὶ
and the same this-one also Sarapis the unseen clearly and
νοερόν, πρὸς ὃν φησιν ἄνω πορεύεσθαι τὰς ψυχὰς τῶν
intellectual to whom he-says upward to-journey the souls of-those
ἄριστα βιωσάντων καὶ δικαιότατα. μὴ γὰρ δή τις
best having-lived and most-justly not for indeed anyone
ὑπολάβῃ τοῦτον, ὃν οἱ μῦθοι πείθουσι φρίττειν, ἀλλὰ τὸν
should-suppose this-one whom the myths persuade to-shudder-at but the
πρᾷον καὶ μείλιχον, ὃς ἀπολύει παντελῶς τῆς γενέσεως
gentle and mild who releases entirely from-the generation
τὰς ψυχάς, οὐχὶ δὲ λυθείσας αὐτὰς σώμασιν ἑτέροις
the souls not but loosed them to-bodies other
προσηλοῖ κολάζων καὶ πραττόμενος δίκας, ἀλλὰ πορεύων
nails punishing and exacting penalties but conveying
ἄνω καὶ ἀνατείνων τὰς ψυχὰς ἐπὶ τὸν νοητὸν κόσμον.
upward and lifting the souls to the intelligible world
ὅτι δὲ οὐδὲ νεαρὰ παντελῶς ἐστιν ἡ δόξα, προύλαβον 11
that but not-even new altogether is the opinion anticipated
δὲ αὐτὴν οἱ πρεσβύτατοι τῶν ποιητῶν, Ὅμηρός τε καὶ
and it the oldest of-the poets Homer both and
Ἡσίοδος, εἴτε καὶ νοοῦντες οὕτως εἴτε καὶ ἐπιπνοίᾳ θείᾳ
Hesiod whether also thinking thus or also by-inspiration divine
καθάπερ οἱ μάντεις ἐνθουσιῶντες πρὸς τὴν ἀλήθειαν, ἐνθένδ'
like the seers inspired toward the truth from-here
ἂν γίγνοιτο γνώριμον. ὁ μὲν γενεαλογῶν αὐτὸν Ὑπερίονος
— would-become known the indeed tracing-his-descent him of-Hyperion

ἔφη καὶ Θείας, μόνον οὐχὶ διὰ τούτων αἰνιττόμενος
said and of-Theia only not through these-things hinting
τοῦ πάντων ὑπερέχοντος αὐτὸν ἔκγονον γνήσιον φῦναι·
of-the all surpassing him offspring legitimate to-be-born
ὁ γὰρ Ὑπερίων τίς ἂν ἕτερος εἴη παρὰ τοῦτον; ἡ
— for Hyperion who — other would-be than this-one —
Θεία δὲ αὐτὴ τρόπον ἕτερον οὐ τὸ θειότατον τῶν ὄντων
Theia but herself in-manner other not the most-divine of-the beings
λέγεται; μὴ δὲ συνδυασμὸν μηδὲ γάμους ὑπολαμβάνωμεν,
is-said not but coupling nor marriages let-us-suppose
ἄπιστα καὶ παράδοξα ποιητικῆς μούσης ἀθύρματα. πατέρα
incredible and paradoxical of-poetic muse toys father
δὲ αὐτοῦ καὶ γεννήτορα νομίζωμεν τὸν θειότατον καὶ
but his and begetter let-us-consider the most-divine and
ὑπέρτατον· τοιοῦτος δὲ τίς ἂν ἄλλος εἴη τοῦ πάντων
highest such but who — other would-be than-the of-all
ἐπέκεινα καὶ περὶ ὃν πάντα καὶ οὗ ἕνεκα πάντα
beyond and about whom all-things and for-whose sake all-things
ἐστίν; Ὅμηρος δὲ αὐτὸν ἀπὸ τοῦ πατρὸς Ὑπερίονα καλεῖ,
are Homer but him from the father Hyperion calls
καὶ δείκνυσί γε αὐτοῦ τὸ αὐτεξούσιον καὶ πάσης ἀνάγκης
and shows indeed his the self-determination and than-all necessity
κρεῖττον. ὁ γάρ τοι Ζεύς, ὡς ἐκεῖνός φησιν, ἁπάντων
superior the for surely Zeus as he says of-all
ὢν κύριος τοὺς ἄλλους προσαναγκάζει· ἐν δὲ τῷ μύθῳ
being lord the others compels in but the story

τοῦ θεοῦ τοῦδε λέγοντος, ὅτι ἄρα διὰ τὴν ἀσέβειαν τῶν
the god this saying that then because-of the impiety of-the
Ὀδυσσέως ἑταίρων ἀπολείψει τὸν Ὄλυμπον, οὐκέτι φησὶν
Odysseus' companions he-will-leave — Olympus no-longer says

Αὐτῇ κεν γαίῃ ἐρύσαιμ' αὐτῇ τε θαλάσσῃ,
with-itself — earth I-would-drag itself and sea

οὐδὲ ἀπειλεῖ δεσμὸν οὐδὲ βίαν, ἀλλὰ τὴν δίκην φησὶν
nor threatens bond nor force but the penalty he-says
ἐπιθήσειν τοῖς ἡμαρτηκόσιν, αὐτὸν δὲ ἀξιοῖ
to-be-going-to-impose on-those having-sinned him but he-deems-it-right
φαίνειν ἐν τοῖς θεοῖς. ἆρ' οὐχὶ διὰ τούτων πρὸς τῷ
to-shine among the gods then not through these-things besides the
αὐτεξουσίῳ καὶ τελεσιουργὸν εἶναί φησι τὸν Ἥλιον; ἐπὶ
self-determination also perfecting to-be he-says — Helios for
τί γὰρ αὐτοῦ οἱ θεοὶ δέονται, πλὴν εἰ μὴ πρὸς τὴν
what for him the gods need except if not for the
οὐσίαν καὶ τὸ εἶναι ἀφανῶς ἐναστράπτων ὢν ἔφαμεν
substance and the being invisibly flashing-in of-which we-said
ἀγαθῶν ἀποπληρωτικὸς τυγχάνοι; τὸ γὰρ
goods fulfilling he-happens-to-be the for

Ἠέλιόν τ' ἀκάμαντα βοῶπις πότνια Ἥρη
Helios — tireless ox-eyed queen Hera
Πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι
sent to of-Ocean streams unwilling to-go

πρὸ τοῦ καιροῦ φησι νομισθῆναι τὴν νύκτα διά τινα
before the time he-says to-have-been-thought the night because-of some
χαλεπὴν ὁμίχλην. αὕτη γὰρ ἡ θεός που, καὶ ἄλλοθι
hard mist this for the goddess somewhere also elsewhere
τῆς ποιήσεώς φησιν,
of-the poetry he-says

ἠέρα δ' Ἥρη
mist and Hera
Πίτνα πρόσθε βαθεῖαν.
spread before deep

ἀλλὰ τὰ μὲν τῶν ποιητῶν χαίρειν ἐάσωμεν· ἔχει γὰρ
but the-things indeed of-the poets farewell let-us-let has for
μετὰ τοῦ θείου πολὺ καὶ τἀνθρώπινον· ἃ δὲ ἡμᾶς
with the divine much also the-human the-things but us
ἔοικεν αὐτὸς ὁ θεὸς διδάσκειν ὑπέρ τε αὑτοῦ καὶ τῶν
seems himself the god to-teach about both himself and the
ἄλλων, ἐκεῖνα ἤδη διέλθωμεν.
others those now let-us-go-through

12 Ὁ περὶ γῆν τόπος ἐν τῷ γίνεσθαι τὸ εἶναι ἔχει. τίς
the about earth region in the becoming the being has who
οὖν ἐστιν ὁ τὴν ἀιδιότητα δωρούμενος αὐτῷ; ἆρ'
then is the(-one) the eternity bestowing on-it then
οὐχ ὁ ταῦτα μέτροις ὡρισμένοις συνέχων; ἄπειρον
not the(-one) these-things with-measures defined holding-together infinite
μὲν γὰρ εἶναι φύσιν σώματος οὐχ οἷόν τ' ἦν, ἐπεὶ μηδὲ
indeed for to-be nature of-body not possible — it-was since neither
ἀγέννητός ἐστι μηδὲ αὐθυπόστατος· ἐκ δὲ τῆς οὐσίας εἰ
unbegotten is nor self-subsistent out-of but the substance if
πάντως ἐγίνετό τι συνεχῶς, ἀνελύετο δὲ εἰς αὐτὴν
altogether came-into-being something continuously was-dissolved but into it

μηδέν, ἐπέλειπεν ἂν τῶν γιγνομένων ἡ οὐσία. τὴν δὴ
nothing would-have-failed — of-the things-coming-to-be the substance the indeed
τοιαύτην φύσιν ὁ θεὸς ὅδε μέτρῳ κινούμενος προσιὼν μὲν
such nature the god this by-measure moving approaching indeed
ὀρθοῖ καὶ ἐγείρει, πόρρω δὲ ἀπιὼν ἐλαττοῖ καὶ φθείρει,
raises and rouses far but departing diminishes and destroys
μᾶλλον δὲ αὐτὸς ἀεὶ ζωοποιεῖ κινῶν καὶ ἐποχετεύων αὐτῇ
rather but he always makes-alive moving and channeling to-it
τὴν ζωήν· ἡ δὲ ἀπόλειψις αὐτοῦ καὶ ἡ πρὸς θάτερα
the life the but departure his and the to the-other-side
μετάστασις αἰτία γίνεται φθορᾶς τοῖς φθίνουσιν. ἀεὶ μὲν
change cause becomes of-destruction to-the perishing always indeed
οὖν ἡ παρ᾽ αὐτοῦ τῶν ἀγαθῶν δόσις ἴση κάτεισιν ἐπὶ τὴν
then the from him of-the goods giving equal descends upon the
γῆν· ἄλλοτε γὰρ ἄλλη δέχεται τὰ τοιαῦτα χώρα πρὸς τὸ
earth at-one-time for another receives the such-things country for the
μήτε τὴν γένεσιν ἐπιλείπειν μήτε τοῦ συνήθους ποτὲ τὸν
neither the generation to-fail nor than-the customary ever the
θεὸν ἔλαττον ἢ πλέον εὖ ποιῆσαι τὸν παθητὸν κόσμον.
god less or more well to-do the passive world
ἡ γὰρ ταυτότης ὥσπερ τῆς οὐσίας, οὕτω δὲ καὶ τῆς
the for sameness as of-the substance so and also of-the
ἐνεργείας ἐν τοῖς θεοῖς καὶ πρό γε τῶν ἄλλων παρὰ τῷ
activity among the gods and before indeed the others with the
βασιλεῖ τῶν ὅλων Ἡλίῳ, ὃς καὶ τὴν κίνησιν ἁπλουστάτην
king of-the wholes Helios who also the motion simplest
ὑπὲρ ἅπαντας ποιεῖται τοὺς τῷ παντὶ τὴν ἐναντίαν
beyond all makes those to-the all the contrary
φερομένους· ὃ δὴ καὶ αὐτὸ τῆς πρὸς τοὺς ἄλλους
moving which indeed even itself of-the over the others
ὑπεροχῆς αὐτοῦ σημεῖον ποιεῖται ὁ κλεινὸς Ἀριστοτέλης·
superiority his sign makes the famous Aristotle

Powers come down from the other intellectual gods too, but all agree with Helios as leader. His middle place is not the mean between opposites but a unifying one, like Empedocles' Harmony without Strife, binding the visible gods with the immaterial and intelligible ones. His substance is perfect and unmixed, a middle drawn from the whole. As the intelligible holds all in one and the cosmos is one living being, so his uniform perfection stands between them; he joins the cohesion of the intelligible with that of the fifth body. His creation stands between the one creator and the many creative gods, his generative life between the intelligible and the cosmos, and his purity between immaterial and sensible purity; his light stays unstained in all things. His intellectual forms help the forms in matter. His last visible portion holds the solar angels and the cause of generation. Julian sums him up as one king from the one god, the mean among the intellectual gods.

13 ἀλλὰ καὶ παρὰ τῶν ἄλλων νοερῶν θεῶν οὐκ ἀμυδραὶ
but also from the other intellectual gods not faint
καθήκουσιν εἰς τὸν κόσμον τόνδε δυνάμεις. εἶτα τί τοῦτο;
come-down into the world this powers then what this
μὴ γὰρ ἀποκλείομεν τοὺς ἄλλους τούτῳ τὴν ἡγεμονίαν
not for do-we-exclude the others to-this-one the leadership
ὁμολογοῦντες δεδόσθαι; πολὺ δὲ πλέον ἐκ τῶν ἐμφανῶν
admitting to-have-been-given much but more from the visible-things
ἀξιοῦμεν ὑπὲρ τῶν ἀφανῶν πιστεύειν. ὥσπερ γὰρ τὰς
we-deem-it-right about the invisible to-believe as for the
ἐνδιδομένας ἅπασιν ἐκεῖθεν δυνάμεις εἰς τὴν γῆν οὗτος
given to-all from-there powers into the earth this-one
φαίνεται τελεσιουργῶν καὶ συναρμόζων πρός τε ἑαυτὸν καὶ
appears perfecting and harmonizing with both himself and
τὸ πᾶν, οὕτω δὴ νομιστέον καὶ ἐν τοῖς ἀφανέσιν αὐτῶν
the all so indeed one-must-believe also among the invisible their
τὰς συνουσίας ἔχειν πρὸς ἀλλήλας, ἡγεμόνα μὲν ἐκείνην,
the intercourse to-have with one-another leader indeed that

συμφωνούσας δὲ πρὸς αὐτὴν τὰς ἄλλας ἅμα. ἐπεὶ καί,
agreeing but with it the others at-the-same-time since also
εἰ μέσον ἔφαμεν ἐν μέσοις ἱδρῦσθαι τὸν θεὸν τοῖς νοεροῖς
if middle we-said among middle to-be-established the god the intellectual
θεοῖς, ποταπή τις ἡ μεσότης ἐστὶν ὧν αὖ χρὴ μέσον
gods of-what-sort some the middleness is of-which again it-is-needful middle
αὐτὸν ὑπολαβεῖν, αὐτὸς ἡμῖν ὁ βασιλεὺς εἰπεῖν Ἥλιος δοίη.
him to-suppose himself to-us the king to-say Helios may-grant
Μεσότητα μὲν δή φαμεν οὐ τὴν ἐν τοῖς ἐναντίοις
middleness indeed indeed we-say not the among the contraries
θεωρουμένην ἴσον ἀφεστῶσαν τῶν ἄκρων, οἷον ἐπὶ
observed equally standing-apart from-the extremes as in
χρωμάτων τὸ ξανθὸν ἢ φαιόν, ἐπὶ δὲ θερμοῦ καὶ ψυχροῦ
colors the yellow or gray in but hot and cold
τὸ χλιαρόν, καὶ ὅσα τοιαῦτα, ἀλλὰ τὴν ἑνωτικὴν
the lukewarm and as-many-things-as such but the unifying
καὶ συνάγουσαν τὰ διεστῶτα, ὁποίαν τινά φησιν
and bringing-together the-things standing-apart of-what-sort some says
Ἐμπεδοκλῆς τὴν ἁρμονίαν ἐξορίζων αὐτῆς παντελῶς τὸ
Empedocles the harmony banishing from-it altogether the
νεῖκος. τίνα οὖν ἐστιν, ἃ συνάγει, καὶ τίνων
strife what-things then are which it-brings-together and of-what
ἐστὶ μέσος; φημὶ δὴ οὖν ὅτι τῶν τε ἐμφανῶν καὶ
is middle I-say indeed then that of-the both visible and
περικοσμίων θεῶν καὶ τῶν ἀύλων καὶ νοητῶν, οἳ περὶ
surrounding-the-world gods and of-the immaterial and intelligible who about
τἀγαθόν εἰσιν, ὥσπερ πολυπλασιαζομένης ἀπαθῶς καὶ
the-good are as being-multiplied impassively and
ἄνευ προσθήκης τῆς νοητῆς καὶ θείας οὐσίας.
without addition of-the intelligible and divine substance

14 ὡς μὲν οὖν ἐστι μέση τις, οὐκ ἀπὸ τῶν ἄκρων κραθεῖσα,
that indeed then is middle some not from the extremes blended
τελεία δὲ καὶ ἀμιγὴς ἀφ' ὅλων τῶν θεῶν ἐμφανῶν τε καὶ
perfect but and unmixed from whole the gods visible both and
ἀφανῶν καὶ αἰσθητῶν καὶ νοητῶν ἡ τοῦ βασιλέως Ἡλίου
invisible and sensible and intelligible the of-the king Helios
νοερὰ καὶ πάγκαλος οὐσία, καὶ ὁποίαν τινὰ χρὴ τὴν
intellectual and all-beautiful substance and of-what-sort some it-is-needful the
μεσότητα νομίζειν, εἴρηται. εἰ δὲ δεῖ καὶ τοῖς καθ'
middleness to-think has-been-said if but it-is-needful also the-things in
ἕκαστον ἐπεξελθεῖν, ἵν' αὐτοῦ καὶ κατ' εἴδη τὸ
particular to-go-through in-order-that his also according-to forms the
μέσον τῆς οὐσίας, ὅπως ἔχει πρός τε τὰ πρῶτα καὶ τὰ
middle of-the substance how it-is toward both the first-things and the
τελευταῖα, τῷ νῷ κατίδωμεν, εἰ καὶ μὴ πάντα διελθεῖν
last with-the mind we-may-perceive if even not all-things to-go-through
ῥᾴδιον, ἀλλ' οὖν τὰ δυνατὰ φράσαι πειραθῶμεν.
easy but at-least the possible-things to-tell let-us-try

15 Ἓν παντελῶς τὸ νοητὸν ἀεὶ προϋπάρχον, τὰ δὲ πάντα
one altogether the intelligible always pre-existing the-things but all
ὁμοῦ συνειληφὸς ἐν τῷ ἑνί. τί δέ; οὐχὶ καὶ ὁ σύμπας
together having-comprehended in the one what but not also the whole
κόσμος ἕν ἐστι ζῷον ὅλον δι' ὅλου ψυχῆς καὶ νοῦ
world one is living-being whole through whole of-soul and of-mind
πλῆρες, τέλειον ἐκ μερῶν τελείων; ταύτης οὖν τῆς διπλῆς
full perfect from parts perfect of-this then the double
ἑνοειδοῦς τελειότητος· φημὶ δὲ τῆς ἐν τῷ νοητῷ πάντα
uniform perfection I-mean but the in the intelligible all-things
ἐν ἑνὶ συνεχούσης, καὶ τῆς περὶ τὸν κόσμον εἰς μίαν καὶ
in one holding-together and the about the world into one and
τὴν αὐτὴν φύσιν τελείαν συναγομένης ἑνώσεως· ἡ τοῦ
the same nature perfect being-brought-together of-unity the of-the

βασιλέως Ἡλίου μέση τελειότης ἑνοειδής ἐστιν, ἐν τοῖς
king Helios middle perfection uniform is among the
νοεροῖς ἱδρυμένη θεοῖς. ἀλλὰ δὴ τὸ μετὰ τοῦτο συνοχή
intellectual established gods but indeed the after this cohesion
τίς ἐστιν ἐν τῷ νοητῷ τῶν θεῶν κόσμῳ πάντα πρὸς
some is in the intelligible of-the gods world all-things toward
τὸ ἓν συντάττουσα. τί δέ; οὐχὶ καὶ περὶ τὸν οὐρανὸν
the one ordering what but not also about the heaven
φαίνεται κύκλῳ πορευομένη τοῦ πέμπτου σώματος οὐσία,
appears in-a-circle journeying of-the fifth body substance
ἣ πάντα συνέχει τὰ μέρη καὶ σφίγγει πρὸς αὑτὰ
which all holds-together the parts and binds to themselves
συνέχουσα τὸ φύσει σκεδαστὸν αὐτῶν καὶ ἀπορρέον ἀπ᾽
holding-together the by-nature scattered of-them and flowing-away from
ἀλλήλων; δύο δὴ ταύτας τὰς οὐσίας συνοχῆς αἰτίας,
one-another two indeed these the substances of-cohesion causes
τὴν μὲν ἐν τοῖς νοητοῖς, τὴν δὲ ἐν τοῖς αἰσθητοῖς
the(-one) indeed among the intelligible the(-other) but among the sensible
φαινομένην ὁ βασιλεὺς Ἥλιος εἰς ταὐτὸ συνάπτει, τῆς
appearing the king Helios into the-same joins of-the(-one)
μὲν μιμούμενος τὴν συνεκτικὴν δύναμιν ἐν τοῖς νοεροῖς,
indeed imitating the cohesive power among the intellectual
ἅτε ἐξ αὐτῆς προελθών, τῆς δὲ τελευταίας
inasmuch-as from it having-come-forth of-the(-other) but last
προκατάρχων, ἣ περὶ τὸν ἐμφανῆ θεωρεῖται κόσμον.
ruling-before which about the visible is-observed world
μή ποτε οὖν καὶ τὸ αὐθυπόστατον πρῶτον μὲν ἐν
perhaps ever then also the self-subsistent first indeed among
τοῖς νοητοῖς ὑπάρχον, τελευταῖον δ᾽ ἐν τοῖς κατ᾽
the intelligible existing last but among the-things in
οὐρανὸν φαινομένοις μέσην ἔχει τὴν τοῦ βασιλέως οὐσίαν
heaven appearing middle has the of-the king substance

αὐθυπόστατον Ἡλίου, ἀφ' ἧς κάτεισιν οὐσίας πρωτουργοῦ
self-subsistent of-Helios from which descends substance primal-working
εἰς τὸν ἐμφανῆ κόσμον ἡ περιλάμπουσα τὰ σύμπαντα αὐγή;
into the visible world the illuminating the all-things beam
16 πάλιν δὲ κατ' ἄλλο σκοποῦντι εἷς μὲν ὁ τῶν ὅλων
again but in other-respect for-one-examining one indeed the of-the wholes
δημιουργός, πολλοὶ δὲ οἱ κατ' οὐρανὸν περιπολοῦντες
creator many but the in heaven revolving
δημιουργικοὶ θεοί. μέσην ἄρα καὶ τούτων τὴν ἀφ' Ἡλίου
creative gods middle then also of-these the from Helios
καθήκουσαν εἰς τὸν κόσμον δημιουργίαν θετέον. ἀλλὰ
coming-down into the world creation one-must-place but
καὶ τὸ γόνιμον τῆς ζωῆς πολὺ μὲν καὶ ὑπέρπληρες
also the generative of-the life much indeed and overfull
ἐν τῷ νοητῷ, φαίνεται δὲ ζωῆς γονίμου καὶ ὁ κόσμος
in the intelligible appears and of-life generative also the world
ὢν πλήρης. πρόδηλον οὖν ὅτι καὶ τὸ γόνιμον τοῦ
being full evident then that also the generative of-the
βασιλέως Ἡλίου τῆς ζωῆς μέσον ἐστὶν ἀμφοῖν, ἐπεὶ τούτῳ
king Helios of-the life middle is of-both since to-this
μαρτυρεῖ καὶ τὰ φαινόμενα· τὰ μὲν γὰρ τελειοῖ τῶν
bears-witness also the visible-things the-things indeed for be-perfects of-the
εἰδῶν, τὰ δὲ ἐργάζεται, τὰ δὲ κοσμεῖ, τὰ δὲ
forms the-things but works the-things but orders the-things but
ἀνεγείρει, καὶ ἓν οὐδέν ἐστιν, ὃ δίχα τῆς ἀφ' Ἡλίου
rouses and one nothing is which apart-from the from Helios
δημιουργικῆς δυνάμεως εἰς φῶς πρόεισι καὶ γένεσιν. ἔτι
creative power into light comes-forth and generation still
πρὸς τούτοις εἰ τὴν ἐν τοῖς νοητοῖς ἄχραντον καὶ
besides these if the among the intelligible undefiled and
καθαρὰν ἄυλον οὐσίαν νοήσαιμεν, οὐδενὸς ἔξωθεν αὐτῇ
pure immaterial substance we-should-conceive nothing from-outside to-it

προσιόντος οὐδὲ ἐννυπάρχοντος ἀλλοτρίου, πλήρη δὲ τῆς
approaching nor existing-in foreign full but of-the
οἰκείας ἀχράντου καθαρότητος, τήν τε ἐν τῷ κόσμῳ περὶ
own undefiled purity the both in the world about
τὸ κύκλῳ φερόμενον σῶμα πρὸς πάντα ἀμιγῆ τὰ στοιχεῖα
the in-a-circle moving body to all unmixed the elements
λίαν εἰλικρινῆ καὶ καθαρὰν φύσιν ἀχράντου καὶ δαιμονίου
very unalloyed and pure nature of-undefiled and divine
σώματος, εὑρήσομεν καὶ τὴν τοῦ βασιλέως Ἡλίου λαμπρὰν
body we-shall-find also the of-the king Helios bright
καὶ ἀκήρατον οὐσίαν ἀμφοῖν μέσην, τῆς τε ἐν τοῖς νοητοῖς
and pure substance of-both middle of-the both among the intelligible
ἀύλου καθαρότητος καὶ τῆς ἐν τοῖς αἰσθητοῖς ἀχράντου
immaterial purity and of-the among the sensible undefiled
καὶ ἀμιγοῦς πρὸς γένεσιν καὶ φθορὰν καθαρᾶς εἰλικρινείας.
and unmixed toward generation and destruction pure clearness
μέγιστον δὲ τούτου τεκμήριον, ὅτι μηδὲ τὸ φῶς, ὃ
greatest but of-this proof that not-even the light which
μάλιστα ἐκεῖθεν ἐπὶ γῆν φέρεται, συμμίγνυταί τινι
most from-there upon earth is-borne mixes-with with-anything
μηδὲ ἀναδέχεται ῥύπον καὶ μίασμα, μένει δὲ πάντως ἐν
nor receives dirt and stain remains but altogether among
πᾶσι τοῖς οὖσιν ἄχραντον καὶ ἀμόλυντον καὶ ἀπαθές.
all the beings undefiled and unstained and impassive
Ἔτι δὲ προσεκτέον τοῖς ἀύλοις εἴδεσι καὶ νοητοῖς, ἀλλὰ
still and one-must-attend-to the immaterial forms and intelligible but
καὶ τοῖς αἰσθητοῖς, ὅσα περὶ τὴν ὕλην ἐστὶν ἢ περὶ τὸ
also the sensible as-many-as about the matter are or about the
ὑποκείμενον. ἀναφανήσεται πάλιν ἐνταῦθα μέσον τὸ νοερὸν
substrate will-appear again here middle the intellectual
τῶν περὶ τὸν μέγαν Ἥλιον εἰδῶν, ὑφ' ὧν καὶ τὰ
of-the about the great Helios forms by which also the-things

περὶ τὴν ὕλην εἴδη βοηθεῖται μήποτε ἂν δυνηθέντα μήτε
about the matter forms are-helped never — having-been-able neither
εἶναι μήτε σώζεσθαι μὴ παρ᾽ ἐκείνου πρὸς τὴν οὐσίαν
to-be nor to-be-preserved not by him for the substance
συνεργούμενα. τί γάρ; οὐχ οὗτός ἐστι τῆς διακρίσεως τῶν
being-assisted what for not this-one is of-the separation of-the
εἰδῶν καὶ συγκρίσεως τῆς ὕλης αἴτιος, οὐ νοεῖν ἡμῖν αὐτὸν
forms and combination of-the matter cause not to-conceive to-us himself
μόνον παρέχων, ἀλλὰ καὶ ὁρᾶν ὄμμασιν; ἡ γάρ τοι τῶν
only granting but also to-see with-eyes the for surely of-the
ἀκτίνων εἰς πάντα τὸν κόσμον διανομὴ καὶ ἡ τοῦ φωτὸς
rays to all the world distribution and the of-the light
ἕνωσις τὴν δημιουργικὴν ἐνδείκνυται διάκρισιν τῆς ποιήσεως.
unity the creative displays separation of-the making

17 Πολλῶν δὲ ὄντων ἔτι περὶ τὴν οὐσίαν τοῦ θεοῦ τῶν
many but being still about the substance of-the god of-the
φαινομένων ἀγαθῶν, ἃ δὴ ὅτι μέσος ἐστὶ τῶν τε νοητῶν
visible goods which indeed that middle he-is of-the both intelligible
καὶ τῶν ἐγκοσμίων θεῶν παρίστησιν, ἐπὶ τὴν τελευταίαν
and of-the encosmic gods shows to the last
αὐτοῦ μετίωμεν ἐμφανῆ λῆξιν. πρώτη μὲν οὖν ἐστιν αὐτοῦ
his let-us-pass visible portion first indeed then is his
τῶν περὶ τὸν τελευταῖον κόσμον ἡ τῶν ἡλιακῶν ἀγγέλων
of-the about the last world the of-the solar angels
οἷον ἐν παραδείγματι τὴν ἰδέαν καὶ τὴν ὑπόστασιν ἔχουσα·
as in pattern the idea and the subsistence having
μετὰ ταύτην δὲ ἡ τῶν αἰσθητῶν γεννητική, ἧς τὸ μὲν
after this but the of-the sensible-things generative of-which the indeed
τιμιώτερον οὐρανοῦ καὶ ἀστέρων ἔχει τὴν αἰτίαν, τὸ δὲ
more-honorable of-heaven and of-stars has the cause the but
ὑποδεέστερον ἐπιτροπεύει τὴν γένεσιν, ἐξ ἀιδίου περιέχον
inferior governs the generation from eternity containing

αὐτῆς ἐν ἑαυτῷ τὴν ἀγέννητον αἰτίαν. ἅπαντα μὲν οὖν
of-it in itself the unbegotten cause all indeed then
τὰ περὶ τὴν οὐσίαν τοῦ θεοῦ τοῦδε διελθεῖν οὐδὲ εἴ
the-things about the substance of-the god this to-go-through not-even if
τῳ δοίη νοῆσαι αὐτὰ ὁ θεὸς οὗτος δυνατόν, ὅπου καὶ
to-anyone should-grant to-conceive them the god this possible where even
τὰ πάντα περιλαβεῖν τῷ νῷ ἔμοιγε φαίνεται ἀδύνατον.
the all-things to-comprehend with-the mind to-me-at-least appears impossible
Ἐπεὶ δὲ πολλὰ διεληλύθαμεν, ἐπιθετέον ὥσπερ σφραγῖδα 18
since but many-things we-have-gone-through one-must-put-on like seal
τῷ λόγῳ τῷδε μέλλοντας ἐφ' ἕτερα μεταβαίνειν οὐκ
to-the speech this being-about to other-things to-pass not
ἐλάττονος τῆς θεωρίας δεόμενα. τίς οὖν ἡ σφραγὶς
of-less the contemplation needing what then the seal
καὶ οἷον ἐν κεφαλαίῳ τὰ πάντα περιλαμβάνουσα ἡ
and as in summary the all-things comprehending the
περὶ τῆς οὐσίας τοῦ θεοῦ νόησις, αὐτὸς ἡμῖν ἐπὶ νοῦν
about the substance of-the god conception himself to-us into mind
θείη βουλομένοις ἐν βραχεῖ συνελεῖν τήν τε αἰτίαν,
may-put wishing in brief to-sum-up the both cause
ἀφ' ἧς προῆλθε, καὶ αὐτὸς ὅστις ἐστί, τίνων τε
from which he-came-forth and himself who he-is with-what-things and
ἀποπληροῖ τὸν ἐμφανῆ κόσμον. ῥητέον οὖν ὡς ἐξ ἑνὸς
he-fills the visible world one-must-say then that from one
μὲν προῆλθε τοῦ θεοῦ εἷς ἀφ' ἑνὸς τοῦ νοητοῦ κόσμου
indeed came-forth the god one from one the intelligible world
βασιλεὺς Ἥλιος, τῶν νοερῶν θεῶν μέσος ἐν μέσοις
king Helios of-the intellectual gods middle among middle
τεταγμένος κατὰ παντοίαν μεσότητα, τὴν ὁμόφρονα καὶ
stationed according-to every-kind-of middleness the like-minded and
φίλην καὶ τὰ διεστῶτα συνάγουσαν, εἰς ἕνωσιν ἄγων
friendly and the-things standing-apart bringing-together into unity bringing

τὰ τελευταῖα τοῖς πρώτοις, τελειότητος καὶ συνοχῆς καὶ
the last-things to-the first of-perfection and of-cohesion and
γονίμου ζωῆς καὶ τῆς ἑνοειδοῦς οὐσίας τὰ μέσα ἔχων
of-generative life and of-the uniform substance the middle-things having
ἐν ἑαυτῷ, τῷ τε αἰσθητῷ κόσμῳ παντοίων ἀγαθῶν
in himself to-the and sensible world of-all-kinds-of goods
προηγούμενος, οὐ μόνον δι' ἧς αὐτὸς αὐγῆς περιλάμπει
leading not only by which he beam illuminates
κοσμῶν καὶ φαιδρύνων, ἀλλὰ καὶ τὴν οὐσίαν τῶν ἡλιακῶν
adorning and brightening but also the substance of-the solar
ἀγγέλων ἑαυτῷ συνυποστήσας καὶ τὴν ἀγέννητον
angels to-himself having-caused-to-subsist-with and the unbegotten
αἰτίαν τῶν γινομένων περιέχων, ἔτι τε πρὸ ταύτης τῶν
cause of-the things-coming-to-be containing still and before this of-the
ἀιδίων σωμάτων τὴν ἀγήρω καὶ μόνιμον τῆς ζωῆς αἰτίαν.
eternal bodies the ageless and abiding of-the life cause

IV · THE POWERS OF THE GOD

The god's powers exceed what is said of his substance; in the gods, substance, power, and activity are one. His first power gathers the intellectual substance into one; Zeus' creative power runs with his, as their shared precincts in Cyprus show, and Apollo shares his simplicity of thought. Dionysus' divisible creation is never separate from him, and he begets Asclepius. Above the visible world he fills the gods with goods and gives the superior races their portion.

19 Ἃ μὲν οὖν περὶ τῆς οὐσίας ἐχρῆν εἰπεῖν τοῦ θεοῦ
the-things indeed then about of-the substance it-was-needful to-say of-the god
τοῦδε, καίτοι τῶν πλείστων παραλειφθέντων, εἴρηται
this and-yet of-the most having-been-passed-over have-been-said
ὅμως οὐκ ὀλίγα· ἐπεὶ δὲ τὸ τῶν δυνάμεων αὐτοῦ πλῆθος
nevertheless not few since but the of-the powers his multitude

καὶ τὸ τῶν ἐνεργειῶν κάλλος τοσοῦτόν ἐστιν, ὥστε εἶναι
and the of-the activities beauty so-great is that to-be
τῶν περὶ τὴν οὐσίαν αὐτοῦ θεωρουμένων ὑπερβολήν,
than-the-things about the substance his contemplated excess
ἐπεὶ καὶ πέφυκε τὰ θεῖα προϊόντα εἰς τὸ ἐμφανὲς
since also are-by-nature the divine-things proceeding into the visible
πληθύνεσθαι διὰ τὸ περιὸν καὶ γόνιμον τῆς ζωῆς, ὅρα
to-be-multiplied because-of the abundant and generative of-the life see
τί δράσομεν, οἳ πρὸς ἀχανὲς πέλαγος ἀποδυόμεθα, μόγις
what we-shall-do who into boundless sea strip-for-swimming hardly
καὶ ἀγαπητῶς ἐκ πολλοῦ τοῦ πρόσθεν ἀναπαυόμενοι
and contentedly from long the before resting
λόγου. τολμητέον δ' ὅμως τῷ θεῷ θαρροῦντα καὶ
speech one-must-dare but nevertheless in-the god taking-courage and
πειρατέον ἅψασθαι τοῦ λόγου.
one-must-try to-take-hold-of the speech
Κοινῶς μὲν δὴ τὰ πρόσθεν ῥηθέντα περὶ τῆς οὐσίας 20
in-common indeed indeed the-things before said about the substance
αὐτοῦ ταῖς δυνάμεσι προσήκειν ὑποληπτέον. οὐ γὰρ ἄλλο μέν
his to-the powers to-belong one-must-suppose not for other indeed
ἐστιν οὐσία θεοῦ, δύναμις δὲ ἄλλο, καὶ μὰ Δία τρίτον παρὰ
is substance of-god power but other and by Zeus third beside
ταῦτα ἐνέργεια. πάντα γὰρ ἅπερ βούλεται, ταῦτα ἔστι καὶ
these activity all-things for which he-wills these he-is and
δύναται καὶ ἐνεργεῖ· οὔτε γὰρ ὃ μὴ ἔστι βούλεται, οὔτε ὃ
is-able and actualizes neither for what not is he-wills nor what
βούλεται δρᾶν οὐ σθένει, οὔθ' ὃ μὴ δύναται ἐνεργεῖν ἐθέλει.
he-wills to-do not has-strength nor what not he-is-able to-actualize wishes
ταῦτα μὲν οὖν περὶ τὸν ἄνθρωπον οὐχ ὧδε ἔχει· διττὴ γάρ
these-things indeed then about the man not thus are double for
ἐστι μαχομένη φύσις εἰς ἓν κεκραμένη ψυχῆς καὶ σώματος,
is warring nature into one blended of-soul and of-body

τῆς μὲν θείας, τοῦ δὲ σκοτεινοῦ τε καὶ ζοφώδους·
the(-one) indeed divine the(-other) but dark both and gloomy
ἔοικέ τε εἶναι μάχη τις καὶ στάσις. ἐπεὶ καὶ Ἀριστοτέλης
seems and to-be battle some and faction since also Aristotle
φησὶ διὰ τὸ τοιοῦτο μήτε τὰς ἡδονὰς ὁμολογεῖν μήτε
says because-of the such neither the pleasures to-agree nor
τὰς λύπας ἀλλήλαις ἐν ἡμῖν· τὸ γὰρ θατέρᾳ, φησί, τῶν
the pains with-one-another in us the for to-one says of-the
ἐν ἡμῖν φύσεων ἡδὺ τῇ πρὸς ταύτην ἀντικειμένῃ πέφυκεν
in us natures sweet to-the to this opposed is-by-nature
ἀλγεινόν· ἐν δὲ τοῖς θεοῖς οὐδέν ἐστι τοιοῦτον· οὐσίᾳ
painful among but the gods nothing is such by-substance
γὰρ αὐτοῖς ὑπάρχει τἀγαθὰ καὶ διηνεκῶς, οὐ ποτὲ μὲν,
for to-them belong the-goods and continuously not at-one-time indeed
ποτὲ δ' οὔ. πρῶτον οὖν ὅσαπερ ἔφαμεν, τὴν οὐσίαν
at-another but not first then as-many-things-as we-said the substance
αὐτοῦ παραστῆσαι βουλόμενοι, ταῦθ' ἡμῖν εἰρῆσθαι
his to-present wishing these-things by-us to-have-been-said
καὶ περὶ τῶν δυνάμεων καὶ ἐνεργειῶν νομιστέον.
also about the powers and activities one-must-believe

21 ἐπεὶ δὲ ἐν τοῖς τοιούτοις ὁ λόγος ἔοικεν ἀντιστρέφειν,
since but in the such-things the speech seems to-be-convertible
ὅσα καὶ περὶ τῶν δυνάμεων αὐτοῦ καὶ ἐνεργειῶν
as-many-things-as also about the powers his and activities
ἐφεξῆς σκοποῦμεν, ταῦτα οὐκ ἔργα μόνον, ἀλλὰ καὶ οὐσίαν
in-order we-examine these not works only but also substance
νομιστέον. εἰσὶ γάρ τοι θεοὶ συγγενεῖς Ἡλίῳ καὶ συμφυεῖς,
one-must-believe are for surely gods kindred to-Helios and of-one-nature-with
τὴν ἄχραντον οὐσίαν τοῦ θεοῦ κορυφούμενοι, πληθυνόμενοι
the undefiled substance of-the god crowning being-multiplied
μὲν ἐν τῷ κόσμῳ, περὶ αὐτὸν δὲ ἑνοειδῶς ὄντες. ἄκουε δὴ
indeed in the world about him but uniformly being hear indeed

πρῶτον ὅσα φασὶν οἱ τὸν οὐρανὸν οὐχ ὥσπερ ἵπποι
first as-many-things-as say those the heaven not like horses
καὶ βόες ὁρῶντες ἤ τι τῶν ἀλόγων καὶ ἀμαθῶν ζῴων,
and oxen seeing or some of-the irrational and unlearned animals
ἀλλ᾽ ἐξ αὐτοῦ τὴν ἀφανῆ πολυπραγμονοῦντες φύσιν· ἔτι δὲ
but from it the invisible inquiring-into nature still and
πρὸ τούτων, εἴ σοι φίλον, περὶ τῶν ὑπερκοσμίων δυνάμεων
before these if to-you dear about the supramundane powers
αὐτοῦ καὶ ἐνεργειῶν, καὶ ἐκ μυρίων τὸ πλῆθος ὀλίγα θέασαι.
his and activities also from countless the multitude few behold
Πρώτη δὴ τῶν δυνάμεών ἐστιν αὐτοῦ, δι᾽ ἧς ὅλην 22
first indeed of-the powers is his through which whole
δι᾽ ὅλης τὴν νοερὰν οὐσίαν, τὰς ἀκρότητας αὐτῆς εἰς ἓν
through whole the intellectual substance the extremities of-it into one
καὶ ταὐτὸ συνάγων, ἀποφαίνει μίαν. ὥσπερ γὰρ περὶ τὸν
and the-same bringing-together he-shows one as for about the
αἰσθητόν ἐστι κόσμον ἐναργῶς κατανοῆσαι, πυρὸς καὶ γῆς
sensible it-is world clearly to-perceive of-fire and earth
εἰλημμένον ἀέρα καὶ ὕδωρ ἐν μέσῳ, τῶν ἄκρων σύνδεσμον,
held air and water in middle of-the extremes bond
τοῦτο οὐκ ἄν τις εἰκότως ἐπὶ τῆς πρὸ τῶν σωμάτων αἰτίας
this not — anyone reasonably in the before the bodies cause
κεχωρισμένης, ἣ τῆς γενέσεως ἔχουσα τὴν ἀρχὴν οὐκ ἔστι
separate which of-the generation having the beginning not is
γένεσις, οὕτω διατετάχθαι νομίσειεν, ὥστε καὶ ἐν ἐκείνοις
generation so to-have-been-arranged would-think so-that also in those
τὰς ἄκρας αἰτίας κεχωρισμένας πάντη τῶν σωμάτων
the extreme causes separated altogether from-the bodies
ὑπό τινων μεσοτήτων εἰς ταὐτὸ παρὰ τοῦ βασιλέως
by some mean-terms into the-same by the king
Ἡλίου συναγομένας ἑνοῦσθαι περὶ αὐτόν; συντρέχει δὲ
Helios being-brought-together to-be-unified about him runs-together and

αὐτῷ καὶ ἡ τοῦ Διὸς δημιουργικὴ δύναμις, δι' ἣν
with-him also the — of-Zeus creative power because-of which
ἔφαμεν καὶ πρότερον ἱδρῦσθαί τε αὐτοῖς ἐν Κύπρῳ
we-said also before to-have-been-established both for-them in Cyprus
καὶ ἀποδεδεῖχθαι κοινῇ τὰ τεμένη· καὶ τὸν Ἀπόλλω δὲ
and to-have-been-appointed in-common the precincts and — Apollo and
αὐτὸν ἐμαρτυρόμεθα τῶν λόγων, ὃν εἰκὸς δήπουθεν ὑπὲρ
himself we-called-to-witness of-the words who likely surely about
τῆς ἑαυτοῦ φύσεως ἄμεινον εἰδέναι· σύνεστι γὰρ καὶ οὗτος
the his-own nature better to-know is-with for also this-one
Ἡλίῳ καὶ ἐπικοινωνεῖ διὰ τὴν ἁπλότητα τῶν νοήσεων
with-Helios and shares because-of the simplicity of-the thoughts
καὶ τὸ μόνιμον τῆς οὐσίας καὶ κατὰ ταὐτὰ ὂν τῆς ἐνεργείας.
and the abiding of-the substance and in-the same-way being of-the activity
Ἀλλὰ καὶ τὴν Διονύσου μεριστὴν δημιουργίαν οὐδαμοῦ
but also the of-Dionysus divisible creation nowhere
φαίνεται χωρίζων ὁ θεὸς Ἡλίου· τούτῳ δὲ αὐτὴν
appears separating the god from-Helios to-this-one but it
ὑποτάττων ἀεὶ καὶ ἀποφαίνων σύνθρονον ἐξηγητὴς
subordinating always and showing sharing-the-throne interpreter
ἡμῖν ἐστι τῶν ἐπὶ τοῦ θεοῦ καλλίστων διανοημάτων.
to-us is of-the about the god finest thoughts
πάσας δὲ ἐν αὑτῷ περιέχων ὁ θεὸς ὅδε τὰς ἀρχὰς
all and in himself containing the god this the principles
τῆς καλλίστης νοερᾶς συγκράσεως Ἥλιος Ἀπόλλων ἐστὶ
of-the finest intellectual blending Helios Apollo is
Μουσηγέτης. ἐπεὶ δὲ καὶ ὅλην ἡμῖν τὴν τῆς εὐταξίας
Leader-of-the-Muses since and also whole for-us the of-the good-order
ζωὴν συμπληροῖ, γεννᾷ μὲν ἐν κόσμῳ τὸν Ἀσκληπιόν,
life he-fills-up begets indeed in world — Asclepius
ἔχει δὲ αὐτὸν καὶ πρὸ τοῦ κόσμου παρ' ἑαυτῷ.
has but him also before the world with himself

Ἀλλὰ πολλὰς μὲν ἄν τις καὶ ἄλλας περὶ τὸν θεὸν 23
but many indeed — anyone also other about the god
τόνδε δυνάμεις θεωρῶν οὔποτ᾽ ἂν ἐφίκοιτο πασῶν·
this powers contemplating never — would-attain-to all
ἀπόχρη δὲ τῆς μὲν χωριστῆς καὶ πρὸ τῶν σωμάτων
it-suffices but of-the indeed separate and before the bodies
ἐπ᾽ αὐτῶν οἶμαι τῶν αἰτιῶν, αἳ κεχωρισμέναι
in-the-case-of them I-think the causes which separated
τῆς φανερᾶς προϋπάρχουσι δημιουργίας, ἴσην Ἡλίῳ καὶ
from-the visible pre-exist creation equal for-Helios and
Διὶ τὴν δυναστείαν καὶ μίαν ὑπάρχουσαν τεθεωρηκέναι,
Zeus the sovereignty and one existing to-have-contemplated
τὴν δὲ ἁπλότητα τῶν νοήσεων μετὰ τοῦ διαιωνίου καὶ
the and simplicity of-the thoughts with the everlasting and
κατὰ ταὐτὰ μονίμου ξὺν Ἀπόλλωνι τεθεαμένοις, τὸ
in-the same-way abiding with Apollo for-those-having-beheld the
δὲ μεριστὸν τῆς δημιουργίας μετὰ τοῦ τὴν μεριστὴν
and divisible of-the creation with the(-one) the divisible
ἐπιτροπεύοντος οὐσίαν Διονύσου, τὸ δὲ τῆς καλλίστης
governing substance Dionysus the and of-the finest
συμμετρίας καὶ νοερᾶς κράσεως περὶ τὴν τοῦ Μουσηγέτου
symmetry and intellectual blending about the of-the Leader-of-the-Muses
δύναμιν τεθεωρηκόσι, τὸ συμπληροῦν δὲ τὴν εὐταξίαν
power for-those-having-contemplated the filling-up and the good-order
τῆς ὅλης ζωῆς ξὺν Ἀσκληπιῷ νοοῦσι.
of-the whole life with Asclepius for-those-conceiving
Τοσαῦτα μὲν ὑπὲρ τῶν προκοσμίων αὐτοῦ δυνάμεων, ἔργα 24
so-many-things indeed about the premundane his powers works
δὲ ὁμοταγῆ ταύταις ὑπὲρ τὸν ἐμφανῆ κόσμον ἡ τῶν
but of-the-same-rank with-these beyond the visible world the of-the
ἀγαθῶν ἀποπλήρωσις. ἐπειδὴ γάρ ἐστι γνήσιος ἔκγονος
goods fulfillment since for he-is legitimate offspring

τἀγαθοῦ, παραδεξάμενος παρ᾽ αὐτοῦ τελείαν τὴν ἀγαθὴν
of-the-good having-received from him perfect the good
μοῖραν, αὐτὸς ἅπασι τοῖς νοεροῖς διανέμει θεοῖς, ἀγαθοεργὸν
portion he to-all the intellectual distributes gods beneficent
καὶ τελείαν αὐτοῖς διδοὺς τὴν οὐσίαν. ἓν μὲν δὴ τουτί.
and perfect to-them giving the substance one indeed indeed this-here
δεύτερον δὲ ἔργον ἐστὶ τοῦ θεοῦ ἡ τοῦ νοητοῦ κάλλους
second but work is of-the god the of-the intelligible beauty
ἐν τοῖς νοεροῖς καὶ ἀσωμάτοις εἴδεσι τελειοτάτη διανομή.
among the intellectual and incorporeal forms most-perfect distribution
τῆς γὰρ ἐν τῇ φύσει φαινομένης οὐσίας γονίμου γεννᾶν
of-the for in the nature appearing substance generative to-beget
ἐφιεμένης ἐν τῷ καλῷ καὶ ὑπεκτίθεσθαι τὸν τόκον, ἔτι
desiring in the beautiful and to-expose the offspring still
ἀνάγκη προηγεῖσθαι τὴν ἐν τῷ νοητῷ κάλλει τοῦτο αὐτὸ
necessity to-lead-the-way the in the intelligible beauty this itself
διαιωνίως καὶ ἀεὶ ποιοῦσαν, ἀλλ᾽ οὐχὶ νῦν μὲν, εἰσαῦθις δὲ
everlastingly and always doing but not now indeed hereafter but
οὔ, καὶ ποτὲ μὲν γεννῶσαν, αὖθις δὲ ἄγονον. ὅσα
not and at-one-time indeed begetting again but barren as-many-things-as
γὰρ ἐνταῦθα ποτὲ καλά, ταῦτα ἐν τοῖς νοητοῖς ἀεί.
for here at-times beautiful these among the intelligible always
ῥητέον τοίνυν αὐτοῦ τῆς ἐν τοῖς φαινομένοις αἰτίας
one-must-say then his the in the visible cause
γονίμου προκαθηγεῖσθαι τὸν ἐν τῷ νοερῷ καὶ διαιωνίῳ
generative to-lead-before the in the intellectual and everlasting
κάλλει τόκον ἀγέννητον, ὃν ὁ θεὸς οὗτος ἔχει περὶ
beauty offspring unbegotten which the god this has about
ἑαυτὸν ὑποστήσας, ᾧ καὶ τὸν τέλειον νοῦν διανέμει,
himself having-caused-to-subsist by-which also the perfect mind he-distributes
καθάπερ ὄμμασιν ἐνδιδοὺς διὰ τοῦ φωτὸς τὴν ὄψιν, οὕτω
as to-eyes giving through the light the sight so

δὲ καὶ ἐν τοῖς νοητοῖς διὰ τοῦ νοεροῦ παραδείγματος,
and also among the intelligible through the intellectual pattern
ὃ προτείνει πολὺ φανότερον τῆς αἰθερίας αὐγῆς, πᾶσιν
which he-holds-out much brighter than-the ethereal beam to-all
οἶμαι τοῖς νοεροῖς τὸ νοεῖν καὶ τὸ νοεῖσθαι παρέχει.
I-think the intellectual the to-think and the to-be-thought he-grants
ἑτέρα πρὸς ταύταις ἐνέργεια θαυμαστὴ φαίνεται περὶ
another besides these activity wonderful appears about
τὸν βασιλέα τῶν ὅλων Ἥλιον ἡ τοῖς κρείττοσι γένεσιν
the king of-the wholes Helios the to-the superior races
ἐνδιδομένη μοῖρα βελτίων, ἀγγέλοις, δαίμοσιν, ἥρωσι
given portion better to-angels to-spirits to-heroes
ψυχαῖς τε μερισταῖς, ὁπόσαι μένουσιν ἐν παραδείγματος
to-souls and divisible as-many-as remain in of-pattern
καὶ ἰδέας λόγῳ, μήποτε ἑαυτὰς διδοῦσαι σώματι.
and of-idea character never themselves giving to-body
τὴν μὲν οὖν προκόσμιον οὐσίαν τοῦ θεοῦ δυνάμεις τε 25
the indeed then premundane substance of-the god powers both
αὐτοῦ καὶ ἔργα τὸν βασιλέα τῶν ὅλων ὑμνοῦντες Ἥλιον,
his and works the king of-the wholes hymning Helios
ἐφ᾽ ὅσον ἡμῖν οἷόν τε ἦν ἐφικέσθαι τῆς περὶ αὐτὸν
as far-as for-us possible — it-was to-attain of-the about him
εὐφημίας σπεύδοντες, διεληλύθαμεν. ἐπεὶ δὲ ὄμματα, φησίν,
praise striving we-have-gone-through since but eyes he-says
ἀκοῆς ἐστι πιστότερα, καίτοι τῆς νοήσεως ὄντα γε
than-hearing are more-trustworthy and-yet than-the thought being indeed
ἀπιστότερα καὶ ἀσθενέστερα, φέρε καὶ περὶ τῆς ἐμφανοῦς
less-trustworthy and weaker come also about the visible
αὐτοῦ δημιουργίας αἰτησάμενοι παρ᾽ αὐτοῦ τὸ μετρίως
his creation having-asked from him the moderately
εἰπεῖν πειραθῶμεν.
to-speak let-us-try

The visible world was established about him from eternity; Plato and Iamblichus spoke of its making in time only as a hypothesis, and Julian will not risk even that. Holding the middle of heaven, he governs the seven spheres, the eighth, and the ninth, the ceaseless creation of generation; of his five circles three beget the Graces. Julian reinterprets the Dioscuri, who share alternate days, as the circles. He is father of the seasons, and as Ocean holds the poles, since all things come from Ocean. Some hold his disk moves above the fixed stars, a doctrine of the theurgists. He divides the zodiac into twelve and thirty-six powers, sends the Graces and seasons, is called Horus and other names, and Athena Forethought issues whole from him.

26 Ὑπέστη μὲν οὖν περὶ αὐτὸν ὁ φαινόμενος ἐξ αἰῶνος
subsisted indeed then about him the visible from eternity
κόσμος, ἕδραν δὲ ἔχει τὸ περικόσμιον φῶς ἐξ αἰῶνος,
world seat and has the surrounding-the-world light from eternity
οὐχὶ νῦν μέν, τότε δὲ οὔ, οὐδὲ ἄλλοτε ἄλλως, ἀεὶ δὲ
not now indeed then but not nor at-another-time otherwise always but
ὡσαύτως. ἀλλ᾽ εἴ τις ταύτην τὴν διαιώνιον φύσιν ἄχρις
in-the-same-way but if anyone this the everlasting nature as-far-as
ἐπινοίας ἐθελήσειε χρονικῶς κατανοῆσαι, τὸν βασιλέα
thought should-wish in-time to-perceive the king
τῶν ὅλων Ἥλιον ἀθρόως καταλάμποντα ῥᾷστα ἂν
of-the wholes Helios all-at-once shining-down most-easily —
γνοίη, πόσων αἴτιός ἐστι δι᾽ αἰῶνος ἀγαθῶν τῷ
he-would-know of-how-many cause he-is through eternity goods to-the
κόσμῳ. οἶδα μὲν οὖν καὶ Πλάτωνα τὸν μέγαν καὶ
world I-know indeed then also Plato the great and
μετὰ τοῦτον ἄνδρα τοῖς χρόνοις, οὔτι μὴν τῇ φύσει
after this-one man in-the times not-at-all however in-the nature
καταδεέστερον· τὸν Χαλκιδέα φημί, τὸν Ἰάμβλιχον· ὃς
inferior the Chalcidian I-mean — Iamblichus who

ἡμᾶς τά τε ἄλλα περὶ τὴν φιλοσοφίαν καὶ δὴ καὶ
us the both other-things about the philosophy and indeed also
ταῦτα διὰ τῶν λόγων ἐμύησεν, ἄχρις ὑποθέσεως τῷ
these-things through the words initiated as-far-as hypothesis the
γεννητῷ προσχρωμένους καὶ οἱονεὶ χρονικήν τινα τὴν
begotten making-use-of and as-it-were temporal some the
ποίησιν ὑποτιθεμένους, ἵνα τὸ μέγεθος τῶν παρ'
making supposing in-order-that the greatness of-the from
αὐτοῦ γινομένων ἔργων ἐπινοηθείη. πλὴν ἀλλ' ἔμοιγε
him coming-to-be works might-be-conceived except but for-me-at-least
τῆς ἐκείνων ἀπολειπομένῳ παντάπασι δυνάμεως οὐδαμῶς
of-the of-those falling-short altogether power in-no-way
ἐστι παρακινδυνευτέον, ἐπείπερ ἀκίνδυνον οὐδὲ αὐτὸ τὸ
is one-must-run-the-risk since-indeed without-danger not-even itself the
μέχρι ψιλῆς ὑποθέσεως χρονικήν τινα περὶ τὸν κόσμον
as-far-as bare hypothesis temporal some about the world
ὑποθέσθαι ποίησιν ὁ κλεινὸς ἥρως ἐνόμισεν Ἰάμβλιχος.
to-suppose making the famous hero thought Iamblichus
πλὴν ἀλλ' ἐπείπερ ὁ θεὸς ἐξ αἰωνίου προῆλθεν αἰτίας,
except but since-indeed the god from eternal came-forth cause
μᾶλλον δὲ προήγαγε πάντα ἐξ αἰῶνος, ἀπὸ τῶν ἀφανῶν τὰ
rather but he-brought-forth all-things from eternity from the invisible the
φανερὰ βουλήσει θείᾳ καὶ ἀρρήτῳ τάχει καὶ ἀνυπερβλήτῳ
visible by-will divine and ineffable by-swiftness and unsurpassable
δυνάμει πάντα ἀθρόως ἐν τῷ νῦν ἀπογεννήσας χρόνῳ,
by-power all-things at-once in the present having-begotten time
ἀπεκληρώσατο μὲν οἷον οἰκειοτέραν ἕδραν τὸ μέσον
he-took-as-his-lot indeed as-it-were more-proper seat the middle
οὐρανοῦ, ἵνα πανταχόθεν ἴσα διανέμῃ τἀγαθὰ τοῖς
of-heaven in-order-that from-all-sides equal he-may-distribute the-goods to-the
ὑπ' αὐτοῦ καὶ σὺν αὐτῷ προελθοῦσι θεοῖς, ἐπιτροπεύῃ δὲ τὰς
by him and with him having-come-forth gods may-govern and the

ἑπτὰ καὶ τὴν ὀγδόην οὐρανοῦ κυκλοφορίαν, ἐνάτην τε οἶμαι
seven and the eighth of-heaven revolution ninth and I-think
δημιουργίαν τὴν ἐν γενέσει καὶ φθορᾷ συνεχεῖ διαιωνίως
creation the in generation and destruction continuous everlastingly
ἀνακυκλουμένην γένεσιν. οἵ τε γὰρ πλάνητες εὔδηλον ὅτι
revolving generation the both for planets evident that
περὶ αὐτὸν χορεύοντες μέτρον ἔχουσι τῆς κινήσεως τὴν
about him dancing measure have of-the motion the
πρὸς τὸν θεὸν τόνδε τοιάνδε περὶ τὰ σχήματα συμφωνίαν,
toward the god this such about the configurations harmony
ὅ τε ὅλος οὐρανὸς αὐτῷ κατὰ πάντα συναρμοζόμενος
the and whole heaven with-him in all-things fitting
ἑαυτοῦ τὰ μέρη θεῶν ἐστιν ἐξ Ἡλίου πλήρης. ἔστι γὰρ
its-own the parts of-gods is from Helios full is for
ὁ θεὸς ὅδε πέντε μὲν κύκλων ἄρχων κατ᾽ οὐρανόν, τρεῖς
the god this five indeed of-circles ruler in heaven three
δὲ ἐκ τούτων ἐπιὼν ἐν τρισὶ τρεῖς γεννᾷ τὰς χάριτας·
but of these going-over in three three he-begets the graces
οἱ λειπόμενοι δὲ μεγάλης ἀνάγκης εἰσὶ πλάστιγγες.
the-ones remaining but of-great necessity are scale-pans
ἀξύνετον ἴσως λέγω τοῖς Ἕλλησιν, ὥσπερ δέον μόνον τὰ
unintelligible perhaps I-say to-the Greeks as needful only the
συνήθη καὶ γνώριμα λέγειν· οὐ μὴν οὐδὲ τοῦτό ἐστιν,
customary and familiar to-say not however not-even this is
ὡς ἄν τις ὑπολάβοι, παντελῶς ξένον. οἱ Διόσκουροι τίνες
as — anyone might-suppose altogether strange — Dioscuri who
ὑμῖν εἰσιν, ὦ σοφώτατοι καὶ ἀβασανίστως τὰ πολλὰ
to-you are O wisest and without-testing the most-things
παραδεχόμενοι; οὐχ ἑτερήμεροι λέγονται, διότι μὴ θέμις
accepting not on-alternate-days are-they-called because not lawful
ὁρᾶσθαι τῆς αὐτῆς ἡμέρας; ὑμεῖς ὅπως ἀκούετε εὔδηλον
to-be-seen on-the same day you how you-understand evident

ὅτι τῆς χθὲς καὶ τήμερον. εἶτα τί νοεῖ τοῦτο, πρὸς
that of-the yesterday and today then what means this by
αὐτῶν τῶν Διοσκούρων; ἐφαρμόσωμεν αὐτὸ φύσει τινὶ καὶ
themselves — Dioscuri let-us-fit it to-nature some and
πράγματι, κενὸν ἵνα μηδὲν μηδὲ ἀνόητον λέγωμεν.
to-thing empty in-order-that nothing nor senseless we-may-say
ἀλλ᾽ οὐκ ἂν εὕροιμεν ἀκριβῶς ἐξετάζοντες· οὐδὲ γὰρ ὡς
but not — we-would-find exactly examining nor for as
ὑπέλαβον εἰρῆσθαί τινες πρὸς τῶν θεολόγων ἡμισφαίρια
supposed to-have-been-said some by the theologians hemispheres
τοῦ παντὸς τὰ δύο λόγον ἔχει τινά· πῶς γάρ ἐστιν
of-the all the two reason has any how for is
ἑτερήμερον αὐτῶν ἕκαστον οὐδὲ ἐπινοῆσαι ῥᾴδιον, ἡμέρας
on-alternate-days of-them each not-even to-conceive easy day
ἑκάστης ἀνεπαισθήτου τῆς κατὰ τὸν φωτισμὸν αὐτῶν
each imperceptible the in the illumination of-them
παραυξήσεως γινομένης. σκεψώμεθα δὲ νῦν ὑπὲρ ὧν
increase becoming let-us-consider and now about what-things
αὐτοὶ καινοτομεῖν ἴσως τῳ δοκοῦμεν. τῆς αὐτῆς ἡμέρας
ourselves to-innovate perhaps to-anyone we-seem of-the same day
ἐκεῖνοι μετέχειν ὀρθῶς ἂν ῥηθείεν, ὁπόσοις ἴσος ἐστὶν ὁ
those to-share rightly — would-be-said for-whom-all equal is the
τῆς ὑπὲρ γῆν ἡλίου πορείας χρόνος ἐν ἑνὶ καὶ τῷ αὐτῷ
of-the above earth of-sun journey time in one and the same
μηνί. ὁράτω τις οὖν, εἰ μὴ τὸ ἑτερήμερον τοῖς κύκλοις
month let-see someone then whether not the on-alternate-days to-the circles
ἐφαρμόζει τοῖς τε ἄλλοις καὶ τοῖς τροπικοῖς. ὑπολήψεταί
fits to-the both others and to-the tropics will-suppose
τις· οὐκ ἴσον ἐστιν. οἱ μὲν γὰρ ἀεὶ φαίνονται, καὶ
someone not equal it-is the indeed for always appear also

τοῖς τὴν ἀντίσκιον οἰκοῦσι γῆν ἀμφοτέροις ἀμφότεροι,
to-those the opposite-shadowed inhabiting land to-both both
τῶν δὲ οἱ θάτερον ὁρῶντες οὐδαμῶς ὁρῶσι θάτερον.
of-the but the(-ones) the-one seeing in-no-way see the-other
27 Ἀλλ' ἵνα μὴ πλείω περὶ τῶν αὐτῶν λέγων διατρίβω,
but in-order-that not more about the same-things saying I-may-spend-time
τὰς τροπὰς ἐργαζόμενος, ὥσπερ ἴσμεν, πατὴρ ὡρῶν ἐστιν,
the solstices working as we-know father of-seasons he-is
οὐκ ἀπολείπων δὲ οὐδαμῶς τοὺς πόλους Ὠκεανὸς ἂν
not leaving but in-no-way the poles Ocean —
εἴη, διπλῆς ἡγεμὼν οὐσίας. μῶν ἀσαφές τι καὶ
he-would-be of-double leader substance surely-not unclear something also
τοῦτο λέγομεν, ἐπείπερ πρὸ ἡμῶν αὐτὸ καὶ Ὅμηρος ἔφη·
this do-we-say since-indeed before us it also Homer said

Ὠκεανοῦ, ὅσπερ γένεσις πάντεσσι τέτυκται,
of-Ocean who generation for-all has-been-made

θνητῶν τε θεῶν θ', ὡς ἂν αὐτὸς φαίη, μακάρων;
of-mortals both of-gods and as — he-himself would-say blessed
ἀληθῶς. ἓν γὰρ τῶν πάντων οὐδέν ἐστιν, ὃ μὴ τῆς
truly one for of-the all nothing is which not of-the
Ὠκεανοῦ πέφυκεν οὐσίας ἔκγονον. ἀλλὰ τί τοῦτο πρὸς
of-Ocean is-by-nature substance offspring but what this to
τοὺς πόλους; βούλει σοι φράσω; καίτοι σιωπᾶσθαι
the poles do-you-wish to-you shall-I-tell and-yet to-be-kept-silent
κρεῖσσον ἦν· εἰρήσεται δὲ ὅμως.
better it-was it-will-be-said but nevertheless
28 Λέγεται γοῦν, εἰ καὶ μὴ πάντες ἑτοίμως ἀποδέχονται, ὁ
it-is-said at-least even-if — not all readily accept the
δίσκος ἐπὶ τῆς ἀνάστρου φέρεσθαι πολὺ τῆς ἀπλανοῦς
disk in the starless to-be-borne much than-the fixed

ὑψηλότερος· καὶ οὕτω δὴ τῶν μὲν πλανωμένων οὐχ ἕξει
higher and so indeed of-the indeed planets not it-will-have
τὸ μέσον, τριῶν δὲ τῶν κόσμων κατὰ τὰς τελεστικὰς
the middle of-three but of-the worlds according-to the theurgic
ὑποθέσεις, εἰ χρὴ τὰ τοιαῦτα καλεῖν ὑποθέσεις, ἀλλὰ
hypotheses if it-is-needful the such-things to-call hypotheses but
μὴ ταῦτα μὲν δόγματα, τὰ δὲ τῶν σφαιρικῶν
not these-things indeed doctrines the-things but of-the spherical-astronomers
ὑποθέσεις. οἱ μὲν γὰρ θεῶν ἢ δαιμόνων μεγάλων
hypotheses the(-ones) indeed for from-gods or spirits great
δή τινων ἀκούσαντές φασιν, οἱ δὲ ὑποτίθενται τὸ
indeed some having-heard say the(-others) but suppose the
πιθανὸν ἐκ τῆς πρὸς τὰ φαινόμενα συμφωνίας. αἰνεῖν μὲν
probable from the with the phenomena agreement to-praise indeed
οὖν ἄξιον καὶ τούσδε, πιστεύειν δὲ ἐκείνοις ὅτῳ βέλτιον
then worthy also these to-believe but those for-whom better
εἶναι δοκεῖ, τοῦτον ἐγὼ παίζων καὶ σπουδάζων ἄγαμαί
to-be it-seems this I in-jest and in-earnest admire
τε καὶ τεθαύμακα. καὶ ταῦτα μὲν δὴ ταύτῃ, φασί.
both and have-wondered-at and these-things indeed indeed thus they-say
Πολὺ δὲ πρὸς οἷς ἔφην πλῆθός ἐστι περὶ τὸν οὐρανὸν 29
great but besides what I-said multitude is about the heaven
θεῶν, οὓς κατενόησαν οἱ τὸν οὐρανὸν μὴ παρέργως
of-gods whom perceived those the heaven not carelessly
μηδὲ ὥσπερ τὰ βοσκήματα θεωροῦντες. τοὺς τρεῖς γὰρ
nor like the cattle viewing the three for
τετραχῇ τέμνων διὰ τῆς τοῦ ζῳοφόρου κύκλου πρὸς
fourfold dividing through the of-the zodiac circle with
ἕκαστον αὐτῶν κοινωνίας τοῦτον αὖθις τὸν ζῳοφόρον εἰς
each of-them community this again the zodiac into
δώδεκα θεῶν δυνάμεις διαιρεῖ, καὶ μέντοι τούτων ἕκαστον
twelve of-gods powers he-divides and moreover of-these each

εἰς τρεῖς, ὥστε ποιεῖν ἓξ ἐπὶ τοῖς τριάκοντα. ἔνθεν οἶμαι
into three so-as to-make six upon the thirty whence I-think
καθήκει ἄνωθεν ἡμῖν ἐξ οὐρανῶν τριπλῆ χαρίτων δόσις,
comes-down from-above to-us from heavens triple of-graces gift
ἐκ τῶν κύκλων, οὓς ὁ θεὸς ὅδε τετραχῇ τέμνων τὴν
from the circles which the god this fourfold dividing the
τετραπλῆν ἐπιπέμπει τῶν ὡρῶν ἀγλαΐαν, αἳ δὴ τὰς
fourfold sends of-the seasons splendor which indeed the
τροπὰς ἔχουσι τῶν καιρῶν. κύκλον τοι καὶ αἱ Χάριτες ἐπὶ
turnings have of-the times circle surely also the Graces on
γῆς διὰ τῶν ἀγαλμάτων μιμοῦνται. χαριτοδότης δέ ἐστιν
earth through the statues imitate giver-of-grace and is
ὁ Διόνυσος ἐς ταὐτὸ λεγόμενος Ἡλίῳ συμβασιλεύειν.
— Dionysus to the-same said with-Helios to-reign-with
30 τί οὖν ἔτι σοι τὸν Ὧρον λέγω καὶ τἆλλα θεῶν
why then still to-you — Horus do-I-mention and the-other of-gods
ὀνόματα, τὰ πάντα Ἡλίῳ προσήκοντα; συνῆκαν γὰρ
names the-things all to-Helios belonging understood for
ἄνθρωποι τὸν θεὸν ἐξ ὧν ὁ θεὸς ὅδε ἐργάζεται, τὸν
men the god from what-things the god this works the
σύμπαντα οὐρανὸν τοῖς νοεροῖς ἀγαθοῖς τελειωσάμενος
whole heaven with-the intellectual goods having-perfected
καὶ μεταδοὺς αὐτῷ τοῦ νοητοῦ κάλλους, ἀρξάμενοί τε
and having-given-a-share to-it of-the intelligible beauty having-begun and
ἐκεῖθεν ὅλον τε αὐτὸν καὶ τὰ μέρη τῇ τῶν ἀγαθῶν
from-there whole both it and the parts with-the of-the goods
ἁδρᾷ δόσει. πᾶσαν γὰρ ἐπιτροπεύει κίνησιν ἄχρι τῆς
abundant gift all for he-governs motion as-far-as the
τελευταίας τοῦ κόσμου λήξεως· φύσιν τε καὶ ψυχὴν καὶ
last of-the world portion nature both and soul and
πᾶν ὅ τι ποτέ ἐστι, πάντα πανταχοῦ τελειοῦται.
all what thing ever is all-things everywhere he-perfects

τὴν δὲ τοσαύτην στρατιὰν τῶν θεῶν εἰς μίαν ἡγεμονικὴν 31
the but so-great army of-the gods into one leading
ἕνωσιν συντάξας Ἀθηνᾷ Προνοίᾳ παρέδωκεν, ἣν ὁ
unity having-marshaled to-Athena Forethought he-handed-over whom the
μὲν μῦθός φησιν ἐκ τῆς τοῦ Διὸς γενέσθαι κορυφῆς,
indeed myth says from the — of-Zeus to-have-been-born crown
ἡμεῖς δὲ ὅλην ἐξ ὅλου τοῦ βασιλέως Ἡλίου προβληθῆναι
we but whole from whole the king Helios to-have-been-put-forth
συνεχομένην ἐν αὐτῷ, ταύτῃ διαφέροντες τοῦ μύθου, ὅτι μὴ
held-together in him in-this differing from-the myth that not
ἐκ τοῦ ἀκροτάτου μέρους, ὅλην δὲ ἐξ ὅλου· ἐπεὶ τἆλλά
from the topmost part whole but from whole since in-the-other-things
γε οὐδὲν διαφέρειν Ἡλίου Δία νομίζοντες ὁμολογοῦμεν
indeed nothing to-differ from-Helios Zeus thinking we-agree
τῇ παλαιᾷ φήμῃ. καὶ τοῦτο δὲ αὐτὸ Πρόνοιαν Ἀθηνᾶν
with-the ancient report and this and itself Forethought Athena
λέγοντες οὐ καινοτομοῦμεν, εἴπερ ὀρθῶς ἀκούομεν·
calling not do-we-innovate if-indeed rightly we-hear

Ἵκετο δ' ἐς Πυθῶνα καὶ ἐς Γλαυκῶπα Προνοίην.
came and to Pytho and to Gray-eyed Forethought

οὕτως ἄρα καὶ τοῖς παλαιοῖς ἐφαίνετο Ἀθηνᾶ Πρόνοια
thus then also to-the ancients appeared Athena Forethought
σύνθρονος Ἀπόλλωνι τῷ νομιζομένῳ μηδὲν Ἡλίου
sharing-the-throne with-Apollo the(-one) thought in-nothing from-Helios
διαφέρειν. μή ποτε οὖν καὶ θείᾳ μοίρᾳ τοῦτο Ὅμηρος·
to-differ perhaps then then also by-divine lot this Homer

ἦν γάρ, ὡς εἰκός, θεόληπτος· ἀπεμαντεύσατο πολλαχοῦ
was for as likely god-possessed prophesied in-many-places
τῆς ποιήσεως·
of-the poetry

Τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
may-I-be-honored and as was-honored Athena and Apollo

ὑπὸ Διὸς δήπουθεν, ὅσπερ ἐστὶν ὁ αὐτὸς Ἡλίῳ;
by Zeus surely who is the same with-Helios

VI · ATHENA, APHRODITE, AND THE GIFTS TO MEN

As Apollo shares with Helios the simplicity of his thought, Athena, Helios' perfect thought, joins the gods about him and pours pure life down to the Moon, who orders matter; she gives men wisdom and the arts and dwells in their citadels. Aphrodite, near Helios, blends the heavenly gods and makes the earth fertile. The people of Emesa enthrone Monimus and Azizus beside him, Hermes and Ares, as Iamblichus says. Below the Moon he rules the elements through the gods of generation, judges and purifies souls, and moves all of nature; man is begotten by man and the sun. He frees souls from the body and teaches us number through his period; the gods gave Dionysus and the Muses, whom he leads, and he gives Apollo, whose colonies civilized the world and whose Greek ordinances Rome keeps, Asclepius, and Aphrodite's union, and every good comes from him.

32 καθάπερ δ' ὁ βασιλεὺς Ἀπόλλων ἐπικοινωνεῖ διὰ τῆς
as and the king Apollo shares through the
ἁπλότητος τῶν νοήσεων Ἡλίῳ, οὕτω δὲ καὶ τὴν Ἀθηνᾶν
simplicity of-the thoughts with-Helios so and also — Athena
νομιστέον ἀπ' αὐτοῦ παραδεξαμένην τὴν οὐσίαν οὖσάν τε
one-must-believe from him having-received the substance being both
αὐτοῦ τελείαν νόησιν συνάπτειν μὲν τοὺς περὶ τὸν Ἥλιον
his perfect thought to-join indeed the about — Helios

θεοὺς αὖ τῷ βασιλεῖ τῶν ὅλων Ἡλίῳ δίχα συγχύσεως
gods again to-the king of-the wholes Helios without confusion
εἰς ἕνωσιν, αὐτὴν δὲ τὴν ἄχραντον καὶ καθαρὰν ζωὴν
into unity herself and the undefiled and pure life
ἀπ᾽ ἄκρας ἀψῖδος οὐρανοῦ διὰ τῶν ἑπτὰ κύκλων
from highest vault of-heaven through the seven circles
ἄχρι τῆς Σελήνης νέμουσαν ἐποχετεύειν, ἣν ἡ θεὸς
as-far-as — Moon distributing to-channel which the goddess
ἥδε τῶν κυκλικῶν οὖσαν σωμάτων ἐσχάτην ἐπλήρωσε
this of-the circular being bodies last filled
τῆς φρονήσεως, ὑφ᾽ ἧς ἡ Σελήνη τά τε ὑπὲρ τὸν
with-the wisdom by which — Moon the-things both beyond the
οὐρανὸν θεωρεῖ νοητὰ καὶ τὰ ὑφ᾽ ἑαυτὴν κοσμοῦσα
heaven contemplates intelligible and the-things below herself adorning
τὴν ὕλην τοῖς εἴδεσιν ἀναιρεῖ τὸ θηριῶδες αὐτῆς καὶ
the matter with-the forms removes the beastlike of-it and
ταραχῶδες καὶ ἄτακτον. ἀνθρώποις δὲ ἀγαθὰ δίδωσιν
turbulent and disorderly to-men and goods gives
Ἀθηνᾶ σοφίαν τό τε νοεῖν καὶ τὰς δημιουργικὰς τέχνας.
Athena wisdom the both to-think and the creative arts
κατοικεῖ δὲ τὰς ἀκροπόλεις αὕτη δήπουθεν καταστησαμένη
inhabits and the citadels she surely having-established
τὴν πολιτικὴν διὰ σοφίας κοινωνίαν.
the political through wisdom community
ὀλίγα ἔτι περὶ Ἀφροδίτης, ἣν συνεφάπτεσθαι τῆς 33
few-things still about Aphrodite who to-take-part-with in-the
δημιουργίας τῷ θεῷ Φοινίκων ὁμολογοῦσιν οἱ λόγιοι,
creation with-the god of-Phoenicians agree the learned
καὶ ἐγὼ πείθομαι. ἔστι δὴ οὖν αὕτη σύγκρασις τῶν
and I am-persuaded is indeed then she blending of-the
οὐρανίων θεῶν, καὶ τῆς ἁρμονίας αὐτῶν ἔτι φιλία
heavenly gods and of-the harmony their further friendship

καὶ ἕνωσις. Ἡλίου γὰρ ἐγγὺς οὖσα καὶ συμπεριθέουσα
and unity to-Helios for near being and running-round-with
καὶ πλησιάζουσα πληροῖ μὲν τὸν οὐρανὸν εὐκρασίας,
and approaching she-fills indeed the heaven with-good-temperature
ἐνδίδωσι δὲ τὸ γόνιμον τῇ γῇ, προμηθουμένη καὶ αὐτὴ
gives and the generative to-the earth taking-forethought also herself
τῆς ἀειγενεσίας τῶν ζῴων, ἧς ὁ μὲν βασιλεὺς
for-the perpetual-generation of-the living-beings of-which the indeed king
Ἥλιος ἔχει τὴν πρωτουργὸν αἰτίαν, Ἀφροδίτη δὲ αὐτῷ
Helios has the primal-working cause Aphrodite but with-him
συναίτιος, ἡ θέλγουσα μὲν τὰς ψυχὰς ἡμῶν σὺν
joint-cause who charming indeed the souls our with
εὐφροσύνῃ, καταπέμπουσα δὲ εἰς γῆν ἐξ αἰθέρος αὐγὰς
gladness sending-down and to earth from ether rays
ἡδίστας καὶ ἀκηράτους αὐτοῦ τοῦ χρυσίου στιλπνοτέρας.
sweetest and pure than-itself the gold more-gleaming
34 ἔτι ἐπιμετρῆσαι βούλομαι τῆς Φοινίκων θεολογίας· εἰ δὲ μὴ
further to-add I-wish of-the of-Phoenicians theology if but not
μάτην, ὁ λόγος προϊὼν δείξει. οἱ τὴν Ἔμεσαν οἰκοῦντες,
in-vain the speech proceeding will-show those — Emesa inhabiting
ἱερὸν ἐξ αἰῶνος Ἡλίου χωρίον, Μόνιμον αὐτῷ καὶ Ἄζιζον
sacred from eternity of-Helios place Monimus with-him and Azizus
συγκαθιδρύουσιν. αἰνίττεσθαί φησιν Ἰάμβλιχος, παρ᾽ οὗ
enthrone-together to-hint says Iamblichus from whom
καὶ τἆλλα πάντα ἐκ πολλῶν μικρὰ ἐλάβομεν, ὡς ὁ
also the-other-things all from many small-things we-took that —
Μόνιμος μὲν Ἑρμῆς εἴη, Ἄζιζος δὲ Ἄρης, Ἡλίου πάρεδροι,
Monimus indeed Hermes would-be Azizus and Ares of-Helios assessors
πολλὰ καὶ ἀγαθὰ τῷ περὶ γῆν ἐποχετεύοντες τόπῳ.
many and good-things to-the about earth channeling region

Τὰ μὲν οὖν περὶ τὸν οὐρανὸν ἔργα τοῦ θεοῦ τοιαῦτά 35
the-things indeed then about the heaven works of-the god such
ἐστι, καὶ διὰ τούτων ἐπιτελούμενα μέχρι τῶν τῆς γῆς
are and through these accomplished as-far-as the of-the earth
προήκει τελευταίων ὅρων· ὅσα δὲ ὑπὸ τὴν Σελήνην
reaches last boundaries as-many-things-as but below — Moon
ἐργάζεται, μακρὸν ἂν εἴη τὰ πάντα ἀπαριθμεῖσθαι. πλὴν
he-works long — would-be the all to-enumerate except
ὡς ἐν κεφαλαίῳ καὶ ταῦτα ῥητέον. οἶδα μὲν οὖν ἔγωγε
as in summary also these-things one-must-say I-know indeed then I-at-least
καὶ πρότερον μνημονεύσας, ὁπηνίκα ἠξίουν ἐκ τῶν
also before having-mentioned when I-thought-fit from the
φαινομένων τὰ ἀφανῆ περὶ τῆς τοῦ θεοῦ σκοπεῖν οὐσίας, ὁ
visible the invisible about the of-the god to-examine substance the
λόγος δὲ ἀπαιτεῖ με καὶ νῦν ἐν τάξει περὶ αὐτῶν δηλῶσαι.
speech but demands of-me also now in order about them to-show
Καθάπερ οὖν ἐν τοῖς νοεροῖς ἔχειν ἔφαμεν τὴν ἡγεμονίαν 36
as then among the intellectual to-have we-said the leadership
Ἥλιον, πολὺ περὶ τὴν ἀμέριστον οὐσίαν ἑαυτοῦ πλῆθος
Helios much about the undivided substance his-own multitude
ἑνοειδῶς ἔχοντα τῶν θεῶν, ἔτι δὲ ἐν τοῖς αἰσθητοῖς,
uniformly having of-the gods still and among the sensible-things
ἃ δὴ τὴν κύκλῳ διαιωνίαν πορεύεται μάλα εὐδαίμονα
which indeed the in-a-circle everlasting journeys very happy
πορείαν, ἀπεδείκνυμεν ἀρχηγὸν καὶ κύριον, ἐνδιδόντα μὲν
journey we-showed founder and lord giving indeed
τὸ γόνιμον τῇ φύσει, πληροῦντα δὲ τὸν ὅλον οὐρανὸν
the generative to-the nature filling and the whole heaven
ὥσπερ τῆς φαινομένης αὐγῆς οὕτω δὲ καὶ μυρίων
as of-the visible beam so and also of-countless
ἀγαθῶν ἀφανῶν ἄλλων, τελειούμενα δὲ ἐξ αὐτοῦ καὶ τὰ
goods invisible other being-perfected and from him also the

παρὰ τῶν ἄλλων ἐμφανῶν θεῶν ἀγαθὰ χορηγούμενα, καὶ
from the other visible gods goods being-supplied and
πρό γε τούτων αὐτοὺς ἐκείνους ὑπὸ τῆς ἀπορρήτου καὶ
before indeed these themselves those by the secret and
θείας αὐτοῦ τελειουμένους ἐνεργείας· οὕτω δὲ καὶ περὶ
divine his being-perfected activity so and also about
τὸν ἐν γενέσει τόπον θεούς τινας ἐπιβεβηκέναι νομιστέον
the in generation region gods some to-have-gone-up one-must-believe
ὑπὸ τοῦ βασιλέως Ἡλίου συνεχομένους, οἳ τὴν τετραπλῆν
by the king Helios held-together who the fourfold
τῶν στοιχείων κυβερνῶντες φύσιν, περὶ ἃς ἐστήρικται
of-the elements steering nature about which are-fixed
ταῦτα ψυχὰς μετὰ τῶν τριῶν κρειττόνων ἐνοικοῦσι
these-things souls with the three superior inhabit
γενῶν. αὐταῖς δὲ ταῖς μερισταῖς ψυχαῖς ὅσων ἀγαθῶν
races to-very and the divisible souls of-as-many goods
ἐστιν αἴτιος, κρίσιν τε αὐταῖς προτείνων καὶ δίκῃ
he-is cause judgment both to-them holding-out and with-justice
κατευθύνων καὶ ἀποκαθαίρων λαμπρότητι;
directing and purifying with-brightness
τὴν ὅλην δὲ οὐχ οὗτος φύσιν, ἐνδιδοὺς ἄνωθεν αὐτῇ τὸ
the whole and not this-one nature giving from-above to-it the
γόνιμον, κινεῖ καὶ ἀναζωπυρεῖ; ἀλλὰ καὶ ταῖς μερισταῖς
generative moves and rekindles but also to-the divisible
φύσεσιν οὐ τῆς εἰς τέλος πορείας οὗτός ἐστιν ἀληθῶς
natures not of-the to end journey this-one is truly
αἴτιος; ἄνθρωπον γὰρ ὑπὸ ἀνθρώπου γεννᾶσθαί φησιν
cause man for by man to-be-begotten says
Ἀριστοτέλης καὶ ἡλίου. ταὐτὸν δὴ οὖν καὶ ἐπὶ τῶν
Aristotle and sun the-same indeed then also in-the-case-of the
ἄλλων ἁπάντων, ὅσα τῶν μεριστῶν ἐστι φύσεων ἔργα,
others all as-many-as of-the divisible are natures works

περὶ τοῦ βασιλέως Ἡλίου προσήκει διανοεῖσθαι. τί δέ; οὐχ
about the king Helios it-is-fitting to-think what but not
ἡμῖν ὄμβρους καὶ ἀνέμους καὶ τὰ ἐν τοῖς μεταρσίοις
for-us rains and winds and the-things in the upper-regions
γινόμενα τῷ διττῷ τῆς ἀναθυμιάσεως οἷον ὕλῃ χρώμενος
coming-to-be the double of-the exhalation as matter using
ὁ θεὸς οὗτος ἐργάζεται; θερμαίνων γὰρ τὴν γῆν ἀτμίδα
the god this works heating for the earth vapor
καὶ καπνὸν ἕλκει, γίνεται δὲ ἐκ τούτων οὐ τὰ μετάρσια
and smoke he-draws come-to-be and from these not the upper-phenomena
μόνον, ἀλλὰ καὶ ὅσα ἐπὶ γῆς πάθη, σμικρὰ καὶ μεγάλα.
only but also as-many-as on earth affections small and great
Τί οὖν περὶ τῶν αὐτῶν ἐπέξειμι μακρότερα, ἐξὸν 37
why then about the same-things do-I-go-on longer it-being-possible
ἐπὶ τὸ πέρας ἤδη βαδίζειν ὑμνήσαντα πρότερον ὅσα
to the end now to-walk having-hymned first as-many-as
ἔδωκεν ἀνθρώποις Ἥλιος ἀγαθά; γινόμενοι γὰρ ἐξ
gave to-men Helios goods coming-to-be for from
αὐτοῦ τρεφόμεθα παρ᾽ ἐκείνου. τὰ μὲν οὖν θειότερα
him we-are-nourished by him the-things indeed then more-divine
καὶ ὅσα ταῖς ψυχαῖς δίδωσιν ἀπολύων αὐτὰς τοῦ
and as-many-as to-the souls he-gives releasing them from-the
σώματος, εἶτα ἐπανάγων ἐπὶ τὰς τοῦ θεοῦ συγγενεῖς
body then leading-up to the of-the god kindred
οὐσίας, καὶ τὸ λεπτὸν καὶ εὔτονον τῆς θείας αὐγῆς οἷον
substances and the fine and vigorous of-the divine beam as
ὄχημα τῆς εἰς τὴν γένεσιν ἀσφαλοῦς διδόμενον καθόδου
vehicle of-the into the generation safe given descent
ταῖς ψυχαῖς ὑμνείσθω τε ἄλλοις ἀξίως καὶ ὑφ᾽ ἡμῶν
to-the souls let-be-hymned both by-others worthily and by us

πιστευέσθω μᾶλλον ἢ δεικνύσθω· τὰ δὲ ὅσα
let-be-believed rather than let-be-proved the-things but as-many-as
γνώριμα πέφυκε τοῖς πᾶσιν οὐκ ὀκνητέον ἐπεξελθεῖν.
known are-by-nature to-the all not one-must-hesitate to-go-through
38 οὐρανόν φησι Πλάτων ἡμῖν γενέσθαι σοφίας διδάσκαλον.
heaven says Plato for-us to-have-become of-wisdom teacher
ἐνθένδε γὰρ ἀριθμοῦ κατενοήσαμεν φύσιν, ἧς τὸ διαφέρον
from-here for of-number we-perceived nature of-which the difference
οὐκ ἄλλως ἢ διὰ τῆς ἡλίου περιόδου κατενοήσαμεν.
not otherwise than through the of-sun period we-perceived
φησί τοι καὶ αὐτὸς Πλάτων ἡμέραν καὶ νύκτα πρότερον.
says surely also himself Plato day and night first
εἶτα ἐκ τοῦ φωτὸς τῆς σελήνης, ὃ δὴ δίδοται τῇ
then from the light of-the moon which indeed is-given to-the
θεῷ ταύτῃ παρ᾽ ἡλίου, μετὰ τοῦτο προήλθομεν ἐπὶ πλέον
goddess this by sun after this we-advanced to more
τῆς τοιαύτης συνέσεως, ἁπανταχοῦ τῆς πρὸς τὸν θεὸν
of-the such understanding everywhere the toward the god
τοῦτον στοχαζόμενοι συμφωνίας. ὅπερ αὐτός πού
this aiming-at harmony which-very he somewhere
φησιν, ὡς ἄρα τὸ γένος ἡμῶν ἐπίπονον ὂν φύσει θεοὶ
says that then the race our toilsome being by-nature gods
ἐλεήσαντες ἔδωκαν ἡμῖν τὸν Διόνυσον καὶ τὰς Μούσας
having-pitied gave us — Dionysus and — Muses
συγχορευτάς. ἐφάνη δὲ ἡμῖν Ἥλιος τούτων κοινὸς ἡγεμών,
fellow-dancers appeared and to-us Helios of-these common leader
Διονύσου μὲν πατὴρ ὑμνούμενος, ἡγεμὼν δὲ Μουσῶν.
of-Dionysus indeed father hymned leader but of-Muses
39 ὁ δὲ αὐτῷ συμβασιλεύων Ἀπόλλων οὐ πανταχοῦ μὲν ἀνῆκε
the and with-him reigning-with Apollo not everywhere indeed sent-up
τῆς γῆς χρηστήρια, σοφίαν δὲ ἔδωκεν ἀνθρώποις ἔνθεον,
of-the earth oracles wisdom but gave to-men inspired

ἐκόσμησε δὲ ἱεροῖς καὶ πολιτικοῖς τὰς πόλεις θεσμοῖς; οὗτος
adorned and with-sacred and political the cities ordinances this-one
ἡμέρωσε μὲν διὰ τῶν Ἑλληνικῶν ἀποικιῶν τὰ πλεῖστα τῆς
civilized indeed through the Greek colonies the most of-the
οἰκουμένης, παρεσκεύασε δὲ ῥᾷον ὑπακοῦσαι Ῥωμαίοις
inhabited-world prepared and more-easily to-obey Romans
ἔχουσι καὶ αὐτοῖς οὐ γένος μόνον Ἑλληνικόν, ἀλλὰ καὶ
having also themselves not race only Greek but also
θεσμοὺς ἱεροὺς καὶ τὴν περὶ τοὺς θεοὺς εὐπιστίαν ἐξ ἀρχῆς
ordinances sacred and the about the gods belief from beginning
εἰς τέλος Ἑλληνικὴν καταστησαμένοις τε καὶ φυλάξασι,
to end Greek having-established both and having-kept
πρὸς δὲ τούτοις καὶ τὸν περὶ τὴν πόλιν κόσμον οὐδεμιᾶς
besides and these also the about the city order than-none
τῶν ἄριστα πολιτευσαμένων πόλεων καταστησαμένοις
of-the best having-governed cities having-established
φαυλότερον, εἰ μὴ καὶ τῶν ἄλλων ἁπασῶν, ὅσαι γε ἐν
worse if not also than-the other all as-many-as indeed in
χρήσει γεγόνασι πολιτεῖαι, κρείσσονα· ἀνθ' ὧν οἶμαι καὶ
use have-been constitutions better in-return-for which I-think also
αὐτὸς ἔγνων τὴν πόλιν Ἑλληνίδα γένος τε καὶ πολιτείαν.
myself recognized the city Greek in-race both and in-constitution
Τί ἔτι σοι λέγω, πῶς τῆς ὑγιείας καὶ σωτηρίας
what further to-you do-I-say how for-the health and safety
πάντων προυνόησε τὸν σωτῆρα τῶν ὅλων ἀπογεννήσας
of-all he-took-forethought the savior of-the wholes having-begotten
Ἀσκληπιόν, ὅπως δὲ ἀρετὴν ἔδωκε παντοίαν Ἀφροδίτην
Asclepius how and virtue he-gave of-every-kind Aphrodite
Ἀθηνᾷ συγκαταπέμψας ἡμῖν, κηδεμόνα μόνον οὐχὶ νόμον
with-Athena having-sent-down-with to-us guardian all but law
θέμενος, πρὸς μηδὲν ἕτερον χρῆσθαι τῇ μίξει ἢ
having-laid-down for nothing other to-use the union than

πρὸς τὴν γέννησιν τοῦ ὁμοίου; διά τοι τοῦτο καὶ
for the begetting of-the like because-of surely this also
κατὰ τὰς περιόδους αὐτοῦ πάντα τὰ φυόμενα καὶ
according-to the periods his all the-things growing and
τὰ παντοδαπῶν ζῴων φῦλα κινεῖται πρὸς ἀπογέννησιν
the of-every-kind-of animals tribes are-moved toward begetting
τοῦ ὁμοίου. τί χρὴ τὰς ἀκτῖνας αὐτοῦ καὶ τὸ φῶς
of-the like why is-it-needful the rays his and the light
σεμνῦναι; νὺξ γοῦν ἀσέληνός τε καὶ ἄναστρος ὅπως ἐστὶ
to-exalt night at-least moonless both and starless how is
φοβερά, ἆρα ἐννοεῖ τις, ἵν' ἐντεῦθεν, ὁπόσον ἔχομεν
fearful then considers anyone in-order-that from-this how-great we-have
ἀγαθὸν ἐξ ἡλίου τὸ φῶς, τεκμήρηται; τοῦτο δὲ αὐτὸ
good from sun the light he-may-judge this and itself
συνεχὲς παρέχων καὶ ἀμεσολάβητον νυκτὶ ἐν οἷς χρὴ
continuous providing and uninterrupted by-night in which it-is-needful
τόποις ἀπὸ τῆς σελήνης τοῖς ἄνω, ἐκεχειρίαν ἡμῖν διὰ
places from the moon to-the above truce to-us through
τῆς νυκτὸς τῶν πόνων δίδωσιν. οὐδὲν ἂν γένοιτο πέρας
the night from-the toils he-gives no — would-become end
τοῦ λόγου, εἰ πάντα ἐπεξιέναι τις ἐθελήσειε τὰ τοιαῦτα.
of-the speech if all-things to-go-through anyone should-wish the such-things
ἓν γὰρ οὐδέν ἐστιν ἀγαθὸν κατὰ τὸν βίον, ὃ μὴ
one for nothing is good in the life which not
παρὰ τοῦ θεοῦ τοῦδε λαβόντες ἔχομεν, ἤτοι παρὰ μόνου
from the god this having-received we-have either from alone
τέλειον, ἢ διὰ τῶν ἄλλων θεῶν παρ' αὐτοῦ τελειούμενον.
perfect or through the other gods from him being-perfected

Helios is also the founder of Rome: Zeus, Athena, Aphrodite, Apollo, and Helios himself dwell there, and Aeneas was born of Aphrodite, Helios' servant. The city's founder was called Ares' son, and the she-wolf points to Helios, as the year is named lycabas; the soul of Quirinus came down from Helios, and the Moon received him and led him back up. Numa set the virgins to guard the unquenchable fire, and the Romans alone with the Egyptians measure the year by the sun. They fixed the New Year not at the solstice itself but when the returning sun is seen moving north, and hold the Games of the Unconquered Sun after the Kronia. Julian prays for Rome, tells Sallust he wrote this in three nights and defers to Iamblichus, and asks Helios for a good life and a gentle ascent to him.

Ἡμῖν δέ ἐστιν ἀρχηγὸς καὶ τῆς πόλεως. οἰκεῖ γοῦν αὐτῆς 40
for-us and he-is founder also of-the city inhabits at-least of-it
οὐ τὴν ἀκρόπολιν μόνον μετὰ τῆς Ἀθηνᾶς καὶ Ἀφροδίτης
not the citadel only with — Athena and Aphrodite
Ζεὺς ὁ πάντων πατὴρ ὑμνούμενος, ἀλλὰ καὶ Ἀπόλλων ἐπὶ
Zeus the of-all father hymned but also Apollo on
τῷ Παλλαντίῳ λόφῳ καὶ Ἥλιος αὐτὸς τοῦτο τὸ κοινὸν
— Palatine hill and Helios himself this the common
ὄνομα πᾶσι καὶ γνώριμον. ὅπως δὲ αὐτῷ πάντη καὶ
name to-all and familiar how but to-him in-every-way and
πάντα προσήκομεν οἱ Ῥωμυλίδαι τε καὶ Αἰνεάδαι, πολλὰ
in-all-things we-belong the Romulidae both and Aeneadae many-things
ἔχων εἰπεῖν ἐρῶ βραχέα τὰ γνωριμώτατα. γέγονε, φασίν,
having to-say I-shall-say brief-things the best-known was-born they-say
ἐξ Ἀφροδίτης Αἰνείας, ἥπερ ἐστὶν ὑπουργὸς Ἡλίῳ καὶ
from Aphrodite Aeneas who is servant to-Helios and
συγγενής. αὐτὸν δὲ τὸν κτίστην ἡμῶν τῆς πόλεως Ἄρεως
kinswoman himself and the founder our of-the city of-Ares
ἡ φήμη παρέδωκε παῖδα, πιστουμένη τὸ παράδοξον τῶν
the report handed-down son confirming the paradoxical of-the

λόγων διὰ τῶν ὕστερον ἐπακολουθησάντων σημείων.
stories through the later having-followed signs
ὑπέσχε γὰρ αὐτῷ, φασί, μαζὸν θήλεια λύκος. ἐγὼ δὲ
held-out for to-him they-say breast female wolf I but
ὅτι μὲν Ἄρης Ἄζιζος λεγόμενος ὑπὸ τῶν οἰκούντων τὴν
that indeed Ares Azizus called by the inhabiting —
Ἔμεσαν Σύρων Ἡλίου προπομπεύει, καίπερ εἰδὼς καὶ
Emesa Syrians before-Helios goes-in-procession although knowing and
προειπὼν ἀφήσειν μοι δοκῶ. τοῦ χάριν δὲ ὁ λύκος
having-said-before to-be-going-to-let-go to-me I-seem for-what reason but the wolf
Ἄρει μᾶλλον, οὐχὶ δὲ Ἡλίῳ προσήκει; καίτοι λυκάβαντά
to-Ares rather not but to-Helios belongs and-yet lycabas
φασιν ἀπὸ τοῦ λύκου τὸν ἐνιαύσιον χρόνον· ὀνομάζει δὲ
they-say from the wolf the yearly time names and
αὐτὸν οὐχ Ὅμηρος μόνον οὐδὲ οἱ γνώριμοι τῶν Ἑλλήνων
it not Homer only nor the famous of-the Greeks
τοῦτο τὸ ὄνομα, πρὸς δὲ καὶ ὁ θεός· διανύων γάρ φησιν
this the name besides and also the god completing for he-says

Ὀρχηθμῷ λυκάβαντα δυωδεκάμηνα κέλευθα.
with-dance lycabas twelve-month paths

βούλει οὖν ἔτι σοι φράσω μεῖζον τεκμήριον, ὅτι ἄρα ὁ
do-you-wish then still to-you shall-I-tell greater proof that then the
τῆς πόλεως ἡμῶν οἰκιστὴς οὐχ ὑπ' Ἄρεως κατεπέμφθη
of-the city our founder not by Ares was-sent-down
μόνον, ἀλλ' ἴσως αὐτῷ τῆς μὲν τοῦ σώματος κατασκευῆς
only but perhaps for-him in-the indeed of-the body fashioning
συνεπελάβετο δαίμων ἀρήιος καὶ γενναῖος, ὁ λεγόμενος
took-part spirit warlike and noble the(-one) said
ἐπιφοιτῆσαι τῇ Σιλβίᾳ λουτρὰ τῇ θεῷ φερούσῃ, τὸ
to-have-visited — Silvia baths for-the goddess carrying the

δὲ ὅλον ἐξ Ἡλίου κατῆλθεν ἡ ψυχὴ τοῦ θεοῦ Κυρίνου·
but whole from Helios came-down the soul of-the god Quirinus
πειστέον γὰρ οἶμαι τῇ φήμῃ. σύνοδος ἀκριβὴς τῶν τὴν
one-must-believe for I-think the report conjunction exact of-those the
ἐμφανῆ κατανειμαμένων βασιλείαν Ἡλίου τε καὶ Σελήνης
visible having-divided-up kingship of-Helios both and of-Moon
ὥσπερ οὖν εἰς τὴν γῆν κατήγαγεν, οὕτω καὶ ἀνήγαγεν
as then to the earth she-brought-down so also brought-up
ὃν ἀπὸ τῆς γῆς ἐδέξατο, τὸ θνητὸν ἀφανίσασα πυρὶ
him-whom from the earth she-received the mortal having-destroyed with-fire
κεραυνίῳ τοῦ σώματος. οὕτω προδήλως ἡ τῶν περιγείων
of-lightning of-the body so clearly the of-the terrestrial-things
δημιουργὸς ὑπὸ αὐτὸν ἄκρως γενομένη τὸν ἥλιον ἐδέξατο
creatress below the-very exactly having-been the sun received
εἰς γῆν πεμπόμενον διὰ τῆς Ἀθηνᾶς τῆς Προνοίας τὸν
to earth being-sent through — Athena — Forethought —
Κυρῖνον, ἀνιπτάμενόν τε αὖθις ἀπὸ γῆς ἐπὶ τὸν βασιλέα
Quirinus flying-up and again from earth to the king
τῶν ὅλων ἐπανήγαγεν αὐτίκα Ἥλιον.
of-the wholes led-back at-once Helios
Ἔτι σοι βούλει περὶ τῶν αὐτῶν φράσω τεκμήριον τοῦ 41
further to-you do-you-wish about the same-things shall-I-tell proof —
Νόμα τοῦ βασιλέως ἔργον; ἄσβεστον ἐξ ἡλίου φυλάττουσι
of-Numa the king work unquenchable from sun guard
φλόγα παρθένοι παρ' ἡμῖν ἱεραὶ κατὰ τὰς διαφόρους
flame virgins among us sacred according-to the different
ὥρας, αἳ δὴ τὸ γενόμενον περὶ τὴν γῆν ὑπὸ τοῦ θεοῦ
hours who indeed the generated about the earth by the god
πῦρ φυλάττουσιν. ἔτι τούτων μεῖζον ἔχω σοι φράσαι τοῦ
fire guard further than-these greater I-have to-you to-tell of-the
θεοῦ τοῦδε τεκμήριον, αὐτοῦ τοῦ θειοτάτου βασιλέως ἔργον.
god this proof of-himself the most-divine king work

οἱ μῆνες ἅπασι μὲν τοῖς ἄλλοις ὡς ἔπος εἰπεῖν ἀπὸ τῆς
the months for-all indeed the others as word to-say from the
σελήνης ἀριθμοῦνται, μόνοι δὲ ἡμεῖς καὶ Αἰγύπτιοι πρὸς
moon are-numbered alone but we and Egyptians by
τὰς ἡλίου κινήσεις ἑκάστου μετροῦμεν ἐνιαυτοῦ τὰς ἡμέρας.
the of-sun motions of-each measure year the days
εἴ σοι μετὰ τοῦτο φαίην, ὡς καὶ τὸν Μίθραν τιμῶμεν
if to-you after this I-should-say that also — Mithras we-honor
καὶ ἄγομεν Ἡλίῳ τετραετηρικοὺς ἀγῶνας, ἐρῶ νεώτερα·
and hold for-Helios quadrennial games I-shall-say newer-things
βέλτιον δὲ ἴσως ἔν τι τῶν παλαιοτέρων προθεῖναι.
better but perhaps one some of-the older-things to-put-forward
42 τοῦ γὰρ ἐνιαυσιαίου κύκλου τὴν ἀρχὴν ἄλλος ἄλλοθεν
of-the for yearly cycle the beginning one from-elsewhere
ποιούμενος, οἱ μὲν τὴν ἐαρινὴν ἰσημερίαν, οἱ δὲ
making the(-ones) indeed the vernal equinox the(-others) but
τὴν ἀκμὴν τοῦ θέρους, οἱ πολλοὶ δὲ φθίνουσαν ἤδη τὴν
the prime of-the summer the many but waning already the
ὀπώραν, Ἡλίου τὰς ἐμφανεστάτας ὑμνοῦσι δωρεάς, ὁ μέν
autumn of-Helios the most-visible hymn gifts the indeed
τις τὴν τῆς ἐργασίας ἐνδιδομένην εὐκαιρίαν, ὅτε ἡ γῆ θάλλει
one the of-the work given opportunity when the earth flourishes
καὶ γαυριᾷ, φυομένων ἄρτι τῶν καρπῶν ἁπάντων, γίνεται
and exults growing just-now of-the fruits all becomes
δὲ ἐπιτήδεια πλεῖσθαι τὰ πελάγη καὶ τὸ τοῦ χειμῶνος
and fit to-be-sailed the seas and the of-the winter
ἀηδὲς καὶ σκυθρωπὸν ἐπὶ τὸ φαιδρότερον μεθίσταται,
unpleasant and gloomy to the brighter changes
οἱ δὲ τὴν τοῦ θέρους ἐτίμησαν ὥραν, ὡς ἀσφαλῶς
the(-others) but the of-the summer honored season as safely
τότε ὑπὲρ τῆς τῶν καρπῶν ἔχοντες θαρρῆσαι γενέσεως,
then about the of-the fruits being-able to-take-courage birth

τῶν μὲν σπερμάτων ἤδη συνειλεγμένων, ἀκμαίας δὲ
of-the indeed seeds already gathered at-its-prime but
οὔσης τῆς ὀπώρας ἤδη καὶ πεπαινομένων τῶν ἐπικειμένων
being the autumn already and ripening the lying-on
καρπῶν τοῖς δένδροις. ἄλλοι δὲ τούτων ἔτι κομψότεροι
fruits on-the trees others but than-these still more-subtle
τέλος ἐνιαυτοῦ ὑπέλαβον τὴν τελειοτάτην τῶν καρπῶν
end of-year supposed the most-perfect of-the fruits
ἁπάντων ἀκμὴν καὶ φθίσιν· ταῦτά τοι καὶ φθινούσης
all prime and waning these-things surely and waning
ἤδη τῆς ὀπώρας ἄγουσι τὰς κατ᾽ ἐνιαυτὸν νουμηνίας.
already the autumn they-hold the by year new-moons
οἱ δὲ ἡμέτεροι προπάτορες ἀπ᾽ αὐτοῦ τοῦ θειοτάτου
the but our forefathers from himself the most-divine
βασιλέως τοῦ Νόμα μειζόνως ἔτι τὸν θεὸν τοῦτον σεβόμενοι
king — Numa more-greatly still the god this revering
τὰ μὲν τῆς χρείας ἀπέλιπον, ἅτε οἶμαι φύσει θεῖοι
the-things indeed of-the need left-aside inasmuch-as I-think by-nature divine
καὶ περιττοὶ τὴν διάνοιαν, αὐτὸν δὲ εἶδον τούτων τὸν αἴτιον
and extraordinary in-the mind him but they-saw of-these the cause
καὶ ἄγειν ἔταξαν συμφώνως ἐν τῇ παρούσῃ τῶν ὡρῶν τὴν
and to-hold they-ordained harmoniously in the present of-the seasons the
νουμηνίαν, ὁπότε ὁ βασιλεὺς Ἥλιος αὖθις ἐπανάγει πρὸς
new-moon when the king Helios again returns to
ἡμᾶς ἀφεὶς τῆς μεσημβρίας τὰ ἔσχατα καὶ ὥσπερ περὶ
us having-left of-the south the extremes and as about
νύσσαν τὸν αἰγοκέρωτα κάμψας ἀπὸ τοῦ νότου πρὸς τὸν
turning-post the capricorn having-rounded from the south to the
βορρᾶν ἔρχεται μεταδώσων ἡμῖν τῶν ἐπετείων ἀγαθῶν. ὅτι
north comes going-to-give-a-share to-us of-the yearly goods that
δὲ τοῦτο ἀκριβῶς ἐκεῖνοι διανοηθέντες οὕτως ἐνεστήσαντο
but this exactly they having-thought thus instituted

τὴν ἐπέτειον νουμηνίαν, ἐνθένδ' ἄν τις κατανοήσειεν. οὐ
the yearly new-moon from-here — anyone could-perceive not
γὰρ οἶμαι καθ' ἣν ἡμέραν ὁ θεὸς τρέπεται, καθ' ἣν δὲ τοῖς
for I-think on which day the god turns on which but to-the
πᾶσιν ἐμφανὴς γίνεται χωρῶν ἀπὸ τῆς μεσημβρίας ἐς τὰς
all visible becomes moving from the south to the
ἄρκτους ἔταξαν οὗτοι τὴν ἑορτήν. οὔπω μὲν γὰρ ἦν αὐτοῖς ἡ
north ordained these the festival not-yet indeed for was to-them the
τῶν κανόνων λεπτότης γνώριμος, οὓς ἐξηῦρον μὲν Χαλδαῖοι
of-the rules subtlety known which discovered indeed Chaldaeans
καὶ Αἰγύπτιοι, Ἵππαρχος δὲ καὶ Πτολεμαῖος ἐτελειώσαντο,
and Egyptians Hipparchus but and Ptolemy perfected
κρίνοντες δὲ αἰσθήσει τοῖς φαινομένοις ἠκολούθουν.
judging but by-perception the phenomena they-followed
Οὕτω δὲ ταῦτα καὶ παρὰ τῶν μεταγενεστέρων, ὡς
thus but these-things also by the later as
ἔφην, ἔχοντα κατενοήθη. πρὸ τῆς νουμηνίας, εὐθέως μετὰ
I-said being perceived before the new-moon immediately after
τὸν τελευταῖον τοῦ Κρόνου μῆνα, ποιοῦμεν Ἡλίῳ τὸν
the last — of-Kronos month we-make for-Helios the
περιφανέστατον ἀγῶνα, τὴν ἑορτὴν Ἡλίῳ καταφημίσαντες
most-splendid contest the festival to-Helios having-dedicated
ἀνικήτῳ, μεθ' ὃν οὐδὲν θέμις ὢν ὁ τελευταῖος μὴν
unconquered after which nothing lawful of-which the last month
ἔχει σκυθρωπῶν μέν, ἀναγκαίων δ' ὅμως, ἐπιτελεσθῆναι
has gloomy indeed necessary but nevertheless to-be-performed
θεαμάτων, ἀλλὰ τοῖς Κρονίοις οὖσι τελευταίοις εὐθὺς
spectacles but to-the Kronia being last immediately
συνάπτει κατὰ τὸν κύκλον τὰ Ἡλίαια,
joins according-to the cycle the Helia

ἃ δὴ πολλάκις μοι δοῖεν οἱ βασιλεῖς ὑμνῆσαι καὶ 43
which indeed often to-me may-grant the kings to-hymn and
ἐπιτελέσαι θεοί, καὶ πρό γε τῶν ἄλλων αὐτὸς ὁ
to-celebrate gods and before indeed the others himself the
βασιλεὺς τῶν ὅλων Ἥλιος, ὁ περὶ τὴν ταγαθοῦ γόνιμον
king of-the wholes Helios who about the of-the-good generative
οὐσίαν ἐξ ἀιδίου προελθὼν μέσος ἐν μέσοις τοῖς
substance from eternity having-come-forth middle among middle the
νοεροῖς θεοῖς, συνοχῆς τε αὐτοὺς πληρώσας καὶ κάλλους
intellectual gods with-cohesion both them having-filled and beauty
μυρίου καὶ περιουσίας γονίμου καὶ τελείου νοῦ καὶ
countless and abundance generative and perfect mind and
πάντων ἀθρόως τῶν ἀγαθῶν ἀχρόνως, καὶ ἐν τῷ νῦν
all at-once the goods timelessly and in the present
ἐλλάμπων εἰς τὴν ἐμφανῆ μέσην τοῦ παντὸς οὐρανοῦ
shining into the visible middle of-the whole heaven
φερομένην ἕδραν οἰκείαν ἐξ ἀιδίου, καὶ μεταδιδοὺς τῷ
moving seat own from eternity and giving-a-share to-the
φαινομένῳ παντὶ τοῦ νοητοῦ κάλλους, τὸν δὲ οὐρανὸν
visible all of-the intelligible beauty the and heaven
σύμπαντα πληρώσας τοσούτων θεῶν ὁπόσων αὐτὸς ἐν
whole having-filled with-so-many gods as-many-as he in
ἑαυτῷ νοερῶς ἔχει, περὶ αὐτὸν ἀμερίστως πληθυνομένων
himself intellectually has about him indivisibly multiplied
καὶ ἑνοειδῶς αὐτῷ συνημμένων, οὐ μὴν ἀλλὰ καὶ τὸν
and uniformly to-him joined not however but also the
ὑπὸ τὴν σελήνην τόπον διὰ τῆς ἀειγενεσίας συνέχων
below the moon region through the perpetual-generation holding-together
καὶ τῶν ἐνδιδομένων ἐκ τοῦ κυκλικοῦ σώματος ἀγαθῶν,
and the given from the circular body goods
ἐπιμελόμενος τοῦ τε κοινοῦ τῶν ἀνθρώπων γένους ἰδίᾳ
taking-care-of the both common of-the men race privately

τε τῆς ἡμετέρας πόλεως, ὥσπερ οὖν καὶ τὴν ἡμετέραν
and of-the our city as then also the our
ἐξ ἀιδίου ψυχὴν ὑπέστησεν, ὀπαδὸν ἀποφήνας αὑτοῦ.
from eternity soul he-caused-to-subsist follower having-shown his-own
ταῦτά τε οὖν, ὅσα μικρῷ πρόσθεν ηὐξάμην, δοίη,
these-things both then as-many-as a-little before I-prayed-for may-he-grant
καὶ ἔτι κοινῇ μὲν τῇ πόλει τὴν ἐνδεχομένην ἀιδιότητα
and further in-common indeed to-the city the possible eternity
μετ' εὐνοίας χορηγῶν φυλάττοι, ἡμῖν δὲ ἐπὶ τοσοῦτον
with goodwill supplying may-he-guard to-us but for so-long
εὖ πρᾶξαι τά τε ἀνθρώπινα καὶ τὰ θεῖα δοίη, ἐφ'
well to-fare the both human-things and the divine may-he-grant for
ὅσον βιῶναι συγχωρεῖ, ζῆν δὲ καὶ ἐμπολιτεύεσθαι τῷ
as-long to-live he-allows to-live and and to-take-part-in-public-life in-the
βίῳ δοίη ἐφ' ὅσον αὐτῷ τε ἐκείνῳ φίλον ἡμῖν τε
life may-he-grant for as-much to-him both to-himself dear to-us and
λώιον καὶ τοῖς κοινοῖς συμφέρον Ῥωμαίων πράγμασιν.
better and to-the common advantageous of-Romans affairs

44 Ταῦτά σοι, ὦ φίλε Σαλούστιε, κατὰ τὴν τριπλῆν τοῦ
these-things to-you O dear Sallust according-to the threefold of-the
θεοῦ δημιουργίαν ἐν τρισὶ μάλιστα νυξὶν ὡς οἷόν τε ἦν
god creation in three at-most nights as possible — it-was
ἐπελθόντα μοι τῇ μνήμῃ καὶ γράψαι πρὸς σὲ ἐτόλμησα,
having-come to-me to-the memory also to-write to you I-dared
ἐπεί σοι καὶ τὸ πρότερον εἰς τὰ Κρόνια γεγραμμένον ἡμῖν
since to-you also the earlier for the Kronia written by-us
οὐ παντάπασιν ἀπόβλητον ἐφάνη. τελειοτέροις δ' εἰ βούλει
not altogether to-be-rejected appeared more-perfect but if you-wish
περὶ τῶν αὐτῶν καὶ μυστικωτέροις λόγοις ἐπιστῆσαι,
about the same-things and more-mystical words to-attend
ἐντυχὼν τοῖς παρὰ τοῦ θείου γενομένοις Ἰαμβλίχου περὶ
having-met-with the by the divine having-been Iamblichus about

τῶν αὐτῶν τούτων συγγράμμασι τὸ τέλος ἐκεῖσε τῆς
the same these writings the end there of-the
ἀνθρωπίνης εὑρήσεις σοφίας. δοίη δ᾽ ὁ μέγας Ἥλιος
human you-will-find wisdom may-grant and the great Helios
μηδὲν ἔλαττόν με τὰ περὶ αὐτοῦ γνῶναι, καὶ διδάξαι
in-nothing less me the-things about him to-know and to-teach
κοινῇ τε ἅπαντας, ἰδίᾳ δὲ τοὺς μανθάνειν ἀξίους.
in-common both all privately but those to-learn worthy
ἕως δέ μοι τοῦτο δίδωσιν ὁ θεός, κοινῇ θεραπεύωμεν
while but to-me this grants the god in-common let-us-serve
τὸν τῷ θεῷ φίλον Ἰάμβλιχον, ὅθεν καὶ νῦν ὀλίγα ἐκ
the to-the god dear Iamblichus whence also now few-things from
πολλῶν ἐπὶ νοῦν ἐλθόντα διεληλύθαμεν. ἐκείνου δὲ εὖ οἶδα
many to mind having-come we-have-gone-through than-him but well I-know
ὡς οὐδεὶς ἐρεῖ τι τελειότερον, οὐδὲ εἰ πολλὰ πάνυ
that no-one will-say anything more-perfect not-even if many-things very
προσταλαιπωρήσας καινοτομήσειεν· ἐκβήσεται γάρ, ὡς εἰκός,
having-toiled-further he-should-innovate he-will-depart for as likely
τῆς ἀληθεστάτης τοῦ θεοῦ νοήσεως. ἦν μὲν οὖν ἴσως
from-the truest of-the god conception it-would-be indeed then perhaps
μάταιον, εἰ διδασκαλίας χάριν ἐποιούμην τοὺς λόγους,
vain if of-teaching for-the-sake I-were-making the words
αὐτὸν μετ᾽ ἐκεῖνόν τι συγγράφειν, ἐπεὶ δὲ ὕμνον ἐθέλων
myself after him anything to-write since but hymn wishing
διελθεῖν τοῦ θεοῦ χαριστήριον ἐν τούτῳ τόπον ὑπελάμβανον
to-go-through of-the god thank-offering in this place I-supposed

τοῦ περὶ τῆς οὐσίας αὐτοῦ φράσαι κατὰ δύναμιν τὴν
of-the about the substance his to-tell according-to power the
ἐμήν, οὐ μάτην οἶμαι πεποιῆσθαι τοὺς λόγους τούσδε, τὸ
my not in-vain I-think to-have-been-made the words these the

Κἀδ δύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσιν
according-to power and to-do sacred-things to-immortal gods

οὐκ ἐπὶ τῶν θυσιῶν μόνον, ἀλλὰ καὶ τῶν εὐφημιῶν
not in-the-case-of the sacrifices only but also of-the praises
τῶν εἰς τοὺς θεοὺς ἀποδεχόμενος. εὔχομαι οὖν τρίτον
those to the gods accepting I-pray then thirdly
ἀντὶ τῆς προθυμίας μοι ταύτης εὐμενῆ γενέσθαι
in-return-for the zeal to-me this kindly to-become
τὸν βασιλέα τῶν ὅλων Ἥλιον, καὶ δοῦναι βίον ἀγαθὸν
the king of-the wholes Helios and to-give life good
καὶ τελειοτέραν φρόνησιν καὶ θεῖον νοῦν ἀπαλλαγήν τε
and more-perfect wisdom and divine mind release both
τὴν εἱμαρμένην ἐκ τοῦ βίου πραοτάτην ἐν καιρῷ τῷ
the fated from the life gentlest at time the
προσήκοντι, ἄνοδόν τε ἐπ' αὐτὸν τὸ μετὰ τοῦτο καὶ μονὴν
fitting ascent and to him the after this and abiding
παρ' αὐτῷ, μάλιστα μὲν ἀίδιον, εἰ δὲ τοῦτο μεῖζον εἴη τῶν
with him most indeed eternal if but this greater were than-the
ἐμοὶ βεβιωμένων, πολλὰς πάνυ καὶ πολυετεῖς περιόδους.
by-me lived-things many very and of-many-years cycles

JULIAN

ΕΙΣ ΤΗΝ ΜΗΤΕΡΑ ΤΩΝ ΘΕΩΝ

Hymn to the Mother of the Gods

Julian asks whether he may write of the unspeakable: who Attis or Gallus is, who the Mother of the Gods, and why this purification. The Phrygians handed it down; the Athenians, who drove out her priest, were taught by her wrath and built the Metroön. The Romans, advised by the Pythian against Carthage, brought her statue from Phrygia through the kings of Pergamon. The ship stopped fast in the Tiber; when Clodia, a virgin priestess unjustly suspected, tied her girdle to the prow and prayed, it followed her, showing that the goddess was alive and that no citizen escaped her, and the war on Carthage at once prospered. Julian believes the cities rather than the clever. He thinks Attis the substance of the generative mind, descending to the last matter, and finds Xenarchus' fifth body no answer to the causes.

Ἆρά γε χρὴ φάναι καὶ ὑπὲρ τούτων; καὶ ὑπὲρ τῶν 1
then indeed is-it-needful to-speak also about these-things and about the
ἀρρήτων γράψομεν καὶ τὰ ἀνέξοιστα ἐξοίσομεν καὶ τὰ
unspeakable-things shall-we-write and the not-to-be-divulged shall-we-divulge and the
ἀνεκλάλητα ἐκλαλήσομεν; τίς μὲν ὁ Ἄττις ἤτοι Γάλλος, τίς
unutterable shall-we-utter who indeed — Attis or Gallus who
δὲ ἡ τῶν θεῶν Μήτηρ, καὶ ὁ τῆς ἁγνείας ταυτησὶ τρόπος
and the of-the gods Mother and the of-the purification this-here manner
ὁποῖος, καὶ προσέτι τοῦ χάριν οὑτοσὶ τοιοῦτος ἡμῖν ἐξ
of-what-sort and further for-what reason this-here such to-us from
ἀρχῆς κατεδείχθη, παραδοθεὶς μὲν ὑπὸ τῶν ἀρχαιοτάτων
beginning was-shown handed-down indeed by the most-ancient
Φρυγῶν, παραδεχθεὶς δὲ πρῶτον ὑφ' Ἑλλήνων, καὶ τούτων
Phrygians received but first by Greeks and of-these
οὐ τῶν τυχόντων, ἀλλ' Ἀθηναίων, ἔργοις διδαχθέντων, ὅτι μὴ
not the chance-ones but Athenians by-deeds having-been-taught that not
καλῶς ἐτώθασαν ἐπὶ τῷ τελοῦντι τὰ ὄργια τῆς Μητρός;
well they-jeered at the(-one) celebrating the rites of-the Mother

λέγονται γὰρ οὗτοι περιυβρίσαι καὶ ἀπελάσαι τὸν Γάλλον
are-said for these to-have-insulted and to-have-driven-out — Gallus
ὡς τὰ θεῖα καινοτομοῦντα, οὐ ξυνέντες ὁποῖόν τι
as the divine-things innovating not understanding of-what-sort something
τῆς θεοῦ τὸ χρῆμα καὶ ὡς ἡ παρ᾽ αὐτοῖς τιμωμένη Δηὼ
of-the goddess the matter and that the among them honored Deo
καὶ Ῥέα καὶ Δημήτηρ. εἶτα μῆνις τὸ ἐντεῦθεν τῆς θεοῦ καὶ
and Rhea and Demeter then wrath the thereupon of-the goddess and
θεραπεία τῆς μήνιδος. ἡ γὰρ ἐν πᾶσι τοῖς καλοῖς ἡγεμὼν
appeasement of-the wrath the for in all the fine-things leader
γενομένη τοῖς Ἕλλησιν, ἡ τοῦ Πυθίου πρόμαντις θεοῦ,
having-become for-the Greeks the of-the Pythian prophetess god
τὴν τῆς Μητρὸς τῶν θεῶν μῆνιν ἐκέλευσεν ἱλάσκεσθαι· καὶ
the of-the Mother of-the gods wrath ordered to-propitiate and
ἀνέστη, φασίν, ἐπὶ τούτῳ τὸ μητρῷον, οὗ τοῖς Ἀθηναίοις
was-erected they-say for this the metroön where for-the Athenians
δημοσίᾳ πάντα ἐφυλάττετο τὰ γραμματεῖα. μετὰ δὴ τοὺς
publicly all were-kept the records after indeed the
Ἕλληνας αὐτὰ Ῥωμαῖοι παρεδέξαντο, συμβουλεύσαντος καὶ
Greeks them Romans received having-advised also
αὐτοῖς τοῦ Πυθίου ἐπὶ τὸν πρὸς Καρχηδονίους πόλεμον
them — Pythian for the against Carthaginians war
ἄγειν ἐκ Φρυγίας τὴν θεὸν σύμμαχον. καὶ οὐδὲν ἴσως
to-bring from Phrygia the goddess ally and nothing perhaps
κωλύει προσθεῖναι μικρὰν ἱστορίαν ἐνταῦθα.
prevents to-add small story here

2 μαθόντες γὰρ τὸν χρησμὸν στέλλουσιν οἱ τῆς θεοφιλοῦς
having-learned for the oracle send the of-the god-beloved
οἰκήτορες Ῥώμης πρεσβείαν αἰτήσουσαν παρὰ τῶν Περγάμου
inhabitants Rome embassy going-to-ask from the of-Pergamon
βασιλέων, οἳ τότε ἐκράτουν τῆς Φρυγίας, καὶ παρ᾽ αὐτῶν
kings who then ruled — Phrygia and from themselves

δὲ τῶν Φρυγῶν τῆς θεοῦ τὸ ἁγιώτατον ἄγαλμα. λαβόντες
and the Phrygians of-the goddess the most-holy statue having-received
δὲ ἦγον τὸν ἱερὸν φόρτον ἐνθέντες εὐρείᾳ φορτίδι πλεῖν
and they-brought the sacred cargo having-put-it in-broad merchant-ship to-sail
εὐπετῶς δυναμένῃ τὰ τοσαῦτα πελάγη. περαιωθεῖσα δὲ
easily able the so-great seas having-crossed and
Αἰγαιόν τε καὶ Ἰόνιον, εἶτα περιπλεύσασα Σικελίαν τε καὶ τὸ
Aegean both and Ionian then having-sailed-round Sicily both and the
Τυρρηνὸν πέλαγος ἐπὶ τὰς ἐκβολὰς τοῦ Τύβριδος κατήγετο·
Tyrrhenian sea to the mouths — of-Tiber put-in
καὶ δῆμος ἐξεχεῖτο τῆς πόλεως σὺν τῇ γερουσίᾳ, ὑπήντων
and people poured-out of-the city with the senate met
γε μὴν πρὸ τῶν ἄλλων ἱερεῖς τε καὶ ἱέρειαι πᾶσαι
indeed however before the others priests both and priestesses all
καὶ πάντες ἐν κόσμῳ τῷ πρέποντι κατὰ τὰ πάτρια,
and all in dress the fitting according-to the ancestral-customs
μετέωροι πρὸς τὴν ναῦν οὐριοδρομοῦσαν ἀποβλέποντες,
in-suspense to the ship running-before-the-wind looking
καὶ περὶ τὴν τρόπιν ἀπεσκόπουν τὸ ῥόθιον σχιζομένων
and about the keel they-watched the surge being-cleft
τῶν κυμάτων· εἶτα εἰσπλέουσαν ἐδεξιοῦντο τὴν ναῦν
of-the waves then sailing-in they-greeted the ship
προσκυνοῦντες ἕκαστος ὡς ἔτυχε προσεστὼς πόρρωθεν.
worshiping each as he-happened standing-by from-afar
ἡ δὲ ὥσπερ ἐνδείξασθαι τῷ Ῥωμαίων ἐθέλουσα δήμῳ, ὅτι
she but as to-show to-the of-Romans wishing people that
μὴ ξόανον ἄγουσιν ἀπὸ τῆς Φρυγίας ἄψυχον, ἔχει δὲ ἄρα
not wooden-image they-bring from — Phrygia lifeless has but then
δύναμίν τινα μείζω καὶ θειοτέραν ὃ δὴ παρὰ τῶν Φρυγῶν
power some greater and more-divine what indeed from the Phrygians

λαβόντες ἔφερον, ἐπειδὴ τοῦ Τύβριδος ἥψατο, τὴν ναῦν
having-received they-carried when — Tiber she-touched the ship
ἵστησιν ὥσπερ ῥιζωθεῖσαν ἐξαίφνης κατὰ τοῦ Τύβριδος.
halts as having-taken-root suddenly in — Tiber
εἷλκον δὴ οὖν πρὸς ἀντίον τὸν ῥοῦν, ἡ δὲ οὐχ εἵπετο.
they-dragged indeed then against contrary the stream she but not followed
ὡς βραχέσι δὲ ἐντετυχηκότες ὠθεῖν ἐπειρῶντο τὴν ναῦν,
as on-shallows and having-struck to-push they-tried the ship
ἡ δὲ οὐκ εἶκεν ὠθούντων. πᾶσα δὲ μηχανὴ προσήγετο
she but not yielded to-them-pushing every and device was-applied
τὸ ἐντεῦθεν, ἡ δὲ οὐχ ἧττον ἀμετακίνητος ἦν· ὥστε
the thereupon she but not less immovable was so-that
ἐμπίπτει κατὰ τῆς ἱερωμένης τὴν παναγεστάτην ἱερωσύνην
falls upon the consecrated-to the most-holy priesthood
παρθένου δεινὴ καὶ ἄδικος ὑποψία, καὶ τὴν Κλωδίαν
virgin terrible and unjust suspicion and — Clodia
ᾐτιῶντο· τοῦτο γὰρ ὄνομα ἦν τῇ σεμνῇ παρθένῳ· μὴ
they-accused this for name was to-the august virgin not
παντάπασιν ἄχραντον μηδὲ καθαρὰν φυλάττειν ἑαυτὴν
altogether undefiled nor pure to-keep herself
τῇ θεῷ· ὀργίζεσθαι οὖν αὐτὴν καὶ μηνίειν ἐμφανῶς·
for-the goddess to-be-angry then her and to-be-wrathful openly
ἐδόκει γὰρ ἤδη τοῖς πᾶσιν εἶναι τὸ χρῆμα δαιμονιώτερον.
it-seemed for already to-the all to-be the matter more-divine
ἡ δὲ τὸ μὲν πρῶτον αἰδοῦς ὑπεπίμπλατο πρός τε τὸ
she but the indeed first with-shame was-filled toward both the
ὄνομα καὶ τὴν ὑποψίαν· οὕτω πάνυ πόρρω ἐτύγχανε τῆς
name and the suspicion so very far she-was from-the
αἰσχρᾶς καὶ παρανόμου πράξεως. ἐπεὶ δὲ ἑώρα τὴν αἰτίαν
shameful and lawless deed when but she-saw the charge
ἤδη καθ' ἑαυτῆς ἐξισχύουσαν, περιελοῦσα τὴν ζώνην καὶ
already against herself prevailing having-taken-off the girdle and

περιθεῖσα τῆς νεὼς τοῖς ἄκροις, ὥσπερ ἐξ ἐπιπνοίας
having-put-it-round of-the ship on-the ends as from inspiration
τινὸς ἀποχωρεῖν ἐκέλευεν ἅπαντας, εἶτα ἐδεῖτο τῆς θεοῦ
some to-withdraw she-ordered all then she-begged the goddess
μὴ περιδεῖν αὐτὴν ἀδίκοις ἐνεχομένην βλασφημίαις.
not to-overlook her by-unjust held calumnies
βοῶσα δὲ ὥσπερ τι κέλευσμα, φασί, ναυτικόν, Δέσποινα
shouting and as some command they-say nautical lady
Μῆτερ εἴπερ εἰμὶ σώφρων, ἕπου μοι, ἔφη. καὶ δὴ τὴν
Mother if-indeed I-am chaste follow me she-said and indeed the
ναῦν οὐκ ἐκίνησε μόνον, ἀλλὰ καὶ εἵλκυσεν ἐπὶ πολὺ
ship not she-moved only but also drew for a-long-way
πρὸς τὸν ῥοῦν· καὶ δύο ταῦτα Ῥωμαίοις ἔδειξεν ἡ θεὸς
against the stream and two these-things to-Romans showed the goddess
οἶμαι κατ᾽ ἐκείνην τὴν ἡμέραν. ὡς οὔτε μικροῦ τινος
I-think on that the day that neither of-small some
τίμιον ἀπὸ τῆς Φρυγίας ἐπήγοντο φόρτον, ἀλλὰ τοῦ
worth from — Phrygia they-were-bringing cargo but of-the
παντὸς ἄξιον, οὔτε ὡς ἀνθρώπινον τοῦτον, ἀλλὰ ὄντως
all worthy nor that human this but truly
θεῖον, οὔτε ἄψυχον γῆν, ἀλλὰ ἔμπνουν τι χρῆμα καὶ
divine nor lifeless earth but living some thing and
δαιμόνιον. ἓν μὲν δὴ τοιοῦτον ἔδειξεν αὐτοῖς ἡ θεός·
divine one indeed indeed such showed to-them the goddess
ἕτερον δέ, ὡς τῶν πολιτῶν οὐδὲ εἷς λάθοι ἂν
other and that of-the citizens not-even one would-escape-the-notice-of —
αὐτὴν χρηστὸς ἢ φαῦλος ὤν. κατωρθώθη μέντοι καὶ ὁ
her good or bad being was-brought-to-success however also the
πόλεμος αὐτίκα Ῥωμαίοις πρὸς Καρχηδονίους, ὥστε τὸν
war at-once for-Romans against Carthaginians so-that the
τρίτον ὑπὲρ τῶν τειχῶν αὐτῆς μόνον Καρχηδόνος γενέσθαι.
third for the walls itself only of-Carthage to-take-place

Τὰ μὲν οὖν τῆς ἱστορίας, εἰ καί τισιν ἀπίθανα δόξει
the-things indeed then of-the story if even to-some incredible will-seem
καὶ φιλοσόφῳ προσήκειν οὐδὲν οὐδὲ θεολόγῳ, λεγέσθω
and to-philosopher to-befit in-nothing nor to-theologian let-it-be-told
μὴ μεῖον, κοινῇ μὲν ὑπὸ πλείστων ἱστοριογράφων
not less in-common indeed by most historians
ἀναγραφόμενα, σωζόμενα δὲ καὶ ἐπὶ χαλκῶν εἰκόνων ἐν
recorded preserved and also on bronze statues in
τῇ κρατίστῃ καὶ θεοφιλεῖ Ῥώμῃ. καίτοι με οὐ λέληθεν
the mightiest and god-beloved Rome and-yet me not has-escaped
ὅτι φήσουσιν αὐτά τινες τῶν λίαν σοφῶν ὕθλους εἶναι
that will-say them some of-the very wise nonsense to-be
γραδίων οὐκ ἀνεκτούς. ἐμοὶ δὲ δοκεῖ ταῖς πόλεσι πιστεύειν
of-old-women not tolerable to-me but it-seems the cities to-believe
μᾶλλον τὰ τοιαῦτα ἢ τουτοισὶ τοῖς κομψοῖς, ὧν τὸ
rather the such-things than these-here the clever-ones of-whom the
ψυχάριον δριμὺ μέν, ὑγιὲς δὲ οὐδὲ ἓν βλέπει.
little-soul sharp indeed sound but not-even one-thing sees

3 Ὑπὲρ δὲ ὧν εἰπεῖν ἐπῆλθέ μοι παρ᾽ αὐτὸν ἄρτι τὸν
about but what-things to-say came to-me at itself just-now the
τῆς ἁγιστείας καιρόν, ἀκούω μὲν ἔγωγε καὶ Πορφυρίῳ
of-the sacred-rites season I-hear indeed I-at-least also by-Porphyry
τινὰ πεφιλοσοφῆσθαι περὶ αὐτῶν, οὐ μὴν οἶδά γε,
something to-have-been-philosophized about them not however do-I-know indeed
οὐ γὰρ ἐνέτυχον, εἰ καὶ συνενεχθῆναί που συμβαίη
not for I-met-with-it whether also to-coincide somewhere it-should-happen
τῷ λόγῳ. τὸν Γάλλον δὲ ἐγὼ τουτονὶ καὶ τὸν Ἄττιν
with-the speech — Gallus but I this-here and — Attis
αὐτὸς οἴκοθεν ἐπινοῶ τοῦ γονίμου καὶ δημιουργικοῦ νοῦ
myself from-home conceive of-the generative and creative mind
τὴν ἄχρι τῆς ἐσχάτης ὕλης ἅπαντα γεννῶσαν οὐσίαν
the as-far-as the last matter all-things begetting substance

εἶναι, ἔχουσάν τε ἐν ἑαυτῇ πάντας τοὺς λόγους καὶ τὰς
to-be having both in itself all the reasons and the
αἰτίας τῶν ἐνύλων εἰδῶν· οὐ γὰρ δὴ πάντων ἐν πᾶσι
causes of-the enmattered forms not for indeed of-all in all
τὰ εἴδη, οὐδὲ ἐν τοῖς ἀνωτάτω καὶ πρώτοις αἰτίοις τὰ
the forms nor in the highest and first causes the-things
τῶν ἐσχάτων καὶ τελευταίων, μεθ' ἃ οὐδέν ἐστιν ἢ τὸ
of-the last and final after which nothing is but the
τῆς στερήσεως ὄνομα μετὰ ἀμυδρᾶς ἐπινοίας. οὐσῶν δὴ
of-the privation name with faint conception being indeed
πολλῶν οὐσιῶν καὶ πολλῶν πάνυ δημιουργῶν τοῦ τρίτου
many substances and many very creators of-the third
δημιουργοῦ, ὃς τῶν ἐνύλων εἰδῶν τοὺς λόγους ἐξῃρημένους
creator who of-the enmattered forms the reasons separated
ἔχει καὶ συνεχεῖς τὰς αἰτίας, ἡ τελευταία καὶ μέχρι γῆς
has and continuous the causes the last and as-far-as earth
ὑπὸ περιουσίας τοῦ γονίμου διὰ τῆς ἄνωθεν παρὰ τῶν
by abundance of-the generative through the from-above from the
ἄστρων καθήκουσα φύσις ὁ ζητούμενός ἐστιν Ἄττις.
stars descending nature the sought-for is Attis
ἴσως δὲ ὑπὲρ οὗ λέγω χρὴ διαλαβεῖν σαφέστερον. εἶναί
perhaps but about what I-say it-is-needful to-define more-clearly to-be
τι λέγομεν ὕλην, ἀλλὰ καὶ ἔνυλον εἶδος. ἀλλὰ τούτων
something we-say matter but also enmattered form but of-these
εἰ μή τις αἰτία προτέτακται, λανθάνοιμεν ἂν ἑαυτοὺς
if not some cause has-been-set-before we-would-escape-the-notice-of — ourselves
εἰσάγοντες τὴν Ἐπικούρειον δόξαν. ἀρχαῖν γὰρ δυοῖν
introducing the Epicurean opinion than-principles for two
εἰ μηδέν ἐστι πρεσβύτερον, αὐτόματός τις αὐτὰς φορὰ
if nothing is older spontaneous some them motion
καὶ τύχη συνεκλήρωσεν. ἀλλ' ὁρῶμεν, φησὶ Περιπατητικός
and chance allotted-together but we-see says Peripatetic

τις ἀγχίνους ὥσπερ ὁ Ξέναρχος, τούτων αἴτιον ὂν τὸ
someone shrewd like — Xenarchus of-these cause being the
πέμπτον καὶ κυκλικὸν σῶμα. γελοῖος δὲ καὶ Ἀριστοτέλης
fifth and circular body ridiculous but also Aristotle
ὑπὲρ τούτων ζητῶν τε καὶ πολυπραγμονῶν, ὁμοίως δὲ
about these-things seeking both and inquiring similarly and
καὶ Θεόφραστος· ἠγνόησε γοῦν τὴν ἑαυτοῦ φωνήν. ὥσπερ
also Theophrastus was-ignorant-of at-least the his-own utterance as
γὰρ εἰς τὴν ἀσώματον οὐσίαν ἐλθὼν καὶ νοητὴν ἔστη
for to the incorporeal substance having-come and intelligible he-stopped
μὴ πολυπραγμονῶν τὴν αἰτίαν, ἀλλὰ φὰς οὕτω ταῦτα
not inquiring-into the cause but saying thus these-things
πεφυκέναι· χρῆν δὲ δήπουθεν καὶ ἐπὶ τοῦ πέμπτου
to-be-by-nature it-was-needful but surely also in-the-case-of the fifth
σώματος τὸ πεφυκέναι ταύτῃ λαμβάνοντα μηκέτι ζητεῖν
body the to-be-by-nature in-this-way taking no-longer to-seek
τὰς αἰτίας, ἵστασθαι δὲ ἐπὶ αὐτῶν καὶ μὴ πρὸς τὸ νοητὸν
the causes to-stop but at them and not to the intelligible
ἐκπίπτειν ὂν μὲν οὐδὲν φύσει καθ' ἑαυτό, ἔχον δὲ ἄλλως
to-fall-out being indeed nothing by-nature by itself having but otherwise
κενὴν ὑπόνοιαν. τοιαῦτα γὰρ ἐγὼ μέμνημαι τοῦ Ξενάρχου
empty supposition such-things for I remember — Xenarchus
λέγοντος ἀκηκοώς. εἰ μὲν οὖν ὀρθῶς ἢ μὴ ταῦτα ἐκεῖνος
saying having-heard if indeed then rightly or not these-things he
ἔφη, τοῖς ἄγαν ἐφείσθω Περιπατητικοῖς ὀνυχίζειν, ὅτι δὲ
said for-the over-much let-it-be-left Peripatetics to-pare-nails that but
οὐ προσηνῶς ἐμοὶ παντί που δῆλον, ὅπου γε καὶ τὰς
not pleasingly to-me to-all surely plain where indeed even the
Ἀριστοτελικὰς ὑποθέσεις ἐνδεεστέρως ἔχειν ὑπολαμβάνω, εἰ
Aristotelian hypotheses more-deficiently to-be I-suppose if

μή τις αὐτὰς ἐς ταὐτὸ τοῖς Πλάτωνος ἄγοι, μᾶλλον
not someone them into the-same with-the of-Plato should-bring rather
δὲ καὶ ταῦτα ταῖς ἐκ θεῶν δεδομέναις προφητείαις.
but also these-things with-the from gods given prophecies

II · ATTIS AND THE ENMATTERED FORMS

How can the circular body hold the incorporeal causes of the enmattered forms? There must be pre-existing reasons, as the soul, a place of forms in Aristotle's sense, shows; Plato's mirror image explains how the forms are received. The forms must exist first in actuality, in immaterial causes from which the soul receives them and nature gives them to matter. Attis is that cause descending to matter: exposed by the river Gallus, the Milky Way, he was loved by the Mother, who gave him the starry cap. He went down into the cave and lay with the nymph, the moisture of matter. The Mother, source of the intellectual gods and providence, bade him turn back to her and love no other.

Ἐκεῖνο δὲ ἴσως ἄξιον πυθέσθαι, πῶς τὸ κυκλικὸν σῶμα 4
that but perhaps worthy to-inquire how the circular body
δύναται τὰς ἀσωμάτους ἔχειν αἰτίας τῶν ἐνύλων εἰδῶν. ὅτι
can the incorporeal have causes of-the enmattered forms that
μὲν γὰρ δίχα τούτων ὑποστῆναι τὴν γένεσιν οὐκ ἐνδέχεται,
indeed for without these to-subsist the generation not is-possible
πρόδηλόν ἐστί που καὶ σαφές. τοῦ χάριν γάρ ἐστι
evident is surely and clear for-what reason for are
τοσαῦτα τὰ γιγνόμενα; πόθεν δὲ ἄρρεν καὶ θῆλυ; πόθεν
so-many the things-coming-to-be whence and male and female whence
δὲ ἡ κατὰ γένος τῶν ὄντων ἐν ὡρισμένοις εἴδεσι διαφορά,
and the by kind of-the beings in defined forms difference
εἰ μή τινες εἶεν προϋπάρχοντες καὶ προϋφεστῶτες λόγοι
if not some should-be pre-existing and pre-subsisting reasons
αἰτίαι τε ἐν παραδείγματος λόγῳ προϋφεστῶσαι; πρὸς
causes both in of-pattern role pre-subsisting toward

ἃς εἴπερ ἀμβλυώττομεν, ἔτι καθαιρώμεθα τὰ ὄμματα
which if-indeed we-are-dim-sighted still let-us-purify the eyes
τῆς ψυχῆς. κάθαρσις δὲ ὀρθὴ στραφῆναι πρὸς ἑαυτὸν καὶ
of-the soul purification and right to-turn to oneself and
κατανοῆσαι, πῶς μὲν ἡ ψυχὴ καὶ ὁ ἔνυλος νοῦς ὥσπερ
to-perceive how indeed the soul and the enmattered mind as
ἐκμαγεῖόν τι τῶν ἐνύλων εἰδῶν καὶ εἰκών ἐστιν. ἓν γὰρ
impression some of-the enmattered forms and image is one for
οὐδέν ἐστι τῶν σωμάτων ἢ τῶν περὶ τὰ σώματα γινομένων
nothing is of-the bodies or of-the about the bodies coming-to-be
τε καὶ θεωρουμένων ἀσωμάτων, οὗ τὴν φαντασίαν
both and contemplated incorporeal-things of-which the image
ὁ νοῦς οὐ δύναται λαβεῖν ἀσωμάτως, ὅπερ οὔποτ' ἂν
the mind not can to-take incorporeally which never —
ἐποίησεν, εἰ μή τι ξυγγενὲς εἶχεν αὐτοῖς φύσει.
it-would-have-done if not something kindred it-had with-them by-nature
ταῦτά τοι καὶ Ἀριστοτέλης τὴν ψυχὴν τόπον εἰδῶν ἔφη,
these-things surely also Aristotle the soul place of-forms said
πλὴν οὐκ ἐνεργείᾳ, ἀλλὰ δυνάμει. τὴν μὲν οὖν τοιαύτην
except not in-actuality but in-potentiality the indeed then such
ψυχὴν καὶ τὴν ἐπεστραμμένην πρὸς τὸ σῶμα δυνάμει
soul and the turned toward the body in-potentiality
ταῦτα ἔχειν ἀναγκαῖον· εἰ δέ τις ἄσχετος εἴη καὶ
these-things to-have necessary if but some unattached should-be and
ἀμιγὴς ταύτῃ, τοὺς λόγους οὐκέτι δυνάμει, πάντας δὲ
unmixed in-this-way the reasons no-longer in-potentiality all but
ὑπάρχειν ἐνεργείᾳ νομιστέον. λάβωμεν δὲ αὐτὰ σαφέστερον
to-exist in-actuality one-must-believe let-us-take and them more-clearly
διὰ τοῦ παραδείγματος, ᾧ καὶ Πλάτων ἐν τῷ Σοφιστῇ
through the example which also Plato in the Sophist
πρὸς ἕτερον μὲν λόγον, ἐχρήσατο δ' οὖν ὅμως. τὸ
for other indeed argument used but then nevertheless the

παράδειγμα δὲ οὐκ εἰς ἀπόδειξιν φέρω τοῦ λόγου· καὶ γὰρ
example but not for proof I-bring of-the argument also for
οὐδὲ ἀποδείξει χρὴ λαβεῖν αὐτόν, ἀλλ᾽ ἐπιβολῇ μόνῃ,
not-even by-proof it-is-needful to-take it but by-intuition alone
περὶ γὰρ τῶν πρώτων αἰτιῶν ἐστιν ἢ τῶν γε ὁμοστοίχων
about for the first causes it-is or the indeed of-the-same-rank
τοῖς πρώτοις, εἴπερ ἡμῖν ἐστιν, ὥσπερ οὖν ἄξιον νομίζειν,
with-the first if-indeed for-us is as then worthy to-believe
καὶ ὁ Ἄττις θεός. τί δὲ καὶ ποιόν ἐστι τὸ παράδειγμα;
also — Attis god what and also of-what-sort is the example
φησί που Πλάτων, τῶν περὶ τὴν μίμησιν διατριβόντων
says somewhere Plato of-those about the imitation spending-time
εἰ μὲν ἐθέλοι τις μιμεῖσθαι, ὥστε καθυφεστάναι τὰ
if indeed should-wish anyone to-imitate so-as to-subsist-actually the
μιμητά, ἐργώδη τε εἶναι καὶ χαλεπὴν καὶ νὴ Δία γε
imitated laborious both to-be and hard and by Zeus indeed
τοῦ ἀδυνάτου πλησίον μᾶλλον, εὔκολον δὲ καὶ ῥᾳδίαν καὶ
to-the impossible near rather easy but and simple and
σφόδρα δυνατὴν τὴν διὰ τοῦ δοκεῖν τὰ ὄντα μιμουμένην.
very possible the through the seeming the beings imitating
ὅταν οὖν τὸ κάτοπτρον λαβόντες περιφέρωμεν ἐκ πάντων
when then the mirror having-taken we-carry-about from all
τῶν ὄντων ῥᾳδίως ἀπομαξάμενοι, δείκνυμεν ἑκάστου τοὺς
the beings easily having-taken-impressions we-show of-each the
τύπους. ἐκ τούτου τοῦ παραδείγματος ἐπὶ τὸ εἰρημένον
outlines from this the example to the-thing said
μεταβιβάσωμεν τὸ ὁμοίωμα, ἵν᾽ ᾖ τὸ μὲν κάτοπτρον
let-us-transfer the likeness so-that may-be the indeed mirror
ὁ λεγόμενος ὑπὸ Ἀριστοτέλους δυνάμει τόπος εἰδῶν.
the called by Aristotle in-potentiality place of-forms

Αὐτὰ δὲ χρὴ τὰ εἴδη πρότερον ὑφεστάναι πάντως
themselves but it-is-needful the forms first to-subsist altogether
ἐνεργείᾳ τοῦ δυνάμει. τῆς τοίνυν ἐν ἡμῖν ψυχῆς, ὡς καὶ
in-actuality than-the in-potentiality of-the then in us soul as also
Ἀριστοτέλει δοκεῖ, δυνάμει τῶν ὄντων ἐχούσης τὰ εἴδη, ποῦ
to-Aristotle seems in-potentiality of-the beings having the forms where
πρῶτον ἐνεργείᾳ θησόμεθα ταῦτα; πότερον ἐν τοῖς ἐνύλοις;
first in-actuality shall-we-place these whether in the enmattered
ἀλλ᾽ ἔστι γε ταῦτα φανερῶς τὰ τελευταῖα. λείπεται δὴ
but are indeed these clearly the last it-remains indeed
λοιπὸν ἀύλους αἰτίας ζητεῖν ἐνεργείᾳ προτεταγμένας τῶν
for-the-rest immaterial causes to-seek in-actuality ranked-before the
ἐνύλων, αἷς παρυποστᾶσαν καὶ συμπροελθοῦσαν ἡμῶν
enmattered to-which having-subsisted-alongside and having-come-forth-with our
τὴν ψυχὴν δέχεσθαι μὲν ἐκεῖθεν, ὥσπερ ἐξ ὄντων τινῶν
the soul to-receive indeed from-there as from beings some
τὰ ἔσοπτρα, τοὺς τῶν εἰδῶν ἀναγκαῖον λόγους, ἐνδιδόναι
the mirrors the of-the forms necessary reasons to-give
δὲ διὰ τῆς φύσεως τῇ τε ὕλῃ καὶ τοῖς ἐνύλοις τουτοισὶ
but through the nature to-the both matter and to-the enmattered these-here
σώμασιν. ὅτι μὲν γὰρ ἡ φύσις ἐστὶ δημιουργὸς τῶν
bodies that indeed for the nature is creator of-the
σωμάτων ἴσμεν, ὡς ὅλη τις οὖσα τοῦ παντός, ἡ δὲ καθ᾽
bodies we-know as whole some being of-the all the but in
ἕκαστον ἑνὸς ἑκάστου τῶν ἐν μέρει, πρόδηλόν ἐστί που
particular of-one each of-the-things in part evident is surely
καὶ σαφές, ἀλλ᾽ ἡ φύσις ἐνεργείᾳ δίχα φαντασίας ἐν ἡμῖν,
and clear but the nature in-actuality without imagination in us
ἡ δὲ ὑπὲρ ταύτης ψυχὴ καὶ τὴν φαντασίαν προσείληφεν.
the but above this soul also the imagination has-acquired-besides

εἰ τοίνυν ἡ φύσις καὶ ὧν οὐκ ἔχει τὴν φαντασίαν ἔχειν
if then the nature also of-what not it-has the image to-have
ὅμως ὁμολογεῖται τὴν αἰτίαν, ἀνθ' ὅτου πρὸς θεῶν
nevertheless is-agreed the cause on-account-of what by gods
οὐχὶ τοῦτο αὐτὸ μᾶλλον ἔτι καὶ πρεσβύτερον τῇ ψυχῇ
not this itself more still and older to-the soul
δώσομεν, ὅπου καὶ φανταστικῶς αὐτὸ γιγνώσκομεν ἤδη καὶ
shall-we-give where also imaginatively it we-know already and
λόγῳ καταλαμβάνομεν; εἶτα τίς οὕτως ἐστὶ φιλόνεικος, ὡς
by-reason we-grasp then who so is contentious as
τῇ φύσει μὲν ὑπάρχειν ὁμολογεῖν τοὺς ἐνύλους λόγους, εἰ
to-the nature indeed to-belong to-agree the enmattered reasons if
καὶ μὴ πάντας καὶ κατὰ τὸ αὐτὸ ἐνεργείᾳ, ἀλλὰ δυνάμει
even not all and in the same-way in-actuality but in-potentiality
γε πάντας, τῇ ψυχῇ δὲ μὴ δοῦναι τοῦτο αὐτό; οὐκοῦν εἰ
indeed all to-the soul but not to-give this itself therefore if
δυνάμει μὲν ἐν τῇ φύσει καὶ οὐκ ἐνεργείᾳ τὰ εἴδη, δυνάμει
in-potentiality indeed in the nature and not in-actuality the forms in-potentiality
δὲ ἔτι καὶ ἐν τῇ ψυχῇ καθαρώτερον καὶ διακεκριμένως
but still also in the soul more-purely and distinctly
μᾶλλον, ὥστε δὴ καὶ καταλαμβάνεσθαι καὶ γινώσκεσθαι,
rather so-that indeed also to-be-grasped and to-be-known
ἐνεργείᾳ δὲ οὐδαμοῦ· πόθεν ἀναρτήσομεν τῆς ἀειγενεσίας
in-actuality but nowhere whence shall-we-hang of-the perpetual-generation
τὰ πείσματα; ποῦ δὲ ἑδράσομεν τοὺς ὑπὲρ τῆς ἀιδιότητος
the cables where and shall-we-found the about the eternity
κόσμου λόγους; τὸ γάρ τοι κυκλικὸν σῶμα ἐξ ὑποκειμένου
of-world arguments the for surely circular body from substrate
καὶ εἴδους ἐστίν. ἀνάγκη δὴ οὖν, εἰ καὶ μήποτε ἐνεργείᾳ
and form is necessity indeed then if even never in-actuality

ταῦτα δίχα ἀλλήλων, ἀλλὰ ταῖς γε ἐπινοίαις ἐκεῖνα
these-things apart-from one-another but in-the indeed conceptions those
πρῶτα ὑπάρχοντα εἶναί τε καὶ νομίζεσθαι πρεσβύτερα.
first existing to-be both and to-be-thought older
οὐκοῦν ἐπειδὴ δέδοταί τις καὶ τῶν ἐνύλων εἰδῶν
therefore since has-been-granted some also of-the enmattered forms
αἰτία προηγουμένη παντελῶς ἄυλος ὑπὸ τὸν τρίτον
cause preceding altogether immaterial under the third
δημιουργόν, ὃς ἡμῖν οὐ τούτων μόνον ἐστίν, ἀλλὰ καὶ τοῦ
creator who for-us not of-these only is but also of-the
φαινομένου καὶ πέμπτου σώματος πατὴρ καὶ δεσπότης·
visible and fifth body father and master
ἀποδιελόντες ἐκείνου τὸν Ἄττιν, τὴν ἄχρι τῆς ὕλης
having-distinguished from-that-one — Attis the as-far-as the matter
καταβαίνουσαν αἰτίαν, καὶ θεὸν γόνιμον Ἄττιν εἶναι καὶ
descending cause and god generative Attis to-be and
Γάλλον πεπιστεύκαμεν, ὃν δή φησιν ὁ μῦθος ἀνθῆσαι
Gallus we-have-believed whom indeed says the myth to-have-flowered
μὲν ἐκτεθέντα παρὰ Γάλλου ποταμοῦ ταῖς δίναις, εἶτα
indeed having-been-exposed beside of-Gallus river the eddies then
καλὸν φανέντα καὶ μέγαν ἀγαπηθῆναι παρὰ τῆς Μητρὸς
beautiful having-appeared and tall to-have-been-loved by the Mother
τῶν θεῶν. τὴν δὲ τά τε ἄλλα πάντα ἐπιτρέψαι αὐτῷ
of-the gods her and the both other-things all to-entrust to-him
καὶ τὸν ἀστερωτὸν περιθεῖναι πῖλον. ἀλλ᾽ εἰ τὴν κορυφὴν
and the starry to-put-round cap but if the crown
σκέπει τοῦ Ἄττιδος ὁ φαινόμενος οὐρανὸς οὑτοσί, τὸν
covers — of-Attis the visible heaven this-here —
Γάλλον ποταμὸν ἄρα μή ποτε χρὴ τὸν γαλαξίαν
Gallus river then surely-not ever is-it-needful the milky-way
αἰνίττεσθαι κύκλον; ἐνταῦθα γάρ φασι μίγνυσθαι τὸ
to-hint-at circle there for they-say to-be-mingled the

παθητὸν σῶμα πρὸς τὴν ἀπαθῆ τοῦ πέμπτου κυκλοφορίαν.
passive body with the impassive of-the fifth revolution
ἄχρι τοι τούτων ἐπέτρεψεν ἡ Μήτηρ τῶν θεῶν σκιρτᾶν
as-far-as surely these-things allowed the Mother of-the gods to-leap
τε καὶ χορεύειν τῷ καλῷ τούτῳ καὶ ταῖς ἡλιακαῖς
both and to-dance to-the beautiful this and to-the solar
ἀκτῖσιν ἐμφερεῖ τῷ νοερῷ θεῷ, τῷ Ἄττιδι. ὁ δὲ ἐπειδὴ
rays like to-the intellectual god — Attis he but when
προϊὼν ἦλθεν ἄχρι τῶν ἐσχάτων, ὁ μῦθος αὐτὸν εἰς
proceeding came as-far-as the last-things the myth him into
τὸ ἄντρον κατελθεῖν ἔφη καὶ συγγενέσθαι τῇ νύμφῃ,
the cave to-have-gone-down said and to-have-lain-with the nymph
τὸ δύγρον αἰνιττόμενος τῆς ὕλης· καὶ οὐδὲ τὴν ὕλην
the moist hinting-at of-the matter and not-even the matter
αὐτὴν νῦν ἔφη, τὴν τελευταίαν δὲ αἰτίαν ἀσώματον, ἣ
itself now it-said the last but cause incorporeal which
τῆς ὕλης προϋφέστηκε. λέγεταί τοι καὶ πρὸς Ἡρακλείτου
the matter pre-subsists is-said surely also by Heraclitus

ψυχῇσιν θάνατος ὑγρῇσι γενέσθαι·
for-souls death moist to-become

τοῦτον οὖν τὸν Γάλλον, τὸν νοερὸν θεόν, τὸν τῶν ἐνύλων
this then — Gallus the intellectual god the of-the enmattered
καὶ ὑπὸ σελήνην εἰδῶν συνοχέα, τῇ προτεταγμένῃ τῆς
and below moon forms holder-together with-the ranked-before the
ὕλης αἰτίᾳ συνιόντα, συνιόντα δὲ οὐχ ὡς ἄλλον ἄλλῃ,
matter cause coming-together coming-together but not as other with-other
ἀλλ᾽ οἷον αὐτὸ εἰς ἑαυτὸ λέγομεν ὑποφερόμενον.
but as itself into itself we-say being-borne-down

6 Τίς οὖν ἡ Μήτηρ τῶν θεῶν; ἡ τῶν κυβερνώντων τοὺς
who then the Mother of-the gods the of-the steering the
ἐμφανεῖς νοερῶν καὶ δημιουργικῶν θεῶν πηγή, ἡ καὶ
visible-ones intellectual and creative gods source she both
τεκοῦσα καὶ συνοικοῦσα τῷ μεγάλῳ Διὶ θεὸς ὑποστᾶσα
having-borne and dwelling-with the great Zeus goddess having-subsisted
μεγάλη μετὰ τὸν μέγαν καὶ σὺν τῷ μεγάλῳ δημιουργῷ,
great after the great and with the great creator
ἡ πάσης μὲν κυρία ζωῆς, πάσης δὲ γενέσεως αἰτία,
who of-all indeed mistress life of-all and generation cause
ἡ ῥᾷστα μὲν ἐπιτελοῦσα τὰ ποιούμενα, γεννῶσα δὲ
who most-easily indeed accomplishing the-things made begetting but
δίχα πάθους καὶ δημιουργοῦσα τὰ ὄντα μετὰ τοῦ πατρός·
without passion and creating the beings with the father
αὕτη καὶ παρθένος ἀμήτωρ καὶ Διὸς σύνθωκος καὶ μήτηρ
she both virgin motherless and of-Zeus sharing-the-seat and mother
θεῶν ὄντως οὖσα πάντων. τῶν γὰρ νοητῶν ὑπερκοσμίων
of-gods truly being of-all of-the for intelligible supramundane
τε θεῶν δεξαμένη πάντων τὰς αἰτίας ἐν ἑαυτῇ πηγὴ τοῖς
both gods having-received of-all the causes in herself source to-the
νοεροῖς ἐγένετο. ταύτην δὲ τὴν θεὸν οὖσαν καὶ πρόνοιαν
intellectual became this and the goddess being also providence
ἔρως μὲν ὑπῆλθεν ἀπαθὴς Ἄττιδος· ἐθελούσια γὰρ αὐτῇ
love indeed stole-upon passionless of-Attis voluntary for to-her
καὶ κατὰ γνώμην ἐστὶν οὐ τὰ ἔνυλα μόνον εἴδη,
and according-to will are not the enmattered only forms
πολὺ δὲ πλέον τὰ τούτων αἴτια. τὴν δὴ τὰ γινόμενα
much but more the of-these causes the indeed the-things coming-to-be
καὶ φθειρόμενα σώζουσαν προμήθειαν ἐρᾶν ὁ μῦθος ἔφη
and perishing preserving providence to-love the myth said
τῆς δημιουργικῆς τούτων αἰτίας καὶ γονίμου, καὶ κελεύειν
the creative of-these cause and generative and to-bid

μὲν αὐτὴν ἐν τῷ νοητῷ τίκτειν μᾶλλον καὶ βούλεσθαι
indeed it in the intelligible to-beget rather and to-wish
μὲν πρὸς ἑαυτὴν ἐπεστράφθαι καὶ συνοικεῖν, ἐπίταγμα δὲ
indeed toward herself to-be-turned and to-dwell-with injunction and
ποιεῖσθαι, μηδενὶ τῶν ἄλλων, ἅμα μὲν τὸ ἑνοειδὲς
to-make for-none of-the others at-the-same-time indeed the uniform
σωτήριον διώκουσαν, ἅμα δὲ φεύγουσαν τὸ πρὸς
saving pursuing at-the-same-time and fleeing the toward
τὴν ὕλην νεῦσαν· πρὸς ἑαυτήν τε βλέπειν ἐκέλευσεν,
the matter having-inclined toward herself both to-look she-bade
οὖσαν πηγὴν μὲν τῶν δημιουργικῶν θεῶν, οὐ καθελκομένην
being source indeed of-the creative gods not being-dragged-down
δὲ εἰς τὴν γένεσιν οὐδὲ θελγομένην· οὕτω γὰρ ἔμελλεν
but into the generation nor being-charmed so for was-going-to
ὁ μέγας Ἄττις καὶ κρείττων εἶναι δημιουργός, ἐπείπερ
the great Attis also better to-be creator since-indeed
ἐν πᾶσιν ἡ πρὸς τὸ κρεῖττον ἐπιστροφὴ μᾶλλόν ἐστι
in all-things the toward the better turning more is
δραστήριος τῆς πρὸς τὸ χεῖρον νεύσεως.
efficacious than-the toward the worse inclination
ἐπεὶ καὶ τὸ πέμπτον σῶμα τούτῳ δημιουργικώτερόν ἐστι
since also the fifth body by-this more-creative is
τῶν τῇδε καὶ θειότερον, τῷ μᾶλλον ἐστράφθαι
than-the-things here and more-divine by-the more to-have-been-turned
πρὸς τοὺς θεούς, ἐπεί τοι τὸ σῶμα, κἂν αἰθέρος ᾖ
toward the gods since surely the body even-if of-ether it-be
τοῦ καθαρωτάτου, ψυχῆς ἀχράντου καὶ καθαρᾶς, ὁποίαν
the purest than-soul undefiled and pure such-as
τὴν Ἡρακλέους ὁ δημιουργὸς ἐξέπεμψεν, οὐδεὶς ἂν εἰπεῖν
the of-Heracles the creator sent-forth no-one — to-say
κρεῖττον τολμήσειε. τότε μέντοι ἦν τε καὶ ἐδόκει μᾶλλον
stronger would-dare then however was both and seemed more

δραστήριος, ἢ ὅτε αὑτὴν ἔδωκεν ἐκείνη σώματι. ἐπεὶ καὶ
efficacious than when itself gave that-one to-body since also
αὐτῷ νῦν Ἡρακλεῖ ὅλῳ πρὸς ὅλον κεχωρηκότι τὸν πατέρα
for-himself now Heracles whole to whole having-gone the father
ῥᾴων ἡ τούτων ἐπιμέλεια καθέστηκεν ἢ πρότερον ἦν, ὅτε
easier the of-these care has-become than before it-was when
ἐν τοῖς ἀνθρώποις σαρκία φορῶν ἐστρέφετο. οὕτως ἐν
among the men flesh wearing he-moved thus in
πᾶσι δραστήριος μᾶλλον ἡ πρὸς τὸ κρεῖττον ἀπόστασις
all-things efficacious more the toward the better withdrawal
τῆς ἐπὶ τὸ χεῖρον στροφῆς. ὃ δὴ βουλόμενος ὁ μῦθος
than-the toward the worse turning which indeed wishing the myth
διδάξαι παραινέσαι φησὶ τὴν Μητέρα τῶν θεῶν τῷ Ἄττιδι
to-teach to-have-advised says the Mother of-the gods — to-Attis
θεραπεύειν αὑτὴν καὶ μήτε ἀποχωρεῖν μήτε ἐρᾶν ἄλλης.
to-serve herself and neither to-depart nor to-love another

III · THE LION AND THE CASTRATION

Attis went down to the last of matter, and since the infinite had to stop, Helios, the great Corybas, had the lion, the cause of heat, inform on his union with the nymph. The castration is the checking of infinity, and Attis' madness is going beyond measure. At the equinox the sacred tree is cut and the trumpet recalls Attis and us; the Hilaria follow. None of this happened once: the ancients hid such truths in myths to set the wise searching.

7 ὁ δὲ προῆλθεν ἄχρι τῶν ἐσχάτων τῆς ὕλης κατελθών.
he but came-forth as-far-as the last of-the matter having-gone-down
ἐπεὶ δὲ ἐχρῆν παύσασθαί ποτε καὶ στῆναι τὴν
since but it-was-needful to-stop ever and to-halt the
ἀπειρίαν, Κορύβας μὲν ὁ μέγας Ἥλιος, ὁ σύνθρονος
infinity Corybas indeed the great Helios the(-one) sharing-the-throne

τῇ Μητρὶ καὶ συνδημιουργῶν αὐτῇ τὰ πάντα καὶ
with-the Mother and creating-with her the all-things and
συμπρομηθούμενος καὶ οὐδὲν πράττων αὐτῆς δίχα, πείθει τὸν
providing-with and nothing doing her without persuades the
λέοντα μηνυτὴν γενέσθαι. τίς δὲ ὁ λέων; αἴθωνα δήπουθεν
lion informer to-become who and the lion tawny surely
ἀκούομεν αὐτόν, αἰτίαν τοίνυν τὴν προϋφεστῶσαν τοῦ θερμοῦ
we-hear him cause then the pre-subsisting of-the hot
καὶ πυρώδους, ἣ πολεμήσειν ἔμελλε τῇ νύμφῃ καὶ
and fiery which to-make-war was-going-to on-the nymph and
ζηλοτυπήσειν αὐτὴν τῆς πρὸς τὸν Ἄττιν κοινωνίας· εἴρηται
to-be-jealous-of her for-the with — Attis union has-been-said
δὲ ἡμῖν τίς ἡ νύμφη· τῇ δὲ δημιουργικῇ προμηθείᾳ τῶν
and by-us who the nymph to-the and creative providence of-the
ὄντων ὑπουργῆσαί φησιν ὁ μῦθος, δηλαδὴ τῇ Μητρὶ τῶν
beings to-have-served says the myth clearly to-the Mother of-the
θεῶν· εἶτα φωράσαντα καὶ μηνυτὴν γενόμενον αἴτιον γενέσθαι
gods then having-detected and informer having-become cause to-become
τῷ νεανίσκῳ τῆς ἐκτομῆς. ἡ δὲ ἐκτομὴ τίς; ἐποχὴ τῆς
to-the youth of-the castration the but castration what checking of-the
ἀπειρίας· ἔστη γὰρ δὴ τὰ τῆς γενέσεως ἐν ὡρισμένοις
infinity halted for indeed the-things of-the generation in defined
τοῖς εἴδεσιν ὑπὸ τῆς δημιουργικῆς ἐπισχεθέντα προμηθείας,
the forms by the creative restrained providence
οὐκ ἄνευ τῆς τοῦ Ἄττιδος λεγομένης παραφροσύνης, ἣ
not without the — of-Attis so-called madness which
τὸ μέτριον ἐξισταμένη καὶ ὑπερβαίνουσα καὶ διὰ τοῦτο
the measure departing-from and overstepping and because-of this
ὥσπερ ἐξασθενοῦσα καὶ οὐκέθ' αὑτῆς εἶναι δυναμένη· ὃ
as growing-weak and no-longer of-itself to-be able which
δὴ περὶ τὴν τελευταίαν ὑποστῆναι τῶν θεῶν αἰτίαν οὐκ
indeed about the last to-subsist of-the gods cause not

ἄλογον. σκόπει οὖν ἀναλλοίωτον κατὰ πᾶσαν ἀλλοίωσιν τὸ
unreasonable consider then unchangeable in every change the
πέμπτον θεώμενος σῶμα περὶ τοὺς φωτισμοὺς τῆς σελήνης,
fifth beholding body about the illuminations of-the moon
ἵνα λοιπὸν ὁ συνεχῶς γιγνόμενός τε καὶ ἀπολλύμενος
where henceforth the continuously coming-to-be both and perishing
κόσμος γειτνιᾷ τῷ πέμπτῳ σώματι. περὶ τοὺς φωτισμοὺς
world borders on-the fifth body about the illuminations
αὐτῆς ἀλλοίωσίν τινα καὶ πάθη συμπίπτοντα θεωροῦμεν.
her change some and affections occurring we-observe
8 οὐκ ἄτοπον οὖν καὶ τὸν Ἄττιν τοῦτον ἡμίθεόν τινα
not absurd then also — Attis this demigod some
εἶναι· βούλεται γὰρ δὴ καὶ ὁ μῦθος τοῦτο· μᾶλλον δὲ
to-be means for indeed also the myth this rather but
θεὸν μὲν τῷ παντί· πρόεισί τε γὰρ ἐκ τοῦ τρίτου
god indeed to-the all he-comes-forth both for from the third
δημιουργοῦ καὶ ἐπανάγεται πάλιν ἐπὶ τὴν Μητέρα τῶν
creator and is-led-back again to the Mother of-the
θεῶν μετὰ τὴν ἐκτομήν· ἐπεὶ δὲ ὅλως ῥέπειν καὶ νεύειν
gods after the castration since but wholly to-incline and to-tend
εἰς τὴν ὕλην δοκεῖ, θεῶν μὲν ἔσχατον, ἔξαρχον δὲ
toward the matter he-seems of-gods indeed last leader but
τῶν θείων γενῶν ἁπάντων οὐκ ἂν ἁμάρτοι τις αὐτὸν
of-the divine races all not — would-err anyone him
ὑπολαβών. ἡμίθεον δὲ διὰ τοῦτο ὁ μῦθός φησι, τὴν
having-supposed demigod and because-of this the myth says the
πρὸς τοὺς ἀτρέπτους αὐτοῦ θεοὺς ἐνδεικνύμενος διαφοράν.
from the unchangeable his gods showing difference
δορυφοροῦσι γὰρ αὐτὸν παρὰ τῆς Μητρὸς δοθέντες οἱ
guard for him from the Mother given the
Κορύβαντες, αἱ τρεῖς ἀρχικαὶ τῶν μετὰ θεοὺς κρεισσόνων
Corybantes the three ruling of-the after gods superior

γενῶν ὑποστάσεις. ἄρχει δὲ καὶ τῶν λεόντων, οἳ τὴν
races hypostases he-rules and also the lions who the
ἔνθερμον οὐσίαν καὶ πυρώδη κατανειμάμενοι μετὰ τοῦ
hot substance and fiery having-taken-as-portion with the
σφῶν ἐξάρχου λέοντος αἴτιοι τῷ πυρὶ μὲν πρώτως,
their leader lion causes to-the fire indeed primarily
διὰ δὲ τῆς ἐνθένδε θερμότητος ἐνεργείας τε κινητικῆς
through and the from-here heat activity both motive
αἴτιοι καὶ τοῖς ἄλλοις εἰσὶ σωτηρίας· περίκειται δὲ τὸν
causes also to-the others are of-preservation wears and the
οὐρανὸν ἀντὶ τιάρας, ἐκεῖθεν ὥσπερ ἐπὶ γῆν ὁρμώμενος.
heaven in-place-of tiara from-there as to earth setting-out
Οὗτος ὁ μέγας ἡμῖν θεὸς Ἄττις ἐστίν· αὗται τοῦ βασιλέως 9
this the great for-us god Attis is these of-the king
Ἄττιδος αἱ θρηνούμεναι τέως φυγαὶ καὶ κρύψεις καὶ
Attis the bewailed hitherto flights and hidings and
ἀφανισμοὶ καὶ αἱ δύσεις αἱ κατὰ τὸ ἄντρον. τεκμήρια δὲ
disappearances and the settings the in the cave proofs and
ἔστω μοι τούτου ὁ χρόνος, ἐν ᾧ γίνεται. τέμνεσθαι γάρ
let-be to-me of-this the time in which it-happens to-be-cut for
φασι τὸ ἱερὸν δένδρον καθ' ἣν ἡμέραν ὁ ἥλιος ἐπὶ τὸ ἄκρον
they-say the sacred tree on which day the sun to the summit
τῆς ἰσημερινῆς ἁψῖδος ἔρχεται· εἶθ' ἑξῆς περισαλπισμὸς
of-the equinoctial arch comes then next trumpeting
παραλαμβάνεται· τῇ τρίτῃ δὲ τέμνεται τὸ ἱερὸν καὶ
is-taken-up on-the third and is-cut the sacred and
ἀπόρρητον θέρος τοῦ θεοῦ Γάλλου· ἐπὶ τούτοις Ἱλάρια,
secret harvest of-the god Gallus after these Hilaria
φασί, καὶ ἑορταί. ὅτι μὲν οὖν στάσις ἐστὶ τῆς ἀπειρίας ἡ
they-say and festivals that indeed then halting is of-the infinity the
θρυλουμένη παρὰ τοῖς πολλοῖς ἐκτομή, πρόδηλον ἐξ ὧν
much-talked-of among the many castration evident from the-things

ἡνίκα ὁ μέγας Ἥλιος τοῦ ἰσημερινοῦ ψαύσας κύκλου, ἵνα
when the great Helios the equinoctial having-touched circle where
τὸ μάλιστα ὡρισμένον ἐστί· τὸ μὲν γὰρ ἴσον ὡρισμένον
the most defined is the indeed for equal defined
ἐστί, τὸ δὲ ἄνισον ἄπειρόν τε καὶ ἀδιεξίτητον· κατὰ
is the but unequal infinite both and impassable according-to
τὸν λόγον αὐτίκα τὸ δένδρον τέμνεται· εἶθ' ἑξῆς γίνεται τὰ
the reason at-once the tree is-cut then next take-place the
λοιπά, τὰ μὲν διὰ τοὺς μυστικοὺς καὶ κρυφίους
remaining-things the-things indeed because-of the mystical and secret
θεσμούς, τὰ δὲ καὶ διὰ ῥηθῆναι πᾶσι δυναμένους.
rites the-things but also because-of to-be-told to-all able
ἡ δὲ ἐκτομὴ τοῦ δένδρου, τοῦτο δὲ τῇ μὲν ἱστορίᾳ
the and cutting of-the tree this and to-the indeed story
προσήκει τῇ περὶ τὸν Γάλλον, οὐδὲν δὲ τοῖς μυστηρίοις,
belongs the about — Gallus nothing but to-the mysteries
οἷς παραλαμβάνεται, διδασκόντων ἡμᾶς οἶμαι τῶν
in-which it-is-taken-up teaching us I-think the
θεῶν συμβολικῶς, ὅτι χρὴ τὸ κάλλιστον ἐκ γῆς
gods symbolically that it-is-needful the finest from earth
δρεψαμένους, ἀρετὴν μετὰ εὐσεβείας, ἀπενεγκεῖν τῇ
having-plucked virtue with piety to-bring to-the
θεῷ, σύμβολον τῆς ἐνταῦθα χρηστῆς πολιτείας ἐσόμενον.
goddess symbol of-the here good conduct going-to-be
τὸ γάρ τοι δένδρον ἐκ γῆς μὲν φύεται, σπεύδει δὲ
the for surely tree from earth indeed grows hastens but
ὥσπερ εἰς τὸν αἰθέρα καὶ ἰδεῖν τέ ἐστι καλὸν καὶ σκιὰν
as to the ether and to-see both is beautiful and shade
παρασχεῖν ἐν πνίγει, ἤδη δὲ καὶ καρπὸν ἐξ ἑαυτοῦ
to-afford in stifling-heat already and also fruit from itself
προβαλεῖν καὶ χαρίσασθαι· οὕτως αὐτῷ πολύ τί γε
to-put-forth and to-bestow so to-it much something indeed

τοῦ γονίμου περίεστιν. ἡμῖν οὖν ὁ θεσμὸς παρακελεύεται,
of-the generative abounds to-us then the rite commands
τοῖς φύσει μὲν οὐρανίοις, εἰς γῆν δὲ ἐνεχθεῖσιν, ἀρετὴν
to-those by-nature indeed heavenly to earth but having-been-brought virtue
μετὰ εὐσεβείας ἀπὸ τῆς ἐν τῇ γῇ πολιτείας ἀμησαμένους
with piety from the in the earth conduct having-reaped
παρὰ τὴν προγονικὴν καὶ ζωογόνον σπεύδειν θεόν.
to the ancestral and life-giving to-hasten goddess
Εὐθὺς οὖν ἡ σάλπιγξ μετὰ τὴν ἐκτομὴν ἐνδίδωσι τὸ
immediately then the trumpet after the castration gives the
ἀνακλητικὸν τῷ Ἄττιδι καὶ τοῖς ὅσοι ποτὲ οὐρανόθεν
recall — to-Attis and to-us as-many-as once from-heaven
ἔπτημεν εἰς τὴν γῆν καὶ ἐπέσομεν. μετὰ δὴ τὸ σύμβολον
flew to the earth and fell after indeed the symbol
τοῦτο, ὅτε ὁ βασιλεὺς Ἄττις ἵστησι τὴν ἀπειρίαν διὰ
this when the king Attis halts the infinity through
τῆς ἐκτομῆς, ἡμῖν οἱ θεοὶ κελεύουσιν ἐκτέμνειν καὶ αὐτοῖς
the castration us the gods bid to-cut-out also ourselves
τὴν ἐν ἡμῖν αὐτοῖς ἀπειρίαν καὶ μιμεῖσθαι τοὺς ἡγεμόνας,
the in us ourselves infinity and to-imitate the leaders
ἐπὶ δὲ τὸ ὡρισμένον καὶ ἑνοειδὲς καί, εἴπερ οἷόν τέ ἐστιν,
to but the defined and uniform and if-indeed possible — is
αὐτὸ τὸ ἓν ἀνατρέχειν· οὗπερ γενομένου πάντως ἕπεσθαι
itself the one to-run-back which-very having-happened altogether to-follow
χρὴ τὰ Ἱλάρια. τί γὰρ εὐθυμότερον, τί δὲ ἱλαρώτερον
it-is-needful the Hilaria what for more-cheerful what and more-joyful
γένοιτο ἂν ψυχῆς ἀπειρίαν μὲν καὶ γένεσιν καὶ τὸν ἐν αὐτῇ
could-be — than-soul infinity indeed and generation and the in it
κλύδωνα διαφυγούσης, ἐπὶ δὲ τοὺς θεοὺς αὐτοὺς ἀναχθείσης;
surge having-escaped to and the gods themselves having-been-led-up
ὧν ἕνα καὶ τὸν Ἄττιν ὄντα περιεῖδεν οὐδαμῶς ἡ τῶν
of-whom one also — Attis being allowed in-no-way the of-the

θεῶν Μήτηρ βαδίζοντα πρόσω πλέον ἢ χρῆν, πρὸς
gods Mother walking forward more than it-was-needful to
ἑαυτὴν δὲ ἐπέστρεψε, στῆσαι τὴν ἀπειρίαν προστάξασα.
herself but she-turned to-halt the infinity having-commanded
10 Καὶ μή τις ὑπολάβῃ με λέγειν, ὡς ταῦτα ἐπράχθη ποτὲ
and not anyone should-suppose me to-say that these-things were-done once
καὶ γέγονεν, ὥσπερ οὐκ εἰδότων τῶν θεῶν αὐτῶν, ὅ τι
and has-happened as not knowing the gods themselves what thing
ποιήσουσιν, ἢ τὰ σφῶν αὐτῶν ἁμαρτήματα διορθουμένων.
they-will-do or the their own errors correcting
ἀλλὰ οἱ παλαιοὶ τῶν ὄντων ἀεὶ τὰς αἰτίας, ἤτοι τῶν
but the ancients of-the beings always the causes either the
θεῶν ὑφηγουμένων ἢ κατὰ σφᾶς αὐτοὺς διερευνώμενοι,
gods guiding or by them themselves searching-out
βέλτιον δὲ ἴσως εἰπεῖν ζητοῦντες ὑφ' ἡγεμόσι τοῖς θεοῖς,
better but perhaps to-say seeking under leaders the gods
ἔπειτα εὑρόντες ἐσκέπασαν αὐτὰς μύθοις παραδόξοις,
then having-found covered them with-myths paradoxical
ἵνα διὰ τοῦ παραδόξου καὶ ἀπεμφαίνοντος τὸ
in-order-that through the paradoxical and incongruous the
πλάσμα φωραθὲν ἐπὶ τὴν ζήτησιν ἡμᾶς τῆς ἀληθείας
fiction detected to the search us of-the truth
προτρέψῃ, τοῖς μὲν ἰδιώταις ἀρκούσης οἶμαι τῆς ἀλόγου
may-urge for-the indeed laymen sufficing I-think the irrational
καὶ διὰ τῶν συμβόλων μόνων ὠφελείας, τοῖς δὲ περιττοῖς
and through the symbols only benefit for-the but gifted
κατὰ τὴν φρόνησιν οὕτως μόνως ἐσομένης ὠφελίμου τῆς
in the wisdom thus only going-to-be beneficial the
περὶ θεῶν ἀληθείας, εἴ τις ἐξετάζων αὐτὴν ὑφ' ἡγεμόσι
about gods truth if anyone examining it under leaders
τοῖς θεοῖς εὕροι καὶ λάβοι, διὰ μὲν τῶν αἰνιγμάτων
the gods should-find and take by indeed the riddles

ὑπομνησθείς, ὅτι χρή τι περὶ αὐτῶν ζητεῖν, ἐς
having-been-reminded that it-is-needful something about them to-seek to
τέλος δὲ καὶ ὥσπερ κορυφὴν τοῦ πράγματος διὰ τῆς
end but and as summit of-the matter through the
σκέψεως εὑρὼν πορευθείη, οὐκ αἰδοῖ καὶ πίστει μᾶλλον
inquiry having-found he-might-proceed not by-reverence and belief rather
ἀλλοτρίας δόξης ἢ τῇ σφετέρᾳ κατὰ νοῦν ἐνεργείᾳ.
of-another's opinion than by-the his-own in mind activity
Τί οὖν εἶναί φαμεν, ὡς ἐν κεφαλαίῳ; κατανοήσαντες 11
what then to-be do-we-say as in summary having-perceived
ἄχρι τοῦ πέμπτου σώματος οὐ τὸ νοητὸν μόνον, ἀλλὰ
as-far-as the fifth body not the intelligible only but
καὶ τὰ φαινόμενα ταῦτα σώματα τῆς ἀπαθοῦς ὄντα καὶ
also the visible these bodies of-the impassive being and
θείας μερίδος, ἄχρι τούτου θεοὺς ἐνόμισαν ἀκραιφνεῖς
divine portion as-far-as this gods they-thought unmixed
εἶναι· τῇ γονίμῳ δὲ τῶν θεῶν οὐσίᾳ τῶν τῇδε
to-be with-the generative and of-the gods substance the-things here
παρυποστάντων, ἐξ ἀιδίου συμπροελθούσης τῆς ὕλης τοῖς
having-subsisted-alongside from eternity having-come-forth-with the matter with-the
θεοῖς, παρ' αὐτῶν δὲ καὶ δι' αὐτῶν διὰ τὸ ὑπέρπληρες
gods from them and also through them because-of the overfull
αὐτῶν τῆς γονίμου καὶ δημιουργικῆς αἰτίας ἡ τῶν
their of-the generative and creative cause the of-the
ὄντων προμήθεια συνουσιωμένη τοῖς θεοῖς ἐξ ἀιδίου, καὶ
beings providence co-substantial with-the gods from eternity and
σύνθωκος μὲν οὖσα τῷ βασιλεῖ Διί, πηγὴ δὲ τῶν νοερῶν
sharing-the-seat indeed being with-the king Zeus source but of-the intellectual
θεῶν, καὶ τὸ δοκοῦν ἄζωον καὶ ἄγονον καὶ σκύβαλον καὶ
gods also the seeming lifeless and barren and refuse and
τῶν ὄντων, οἷον ἂν εἴποι τις, ἀποκάθαρμα καὶ τρύγα
of-the beings as — might-say anyone off-scouring and lees

καὶ ὑποσταθμὴν διὰ τῆς τελευταίας αἰτίας τῶν θεῶν, εἰς
and sediment through the last cause of-the gods into
ἣν αἱ πάντων οὐσίαι τῶν θεῶν ἀποτελευτῶσιν, ἐκόσμησέ
which the of-all substances of-the gods end adorned
τε καὶ διωρθώσατο καὶ πρὸς τὸ κρεῖττον μετέστησεν.
both and corrected and to the better changed
Ὁ γὰρ Ἄττις οὗτος ἔχων τὴν κατάστικτον τοῖς ἄστροις
— for Attis this having the spangled with-the stars
τιάραν εὔδηλον ὅτι τὰς πάντων τῶν θεῶν εἰς τὸν ἐμφανῆ
tiara evident that the of-all the gods into the visible
κόσμον ὁρωμένας λήξεις ἀρχὰς ἐποιήσατο τῆς ἑαυτοῦ
world seen portions beginnings he-made of-the his-own
βασιλείας· ἐπ᾽ αὐτῷ τὸ μὲν ἀκραιφνὲς καὶ καθαρὸν ἦν ἄχρι
kingship in him the indeed unmixed and pure was as-far-as
γαλαξίου· περὶ τοῦτον δὲ ἤδη τὸν τόπον μιγνυμένου πρὸς τὸ
milky-way about this but already the region being-mixed with the
ἀπαθὲς τοῦ παθητοῦ καὶ τῆς ὕλης παρυφισταμένης ἐκεῖθεν,
impassive of-the passive and of-the matter subsisting-alongside from-there
ἡ πρὸς ταύτην κοινωνία κατάβασίς ἐστιν εἰς τὸ ἄντρον, οὐκ
the with this communion descent is into the cave not
ἀκουσίως μὲν γενομένη τοῖς θεοῖς καὶ τῇ τούτων Μητρί,
involuntarily indeed having-happened to-the gods and to-the their Mother
λεγομένη δὲ ἀκουσίως γενέσθαι. φύσει γὰρ ἐν κρείττονι
said but involuntarily to-happen by-nature for in better
τοὺς θεοὺς ὄντας οὐκ ἐκεῖθεν ἐπὶ τάδε καθέλκειν ἐθέλει
the gods being not from-there to these-things to-drag-down wishes
τὰ βελτίω, ἀλλὰ διὰ τῆς τῶν κρειττόνων συγκαταβάσεως
the better but through the of-the better descent-with
καὶ ταῦτα ἀνάγειν ἐπὶ τὴν ἀμείνονα καὶ θεοφιλεστέραν
also these-things to-lead-up to the better and more-god-beloved
λῆξιν. οὕτω τοι καὶ τὸν Ἄττιν οὐ κατεχθραίνουσα μετὰ
portion so surely also — Attis not hating after

τὴν ἐκτομὴν ἡ Μήτηρ λέγεται, ἀλλὰ ἀγανακτεῖ μὲν οὐκέτι,
the castration the Mother is-said but is-indignant indeed no-longer
ἀγανακτοῦσα δὲ λέγεται διὰ τὴν συγκατάβασιν, ὅτι
being-indignant but is-said because-of the descent-with that
κρείττων ὢν καὶ θεὸς ἔδωκεν ἑαυτὸν τῷ καταδεεστέρῳ·
better being and god he-gave himself to-the inferior
στήσαντα δὲ αὐτὸν τῆς ἀπειρίας τὴν πρόοδον καὶ τὸ
having-halted and him of-the infinity the progress and the
ἀκόσμητον τοῦτο κοσμήσαντα διὰ τῆς πρὸς τὸν ἰσημερινὸν
disordered this having-ordered through the with the equinoctial
κύκλον συμπαθείας, ἵνα ὁ μέγας Ἥλιος τῆς ὡρισμένης
circle sympathy where the great Helios of-the defined
κινήσεως τὸ τελειότατον κυβερνᾷ μέτρον, ἐπανάγει πρὸς
motion the most-perfect steers measure leads-back to
ἑαυτὴν ἡ θεὸς ἀσμένως, μᾶλλον δὲ ἔχει παρ᾽ ἑαυτῇ.
herself the goddess gladly rather and has-him with herself
καὶ οὐδέποτε γέγονεν, ὅτε μὴ ταῦτα τοῦτον εἶχε τὸν τρόπον,
and never has-been when not these-things this had the manner
ὅνπερ νῦν ἔχει, ἀλλ᾽ ἀεὶ μὲν Ἄττις ἐστὶν ὑπουργὸς
which-very now they-have but always indeed Attis is servant
τῇ Μητρὶ καὶ ἡνίοχος, ἀεὶ δὲ ὀργᾷ εἰς τὴν γένεσιν,
to-the Mother and charioteer always but he-is-wanton toward the generation
ἀεὶ δὲ ἀποτέμνεται τὴν ἀπειρίαν διὰ τῆς ὡρισμένης
always but cuts-off the infinity through the defined
τῶν εἰδῶν αἰτίας. ἐπαναγόμενος δὲ ὥσπερ ἐκ γῆς τῶν
of-the forms cause being-led-up and as from earth of-the
ἀρχαίων αὖθις λέγεται δυναστεύειν σκήπτρων, ἐκπεσὼν
ancient again is-said to-rule scepters having-fallen-from
μὲν αὐτῶν οὐδαμῶς οὐδὲ ἐκπίπτων, ἐκπεσεῖν δὲ
indeed them in-no-way nor falling-from to-have-fallen-from but
αὐτῶν λεγόμενος διὰ τὴν πρὸς τὸ παθητὸν σύμμιξιν.
them said because-of the with the passive mixture

The rites fall at the spring equinox, not the autumn, because the sun then draws near and its uplifting rays draw souls up; Julian passes over in silence the Chaldaean's seven-rayed god. The Athenians hold the lesser mysteries of Demeter at the spring equinox and the greater at the autumn one, when the god departs, since protection is then needed. Then Julian turns to the purification: flesh is allowed but not seeds, turnips, pomegranates, or apples, and he thanks the Mother, who bade him cut off not the body but the soul's irrational impulses. The rule forbids what sinks into the earth, the lowest of things; vegetables that grow upward are allowed, the pomegranate is refused as chthonic, and the golden apples and the date-palm are spared as sacred. Fish too are forbidden.

12 Ἀλλ᾽ ἐκεῖνο ἴσως ἄξιον προσαπορῆσαι· διττῆς γὰρ
but that perhaps worthy to-raise-the-further-question double for
οὔσης τῆς ἰσημερίας, οὐ τὴν ἐν ταῖς χηλαῖς, τὴν δὲ ἐν τῷ
being the equinox not the in the claws the but in the
κριῷ προτιμῶσι. τίς οὖν αἰτία τούτου, φανερὸν δήπουθεν.
ram they-prefer what then cause of-this evident surely
ἐπειδὴ γὰρ ἡμῖν ὁ ἥλιος ἄρχεται τότε πλησιάζειν ἀπὸ τῆς
since for to-us the sun begins then to-approach from the
ἰσημερίας, αὐξομένης οἶμαι τῆς ἡμέρας, ἔδοξεν οὗτος ὁ
equinox increasing I-think the day seemed this the
καιρὸς ἁρμοδιώτερος. ἔξω γὰρ τῆς αἰτίας, ἥ φησι τοῖς
season more-fitting apart-from for the cause which says to-the
θεοῖς εἶναι τὸ φῶς σύνδρομον, ἔχειν οἰκείως πιστευτέον τοῖς
gods to-be the light concurrent to-be akin one-must-believe for-those
ἀφεθῆναι τῆς γενέσεως σπεύδουσι τὰς ἀναγωγοὺς ἀκτῖνας
to-be-released from-the generation hastening the uplifting rays
ἡλίου. σκόπει δὲ ἐναργῶς· ἕλκει μὲν ἀπὸ τῆς γῆς πάντα
of-sun consider and clearly he-draws indeed from the earth all-things
καὶ προκαλεῖται καὶ βλαστάνειν ποιεῖ τῇ ζωπυρίδι καὶ
and calls-forth and to-sprout makes with-the life-kindling and

θαυμαστῇ θέρμῃ, διακρίνων οἶμαι πρὸς ἄκραν λεπτότητα
wonderful heat separating I-think to extreme fineness
τὰ σώματα, καὶ τὰ φύσει φερόμενα κάτω κουφίζει.
the bodies and the-things by-nature borne downward he-lightens
τὰ δὴ τοιαῦτα τῶν ἀφανῶν αὐτοῦ δυνάμεων ποιητέον
the-things indeed such of-the invisible his powers one-must-make
τεκμήρια. ὁ γὰρ ἐν τοῖς σώμασι διὰ τῆς σωματοειδοῦς
proofs he for in the bodies through the body-like
θέρμης οὕτω τοῦτο ἀπεργαζόμενος πῶς οὐ διὰ τῆς ἀφανοῦς
heat thus this accomplishing how not through the invisible
καὶ ἀσωμάτου πάντη καὶ θείας καὶ καθαρᾶς ἐν ταῖς ἀκτῖσιν
and incorporeal altogether and divine and pure in the rays
ἱδρυμένης οὐσίας ἕλξει καὶ ἀνάξει τὰς εὐτυχεῖς ψυχάς;
established substance will-draw and will-lead-up the fortunate souls
οὐκοῦν ἐπειδὴ πέφηνεν οἰκεῖον μὲν τοῖς θεοῖς τὸ φῶς
therefore since has-appeared proper indeed to-the gods the light
τοῦτο καὶ τοῖς ἀναχθῆναι σπεύδουσιν, αὔξεται δὲ ἐν τῷ
this and to-those to-be-led-up hastening increases and in the
παρ᾽ ἡμῖν κόσμῳ τὸ τοιοῦτον, ὥστε εἶναι τὴν ἡμέραν
among us world the such so-that to-be the day
μείζω τῆς νυκτός, Ἡλίου τοῦ βασιλέως ἐπιπορεύεσθαι
greater than-the night Helios the king to-pass-through
τὸν κριὸν ἀρξαμένου· δέδεικται δὴ καὶ ἀναγωγὸν φύσει
the ram having-begun has-been-shown indeed also uplifting by-nature
τὸ τῶν ἀκτίνων τοῦ θεοῦ διά τε τῆς φανερᾶς ἐνεργείας
the of-the rays of-the god through both the visible activity
καὶ τῆς ἀφανοῦς, ὑφ᾽ ἧς παμπληθεῖς ἀνήχθησαν ψυχαὶ
and the invisible by which countless were-led-up souls
τῶν αἰσθήσεων ἀκολουθήσασαι τῇ φανοτάτῃ καὶ μάλιστα
of-the senses having-followed the brightest and most
ἡλιοειδεῖ. τὴν γὰρ τοιαύτην τῶν ὀμμάτων αἴσθησιν οὐκ
sunlike the for such of-the eyes sense not

ἀγαπητὴν μόνον οὐδὲ χρήσιμον εἰς τὸν βίον, ἀλλὰ καὶ
lovable only nor useful for the life but also
πρὸς σοφίαν ὁδηγὸν ὁ δαιμόνιος ἀνύμνησε Πλάτων. εἰ δὲ
toward wisdom guide the divine hymned Plato if but
καὶ τῆς ἀρρήτου μυσταγωγίας ἁψαίμην, ἣν ὁ Χαλδαῖος
even the ineffable mystic-teaching I-should-touch which the Chaldaean
περὶ τὸν ἑπτάκτινα θεὸν ἐβάκχευσεν, ἀνάγων δι᾽ αὐτοῦ
about the seven-rayed god celebrated-in-frenzy leading-up through him
τὰς ψυχάς, ἄγνωστα ἐρῶ, καὶ μάλα γε ἄγνωστα τῷ
the souls unknown-things I-shall-say and very indeed unknown to-the
συρφετῷ, θεουργοῖς δὲ τοῖς μακαρίοις γνώριμα· διόπερ
rabble to-theurgists but the blessed known wherefore
αὐτὰ σιωπήσω τανῦν.
them I-shall-keep-silent-about now

13 Ὅπερ δὲ ἔλεγον, ὅτι καὶ τὸν καιρὸν οὐκ ἀλόγως
what-very but I-was-saying that also the season not irrationally
ὑποληπτέον, ἀλλ᾽ ὡς ἔνι μάλιστα μετὰ εἰκότος
one-must-suppose but as possible most with likely
καὶ ἀληθοῦς λόγου παρὰ τῶν παλαιῶν τῷ θεσμῷ
and true reason by the ancients to-the rite
προστεθεῖσθαι, σημεῖον δὴ τούτου, ὅτι τὸν ἰσημερινὸν
to-have-been-added sign indeed of-this that the equinoctial
κύκλον ἡ θεὸς αὐτὴ κατενείματο. τελεῖται γὰρ περὶ τὸν
circle the goddess herself took-as-portion are-celebrated for about the
ζυγὸν Δηοῖ καὶ Κόρῃ τὰ σεμνὰ καὶ ἀπόρρητα μυστήρια.
balance for-Deo and Kore the august and secret mysteries
καὶ τοῦτο εἰκότως γίνεται. χρὴ γὰρ καὶ ἀπιόντι τῷ
and this reasonably happens it-is-needful for also for-departing the
θεῷ τελεσθῆναι πάλιν, ἵνα μηδὲν ὑπὸ τῆς ἀθέου καὶ
god to-be-initiated again so-that nothing by the godless and
σκοτεινῆς δυσχερὲς πάθωμεν ἐπικρατούσης δυνάμεως. δὶς
dark hard we-may-suffer prevailing power twice

γοῦν Ἀθηναῖοι τῇ Δηοῖ τελοῦσι τὰ μυστήρια, ἐν αὐτῷ μὲν
at-least Athenians — for-Deo celebrate the mysteries in itself indeed
τῷ κριῷ τὰ μικρά, φασί, μυστήρια, τὰ μεγάλα δὲ περὶ τὰς
the ram the lesser they-say mysteries the greater but about the
χηλὰς ὄντος ἡλίου, δι' ἃς ἔναγχος ἔφην αἰτίας. μεγάλα δὲ
claws being sun for which lately I-said causes great but
ὠνομάσθαι καὶ μικρὰ νομίζω καὶ ἄλλων ἕνεκα, μάλιστα
to-have-been-named and small I-think also of-others for-the-sake most
δέ, ὡς εἰκός, τούτου ἀποχωροῦντος τοῦ θεοῦ μᾶλλον ἢπερ
but as likely of-this departing the god rather than
προσιόντος· διόπερ ἐν τούτοις ὅσον εἰς ὑπόμνησιν μόνον.
approaching wherefore in these as-much-as for reminder only
ἅτε δὴ καὶ παρόντος τοῦ σωτῆρος καὶ ἀναγωγοῦ
inasmuch-as indeed also being-present the savior and uplifting
θεοῦ, τὰ προτέλεια κατεβάλλοντο τῆς τελετῆς· εἶτα μικρὸν
god the preliminaries laid-down of-the rite then a-little
ὕστερον ἁγνεῖαι συνεχεῖς καὶ τῶν ἱερέων ἁγιστεῖαι.
later purifications continuous and of-the priests sacred-rites
ἀπιόντος δὲ λοιπὸν τοῦ θεοῦ πρὸς τὴν ἀντίχθονα ζώνην,
departing and henceforth the god to the antipodal zone
καὶ φυλακῆς ἕνεκα καὶ σωτηρίας αὐτὸ τὸ κεφάλαιον
and of-guarding for-the-sake and safety itself the chief
ἐπιτελεῖται τῶν μυστηρίων. ὅρα δέ· ὥσπερ ἐνταῦθα τὸ
is-accomplished of-the mysteries see and as here the
τῆς γενέσεως αἴτιον ἀποτέμνεται, οὕτω δὲ καὶ παρὰ
of-the generation cause is-cut-off so and also among
Ἀθηναίοις οἱ τῶν ἀρρήτων ἁπτόμενοι παναγεῖς εἰσι,
Athenians those the secret-things touching all-holy are
καὶ ὁ τούτων ἐξάρχων ἱεροφάντης ἀπέστραπται πᾶσαν
and the of-these leader hierophant has-turned-away-from all
τὴν γένεσιν, ὡς οὐ μετὸν αὐτῷ τῆς ἐπ' ἄπειρον
the generation as not there-being-a-share to-him of-the to infinity

προόδου, τῆς ὡρισμένης δὲ καὶ ἀεὶ μενούσης καὶ ἐν τῷ
progression of-the defined but and always abiding and in the
ἑνὶ συνεχομένης οὐσίας ἀκηράτου τε καὶ καθαρᾶς. ὑπὲρ
one held-together substance pure both and clean about
μὲν δὴ τούτων ἀπόχρη τοσαῦτα.
indeed indeed these-things suffices so-much

14 Λείπεται δὴ λοιπόν, ὡς εἰκός, ὑπέρ τε τῆς ἁγιστείας
it-remains indeed henceforth as likely about both the sacred-rite
αὐτῆς καὶ τῆς ἁγνείας διεξελθεῖν, ἵνα καὶ ἐντεῦθεν
itself and the purification to-go-through in-order-that also from-here
λάβωμεν εἰς τὴν ὑπόθεσιν εἴ τι συμβάλλεται. γελοῖον
we-may-take for the hypothesis if anything it-contributes ridiculous
δὲ αὐτίκα τοῖς πᾶσιν ἐκεῖνο φαίνεται· κρεῶν μὲν ἅπτεσθαι
but at-once to-the all that appears flesh indeed to-touch
δίδωσιν ὁ ἱερὸς νόμος, ἀπαγορεύει δὲ τῶν σπερμάτων.
allows the sacred law forbids but the seeds
οὐκ ἄψυχα μὲν ἐκεῖνα, ταῦτα δὲ ἔμψυχα; οὐ καθαρὰ
not lifeless indeed those these but alive not pure
μὲν ἐκεῖνα, ταῦτα δὲ αἵματος καὶ πολλῶν ἄλλων οὐκ
indeed those these but with-blood and many other not
εὐχερῶν ὄψει τε καὶ ἀκοῇ πεπληρωμένα; οὐ, τὸ
easy to-sight both and to-hearing filled not the
μέγιστον, ἐκείνοις μὲν πρόσεστι τὸ μηδένα ἐκ τῆς ἐδωδῆς
greatest to-those indeed belongs the no-one from the eating
ἀδικεῖσθαι, τούτοις δὲ τὸ καταθύεσθαι καὶ κατασφάττεσθαι
to-be-wronged to-these but the to-be-sacrificed and to-be-slaughtered
τὰ ζῷα ἀλγοῦντά γε, ὡς εἰκός, καὶ τρυχόμενα; ταῦτα
the animals suffering indeed as likely and tormented these-things
πολλοὶ καὶ τῶν περιττῶν εἴποιεν ἄν· ἐκεῖνα δὲ ἤδη
many even of-the clever would-say — those but already
κωμῳδοῦσι καὶ τῶν ἀνθρώπων οἱ δυσσεβέστατοι. τὰ μὲν
ridicule also of-the men the most-impious the indeed

ὄρμενά φασιν ἐσθίεσθαι τῶν λαχάνων, παραιτεῖσθαι δὲ
growing-up they-say to-be-eaten of-the vegetables to-be-refused but
τὰς ῥίζας, ὥσπερ γογγυλίδας. καὶ σῦκα μὲν ἐσθίεσθαί
the roots like turnips and figs indeed to-be-eaten
φασι, ῥοιὰς δὲ οὐκέτι καὶ μῆλα πρὸς τούτοις.
they-say pomegranates but no-longer and apples besides these
ταῦτα ἀκηκοὼς μινυριζόντων πολλῶν πολλάκις, ἀλλὰ καὶ
these-things having-heard from-whispering many often but also
αὐτὸς εἰρηκὼς πρότερον ἔοικα ἐγὼ μόνος ἐκ πάντων
myself having-said before I-seem I alone out-of all
πολλὴν εἴσεσθαι τοῖς δεσπόταις θεοῖς μάλιστα μὲν
much to-be-going-to-know to-the master gods most indeed
ἅπασι, πρὸ τῶν ἄλλων δὲ τῇ Μητρὶ τῶν θεῶν, ὥσπερ ἐν
to-all before the others but to-the Mother of-the gods as in
τοῖς ἄλλοις ἅπασιν, οὕτω δὲ καὶ ἐν τούτῳ χάριν, ὅτι με μὴ
the other all so and also in this gratitude that me not
περιεῖδεν ὥσπερ ἐν σκότῳ πλανώμενον, ἀλλά μοι πρῶτον
she-overlooked as in darkness wandering but to-me first
μὲν ἐκέλευσεν ἀποκόψασθαι οὔτι κατὰ τὸ σῶμα, κατὰ
indeed bade to-cut-off not-at-all in the body in
δὲ τὰς ψυχικὰς ἀλόγους ὁρμὰς καὶ κινήσεις τῇ νοερᾷ
but the psychic irrational impulses and motions by-the intellectual
καὶ προϋφεστώσῃ τῶν ψυχῶν ἡμῶν αἰτίᾳ τὰ περιττὰ
and pre-subsisting of-the souls our cause the superfluous
καὶ μάταια. ἐπὶ νοῦν δὲ ἔδωκεν αὕτη λόγους τινὰς ἴσως
and vain into mind and gave she words some perhaps
οὐκ ἀπᾴδοντας πάντη τῆς ὑπὲρ θεῶν ἀληθοῦς ἅμα καὶ
not discordant altogether with-the about gods true at-once and
εὐαγοῦς ἐπιστήμης. ἀλλ᾽ ἔοικα γάρ, ὥσπερ οὐκ ἔχων ὅ
holy knowledge but I-seem for as not having what
τι φῶ, κύκλῳ περιτρέχειν. ἐμοὶ δὲ πάρεστι μὲν καὶ καθ᾽
thing I-may-say in-a-circle to-run-round to-me but it-is-possible indeed also in

ἕκαστον ἐπιόντι σαφεῖς καὶ τηλαυγεῖς αἰτίας ἀποδοῦναι,
particular going-over clear and far-shining causes to-render
τοῦ χάριν ἡμῖν οὐ θέμις ἐστὶ προσφέρεσθαι ταῦτα,
for-what reason to-us not lawful is to-take these-things
ὧν ὁ θεῖος εἴργει θεσμός· καὶ ποιήσω δὲ αὐτὸ μικρὸν
from-which the divine bars ordinance and I-shall-do and it a-little
ὕστερον· ἄμεινον δὲ νῦν ὥσπερ τύπους τινὰς προθεῖναι
later better but now as outlines some to-set-forth
καὶ κανόνας, οἷς ἑπόμενοι, κἄν τι πολλάκις ὑπὸ τῆς
and rules which following even-if anything often by the
σπουδῆς παρέλθῃ τὸν λόγον, ἔξομεν ὑπὲρ τούτων κρῖναι.
haste should-escape the speech we-shall-be-able about these-things to-judge
15 Προσήκει δὲ πρῶτον ὑπομνῆσαι διὰ βραχέων, τίνα τε
it-befits and first to-recall through brief-words what both
ἔφαμεν εἶναι τὸν Ἄττιν καὶ τί τὴν ἐκτομήν, τίνος τε
we-said to-be — Attis and what the castration of-what and
εἶναι σύμβολα τὰ μετὰ τὴν ἐκτομὴν ἄχρι τῶν Ἱλαρίων
to-be symbols the-things after the castration as-far-as the Hilaria
γινόμενα καὶ τί βούλεσθαι τὴν ἁγνείαν. ὁ μὲν οὖν Ἄττις
happening and what to-mean the purification — indeed then Attis
ἐλέγετο αἰτία τις οὖσα καὶ θεός, ὁ προσεχῶς δημιουργῶν
was-said cause some being and god the(-one) immediately creating
τὸν ἔνυλον κόσμον, ὃς μέχρι τῶν ἐσχάτων κατιὼν ἵσταται
the enmattered world who as-far-as the last descending is-halted
ὑπὸ τῆς ἡλίου δημιουργικῆς κινήσεως, ὅταν ἐπὶ τῆς ἄκρως
by the of-sun creative motion when at the extremely
ὡρισμένης τοῦ παντὸς ὁ θεὸς γένηται περιφερείας, ᾗ
defined of-the all the god comes circumference to-which
τῆς ἰσημερίας τοὔνομά ἐστι κατὰ τὸ ἔργον. ἐκτομὴν δὲ
of-the equinox the-name is according-to the work castration but
ἐλέγομεν εἶναι τῆς ἀπειρίας τὴν ἐποχήν, ἣν οὐκ ἄλλως
we-said to-be of-the infinity the checking which not otherwise

ἢ διὰ τῆς ἐπὶ τὰς πρεσβυτέρας καὶ ἀρχηγικωτέρας
than through the to the older and more-original
αἰτίας ἀνακλήσεώς τε καὶ ἀναδύσεως συμβαίνειν. αὐτῆς
causes recall both and resurfacing to-happen of-itself
δὲ τῆς ἁγνείας φαμὲν τὸν σκοπὸν ἄνοδον τῶν ψυχῶν.
and the purification we-say the aim ascent of-the souls
Οὐκοῦν οὐκ ἐᾷ πρῶτον σιτεῖσθαι τὰ κατὰ γῆς 16
therefore not it-allows first to-eat the-things in earth
δυόμενα σπέρματα· ἔσχατον μὲν γὰρ τῶν ὄντων ἡ γῆ.
sinking seeds last indeed for of-the beings the earth
ἐνταῦθα δέ φησιν ἀπελαθέντα καὶ Πλάτων τὰ κακὰ
here and says driven-away also Plato the evils
στρέφεσθαι, καὶ διὰ τῶν λογίων οἱ θεοὶ σκύβαλον αὐτὸ
to-wander and through the oracles the gods refuse it
πολλαχοῦ καλοῦσι, καὶ φεύγειν ἐντεῦθεν παρακελεύονται.
in-many-places call and to-flee from-here exhort
πρῶτον οὖν ἡ ζωογόνος καὶ προμηθὴς θεὸς οὐδὲ ἄχρι
first then the life-giving and provident goddess not-even as-far-as
τῆς τῶν σωμάτων τροφῆς ἐπιτρέπει τοῖς κατὰ γῆς
the of-the bodies nourishment allows the-things in earth
δυομένοις χρῆσθαι, παραινοῦσά γε πρὸς τὸν οὐρανόν,
sinking to-use exhorting indeed to the heaven
μᾶλλον δὲ καὶ ὑπὲρ τὸν οὐρανὸν βλέπειν. ἐνί τινες
rather but even beyond the heaven to-look one some
κέχρηνται σπέρματι, τοῖς λοβοῖς, οὐ σπέρμα μᾶλλον
use seed the beans not seed rather
ἢ λάχανον αὐτὸ νομίζοντες εἶναι τῷ πεφυκέναι πως
than vegetable it thinking to-be by-the to-grow somehow
ἀνωφερὲς καὶ ὀρθὸν καὶ οὐδὲ ἐρριζῶσθαι κατὰ τῆς γῆς·
upward and upright and not-even to-be-rooted in the earth
ἐρρίζωται δὲ ὥσπερ ἐκ δένδρου κιττοῦ τινος ἢ καὶ ἀμπέλου
is-rooted and as from tree of-ivy some or also vine

καρπὸς ἤρτηται καὶ καλάμης. ἀπηγόρευται μὲν οὖν ἡμῖν
fruit hangs and of-stalk is-forbidden indeed then to-us
σπέρματι χρῆσθαι διὰ τοῦτο φυτῶν, ἐπιτέτραπται δὲ
seed to-use because-of this of-plants is-allowed but
χρῆσθαι καρποῖς καὶ λαχάνοις, οὐ τοῖς χαμαιζήλοις,
to-use fruits and vegetables not the creeping-on-the-ground
ἀλλὰ τοῖς ἐκ γῆς αἰρομένοις ἄνω μετεώροις.
but the from earth rising upward aloft
ταύτῃ τοι καὶ τῆς γογγυλίδος τὸ μὲν γεωχαρὲς ὡς
in-this-way surely also of-the turnip the indeed earth-loving as
χθόνιον ἐπιτάττει παραιτεῖσθαι, τὸ δὲ ἀναδυόμενον ἄνω
chthonic she-enjoins to-refuse the but coming-up upward
καὶ εἰς ὕψος αἰρόμενον ὡς αὐτῷ τούτῳ καθαρὸν τυγχάνον
and to height rising as by-this itself pure being
δίδωσι προσενέγκασθαι. τῶν γοῦν λαχάνων ὀρμένοις μὲν
allows to-take of-the at-least vegetables growing-up indeed
συγχωρεῖ χρῆσθαι, ῥίζαις δὲ ἀπαγορεύει καὶ μάλιστα ταῖς
she-permits to-use roots but forbids and especially those
ἐντρεφομέναις καὶ συμπαθούσαις τῇ γῇ. καὶ μὴν καὶ
nourished-in and sympathizing with-the earth and moreover also
τῶν δένδρων μῆλα μὲν ὡς ἱερὰ καὶ χρυσᾶ καὶ ἀρρήτων
of-the trees apples indeed as sacred and golden and of-ineffable
ἄθλων καὶ τελεστικῶν εἰκόνας καταφθείρειν οὐκ ἐπέτρεψε
prizes and initiatory images to-destroy not she-allowed
καὶ καταναλίσκειν, ἄξιά γε ὄντα τῶν ἀρχετύπων χάριν
and to-consume worthy indeed being of-the archetypes for-the-sake-of
τοῦ σέβεσθαί τε καὶ θεραπεύεσθαι· ῥοιὰς δὲ ὡς φυτὸν
the to-be-revered both and to-be-served pomegranates but as plant
χθόνιον παρῃτήσατο, καὶ τοῦ φοίνικος δὲ τὸν καρπὸν
chthonic she-refused and of-the date-palm and the fruit
ἴσως μὲν ἄν τις εἴποι διὰ τὸ μὴ γίνεσθαι περὶ τὴν
perhaps indeed — anyone might-say because-of the not to-grow about —

Φρυγίαν, ἔνθα πρῶτον ὁ θεσμὸς κατέστη· ἐμοὶ δὲ δοκεῖ
Phrygia where first the rite was-established to-me but it-seems
μᾶλλον ὡς ἱερὸν ἡλίου τὸ φυτὸν ἀγήρων τε ὂν οὐ
rather as sacred of-sun the plant ageless both being not
συγχωρῆσαι καταναλίσκειν ἐν ταῖς ἁγιστείαις εἰς τροφὴν
to-allow to-consume in the sacred-rites for nourishment
σώματος. ἐπὶ τούτοις ἀπηγόρευται ἰχθύσιν ἅπασι χρῆσθαι.
of-body besides these is-forbidden fish all to-use
κοινὸν δέ ἐστι τοῦτο καὶ πρὸς Αἰγυπτίους τὸ πρόβλημα.
common and is this also with Egyptians the problem

V · FISH, SWINE, AND THE CLOSING PRAYER

Fish are not offered in the honorific sacrifices and live in the deep, more earthly than seeds; birds are allowed but a few, and the pig is chthonic. The law permits what the body can bear, and a soul given wholly to the gods brings the body health. Written in part of one night, the hymn turns to Athena, Dionysus, and Hermes, and Julian prays the Mother for all men's happiness, Rome's freedom from godlessness, and his own good end.

δοκεῖ δὲ ἔμοιγε δυοῖν ἕνεκεν ἄν τις ἰχθύων μάλιστα 17
it-seems and to-me-at-least for-two reasons — anyone from-fish most
μὲν ἀεί, πάντως δὲ ἐν ταῖς ἁγιστείαις ἀποσχέσθαι, ἑνὸς
indeed always altogether but in the sacred-rites to-abstain for-one
μέν, ὅτι τούτων, ἃ μὴ θύομεν τοῖς θεοῖς, οὐδὲ σιτεῖσθαι
indeed that of-these which not we-sacrifice to-the gods not-even to-eat
προσήκει. δέος δὲ ἴσως οὐδέν, μή πού τις ἐνταῦθα
it-befits fear but perhaps no lest somewhere someone here
λίχνος καὶ γάστρις ἐπιλάβηταί μου, ὥς που καὶ πρότερον
glutton and belly-slave should-take-hold-of me as I-suppose also before
ἤδη παθὼν αὐτὸ διαμνημονεύω, "Διὰ τί δέ; οὐχὶ καὶ
already having-experienced it I-remember for what and not also

θύομεν αὐτῶν πολλάκις τοῖς θεοῖς"; εἰπόντος ἀκούσας.
do-we-sacrifice of-them often to-the gods one-saying having-heard
ἀλλ' εἴχομέν τι καὶ πρὸς τοῦτο εἰπεῖν. καὶ θύομέν γε,
but we-had something also to this to-say and we-sacrifice indeed
ἔφην, ὦ μακάριε, ἔν τισι τελεστικαῖς θυσίαις, ὡς ἵππον
I-said O blessed-one in some initiatory sacrifices as horse
Ῥωμαῖοι, ὡς πολλὰ καὶ ἄλλα θηρία καὶ ζῷα, κύνας ἴσως
Romans as many and other beasts and animals dogs perhaps
Ἕλληνες Ἑκάτῃ καὶ Ῥωμαῖοι δέ· καὶ πολλὰ παρ' ἄλλοις ἐστὶ
Greeks to-Hecate and Romans and and many among others are
τῶν τελεστικῶν, καὶ δημοσίᾳ ταῖς πόλεσιν ἅπαξ τοῦ ἔτους
of-the initiatory and publicly in-the cities once of-the year
ἢ δὶς τοιαῦτα θύματα, ἀλλ' οὐκ ἐν ταῖς τιμητηρίοις, ὧν
or twice such offerings but not in the honorific of-which
μόνων κοινωνεῖν ἄξιον καὶ τραπεζοῦν θεοῖς. τοὺς δὲ ἰχθύας
alone to-share worthy and to-set-at-table with-gods the but fish
ἐν ταῖς τιμητηρίοις οὐ θύομεν, ὅτι μήτε νέμομεν, μήτε
in the honorific not we-sacrifice because neither we-tend nor
τῆς γενέσεως αὐτῶν ἐπιμελούμεθα, μήτε ἡμῖν εἰσιν ἀγέλαι
of-the birth their we-take-care nor for-us are herds
καθάπερ προβάτων καὶ βοῶν οὕτω δὲ καὶ τῶν ἰχθύων.
as of-sheep and oxen so and also of-the fish
ταῦτα μὲν γὰρ ὑφ' ἡμῶν βοηθούμενα τὰ ζῷα καὶ
these indeed for by us helped the animals and
πληθύνοντα διὰ τοῦτο δικαίως ἂν ἡμῖν εἴς τε τὰς ἄλλας
multiplying because-of this justly — to-us for both the other
χρείας ἐπικουροίη καὶ πρό γε τῶν ἄλλων ἐς τιμητηρίους
uses would-serve and before indeed the others for honorific
θυσίας. εἷς μὲν δὴ λόγος οὗτος, δι' ὃν οὐκ οἶμαι
sacrifices one indeed indeed reason this because-of which not I-think
δεῖν ἰχθὺν ἐν ἁγνείας καιρῷ προσφέρεσθαι τροφήν.
to-be-needful fish in of-purification time to-take food

ἕτερος δέ, ὃν καὶ μᾶλλον ἡγοῦμαι τοῖς προειρημένοις
other and which also more I-believe with-the before-said
ἁρμόζειν, ὅτι τρόπον τινὰ καὶ αὐτοὶ κατὰ τοῦ βυθοῦ
to-fit that in-manner some also themselves down-into the deep
δεδυκότες εἶεν ἂν χθονιώτεροι τῶν σπερμάτων, ὁ δὲ
having-sunk would-be — more-earthy than-the seeds the but
ἐπιθυμῶν ἀναπτῆναι καὶ μετέωρος ὑπὲρ τὸν ἀέρα πρὸς αὐτὰς
desiring to-fly-up and aloft above the air to the-very
οὐρανοῦ πτῆναι κορυφὰς δικαίως ἂν ἀποστρέφοιτο πάντα
of-heaven to-fly summits justly — would-turn-away-from all
τὰ τοιαῦτα, μεταθέοι δὲ καὶ μετατρέχοι τὰ τεινόμενα
the such-things would-pursue and also run-after the-things stretching
πρὸς τὸν ἀέρα καὶ σπεύδοντα πρὸς τὸ ἄναντες καί, ἵνα
toward the air and hastening toward the uphill and in-order-that
ποιητικώτερον εἴπω, πρὸς τὸν οὐρανὸν ὁρῶντα. ὄρνισιν οὖν
more-poetically I-may-say to the heaven looking birds then
ἐπιτρέπει χρῆσθαι πλὴν ὀλίγων, οὓς ἱεροὺς εἶναι πάντῃ
it-allows to-use except few which sacred to-be in-every-way
συμβέβηκε, καὶ τῶν τετραπόδων τοῖς συνήθεσιν ἔξω τοῦ
has-happened and of-the four-footed the customary except the
χοίρου. τοῦτον δὲ ὡς χθόνιον πάντη μορφῇ τε καὶ τῷ
pig this but as chthonic in-every-way in-form both and in-the
βίῳ καὶ αὐτῷ τῷ τῆς οὐσίας λόγῳ. περιττωματικός
life and in-the-very the of-the substance principle excremental
τε γὰρ καὶ παχὺς τὴν σάρκα· τῆς ἱερᾶς ἀποκηρύττει
both for and thick the flesh from-the sacred bans
τροφῆς. φίλον γὰρ εἶναι πεπίστευται θῦμα τοῖς χθονίοις
food dear for to-be is-believed offering to-the chthonic
θεοῖς οὐκ ἀπεικότως. ἀθέατον γάρ ἐστιν οὐρανοῦ τουτὶ τὸ
gods not unreasonably not-beholding for is of-heaven this-here the
ζῷον, οὐ μόνον οὐ βουλόμενον, ἀλλ᾽ οὐδὲ πεφυκὸς
animal not only not wishing but not-even being-by-nature-able

ἀναβλέψαι ποτέ. τοιαύτας μὲν δὴ αἰτίας ὑπὲρ τῆς
to-look-up ever such indeed indeed causes about the
ἀποχῆς ὧν ἀπέχεσθαι δεῖ εἴρηκεν ὁ θεῖος θεσμός·
abstinence from-what to-abstain it-is-needful has-stated the divine ordinance
οἱ ξυνιέντες δὲ κοινούμεθα τοῖς ἐπισταμένοις θεούς.
the(-ones) understanding and we-share with-those knowing gods
18 Ὑπὲρ δὲ ὧν ἐπιτρέπει χρῆσθαι λέγομεν τοσοῦτον,
about but what-things it-allows to-use we-say so-much
ὡς οὐ πᾶσιν ἅπαντα, τὸ δυνατὸν δὲ ὁ θεῖος νόμος
that not to-all all-things the possible but the divine law
τῇ ἀνθρωπίνῃ φύσει σκοπῶν ἐπέτρεψε χρῆσθαι τουτοισὶ
to-the human nature looking-at allowed to-use these-here
τοῖς πολλοῖς, οὐχ ἵνα πᾶσι πάντες ἐξ ἀνάγκης
the many not in-order-that all all-things of necessity
χρησώμεθα· τοῦτο μὲν γὰρ ἴσως οὐκ εὔκολον· ἀλλ᾽
we-may-use this indeed for perhaps not easy but
ὅπως ἐκείνῳ, ὅτῳ ἄρα πρῶτον μὲν ἡ τοῦ σώματος
so-that to-him for-whom then first indeed the of-the body
συγχωρεῖ δύναμις, εἶτά τις περιουσία συντρέχει καὶ τρίτον
allows power then some abundance concurs and third
ἡ προαίρεσις, ἣν ἐν τοῖς ἱεροῖς οὕτως ἄξιον ἐπιτείνειν,
the choice which in the sacred-rites so worthy to-intensify
ὥστε καὶ ὑπὲρ τὴν τοῦ σώματος δύναμιν ὁρμᾶν καὶ
so-that even beyond the of-the body power to-press and
προθυμεῖσθαι τοῖς θείοις ἀκολουθεῖν θεσμοῖς. ἔστι γὰρ
to-be-eager the divine to-follow ordinances is for
δὴ τοῦτο μάλιστα μὲν ἀνυσιμώτερον αὐτῇ τῇ ψυχῇ
indeed this most indeed more-effective for-itself the soul
πρὸς σωτηρίαν, εἰ μείζονα λόγον αὑτῆς, ἀλλὰ μὴ τοῦ
for salvation if greater account of-itself but not of-the
σώματος τῆς ἀσφαλείας ποιήσαιτο, πρὸς δὲ καὶ αὐτὸ τὸ
body of-the safety it-should-make besides and also itself the

σῶμα μείζονος καὶ θαυμασιωτέρας φαίνεται λεληθότως τῆς
body of-greater and more-wonderful appears unnoticed the
ὠφελείας μεταλαγχάνον. ὅταν γὰρ ἡ ψυχὴ πᾶσαν ἑαυτὴν
benefit partaking when for the soul all herself
δῷ τοῖς θεοῖς, ὅλα τὰ καθ' ἑαυτὴν ἐπιτρέψασα τοῖς
gives to-the gods all the-things concerning herself having-entrusted to-the
κρείττοσιν, ἑπομένης οἶμαι τῆς ἁγιστείας καὶ πρό γε
better following I-think the sacred-rite and before indeed
ταύτης τῶν θείων θεσμῶν ἡγουμένων, ὄντος οὐδενὸς λοιπὸν
this the divine ordinances leading being nothing henceforth
τοῦ ἀπείργοντος καὶ ἐμποδίζοντος· πάντα γάρ ἐστιν ἐν τοῖς
the hindering and impeding all-things for are in the
θεοῖς καὶ πάντα περὶ αὐτοὺς ὑφέστηκε καὶ πάντα τῶν θεῶν
gods and all-things about them subsist and all-things of-the gods
ἐστι πλήρη· αὐτίκα μὲν αὐταῖς ἐλλάμπει τὸ θεῖον φῶς,
are full at-once indeed upon-them shines the divine light
θεωθεῖσαι δὲ αὖται τόνον τινὰ καὶ ῥώμην ἐπιτιθέασι τῷ
deified and they tension some and strength put-upon to-the
συμφύτῳ πνεύματι, τοῦτο δὲ ὑπ' αὐτῶν στομούμενον ὥσπερ
connate spirit this but by them being-tempered as
καὶ κρατυνόμενον σωτηρίας ἐστὶν αἴτιον ὅλῳ τῷ σώματι.
also being-strengthened of-safety is cause for-whole the body
τὸ δὲ ὅτι μάλιστα μὲν πάσας τὰς νόσους, εἰ δὲ μή,
the but that most indeed all the diseases if but not
ὅτι τὰς πλείστας καὶ μεγίστας ἐκ τῆς τοῦ πνεύματος
that the most and greatest from the of-the spirit
εἶναι τροπῆς καὶ παραφορᾶς συμβέβηκεν, οὐδεὶς ὅστις
to-be turning and derangement it-has-happened no-one who
οἶμαι τῶν Ἀσκληπιαδῶν οὐ φήσει. οἱ μὲν γὰρ καὶ
I-think of-the Asclepiadae not will-say the(-ones) indeed for even
πάσας φασίν, οἱ δὲ τὰς πλείστας καὶ μεγίστας
all say the(-others) but the most and greatest

καὶ ἰαθῆναι χαλεπωτάτας· μαρτυρεῖ δὲ τούτοις καὶ τὰ
and to-be-healed hardest bears-witness and to-these also the
τῶν θεῶν λόγια, φημὶ δέ, ὅτι διὰ τῆς ἁγιστείας οὐχ
of-the gods oracles I-say and that through the sacred-rite not
ἡ ψυχὴ μόνον, ἀλλὰ καὶ τὰ σώματα βοηθείας πολλῆς
the soul only but also the bodies of-help much
καὶ σωτηρίας ἀξιοῦται· σώζεσθαι γάρ σφισι καὶ τὸ
and safety are-deemed-worthy to-be-saved for for-them also the
"πικρᾶς ὕλης περίβλημα βρότειον" οἱ θεοὶ τοῖς ὑπεράγνοις
of-bitter matter covering mortal the gods to-the very-pure
παρακελευόμενοι τῶν θεουργῶν κατεπαγγέλλονται.
exhorting of-the theurgists promise

19 Τίς οὖν ἡμῖν ὑπολείπεται λόγος, ἄλλως τε καὶ ἐν
what then for-us remains speech especially — and in
βραχεῖ νυκτὸς μέρει ταῦτα ἀπνευστὶ ξυνεῖραι
short of-night part these-things without-taking-breath to-string-together
συγχωρηθεῖσιν, οὐδὲν οὔτε προανεγνωκόσιν οὔτε σκεψαμένοις
having-been-allowed nothing neither having-read-before nor having-considered
περὶ αὐτῶν, ἀλλ' οὐδὲ προελομένοις ὑπὲρ τούτων εἰπεῖν
about them but not-even having-chosen about these-things to-speak
πρὶν ἢ τὰς δέλτους ταύτας αἰτῆσαι; μάρτυς δὲ ἡ θεός
before — the tablets these to-ask witness and the goddess
μοι τοῦ λόγου. ἀλλ', ὅπερ ἔφην, τί τὸ λειπόμενον
to-me of-the speech but what-very I-said what the remaining
ἡμῖν ὑμνῆσαι τὴν θεὸν μετὰ τῆς Ἀθηνᾶς καὶ τοῦ
for-us to-hymn the goddess with — Athena and —
Διονύσου, ὧν δὴ καὶ τὰς ἑορτὰς ἐν ταύταις ἔθετο
Dionysus of-whom indeed also the festivals in these placed
ταῖς ἁγιστείαις ὁ νόμος; ὁρῶ μὲν τῆς Ἀθηνᾶς πρὸς τὴν
the sacred-rites the law I-see indeed — of-Athena with the
Μητέρα τῶν θεῶν διὰ τῆς προνοητικῆς ἐν ἑκατέραις
Mother of-the gods through the provident in both

ταῖς οὐσίαις ὁμοιότητος τὴν συγγένειαν ἐπισκοπῶ δὲ καὶ
the substances likeness the kinship I-consider and also
τὴν Διονύσου μεριστὴν δημιουργίαν, ἣν ἐκ τῆς ἑνοειδοῦς
the of-Dionysus divisible creation which from the uniform
καὶ μονίμου ζωῆς τοῦ μεγάλου Διὸς ὁ μέγας Διόνυσος
and abiding life of-the great Zeus the great Dionysus
παραδεξάμενος, ἅτε καὶ προελθὼν ἐξ ἐκείνου,
having-received inasmuch-as also having-come-forth from him
τοῖς φαινομένοις ἅπασιν ἐγκατένειμεν, ἐπιτροπεύων καὶ
to-the visible all distributed governing and
βασιλεύων τῆς μεριστῆς συμπάσης δημιουργίας. προσήκει
reigning-over the divisible whole creation it-befits
δὲ σὺν τούτοις ὑμνῆσαι καὶ τὸν Ἐπαφρόδιτον Ἑρμῆν·
and with these to-hymn also — Epaphroditus Hermes
καλεῖται γὰρ οὕτως ὑπὸ τῶν μυστῶν ὁ θεὸς οὗτος,
is-called for thus by the initiates the god this
ὅσοι λαμπάδας φασὶν ἀνάπτειν Ἄττιδι τῷ σοφῷ.
as-many-as torches say to-light for-Attis the wise
τίς οὖν οὕτω παχὺς τὴν ψυχήν, ὃς οὐ συνίησιν, ὅτι δι᾽
who then so thick the soul who not understands that through
Ἑρμοῦ μὲν καὶ Ἀφροδίτης ἀνακαλεῖται πάντα πανταχοῦ
Hermes indeed and Aphrodite are-called-back all-things everywhere
τὰ τῆς γενέσεως ἔχοντα τὸ ἕνεκά του πάντη καὶ
the of-the generation having the for-the-sake-of something in-every-way and
πάντως ὃ τοῦ λόγου μάλιστα ἴδιόν ἐστιν; Ἄττις δὲ
altogether which of-the reason most peculiar is Attis but
οὐχ οὗτός ἐστιν ὁ μικρῷ πρόσθεν ἄφρων, νῦν δὲ
not this-one is the(-one) a-little before senseless now but
ἀκούων διὰ τὴν ἐκτομὴν σοφός; ἄφρων μὲν ὅτι τὴν
being-called because-of the castration wise senseless indeed because the
ὕλην εἵλετο καὶ τὴν γένεσιν ἐπιτροπεύει, σοφὸς δὲ ὅτι
matter he-chose and the generation governs wise but because

τὸ σκύβαλον τοῦτο εἰς κάλλος ἐκόσμησε τοσοῦτον καὶ
the refuse this into beauty adorned so-great and
μετέστησεν, ὅσον οὐδεμί᾽ ἂν μιμήσαιτο ἀνθρώπων τέχνη
changed as-great-as none — would-imitate of-men art
καὶ σύνεσις. ἀλλὰ τί πέρας ἔσται μοι τῶν λόγων;
and understanding but what end will-be for-me of-the words
ἢ δῆλον ὡς ὁ τῆς μεγάλης ὕμνος θεοῦ;
or plain that the of-the great hymn goddess
20 Ὦ θεῶν καὶ ἀνθρώπων μῆτερ, ὦ τοῦ μεγάλου σύνθωκε
O of-gods and of-men mother O of-the great sharing-the-seat
καὶ σύνθρονε Διός, ὦ πηγὴ τῶν νοερῶν θεῶν, ὦ
and sharing-the-throne Zeus O source of-the intellectual gods O
τῶν νοητῶν ταῖς ἀχράντοις οὐσίαις συνδραμοῦσα καὶ
of-the intelligible with-the undefiled substances having-run-together and
τὴν κοινὴν ἐκ πάντων αἰτίαν παραδεξαμένη καὶ τοῖς
the common from all cause having-received and to-the
νοεροῖς ἐνδιδοῦσα ζωογόνε θεὰ καὶ μῆτις καὶ πρόνοια καὶ
intellectual giving life-giving goddess and counsel and providence and
τῶν ἡμετέρων ψυχῶν δημιουργέ, ὦ τὸν μέγαν Διόνυσον
of-the our souls creator O the great Dionysus
ἀγαπῶσα καὶ τὸν Ἄττιν ἐκτεθέντα περισωσαμένη καὶ πάλιν
loving and — Attis exposed having-saved and again
αὐτὸν εἰς τὸ γῆς ἄντρον καταδυόμενον ἐπανάγουσα, ὦ
him into the of-earth cave sinking leading-back O
πάντων μὲν ἀγαθῶν τοῖς νοεροῖς ἡγουμένη θεοῖς, πάντων
of-all indeed goods for-the intellectual leading gods with-all
δὲ ἀποπληροῦσα τὸν αἰσθητὸν κόσμον, πάντα δὲ ἡμῖν
but filling the sensible world all and for-us
ἐν πᾶσιν ἀγαθὰ χαρισαμένη, δίδου πᾶσι μὲν ἀνθρώποις
in all-things goods having-bestowed grant to-all indeed men
εὐδαιμονίαν, ἧς τὸ κεφάλαιον ἡ τῶν θεῶν γνῶσίς ἐστι,
happiness of-which the chief the of-the gods knowledge is

κοινῇ δὲ τῷ Ῥωμαίων δήμῳ, μάλιστα μὲν ἀποτρίψασθαι
in-common and to-the of-Romans people most indeed to-wipe-off
τῆς ἀθεότητος τὴν κηλῖδα, πρὸς δὲ καὶ τὴν τύχην εὐμενῆ
of-the godlessness the stain besides and also the fortune kindly
συνδιακυβερνῶσαν αὐτῷ τὰ τῆς ἀρχῆς πολλὰς χιλιάδας
steering-with with-it the-things of-the empire many thousands
ἐτῶν, ἐμοὶ δὲ καρπὸν γενέσθαι τῆς περὶ σὲ θεραπείας
of-years to-me but fruit to-be of-the about you service
ἀλήθειαν ἐν τοῖς περὶ θεῶν δόγμασιν, ἐν θεουργίᾳ τελειότητα,
truth in the about gods doctrines in theurgy perfection
πάντων ἔργων, οἷς προσερχόμεθα περὶ τὰς πολιτικὰς
in-all works which we-approach about the political
καὶ στρατιωτικὰς πράξεις, ἀρετὴν μετὰ τῆς ἀγαθῆς τύχης
and military actions virtue with the good fortune
καὶ τὸ τοῦ βίου πέρας ἄλυπόν τε καὶ εὐδόκιμον μετὰ
and the of-the life end painless both and glorious with
τῆς ἀγαθῆς ἐλπίδος τῆς ἐπὶ τῇ παρ᾽ ὑμᾶς πορείᾳ.
the good hope the for the to you journey

JULIAN

ΠΡΟΣ ΗΡΑΚΛΕΙΟΝ ΚΥΝΙΚΟΝ

To the Cynic Heracleios

Hearing a Cynic bark out a fable that slandered the gods, Julian stayed for the hearers' sake, or rather his own, lest superstition seem to scare him off like a dove. He will teach that a Cynic should write speeches, not myths; what kind of myths philosophy needs; and how the gods should be revered. No one knows who first invented fiction; myth belongs to herdlike men, like flute and lyre, and soothes souls not yet able to learn the truth, as nurses give teething children leather toys. The poets drew from it the fable, which advises men under cover; Hesiod and Archilochus used it, and Aesop, a slave, had to veil his counsel. A free Cynic needs no such device: he should name men plainly, not defile the names of Helios, Pan, and Zeus, and from Diogenes and Crates on no Cynic offers an example; Antisthenes' myths he will treat later.

῾Η πολλὰ γίνεται ἐν μακρῷ χρόνῳ· τοῦτο ἐκ τῆς 1
truly many-things happen in long time this from the
κωμῳδίας ἀκηκοότι μοι πρῴην ἐπῆλθεν ἐκβοῆσαι, ὁπηνίκα
comedy having-heard to-me lately came to-shout-out when
παρακληθέντες ἠκροώμεθα κυνὸς οὔτι τορὸν οὐδὲ
having-been-summoned we-were-listening-to dog not-at-all clearly nor
γενναῖον ὑλακτοῦντος, ἀλλ' ὥσπερ αἱ τίτθαι μύθους
nobly barking but like the nurses myths
ᾄδοντος καὶ οὐδὲ τούτους ὑγιῶς διατιθεμένου. παραχρῆμα
singing and not-even these soundly arranging at-once
μὲν οὖν ἐπῆλθέ μοι διαναστάντι διαλῦσαι τὸν σύλλογον·
indeed then it-came to-me having-stood-up to-break-up the assembly
ἐπεὶ δὲ ἐχρῆν ὥσπερ ἐν θεάτρῳ κωμῳδουμένων
since but it-was-needful as in theater being-lampooned
῾Ηρακλέους καὶ Διονύσου παρὰ τῶν κωμῳδῶν ἀκούειν, οὐ
Heracles and Dionysus by the comedians to-hear not
τοῦ λέγοντος, ἀλλὰ τῶν συνειλεγμένων χάριν ὑπέμεινα,
of-the speaker but of-those assembled for-the-sake I-endured

μᾶλλον δέ, εἰ χρή τι καὶ νεανικώτερον εἰπεῖν,
rather but if it-is-needful something also more-youthful to-say
ἡμῶν αὐτῶν ἕνεκα καὶ τοῦ μὴ δοκεῖν ὑπὸ δεισιδαιμονίας
of-us ourselves for-the-sake and of-the not to-seem by superstition
μᾶλλον ἢ διανοίας εὐσεβοῦς καὶ λελογισμένης, ὥσπερ αἱ
rather than by-thought pious and reasoned like the
πελειάδες, ὑπὸ τῶν ῥηματίων σοβηθεὶς ἀναπτῆναι. ἔμενον
doves by the little-phrases scared to-fly-up I-remained
δὲ ἐκεῖνο πρὸς ἐμαυτὸν εἰπὼν Τέτλαθι δή, κραδίη,
and that to myself having-said endure indeed heart
καὶ κύντερον ἄλλο ποτ' ἔτλης, ἀνάσχου καὶ κυνὸς
even more-doglike other once you-endured put-up also with-dog
ληροῦντος ὀλίγον ἡμέρας μόριον, οὐ πρῶτον ἀκούεις τῶν
babbling little of-day part not first you-hear the
θεῶν βλασφημουμένων, οὐχ οὕτω τὰ κοινὰ πράττομεν
gods being-blasphemed not so the public-affairs we-manage
καλῶς, οὐχ οὕτω τῶν ἰδίων ἕνεκα σωφρονοῦμεν,
well not so of-the private-things for-the-sake we-are-temperate
οὐ μὴν οὐδὲ εὐτυχεῖς ἐσμεν, ὥστε τὰς ἀκοὰς καθαρὰς
not however not-even fortunate we-are so-that the ears pure
ἔχειν ἢ τὸ τελευταῖον γοῦν τὰ ὄμματα μὴ κεχράνθαι
to-have or the last at-least the eyes not to-have-been-defiled
τοῖς παντοδαποῖς τουτουὶ τοῦ σιδηροῦ γένους ἀσεβήμασιν.
by-the various of-this-here the iron race impieties
ἐπεὶ δὲ ὥσπερ ἐνδεεῖς ἡμᾶς τῶν τοιούτων κακῶν ἀνέπλησεν
since but as lacking us of-the such evils filled-up
οὐκ εὐαγῶν ὁ κύων ῥημάτων τὸν ἄριστον τῶν θεῶν
not holy the dog words the best of-the gods
ὀνομάσας, ὡς μήποτε ὤφελε μήτ' ἐκεῖνος εἰπεῖν μήτε ἡμεῖς
having-named as never ought neither he to-say nor we
ἀκοῦσαι, δεῦρο πειραθῶμεν αὐτὸν ἐφ' ὑμῶν διδάξαι, πρῶτον
to-hear come let-us-try him before you to-teach first

μὲν ὅτι τῷ κυνὶ λόγους μᾶλλον ἢ μύθους προσήκει
indeed that for-the dog speeches rather than myths it-befits
γράφειν, εἶτα ὁποίας καὶ τίνας χρὴ ποιεῖσθαι τὰς
to-write then of-what-sort and what it-is-needful to-make the
διασκευὰς τῶν μύθων, εἴ τι ἄρα καὶ φιλοσοφία προσδεῖται
arrangements of-the myths if at-all then even philosophy needs-in-addition
τῆς μυθογραφίας, ἐπὶ πᾶσι δὲ ὑπὲρ τῆς πρὸς τοὺς θεοὺς
the myth-writing after all and about the toward the gods
εὐλαβείας ὀλίγα διαλέξομαι· τοῦτο γάρ μοι καὶ τῆς εἰς
reverence few-things I-shall-discuss this for to-me also of-the to
ὑμᾶς παρόδου γέγονεν αἴτιον καίπερ οὐκ ὄντι συγγραφικῷ
you coming has-been cause although not being given-to-writing
καὶ τὸ ἐν τῷ πλήθει λέγειν ὥσπερ ἄλλο τι τῶν ἐπαχθῶν
and the in the crowd to-speak as other something of-the burdensome
καὶ σοφιστικῶν τὸν ἔμπροσθεν χρόνον παραιτησαμένῳ.
and sophistic the former time having-declined
μικρὰ δὲ ὑπὲρ τοῦ μύθου καθάπερ τινὰ γενεαλογίαν
small-things but about the myth as some genealogy
ἴσως οὐκ ἀνάρμοστον ἐμοί τε φάναι ὑμῖν τε ἀκοῦσαι.
perhaps not unfitting for-me both to-say for-you and to-hear
Τὴν μὲν οὖν ἀρχὴν ὁπόθεν ηὑρέθη καὶ ὅστις ὁ πρῶτος 2
the indeed then beginning whence it-was-found and who the first
ἐπιχειρήσας τὸ ψεῦδος πιθανῶς συνθεῖναι πρὸς ὠφέλειαν
having-attempted the falsehood plausibly to-compose for benefit
ἢ ψυχαγωγίαν τῶν ἀκροωμένων, οὐ μᾶλλον εὕροι τις
or entertainment of-the listeners not rather would-find anyone
ἂν ἢ εἴ τις ἐπιχειρήσειε τὸν πρῶτον πταρόντα ἢ
— than if anyone should-attempt the first having-sneezed or
χρεμψάμενον ἀναζητεῖν. εἰ δέ, ὥσπερ ἱππεῖς ἐν Θράκῃ
having-cleared-his-throat to-seek-out if but as horsemen in Thrace
καὶ Θετταλίᾳ, τοξόται δὲ καὶ τὰ κουφότερα τῶν ὅπλων
and Thessaly archers and and the lighter of-the arms

ἐν Ἰνδίᾳ καὶ Κρήτῃ καὶ Καρίᾳ ἀνεφάνη, τῇ φύσει τῆς
in India and Crete and Caria appeared to-the nature of-the
χώρας ἀκολουθούντων οἶμαι τῶν ἐπιτηδευμάτων, οὕτω
country following I-think the pursuits so
τις ὑπολαμβάνει καὶ ἐπὶ τῶν ἄλλων πραγμάτων,
someone supposes also in-the-case-of the other things
ἐν οἷς ἕκαστα τιμᾶται, μάλιστα παρὰ τούτων αὐτὰ καὶ
among whom each-thing is-honored most by these them also
πρῶτον ηὑρῆσθαι· τῶν ἀγελαίων ἔοικεν ἀνθρώπων εἶναι
first to-have-been-found of-the herd-like seems men to-be
τό γε ἐξ ἀρχῆς ὁ μῦθος εὕρημα, καὶ διαμένει ἐξ ἐκείνου
the indeed from beginning the myth invention and endures from that
μέχρι καὶ νῦν παρ᾽ αὐτοῖς πολιτευόμενον τὸ πρᾶγμα ὥσπερ
as-far-as even now among them being-current the thing as
ἄλλο τι τῶν ἀκροαμάτων, αὐλὸς καὶ κιθάρα, τέρψεως
other something of-the entertainments flute and lyre of-delight
ἕνεκα καὶ ψυχαγωγίας. ὥσπερ γὰρ οἱ ὄρνιθες ἵπτασθαι
for-the-sake and of-entertainment as for the birds to-fly
καὶ νεῖν οἱ ἰχθύες αἵ τε ἔλαφοι θεῖν ἐπειδὴ πεφύκασιν
and to-swim the fish the and deer to-run since they-are-by-nature
οὐδὲν τοῦ διδαχθῆναι προσδέονται, κἂν δήσῃ τις
in-nothing of-the to-be-taught need-in-addition even-if should-bind anyone
κἂν καθείρξῃ, πειρᾶται ὅμως χρῆσθαι τούτοις τοῖς
even-if should-shut-up tries nevertheless to-use these the
μορίοις, πρὸς ἃ σύνοιδεν αὑτοῖς πεφυκόσι, ταυτὶ τὰ
parts for what is-conscious to-themselves being-by-nature these-here the
ζῷα, οὕτως οἶμαι καὶ τὸ τῶν ἀνθρώπων γένος οὐκ ἄλλο
animals so I-think also the of-the men race not other
τι τὴν ψυχὴν ἔχον ἢ λόγον καὶ ἐπιστήμην ὥσπερ
anything the soul having than reason and knowledge as
ἐγκαθειργμένην, ὃ δὴ καὶ λέγουσιν οἱ σοφοὶ δύναμιν,
shut-up which indeed also call the wise capacity

ἐπὶ τὸ μανθάνειν τε καὶ ζητεῖν καὶ πολυπραγμονεῖν,
for the to-learn both and to-seek and to-inquire
ὡς πρὸς οἰκειότατον ἑαυτῷ τῶν ἔργων, τρέπεται· καὶ
as to most-proper to-itself of-the works turns and
ὅτῳ μὲν εὐμενὴς θεὸς ταχέως ἔλυσε τὰ δεσμὰ καὶ
to-whom indeed kindly god quickly loosed the bonds and
τὴν δύναμιν εἰς ἐνέργειαν ἤγαγε, τούτῳ πάρεστιν εὐθὺς
the capacity into activity brought to-this-one is-present at-once
ἐπιστήμη, τοῖς δεδεμένοις δὲ ἔτι, καθάπερ οἶμαι Ἰξίων
knowledge to-those bound but still as I-think Ixion
νεφέλῃ τινὶ ἀντὶ τῆς θεοῦ λέγεται παραναπαύσασθαι,
with-cloud some instead-of the goddess is-said to-have-lain-beside
τούτοις ἀντ᾽ ἀληθοῦς ψευδὴς ἐντέτηκε δόξα· γίνεται
to-these instead-of true false has-melted-into opinion arise
γὰρ ἐντεῦθεν αὐτοῖς τὰ ὑπηνέμια καὶ τερατώδη ταυτὶ τῆς
for from-here to-them the wind-eggs and monstrous these-here of-the
ἀληθοῦς ἐπιστήμης οἷον εἴδωλα ἄττα καὶ σκιαί· πράττουσι
true knowledge as phantoms some and shadows they-practice
γοῦν πρὸ τῆς τῶν ἀληθῶν ἐπιστήμης τὰ ψεύδη καὶ
at-least before the of-the true-things knowledge the falsehoods and
διδάσκουσί γε μάλα προθύμως καὶ μανθάνουσιν ὥσπερ
they-teach indeed very eagerly and learn as
οἶμαι χρηστόν τι καὶ θαυμαστόν.
I-think useful something and wonderful
εἰ δ᾽ ὅλως χρή τι καὶ ὑπὲρ τῶν τοὺς μύθους τὸ
if but at-all it-is-needful something also for those the myths the
πρῶτον πλασάντων ἀπολογήσασθαι, δοκοῦσί μοι ταῖς τῶν
first having-fashioned to-plead they-seem to-me to-the of-the
παιδίων ψυχαῖς, ὥσπερ αἱ τίτθαι περὶ τὰς ὀδοντοφυΐας
children souls as the nurses about the teething
κνησιῶσιν αὐτοῖς σκύτινα ἄττα προσαρτῶσι ταῖν χεροῖν,
for-itching them leather some fasten to-the hands

ἵνα αὐτῶν παραμυθήσωνται τὸ πάθος, οὕτω δὲ καὶ οὗτοι
so-that their they-may-soothe the suffering so and also these
τῷ ψυχαρίῳ πτεροφυοῦντι καὶ ποθοῦντι πλέον εἰδέναι τι,
to-the little-soul growing-feathers and longing more to-know something
διδάσκεσθαι δὲ οὔπω τἀληθῆ δυναμένῳ ταῦτα ἐποχετεύειν,
to-be-taught but not-yet the-truth being-able these-things to-channel
ὥσπερ ἄρδοντες ἄρουραν διψῶσαν, ἵνα δὴ οἶμαι
as watering field thirsty in-order-that indeed I-think
αὐτῶν τὸν γαργαλισμὸν καὶ τὴν ὀδύνην παραμυθήσωνται.
their the tickling and the pain they-may-soothe

3 Τοῦ δὲ τοιούτου προβαίνοντος καὶ παρὰ τοῖς Ἕλλησιν
the but such advancing and among the Greeks
εὐδοκιμοῦντος, εἵλκυσαν ἐντεῦθεν οἱ ποιηταὶ τὸν αἶνον, ὃς
being-esteemed drew from-here the poets the fable which
τοῦ μύθου διαφέρει τῷ μὴ πρὸς παῖδας, ἀλλὰ πρὸς ἄνδρας
from-the myth differs by-the not for children but for men
πεποιῆσθαι καὶ μὴ ψυχαγωγίαν μόνον, ἀλλὰ καὶ παραίνεσιν
to-have-been-made and not entertainment only but also exhortation
ἔχειν τινά. βούλεται γὰρ ἐπικρυπτόμενος παραινεῖν τε καὶ
to-have some wishes for while-concealing-itself to-exhort both and
διδάσκειν, ὅταν ὁ λέγων τὸ φανερῶς εἰπεῖν εὐλαβῆται, τὴν
to-teach when the speaker the openly to-say is-cautious-of the
παρὰ τῶν ἀκουόντων ὑφορώμενος ἀπέχθειαν. οὕτω τοι
from the hearers suspecting hatred so surely
καὶ Ἡσίοδος αὐτὸ φαίνεται πεποιηκώς· ὁ δὲ μετὰ τοῦτον
also Hesiod it appears having-done — and after this-one
Ἀρχίλοχος ὥσπερ ἥδυσμά τι περιτιθεὶς τῇ ποιήσει, μύθοις
Archilochus as seasoning some putting-round to-the poetry myths
οὐκ ὀλιγάκις ἐχρήσατο ὁρῶν, ὡς εἰκός, τὴν μὲν ὑπόθεσιν,
not seldom used seeing as likely the indeed subject
ἣν μετῄει, τῆς τοιαύτης ψυχαγωγίας ἐνδεῶς ἔχουσαν,
which he-pursued of-the such entertainment lacking being

σαφῶς δὲ ἐγνωκώς, ὅτι στερομένη μύθου ποίησις ἐποποιΐα
clearly but having-recognized that deprived of-myth poetry verse-making
μόνον ἐστίν, ἐστέρηται δέ, ὡς ἂν εἴποι τις, ἑαυτῆς, οὐ γὰρ
only is is-deprived and as — might-say anyone of-itself not for
ἔτι λείπεται ποίησις, ἡδύσματα ταῦτα παρὰ τῆς ποιητικῆς
still remains poetry seasonings these from the poetic
Μούσης ἐδρέψατο, καὶ παρέθηκέ γε αὐτοῦ τούτου χάριν,
Muse be-plucked and set-beside indeed of-this itself for-the-sake
ὅπως μὴ σιλλογράφος τις, ἀλλὰ ποιητὴς νομισθείη.
so-that not lampoon-writer someone but poet be-might-be-thought
Ὁ δὲ δὴ τῶν μύθων Ὅμηρος ἢ Θουκυδίδης ἢ Πλάτων, ἢ
the but indeed of-the myths Homer or Thucydides or Plato or
ὅ τι βούλει καλεῖν αὐτόν, Αἴσωπος ἦν ὁ Σάμιος, δοῦλος
what thing you-wish to-call him Aesop was the Samian slave
τὴν τύχην μᾶλλον ἢ τὴν προαίρεσιν, οὐκ ἄφρων μὴν
in-the fortune rather than in-the choice not senseless however
οὐδὲ κατ᾽ αὐτὸ τοῦτο ἀνήρ. ᾧ γὰρ ὁ νόμος οὐ μετεδίδου
nor in this itself man to-whom for the law not gave-a-share
παρρησίας, τούτῳ προσῆκον ἦν ἐσκιαγραφημένας τὰς
of-free-speech to-this-one fitting it-was shadow-painted the
συμβουλὰς καὶ πεποικιλμένας ἡδονῇ καὶ χάριτι
counsels and embroidered with-pleasure and grace
παραφέρειν, ὥσπερ οἶμαι τῶν ἰατρῶν οἱ μὲν ἐλεύθεροι
to-bring-forward as I-think of-the physicians the(-ones) indeed free
τὸ δέον ἐπιτάττουσιν, ἐὰν δὲ ἅμα τις οἰκέτης γένηται
the needful prescribe if but at-the-same-time anyone slave become
τὴν τύχην καὶ τὴν τέχνην ἰατρός, πράγματα ἔχει κολακεύειν
in-the fortune and in-the art physician troubles he-has to-flatter
ἅμα καὶ θεραπεύειν τὸν δεσπότην ἀναγκαζόμενος.
at-the-same-time and to-treat the master being-compelled

4 εἰ μὲν οὖν καὶ τῷ κυνὶ προσήκει ταύτης τῆς δουλείας,
if indeed then also to-the dog belongs this the slavery
λεγέτω, γραφέτω, παραχωρείτω τῆς μυθολογίας αὐτῷ πᾶς
let-him-tell let-him-write let-yield of-the myth-telling to-him every
ὁστισοῦν, εἰ δὲ μόνος εἶναί φησιν ἐλεύθερος, ἐπὶ τί χρήσεται
whoever if but alone to-be he-says free for what he-will-use
τοῖς μύθοις, οὐκ οἶδα. πότερον ἵνα τὸ πικρὸν καὶ δάκνον
the myths not I-know whether in-order-that the bitter and biting
τῆς συμβουλῆς ἡδονῇ καὶ χάριτι κεράσας ἅμα τε
of-the counsel with-pleasure and grace having-mixed at-the-same-time both
ὀνήσῃ καὶ ἀποφύγῃ τὸ προσλαβεῖν τι παρὰ τοῦ
he-may-benefit and may-escape the to-incur anything from the(-one)
ὀνιαμένου κακόν; ἀλλὰ τοῦτό ἐστι λίαν δουλοπρεπές.
being-benefited harm but this is too slavish
ἀλλ' ἄμεινον ἄν τις διδαχθείη μὴ τὰ πράγματα ἀκούων
but better — anyone would-be-taught not the things hearing
αὐτὰ μηδὲ τὰ ἐπ' αὐτοῖς ὀνόματα κατὰ τὸν κωμικὸν
themselves nor the for them names according-to the comic-poet
τὴν σκάφην σκάφην λέγοντα; ἀλλ' ἀντὶ τοῦ μὲν δεῖνος
the tub tub calling but instead-of the indeed so-and-so
τὸν Φαέθοντα τί δέον ὀνομάσαι; τί δὲ χραίνειν οὐκ
— Phaethon what need to-name why and to-defile not
εὐαγῶς τὴν ἐπωνυμίαν τοῦ βασιλέως Ἡλίου; τίς δὲ ὁ
piously the name of-the king Helios who and —
Πὰν καὶ τίς ὁ Ζεὺς τῶν χαμαὶ ἐρχομένων ἀνθρώπων
Pan and who — Zeus of-the on-the-ground going men
ἄξιος καλεῖσθαι, ἵν' ἐκεῖθεν ἐπ' αὐτοὺς μεταθῶμεν ἡμῶν
worthy to-be-called so-that from-there to them we-may-transfer our
τὰς διανοίας; καίτοι, εἰ καὶ τοῦτο οἷόν τε ἦν, ἄμεινον
the thoughts and-yet if even this possible — was better
ἦν αὐτοὺς ὀνομάσαι τοὺς ἀνθρώπους. ἦ γὰρ οὐχ οὕτω
it-was themselves to-name the men surely for not so

κρεῖττον ἦν εἰπεῖν ἀνθρωπικὰ θεμένους ὀνόματα; μᾶλλον
better was-it to-say human having-given names rather
δὲ οὐδὲ θεμένους, ἤρκει γὰρ ὅσαπερ ἡμῖν οἱ γονεῖς ἔθεντο.
but not-even having-given sufficed for as-many-as to-us the parents gave
ἀλλ᾽ εἰ μήτε μαθεῖν ἐστι ῥᾷον διὰ τοῦ πλάσματος μήτε
but if neither to-learn is easier through the fiction nor
τῷ Κυνικῷ πρέπον πλάττειν τὰ τοιαῦτα, τοῦ χάριν
for-the Cynic fitting to-fabricate the such-things for-what reason
οὐκ ἐφεισάμεθα τοῦ πολυτελοῦς ἀναλώματος, πρὸς δὲ δὴ
not did-we-spare the costly expense besides but indeed
καὶ ἐφθείραμεν τὸν χρόνον πλάττοντες καὶ συντιθέντες
also we-wasted the time fabricating and composing
μυθάρια, εἶτα λογογραφοῦντες καὶ ἐκμανθάνοντες;
little-myths then writing-them-out and learning-them-by-heart
Ἀλλ᾽ ἴσως ὁ μὲν λόγος οὔ φησι δεῖν ἀντὶ τῶν
but perhaps the indeed reason not says to-be-needful instead-of the
ἀληθῶν καὶ μὴ πεπλασμένων τὰ ψευδῆ καὶ πεπλασμένα
true and not fabricated the false and fabricated
παρὰ τοῦ κυνός, ᾧ μόνῳ τῆς ἐλευθερίας μέτεστιν,
by the dog to-whom alone of-the freedom belongs
ἐν τοῖς κοινοῖς ᾄδεσθαι συλλόγοις, ἡ συνήθεια δὲ
in the common to-be-sung assemblies the custom but
οὕτω γέγονεν ἀπὸ Διογένους ἀρξαμένη καὶ Κράτητος
so has-been from Diogenes having-begun and Crates
ἄχρι τῶν ἐφεξῆς. οὐδὲν οὐδαμοῦ παράδειγμα τοιοῦτον
as-far-as those in-succession no anywhere example such
εὑρήσεις· ἐκεῖνο γὰρ ἀφίημι τέως, ὅτι τῷ Κυνικῷ τὸ
you-will-find that for I-let-go for-now that for-the Cynic the
νόμισμα παραχαράττοντι τῇ συνηθείᾳ προσέχειν οὐδαμῶς
currency restamping to-the custom to-attend in-no-way
προσήκει, τῷ λόγῳ δὲ αὐτῷ μόνῳ, καὶ τὸ ποιητέον
befits to-the reason but itself alone also the to-be-done

εὑρίσκειν οἴκοθεν, ἀλλ' οὐ μανθάνειν ἔξωθεν. εἰ δ'
to-find from-home but not to-learn from-outside if but
Ἀντισθένης ὁ Σωκρατικὸς ὥσπερ ὁ Ξενοφῶν ἔνια
Antisthenes the Socratic like — Xenophon some-things
διὰ τῶν μύθων ἀπήγγελλε, μήτι τοῦτό σε ἐξαπατάτω·
through the myths reported let-not this you deceive
καὶ γὰρ μικρὸν ὕστερον ὑπὲρ τούτου σοι διαλέξομαι·
also for a-little later about this with-you I-shall-discuss

II · CYNICISM AND THE GODS

Is Cynicism madness, a beastlike life that honors nothing? Oenomaus' books would suggest so, abolishing reverence for the gods and the laws written in our souls; such men deserve stoning, and are worse than robbers, who at least hide. The tragedies ascribed to Diogenes, whether his or Philiscus', are beyond all shamelessness. But the god's command to restamp the currency came after the "Know yourself," which Diogenes and Crates followed: the currency is the opinion of the many. Diogenes' piety is shown by his deeds: poor, he walked to Olympia to serve the god, yet bade Alexander come to him, and stayed in Corinth, believing the gods had sent him to chasten it.

5 νῦν δὲ ἐκεῖνό μοι πρὸς τῶν Μουσῶν φράσον ὑπὲρ
now but that to-me by — Muses tell about
τοῦ Κυνισμοῦ, πότερον ἀπόνοιά τίς ἐστι καὶ βίος οὐκ
the Cynicism whether madness some is and life not
ἀνθρώπινος, ἀλλὰ θηριώδης ψυχῆς διάθεσις οὐδὲν καλόν,
human but beastlike of-soul disposition nothing fine
οὐδὲν σπουδαῖον οὐδὲ ἀγαθὸν νομιζούσης; δοίη γὰρ ἂν
nothing serious nor good believing would-grant for —
ὑπολαβεῖν πολλοῖς περὶ αὐτοῦ ταῦτα Οἰνόμαος. εἴ τί
to-suppose to-many about it these-things Oenomaus if at-all
σοι τοῦ ταῦτα γοῦν ἐπελθεῖν ἐμέλησεν, ἐπέγνως
to-you of-the these-things at-least to-go-through it-was-a-care you-would-have-recognized

ἂν σαφῶς ἐν τῇ τοῦ κυνὸς αὐτοφωνίᾳ καὶ τῷ κατὰ
— *clearly in the of-the dog own-voice and in-the against*
τῶν χρηστηρίων καὶ πᾶσιν ἁπλῶς οἷς ἔγραψεν ὁ ἀνήρ.
the oracles and all simply which wrote the man
τοιούτου δὲ ὄντος τοῦ πράγματος, ὥστε ἀνῃρῆσθαι μὲν
such but being the thing so-that to-have-been-abolished indeed
ἅπασαν τὴν πρὸς τοὺς θεοὺς εὐλάβειαν, ἠτιμάσθαι
all the toward the gods reverence to-have-been-dishonored
δὲ πᾶσαν ἀνθρωπίνην φρόνησιν, νόμον δὲ μὴ τὸν
and all human wisdom law and not the(-one)
ὁμώνυμον τῷ καλῷ καὶ δικαίῳ πεπατῆσθαι μόνον,
of-the-same-name with-the fine and just to-have-been-trampled only
ἀλλὰ καὶ τοὺς ἐκ τῶν θεῶν ἡμῖν ὥσπερ ἐγγραφέντας
but also those from the gods to-us as written-in
ταῖς ψυχαῖς, ὑφ᾽ ὧν πάντες ἀδιδάκτως εἶναι θεῖόν τι
in-the souls by which all untaught to-be divine something
πεπείσμεθα καὶ πρὸς τοῦτο ἀφορᾶν ἐπ᾽ αὐτό τε οἶμαι
we-have-been-persuaded and toward this to-look to it both I-think
σπεύδειν οὕτω διατιθέμενοι τὰς ψυχὰς πρὸς αὐτὸ ὥσπερ
to-hasten so disposing the souls toward it as
οἶμαι πρὸς τὸ φῶς τὰ βλέποντα, πρὸς τούτῳ δὲ εἰ καὶ
I-think toward the light the-things seeing besides this and if also
ὁ δεύτερος ἐξελαύνοιτο νόμος ἱερὸς ὢν φύσει καὶ θεῖος,
the second should-be-driven-out law sacred being by-nature and divine
ὁ τῶν ἀλλοτρίων πάντη καὶ πάντως ἀπέχεσθαι
the(-one) from-the others' altogether and in-every-way to-abstain
κελεύων καὶ μήτε ἐν λόγῳ μήτε ἐν ἔργῳ μήτε ἐν αὐταῖς
bidding and neither in word nor in deed nor in themselves
ταῖς λανθανούσαις τῆς ψυχῆς ἐνεργείαις ταῦτα ἐπιτρέπων
the hidden of-the soul activities these-things allowing

συγχεῖν, ὅσπερ ἡμῖν καὶ τῆς τελειοτάτης ἐστὶν ἡγεμὼν
to-confound which for-us also of-the most-perfect is leader
δικαιοσύνης· ἆρ᾽ οὐκ ἔστι βαράθρου τὸ πρᾶγμα ἄξιον;
justice then not is of-the-pit the thing worthy
ἆρ᾽ οὐ τοὺς ταῦτα ἐπαινοῦντας ὥσπερ τοὺς φαρμακοὺς
then not those these-things praising like the scapegoats
ἐχρῆν οὐ θύσθλοις παιομένους ἐλαύνεσθαι· κουφοτέρα
it-was-needful not with-squills being-struck to-be-driven-out lighter
γάρ ἐστι τῶν ἀδικημάτων ἡ ζημία· λίθοις δὲ βαλλομένους
for is than-the wrongs the penalty with-stones but being-pelted
ἀπολωλέναι; διαφέρουσι γὰρ οὗτοι τί, πρὸς τῶν θεῶν εἰπέ
to-have-perished differ for these in-what by the gods tell
μοι, τῶν ἐπ᾽ ἐρημίας λῃστευόντων καὶ κατειληφότων τὰς
me from-those in desert-places robbing and having-seized the
ἀκτὰς ἐπὶ τῷ λυμαίνεσθαι τοῖς καταπλέουσι; καταφρονοῦντες
shores for the to-outrage those sailing-in despising
θανάτου, φασίν· ὥσπερ οὐ κἀκείνοις συνομαρτούσης ταυτησὶ
death they-say as not also-those accompanying this-here
τῆς ἀπονοίας. φησὶ γοῦν ὁ καθ᾽ ὑμᾶς μὲν ποιητὴς καὶ
the madness says at-least the among you indeed poet and
μυθολόγος, ὡς δὲ ὁ Πύθιος λῃσταῖς χρωμένοις ἀνεῖλεν,
myth-teller as but — Pythian to-robbers consulting declared
ἥρως καὶ δαίμων, ὑπὲρ τῶν λῃζομένων τὴν θάλατταν

Οἷά τε ληιστῆρες, ὑπεὶρ ἅλα τοί τ᾽ ἀλόωνται
as — robbers over sea who — wander
Ψυχὰς παρθέμενοι.
lives risking

τί οὖν ἔτι ἕτερον ζητεῖς ὑπὲρ τῆς ἀπονοίας τῶν λῃστῶν
what then still other do-you-seek about the madness of-the robbers
μάρτυρα; πλὴν εἰ μὴ καὶ ἀνδρειοτέρους ἂν εἴποι τις
witness except if not also braver — might-call anyone
τῶν τοιούτων κυνῶν ἐκείνους τοὺς λῃστάς, ἰταμωτέρους
than-the such dogs those the robbers more-reckless
δὲ τῶν λῃστῶν ἐκείνων τοὺς κύνας τουτουσί. οἱ μὲν γὰρ
but than-the robbers those the dogs these-here they indeed for
συνειδότες αὑτοῖς οὕτω μοχθηρὸν τὸν βίον οὐ μᾶλλον
conscious to-themselves so wretched the life not more
διὰ τὸ τοῦ θανάτου δέος ἢ τὴν αἰσχύνην τὰς ἐρημίας
because-of the of-the death fear than the shame the desert-places
προβάλλονται, οἱ δ' ἄρα περιπατοῦσιν ἐν τῷ μέσῳ τὰ κοινὰ
put-forward they but then walk-about in the middle the common
νόμιμα συγχέοντες, οὐχὶ τῷ κρείττονα καὶ καθαρωτέραν,
customs confounding not by-the better and purer
ἀλλὰ τῷ χείρονα καὶ βδελυρωτέραν ἐπεισάγειν πολιτείαν.
but by-the worse and more-abominable to-introduce constitution
Τὰς ἀναφερομένας δὲ εἰς τὸν Διογένη τραγῳδίας, οὔσας 6
the attributed and to — Diogenes tragedies being
μὲν καὶ ὁμολογουμένως Κυνικοῦ τινος συγγράμματα,
indeed also admittedly of-Cynic some writings
ἀμφισβητουμένας δὲ κατὰ τοῦτο μόνον, εἴτε τοῦ
disputed but in this only whether of-the
διδασκάλου, τοῦ Διογένους, εἰσίν, εἴτε τοῦ μαθητοῦ
teacher — Diogenes are or of-the pupil
Φιλίσκου, τίς οὐκ ἂν ἐπελθὼν βδελύξαιτο καὶ νομίσειεν
Philiscus who not — having-gone-through would-loathe and would-think
ὑπερβολὴν ἀρρητουργίας οὐδὲ ταῖς ἑταίραις ἀπολελεῖφθαι;
excess of-abomination not-even by-the courtesans to-have-been-left-behind
ταῖς Οἰνομάου δὲ ἐντυχών· ἔγραψε γὰρ καὶ τραγῳδίας τοῖς
those of-Oenomaus but having-met-with he-wrote for also tragedies to-the

λόγοις τοῖς ἑαυτοῦ παραπλησίας, ἀρρήτων ἀρρητότερα
speeches the his-own like than-unspeakable-things more-unspeakable
καὶ κακῶν πέρα, καὶ οὐκέθ' ὅ τι φῶ περὶ αὐτῶν ἀξίως
and of-evils beyond and no-longer what thing I-may-say about them worthily
ἔχω, κἂν τὰ Μαγνήτων κακὰ, κἂν τὸ Τερμέριον, κἂν
I-can even-if the of-Magnesians evils even-if the Termerian even-if
πᾶσαν ἁπλῶς αὐτοῖς ἐπιφθέγξωμαι τὴν τραγῳδίαν μετὰ τοῦ
all simply to-them I-should-apply the tragedy with the
σατύρου καὶ τῆς κωμῳδίας καὶ τοῦ μίμου, οὕτω πᾶσα μὲν
satyr-play and the comedy and the mime so all indeed
αἰσχρότης, πᾶσα δὲ ἀπόνοια πρὸς ὑπερβολὴν ἐν ἐκείναις
shamelessness all and madness to excess in those
τῷ ἀνδρὶ πεφιλοτέχνηται· καὶ εἰ μὲν ἐκ τούτων τις
by-the man has-been-elaborated and if indeed from these anyone
ἀξιοῖ τὸν Κυνισμὸν ὁποῖός τίς ἐστιν ἡμῖν ἐπιδεῖξαι,
deems-it-right the Cynicism of-what-sort some is to-us to-show
βλασφημῶν τοὺς θεούς, ὑλακτῶν πρὸς ἅπαντας, ὅπερ ἔφην
blaspheming the gods barking at all which-very I-said
ἀρχόμενος, ἴτω, χωρείτω, γῆν πρὸ γῆς, ὅποι βούλοιτο·
beginning let-him-go let-him-depart land before land wherever he-may-wish
7 εἰ δ', ὅπερ ὁ θεὸς ἔφη Διογένει, τὸ νόμισμα παραχαράξας
if but what-very the god said to-Diogenes the currency having-restamped
ἐπὶ τὴν πρὸ ταύτης εἰρημένην ὑπὸ τοῦ θεοῦ συμβουλὴν
to the before this spoken by the god counsel
τρέποιτο, τὸ Γνῶθι σαυτόν, ὅπερ ζηλώσαντες ἐπὶ τῶν
he-should-turn the know yourself which having-emulated in the
ἔργων Διογένης καὶ Κράτης φαίνονται, τοῦτο ἤδη τοῦ
deeds Diogenes and Crates appear this already of-the
παντὸς ἄξιον ἔγωγε φαίην ἂν ἀνδρὶ καὶ στρατηγεῖν
all worthy I-at-least would-say — for-a-man both to-be-general
καὶ φιλοσοφεῖν ἐθέλοντι. τί δὲ εἶπεν ὁ θεός, ἆρ'
and to-philosophize wishing what but said the god then

ἴσμεν; ὅτι τῆς τῶν πολλῶν αὐτῷ δόξης ἐπέταξεν
do-we-know that the of-the many him opinion he-enjoined
ὑπερορᾶν καὶ παραχαράττειν οὐ τὴν ἀλήθειαν, ἀλλὰ τὸ
to-despise and to-restamp not the truth but the
νόμισμα. τὸ δὲ Γνῶθι σαυτὸν ἐν ποτέρᾳ θησόμεθα μοίρᾳ;
currency the and know yourself in which shall-we-place portion
πότερον ἐν τῇ τοῦ νομίσματος; ἢ τοῦτό γε αὐτὸ τῆς
whether in the of-the currency or this indeed itself of-the
ἀληθείας εἶναι κεφάλαιον θήσομεν καὶ τρόπον εἰρῆσθαι
truth to-be chief shall-we-place and manner to-have-been-said
τοῦ· Παραχάραξον τὸ νόμισμα διὰ τῆς Γνῶθι σαυτὸν
of-the restamp the currency through the know yourself
ἀποφάσεως; ὥσπερ γὰρ ὁ τὰ νομιζόμενα παντάπασιν
declaration as for he-who the customary-things altogether
ἀτιμάσας, ἐπ᾽ αὐτὴν δὲ ἥκων τὴν ἀλήθειαν οὐδ᾽ ὑπὲρ
having-dishonored to itself and having-come the truth nor about
ἑαυτοῦ τοῖς νομιζομένοις, ἀλλὰ τοῖς ὄντως οὖσι θήσεται,
himself by-the customary but by-the truly being will-vote
οὕτως οἶμαι καὶ ὁ γνοὺς ἑαυτὸν ὅπερ ἔστιν ἀκριβῶς
so I-think also he-who having-known himself what-very he-is exactly
εἴσεται καὶ οὐχ ὅπερ νομίζεται. πότερον οὖν οὐχ ὁ
will-know and not what-very is-thought whether then not —
Πύθιος ἀληθής τέ ἐστι θεός, καὶ Διογένης τοῦτο ἐπέπειστο
Pythian true both is god and Diogenes this was-persuaded
σαφῶς, ὅς γε αὐτῷ πεισθεὶς ἀντὶ φυγάδος
clearly who indeed by-him having-been-persuaded instead-of exile
ἀπεδείχθη οὐ τοῦ Περσῶν βασιλέως μείζων, ἀλλ᾽, ὡς ἡ
was-shown not than-the of-Persians king greater but as the
φήμη παρέδωκεν, αὐτῷ τῷ καταλύσαντι τὸ Περσῶν
report handed-down to-the-very the(-one) having-overthrown the of-Persians

κράτος καὶ ταῖς Ἡρακλέους ἁμιλλωμένῳ πράξεσιν,
power and with-the of-Heracles vying deeds
ὑπερβάλλεσθαι δὲ τὸν Ἀχιλλέα φιλοτιμουμένῳ ζηλωτός;
to-surpass and — Achilles striving enviable
8 οὗτος οὖν ὁ Διογένης ὁποῖός τις ἦν τά τε πρὸς
this then — Diogenes of-what-sort some was the-things both toward
τοὺς θεοὺς καὶ τὰ πρὸς ἀνθρώπους μὴ διὰ τῶν
the gods and the-things toward men not through the
Οἰνομάου λόγων μηδὲ τῶν Φιλίσκου τραγῳδιῶν, αἷς
of-Oenomaus speeches nor the of-Philiscus tragedies on-which
ἐπιγράψας τὸ Διογένους ὄνομα τῆς θείας πολλά ποτε
having-inscribed the of-Diogenes name the divine many-things once
κατεψεύσατο κεφαλῆς, ἀλλὰ δι' ὧν ἔδρασεν ἔργων
he-lied-against head but through which he-did deeds
ὁποῖός τις ἦν γνωριζέσθω.
of-what-sort some he-was let-him-be-known
Ἦλθεν εἰς Ὀλυμπίαν ἐπὶ τί πρὸς Διός; ἵνα τοὺς
he-came to Olympia for what by Zeus in-order-that the
ἀγωνιστὰς θεάσηται; τί δέ; οὐχὶ καὶ Ἰσθμίοις τοὺς
contestants he-might-watch what but not also at-Isthmian-games the
αὐτοὺς καὶ Παναθηναίοις θεάσασθαι δίχα πραγμάτων οἷόν
same and at-Panathenaea to-watch without troubles possible
τε ἦν; ἀλλὰ ἐθέλων ἐκεῖ τοῖς κρατίστοις συγγενέσθαι
— it-was but wishing there with-the best to-meet
τῶν Ἑλλήνων; οὐ γὰρ Ἰσθμόνδε ἐφοίτων; οὐκ ἂν οὖν
of-the Greeks not for to-Isthmus did-they-go not — then
εὕροις ἄλλην αἰτίαν ἢ τὴν εἰς τὸν θεὸν θεραπείαν. εἰ
would-you-find other cause than the to the god service if
δ' οὐκ ἐξεπλάγη τὸν κεραυνόν· οὐδὲ ἐγὼ μὰ τοὺς θεοὺς
but not was-terrified-by the thunderbolt not-even I by the gods
πολλῶν πολλάκις πειραθεὶς διοσημιῶν ἐξεπλάγην. ἀλλ'
many often having-experienced portents was-terrified but

ὅμως οὕτω δή τι τοὺς θεοὺς πέφρικα καὶ φιλῶ καὶ
nevertheless so indeed somehow the gods I-dread and love and
σέβω καὶ ἄζομαι καὶ πάνθ' ἁπλῶς τὰ τοιαῦτα πρὸς αὐτοὺς
revere and venerate and all simply the such-things toward them
πάσχω, ὅσαπερ ἄν τις καὶ οἷα πρὸς ἀγαθοὺς δεσπότας,
I-feel as-many-as — anyone also such-as toward good masters
πρὸς διδασκάλους, πρὸς πατέρας, πρὸς κηδεμόνας, πρὸς
toward teachers toward fathers toward guardians toward
πάντα ἁπλῶς τὰ τοιαῦτα, ὥστε ὀλίγου δεῖν ὑπὸ τῶν
all simply the such so-that by-little to-lack by the
σῶν ῥημάτων πρώην ἐξανέστην. τοῦτο μὲν οὖν οὐκ οἶδ'
your words lately I-stood-up this indeed then not I-know
ὅντινα τρόπον ἐπελθὸν ἴσως σιωπᾶσθαι δέον ἐρρέθη.
in-what manner having-come perhaps to-be-kept-silent needful was-said
Διογένης δὲ καὶ πένης ὢν καὶ χρημάτων ἐνδεὴς εἰς
Diogenes but both poor being and of-money lacking to
Ὀλυμπίαν ἐβάδιζεν, Ἀλέξανδρον δὲ ἥκειν ἐκέλευε παρ' ἑαυτόν,
Olympia walked Alexander but to-come bade to himself
εἴ τῳ πιστὸς ὁ Δίων. οὕτω πρέπειν ἐνόμιζεν ἑαυτῷ
if to-anyone trustworthy — Dio so to-befit he-thought for-himself
μὲν φοιτᾶν ἐπὶ τὰ ἱερὰ τῶν θεῶν, τῷ βασιλικωτάτῳ
indeed to-go to the temples of-the gods for-the most-kingly
δὲ τῶν καθ' ἑαυτὸν ἐπὶ τὴν ἑαυτοῦ συνουσίαν. ἃ δὲ
but of-those in his-own-time to the his-own company the-things but
πρὸς Ἀρχίδαμον γέγραφεν, οὐ βασιλικαὶ παραινέσεις εἰσίν;
to Archidamus he-has-written not kingly exhortations are
οὐ μόνον δὲ ἐν τοῖς λόγοις ἦν ὁ Διογένης θεοσεβής, ἀλλὰ
not only but in the words was — Diogenes god-fearing but
γὰρ καὶ ἐν τοῖς ἔργοις. ἑλόμενον γὰρ αὐτὸν οἰκεῖν τὰς
for also in the deeds having-chosen for him to-inhabit —
Ἀθήνας ἐπειδὴ τὸ δαιμόνιον εἰς τὴν Κόρινθον ἀπήγαγεν,
Athens when the divinity to — Corinth led-away

ἀφεθεὶς ὑπὸ τοῦ πριαμένου τὴν πόλιν οὐκέτ᾽
having-been-released by the(-one) having-bought-him the city no-longer
ᾠήθη δεῖν ἐκλιπεῖν· ἐπέπειστο γὰρ αὑτοῦ τοῖς θεοῖς
he-thought to-be-needful to-leave he-was-persuaded for of-himself to-the gods
μέλειν εἴς τε τὴν Κόρινθον οὐ μάτην οὐδὲ κατά τινα
to-be-a-care to both — Corinth not in-vain nor by some
συντυχίαν, τρόπον δέ τινα ὑπὸ τῶν θεῶν εἰσπεπέμφθαι,
chance in-manner but some by the gods to-have-been-sent-in
ὁρῶν τὴν πόλιν τρυφῶσαν τῶν Ἀθηναίων μᾶλλον καὶ
seeing the city luxurious than-the Athenians more and
δεομένην μείζονος καὶ γενναιοτέρου σωφρονιστοῦ.
needing greater and more-noble chastener

III · THE PIETY OF DIOGENES AND CRATES

Crates' verses to the Muses ask only fodder, freedom, usefulness to friends, and justice, and Euripides praises piety as the queen of gods; a pious offering outweighs a costly one. The two men taught not through images and myths: their deeds led their words, as they honored poverty, despised their inheritance, and attacked luxury by deeds, never reviling the dead. The true dog has no enemy. Julian turns to which myths befit philosophy, as Orpheus, Antisthenes, Xenophon, and Plato used them. Philosophy falls into the logical, the physical, and the practical, each in three parts. Myth suits only the ethical part concerned with one man and the initiatory part of theology, since nature loves to hide and the gods' hidden substance shuns naked words and impure ears. The Cynic should have imitated those writers, putting another hero's name for Heracles.

9 Τί δέ; οὐχὶ καὶ τοῦ Κράτητος μουσικὰ καὶ χαρίεντα
what and not also — of-Crates musical and graceful
φέρεται πολλὰ δείγματα τῆς πρὸς τοὺς θεοὺς ὁσιότητός
are-reported many examples of-the toward the gods piety

τε καὶ εὐλαβείας; ἄκουε γοῦν αὐτὰ παρ᾽ ἡμῶν, εἴ σοι
both and reverence hear at-least them from us if to-you
μὴ σχολὴ γέγονε μαθεῖν ἐξ ἐκείνων αὐτά.
not leisure has-been to-learn from those them

Μνημοσύνης καὶ Ζηνὸς Ὀλυμπίου ἀγλαὰ τέκνα,
of-Memory and of-Zeus Olympian glorious children
Μοῦσαι Πιερίδες, κλῦτέ μοι εὐχομένῳ·
Muses Pierian hear me praying
Χόρτον ἐμῇ συνεχῇ δότε γαστέρι, καὶ δότε χωρὶς
fodder to-my continuous give belly and give without
Δουλοσύνης, ἣ δὴ λιτὸν ἔθηκε βίον. ∗∗∗
slavery which indeed frugal made life (lacuna)
Ὠφέλιμον δὲ φίλοις, μὴ γλυκερὸν τίθετε.
useful and to-friends not sweet make
Χρήματα δ᾽ οὐκ ἐθέλω συνάγειν κλυτά, κανθάρου ὄλβον
money and not I-wish to-gather famous of-beetle wealth
Μύρμηκός τ᾽ ἄφενος χρήματα μαιόμενος,
of-ant both riches money seeking
Ἀλλὰ δικαιοσύνης μετέχειν καὶ πλοῦτον ἀγείρειν
but of-justice to-share and wealth to-collect
Εὔφορον, εὔκτητον, τίμιον εἰς ἀρετήν.
easy-to-carry easy-to-get precious for virtue
Τῶν δὲ τυχὼν Ἑρμῆν καὶ Μούσας ἱλάσομ᾽ ἁγνάς.
these and having-obtained Hermes and Muses I-shall-propitiate holy
Οὐ δαπάναις τρυφεραῖς, ἀλλ᾽ ἀρεταῖς ὁσίαις.
not with-expenses luxurious but with-virtues pious

ὁρᾷς ὅτι τοὺς θεοὺς εὐφημῶν, οὐχὶ δὲ ὡς σὺ βλασφημῶν
you-see that the gods praising not but like you blaspheming
κατ᾽ αὐτῶν ηὔχετο; πόσαι γὰρ ἑκατόμβαι τῆς ὁσίας
against them he-prayed how-many for hecatombs to-the piety

εἰσὶν ἀντάξιαι, ἣν καὶ ὁ δαιμόνιος Εὐριπίδης ὀρθῶς
are equal-in-worth which also the divine Euripides rightly
ὕμνησεν εἰπὼν
hymned saying

Ὁσία πότνα θεῶν, ὁσία;
piety queen of-gods piety

ἢ τοῦτό σε λέληθεν, ὅτι πάντα, καὶ τὰ μεγάλα καὶ τὰ σμικρά,
or this you has-escaped that all-things both the great and the small
μετὰ τῆς ὁσίας τοῖς θεοῖς προσαγόμενα τὴν ἴσην ἔχει δύναμιν,
with the piety to-the gods brought the equal has power
ἐστερημένη δὲ τῆς ὁσίας οὐχ ἑκατόμβη μὰ θεούς, ἀλλὰ ἡ
deprived but of-the piety not hecatomb by gods but the
τῆς Ὀλυμπιάδος χιλιόμβη ἀνάλωμα μόνον ἐστίν, ἄλλο
of-the Olympiad thousand-ox-sacrifice expense only is other
δὲ οὐδέν; ὅπερ οἶμαι γιγνώσκων ὁ Κράτης αὐτός τε διὰ
but nothing which-very I-think knowing — Crates himself both through
μόνης ἧς εἶχεν ὁσίας τοὺς θεοὺς ἐτίμα σὺν εὐφημίᾳ καὶ τοὺς
alone which he-had piety the gods honored with praise and the
ἄλλους ἐδίδασκε μὴ τὰ δαπανήματα τῆς ὁσίας, ἀλλὰ τὴν
others taught not the expenditures than-the piety but the
ὁσίαν ἐκείνων προτιμᾶν ἐν ταῖς ἁγιστείαις. τοιούτω δὲ τὼ
piety than-those to-prefer in the sacred-rites such and the
ἄνδρε τώδε γενομένω τὰ πρὸς τοὺς θεοὺς οὐκ ἀκροατήρια
two-men these having-been the-things toward the gods not lecture-halls

συνεκροτείτην οὐδ' ὥσπερ οἱ σοφοὶ δι' εἰκόνων καὶ μύθων
gathered nor like the wise through images and myths
τοῖς φίλοις συνεγιγνέσθην· λέγεται γὰρ ὑπ' Εὐριπίδου καλῶς
with-the friends associated is-said for by Euripides finely

Ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ·
simple the speech of-the truth is-by-nature

σκιαγραφίας γάρ φησι τὸν ψευδῆ καὶ ἄδικον δεῖσθαι. τίς
shadow-painting for he-says the false and unjust to-need what
οὖν ὁ τρόπος αὐτοῖς τῆς συνουσίας ἐγίνετο; τῶν λόγων
then the manner for-them of-the intercourse was of-the words
ἡγεῖτο τὰ ἔργα, καὶ οἱ τὴν πενίαν τιμῶντες αὐτοὶ πρῶτοι
led the deeds and those the poverty honoring themselves first
φαίνονται καὶ τῶν πατρῴων χρημάτων ὑπεριδόντες, οἱ
appear also the paternal money having-despised those
τὴν ἀτυφίαν ἀσπασάμενοι πρῶτοι τὴν εὐτέλειαν
the freedom-from-vanity having-embraced first the frugality
ἤσκουν διὰ πάντων, οἱ τὸ τραγικὸν καὶ σοβαρὸν ἐκ
practiced through all those the tragic and pompous from
τῶν ἀλλοτρίων ἐξαιροῦντες βίων ᾤκουν αὐτοὶ πρῶτοι τὰς
the others' removing lives inhabited themselves first the
ἀγορὰς ἢ τὰ τῶν θεῶν τεμένη, τῇ τρυφῇ δὲ καὶ πρὸ τῶν
marketplaces or the of-the gods precincts on-the luxury but even before the
ῥημάτων διὰ τῶν ἔργων ἐπολέμουν, ἔργοις ἐλέγχοντες,
words through the deeds they-warred by-deeds proving
οὐ λόγῳ βοῶντες, ὅτι τῷ Διὶ συμβασιλεύειν ἔξεστιν
not by-word shouting that — with-Zeus to-reign-with it-is-possible
οὐδενὸς ἢ σμικρῶν πάνυ δεόμενον οὐδὲ παρενοχλούμενον
of-nothing or small very needing nor being-troubled
ὑπὸ τοῦ σώματος, ἐπετίμων δὲ τοῖς ἁμαρτάνουσιν, ἡνίκα
by the body they-rebuked and those erring while

ἔζων οἱ πταίσαντες, οὐκ ἀποθανόντας ἐβλασφήμουν,
lived those having-stumbled not dead did-they-revile
ἡνίκα καὶ τῶν ἐχθρῶν οἱ μετριώτεροι σπένδονται τοῖς
when even of-the enemies the more-moderate make-truce with-those
ἀπελθοῦσιν. ἔχει δὲ ὅ γε ἀληθινὸς κύων ἐχθρὸν οὐδένα,
departed has but the indeed true dog enemy none
κἂν τὸ σωμάτιον αὐτοῦ τις πατάξῃ, κἂν τοὔνομα
even-if the little-body his anyone strike even-if the-name
περιέλκῃ, κἂν λοιδορῆται καὶ βλασφημῇ, διότι τὸ μὲν τῆς
drag-about even-if he-rail and blaspheme because the indeed of-the
ἔχθρας γίνεται πρὸς ἀντίπαλον, τὸ δὲ ὑπερβαῖνον τὴν πρὸς
enmity happens toward opponent the but surpassing the toward
ἕτερον ἅμιλλαν εὐνοίᾳ τιμᾶσθαι φιλεῖ· κἄν τις ἑτέρως
another rivalry with-goodwill to-be-honored is-wont even-if anyone otherwise
ἔχῃ πρὸς αὐτόν, καθάπερ οἶμαι πολλοὶ πρὸς τοὺς θεούς,
be-disposed toward him as I-think many toward the gods
ἐκείνῳ μὲν οὐκ ἔστιν ἐχθρός, οὐδὲ γὰρ βλαβερός, αὐτὸς
to-him indeed not is enemy nor for harmful he
δὲ αὑτῷ βαρύτατον ἐπιτιθεὶς τίμημα τὴν τοῦ κρείττονος
but on-himself heaviest imposing penalty the of-the better
ἄγνοιαν ἔρημος λείπεται τῆς ἐκείνου προστασίας.
ignorance destitute is-left of-the his protection
10 Ἀλλ' εἰ μὲν νῦν μοι προύκειτο περὶ Κυνισμοῦ γράφειν,
but if indeed now for-me were-proposed about Cynicism to-write
εἶπον ἂν ὑπὲρ τούτων ἔτι τὰ παριστάμενά μοι
I-would-have-said — about these-things further the-things occurring to-me
τῶν εἰρημένων ἴσως οὐκ ἐλάττω· νῦν δὲ ἀποδιδόντες
than-the-things said perhaps not fewer now but rendering
τὸ συνεχὲς τῇ προαιρέσει περὶ τοῦ ποταποὺς εἶναι χρὴ
the continuous to-the purpose about the of-what-kind to-be it-is-needful
τοὺς πλαττομένους τῶν μύθων ἐφεξῆς σκοπῶμεν. ἴσως δὲ
the fabricated of-the myths in-order let-us-examine perhaps and

ἡγεῖται καὶ ταύτης τῆς ἐγχειρήσεως ἐκείνη, ὁποίᾳ τινὶ
precedes also this the undertaking that to-what-sort some
φιλοσοφίᾳ προσῆκον ἡ μυθογραφία. φαίνονται γὰρ πολλοὶ
philosophy fitting the myth-writing appear for many
καὶ τῶν φιλοσόφων αὐτὸ καὶ τῶν θεολόγων ποιήσαντες,
both of-the philosophers it and of-the theologians having-done
ὥσπερ Ὀρφεὺς μὲν ὁ παλαιότατος ἐνθέως φιλοσοφήσας, οὐκ
like Orpheus indeed the most-ancient divinely having-philosophized not
ὀλίγοι δὲ καὶ τῶν μετ᾽ ἐκεῖνον· οὐ μὴν ἀλλὰ καὶ Ξενοφῶν
few and also of-the after him not indeed but also Xenophon
φαίνεται καὶ Ἀντισθένης καὶ Πλάτων προσχρησάμενοι
appears and Antisthenes and Plato having-made-use-of
πολλαχοῦ τοῖς μύθοις, ὥσθ᾽ ἡμῖν πέφηνεν, εἰ καὶ μὴ τῷ
in-many-places the myths so-that to-us it-has-appeared if even not to-the
Κυνικῷ, φιλοσόφῳ γοῦν τινι προσήκειν ἡ μυθογραφία.
Cynic to-philosopher at-least some to-befit the myth-writing
Μικρὰ οὖν ὑπὲρ τῶν τῆς φιλοσοφίας εἴτε μορίων εἴτε
small-things then about the of-the philosophy whether parts or
ὀργάνων προρρητέον. ἔστι γὰρ οὐ μέγα τὸ διαφέρον
instruments one-must-say-first is for not great the difference
ὁποτέρως ἄν τις τῷ πρακτικῷ καὶ τῷ φυσικῷ τὸ
in-whichever-way — anyone to-the practical and to-the physical the
λογικὸν προσαριθμῇ· ἀναγκαῖον γὰρ ὁμοίως φαίνεται κατ᾽
logical adds necessary for alike it-appears in
ἀμφότερα. τριῶν δὴ τούτων αὖθις ἕκαστον εἰς τρία
both of-three indeed these again each into three
τέμνεται, τὸ μὲν φυσικὸν εἰς τὸ θεολογικὸν καὶ τὸ περὶ
is-cut the indeed physical into the theological and the about
τὰ μαθήματα καὶ τρίτον τὸ περὶ τὴν τῶν γινομένων καὶ
the mathematics and third the about the of-the things-coming-to-be and
ἀπολλυμένων καὶ τῶν ἀιδίων μέν, σωμάτων δὲ ὅμως
perishing and of-the eternal indeed bodies but nevertheless

θεωρίαν, τί τὸ εἶναι αὐτοῖς καὶ τίς ἡ οὐσία ἑκάστου·
study what the being for-them and what the substance of-each
τοῦ πρακτικοῦ δὲ τὸ μὲν πρὸς ἕνα ἄνδρα, ἠθικόν,
of-the practical and the indeed toward one man ethical
οἰκονομικὸν δὲ τὸ περὶ μίαν οἰκίαν, πολιτικὸν δὲ τὸ περὶ
economic and the about one household political and the about
πόλιν· ἔτι μέντοι τοῦ λογικοῦ τὸ μὲν ἀποδεικτικὸν διὰ
city further however of-the logical the indeed demonstrative through
τῶν ἀληθῶν, τὸ δὲ διὰ τῶν ἐνδόξων βιαστικόν, τὸ δὲ
the true the but through the reputable coercive the but
διὰ τῶν φαινομένων ἐνδόξων παραλογιστικόν. ὄντων δὴ
through the apparent reputable fallacious being indeed
τοσούτων τῶν τῆς φιλοσοφίας μερῶν, εἰ μή τί με
so-many the of-the philosophy parts if not something me
λέληθε· καὶ οὐδὲν θαυμαστὸν ἄνδρα στρατιώτην μὴ λίαν
has-escaped and nothing wonderful man soldier not too
ἐξακριβοῦν μηδ' ἐξονυχίζειν τὰ τοιαῦτα, ἅτε οὐκ ἐκ
to-define-exactly nor to-pare-the-nails-of the such-things inasmuch-as not from
βιβλίων ἀσκήσεως, ἀπὸ δὲ τῆς προστυχούσης αὐτὰ ἕξεως
books of-training from but the chance them habit
ἀποφθεγγόμενον· ἔσεσθε γοῦν μοι καὶ ὑμεῖς μάρτυρες, εἰ
uttering you-will-be at-least for-me also you witnesses if
τὰς ἡμέρας λογίσαισθε, πόσαι τινές εἰσιν αἱ μεταξὺ ταύτης
the days you-should-reckon how-many some are the between this
τε καὶ τῆς ἔναγχος ἡμῖν γενομένης ἀκροάσεως ὅσων
both and the lately to-us having-happened hearing of-how-many
τε ἡμῖν ἀσχολιῶν πλήρεις· ἀλλ', ὅπερ ἔφην, εἰ καί τι
both for-us occupations full but what-very I-said if even anything
παραλέλειπται παρ' ἐμοῦ· καίτοι νομίζω γε μηδὲν ἐνδεῖν·
has-been-left-out by me and-yet I-think indeed nothing to-be-lacking
πλὴν ὁ προστιθεὶς οὐκ ἐχθρός, ἀλλὰ φίλος ἔσται.
except the(-one) adding not enemy but friend will-be

Τούτων δὴ τῶν μερῶν οὔτε τῷ λογικῷ προσήκει τῆς 11
of-these indeed the parts neither to-the logical belongs of-the
μυθογραφίας οὔτε τοῦ φυσικοῦ τῷ μαθηματικῷ, μόνον
myth-writing nor of-the physical to-the mathematical only
δέ, εἴπερ ἄρα, τοῦ πρακτικοῦ τῷ πρὸς ἕνα γινομένῳ
but if-indeed then of-the practical to-the toward one-man concerned
καὶ τοῦ θεολογικοῦ τῷ τελεστικῷ καὶ μυστικῷ· φιλεῖ
and of-the theological to-the initiatory and mystical loves
γὰρ ἡ φύσις κρύπτεσθαι, καὶ τὸ ἀποκεκρυμμένον τῆς
for the nature to-hide and the hidden of-the
τῶν θεῶν οὐσίας οὐκ ἀνέχεται γυμνοῖς εἰς ἀκαθάρτους
of-the gods substance not endures with-naked into impure
ἀκοὰς ῥίπτεσθαι ῥήμασιν. ὅπερ δὲ δὴ τῶν χαρακτήρων
ears to-be-thrown words what-very but indeed of-the characters
ἡ ἀπόρρητος φύσις ὠφελεῖν πέφυκε καὶ ἀγνοουμένη·
the secret nature to-benefit is-by-nature-able even being-unknown
θεραπεύει γοῦν οὐ ψυχὰς μόνον, ἀλλὰ καὶ σώματα, καὶ
it-heals at-least not souls only but also bodies and
θεῶν ποιεῖ παρουσίας· τοῦτ᾽ οἶμαι πολλάκις γίγνεσθαι καὶ
of-gods makes presences this I-think often to-happen also
διὰ τῶν μύθων, ὅταν εἰς τὰς τῶν πολλῶν ἀκοὰς οὐ
through the myths when into the of-the many ears not
δυναμένας τὰ θεῖα καθαρῶς δέξασθαι δι᾽ αἰνιγμάτων
able the divine-things purely to-receive through riddles
αὐτοῖς μετὰ τῆς μύθων σκηνοποιίας ἐγχέηται.
to-them with the of-myths scene-painting it-is-poured-in
Φανεροῦ δὲ ἤδη γενομένου τίνι καὶ ποίῳ φιλοσοφίας
clear and already having-become to-what and what-kind-of of-philosophy
εἴδει καὶ μυθογραφεῖν ἔσθ᾽ ὅτε προσήκει· πρὸς γὰρ τῷ
form also to-write-myths it-is when it-befits besides for the
λόγῳ μαρτυρεῖ τούτοις ἡ τῶν προλαβόντων ἀνδρῶν
reason bears-witness to-these the of-the earlier men

προαίρεσις. ἐπεὶ καὶ Πλάτωνι πολλὰ μεμυθολόγηται περὶ
choice since also by-Plato many-things have-been-mythologized about
τῶν ἐν ᾅδου πραγμάτων θεολογοῦντι καὶ πρό γε τούτου
the in Hades things theologizing and before indeed him
τῷ τῆς Καλλιόπης, Ἀντισθένει δὲ καὶ Ξενοφῶντι καὶ
by-the(-son) — of-Calliope by-Antisthenes and and Xenophon and
αὐτῷ Πλάτωνι πραγματευομένοις ἠθικάς τινας ὑποθέσεις
himself Plato treating ethical some subjects
οὐ παρέργως, ἀλλὰ μετά τινος ἐμμελείας ἡ τῶν μύθων
not incidentally but with some harmony the of-the myths
ἐγκαταμέμικται γραφή, οὓς σ᾽ ἐχρῆν, εἴπερ ἐβούλου,
has-been-mixed-in writing whom you it-was-needful if-indeed you-wished
μιμούμενον ἀντὶ μὲν Ἡρακλέους μεταλαμβάνειν Περσέως
imitating instead-of indeed Heracles to-substitute of-Perseus
ἢ Θησέως τινὸς ὄνομα καὶ τὸν Ἀντισθένειον τύπον
or of-Theseus some name and the Antisthenean stamp
ἐγχαράττειν, ἀντὶ δὲ τῆς Προδίκου σκηνοποιίας ἀμφὶ τοῖν
to-engrave instead-of and the of-Prodicus scene-painting about the
ἀμφοῖν τούτοιν θεοῖν ἑτέραν ὁμοίαν εἰσάγειν εἰς τὸ θέατρον.
both these goddesses another similar to-introduce into the theater

Julian holds that the incongruous in initiatory myth points to hidden truth and rouses the mind to search, while its diction must be solemn and fit for the gods. Dionysus' birth was a divine manifestation, and Semele, Cadmus' daughter, was wise in divine things.

Ἐπεὶ δὲ καὶ τῶν τελεστικῶν μύθων ἐπεμνήσθην, φέρε 12
since and also of-the initiatory myths I-made-mention come
νῦν ὁποίους εἶναι χρὴ τοὺς ἑκατέρῳ τῶν μερῶν
now of-what-sort to-be it-is-needful those to-each of-the parts
ἁρμόττοντας αὐτοὶ καθ' ἑαυτοὺς ἰδεῖν πειραθῶμεν, οὐκέτι
fitting ourselves by ourselves to-see let-us-try no-longer
μαρτύρων παλαιῶν ἐν πᾶσι προσδεόμενοι, ἑπόμενοι δὲ
witnesses ancient in all needing-in-addition following but
νέοις ἴχνεσιν ἀνδρός, ὃν ἐγὼ μετὰ τοὺς θεοὺς ἐξ ἴσης
new tracks of-a-man whom I after the gods on equal
Ἀριστοτέλει καὶ Πλάτωνι ἄγαμαί τε τέθηπά τε. φησὶ δὲ
with-Aristotle and Plato admire both am-amazed-at and says but
οὐχ ὑπὲρ πάντων οὗτος, ἀλλ' ὑπὲρ τῶν τελεστικῶν, οὓς
not about all this-one but about the initiatory which
παρέδωκεν ἡμῖν Ὀρφεὺς ὁ τὰς ἁγιωτάτας τελετὰς
handed-down to-us Orpheus the(-one) the most-holy rites
καταστησάμενος. τὸ γὰρ ἐν τοῖς μύθοις ἀπεμφαῖνον
having-established the for in the myths incongruous
αὐτῷ τούτῳ προοδοποιεῖ πρὸς τὴν ἀλήθειαν. ὅσῳ
by-very this prepares-the-way to the truth by-as-much
γὰρ μᾶλλον παράδοξόν ἐστι καὶ τερατῶδες τὸ αἴνιγμα,
for more paradoxical is and monstrous the riddle
τοσούτῳ μᾶλλον ἔοικε διαμαρτύρεσθαι, μὴ τοῖς αὐτόθεν
by-so-much more it-seems to-protest not the-things on-the-spot

λεγομένοις πιστεύειν, ἀλλὰ τὰ λεληθότα περιεργάζεσθαι
said to-believe but the hidden-things to-investigate
καὶ μὴ πρότερον ἀφίστασθαι, πρὶν ἂν ὑπὸ θεοῖς ἡγεμόσιν
and not before to-desist before — under gods leaders
ἐκφανῆ γενόμενα τὸν ἐν ἡμῖν τελέσῃ, μᾶλλον δὲ τελειώσῃ
manifest having-become the in us they-initiate rather but perfect
νοῦν καὶ εἰ δή τι κρεῖττον ἡμῖν ὑπάρχει τοῦ νοῦ,
mind and if indeed anything better for-us belongs than-the mind
αὐτοῦ τοῦ ἑνὸς καὶ τἀγαθοῦ μοῖρά τις ὀλίγη τὸ πᾶν
itself of-the one and of-the-good portion some small the whole
ἀμερίστως ἔχουσα, τῆς ψυχῆς πλήρωμα καὶ ἐν τῷ ἑνὶ καὶ
undividedly having of-the soul fullness and in the one and
ἀγαθῷ συνέχουσα πᾶσαν αὐτὴν διὰ τῆς ὑπερεχούσης καὶ
good holding-together all it through the transcendent and
χωριστῆς αὐτοῦ καὶ ἐξῃρημένης παρουσίας. ἀλλὰ ταῦτα
separate his and exalted presence but these-things
μὲν ἀμφὶ τὸν μέγαν Διόνυσον οὐκ οἶδ' ὅπως ἐπῆλθέ
indeed about the great Dionysus not I-know how came
μοι βακχεύοντι μανῆναι· τὸν βοῦν δὲ ἐπιτίθημι τῇ
to-me being-in-bacchic-frenzy to-rave the ox but I-put-upon the
γλώττῃ· περὶ τῶν ἀρρήτων γὰρ οὐδὲν χρὴ λέγειν.
tongue about the unspeakable-things for nothing it-is-needful to-say
ἀλλά μοι θεοὶ μὲν ἐκείνων καὶ ὑμῶν δὲ τοῖς πολλοῖς,
but to-me gods indeed of-those and of-you but to-the many
ὅσοι τέως ἐστὲ τούτων ἀμύητοι, τὴν ὄνησιν δοῖεν.
as-many-as hitherto are of-these uninitiated the benefit may-grant
13 Ὑπὲρ δὲ ὧν εἰπεῖν τε καὶ ἀκοῦσαι θέμις καὶ ἀνεμέσητον
about but what-things to-say both and to-hear lawful and blameless
ἀμφοτέροις ἐστί, πᾶς λόγος ὁ προφερόμενος ἔκ τε
for-both is every speech the(-one) uttered from both
λέξεως καὶ διανοίας σύγκειται. οὐκοῦν ἐπειδὴ καὶ ὁ μῦθος
diction and thought is-composed therefore since also the myth

λόγος τίς ἐστιν, ἐκ δυοῖν τούτοιν συγκείσεται. σκοπῶμεν
speech some is from two these will-be-composed let-us-examine
δὲ ἑκάτερον αὐτῶν. ἔστιν ἁπλῆ τις ἐν λόγῳ παντὶ διάνοια,
and each of-them there-is simple some in speech every thought
καὶ μέντοι καὶ κατὰ σχῆμα προάγεται, τὰ παραδείγματα
and moreover also in figure is-advanced the examples
δὲ ἀμφοῖν ἐστι πολλά. τὸ μὲν οὖν ἓν ἁπλοῦν ἐστι
and of-both are many the indeed then one simple is
καὶ οὐδὲν δεῖται ποικιλίας, τὸ δ᾽ ἐσχηματισμένον ἔχει
and in-nothing needs variety the but figured has
διαφορὰς ἐν ἑαυτῷ πολλάς, ὧν, εἴ τί σοι τῆς
differences in itself many of-which if at-all to-you of-the
ῥητορικῆς ἐμέλησεν, οὐκ ἀξύνετος εἶ. τούτων δὴ τῶν
rhetoric was-a-care not unintelligent you-are of-these indeed the
κατὰ διάνοιαν σχημάτων ἁρμόττει τῷ μύθῳ τὰ πλεῖστα·
in thought figures fit the myth the most
πλὴν ἔμοιγε οὔθ᾽ ὑπὲρ τῶν πολλῶν οὔθ᾽ ὑπὲρ τῶν
except to-me-at-least neither about the many nor about the
ἁπάντων ἐστὶ τά γε νῦν ῥητέον, ἀλλ᾽ ὑπὲρ δυοῖν,
all is the-things indeed now one-must-say but about two
τοῦ τε σεμνοῦ κατὰ τὴν διάνοιαν καὶ τοῦ ἀπεμφαίνοντος.
the both solemn in the thought and the incongruous
τὰ δὲ αὐτὰ ταῦτα καὶ περὶ τὴν λέξιν γίνεται.
the and same these-things also about the diction happen
μορφοῦται γάρ πως καὶ σχηματίζεται παρὰ τῶν μὴ
is-shaped for somehow and is-figured by those not
προφερομένων εἰκῇ μηδ᾽ ὥσπερ χειμάρρους ἑλκόντων
uttering at-random nor like torrents dragging
συρφετοὺς ῥημάτων ἐκ τῆς τριόδου· ἀλλὰ τοῖν δυοῖν
refuse of-words from the crossroads but of-the two
τούτοιν, ὅταν μὲν ὑπὲρ τῶν θείων πλάττωμεν, σεμνὰ
these when indeed about the divine-things we-fabricate solemn

χρὴ πάνυ τὰ ῥήματα εἶναι καὶ τὴν λέξιν ὡς ἔνι
it-is-needful very the words to-be and the diction as possible
μάλιστα σώφρονα καὶ καλὴν καὶ τοῖς θεοῖς πρεπωδεστάτην,
most temperate and fine and for-the gods most-fitting
τῶν αἰσχρῶν δὲ μηδὲν καὶ βλασφήμων ἢ δυσσεβῶν, ὅπως
of-the shameful but nothing and blasphemous or impious so-that
μὴ τῷ πλήθει τῆς τοιαύτης ἀρχηγοὶ θρασύτητος γενώμεθα,
not for-the multitude of-the such leaders of-boldness we-may-become
μᾶλλον δὲ καὶ πρὸ τοῦ πλήθους αὐτοὶ τὸ περὶ τοὺς θεοὺς
rather but even before the multitude ourselves the about the gods
ἠσεβηκέναι προλάβωμεν. οὐδὲν οὖν ἀπεμφαῖνον εἶναι
to-have-been-impious we-may-anticipate nothing then incongruous to-be
χρὴ περὶ τὰς τοιαύτας λέξεις, ἀλλὰ σεμνὰ πάντα
it-is-needful about the such dictions but solemn all-things
καὶ καλὰ καὶ μεγαλοπρεπῆ καὶ θεῖα καὶ καθαρὰ καὶ τῆς
and fine and magnificent and divine and pure and at-the
τῶν θεῶν οὐσίας εἰς δύναμιν ἐστοχασμένα·
of-the gods substance according-to power aimed
14 τὸ δὲ κατὰ τὴν διάνοιαν ἀπεμφαῖνον τοῦ χρησίμου
the but in the thought incongruous of-the useful
γιγνόμενον χάριν ἐγκριτέον, ὡς ἂν μή τινος ὑπομνήσεως
happening for-the-sake one-must-admit so-that — not of-some reminder
ἔξωθεν οἱ ἄνθρωποι δεόμενοι, ἀλλ' ὑπὸ τῶν ἐν αὐτῷ
from-outside the men needing but by the-things in itself
λεγομένων τῷ μύθῳ διδασκόμενοι τὸ λανθάνον μῶσθαι
said the myth being-taught the hidden to-search-out
καὶ πολυπραγμονεῖν ὑφ' ἡγεμόσι τοῖς θεοῖς προθυμηθεῖεν.
and to-inquire-into under leaders the gods they-may-be-eager
ἰδοὺ γὰρ ἔγωγε πολλῶν ἤκουσα λεγόντων ἄνθρωπον μὲν
see for I-at-least many I-heard saying man indeed
τὸν Διόνυσον, ἐπείπερ ἐκ Σεμέλης ἐγένετο, θεὸν δὲ διὰ
— Dionysus since-indeed from Semele he-was-born god but through

θεουργίας καὶ τελεστικῆς, ὥσπερ τὸν δεσπότην Ἡρακλέα
theurgy and initiation like the master Heracles
διὰ τῆς βασιλικῆς ἀρετῆς εἰς τὸν Ὄλυμπον ὑπὸ τοῦ
through the kingly virtue into — Olympus by the
πατρὸς ἀνῆχθαι τοῦ Διός. ἀλλ', ὦ τάν, εἶπον, οὐ
father to-have-been-led-up — Zeus but O my-good-man I-said not
ξυνίετε τοῦ μύθου φανερῶς αἰνιττομένου. ποῦ γὰρ ἡ
you-understand the myth clearly hinting where for the
γένεσίς ἐστιν ὥσπερ Ἡρακλέους, οὕτω δὴ καὶ Διονύσου,
birth is like of-Heracles so indeed also of-Dionysus
ἔχουσα μὲν τὸ κρεῖττον καὶ ὑπερέχον καὶ ἐξηρημένον,
having indeed the better and surpassing and exalted
ἐν τῷ μετρίῳ δὲ ὅμως ἔτι τῆς ἀνθρωπίνης φύσεως
in the measure but nevertheless still of-the human nature
μένουσα καί πως ἀφομοιουμένη πρὸς ἡμᾶς; Ἡρακλῆς δὲ
remaining and somehow being-likened to us Heracles but
λέγεται παιδίον γενέσθαι καὶ κατὰ μικρὸν αὐτῷ τὸ σῶμα
is-said child to-have-been and little-by little to-him the body
τὸ θεῖον ἐπιδοῦναι, καὶ φοιτῆσαι διδασκάλοις ἱστόρηται,
the divine to-have-grown and to-have-gone to-teachers is-recorded
καὶ στρατεύσασθαι λέγεται καὶ κρατῆσαι πάντων,
and to-have-campaigned is-said and to-have-prevailed-over all
καμεῖν δὲ ὅμως κατὰ τὸ σῶμα.
to-have-labored but nevertheless in the body
καίτοι αὐτῷ ταῦτα μὲν ὑπῆρξε, μειζόνως δὲ ἢ
and-yet to-him these-things indeed belonged in-greater-measure but than
κατ' ἄνθρωπον. ὅτε γὰρ ἐν τοῖς σπαργάνοις
in-the-manner-of man when for in the swaddling-clothes
ἀποπνίγων τοὺς δράκοντας καὶ πρὸς αὐτὰ παραταττόμενος
strangling the serpents and against very drawn-up
τὰ τῆς φύσεως στοιχεῖα, θάλπη καὶ κρυμούς, εἶτα τοῖς
the of-the nature elements heats and frosts then against-the

ἀπορωτάτοις καὶ ἀμαχωτάτοις, ἐνδείᾳ λέγω τροφῆς καὶ
most-baffling and most-invincible want I-mean of-food and
ἐρημίᾳ, καὶ τὴν δι᾽ αὐτοῦ πορείαν οἶμαι τοῦ πελάγους
desolation and the through it journey I-think of-the sea
ἐπὶ τῆς χρυσῆς κύλικος, ἣν ἐγὼ νομίζω μὰ τοὺς θεοὺς οὐ
on the golden cup which I think by the gods not
κύλικα εἶναι, βαδίσαι δὲ αὐτὸν ὡς ἐπὶ ξηρᾶς τῆς θαλάττης
cup to-be to-have-walked but him as on dry-land the sea
νενόμικα. τί γὰρ ἄπορον ἦν Ἡρακλεῖ; τί δ᾽ οὐχ ὑπήκουσεν
I-have-believed what for impossible was for-Heracles what but not obeyed
αὐτοῦ τῷ θείῳ καὶ καθαρωτάτῳ σώματι, τῶν λεγομένων
his the divine and purest body of-the so-called
τούτων στοιχείων δουλευόντων αὐτοῦ τῇ δημιουργικῇ καὶ
these elements serving his the creative and
τελεσιουργῷ τοῦ ἀχράντου καὶ καθαροῦ νοῦ δυνάμει; ὃν
perfecting of-the undefiled and pure mind power whom
ὁ μέγας Ζεὺς διὰ τῆς Προνοίας Ἀθηνᾶς, ἐπιστήσας αὐτῷ
the great Zeus through — Forethought Athena having-set-over him
φύλακα τὴν θεὸν ταύτην, ὅλην ἐξ ὅλου προέμενος αὑτοῦ,
guardian the goddess this whole from whole having-sent-forth of-himself
τῷ κόσμῳ σωτῆρα ἐφύτευσεν, εἶτ᾽ ἐπανήγαγε διὰ τοῦ
for-the world savior begot then led-back through the
κεραυνίου πυρὸς πρὸς ἑαυτόν, ὑπὸ τῷ θείῳ συνθήματι τῆς
lightning fire to himself under the divine signal of-the
αἰθερίας αὐγῆς ἥκειν παρ᾽ ἑαυτὸν τῷ παιδὶ κελεύσας. ἀλλ᾽
ethereal beam to-come to him the child having-bidden but
ὑπὲρ μὲν τούτων ἐμοί τε καὶ ὑμῖν ἵλεως Ἡρακλῆς εἴη.
about indeed these-things to-me both and to-you gracious Heracles may-be
15 Τὰ δὲ τῆς Διονύσου θρυλουμένης μὲν γενέσεως, οὔσης
the-things but of-the of-Dionysus much-talked-of indeed birth being
δὲ οὐ γενέσεως, ἀλλὰ δαιμονίας ἐκφάνσεως κατὰ τί τοῖς
but not birth but divine manifestation in what to-the

ἀνθρωπικοῖς προσέοικεν; ἡ μήτηρ αὐτὸν κύουσα, φασίν,
human resembles the mother him carrying they-say
ὑπὸ τῆς Ἥρας ζηλοτυπούσης ἐξαπατηθεῖσα τὸν ἐραστὴν
by — Hera jealous having-been-deceived the lover
ἐξελιπάρησεν ἥκειν, ὡς παρὰ τὴν γαμετὴν εἴωθε φοιτᾶν,
begged to-come as to the wife he-is-wont to-go
πρὸς ἑαυτήν· εἶτα οὐκ ἀνασχόμενον τὸ σωμάτιον τῶν
to herself then not having-endured the little-body the
κτυπημάτων τοῦ Διὸς ὑπὸ τοῦ κεραυνοῦ κατεφλέγετο.
crashes — of-Zeus by the thunderbolt was-burned-up
πάντων δ' ὁμοῦ πυρουμένων, Ἑρμῇ κελεύσας ὁ Ζεὺς
of-all and together being-set-afire to-Hermes having-bidden — Zeus
ἁρπάσαι τὸν Διόνυσον καὶ τεμὼν τὸν αὑτοῦ μηρὸν
to-snatch — Dionysus and having-cut the his-own thigh
ἐρράπτει· εἶτα ἐκεῖθεν, ἡνίκα ἐτελεσφορήθη τὸ βρέφος,
sews-in then from-there when was-brought-to-term the babe
ὠδίνων ὁ Ζεὺς ἐπὶ τὰς νύμφας ἔρχεται· τὸ Λῦθι ῥάμμα
in-labor — Zeus to the nymphs comes the be-loosed stitch
δὲ αὗται τῷ μηρῷ προσεπᾴδουσαι τὸν διθύραμβον ἡμῖν εἰς
and they to-the thigh singing-over the dithyramb to-us into
φῶς προήγαγον· εἶτα ἐμάνη, φασίν, ὁ θεὸς ὑπὸ τῆς Ἥρας,
light brought-forth then went-mad they-say the god by — Hera
ἔπαυσε δ' αὐτῷ τὴν νόσον ἡ Μήτηρ τῶν θεῶν, ὁ δὲ ἦν
stopped and for-him the sickness the Mother of-the gods he and was
αὐτίκα θεός. εἵποντο γοῦν οὐ Λίχας αὐτῷ καθάπερ Ἡρακλεῖ
at-once god followed at-least not Lichas him as Heracles
οὐδὲ Ἰόλεως οὐδὲ Τελαμὼν οὐδ' Ὕλας οὐδ' Ἄβδηρος, ἀλλὰ
nor Iolaus nor Telamon nor Hylas nor Abderus but
Σάτυροι καὶ Βακχαὶ καὶ Πᾶνες καὶ δαιμόνων στρατιά.
Satyrs and Bacchants and Pans and of-spirits army
ὁρᾷς ὅπως ἀνθρωπικὴ μὲν ἡ σπορὰ διὰ τῶν κεραυνίων,
you-see how human indeed the sowing through the lightnings

ἡ δ᾽ ἀποκύησις ἀνθρωπικωτέρα, ἀμφοῖν δὲ τοῖν εἰρημένοιν
the and delivery more-human than-both but the said
προσομοιότερα τοῖς ἀνθρωπίνοις τὰ ἔργα; τί οὖν οὐ
more-like to-the human-things the deeds why then not
καταβάλλοντες τὸν λῆρον ἐκεῖνο πρῶτον ὑπὲρ τούτων
throwing-down the nonsense that first about these-things
ἴσμεν, ὡς Σεμέλη σοφὴ τὰ θεῖα; παῖς γὰρ ἦν
do-we-know that Semele wise in-the divine-things daughter for she-was
Κάδμου τοῦ Φοίνικος, τούτοις δὲ καὶ ὁ θεὸς σοφίαν μαρτυρεῖ
of-Cadmus the Phoenician to-these and also the god wisdom bears-witness

Πολλὰς καὶ Φοίνικες ὁδοὺς μακάρων ἐδάησαν
many also Phoenicians ways of-blessed learned

λέγων.
saying

V · DIONYSUS AND THE CYNICS OF THE DAY

Semele foretold the god's coming, and the Greeks named her Dionysus' mother for it. The myths veil his substance, which Julian will not parade before untrained ears; incongruous myths bid us look beyond the literal. What good has the Cynic done? Like the Galilean renouncers he gives up little and gathers much, and Asclepiades, Serenianus, Chytron, and the rest went up to the emperor, flattered and barked, and haunted the palace, not the schools.

16 αἰσθέσθαι οὖν μοι δοκεῖ τοῦ θεοῦ τούτου πρώτη παρ᾽
to-have-perceived then to-me she-seems the god this first among
Ἕλλησι καὶ τὴν ἐσομένην ἐπιφάνειαν αὐτοῦ οὐκ εἰς μακρὰν
Greeks and the going-to-be manifestation his not for long
προαγορεύσασα κινῆσαι μὲν θᾶττον ἢ προσῆκον
having-foretold to-set-in-motion indeed sooner than fitting

ἦν τινὰ τῶν περὶ αὐτὸν ὀργίων, οὐκ ἀνασχομένη
it-was some of-the about him rites not having-endured
τὸν εἱμαρμένον περιμεῖναι χρόνον, εἶτα ἀναλωθῆναι
the fated to-await time then to-be-consumed
πρὸς τοῦ πυρὸς τοῦ ῥυέντος ἐπ᾽ αὐτήν. ἐπεὶ δὲ
by the fire the(-one) having-flowed upon her when but
ἐδέδοκτο τῷ Διὶ κοινῇ πᾶσιν ἀνθρώποις ἐνδοῦναι
it-had-been-decided — by-Zeus in-common for-all men to-give
ἀρχὴν καταστάσεως ἑτέρας καὶ μεταβαλεῖν αὐτοὺς ἐκ
beginning of-order other and to-change them from
τοῦ νομαδικοῦ βίου πρὸς τὸν ἡμερώτερον, ἐξ Ἰνδῶν
the nomadic life to the gentler from Indians
ὁ Διόνυσος αὔτοπτος ἐφαίνετο δαίμων, ἐπιφοιτῶν τὰς
— Dionysus visible-in-person appeared spirit visiting the
πόλεις, ἄγων μεθ᾽ ἑαυτοῦ στρατιὰν πολλὴν δαιμονίων
cities leading with himself army great of-spirits
τινῶν καὶ διδοὺς ἀνθρώποις κοινῇ μὲν ἅπασι σύμβολον
some and giving to-men in-common indeed to-all symbol
τῆς ἐπιφανείας αὐτοῦ τὸ τῆς ἡμερίδος φυτόν, ὑφ᾽ οὗ
of-the manifestation his the of-the cultivated-vine plant by which
μοι δοκοῦσιν, ἐξημερωθέντων αὐτοῖς τῶν περὶ τὸν
to-me they-seem having-been-tamed for-them the-things about the
βίον, Ἕλληνες τῆς ἐπωνυμίας αὐτὸ ταύτης ἀξιῶσαι,
life Greeks of-the name it this to-have-deemed-worthy
μητέρα δ᾽ αὐτοῦ προσειπεῖν τὴν Σεμέλην διὰ τὴν
mother and his to-call — Semele because-of the
πρόρρησιν, ἄλλως τε καὶ τοῦ θεοῦ τιμῶντος αὐτήν, ἅτε
prediction especially — and the god honoring her inasmuch-as
πρώτην ἱερόφαντιν τῆς ἔτι μελλούσης ἐπιφοιτήσεως.
first hierophant of-the still going-to-be visitation

Οὔσης δέ, ὡς ἄν τις ἀκριβῶς σκοπῶν ἐξετάσειε, τῆς
being and as — anyone exactly examining might-scrutinize the
ἱστορίας τοιαύτης, οἱ τὸν Διόνυσον ὅστις ποτ' ἐστὶ θεῶν
story such those — Dionysus whoever ever is of-gods
ζητοῦντες τἀληθὲς ἔχον ὡς ἔφην εἰς μῦθον διεσκεύασαν,
seeking the-truth being as I-said into myth arranged
αἰνιττόμενοι τήν τε οὐσίαν τοῦ θεοῦ καὶ τὴν ἐν τοῖς νοητοῖς
hinting-at the both substance of-the god and the in the intelligible
παρὰ τῷ πατρὶ κύησιν καὶ τὸν ἀγέννητον αὐτοῦ τόκον ἐν τῷ
with the father conception and the unbegotten his birth in the
κόσμῳ *** ἐν τῷ παντί, καὶ τἆλλα ἐφεξῆς ὅσα τοῦ
world (lacuna) in the all and the-other-things in-order as-many-as of-the
ζητεῖν ἦν ἄξια, φράζειν δέ γ' οὐ ῥᾴδια ἐμοί, τυχὸν μὲν
to-seek were worthy to-tell but indeed not easy for-me perhaps indeed
καὶ διὰ τὸ ἀγνοεῖν ἔτι περὶ αὐτῶν τὸ ἀκριβές, τυχὸν
also because-of the to-be-ignorant still about them the exact perhaps
δὲ καὶ οὐκ ἐθέλοντι τὸν κρύφιον ἅμα καὶ φανερὸν
and also not wishing the hidden at-the-same-time and visible
θεὸν ὥσπερ ἐν θεάτρῳ προβάλλειν ἀκοαῖς ἀνεξετάστοις καὶ
god as in theater to-put-forward to-ears unexamined and
διανοίαις ἐπὶ πάντα μᾶλλον ἢ τὸ φιλοσοφεῖν τετραμμέναις.
to-minds to all-things rather than the to-philosophize turned
Ἀλλ' ὑπὲρ μὲν τούτων ἴστω Διόνυσος αὐτός, ᾧ καὶ
but about indeed these-things let-know Dionysus himself to-whom also
προσεύχομαι τάς τε ἐμὰς καὶ τὰς ὑμετέρας ἐκβακχεῦσαι
I-pray the both my and the your to-throw-into-frenzy
φρένας ἐπὶ τὴν ἀληθῆ τῶν θεῶν γνῶσιν, ὡς ἂν μὴ πολὺν
minds toward the true of-the gods knowledge so-that — not long
ἀβάκχευτοι χρόνον τῷ θεῷ μένοντες ὁπόσα ὁ Πενθεὺς
uninitiated time to-the god remaining as-many-things-as — Pentheus
πάθωμεν, ἴσως μὲν καὶ ζῶντες, πάντως δὲ ἀπαλλαγέντες
we-may-suffer perhaps indeed even living altogether but having-been-released

τοῦ σώματος. ὅτῳ γὰρ ἂν μὴ τὸ πεπληθυσμένον τῆς
from-the body for-whom for — not the multiplied of-the
ζωῆς ὑπὸ τῆς ἑνοειδοῦς καὶ ἐν τῷ μεριστῷ παντελῶς
life by the uniform and in the divisible altogether
ἀδιαιρέτου ὅλης τε ἐν πᾶσιν ἀμιγοῦς προϋπαρχούσης
undivided whole and in all unmixed pre-existing
οὐσίας τοῦ Διονύσου τελεσιουργηθῇ διὰ τῆς περὶ τὸν
substance — of-Dionysus be-perfected through the about the
θεὸν ἐνθέου βακχείας, τούτῳ κίνδυνος ἐπὶ πολλὰ ῥυῆναι
god inspired frenzy for-this-one danger into many-things to-flow
τὴν ζωήν, ῥυεῖσαν δὲ διεσπάσθαι καὶ διασπασθεῖσαν
the life having-flowed and to-have-been-torn-apart and having-been-torn-apart
οἴχεσθαι· τὸ δὲ ῥυεῖσαν καὶ διασπασθεῖσαν μὴ προσέχων
to-be-gone the but having-flowed and having-been-torn-apart not attending
τις τοῖς ῥήμασιν ὑδάτιον μηδὲ λίνου μήρινθον ἀκροάσθω,
anyone to-the words little-water nor of-flax thread let-him-hear
ξυνιέτω δὲ τὰ λεγόμενα τρόπον ἄλλον, ὃν Πλάτων,
let-him-understand but the-things said in-manner other which Plato
ὃν Πλωτῖνος, ὃν Πορφύριος, ὃν ὁ δαιμόνιος Ἰάμβλιχος.
which Plotinus which Porphyry which the divine Iamblichus
ὃς δ' ἂν μὴ ταύτῃ ποιῇ, γελάσεται μέν, ἴστω
whoever but — not in-this-way do will-laugh indeed let-him-know
μέντοι Σαρδώνιον γελῶν ἔρημος ὢν ἀεὶ τῆς τῶν θεῶν
however Sardonic laughing destitute being always of-the of-the gods
γνώσεως, ἧς ἀντάξιον οὐδὲ τὸ πᾶσαν ὁμοῦ μετὰ τῆς
knowledge than-which equal-in-worth not-even the all together with the
τῶν Ῥωμαίων ἐπιτροπεῦσαι τὴν βαρβάρων ἔγωγε θείμην
of-the Romans to-govern the of-barbarians I-at-least would-reckon
ἄν, οὐ μὰ τὸν ἐμὸν δεσπότην Ἥλιον. ἀλλά με πάλιν οὐκ
— not by the my master Helios but me again not
οἶδ' ὅστις θεῶν ἐπὶ ταῦτ' ἐβάκχευσεν οὐ προελόμενον.
I-know which of-gods to these-things threw-into-frenzy not having-chosen

17 Οὗ δὲ ἕνεκεν ἔφην αὐτά· κατὰ μὲν τὴν διάνοιαν
for-what but reason I-spoke them in indeed the thought
ἀπεμφαίνοντες ὅταν οἱ μῦθοι γίγνωνται περὶ τῶν
being-incongruous when the myths are-made about the
θείων, αὐτόθεν ἡμῖν ὥσπερ βοῶσι καὶ διαμαρτύρονται
divine-things on-the-spot to-us as they-shout and protest
μὴ πιστεύειν ἁπλῶς, ἀλλὰ τὸ λεληθὸς σκοπεῖν καὶ
not to-believe simply but the hidden to-examine and
διερευνᾶσθαι. τοσούτῳ δ' ἐστὶ κρεῖττον ἐν τούτοις τοῦ
to-search-out by-so-much and is better in these than-the
σεμνοῦ τὸ ἀπεμφαῖνον, ὅσῳ διὰ μὲν ἐκείνου καλοὺς
solemn the incongruous by-as-much through indeed that fine
λίαν καὶ μεγάλους καὶ ἀγαθούς, ἀνθρώπους δὲ ὅμως
very and great and good men but nevertheless
τοὺς θεοὺς κίνδυνος νομίσαι, διὰ δὲ τῶν ἀπεμφαινόντων
the gods danger to-think through but the incongruous
ὑπεριδόντας τῶν ἐν τῷ φανερῷ λεγομένων ἐπὶ τὴν
having-disregarded the-things in the visible said to the
ἐξῃρημένην αὐτῶν οὐσίαν καὶ ὑπερέχουσαν πάντα τὰ
exalted their substance and surpassing all the
ὄντα καθαρὰν νόησιν ἐλπὶς ἀναδραμεῖν.
beings pure thought hope to-run-up
Αἰτίαι μὲν οὖν αὗται τοῦ τὴν τελεστικὴν καὶ μυσταγωγὸν
causes indeed then these of-the the initiatory and mystic
φιλοσοφίαν τὰ μὲν ῥήματα παντὸς μᾶλλον εὐαγῆ καὶ
philosophy the indeed words than-all more holy and
σεμνὰ προφέρεσθαι, κατὰ δὲ τὴν διάνοιαν ἀλλοιοτέραν
solemn to-utter in but the thought more-different
ποιεῖσθαι τὴν ἐξήγησιν τῶν τοιούτων.
to-make the interpretation of-the such-things

ὁ δὲ τῆς τῶν ἠθῶν ἐπανορθώσεως ἕνεκα τοὺς 18
the(-one) but of-the of-the characters correction for-the-sake the
λόγους πλάττων καὶ μύθους παράγων δράτω τοῦτο μὴ
speeches fabricating and myths introducing let-him-do this not
πρὸς ἄνδρας, ἀλλὰ πρὸς παῖδας ἤτοι καθ' ἡλικίαν ἢ
for men but for children either by age or
τῷ φρονεῖν, πάντως δὲ τῶν λόγων τούτων δεομένους.
in-the thinking altogether but of-the speeches these needing
εἰ μὲν οὖν ἡμεῖς σοι παῖδες ἐφάνημεν εἴτε ἐγὼ εἴτε
if indeed then we to-you children appeared whether I or
Ἀνατόλιος οὑτοσί, συγκαταρίθμει δὲ τούτῳ καὶ τὸν
Anatolius this-here count-together and with-this-one also —
Μεμμόριον καὶ τὸν Σαλούστιον, πρὸς τούτοις δέ, εἰ
Memorius and — Sallust besides these and if
βούλει, καὶ τοὺς ἄλλους ἑξῆς, Ἀντικύρας σοι δεῖ·
you-wish also the others in-order of-Anticyra to-you it-is-needful
τί γὰρ ἂν ἀκκίζοιτό τις; ἐπεὶ πρὸς τῶν θεῶν καὶ
why for — would-feign-indifference anyone since by the gods and
πρὸς αὐτοῦ τοῦ μύθου, μᾶλλον δὲ τοῦ κοινῇ πάντων
by itself the myth rather but the in-common of-all
βασιλέως Ἡλίου, τί σοι μέγα ἢ μικρὸν πεποίηται ἔργον;
king Helios what by-you great or small has-been-done work
τίνι παρέστης ἀγωνιζομένῳ μετὰ τοῦ δικαίου; τίνα
whom did-you-stand-by contending with the just whom
ἐθεράπευσας πενθοῦντα, τῷ λόγῳ διδάξας, ὅτι μὴ κακὸν
did-you-tend mourning by-the speech having-taught that not evil
ὁ θάνατος μήτε τῷ παθόντι μήτε τοῖς οἰκείοις αὐτοῦ;
the death neither to-the(-one) having-suffered nor to-the relatives his
τίς δ' αἰτιάσεταί σε τῆς ἑαυτοῦ μειρακίσκος σωφροσύνης,
who and will-credit you for-the his-own youth temperance

ὅτι πεποίηκας αὐτὸν ἐξ ἀσώτου σώφρονα καὶ καλὸν οὐ
that you-have-made him from profligate temperate and fine not
τὸ σῶμα μόνον, ἀλλὰ πολὺ μᾶλλον τὴν ψυχὴν φαίνεσθαι;
the body only but much more the soul to-appear
τίνα δὲ ἄσκησιν ἐποιήσω τοῦ βίου; τί δέ σοι ἄξιον
what and discipline did-you-make of-the life what and by-you worthy
τῆς Διογένους βακτηρίας ἢ ναὶ μὰ Δία τῆς παρρησίας
of-the of-Diogenes staff or yes by Zeus of-the free-speech
πεποίηται; ἔργον οἴει μέγα βακτηρίαν λαβεῖν ἢ τρίχας
has-been-done work do-you-think great staff to-take or hair
ἀνεῖναι, καὶ περινοστεῖν τὰς πόλεις καὶ τὰ στρατόπεδα,
to-let-grow and to-go-about the cities and the camps
καὶ τοῖς μὲν βελτίστοις λοιδορεῖσθαι, τοὺς δὲ χειρίστους
and the indeed best to-revile the but worst
θεραπεύειν; εἰπὲ πρὸς τοῦ Διὸς καὶ πρὸς τουτωνὶ τῶν
to-court say by — Zeus and by these-here the
ἀκροωμένων, οἳ δι᾽ ὑμᾶς τὴν φιλοσοφίαν ἐκτρέπονται,
listeners who because-of you the philosophy turn-away-from
ἀνθ᾽ ὅτου πρὸς μὲν τὸν μακαρίτην Κωνστάντιον εἰς
on-account-of what to indeed the late Constantius into
Ἰταλίαν ἦλθες, οὐκέτι μέντοι καὶ μέχρι τῶν Γαλλιῶν;
Italy you-came no-longer however also as-far-as the Gauls
καίτοι πορευθεὶς πρὸς ἡμᾶς, εἰ μηδὲν ἄλλο, ξυνεῖναι γοῦν
and-yet having-journeyed to us if nothing else to-understand at-least
σου τῆς φωνῆς μᾶλλον δυναμένῳ πλησιάζειν ἔμελλες
your the voice better able to-approach you-were-going
ἀνθρώπῳ. τί δὲ καὶ τὸ περιφοιτᾶν πανταχοῦ καὶ παρέχειν
to-a-man why and also the to-roam everywhere and to-give
πράγματα ταῖς ἡμιόνοις; ἀκούω δὲ ἔγωγε καὶ τοῖς τὰς
trouble to-the mules I-hear and I-at-least also to-those the
ἡμιόνους ἐλαύνουσιν, οἳ μᾶλλον ὑμᾶς ἢ τοὺς στρατιώτας
mules driving who more you than the soldiers

πεφρίκασι· χρῆσθαι γὰρ αὐτοῖς τοῖς ξύλοις ἀκούω τινὰς
dread to-use for them the sticks I-hear some
ὑμῶν χαλεπώτερον ἢ τοῖς ξίφεσιν ἐκεῖνοι.
of-you more-harshly than the swords those
γίγνεσθε οὖν αὐτοῖς εἰκότως φοβερώτεροι. πάλαι μὲν οὖν
you-become then to-them reasonably more-terrifying long-ago indeed then
ὑμῖν ἐθέμην ἐγὼ τοῦτο τὸ ὄνομα, νυνὶ δὲ αὐτὸ ἔοικα καὶ
for-you I-gave I this the name now but it I-seem also
γράψειν. ἀποτακτιστάς τινας ὀνομάζουσιν οἱ δυσσεβεῖς
to-be-going-to-write renouncers some name the impious
Γαλιλαῖοι· τούτων οἱ πλείους μικρὰ προέμενοι πολλὰ
Galilaeans of-these the more small-things having-given-up many
πάνυ, μᾶλλον δὲ τὰ πάντα πανταχόθεν ξυγκομίζουσι,
very rather but the all-things from-everywhere collect
καὶ προσκτῶνται τὸ τιμᾶσθαι καὶ δορυφορεῖσθαι καὶ
and acquire-besides the to-be-honored and to-be-escorted and
θεραπεύεσθαι. τοιοῦτόν τι καὶ τὸ ὑμέτερον ἔργον ἐστί,
to-be-courted such something also the your work is
πλὴν ἴσως τοῦ χρηματίζεσθαι. τοῦτο δὲ οὐ παρ' ὑμᾶς
except perhaps of-the to-make-money this but not among you
γίγνεται, παρ' ἡμᾶς δέ· συνετώτεροι γάρ ἐσμεν τῶν
happens among us but more-intelligent for we-are than-the
ἀνοήτων ἐκείνων· ἴσως δὲ καὶ διὰ τὸ μηδὲν ὑμῖν
senseless those perhaps and also because-of the nothing for-you
εἶναι πρόσχημα τοῦ φορολογεῖν εὐπροσώπως, ὁποῖον
to-be pretext for-the to-levy-tribute plausibly such-as
ἐκείνοις, ἣν λέγουσιν οὐκ οἶδ' ὅπως ἐλεημοσύνην, τὰ
for-those which they-call not I-know how alms the-things
δ' ἄλλα γε πάντα ἐστὶν ὑμῖν τε κἀκείνοις παραπλήσια.
but other indeed all are for-you both and-for-those alike
καταλελοίπατε τὴν πατρίδα ὥσπερ ἐκεῖνοι, περιφοιτᾶτε
you-have-left the fatherland like those you-roam

πάντη καὶ τὸ στρατόπεδον διωχλήσατε μᾶλλον ἐκείνων
everywhere and the camp you-troubled more than-those
καὶ ἰταμώτερον· οἱ μὲν γὰρ καλούμενοι, ὑμεῖς δὲ καὶ
and more-recklessly they indeed for being-summoned you but even
ἀπελαυνόμενοι. καὶ τί χρηστὸν ἐκ τούτων ὑμῖν ἐγένετο,
being-driven-away and what good from these to-you came
μᾶλλον δὲ καὶ ἡμῖν τοῖς ἄλλοις;
rather but also to-us the others
ἀνῆλθεν ὁ Ἀσκληπιάδης, εἶτα ὁ Σερηνιανός, εἶτα ὁ
came-up — Asclepiades then — Serenianus then —
Χύτρων, εἶτα οὐκ οἶδα παιδάριον ὅ τι ξανθὸν καὶ
Chytron then not I-know little-boy what thing fair and
εὔμηκες, εἶτα σύ, καὶ μεθ' ὑμῶν ἄλλοι δὶς τοσοῦτοι. τί
tall then you and with you others twice as-many what
οὖν ἐκ τῆς ὑμετέρας ἀνόδου γέγονεν ἀγαθόν, ὦ λῷστοι;
then from the your going-up has-come good O best-ones
τίς ἤσθετο πόλις ἢ τίς ἰδιώτης τῆς ὑμετέρας παρρησίας;
what perceived city or what private-man the your free-speech
οὐκ ἀφρόνως μὲν τὸ ἐξ ἀρχῆς εἵλεσθε τὴν ἐπὶ τὸν
not foolishly indeed the from beginning you-chose the to the
οὐδὲ ἰδεῖν ὑμᾶς θέλοντα βασιλέα πορείαν, ἀνελθόντες δὲ
not-even to-see you wishing emperor journey having-gone-up but
ἀφρονέστερον αὐτῇ καὶ ἀμαθέστερον καὶ μανιωδέστερον
more-foolishly it and more-ignorantly and more-madly
ἐχρήσασθε, κολακεύσαντες ἅμα καὶ ὑλακτήσαντες καὶ
you-used having-flattered at-the-same-time and having-barked and
βιβλία δόντες καὶ ταῦτα προσαχθῆναι προσλιπαρήσαντες;
books having-given and these-things to-be-brought-to having-begged
οὐδένα ὑμῶν οἶμαι ἐγὼ τοσαυτάκις εἰς φιλοσόφου φοιτῆσαι,
no-one of-you I-think I so-often to of-philosopher to-have-gone

ὁσάκις εἰς ἀντιγραφέως, ὥστε ὑμῖν Ἀκαδήμεια καὶ Λύκειον
as-often-as to of-secretary so-that to-you Academy and Lyceum
ἀντὶ τῆς Ποικίλης τε ἦν τῶν βασιλείων τὰ πρόθυρα.
instead-of the Painted-Stoa both was of-the palace the porches

VI · JULIAN'S OWN MYTH

The Cynics take the short road to virtue, which is steep; the true Cynic despises all currency, knows himself divine, and scorns the body. The Cynic's myth was an old one adapted, so Julian makes one: a rich man left flocks and sons untaught; they killed one another, razed the temples, and built tombs. Zeus, with Helios and the Fates, saved a neglected child, the rich man's nephew, whom Helios and Athena reared. Led by Hermes to a mountain, the despairing youth saw Helios, who showed him the heir dozing among thieving shepherds and set him in the heir's place, armed with Athena's Gorgon's head and helmet, Helios' torch, and Hermes' wand, to purify the house, trust friends over flatterers, rule humanely, and remember his immortal soul.

Οὐκ ἀπάξετε ταῦτα; οὐ καταβαλεῖτε νῦν γοῦν, εἰ 19
not will-you-take-away these-things not will-you-throw-down now at-least if
καὶ μὴ πρότερον, ὅτε ὑμῖν οὐδέν ἐστι πλέον ἀπὸ τῆς
even not before when for-you nothing is more from the
κόμης καὶ τῆς βακτηρίας; πῶς δὲ καὶ γέγονεν ὑφ'
long-hair and the staff how and also has-become by
ὑμῶν εὐκαταφρόνητος ἡ φιλοσοφία; τῶν ῥητορικῶν οἱ
you contemptible the philosophy of-the rhetoricians the
δυσμαθέστατοι καὶ οὐδ' ὑπ' αὐτοῦ τοῦ βασιλέως Ἑρμοῦ
slowest-to-learn and not-even by himself the king Hermes
τὴν γλῶτταν ἐκκαθαρθῆναι δυνάμενοι, φρενωθῆναι δὲ οὐδὲ
the tongue to-be-cleansed being-able to-be-made-wise but not-even
πρὸς αὐτῆς τῆς Ἀθηνᾶς σὺν τῷ Ἑρμῇ, τοῦτο ἐκ τῆς
by herself — Athena with — Hermes this from the

ἀγοραίου καὶ περιτρεχούσης ἁρπάσαντες ἐντρεχείας· οὐδὲ
marketplace and running-about having-snatched dexterity not-even
γὰρ ἐν παροιμίᾳ περιφερόμενον αὐτὸ γιγνώσκουσι τὸ ὅτι
for in proverb carried-about it do-they-know the that
βότρυς πρὸς βότρυν πεπαίνεται· ὁρμῶσιν ἐπὶ τὸν Κυνισμόν·
grape by grape ripens rush to the Cynicism
βακτηρία, τρίβων, κόμη, τὸ ἐντεῦθεν ἀμαθία, θράσος,
staff cloak long-hair the thereupon ignorance boldness
ἰταμότης καὶ πάντα ἁπλῶς τὰ τοιαῦτα. τὴν σύντομον,
recklessness and all simply the such-things the short
φασίν, ὁδὸν καὶ σύντονον ἐπὶ τὴν ἀρετὴν ἰέναι ὄφελον
they-say road and steep to the virtue to-go would-that
καὶ ὑμεῖς τὴν μακρὰν ἐπορεύεσθε· ῥᾷον ἂν δι' ἐκείνης
also you the long had-gone more-easily — through that
ἢ διὰ ταύτης ἤλθετε. οὐκ ἴστε, ὅτι μεγάλας
than through this you-would-have-come not do-you-know that great
ἔχουσιν αἱ σύντομοι τὰς χαλεπότητας; καὶ ὥσπερ ἐν ταῖς
have the short-cuts the difficulties and as in the
λεωφόροις ὁ μὲν τὴν σύντομον ἐλθεῖν δυνηθεὶς ῥᾷον
highways he indeed the short to-go having-been-able more-easily
ἐκπερίεισι τὴν κύκλῳ, οὐκέτι μέντοι τὸ ἀνάπαλιν ὁ κύκλῳ
will-go-round the in-a-circle no-longer however the reverse he in-a-circle
πορευθεὶς ἔλθοι ἂν πάντως καὶ τὴν ἐπίτομον, οὕτω δὴ
having-journeyed would-go — altogether also the short-cut so indeed
καὶ ἐν τῇ φιλοσοφίᾳ τέλος τέ ἐστι καὶ ἀρχὴ μία γνῶναί
also in the philosophy end both is and beginning one to-know
τε ἑαυτὸν καὶ ἀφομοιωθῆναι τοῖς θεοῖς· ἀρχὴ μὲν οὖν
both oneself and to-be-likened to-the gods beginning indeed then
ἑαυτὸν γνῶναι, τέλος δὲ ἡ πρὸς τοὺς κρείττονας ὁμοιότης.
oneself to-know end but the to the better likeness

Ὅστις οὖν Κυνικὸς εἶναι ἐθέλει, πάντων ὑπεριδὼν τῶν 20
whoever then Cynic to-be wishes all having-despised the
νομισμάτων καὶ τῶν ἀνθρωπίνων δοξῶν, εἰς ἑαυτὸν καὶ
currencies and the human opinions into himself and
τὸν θεὸν ἐπέστραπται πρότερον. ἐκείνῳ τὸ χρυσίον οὐκ
the god has-turned first to-him the gold not
ἔστι χρυσίον, οὐχ ἡ ψάμμος ψάμμος, εἰ πρὸς ἀμοιβήν
is gold nor the sand sand if for exchange
τις αὐτὰ ἐξετάζοι καὶ τῆς ἀξίας αὐτῶν ἐπιτρέψειεν
anyone them should-examine and of-the worth their should-allow
αὐτῷ τιμητῇ γενέσθαι· γῆν γὰρ αὐτὰ οἶδεν ἀμφότερα. τὸ
himself assessor to-be earth for them he-knows both the
σπανιώτερον δὲ καὶ τὸ ῥᾷον ἀνθρώπων εἶναι κενοδοξίας
rarer and also the easier of-men to-be of-vanity
ταῦτα καὶ ἀμαθίας νενόμικεν ἔργα· τὸ αἰσχρὸν ἢ καλὸν
these-things and of-ignorance he-has-believed works the shameful or fine
οὐκ ἐν τοῖς ἐπαινουμένοις ἢ ψεγομένοις τίθεται, ἀλλ᾽
not in the-things praised or blamed he-places but
ἐν τῇ φύσει· φεύγει τὰς περιττὰς τροφάς· ἀποστρέφεται
in the nature he-flees the superfluous foods turns-away-from
δὲ τὰ ἀφροδίσια. βιαζομένου δὲ τοῦ σώματος, οὐ
and the sexual-pleasures compelling but the body not
δόξῃ προστέτηκεν οὐδὲ περιμένει τὸν μάγειρον καὶ τὰ
to-opinion is-attached nor awaits the cook and the
ὑποτρίμματα καὶ τὴν κνίσσαν, οὐδὲ τὴν Φρύνην οὐδὲ τὴν
sauces and the savor nor — Phryne nor —
Λαΐδα οὐδὲ τὴν τοῦ δεῖνος περιβλέπεται γαμετὴν οὐδὲ τὸ
Lais nor the of-the so-and-so looks-around-for wife nor the
θυγάτριον οὐδὲ τὴν θεράπαιναν· ἀλλ᾽ ὡς ἔνι μάλιστα
little-daughter nor the maidservant but as possible most
ἐκ τῶν προστυχόντων ἀποπλήσας τὴν θεραπείαν τοῦ
from the-things at-hand having-satisfied the service of-the

σώματος καὶ τὸ ἐνοχλοῦν ἐξ αὐτοῦ παρωσάμενος, ἄνωθεν
body and the troubling from it having-thrust-aside from-above
ἐκ τῆς Ὀλύμπου κορυφῆς ἐπιβλέπει τοὺς ἄλλους
from the of-Olympus summit he-looks-down-on the others

Ἄτης ἐν λειμῶνι κατὰ σκότον ἠλάσκοντας,
of-Ate in meadow in darkness wandering

ὑπὲρ ὀλίγων παντάπασιν ἀπολαύσεων ὑπομένοντας
for few altogether enjoyments enduring
ὅσα οὐδὲ παρὰ τὸν Κωκυτὸν καὶ τὸν Ἀχέροντα
as-many-things-as not-even beside — Cocytus and — Acheron
θρυλοῦσιν οἱ κομψότεροι τῶν ποιητῶν. ἡ σύντομος ὁδός
prate the more-clever of-the poets the short road
ἐστιν αὕτη. δεῖ γὰρ αὐτὸν ἀθρόως ἐκστῆναι ἑαυτοῦ
is this it-is-needful for him all-at-once to-stand-outside himself
καὶ γνῶναι, ὅτι θεῖός ἐστι, καὶ τὸν νοῦν μὲν τὸν ἑαυτοῦ
and to-know that divine he-is and the mind indeed the his-own
ἀτρύτως καὶ ἀμετακινήτως συνέχειν ἐν τοῖς θείοις καὶ
unweariedly and immovably to-hold-together in the divine and
ἀχράντοις καὶ καθαροῖς νοήμασιν, ὀλιγωρεῖν δὲ πάντη
undefiled and pure thoughts to-make-light but altogether
τοῦ σώματος καὶ νομίζειν αὐτὸ κατὰ τὸν Ἡράκλειτον
of-the body and to-think it according-to — Heraclitus
κοπρίων ἐκβλητότερον, ἐκ τοῦ ῥᾴστου δὲ αὑτῷ τὰς
than-dung more-to-be-thrown-out from the easiest but for-himself the
θεραπείας ἀποπληροῦν, ἕως ἂν ὁ θεὸς ὥσπερ ὀργάνῳ
services to-fulfill until — the god as instrument
τῷ σώματι χρῆσθαι ἐπιτάττῃ.
the body to-use enjoins
Ταῦτα μὲν οὖν ὡς φασὶ ταύτῃ. ἐπανάξω δὲ ὅθεν ἐξέβην.
these-things indeed then as they-say thus I-shall-return and whence I-digressed

ἐπειδὴ γὰρ τοὺς μύθους προσήκει πρὸς παῖδας ἤτοι τῷ 21
since for the myths it-befits to children either in-the
φρονεῖν, κἂν ἄνδρες ὦσιν, ἢ καὶ τοῖς καθ' ἡλικίαν παιδαρίοις
thinking even-if men they-be or also to-the in age little-children
ἀπαγγέλλειν, ἐξεταστέον ὅπως μήτε εἰς θεοὺς μήτε εἰς
to-relate one-must-examine that neither toward gods nor toward
ἀνθρώπους πλημμελὲς ᾖ, καθάπερ ἔναγχος, δυσσεβές τι
men offensive or like lately impious something
ῥηθείη· καὶ προσέτι τοῦτο ἐν ἅπασιν ἀκριβῶς βασανιστέον,
may-be-said and further this in all exactly one-must-test
εἰ πιθανός, εἰ τοῖς πράγμασι προσφυής, εἰ μῦθός
whether plausible whether to-the things fitting whether myth
ἐστιν ἀληθῶς ὁ πλαττόμενος. ἐπεὶ τό γε νῦν ὑπὸ
is truly the(-one) fabricated since the indeed now by
σοῦ πεποιημένον οὐ μῦθός ἐστι σός· καίτοι τοῦτό γε
you made not myth is yours and-yet this indeed
ἐνεανιεύσω· ἀλλ' ὁ μὲν μῦθος ἐστι παλαιός, ἐφήρμοσας δὲ
you-boasted but the indeed myth is old you-adapted and
αὐτὸν σὺ πράγμασιν ἑτέροις, ὅπερ οἶμαι ποιεῖν εἰώθασιν
it you to-things other which-very I-think to-do are-wont
οἱ τῇ τροπικῇ χρώμενοι τῶν νοημάτων κατασκευῇ· πολὺς
those the figurative using of-the thoughts arrangement much
δὲ ἐν τούτοις ὁ Πάριός ἐστι ποιητής. ἔοικας οὖν οὐδὲ
and in these the Parian is poet you-seem then not-even
πεποιηκὼς μῦθον, ὦ ξυνετώτατε, μάτην νεανιεύεσθαι· καίτοι
having-made myth O most-intelligent in-vain to-boast and-yet
τοῦτο τίτθης ἔργον ἐστὶν εὐτραπέλου. Πλουτάρχου δὲ εἰ
this of-nurse work is witty of-Plutarch but if
τὰ μυθικὰ διηγήματα τῶν σῶν εἴσω χειρῶν ἀφῖκτο, οὔποτ'
the mythical narratives the your into hands had-come never
ἂν ἐλελήθει σε, τίνι διαφέρει πλάσαι τε ἐξ ἀρχῆς
— it-would-have-escaped you in-what differs to-fabricate both from beginning

μῦθον καὶ τὸν κείμενον ἐφαρμόσαι πράγμασιν οἰκείοις. ἀλλ'
myth and the existing to-adapt to-things proper but
ἵνα μή σε τὴν σύντομον ὁδεύοντα βίβλοις ἐμβαλὼν
in-order-that not you the short traveling into-books having-thrown
μακραῖς καὶ δυσελίκτοις ἐπίσχω μικρὰ καὶ πεδήσω· σὺ δὲ
long and hard-to-unroll I-may-check a-little and fetter you but
οὐδὲ τὸν Δημοσθένους ἀκήκοας μῦθον, ὃν ἐποίησεν ὁ
not-even the of-Demosthenes have-heard myth which made the
Παιανιεὺς πρὸς τοὺς Ἀθηναίους, ἡνίκα ὁ Μακεδὼν ἐξήτει
Paeanian to the Athenians when the Macedonian demanded
τοὺς Ἀθηναίους ῥήτορας. ἐχρῆν οὖν τι τοιοῦτο
the Athenian orators it-was-needful then something such
πλάσαι· ἢ πρὸς τῶν θεῶν ἔργον ἦν εἰπεῖν μυθάριόν τι
to-fabricate or by the gods hard was-it to-tell little-myth some
τοιοῦτον; ἀναγκάσεις δέ με καὶ μυθοποιὸν γενέσθαι.
such you-will-compel and me also myth-maker to-become

22 Πλουσίῳ ἀνδρὶ πρόβατα ἦν πολλὰ καὶ ἀγέλαι βοῶν καὶ
to-rich man sheep were many and herds of-oxen and
αἰπόλια πλατέ' αἰγῶν, ἵπποι δὲ αὐτῷ πολλάκις μυρίαι
flocks broad of-goats horses but to-him often ten-thousand
ἕλος κάτα βουκολέοντο, καὶ ποιμένες δοῦλοί τε καὶ
marsh in grazed and shepherds slaves both and
ἐλεύθεροι μισθωτοί, καὶ βουκόλοι βοῶν καὶ αἰγῶν αἰπόλοι
free hired and herdsmen of-oxen and of-goats goatherds
καὶ ἱπποφορβοὶ τῶν ἵππων, καὶ πλεῖστα κτήματα. τούτων
and horse-keepers of-the horses and very-many possessions of-these
δὲ αὐτῷ πολλὰ μὲν ὁ πατὴρ ἀπελελοίπει, πολλαπλάσια δὲ
but to-him many indeed the father had-left many-times-more but
αὐτὸς ἐπεκτήσατο, πλουτεῖν θέλων ἐν δίκῃ τε καὶ παρὰ
he acquired-in-addition to-be-rich wishing with justice both and against
δίκην· ἔμελε γὰρ αὐτῷ τῶν θεῶν ὀλίγον. ἐγένοντο δὲ
justice it-was-a-care for to-him of-the gods little there-were and

αὐτῷ γυναῖκες πολλαὶ καὶ υἱεῖς ἐξ αὐτῶν καὶ θυγατέρες,
to-him wives many and sons from them and daughters
οἷς ἐκεῖνος διανείμας τὴν οὐσίαν ἔπειτα ἐτελεύτησεν,
to-whom he having-divided the property then died
οὐδὲν αὐτοὺς οἰκονομίας πέρι διδάξας, οὐδ' ὅπως ἄν τις
nothing them management about having-taught nor how — anyone
δύναιτο τὰ τοιαῦτα κτᾶσθαι μὴ παρόντα ἢ παρόντα
might-be-able the such-things to-acquire not present or present
διαφυλάττειν. ᾤετο γὰρ ὑπὸ ἀμαθίας ἀρκεῖν τὸ πλῆθος,
to-preserve he-thought for through ignorance to-suffice the multitude
ἐπεὶ καὶ αὐτὸς ἦν οὐ μάλα ἐπιστήμων τῆς τοιαύτης
since also himself was not very knowing of-the such
τέχνης, ἅτε μὴ λόγῳ προσειληφὼς αὐτήν, ἀλλὰ
art inasmuch-as not by-reason having-acquired it but
συνηθείᾳ τινὶ καὶ πείρᾳ μᾶλλον, ὥσπερ οἱ φαῦλοι τῶν
by-custom some and experience rather like the poor of-the
ἰατρῶν ἐκ τῆς ἐμπειρίας μόνον ἰώμενοι τοὺς ἀνθρώπους,
physicians from the experience only healing the men
ὅθεν καὶ διαφεύγει τὰ πολλὰ τῶν νοσημάτων αὐτούς.
whence also escape the most of-the diseases them
ἀρκεῖν οὖν νομίσας τὸ πλῆθος τῶν υἱέων πρὸς τὸ φυλάξαι
to-suffice then having-thought the multitude of-the sons for the to-guard
τὴν οὐσίαν οὐδὲν ἐφρόντισεν ὅπως ἔσονται σπουδαῖοι. τὸ
the substance nothing he-took-thought how they-will-be good this
δὲ ἄρα αὐτοῖς ἦρξε πρῶτον μὲν τῶν εἰς ἀλλήλους
and then for-them began first indeed of-the toward one-another
ἀδικημάτων. ἐπιθυμῶν γὰρ ἕκαστος ὥσπερ ὁ πατὴρ πολλὰ
wrongs desiring for each like the father much
ἔχειν καὶ μόνος πάντα ἐπὶ τὸν πέλας ἐτράπετο. τέως μὲν
to-have and alone all to the neighbor turned for-a-while indeed
οὖν τοῦτο ἐπράττετο. προσαπέλαυον δὲ καὶ οἱ ξυγγενεῖς,
then this was-done shared-in and also the kinsmen

οὐδ᾽ αὐτοὶ παιδευθέντες καλῶς, τῆς τῶν παίδων ἀνοίας
not-even themselves educated well of-the of-the sons folly
τε καὶ ἀμαθίας. εἶτα ἐπίμπλατο φόνων πάντα, καὶ ἡ
both and ignorance then were-filled with-murders all-things and the
τραγικὴ κατάρα ὑπὸ τοῦ δαίμονος εἰς ἔργον ἤγετο· τὰ
tragic curse by the spirit into deed was-brought the
πατρῷα γὰρ θηκτῷ σιδήρῳ διελάγχανον, καὶ ἦν πάντα
paternal-things for with-whetted iron they-divided and was all-things
ἀκοσμίας πλήρη· πατρῷα μὲν ἱερὰ κατεσκάπτετο παρὰ
of-disorder full paternal indeed temples were-razed by
τῶν παίδων ὀλιγωρηθέντα πρότερον ὑπὸ τοῦ πατρὸς
the sons despised before by the father
καὶ ἀποσυληθέντα τῶν ἀναθημάτων, ἃ ἐτέθειτο παρὰ
and stripped of-the offerings which had-been-set-up by
πολλῶν μὲν καὶ ἄλλων, οὐχ ἥκιστα δὲ τῶν προπατόρων
many indeed also others not least but by-the forefathers
αὐτοῦ. καθαιρουμένων δὲ τῶν ἱερῶν ἀνῳκοδομεῖτο παλαιὰ
his being-pulled-down and the temples were-built old
καὶ νέα μνήματα, προαγορεύοντος αὐτοῖς τοῦ αὐτομάτου καὶ
and new tombs foretelling to-them the chance and
τῆς τύχης, ὅτι ἄρα πολλῶν αὐτοῖς δεήσει μνημάτων
the fortune that then of-many for-them there-will-be-need tombs
οὐκ εἰς μακράν, ἐπειδήπερ αὐτοῖς ὀλίγον ἔμελε τῶν θεῶν.
not into long since-indeed for-them little it-was-a-care of-the gods
Πάντων οὖν ὁμοῦ φυρομένων καὶ ξυντελουμένων γάμων
all then together being-confounded and being-accomplished marriages
τε οὐ γάμων καὶ βεβηλουμένων ὁμοῦ τοῖς θείοις τῶν
both not marriages and being-profaned together with-the divine-things the
ἀνθρωπίνων, τὸν Δία ἔλεος ὑπῆλθεν· εἶτα ἀπιδὼν πρὸς τὸν
human — Zeus pity stole-upon then having-looked to —
Ἥλιον· ὦ παῖ, εἶπεν, οὐρανοῦ καὶ γῆς ἀρχαιότερον ἐν θεοῖς
Helios O child he-said than-heaven and earth older among gods

βλάστημα, μνησικακεῖν ἔτι διανοῇ τῆς ὑπεροψίας ἀνδρὶ
offspring to-bear-a-grudge still do-you-intend for-the arrogance against-man
αὐθάδει καὶ τολμηρῷ, ὅς σε ἀπολιπὼν αὑτῷ τε καὶ γένει
self-willed and daring who you having-forsaken to-himself both and to-race
αἴτιος ἐγένετο τῶν τηλικούτων παθημάτων; ἢ νομίζεις, ὅτι
cause became of-the so-great sufferings or do-you-think because
μὴ χαλεπαίνεις αὐτῷ μηδ' ἀγανακτεῖς μηδ' ἐπὶ τὸ γένος
not you-are-angry at-him nor are-indignant nor against the race
αὐτοῦ τοὺς οἰστοὺς θήγεις, ἔλαττον εἶναι ταύτης αἴτιος αὐτῷ
his the arrows whet less to-be of-this cause to-him
τῆς ξυμφορᾶς, ἔρημον αὐτοῦ τὴν οἰκίαν ἀφείς; ἀλλ', ἔφη,
of-the misfortune desolate his the house having-left but he-said
καλῶμεν τὰς Μοίρας, εἴ πῃ βοηθητέος ὁ ἀνήρ ἐστιν. αἱ
let-us-call the Fates if somehow to-be-helped the man is they
δὲ ὑπήκουσαν αὐτίκα τῷ Διί. καὶ ὁ μὲν Ἥλιος, ὥσπερ
and obeyed at-once — Zeus and — indeed Helios as
ἐννοῶν τι καὶ λογιζόμενος αὐτὸς ἐν ἑαυτῷ, προσεῖχεν εἰς
considering something and reasoning himself in himself attended to
τὸν Δία πήξας τὰ ὄμματα. τῶν Μοιρῶν δὲ ἡ πρεσβυτάτη·
— Zeus having-fixed the eyes of-the Fates but the eldest
Κωλύετον, ἔφη, ὦ πάτερ, ἡ Ὁσιότης ξὺν τῇ Δίκῃ.
forbid she-said O father — Piety with — Justice
σὸν οὖν ἔργον ἐστίν, ἐπείπερ ἡμᾶς ἐκέλευσας ὑπεικαθεῖν
yours then work is since-indeed us you-bade to-yield
αὐταῖς, πεῖσαι καὶ ἐκείνας. ἀλλ' ἐμαὶ γάρ εἰσιν, ἔφη,
to-them to-persuade also them but mine for are he-said
θυγατέρες, καὶ ἄξιον δὴ ἐρέσθαι αὐτάς· τί τοίνυν, ὦ
daughters and worthy indeed to-ask them what then O
ποτνία, φατόν; ἀλλὰ τούτου μέν, εἰπέτην, ὦ πάτερ, αὐτὸς
ladies do-you-say but of-this indeed said-the-two O father yourself
εἶ κύριος. σκόπει δὲ ὅπως ἐν ἀνθρώποις ὁ πονηρὸς
are lord consider but how among men the wicked

οὑτοσὶ τῆς ἀνοσιουργίας ζῆλος μὴ παντάπασιν ἐπικρατήσει.
this-here of-the impiety zeal not altogether will-prevail
πρὸς ἀμφότερα, εἶπεν, ἐγὼ σκέψομαι. καὶ αἱ Μοῖραι
for both said I will-consider and the Fates
πλησίον παροῦσαι πάντα ἐπέκλωθον, ὡς ὁ πατὴρ ἐβούλετο.
near being-present all-things spun as the father wished
Λέγειν δὲ ὁ Ζεὺς ἄρχεται πρὸς τὸν Ἥλιον· τουτὶ τὸ
to-speak and — Zeus begins to — Helios this-here the
παιδίον, ἔφη· ξυγγενὲς δὲ ἦν αὐτῶν ἄρα παρερριμμένον
child he-said kinsman and was of-them then cast-aside
που καὶ ἀμελούμενον, ἀδελφιδοῦς ἐκείνου τοῦ πλουσίου
somewhere and neglected nephew of-that the rich-man
καὶ ἀνεψιὸς τῶν κληρονόμων· τοῦτο, ἔφη, σόν ἐστιν
and cousin of-the heirs this he-said yours is
ἔκγονον. ὄμοσον οὖν τὸ ἐμόν τε καὶ τὸ σὸν σκῆπτρον, ἢ
offspring swear then the my both and the your scepter verily
μὴν ἐπιμελήσεσθαι διαφερόντως αὐτοῦ καὶ ποιμανεῖν
indeed to-be-going-to-take-care-of especially him and to-be-going-to-shepherd
αὐτὸ καὶ θεραπεύσειν τῆς νόσου. ὁρᾷς γὰρ ὅπως οἷον ὑπὸ
it and to-be-going-to-heal of-the sickness you-see for how as by
καπνοῦ ῥύπου τε ἀναπέπλησται καὶ λιγνύος, κίνδυνός τε
smoke with-filth both is-filled and soot danger both
τὸ ὑπὸ σοῦ σπαρὲν ἐν αὐτῷ πῦρ ἀποσβῆναι, ἢν μὴ σύ γε
the by you sown in him fire to-be-quenched if not you indeed
δύσεαι ἀλκήν. σοὶ δὲ ἐγώ τε ξυγχωρῶ καὶ αἱ Μοῖραι·
put-on strength to-you and I both concede and the Fates
κόμιζε οὖν αὐτὸ καὶ τρέφε. ταῦτα ἀκούσας ὁ βασιλεὺς
take then it and rear these-things having-heard the king
Ἥλιος ηὐφράνθη τε ἡσθεὶς τῷ βρέφει, σωζόμενον
Helios rejoiced both having-been-pleased with-the babe preserved

ἔτι καθορῶν ἐν αὐτῷ σπινθῆρα μικρὸν ἐξ ἑαυτοῦ, καὶ
still seeing in it spark small from himself and
τὸ ἐντεῦθεν ἔτρεφεν ἐκεῖνο τὸ παιδίον, ἐξαγαγὼν
the thereupon reared that the child having-led-out

ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ
from both blood from and din
Ἔκ τ' ἀνδροκτασίης.
from and slaughter-of-men

ὁ πατὴρ δὲ ὁ Ζεὺς ἐκέλευσε καὶ τὴν Ἀθηνᾶν τὴν
the father and — Zeus bade also — Athena the
ἀμήτορα, τὴν παρθένον ἅμα τῷ Ἡλίῳ τὸ παιδάριον
motherless the virgin with — Helios the little-boy
ἐκτρέφειν. ἐπεὶ δὲ ἐτράφη καὶ νεανίας ἐγένετο
to-rear when but he-was-reared and youth became

Πρῶτον ὑπηνήτης, τοῦπερ χαριεστάτη ἥβη,
first with-down-on-his-lip whose most-graceful youth

κατανοήσας τῶν κακῶν τὸ πλῆθος, ὁπόσον τι περὶ τοὺς
having-perceived of-the evils the multitude how-great some about the
ξυγγενεῖς αὐτοῦ καὶ τοὺς ἀνεψιοὺς ἐγεγόνει, ἐδέησε μὲν
kinsmen his and the cousins had-been he-came-near indeed
αὐτὸν εἰς τὸν τάρταρον προέσθαι πρὸς τὸ μέγεθος τῶν
himself into the tartarus to-throw at the greatness of-the
κακῶν ἐκπλαγείς. ἐπεὶ δὲ Ἥλιος εὐμενὴς ὢν μετὰ τῆς
evils having-been-terrified when but Helios kindly being with —
Προνοίας Ἀθηνᾶς ὕπνον τινὰ καὶ κάρον ἐμβαλὼν τῆς
Forethought Athena sleep some and torpor having-cast-on from-the
ἐπινοίας ταύτης ἀπήγαγεν, αὖθις ἀνεγερθεὶς ἄπεισιν εἰς
purpose this led-him-away again having-been-roused he-goes-away into

ἐρημίαν. εἶτα ἐκεῖ λίθον τινὰ εὑρὼν μικρὸν ἀνεπαύσατο
desert then there stone some having-found a-little rested
καὶ πρὸς αὐτὸν ἐσκόπει, τίνα τρόπον ἐκφεύξεται τῶν
and to himself considered in-what manner he-will-escape of-the
τοσούτων κακῶν τὸ μέγεθος· ἤδη γὰρ αὐτῷ πάντα ἐφαίνετο
so-great evils the greatness already for to-him all-things appeared
μοχθηρά, καλὸν δὲ οὐδὲν οὐδαμοῦ τέως. Ἑρμῆς οὖν αὐτῷ·
wretched good but nothing anywhere for-a-while Hermes then to-him
καὶ γὰρ εἶχεν οἰκείως πρὸς αὐτόν· ὥσπερ ἡλικιώτης
also for he-was-disposed kindly toward him as of-the-same-age
νεανίσκος φανεὶς ἠσπάσατό τε φιλοφρόνως καί, Δεῦρο,
youth having-appeared greeted both kindly and come
εἶπεν, ἡγεμών σοι ἐγὼ ἔσομαι λειοτέρας καὶ ὁμαλεστέρας
said guide to-you I will-be of-smoother and more-level
ὁδοῦ τουτὶ τὸ μικρὸν ὑπερβάντι τὸ σκολιὸν καὶ ἀπότομον
road this-here the small having-crossed the crooked and steep
χωρίον, οὗ πάντας ὁρᾷς προσπταίοντας καὶ ἀπιόντας
place where all you-see stumbling and going-away
ἐντεῦθεν ὀπίσω. καὶ ὁ νεανίσκος ἀπιὼν ᾤχετο μετὰ
from-here back and the youth going-away went with
πολλῆς εὐλαβείας ἔχων παρ᾽ ἑαυτῷ ξίφος τε καὶ ἀσπίδα καὶ
much caution having with himself sword both and shield and
δόρυ, γυμνὰ δὲ αὐτῷ τέως ἦν τὰ περὶ τὴν κεφαλήν.
spear bare but for-him for-the-time were the-things about the head
πεποιθὼς οὖν αὐτῷ προῆγεν εἰς τὸ πρόσω διὰ λείας
having-trusted then him he-went-forward to the forward through smooth
ὁδοῦ καὶ ἀθρύπτου καθαρᾶς τε πάνυ καὶ καρποῖς βριθούσης
road and untrodden pure both very and with-fruits laden
ἄνθεσί τε πολλοῖς καὶ ἀγαθοῖς, ὅσα ἐστὶ θεοῖς φίλα,
with-flowers both many and good as-many-as are to-gods dear
καὶ δένδρεσι κιττοῦ καὶ δάφνης καὶ μυρρίνης. ἀγαγὼν δὲ
and with-trees of-ivy and of-laurel and of-myrtle having-led and

αὐτὸν ἐπί τι μέγα καὶ ὑψηλὸν ὄρος, Ἐπὶ τούτου, ἔφη,
him to some great and high mountain on this he-said
τῆς κορυφῆς ὁ πατὴρ πάντων κάθηται τῶν θεῶν. ὅρα
the summit the father of-all sits of-the gods see
οὖν· ἐνταῦθά ἐστιν ὁ μέγας κίνδυνος· ὅπως αὐτὸν ὡς
then here is the great danger that him as
εὐαγέστατα προσκυνήσεις, αἰτήσῃ δὲ παρ᾽ αὐτοῦ ὅ τι
most-piously you-will-worship you-will-ask and from him what thing
ἂν ἐθέλῃς· ἕλοιο δέ, ὦ παῖ, τὰ βέλτιστα. ταῦτα
— you-wish may-you-choose but O child the best-things these-things
εἰπὼν ἀπέκρυψεν ἑαυτὸν Ἑρμῆς πάλιν. ὁ δὲ ἐβούλετο μὲν
having-said bid himself Hermes again he but wished indeed
παρὰ τοῦ Ἑρμοῦ πυθέσθαι, τί ποτε αἰτήσασθαι χρὴ
from — Hermes to-learn what ever to-ask it-is-needful
παρὰ τοῦ πατρὸς τῶν θεῶν, ὡς δὲ πλησίον ὄντα οὐ
from the father of-the gods when but near being not
κατεῖδεν, Ἐνδεὴς μέν, ἔφη, καλὴ δὲ ὅμως ἡ ξυμβουλή.
he-saw lacking indeed he-said good but nevertheless the counsel
αἰτώμεθα οὖν ἀγαθῇ τύχῃ τὰ κράτιστα καίπερ οὔπω σαφῶς
let-us-ask then with-good fortune the best-things although not-yet clearly
τὸν πατέρα τῶν θεῶν ὁρῶντες. Ὦ Ζεῦ πάτερ ἢ ὅ τι
the father of-the gods seeing O Zeus father or what thing
σοι φίλον ὄνομα καὶ ὅπως ὀνομάζεσθαι· δείκνυέ μοι τὴν
to-you dear name and how to-be-named show me the
ἐπὶ σὲ φέρουσαν ὁδὸν ἄνω. κρείττονα γάρ μοι τὰ ἐκεῖ
to you leading road upward better for to-me the-things there
φαίνεται χωρία παρὰ σὲ μαντευομένῳ τὸ παρὰ σοὶ κάλλος
appear places beside you divining the with you beauty
ἀπὸ τῆς ἐν τούτοις ὅθεν πεπορεύμεθα τέως ἀγλαΐας.
from the in these whence we-have-journeyed for-the-time splendor

Εὐξαμένῳ ταῦτα εἴτε ὕπνος τις εἴτε ἔκστασις ἐπῆλθεν.
to-him-having-prayed these-things either sleep some or trance came
ὁ δὲ αὐτῷ δείκνυσιν αὐτὸν τὸν Ἥλιον. ἐκπλαγεὶς οὖν
he but to-him shows himself — Helios having-been-amazed then
ὁ νεανίσκος ὑπὸ τῆς θέας, Ἀλλὰ σοὶ μέν, εἶπεν, ὦ θεῶν
the youth by the sight but to-you indeed he-said O of-gods
πάτερ, τῶν τε ἄλλων καὶ τούτων ἕνεκα πάντων ἐμαυτὸν
father of-the both other-things and of-these for-the-sake all myself
φέρων ἀναθήσω. περιβαλὼν δὲ τοῖς γόνασι τοῦ Ἡλίου τὰς
bringing I-shall-dedicate having-thrown and to-the knees — of-Helios the
χεῖρας ἁπρὶξ εἶχετο σώζειν ἑαυτὸν δεόμενος. ὁ δὲ καλέσας
hands tightly he-held to-save himself begging he but having-called
τὴν Ἀθηνᾶν ἐκέλευε πρῶτον ἀνακρίνειν αὐτόν, ὁπόσα
— Athena bade first to-examine him how-many
ἐκόμισεν ὅπλα. ἐπεὶ δὲ ἑώρα τήν τε ἀσπίδα καὶ τὸ ξίφος
he-brought arms when but she-saw the both shield and the sword
μετὰ τοῦ δόρατος, Ἀλλὰ ποῦ σοι, ἔφη, ὦ παῖ, τὸ Γοργόνειον
with the spear but where to-you she-said O child the Gorgon's-head
καὶ τὸ κράνος; ὁ δέ, Καὶ ταῦτα, εἶπε, μόγις ἐκτησάμην·
and the helmet he but also these-things he-said hardly I-acquired
οὐδεὶς γὰρ ἦν ὁ ξυμπονῶν ἐν τῇ τῶν συγγενῶν
no-one for was the(-one) helping in the of-the kinsmen
οἰκίᾳ παρερριμμένῳ. Ἴσθι οὖν, εἶπεν ὁ μέγας Ἥλιος, ὅτι
house to-me-cast-aside know then said the great Helios that
σε πάντως χρὴ ἐπανελθεῖν ἐκεῖσε. ἐνταῦθα ἐδεῖτο μὴ
you altogether it-is-needful to-go-back there thereupon he-begged not
πέμπειν αὐτὸν ἐκεῖσε πάλιν, ἀλλὰ κατέχειν, ὡς οὐκέθ'
to-send him there again but to-keep as no-longer
ὕστερον ἐπανήξοντα, ἀπολούμενον δὲ ὑπὸ τῶν ἐκεῖ κακῶν.
afterward going-to-return going-to-perish but by the there evils

ὡς δὲ ἐλιπάρει δακρύων, Ἀλλὰ νέος εἶ, ἔφη, καὶ
when but he-entreated weeping but young you-are he-said and
ἀμύητος. ἴθι οὖν παρ᾽ ὑμᾶς, ὡς ἂν μυηθείης ἀσφαλῶς
uninitiated go then to you so-that — you-may-be-initiated safely
τε ἐκεῖ διάγοις· χρὴ γάρ σ᾽ ἀπιέναι καὶ καθαίρειν
both there may-pass-your-life it-is-needful for you to-depart and to-purify
ἐκεῖνα πάντα τὰ ἀσεβήματα, παρακαλεῖν δὲ ἐμέ τε καὶ τὴν
those all the impieties to-call-upon and me both and —
Ἀθηνᾶν καὶ τοὺς ἄλλους θεούς. ἀκούσας ταῦτα ὁ νεανίσκος
Athena and the other gods having-heard these-things the youth
εἱστήκει σιωπῇ. καὶ ὁ μέγας Ἥλιος ἐπί τινα σκοπιὰν
stood in-silence and the great Helios to some lookout
ἀγαγὼν αὐτόν, ἧς τὸ μὲν ἄνω φωτὸς ἦν πλῆρες, τὸ
having-led him of-which the indeed upper of-light was full the
δὲ ὑποκάτω μυρίας ἀχλύος, δι᾽ ἧς ὥσπερ δι᾽ ὕδατος
but below of-countless mist through which as through water
ἀμυδρὸν τὸ φῶς διικνεῖτο τῆς ἐκ τοῦ βασιλέως αὐγῆς
dim the light penetrated of-the from the king beam
Ἡλίου, Ὁρᾷς, εἶπε, τὸν ἀνεψιὸν τὸν κληρονόμον; καὶ
Helios do-you-see he-said the cousin the heir and
ὅς, Ὁρῶ, ἔφη. Τί δέ; τοὺς βουκόλους τουτουσὶ καὶ τοὺς
he I-see said what but the herdsmen these-here and the
ποιμένας; καὶ τούτους ὁρᾶν εἶπεν ὁ νεανίσκος. Ποταπὸς
shepherds also these to-see said the youth of-what-sort
οὖν τίς σοι ὁ κληρονόμος φαίνεται; ποταποὶ δ᾽ αὖ
then some to-you the heir appears of-what-sort and again
οἱ ποιμένες τε καὶ βουκόλοι; καὶ ὁ νεανίσκος, Ὁ μέν
the shepherds both and herdsmen and the youth he indeed
μοι, ἔφη, δοκεῖ νυστάζειν τὰ πολλὰ καὶ καταδυόμενος
to-me he-said seems to-doze the most-part and sinking-down

λεληθότως ἡδυπαθεῖν, τῶν ποιμένων δὲ ὀλίγον μέν ἐστι
secretly to-live-luxuriously of-the shepherds but small indeed is
τὸ ἀστεῖον, τὸ πλῆθος δὲ μοχθηρὸν καὶ θηριῶδες.
the refined the multitude but wretched and beastlike
ἐσθίει γὰρ καὶ πιπράσκει τὰ πρόβατα καὶ ἀδικεῖ διπλῇ
eats for and sells the sheep and wrongs doubly
τὸν δεσπότην. τά τε γὰρ ποίμνια αὐτοῦ φθείρει καὶ ἐκ
the master the both for flocks his he-destroys and from
πολλῶν μικρὰ ἀποφέρον ἄμισθον εἶναί φησι καὶ ὀδύρεται.
many small-things bringing-back unpaid to-be he-says and laments
καίτοι κρεῖττον ἦν τοὺς μισθοὺς ἀπαιτεῖν ἐντελεῖς ἢ
and-yet better it-was the wages to-demand in-full than
φθείρειν τὴν ποίμνην. Ἂν οὖν, ἔφη, σὲ ἐγὼ μετὰ ταυτησὶ
to-destroy the flock if then he-said you I with this-here
τῆς Ἀθηνᾶς, ἐπιτάττοντος τοῦ Διός, ἀντὶ τοῦ κληρονόμου
— Athena commanding — Zeus instead-of the heir
τούτου πάντων ἐπίτροπον τούτων καταστήσω—; πάλιν
this of-all steward of-these establish again
ἐνταῦθα ὁ νεανίσκος ἀντείχετο καὶ πολλὰ ἱκέτευεν αὐτοῦ
thereupon the youth held-out and much begged there
μένειν. ὁ δέ, Μὴ λίαν ἀπειθὴς ἔσο, φησί, μή ποτέ

σ' ἀπεχθήρω, ὡς νῦν ἔκπαγλ' ἐφίλησα.
you I-hate as now exceedingly I-loved

καὶ ὁ νεανίσκος, Ἀλλ', ὦ μέγιστε, εἶπεν, Ἥλιε καὶ Ἀθηνᾶ,
and the youth but O greatest said Helios and Athena
σέ τε καὶ αὐτὸν ἐπιμαρτύρομαι τὸν Δία, χρῆσθέ μοι πρὸς
you both and himself I-call-to-witness — Zeus use me for
ὅ τι βούλεσθε. πάλιν οὖν ὁ Ἑρμῆς ἄφνω φανεὶς
what thing you-wish again then — Hermes suddenly having-appeared

ἐποίησε τὸν νεανίσκον θαρραλεώτερον. ἤδη γὰρ διενοεῖτο
made the youth more-courageous already for he-thought
τῆς τε ὀπίσω πορείας καὶ τῆς ἐκεῖσε διατριβῆς ηὑρηκέναι
of-the both backward journey and of-the there sojourn to-have-found
τὸν ἡγεμόνα. καὶ ἡ Ἀθηνᾶ, Μάνθανε, εἶπεν, ὦ λῷστε,
the guide and — Athena learn she-said O best
πατρὸς ἀγαθοῦ τουτουὶ τοῦ θεοῦ καὶ ἐμὸν βλάστημα. τοῦτον,
of-father good this-here the god and my offspring this
ἔφη, τὸν κληρονόμον οἱ βέλτιστοι μὲν οὐκ εὐφραίνουσι
she-said the heir the best indeed not gladden
τῶν ποιμένων, οἱ κόλακες δὲ καὶ οἱ μοχθηροὶ δοῦλον καὶ
of-the shepherds the flatterers but and the wretched slave and
ὑποχείριον πεποίηνται. συμβαίνει οὖν αὐτῷ παρὰ μὲν τῶν
subject have-made happens then to-him by indeed the
ἐπιεικῶν μὴ φιλεῖσθαι, παρὰ δὲ τῶν νομιζομένων φιλεῖν εἰς
decent not to-be-loved by but those thought to-love in
τὰ μέγιστα ἀδικεῖσθαι. σκόπει οὖν ὅπως ἐπανελθὼν μὴ
the greatest-things to-be-wronged see then that having-returned not
πρὸ τοῦ φίλου θήσει τὸν κόλακα. δευτέραν ἄκουέ μου
before the friend you-will-place the flatterer second hear my
παραίνεσιν, ὦ παῖ. νυστάζων οὗτος ἐξαπατᾶται τὰ πολλά·
exhortation O child dozing this-one is-deceived the most
σὺ δὲ νῆφε καὶ γρηγόρει, μή σε διὰ τῆς τοῦ φίλου
you but be-sober and be-awake lest you through the of-the friend
παρρησίας ὁ κόλαξ ἐξαπατήσας λάθοι, χαλκεὺς οἷά τις
frankness the flatterer having-deceived escape-notice smith as some
γέμων καπνοῦ καὶ μαρίλης, ἔχων ἱμάτιον λευκὸν καὶ τὰ
full of-smoke and of-coal-dust having cloak white and the
πρόσωπα τῷ ψιμυθίῳ κεχρισμένος, εἶτα αὐτῷ δοίης
face with-the white-lead smeared then to-him you-should-give
γῆμαί τινα τῶν σῶν θυγατέρων. τρίτης ἐπάκουέ μου
to-marry some of-the your daughters third hear my

παραινέσεως, καὶ μάλα ἰσχυρῶς φύλαττε σαυτόν, αἰδοῦ
exhortation and very strongly guard yourself revere
δὲ καὶ ἡμᾶς μόνον, ἀνδρῶν δὲ ὅστις ἡμῖν προσόμοιός
but also us only of-men but whoever to-us like
ἐστιν, ἄλλον δὲ μηδένα. ὁρᾷς ὅπως τοῦτον τὸν ἠλίθιον
is other but none do-you-see how this the fool
ἔβλαψεν αἰσχύνη καὶ τὸ λίαν ἄγαν εἶναι καταπλῆγα;
harmed shame and the too over-much to-be timid
Καὶ ὁ μέγας Ἥλιος αὖθις τὸν λόγον διαδεξάμενος εἶπεν.
and the great Helios again the speech having-taken-up said
Ἑλόμενος φίλους ὡς φίλοις χρῶ, μηδὲ αὐτοὺς οἰκέτας μηδὲ
having-chosen friends as friends use nor them servants nor
θεράποντας νόμιζε, πρόσιθι δὲ αὐτοῖς ἐλευθέρως τε καὶ
attendants think approach and them freely both and
ἁπλούστατα καὶ γενναίως, μὴ λέγων μὲν ἄλλα, φρονῶν
most-simply and nobly not saying indeed other-things thinking
δὲ ἕτερα περὶ αὐτῶν. ὁρᾷς ὅτι καὶ τοῦτον τὸν κληρονόμον
but other about them do-you-see that also this the heir
τοῦτο ἐπέτριψεν, ἡ πρὸς τοὺς φίλους ἀπιστία; φίλει τοὺς
this ruined the toward the friends distrust love the
ἀρχομένους ὥσπερ ἡμεῖς σέ. τὰ πρὸς ἡμᾶς ἡγείσθω
ruled as we you the-things toward us let-lead
σοι τῶν καλῶν ἁπάντων· ἐσμὲν γάρ σου καὶ εὐεργεταὶ καὶ
for-you of-the fine-things all we-are for your both benefactors and
φίλοι καὶ σωτῆρες. ἀκούσας ταῦτα ὁ νεανίσκος διεχύθη καὶ
friends and saviors having-heard these-things the youth melted and
δῆλος ἦν ἅπαντα ἤδη τοῖς θεοῖς πειθόμενος. Ἀλλ' ἴθι, ἔφη,
plain was in-all-things already the gods obeying but go he-said
πορεύου μετὰ ἀγαθῆς ἐλπίδος. ἡμεῖς γάρ σοι πανταχοῦ
journey with good hope we for with-you everywhere
συνεσόμεθα ἐγώ τε καὶ Ἀθηνᾶ καὶ Ἑρμῆς ὅδε καὶ σὺν ἡμῖν
will-be I both and Athena and Hermes here and with us

οἱ θεοὶ πάντες οἱ ἐν Ὀλύμπῳ καὶ οἱ περὶ τὸν ἀέρα καὶ
the gods all the(-ones) in Olympus and those about the air and
τὴν γῆν καὶ πᾶν πανταχοῦ τὸ θεῖον γένος, ἕως ἂν τά
the earth and all everywhere the divine race so-long-as — the-things
τε πρὸς ἡμᾶς ὅσιος ᾖς καὶ τὰ πρὸς τοὺς φίλους
both toward us holy you-are and the-things toward the friends
πιστὸς καὶ τὰ πρὸς τοὺς ὑπηκόους φιλάνθρωπος, ἄρχων
faithful and the-things toward the subjects humane ruling
αὐτῶν καὶ ἡγούμενος ἐπὶ τὰ βέλτιστα· ἀλλὰ μήτε ταῖς
them and leading to the best-things but neither to-the
σεαυτοῦ μήτε ταῖς ἐκείνων ἐπιθυμίαις δουλεύων ὑπεικάθῃς.
your-own nor to-the their desires serving you-yield
ἔχων οὖν τὴν πανοπλίαν, ἣν ἐκόμισας πρὸς ἡμᾶς, ἄπιθι
having then the full-armor which you-brought to us go-away
προσλαβὼν ταύτην μὲν τὴν δᾷδα παρ᾽ ἐμοῦ, ἵνα
having-taken-besides this indeed the torch from me in-order-that
σοι καὶ ἐν τῇ γῇ φῶς λάμπῃ μέγα καὶ μηδὲν ἐπιποθῇς
for-you also in the earth light may-shine great and nothing you-may-miss
τῶν τῇδε, ταυτησὶ δὲ Ἀθηνᾶς τῆς καλῆς τό τε
of-the-things here of-this-here and Athena the fair the both
Γοργόνειον καὶ τὸ κράνος· πολλὰ γάρ, ὁρᾷς, ἐστὶν αὐτῇ,
Gorgon's-head and the helmet many-things for you-see are to-her
καὶ δίδωσιν οἷς ἂν ἐθέλῃ. δώσει δέ σοι καὶ Ἑρμῆς
and she-gives to-whom — she-wishes will-give and to-you also Hermes
χρυσῆν ῥάβδον. ἔρχου οὖν τῇ πανοπλίᾳ κοσμηθεὶς
golden wand go then with-the full-armor adorned
ταύτῃ διὰ πάσης μὲν γῆς, διὰ πάσης δὲ θαλάττης,
this through all indeed land through all and sea
ἀμετακινήτως τοῖς ἡμετέροις πειθόμενος νόμοις, καὶ μηδείς
immovably to-the our obeying laws and let-no-one
σε μήτε ἀνδρῶν μήτε γυναικῶν, μήτε τῶν οἰκείων μήτε
you neither of-men nor of-women nor of-the kinsmen nor

τῶν ξένων ἀναπείσῃ τῶν ἐντολῶν ἐκλαθέσθαι τῶν
of-the strangers persuade the commandments to-forget the
ἡμετέρων. ἐμμένων γὰρ αὐταῖς ἡμῖν μὲν ἔσῃ φίλος καὶ
our abiding for in-them to-us indeed you-will-be dear and
τίμιος, αἰδοῖος δὲ τοῖς ἀγαθοῖς ἡμῶν ὑπηρέταις, φοβερὸς
honored revered and by-the good our servants fearful
δὲ ἀνθρώποις πονηροῖς καὶ κακοδαίμοσιν. ἴσθι δὲ σεαυτῷ
and to-men wicked and ill-starred know and for-yourself
τὰ σαρκία δεδόσθαι τῆς λειτουργίας ἕνεκα ταυτησί.
the flesh to-have-been-given of-the service for-the-sake this-here
βουλόμεθα γάρ σοι τὴν προγονικὴν οἰκίαν αἰδοῖ
we-wish for for-you the ancestral house in-reverence
τῶν προγόνων ἀποκαθῆραι. μέμνησο οὖν, ὅτι τὴν ψυχὴν
of-the forefathers to-purify remember then that the soul
ἀθάνατον ἔχεις καὶ ἔκγονον ἡμετέραν, ἑπόμενός τε ἡμῖν
immortal you-have and offspring ours following both us
ὅτι θεὸς ἔσῃ καὶ τὸν ἡμέτερον ὄψει σὺν ἡμῖν πατέρα.
that god you-will-be and the our you-will-see with us father

Julian asks whether the Cynic's myth made him Zeus and Julian Pan, a folly like Salmoneus'. The Cynic lacked a guide; Julian's, one in the poets and then a philosopher, taught him virtue and the gods and brought him to the porch of philosophy, far from which the Cynic stands, praising more vulgarly than the worst orators with Delos and swans. Pythagoras forbade the gods' names on seals and in rash oaths, Plato feared the gods' names, and Aristotle required his school's piety and initiation. Diogenes refused initiation not from impiety but to avoid becoming an Athenian by law, holding himself a citizen of the world; and he warned that initiation without a good life is worthless, as the hierophant forbids the impure.

Τοῦτο εἴτε μῦθος εἴτε ἀληθής ἐστι λόγος οὐκ οἶδα. τὸ 23
this whether myth or true is speech not I-know the-thing
παρὰ σοῦ δὲ πεποιημένον, τίνα βούλει τὸν Πᾶνα, τίνα δὲ
by you but made whom do-you-wish — Pan whom and
εἶναι τὸν Δία, εἰ μὴ τοῦτο, ὡς ἐσμὲν ἐγώ τε καὶ σύ, σὺ
to-be — Zeus if not this that are I both and you you
μὲν ὁ Ζεύς, ἐγὼ δὲ ὁ Πάν; ὦ τοῦ γελοίου Ψευδόπανος,
indeed — Zeus I but — Pan oh the ridiculous False-Pan
γελοιοτέρου μέντοι νὴ τὸν Ἀσκληπιὸν τοῦ πάντα μᾶλλον
more-ridiculous however by — Asclepius than-the in-all-things rather
ἢ Διὸς ἀνθρώπου. ταῦτα οὐκ ἔστιν ἀτεχνῶς ἐκ μαινομένου
than Zeus man these-things not are-they simply from raving
στόματος οὔτι τὴν ἔνθεον, ἀλλὰ τὴν ἔκπληκτον μανίαν;
mouth not-at-all the inspired but the frenzied madness
οὐκ οἶσθα, ὅτι καὶ ὁ Σαλμωνεὺς ἔδωκεν ὑπὲρ τούτων τοῖς
not do-you-know that also — Salmoneus paid for these-things to-the
θεοῖς δίκην, ὅτι ἄνθρωπος ὢν ἐπεχείρει Ζεὺς εἶναι; τὸ δὲ
gods penalty because man being he-attempted Zeus to-be the but
ἐκ τῶν Ἡσιόδου λεγόμενον ὑπὲρ τῶν ὀνομασάντων ἑαυτοὺς
from the of-Hesiod said about those having-named themselves

τοῖς τῶν θεῶν ὀνόμασιν, Ἥρας τε καὶ Διός, εἰ μήπω καὶ
with-the of-the gods names of-Hera both and of-Zeus if not-yet even
νῦν ἀκήκοας, ἔχω σοι συγγνῶναι· οὐδὲ γὰρ ἐπαιδοτριβήθης
now you-have-heard I-can you to-pardon not-even for you-were-trained
καλῶς οὐδὲ ἔτυχες καθηγεμόνος, ὁποίου περὶ τοὺς ποιητὰς
well nor did-you-get guide such-as about the poets
ἐγὼ τουτουὶ τοῦ φιλοσόφου, μεθ' ὃν ἐπὶ τὰ πρόθυρα
I this-here the philosopher after whom to the porch
τῆς φιλοσοφίας ἦλθον ὑπ' ἀνδρὶ τελεσθησόμενος, ὃν
of-the philosophy I-came under man going-to-be-initiated whom
νενόμικα τῶν κατ' ἐμαυτὸν πάντων διαφέρειν.
I-have-thought of-those in my-time all to-surpass
ὁ δέ με πρὸ πάντων ἀρετὴν ἀσκεῖν καὶ θεοὺς ἁπάντων
he but me before all virtue to-practice and gods of-all
τῶν καλῶν νομίζειν ἡγεμόνας ἐδίδασκεν. εἰ μὲν οὖν τι
the fine-things to-think leaders taught if indeed then anything
προὔργου πεποίηκεν, αὐτὸς ἂν εἰδείη καὶ πρὸ τούτου γε
useful he-has-done he — would-know and before him indeed
οἱ βασιλεῖς θεοί· τουτὶ δὲ ἐξήρει τὸ μανιῶδες καὶ θρασύ,
the kings gods this-here but he-removed the madness and rashness
καὶ ἐπειρᾶτό με ποιεῖν ἐμαυτοῦ σωφρονέστερον. ἐγὼ δὲ
and tried me to-make than-myself more-temperate I but
καίπερ, ὡς οἶσθα, τοῖς ἔξωθεν πλεονεκτήμασιν ἐπτερωμένος
although as you-know by-the outward advantages winged
ὑπέταξα ὅμως ἐμαυτὸν τῷ καθηγεμόνι καὶ τοῖς ἐκείνου
subjected nevertheless myself to-the guide and to-the his
φίλοις καὶ ἡλικιώταις καὶ συμφοιτηταῖς, καὶ ὧν ἤκουον
friends and contemporaries and fellow-students and of-whom I-heard
ἐπαινουμένων παρ' αὐτοῦ, τούτων ἔσπευδον ἀκροατὴς εἶναι,
being-praised by him of-these I-hastened hearer to-be
καὶ βιβλία ταῦτα ἀνεγίγνωσκον, ὁπόσα αὐτὸς δοκιμάσειεν.
and books these I-read as-many-as he should-approve

Οὕτως ἡμεῖς ὑφ᾽ ἡγεμόσι τελούμενοι, φιλοσόφῳ μὲν τῷ
thus we under leaders being-initiated by-philosopher indeed the(-one)
τὰ τῆς προπαιδείας με τελέσαντι, φιλοσοφωτάτῳ δὲ
the-things of-the preliminary-education me having-initiated by-most-philosophical but
τῷ τὰ πρόθυρα τῆς φιλοσοφίας δείξαντι, σμικρὰ μὲν
the(-one) the porch of-the philosophy having-shown small-things indeed
διὰ τὰς ἔξωθεν ἡμῖν προσπεσούσας ἀσχολίας, ὅμως δ᾽
because-of the from-outside to-us having-befallen occupations nevertheless but
οὖν ἀπελαύσαμεν τῆς ὀρθῆς ἀγωγῆς, οὐ τὴν σύντομον, ἣν
then we-enjoyed the right training not the short which
σὺ φής, ἀλλὰ τὴν κύκλῳ πορευθέντες· καίτοι νὴ τοὺς θεοὺς
you say but the in-a-circle having-journeyed and-yet by the gods
ἐπὶ τὴν ἀρετὴν οἶμαι ὅτι σου συντομωτέραν ἐτραπόμην.
to the virtue I-think that than-you shorter I-turned
ἐγὼ μὲν γὰρ αὐτῆς, εἰ μὴ φορτικὸν εἰπεῖν, ἐπὶ τοῖς
I indeed for of-it if not vulgar to-say at the
προθύροις ἕστηκα, σὺ δὲ καὶ τῶν προθύρων εἶ πόρρω.
porch I-stand you but even from-the porch are far
σοὶ δὲ ἀρετῆς ἢ τοῖς σοῖς ἀδελφοῖς—, ἀφελὼν δὲ τὸ
to-you and of-virtue or to-the your brothers having-removed and the
δύσφημον τὸ λειπόμενον αὐτὸς ἀναπλήρωσον· εἰ βούλει
ill-omened the remainder yourself fill-up if you-wish
δέ, καὶ παρ᾽ ἡμῶν αὐτὸ ἀνάσχου πράως λεγόμενον, —
but also from us it endure gently said
τίς μετουσία; πᾶσιν ἐπιτιμᾷς αὐτὸς οὐδὲν ἄξιον ἐπαίνου
what share to-all you-reproach yourself nothing worthy of-praise
πράττων, ἐπαινεῖς φορτικῶς ὡς οὐδεὶς τῶν ἀμαθεστάτων
doing you-praise vulgarly as none of-the most-ignorant
ῥητόρων, οἷς διὰ τὴν τῶν λόγων ἀπορίαν καὶ τὸ
orators to-whom because-of the of-the words lack and the
μὴ ἔχειν εὑρεῖν ἐκ τῶν παρόντων ὅ τι φῶσιν, ἢ
not to-be-able to-find from the-things present what thing they-may-say —

Δῆλος ἐπέρχεται καὶ ἡ Λητὼ μετὰ τῶν παίδων, εἶτα κύκνοι
Delos comes-on and — Leto with the children then swans
λιγυρὸν ᾄδοντες καὶ ἐπηχοῦντα αὐτοῖς τὰ δένδρα, λειμῶνές
shrilly singing and echoing to-them the trees meadows
τε ἔνδροσοι μαλακῆς πόας καὶ βαθείας πλήρεις, ἥ τε ἐκ
both dewy of-soft grass and deep full the both from
τῶν ἀνθέων ὀδμὴ καὶ τὸ ἔαρ αὐτὸ καί τινες εἰκόνες τοιαῦται.
the flowers scent and the spring itself and some images such
ποῦ τοῦτο Ἰσοκράτης ἐν τοῖς ἐγκωμιαστικοῖς ἐποίησε
where this Isocrates in the encomiastic did
λόγοις; ποῦ δὲ τῶν παλαιῶν τις ἀνδρῶν, οἳ ταῖς Μούσαις
speeches where and of-the ancient anyone men who — to-Muses
ἐτελοῦντο γνησίως, ἀλλ᾽ οὐχ ὥσπερ οἱ νῦν; ἀφίημι δὲ
were-initiated genuinely but not like those now I-let-go and
τὰ ἑξῆς, ἵνα μὴ καὶ πρὸς τούτους ἀπεχθανόμενος
the-things next so-that not also against these incurring-hatred
ἅμα τοῖς τε φαυλοτάτοις τῶν Κυνικῶν καὶ τῶν
at-the-same-time with-the both worst of-the Cynics and of-the
ῥητόρων προσκρούσαιμι· ὡς ἔμοιγε πρός τε τοὺς
orators I-should-clash as to-me-at-least toward both the
κρατίστους τῶν Κυνικῶν, εἴ τις ἄρα ἔστι νῦν τοιοῦτος,
best of-the Cynics if anyone then is now such
καὶ πρὸς τοὺς γενναίους ῥήτορας ἐστι φίλα πάντα.
and toward the noble orators are friendly all-things
24 τῶν μὲν δὴ τοιούτων λόγων, εἰ καὶ πολὺ πλῆθος
of-the indeed indeed such speeches if even much multitude
ἐπιρρεῖ· καὶ οὐκ ἔστιν ὅσον οὐχὶ λέγειν ἐθέλων τις
flows-in and not is as-much-as not to-say wishing anyone
ἐκ πάνυ δαψιλοῦς ἀντλήσειεν ἂν πίθου· τῆς προκειμένης
from very abundant would-draw — jar the proposed
ἡμῖν ἀσχολίας ἕνεκεν ἀφέξομαι. μικρὰ δὲ ἔτι τῷ λόγῳ

προσθεὶς ὥσπερ ὀφλήματι τὸ ἐνδέον ἐπ᾽ ἄλλο τι
having-added as to-debt the lacking to other something
τρέψομαι, ταυτηνὶ τὴν ξυγγραφὴν αὐτοῦ που πληρώσας.
I-shall-turn this-here the treatise there somewhere having-filled
Τίς οὖν ἡ τῶν Πυθαγορικῶν εὐλάβεια περὶ τὰ τῶν
what then the of-the Pythagoreans reverence about the of-the
θεῶν ὀνόματα, τίς δὲ ἡ Πλάτωνος; ποταπὸς δὲ ἦν ἐν
gods names what and the of-Plato of-what-sort and was in
τούτοις Ἀριστοτέλης; ἆρ᾽ οὐκ ἄξιον αὐτὸ ἰδεῖν; ἢ τὸν μὲν
these Aristotle then not worthy it to-see or the indeed
Σάμιον οὐδεὶς ἀντερεῖ τοιοῦτον γενέσθαι; καὶ γὰρ οὔτε τὸ
Samian no-one will-gainsay such to-have-been also for neither the
ὀνόματα θεῶν ἐν τῇ σφραγῖδι φορεῖν ἐπέτρεπεν οὔτε τὸ
names of-gods in the seal to-wear he-allowed nor the
ὅρκῳ χρῆσθαι προπετῶς τοῖς τῶν θεῶν ὀνόμασιν. εἰ δὲ
in-oath to-use rashly the of-the gods names if but
νῦν λέγοιμι, ὅτι καὶ εἰς Αἴγυπτον ἐπορεύθη καὶ Πέρσας
now I-should-say that also to Egypt he-journeyed and Persians
εἶδε καὶ πανταχοῦ πάντα ἐπειράθη τὰ μυστήρια τῶν θεῶν
saw and everywhere all he-tried the mysteries of-the gods
ἐποπτεῦσαι καὶ τελεσθῆναι παντοίας πανταχοῦ τελετάς,
to-behold and to-be-initiated of-every-kind everywhere rites
ἐρῶ μὲν ἴσως ἄγνωστά σοι, γνώριμα μέντοι καὶ σαφῆ
I-shall-say indeed perhaps unknown-things to-you known however and clear
τοῖς πολλοῖς. ἀλλὰ τοῦ Πλάτωνος ἄκουε· τὸ δ᾽ ἐμὸν
to-the many but — Plato hear the and my
δέος, ὦ Πρώταρχε, πρὸς τὰ τῶν θεῶν ὀνόματα οὐκ ἔστι
fear O Protarchus toward the of-the gods names not is
κατ᾽ ἄνθρωπον, ἀλλὰ πέρα τοῦ μεγίστου φόβου.
in-the-manner-of man but beyond the greatest terror
καὶ νῦν τὴν μὲν Ἀφροδίτην, ὅπῃ ἐκείνῃ φίλον, ταύτῃ
and now — indeed Aphrodite as to-her dear so

προσαγορεύω· τὴν δ᾽ ἡδονὴν οἶδα ὡς ἔστι ποικίλον· ταῦτα
I-address the and pleasure I-know that it-is various these-things
ἐν Φιλήβῳ λέγεται, καὶ τοιαῦτα ἕτερα πάλιν ἐν Τιμαίῳ·
in Philebus are-said and such others again in Timaeus
πιστεύειν γὰρ ἁπλῶς ἀξιοῖ καὶ χωρὶς ἀποδείξεως
to-believe for simply he-deems-it-right even without proof
λεγομένοις, ὅσα ὑπὲρ τῶν θεῶν φασιν οἱ ποιηταί.
spoken as-many-things-as about the gods say the poets
ταῦτα δὲ παρέθηκα, μή ποτέ σοι παράσχῃ πρόφασιν,
these-things and I-set-beside lest ever to-you may-afford pretext
ὥσπερ οἶμαι τῶν Πλατωνικῶν πολλοῖς, ὁ Σωκράτης
as I-think of-the Platonists to-many — Socrates
εἴρων ὢν φύσει τὴν Πλατωνικὴν ἀτιμάσαι δόξαν. ἐκεῖ γὰρ
ironical being by-nature the Platonic to-dishonor doctrine there for
οὐχ ὁ Σωκράτης, ἀλλ᾽ ὁ Τίμαιος ταῦτα λέγει ἥκιστα
not — Socrates but — Timaeus these-things says least
ὢν εἴρων. καίτοι τοῦτό γέ ἐστιν οὐχ ὑγιὲς μὴ τὰ
being ironical and-yet this indeed is not sound not the-things
λεγόμενα ἐξετάζειν, ἀλλὰ τοὺς λέγοντας, καὶ τὸ πρὸς
said to-examine but those saying and the to
τίνας οἱ λόγοι γίγνονται. βούλει δῆτα τὸ μετὰ τοῦτο
whom the speeches are-made do-you-wish then the after this
τὴν πάνσοφον ὑπαγορεύσω σειρῆνα, τὸν τοῦ λογίου τύπον
the all-wise shall-I-suggest siren the of-the eloquent image
Ἑρμοῦ, τὸν τῷ Ἀπόλλωνι καὶ ταῖς Μούσαις φίλον; ἐκεῖνος
Hermes the — to-Apollo and — to-Muses dear he
ἀξιοῖ τοὺς ἐπερωτῶντας ἢ ζητεῖν ὅλως ἐπιχειροῦντας, εἰ
deems-it-right those asking or to-seek at-all attempting if
θεοί εἰσιν, οὐχ ὡς ἀνθρώπους ἀποκρίσεως τυγχάνειν, ἀλλ᾽
gods there-are not as men answer to-get but
ὡς τὰ θηρία κολάσεως. εἰ δὲ ἀνεγνώκεις τὸν συστατικὸν
as the beasts punishment if but you-had-read the introductory

αὐτοῦ λόγον, ὃς ὥσπερ τῆς Πλάτωνος, οὕτω δὴ καὶ
his speech which as of-the of-Plato so indeed also
τῆς ἐκείνου διατριβῆς προυγέγραπτο, ἔγνως ἂν
of-the his school had-been-prefixed you-would-have-known —
πρὸ πάντων, ὅτι τὰ πρὸς τοὺς θεοὺς εὐσεβεῖς εἶναι καὶ
before all that the-things toward the gods pious to-be and
μεμυῆσθαι πάντα τὰ μυστήρια καὶ τετελέσθαι
to-have-been-initiated-into all the mysteries and to-have-been-initiated
τὰς ἁγιωτάτας τελετὰς καὶ διὰ πάντων· τῶν μαθημάτων
the most-holy rites and through all the studies
ἦχθαι τοῖς ἔἵσω τοῦ περιπάτου βαδίζουσι προηγόρευτο.
to-have-been-led to-those within the peripatos walking had-been-proclaimed
Σὺ δὲ ὅπως ἡμῖν μὴ τὸν Διογένη προβαλὼν ὥσπερ τι 25
you but see-that to-us not — Diogenes holding-up as some
μορμολυκεῖον ἐκφοβήσεις. οὐ γὰρ ἐμυήθη, φασίν, ἀλλὰ
bugbear you-will-frighten not for he-was-initiated they-say but
καὶ πρὸς τὸν προτρεπόμενον μυηθῆναι, Γελοῖον, εἶπεν,
even to the(-one) urging to-be-initiated ridiculous he-said
ὦ νεανίσκε, εἰ τοὺς μὲν τελώνας οἴει ταύτης ἕνεκα
O youth if the indeed tax-collectors you-think of-this for-the-sake
τῆς τελετῆς κοινωνήσειν τοῖς ὁσίοις τῶν ἐν ᾅδου καλῶν,
the rite to-be-going-to-share with-the holy of-the in Hades goods
Ἀγησίλαον δὲ καὶ Ἐπαμεινώνδαν ἐν τῷ βορβόρῳ κείσεσθαι.
Agesilaus but and Epaminondas in the mire to-be-going-to-lie
τοῦτο, ὦ νεανίσκε, βαθὺ λίαν ἐστὶ καὶ δεόμενον ἐξηγήσεως,
this O youth deep very is and needing interpretation
ὡς ἐμαυτὸν πείθω, μείζονος, ὁποίας ἡμῖν αὐταὶ δοῖεν αἱ
as myself I-persuade greater such-as to-us themselves may-grant the
θεαὶ τὴν ἐπίνοιαν· νομίζω δὲ αὐτὴν ἤδη καὶ δεδόσθαι.
goddesses the conception I-think and it already also to-have-been-given
φαίνεται γὰρ ὁ Διογένης οὐχ, ὥσπερ ὑμεῖς ἀξιοῦτε, δυσσεβής,
appears for — Diogenes not as you deem impious

ἀλλ᾽ ἐκείνοις, ὧν μικρῷ πρόσθεν ἐπεμνήσθην, προσόμοιος.
but to-those whom a-little before I-mentioned like
ἀπιδὼν γὰρ εἰς τὴν περίστασιν τὴν καταλαβοῦσαν αὐτόν,
having-looked for at the circumstance the having-seized him
εἶτα εἰς τὰς ἐντολὰς βλέπων τοῦ Πυθίου καὶ συνιεὶς ὅτι
then at the commandments looking — of-Pythian and understanding that
τὸν μυούμενον ἐχρῆν πολιτογραφηθῆναι πρότερον καὶ
the(-one) being-initiated it-was-needful to-be-enrolled-as-citizen first and
Ἀθηναῖον, εἰ καὶ μὴ φύσει, τῷ νόμῳ γε γενέσθαι, τοῦτο
Athenian if even not by-nature by-the law at-least to-become this
ἔφυγεν, οὐ τὸ μυηθῆναι, νομίζων αὑτὸν εἶναι τοῦ κόσμου
he-fled not the to-be-initiated thinking himself to-be of-the world
πολίτην, καὶ ταῖς ὅλαις τῶν θεῶν οὐσίαις, αἳ τὸν ὅλον
citizen and with-the whole of-the gods substances which the whole
κοινῇ κόσμον ἐπιτροπεύουσιν, ἀλλ᾽ οὐ ταῖς τὰ μέρη
in-common world govern but not with-those the parts
κατανειμαμέναις αὐτοῦ, διὰ μεγαλοφροσύνην ἀξιῶν
having-apportioned of-it because-of magnanimity deeming-it-right
συμπολιτεύεσθαι· τό τε νόμιμον οὐ παρέβη αἰδοῖ
to-be-fellow-citizen the both lawful not he-transgressed from-reverence
τῶν θεῶν, καίτοι τἆλλα πατῶν καὶ παραχαράττων·
of-the gods and-yet the-other-things trampling and restamping
αὐτόν τε οὐκ ἐπανήγαγεν, ὅθεν ἄσμενος ἠλευθέρωτο.
himself and not he-brought-back whence gladly he-had-been-freed
τί δ᾽ ἦν τοῦτο; τὸ πόλεως μιᾶς δουλεῦσαι νόμοις ἑαυτόν
what and was this the of-city one to-be-slave to-laws himself
τε ὑποθεῖναι τούτῳ, ὅπερ ἦν ἀνάγκη παθεῖν Ἀθηναίῳ
both to-subject to-this which-very was necessity to-suffer for-Athenian
γενομένῳ. πῶς γὰρ οὐκ ἔμελλεν ὁ τῶν θεῶν ἕνεκεν
having-become how for not was-he-going the(-one) of-the gods for-the-sake
εἰς Ὀλυμπίαν βαδίζων, ὁ τῷ Πυθίῳ πεισθεὶς καὶ
to Olympia walking the(-one) — by-Pythian persuaded and

φιλοσοφήσας ὥσπερ Σωκράτης· φησὶ γὰρ καὶ αὐτὸς εἶναι
having-philosophized like Socrates says for also himself to-be
Πύθιον οἴκοι παρ᾽ ἑαυτῷ, ὅθεν αὐτῷ καὶ ἡ ὁρμὴ πρὸς
Pythian at-home with himself whence to-him also the impulse toward
φιλοσοφίαν ἐγένετο· παριέναι τῶν ἀνακτόρων εἴσω καὶ
philosophy came to-enter the shrines within and
μάλα ἀσμένως, εἰ μὴ τοῦτο ἐξέκλινε τὸ ὑποθεῖναι νόμοις
very gladly if not this he-avoided the to-subject to-laws
ἑαυτὸν καὶ δοῦλον ἀποφῆναι πολιτείας; ἀλλὰ διὰ τί
himself and slave to-show of-constitution but for what
μὴ ταύτην αὐτὴν εἶπε τὴν αἰτίαν, ἐκ τῶν ἐναντίων δὲ
not this itself he-said the cause from the opposites but
τὴν παραιρουμένην οὐ σμικρὰ τῆς τῶν μυστηρίων
the(-one) detracting not small-things from-the of-the mysteries
σεμνότητος; ἴσως μὲν ἄν τις τὰ τοιαῦτα καὶ Πυθαγόρᾳ
solemnity perhaps indeed — anyone the such-things also against-Pythagoras
μάλιστα ἐπισκήψειεν, οὐκ ὀρθῶς λογιζόμενος. οὔτε γὰρ
most might-charge not rightly reasoning neither for
ῥητέον πάντα ἐστίν, αὐτῶν τε οἶμαι τούτων, ὧν θέμις
one-must-say all is of-them both I-think these of-which lawful
φάναι, ἔνια πρὸς τοὺς πολλοὺς σιωπητέον εἶναί μοι
to-tell some-things to the many one-must-keep-silent to-be to-me
φαίνεται. φανερὰ δὲ ὅμως ἐστὶ καὶ τούτων ἡ αἰτία.
appears clear but nevertheless is also of-these the cause
κατανοήσας γὰρ ἀμελοῦντα μὲν τῆς περὶ τὸν βίον
having-perceived for neglecting indeed the about the life
ὀρθότητος, ἐπὶ δὲ τῷ μεμυῆσθαι μέγα φρονοῦντα τὸν
rightness at but the to-have-been-initiated great thinking the(-one)
παραινοῦντα αὐτῷ τοιαῦτα, σωφρονίζων ἅμα καὶ
advising him such-things chastening at-the-same-time and
διδάσκων αὐτόν, ὅτι τοῖς μέν, οἷς ἀξίως τοῦ μυηθῆναι
teaching him that for-those indeed by-whom worthily of-the to-be-initiated

βεβίωται, καὶ μὴ μυηθεῖσιν οἱ θεοὶ τὰς ἀμοιβὰς
it-has-been-lived even not having-been-initiated the gods the rewards
ἀκεραίους φυλάττουσι, τοῖς δὲ μοχθηροῖς οὐδέν ἐστι πλέον,
intact keep for-the but wretched nothing is more
κἂν εἴσω τῶν ἱερῶν εἰσφρήσωσι περιβόλων. ἢ γὰρ οὐ
even-if within the sacred they-enter enclosures or for not
ταῦτα καὶ ὁ ἱεροφάντης προαγορεύει, ὅστις χεῖρα μὴ
these-things also the hierophant does-proclaim whoever in-hand not
καθαρὸς καὶ ὅντινα μὴ χρή, τούτοις ἀπαγορεύων μὴ
pure and whoever not it-is-needful to-these forbidding not
μυεῖσθαι;
to-be-initiated
Τί πέρας ἡμῖν ἔσται τῶν λόγων, εἰ ταῦτα μήπω σε
what end for-us will-be of-the words if these-things not-yet you
πείθει;
persuade

JULIAN

ΕΙΣ ΤΟΥΣ ΑΠΑΙΔΕΥΤΟΥΣ ΚΥΝΑΣ

To the Uneducated Cynics

I · THE OCTOPUS AND THE COLD BATH

"Rivers run upward," as the proverb says: a Cynic calls Diogenes vainglorious, will not bathe in cold water, and mocks his eating of the octopus, saying it killed him like hemlock in just penalty for his folly; so he knows death to be an evil, which Socrates and Diogenes did not, for Diogenes handed the sick Antisthenes a dagger. Julian mocks those who think cold harder than sickness, which the rich nurse in luxury. He will set down what he has heard about the Cynics. Philosophy, the gods' gift of reason with Prometheus' fire, is one, whether defined as the art of arts, likeness to god, or self-knowledge; knowing oneself means knowing soul, body, the divine in us, and the arts, and likeness to god is knowledge. All schools agree.

Ἄνω ποταμῶν, τοῦτο δὴ τὸ τῆς παροιμίας. ἀνὴρ Κυνικὸς 1
upward of-rivers this indeed the of-the proverb man Cynic
Διογένη φησὶ κενόδοξον, καὶ ψυχρολουτεῖν οὐ βούλεται,
Diogenes calls vainglorious and to-bathe-in-cold-water not wishes
σφόδρα ἐρρωμένος τὸ σῶμα καὶ σφριγῶν καὶ τὴν ἡλικίαν
very strong in-the body and vigorous and in-the age
ἀκμάζων, ὡς ἂν μή τι κακὸν λάβῃ, καὶ ταῦτα τοῦ
being-in-his-prime so-that — not some harm he-should-get and that the
θεοῦ ταῖς θεριναῖς τροπαῖς ἤδη προσιόντος. ἀλλὰ καὶ τὴν
god to-the summer solstice already approaching but also the
ἐδωδὴν τοῦ πολύποδος κωμῳδεῖ καί φησι τὸν Διογένη
eating of-the octopus he-ridicules and says — Diogenes
τῆς ἀνοίας καὶ κενοδοξίας ἐκτετικέναι ἱκανὰς δίκας ὥσπερ
for-the folly and vainglory to-have-paid sufficient penalties as
ὑπὸ κωνείου τῆς τροφῆς διαφθαρέντα. οὕτω πόρρω που
by hemlock by-the food destroyed so far somehow
σοφίας ἐλαύνει, ὥστε ἐπίσταται σαφῶς ὅτι κακὸν ὁ
in-wisdom he-drives that he-knows clearly that evil the
θάνατος. τοῦτο δὲ ἀγνοεῖν ὑπελάμβανεν ὁ σοφὸς
death this but to-be-ignorant-of supposed the wise

Σωκράτης, ἀλλὰ καὶ μετ᾽ ἐκεῖνον Διογένης. ἀρρωστοῦντι
Socrates but also after him Diogenes being-sick
γοῦν, φασίν, Ἀντισθένει μακρὰν καὶ δυσανάληπτον
at-least they-say to-Antisthenes long and hard-to-recover-from
ἀρρωστίαν ξιφίδιον ἐπέδωκεν ὁ Διογένης εἰπών· εἰ φίλου
sickness dagger handed — Diogenes saying if of-friend
χρῄζεις ὑπουργίας. οὕτως οὐδὲν ᾤετο δεινὸν ἐκεῖνος οὐδὲ
you-need service so nothing thought terrible he nor
ἀλγεινὸν τὸν θάνατον. ἀλλ᾽ ἡμεῖς οἱ τὸ σκῆπτρον ἐκεῖθεν
painful the death but we who the scepter from-there
παραλαβόντες ὑπὸ μείζονος σοφίας ἴσμεν ὅτι χαλεπὸν
having-received by greater wisdom know that hard
ὁ θάνατος, καὶ τὸ νοσεῖν δεινότερον αὐτοῦ φαμεν τοῦ
the death and the to-be-sick more-terrible than-itself we-say the
θανάτου, τὸ ῥιγοῦν δὲ χαλεπώτερον τοῦ νοσεῖν.
death the to-be-cold but harder than-the to-be-sick
ὁ μὲν γὰρ νοσῶν μαλακῶς ἔσθ᾽ ὅτε θεραπεύεται, ὥστε
he indeed for being-sick softly it-is when is-tended so-that
γίνεσθαι τρυφὴν αὐτόχρημα τὴν ἀρρωστίαν, ἄλλως τε κἂν
to-become luxury itself the sickness especially — if-also
ᾖ πλούσιος. ἐθεασάμην τοι καὶ αὐτὸς νὴ Δία τρυφῶντάς
he-be rich I-saw surely also myself by Zeus living-luxuriously
τινας ἐν ταῖς νόσοις μᾶλλον ἢ τούτους αὐτοὺς ὑγιαίνοντας·
some in the sicknesses more than these themselves being-healthy
καίτοι γε καὶ τότε λαμπρῶς ἐτρύφων. ὅθεν μοι καὶ
and-yet indeed even then splendidly they-lived-luxuriously whence to-me also
παρέστη πρός τινας τῶν ἑταίρων εἰπεῖν, ὡς τούτοις ἄμεινον
it-occurred to some of-the companions to-say that for-these better
ἦν οἰκέταις γενέσθαι μᾶλλον ἢ δεσπόταις, καὶ πένεσθαι
it-was servants to-be rather than masters and to-be-poor
τοῦ κρίνου γυμνοτέροις οὖσιν ἢ πλουτεῖν ὥσπερ νῦν.
than-the lily more-naked being than to-be-rich as now

ἦ γὰρ ἂν ἐπαύσαντο νοσοῦντες ἅμα καὶ
surely for — they-would-have-stopped being-sick at-the-same-time and
τρυφῶντες. τὸ μὲν δὴ νοσοτυφεῖν καὶ νοσηλεύεσθαι
living-luxuriously the indeed indeed to-make-a-show-of-sickness and to-be-nursed
τρυφηλῶς οὑτωσί τινες ἐν καλῷ ποιοῦνται· ἀνὴρ δὲ τοῦ
luxuriously thus some in fine make man but the
κρύους ἀνεχόμενος καὶ θάλπος καρτερῶν οὐχὶ καὶ τῶν
cold enduring and heat persevering-in not also than-the
νοσούντων ἀθλιώτερον πράττει; ἀλγεῖ γοῦν ἀπαραμύθητα.
sick more-wretchedly does-be-fare he-suffers at-least without-consolation
Δεῦρο οὖν ἡμεῖς ὑπὲρ τῶν Κυνικῶν ὁπόσα διδασκάλων 2
come then we about the Cynics as-many-things-as from-teachers
ἠκούσαμεν ἐν κοινῷ καταθῶμεν σκοπεῖν τοῖς ἐπὶ τὸν
we-heard in common let-us-set-down to-consider for-those to the
βίον ἰοῦσι τοῦτον· οἷς εἰ μὲν πεισθεῖεν, εὖ οἶδα,
life going this to-which if indeed they-should-be-persuaded well I-know
οὐδὲν οἵ γε νῦν ἐπιχειροῦντες κυνίζειν ἔσονται
in-nothing those indeed now attempting to-play-the-cynic will-be
χείρους· ἀπειθοῦντες δὲ εἰ μέν τι λαμπρὸν καὶ σεμνὸν
worse disobeying but if indeed something splendid and august
ἐπιτηδεύσειαν, ὑπερφωνοῦντες τὸν λόγον τὸν ἡμέτερον,
they-should-practice outdoing the speech the our
οὔτι τοῖς ῥήμασιν ἀλλὰ τοῖς ἔργοις, οὐδὲν ἐμπόδιον ὅ
not-at-all by-the words but by-the deeds no hindrance the
γε ἡμέτερος οἴσει λόγος· εἰ δὲ ὑπὸ λιχνείας ἢ μαλακίας
indeed our will-bring speech if but by gluttony or softness
ἢ, τὸ κεφάλαιον ἵν' εἴπω ξυνελὼν ἐν βραχεῖ, τῆς
or the chief in-order-that I-may-say summing-up in brief by-the
σωματικῆς ἡδονῆς δεδουλωμένοι τῶν λόγων ὀλιγωρήσειαν
bodily pleasure enslaved the words they-should-slight
προσκαταγελάσαντες, ὥσπερ ἐνίοτε τῶν παιδευτηρίων καὶ
laughing-at-besides as sometimes of-the schools and

τῶν δικαστηρίων οἱ κύνες τοῖς προπυλαίοις προσουροῦσιν,
of-the law-courts the dogs on-the porches urinate
οὐ φροντὶς Ἱπποκλείδῃ· καὶ γὰρ οὐδὲ τῶν κυνιδίων ἡμῖν
no care to-Hippocleides also for not-even for-the little-dogs to-us
μέλει τὰ τοιαῦτα πλημμελούντων. δεῦρο οὖν ἄνωθεν
it-is-a-care the such-things offending come then from-the-beginning
ἐν κεφαλαίοις διεξέλθωμεν ἐφεξῆς τὸν λόγον, ἵνα ὑπὲρ
in heads let-us-go-through in-order the speech in-order-that about
ἑκάστου τὸ προσῆκον ἀποδιδόντες αὐτοί τε εὐκολώτερον
each the fitting rendering ourselves both more-easily
ἀπεργασώμεθα τοῦθ' ὅπερ διενοήθημεν καὶ σοὶ
may-accomplish this which-very we-intended and for-you
ποιήσωμεν εὐπαρακολούθητον. οὐκοῦν ἐπειδὴ τὸν κυνισμὸν
may-make easy-to-follow therefore since the cynicism
εἶδός τι φιλοσοφίας εἶναι συμβέβηκεν, οὔτι φαυλότατον
form some of-philosophy to-be it-happens not-at-all most-worthless
οὐδὲ ἀτιμότατον, ἀλλὰ τοῖς κρατίστοις ἐνάμιλλον, ὀλίγα
nor most-dishonored but with-the best rivaling few-things
πρότερον ὑπὲρ αὐτῆς ῥητέον ἡμῖν ἐστι τῆς φιλοσοφίας.
first about it to-be-said for-us is the philosophy

3 Ἡ τῶν θεῶν εἰς ἀνθρώπους δόσις ἅμα φανοτάτῳ πυρὶ
the of-the gods to men gift together-with brightest fire
διὰ Προμηθέως καταπεμφθεῖσα ἐξ ἡλίου μετὰ τῆς Ἑρμοῦ
through Prometheus sent-down from sun with the of-Hermes
μερίδος οὐχ ἕτερόν ἐστι παρὰ τὴν τοῦ λόγου καὶ νοῦ
portion not other is than the of-the reason and mind
διανομήν· ὁ γάρ τοι Προμηθεύς, ἡ πάντα ἐπιτροπεύουσα
distribution the for surely Prometheus the all-things governing
τὰ θνητὰ πρόνοια, πνεῦμα ἔνθερμον ὥσπερ ὄργανον
the mortal providence spirit hot as instrument
ὑποβάλλουσα τῇ φύσει, ἅπασι μετέδωκεν ἀσωμάτου λόγου·
putting-under to-the nature to-all gave-a-share-of incorporeal reason

μετέσχε δὲ ἕκαστον οὗπερ ἠδύνατο, τὰ μὲν ἄψυχα
partook and each of-what-very it-was-able the indeed lifeless
σώματα τῆς ἕξεως μόνον, τὰ φυτὰ δὲ ἤδη καὶ τῆς ζωῆς
bodies of-the state only the plants but already also of-the life
τὰ ζῷα δὲ ψυχῆς, ὁ δὲ ἄνθρωπος καὶ λογικῆς ψυχῆς.
the animals and of-soul the but man also of-rational soul
εἰσὶ μὲν οὖν οἳ μίαν οἴονται διὰ τούτων πάντων ἥκειν
there-are indeed then who one think through these all to-come
φύσιν, εἰσὶ δὲ οἳ καὶ κατ᾽ εἶδος ταῦτα διαφέρειν. ἀλλὰ
nature there-are and who also in kind these to-differ but
μήπω τοῦτο, μᾶλλον δὲ μηδὲ ἐν τῷ νῦν λόγῳ τοῦτο
not-yet this rather but not-even in the present speech this
ἐξεταζέσθω, πλὴν ἐκείνου χάριν, ὅτι, τὴν φιλοσοφίαν εἴθ᾽,
let-be-examined except that for-the-sake that the philosophy whether
ὥσπερ τινὲς ὑπολαμβάνουσι, τέχνην τεχνῶν καὶ ἐπιστήμην
as some suppose art of-arts and science
ἐπιστημῶν, εἴτε ὁμοίωσιν θεῷ κατὰ τὸ δυνατόν, εἴθ᾽,
of-sciences or likening to-god according-to the possible or
ὅπερ ὁ Πύθιος ἔφη, τὸ Γνῶθι σαυτὸν ὑπολάβοι τις,
what-very — Pythian said the know yourself should-suppose anyone
οὐδὲν διοίσει πρὸς τὸν λόγον· ἅπαντα γὰρ ταῦτα
in-nothing it-will-differ for the argument all for these-things
φαίνεται πρὸς ἄλληλα καὶ μάλα οἰκείως ἔχοντα.
appear toward one-another and very properly related
Ἀρξώμεθα δὲ πρῶτον ἀπὸ τοῦ Γνῶθι σαυτόν, ἐπειδὴ καὶ 4
let-us-begin and first from the know yourself since also
θεῖόν ἐστι τοῦτο τὸ παρακέλευσμα. οὐκοῦν ὁ γιγνώσκων
divine is this the exhortation therefore he knowing
αὑτὸν εἴσεται μὲν περὶ ψυχῆς, εἴσεται δὲ καὶ περὶ
himself will-know indeed about soul will-know and also about
σώματος. καὶ τοῦτο οὐκ ἀρκέσει μόνον, ὡς ἔστιν ἄνθρωπος
body and this not will-suffice only that is man

ψυχὴ χρωμένη σώματι, μαθεῖν, ἀλλὰ καὶ αὐτῆς τῆς ψυχῆς
soul using body to-learn but also of-itself the soul
ἐπελεύσεται τὴν οὐσίαν, ἔπειτα ἀνιχνεύσει τὰς δυνάμεις. καὶ
will-go-into the substance then will-track-down the powers and
οὐδὲ τοῦτο μόνον ἀρκέσει αὐτῷ, ἀλλὰ καί, εἴ τι τῆς
not-even this only will-suffice him but also if anything than-the
ψυχῆς ἐν ἡμῖν ἐστι κρεῖττον καὶ θειότερον, ὅπερ δὴ
soul in us is better and more-divine which-very indeed
πάντες ἀδιδάκτως πειθόμενοι θεῖόν τι εἶναι νομίζομεν,
all untaught persuaded divine something to-be we-think
καὶ τοῦτο ἐνιδρῦσθαι πάντες οὐρανῷ κοινῶς ὑπολαμβάνομεν.
and this to-be-established all in-heaven in-common we-suppose
ἐπιὼν δὲ αὖθις τὰς ἀρχὰς τοῦ σώματος σκέψεται, εἴτε
going-over and again the principles of-the body he-will-consider whether
σύνθετον εἴτε ἁπλοῦν ἐστιν· εἶτα ὁδῷ προβαίνων ὑπέρ τε
composite or simple it-is then on-road advancing about both
ἁρμονίας αὐτοῦ καὶ πάθους καὶ δυνάμεως καὶ πάντων ἁπλῶς
harmony its and affection and power and all simply
ὧν δεῖται πρὸς διαμονήν. ἐπιβλέψει δὲ τὸ μετὰ τοῦτο
of-which it-needs for preservation he-will-look-upon and the after this
καὶ ἀρχαῖς τεχνῶν ἐνίων, ὑφ᾽ ὧν βοηθεῖται πρὸς διαμονὴν
also principles of-arts some by which is-helped for preservation
τὸ σῶμα, οἷον ἰατρικῆς, γεωργίας, ἑτέρων τοιούτων.
the body such-as of-medicine of-agriculture of-others such
οὐ μὴν οὐδὲ τῶν ἀχρήστων καὶ περιττῶν τι
not however not-even of-the useless and superfluous anything
παντάπασιν ἀγνοήσει, ἐπεὶ καὶ ταῦτα πρὸς κολακείαν
altogether he-will-be-ignorant since also these-things for flattery
τοῦ παθητικοῦ τῆς ψυχῆς ἡμῶν ἐπινενόηται. προσλιπαρῆσαι
of-the passive of-the soul our have-been-devised to-be-assiduous
μὲν γὰρ τούτοις ἀποκνήσει αἰσχρὸν οἰόμενος τὸ τοιοῦτον,
indeed for in-these he-will-shrink shameful thinking the such

τὸ δοκοῦν ἐργῶδες ἐν αὐτοῖς φεύγων· τὸ δ' ὅλον ὁποῖα
the seeming laborious in them fleeing the but whole of-what-sort
ἄττα δοκεῖ καὶ οἷστισιν ἁρμόττει τῆς ψυχῆς μέρεσιν, οὐκ
they seem and to-what fit of-the soul parts not
ἀγνοήσει. σκόπει δή, εἰ μὴ τὸ ἑαυτὸν γνῶναι πάσης
will-be-be-ignorant consider indeed if not the oneself to-know all
μὲν ἐπιστήμης, πάσης δὲ τέχνης ἡγεῖταί τε ἅμα
indeed knowledge all and art leads both at-the-same-time
καὶ τοὺς καθόλου λόγους συνείληφε. τά τε γὰρ θεῖα
and the universal reasons has-comprehended the-things both for divine
διὰ τῆς ἐνούσης ἡμῖν θείας μερίδος τά τε θνητὰ
through the being-in us divine portion the-things both mortal
διὰ τῆς θνητοειδοῦς μοίρας πρὸς τούτοις προσήκειν ἔφη
through the mortal-formed lot besides these to-befit he-said
τὸ μεταξὺ τούτων ζῷον εἰδέναι, τὸν ἄνθρωπον, τῷ
the between these living-being to-know the man in-the
μὲν καθ' ἕκαστον θνητόν, τῷ παντὶ δὲ ἀθάνατον, καὶ
indeed by each mortal in-the whole but immortal and
μέντοι καὶ τὸν ἕνα καὶ τὸν καθ' ἕκαστον συγκεῖσθαι ἐκ
moreover also the one and the by each to-be-composed from
θνητῆς καὶ ἀθανάτου μερίδος.
mortal and immortal portion
Ὅτι μέντοι καὶ τὸ τῷ θεῷ κατὰ δύναμιν ὁμοιοῦσθαι 5
that however also the to-the god according-to power to-be-likened
οὐκ ἄλλο τί ἐστιν ἢ τὸ τὴν ἐφικτὴν ἀνθρώποις
not other anything is than the the attainable for-men
γνῶσιν τῶν ὄντων περιποιήσασθαι, πρόδηλον ἐντεῦθεν. οὐ
knowledge of-the beings to-acquire evident from-here not
γὰρ ἐπὶ πλούτῳ χρημάτων τὸ θεῖον μακαρίζομεν οὐδὲ ἐπ'
for on wealth of-money the divine do-we-call-blessed nor on

ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν, ἀλλ' ὅπερ Ὅμηρός
other any of-the reputed goods but what-very Homer
φησι θεοὶ δέ τε πάντα ἴσασι, καὶ μέντοι καὶ περὶ Διὸς
says gods and — all-things know and moreover also about Zeus

Ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾔδει·
but Zeus earlier was-born and more knew

ἐπιστήμῃ γὰρ ἡμῶν οἱ θεοὶ διαφέρουσιν. ἡγεῖται γὰρ ἴσως
in-knowledge for than-us the gods differ leads for perhaps
καὶ αὐτοῖς τῶν καλῶν τὸ αὐτοὺς γινώσκειν· ὅσῳ δὴ
also for-them of-the fine-things the themselves to-know by-as-much indeed
κρείττονες ἡμῶν εἰσι τὴν οὐσίαν, τοσούτῳ γνόντες
better than-us they-are in-the substance by-so-much having-known
ἑαυτοὺς ἴσχουσι βελτιόνων γνῶσιν. μηδεὶς οὖν ἡμῖν τὴν
themselves they-have of-better-things knowledge no-one then for-us the
φιλοσοφίαν εἰς πολλὰ διαιρείτω μηδὲ εἰς πολλὰ τεμνέτω,
philosophy into many let-divide nor into many let-cut
μᾶλλον δὲ μὴ πολλὰς ἐκ μιᾶς ποιείτω. ὥσπερ γὰρ ἀλήθεια
rather but not many from one let-make as for truth
μία, οὕτω δὲ καὶ φιλοσοφία μία· θαυμαστὸν δὲ οὐδέν, εἰ
one so and also philosophy one wonderful but nothing if
κατ' ἄλλας καὶ ἄλλας ὁδοὺς ἐπ' αὐτὴν πορευόμεθα. ἐπεὶ
by other and other roads to it we-journey since
κἄν, εἴ τις θέλοι τῶν ξένων ἢ ναὶ μὰ Δία τῶν πάλαι
even if anyone should-wish of-the strangers or yes by Zeus of-the of-old
πολιτῶν ἐπανελθεῖν εἰς Ἀθήνας, δύναιτο μὲν καὶ πλεῖν
citizens to-return to Athens he-could indeed both to-sail
καὶ βαδίζειν, ὁδεύων δὲ οἶμαι διὰ γῆς ἢ ταῖς πλατείαις
and to-walk traveling but I-think through land either the broad
χρῆσθαι λεωφόροις ἢ ταῖς ἀτραποῖς καὶ συντόμοις ὁδοῖς·
to-use highways or the paths and short roads

καὶ πλεῖν μέντοι δυνατὸν παρὰ τοὺς αἰγιαλούς, καὶ δὴ
and to-sail moreover possible along the shores and indeed
καὶ κατὰ τὸν Πύλιον γέροντα τέμνοντα πέλαγος μέσον.
also according-to the Pylian old-man cleaving sea middle
μὴ δὲ τοῦτό τις ἡμῖν προφερέτω, εἴ τινες τῶν κατ᾽
not but this anyone to-us let-bring-forward if some of-those along
αὐτὰς ἰόντων τὰς ὁδοὺς ἀπεπλανήθησαν καὶ ἀλλαχοῦ
them going the roads strayed and elsewhere
που γενόμενοι, καθάπερ ὑπὸ τῆς Κίρκης ἢ τῶν
somewhere having-been as by — of-Circe or of-the
Λωτοφάγων ἡδονῆς ἢ δόξης ἤ τινος ἄλλου δελεασθέντες,
Lotus-eaters pleasure or opinion or some other having-been-lured
ἀπελείφθησαν τοῦ πρόσω βαδίζειν καὶ ἐφικνεῖσθαι τοῦ
were-left-behind from-the forward to-walk and to-reach the
τέλους, τοὺς πρωτεύσαντας δὲ ἐν ἑκάστῃ τῶν αἱρέσεων
end those having-been-first but in each of-the schools
σκοπείτω, καὶ πάντα εὑρήσει σύμφωνα.
let-him-consider and all-things he-will-find concordant
Οὐκοῦν ὁ μὲν ἐν Δελφοῖς θεὸς τὸ Γνῶθι σαυτὸν
therefore the indeed in Delphi god the know yourself
προαγορεύει, Ἡράκλειτος δὲ "ἐδιζησάμην ἐμεωυτόν," ἀλλὰ
proclaims Heraclitus and I-searched myself but
καὶ Πυθαγόρας οἵ τε ἀπ᾽ ἐκείνου μέχρι Θεοφράστου
also Pythagoras those and from him as-far-as Theophrastus
τὸ κατὰ δύναμιν ὁμοιοῦσθαι θεῷ φασι, καὶ γὰρ καὶ
the according-to power to-be-likened to-god say also for even
Ἀριστοτέλης. ὃ γὰρ ἡμεῖς ποτέ, τοῦτο ὁ θεὸς ἀεί.
Aristotle what for we sometimes this the god always
γελοῖον οὖν ἂν εἴη τὸν θεὸν ἑαυτὸν μὴ εἰδέναι· κομιδῇ γὰρ
ridiculous then — would-be the god himself not to-know wholly for
οὐδὲν εἴσεται τῶν ἄλλων, εἴπερ ἑαυτὸν ἀγνοοίη·
nothing he-will-know of-the others if-indeed himself he-should-be-ignorant-of

πάντα γὰρ αὐτός ἐστιν, εἴπερ καὶ ἐν ἑαυτῷ καὶ παρ᾽
all-things for he is if-indeed also in himself and with
ἑαυτῷ ἔχει τῶν ὁπωσοῦν ὄντων τὰς αἰτίας, εἴτε ἀθανάτων
himself he-has of-the in-any-way beings the causes whether of-immortals
ἀθανάτους, εἴτε ἐπικήρων οὐ θνητὰς οὐδὲ ἐπικήρους,
immortal or of-perishable not mortal nor perishable
ἀιδίους δὲ καὶ μενούσας ἀεὶ καὶ αἳ τούτοις εἰσὶν αἰτίαι
eternal but and abiding always and which to-these are causes
τῆς ἀειγενεσίας. ἀλλ᾽ οὗτος μὲν ὁ λόγος ἐστὶ μείζων.
of-the perpetual-generation but this indeed the speech is greater

II · ONE PHILOSOPHY, MANY ROADS

Philosophy is one, and the Citian's disciples love it too, though they curtained the Cynic's unmixed freedom with household, money-making, and marriage so the cities might take it as guardian; their end, life according to nature, needs self-knowledge. Diogenes' tragedies are said to be Philiscus'; if they are his, a wise man may jest, as Democritus laughed. Judge neither a city by the baths and brothels it drove outside nor Cynicism by its jests: it is like the Sileni, opened to show gods within. Its founder is hard to name; the nobler Cynics name Heracles, but Julian names the god at Delphi, with his two commands, "Know yourself" and "Restamp the currency." Plato and Diogenes aimed at one thing, Plato by words, Diogenes by deeds, so Cynicism is judged from his deeds.

6 Ὅτι δὲ μία τέ ἐστιν ἀλήθεια καὶ φιλοσοφία μία καὶ
that and one both is truth and philosophy one and
ταύτης εἰσὶν ἐρασταὶ ξύμπαντες ὧν τε ὑπεμνήσθην
of-this are lovers all of-whom both I-mentioned
μικρῷ πρότερον ὧν τε ἐν δίκῃ νῦν εἴποιμι ἂν
a-little before whose and with justice now I-would-name —
τοὔνομα, τοὺς τοῦ Κιτιέως ὁμιλητὰς λέγω, οἳ τὰς πόλεις
the-name those of-the Citian disciples I-mean who the cities

ἰδόντες ἀποδιδρασκούσας τὸ λίαν ἀκραιφνὲς καὶ καθαρὸν
having-seen running-away-from the too unmixed and pure
τῆς ἐλευθερίας τοῦ κυνὸς ἐσκέπασαν αὐτὸν ὥσπερ οἶμαι
of-the freedom of-the dog covered it as I-think
παραπετάσμασιν οἰκονομίᾳ καὶ τῇ χρηματιστικῇ
with-curtains with-household-management and with-the money-making
καὶ τῇ πρὸς τὴν γυναῖκα συνόδῳ καὶ παιδοτροφίᾳ,
and with-the with the wife union and child-rearing
ἵν᾽ οἶμαι ταῖς πόλεσιν αὐτὸν ἐγγύθεν ἐπιστήσωσι
in-order-that I-think for-the cities him near they-may-set-over
φύλακα· ὅτι δὲ τὸ Γνῶθι σαυτὸν κεφάλαιον τίθενται
guardian that and the know yourself chief they-make
φιλοσοφίας, οὐ μόνον ἐξ ὧν κατεβάλλοντο ξυγγραμμάτων
of-philosophy not only from which they-laid-down writings
ὑπὲρ αὐτοῦ τούτου πεισθείης ἄν, εἴπερ ἐθέλοις,
about it this you-would-be-persuaded — if-indeed you-should-wish
ἀλλὰ πολὺ πλέον ἀπὸ τοῦ τῆς φιλοσοφίας τέλους· τὸ
but much more from the of-the philosophy end the
γὰρ ὁμολογουμένως ζῆν τῇ φύσει τέλος ἐποιήσαντο,
for consistently to-live with-the nature end they-made
οὗπερ οὐχ οἷόν τε τυχεῖν τὸν ἀγνοοῦντα, τίς καὶ
which-very not possible — to-attain the(-one) not-knowing who and
ὁποῖος πέφυκεν· ὁ γὰρ ἀγνοῶν ὅστις ἐστίν, οὐκ εἴσεται
of-what-sort he-is-by-nature he for not-knowing who he-is not will-know
δήπουθεν ὅ τι πράττειν ἑαυτῷ προσήκει, ὥσπερ οὐδ᾽
surely what thing to-do for-himself befits as not-even
ὁ τὸν σίδηρον ἀγνοῶν εἴσεται, εἴτε αὐτῷ τέμνειν εἴτε
he-who the iron not-knowing will-know whether it to-cut or
μὴ προσήκει, καὶ ὅτου δεῖ τῷ σιδήρῳ πρὸς τὸ δύνασθαι
not befits and of-what needs the iron for the to-be-able
τὸ ἑαυτοῦ πράττειν· ἀλλ᾽ ὅτι μὲν ἡ φιλοσοφία μία τέ
the its-own to-do but that indeed the philosophy one both

ἐστι καὶ πάντες ὡς ἔπος εἰπεῖν ἑνός τινος ἐφιέμενοι ὁδοῖς
is and all as word to-say one some aiming-at by-roads
ἐπὶ τοῦτο διαφόροις ἦλθον, ἀπόχρη τοσαῦτα νῦν εἰπεῖν.
to this different came suffices so-much now to-say
7 ὑπὲρ δὲ τοῦ Κυνισμοῦ σκεπτέον ἔτι.
about but the Cynicism one-must-consider still
Εἰ μὲν οὖν ἐπεποίητο τοῖς ἀνδράσι μετά τινος σπουδῆς,
if indeed then had-been-made by-the men with some seriousness
ἀλλὰ μὴ μετὰ παιδιᾶς τὰ συγγράμματα, τούτοις ἐχρῆν
but not with play the writings these it-was-needful
ἑπόμενον ἐπιχειρεῖν ἕκαστα ὧν διανοούμεθα περὶ τοῦ
following to-attempt each of-what-things we-think about the
πράγματος ἐξετάζειν τὸν ἐναντίον καί, εἰ μὲν ἐφαίνετο
matter to-examine the(-one) opposing and if indeed they-appeared
τοῖς παλαιοῖς ὁμολογοῦντα, μήτοι ψευδομαρτυριῶν ἡμῖν
with-the ancients agreeing not-indeed of-false-witness us
ἐπισκήπτειν, εἰ δὲ μή, τότε ἐξορίζειν αὐτὰ τῆς ἀκοῆς
to-accuse if but not then to-banish them from-the hearing
ὥσπερ Ἀθηναῖοι τὰ ψευδῆ γράμματα τοῦ Μητρῴου. ἐπεὶ
as Athenians the false documents from-the Metroön since
δὲ οὐδέν ἐστιν, ὡς ἔφην, τοιοῦτον· αἵ τε γὰρ θρυλούμεναι
but nothing is as I-said such the both for much-talked-of
Διογένους τραγῳδίαι Φιλίσκου τινὸς Αἰγινήτου λέγονται
of-Diogenes tragedies of-Philiscus some Aeginetan are-said
εἶναι, καί, εἰ Διογένους δὴ εἶεν, οὐδὲν ἄτοπόν ἐστι
to-be and if of-Diogenes indeed they-should-be nothing out-of-place is
τὸν σοφὸν παίζειν, ἐπεὶ καὶ τοῦτο πολλοὶ φαίνονται τῶν
the wise-man to-jest since also this many appear of-the
φιλοσόφων ποιήσαντες· ἐγέλα τοι, φασί, καὶ Δημόκριτος
philosophers having-done laughed surely they-say also Democritus
ὁρῶν σπουδάζοντας τοὺς ἀνθρώπους· μὴ δὴ πρὸς τὰς
seeing being-serious the men not indeed at the

παιδιὰς αὐτῶν ἀποβλέπωμεν, ὥσπερ οἱ μανθάνειν τι
jests their let-us-look like those to-learn anything
σπουδαῖον ἥκιστα ἐρῶντες, πόλει παραβάλλοντες εὐδαίμονι,
serious least loving to-city comparing prosperous
πολλῶν μὲν ἱερῶν, πολλῶν δὲ ἀπορρήτων τελετῶν
of-many indeed temples many and secret rites
πλήρει, καὶ μυρίων ἔνδον ἱερέων ἁγνῶν ἐν ἁγνοῖς μενόντων
full and of-countless within priests holy in holy remaining
χωρίοις· αὐτοῦ δὲ ἕνεκα πολλάκις τούτου, λέγω δὲ τοῦ
places of-itself and for-the-sake often this I-mean but the
καθαρεύειν τὰ εἴσω πάντα, τὰ περιττὰ καὶ βδελυρὰ
to-keep-pure the-things within all the superfluous and abominable
καὶ φαῦλα τῆς πόλεως ἀπεληλακόσι, λουτρὰ δημόσια
and base from-the city having-driven-out baths public
καὶ χαμαιτυπεῖα καὶ καπηλεῖα καὶ πάντα ἁπλῶς τὰ
and brothels and taverns and all simply the
τοιαῦτα· εἶτα ἄχρι τούτου γενόμενοι εἴσω μὴ παρίασιν.
such-things then as-far-as this having-come within not do-they-pass
ὁ μὲν γὰρ τοῖς τοιούτοις ἐντυχών, εἶτα τοῦτο οἰηθεὶς
he indeed for with-the such-things having-met then this having-thought
εἶναι τὴν πόλιν ἄθλιος μὲν ἀποφυγών, ἀθλιώτερος δὲ κάτω
to-be the city wretched indeed having-fled more-wretched but below
μείνας, ἐξὸν ὑπερβάντα μικρὸν ἰδεῖν τὸν Σωκράτη·
having-stayed it-being-possible having-crossed a-little to-see — Socrates
χρήσομαι γὰρ ἐκείνοις ἐγὼ τοῖς ῥήμασιν, οἷς Ἀλκιβιάδης
I-shall-use for those I the words which Alcibiades
ἐπαινῶν Σωκράτη. φημὶ γὰρ δὴ τὴν Κυνικὴν φιλοσοφίαν
praising Socrates I-say for indeed the Cynic philosophy
ὁμοιοτάτην εἶναι τοῖς Σειληνοῖς τούτοις τοῖς ἐν τοῖς
most-like to-be to-the Sileni those the in the
ἑρμογλυφείοις καθημένοις, οὕστινας ἐργάζονται οἱ δημιουργοὶ
statuaries'-shops sitting which make the craftsmen

σύριγγας ἢ αὐλοὺς ἔχοντας· οἷ διχάδε διοιχθέντες ἔνδον
pipes or flutes having who in-two opened within
φαίνονται ἀγάλματα ἔχοντες θεῶν. ὡς ἂν οὖν μὴ
appear images having of-gods so-that — then not
τοιοῦτόν τι πάθωμεν, ὅσα ἔπαιξε ταῦτα αὐτὸν
such something we-may-suffer the-things-which he-jested these him
ἐσπουδακέναι νομίσαντες· ἔστι μὲν γάρ τι καὶ ἐν
to-have-been-serious-about having-thought is indeed for something even in
ἐκείνοις οὐκ ἄχρηστον, ὁ Κυνισμὸς δέ ἐστιν ἕτερον, ὡς
those not useless the Cynicism but is other as
αὐτίκα μάλα δεῖξαι πειράσομαι· δεῦρο ἴδωμεν ἐφεξῆς ἀπὸ τῶν
at-once very to-show I-shall-try come let-us-see in-order from the
ἔργων, ὥσπερ αἱ ἐξιχνεύουσαι κύνες μεταθέουσι τὰ θηρία.
deeds as the tracking dogs pursue the beasts
8 Ἡγεμόνα μὲν οὖν οὐ ῥᾴδιον εὑρεῖν, ἐφ' ὃν ἀνενέγκαι
leader indeed then not easy to-find to whom to-refer
χρὴ πρῶτον αὐτό, εἰ καί τινες ὑπολαμβάνουσιν
it-is-needful first it if even some suppose
Ἀντισθένει τοῦτο καὶ Διογένει προσήκειν. τοῦτο γοῦν
to-Antisthenes this and to-Diogenes to-belong this at-least
ἔοικεν Οἰνόμαος οὐκ ἀτόπως λέγειν· ὁ Κυνισμὸς οὔτε
seems Oenomaus not absurdly to-say the Cynicism neither
Ἀντισθενισμός ἐστιν οὔτε Διογενισμός. λέγουσι μὲν γὰρ
Antisthenism is nor Diogenism say indeed for
οἱ γενναιότεροι τῶν κυνῶν, ὅτι καὶ ὁ μέγας Ἡρακλῆς,
the nobler of-the dogs that also the great Heracles
ὥσπερ οὖν τῶν ἄλλων ἀγαθῶν ἡμῖν αἴτιος κατέστη, οὕτω
as then of-the other goods for-us cause became so
δὲ καὶ τούτου τοῦ βίου παράδειγμα τὸ μέγιστον κατέλιπεν
and also of-this the life example the greatest left
ἀνθρώποις. ἐγὼ δὲ ὑπὲρ τῶν θεῶν καὶ τῶν εἰς θείαν λῆξιν
to-men I but about the gods and those to divine portion

πορευθέντων εὐφημεῖν ἐθέλων πείθομαι μὲν καὶ πρὸ
having-journeyed to-speak-reverently wishing am-persuaded indeed also before
τούτου τινὰς οὐκ ἐν Ἕλλησι μόνον, ἀλλὰ καὶ βαρβάροις
him some not among Greeks only but also barbarians
οὕτω φιλοσοφῆσαι· αὕτη γὰρ ἡ φιλοσοφία κοινή πως
so to-have-philosophized this for the philosophy common somehow
ἔοικεν εἶναι καὶ φυσικωτάτη καὶ δεῖσθαι οὐδ' ἡστινοσοῦν
seems to-be and most-natural and to-need not-even any
πραγματείας· ἀλλὰ ἀπόχρη μόνον ἑλέσθαι τὰ σπουδαῖα
study but it-suffices only to-choose the good-things
ἀρετῆς ἐπιθυμίᾳ καὶ φυγῇ κακίας, καὶ οὔτε βίβλους
by-desire of-virtue and by-flight of-vice and neither books
ἀνελίξαι δεῖ μυρίας· πολυμαθία γάρ, φασί, νόον οὐ
to-unroll is-needful countless much-learning for they-say mind not
διδάσκει· οὔτε ἄλλο τι τῶν τοιούτων παθεῖν, ὅσα
teaches nor other anything of-the such to-suffer as-many-things-as
καὶ οἷα πάσχουσιν οἱ διὰ τῶν ἄλλων αἱρέσεων ἰόντες,
and such-as suffer those through the other schools going
ἀλλὰ ἀπόχρη μόνον δύο ταῦτα τοῦ Πυθίου παραινοῦντος
but it-suffices only two these-things — of-Pythian advising
ἀκοῦσαι, τὸ Γνῶθι σαυτὸν καὶ Παραχάραξον τὸ νόμισμα·
to-hear the know yourself and restamp the currency
πέφηνεν οὖν ἡμῖν ἀρχηγὸς τῆς φιλοσοφίας ὅσπερ οἶμαι
has-appeared then to-us founder of-the philosophy who-very I-think
τοῖς Ἕλλησι κατέστη τῶν καλῶν ἁπάντων αἴτιος, ὁ τῆς
to-the Greeks became of-the fine-things all cause the —
Ἑλλάδος κοινὸς ἡγεμὼν καὶ νομοθέτης καὶ βασιλεύς, ὁ ἐν
of-Greece common leader and lawgiver and king the in
Δελφοῖς θεός, ὃν ἐπειδὴ μὴ θέμις ἦν τι διαλαθεῖν,
Delphi god whom since not lawful was anything to-escape-the-notice-of
οὐδὲ ἡ Διογένους ἐπιτηδειότης ἔλαθε.
not-even the of-Diogenes fitness escaped

προύτρεψε δὲ αὐτὸν οὐχ ὥσπερ τοὺς ἄλλους ἔπεσιν
he-urged and him not as the others with-words
ἐντείνων τὴν παραίνεσιν, ἀλλ' ἔργῳ διδάσκων ὅ τι
straining the exhortation but by-deed teaching what thing
βούλεται συμβολικῶς διὰ δυοῖν ὀνομάτοιν, Παραχάραξον
he-means symbolically through two words restamp
εἰπὼν τὸ νόμισμα. τὸ γάρ Γνῶθι σαυτὸν οὐκ ἐκείνῳ
saying the currency the for know yourself not to-him
μόνον, ἀλλὰ καὶ τοῖς ἄλλοις ἔφη καὶ λέγει, πρόκειται γὰρ
only but also to-the others he-said and says it-stands-before for
οἶμαι τοῦ τεμένους. ηὑρήκαμεν δὴ τὸν ἀρχηγέτην τῆς
I-think the precinct we-have-found indeed the founder of-the
φιλοσοφίας, ὥς που καὶ ὁ δαιμόνιός φησιν Ἰάμβλιχος,
philosophy as somewhere also the divine says Iamblichus
ἀλλὰ καὶ τοὺς κορυφαίους ἐν αὐτῇ, Ἀντισθένη καὶ Διογένη
but also the leaders in it Antisthenes and Diogenes
καὶ Κράτητα, οἷς τοῦ βίου σκοπὸς ἦν καὶ τέλος αὐτοὺς
and Crates for-whom of-the life aim was and end themselves
οἶμαι γνῶναι καὶ τῶν κενῶν ὑπεριδεῖν δοξῶν, ἀληθείας
I-think to-know and the empty to-despise opinions the-truth
δέ, ἣ πάντων μὲν ἀγαθῶν θεοῖς, πάντων δὲ ἀνθρώποις
and which of-all indeed goods for-gods of-all and for-men
ἡγεῖται, ὅλῃ, φασίν, ἐπιδράξασθαι τῇ διανοίᾳ, ἧς
leads with-whole they-say to-grasp the mind of-which
οἶμαι καὶ Πλάτων καὶ Πυθαγόρας καὶ Σωκράτης οἵ τε
I-think both Plato and Pythagoras and Socrates those and
ἐκ τοῦ Περιπάτου καὶ Ζήνων ἕνεκα πάντα ὑπέμειναν
from the Peripatos and Zeno for-the-sake every endured
πόνον, αὑτούς τε ἐθέλοντες γνῶναι καὶ μὴ κεναῖς ἕπεσθαι
toil themselves both wishing to-know and not empty to-follow
δόξαις, ἀλλὰ τὴν ἐν τοῖς οὖσιν ἀλήθειαν ἀνιχνεῦσαι.
opinions but the in the beings truth to-track-down

Φέρε οὖν, ἐπειδὴ πέφηνεν οὐκ ἄλλο μὲν ἐπιτηδεύσας 9
come then since it-has-appeared not other indeed having-practiced
Πλάτων, ἕτερον δὲ Διογένης, ἓν δέ τι καὶ ταὐτόν· εἰ γοῦν
Plato other but Diogenes one but something and the-same if at-least
ἔροιτό τις τὸν σοφὸν Πλάτωνα "τὸ Γνῶθι σαυτὸν πόσου
should-ask anyone the wise Plato the know yourself at-how-much
νενόμικας ἄξιον;" εὖ οἶδα ὅτι τοῦ παντὸς ἂν φήσειε, καὶ
have-you-reckoned worth well I-know that at-the all — he-would-say and
λέγει δὲ ἐν Ἀλκιβιάδῃ· δεῦρο δὴ τὸ μετὰ τοῦτο φράσον
he-says too in Alcibiades come indeed the after this tell
ἡμῖν, ὦ δαιμόνιε Πλάτων καὶ θεῶν ἔκγονε "Τίνα τρόπον
us O divine Plato and of-gods offspring in-what manner
χρὴ πρὸς τὰς τῶν πολλῶν διακεῖσθαι δόξας," ταὐτά
it-is-needful toward the of-the many to-be-disposed opinions the-same-things
τε ἐρεῖ καὶ ἔτι πρὸς τούτοις ὅλον ἡμῖν ἐπιτάξει
both he-will-say and further besides these whole us he-will-enjoin
διαρρήδην ἀναγνῶναι τὸν Κρίτωνα διάλογον, οὗ φαίνεται
expressly to-read — Crito dialogue in-which appears
παραινῶν Σωκράτης μηδὲν φροντίζειν ἡμᾶς τῶν τοιούτων·
exhorting Socrates in-nothing to-care us of-the such-things
φησὶ γοῦν· " Ἀλλὰ τί ἡμῖν, ὦ μακάριε Κρίτων, οὕτω τῆς
he-says at-least but why for-us O blessed Crito so of-the
τῶν πολλῶν δόξης μέλει;" εἶτα ἡμεῖς τούτων ὑπεριδόντες
of-the many opinion is-it-a-care then we these having-disregarded
ἀποτειχίζειν ἁπλῶς οὑτωσὶ καὶ ἀποσπᾶν ἄνδρας ἀλλήλων
to-wall-off simply thus and to-tear-apart men from-one-another
ἐθέλομεν, οὓς ὁ τῆς ἀληθείας συνήγαγεν ἔρως ἥ τε τῆς
do-we-wish whom the of-the truth brought-together love the both of-the
δόξης ὑπεροψία καὶ ἡ πρὸς τὸν ζῆλον τῆς ἀρετῆς ξύμπνοια;
opinion contempt and the toward the emulation of-the virtue accord

εἰ δὲ Πλάτωνι μὲν ἔδοξε καὶ διὰ τῶν λόγων αὐτὰ
if but to-Plato indeed it-seemed also through the words them
ἐργάζεσθαι, Διογένει δὲ ἀπέχρη τὰ ἔργα, διὰ τοῦτο
to-work to-Diogenes but sufficed the deeds because-of this
ἄξιός ἐστιν ὑφ' ὑμῶν ἀκούειν κακῶς; ὅρα δὲ μὴ καὶ
worthy is-he by you to-hear ill see but lest also
τοῦτο αὐτὸ τῷ παντὶ κρεῖττόν ἐστιν, ἐπεὶ καὶ Πλάτων
this itself by-the all better is since also Plato
ἐξομνύμενος φαίνεται τὰ ξυγγράμματα. "Οὐ γάρ ἐστι
disowning appears the writings not for is
Πλάτωνος," φησί, "ξύγγραμμα οὐδὲν οὐδ' ἔσται, τὰ
of-Plato he-says writing none nor will-be the-things
δὲ νῦν φερόμενά ἐστι Σωκράτους, ἀνδρὸς καλοῦ καὶ
but now current are of-Socrates man fine and
νέου." τί οὖν ἡμεῖς οὐκ ἐκ τῶν ἔργων τοῦ Διογένους
young why then we not from the deeds — of-Diogenes
σκοποῦμεν αὐτὸν τὸν Κυνισμόν, ὅστις ἐστιν;
do-we-examine itself the Cynicism whatever it-is

Hair, nails, and dirt are not the body's parts, as the eyes and ears are; so the parts of Cynic philosophy must be sought. Like Aristotle and Plato, the Cynics divide philosophy into theory and practice, and practiced self-control, freedom from vanity, and freedom; we think them gamblers for despising the body, though Socrates called philosophy a practice of death, and raw flesh won them disgust, not glory. Diogenes tested by deeds what the oracle bade, trusting no man's opinion; his raw octopus tested whether eating flesh is natural and, the end being freedom from passion, freed him from the empty opinion that cooked meat is pure and raw meat foul. The Cynic who eats salt fish and birds, and envies men who gulp oysters raw, cannot loathe him: Diogenes ate plainly, as nature bids, the Cynic for pleasure.

Οὐκοῦν ἐπειδὴ σώματος μέρη μέν ἐστιν, οἷον ὀφθαλμοί, 10
therefore since of-body parts indeed are such-as eyes
πόδες, χεῖρες, ἄλλα δὲ ἐπισυμβαίνει, τρίχες, ὄνυχες, ῥύπος,
feet hands others but are-added hairs nails dirt
τοιούτων περιττωμάτων γένος, ὧν ἄνευ σῶμα ἀνθρώπινον
of-such excretions kind which without body human
ἀμήχανον εἶναι, πότερον οὐ γελοῖός ἐστιν ὁ μέρη νομίσας
impossible to-be whether not ridiculous is he-who parts having-thought
ὄνυχας ἢ τρίχας ἢ ῥύπον καὶ τὰ δυσώδη τῶν περιττωμάτων,
nails or hairs or dirt and the foul-smelling of-the excretions
ἀλλ' οὐ τὰ τιμιώτατα καὶ σπουδαῖα, πρῶτον μὲν τὰ
but not the most-honorable and important first indeed the
αἰσθητήρια καὶ τούτων αὐτῶν ἄττα συνέσεως ἡμῖν ἐστι
sense-organs and of-these themselves which of-understanding for-us are
μᾶλλον αἴτια, οἷον ὀφθαλμούς, ἀκοάς; ὑπουργεῖ γὰρ ταῦτα
more causes such-as eyes ears serve for these-things
πρὸς φρόνησιν εἴτε ἐγκατορωρυγμένῃ τῇ ψυχῇ, ὡς ἂν
for wisdom whether to-buried the soul so-that —
θᾶττον καθαρθεῖσα δύναιτο τῇ καθαρᾷ χρῆσθαι καὶ ἀκινήτῳ
sooner purified she-could the pure to-use and unmoved

τοῦ φρονεῖν δυνάμει, εἴτε, ὥσπερ τινὲς οἴονται, καθάπερ
of-the thinking power or as some think as
δι᾽ ὀχετῶν τοιούτων εἰσφερούσης τῆς ψυχῆς. συλλέγουσα
through channels such bringing-in the soul collecting
γάρ, φασί, τὰ κατὰ μέρος αἰσθήματα καὶ συνέχουσα τῇ
for they-say the in part sensations and holding-together with-the
μνήμῃ γεννᾷ τὰς ἐπιστήμας. ἐγὼ δέ, εἰ μή τι τοιοῦτον
memory she-begets the sciences I but if not something such
ἦν ἐνθέον ἢ τέλειον ἐμποδιζόμενον δὲ ὑπ᾽ ἄλλων πολλῶν
were divine or perfect hindered but by others many
καὶ ποικίλων, ὧ τῶν ἐκτὸς ποιεῖται τὴν ἀντίληψιν,
and various which of-the external-things makes the apprehension
οὐδ᾽ ἂν δυνατὸν οἶμαι γενέσθαι τῶν αἰσθητῶν τὴν
not-even — possible I-think to-be of-the sensible-things the
ἀντίληψιν. ἀλλ᾽ οὗτος μὲν ὁ λόγος οὐ τοῖς νῦν προσήκει.
apprehension but this indeed the argument not to-the present belongs
Διόπερ ἐπανακτέον ἐπὶ τὰ μέρη τῆς φιλοσοφίας τῆς
wherefore one-must-return to the parts of-the philosophy the
κυνικῆς.
cynic

11 φαίνονται μὲν δὴ καὶ οὗτοι διμερῆ τὴν φιλοσοφίαν
appear indeed indeed also these twofold the philosophy
νομίσαντες ὥσπερ ὁ Ἀριστοτέλης καὶ Πλάτων,
having-thought like — Aristotle and Plato
θεωρηματικήν τε καὶ πρακτικήν, αὐτὸ τοῦτο συνέντες
contemplative both and practical itself this having-understood
δηλονότι καὶ νοήσαντες, ὡς οἰκεῖόν ἐστιν ἄνθρωπος
clearly and having-perceived that apt is man
φύσει πράξει καὶ ἐπιστήμῃ. εἰ δὲ τῆς φυσικῆς τὴν
by-nature for-action and knowledge if but of-the physical the
θεωρίαν ἐξέκλιναν, οὐδὲν τοῦτο πρὸς τὸν λόγον. ἐπεὶ καὶ
study they-avoided nothing this to the argument since also

Σωκράτης καὶ πλείονες ἄλλοι θεωρίᾳ μὲν φαίνονται
Socrates and more others contemplation indeed appear
χρησάμενοι πολλῇ, ταύτῃ δὲ οὐκ ἄλλου χάριν, ἀλλὰ
having-used much this but not of-other for-the-sake but
τῆς πράξεως· ἐπεὶ καὶ τὸ ἑαυτὸν γνῶναι τοῦτο ἐνόμισαν,
of-the action since also the oneself to-know this they-thought
τὸ μαθεῖν ἀκριβῶς, τί μὲν ἀποδοτέον ψυχῇ, τί δὲ
the to-learn exactly what indeed one-must-assign to-soul what but
σώματι· ἀπέδοσαν δὲ εἰκότως ἡγεμονίαν μὲν τῇ ψυχῇ,
to-body they-assigned and reasonably leadership indeed to-the soul
ὑπηρεσίαν δὲ τῷ σώματι. φαίνονται δὴ οὖν ἀρετὴν
service but to-the body appear indeed then virtue
ἐπιτηδεύσαντες, ἐγκράτειαν, ἀτυφίαν, ἐλευθερίαν, ἔξω
having-practiced self-control freedom-from-vanity freedom outside
γενόμενοι παντὸς φθόνου, δειλίας, δεισιδαιμονίας. ἀλλ᾽ οὐχ
having-become of-all envy cowardice superstition but not
ἡμεῖς ταῦτα ὑπὲρ αὐτῶν διανοούμεθα, παίζειν δὲ αὐτοὺς
we these-things about them think to-jest but them
καὶ κυβεύειν περὶ τοῖς φιλτάτοις ὑπολαμβάνομεν, οὕτως
and to-play-dice about the dearest-things we-suppose so
ὑπεριδόντας τοῦ σώματος, ὡς ὁ Σωκράτης ἔφη λέγων
having-disregarded the body as — Socrates said saying
ὀρθῶς μελέτην εἶναι θανάτου τὴν φιλοσοφίαν.
rightly practice to-be of-death the philosophy
τοῦτο ἐκεῖνοι καθ᾽ ἑκάστην ἡμέραν ἐπιτηδεύοντες οὐ
this they on each day practicing not
ζηλωτοὶ μᾶλλον ἡμῖν, ἄθλιοι δέ τινες καὶ παντελῶς ἀνόητοι
enviable rather to-us wretched but some and altogether senseless
δοκοῦσιν· ἀνθ᾽ ὅτου δὲ τοὺς πόνους ὑπέμειναν τούτους;
seem on-account-of what and the toils they-endured these
οὐχ ὡς αὐτὸς εἶπας, κενοδοξίας ἕνεκα. καὶ γὰρ πῶς ὑπὸ
not as yourself you-said of-vainglory for-the-sake also for how by

τῶν ἄλλων ἐπῃνοῦντο ὠμὰ προσφερόμενοι σαρκία; καίτοι
the others were-they-praised raw eating pieces-of-flesh and-yet
οὐδὲ αὐτὸς ἐπαινέτης εἶ. τοῦ γοῦν τοιούτου τρίβωνα καὶ
not-even yourself praiser you-are of-the at-least such cloak and
τὴν κόμην, ὥσπερ αἱ γραφαὶ τῶν ἀνδρῶν, ἀπομιμούμενος
the long-hair as the pictures of-the men imitating
εἶθ' ὃ μηδὲ αὐτὸς ἀξιάγαστον ὑπολαμβάνεις, τοῦτο
then what not-even yourself admirable suppose this
εὐδοκιμεῖν οἴει παρὰ τῷ πλήθει; καὶ εἷς μὲν ἢ
to-be-well-esteemed do-you-think with the multitude and one indeed or
δεύτερος ἐπῄνει τότε, πλεῖν δ' οὖν ἢ δέκα μυριάδες ὑπὸ
second praised then more but then than ten ten-thousands by
τῆς ναυτίας καὶ βδελυρίας διεστράφησαν τὸν στόμαχον καὶ
the nausea and disgust were-turned the stomach and
ἀπόσιτοι γεγόνασιν, ἄχρις αὐτοὺς οἱ θεράποντες ἀνέλαβον
off-their-food became until them the attendants revived
ὀσμαῖς καὶ μύροις καὶ πέμμασιν. οὕτως ὁ κλεινὸς ἥρως
with-smells and perfumes and cakes so the famous hero
ἔργῳ κατεπλήξατο γελοίῳ μὲν ἀνθρώποις τοιούτοις, Οἷοι
by-deed astounded ridiculous indeed to-men such such-as
νῦν βροτοί εἰσιν, οὐκ ἀγεννεῖ δέ, μὰ τοὺς θεούς, εἴ τις
now mortals are not ignoble but by the gods if anyone
αὐτὸ κατὰ τὴν Διογένους ἐξηγήσαιτο σύνεσιν.
it according-to the of-Diogenes should-interpret understanding
ὅπερ γὰρ ὁ Σωκράτης ὑπὲρ αὑτοῦ φησιν, ὅτι τῷ θεῷ
what-very for — Socrates about himself says that to-the god
νομίζων λατρείαν ἐκτελεῖν ἐν τῷ τὸν δοθέντα χρησμὸν
thinking service to-perform in the the given oracle
ὑπὲρ αὐτοῦ κατὰ πάντα σκοπῶν ἐξετάζειν τὸν ἐλεγκτικὸν
about him in all-things considering to-examine the refuting
ἠσπάσατο βίον, τοῦτο καὶ Διογένης οἶμαι συνειδὼς
embraced life this also Diogenes I-think conscious

ἑαυτῷ, πυθόχρηστον οὖσαν τὴν φιλοσοφίαν, ἔργοις ᾤετο
with-himself oracle-given being the philosophy by-deeds thought
δεῖν ἐξελέγχειν πάντα καὶ μὴ δόξαις ἄλλων, τυχὸν
to-be-needful to-test all-things and not to-opinions of-others perhaps
μὲν ἀληθέσι, τυχὸν δὲ ψευδέσι προσπεπονθέναι. οὔκουν
indeed true perhaps but false to-be-attached not-then
οὐδὲ εἴ τι Πυθαγόρας ἔφη, οὐδὲ εἴ τις ἄλλος τῷ
not-even if anything Pythagoras said nor if anyone other —
Πυθαγόρᾳ παραπλήσιος, ἀξιόπιστος ἐδόκει τῷ Διογένει.
to-Pythagoras like trustworthy seemed — to-Diogenes
τὸν γὰρ θεόν, ἀνθρώπων δὲ οὐδένα τῆς φιλοσοφίας
the for god of-men but no-one of-the philosophy
ἀρχηγὸν ἐπεποίητο. τί δῆτα τοῦτο, ἐρεῖς, πρὸς τὴν
founder he-had-made what then this will-you-say to the
τοῦ πολύποδος ἐδωδήν; ἐγώ σοι φράσω.
of-the octopus eating I to-you shall-tell
Τὴν σαρκοφαγίαν οἱ μὲν ἀνθρώποις ὑπολαμβάνουσι 12
the flesh-eating the(-ones) indeed for-men suppose
κατὰ φύσιν, οἱ δὲ ἥκιστα τοῦτο ἐργάζεσθαι
according-to nature the(-others) but least this to-do
προσήκειν ἀνθρώπῳ διανοοῦνται, καὶ πολὺς ὁ περὶ τούτου
to-befit for-man think and much the about this
ἀνάλωται λόγος. ἐθέλοντι οὖν σοι μὴ ῥᾳθυμεῖν ἑσμοὶ
has-been-spent argument wishing then to-you not to-be-lazy swarms
περὶ τοῦ τοιούτου βίβλων φανήσονται. τούτους Διογένης
about the such of-books will-appear these Diogenes
ἐξελέγχειν ᾤετο δεῖν. διενοήθη γοῦν οὕτως· εἰ μὲν
to-refute thought to-be-needful he-thought at-least thus if indeed
ἀπραγματεύτως ἐσθίων τις σάρκας, ὥσπερ οἶμαι τῶν
without-trouble eating anyone flesh as I-think of-the
ἄλλων ἕκαστον θηρίων, οἷς τοῦτο ἔνειμεν ἡ φύσις,
others each beasts to-which this assigned the nature

ἀβλαβῶς αὐτὸ καὶ ἀνεπαχθῶς, μᾶλλον δὲ καὶ μετὰ τῆς τοῦ
harmlessly it and without-burden rather but also with the of-the
σώματος ὠφελείας ἐργάζοιτο, κατὰ φύσιν εἶναι πάντως
body benefit should-do according-to nature to-be altogether
τὴν σαρκοφαγίαν ὑπέλαβεν· εἰ δέ τις ἐντεῦθεν γένοιτο
the flesh-eating he-supposed if but any from-this should-come
βλάβη, οὐχὶ τοῦτο ἀνθρώπου τὸ ἔργον ἴσως ἐνόμισεν,
harm not this of-man the work perhaps he-thought
ἀλλ᾽ ἀφεκτέον εἶναι κατὰ κράτος αὐτοῦ. εἷς μὲν οὖν
but one-must-abstain to-be with all-might from-it one indeed then
ἂν εἴη τοιοῦτος ὑπὲρ τοῦ πράγματος ἴσως βιαιότερος
— would-be such about the matter perhaps more-forced
λόγος, ἕτερος δὲ οἰκειότερος τῷ Κυνισμῷ, εἰ περὶ τοῦ
argument other but more-proper to-the Cynicism if about the
τέλους αὐτοῦ πρότερον ἔτι σαφέστερον διέλθοιμι.
end its first still more-clearly I-should-go-through
Ἀπάθειαν γὰρ ποιοῦνται τὸ τέλος· τοῦτο δὲ ἴσον ἐστὶ
freedom-from-passion for they-make the end this and equal is
τῷ θεὸν γενέσθαι. αἰσθανόμενος οὖν ἴσως αὑτοῦ Διογένης
to-the god to-become perceiving then perhaps himself Diogenes
ἐν μὲν τοῖς ἄλλοις ἅπασιν ἀπαθοῦς, ὑπὸ δὲ τῆς τοιαύτης
in indeed the other all-things impassive by but the such
ἐδωδῆς μόνον θραττομένου καὶ ναυτιῶντος καὶ δόξῃ κενῇ
eating only being-troubled and nauseated and to-opinion empty
μᾶλλον ἢ λόγῳ δεδουλωμένου· σάρκες γάρ εἰσιν οὐδὲν
rather than to-reason enslaved flesh for they-are nothing
ἧττον, κἂν μυριάκις αὐτὰς ἑψήσῃ, κἂν ὑποτρίμμασι
less even-if countless-times them one-boil even-if with-sauces
μυρίοις τις αὐτὰς καρυκεύσῃ· καὶ ταύτης αὐτὸν ἀφελέσθαι
countless anyone them season and from-this himself to-take-away
καὶ καταστῆσαι παντάπασιν ἐξάντη τῆς δειλίας ᾠήθη
and to-set altogether free of-the cowardice he-thought

χρῆναι. δειλία γάρ ἐστιν, εὖ ἴσθι, τὸ γοῦν τοιοῦτον. ἐπεὶ
it-was-needful cowardice for is well know the at-least such since
πρὸς τῆς Θεσμοφόρου εἰ σαρκῶν ἡψημένων ἁπτόμεθα,
by — Thesmophoros if flesh boiled we-touch
τοῦ χάριν οὐχὶ καὶ ἁπλῶς αὐτὰς προσφερόμεθα, φράσον
for-what reason not also simply them do-we-eat tell
ἡμῖν. οὐ γὰρ ἔχεις ἕτερον εἰπεῖν ἢ ὅτι οὕτω νενόμισται
us not for you-can other to-say than that so it-is-customary
καὶ οὕτω συνειθίσμεθα. οὐ γὰρ δὴ πρὶν μὲν ἑψηθῆναι
and so we-have-been-accustomed not for indeed before indeed to-be-boiled
βδελυρὰ πέφυκεν, ἑψηθέντα δὲ γέγονεν αὐτῶν
abominable they-are-by-nature having-been-boiled but they-have-become than-themselves
ἁγνότερα. τί δῆτα ἐχρῆν πράττειν τόν γε παρὰ θεοῦ
purer what then was-it-needful to-do the(-one) indeed by god
ταχθέντα καθάπερ στρατηγοῦ πᾶν μὲν ἐξελεῖν τὸ νόμισμα,
posted as by-general all indeed to-strike-out the currency
λόγῳ δὲ καὶ ἀληθείᾳ κρῖναι τὰ πράγματα; περιδεῖν αὑτὸν
by-reason but and truth to-judge the things to-overlook himself
ὑπὸ ταύτης τῆς δόξης ἐνοχλούμενον, ὡς νομίζειν ὅτι κρέας
by this the opinion being-troubled so-as to-think that meat
μέν ἐστιν ἑψηθὲν ἁγνὸν καὶ ἐδώδιμον, μὴ κατεργασθὲν δὲ
indeed is boiled pure and edible not worked but
ὑπὸ τοῦ πυρὸς μυσαρόν πως καὶ βδελυρόν; οὕτως εἶ
by the fire abominable somehow and disgusting so are-you
μνήμων; οὕτως εἶ σπουδαῖος; ὃς τοσοῦτον ὀνειδίζων
mindful so are-you earnest who so-much reproaching
τῷ κενοδόξῳ, κατὰ σὲ φάναι, Διογένει, κατ᾽ ἐμὲ
to-the vainglorious according-to you to-say Diogenes according-to me

δὲ τῷ σπουδαιοτάτῳ θεράποντι καὶ ὑπηρέτῃ τοῦ Πυθίου,
but the most-earnest servant and minister — of-Pythian
τὴν τοῦ πολύποδος ἐδωδὴν κατεδήδοκας μυρίους ταρίχους,
the of-the octopus eating have-eaten-up countless salt-fish

Ἰχθῦς ὄρνιθάς τε φίλας θ' ὅτι χεῖρας ἵκοιτο,
fish birds both dear and whatever to-hands might-come

Αἰγύπτιός γε ὤν, οὐ τῶν ἱερέων, ἀλλὰ τῶν παμφάγων,
Egyptian indeed being not of-the priests but of-the all-eaters
οἷς πάντα ἐσθίειν νόμος ὡς λάχανα χόρτου· γνωρίζεις
to-whom all-things to-eat law as vegetables of-grass you-recognize
οἶμαι τῶν Γαλιλαίων τὰ ῥήματα. μικροῦ με παρῆλθεν εἰπεῖν,
I-think of-the Galilaeans the words by-little me it-escaped to-say
ὅτι καὶ πάντες ἄνθρωποι πλησίον οἰκοῦντες θαλάττης, ἤδη
that also all men near dwelling sea already
δέ τινες καὶ τῶν πόρρω, οὐδὲ θερμήναντες καταρροφοῦσιν
and some even of-the far-off not-even having-heated gulp-down
ἐχίνους, ὄστρεα καὶ πάντα ἁπλῶς τὰ τοιαῦτα· εἶτα ἐκείνους
sea-urchins oysters and all simply the such-things then those
μὲν ὑπολαμβάνεις ζηλωτούς, ἄθλιον δὲ καὶ βδελυρὸν ἡγῇ
indeed you-suppose enviable wretched but and disgusting you-think
Διογένη, καὶ οὐκ ἐννοεῖς, ὡς οὐδὲν μᾶλλον ταῦτα
Diogenes and not do-you-consider that in-nothing more these-things
ἐκείνων ἐστὶ σαρκία· πλὴν ἴσως ταῦτα ἐκείνων διαφέρει
than-those are pieces-of-flesh except perhaps these from-those differ
τῷ τὰ μὲν εἶναι μαλθακά, τὰ δὲ σκληρότερα.
by-the the(-ones) indeed to-be soft the(-others) but harder
ἄναιμος γοῦν ἐστι καὶ πολύπους ὥσπερ ἐκεῖνα, ἔμψυχα
bloodless at-least is also octopus like those alive
δέ ἐστι καὶ τὰ ὀστρακόδερμα καθάπερ καὶ οὗτος· ἥδεται
and are also the shell-fish as also this-one feels-pleasure

γοῦν καὶ λυπεῖται, ὃ τῶν ἐμψύχων μάλιστά ἐστιν ἴδιον.
at-least and feels-pain which of-the living-things most is peculiar
ἐνοχλείτω δὲ μηδὲν ἡμᾶς ἡ Πλατωνικὴ τανῦν δόξα ἔμψυχα
let-trouble but in-nothing us the Platonic now opinion alive
ὑπολαμβάνουσα καὶ τὰ φυτά. ἀλλ' ὅτι μὲν οὔτι ἄλογον
supposing also the plants but that indeed not-at-all irrational
οὐδὲ παράνομον οὐδὲ ἀσύνηθες ὑμῖν ὁ γενναῖος εἰργάσατο
nor lawless nor unaccustomed for-you the noble did
Διογένης, εἰ μὴ τῷ σκληροτέρῳ καὶ μαλακωτέρῳ, ἡδονῇ
Diogenes if not by-the harder and softer by-pleasure
τε λαιμοῦ καὶ ἀηδίᾳ τὰ τοιαῦτά τις ἐξετάζοι,
both of-throat and by-unpleasantness the such-things anyone should-examine
πρόδηλον οἶμαι τοῖς ὁπωσοῦν ἕπεσθαι λόγῳ δυναμένοις.
evident I-think to-those in-any-way to-follow reason able
οὐκ ἄρα τὴν ὠμοφαγίαν βδελύττεσθε οἱ τὰ παραπλήσια
not then the raw-eating you-loathe you-who the similar-things
δρῶντες, οὐκ ἐπὶ τῶν ἀναίμων μόνον ζῴων, ἀλλὰ
doing not in-the-case-of the bloodless only animals but
καὶ ἐπὶ τῶν αἷμα ἐχόντων. καὶ τούτῳ δὲ ἴσως
also in-the-case-of those blood having and in-this but perhaps
διαφέρεσθε πρὸς ἐκεῖνον, ὅτι ὁ μὲν ἁπλῶς ταῦτα καὶ
you-differ from him that he indeed simply these-things and
κατὰ φύσιν ᾠήθη χρῆναι προσφέρεσθαι, ἁλσὶ δὲ ὑμεῖς
according-to nature thought it-was-needful to-eat with-salt but you
καὶ πολλοῖς ἄλλοις ἀρτύσαντες ἡδονῆς ἕνεκα, τὴν φύσιν
and many other having-seasoned of-pleasure for-the-sake the nature
ὅπως βιάσησθε. καὶ δὴ τοῦτο μὲν ἐπὶ τοσοῦτον ἀπόχρη.
so-that you-may-force and indeed this indeed for so-much suffices

The end of Cynic philosophy, as of all philosophy, is happiness, which lies in life according to nature, not opinion; for man that means the mind, Zeus' gift. Diogenes hardened his body by toil and did only what reason bade, and so was happier than the Great King, cityless and homeless. Freedom is the chief good, and the slave is he whom another can compel; as long as belly and passions, or the opinions of the many, rule you, you are not free. Yet one should not be shameless: the soul's beast must first be tamed by the divine in us, as Diogenes struck a youth who broke wind in public before he would let him despise opinion.

13 Τῆς Κυνικῆς δὲ φιλοσοφίας σκοπὸς μέν ἐστι καὶ τέλος,
of-the Cynic and philosophy aim indeed is and end
ὥσπερ δὴ καὶ πάσης φιλοσοφίας, τὸ εὐδαιμονεῖν, τὸ δὲ
as indeed also of-all philosophy the to-be-happy the but
εὐδαιμονεῖν ἐν τῷ ζῆν κατὰ φύσιν, ἀλλὰ μὴ πρὸς
to-be-happy in the to-live according-to nature but not according-to
τὰς τῶν πολλῶν δόξας. ἐπεὶ καὶ τοῖς φυτοῖς εὖ πράττειν
the of-the many opinions since also for-the plants well to-fare
συμβαίνει καὶ μέντοι καὶ ζῴοις πᾶσιν, ὅταν τοῦ κατὰ
happens and moreover also for-animals all when the according-to
φύσιν ἕκαστον ἀνεμποδίστως τυγχάνῃ τέλους· ἀλλὰ καὶ
nature each unhindered attains end but also
ἐν τοῖς θεοῖς τοῦτό ἐστιν εὐδαιμονίας ὅρος, τὸ ἔχειν
among the gods this is of-happiness definition the to-be
αὐτοὺς ὥσπερ πεφύκασι καὶ ἑαυτῶν εἶναι. οὐκοῦν
them as they-are-by-nature and their-own to-be therefore
καὶ τοῖς ἀνθρώποις οὐχ ἑτέρωθί που τὴν εὐδαιμονίαν
also for-the men not elsewhere somewhere the happiness
ἀποκεκρυμμένην προσήκει πολυπραγμονεῖν· οὐδὲ ἀετὸς οὐδὲ
hidden it-befits to-seek nor eagle nor
πλάτανος οὐδὲ ἄλλο τι τῶν ὄντων ζῴων ἢ φυτῶν χρυσᾶ
plane-tree nor other any of-the existing animals or plants golden

περιεργάζεται πτερὰ καὶ φύλλα, οὐδὲ ὅπως ἀργυροῦς
busies-itself-about wings and leaves nor how silver
ἕξει τοὺς βλαστοὺς ἢ τὰ πλῆκτρα καὶ κέντρα σιδηρᾶ,
it-will-have the shoots or the spurs and stings of-iron
μᾶλλον δὲ ἀδαμάντινα, ἀλλ᾽ οἷς αὐτὰ ἐξ ἀρχῆς ἡ
rather but of-adamant but with-what them from beginning the
φύσις ἐκόσμησε, ταῦτα εἰ ῥωμαλέα καὶ πρὸς τάχος
nature adorned these-things if strong and for speed
αὐτοῖς ἢ πρὸς ἀλκὴν ὑπουργοῦντα προσγένοιτο, μάλιστα
to-them or for strength serving should-be-added most
ἂν εὖ πράττειν νομίζοι καὶ εὐθηνεῖσθαι.
— well to-fare it-would-think and to-thrive
πῶς οὖν οὐ γελοῖον, εἴ τις ἄνθρωπος γεγονὼς ἔξω
how then not ridiculous if anyone man having-been-born outside
που τὴν εὐδαιμονίαν περιεργάσαιτο, πλοῦτον καὶ γένος
somewhere the happiness should-seek wealth and birth
καὶ φίλων δύναμιν καὶ πάντα ἁπλῶς τὰ τοιαῦτα τοῦ
and of-friends power and all simply the such-things of-the
παντὸς ἄξια νομίζων; εἰ μὲν οὖν ἡμῖν ἡ φύσις ὥσπερ
all worthy thinking if indeed then to-us the nature as
τοῖς ζῴοις αὐτὸ τοῦτο ἀπέδωκε μόνον, τὸ σώματα καὶ
to-the animals itself this gave only the bodies and
ψυχὰς ἔχειν ἐκείνοις παραπλησίας, ὥστε μηδὲν πλέον
souls to-have to-those like so-that nothing more
πολυπραγμονεῖν, ἤρκει λοιπόν, ὥσπερ τὰ λοιπὰ ζῷα,
to-seek it-would-suffice henceforth like the other animals
τοῖς σωματικοῖς ἀρκεῖσθαι πλεονεκτήμασιν, ἐνταῦθά
with-the bodily to-be-content advantages there
που τὸ εὐδαιμονεῖν πολυπραγμονοῦσιν. ἐπεὶ δὲ ἡμῖν
somewhere the to-be-happy seeking since but to-us
οὐδέν τι παραπλησία ψυχὴ τοῖς ἄλλοις ἐνέσπαρται
in-nothing at-all like soul to-the other has-been-sown

ζῴοις, ἀλλ' εἴτε κατ' οὐσίαν διαφέρουσα εἴτε οὐσίᾳ μὲν
animals but whether in substance differing or in-substance indeed
ἀδιάφορος, ἐνεργείᾳ δὲ μόνῃ κρείττων, ὥσπερ οἶμαι τὸ
undifferentiated in-activity but only better as I-think the
καθαρὸν ἤδη χρυσίον τοῦ συμπεφυρμένου τῇ ψάμμῳ·
pure already gold than-the mixed with-the sand
λέγεται γὰρ καὶ οὗτος ὁ λόγος περὶ τῆς ψυχῆς ὡς ἀληθὴς
is-said for also this the account about the soul as true
ὑπό τινων· ἡμεῖς δὴ οὖν ἐπειδὴ σύνισμεν αὑτοῖς οὖσι
by some we indeed then since we-are-conscious with-ourselves being
τῶν ζῴων ξυνετωτέροις· κατὰ γὰρ τὸν Πρωταγόρου
than-the animals more-intelligent according-to for the of-Protagoras
μῦθον ἐκείνοις μὲν ἡ φύσις ὥσπερ μήτηρ ἄγαν φιλοτίμως
myth to-those indeed the nature like mother very lavishly
καὶ μεγαλοδώρως προσηνέχθη, ἡμῖν δὲ ἀντὶ πάντων ἐκ
and generously behaved to-us but instead-of all from
Διὸς ὁ νοῦς ἐδόθη· τὴν εὐδαιμονίαν ἐνταῦθα θετέον,
Zeus the mind was-given the happiness there one-must-place
ἐν τῷ κρατίστῳ καὶ σπουδαιοτάτῳ τῶν ἐν ἡμῖν.
in the best and most-excellent of-the-things in us

14 Σκόπει δή, ταύτης εἰ μὴ μάλιστα τῆς προαιρέσεως ἦν
consider indeed of-this if not most of-the choice was
Διογένης, ὃς τὸ μὲν σῶμα τοῖς πόνοις ἀνέδην παρεῖχεν,
Diogenes who the indeed body to-the toils freely gave
ἵνα αὐτὸ τῆς φύσεως ῥωμαλεώτερον καταστήσῃ,
in-order-that it than-the nature stronger he-might-make
πράττειν δὲ ἠξίου μόνον ὁπόσα ἂν φανῇ τῷ
to-do but deemed-it-right only as-many-things-as — should-appear to-the
λόγῳ πρακτέα, τοὺς δὲ ἐκ τοῦ σώματος ἐμπίπτοντας
reason to-be-done the but from the body falling-on
τῇ ψυχῇ θορύβους, οἷα πολλάκις ἡμᾶς ἀναγκάζει τουτὶ
on-the soul disturbances such-as often us compels this-here

τὸ περικείμενον αὐτοῦ χάριν πολυπραγμονεῖν, οὐδὲ ἐν
the surrounding-thing for-its sake to-busy-ourselves not-even in
μέρει προσίετο. ὑπὸ δὲ ταύτης τῆς ἀσκήσεως ὁ ἀνὴρ
part did-he-admit by but this the discipline the man
οὕτω μὲν ἔσχεν ἀνδρεῖον τὸ σῶμα ὡς οὐδεὶς οἶμαι τῶν
so indeed had manly the body as no-one I-think of-those
τοὺς στεφανίτας ἀγωνισαμένων, οὕτω δὲ διετέθη τὴν
for-the crowns having-contended so and was-disposed in-the
ψυχήν, ὥστε εὐδαιμονεῖν, ὥστε βασιλεύειν οὐδὲν ἔλαττον,
soul so-as to-be-happy so-as to-reign in-nothing less
εἰ μὴ καὶ πλέον, ὡς οἱ τότε εἰώθεσαν λέγειν Ἕλληνες,
if not even more as those then were-wont to-say Greeks
τοῦ μεγάλου βασιλέως, τὸν Πέρσην λέγοντες. ἆρά σοι
than-the great king the Persian meaning then to-you
μικρὰ φαίνεται ἀνὴρ
small does-it-appear man

Ἄπολις, ἄοικος, πατρίδος ἐστερημένος,
cityless homeless of-fatherland deprived
οὐκ ὀβολόν, οὐ δραχμήν, ἔχων οὐδ' οἰκέτην,
not obol not drachma having nor servant

ἀλλ' οὐδὲ μᾶζαν, ἧς Ἐπίκουρος εὐπορῶν οὐδὲ τῶν
but not-even barley-cake of-which Epicurus having-plenty not-even than-the
θεῶν φησιν εἰς εὐδαιμονίας λόγον ἐλαττοῦσθαι, πρὸς
gods says in of-happiness reckoning to-be-inferior with
μὲν τοὺς θεοὺς οὐκ ἐρίζων, τοῦ δοκοῦντος δὲ τοῖς
indeed the gods not vying than-the seeming but to-the
ἀνθρώποις εὐδαιμονεστάτου εὐδαιμονέστερον ζῶν καὶ ἔλεγε
men most-happy happier living and he-said

ζῆν εὐδαιμονέστερον. εἰ δὲ ἀπιστεῖς, ἔργῳ πειραθεὶς
to-live happier if but you-disbelieve in-deed having-tried
ἐκείνου τοῦ βίου καὶ οὐ τῷ λόγῳ αἰσθήσῃ.
that the life and not in-the word you-will-perceive
Φέρε δὴ πρῶτον αὐτὸν διὰ τῶν λόγων ἐλέγξωμεν.
come indeed first it through the words let-us-test
15 ἆρά σοι δοκεῖ τῶν πάντων ἀγαθῶν ἀνθρώποις ἡγεῖσθαι,
then to-you does-it-seem of-the all goods for-men to-lead
τούτων δὴ τῶν πολυθρυλήτων, ἐλευθερίαν; πῶς γὰρ οὐ
of-these indeed the much-talked-of freedom how for not
φήσεις; ἐπεὶ καὶ τὰ χρήματα καὶ πλοῦτος καὶ γένος καὶ
will-you-say since also the money and wealth and birth and
σώματος ἰσχὺς καὶ κάλλος καὶ πάντα ἁπλῶς τὰ τοιαῦτα
of-body strength and beauty and all simply the such-things
δίχα τῆς ἐλευθερίας οὐ τοῦ δοκοῦντος ηὐτυχηκέναι,
without the freedom not of-the(-one) seeming to-have-prospered
τοῦ κτησαμένου δὲ αὐτόν ἐστιν ἀγαθά; τίνα οὖν
of-the(-one) having-acquired but him are goods whom then
ὑπολαμβάνομεν τὸν δοῦλον; ἆρα μή ποτε ἐκεῖνον, ὃν
do-we-suppose the slave then not ever that-one whom
ἂν πριώμεθα δραχμῶν ἀργυρίου τόσων ἢ μναῖν δυοῖν
— *we-should-buy for-drachmas of-silver so-many or for-minae two*
ἢ χρυσίου στατήρων δέκα; ἐρεῖς δήπουθεν τοῦτον εἶναι
or of-gold for-staters ten you-will-say surely this-one to-be
ἀληθῶς δοῦλον. ἆρα δι᾽ αὐτὸ τοῦτο, ὅτι τὸ ἀργύριον
truly slave then because-of itself this that the silver
ὑπὲρ αὐτοῦ τῷ πωλοῦντι καταβεβλήκαμεν; οὕτω μεντἂν
for him to-the(-one) selling we-have-paid-down thus however
εἶεν οἰκέται καὶ ὁπόσους τῶν αἰχμαλώτων λυτρούμεθα.
would-be servants also as-many-as of-the captives we-ransom
καίτοι καὶ οἱ νόμοι τούτοις ἀποδεδώκασι τὴν ἐλευθερίαν
and-yet also the laws to-these have-given-back the freedom

σωθεῖσιν οἴκαδε, καὶ ἡμεῖς αὐτοὺς ἀπολυτρούμεθα, οὐχ
having-been-saved home and we them ransom not
ἵνα δουλεύσωσιν, ἀλλ᾽ ἵνα ὦσιν ἐλεύθεροι.
in-order-that they-may-be-slaves but in-order-that they-may-be free
ὁρᾷς ὡς οὐχ ἱκανόν ἐστιν ἀργύριον καταβαλεῖν ἐς τὸ
do-you-see that not sufficient is silver to-pay-down for the
ἀποφῆναι τὸν λυτρωθέντα δοῦλον, ἀλλ᾽ ἐκεῖνός ἐστιν ὡς
to-show the ransomed slave but that is as
ἀληθῶς δοῦλος, οὗ κύριός ἐστιν ἕτερος προσαναγκάσαι
truly slave of-whom master is another to-compel
πράττειν ὅ τι ἂν κελεύῃ, καὶ μὴ βουλόμενον κόλασαι καί,
to-do what thing — he-bids and not willing to-punish and
τὸ λεγόμενον ὑπὸ τοῦ ποιητοῦ, κακαῖς ὀδύνῃσι πελάζειν;
the said by the poet to-evil pains to-bring-near
ὅρα δὴ τὸ μετὰ τοῦτο, εἰ μὴ κύριοι πάντες ἡμῶν
see indeed the after this whether not masters all of-us
εἰσιν, οὓς ἀναγκαῖον ἡμῖν θεραπεύειν, ἵνα μηδὲν
are whom necessary for-us to-court in-order-that nothing
ἀλγῶμεν μηδὲ λυπώμεθα κολαζόμενοι παρ᾽ αὐτῶν. ἢ
we-may-suffer nor be-pained being-punished by them or
τοῦτο οἴει κόλασιν μόνον, εἴ τις ἐπανατεινόμενος
this do-you-think punishment only if anyone raising
τὴν βακτηρίαν καθίκοιτο τοῦ οἰκέτου; καίτοι γε τοιοῦτον
the staff should-strike the servant and-yet indeed such
οὐδὲ οἱ τραχύτατοι τῶν δεσποτῶν ἐπὶ πάντων ποιοῦσι
not-even the harshest of-the masters on all do
τῶν οἰκετῶν, ἀλλὰ καὶ λόγος ἀρκεῖ πολλάκις καὶ ἀπειλή.
of-the servants but even word suffices often and threat
μήποτε οὖν, ὦ φίλε, νομίσῃς εἶναι ἐλεύθερος, ἄχρις οὗ
never then O friend think to-be free so-long as
γαστὴρ ἄρχει σου καὶ τὰ ἔνερθεν γαστρὸς οἵ τε τοῦ
belly rules you and the-things below belly those and of-the

παρασχεῖν τὰ πρὸς ἡδονὴν καὶ ταὐτὰ ἀποκωλῦσαι
to-provide the-things for pleasure and the-same to-prevent
κύριοι, καὶ εἰ τούτων δὲ γένοιο κρειττων, ἕως ἂν
masters and if than-these but you-should-become stronger as-long-as —
δουλεύῃς ταῖς τῶν πολλῶν δόξαις, οὔπω τῆς ἐλευθερίας
you-are-enslaved to-the of-the many opinions not-yet the freedom
ἔθιγες οὐδὲ ἐγεύσω τοῦ νέκταρος,
you-have-touched nor you-tasted the nectar

Οὐ μὰ τὸν ἐν στέρνοισιν ἐμοῖς παραδόντα τετρακτύν.
no by the(-one) in breast my having-given tetractys

καὶ οὐ τοῦτό φημι, ὡς ἀπερυθριᾶσαι χρὴ πρὸς
and not this I-say that to-put-off-blushing it-is-needful before
πάντας καὶ πράττειν τὰ μὴ πρακτέα· ἀλλ᾽ ὧν
all and to-do the-things not to-be-done but from-what-things
ἀπεχόμεθα καὶ ὅσα πράττομεν, μὴ διὰ τὸ τοῖς
we-abstain and as-many-things-as we-do not because-of the to-the
πολλοῖς δοκεῖν σπουδαῖα πως ἢ φαῦλα, διὰ τοῦτο
many to-seem good somehow or bad because-of this
πράττωμεν καὶ ἀπεχώμεθα, ἀλλ᾽ ὅτι τῷ λόγῳ καὶ τῷ ἐν
let-us-do and abstain but because to-the reason and to-the in
ἡμῖν θεῷ, τοῦτ᾽ ἐστὶ τῷ νῷ, ταῦτά ἐστιν ἀπόρρητα. τοὺς
us god this is to-the mind these-things are forbidden the
μὲν οὖν πολλοὺς οὐδὲν κωλύει ταῖς κοιναῖς ἕπεσθαι δόξαις·
indeed then many nothing prevents the common to-follow opinions
ἄμεινον γὰρ τοῦτο τοῦ παντάπασιν ἀπερυθριᾶν· ἔχουσι
better for this than-the altogether to-put-off-shame are-disposed
γὰρ ἄνθρωποι φύσει πρὸς ἀλήθειαν οἰκείως· ἀνδρὶ δὲ ἤδη
for men by-nature toward truth properly to-man but already
κατὰ νοῦν ζῶντι καὶ τοὺς ὀρθοὺς εὑρεῖν τε δυναμένῳ καὶ
according-to mind living and the right to-find both being-able and

κρῖναι λόγους προσήκει τὸ παράπαν οὐδὲν ἕπεσθαι τοῖς
to-judge arguments it-befits the altogether in-nothing to-follow the-things
νομιζομένοις ὑπὸ τῶν πολλῶν εὖ τε καὶ χεῖρον πράττεσθαι.
thought by the many well both and worse to-be-done
Οὐκοῦν ἐπειδὴ τὸ μέν ἐστι τῆς ψυχῆς ἡμῶν θειότερον, ὃ
therefore since the indeed is of-the soul our more-divine which
δὴ νοῦν καὶ φρόνησίν φαμεν καὶ λόγον τὸν σιγώμενον,
indeed mind and wisdom we-call and reason the silent
οὗ κήρυξ ἐστὶν ὁ διὰ τῆς φωνῆς οὑτοσὶ λόγος προϊὼν
of-which herald is the through the voice this-here speech proceeding
ἐξ ὀνομάτων καὶ ῥημάτων, ἕτερον δέ τι τούτῳ
from nouns and verbs other but something to-this
συνέζευκται ποικίλον καὶ παντοδαπόν, ὀργῇ καὶ ἐπιθυμίᾳ
is-yoked various and multiform with-anger and desire
ξυμμιγές τι καὶ πολυκέφαλον θηρίον, οὐ πρότερον
mixed some and many-headed beast not first
χρὴ πρὸς τὰς δόξας τῶν πολλῶν ἀτενῶς ὁρᾶν
it-is-needful at the opinions of-the many fixedly to-look
καὶ ἀδιατρέπτως, πρὶν ἂν τοῦτο δαμάσωμεν τὸ θηρίον
and unflinchingly before — this we-tame the beast
καὶ πείσωμεν ὑπακοῦσαι τῷ παρ᾽ ἡμῖν θεῷ, μᾶλλον δὲ
and persuade to-obey the among us god rather but
θείῳ. τοῦτο γὰρ πολλοὶ τοῦ Διογένους ζηλωταὶ ἐάσαντες
divine this for many — of-Diogenes emulators having-allowed
ἐγένοντο παντορέκται καὶ μιαροὶ καὶ τῶν θηρίων οὐδὲ
became doers-of-anything and abominable and than-the beasts not-even
ἑνὸς κρείττους, ὅτι δὲ οὐκ ἐμὸς ὁ λόγος ἐστί, πρῶτον
one better that and not mine the doctrine is first
ἔργον ἐρῶ σοι Διογένους, ἐφ᾽ ᾧ γελάσονται μὲν
deed I-shall-tell you of-Diogenes at which will-laugh indeed
οἱ πολλοί, ἐμοὶ δὲ εἶναι δοκεῖ σεμνότατον. ἐπειδὴ γάρ
the many to-me but to-be seems most-solemn when for

τις τῶν νέων ἐν ὄχλῳ, παρόντος καὶ τοῦ Διογένους,
one of-the young in crowd being-present also — Diogenes
ἀπέπαρδεν, ἐπάταξεν ἐκεῖνος τῇ βακτηρίᾳ φάς· εἶτα,
broke-wind struck he with-the staff saying then
ὦ κάθαρμα, μηδὲν ἄξιον τοῦ δημοσίᾳ τὰ τοιαῦτα θαρσεῖν
O scum nothing worthy of-the publicly the such-things to-dare
πράξας ἐντεῦθεν ἡμῖν ἄρχῃ δόξης καταφρονεῖν; οὕτως
having-done from-here for-us do-you-begin opinion to-despise so
ᾤετο χρῆναι πρότερον ἡδονῆς καὶ θυμοῦ κρείττονα
he-thought it-was-needful first than-pleasure and anger stronger
γενέσθαι, πρὶν ἐπὶ τὸ τελειότατον ἐλθεῖν τῶν παλαισμάτων,
to-become before to the most-perfect to-come of-the wrestling-bouts
ἀποδυσάμενον πρὸς τὰς τῶν πολλῶν δόξας αἳ μυρίων
having-stripped against the of-the many opinions which of-countless
κακῶν αἰτίαι γίνονται τοῖς πολλοῖς.
evils causes become for-the many

V · THE TRUE CYNIC

The many pity the earnest Cynic. He should revere the gods, as Diogenes obeyed the Pythian, and tame his passions by reason; Diogenes' public acts mocked those who do worse openly, and Julian will not regret his praise of the man.

16 Οὐκ οἶσθα ὅπως τοὺς μὲν νέους τῆς φιλοσοφίας
not do-you-know how the indeed young from-the philosophy
ἀπάγουσιν, ἄλλα ἐπ' ἄλλοις τῶν φιλοσόφων θρυλοῦντες;
they-lead-away some-things after others of-the philosophers prating
οἱ Πυθαγόρου καὶ Πλάτωνος καὶ Ἀριστοτέλους χορευταὶ
the of-Pythagoras and of-Plato and of-Aristotle chorus-members
γνήσιοι γόητες εἶναι λέγονται καὶ σοφισταὶ καὶ τετυφωμένοι
genuine sorcerers to-be are-said and sophists and conceited

καὶ φαρμακεῖς. τῶν Κυνικῶν εἴ πού τις γέγονε
and poisoners of-the Cynics if somewhere anyone has-become
σπουδαῖος, ἐλεεινὸς δοκεῖ· μέμνημαι γοῦν ἐγώ ποτε
earnest pitiable he-seems I-remember at-least I once
τροφέως εἰπόντος πρός με, ἐπειδὴ τὸν ἑταῖρον εἶδεν
tutor having-said to me when the companion he-saw
Ἰφικλέα αὐχμηρὰν ἔχοντα τὴν κόμην καὶ κατερρωγότα
Iphicles squalid having the hair and torn
τὰ στέρνα ἱμάτιόν τε παντάπασι φαῦλον ἐν δεινῷ
the breast cloak and altogether poor in severe
χειμῶνι· τίς ἄρα δαίμων τοῦτον εἰς ταύτην περιέτρεψε
winter what then spirit this-one into this overturned
τὴν συμφοράν, ὑφ' ἧς αὐτὸς μὲν ἐλεεινός, ἐλεεινότεροι
the misfortune by which himself indeed pitiable more-pitiable
δὲ οἱ πατέρες αὐτοῦ, θρέψαντες σὺν ἐπιμελείᾳ καὶ
but the parents his having-reared with care and
παιδεύσαντες ὡς ἐνεδέχετο σπουδαίως, ὁ δὲ οὕτω νῦν
having-educated as was-possible earnestly he but so now
περιέρχεται, πάντα ἀφείς, οὐδὲν τῶν προσαιτούντων
goes-about all-things having-let-go in-nothing than-the beggars
κρείττων; ἐκείνου μὲν οὖν ἐγὼ οὐκ οἶδ' ὅπως τότε
better him indeed then I not I-know how then
κατειρωνευσάμην· εὖ μέντοι γε ἴσθι ταῦτα καὶ ὑπὲρ
answered-ironically well however indeed know these-things also about
τῶν ἀληθῶς κυνῶν τοὺς πολλοὺς διανοουμένους. καὶ
the truly dogs the many thinking and
οὐ τοῦτο δεινόν ἐστιν, ἀλλ' ὁρᾷς ὅτι καὶ πλοῦτον
not this terrible is but you-see that also wealth
ἀγαπᾶν πείθουσι καὶ πενίαν μισεῖν καὶ τὴν γαστέρα
to-love they-persuade and poverty to-hate and the belly
θεραπεύειν καὶ τοῦ σώματος ἕνεκα πάντα ὑπομένειν
to-serve and of-the body for-the-sake every to-endure

πόνον καὶ παιίνειν τὸν τῆς ψυχῆς δεσμὸν καὶ τράπεζαν
toil and to-fatten the of-the soul fetter and table
παρατίθεσθαι πολυτελῆ καὶ μηδέποτε νύκτωρ καθεύδειν
to-set-before-oneself costly and never by-night to-sleep
μόνον, ἀλλὰ τὰ τοιαῦτα πάντα δρᾶν ἐν τῷ σκότῳ
alone but the such-things all to-do in the darkness
λανθάνοντα;
unnoticed
τοῦτο οὐκ ἔστι τοῦ Ταρτάρου χεῖρον; οὐ βέλτιόν
this not is than-the Tartarus worse not better
ἐστιν ὑπὸ τὴν Χάρυβδιν καὶ τὸν Κωκυτὸν καὶ μυρίας
is below — Charybdis and — Cocytus and countless
ὀργυιὰς κατὰ γῆς δῦναι, ἢ πεσεῖν εἰς τοιοῦτον βίον
fathoms under earth to-sink than to-fall into such life
αἰδοίοις καὶ γαστρὶ δουλεύοντα, καὶ οὐδὲ τούτοις ἁπλῶς
to-genitals and to-belly being-enslaved and not-even to-these simply
ὥσπερ τὰ θηρία, πράγματα δὲ ἔχειν, ὡς ἂν καὶ
like the beasts troubles but to-have so-that — also
λάθοιμεν ὑπὸ τῷ σκότῳ ταῦτα ἐξεργαζόμενοι;
we-may-escape-notice under the darkness these-things accomplishing
καίτοι πόσῳ κρεῖττον ἀπέχεσθαι παντάπασιν αὐτῶν;
and-yet by-how-much better to-abstain altogether from-them
εἰ δὲ μὴ ῥᾴδιον, οἱ Διογένους νόμοι καὶ Κράτητος
if but not easy the of-Diogenes laws and of-Crates
ὑπὲρ τούτων οὐκ ἀτιμαστέοι· ἔρωτα λύει λιμός, ἂν
about these-things not to-be-dishonored love looses hunger if
δὲ τούτῳ χρῆσθαι μὴ δύνῃ, βρόχος. οὐκ οἶσθα,
and this to-use not you-can noose not do-you-know
ὅτι ταῦτα ἔπραξαν ἐκεῖνοι τῷ βίῳ διδόντες ὁδὸν
that these-things did those to-the life giving road
εὐτελείας; οὐ γὰρ ἐκ τῶν μαζοφάγων, φησὶν ὁ
of-frugality not for from the barley-cake-eaters says —

Διογένης, οἱ τύραννοι, ἀλλ᾽ ἐκ τῶν δειπνούντων
Diogenes the tyrants but from those dining
πολυτελῶς. καὶ ὁ Κράτης μέντοι πεποίηκεν ὕμνον εἰς
sumptuously and — Crates moreover has-made hymn to
τὴν Εὐτέλειαν·
— Frugality

Χαῖρε, θεὰ δέσποινα, σοφῶν ἀνδρῶν ἀγάπημα,
hail goddess mistress of-wise men darling
Εὐτελίη, κλεινῆς ἔγγονε Σωφροσύνης.
Frugality of-famous offspring Temperance

ἔστω δὴ μὴ κατὰ τὸν Οἰνόμαον ὁ κύων ἀναιδὴς 17
let-be indeed not according-to — Oenomaus the dog shameless
μηδὲ ἀναίσχυντος μηδὲ ὑπερόπτης πάντων ὁμοῦ θείων
nor unblushing nor despiser of-all together divine
τε καὶ ἀνθρωπίνων, ἀλλὰ εὐλαβὴς μὲν τὰ πρὸς
both and human but reverent indeed in-the-things toward
τὸ θεῖον, ὥσπερ Διογένης· ἐπείσθη γοῦν ἐκεῖνος τῷ
the divine like Diogenes obeyed at-least he —
Πυθίῳ, καὶ οὐ μετεμέλησεν αὐτῷ πεισθέντι· εἰ δέ,
Pythian and not it-repented to-him having-obeyed if but
ὅτι μὴ προσῄει μηδὲ ἐθεράπευε τοὺς νεὼς μηδὲ τὰ
that not he-approached nor served the temples nor the
ἀγάλματα μηδὲ τοὺς βωμούς, οἴεταί τις ἀθεότητος εἶναι
statues nor the altars thinks anyone of-godlessness to-be
σημεῖον, οὐκ ὀρθῶς νομίζει· ἦν γὰρ οὐδὲν αὐτῷ τῶν
sign not rightly he-thinks there-was for nothing to-him of-the
τοιούτων, οὐ λιβανωτός, οὐ σπονδή, οὐκ ἀργύριον, ὅθεν
such-things not frankincense not libation not silver whence
αὐτὰ πρίαιτο. εἰ δὲ ἐνόει περὶ θεῶν ὀρθῶς, ἤρκει
them he-might-buy if but he-thought about gods rightly sufficed

τοῦτο μόνον· αὐτῇ γὰρ αὐτοὺς ἐθεράπευε τῇ ψυχῇ,
this alone with-itself for them he-served the soul
διδοὺς οἶμαι τὰ τιμιώτατα τῶν ἑαυτοῦ, τὸ καθοσιῶσαι
giving I-think the most-precious of-the his-own the to-consecrate
τὴν ἑαυτοῦ ψυχὴν διὰ τῶν ἐννοιῶν. ἀπερυθριάτω δὲ
the his-own soul through the thoughts let-him-put-off-shame and
μηδαμῶς, ἀλλ' ἑπόμενος τῷ λόγῳ πρότερον μὲν αὑτῷ
in-no-way but following the reason first indeed for-himself
χειρόηθες καταστησάτω τὸ παθηματικὸν τῆς ψυχῆς μόριον,
tractable let-him-make the passionate of-the soul part
ὥστε παντάπασιν ἐξελεῖν αὐτὸ καὶ μηδὲ ὅτι κρατεῖ
so-as altogether to-remove it and not-even that he-masters
τῶν ἡδονῶν εἰδέναι. εἰς τοῦτο γὰρ ἄμεινον ἐλθεῖν, εἰς
the pleasures to-know to this for better to-come to
τὸ καί, εἰ πάσχει τις τὰ τοιαῦτα, ὅλως ἀγνοῆσαι·
the even if suffers anyone the such-things wholly to-be-unaware
τοῦτο δὲ ἡμῖν οὐκ ἄλλως ἢ διὰ τῶν γυμνασιῶν
this but to-us not otherwise than through the exercises
προσγίνεται. ἵνα δὲ μή τις ὑπολάβῃ με ταῦτα
comes in-order-that and not anyone may-suppose me these-things
ἄλλως λέγειν, ἐκ τῶν παιγνίων Κράτητος ὀλίγα σοι
idly to-say from the playful-verses of-Crates few-things to-you
παραγράψω·
I-shall-write-beside

Μνημοσύνης καὶ Ζηνὸς Ὀλυμπίου ἀγλαὰ τέκνα,
of-Memory and of-Zeus Olympian glorious children
Μοῦσαι Πιερίδες, κλῦτέ μοι εὐχομένῳ·
Muses Pierian hear me praying

Εἰς τοὺς ἀπαιδεύτους κύνας

Χόρτον ἀεὶ συνεχῶς δότε γαστέρι, ἥτε μοι αἰεὶ
fodder always continuously give to-belly which to-me ever
Χωρὶς δουλοσύνης λιτὸν ἔθηκε βίον. ***
without slavery frugal made life (lacuna)
Ὠφέλιμον δὲ φίλοις, μὴ γλυκερὸν τίθετε.
useful and to-friends not sweet make
Χρήματα δ' οὐκ ἐθέλω συνάγειν κλυτά, κανθάρου ὄλβον
money and not I-wish to-gather famous of-beetle wealth
Μύρμηκός τ' ἄφενος χρήματα μαιόμενος,
of-ant and riches money seeking
Ἀλλὰ δικαιοσύνης μετέχειν καὶ πλοῦτον ἀγείρειν
but of-justice to-share and wealth to-collect
Εὔφορον, εὔκτητον, τίμιον εἰς ἀρετήν.
easy-to-carry easy-to-get precious for virtue
Τῶν δὲ τυχὼν Ἑρμῆν καὶ Μούσας ἱλάσομ' ἁγνάς.
these and having-obtained Hermes and Muses I-shall-propitiate holy
Οὐ δαπάναις τρυφεραῖς, ἀλλ' ἀρεταῖς ὁσίαις.
not with-expenses luxurious but with-virtues pious

εἰ χρή σοι περὶ τούτων γράφειν, ἔχω
if it-is-needful to-you about these-things to-write I-have
πλείονα τοῦ ἀνδρός. ἐντυχὼν δὲ τῷ Χαιρωνεῖ
more of-the man having-met-with but the Chaeronean
Πλουτάρχῳ τὸν Κράτητος ἀναγράψαντι βίον
Plutarch the of-Crates having-written life
οὐδὲν ἐκ παρέργου μανθάνειν δεήσει τὸν
nothing from by-the-way to-learn it-will-be-needful the
ἄνδρα.
man

18 Ἀλλ᾽ ἐπανίωμεν ἐπ᾽ ἐκεῖνο πάλιν, ὅτι χρὴ τὸν
but let-us-return to that again that it-is-needful the(-one)
ἀρχόμενον κυνίζειν αὐτῷ πρότερον ἐπιτιμᾶν πικρῶς
beginning to-play-the-cynic himself first to-rebuke bitterly
καὶ ἐξελέγχειν καὶ μὴ κολακεύειν, ἀλλὰ ἐξετάζειν ὅ
and to-refute and not to-flatter but to-examine what
τι μάλιστα αὑτὸν ἀκριβῶς, εἰ τῇ πολυτελείᾳ τῶν
thing most himself exactly whether in-the costliness of-the
σιτίων χαίρει, εἰ στρωμνῆς δεῖται μαλακῆς, εἰ
foods he-rejoices whether bed he-needs soft whether
τιμῆς ἢ δόξης ἐστὶν ἥττων, εἰ τοῦτο ζηλοῖ τὸ
than-honor or glory he-is weaker whether this he-covets the
περιβλέπεσθαι καί, εἰ καὶ κενὸν εἴη, τίμιον ὅμως
to-be-looked-at and if even empty it-should-be honorable nevertheless
νομίζει. μηδὲ εἰς συμπεριφορὰν ὄχλων καθυφείσθω,
he-thinks nor to indulgence of-crowds let-him-yield
γευέσθω δὲ τρυφῆς μηδὲ ἄκρῳ, φασί, τῷ δακτύλῳ,
let-him-taste and of-luxury not-even with-tip they-say the finger
ἕως ἂν αὐτὴν παντελῶς πατήσῃ. τότε ἤδη καὶ τῶν
until — it altogether he-tramples then already also of-the
τοιούτων, ἂν προσπίπτῃ, θιγεῖν οὐδὲν κωλύει. ἐπεὶ καὶ
such-things if it-falls-in to-touch nothing prevents since also
τῶν ταύρων ἀκούω τοὺς ἀσθενεστέρους ἐξίστασθαι
of-the bulls I-hear the weaker to-stand-aside-from
τῆς ἀγέλης καὶ καθ᾽ ἑαυτοὺς νεμομένους ἀγείρειν τὴν
the herd and by themselves grazing to-gather the
ἰσχὺν ἐν μέρει καὶ κατ᾽ ὀλίγον, εἶθ᾽ οὕτως ἐπιέναι
strength in turn and little-by little then thus to-come-on
καὶ προκαλεῖσθαι καὶ τῆς ἀγέλης ἀμφισβητεῖν τοῖς
and to-challenge and of-the herd to-dispute with-those
προκατέχουσιν, ὡς μᾶλλον ἀξιωτέρους προϊστασθαι. ὅστις
holding-it-before as more worthier to-lead whoever

οὖν κυνίζειν ἐθέλει μήτε τὸν τρίβωνα μήτε τὴν
then to-play-the-cynic wishes neither the cloak nor the
πήραν μήτε τὴν βακτηρίαν καὶ τὴν κόμην ἀγαπάτω
wallet nor the staff and the long-hair let-him-love
μόνον, ἵν' ὥσπερ ἐν κώμῃ βαδίζῃ κουρείων
only in-order-that as in village he-may-walk of-barber-shops
καὶ διδασκαλείων ἐνδεεῖ ἄκαρτος καὶ ἀγράμματος, ἀλλὰ
and of-schools lacking unshorn and unlettered but
τὸν λόγον ἀντὶ τοῦ σκήπτρου καὶ τὴν ἔνστασιν
the reason instead-of the scepter and the resolve
ἀντὶ τῆς πήρας τῆς κυνικῆς ὑπολαμβανέτω φιλοσοφίας
instead-of the wallet of-the cynic let-him-take philosophy
γνωρίσματα.
marks
παρρησίᾳ δὲ χρηστέον αὐτῷ πρῶτον ὁπόσου πέφυκεν
free-speech but one-must-use by-him first how-much he-is-by-nature
ἄξιος ἐπιδειξαμένῳ, ὥσπερ οἶμαι Κράτης καὶ Διογένης,
worth having-shown as I-think Crates and Diogenes
οἳ πᾶσαν μὲν ἀπειλὴν τύχης καὶ εἴτε παιδιὰν εἴτε
who every indeed threat of-fortune and whether jest or
παροινίαν χρὴ φάναι τοσοῦτον ἀπέσχον τοῦ δυσκόλως
drunken-insult it-is-needful to-call so-far kept-away from-the with-difficulty
ἐνεγκεῖν, ὥστε ἁλοὺς μὲν ὑπὸ τῶν καταποντιστῶν ὁ
to-bear that captured indeed by the pirates —
Διογένης ἔπαιζεν, ὁ Κράτης δὲ ἐδημοσίευε τὴν οὐσίαν,
Diogenes jested — Crates but made-public the property
εἶτα τὸ σῶμα βλαβεὶς ἔσκωπτεν ἑαυτὸν εἰς τὴν
then in-the body harmed he-mocked himself for the
χωλότητα τοῦ σκέλους καὶ τὸ κυρτὸν τῶν ὤμων,
lameness of-the leg and the hump of-the shoulders
ἐπορεύετο δὲ ἐπὶ τὰς τῶν φίλων ἑστίας ἄκλητος καὶ
went and to the of-the friends hearths uninvited and

κεκλημένος, διαλλάσσων τοὺς οἰκειοτάτους ἀλλήλοις,
invited reconciling those nearest with-one-another
εἴποτε στασιάζοντας αἴσθοιτο, ἐπετίμα δὲ οὐ μετὰ πικρίας,
if-ever quarreling he-perceived he-rebuked but not with bitterness
ἀλλὰ μετὰ χάριτος, οὐχ ἵνα συκοφαντεῖν δοκῇ
but with grace not in-order-that to-slander he-may-seem
τοὺς σωφρονισθέντας, ὠφελεῖν δὲ ἐθέλων αὐτούς τε
those corrected to-benefit but wishing them both
ἐκείνους καὶ τοὺς ἀκούοντας.
those and those listening
Καὶ οὐ τοῦτο ἦν τὸ προηγούμενον αὐτοῖς τέλος· ἀλλ',
and not this was the principal for-them end but
ὅπερ ἔφην, ἐσκόπουν ὅπως αὐτοὶ μὲν εὐδαιμονήσουσιν,
what-very I-said they-considered how themselves indeed will-be-happy
ἔμελε δὲ αὐτοῖς τῶν ἄλλων τοσοῦτον ὅσον
was-a-care but to-them of-the others so-much as-much-as
ξυνίεσαν οἶμαι φύσει κοινωνικὸν καὶ πολιτικὸν ζῷον
they-understood I-think by-nature social and political animal
τὸν ἄνθρωπον εἶναι, καὶ τοὺς συμπολιτευομένους
the man to-be and the fellow-citizens
ὠφέλησαν οὐ τοῖς παραδείγμασι μόνον, ἀλλὰ καὶ
they-benefited not by-the examples only but also
τοῖς λόγοις. ὅστις οὖν ἂν ἐθέλῃ Κυνικὸς εἶναι καὶ
by-the words whoever then — wishes Cynic to-be and
σπουδαῖος ἀνήρ, αὑτοῦ πρότερον ἐπιμεληθείς, ὥσπερ
earnest man of-himself first having-taken-care like
Διογένης καὶ Κράτης ἐξελαυνέτω μὲν τῆς ψυχῆς
Diogenes and Crates let-him-drive-out indeed from-the soul
ἅπαντα ἐκ πάσης τὰ πάθη, ὀρθῷ δὲ ἐπιτρέψας
all from all the passions to-right but having-entrusted
τὰ καθ' ἑαυτὸν λόγῳ καὶ νῷ κυβερνάσθω.
the-things concerning himself reason and to-mind let-him-be-steered

κεφάλαιον γὰρ ἦν, ὡς ἐγὼ οἶμαι, τοῦτο τῆς Διογένους
chief for was as I I-think this of-the of-Diogenes
φιλοσοφίας.
philosophy
Εἰ δὲ ἑταίρᾳ ποτὲ προσῆλθεν ὁ ἀνήρ· καίτοι καὶ τοῦτο 19
if but to-courtesan once went the man and-yet also this
τυχὸν ἅπαξ ἢ οὐδὲ ἅπαξ ἐγένετο· ὅταν ἡμῖν τὰ ἄλλα
perhaps once or not-even once happened when to-us the other-things
κατὰ τὸν Διογένη γένηται σπουδαῖος, ἂν αὐτῷ φανῇ
according-to — Diogenes he-becomes earnest if to-him it-should-appear
καὶ τοιοῦτόν τι δρᾶν φανερῶς ἐν ὀφθαλμοῖς πάντων,
also such something to-do openly in eyes of-all
οὐ μεμψόμεθα οὐδὲ αἰτιασόμεθα. πρότερον μέντοι τὴν
not we-shall-blame nor accuse first however the
Διογένους ἡμῖν ἐπιδειξάμενος εὐμάθειαν καὶ τὴν ἀγχίνοιαν
of-Diogenes to-us having-shown aptitude and the shrewdness
καὶ τὴν ἐν τοῖς ἄλλοις ἅπασιν ἐλευθερίαν, αὐτάρκειαν,
and the in the other all freedom self-sufficiency
δικαιοσύνην, σωφροσύνην, εὐλάβειαν, χάριν, προσοχήν, ὡς
justice temperance reverence grace attentiveness so-as
μηδὲν εἰκῇ μηδὲ μάτην μηδὲ ἀλόγως ποιεῖν· ἐπεὶ καὶ
nothing at-random nor in-vain nor irrationally to-do since also
ταῦτα τῆς Διογένους ἐστὶ φιλοσοφίας οἰκεῖα· πατείτω
these-things of-the of-Diogenes are philosophy proper let-him-trample
τῦφον, καταπαιζέτω τῶν τὰ μὲν ἀναγκαῖα τῆς φύσεως
vanity let-him-mock those the indeed necessary of-the nature
ἔργα κρυπτόντων ἐν σκότῳ· φημὶ δὲ τῶν περιττωμάτων
works hiding in darkness I-mean and of-the excretions
τὰς ἐκκρίσεις· ἐν μέσαις δὲ ταῖς ἀγοραῖς καὶ ταῖς πόλεσιν
the evacuations in middle but the marketplaces and the cities
ἐπιτηδευόντων τὰ βιαιότατα καὶ μηδὲν ἡμῶν οἰκεῖα
practicing the most-violent-things and in-nothing of-us proper

τῇ φύσει, χρημάτων ἁρπαγάς, συκοφαντίας, γραφὰς
to-the nature of-money seizures false-accusations indictments
ἀδίκους, διώξεις ἄλλων τοιούτων συρφετωδῶν πραγμάτων.
unjust prosecutions of-others such refuse-like things
ἐπεὶ καὶ Διογένης εἴτε ἀπέπαρδεν εἴτε ἀπεπάτησεν
since also Diogenes whether broke-wind or relieved-himself
εἴτε ἄλλο τι τοιοῦτον ἔπραξεν, ὥσπερ οὖν λέγουσιν,
or other anything such did as then they-say
ἐν ἀγορᾷ, τὸν ἐκείνων πατῶν τῦφον ἐποίει, διδάσκων
in marketplace the their trampling vanity he-did-it teaching
αὐτούς, ὅτι πολλῷ φαυλότερα καὶ χαλεπώτερα τούτων
them that by-much baser and harder than-these-things
ἐπιτηδεύουσι. τὰ μὲν γάρ ἐστιν ἡμῖν πᾶσι κατὰ
they-practice the-things indeed for are for-us all according-to
φύσιν, τὰ δὲ ὡς ἔπος εἰπεῖν οὐδενί, πάντα δὲ ἐκ
nature the-things but as word to-say for-none all but from
διαστροφῆς ἐπιτηδεύεται.
perversion are-practiced
Ἀλλ᾽ οἱ νῦν τοῦ Διογένους ζηλωταὶ τὸ ῥᾷστον καὶ
but the present — of-Diogenes emulators the easiest and
κουφότατον ἑλόμενοι τὸ κρεῖττον οὐκ εἶδον· σύ τε
lightest having-chosen the better not saw you both
ἐκείνων εἶναι σεμνότερος ἐθέλων ἀπεπλανήθης τοσοῦτον
than-those to-be more-solemn wishing strayed so-far
τῆς Διογένους προαιρέσεως, ὥστε αὐτὸν ἐλεεινὸν
from-the of-Diogenes choice that him pitiable
ἐνόμισας.
you-thought
20 εἰ δὲ τούτοις μὲν ἠπίστεις ὑπὲρ ἀνδρὸς λεγομένοις,
if but these-things indeed you-disbelieved about man said
ὃν οἱ πάντες Ἕλληνες τότε ἐθαύμασαν μετὰ Σωκράτη
whom the all Greeks then admired after Socrates

καὶ Πυθαγόραν ἐπὶ Πλάτωνος καὶ Ἀριστοτέλους,
and Pythagoras in-the-time-of Plato and Aristotle
οὗ γέγονεν ἀκροατὴς ὁ τοῦ σωφρονεστάτου καὶ
of-whom became hearer the of-the most-temperate and
συνετωτάτου Ζήνωνος καθηγεμών, οὗς οὐκ εἰκὸς ἦν
most-intelligent Zeno guide whom not likely was
ἅπαντας ἀπατηθῆναι περὶ ἀνδρὸς οὕτω φαύλου,
all to-have-been-deceived about man so base
ὁποῖον σὺ διακωμῳδεῖς, ὦ βέλτιστε, ἴσως ἄν τι
such-as you ridicule O best perhaps — something
πλέον ἐσκόπησας περὶ αὐτοῦ καὶ πορρωτέρω
more you-would-have-considered about him and further
προῆλθες τῆς ἐμπειρίας τἀνδρός. τίνα γὰρ οὐκ
you-would-have-advanced of-the acquaintance of-the-man whom for not
ἐξέπληξε τῶν Ἑλλήνων ἡ Διογένους καρτερία, βασιλικῆς
astounded of-the Greeks the of-Diogenes endurance kingly
οὐκ ἔξω μεγαλοψυχίας οὖσα, καὶ φιλοπονία; ἐκάθευδεν
not outside magnanimity being and love-of-toil slept
ἀνὴρ ἐπὶ στιβάδος ἐν τῷ πίθῳ βέλτιον ἢ μέγας
the-man on straw-bed in the jar better than great
βασιλεὺς ὑπὸ τοῖς ἐπιχρύσοις ὀρόφοις ἐν τῇ μαλθακῇ
king under the gilded roofs in the soft
κλίνῃ, ἥσθιε τὴν μᾶζαν ἥδιον ἢ σὺ νῦν τὰς Σικελικὰς
couch he-ate the barley-cake more-sweetly than you now the Sicilian
ἐσθίεις τραπέζας, ἐλούετο ψυχρῷ τὸ σῶμα πρὸς ἀέρα
eat tables he-bathed in-cold the body in air
ξηραίνων ἀντὶ τῶν ὀθονίων, οἷς σὺ ἀπομάττῃ,
drying instead-of the linen-towels with-which you wipe-yourself
φιλοσοφώτατε. πάνυ σοι προσήκει κωμῳδεῖν ἐκεῖνον,
most-philosophical very for-you befits to-ridicule him
ὅτι κατειργάσω τὸν Ξέρξην, ὡς ὁ Θεμιστοκλῆς, ἢ τὸν
because you-subdued — Xerxes as — Themistocles or —

Δαρεῖον, ὡς ὁ Μακεδὼν Ἀλέξανδρος. εἰ σμικρὰ τὰς
Darius as the Macedonian Alexander if a-little the
βίβλους ἀνελίττων ἐμελέτας ὥσπερ ἡμεῖς οἱ πολιτικοὶ
books unrolling you-had-studied as we the political
καὶ πολυπράγμονες, ἔγνως ἄν, ὅπως Ἀλέξανδρος
and busy you-would-have-known — how Alexander
ἀγασθῆναι λέγεται τὴν Διογένους μεγαλοψυχίαν. ἀλλ᾽ οὐκ
to-have-admired is-said the of-Diogenes magnanimity but not
ἔστι σοι τούτων οὐδέν, ὡς ἐμοὶ δοκεῖ, σπουδαῖον· πόθεν;
is to-you of-these nothing as to-me seems earnest whence
πολλοῦ γε καὶ δεῖ· γυναικῶν ἀθλίων τεθαύμακας
much indeed also falls-short of-women wretched you-have-admired
φιλονεικῶν βίον.
contentious life
Εἰ μὲν οὖν ὁ λόγος τι πλέον ἐποίησεν, οὐκ ἐμὸν
if indeed then the speech anything more did not mine
μᾶλλον ἢ σόν ἐστι κέρδος· εἰ δὲ οὐδὲν περαίνομεν
rather than yours is gain if but nothing we-accomplish
ἐκ τοῦ παραχρῆμα περὶ τῶν τοιούτων ἀπνευστὶ
from the on-the-spot about the such-things without-taking-breath
τὸ δὴ λεγόμενον συνείραντες· ἔστι γὰρ πάρεργον
the indeed saying having-strung-together is for by-work
ἡμέραιν δυοῖν, ὡς ἴσασιν αἱ Μοῦσαι, μᾶλλον δὲ καὶ
of-days two as know — Muses rather but also
σὺ αὐτός· παραμενέτω μέν σοι ὁπόσα πρόσθεν
you yourself let-remain indeed for-you as-many-things-as before
ἐγνώκεις, ἡμῖν δὲ οὐ μεταμελήσει τῆς εἰς τὸν ἄνδρα
you-had-recognized to-us but not it-will-repent of-the toward the man
εὐφημίας.
praise
