

Clement of Alexandria, Exhortation to the Greeks

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Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Clement of Alexandria's *Exhortation to the Greeks*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

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This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/Clement>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

Clement of Alexandria (ΚΛΗΜΕΝΤΟΣ ΤΟΥ ΑΛΕΞΑΝΔΡΕΩΣ)

ΛΟΓΟΣ ΠΡΟΤΡΕΠΤΙΚΟΣ (35) ΠΡΟΣ
ΕΛΛΗΝΑΣ

Exhortation to the Greeks

Chapter 1 (CAPUT I)

Ab orgiis et impiis idolorum mysteriis homines avocans, ad veram jubilationem Dei Verbi nomine provocat, et ad laudes Dei Patris ob revelatam veritatem celebrandas hortatur.

Turning men away from the orgies and wicked mysteries of idols, he calls them to the true joy in the name of the Word of God, and urges them to celebrate the praises of God the Father for the revealed truth.

Ἀμφίων ὁ Θηβαῖος καὶ Ἀρίων ὁ
Μηθυμναῖος ἄμφω μὲν ἦσθην ᾠδικῶ,
μῦθος δὲ ἄμφω (καὶ τὸ ἄσμα εἰσέτι τοῦτο
Ἑλλήνων ἄδεται χορῶ)· τέχνη τῇ μουσικῇ ὁ
μὲν ἰχθὺν δελεάσας (36), ὁ δὲ Θήβας
τειχίσας (37). Θράκιος δὲ ἄλλος σοφιστῆς
(38) (ἄλλος οὗτος μῦθος Ἑλληνικός)
ἐτιθάσσευε τὰ θηρία γυμνῇ τῇ ᾠδῇ· καὶ δὴ
τὰ δένδρα, τὰς φηγοὺς, μετεφύτευε τῇ
μουσικῇ. Ἐχοιμ' ἄν σοι καὶ ἄλλον τούτοις
ἀδελφὸν διηγῆσασθαι μῦθον καὶ ᾠδὸν,
Εὐνόμον τὸν Λοκρὸν (39), καὶ τέττιγα τὸν
Πυθικόν. Πανήγυρις Ἑλληνικὴ ἐπὶ νεκρῶ
δράκοντι συνεκροτεῖτο Πυθοῖ, ἐπιτάφιον
ἐρπετοῦ, (40) ἄδοντος Εὐνόμου· ὕμνος ἢ
θρήνος ὄφεως ἦν ἢ ᾠδὴ, οὐκ ἔχω λέγειν.
Ἀγὼν δὲ ἦν, καὶ ἐκιθάριζεν ὥρα καύματος
Εὐνόμος, ὀπηνίκα οἱ τέττιγες ὑπὸ τοῖς
πετάλοις ἦδον ἀνὰ τὰ ὄρη, θερόμενοι ἡλίῳ·
ἦδον δὲ ἄρα οὐ τῷ δράκοντι τῷ νεκρῷ
(41), ἀλλὰ τῷ Θεῷ τῷ πανσόφῳ,
αὐτόνομον ᾠδὴν, τῶν Εὐνόμου βελτίονα
νόμων· ῥήγνυται χορδὴ τῷ Λοκρῷ·
ἐφίπταται ὁ τέττιξ τῷ ζυγῷ· ἑτερέτιζεν ὥς
ἐπὶ κλάδῳ, τῷ ὀργάνῳ· καὶ τοῦ τέττιγος τῷ
ἄσματι ἀρμοσάμενος (42) ὁ ᾠδὸς, τὴν
λείπουσαν ἀνεπλήρωσε χορδὴν. Οὐκοῦν

Amphion of Thebes and Arion of Methymna
both stood as singers, and both have a myth
(and this song is still sung by a Greek
chorus); by the art of music, one lured a
fish (36), the other fortified Thebes (37)..
But another Thracian sophist (38) (this is
another Greek myth) tamed the wild
animals with naked song; and indeed, he
transplanted trees and shrubs by means of
music.. I could also tell you another story
and song about a brother to these,
Eunomos the Locrian (39), and the cricket
of Pythikos.. A Greek festival was held at
Pytho for a dead dragon, a funeral for a
serpent, (40) while Eunomos was singing;
the song was a hymn or a lament for the
serpent, I cannot say which.. There was a
contest, and Eunomos was playing the
kithara at the time of the heat, when the
crickets sang under the leaves across the
mountains, warmed by the sun. But they
were not singing for the dead dragon (41),
but for the all-wise God, an independent
song, better than the laws of Eunomos. The
string of the Locrian breaks; the cricket
flies to the yoke; it chirps as if on a branch,
the instrument; and the song, fitting to the

ὥδῃ τῇ Εὐνόμου ἄγεται ὁ τέττιξ, ὡς ὁ
 μῦθος βούλεται, χαλκοῦν (43) ἀναστήσας
 Πυθοῖ τὸν Εὐνόμον, αὐτῇ τῇ κιθάρα, καὶ
 τὸν συναγωνιστὴν τοῦ Λοκροῦ· ὁ δὲ ἐκὼν
 ἐφίπταται, καὶ ἄδει ἐκὼν· Ἑλλήσι δὲ ἐδόκει
 ὑποκριτῆς γεγονέναι μουσικῆς. Πῇ δὴ οὖν
 μῦθοις κενοῖς πεπιστεύκατε, θέλγεσθαι
 μουσικῇ τὰ ζῶα ὑπολαμβάνοντες· ἀληθείας
 δὲ ὑμῖν τὸ πρόσωπον τὸ φαιδρὸν μόνον, ὡς
 ἔοικεν, ἐπίπλαστον εἶναι δοκεῖ, καὶ τοῖς
 ἀπιστίας (44) ὑποπέπτωκεν (45)
 ὀφθαλμοῖς; Κιθαιρῶν δὲ ἄρα, καὶ Ἑλικῶν,
 καὶ τὰ Ὀδρυσῶν ὄρη, καὶ Θρακῶν
 τελεστήρια, τῆς πλάνης τὰ μυστήρια,
 τεθείεται καὶ καθύμνηται. Ἐγὼ μὲν, εἰ καὶ
 μῦθός εἰσι, δυσανασχετῶ τοσαύταις
 ἐκτραγωδουμέναις συμφοραῖς· ὑμῖν δὲ, καὶ
 τῶν κακῶν ἀναγραφαῖ γεγόνασι δράματα
 (46). Ἀλλὰ γὰρ τὰ μὲν δράματα, καὶ τοὺς
 ληναῖζοντας ποιητὰς, τέλεον ἤδη
 παροινούντας, κιττῶ (47) που
 ἀναδήσαντες, ἀφραίνοντας ἐκτόπως
 τελετῇ βακχικῇ, αὐτοῖς σατύροις, καὶ
 θυάσῳ μαινάλῃ (48) σὺν καὶ τῷ ἄλλῳ
 δαιμόνων χορῶ, Ἑλικῶνι καὶ Κιθαιρῶνι
 κατακλείσωμεν γεγηρακόσιν. Κατάγωμεν
 (49) δὲ ἄνωθεν ἐξ οὐρανῶν ἀλήθειαν, ἅμα
 φανωτάτῃ φρονήσῃ, εἰς ὄρος ἅγιον Θεοῦ
 καὶ χορὸν τὸν ἅγιον τὸν προφητικόν. Ἡ δὲ
 ὡς ὅτι μάλιστα τηλαυγὲς ἀποστίλβουσα
 φῶς, καταυγαζέτω πάντα τοὺς ἐν σκότει
 κυλινδουμένους, καὶ τῆς πλάνης τοὺς
 ἀνθρώπους ἀπαλλαττέτω, τὴν ὑπερτάτην
 (50) ὀρέγουσα (51) δεξιᾶν, τὴν σύνεσιν, εἰς
 σωτηρίαν. Οἱ δὲ ἀνανεύσαντες (52) καὶ
 ἀνακύψαντες, Ἑλικῶνα μὲν καὶ Κιθαιρῶνα
 καταλειπόντων, οἰκούντων δὲ Σιών· **Ἐκ
 γὰρ Σιών ἐξελεύσεται νόμος, καὶ λόγος
 Κυρίου ἐξ Ἱερουσαλήμ·** Λόγος οὐράνιος, ὁ
 γνήσιος ἀγωνιστῆς (53) ἐπὶ τῷ παντός
 κόσμου θεάτρῳ στεφανούμενος. Ἄδει δέ γε
 ὁ Εὐνόμος ὁ ἐμὸς οὐ τὸν Τερπάνδρου
 νόμον, οὐδὲ τὸν Καπίτωνος, οὐδὲ μὴν

cricket's singing (42), filled in the missing
 string.. So the cricket is led by the song of
 Eunomos, as the story wants, having raised
 Eunomos at Pytho with a bronze (43)
 kithara, and the competitor of the Locrian;
 but the cricket willingly flies up and
 willingly sings. To the Greeks, however, it
 seemed that he had become a pretender of
 music.. Where then have you trusted in
 empty stories, thinking that animals are
 charmed by music? The bright face of truth
 alone, it seems, is made up, and it has fallen
 under the eyes of unbelief (44) (45).? So
 Kithairon, and Helicon, and the mountains
 of the Odrysians, and the Thracian
 sanctuaries, the mysteries of error, are
 consecrated and celebrated.. I, for my part,
 even if these are myths, am troubled by so
 many tragic disasters; but for you, the
 records of evils have become dramas (46)..
 But as for the dramas, and the poets who
 celebrate the Lenaians, already completely
 drunk, having bound themselves with a
 yellow band, wildly raving in the Bacchic
 ritual, with satyrs and the Maenalian
 thiasus along with the other chorus of
 spirits, let us shut them away in Helicon
 and Kithairon, now grown old.. Let us bring
 down from above, from the heavens, truth
 together with the clearest understanding,
 to the holy mountain of God and to the holy
 prophetic chorus.. And let it, as the most
 far-shining light, shine down on all those
 rolling in darkness, and free people from
 error, reaching out with the highest right
 hand, wisdom, toward salvation.. Those
 who nodded and bowed down, leaving
 Helicon and Kithairon behind, dwelling in
 Zion; **For from Zion shall go forth the
 law, and the word of the Lord from
 Jerusalem.** A heavenly word, the true
 fighter, crowned on the stage of the whole
 world.. My Eunomos indeed sings not the

Φρύγιον, ἢ Λύδιον, ἢ Δώριον, ἀλλὰ τῆς
καινῆς ἁρμονίας τὸν αἰδίων νόμον, τὸν
φερώνυμον τοῦ Θεοῦ, **τὸ ἄσμα τὸ καινόν**
(54), τὸ Λευιτικόν,

law of Terpander, nor that of Kapiton, nor
the Phrygian, or Lydian, or Dorian, but the
eternal law of the new harmony, the one
bearing the name of God, **the new song**
(54), the Levitical one,

**Νηπενθές (55) τ' ἄχολόν τε, κακῶν
ἐπίληθες ἀπάντων.**

**Free from grief (55) and sorrow,
forgetting all evils.**

Γλυκύ τε καὶ ἀληθινὸν φάρμακον πειθοῦς
ἐγκέκραται τῷ ἄσματι. Ἐμοὶ μὲν οὖν
δοκοῦσιν ὁ Θράκιος ἐκεῖνος Ὀρφεὺς καὶ ὁ
Θηβαῖος, καὶ ὁ Μηθυμναῖος, ἄνδρες τινὲς,
οὐκ ἄνδρες (56), ἀπατηλοὶ γεγονέναι,
προσχήματι μουσικῆς (57) λυμηνάμενοι
τὸν βίον, ἐντέχνῳ τινὶ γοητεία δαιμονῶντες
εἰς διαφθοράς, ὕβρεις ὀργιάζοντες, πένθη
ἐκθειάζοντες, τοὺς ἀνθρώπους ἐπὶ τὰ
εἴδωλα χειραγωγῆσαι πρῶτοι· ναὶ μὴν
λίθοις καὶ ξύλοις, τουτέστιν ἀγάλμασι καὶ
σκιαγραφίαις, ἀνοικοδομῆσαι τὴν
σκαλιότητα τοῦ ἔθνους (58)· τὴν καλὴν
ὄντως ἐκείνην ἐλευθερίαν τῶν ὑπ' οὐρανὸν
πεπολιτευμένων ᾠδαῖς καὶ ἐπωδαῖς
ἐσχάτῃ δουλείᾳ καταζεύξαντες (59)· ἀλλ'
οὐ τοιόσδε ὁ ᾠδὸς ὁ ἐμὸς, οὐδ' εἰς μακρὰν
καταλύσων (60) ἀφίκεται τὴν δουλείαν τὴν
πικρὰν τῶν τυραννούντων δαιμόνων· ὥς
δὲ τὸν πρᾶον καὶ φιλόανθρωπον τῆς
θεοσεβείας μετὰ γων ἡμᾶς ζυγὸν, αὐθις εἰς
οὐρανοὺς ἀνακαλεῖται τοὺς εἰς γῆν
ἐρριμμένους. Μόνος γοῦν τῶν πώποτε τὰ
ἀργαλεώτατα θηρία (61), τοὺς ἀνθρώπους,
ἐτιθάσσευεν· πτηνὰ μὲν, τοὺς κούφους
αὐτῶν· ἐρπετὰ δὲ, τοὺς ἀπατεῶνας· καὶ
λέοντας μὲν, τοὺς θυμικούς· σύας δὲ, τοὺς
ἡδονικούς· λύκους δὲ, τοὺς ἀρπακτικούς.
Λίθοι δὲ καὶ ξύλα οἱ ἄφρονες· πρὸς δὲ καὶ
λίθων ἀναισθητότερος ἄνθρωπος ἀγνοία
βεβαπτισμένος. Μάρτυς ἡμῖν προφητικὴ

A sweet and true remedy of persuasion has
been mixed into the song.. To me, then, that
Thracian Orpheus and the Theban, and the
Methymnaean, some men, not truly men
(56), have become deceitful, harming life
under the pretense of music (57),
practicing a certain cunning sorcery, raging
with madness, celebrating sorrows, the
first to lead people to idols; indeed, to
stones and wood, that is, to statues and
images, to build up the foolishness of the
nation (58); having yoked that truly
beautiful freedom of those living under
heaven with songs and spells to the worst
slavery (59); but my song is not such, nor
does it come to destroy far off (60) the
bitter slavery of the tyrannizing demons;
but as it brings us gently and kindly to
reverence of God, it again calls back to the
heavens those who have been cast down to
the earth.. Alone, then, among the most
difficult beasts ever, he tamed humans;
birds, their empty ones; reptiles, the
deceitful; lions, the angry; pigs, the
pleasure-seeking; wolves, the predatory..
Foolish ones are stones and wood; and
even more insensitive than stones is the
man baptized in ignorance.. A prophetic
voice stands as witness for us, a companion
of truth, pitying those crushed in ignorance
and foolishness: «For God is able (62) to

παρίτω φωνή, συνωδὸς ἀληθείας, τοὺς ἐν ἀγνοίᾳ καὶ ἀνοίᾳ κατατετριμμένους οἰκτείρουσα· **Δυνατὸς γὰρ (62) ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ·** ὃς, κατελεήσας τὴν ἀμαθίαν τὴν πολλὴν καὶ τὴν **σκληροκαρδίαν** τῶν εἰς τὴν ἀληθείαν λελιθωμένων, ἤγειρεν θεοσεβείας σπέρμα, ἀρετῆς αἰσθόμενον, ἐκ λίθων ἐκείνων, τῶν λίθοις πεπιστευκότων ἔθνων. Αὖθις οὖν ἰοβόλους τινὰς καὶ παλιμβόλους ὑποκριτὰς ἐφοδεύοντας δικαιοσύνη **γεννήματα ἐχιδνῶν** κέκληκε που· ἀλλὰ καὶ τούτων εἴ τις τῶν ὄφρων μετανοήσαι ἐκὼν, ἐπόμενος δὴ τῷ Λόγῳ, **ἄνθρωπος** γίνεται **Θεοῦ**. **Λύκους** δὲ ἄλλους ἀλληγορεῖ **προβάτων κωδίοις ἡμφιεσμένους**, τοὺς ἐν ἀνθρώπων μορφᾷ ἀρπακτικούς αἰνιττόμενος. Καὶ πάντα ἅρα ταῦτα τὰ ἀγριώτατα (63) θηρία, καὶ τοὺς τοιούτους λίθους, ἡ οὐράνιος ὧδὴ μετεμόρφωσεν εἰς ἀνθρώπους ἡμέρους. **Ἦμεν γὰρ, ἡμέεν ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἡδοναῖς καὶ ἐπιθυμίαις ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους,** ἧ φησιν ἡ ἀποστολικὴ γραφή. **Ὅτε δὲ ἡ χρηστότης, καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς.** Ὅρα τὸ ἄσμα τὸ καινὸν ὅσον ἴσχυσεν· ἀνθρώπους ἐκ λίθων, καὶ ἀνθρώπους ἐκ θηρίων πεποίηκεν· οἱ δὲ τὴν ἀλλως ὡς νεκροὶ (64), οἱ τῆς ὄντως οὔσης ἀμέτοχοι ζωῆς, ἀκροατὰὶ μόνον γενόμενοι τοῦ ἁσματος, ἀνεβίωσαν. Τοῦτό τοι καὶ τὸ πᾶν ἐκόσμησεν ἐμμελῶς, καὶ τῶν στοιχείων τὴν διαφωνίαν εἰς τάξιν ἐνέτεινεν ἐμφωνίας (65), ἵνα δὴ ὁλος ὁ κόσμος αὐτῷ ἀρμονία γένηται· καὶ θάλασσαν μὲν ἀνῆκε λελυμένην, γῆς δὲ ἐπιβαίνειν κεκώλυκεν

raise up children to Abraham from these stones;» who, having shown mercy on the great ignorance and the hard-heartedness of those hardened against the truth, raised up a seed of godliness, sensing virtue, from those stones, from the nations trusting in stones.. Again, certain venomous and deceitful hypocrites traveling in righteousness have been called “offspring of vipers” somewhere; but even if any of these snakes willingly repent, following the Word, he becomes a man of God.. He also allegorizes other wolves dressed in sheep’s clothing, meaning those who are predators in the form of men.. And so all these wildest beasts, and such stones, the heavenly song transformed into gentle men.. **For we were once foolish, disobedient, wandering, serving pleasures and various desires, living in evil and envy, hateful, hating one another, as the apostolic scripture says..** But when the kindness and love of mankind of our Savior God appeared, not because of righteous works that we did, but according to his mercy he saved us.. See how powerful the new song is: it made men out of stones, and men out of wild beasts. But those who were otherwise like the dead, those who had no share in true life, having become only listeners of the song, came back to life.. This indeed beautifully ordered the whole universe and brought the discord of the elements into a harmony of agreement, so that the entire world might become harmony through it; and it allowed the sea to be free and unbound, but prevented it from going onto the land.. But it firmly fixed the earth, which was moving, and set a boundary for the sea.. And indeed it softened the force of fire with air, blending a Dorian harmony with a Lydian one; and it controlled the harsh coldness of the air by mixing it with fire, skillfully

(66) αὐτήν. Γῆν δ' ἔμπαλιν ἐστερέωσε, φερομένην, καὶ ὄρον αὐτῇ ἔπηξε θάλασσαν. Καὶ μὴν καὶ πυρὸς (67) ὀρμὴν ἐμάλαξεν ἄερί, οἶονεὶ Δώριον ἁρμονίαν κράσας Λυδίῳ· καὶ τὴν ἀέρος ἀπηνῆ ψυχρότητα τῇ παραπλοκῇ τοῦ πυρὸς ἐτιθάσσευσεν, τοὺς νεάτους τῶν ὄλων φθόγγους τούτους κινρὰς ἐμμελῶς. Καὶ δὴ τὸ ἄσμα τὸ ἀκήρατον, ἔρεισμα τῶν ὄλων, καὶ ἁρμονία τῶν πάντων, ἀπὸ τῶν μέσων ἐπὶ τὰ πέρατα, καὶ ἀπὸ τῶν ἄκρων ἐπὶ τὰ μέσα διαταθὲν, ἡρμόσατο τόδε τὸ πᾶν, οὐ κατὰ τὴν Θράκιον μουσικὴν, τὴν παραπλήσιον Τουβάλ (68), κατὰ δὲ τὴν πάτριον τοῦ Θεοῦ βούλησιν, ἣν ἐζήλωσε Δαβίδ. Ὁ δὲ ἐκ Δαβίδ, καὶ πρὸ αὐτοῦ, ὁ τοῦ Θεοῦ Λόγος, λύραν μὲν καὶ κιθάραν, τὰ ἄψυχα ὄργανα, ὑπεριδὼν, κόσμον δὲ (69) τόνδε, καὶ δὴ καὶ τὸν σμικρὸν κόσμον τὸν ἄνθρωπον, ψυχὴν τε καὶ σῶμα αὐτοῦ, ἀγίῳ Πνεύματι ἁρμοσάμενος, ψάλλει τῷ Θεῷ, διὰ τοῦ πολυφώνου ὀργάνου, καὶ προσάδει τούτῳ τῷ ὀργάνῳ (70), τῷ ἀνθρώπῳ· **Σὺ γὰρ εἶ (71) κιθάρα, καὶ αὐλὸς, καὶ ναὸς ἐμός·** κιθάρα διὰ τὴν ἁρμονίαν· αὐλὸς διὰ τὸ Πνεῦμα· ναὸς διὰ τὸν Λόγον (72)· ἵν' ἡ μὲν κρέκη, τὸ δὲ ἐμπνέη, ὁ δὲ χωρήσῃ τὸν Κύριον. Καὶ μὴν ὁ Δαβίδ, ὁ βασιλεὺς, ὁ κιθαριστής, οὗ μικρῷ πρόσθεν ἐμνήσθημεν, ὃς προὔτρεπεν (73) ὡς τὴν ἀλήθειαν, ἀπέτρεπε δὲ εἰδώλων· πολλοῦ γε ἔδει ὑμνεῖν αὐτὸν τοὺς δαίμονας, ἀληθεῖ πρὸς αὐτοῦ διωκομένους μουσικῇ, ἣ τῷ Σαοὺλ ἐνεργουμένῳ (74) ἐκεῖνος ἄδων μόνον, αὐτὸν ἰάσατο. Καλὸν ὁ Κύριος ὄργανον ἔμπνουν τὸν ἄνθρωπον ἐξεργάσατο κατ' εἰκόνα τὴν ἑαυτοῦ· ἀμέλει καὶ αὐτὸς ὄργανόν ἐστι τοῦ Θεοῦ (75) παναρμόνιον, ἐμμελὲς καὶ ἅγιον, σοφία ὑπερκόσμιος, οὐράνιος Λόγος. Τί δὴ οὖν τὸ ὄργανον, ὁ τοῦ Θεοῦ Λόγος ὁ Κύριος, καὶ τὸ ἄσμα τὸ καινὸν, βούλεται; Ὁφθαλμοὺς (76) ἀναπετάσαι τυφλῶν, καὶ ὦτα ἀνοῖξαι

tuning these youngest of all sounds into a measured melody.. And indeed the pure song, the support of all things, and the harmony of everything, arranged from the middle to the ends, and from the edges back to the middle, fitted this whole universe—not according to the Thracian music, similar to Tubal's (68), but according to the native will of God, which David longed for.. The Word of God, who came from David and before him, looking down upon the lyre and the cithara, those lifeless instruments, and this universe (69), including the small universe of man, both his soul and body, arranged by the Holy Spirit, sings to God through the many-voiced instrument, and accompanies this instrument (70), which is man: **For you are (71) the cithara, and the flute, and my temple.** The cithara because of harmony; the flute because of the Spirit; the temple because of the Word (72); so that one may pluck, another may breathe, and the third may hold the Lord.. And indeed David, the king, the cithara player, whom we mentioned a little earlier, who encouraged (73) the truth and turned away from idols; it was very important to sing to him the demons, truly pursued by him with music, by which, when it was working on Saul (74), he alone singing healed him.. The Lord made man a beautiful living instrument in his own image; and man himself is also an instrument of God (75), perfectly harmonious, measured and holy, a wisdom beyond the world, the heavenly Word.. What then is the instrument, the Word of God the Lord, and the new song, he wishes?? To open the eyes (76) of the blind, and to open the ears of the deaf, and to guide the lame or the wandering ones to righteousness; to reveal God to people who do not understand, to stop corruption, to

κωφῶν, καὶ σκάζοντας τὼ πόδε ἧ
πλανωμένους εἰς δικαιοσύνην
χειραγωγῆσαι· Θεὸν ἀνθρώποις
ἀφραΐνουσιν ἐπιδείξαι, παῦσαι φθορὰν,
νικῆσαι θάνατον, υἱοὺς ἀπειθεῖς διαλλάξαι
πατρί. Φιλάνθρωπον (77) τὸ ὄργανον τοῦ
Θεοῦ· ὁ Κύριος ἐλεεῖ, παιδεύει, προτρέπει,
νουθετεῖ, σώζει, φυλάττει, καὶ μισθὸν ἡμῖν
τῆς μαθήσεως ἐκ περιουσίας βασιλείαν
οὐρανῶν ἐπαγγέλλεται· τοῦτο μόνον
ἀπολαύων ἡμῶν, ὃ σωζόμεθα. Κακία μὲν
γὰρ τὴν ἀνθρώπων ἐπιβόσκειται φθοράν· ἡ
δὲ ἀλήθεια, ὥσπερ ἡ μέλιττα, λυμαίνομένη
τῶν ὄντων οὐδὲν, ἐπὶ μόνῃς (78) τῆς
ἀνθρώπων ἀγάλλεται σωτηρίας. Ἔχεις οὖν
τὴν ἐπαγγελίαν· ἔχεις τὴν φιланθρωπίαν·
τῆς (79) χάριτος μεταλάμβανε. Καί μου τὸ
ἄσμα τὸ σωτήριον μὴ καινὸν οὕτως
ὑπολάβῃς, ὡς σκεῦος ἢ ὡς οἰκίαν· **Πρὸ
ἔωσφόρου (80) γὰρ ἦν, καὶ Ἐν ἀρχῇ ἦν
ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,
καὶ Θεὸς ἦν ὁ Λόγος.** Παλαιὰ δὲ ἡ πλάνη,
καινὸν δὲ ἡ ἀλήθεια φαίνεται. Εἴτ' οὖν
ἀρχαίους τοὺς Φρύγας διδάσκουσιν αἶγες
μυθικαί· εἴτε αὖ τοὺς Ἀρκάδας (81) οἱ
προσελήνους ἀναγράφοντες ποιηταί· εἴτε
μὴν αὖ τοὺς Αἰγυπτίους, οἱ καὶ πρώτην
ταύτην ἀναφῶναι (82) τὴν γῆν Θεοῦς τε
καὶ ἀνθρώπους ὀνειρώσσοντες· ἀλλ' οὐ
πρὸ γε τοῦ κόσμου τοῦδε τούτων οὐδὲ εἷς.
Πρὸ δὲ τῆς τοῦ κόσμου καταβολῆς ἡμεῖς, οἱ
τῷ δεῖν ἔσσεσθαι ἐν αὐτῷ πρότερον
γεγεννημένοι τῷ Θεῷ· τοῦ Θεοῦ Λόγου τὰ
λογικὰ πλάσματα ἡμεῖς· δι' ὃν ἀρχαΐζομεν,
ὅτι **ἐν ἀρχῇ ὁ Λόγος ἦν.** Ἀλλ' ὅτι μὲν ἦν ὁ
Λόγος ἄνωθεν, ἀρχὴ θεῖα τῶν πάντων ἦν τε
καὶ ἔστιν· ὅτι δὲ νῦν ὄνομα ἔλαβεν τὸ πάλαι
καθωσιωμένον, δυνάμεως ἄξιον, ὁ Χριστὸς,
καινὸν ἄσμά μοι κέκληται. Οὗτος γοῦν ὁ
Λόγος ὁ Χριστὸς, καὶ τοῦ εἶναι πάλαι ἡμᾶς
(ἦν γὰρ ἐν Θεῷ [83])· καὶ τοῦ εἶναι, νῦν
δὴ ἐπεφάνη ἀνθρώποις αὐτός οὗτος ὁ
Λόγος, ὁ μόνος ἄμφω, Θεός τε καὶ

conquer death, to reconcile disobedient
sons to their father.. The instrument of God
is loving toward humans (77); the Lord
shows mercy, disciplines, urges,
admonishes, saves, protects, and promises
us as the reward for learning a kingdom of
heaven as an inheritance; enjoying this
alone, we are saved.. For wickedness brings
destruction to humans; but truth, like the
bee, though it is harmed by creatures, is not
affected, and it rejoices only in the
salvation of humans (78).. So you have the
promise; you have the love for humans;
share in the grace (79).. And do not think
that the saving song is so new, as if it were
a vessel or a house; **For it was before the
morning star (80), and in the beginning
was the Word, and the Word was with
God, and the Word was God.** The error is
old, but the truth seems new.. Whether the
mythical goats teach the ancient Phrygians;
or whether the poets who record the
arrivals teach the Arcadians (81); or
whether indeed the Egyptians, who first
imagined (82) the earth and gods and
humans; but none of these existed before
this world.. Before the foundation of the
world, we, who were to be in it, were born
earlier to God; we are the rational
creatures of the Word of God; through
whom we begin, because **in the beginning
was the Word.** But that the Word was
from above, it was and is the divine
beginning of all things; and that now it has
received the name long honored, worthy of
power, Christ, is called a new song by me..
This Word, Christ, was also our being from
long ago (for he was in God [83]); and our
well-being, now indeed this same Word has
appeared to men, the only one both God
and man, the cause of all good things for us;
through whom, being taught to live well,
we are sent on to eternal life.. For

άνθρωπος, ἀπάντων ἡμῖν αἷτιος ἀγαθῶν·
παρ' οὗ τὸ εὖ ζῆν ἐκδιδασκόμενοι, εἰς
αἰδίδιον ζωὴν παραπεμπόμεθα. Κατὰ γὰρ τὸν
θεσπέσιον ἐκεῖνον τοῦ Κυρίου Ἀπόστολον·
**Ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν
ἀνθρώποις ἐπεφάνη, παιδεύουσα ἡμᾶς,
ἵνα, ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς
κοσμικὰς ἐπιθυμίας, σωφρόνως, καὶ
δικαίως, καὶ εὐσεβῶς ζήσωμεν ἐν τῷ
νῦν αἰῶνι, προσδεχόμενοι τὴν
μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς
δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ.** Τοῦτό ἐστι τὸ ἄσμα
τὸ καινόν, ἡ ἐπιφάνεια ἡ νῦν ἐκλάμψασα
(84) ἐν ἡμῖν τοῦ ἐν ἀρχῇ ὄντος καὶ
προόντος Λόγου· ἐπεφάνη δὲ ἑναγχος ὁ
προὖν Σωτήρ· ἐπεφάνη ὁ ἐν τῷ ὄντι ὢν,
ὅτι ὁ Λόγος, ὃς ἦν πρὸς τὸν Θεόν,
Διδάσκαλος ἐπεφάνη, ὃ τὰ πάντα
δεδημιούργηται· Λόγος, ὁ καὶ τὸ ζῆν ἐν
ἀρχῇ μετὰ τοῦ πλάσαι παρασχών, ὡς
δημιουργός, τὸ εὖ ζῆν (85) ἐδίδασκεν,
ἐπιφανείς ὡς διδάσκαλος, ἵνα τὸ αἰεὶ ζῆν
ὑστερον ὡς Θεὸς χορηγήσῃ. Ὁ δὲ, οὐ νῦν γε
πρῶτον ὥκτειρεν ἡμᾶς τῆς πλάνης, ἀλλ'
ἄνωθεν ἀρχῇθεν· νῦν δὲ, ἤδη
ἀπολλυμένους, ἐπιφανείς περισέσωκε· τὸ
γὰρ πονηρὸν καὶ ἐρπυστικὸν θηρίον,
γοητεῦον, καταδουλοῦται, καὶ αἰκίζεται
εἰσέτι νῦν τοὺς ἀνθρώπους· ἐμοὶ δοκεῖν,
βαρβαρικῶς τιμωρούμενον, οἱ νεκροὶς τοὺς
αἰχμαλώτους συνδεῖν (86) λέγονται
σώμασιν, ἔστ' ἂν αὐτοῖς καὶ συσσωπῶσιν.
Ὁ γοῦν πονηρὸς οὕτως τύραννος καὶ
δράκων, οὗς ἂν οἷός τε εἴη ἐκ γενετῆς
σφετερίσασθαι, λίθοις, καὶ ξύλοις, καὶ
ἀγάλασι, καὶ τοιούτοις τισὶν εἰδώλοις
προσφίγξας τῷ δεισιδαιμονίας ἀθλίῳ
δεσμῷ, τοῦτο δὴ τὸ λεγόμενον, ζῶντας
ἐπιφέρων συνέθαψεν αὐτοῖς (87), ἔστ' ἂν
καὶ συμφορῶσιν· οὗ δὴ χάριν (88) (εἷς
γὰρ ὁ ἀπατεῶν) ἄνωθεν μὲν τὴν Εὐάν, νῦν
δὲ ἤδη καὶ τοὺς ἄλλους ἀνθρώπους εἰς

according to that divine Apostle of the
Lord: **The grace of God that brings
salvation has appeared to all men,
teaching us, that, having denied
ungodliness and worldly desires, we
may live soberly, justly, and piously in
this present age, looking for the blessed
hope and the appearing of the glory of
the great God and our Savior Jesus
Christ.** This is the new song, the
appearance now shining forth (84) in us of
the Word who was and is from the
beginning; and the Savior who goes before
appeared clearly; the one who truly is,
because the Word who was with God
appeared as a **Teacher**, by whom all things
were created; the Word, who also gave life
in the beginning with the fullness, as
creator, taught how to live well (85),
appearing as a teacher, so that later, as God,
he might grant eternal life.. But he did not
first pity us in this present time, but from
above, from the beginning; and now,
already lost, appearing, he has saved us; for
the evil and creeping beast, the sorcerer, is
enslaved and still mistreats men even now;
it seems to me that it is punished in a
barbaric way, those who are said to bind
the captives with dead bodies (86), and it is
as if they also bury them together.. This evil
tyrant and dragon, who is able by nature to
take what is theirs, fastening to stones, and
wood, and statues, and such idols, in the
miserable bond of superstition, indeed
brought the so-called living ones and
buried them with these (87), so that they
might also perish together; for whose sake
(88) (there is one deceiver) from above
first Eve, and now already the other
humans, he leads to death; but there is also
one helper and assistant to us, the Lord,
announcing (89) prophetically from the
beginning, and now clearly urging toward

θάνατον ὑποφέρων· εἷς καὶ αὐτὸς ἐπίκουρος καὶ βοηθὸς ἡμῖν ὁ Κύριος, προσμηνύων (89) ἀρχῆθεν προφητικῶς, νῦν δὲ ἤδη καὶ ἐναργῶς εἰς σωτηρίαν παρακαλῶν. Φύγωμεν οὖν, ἀποστολικῇ πειθόμενοι παραγγελίᾳ, **Τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·** καὶ τῷ Σωτῆρι τῷ Κυρίῳ προσδράμωμεν, ὃς καὶ νῦν καὶ ἀεὶ προὔτρεπεν εἰς σωτηρίαν, διὰ τεράτων καὶ σημείων ἐν Αἰγύπτῳ καὶ ἐν ἐρήμῳ· διὰ τε τῆς βάτου, καὶ τῆς ἀκολουθούσης χάριτι φιλανθρωπίας, θεραπαίνης δίκην Ἑβραίοις νεφέλης. Τοῦτῳ μὲν δὴ τῷ φόβῳ τοὺς σκληροκαρδίους προὔτρεπεν· ἤδη δὲ καὶ διὰ Μωϋσέως τοῦ πανσόφου, καὶ τοῦ φιλαλήθους Ἡσαΐου, καὶ παντὸς τοῦ προφητικοῦ χοροῦ, λογικώτερον ἐπὶ τὸν Λόγον ἐπιστρέφει τοὺς τὰ ὧτα κεκτημένους· καὶ ἔσθ' ὅπη μὲν λιοδορεῖται· ἔστιν δ' οὗ καὶ ἀπειλεῖ· τοὺς δὲ καὶ θρηνεῖ τῶν ἀνθρώπων· ἄδει δὲ ἄλλοις, καθάπερ ἰατρὸς ἀγαθός, τῶν νοσοῦντων σωμάτων τὰ μὲν καταπλάττων, τὰ δὲ καταλαΐνων, τὰ δὲ καταντλῶν· τὰ δὲ καὶ σιδήρῳ διαιρῶν, ἐπικαίων δὲ ἄλλα, ἔστι δ' οὗ καὶ ἀποπρίων, εἴ πως οἷόν τε κἂν παρὰ μέρος ἢ μέλος τὸν ἄνθρωπον ὑγιᾶναι. Πολύφωνός γε ὁ Σωτὴρ καὶ πολύτροπος εἰς ἀνθρώπων σωτηρίαν· ἀπειλῶν νουθετεῖ· λιοδορούμενος ἐπιστρέφει· θρηνῶν ἐλεεῖ· ψάλλων παρακαλεῖ· διὰ βάτου λαλεῖ· ὅτι σημείων ἐκεῖνοι καὶ τεράτων ἔχρηζον. Καὶ τῷ πυρὶ δεδίττεται τοὺς ἀνθρώπους, ἀνάπτων ἐκ κίονος τὴν φλόγα, δεῖγμα ὁμοῦ χάριτος καὶ φόβου· ἐὰν ὑπακούσης, τὸ φῶς· ἐὰν παρακούσης, τὸ πῦρ. Ἐπειδὴ δὲ καὶ κίονος καὶ βάτου ἡ σὰρξ τιμιωτέρα, προφῆται μετ' ἐκεῖνα φθέγγονται. Αὐτὸς ἐν Ἡσαΐᾳ ὁ Κύριος λαλῶν· αὐτὸς ἐν Ἠλίᾳ· ἐν στόματι προφητῶν αὐτός. Σὺ δὲ ἄλλ' εἰ προφήταις μὴ πιστεύεις, μῦθον δὲ

salvation.. Let us then flee, obeying the apostolic command, **the ruler of the power of the air, the spirit now working in the children of disobedience;** and let us run to the Savior, the Lord, who even now and always urges us toward salvation, through wonders and signs in Egypt and in the wilderness; through the bush, and the following grace of loving-kindness, like a servant to the Hebrews, a cloud.... By this fear indeed he urged on the hard-hearted; and now also through Moses the all-wise, and the truthful Isaiah, and the whole prophetic choir, he more reasonably turns those who have ears toward the Word; and there is one who is insulted; there is one who also threatens; but he mourns for the people; and he sings to others, like a good doctor, shaping some of the sick bodies, smoothing others, enduring others; and dividing some with iron, burning others, and there is one who cuts away, if it is possible for a part or a limb to make the person healthy.. The Savior is indeed many-voiced and resourceful for the salvation of people; threatening, he warns; insulted, he turns them back; mourning, he shows mercy; singing, he encourages; speaking through the bush; because those people were in need of signs and wonders.. And he fears the people with fire, kindling the flame from a pillar, a sign both of grace and fear; if you obey, the light; if you disobey, the fire.. And since the flesh is more honorable than both the pillar and the bush, the prophets speak along with those.. He himself speaks in Isaiah the Lord; he himself in Elijah; through the mouths of the prophets, he himself.. But you, if you do not believe the prophets, and consider them a myth, both the men and the fire; the Lord himself will speak to you, **who, existing in the form of God, did not consider**

ὑπολαμβάνεις, καὶ τοὺς ἄνδρας, καὶ τὸ πῦρ· αὐτός σοι λαλήσει ὁ Κύριος, **ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα Θεῷ· ἐκένωσε δὲ ἑαυτὸν** ὁ φιλοικτίρμων Θεὸς, σῶσαι τὸν ἄνθρωπον γλιχόμενος. Καὶ αὐτὸς ἤδη σοι ἐναργῶς ὁ Λόγος λαλεῖ, δυσωπῶν τὴν ἀπιστίαν· ναὶ, φημί, ὁ Λόγος ὁ τοῦ Θεοῦ, ἄνθρωπος γενόμενος· ἵνα δὴ καὶ σὺ παρὰ ἀνθρώπου μάθῃς, πῇ ποτε ἄρα ἄνθρωπος γένηται Θεός. Εἴτ' οὐκ ἄτοπον, ὦ φίλοι, τὸν μὲν Θεὸν ἀεὶ προτρέπειν ἡμᾶς ἐπ' ἀρετὴν, ἡμᾶς δὲ ἀναδύεσθαι τὴν ὠφέλειαν, καὶ ἀναβάλλεσθαι τὴν σωτηρίαν; Ἡ γὰρ οὐχὶ καὶ Ἰωάννης ἐπὶ σωτηρίαν παρακαλεῖ, καὶ τὸ πᾶν γίνεται **φωνή (90) προτρεπτική**; Πυθώμεθα τοίνυν αὐτοῦ, **Τίς πόθεν εἷς ἀνδρῶν (91)**; Ἡλίας μὲν οὐκ ἐρεῖ, Χριστὸς δὲ εἶναι ἀρνήσεται· **φωνή** δὲ ὁμολογήσει (92) **ἐν ἐρήμῳ βοῶσα**. Τίς οὖν ἐστὶν Ἰωάννης; ὡς τύπῳ λαβεῖν, ἐξέστω εἰπεῖν, **φωνή τοῦ Λόγου προτρεπτική, ἐν ἐρήμῳ βοῶσα**. Τί βοᾷς, ὦ φωνή; Εἰπέ καὶ ἡμῖν. **Εὐθείας ποιεῖτε τὰς ὁδοὺς Κυρίου**. Πρόδρομος Ἰωάννης, καὶ ἡ φωνὴ πρόδρομος τοῦ Λόγου, φωνὴ παρακλητική, προετοιμάζουσα εἰς σωτηρίαν, φωνὴ προτρέπουσα εἰς κληρονομίαν οὐρανῶν· δι' ἣν ἡ στεῖρα καὶ ἔρημος, ἄγονος οὐκέτι. Ταύτην μοι τὴν κυοφορίαν προεθέσπισεν ἀγγέλου φωνή· πρόδρομος ἦν κάκεῖνη τοῦ Κυρίου, στεῖραν εὐαγγελιζομένη γυναῖκα, ὡς Ἰωάννης τὴν ἔρημον. Διὰ ταύτην τοίνυν τοῦ Λόγου τὴν φωνὴν ἡ στεῖρα εὐτεκνεῖ, καὶ ἡ ἔρημος καρποφορεῖ. Αἱ πρόδρομοι τοῦ Κυρίου φωναὶ δύο, ἀγγέλου καὶ Ἰωάννου, αἰνίττονταί μοι τὴν ἐναποκειμένην σωτηρίαν, ὡς, ἐπιφανέντος τοῦ Λόγου τοῦδε, εὐτεκνίας ἡμᾶς καρπὸν ἀπενέγκασθαι, ζωὴν αἰδίου. Ἀμφω γοῦν ἐς ταῦτόν ἀγαγοῦσα τὰ φωνὰ ἡ Γραφή, σαφηνίζει τὸ πᾶν· **Ἀκουσάτω ἡ οὐ τίκτουσα· ῥηξάτω φωνὴν ἡ οὐκ**

equality with God something to be grasped, but emptied himself, the merciful God, willing to save mankind.. And the Word himself already speaks clearly to you, silencing your unbelief; yes, I say, the Word of God, having become man; so that you too may learn from a man how indeed a man can become God.. Then it is not unreasonable, friends, that God always urges us toward virtue, while we delay the benefit and put off salvation.? For does not John also encourage us toward salvation, and the whole thing becomes an **exhorting voice (90)**?? Let us then ask him, **“Who among men are you?” (91)**? Elijah will not say he is Christ, and Christ will deny it; but the **voice** will confess (92) **crying out in the wilderness**.. Who then is John?? To take it as a type, let it be allowed to say, **the voice of the Word urging, crying out in the wilderness**. What do you cry out, O voice?? Speak also to us.. Make straight the ways of the Lord. **John the Forerunner, and the voice is the forerunner of the Word, a voice of encouragement, preparing for salvation, a voice urging toward the inheritance of the heavens; through which the barren and desert, no longer childless. An angel's voice appointed this pregnancy for me; she was also a forerunner of the Lord, announcing a barren woman, just as John was the forerunner of the desert.. Therefore, through this voice of the Word, the barren woman bears children, and the desert produces fruit.. The forerunners of the Lord are two voices, those of an angel and of John, hinting to me the salvation that is to come, as, with the appearance of this Word, we who were barren are to bear fruit, eternal life.. Since both voices lead to the same point, Scripture makes**

ώδίνουσα· ὅτι πλείονα τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. Ἄνδρα ἡμῖν εὐηγγελίζετο ἄγγελος· ἡμᾶς προὔτρεπεν Ἰωάννης νοῆσαι τὸν γεωργὸν, ζητῆσαι τὸν ἄνδρα. Εἷς γὰρ καὶ ὁ αὐτὸς οὗτος ὁ τῆς στειράς (93) ἀνὴρ, ὁ τῆς ἐρήμου γεωργὸς, ὁ τῆς θείας ἐμπλήσας δυνάμεως καὶ τὴν στειράν, καὶ τὴν ἔρημον. Ἐπεὶ γὰρ πολλὰ τὰ τέκνα τῆς εὐγενοῦς, ἅπαις δὲ ἦν δι' ἀπειθείαν, ἡ πολύπαις ἀνέκαθεν Ἑβραία γυνή· ἡ στειρά τὸν ἄνδρα λαμβάνει, καὶ ἡ ἔρημος τὸν γεωργόν· εἴτα ἡ μὲν καρπῶν, ἡ δὲ πιστῶν· ἅμφω δὲ μητέρες, διὰ τὸν Λόγον. Ἀπίστοις δὲ εἰσέτι νῦν καὶ στειρά καὶ ἔρημος περιλείπεται. Ὁ μὲν Ἰωάννης, ὁ κήρυξ τοῦ Λόγου, ταύτη πη παρεκάλει, ἐτοιμοὺς (94) γίνεσθαι εἰς Θεοῦ τοῦ Χριστοῦ παρουσίαν· καὶ τοῦτο ἦν, ὃ ἠνίττετο ἡ Ζαχαρίου σιωπή, ἀναμένουσα τὸν πρόδρομον τοῦ Χριστοῦ καρπὸν, ἵνα τῆς ἀληθείας τὸ φῶς, ὁ Λόγος τῶν προφητικῶν αἰνιγμάτων τὴν μυστικὴν ἀπολύσηται σιωπὴν, Εὐαγγέλιον γενόμενος. Σὺ δὲ εἰ ποθεῖς ἰδεῖν ὡς ἀληθῶς τὸν Θεὸν, καθαρσίῳν μεταλάμβανε θεοπρεπῶν· οὐ δάφνης πετάλων (95), καὶ ταινιῶν τινῶν, ἐρίῳ καὶ πορφύρᾳ πεποικιλμένων (96)· δικαιοσύνην δὲ ἀναδησάμενος, καὶ τῆς ἐγκρατείας τὰ πέταλα περιθέμενος, πολυπραγμόνει Χριστόν. **Ἐγὼ γάρ εἰμι ἡ θύρα,** φησί που ἦν ἐκμαθεῖν δεῖ νοῆσαι θελήμασι (97) τὸν Θεὸν, ὅπως ἡμῖν ἀθρόας τῶν οὐρανῶν ἀναπετάσῃ πύλας· λογικαὶ γὰρ αἱ τοῦ Λόγου πύλαι πίστεως ἀνοιγνύμεναι κλειδί. **Θεὸν οὐδεὶς ἔγνω, εἰ μὴ ὁ Υἱὸς, καὶ ὃς ἂν ὁ Υἱὸς ἀποκαλύψῃ.** Θύραν δὲ εὔ οἶδ' ὅτι τὴν ἀποκεκλεισμένην τέως ὁ ἀνοιγνύς, ὕστερον ἀποκαλύπτει τᾶνδον, καὶ δείκνυσιν ἅ μήτε γνῶναι οἶόν τε ἦν πρότερον, εἰ μὴ διὰ Χριστοῦ πεπορευμένοις, δι' οὗ μόνου Θεὸς ἐποπτεύεται.

everything clear: “Let the one who does not bear children listen; let the voice of the one who does not give birth break forth; for there are more children of the desert than of the woman who has a husband.”. **An angel brought us the good news of a man; John urged us to understand the farmer, to seek the man.. For this one and the same man is the man of the barren woman, the farmer of the desert, who, filled with divine power, filled both the barren woman and the desert.. For the noble woman had many children, but she was childless because of disobedience; the much-childed woman was always a Hebrew woman. The barren woman receives the man, and the desert receives the farmer; then one bears fruit, the other faith; both are mothers, because of the Word.. Yet even now, the barren woman and the desert remain among the unbelievers.. John, the preacher of the Word, urged her to be ready for the coming of God the Christ; and this was what the silence of Zacharias hinted at, waiting for the forerunner of Christ as fruit, so that the light of truth, the Word of the prophetic riddles, might break the secret silence, becoming the Gospel.. But if you long to truly see God, partake in divine purities; not of laurel leaves, or some ribbons, embroidered with wool and purple; but having bound yourself with righteousness, and having put on the petals of self-control, you eagerly seek Christ..For I am the door,** he says somewhere, which must be understood by those who wish to know the will of God, so that it may open wide the gates of heaven to us; for the gates of the Word are logical and are opened by the key of faith.. No one has known God except the Son, and the one

to whom the Son reveals him.**. But I know well that the door once shut, the one who opens it later reveals what is inside, and shows things that were not possible to know before, except through Christ, by whom alone God is seen.

Chapter 2 (CAPUT II)

*Absurditatem simul ac impietatem
mysteriorum ethnicorum et fabularum de
deorum suorum ortu et interitu ostendit.*

*He shows at once the absurdity and
impiety of the mysteries of the pagans and
the stories about the birth and death of
their gods.*

Ἄδυτα τοίνυν (98) ἄθεα μὴ
πολυπραγμονεῖτε, οὐδὲ (99) βαράθρων
στόματα (1), τερατείας ἔμπλεα, ἢ λέβητα
Θεσπρωταῖον (2), ἢ τρίποδα Κιρράϊον (3),
ἢ Δωδωναῖον χαλκεῖον· γεράνδρυν (4) δὲ
ψάμμοις ἐρήμαις τετιμημένον, καὶ τὸ
αὐτόθι μαντεῖον, αὐτῇ δρυὶ μεμαρασμένον,
μύθοις γεγηρακόσι καταλείψατε. Σεσίγηται
γοῦν ἡ Κασταλίας πηγὴ, καὶ ἡ (5)
Κολοφῶνος ἄλλη πηγὴ, καὶ τὰ ἄλλα ὁμοίως
τέθηκε νάματα μαντικά (6)· καὶ δὴ τοῦ
τύφου κενὰ ὅψε μὲν, ὅμως δ' οὖν
διελήλεκται τοῖς ἰδίοις συνεκρεύσαντα
μύθοις. Διήγησαι ἡμῖν καὶ τῆς ἄλλης
μαντικῆς, μᾶλλον δὲ μανικῆς, τὰ ἄχρηστα
χρηστήρια (7)· τὸν Κλάριον, τὸν Πύθιον,
τὸν Διδυμέα (8), τὸν Ἀμφιάρεω (9), τὸν
Ἀπόλλω (10), τὸν Ἀμφίλοχον· εἰ δὲ βούλει,
καὶ τερατοσκόπους (11), καὶ
οἰωνοσκόπους, καὶ τοὺς ὀνείρων κριτὰς
ἀνιέρου (12) σὺν αὐτοῖς· στήσον δὲ ὁμοῦ
παρὰ τὸν Πύθιον τοὺς ἀλευρομάντεις ἄγων
καὶ κριθομάντεις, καὶ τοὺς εἰσέτι παρὰ τοῖς
πολλοῖς τετιμημένους ἐγγαστριμύθους· καὶ
μὴν ἄδυτα Αἰγυπτίων, καὶ Τυρρηνῶν
νεκυομαντεῖαι (13) σκότῳ παραδιδόσθων
(14). Μανικὰ ταῦτα, ὡς ἀληθῶς,

Do not be curious about the secret places of
the goddess, nor about the mouths of the
abyss, full of wonders, nor about the
Thesprotian cauldron, nor the Kirrhaean
tripod, nor the bronze Dodonian [oracle];
the oak tree honored with sandy lands and
the oracle there, struck down by the very
oak itself—leave these things, aged by
myths, behind.. At least the Castalian spring
has fallen silent, and the other spring of
Colophon, and the other prophetic waters
have likewise died; and indeed, the empty
darkness has been tested late, yet it has
been examined through the myths gathered
by its own people.. Tell us also about the
other kinds of prophecy, more like
madness, the useless oracles: Clarion,
Pythian, Didymean, Amphiaraus, Apollo,
Amphilochus; and if you wish, also the
watchers of monsters, the bird diviners,
and the interpreters of dreams, unholy,
along with them; and set beside the Pythian
the flour diviners and barley diviners, and
those still honored by many, the stomach
whisperers; and indeed, the secret places of
the Egyptians, and the necromancies of the
Tyrrhenians, handed down in darkness..

ἀνθρώπων ἀπίστων σοφιστήρια (15)·
συνέμποροι τῆσδε τῆς γοητείας αἶγες, αἱ
(16) ἐπὶ μαντικὴν ἡσκημέναι, καὶ κόρακες,
ἀνθρώποις χρᾶν ὑπὸ ἀνθρώπων
διδασκόμενοι. Τί δ' εἴ σοι καταλέγοιμι τὰ
μυστήρια; οὐκ ἐξορχήσομαι (17) μὲν,
ὥσπερ Ἀλκιβιάδην λέγουσιν, ἀπογυμνώσω
δὲ εὖ μάλα ἀνὰ τὸν τῆς ἀληθείας λόγον, τὴν
γοητείαν τὴν ἐγκεκρυμμένην αὐτοῖς, καὶ
αὐτοὺς γε τοὺς καλουμένους ὑμῶν θεοὺς,
ῶν αἱ τελεταὶ μυστικάι, οἷον ἐπὶ σκηνῆς τοῦ
βίου τοῖς τῆς ἀληθείας ἐγκυκλήσω (18)
θεαταῖς. Διόνυσον μαινόλην (19)
ὀργιάζουσι Βάκχοι, ὠμοφαγία (20) τὴν
ιερομανίαν ἄγοντες (21) καὶ τελίσκουσι
τὰς κρεωνομίας τῶν φόνων (22)
ἀνεστεμμένοι τοῖς ὄφεσιν (23),
ἐπολολύζοντες Εὐῖαν (24) ἐκεῖκην, δι' ἣν ἡ
πλάνη παρηκολούθησε (25). Καὶ σημεῖον
ὀργίων βακχικῶν ὄφιν ἐστὶ τετελεσμένος.
Αὐτίκα γοῦν κατὰ τὴν ἀκριβῆ τῶν Ἑβραίων
φωνὴν, τὸ ὄνομα τὸ Εὐῖα δασυνόμενον
(26), ἐρμηνεύεται ὄφιν ἢ θήλειαν. Δηὼ δὲ
καὶ Κόρη, δρᾶμα ἤδη (27) ἐγενέσθην
μυστικόν· καὶ τὴν πλάνην, καὶ τὴν
ἄρπαγην, καὶ τὸ πένθος αὐταῖν Ἐλευσίς
δαδουχεῖ. Καί μοι δοκεῖ τὰ ὄργια καὶ τὰ
μυστήρια δεῖν ἐτυμολογεῖν, τὰ μὲν ἀπὸ τῆς
ὀργῆς τῆς Διοῦς, τῆς πρὸς Δία
γεγεννημένης, τὰ δὲ ἀπὸ τοῦ μύσου (28)
τοῦ συμβεβηκότος περὶ τὸν Διόνυσον· εἰ δὲ
καὶ ἀπὸ Μυοῦντός τινος Ἀττικοῦ, ὃν ἐν
κυνηγίᾳ διαφθαρῆναι Ἀπολλόδωρος λέγει,
οὐ φθόνος (29) ὑμῶν δεδοξάσθαι τὰ
μυστήρια ἐπιτυμβίω τιμῇ. Πάρεστι δὲ καὶ
ἄλλως μυθήριά (30) σοι νοεῖν,
ἀντιστοιχοῦντων τῶν γραμμάτων, τὰ
μυστήρια· θηρεύουσι γάρ, εἰ καὶ ἄλλοι
τινὲς, ἀτὰρ δὴ (31) καὶ οἱ μῦθοι οἱ τοιοῖδε,
Θρακῶν τοὺς βαρβαρικωτάτους, Φρυγῶν
τοὺς ἀνοητοτάτους, Ἑλλήνων τοὺς
δεισιδαίμονας (32). Ὅλλοιτο οὖν (33) ὁ
τῆσδε ἄρξας τῆς ἀπάτης (34) ἀνθρώποις!

These are truly mad artifices of
untrustworthy men; companions of this
sorcery are goats, trained for prophecy, and
crows, taught by humans to serve humans..
What if I were to recount to you the
mysteries?? I will not dance, as they say of
Alcibiades, but I will thoroughly strip away,
according to the truth of the matter, the
sorcery hidden from them, and even those
called by you gods, whose secret rites I will
reveal as if on the stage of life to the
spectators who are familiar with the truth..
The Bacchae worship Dionysus as a mad
god, carrying out their sacred madness
through raw flesh-eating and completing
the bloody laws of slaughter crowned with
snakes, shouting out to that Eva, through
whom the deception followed.. And the
serpent is a sign of the Bacchic mysteries
fulfilled.. Indeed, according to the exact
pronunciation of the Hebrews, the name
Euia, with a rough breathing (26), is
interpreted as the female serpent.. Dēō and
Kore have already become a secret drama
(27;), and Eleusis holds the torch for their
deception, their seizure, and their sorrow..
And it seems to me that the orgies and
mysteries must be explained
etymologically: some from the anger of
Dēō, which arose against Zeus, and others
from the secret rite (28) that happened
concerning Dionysus; but even if from
some Attic Myountēs, whom Apollodorus
says was killed during a hunt, it is not envy
(29) that makes me honor the mysteries
with a tombstone tribute.. It is also possible
to think of other secret meanings (30) for
you, corresponding to the letters of the
mysteries; for they hunt, even if others do
as well, but especially (31) such myths as
these: the most barbarous Thracians, the
most foolish Phrygians, and the most
superstitious Greeks (32).. May the one

εἴτε ὁ Δάρδανος, ὁ μητρὸς (35) θεῶν
καταδείξας τὰ μυστήρια· εἴτε Ἡετίων, ὁ τὰ
Σαμοθρακῶν ὄργια καὶ τελετὰς
ὑποστησάμενος· εἴτε ὁ Φρυξ ἐκεῖνος ὁ
Μίδας, ὁ παρὰ τοῦ Ὀδρύσου μαθὼν, ἔπειτα
διαδοὺς τοῖς ὑποτεταγμένοις ἔντεχρον
ἀπάτην. Οὐ γάρ με ὁ Κύπριος ὁ νησιώτης
Κινύρας (36) παραπείσαι ποτ' ἂν, τὰ περὶ
τὴν Ἀφροδίτην μαχλῶντα ὄργια, ἐκ νυκτὸς
ἡμέρᾳ παραδοῦναι τολμήσας,
φιλοτιμούμενος θειάσαι πόρνην πολίτιδα.
Μελάμποδα (37) δὲ τὸν Ἀμυθάονος ἄλλοι
φασὶν ἐξ Αἰγύπτου μετακομίσαι τῇ Ἑλλάδι
τὰς Διοῦς ἑορτὰς, πένθος ὑμνούμενον.
Τούτους ἐγὼγ' (38) ἂν ἀρχεκάκους
φήσαιμι μύθων ἀθέων καὶ δεισιδαιμονίας
ὀλεθρίου πατέρας, σπέρμα κακίας καὶ
φθορᾶς ἐγκαταφυτεύσαντας τῷ βίῳ τὰ
μυστήρια. Ἦδη δὲ, καὶ γὰρ καιρὸς, αὐτὰ
ὑμῶν τὰ ὄργια (39) ἐξελέγξω, ἀπάτης καὶ
τερατείας ἔμπλεα· καὶ εἰ μεμύησθε,
ἐπιγέλασσεσθε μᾶλλον τοῖς μύθοις ὑμῶν
τούτοις, τοῖς τιμωμένοις (40). Ἀγορεύω δὲ
ἀναφανδὸν τὰ κεκρυμμένα, οὐκ
αἰδούμενος λέγειν, ἃ προσκυνεῖν οὐκ
αἰσχύνεσθε. Ἡ μὲν οὖν ἀφρογενὴς τε (41),
καὶ κυπρογενὴς, ἡ Κινύρα φίλη, τὴν
Ἀφροδίτην λέγω, τὴν **φιλομηδέα**, ὅτι
μηδέων ἐξεφάανθη, μηδέων ἐκείνων τῶν
ἀποκεκομμένων Οὐρανοῦ, τῶν λάγνων,
τῶν μετὰ τὴν τομὴν τὸ κῦμα βεβιασμένων·
ὡς ἀσελγῶν (42) ὑμῖν μορίων ἄξιος
Ἀφροδίτῃ γίνεται καρπὸς ἐν ταῖς τελεταῖς·
ταύτης τῆς πελαγίας ἡδονῆς, τεκμήριον τῆς
γονῆς, ἁλῶν χόνδρος, καὶ φαλλὸς τοῖς
μουμένοις τὴν τέχνην τὴν μοιχικὴν
ἐπιδίδοται. Νόμισμα (43) δὲ εἰσφέρουσιν
αὐτῇ οἱ μουόμενοι, ὡς ἐταίρα (44) ἐρασταί.
Διοῦς (45) δὲ μυστήρια, καὶ Διὸς πρὸς
μητέρα Δήμητραν ἀφροδίσιοι συμπλοκαί,
καὶ μῆνις, οὐκ οἶδ' ὅτι φῶ λοιπὸν, μητρὸς ἢ
γυναικὸς, τῆς Διοῦς· ἥς δὲ χάριν Βριμῶ
προσαγορευθῆναι λέγεται· ἰκετηρία Διὸς,

who began this deception (34) against
humans be destroyed! Whether it was
Dardanus, who revealed the mysteries of
the mother of the gods; or Aetion, who
established the rites and ceremonies of the
Samothracians; or that Phrygian Midas,
who learned from the Odrysians and then
passed on a skillful deception to those
under his authority.. For the Cypriot
islander Cinyras (36) would never
persuade me, daring to hand over from
night to day the noisy rites about
Aphrodite, eager to honor a prostitute as a
citizen.. Others say that Melampus (37), son
of Amythaon, brought the festivals of the
Deoae from Egypt to Greece, celebrating
mourning.. I would say that these men (38)
are the original evil fathers of impious
stories and destructive superstition, having
planted the seed of wickedness and ruin in
life through the mysteries.. And now, for
the time has come, I will expose your rites
(39), full of deceit and wonder-working;
and if you have been initiated, you will
laugh even more at these punished stories
(40) of yours.. I speak openly the hidden
things, not ashamed to say what you are
not ashamed to worship.. The one born
from foam (41), and Cyprian, dear to
Cinyras, I mean Aphrodite, the **lover of**
cunning, because she appeared from **no**
one, from none of those cut-off heavens,
those lustful ones, whose wave was forced
after the cutting; as a shameless (42) one
worthy of your parts, Aphrodite becomes a
fruit in the rites; of this sea-born pleasure,
proof of generation, sea foam, and a phallus
is given to those initiated in the adulterous
art.. Those initiated bring a coin (43) to her,
as lovers (44) to a companion.. The
mysteries of Deo (45), and the Aphrodisian
unions of Zeus with his mother Demeter,
and wrath—I do not know whether I

καὶ πόμα χολῆς, καὶ καρδιουλκίαι, καὶ ἀρρήτουργίαι· ταῦτα οἱ Φρύγες τελίσκουσιν Ἄττιδι, καὶ Κυβέλῃ (46), καὶ Κορύβασιν. Τεθρυλλήκασιν δὲ, ὡς ἄρα ἀποσπάσας ὁ Ζεὺς τοῦ κριοῦ τοὺς διδύμους, φέρων ἐν μέσοις ἑρρίψε τοῖς κόλποις τῆς Διοῦς, τιμωρίαν ψευδῆ τῆς βιαίας συμπλοκῆς ἐκτιννύων, ὡς ἑαυτὸν δῆθεν ἐκτεμών. Τὰ σύμβολα τῆς μυσσεως ταύτης, ἐκ περιουσίας παρατεθέντα, οἷδ' ὅτι κινήσει γέλωτα, κἂν μὴ γελαῖσαι ἔπεισιν ὑμῖν (47), διὰ τοὺς ἐλέγχους· **Ἐκ τυμπάνου ἔφαγον (48), ἐκ κυμβάλου ἔπιον· ἐκερνοφόρησα (49)· ὑπὸ τὸν παστὸν ὑπέδυον (50)**. Ταῦτα οὐχ ὕβρις τὰ σύμβολα; οὐ χλεύη τὰ μυστήρια; Τί δ' εἰ (51) καὶ τὰ ἐπίλοιπα προσθείην; Κύει μὲν ἡ Δημήτηρ, ἀνατρέφεται δὲ ἡ Κόρη· μίγνυται δ' αὖθις ὁ γεννήσας οὐτοσί (52) Ζεὺς τῇ Φερεφάττῃ, τῇ ἰδίᾳ θυγατρὶ, μετὰ τὴν μητέρα τὴν Διῶ (53), ἐκλαθόμενος τοῦ προτέρου μύσου· πατήρ καὶ φθορεὺς Κόρης ὁ Ζεὺς· καὶ μίγνυται δράκων γενόμενος· ὃς ἦν, ἐλεγχθεὶς. Σαβαζίων (54) γοῦν μυστηρίων σύμβολον τοῖς μουμένοις ὁ διὰ κόλπου θεός (55)· δράκων δέ ἐστι οὗτος, διελκόμενος τοῦ κόλπου τῶν τελουμένων· ἔλεγχος ἀκρασίας Διός. Κύει καὶ ἡ Φερεφάττα παῖδα, ταυρόμορφον ἀμέλει, φησί τις ποιητὴς εἰδωλικός (56);

... Ταῦρος

Πατὴρ δράκοντος, καὶ πατὴρ ταύρου

should say any more, of the mother or the woman, of Deo; whose favor is said to have been called Brimo; supplications to Zeus, and a drink of bile, and heart-wrenching, and secret rites; these the Phrygians complete for Attis, and Cybele (46), and the Corybantes.. It is said that, after Zeus tore apart the twins of the ram, he carried them in the middle and threw them into the bosom of Deo, paying a false penalty for the violent union, as if he were cutting himself apart.. The symbols of this initiation, set forth from a private collection, I know will cause laughter, even if you do not laugh yourselves (47), because of the tests: **From the drum I ate (48), from the cymbal I drank; I carried a wand (49); under the shepherd's staff I went down (50)**.. These symbols are not an insult.? The mysteries are not mockery.? But what if I also add the rest?? Demeter conceives, and Kore is raised; then Zeus himself, the one who fathered her, uniting again with Pherephatta, his own daughter, after the mother Deo, forgetting the earlier secret. Zeus is both father and destroyer of Kore; and he unites again, becoming a serpent; who was, having been exposed.. Sabasion (54) is indeed a symbol of the mysteries to those initiated, the god through the womb (55); and this one is a serpent, drawn through the womb of those being perfected; a proof of the lack of self-control of Zeus.. Pherephatta also conceives a child, of bull shape without horns, as some idol poet says (56);

... Bull

Father of the serpent, and father of the

δράκων·

bull-serpent;

**Ἐν ὄρει τὸ κρύφιον βουκόλος τὸ
κέντρον·**

**In the mountain, the secret herdsman is
the sting;**

Βουκολικὸν, οἶμαι, **τὸ κέντρον**, τὸν
νάρθηκα ἐπιτελῶν (57), ὃν δὴ κάλον (58)
ἀναστρέφουσιν οἱ βάκχοι. Βούλει καὶ τὰ
Φερεφάττης ἀνθολόγια διηγέσομαί (59)
σοι, καὶ τὸν κάλαθον, καὶ τὴν ἀρπαγὴν τὴν
ὑπὸ Αἰδωνέως, καὶ τὸ σχίσμα τῆς γῆς, καὶ
τὰς ὕς τὰς Εὐβουλέως, τὰς
συγκαταποθείσας ταῖν θεαῖν; δι' ἣν αἰτίαν
ἐν τοῖς Θεσμοφορίοις μεγαρίζοντες,
χοίρους ἐκβάλλουσιν (60). Ταύτην τὴν
μυθολογίαν αἱ γυναῖκες ποικίλως κατὰ
πόλιν ἐορτάζουσιν, Θεσμοφόρια,
Σκιροφόρια (61), πολυτρόπως τὴν
Φερεφάττης ἐκτραγωδοῦσαι ἀρπαγὴν. Τὰ
γὰρ Διονύσου μυστήρια τέλεον
ἀπάνθρωπα, ὃν εἰσέτι παῖδα ὄντα, ἐνόπλῳ
κινήσει περιχορεύοντων Κουρήτων, δόλῳ
δὲ ὑποδύντων Τιτάνων (62), ἀπατήσαντες
παιδαριώδεσιν ἀθύρμασιν, οὔτοι δὲ οἱ
Τιτᾶνες διέσπασαν, ἔτι νηπίαχον ὄντα, ὡς ὁ
τῆς τελετῆς ποιητῆς Ὀρφεὺς φησιν ὁ
Θράκιος·

The sting is pastoral, I think, performing
the thyrsus (57), which indeed the Bacchae
turn beautifully (58). I will also tell you the
anthologies of Pherephatta (59), and the
basket, and the seizure by Aidoneus, and
the splitting of the earth, and the pigs of
Eubouleus, those devoured by the
goddesses; for this reason, during the
Thesmophoria, honoring her greatly, they
drive out pigs (60). Women celebrate this
mythology in various ways according to the
city, Thesmophoria, Skirophoria (61),
performing the tragic abduction of
Pherephatta in many forms. For the
mysteries of Dionysus are utterly inhuman,
when he was still a child, surrounded by
the armed dancing of the Curetes, and by
the deceitful Titans (62) who submerged
him by trickery, having deceived childish
toys; these Titans indeed tore him apart
while he was still an infant, as Orpheus the
Thracian, the author of the rite, says;

**Κῶνος (63), καὶ ῥόμβος, καὶ παίγνια
καμπεσίγυια,**

**The cone (63), and the rhombus, and the
curved games,**

**Μῆλά τε χρύσεια καλὰ παρ' Ἑσπερίδων
λιγυφώνων.**

**And beautiful golden apples from the
clear-voiced Hesperides.**

Καὶ τῆσδε ὑμῖν τῆς τελετῆς τὰ ἀχρεῖα
σύμβολα οὐκ ἀχρεῖον εἰς κατάγνωσιν

And these useless symbols of the ritual
should not be uselessly set before you for

παραθέσθαι· ἀστράγαλος, σφαῖρα, στρόβιλος (64), μῆλα, ῥόμβος, ἔσοπτρον, πόκος. Ἀθηνᾶ μὲν οὖν τὴν καρδίαν τοῦ Διονύσου ὑφελομένη, Παλλὰς ἐκ τοῦ πάλλιν τὴν καρδίαν προσηγορεύθη· οἱ δὲ Τιτᾶνες, οἱ καὶ διασπάσαντες αὐτὸν, λέβητά τινα τρίποδι ἐπιθέντες, καὶ τοῦ Διονύσου ἐμβάλλοντες (65) τὰ μέλη, καθήψουν πρότερον· ἔπειτα ὀβελίσκοις (66) περιπείραντες, **ὑπείρχον** **Ἡφαίστοιο**. Ζεὺς δὲ ὕστερον ἐπιφανείς, εἰ θεὸς ἦν, τάχα που τῆς κνίσσης τῶν ὀπτωμένων κρεῶν μεταλαβὼν, ἥς δὴ τὸ γέρας (67) λαχεῖν ὁμολογοῦσιν ὑμῶν οἱ θεοὶ, κεραυνῶ τοὺς Τιτᾶνας αἰκίζεται, καὶ τὰ μέλη τοῦ Διονύσου Ἀπόλλωνι τῷ παιδί παρακατατίθεται (68) καταθάψαι. Ὁ δὲ, οὐ γὰρ ἡπεύθησε Διὶ, εἰς τὸν Παρνασσὸν φέρων, κατατίθεται διεσπασμένον τὸν νεκρόν. Εἰ θέλεις δ' ἐποπτεῦσαι καὶ τὰ Κορυβάντων ὄργια, τὸν τρίτον ἀδελφὸν (69) ἀποκτείναντες (70) οὗτοι, τὴν κεφαλὴν τοῦ νεκροῦ φοινικίδι ἐπεκαλυψάτην· καὶ καταστρέψαντες ἐθαψάτην, φέροντες ἐπὶ χαλκῆς ἀσπίδος, ὑπὸ τὰς ὑπορείας τοῦ Ὀλύμπου. Καὶ ταῦτ' ἐστὶ τὰ μυστήρια, συνελόντι φάναι, φόνοι καὶ τάφοι· οἱ δὲ ἱερεῖς οἱ τῶνδε, οὓς Ἀνακτοτελέστας (71), οἷς μέλον καλεῖν, καλοῦσι, προσεπιτερατεύονται τῇ συμφορᾷ, ὁλόρριζον ἀπαγορεύοντες σέλινον ἐπὶ τραπέζης (72) τιθέναι· οἷοντα γὰρ δὴ, ἐκ τοῦ αἵματος τοῦ ἀπορρύεντος τοῦ Κορυβαντικοῦ τὸ σέλινον ἐκπεφυκέναι· ὥσπερ ἀμέλει καὶ αἱ Θεσμοφοριάζουσαι τῆς ῥοιᾶς τοὺς κόκκους παραφυλάττουσιν ἐσθίειν· τοὺς ἀποπεπτωκότας χαμαὶ ἐκ τῶν τοῦ Διονύσου αἵματος σταγόνων βεβλαστηκέναι νομίζουσι τὰς ῥοιάς. Καβεῖρους δὲ τοὺς Κορύβαντας καλοῦντες, καὶ τελευτὴν (73) Καβειρικὴν καταγγέλλουσιν. Αὐτῷ γὰρ δὴ τούτῳ τῷ

condemnation: a knucklebone, a ball, a spinning top (64), apples, a rhombus, a mirror, a peg.. Athena, by taking away the heart of Dionysus, was called Pallas from the verb "to shake the heart"; but the Titans, who also tore him apart, placed some kind of tripod cauldron, and after throwing in the limbs of Dionysus (65), they first fastened them; then, having pierced them with small obelisks (66), they served under Hephaestus.. But later Zeus appeared, if he was a god, perhaps having partaken of the smoke from the roasting meat, which indeed your gods agree is the gift to be received, and he struck the Titans with a thunderbolt, and entrusted the limbs of Dionysus to Apollo the child to bury (68).. But he, for he did not disobey Zeus, carrying the dead body to Parnassus, laid down the torn corpse.. But if you want to see also the rites of the Corybantes, these men, having killed the third brother (69) (70), covered the head of the dead man with a red cloth; and having wrapped it up, they buried it, carrying it on a bronze shield, under the foothills of Olympus.. And these are the mysteries, to sum up: murders and burials. The priests of these rites, whom they call Anaktotelestai (71), a name they intend to use, add a further rule to the disaster, strictly forbidding placing celery on the table (72). For they believe that celery has grown from the blood that flowed from the Corybantic one; just as the women celebrating the Thesmophoria carefully guard the pomegranate seeds to eat. They think that the pomegranates have sprouted from the drops of Dionysus' blood that fell to the ground.. Calling the Corybantes the Cabeiri, they announce a Cabeirian end (73).. For these men, after killing the brother, took up the chest in which the genitals of Dionysus were kept,

ἀδελφοκτόνῳ, τὴν κίστην ἀνελομένῳ, ἐν ᾗ
τὸ τοῦ Διονύσου αἰδοῖον ἀπέκειτο, εἰς
Τυρρήνιαν κατήγαγον, εὐκλεοῦς ἔμποροι
φορτίου· κἀνταῦθα διετριβήτην (74),
φυγάδε ὄντε, τὴν πολυτίμητον εὐσεβείας
διδασκαλίαν, αἰδοῖα καὶ κίστην,
θρησκεύειν παραθεμένῳ Τυρρῆνοϊς. Δι' ἣν
αἰτίαν οὐκ ἀπεικώτως τὸν Διόνυσόν τινες
Ἄττιν (75) προσαγορεύεσθαι θέλουσιν,
αἰδοίων ἐστερημένον. Καὶ τί θαυμαστὸν εἰ
Τυρρῆνοί οἱ βάρβαροι αἰσχροῖς οὕτω
τελίσκονται (76) παθήμασιν, ὅπουγε (77)
Ἀθηναίοις καὶ τῇ ἄλλῃ Ἑλλάδι, αἰδοῦμαι καὶ
λέγειν, αἰσχύνῃς ἔμπλεως ἡ περὶ τὴν Δηῶ
μυθολογία; Ἀλωμένη γὰρ ἡ Δηῶ κατὰ
ζήτησιν τῆς θυγατρὸς τῆς Κόρης, περὶ τὴν
Ἐλευσίνα (τῆς Ἀττικῆς δέ ἐστι τοῦτο τὸ
χωρίον[78]) ἀποκάμνει, καὶ φρέατι (79)
ἐπικαθίζει λυπουμένη. Τοῦτο τοῖς
μουμένοις ἀπαγορεύεται εἰσέτι νῦν, ἵνα
μὴ δοκοῖεν (80), οἱ τετελεσμένοι μιμεῖσθαι
τὴν ὀδυρομένην. Ἦzkουν δὲ τηνικάδε τὴν
Ἐλευσίνα οἱ γηγενεῖς· ὀνόματα αὐτοῖς,
Βαυβῶ (81), καὶ Δυσαύλης, καὶ
Τριπτόλεμος· ἔτι δὲ Εὐμόλπος τε, καὶ
Εὐβουλεύς. Βουκόλος ὁ Τριπτόλεμος ἦν,
ποιμὴν δὲ ὁ Εὐμόλπος· συβώτης δὲ ὁ
Εὐβουλεύς· ἀφ' ὧν τὸ (82) Εὐμολπιδῶν,
καὶ τὸ Κηρύκων (83) τὸ ἱεροφαντικὸν δὴ
τοῦτο (84) Ἀθήνησι γένος ἦνθηκεν. Καὶ δὴ
(οὐ γὰρ ἀνήσω μὴ οὐχὶ εἰπεῖν) ξενίσασα ἡ
Βαυβῶ τὴν Δηῶ, ὀρέγει κυκεῶνα αὐτῇ· τῆς
δὲ ἀναινομένης λαβεῖν, καὶ πιεῖν οὐκ
ἐθελοῦσης (πενθήρης γὰρ ἦν) περιαλγῆς ἡ
Βαυβῶ γενομένη, ὥς ὑπεροραθεῖσα δῆθεν,
ἀναστέλλεται τὰ αἰδοῖα, καὶ ἐπιδεικνύει
(85) τῇ θεῷ. Ἡ δὲ τέρπεται τῇ ὄψει ἡ Δηῶ·
καὶ μόλις ποτὲ δέχεται τὸ ποτόν, ἡσθεῖσα
τῷ θεάματι. Ταῦτ' ἐστὶ τὰ κρύφια τῶν
Ἀθηναίων μυστήρια· ταῦτά τοι καὶ Ὀρφεὺς
ἀναγράφει. Παραθήσομαι δέ σοι αὐτὰ τοῦ
Ὀρφέως τὰ ἔπη, ἵν' ἔχῃς μάρτυρα (86) τῆς
ἀναισχυντίας τὸν μυσταγωγόν.

and carried it to Tyrrhenia as merchants of
a famous cargo. And there, while living in
exile, they spent their time, handing down
the precious teaching of piety—the genitals
and the chest—to the Tyrrhenians to be
worshiped.. For this reason, it is not
unreasonable that some want Dionysus to
be called Attis (75), deprived of genitals..
And what is there to wonder at if the
Tyrrhenians, who are barbarians, are
completed by such shameful sufferings
(76), while among the Athenians and the
rest of Greece, I am ashamed even to speak,
the mythology about Deio is full of shame
(77)?? For Deio, having been captured
during the search for the daughter of Kore,
near Eleusis (which is a place in Attica
[78]), grows weary and sits down by a well
(79), grieving.. This is still forbidden to
those being initiated, so that they may not
seem (80) to the initiated to imitate the one
who is grieving.. At that time, the natives
lived here at Eleusis; their names were
Bavbo (81), Dysaules, and Triptolemus;
also Eumolpus and Eubuleus.. Triptolemus
was a herdsman; Eumolpus was a
shepherd; Eubuleus was a swineherd; from
them came the clan of the Eumolpids (82),
and the sacred heralds (83)—this priestly
family (84) flourished among the
Athenians.. And indeed (for I will not
hesitate to say it), Bavbo, having hosted
Deo as a guest, offered her kykeon; but
when she refused to take and drink it (for
she was in mourning), Bavbo became very
angry, as if scorned. She lifted her skirts
and showed herself (85) to the goddess..
But Deo was pleased with the sight; and at
last she accepted the drink, delighted by
the vision.. These are the secret mysteries
of the Athenians; these very things Orpheus
also records for you.. I will set before you
the verses of Orpheus, so that you may

have a witness to the shamelessness of the initiator.

Ὡς εἰποῦσα (87), πέπλους ἀνεσύρετο, δειῖξε δὲ πάντα

Thus having spoken (87), she drew back the veil and revealed everything

Σώματος οὐδὲ πρέποντα τύπον· παῖς δ' ἦεν Ἴακχος·

Not even a fitting form of a body; the child was Iacchus;

Χειρί τέ μιν ῥίπτασκε γελῶν Βαυβοῦς ὑπὸ κόλποις.

And Baubo threw him with her hand, laughing, under her bosom.

Ἥ δ' ἐπεὶ οὖν μείδησε θεὰ, μείδησ' ἐνὶ θυμῷ,

And when the goddess smiled, she smiled in her heart,

Δέξατο δ' αἰόλον ἄγγος, ἐν ᾧ κυκεὼν ἐνέκειτο.

She took a shining vessel, in which kykeon was placed.

Κᾶστι (88) τὸ σύνθημα Ἐλευσινίων (89) μυστηρίων· **Ἐνήστευσα· ἔπιον τὸν κυκεῶνα· ἔλαβον ἐκ κίστης· ἐργασάμενος ἀπεθέμην (90) εἰς κάλαθον, καὶ ἐκ καλάθου εἰς κίστην.** Καλά γε τὰ θεάματα, καὶ θεᾶ πρέποντα· ἄξια μὲν οὖν νυκτὸς τὰ τελέσματα, καὶ πυρὸς, καὶ τοῦ μεγαλήτορος, μᾶλλον δὲ ματαιόφρονος Ἐρεχθιδῶν δήμου· πρὸς δὲ καὶ τῶν ἄλλων Ἑλλήνων, **οὔστινας μένει τελευτήσαντας, ἄσσα οὐδὲ ἔλπονται.** Τοῖσι (91) δὴ μαντεύεται Ἡράκλειτος ὁ Ἐφέσιος, **νυκτιπόλοις, μάγοις, βάκχοις, ληναῖς, μύσταις·** τούτοις ἀπειλεῖ τὰ μετὰ θάνατον· τούτοις μαντεύεται τὸ πῦρ. Τὰ γὰρ νομιζόμενα κατ' ἀνθρώπους μυστήρια ἀνιέρως μυοῦνται (92). Νόμος οὖν καὶ

And this is the sign of the Eleusinian mysteries: «I fasted; I drank the kykeon; I took from the basket; having worked, I put it into the basket, and from the basket into the chest.». The sights were indeed beautiful and fitting for a goddess; the rites were worthy of the night, the fire, and the great lord, but even more so of the foolish-minded Erechtheid people; and also for the other Greeks, «those who remain after they have died, things they do not even hope for.». To these, Heraclitus of Ephesus prophesies: «to night-walkers, magicians, Bacchantes, wine-press attendants, and initiates;» to them he threatens what comes after death; to them he reveals the fire.. For the mysteries believed among men are

ὑπόληψις κενή· καὶ τοῦ δράκοντος τὰ
μυστήρια ἀπάτη τίς ἐστι, θρησκευομένη
τὰς ἀμύητους (93) ὄντως μύησεις, καὶ τὰς
ἀνοργιάστους τελετὰς εὐσεβεῖα νόθῳ
προστρεπομένη (94). Οἷαι δὲ καὶ αἱ κίσται
αἱ μυστικάι; δεῖ γὰρ ἀπογυμνῶσαι τὰ ἅγια
αὐτῶν καὶ τὰ ἄρρητα ἐξεῖπεῖν. Οὐ σησαμαῖ
(95) ταῦτα, καὶ πυραμίδες, καὶ τολύπαι
(96), καὶ πόπανα πολυόμφαλα, χόνδροι τε
ἁλῶν (97), καὶ δράκων, ὄργιον Διονύσου
Βασσάρου; Οὐχὶ δὲ ῥοῖαι πρὸς τοῖσδε, καὶ
καρδία (98), νάρθηκές τε, καὶ κιττοί; πρὸς
δὲ, καὶ φθοῖς (99), καὶ μήκωνες; ταῦτ' ἐστὶν
αὐτῶν τὰ ἅγια. Καὶ προσέτι τῆς Θέμιδος τὰ
ἀπόρρητα (1) σύμβολα, ὀρίγανον, λύχνος,
ξίφος, κτεῖς γυναικεῖος· ὃ ἐστὶν, εὐφήμως
καὶ μυστικῶς εἶπεῖν, μόριον γυναικεῖον. Ὡς
τῆς ἐμφανοῦς ἀναισχυντίας! πάλαι μὲν
ἀνθρώποις σωφρονοῦσιν ἐπικάλυμμα
ἡδονῆς νύξ ἦν σιωπωμένη (2), νυνὶ δὲ τοῖς
μουμένοις, ἡ ἱερὰ τῆς ἀκρασίας νύξ ἐστὶ
λαλουμένη· καὶ τὸ πῦρ ἐλέγχει τὰ πάθη
δαδουχούμενον (3). Ἀπόσβεσον, ὦ
ιεροφάντα, τὸ πῦρ· αἰδέσθητι, δαδοῦχε, τὰς
λαμπάδας· ἐλέγχει τῇ νυκτὶ τὰ μυστήρια·
καὶ σκότει τετιμήσθω τὰ σοῦ τὸν Ἰακχον
τὸ φῶς· ἐπίτρεψον ἀκοκρύψαι (4) ὄργια·
τὸ πῦρ (5) οὐχ ὑποκρίνεται ἐλέγχειν καὶ
κολάζειν ἃ κελεύεται. Ταῦτα τῶν ἀθέων τὰ
μυστήρια. Ἀθέους δὲ εἰκότως ἀποκαλῶ
τούτους, οἳ μὲν ὄντως ὄντα θεὸν
ἡγνοήκασιν, παιδίον δὲ ὑπὸ Τιτάνων
διασπώμενον, καὶ γύναιον πενθοῦν, καὶ
μόρια ἄρρητα ὡς ἀληθῶς ὑπ' αἰσχύνης,
ἀναισχύντως σέβουσιν· διττῇ ἐνεσχημένοι
(6) τῇ ἀθεότητι· προτέρᾳ μὲν, καθ' ἣν
ἀγνοοῦσι τὸν θεόν, τὸν ὄντως ὄντα μὴ
γνωρίζοντες θεόν· ἐτέρᾳ καὶ δευτέρᾳ
ταύτῃ πλάνῃ, τοὺς οὐκ ὄντας, ὡς ὄντας,
νομίζοντες, καὶ θεοὺς τούτους ὀνομάζοντες
τοὺς οὐκ ὄντως ὄντας· μᾶλλον δὲ οὐδὲ
ὄντας, μόνου (7) δὲ τοῦ ὀνόματος
τετυχηκότας. Διὰ τοῦτό τοι καὶ ὁ

initiated in an unholy way. (92). Law, then,
and belief are empty; and what the
serpent's mysteries are, who is it that
knows, worshiping the truly uninitiated as
initiates (93), and turning to unskilled rites
with false piety (94).. What kind are the
secret boxes as well?? For it is necessary to
strip bare their sacred things and to reveal
the unspeakable.. These are not sesame
seeds (95), nor pyramids, nor scrolls (96),
nor many-knotted popana, nor sea shells
(97), nor a dragon, the ritual of Dionysus
Bassarus.? Are they not sumac berries
along with these, and hearts (98), and
stalks, and wicks?? Along with these, also
leaves (99), and poppies.? These are their
sacred things.. And also the secret symbols
(1) of Themis: oregano, a lamp, a sword, a
woman's comb—that is, to say it
euphemistically and mysteriously, a
woman's private part.. O shameless
boldness! Long ago, to sensible people,
night was a cover for pleasure, kept silent
(2), but now, to those initiated, the sacred
night of lack of self-control is spoken of;
and the fire, carried as a torch, exposes the
passions (3).. Extinguish the fire, O
hierophant; have shame, torchbearer, for
the torches. The mysteries are exposed by
the night; and let the light of your Iacchus
be honored with darkness. Allow the rites
to be kept secret (4). The fire (5) does not
pretend to expose and punish what it is
commanded to.. These are the mysteries of
the godless.. I rightly call these people
godless, who truly have ignored God, the
child torn apart by the Titans, and the
woman grieving, and the secret parts,
which they shamelessly worship as if truly
in shame. They are involved in two kinds of
godlessness (6): first, in that they do not
know God, the truly existing one, not
recognizing him as God; second, and also in

Ἀπόστολος διελέγχει ἡμᾶς· **Καὶ ἦτε ξένοι, λέγων, διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.** Πολλὰ κάγαθὰ (8) γένοιτο τῷ τῶν Σκυθῶν βασιλεῖ, ὅστις ποτὲ ἦν Ἀνάχαρσις! οὗτος τὸν πολίτην τὸν ἑαυτοῦ, τὴν παρὰ Κυζικηνοῖς μητρὸς τῶν θεῶν τελετὴν ἀπομιμούμενον παρὰ Σκύθαις, τύμπανόν τε ἐπικτυποῦντα, καὶ κύμβαλον ἐπηχοῦντα, οἷα τοῦ τραχήλου τινὰ μηναγύρτην ἐξηρητημένον (9), κατετόξευσεν· ὡς ἄνανδρον αὐτόν τε παρὰ Ἑλλησι γεγεννημένον, καὶ τῆς θηλείας τοῖς ἄλλοις (10) Σκυθῶν διδάσκαλον νόσου. Ὡν δὲ χάριν (11) (οὐ γὰρ οὐδαμῶς ἀποκρυπτέον) θαυμάζειν ἔπεισί μοι, ὅτῳ τρόπῳ Εὐήμερον τὸν Ἀκραγαντῖνον, καὶ Νικάνορα (12) τὸν Κύπριον, καὶ Διαγόραν, καὶ Ἴππωνα τὸν Μήλιον, τόν τε Κυρηναῖον ἐπὶ τούτοις ἐκείνων, ὁ Θεόδωρος ὄνομα αὐτῷ, καὶ τινὰς ἄλλους συχνοὺς, σωφρόνως βεβιωκότας, καὶ καθεωρακότας ὀξύτερόν που τῶν λοιπῶν ἀνθρώπων τὴν ἀμφὶ τοὺς θεοὺς τούτους πλάνην, ἀθέους ἐπικεκλήκασιν· εἰ καὶ τὴν ἀλήθειαν αὐτὴν μὴ νανοηκότας, ἀλλὰ τὴν πλάνην γε ὑποπτευκότας· ὅπερ οὐ σμικρὸν εἰς ἀληθείας φρονήσεως ζώπυρον (13) ἀναφύεται σπέρμα· ὧν ὁ μὲν τις (14) παρεγγυᾷ τοῖς Αἰγυπτίοις· **Εἰ θεοὺς νομίζετε, μὴ θρηνεῖτε αὐτοὺς, μηδὲ κόπτεσθε· εἰ δὲ πενθεῖτε αὐτοὺς, μηκέτι τούτους ἡγεῖσθε εἶναι θεοὺς.** Ὁ δ' Ἡρακλέα ἐκ ξύλου λαβὼν κατεσκευασμένον· (ἔτυχε δὲ ἔψων τι οἴκοι, οἷα εἰκός·) **Εἶτα δὴ, ὦ Ἡράκλεις, εἶπεν· νῦν σοι ἤδη καιρὸς, ὥσπερ Εὐρυσθεῖ, ἀτὰρ (15) δὴ καὶ ἡμῖν, ὑπουργῆσαι τὸν τρισκαιδέκατον τοῦτον ἄθλον, καὶ Διαγόρᾳ τοῦτον παρασκευάσαι κατ' αὐτόν,** εἰς τὸ πῦρ ἐνέθηκεν (16) ὡς ξύλον. Ἀκρότητες ἄρα ἀμαθίας ἀθεότης καὶ δεισιδαιμονία· ὧν ἐκτὸς μένειν σπουδαστέον. Οὐχ ὁρᾷς τὸν ἱεροφάντην

this error, they think that those who do not exist are as if they do exist, and they call these gods those who truly do not exist; rather, they are not even existing, having only the name (7).. For this reason the Apostle also rebukes us: “And you were strangers,” he says, “without hope, having no covenant of promise, and godless in the world.”. Many good things would happen to the king of the Scythians, who was once Anacharsis! This man shot an arrow at his own citizen, who was imitating the mother of the gods’ ritual among the Cyzicenes, playing the drum and sounding the cymbal, like a certain mountebank hanging from the neck (9). He called him cowardly among the Greeks and a teacher of a womanly disease to the other Scythians (10).. For this reason I must admire (11)—for it must not be hidden at all—how Euhemerus the Akragantine, Nicanor (12) the Cyprian, Diagoras, Hippon the Melian, and that man from Cyrene named Theodorus, along with some others often mentioned, who lived wisely and observed more sharply than most men the error about these gods, called them godless; even if they did not grasp the truth itself, they at least suspected the error. This is no small seed sprouting into a spark of true understanding (13). One of them (14) reports to the Egyptians: “If you think these are gods, do not mourn them or beat yourselves; but if you grieve for them, no longer consider these to be gods.”. He took Heracles made out of wood—(he happened to be boiling something at home, as is natural)—and said, “Come now, Heracles; the time has come for you, just like Eurystheus, to serve in this thirteenth labor, and to prepare this for Diagoras himself.” Then he threw it into the fire as wood (16).. The extremes of ignorance are

τῆς ἀληθείας Μωϋσέα προστάττοντα,
**θλαδίαν (17) καὶ ἀποκεκομμένον μὴ
ἐκκλησιάζειν·** καὶ προσέτι **τὸν ἐκ
πόρνης;** αἰνίττεται δὲ διὰ μὲν τῶν
προτέρων τὸν ἄθεον τρόπον, τὸν τῆς θείας
καὶ γονίμου δυνάμεως (18) ἐστερημένον·
διὰ δὲ τοῦ λοιποῦ τοῦ τρίτου τὸν πολλοὺς
ἐπιγραφόμενον ψευδωνύμους θεοὺς, ἀντὶ
τοῦ μόνου ὄντος Θεοῦ, ὥσπερ ὁ ἐκ τῆς
πόρνης τοὺς πολλοὺς ἐπιγράφεται
πατέρας ἀγνοίᾳ τοῦ πρὸς ἀλήθειαν πατρός.
Ἦν δέ τις ἔμφυτος ἀρχαία πρὸς οὐρανὸν
ἀνθρώποις κοινωνία, ἀγνοίᾳ μὲν
ἐσκοτισμένη, ἄφνω δὲ πού διεκθρώσκουσα
τοῦ σκότους, καὶ ἀναλάμπουσα· οἷον δὴ
ἐκεῖνο λέλεκταί τινι, τό·

godlessness and superstition; one must
strive to stay clear of these.. Do you not see
Moses, the priest of truth, commanding that
a lame and mutilated person should not
enter the assembly? And furthermore, the
one born from a prostitute...? He hints,
through the former, at the godless way,
deprived of divine and creative power; and
through the rest, the third part, at those
many so-called false gods, instead of the
one true God, just as the one born from the
prostitute is called by many fathers out of
ignorance of the true father.. There was an
ancient, innate fellowship of humans with
heaven, darkened by ignorance, but
suddenly breaking through the darkness
and shining forth; just like that, someone
said this:

**Ὅρᾳς τὸν ὑψοῦ (19), τόνδ' ἄπειρον
αἰθέρα,**

**Do you see the one from on high (19),
this boundless ether,**

**Καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν
ἀγκάλαις;**

**And the earth held around with moist
embraces?**

Καὶ τό·

And this:

**Ὡ γῆν ὄχημα (20), τάπὶ γῆς ἔχονθ'
ἔδραν,**

**O earth, a vehicle, holding a seat upon
the earth,**

**Ὅστις ποτ' εἴ σὺ, δυστόπαστος εἰσιδεῖν
(21).**

Whoever you are, hard to see clearly.

καὶ ὅσα ἄλλα τοιαῦτα ποιητῶν ᾄδουσι
παῖδες. Ἐννοιαὶ δὲ ἡμαρτημέναι καὶ

And all the other such things that the
children of poets sing.. Thoughts that have

παρηγμέναι τῆς εὐθείας, ὀλέθριαι ὡς ἀληθῶς (22), τὸ οὐράνιον φυτὸν τὸν ἄνθρωπον, οὐρανίου ἐξέτρεψαν διαίτης, καὶ ἐξετάνυσαν ἐπὶ γῆς (23), γηΐνοις προσανέχειν ἀναπείσασαι πλάσμασιν. Οἱ μὲν γὰρ (24), εὐθέως ἀμφὶ τὴν οὐρανοῦ θεάν ἀπατῶμενοι, καὶ ὄψει μόνῃ πεπιστευκότες, τῶν ἀστέρων τὰς κινήσεις ἐπιθεώμενοι, ἐθαύμασάν τε καὶ ἐξεθείασαν, θεοὺς ἐκ τοῦ θεῖν (25) ὀνομάσαντες τοὺς ἀστέρας· καὶ προσεκύνησαν ἥλιον, ὡς Ἴνδοι, καὶ σελήνην, ὡς Φρύγες. Οἱ δὲ, τῶν ἐκ γῆς φυομένων τοὺς ἡμέρους δρεπόμενοι καρποὺς, Διῶ τὸν σῖτον, ὡς Ἀθηναῖοι, καὶ Διόνυσον τὴν ἄμπελον, ὡς Θηβαῖοι, προσηγόρευσαν. Ἄλλοι, τὰς ἀμοιβὰς τῆς κακίας ἐπισκοπήσαντες, θεοποιοῦσι, τὰς ἀντιδόσεις (26) προσκυνοῦντες, καὶ τὰς συμφορὰς· ἐντεῦθεν τὰς Ἑριννύας καὶ τὰς Εὐμενίδας, παλαμναίους τε καὶ προτροπαίους (27), ἔτι δὲ ἀλάστορας, ἀναπεπλάκασιν οἱ ἀμφὶ τὴν σκηνὴν ποιηταί. Φιλοσόφων δὲ ἤδη τινὲς, καὶ αὐτοὶ μετὰ τοὺς ποιητικούς, τῶν ἐν ὑμῖν παθῶν ἀνειδωλοποιοῦσι τύπους, τὸν Φόβον, καὶ τὸν Ἔρωτα, καὶ τὴν Χαρὰν, καὶ τὴν Ἐλπίδα· ὥσπερ ἀμέλει καὶ Ἐπιμενίδης ὁ παλαιὸς, Ὑβρεως καὶ Ἀναιδεΐας (28) Ἀθήνησιν ἀναστήσας βωμούς. Οἱ δὲ, ἐξ αὐτῶν ὀρμώμενοι τῶν πραγμάτων, ἐκθεοῦνται τοῖς ἀνθρώποις, καὶ σωματικῶς ἀναπλάττονται· Δίκη τις, καὶ Κλωθῶ, καὶ Λάχεσις, καὶ Ἄτροπος, καὶ Εἰμαρμένη, Αὐξώ τε, καὶ Θαλλῶ, αἱ Ἀττικάί. Ἐκτος ἐστὶν εἰσηγητικὸς τρόπος ἀπάτης, θεῶν περιποιητικὸς, καθ' ὃν ἀριθμοῦσι θεοὺς τοὺς δώδεκα· ὧν καὶ **Θεογονίαν** Ἡσίοδος ἄδει τὴν αὐτοῦ· καὶ ὅσα θεολογεῖ Ὅμηρος. Τελευταῖος δὲ ὑπολείπεται (ἑπτὰ γὰρ οἱ ἅπαντες οὗτοι τρόποι) ὁ ἀπὸ τῆς θείας εὐεργεσίας τῆς εἰς τοὺς ἀνθρώπους καταγινομένης ὀρμώμενος. Τὸν γὰρ εὐεργετοῦντα μὴ συνιέντες Θεὸν,

gone astray and turned away from the straight path, truly destructive (22), have turned the heavenly plant, man, away from a heavenly way of life, and have stretched him out upon the earth (23), persuading him to endure with earthly creatures.. For some (24), immediately deceived about the view of heaven, and trusting only in what they see, observing the movements of the stars, both marveled and were amazed, calling the stars gods from the act of shining (25); and they worshiped the sun, like the Indians, and the moon, like the Phrygians.. But others, gathering the seasonal fruits that grow from the earth, called wheat Demeter, as the Athenians do, and the vine Dionysus, as the Thebans do.. Others, observing the exchanges of evil, make them gods, worshiping the responses (26) and the misfortunes; from this come the Erinyes and the Eumenides, the avengers and encouragers (27), and also the Alastores, all spread out by the poets around the stage.. Some philosophers also, following the poets, make idols of the passions among you: Fear, and Love, and Joy, and Hope; just as the old Epimenides neglected nothing, raising altars to Hubris and Shamelessness (28) among the Athenians.. Those who, starting from these things, make gods for people and shape them in bodily form: Justice, and Clotho, and Lachesis, and Atropos, and Fate, also Auxo and Thallo, the Attic ones.. The sixth is a deceptive method, making gods, by which they count the twelve gods; of these Hesiod sings his own **Theogony**, and Homer speaks of as many gods.. The last remains (for all these methods are seven), the one that starts from the divine kindness shown toward humans.. For not understanding the one who does good, they fashioned certain saviors: the Dioscuri,

ἀνέπλασάν τινας σωτῆρας Διοσκόρους,
καὶ Ἡρακλέα ἀλεξίκακον, καὶ Ἀσκληπιὸν
ἰατρόν. Αὗται μὲν αἱ ὀλισθηραί τε καὶ
ἐπιβλαβεῖς παρεκβάσεις τῆς ἀληθείας,
καθέλκουσαι οὐρανόθεν τὸν ἄνθρωπον,
καὶ εἰς βάραθρον περιτρέπουσαι. Ἐθέλω δὲ
ὕμῖν ἐν χρῶ τοὺς θεοὺς αὐτοὺς ἐπιδεῖξαι,
ὅποιοι καὶ τίνες εἰσιν, ἵν' ἤδη ποτὲ τῆς
πλάνης λήξητε, αὐθις δὲ παλινδρομήσητε
εἰς οὐρανόν. Ἥμεν γάρ που καὶ ἡμεῖς
τέκνα ὀργῆς (29), ὥς καὶ οἱ λοιποί· ὁ δὲ
Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν
ἡμᾶς, ὄντας ἤδη νεκροὺς τοῖς
παραπτώμασιν, συνεζωοποίησεν τῷ
Χριστῷ. Ζῶν γὰρ ὁ Λόγος, καὶ συνταφείς
Χριστῷ, συνυψοῦται Θεῷ (30). Οἱ δὲ ἔτι
ἄπιστοι **τέκνα ὀργῆς** ὀνομάζονται,
τρεφόμενα ὀργῇ (31)· ἡμεῖς δὲ οὐκ ὀργῆς
(32) θρέμματα ἔτι, οἱ τῆς πλάνης
ἀπεσπασμένοι, ἀΐσσοντες δὲ ἐπὶ τὴν
ἀλήθειαν. Ταύτη τοι ἡμεῖς οἱ τῆς ἀνομίας
υἱοὶ ποτε, διὰ τὴν φιланθρωπίαν τοῦ
Λόγου νῦν υἱοὶ γεγόναμεν τοῦ Θεοῦ· ὕμῖν
δὲ καὶ ὁ ὑμέτερος ὑποδύεται ποιητῆς ὁ
Ἀκραγαντῖνος Ἐμπεδοκλῆς·

Heracles the protector against evil, and
Asclepius the healer.. These are the
slippery and harmful deviations from the
truth, dragging man down from heaven and
turning him toward the abyss.. I want to
show you these gods themselves, what kind
and who they are, so that you may finally
end your error and return again to heaven.
For we too were once children of wrath
(29), like the others; but God, being rich
in mercy, because of his great love
which he loved us with, though we were
already dead in our sins, made us alive
together with Christ.. For the Word is
living, and being buried with Christ, is
raised up together with God (30).. The
unbelievers are still called **children of**
wrath, nourished by wrath (31); but we
are no longer children of wrath (32),
having been taken away from error and
rushing toward the truth.. In this way, we
who were once sons of lawlessness have
now become sons of God through the love
of the Word; and your own poet from
Akragas, Empedocles, also pretends to be
one of you.

Τοιγάρ τοι χαλεπῇσιν ἀλύοντες
κακότησιν,

Therefore, suffering under harsh evils,

Οὐ ποτε δειλαίων ἀχέων λωφήσετε
θυμόν.

You will never let your spirit be lazy in
the face of cowardly sorrows.

Τὰ μὲν δὴ πλεῖστα μεμύθευται καὶ
πέπλασται περὶ θεῶν ὕμῖν· τὰ δὲ καὶ ὅσα
γεγενῆσθαι ὑπέλιπται, ταῦτα δὲ περὶ
ἀνθρώπων αἰσχυρῶν καὶ ἀσελγῶς
βεβιωκότων ἀναγέγραπται·

Most of the stories told to you about the
gods are made up; and even those things
that have actually happened are written
about shameful and wicked people.

Τύφω καὶ μανίῃ δὲ βαδίζετε, καὶ τρίβον
ὀρθὴν

You walk in blindness and madness, and
you follow a straight path

Εὐθεΐαν προλιπόντες, ἀπήλθετε τὴν δι'
ἀκανθῶν

Leaving the straight path behind, you
have gone the way through thorns

Καὶ σκολόπων. Τί πλανᾶσθε; βροτέων
παύσασθε (33) μάταιοι,

And through rough places. Why do you
wander? Stop being (33) vain among
mortals,

Καλλίπετε σκοτίνην νυκτός, φωτὸς δὲ
λάβεσθε.

Leave behind the darkness of night, and
receive the light.

Ταῦτα ἡμῖν ἡ προφητικὴ παρεγγυᾷ καὶ
ποιητικὴ Σίβυλλα· παρεγγυᾷ δὲ καὶ
ἀλήθεια, γυμνοῦσα τῶν καταπληκτικῶν
τουτωνὶ καὶ ἐκπληκτικῶν προσωπειῶν,
τὸν ὄχλον τῶν θεῶν, συνωνυμίαις τισὶ τὰς
δοξοποιίας διελέγχουσα. Αὐτίκα γοῦν εἰσιν,
οἳ τρεῖς τοὺς Ζῆνας ἀναγράφουσιν· τὸν μὲν
Αἰθήρος, ἐν Ἀρκαδίᾳ, τῷ δὲ λοιπῷ τοῦ
Κρόνου παῖδε· τούτοις τὸν μὲν ἐν Κρήτῃ,
θάτερον δὲ ἐν Ἀρκαδίᾳ πάλιν. Εἰσὶ δὲ, οἳ
πέντε Ἀθηνᾶς (34) ὑποτίθενται· τὴν μὲν
Ἥφαιστου τὴν Ἀθηναίαν, τὴν δὲ Νείλου τὴν
Αἰγυπτίαν τρίτην τοῦ Κρόνου, τὴν πολέμου
εὐρέτιν· τετάρτην τὴν Διὸς (35), ἣν
Μεσσήνιοι Κορυφασίαν (36) ἀπὸ τῆς
μητρὸς ἐπικεκλήκασιν· ἐπὶ πᾶσι, τὴν
Πάλλαντος καὶ Τιτανίδος τῆς Ὠκεανοῦ· ἣ,
τὸν πατέρα δυσσεβῶς καταθύσασα, τῷ
πατρὶ ῶς κεκόσμηται δέρματι, ὥσπερ
κωδίῳ. Ναὶ μὴν Ἀπόλλωνα ὁ μὲν
Ἀριστοτέλης πρῶτον Ἥφαιστου καὶ
Ἀθηνᾶς, (ἐνταῦθα δὲ οὐκέτι παρθένος ἡ
Ἀθηνᾶ·) δεύτερον ἐν Κρήτῃ, τὸν

These things the prophetic and poetic Sibyl
advises us; and truth also advises, stripping
bare the crowd of gods of these terrifying
and astonishing faces, refuting their praises
by certain synonyms. For immediately
there are those who write down three
Zens: one is Aether, in Arcadia; the other
two are children of Cronus—one in Crete,
the other again in Arcadia. There are also
those who assign five Athenas (34): the
Athena of Hephaestus, the Nile's Egyptian
one, the third of Cronus, the inventor of
war; the fourth of Zeus (35), whom the
Messenians call Koryphasia (36) from her
mother; and above all, the daughter of
Pallas and the Titaness Oceanus, who,
having impiously sacrificed her father, is
adorned with her father's skin, like a hide.
Indeed, Aristotle places Apollo first among
Hephaestus and Athena (here Athena is no
longer a virgin); second in Crete,
Corybantes (37); third, Zeus's; and fourth,
the Arcadian, Silenus (this one is called

Κορύβαντος (37)· τρίτον τὸν Διός· καὶ
 τέταρτον τὸν Ἀρκάδα, τὸν Σιληνοῦ·
 (Νόμιος οὗτος κέκληται παρ' Ἀρκάσιν·) ἐπὶ
 τούτοις, τὸν Λίβυν καταλέγει, τὸν
 Ἄμμωνος· ὁ δὲ Δίδυμος ὁ γραμματικὸς
 τούτοις ἕκτον ἐπιφέρει, τὸν Μάγνητος.
 Πόσοι δὲ καὶ νῦν Ἀπόλλωνες; ἀναρίθμητοι
 (38), θνητοὶ, καὶ ἐπικούροί τινες ἄνθρωποι
 εἰσιν, οἱ παραπλησίως τοῖς προειρημένοις
 ἐκείνοις κειλημένοι. Τί δ' εἴ σοι τοὺς
 πολλοὺς εἴποιμι Ἀσκληπιούς; ἢ τοὺς Ἑρμῆς
 τοὺς ἀριθμουμένους, ἢ τοὺς Ἥφαίστους
 τοὺς μυθολογουμένους; μὴ καὶ περιττὸς
 εἶναι δόξω, τὰς ἀκοὰς ὑμῶν τοῖς πολλοῖς
 τούτοις ἐπικλύζων ὀνόμασιν; Ἀλλ' αἶγε
 πατρίδες αὐτοῦς, καὶ αἱ τέχναι, καὶ οἱ βίοι,
 πρὸς δέ γε καὶ οἱ τάφοι, ἀνθρώπους
 γεγονότας διελέγχουσιν. Ἄρης γοῦν, ὁ καὶ
 παρὰ τοῖς ποιηταῖς, ὡς οἷόν τε,
 τετιμημένος,

Nomios among the Arcadians). In addition,
 he counts Libyan, the son of Ammon; and
 Didymus the grammarian adds a sixth, that
 of Magnes. But how many Apollos are there
 even now? Countless (38), mortal, and
 some are human helpers, called similarly to
 those mentioned before. What if I were to
 tell you about the many Asclepiuses? Or the
 Hermeses who are numbered? Or the
 Hephaestuses who are spoken of in myths?
 Would I not seem excessive, overwhelming
 your ears with these many names? But
 their homelands, their crafts, their lives,
 and even their tombs prove that they were
 men. Ares, indeed, who among poets is
 honored as much as possible,

**Ἄρες (39), Ἄρες, βροτολοιγὲ, μαιφόνε,
 τειχεσιπλῆτα.**

**Ares (39), Ares, bane of mortals,
 bloodstained, breaker of walls.**

Ὁ ἄλλοπρόσαλλος οὗτος καὶ ἀνάρσιος, ὡς
 μὲν Ἐπίχαρμός φησι, Σπαρτιάτης ἦν·
 Σοφοκλῆς δὲ Θρᾷκα οἶδεν αὐτόν· ἄλλοι δὲ
 Ἀρκάδα. Τοῦτον δὲ Ὅμηρος δεδέσθαι
 φησὶν ἐπὶ μῆνας τρισκαίδεκα·

This fickle and unruly one, as Epicharmus
 says, was a Spartan; Sophocles knows him
 as a Thracian; others say he was Arcadian.
 Homer says that he was bound for thirteen
 months;

**Τλῆ μὲν (40) Ἄρης, ὅτε μιν ὦτος
 κρατερός τ' Ἐφιάλτης,**

**Endure, Ares, when strong Otus and
 Ephialtes**

**Παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ
 δεσμῶ·**

**The sons of Aloeus, bound him in a
 strong chain;**

**Χαλκέῳ δ' ἐν κεράμῳ δέδετο
τρισκαίδεκα μῆνας.**

**For thirteen months he was bound with
a bronze chain.**

Πολλὰ κάγαθὰ Κᾶρες σχοῖεν, οἳ
καταθύουσιν αὐτῷ τοὺς κύνας! Σκύθαι
(41) δὲ, τοὺς ὄνους ἱερεύοντες μὴ
παυέσθων, ὡς Ἀπολλοδώρος φησι, καὶ
Καλλίμαχος·

May the Carians receive many good things,
who sacrifice their dogs to him! And the
Scythians, who serve as priests for their
donkeys without stopping, as Apollodorus
says, and Callimachus;

**Φοῖβος (42) Ὑπερβορέοισιν ὄνων
ἐπιτέλλεται (43) ἱροῖς.**

**Phoebus commands the Hyperboreans
to offer sacred rites to their donkeys.**

Ὁ αὐτὸς δὲ ἀλλαχοῦ·

The same one elsewhere;

**Τέρπουσιν λιπαρὰ Φοῖβον ὄνοσφαγαί
(44).**

**The rich donkey sacrifices please
Phoebus.**

Ἥφαιστος δὲ, ὃν ἔρριψεν (45) ἐξ Ὀλύμπου
Ζεὺς, βηλοῦ ἀπὸ θεσπεσίῳ ἐν Λήμνῳ
καταπεσὼν, ἐχάλκευε (46), πηρωθεὶς τῷ
πόδε·

Hephaestus, whom Zeus threw down from
Olympus, falling from the divine peak on
Lemnos, worked as a smith, though his two
feet were crippled;

... ὑπὸ δὲ κνήμαι ῥώνοντο ἀραιαί.

**... and beneath the shins thin veins
flowed.**

Ἔχεις καὶ ἰατρὸν, οὐχὶ χαλκέα μόνον ἐν
θεοῖς. Ὁ δὲ ἰατρὸς φιλάργυρος ἦν,
Ἀσκληπιὸς (47) ὄνομα αὐτῷ. Καί σοι τὸν
σὸν παραθήσομαι ποιητὴν, τὸν Βοιωτίον
Πίνδαρον·

You have a doctor as well, not only a smith
among the gods. But the doctor was greedy
for money, named Asclepius (47). And I will
also set before you your own poet, the
Boeotian Pindar;

Ἔτραπεν κάκεῖνον (48) ἀγάνορι

Gold shown in his hands turned even

μισθῶχρυσὸς ἐν χερσὶ φανείς,	him (48) against noble work without pay,
ἄνδρ' ἐκ θανάτου κομίσαι	to bring a man back from death
ἤδη ἐαλωκότα (49). Χερσι	already captured (49). By hands
δ' ἄρα Κρονίων	But then the son of Cronus
ρίψας (50) δι' ἀμφοῖν, ἀμπνοᾶς	having thrown with both hands, a breath
στέρνων καθεῖλεν	he struck down the chest
ὠκέως· αἴθων δὲ κεραυνὸς	quickly; and the lightning flashed
ἐνέσκηψε μόρον.	struck down death.
Καὶ Εὐριπίδης (51)·	And Euripides (51):
Ζεὺς γὰρ, κατακτὰς παῖδα τὸν ἐμόν, αἴτιος,	For Zeus, having killed my child, is the cause,
Ἄσκληπιὸν, στέρνοισιν ἐμβαλὼν φλόγα.	having cast fire into my chest, Asclepius.
Οὗτος μὲν οὖν κεῖται κεραυνωθεὶς ἐν τοῖς Κυνοσούριδος ὀρίοις. Φιλόχορος δὲ, ἐν Τήνῳ Ποσειδῶνά φησι τιμᾶσθαι ἱατρὸν (52)· Κρόνον δὲ ἐπικεῖσθαι Σικελίᾳ (53),	He lies, then, having been struck by lightning in the borders of Cynosura. Philochorus says that Poseidon is honored as a healer in Tinos (52); and that Cronus

καὶ ἐνταῦθα αὐτὸν τετάφθαι. Πατροκλῆς
τε ὁ Θούριος, καὶ Σοφοκλῆς ὁ νεώτερος ἐν
τρισὶ τραγωδίαις, ἱστορεῖτων (54) τὸ
Διοσκούρω πέρι· ἀνθρώπων τινὲς τούτων τὸ
Διοσκούρω ἐπικέρω γενέσθην, εἴ τω
ἱκανὸς πιστώσασθαι Ὅμηρος (55) τὸ
λελεγμένον·

lies in Sicily (53), and there he was buried.
Patroclus of Thurii and the younger
Sophocles, in three tragedies, told the story
about the Dioscuri (54); a certain man was
born as a companion to the Dioscuri, if
Homer is to be trusted with what is said
(55):

... τοὺς δ' ἤδη κατέχεν φυσίζοος αἴα,

**"... and the land already held them, full
of life,"**

**Ἐν Λακεδαίμονι αὖθι, φίλῃ ἐνὶ πατρίδι
γαίῃ.**

**"In Lacedaemon itself, in the dear native
land."**

Προσίτω δὲ καὶ ὁ τὰ Κυπριακὰ (56)
ποιήματα γράψας·

Let him also come forward who wrote the
Cyprian poems (56);

**Κάστωρ μὲν θνητὸς, θανάτου (57) δὲ οἱ
αἴσα πέπρωται·**

**Castor is mortal, and death is his fate
(57);**

**Αὐτὰρ ὃ γ' ἀθάνατος Πολυδεύκης, ὄζος
Ἄρης.**

**But he, Polydeuces, is immortal, a shoot
of Ares.**

Τοῦτο μὲν ποιητικῶς ἐψεύσατο· Ὅμηρος
δὲ, ἀξιοπιστότερος αὐτοῦ, εἰπὼν περὶ
ἀμφοῖν τοῖν Διοσκούροιν· πρὸς δὲ, καὶ τὸν
Ἡρακλέα εἰδῶλον ἐλέγξας·

He lied in this poetical claim; but Homer,
more trustworthy than him, said about
both Dioscuri; and also, he exposed the
image of Heracles;

**Φῶτα γὰρ (58) Ἡρακλέα, μεγάλων
ἐπίστορα ἔργων.**

**For Heracles is a mortal man, a great
doer of mighty deeds.**

Ἡρακλέα οὖν καὶ αὐτὸς Ὅμηρος θνητὸν

Homer himself also knows Heracles to be a

οἷδεν ἄνθρωπον. Ἱερώνυμος δὲ ὁ φιλόσοφος καὶ τὴν σχέσιν αὐτοῦ ὑφηγεῖται τοῦ σώματος **μικρὸν (59), φριζότριχα, ῥωστικόν·** Δικαίαρχος δὲ **σχιζίαν (60), νευρώδη, μέλανα, γρυπὸν, ὑποχαροπὸν, τετανότριχα.** Οὗτος οὖν ὁ Ἡρακλῆς, δύο πρὸς τοῖς πενήκοντα ἔτη βεβιωκῶς κατέστρεψε τὸν βίον, διὰ τῆς ἐν Οἴτῃ πυρᾶς κεκηδευμένος. Τὰς δὲ Μούσας, ἃς Ἄλκανδρος Διὸς καὶ Μνημοσύνης γενεαλογεῖ, καὶ οἱ λοιποὶ ποιηταὶ καὶ συγγραφεῖς ἐκθειάζουσι καὶ σέβουσιν· ἥδη δὲ καὶ ὅλαι πόλεις μουσεῖα μὲν ἵζουσιν (61) αὐταῖς Μούσαις· οὐσας θεραπαινίδας ταύτας ἐώνηται Μεγακλῶ, ἡ θυγάτηρ Μάκαρος. Ὁ δὲ Μάκαρ Λεσβίων μὲν ἐβασίλευεν, διεφέρετο δὲ ἀεὶ πρὸς τὴν γυναῖκα· ἡγανάκτει δὲ ἡ Μεγακλῶ ὑπὲρ τῆς μητρὸς· τί δ' οὐκ ἔμελλε; καὶ Μούσας (62) θεραπαινίδας ταύτας, τοσαύτας τὸν ἀριθμὸν, ὠνεῖται, καὶ καλεῖ Μύσας κατὰ τὴν διάλεκτον τὴν Αἰολέων (63). Ταύτας ἐδιδάξατο ᾄδειν, καὶ κιθαρίζειν τὰς πράξεις τὰς παλαιὰς ἐμμελῶς. Αἱ δὲ, συνεχῶς κιθαρίζουσαι, καὶ καλῶς κατεπάδουσαι, τὸν Μάκαρα ἔθελγον, καὶ κατέπαυον τῆς ὀργῆς. Οὗ δὲ χάριν ἡ Μεγακλῶ, χαριστήριον αὐταῖς ὑπὲρ τῆς μητρὸς, ἀνέθηκε στήλας (64) χαλκᾶς, καὶ ἀνὰ πάντα ἐκέλευσε τιμᾶσθαι τὰ ἱερά. Καὶ αἱ μὲν Μοῦσαι, τοιαίδε· ἡ δὲ ἱστορία παρὰ Μυρσίλῳ τῷ Λεσβίῳ. Ἀκούετε δὴ οὖν τῶν παρ' ὑμῖν θεῶν τοὺς ἔρωτας, καὶ τὰς παραδόξους τῆς ἀκρασίας μυθολογίας, καὶ τραύματα αὐτῶν, καὶ δεσμὰ, καὶ γέλωτας, καὶ μάχας· δουλείας τε ἔτι, καὶ συμπόσια· συμπλοκάς τ' αὖ, καὶ δάκρυα, καὶ πάθη, καὶ μαχλώσας ἡδονάς. Κάλει μοι (65) τὸν Ποσειδῶ, καὶ τὸν χορὸν τὸν διεφθαρμένον (66) ὑπ' αὐτοῦ, τὴν Ἀμφιτρίτην, τὴν Ἀμυμώνην, τὴν Ἀλόπην, τὴν Μελανίπην, τὴν Ἀλκυόνην, τὴν Ἱπποθόην, τὴν Χιόνην, τὰς ἄλλας τὰς μυρίας· ἐν αἷς δὲ, καὶ

mortal man.. The philosopher Hieronymus also describes its structure as small, bristly-haired, and reddish; Dicaearchus calls it split, sinewy, black, hooked, drooping, and stiff-haired.. This Heracles, then, having lived about two years beyond fifty, ended his life, burned on the funeral pyre at Oeta.. The Muses, whom Alcander traces as the offspring of Zeus and Mnemosyne, are praised and honored by other poets and writers; and now entire cities set up museums for these Muses, having Megaclus, the daughter of Macar, as their servant.. Macar was king of the Lesbians, but he was always quarreling with his wife; Megaclus was angry on behalf of her mother. What was not about to happen?? And she bought these Muses as servants, so many in number, and calls them Muses in the Aeolian dialect.. She taught them to sing and to play the old pieces on the lyre in harmony.. And they, continuously playing the lyre and singing beautifully, charmed Macar and stopped his anger.. For this reason, Megaclus, as a thank offering to them on behalf of his mother, set up bronze statues and ordered that the sacred things be honored everywhere.. And the Muses are like this; but the account comes from Myrsilus the Lesbian.. So now listen to the loves of the gods among you, and the strange stories of their lack of self-control, and their wounds, and their chains, and their laughter, and their fights; also their slavery, and their feasts; their entanglements again, and tears, and passions, and pleasures that sting.. Call to me (65) Poseidon, and the chorus corrupted (66) by him: Amphitrite, Amymone, Alope, Melanippe, Alcyone, Hippothoë, Chione, and the countless others; among whom, and in so many, your Poseidon's passions were still confined..

τοσαύταις οὔσαις, ἔτι τοῦ Ποσειδῶνος
ὕμῶν ἐστενοχωρεῖτο τὰ πάθη. Κάλει μοι
καὶ τὸν Ἀπόλλω (67). Φοῖβός ἐστιν οὗτος,
καὶ μάντις ἀγνός, καὶ σύμβουλος ἀγαθός.
Ἄλλ' οὐ ταῦτα ἡ Στερόπη λέγει, οὐδὲ ἡ
Αἴθουσα, οὐδὲ ἡ Ἀρσινόη, οὐδὲ ἡ Ζευξίππη,
οὐδὲ ἡ Προθήη, οὐδὲ ἡ Μάρπισσα, οὐδὲ ἡ
Ὑψιπύλη. Δάφνη γὰρ ἐξέφυγε μόνη καὶ τὸν
μάντιν, καὶ τὴν φθοράν. Αὐτός τε ὁ Ζεὺς ἐπὶ
πᾶσιν ἡκέτω, ὁ πατήρ (68) καθ' ὑμᾶς
ἀνδρῶν τε θεῶν τε· ὃς τοσοῦτος περὶ τὰ
ἀφροδίσια ἐξεχύθη, ὥς ἐπιθυμεῖν μὲν
πασῶν, ἐκπληροῦν δὲ εἰς πάσας τὴν
ἐπιθυμίαν. Ἐνεπίμπλατο γοῦν γυναικῶν,
οὐχ ἥττον ἢ αἰγῶν ὁ Θμουῖτων τράγος
(69). Καὶ σοῦ, ὦ Ὅμηρε, τεθαύμακα τὰ
ποιήματα·

Call to me also Apollo (67); he is Phoebus, a
pure prophet, and a good counselor.. But it
is not these that Sterope speaks of, nor
Aithousa, nor Arsinöe, nor Zeuxippe, nor
Prothöe, nor Marpissa, nor Hypsipyle; for
Daphne alone escaped both the prophet
and destruction.. Let Zeus himself come
upon all, the father (68) of both you men
and gods; who has poured out so much
around the matters of love, that he desires
all things, and fulfills desire in all.. He was
certainly filled with women, no less than
the goat of the Thmoites (69).. And I have
marveled at your poems, O Homer;

**Ἦ, καὶ (70) κυανέησιν ἐπ' ὄφρῦσι νεῦσε
Κρονίων·**

**Indeed, and (70) the son of Cronus
noddod with dark-blue brows;**

**Ἀμβρόσiai δ' ἄρα χαῖται ἐπερρώσαντο
ἄνακτος**

**And the ambrosial locks of the lord then
flowed down**

**Κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ'
ἐλέλιξαν (71) Ὀλυμπον.**

**From the immortal head, and he shook
greatly (71) Olympus.**

Σεμνὸν ἀναπλάττεις, Ὅμηρε, τὸν Δία, καὶ
νεῦμα περιάπτεις αὐτῷ τετιμημένον. Ἄλλ'
ἐὰν ἐπιδείξης μόνον, ἄνθρωπε, τὸν κεστὸν
(72), ἐξελέγχεται καὶ ὁ Ζεὺς, καὶ ἡ κόμη
καταισχύνεται. Εἰς ὅσον διελήλακεν
ἀσελγείας ὁ Ζεὺς ἐκεῖνος, ὁ μετ' Ἀλκμήνης
τοσαύτας ἡδυπαθήσας νύκτας; Οὐδὲ γὰρ
αἱ νύκτες αἱ ἐννέα (73) τῷ ἀκόλαστῳ
μακραί· ἅπας δὲ ἔμπαλιν ὁ βίος ἀκρασίᾳ
βραχύς ἦν, ἵνα δὴ ἡμῖν τὸν ἀλεξίκακον
σπείρη θεόν. Διὸς υἱὸς Ἡρακλῆς, Διὸς ὥς

You shape Zeus in a solemn way, Homer,
and you give him a respectful nod. But if
you show only the embroidered cloak (72),
even Zeus is put to shame, and his hair is
dishonored. How far has that Zeus gone in
licentiousness, the one who, with Alcmene,
enjoyed so many sweet nights? For even
the nine nights (73) were not long for the
unrestrained one; on the contrary, his
whole life was short in excess, so that he
might sow for us the god who wards off

ἀληθῶς, ὁ ἐκ μακρᾶς γεννώμενος (74)
 νυκτός· τοὺς μὲν ἄθλους τοὺς δώδεκα,
 πολλῷ τάλαιπωρησάμενος χρόνῳ· τὰς δὲ
 πεντήκοντα (75) θεστίου θυγατέρας νυκτὶ
 διαφείρας μιᾷ, μοιχὸς ὁμοῦ καὶ νυμφίος
 τοσούτων γενόμενος παρθένων· οὐκ οὖν
 ἀπεικότως οἱ ποιεῖται σχέτλιον (76) τούτον
 καὶ αἰσυλοεργὸν ἀποκαλοῦσιν. Μακρὸν δ'
 ἂν εἴη, μοιχείας αὐτοῦ παντοδαπάς, καὶ
 παίδων διηγεῖσθαι φθοράς. Οὐδὲ γὰρ οὐδὲ
 παίδων ἀπέσχοντο οἱ παρ' ὑμῖν θεοί· ὁ μὲν
 τις Ὑλλου (77), ὁ δὲ Ὑακίνθου, ὁ δὲ
 Πέλοπος (78), ὁ δὲ Χρυσίππου, ὁ δὲ
 Γανυμήδους ἐρῶντες. Τούτους ὑμῶν αἱ
 γυναῖκες προσκυνοῦντων τοὺς θεούς·
 τοιοῦτους δὲ εὐχέσθων εἶναι τοὺς ἄνδρας
 τοὺς ἐαυτῶν, οὕτω σώφρονας, ἵνα ὥσιν
 ὅμοιοι τοῖς θεοῖς, τὰ ἴσα ἐζηλωκότες.
 Τοιοῦτους ἐθιζόντων (79) οἱ παῖδες ὑμῶν
 σέβειν, ἵνα καὶ ἄνδρες γενήσωνται, εἰκόνα
 πορνείας ἐναγῇ τοὺς θεοὺς
 παραλαμβάνοντες. Ἄλλ' οἱ μὲν ἄρρενες
 αὐτοῖς τῶν θεῶν ἴσως μόνοι ἄττουσι περὶ
 τὰ ἀφροδίσια·

**Θηλύτერαι (80) δὲ θεαὶ μένον αἰδοῖ
 οἴκοι ἐκάστη,**

φησὶν Ὅμηρος, αἰδούμεναι αἱ θεαὶ διὰ
 σεμνότητα Ἀφροδίτην ἰδεῖν μεμοιχευμένην.
 Αἱ δὲ ἀκολασταίνουσιν ἐμπαθέστερον ἐν τῇ
 μοιχείᾳ δεδεμέναι· Ἡὼς ἐπὶ Τιθωνῷ,
 Σελήνῃ ἐπὶ Ἐνδυμίωνι (81), Νηρηΐς ἐπὶ
 Αἰάκῳ, καὶ ἐπὶ Πηλεΐ Θέτις· ἐπὶ δὲ Ἰάσωνι
 Δημήτηρ, καὶ ἐπὶ Ἀδώνιδι (82)
 Φερσέφαττα. Ἀφροδίτη δὲ, ἐπ' Ἀρεΐ
 κατησχυμένη, μετῆλθεν ἐπὶ Κινύραν, καὶ
 Ἀγχίστην ἔγημεν· καὶ Φαέθοντα (83) ἐλόχα,
 καὶ ἦρα Ἀδώνιδος· ἐφιλονεῖκει δὲ τῇ
 βοώπιδι, καὶ ἀποδυσάμεναι διὰ μῆλον (84)

evil. Heracles, son of Zeus, truly son of Zeus,
 born from a long night (74); enduring the
 twelve labors for a long time; and having
 destroyed fifty (75) daughters of Thestius
 in one night, becoming both adulterer and
 husband of so many virgins; is it not fitting
 that the poets call this man cruel (76) and
 lawless? It would be a long story to tell of
 all his various adulteries and the ruin of
 children. For even your gods did not refrain
 from children; some loved Hyllus (77),
 others Hyacinthus, others Pelops (78),
 others Chrysippus, others Ganymede. Your
 women worship these gods; and you pray
 that your men be such, so wise, that they
 may be like the gods, equally zealous. If you
 train your children to honor such men, then
 they will become men, taking the gods as
 an image of prostitution. But perhaps only
 the male gods alone are chaste about sexual
 matters;

**But the female goddesses remain
 modest in their own homes (80),**

Homer says that the goddesses, feeling
 shame, out of respect have seen Aphrodite
 caught in adultery.. But the unchaste
 goddesses are more passionately bound in
 adultery: Dawn with Tithonus, Selene with
 Endymion (81), Nereis with Aeacus, and
 Thetis with Peleus; Demeter with Jason,
 and Persephone with Adonis (82)..
 Aphrodite, ashamed before Ares, went to
 Cinyras and married Anchises; she bore
 Phaethon (83) and loved Adonis. She
 envied the ox-eyed one, and after taking off

αἱ θεαὶ, γυμναὶ προσεῖχον τῷ ποιμένι, εἴ τις (85) αὐτῶν δόξει καλή. Ἴθι δὴ (86) καὶ τοὺς ἀγῶνας ἐν βραχεῖ περιοδεύσωμεν, καὶ τὰς ἐπιτυμβίους ταυτασὶ πανηγύρεις καταλύσωμεν, Ἴσθμιά τε, καὶ Νέμεα, καὶ Πύθια, καὶ τὰ ἐπὶ τούτοις Ὀλύμπια. Πυθοῖ μὲν οὖν ὁ δράκων ὁ Πύθιος θρησκεύεται, καὶ τοῦ ὄφεως ἡ πανήγυρις καταγγέλλεται (87) Πύθια· Ἴσθμοῖ δὲ σκύβαλον προσέπτυσεν ἑλεεινὸν ἢ θάλασσα· καὶ Μελικέρτην ὁδύρεται τὰ Ἴσθμια· Νεμεάσι δὲ ἄλλο (88) παιδίον (89) Ἀρχέμορος κεκήδευται, καὶ τοῦ παιδίου ὁ ἐπιτάφιος (90) προσαγορεύεται Νέμεα. Πίσσα δὲ ὑμῖν τάφος ἐστὶν (91), ὧ πάνελληνες, ἡνιόχου Φρυγός· καὶ τοῦ Πέλοπος τὰς χοὰς τὰ Ὀλύμπια, ὁ Φειδίου σφετερίζεται Ζεὺς. Μυστήρια ἦσαν ἄρα, ὥς ἔοικεν, οἱ ἀγῶνες ἐπὶ νεκροῖς διαθλούμενοι, ὥσπερ καὶ τὰ λόγια, καὶ δεδήμευνται ἅμφω. Ἀλλὰ τὰ μὲν ἐπὶ Σάγρα μυστήρια (92), καὶ τὰ ἐν Ἀλιμουντί τῆς Ἀττικῆς, Ἀθήνησι περιώρισται· αἴσχος δὲ δὴ κοσμικὸν οἱ τε ἀγῶνες καὶ οἱ φαλλοὶ οἱ Διονύσῳ ἐπιτελούμενοι, κακῶς ἐπινενεμημένοι τὸν βίον. Διόνυσος γὰρ κατελθεῖν εἰς ἄδου γλιχόμενος, ἡγνόνει τὴν ὁδόν· ὑπισχνεῖται δ' αὐτῷ φράσσειν, Πρόσυμνος τοῦνομα (93) οὐκ ἀμισθεῖ. Ὁ δὲ μισθὸς οὐ καλὸς, ἀλλὰ Διονύσῳ καλός· καὶ ἀφροδίσιος ἦν ἡ χάρις ὁ μισθός, ὃν ἠτεῖτο Διόνυσος. Βουλομένῳ δὲ τῷ Θεῷ γέγονεν ἡ αἵτησις. Καὶ δὴ ὑπισχνεῖται παρέξειν αὐτῷ, εἰ ἀναζεύξοι, ὄρκῳ πιστωσάμενος τὴν ὑπόσχεσιν. Μαθὼν, ἀπῆρεν, ἐπανῆλθεν αὖθις· οὐ καταλαμβάνει τὸν Πρόσυμνον· ἐτεθνήκει γάρ. Ἀφοσιούμενος τῷ ἐραστῇ ὁ Διόνυσος, ἐπὶ τὸ μνημεῖον ὁρμᾷ, καὶ πασχητιᾷ. Κλάδον οὖν συκῆς, ὥς ἔτυχεν, ἐκτεμῶν, ἀνδρείου μορίου σκευάζεται τρόπον· ἐφέζεται τε τῷ κλάδῳ, τὴν ὑπόσχεσιν ἐκτελὼν τῷ νεκρῷ. Ὑπόμνημα τοῦ πάθους τούτου μυστικὸν φαλλοὶ κατὰ πόλεις

her robe because of an apple (84), the goddesses, naked, watched the shepherd closely, in case (85) any of them seemed beautiful to him.. Come then (86), and let us quickly go around the contests, and put an end to these funerary festivals, the Isthmian, the Nemean, the Pythian, and the Olympic games held beside them.. At Pytho, the dragon called Python is worshiped, and the festival of the serpent is announced as the Pythian games (87). At the Isthmus, the sea has spat out a miserable refuse; and the Isthmian games mourn Melicertes. At Nemea, another child (88) (89) is cared for by Archemorus, and the child's funeral song (90) is called Nemea.. Pisa is your tomb (91), O all Greeks, of the charioteer Phrygus; and the Olympic libations for Pelops, Zeus claims as his own, the work of Pheidias.. The contests held over the dead were therefore, it seems, mysteries, just like the words, and both are bound together.. But the mysteries at Sagra (92), and those at Alimounti in Attica, are confined to Athens; and truly shameful are both the contests and the phallic rites performed for Dionysus, badly dividing up life.. For Dionysus, having gone down to Hades, was confused about the way; but a certain Prosymnos, not without reward, promised to show it to him (93).. But the reward was not fine, though it was pleasing to Dionysus; and the favor he asked of Dionysus was not of love.. The request was granted because the god wished it.. And indeed he promises to give it to him, if he will unyoke, having sworn an oath to the promise.. Having learned this, he went away, then came back again; he did not find Prosymnus; for he had died.. Dionysus, abandoning his lover, hastens to the tomb and mourns.. Then, cutting off a branch of a fig tree as he happened to find it, he

ἀνίστανται Διονύσω· **Εἰ μὴ γὰρ Διονύσω
πομπὴν ἐποιοῦντο, καὶ ὕμνεον ᾄσμα
(94), αἰδοίοισιν ἀναιδέστατα
εἴργασται**, φησὶν Ἡράκλειτος. Οὗτος δὲ
Ἀΐδης καὶ Διόνυσος (95), ὅτεφ μαίνονται
καὶ ληναΐζουσιν οὐ διὰ τὴν μέθην τοῦ
σώματος, ὡς ἐγὼ οἶμαι, τοσοῦτον, ὅσον διὰ
τὴν ἐπονείδιστον τῆς ἀσελγείας
ιεροφαντίαν. Εἰκότως ἄρα οἱ τοιοῦδε ὕμνων
θεοὶ δοῦλοι παθῶν γεγονότες. Ἀλλὰ καὶ
πρὸς τῶν Εἰλώτων καλουμένων (96), τῶν
παρὰ Λακεδαιμονίοις, δούλειον ὑπεισῆλθε
ζυγὸν, Ἀπόλλων Ἀδμήτῳ (97) ἐν Φεραῖς,
Ἡρακλῆς ἐν Σάρδεσιν Ὀμφάλῃ· Λαομέδοντι
δ' ἐθήτεψε Ποσειδῶν καὶ Ἀπόλλων,
καθάπερ ἀχρεῖος οἰκέτης (98), μηδὲ
ἐλευθερίας δῆπουθεν δυνηθεὶς τυχεῖν παρὰ
τοῦ προτέρου δεσπότη. Τότε καὶ τὰ Ἰλίου
τείχη ἀνωκοδομησάτην τῷ Φρυγί. Ὅμηρος
δὲ τὴν Ἀθηνᾶν οὐκ αἰσχύνεται
παραφαίνειν λέγων τῷ Ὀδυσσεῖ,
χρύσεον λύχνον ἔχουσιν ἐν χερσίν. Τὴν
δὲ Ἀφροδίτην ἀνέγνωμεν, οἷον ἀκόλαστόν
τι θεραπευνίδιον, παραθεῖναι φέρουσιν τῇ
Ἑλένῃ τὸν δίφρον τοῦ μοιχοῦ κατὰ
πρόσωπον, ὅπως αὐτὸν εἰς συνουσίαν
ὑπαγάγῃται. Πανύασις γὰρ, πρὸς τούτοις,
καὶ ἄλλους παμπόλλους ἀνθρώποις
λατρεῦσαι θεοὺς ἱστορεῖ, ὧδέ πως
γράφων·

fashions it in the form of a man's member;
and he fastens himself to the branch,
fulfilling his promise to the dead man.. As a
reminder of this suffering, secret phalluses
are raised for Dionysus in cities. «For if
they did not make a procession for
Dionysus, and sing hymns (94), he says, the
most shameless acts would be done with
genitals,» says Heraclitus.. This one is
Hades and Dionysus (95), when they rage
and celebrate the Lenaia not because of
drunkenness of the body, as I think, but so
much because of the shameful sacred rite of
licentiousness.. It is fitting, then, that such
gods of yours have become slaves to their
sufferings.. But also, among the so-called
Helots (96), those near the
Lacedaemonians, a slave yoke came upon
them: Apollo served Admetus (97) in
Pherae, Heracles served Omphale in Sardis;
and Poseidon and Apollo served Laomedon,
just like useless servants (98), not able to
gain freedom from their former master
anywhere.. Then also the walls of Ilium
were rebuilt by the Phrygian.. But Homer
does not hesitate to show Athena, saying to
Odysseus that she holds a golden lamp in
her hand.. We read of Aphrodite, like a
wanton servant, placing before Helen the
chariot of the adulterer, so that she might
lead him into her bed.. For Panyasis, in
addition to these, tells that many other
gods served humans, writing somewhat
like this:

**Τλῇ μὲν Δημήτηρ, τλῇ δὲ κλυτὸς
Ἀμφιγυῆις,**

**Endure, Demeter, endure, famous
Amphigyēus,**

**Τλῇ δὲ Ποσειδάων, τλῇ δ' ἀργυρότοξος
Ἀπόλλων**

**Endure, Poseidon, endure, and endure
silver-bowed Apollo.**

Ἄνδρὶ παρὰ θνητῷ θητευσέμεν (99) εἰς
ένιαυτόν.

To serve a mortal man for a year. (99)

Τλῆ δὲ καὶ ὁ βριμόθυμος Ἄρης, ὑπὸ
πατρὸς ἀνάγκης·

Endure also fierce-spirited Ares, by
necessity under his father.

καὶ τὰ ἐπὶ τούτοις (1). Τούτοις οὖν εἰκότως
ἔπεται, τοὺς ἐρωτικούς ὑμῶν καὶ
παθητικούς τούτους θεοὺς ἀνθρωποπαθεῖς
ἐκ παντὸς εἰσάγειν τρόπου· **Καὶ γὰρ ἔην
κεῖνοις θνητὸς χρώς.** Τεκμηριοῖ δὲ
Ὅμηρος (2) μάλα ἀκριβῶς, Ἀφροδίτην ἐπὶ
τῷ τραύματι παρεισάγων **ὄξυ καὶ μέγα
ιάχουσαν·** αὐτόν τε τὸν πολεμικώτατον
Ἄρη ὑπὸ τοῦ Διομήδους **κατὰ τοῦ
κενεῶνος οὐτασμένον** διηγούμενος.
Πολέμων δὲ, καὶ τὴν Ἀθηνᾶν ὑπὸ Ὀρνύτου
τρωθῆναι λέγει· ναὶ μὴν καὶ τὸν Αἰδωνέα
ὑπὸ Ἡρακλέους τοξευθῆναι Ὅμηρος λέγει·
καὶ τὸν Ἥλεϊον Αὐγέα (3) Πανύασις
ἱστορεῖ· ἥδη δὲ καὶ τὴν Ἥραν τὴν ζυγίαν
ἱστορεῖ ὑπὸ τοῦ αὐτοῦ Ἡρακλέους ὁ αὐτὸς
οὗτος Πανύασις **ἐν Πύλῳ ἡμαθόεντι·**
Σωσίβιος δὲ καὶ τὸν Ἡρακλέα πρὸς τῶν
Ἱπποκοωντιδῶν κατὰ τῆς χειρὸς
οὐτασθῆναι λέγει. Εἰ δὴ τραύματα, καὶ
αἵματα· οἱ γὰρ ἰχώρες οἱ ποιητικοὶ
εἰδεχθέστεροι καὶ τῶν αἱμάτων· σῆψις γὰρ
αἵματος ἰχὼρ νοεῖται. Ἀνάγκη τοίνυν
θεραπείας καὶ τροφὰς παρεισάγειν αὐτοῖς,
ὧν εἰσιν ἐνδεεῖς. Διὸ τράπεζαι, καὶ μέθαι,
καὶ γέλωτες, καὶ συνουσίαι, οὐκ ἂν
ἀφροδισίοις χρωμένων ἀνθρώποις (4),
οὐδὲ παιδοποιουμένων, οὐδὲ μὴν
ὑπνωσόντων, εἰ ἀθάνατοι, καὶ ἀνενδεεῖς,
καὶ ἀγήρως ὑπῆρχον. Μετέλαβε δὲ καὶ
τραπέζης ἀνθρωπίνης παρὰ τοῖς Αἰθίοψιν,
ἀπανθρώπου δὲ καὶ ἀθέσμου, αὐτὸς ὁ Ζεὺς,
παρὰ Λυκάονι (5) τῷ Ἀρκάδι ἐστιώμενος.

and the things besides these (1). Therefore,
it naturally follows to introduce your erotic
and passionate gods as those who suffer
like humans in every way; **For they too
had mortal flesh..** Homer gives very clear
proof (2), introducing Aphrodite wounded
and **shouting sharply and loudly;** and
telling how Ares, the most warlike, was
struck by Diomedes in the chest.. Of the
warriors, he also says that Athena was
wounded by Ornytus; indeed, Homer says
that Hades was struck by Heracles with an
arrow; and Pañyas records that Augeas of
Elis was wounded (3). Moreover, the same
Pañyas tells how Hera, the yoke-bearing
goddess, was wounded by the same
Heracles **in sandy Pylos.** Sosibius also says
that Heracles was struck on the hand by the
Hippocoontids.. If indeed there are wounds
and blood; for the poetic ichor is more
terrible even than blood; for the ichor is
understood as the decay of blood.. It is
necessary, then, to provide treatments and
nourishment for those who are in need of
them.. Therefore, feasts, drinking, laughter,
and gatherings would not be for people
who do not use them for pleasure, nor for
those who have children, nor even for
those who do not sleep, if they were
immortal, without need, and ageless.. Even
Zeus himself, while dining with Lycaon the
Arcadian, took part in a human feast among
the Ethiopians, which was inhuman and

Ἀνθρωπείων γοῦν ἐνεφορεῖτο σαρκῶν, οὐχ
ἐκῶν· ἡγνόμενός γάρ ὁ Θεὸς, ὡς ἄρα Λυκάων ὁ
Ἀρκὰς, ὁ ἐστιάτωρ αὐτοῦ, τὸν παῖδα
κατασφάξας τὸν αὐτοῦ, (Νύκτιμος ὄνομα
αὐτοῦ·) παραθείη ὄψον τῷ Δίῳ. Καλὸς γὰρ ὁ
Ζεὺς, ὁ μαντικὸς, ὁ ξένιος, ὁ ἱκέσιος, ὁ
μειλίχιος, ὁ πανομφαῖος, ὁ προτροπαῖος
(6)· μᾶλλον δὲ ὁ ἄδικος (7), ὁ ἄθεσμος, ὁ
ἄνομος, ὁ ἀνόσιος, ὁ ἀπάνθρωπος, ὁ βίαιος,
ὁ φθορεὺς, ὁ μοιχὸς, ὁ ἐρωτικός. Ἀλλὰ τότε
μὲν ἦν ὅτε τοιοῦτος ἦν, ὅτε (8) δὴ
ἄνθρωπος ἦν· νῦν δὲ ἤδη (9) μοι δοκοῦσι
καὶ οἱ μῦθοι ἡμῖν γεγηρακέναι· δράκων ὁ
Ζεὺς οὐκέτι, οὐ κύκνος ἐστίν, οὐκ ἀετὸς,
οὐκ ἄνθρωπος ἐρωτικός· οὐχ ἵπταται θεὸς,
οὐ παιδεραστεῖ, οὐ φιλεῖ, οὐ βιάζεται,
καίτοι πολλαὶ καὶ καλαὶ καὶ ἔτι (10)
γυναῖκες, καὶ Λήδας εὐπρεπέστεραι, καὶ
Σεμέλης ἀκμαιότεραι· μεῖράκια δὲ
ὠραιότερα καὶ πολιτικώτερα τοῦ Φρυγίου
βουκόλου. Ποῦ νῦν ἐκεῖνος ὁ ἀετός; ποῦ
δαί (11) ὁ κύκνος; ποῦ δαὶ αὐτὸς ὁ Ζεὺς;
Γεγήρακε μετὰ τοῦ πτεροῦ· οὐ γὰρ δὴπου
μετανοεῖ τοῖς ἐρωτικοῖς, οὐδὲ παιδεύεται
σωφρονεῖν. Γυμνοῦται δὲ ὑμῖν ὁ μῦθος,
ἀπέθανεν ἡ Λήδα, ἀπέθανεν ὁ κύκνος,
ἀπέθανεν ὁ ἀετός. Ζήτει σου τὸν Δία· μὴ
τὸν οὐρανὸν, ἀλλὰ τὴν γῆν πολυπραγμόνει.
Ὁ Κρήσιος σοι διηγήσεται, παρ' ᾧ καὶ
τέθαπται, Καλλίμαχος (12) ἐν Ὕμνοις·

unlawful.. At least he wore human flesh
unwillingly; for God was unaware that
Lycaon the Arcadian, his host, after killing
his own child (whose name was Nyctimus),
would offer him the flesh as a meal to Zeus..
Zeus is indeed noble, the prophetic one, the
stranger's friend, the protector of
suppliants, the gentle one, the all-shining,
the encourager of good (6); but more so he
is unjust (7), lawless, without order,
impious, inhuman, violent, destructive,
adulterous, and lustful.. But then he was
such as he was, when (8) indeed he was a
man; but now already (9) the myths seem
to me to have grown old for us too: Zeus is
no longer a dragon, nor a swan, nor an
eagle, nor a lustful man; the god does not
fly, does not practice pederasty, does not
love, does not force himself, although there
are many beautiful and still (10) women,
more graceful than Leda, and younger than
Semele; and youths more handsome and
more refined than the Phrygian herdsman..
Where now is that eagle? Where then (11)
is the swan?? Where then is Zeus himself??
He has grown old along with his wing; for
surely he does not repent of his loves, nor
is he taught to be sensible.. The story is laid
bare to you: Leda has died, the swan has
died, the eagle has died.. Seek your Zeus;
not the sky, but the earth is meddling..
The Cretan will tell you, by whom
Callimachus (12) is also buried, in the
Hymns;

... καὶ γὰρ τάφον, ᾧ ἄνα, σεῖο

... and indeed the tomb, O lord, is yours

Κρήτες ἐτεκτῆναντο.

The Cretans begot him.

Τέθνηκε γὰρ ὁ Ζεὺς, μὴ δυσφόρει, ὡς Λήδα,
ὡς κύκνος, ὡς ἀετὸς, ὡς ἄνθρωπος
ἐρωτικὸς, ὡς δράκων. Ἦδη δὲ καὶ αὐτοὶ
φαίνονται οἱ δεισιδαίμονες, ἄκοντες μὲν,
ὅμως δ' οὖν συνιέντες τὴν πλάνην, τὴν περὶ
τοὺς θεούς·

For Zeus died, do not be troubled, like Leda,
like a swan, like an eagle, like a man in love,
like a dragon. And already the superstitious
themselves appear, unwilling indeed, but
still understanding the error about the
gods;

**Οὐ γὰρ ἀπὸ δρυὸς (13) ἐσσί (14)
παλαιφάτου, οὐδ' ἀπὸ πέτρης,**

**For you are not from an oak (13) or
from an ancient oracle, nor from a rock,**

Ἄλλ' ἀνδρῶν γένος ἐσσί.

But you are of the race of men.

Μικρὸν δὲ ὕστερον καὶ δρύες ὄντες
εὕρεθήσονται, καὶ πέτραι. Ἀγαμέμνονα
(15) γοῦν τινα Δία ἐν Σπάρτῃ τιμᾶσθαι
Στάφυλος ἱστορεῖ· Φανοκλῆς (16) δὲ ἐν
Ἑρωσιν τοῖς Καλοῖς, Ἀγαμέμνονα τὸν
Ἑλλήνων βασιλέα, Ἀργύννου (17) νεῶν
Ἀφροδίτης ἴστασθαι, ἐπ' Ἀργήνῳ τῷ
ἐρωμένῳ. Ἄρτεμιν δὲ Ἀρκάδες,
Ἀπαρχομένην καλουμένην, προτρέπονται
(18), ὡς φησι Καλλίμαχος ἐν Αἰτίοις· καὶ
Κονδυλίτις ἐν Μηθύμνῃ ἐτέρα τετίμηται
Ἄρτεμις. Ἔστι δὲ καὶ Ποδάγρας ἄλλης
Ἀρτέμιδος ἐν τῇ Λακωνικῇ ἱερὸν, ὡς φησι
Σωσίβιος. Πολέμων δὲ κεχηνότος
Ἀπόλλωνος οἶδεν ἄγαλμα· καὶ ὀψοφάγου
πάλιν Ἀπόλλωνος ἄλλο ἐν Ἥλιδι
τιμώμενον. Ἐνταῦθα Ἀπομυῖω Διὶ θύουσιν
Ἥλειοι· Ῥωμαῖοι δὲ, Ἀπομυῖω Ἡρακλεῖ (19),
καὶ Πυρετῇ δὲ καὶ Φόβῳ (20) θύουσιν· οὓς
καὶ αὐτοὺς μετὰ τῶν ἀμφὶ τὸν Ἡρακλέα
ἐγγράφουσιν. Ἐὼ δὲ Ἀργεῖους, οἱ
Ἀφροδίτην τυμβωρύχον θρησκεύουσιν·
(Ἀργεῖοι καὶ Λάκωνες (21) καὶ Χελύτιδα δὲ
Ἄρτεμιν Σπαρτιᾶται σέβουσιν· ἐπεὶ τὸ
βήττειν (22) χελύττειν καλοῦσιν. Οἷε
πόθεν παραγέγραπται σοι (23) ταῦτα;
Κομίζεται τὰ ὑφ' ὑμῶν παρατιθέμενα· οὐδὲ

A little later, even oaks will be found to be
alive, and rocks too.. Staphylus tells a story
that Agamemnon (15) was honored as a
kind of Zeus in Sparta; Phanocles (16), in
Eros the Beautiful, says that Agamemnon,
the king of the Greeks, was set up at the
temple of Aphrodite Argynnis (17), over
Argynnis the beloved.. The Arcadians honor
Artemis, called the Hanged One, as
Callimachus says in *Aetia* (18); and Artemis
is also honored at Methymna in a different
way, Kondylitis says.. There is also a
sanctuary of another Artemis called
Podagras in Laconia, as Sosibius says..
There is a statue of Apollo as the bringer of
war; and another Apollo, honored in Elis, is
called the lover of delicacies.. Here the
Eleans sacrifice to Apomyius Zeus; the
Romans sacrifice to Apomyius Heracles
(19), and to Pyretus and Phobos (20); these
latter they also include among those
around Heracles.. At dawn, the Argives,
who worship Aphrodite as the tomb-
robber; (the Argives and the Laconians
(21) and the Spartans worship Artemis
Chelytis; since they call stepping
“cheluting” (22).. Do you think these things

τοὺς σοὺς γνωρίζειν ἔοικας συγγραφεῖς,
οὓς ἐγὼ μάρτυρας ἐπὶ τὴν σὴν ἀπιστίαν
καλῶ· ἀθέου χλεύης (24), ὦ δέλαιοι, τὸν
πάντα ὑμῶν ἀβίωτον ὄντως βίον
ἐμπεπληκότες. Οὐχὶ μὲν τοι Ζεὺς φαλακρὸς
ἐν Ἄργει, τιμωρὸς δὲ ἄλλος ἐν Κύπρῳ
τετίμησθον (25); Οὐχὶ δὲ Ἀφροδίτῃ
Περιβασίῃ (26) μὲν Ἀργεῖοι, Ἑταίρα δὲ
Ἀθηναῖοι, καὶ Καλλιπύγῳ (27) θύουσιν
Συρακούσιοι; ἦν Νίκανδρος ὁ ποιητὴς
καλλίγλουτόν που κέκληκεν. Διόνυσον δὲ
ἤδη σιωπῶ τὸν χοιροψάλην· Σικυώνιοι
τοῦτον προσκυνοῦσιν, ἐπὶ τῶν γυναικείων
τάξαντες τὸν Διόνυσον μορίων, ἔφορον
αἴσχους, καὶ τῆς ὕβρεως σεβάζοντες
ἀρχηγόν. Τοιοῖδε μὲν αὐτοῖς οἱ θεοί·
τοιοῖδε καὶ αὐτοὶ παίζοντες ἐν θεοῖς,
μᾶλλον δὲ ἐμπαίζοντες καὶ ἐνυβρίζοντές
σφισιν αὐτοῖς. Καὶ πόσῳ βελτίους
Αἰγύπτιοι, κωμηδὸν καὶ κατὰ πόλεις τὰ
ἄλογα τῶν ζώων ἐκτετιμηκότες, ἥπερ
Ἕλληνες, τοιοῦτους προσκυνοῦντες θεοὺς!
Τὰ μὲν γὰρ, εἰ καὶ θηρία, ἀλλ' οὐ μοιχικά,
ἀλλ' οὐ μάχλα, παρὰ φύσιν δὲ θηρεύει
ἡδονὴν οὐδὲ ἔν. Οἱ δὲ ὁποῖοι, τί καὶ χρὴ
λέγειν ἔτι (28), ἀποχρώντως αὐτῶν
διεληλεγμένων; Ἄλλ' οὖν γε Αἰγύπτιοι, ὧν
νῦν δὴ ἐμνήσθην, κατὰ τὰς θρησκευτικὰς τὰς
σφῶν ἐσκέδανται· σέβουσι δὲ αὐτῶν
Συηνῖται (29), φάγρον τὸν ἰχθύν· μαιώτην
δὲ, ὃς ἄλλος (30) οὗτος ἰχθύς, οἱ τὴν
Ἐλεφαντίνην οἰκοῦντες· Ὀξυριγχῖται τὸν
φερώνυμον τῆς χώρας αὐτῶν ὁμοίως
ἰχθύν· ἔτι γε μὴν Ἡρακλεοπολῖται
ἰχνεύμονα· Σαῖται δὲ καὶ Θηβαῖοι
πρόβατον· Λυκοπολῖται δὲ λύκον·
Κυνοπολῖται δὲ κύνα· τὸν Ἄπιν (31)
Μεμφῖται· Μενδήσιοι τὸν τράγον· ὑμεῖς δὲ,
οἱ πάντ' ἀμείνους Αἰγυπτίων, (ὁκνῶ δὲ
εἰπεῖν χεῖρους·) οἱ τοὺς Αἰγυπτίους
ὀσημέραι γελῶντες (32), οὐ παύεσθε,
ὁποῖοι τινες καὶ περὶ τὰ ἄλογα ζῶα;
Θεσσαλοὶ μὲν ὑμῶν τοὺς πελαργοὺς

have been secretly written down for you
from somewhere? (23)? You bring forward
what has been set before you; you do not
even seem to recognize your own writers,
whom I call as witnesses against your
disbelief; a mockery of godlessness (24),
you cowards, having filled your whole life
with truly unlivable ways.. Is it not true
that Zeus the Bald was honored in Argos,
but another avenger was honored in
Cyprus? (25)? Is it not also true that the
Argives honor Aphrodite Peribasias (26),
the Athenians honor her as the Courtesan,
and the Syracusans offer sacrifices to
Kallipygos (27)?? Whom the poet Nicander
has perhaps called more beautifully.. But
now I am silent about Dionysus the pig-
singer; the Sicyonians worship him, having
assigned to Dionysus a part among women,
as overseer of shame and reverence for
insolence as their leader.. Such are the gods
to them; and such are they themselves,
playing among the gods, but rather
mocking and insulting their own gods.. And
how much better are the Egyptians, who
honor the dumb animals in their comedies
and throughout their cities, than the
Greeks, who worship such gods! For those
animals, even if they are beasts, are not
adulterers, nor scoundrels, and by nature
they do not hunt for pleasure even in the
least.. But as for what sort they are, what
more is there to say (28), since they have
been properly refuted by them?? But now,
indeed, I remembered the Egyptians, who
are divided according to their religions. The
Syennites honor the fierce fish; the Maiotes,
who live in Elephantine, honor another
kind of fish; the Oxyrhynchites honor the
fish that shares the name of their land; the
Heracleopolites honor the ichneumon; the
Saïtes and Thebans honor the sheep; the
Lycopolites honor the wolf; the Cynopolites

τετιμήκασιν διὰ τὴν συνήθειαν· Θηβαῖοι δὲ (33) τὰς γαλαῖς, διὰ τὴν Ἡρακλέους γένεσιν. Τί δὲ οὐ πάλιν (34) Θετταλοὶ μύρμηκας ἱστοροῦνται σέβειν, ἐπεὶ τὸν Δία μεμαθήκασιν ὁμοιωθέντα μύρμηκι, τῇ Κλήτορος θυγατρὶ (35) Εὐρυμεδούσῃ μιγῆναι, καὶ Μυρμηδόνα γεννῆσαι; Πολέμων δὲ τοὺς ἀμφὶ τὴν Τρωάδα κατοικοῦντας ἱστορεῖ τοὺς ἐπιχωρίους μῦς, οὓς σμίνθους καλοῦσι (36), θρησκεύειν, ὅτι τὰς νευρὰς τῶν πολεμίων διέτρωγον τῶν τόξων· καὶ Σμίνθιον Ἀπόλλωνα ἀπὸ τῶν μυῶν ἐκείνων ἐπεφήμισαν. Ἡρακλείδης δὲ ἐν **Κτίσεσιν ἱερῶν περὶ τὴν Ἀκαρνανίαν** φησὶν, ἔνθα τὸ Ἄκτιον ἐστὶν ἀκρωτήριον, καὶ τοῦ Ἀπόλλωνος τοῦ Ἀκτίου τὸ ἱερὸν, ταῖς μυῖαις προθύεσθαι βοῦν. Οὐδὲ μὴν Σαμίων ἐκλήσομαι (37)· πρόβατον, ὥς φησιν Εὐφορίων, σέβουσι Σάμιοι· οὐδέ γε τῶν τὴν Φοινίκην (38) Σύρων κατοικούντων, ὧν οἱ μὲν τὰς περιστερὰς, οἱ δὲ τοὺς ἰχθῦς οὕτω σέβουσι περιττῶς, ὥς Ἥλεϊοι τὸν Δία. Εἷεν δὴ, ἐπειδὴ οὐ θεοὶ, οὓς θρησκεύετε, αὖθις (39) ἐπισκέψασθαι μοι δοκεῖ, εἰ ὄντως εἶεν δαίμονες, δευτέρᾳ ταύτῃ, ὥς ὑμεῖς φατε, ἐγκαταλεγόμενοι τάξει. Εἰ γὰρ οὖν δαίμονες λίχνοι (40) τε καὶ μιαροὶ, ἔστι μὲν ἐφευρεῖν καὶ ἀναφανδὸν οὕτω κατὰ πόλεις δαίμονας ἐπιχωρίους, τιμὴν ἐπιδρεπομένους· παρὰ Κυθνίοις μὲν Ἔδημον (41)· παρὰ Τηνίοις Καλλισταγόραν· παρὰ δ' Ἥλελίοις Ἀνίον· παρὰ Λάκωσιν Ἀστράβακον (42)· τιμᾶται δέ τις καὶ Φαληροῖ κατὰ πρύμναν ἥρως· καὶ ἡ Πυθία συνέταξε θύειν Πλαταιεῦσιν Ἀνδροκράτει, καὶ Δημοκράτει, καὶ Κυκλαίῳ, καὶ Λεύκωνι, τῶν Μηδικῶν ἀκμαζόντων ἀγώνων. Ἔστι καὶ ἄλλου παμπόλλους συνιδεῖν δαίμονας, τῷ γε καὶ σμικρὸν διαθρεῖν δυναμένῳ·

honor the dog; the Memphites honor the Apis; the Mendesians honor the goat. And you, who are better than all the Egyptians (I hesitate to say worse), you who laugh at the Egyptians every day, do not stop mocking even the dumb animals.? The Thessalians among you honor the storks because of custom; the Thebans honor the weasels because of the birth of Heracles.. But why not also say that the Thessalians are known to honor ants, since they have learned that Zeus was changed into an ant, to unite with Eurymedusa, the daughter of Cletor, and to father Myrmidon?? The locals say that the people living around Troy honor mice, which they call sminthoi, because these animals gnawed the sinews of their enemies' bows. They even gave the name Smintheus to Apollo because of those mice.. Heracleides, in *On the Sacred Foundations around Acarnania*, says that at Actium, which is a cape, and the site of the temple of Apollo Actius, they offer sacrifices to flies for cattle.. I will not even mention the Samians; according to Euphorion, the Samians honor sheep. Nor do the Syrians who live in Phoenicia, some of whom honor doves and others fish, worship them as excessively as the Eleans honor Zeus.. Very well then, since the gods you worship are not truly gods, it seems to me that I should examine them again, if indeed they are spirits, listed in this second group as you say.. For if the spirits are indeed demons, both harmful and impure, it is possible to find and clearly show local demons honored in various cities: among the people of Kythnos, Edemon; among the people of Tinos, Kallistagoras; among the Eleans, Anion; among the Lacedaemonians, Astrabacon. Also, a certain hero is honored at Phalerum near the stern. And the Pythia arranged for the Plataeans to offer

sacrifices to Androcrates, and Democrates, and Kyklaios, and Leukon, who were champions of the Median games.. There are also many other demons to be seen, which can even harm a small child;

**Τρὶς γὰρ (43) μύριοι εἰσὶν ἐπὶ χθονὶ
πουλυβοτείρῃ**

**For three times ten thousand (43) are
on the earth, the great nourisher**

**Δαίμονες ἀθάνατοι, φύλακες μερόπων
ἀνθρώπων.**

**Immortal demons, guardians of mortal
men.**

Τίνες εἰσὶν οἱ φύλακες, ὦ Βοιωτίε, μὴ
φθονήσης λέγειν. Ἥ δῆλον ὡς οὗτοι, καὶ οἱ
τούτων ἐπιτιμότεροι, οἱ μεγάλοι δαίμονες,
ὁ Ἀπόλλων, ἡ Ἄρτεμις, ἡ Λητώ, ἡ Δημήτηρ,
ἡ Κόρη, ὁ Πλούτων, ὁ Ἡρακλῆς, αὐτὸς ὁ
Ζεὺς. Ἄλλ' οὐκ ἀποδρᾶναι ἡμᾶς
φυλάττουσιν, Ἀσκραῖε· μὴ ἀμαρτάνειν δὲ
ἴσως, οἱ ἀμαρτιῶν δῆτα οὐ πεπειραμένοι.
Ἐνταῦθα δὴ τὸ παροιμιῶδες
ἐπιφθέγγασθαι ἀρμόττει·

Who are the guardians, O Boeotian, do not
be jealous to say. It is clear that these, and
those more powerful than them, the great
demons, Apollo, Artemis, Leto, Demeter,
Kore, Pluto, Heracles, even Zeus himself.
But they guard us so that we do not escape,
Ascræus; and perhaps so that we do not
sin, those certainly not experienced in
sinning. Here indeed it is fitting to speak
the proverb:

Πατὴρ ἀνουθέτητος παῖδα νουθετεῖ.

**"A father who is not reproached advises
his child."**

Εἰ δ' ἄρα καὶ εἰσὶ φύλακες οὗτοι, οὐκ
εὐνοίᾳ τῇ πρὸς ἡμᾶς περιπαθεῖς, τῆς δὲ
ὕμεδαπῆς ἀπωλείας ἐχόμενοι, κολάκων
δίκην, ἐγχρίμπτονται τῷ βίῳ, δελεαζόμενοι
καπνῷ. Αὐτοὶ που ἐξομολογοῦνται οἱ
δαίμονες τὴν γαστριμαργίαν τὴν αὐτῶν·

If then these are also guardians, they do not
act toward us with kindness, but, holding a
grudge against our destruction, like
flatterers, they make life bitter, being
tempted by smoke. Surely these demons
confess their own gluttony;

Λοιβῆς (44) τε, κνίσσης τε· τὸ γὰρ

Of sacrifice (44) and smoke; for this is

λάχομεν γέρας ἡμεῖς,

the gift we receive,

λέγοντες. Τίνα δ' ἂν φωνὴν ἄλλην, εἰ
φωνὴν λάβοιεν Αἰγυπτίων θεοὶ, οἷα
αἴλουροι καὶ γαλαὶ, προήσονται, ἢ τὴν
Ὅμηρικὴν τε καὶ ποιητικὴν, τῆς κνίσσης τε
καὶ ὄψαρτυτικῆς φίλην; τοιοῖδε μὲν τοι
παρ' ὑμῖν οἱ τε δαίμονες καὶ οἱ θεοὶ, καὶ εἴ
τινες ἡμίθεοι, ὥσπερ ἡμίονοι, κέκληνται·
οὐδὲ γὰρ οὐδὲ ὀνομάτων ὑμῖν πενία πρὸς
τὰς τῆς ἀσεβείας συνθέσεις.

Saying: What other voice could the gods of
the Egyptians have, if they had a voice, than
one like cats and weasels, both Homeric
and poetic, dear to smoke and seasoning?
Such are indeed among you the demons
and the gods, and even some demigods,
called like mules; for you lack even the
names for the acts of impiety.

Chapter 3 (CAPUT III)

*Sacrificiorum diis mactatorum
crudelitatem ac feritatem perstringit.*

*He exposes the cruelty and savagery of
sacrifices offered to the gods.*

Φέρε δὴ οὖν (45) καὶ τοῦτο προσθῶμεν, ὥς
ἀπάνθρωποι καὶ μισάνθρωποι δαίμονες
εἶεν ὑμῶν οἱ θεοὶ, καὶ οὐχὶ μόνον
ἐπιχαίροντες τῇ φρενοβλαβείᾳ τῶν
ἀνθρώπων, πρὸς δὲ καὶ ἀνθρωποκτονίας
ἀπολαύοντες· νυνὶ μὲν τὰς ἐν σταδίοις
ἐνόπλους φιλονεικίας, νυνὶ δὲ τὰς ἐν
πολέμοις ἀναρίθμους (46) φιλοτιμίας,
ἀφορμὰς σφισιν ἡδονῆς ποριζόμενοι, ὅπως
ὅτι μάλιστα ἔχοιεν ἀνθρωπείων ἀνέδην
(47) ἐμφορεῖσθαι φόνων· ἥδη δὲ κατὰ
πόλεις καὶ ἔθνη, οἶονεὶ λοιμοὶ
ἐπισκήψαντες, σπονδὰς ἀπήτησαν
ἀνημέρους. Ἀριστομένης γοῦν ὁ Μεσσήνιος
τῷ Ἰθωμήτῃ Διὶ (48) τριακοσίους
ἀπέσφαξε, τοσαύτας ὁμοῦ καὶ τοιαύτας
καλλιερεῖν οἰόμενος ἐκατόμβας· ἐν οἷς καὶ
θεόπομπος ἦν ὁ Λακεδαιμονίων (49)
βασιλεὺς, ἱερεῖον εὐγενές. Ταῦροι δὲ τὸ
ἔθνος, οἱ περὶ τὴν Ταυρικὴν χερρόνησον
κατοικοῦντες, οὓς ἂν τῶν ξένων παρ'
αὐτοῖς ἔλωσι, τούτων (50) δὴ τῶν κατὰ

Then bring this also forward, that your
gods are inhuman and hateful to humans
demons, and not only do they delight in the
madness of people, but they also enjoy
murder; now they stir up armed quarrels in
the stadiums, now countless ambitions in
wars, providing themselves with causes of
pleasure, so that they may have the
greatest amount of human bloodshed; and
already, like plagues, they have fallen upon
cities and nations, demanding unceasing
sacrifices.. Aristomenes the Messinian
slaughtered three hundred victims for
Ithomian Zeus, thinking that he was
offering as many and such great sacrifices
all at once; among them was also
Theopompus, the king of the
Lacedaemonians, a noble priest.. The
Taurians, the people living around the
Tauric peninsula, whenever they capture
any foreigners among them who have come
by sea, immediately sacrifice them to

θάλασσαν ἐπταικότων, αὐτίκα μάλα τῇ
Ταυρικῇ καταθύουσιν Ἀρτέμιδι· ταύτας
σου τὰς θυσίας Εὐριπίδης (51) ἐπὶ σκηνῇς
τραγωδεῖ. Μόνιμος (52) δ' ἱστορεῖ ἐν **τῇ
τῶν θαυμασίων Συναγωγῇ**, ἐν Πέλλῃ τῆς
Θετταλίας Ἀχαιὸν ἄνθρωπον Πηλεῖ καὶ
Χείρωνι καταθύεσθαι· Λυκτίους (53) γάρ,
Κρητῶν δὲ ἔθνος εἰσὶν, οὕτως Ἀντικλείδης
(54) ἐν **Νόστοις** ἀποφαίνεται ἀνθρώπους
ἀποσφάττειν τῷ Διὶ· καὶ Λεσβίους Διονύσω
τὴν ὁμοίαν προσάγειν θυσίαν, Δωσίδας
λέγει. Φωκαεῖς (55) δέ (οὐδὲ γὰρ αὐτοὺς
(56) παραπέμψομαι τοιούτους)· Πυθοκλῆς
ἐν τρίτῳ **Περὶ ὁμονοίας**, τῇ Ταυροπόλῳ
Ἀρτέμιδι ἄνθρωπον ὀλοκαεῖν (57) ἱστορεῖ.
Ἐρεχθεὺς δέ (58) ὁ Ἀττικὸς καὶ Μάριος ὁ
Ῥωμαῖος, τὰς αὐτῶν ἐθυσάτην θυγατέρας·
ὧν ὁ μὲν τῇ Φερσεφάττῃ, ὡς Δημάρατος ἐν
πρώτῃ **Τραγωδουμένων** (59)· ὁ δὲ τοῖς
ἀποτροπαίοις, ὁ Μάριος (60), ὡς Δωρόθεος
ἐν τῇ τετάρτῃ **Ἰταλικῶν** ἱστορεῖ.
Φιλάνθρωποί γε ἐκ τούτων καταφαίνονται
οἱ δαίμονες· πῶς δὲ οὐχ ὅσοι ἀναλόγως
(61) οἱ δεισιδαίμονες; οἱ μὲν σωτῆρες
εὐφημούμενοι (62), οἱ δὲ σωτηρίαν
αἰτούμενοι παρὰ τῶν ἐπιβούλων
σωτηρίας· καλλιερεῖν γοῦν τοπάζοντες
αὐτοῖς, σφαῖς αὐτοὺς λελήθασιν
ἀποσφάττοντες ἀνθρώπους. Οὐ γὰρ οὖν
παρὰ τὸν τόπον ἱερεῖον γίνεται ὁ φόνος·
οὐδ' εἰ Ἀρτέμιδι τις καὶ Διὶ ἐν ἱερῷ δῆθεν
χωρίῳ, μᾶλλον ἢ ὀργῇ καὶ φιλαργυρίᾳ (63),
ἄλλοις ὁμοίοις δαίμοσιν, ἐπὶ βωμοῖς ἢ ἐν
ὁδοῖς ἀποσφάττοι τὸν ἄνθρωπον, ἱερὸν
ἱερεῖον ἐπιφημίσας· ἀλλὰ φόνος ἐστὶ καὶ
ἀνδροκτασία ἢ τοιαύτη θυσία. Τί δὴ οὖν, ὦ
σοφώτατοι τῶν ἄλλων ζώων ἄνθρωποι, τὰ
μὲν θηρία περιφεύγομεν (64), τὰ δὲ
ἀνήμερα, κἄν που περιτύχωμεν, ἄρκτω
(65) ἢ λέοντι, ἐκτρεπόμεθα,

Artemis of Tauris; these sacrifices of yours
Euripides portrays on the stage in his
tragedies.. Monimos reports in *The
Collection of Wonders*, in Pella of Thessaly,
that an Achaean man was sacrificed to
Peleus and Chiron; for the Lycians are a
people of the Cretans. Thus Anticleides
states in *Nostoi* that they slaughter people
for Zeus; and Dosiadas says that the
Lesbians offer a similar sacrifice to
Dionysus.. The Phocaeans (and I will not
even call them such) — Pythocles, in the
third book of *On Concord*, reports that they
burn a person completely as a sacrifice to
Tauropolian Artemis.. Erechtheus the
Athenian and Marius the Roman sacrificed
their own daughters; the former to
Persephatta, as Demaratus reports in the
first book of *Tragōidoumenōn*; the latter to
the averters, Marius, as Dorotheus records
in the fourth book of *Italikōn*.. The spirits
certainly show themselves to be kind-
hearted from these acts; how then could
the superstitious not be equally pious?
(61)? Some are called saviors with praise
(62), while others ask for salvation from
those plotting their destruction; at least
seeking to appease them, they kill people
themselves, having forgotten who they
really are.. For the killing does not take
place because of the sacred place; nor even
if someone slaughters a person at a
supposedly holy spot dedicated to Artemis
or Zeus, more out of anger and greed (63)
than for other similar spirits, on altars or in
the streets, calling the victim a sacred
priest; but such a sacrifice is murder and
manslaughter.. So then, what is it, most
wise of all animals, humans, that we flee
from wild beasts (64), but when we meet
wild animals like a bear (65) or a lion, we
turn away,

Ὡς δ' ὅτε τις (66) τε δράκοντα ἰδὼν
παλίνορσος ἀπέστη

Just as when someone (66) sees a
serpent and steps back in fear

Οὔρεος ἐν βήσσησιν (67), ὑπὸ τε τρόμος
ἔλλαβε γυῖα,

In the mountain among the bushes (67),
and trembling seized his limbs,

Ἄψ τ' ἀνεχώρησεν·

He touched it and withdrew;

δαίμονας δὲ, ὀλεθρίους καὶ ἀλιτηρίους,
ἐπιβούλους τε καὶ μισανθρώπους, καὶ
λυμεῶνας ὄντας προαισθόμενοι καὶ
συνιέντες, οὐκ ἐκτρέπεσθε (68), οὐδὲ
ἀποστρέφεσθε; Τί δ' ἂν καὶ ἀληθεύσαιεν οἱ
κακοὶ, ἢ τίνα ἂν ὠφελήσαιεν; Αὐτίκα γοῦν
ἔχω σοι βελτίονα τῶν ὀμεδαπῶν τούτων
θεῶν, τῶν δαιμόνων, ἐπιδεῖξαι τὸν
ἄνθρωπον· τοῦ Ἀπόλλωνος τοῦ μαντικοῦ,
τὸν Κῦρον καὶ τὸν Σόλωνα. Φιλόδωρος
ὑμῶν ὁ Φοῖβος, ἀλλ' οὐ φιλάνθρωπος.
Προὔδωκε τὸν Κροῖσον τὸν φίλον, καὶ τοῦ
μισθοῦ ἐκλαθόμενος· οὕτω φιλόδοξος ἦν
(69)· ἀνήγαγε τὸν Κροῖσον διὰ τοῦ Ἁλυσ
ἐπὶ τὴν πυράν. Οὕτω φιλοῦντες οἱ δαίμονες
ὀδηγοῦσιν εἰς τὸ πῦρ (70). Ἀλλ' ὦ
φιλάνθρωπότερε καὶ ἀληθέστερε τοῦ
Ἀπόλλωνος ἄνθρωπε, τὸν ἐπὶ τῆς πυρᾶς
οἴκτειρον δεδεμένον. Καὶ σὺ μὲν, ὦ Σόλων,
μάντευσαι τὴν ἀλήθειαν· σὺ δὲ, ὦ Κῦρε,
κέλευσον ἀποσβεσθῆναι τὴν πυράν.
Σωφρόνησον ὕστατον γοῦν, ὦ Κροῖσε, τῷ
πάθει μεταμαθῶν· ἀχάριστός ἐστιν, ὃν
προσκυνεῖς· λαμβάνει τὸν μισθόν, καὶ μετὰ
τὸ χρυσίον ψεύδεται. Ὡς Σόλων, **ὅρα πάλιν
τέλος** (71)· ἄρα οὐχ ὁ δαίμων, ἀλλὰ ὁ
ἄνθρωπός σοι λέγει. Οὐ λοξὰ μαντεύεται
Σόλων, τοῦτον εὖ θήσεις. Ἀληθῆ μόνον
(72), ὦ βάρβαρε, τὸν χρησμόν τοῦτον ἐπὶ

Demons, destructive and harmful, plotting
and hateful toward humans, and being
tormentors, when perceived and
understood, you do not turn away (68), nor
do you withdraw.? What could the evil ones
even speak truly, or how could they help
anyone?? At once, then, I have to show you
a better example than these local gods, the
demons, of a human being: Apollo the seer,
Cyrus, and Solon.. Phoebus is generous to
you, but not loving toward humans.. He
betrayed his friend Croesus, forgetting his
reward; so ambitious was he (69). He led
Croesus up to the pyre by the Halys River..
Thus the demons, loving in this way, lead to
the fire (70).. But, O man more loving and
truer than Apollo, have pity on the one
bound upon the pyre.. And you, Solon,
prophesy the truth; and you, Cyrus, order
the pyre to be put out.. Be wise at last,
Croesus, having learned from suffering; the
one you worship is ungrateful; he takes the
reward and then lies after the gold.. O
Solon, **see again the end** (71); then it is not
the spirit, but the man who speaks to you..
Solon does not prophesy wrongly; you will
place this man well.. Only the truth, O
barbarian, will you test by the pyre this
oracle.. That is why I am amazed, at how

τῆς πυρᾶς δοκιμάσεις. Ὅθεν ἔπεισί μοι
θαυμάζειν, τίσι ποτὲ φαντασίαις
ἀπαχθέντες οἱ πρῶτοι πεπλανημένοι,
δαισιδαιμονίαν ἀνθρώποις κατήγγειλαν,
δαίμονας ἀλιτηρίους νομοθετοῦντες
σέβειν· εἴτε Φορωνεὺς (73) ἐκεῖνος ἦν, εἴτε
Μέροψ (74), εἴτε ἄλλος τις, οἷ νεὼς καὶ
βωμοὺς ἀνέστησαν αὐτοῖς, πρὸς δὲ καὶ
θυσίας παραστῆσαι πρῶτοι (75)
μεμύθουνται. Καὶ γὰρ δὴ καὶ κατὰ χρόνους
ὕστερον ἀνέπлатτον θεοὺς, οἷς
προσκυνοῖεν· ἀμέλει τὸν Ἑρωτα τοῦτον, ἐν
τοῖς πρεσβυτάτοις τῶν θεῶν εἶναι
λεγόμενον, ἐτίμα πρότερον οὐδ' εἷς, πρὶν ἢ
Χαρμὸν (76) μειράκιόν τι ἐλεῖν, καὶ βωμὸν
ιδρύσασθαι ἐν Ἀκαδημίᾳ, χαριέστερον
ἐπιτελοῦς γένομενης ἐπιθυμίας· καὶ τῆς
νόσου τὴν ἀσέλγειαν Ἑρωτα κεκλήκασιν,
θεοποιοῦντες ἀκόλαστον ἐπιθυμίαν.
Ἀθηναῖοι δὲ οὐδὲ τὸν Πᾶνα ᾗδεσαν ὅστις
ἦν, πρὶν ἢ Φιλιππίδην (77) εἰπεῖν αὐτοῖς.
Εἰκότως (78) ἄρα ἀρχὴν ποθεν ἡ
δαισιδαιμονία λαβοῦσα, κακίας ἀνοήτου
γένονε πηγὴ· εἴτα δὲ μὴ (79) ἀνακοπεῖσα,
ἀλλ' εἰς ἐπίδοσιν ἐλθοῦσα, καὶ πολλὴ δὴ
ῥυεῖσα (80), δημιουργὸς πολλῶν
καθίσταται δαιμόνων, ἐκατόμβας θύουσα,
καὶ πανηγύρεις ἐπιτελοῦσα, καὶ ἀγάλματα
ἀνιστᾶσα, καὶ νεὼς ἀνοικοδομοῦσα· οὐδὲ γὰρ
(οὐδὲ γὰρ οὐδὲ τούτους (81) σιωπήσομαι,
πρὸς δὲ καὶ αὐτοὺς ἐξελέγξω·) νεὼς μὲν
εὐφῆμως ὀνομαζομένους, τάφους δὲ
γενομένους, τουτέστι τοὺς τάφους νεὼς
ἐπικεκλημένους. Ἡμεῖς (82) δὲ ἀλλὰ κἄν
νῦν δαισιδαιμονίας ἐκλάθεσθε τοὺς τάφους
τιμᾶν αἰσχυρόμενοι. Ἐν τῷ νεῷ (83) τῆς
Ἀθηνᾶς ἐν Λαρίσσει ἐν τῇ ἀκροπόλει (84)
τάφος ἐστὶν Ἀκρισίου· Ἀθήνησι δὲ ἐν
ἀκροπόλει (85) Κέκρωπος, ὡς φησιν
Ἀντίοχος ἐν τῷ ἐννάτῳ τῶν **Ἱστοριῶν**
(86). Τί δαὶ Ἐριχθόνιος; οὐχὶ ἐν τῷ νεῷ τῆς
Πολιάδος κεκήδευται; Ἴμμαρος δὲ ὁ
Εὐμόλπου (87) καὶ Δαείρας οὐχὶ ἐν τῷ

the first ones, once led away by illusions,
deceived, accused people of superstition,
setting laws to worship harmful spirits;
whether it was Phoroneus (73), or Merops
(74), or someone else, who built temples
and altars for them, and are said to have
been the first to arrange sacrifices as well
(75).. And indeed, even later on, they
fashioned gods to worship; they neglected
this Eros, who is said to be among the
oldest of the gods, and before Charmus (76)
took a young boy and set up an altar in the
Academy, no one honored him. This made
desire more graceful when fulfilled. They
also called Eros the cause of disease's
cruelty, making him a god of reckless
desire.. The Athenians themselves did not
even know who Pan was before Philippides
(77) told them.. It is reasonable (78), then,
that superstition took its origin from
somewhere, becoming the source of foolish
wickedness. And when it was not stopped
(79), but instead grew stronger (80), it
became the maker of many demons,
offering sacrifices of a hundred beasts,
holding festivals, setting up statues, and
building temples. And indeed, I will not
keep silent even about these (81), but will
expose them as well: temples that are
called by good names but are actually
tombs—that is, tombs called temples.. But
we (82), even now, though you forget
superstition, are ashamed to honor tombs..
In the temple (83) of Athena at Larissa on
the acropolis (84) is the tomb of Acrisius;
and on the acropolis at Athens (85) is the
tomb of Cecrops, as Antiochus says in the
ninth of the **Histories** (86).. What then
about Erichthonius?? Is he not buried in the
temple of the Polias?? Isn't Immaros, the
son of Eumolpus, and Daeiras buried in the
enclosure of the Eleusinian sanctuary,
which is under the acropolis?? Are not the

περιβόλῳ τοῦ Ἐλευσινίου, τοῦ ὑπὸ τῇ
 ἀκροπόλει; αἱ δὲ Κελεοῦ θυγατέρες οὐχὶ ἐν
 Ἐλευσίνι τετάφεται (88); Τί σοι καταλέγω
 (89) τὰς Ὑπερβορέων (90) γυναῖκας;
 Ὑπερόχη καὶ Λαοδίκη κέκλησθον· ἐν τῷ
 Ἀρτεμισίῳ ἐν (91) Δήλῳ κεκήδευσθον· τὸ
 δὲ ἐν τῷ Ἀπόλλωνος τοῦ Δηλίου ἐστὶν ἱερῷ.
 Λεάνδριος (92) δὲ Κλέαρχον ἐν Μιλήτῳ
 τεθάφθαι ἐν τῷ Διδυμαίῳ φησὶν. Ἐνταῦθα
 τῆς Λευκοφρύνης (93) τὸ μνημεῖον οὐκ
 ἄξιον παρελθεῖν, ἐπομένους (94) Ζήνωνι
 τῷ Μυνδίῳ (95)· ἡ ἐν τῷ ἱερῷ τῆς
 Ἀρτέμιδος ἐν Μαγνησίᾳ κεκήδευται· οὐδὲ
 μὴν τὸν ἐν (96) Τελμισσῷ (97) βωμὸν τοῦ
 Ἀπόλλωνος, ὃν μνήμα εἶναι (98) καὶ τοῦτον
 Τελμισσέως τοῦ μάντεως ἱστοροῦσι.
 Πτολεμαῖος δὲ ὁ τοῦ (99) Ἀγησάρχου ἐν τῷ
 πρώτῳ τῶν περὶ τὸν Φιλοπάτορα ἐν Πάφῳ
 λέγει ἐν τῷ τῆς Ἀφροδίτης ἱερῷ Κινύραν τε
 καὶ τοὺς Κινύρου ἀπογόνους κεκηδεῦσθαι.
 Ἀλλὰ γὰρ ἐπιόντι μοι τοὺς
 προσκυνομένους ὑμῖν τάφους, ἐμοὶ μὲν
 οὐδ' ὁ πᾶς ἂν ἀρκέσῃ (1) χρόνος· ὑμᾶς δὲ εἰ
 μὴ ὑπείσέρχεται τις αἰσχὺν τῶν
 τολμωμένων, νεκροὶ ἄρα τέλεον ὄντες,
 νεκροῖς ὄντως πεπιστευκότες,
 περιέρχεσθε.

daughters of Celeus buried in Eleusis?
 (88)? Why should I mention to you the
 women of the Hyperboreans? (89) (90)?
 They were called Hyperoche and Laodice;
 they were honored in the temple of Artemis
 in Delos; and this is in the temple of Apollo
 the Delian.. Leandrios (92) says that
 Clearchus was buried in Miletus, in the
 Didymaion.. Here is the tomb of
 Leukophryne (93), not unworthy to be
 passed by, following Zeno the Myndian
 (95); she is honored in the temple of
 Artemis in Magnesia. And yet not even the
 altar of Apollo in Telmissus (97), which
 they say is also a tomb, is overlooked; this
 too is recorded as belonging to Telmissus
 the seer.. Ptolemaeus, son of Agesarchus,
 says in the first of his writings about
 Philopator in Paphos that Kinyras and the
 descendants of Kinyras are honored in the
 temple of Aphrodite.. But as I come to the
 tombs you honor, no amount of time would
 be enough for me. And you, unless some
 shame stops those who dare, being truly
 dead, and truly trusting the dead, go
 around them.

**Ἄ δειλοὶ (2), τί κακὸν τόδε πάσχετε;
 νυκτὶ μὲν ὑμῶν**

**How cowardly (2), what evil is this that
 you suffer? At night you**

Εἰλύαται κεφαλαί ...

Wrapped heads ...

Chapter 4 (CAPUT IV)

*Simulacra quam absurda et turpia sint,
 quibus deos suos colunt.*

*How absurd and shameful are the images
 by which they worship their gods.*

Εἰ δ' ἔτι πρὸς τούτοις φέρων ὑμῖν τὰ
ἀγάλματα αὐτὰ ἐπισκοπεῖν παραθείην,
ἐπιόντες ὡς ἀληθῶς λῆρον εὐρήσετε τὴν
συνήθειαν, ἔργα χειρῶν ἀνθρώπων
ἀναίσθητα προτρεπόμενοι. Πάλαι μὲν οὖν
οἱ Σκύθαι τὸν ἀκινάκην (3)· οἱ Ἄραβες τὸν
λίθον, οἱ Πέρσαι (4) τὸν ποταμὸν
προσεκύνουν· καὶ τῶν ἄλλων ἀνθρώπων,
οἱ ἔτι παλαιότεροι, ξύλα (5) ἰδρύοντο
περιφανῆ, καὶ κιόνας ἴστων ἐκ λίθων· ἃ δὴ
καὶ ξόανα προσηγορεύετο, διὰ τὸ
ἀπάξεσθαι τῆς ὕλης (6). Ἀμέλει ἐν Ἰκάρῳ
(7) τῆς Ἀρτέμιδος τὸ ἄγαλμα ξύλον ἦν οὐκ
εἰργασμένον· καὶ τῆς Κιθαιρωνίας Ἥρας ἐν
Θεσπιά πρέμνον ἐκκεκομμένον· καὶ τὸ τῆς
Σαμίας Ἥρας (8), ὡς φησιν Αἰθλίος,
πρότερον μὲν ἦν σανὶς, ὕστερον δὲ ἐπὶ
Προκλέους ἄρχοντος ἀνδριαντοειδὲς
ἐγένετο. Ἐπεὶ δὲ ἀνθρώποις
ἀπεικονίζεσθαι τὰ ξόανα ἤρξατο (9), βρέτη
(10) τὴν ἐκ βροτῶν ἐπωνυμίαν
ἐκαρπώσατο. Ἐν Ῥώμῃ (11) δὲ τὸ παλαιὸν
δόρυ φησὶν γεγονέναι τοῦ Ἄρεως τὸ
ξόانون Οὐάρρων ὁ συγγραφεὺς, οὐδέπω
τῶν τεχνιτῶν ἐπὶ τὴν εὐπρόσωπον ταύτην
κακοτεχνίαν ὠρμηκότων· ἐπειδὴ δὲ
ἦνθησεν ἡ τέχνη, ἠϋξήσεν ἡ πλάνη. Ὡς μὲν
οὖν τοὺς λίθους, καὶ τὰ ξύλα, καὶ, συνελόντι
φάναι, τὴν ὕλην ἀγάλματα ἀνδρείκελα
ἐποιήσατε, οἷς ἐπιμορφάζετε εὐσέβειαν,
συκοφαντοῦντες τὴν ἀλήθειαν, ἥδη μὲν
αὐτόθεν δῆλον· οὐ μὴν ἀλλὰ καὶ
ἀποδείξεως ποσῆς ἐπιδεομένου τοῦ τόπου,
οὐ παραιτητέον. Τὸν μὲν οὖν (12)
Ὀλυμπίασι Δία καὶ τὸν Ἀθήνησι Πολιάδα ἐκ
χρυσοῦ καὶ ἐλέφαντος κατασκευάσαι
Φειδίαν, παντὶ που σαφές· τὸ δὲ ἐν Σάμῳ
τῆς Ἥρας ξόانون σμίλῃ τῇ Εὐκλείδου
πεποιῆσθαι, Ὀλύμπιχος ἐν **Σαμιακοῖς**
ἱστορεῖ. Μὴ οὖν ἀμφιβάλλετε, εἰ τῶν
Σεμνῶν Ἀθήνησι καλουμένων θεῶν τὰς
μὲν δύο Σκοπᾶς ἐποίησεν ἐκ τοῦ
καλουμένου λυχνέως λίθου· Κάλως (13) δὲ,

But if, in addition to these things, I were to
bring before you to examine those very
statues themselves, you would clearly find
the custom to be foolish, as they are lifeless
works of human hands.. Long ago, the
Scythians worshiped the akinakēn (3); the
Arabs worshiped the stone; the Persians
(4) worshiped the river. And among other
peoples, even older ones set up notable
wooden images and stood columns made of
stone; these were called xoana, because the
material was carved out (6).. In Ikaria (7),
the statue of Artemis was a piece of wood,
unworked; and the image of Hera of
Kithaironia in Thespieae was a carved tree
trunk; and the statue of Hera of Samos (8),
as Aethlios says, was at first a plank, but
later, under the rule of Procleus, it became
a statue in human form.. But when the
xoana began to be made in the likeness of
humans (9), the name brētē (10) came to
be used for those made by mortals.. In
Rome (11), the old statue of Mars is said by
the writer Varro to have been made from a
simple wooden beam, before any craftsmen
had attempted to improve this rough work;
but when the art flourished, the error
increased.. So, since you have made statues
and images from stones and wood, and, to
sum up, from matter itself, shaping them to
represent piety while falsely accusing the
truth, this is already clear from the start;
yet, because the matter requires proof, it
must not be avoided.. It is clear enough that
Phidias made the Olympian Zeus and the
Athena Polias from gold and ivory; and
Olympichus in the Samian Histories
records that the statue of Hera at Samos
was carved by the sculptor Euclides.. Do
not doubt, then, that of the revered gods
called Athena, two of the statues called
Scopas made from the so-called lychnis
stone; and Kalos (13), who is said to have

ἦν μέσσην αὐταῖν ἱστοροῦνται ἔχουσαι, Πολέμωνα δεικνύναι ἐν τῇ τετάρτῃ τῶν πρὸς Τίμαιον· μηδὲ τὰ ἐν Πατάρῳ τῆς Λυκίας ἀγάλματα Διὸς καὶ Ἀπόλλωνος, ἃ Φειδίας πάλιν ἐκεῖνα τὰ ἀγάλματα (14), καθάπερ τοὺς λέοντας τοὺς σὺν αὐτοῖς ἀνακειμένους, εἴργασται· εἰ δὲ, ὥς φασί τινες, Βρύξιος (15) ἦν τέχνη, οὐ διαφέρομαι, ἔχεις καὶ τοῦτον ἀγαλατουργόν· ὁπότερον αὐτοῖν βούλει, ἐπίγραφε. Καὶ μὴν Τελεσίου τοῦ Ἀθηναίου, ὡς φησι Φιλόχορος, ἔργον εἰσὶν ἀγάλματα ἐννεαπῆχη Ποσειδῶνος καὶ Ἀμφιτρίτης ἐν Τήνῳ προσκυνούμενα. Δημήτριος γὰρ ἐν δευτέρῳ τῶν **Ἀργολικῶν** τοῦ ἐν Τίρυνθι τῆς Ἡρας (16) ξοάνου καὶ τὴν ὕλην ὄγχην, καὶ τὸν ποιητὴν Ἄργον ἀναγράφει. Πολλοὶ δ' ἂν τάχα πού θυμαίσειαν, εἰ μάθοιεν τὸ Παλλάδιον, τὸ Διοπετὲς (17) καλούμενον, ὃ Διομήδης καὶ Ὀδυσσεὺς ἱστοροῦνται μὲν ὑφελέσθαι ἀπὸ Ἰλίου, παρακαταθέσθαι δὲ Δημοφῶντι, ἐκ τῶν Πέλοπος ὀστέων κατεσκευάσθαι, καθάπερ τὸν Ὀλύμπιον ἐξ ἄλλων ὀστέων Ἰνδικοῦ θηρίου (18). Καὶ δὴ τὸν ἱστοροῦντα (19) Διονύσιον (20) ἐν τῷ πέμπτῳ μέρει τοῦ Κύκλου παρίστημι. Ἀπελλᾶς δὲ ἐν τοῖς Δελφικοῖς δύο φησὶ γεγονέναι τὰ Παλλάδια, ἅμφω δ' ὑπ' ἀνθρώπων δεδημιουργῆσθαι. Ἄλλ' ὅπως μηδεὶς ὑπολάβῃ καὶ ταῦτά με ἀγνοῖα παρηκέναι (21), παραθήσομαι, τοῦ Μορύχου Διονύσου τὸ ἄγαλμα Ἀθήνησι γεγονέναι μὲν ἐκ τοῦ Φελλάτα καλουμένου λίθου, ἔργον δὲ εἶναι Σίμωνος (22) τοῦ Εὐπαλάμου, ὡς φησι Πολέμων ἐν τινὶ ἐπιστολῇ. Ἐγενέσθην (23) δὲ καὶ ἄλλω τινὲς δύο, Κρητικῶ, οἷμαι, ἀνδριαντοποιῶ· Σκύλης καὶ Δίποινος (24) ὠνομαζέσθην· τούτῳ δὲ τὰ ἐν Ἄργει τοῖν Διοσκούροις ἀγάλματα κατεσκευασάτην, καὶ τὸν ἐν Τίρυνθι Ἡρακλέους ἀνδριάντα καὶ τὸ τῆς Μουνυχίας Ἀρτέμιδος ξοάνον ἐν Σικυῶνι. Καὶ τί περὶ ταῦτα διατρίβω, ἐξὸν αὐτὸν τὸν

them in the middle, shows Polemon in the fourth book against Timaios; nor the statues of Zeus and Apollo at Patara in Lycia, which Phidias again made—those statues (14), just like the lions lying beside them; if, as some say, Bryxius (15) was an artist, I do not object—you have this sculptor too; whichever you want, inscribe it.. And indeed, according to Philochorus, the statues of Poseidon and Amphitrite, nine cubits tall, worshiped in Tinos, are the work of Telesios the Athenian.. For Demetrius, in the second book of the Argolic, records the wooden image of Hera in Tiryns (16) and the wood as onyx, and he also mentions Argos the poet.. Many would perhaps be amazed if they learned about the Palladium, called the Diopetes (17). Diomedes and Odysseus are said to have taken it from Ilium and entrusted it to Demophon. It is said to have been made from the bones of Pelops, just as the statue of Olympian Zeus was made from the bones of an Indian beast (18).. And indeed, I present Dionysius (20), the historian (19), in the fifth part of the Cycle.. Apellas says that there were two Palladia at Delphi, both made by human hands.. But so that no one might think I have passed over these things in ignorance (21), I will set down that the statue of Morychus Dionysus was made for the Athenians from a stone called Fellata, and that it was the work of Simon (22) the Eupalamus, as Polemon says in a certain letter.. I was also made by another two, I think Cretan, sculptors; I was called Skylles and Dipoinos (24). The latter made the statues of the Dioscuri at Argos, as well as the statue of Heracles at Tiryns and the image of Artemis Munychia at Sicyon.. And why do I spend time on these things, when it is possible to show you the great spirit himself, who was...? Whom indeed we hear

μεγαλοδαίμονα ὑμῖν ἐπιδείξει, ὅστις ἦν; ὃν δὴ κατ' ἐξοχὴν πρὸς πάντων σεβασμοῦ κατηξιωμένον ἀκούομεν· τοῦτον ἀχειροποίητον εἶπεν τετολμήκασιν, τὸν Αἰγύπτιον Σάραπιν (25). Οἱ μὲν γὰρ αὐτὸν ἱστοροῦσι χαριστήριον ὑπὸ Σινωπέων Πτολεμαίῳ τῷ Φιλαδέλφῳ τῷ Αἰγυπτίων πεμφθῆναι βασιλεῖ· ὃς λιμῷ τρυχομένους αὐτοὺς, ἀπ' Αἰγύπτου μεταπεμψάμενος (26) σῖτον ὁ Πτολεμαῖος, ἀνεκτήσατο· εἶναι δὲ τὸ ξόανον τοῦτο, ἄγαλμα Πλούτωνος· ὃς, δεξάμενος τὸν ἀνδριάντα, καθίδρυσεν ἐπὶ τῆς ἄκρας, ἣν νῦν Ῥακῶτιν καλοῦσιν· ἔνθα καὶ τὸ ἱερὸν τετίμηται τοῦ Σαράπιδος· γειτνιά δὲ τοῖς τόποις τὸ χωρίον· Βλίστιχιν δὲ τὴν παλλακίδα τελευτήσασαν ἐν Κανώβῳ, μεταγαγὼν ὁ Πτολεμαῖος, ἔθαψεν ὑπὸ τὸν προδεδηλωμένον σηκόν. Ἄλλοι δὲ φασιν Ποντικὸν εἶναι βρέτας τὸν Σάραπιν, μετήχθαι δὲ εἰς Ἀλεξάνδρειαν, μετὰ τιμῆς πανηγυρικῆς. Ἰσίδωρος μόνος παρὰ Σελευκέων τῶν πρὸς Ἀντιόχειαν τὸ ἄγαλμα μεταχθῆναι λέγει, ἐν σιτοδείᾳ καὶ αὐτῶν γενομένων, καὶ ὑπὸ Πτολεμαίου διατραφέντων. Ἄλλ' ὃ γε Ἀθηνόδωρος ὁ τοῦ Σάνδωνος, ἀρχαῖζειν τὸν Σάραπιν βουληθεὶς, οὐκ οἶδ' ὅπως περιέπεσεν, ἐλέγξας αὐτὸν ἄγαλμα εἶναι γεννητόν· Σέσωστρίν φησι τὸν Αἰγύπτιον βασιλέα, τὰ πλεῖστα τῶν παρ' Ἑλλήσι παραστησάμενον ἔθνων, ἐπανελθόντα εἰς Αἴγυπτον, ἐπαγαγέσθαι τεχνίτας ἱκανούς. Τὸν οὖν Ὅσιριν, τὸν προπάτορα τὸν αὐτοῦ, δαιδαλθῆναι ἐκέλευσεν αὐτὸς πολυτελῶς· κατασκευάζει δὲ αὐτὸν Βρυάξις ὁ δημιουργὸς, οὐχ ὁ Ἀθηναῖος, ἄλλος δὲ τις ὁμώνυμος ἐκείνῳ τῷ Βρυάξιδι· ὃς ὕλην κατακέχρηται εἰς δημιουργίαν μικτῇ καὶ ποικίλῃ. Ῥίνημα γὰρ χρυσοῦ ἦν αὐτῷ καὶ ἀργύρου, χαλκοῦ τε, καὶ σιδήρου, καὶ μολίβδου, πρὸς δὲ καὶ κασσιτέρου· λίθων δὲ Αἰγυπτίων (27), ἐνέδει οὐδὲ εἴς, σαπφείρου καὶ αἱματίτου θραύσματα,

is especially worthy of all reverence; this one they dare to call the not-made-by-hand, the Egyptian Sarapis (25).. For some say that he was sent as a gift by the Sinopians to Ptolemy Philadelphus, the king of the Egyptians; who, when they were suffering from famine, sent for grain from Egypt (26) and received it. This statue is said to be an image of Pluto; who, having accepted the statue, set it up on the height now called Rhacotis. There the temple of Sarapis has been honored; and the place is near the village. Ptolemy, having brought the concubine Blistichis, who died in Canopus, buried her under the previously mentioned shrine.. Others say that Sarapis was a Pontic Bretas, who was brought to Alexandria with great ceremonial honor.. Isidore alone says that the statue was brought by the Seleucids to Antioch during a famine there, and that they were supported by Ptolemy.. But Athenodorus, the son of Sandon, wanting to trace the origins of Sarapis, I do not know how he came to the conclusion, after examining him, that he was a created statue. He says that Sesostris, the Egyptian king who presented most of the nations known to the Greeks, after returning to Egypt, brought in skilled craftsmen.. He then ordered Osiris, his own ancestor, to be richly crafted; Bryaxis the artisan made it—not the Athenian, but another man of the same name as that Bryaxis—who used mixed and varied wood for the creation.. For it was a mixture of gold and silver, and also of bronze, iron, and lead, as well as tin; and among the Egyptian stones, not a single one was missing—fragments of sapphire and hematite, and also emerald and topaz.. He mixed everything with pitch and dyed it blue; for this reason, the color of the statue was darker. Then, having mixed everything

σμαράγδου τε, ἀλλὰ καὶ τοπαζίου. Λεάνας
οὖν τὰ πάντα καὶ ἀναμίξας, ἔχρωσε κυάνω·
οὗ δὴ χάριν μελάντερον τὸ χρώμα τοῦ
ἀγάλματος· καὶ τῷ ἐκ τῆς Ὀσίριδος καὶ τοῦ
Ἄπιος (28) κηδείας ὑπολελειμμένῳ
φαρμάκῳ φυράσας τὰ πάντα, διέπλασε τὸν
Σάραπιν· οὗ καὶ τοῦνομα αἰνίττεται τὴν
κοινωνίαν τῆς κηδείας, καὶ τὴν ἐκ τῆς
ταφῆς δημιουργίαν, σύνθετον ἀπὸ τε
Ὀσίριδος καὶ Ἄπιος γενόμενον Ὀσίραπιν.
Καινὸν δὲ ἄλλον ἐν Αἰγύπτῳ, ὀλίγου δεῖν
καὶ παρ' Ἑλλησι, σεβασμῶς (29) τεθείακε
θεὸν ὁ βασιλεὺς (30) Ῥωμαίων (31), τὸν
ἐρώμενον, ὡραιότατον τῶν σφόδρα (32)
γενόμενον Ἀντίνοον, ὃν ἀνιέρωσεν οὕτως,
ὥς Γανυμήδην ὁ Ζεὺς· οὐ γὰρ κωλύεται
ῥαδίως ἐπιθυμία, φόβον οὐκ ἔχουσα· καὶ
νύκτας ἱερὰς τὰς Ἀντινόου προσκυνοῦσιν
ἄνθρωποι νῦν, ἃς αἰσχρὰς ἢ πίστατο ὁ
συναγρυπνήσας ἐραστής. Τί μοι θεὸν
καταλέγεις, τὸν πορνείᾳ τετιμημένον; Τί δὲ
καὶ ὥς υἱὸν θρηνεῖσθαι προσέταξας; Τί δαί
(33) καὶ τὸ κάλλος αὐτοῦ διηγῇ; Αἰσχρὸν
ἐστὶ τὸ κάλλος ὕβρει μεμαραμμένον (34).
Μὴ τυραννήσης, ἄνθρωπε, τοῦ κάλλους,
μηδὲ ἐνυβρίσης ἀνθοῦντι τῷ νέῳ· τήρησον
αὐτὸ καθαρὸν, ἵνα ᾗ καλόν. Βασιλεὺς τοῦ
κάλλους γενοῦ, μὴ τύραννος. Ἐλεύθερος
μεινάτω· τότε σου γνωρίσω τὸ κάλλος, ὅτι
καθαρὰν τετήρηκας τὴν εἰκόνα· τότε
προσκυνήσω τὸ κάλλος τὸ ἀληθινόν, ὃ
ἀρχέτυπόν (35) ἐστὶ τῶν καλῶν. Ἦδη δὲ,
τάφος (36) ἐστὶ τοῦ ἐρωμένου· νεὼς ἐστὶν
Ἀντινόου καὶ πόλις. Καθάπερ γὰρ, οἶμαι, οἱ
ναοὶ, οὕτω δὲ καὶ οἱ τάφοι θαυμάζονται,
πυραμίδες καὶ Μαυσώλια (37), καὶ
λαβύρινθοι, ἄλλοι ναοὶ τῶν νεκρῶν, ὥς
ἐκεῖνοι τάφοι τῶν θεῶν. Διδάσκαλον δὲ
ὕμῃν παραθήσομαι τὴν προφητὴν Σίβυλλαν·

with the poison left over from the burial of
Osiris and Apis, he shaped Sarapis. The
name itself hints at the connection to the
burial and the creation from the tomb, a
compound made from Osiris and Apis,
called Osirapis.. A new and different god
was reverently established in Egypt by the
king of the Romans, a god beloved and
made very handsome, Antinous, whom he
deified just as Zeus did Ganymede. Desire
does not easily hold back, having no fear.
Now people worship the sacred nights of
Antinous, nights that the lover who stayed
awake did not believe to be shameful.. Why
do you call a god one honored for
prostitution?? But why did you also order
him to be mourned as a son?? Why then do
you also describe his beauty?? Beauty that
is mixed with arrogance is shameful.. Do
not let beauty become a tyrant, human, nor
insult the blooming youth; keep it pure, so
that it may be truly beautiful.. Be a king of
beauty, not a tyrant.. Let him remain free;
then I will show you the beauty, because
you have kept the image pure. Then I will
worship the true beauty, which is the
archetype (35) of all that is beautiful..
Already, the beloved is a tomb (36);
Antinous is a temple and a city.. For just as,
I think, temples are admired, so also are
tombs—pyramids and Mausoleums (37),
and labyrinths, which are other temples of
the dead, just as those tombs are temples of
the gods.. I will present to you the
prophetess Sibyl as a teacher;

Οὐ ψεῦδος (38) Φοίβου χρησμηγόρον,

No lie (38) from Phoebus the oracle,

ὄν τε μάταιοι

which even the foolish

Ἄνθρωποι θεὸν εἶπον, ἐπεψεύσαντο δὲ
μάντιν·

Men called him god, but they lied about
the prophet;

Ἀλλὰ θεοῦ μεγάλοιο, τὸν οὐ χέρες
ἔπλασαν ἀνδρῶν,

But of the great God, whom no hands of
men shaped,

Εἰδώλοις ἀλάλοισι λιθοξέστοισιν
ὅμοιον.

Like mute idols carved from stone.

Αὕτη μέντοι ἐρείπια τοῦ νεῶ προαγορεύει,
τὸν μὲν τῆς Ἐφεσίας Ἀρτέμιδος χάσμασι
καὶ σεισμοῖς καταποντίσεσθαι,
προμηνύουσα οὕτως·

These ruins, however, announce the
temple, predicting that the one of Ephesus
Artemis will be sunk by chasms and
earthquakes, thus foretelling;

Ὑπτία δ' οἰμώξει Ἐφεσος κλαίουσα
παρ' ὄχθαις,

Ephesus will wail on its banks, crying
face upward,

Καὶ νηὸν ζητοῦσα τὸν οὐκέτι
ναιετάροντα·

And seeking the temple no longer
inhabited;

Τὸν δὲ Ἴσιδος καὶ Σαράπιδος ἐν Αἰγύπτῳ
κατενεχθήσεσθαί φησι, καὶ
ἐμπρησθήσεσθαι·

It is said that the temple of Isis and Serapis
in Egypt will be carried away and burned;

Ἴσι, θεὰ τριτάλαινα, μενεῖς ἐπὶ χεύμασι
(39) Νείλου

Isis, goddess of many sorrows, you
remain on the floods (39) of the Nile

Μούνη, μαινὰς, ἀναυδος, ἐπὶ ψαμάθοις

Alone, mad, mute, on the sands of the

Ἀχέροντος.

Acheron.

Εἵτα ὑποβᾶσα·

Then going down, she said:

Καὶ σὺ, Σάραπι, λίθους ἀργοὺς
ἐπικείμενε πολλοὺς,

And you, Serapis, lay many slow stones,

Κεῖσθι πτώμα μέγιστον ἐν Αἰγύπτῳ
τριταλαίνῃ.

You will lie as the greatest wretched
corpse in Egypt.

Σὺ δὲ ἀλλ' εἰ μὴ προφήτιδος ἐπακούεις, τοῦ
γε σοῦ ἄκουσον φιλοσόφου τοῦ Ἐφεσίου
Ἡρακλείτου, τὴν ἀναισθησίαν ὀνειδίζοντος
τοῖς ἀγάλμασι· **Καὶ ἀγάλμασι (40)**
τουτέοισιν εὐχονται, ὁκοῖον εἴ τις
δόμοις λεσχηνεύοιτο. Ἥ γὰρ οὐχὶ
τερατώδεις οἱ λίθους προστρεπόμενοι, εἵτα
μέντοι καὶ πρὸ τῶν πυλῶν ἱστάντες
αὐτοὺς, ὡς ἐνεργεῖς; Ἑρμῆν προσκυνοῦσιν
ὡς θεὸν, καὶ τὸν Ἀγυιέα (41), θυρωρὸν
ἱστάντες. Εἰ γὰρ ὡς ἀναισθήτους
ὑβρίζουσι, τί προσκυνοῦσιν ὡς θεοὺς; εἰ δὲ
αἰσθήσεως αὐτοὺς μετέχειν οἴονται, τί
τούτους (42) ἱσταῖσι θυρωροῦς; Ῥωμαῖοι δὲ
τὰ μέγιστα κατορθώματα τῇ τύχῃ
ἀνατιθέντες, καὶ ταύτην μεγίστην οἴομενοι
θεὸν, φέροντες εἰς τὸν κοπρῶνα ἀνέθηκαν
αὐτήν, ἄξιον νεῶν τὸν ἀφεδρῶνα νεύμαντες
τῇ θεῷ. Ἀλλὰ γὰρ ἀναισθήτῳ λίθῳ, καὶ
ξύλῳ, καὶ χρυσίῳ πλουσίῳ, οὐθ' ὅτιοῦν
μέλει, οὐ κνίσσης (43), οὐχ αἵματος, οὐ
καπνοῦ, ᾧ δὴ τιμώμενοι καὶ τυφόμενοι,
ἐκμελαίνονται· ἀλλ' οὐδὲ τιμῆς, οὐχ
ὑβρεως· τὰ δὲ καὶ παντός ἐστὶν ἀτιμότερα
ζώου, τὰ ἀγάλματα. Καὶ ὅπως γε
τεθείασται τὰ ἀναισθητά, ἀπορεῖν ἔπεισί
μοι, καὶ κατελεεῖν τοὺς πλανωμένους τῆς
ἀνοίας, ὡς δειλαίους· εἰ γὰρ καὶ τινὰ τῶν

But if you do not listen to the prophetess,
then hear the philosopher of Ephesus,
Heraclitus, who blames the insensibility of
statues: "And to these very statues they
pray, as if someone were lodging in a
house.". For are not those who run to
stones monstrous, and yet they stand
before the gates, treating them as if they
were alive?? They worship Hermes as a
god, and the Agyeus (41), standing as a
doorkeeper.. For if they insult them as
senseless, why do they worship them as
gods?? But if they think they have
sensation, why do they set these as
doorkeepers?? The Romans, attributing
their greatest successes to chance, and
thinking this to be the greatest god,
dedicated it to the latrine, assigning a
worthy temple to the god of the privy.. But
to a senseless stone, or wood, or rich gold,
it does not matter at all—no smell, no
blood, no smoke. Yet, being honored and
worshiped, they ignore this. But it is
neither honor nor insult; statues are even
more worthless than any animal.. And how
the senseless things have been made
divine, it is right to wonder, and to pity
those wandering in folly as cowardly. For if

ζώων οὐχὶ πάσας ἔχει τὰς αἰσθήσεις,
ὥσπερ εὐλαὶ καὶ κάμπαι, καὶ ὅσα διὰ τῆς
πρώτης γενέσεως εὐθὺς ἀνάπηρα
φαίνεται, καθάπερ οἱ σπάλακες (44), καὶ ἡ
μυγάλη, ἣν φησιν ὁ Νίκανδρος **τυφλὴν τε
σμερδνήν τε**· ἀλλὰ γε ἀμείνους εἰσὶ τῶν
ξοάνων τούτων καὶ τῶν ἀγαλμάτων,
τέλεον ὄντων κωφῶν· ἔχουσι γὰρ αἰσθησιν
μίαν γέ τινα, φέρε εἰπεῖν ἀκουστικὴν, ἢ
ἀπτικὴν (45), ἢ τὴν ἀναλογοῦσαν τῇ
ὀσφρήσει, ἢ τῇ γεύσει· τὰ δὲ οὐδὲ μᾶς
αἰσθήσεως μετέχει τὰ ἀγάλματα. Πολλὰ δὲ
ἔστι τῶν ζώων, ὅσα οὐδὲ ὄρασιν ἔχει, οὔτε
ἀκοὴν, οὔτε μὴν φωνὴν, οἷον καὶ τὸ τῶν
ὀστρέων γένος, ἀλλὰ ζῆ γε (46), καὶ
αὔξεται, πρὸς δὲ καὶ τῇ σελήνῃ συμπάσχει.
Τὰ δὲ ἀγάλματα ἀργὰ, ἄπρακτα,
ἀναίσθητα, προσδεῖται, καὶ
προσκαθηλοῦται, καὶ προσπῆγνυται,
χωνεύεται, ῥινᾶται, πρίεται, περιζέεται,
γλύφεται. Κωφὴν μὲν (47) δὴ γαῖαν
ἀεικίζουσιν οἱ ἀγαλματοποιοί, τῆς οἰκείας
ἔξιτάντες φύσεως ὑπὸ τῆς τέχνης
προσκυνεῖν (48) ἀναπεύθοντες·
προσκυνοῦσι δὲ οἱ θεοποιοὶ οὐ θεοὺς καὶ
δαίμονας, κατὰ γε αἰσθησιν τὴν ἐμὴν, γῆν
δὲ καὶ τέχνην, τὰ ἀγάλματα ὅπερ ἐστὶν
(49). "Ἐστὶ γὰρ ὡς ἀληθῶς τὸ ἄγαλμα ὕλη
νεκρὰ, τεχνίτου χειρὶ μεμορφωμένη. Ἡμῖν
δὲ (50) οὐχ ὕλης αἰσθητῆς αἰσθητόν·
νοητὸν δὲ τὸ ἄγαλμά ἐστιν, ὁ Θεὸς, ὁ μόνος
ὄντως Θεός. Καὶ δὴ ἔμπαλιν ἐν αὐταῖς που
ταῖς περιστάσεσιν οἱ δεισιδαίμονες, οἱ τῶν
λίθων προσκυνηταὶ, ἔργῳ μαθόντες
ἀναίσθητον ὕλην μὴ σέβειν, αὐτῆς
ἡττώμενοι τῆς χρείας, ἀπόλλυνται ὑπὸ
δεισιδαιμονίας· καταφρονοῦντες δ' ὅμως
τῶν ἀγαλμάτων, φαίνεσθαι δὲ μὴ
βουλόμενοι αὐτῶν ὅλως περιφρονοῦντες,
ἐλέγχονται ὑπ' αὐτῶν τῶν θεῶν, οἷς δὴ τὰ
ἀγάλματα πεφήμισται (51). Διονύσιος μὲν
γὰρ ὁ τύραννος, ὁ νεώτερος, θοιμάτιον τὸ
χρύσεον περιελόμενος τοῦ Διὸς ἐν Σικελίᾳ,

even some animals do not have all the
senses, like caterpillars and worms, and
those born defective from the start, like the
mole and the gadfly, which Nicander calls
"both blind and foul-smelling," still they are
better than these statues and images, which
are completely deaf. For these have at least
one sense, whether you call it hearing, or
touch, or the one corresponding to smell or
taste; but statues do not share even one
sense.. Many animals have neither sight,
nor hearing, nor even a voice, such as the
kind of shellfish, but they do live and grow,
and even share in the moon's changes.. The
statues are inactive, powerless, senseless;
they need support, are fixed in place, are
nailed down, melted, carved, sawed,
trimmed, and polished.. The statue-makers
dishonor the silent earth, persuading
people to worship by art what goes against
its own nature. But those who make gods
do not worship gods and spirits, according
to my sense; rather, they worship the earth
and the craft—the statues as they really
are.. For truly a statue is dead matter,
shaped by the hand of an artist.. For us, the
statue is not something sensed by the
senses of matter; the statue is something
understood by the mind, God, the only true
God.. And indeed, in these very situations,
the superstitious, the worshipers of stones,
having learned by experience not to
worship lifeless matter, being less than the
need itself, are destroyed by superstition;
yet despising the statues, and not wanting
to seem to despise them completely, they
are exposed by the very gods to whom the
statues are said to belong. {{p51}}. For
Dionysius the tyrant, the younger, having
taken the golden cloak of Zeus in Sicily,
ordered that a linen one be put on it, saying
charmingly that this was better than gold,
lighter in summer, and more protective

προσέταξεν αὐτῷ ἔρεοῦν περιτιθέναι,
χαριέντως φήσας, τοῦτο ἄμεινον εἶναι
τοῦ χρυσίου, καὶ θέρουσ κουφότερον,
καὶ κρύους ἀλεεινότερον. Ἀντίοχος δὲ
(52) ὁ Κυζικηνὸς, ἀπορούμενος χρημάτων,
τοῦ Διὸς τὸ ἄγαλμα τὸ χρυσοῦν,
πεντεκαίδεκα πηχῶν τὸ μέγεθος ὄν,
προσέταξε χωνεῦσαι, καὶ τῆς ἄλλης τῆς
ἀτιμωτέρας ὕλης ἄγαλμα παραπλήσιον
ἐκείνῳ, πετάλοις κεχρυσωμένον, ἀναθεῖναι
πάλιν. Αἱ δὲ χελιδόνες (53), καὶ τῶν ὀρνέων
τὰ πλεῖστα, κατεξαίρουσιν (54) αὐτῶν τῶν
ἀγαλμάτων εἰσπετόμενα, οὐδὲν
φροντίσαντα οὔτε Ὀλυμπίου Διὸς, οὔτε
Ἐπιδαυρίου Ἀσκληπιοῦ, οὐδὲ μὴν Ἀθηναῖς
Πολιάδος, ἢ Σαράπιδος Αἰγυπτίου· παρ' ὧν
οὐδὲ αὐτῶν τὴν ἀναισθησίαν τῶν
ἀγαλμάτων ἐκμανθάνετε. Ἄλλ' εἰσὶ μὲν
κακοῦργοί τινες ἢ πολέμιοι ἐπιθέμενοι, οἳ
δι' αἰσχροκέρδειαν ἐδήωσαν τὰ ἱερὰ, καὶ τὰ
ἀναθήματα ἐσύλησαν, ἢ καὶ αὐτὰ
ἐχώννευσαν τὰ ἀγάλματα· καὶ εἰ Καμβύσης
(55) τις, ἢ Δαρεῖος, ἢ ἄλλος μαινόμενος
τοιαῦτα ἅττα ἐπεχείρησεν, καὶ εἰ τὸν
Αἰγυπτίον τις ἀπέκτεινεν Ἄπιν, γελῶ μὲν,
ὅτι τὸν θεὸν ἀπέκτεινεν αὐτῶν, ἀγανακτῶ
δὲ, εἰ κέρδους χάριν ἐπλημμέλει. Ἐκὼν οὖν
ἐκλήσομαι τῆσδε τῆς κακουργίας,
πλεονεξίας ἔργα, οὐχὶ δὲ ἀδρανείας τῶν
εἰδώλων ἔλεγχον νομίζων. Ἄλλ' οὔτιγε τὸ
πῦρ καὶ οἱ σεισμοὶ κερδαλέοι (56), οὐδὲ
μὴν φοβοῦνται ἢ δυσωποῦνται, οὐ τοὺς
δαίμονας, οὐ τὰ ἀγάλματα, οὐ μᾶλλον ἢ τὰς
ψηφίδας, τὰς παρὰ τοῖς αἰγιαλοῖς
σεσωρευμένας τοῖς κύμασιν (57). Οἶδα ἐγὼ
πῦρ ἐλεγκτικὸν καὶ δεισιδαιμονίας
ἰατρικόν. Εἰ βούλει παύσασθαι τῆς ἀνοίας,
φωταγωγῇσει σε τὸ πῦρ. Τοῦτο τὸ πῦρ καὶ
τὸν ἐν Ἀργεὶ νεῶν σὺν καὶ τῇ ἱερείᾳ
κατέφλεξε (58) Χρυσίδι (59)· καὶ τὸν ἐν
Ἐφέσῳ τῆς Ἀρτέμιδος, δεύτερον μετὰ
Ἀμαζόνας, καὶ τὸ ἐν Ῥώμῃ Καπιτώλιον
ἐπινενέμηται πολλάκις· οὐκ ἀπέσχετο δὲ

against the cold.. Antiochus of Cyzicus,
lacking money, ordered the golden statue
of Zeus, which was fifteen cubits tall, to be
melted down, and a similar statue made of
less valuable material, covered with gold
leaf, to be set up again. {{p52}}. Swallows,
and most birds, are exceptions to these
statues, perching on them without any care
for either Olympian Zeus, or Asclepius of
Epidaurus, nor even for Athena Polias or
Serapis of Egypt; from these, you do not
learn even the insensitivity of the statues
themselves.. But there are some criminals
or enemies who attack, who out of greed
have destroyed the sacred places,
plundered the offerings, or even melted
down the statues themselves; and if
Cambyses (55), or Darius, or some other
madman tried such things, and if an
Egyptian killed Apis, I laugh because he
killed their god, but I am angry if he did it
for the sake of profit.. Therefore, willingly I
will call this wrongdoing the work of greed,
not a proof of the idols' powerlessness.. But
certainly neither fire nor greedy
earthquakes (56) are feared or cursed,
neither the spirits, nor the statues, no more
than the pebbles piled up by the waves
along the shores (57).. I know a fire that
tests and a cure for superstition.. If you
want to stop your foolishness, fire will
bring you to the light.. This fire burned
down the temple and the priesthood in
Argos, by Chrysis; and the temple of
Artemis in Ephesus, second after the
Amazons, and the Capitol in Rome were
often destroyed by it; nor did it spare the
temple of Serapis in the city of Alexandria.
For in Athens, it destroyed the temple of
Dionysus the Liberator, and at Delphi, first
a storm seized the temple of Apollo, then
fire wisely wiped it out. (60). This is shown
to you as a prelude to what the fire

οὐδὲ τοῦ ἐν Ἀλεξανδρέων πόλει Σαράπιδος
ἱεροῦ, Ἀθήνησι γὰρ τοῦ Διονύσου τοῦ
Ἐλευθερέως κατήρειψε τὸν νεῶν, καὶ τὸν
ἐν Δελφοῖς τοῦ Ἀπόλλωνος πρότερον
ἤρπασεν θύελλα, ἔπειτα ἠφάνισε πῦρ
σωφρονοῦν (60). Τοῦτό σοι προοίμιον
ἐπιδείκνυται, ὧν ὑπισχνεῖται τὸ πῦρ. Οἱ δὲ
τῶν ἀγαλμάτων δημιουργοὶ οὐ
δυσωποῦσιν ὑμῶν τοὺς ἔμφονας, τῆς
ὑλῆς καταφρονεῖν; ὁ μὲν Ἀθηναῖος (61)
Φειδίας ἐπὶ τῷ δακτύλῳ τοῦ Διὸς τοῦ
Ὀλυμπίου ἐπιγράψας, ΠΑΝΤΑΡΚΗΣ
ΚΑΛΟΣ· οὐ γὰρ καλὸς αὐτῷ ὁ Ζεὺς, ἀλλ' ὁ
ἐρώμενος ἦν· ὁ Πραξιτέλης δὲ, ὡς
Ποσίδιππος ἐν τῷ περὶ Κνίδου (62)
διασαφεῖ, τὸ τῆς Ἀφροδίτης ἄγαλμα τῆς
Κνιδίας κατασκευάζων, τῷ Κρατίνης τῆς
ἐρωμένης εἶδει παραπλήσιον πεποίηκεν
αὐτήν, ἵν' ἔχοιεν οἱ δεῖλαιοι τὴν
Πραξιτέλους ἐρωμένην (63) προσκυνεῖν.
Φρύνη δὲ ὀπηνίκα ἦνθαι ἢ ἐταῖρα ἢ
Θεσπιακὴ, οἱ ζωγράφοι πάντες τῆς
Ἀφροδίτης εἰκόνας πρὸς τὸ κάλλος
ἀπεμιμοῦντο Φρύνης, ὥσπερ αὖ καὶ οἱ
λιθοξοοὶ τοὺς Ἑρμᾶς Ἀθήνησιν πρὸς
Ἀλκιβιάδην ἀπείκαζον. Ὑπολείπεται τῆς
σῆς κρίσεως τὸ ἔργον ἐπάξει, εἰ βούλει, καὶ
τὰς ἐταῖρας προσκυνεῖν. Ἐντεῦθεν, οἶμαι,
κινηθέντες οἱ βασιλεῖς οἱ παλαιοὶ,
καταφρονοῦντες τῶν μύθων τούτων,
ἀνέδην (64), διὰ τὸ ἐξ ἀνθρώπων
ἀκίνδυνον, σφᾶς αὐτοὺς θεοὺς
ἀνηγόρευον· ταύτη κάκείνους διὰ τὴν
δόξαν ἀπθανατίσθαι (65) διδάσκοντες·
Κῆϋξ μὲν Αἰόλου (66), Ζεὺς ὑπὸ τῆς
Ἀλκυόνης τῆς γυναικός· Ἀλκυὼν δὲ αὖθις,
ὑπὸ τοῦ ἀνδρὸς Ἥρα προσαγορευομένη.
Πτολεμαῖος δὲ (67) ὁ τέταρτος, Διόνυσος
ἐκαλεῖτο· καὶ Μιθριδάτης ὁ Ποντικὸς,
Διόνυσος καὶ αὐτός· ἐβούλετο δὲ καὶ
Ἀλέξανδρος Ἀμμωνος υἱὸς εἶναι δοκεῖν, καὶ
κερασφόρος ἀναπλάττεσθαι πρὸς τῶν
ἀγαλατοποιῶν, τὸ καλὸν ἀνθρώπου

promises.. But the makers of the statues do
not blame you, the sensible ones, for
despising the material.? The Athenian
Phidias, on the finger of Zeus Olympius,
inscribed, "All-powerful is beautiful"; for
Zeus was not beautiful to him, but the one
loved was. And Praxiteles, as Posidippus
explains in his work On Knidos, making the
statue of Aphrodite of Knidos, made her
similar in appearance to Kratine, the
woman he loved, so that the cowards might
worship Praxiteles' beloved.. When Phryne,
the courtesan from Thespiae, was
flourishing, all the painters copied the
images of Aphrodite after the beauty of
Phryne, just as the stonecutters in Athens
made the statues of Hermes resemble
Alcibiades.. It remains for your judgment to
add the work, if you wish, of worshipping
the courtesans as well.. From here, I think,
the old kings were moved, despising these
myths, and openly (64), because they were
safe from humans, declared themselves
gods; teaching that they too would become
immortal for the sake of glory (65). Ceix
was called the son of Aeolus (66), Zeus by
his wife Alcyone; and Alcyone again was
called Hera by her husband.. Ptolemy the
Fourth (67) was called Dionysus; and
Mithridates of Pontus was also Dionysus.
Alexander wished to be thought the son of
Ammon, and to be shaped by sculptors as a
horned one, eager to insult (68) the beauty
of a man with a horn.. And not only kings,
but also private individuals honored
themselves with divine titles, like
Menekrates the doctor, who was called
Zeus.. Why should I (69) mention
Alexarchus (70)?? This grammarian, having
become skilled in the art, as Aristos of
Salamis records, shaped himself into the
sun.. Why is it necessary to mention
Nicagoras as well?? He was of the Zeleite

ὕβρισαι (68) σπεύδων κέρατι. Καὶ οὐτι γε βασιλεῖς μόνον, ἀλλὰ καὶ ἰδιῶται θεαῖαις προσηγορίαις σφᾶς αὐτοὺς ἐσέμνυνον, ὡς Μενεκράτης ὁ ἰατρὸς, Ζεὺς οὗτος ἐπικεκλημένος. Τί με δεῖ (69) καταλέγειν Ἀλέξανδρον (70); γραμματικὸς οὗτος τὴν ἐπιστήμην γεγονώς, ὡς ἱστορεῖ Ἀριστοῦ ὁ Σαλαμίνιος, αὐτὸν κατεσχημάτιζεν εἰς ἥλιον. Τί δεῖ καὶ Νικαγόρου μεμνησθαι; Ζελεΐτης τὸ γένος ἦν, κατὰ τοὺς Ἀλεξάνδρου γεγονώς χρόνους· **Ἑρμῆς προσηγορεύετο ὁ Νικαγόρας, καὶ τῇ στολῇ τοῦ Ἑρμοῦ ἐκέχρητο**, ὡς αὐτὸς μαρτυρεῖ· ὅπου γε καὶ ὅλα ἔθνη (71) καὶ πόλεις αὐτάνδρῳ, κολακείαν ὑποδύμεναι, ἐξευτελίζουσι τοὺς μύθους περὶ (72) τῶν θεῶν, ἰσοθέους ἀνθρώποι κατασχηματίζοντες ἑαυτοὺς, ὑπὸ δόξης πεφουσημένοι, ἐπιψηφίζόμενοι τιμὰς ἑαυτοῖς ὑπερόγκους· νῦν μὲν τὸν Μακεδόνα τὸν ἐκ Πέλλης τὸν Ἀμύντορος Φίλιππον ἐν Κυνοσάργει νομοθετοῦντες προσκυνεῖν, τὸν τὴν κλεῖν κατεαγότα, καὶ τὸ σκέλος πεπηρωμένον, ὃς ἐξεκόπη τὸν ὀφθαλμόν· αὐτῷ δὲ τὸν Δημήτριον, θεὸν καὶ αὐτὸν ἀναγορεύοντες· καὶ ἔνθα μὲν ἀπέβη τοῦ ἵππου Ἀθήναζε εἰσιῶν **Καταιβάτου** ἱερὸν ἐστὶ Δημητρίου· βωμοὶ δὲ πανταχοῦ, καὶ γάμος ὑπὸ Ἀθηναίων αὐτῷ ὁ τῆς Ἀθηνᾶς ἡύτρεπιζετο. Ὁ δὲ τὴν μὲν θεὸν ὑπερηφάνει (73), τὸ ἄγαλμα γῆμαι μὴ δυνάμενος· Λαμίαν δὲ τὴν ἑταίραν ἔχων, εἰς ἀκρόπολιν ἀνήει, καὶ τῷ τῆς Ἀθηνᾶς ἐνεφύρετο (74) παστῷ, τῇ παλαιᾷ παρθένῳ τὰ τῆς νέας ἐπιδεικνὺς ἑταίρας σχήματα. Οὐ νέμεσις τοίνυν οὐδὲ Ἱππωνι, ἀπαθανατίζοντι τὸ θάνατον τὸν ἑαυτοῦ· ὁ Ἱππων γὰρ οὗτος ἐπιγραφῆναι ἐκέλευσεν τῷ μνήματι τῷ ἑαυτοῦ τόδε τὸ ἐλεγεῖον·

Ἱππωνος τόδε σῆμα, τὸν ἀθανάτοισι

race, living in the time of Alexander; **Nicagoras was called Hermes, and he used the attire of Hermes**, as he himself testifies. For everywhere, all peoples (71) and cities without men, pretending flattery, degrade the myths about (72) the gods, shaping themselves as men equal to gods, born from pride, voting for excessive honors for themselves. Now they worship Philip, the Macedonian from Pella, son of Amyntas, who legislated at Cynosarges, the one who lost a key and whose leg was pierced, the one who lost an eye; again, they call Demetrius a god as well. And there, when he dismounted from his horse entering Athens, there is a temple of Demetrius at Kataibatus; altars are everywhere, and a marriage was celebrated by the Athenians for him, who was favored by Athena.. But he was proud of being a god (73), unable to enjoy the statue; having Lamia as his companion, he went up to the acropolis and appeared before the statue of Athena (74), the old virgin, showing the forms of the new companion.. So there was no punishment even for Hippon, who made his own death immortal. For this Hippon ordered this elegy to be inscribed on his own tomb:

This is the tomb of Hippon, to the

θεοῖσιν

immortal gods

**Ἴσον ἐποίησεν (75) μοῖρα
καταφθιμένον.**

**He made the fate of the perishable equal
(75).**

Εὖγε, Ἴππων, ἐπιδεικνύεις ἡμῖν τὴν
ἀνθρωπίνην πλάνην. Εἰ γὰρ καὶ λαλοῦντί
σοι μὴ πεπιστεύκασι, νεκροῦ γενέσθωσαν
μαθηταί. Χρησμὸς οὗτός ἐστιν Ἴππωνος·
νοήσωμεν αὐτόν. Οἱ προσκυνοῦμενοι παρ'
ὑμῖν ἄνθρωποι γενόμενοί ποτε, εἴτα μέντοι
τεθνᾶσιν· τετίμηκε δὲ αὐτοὺς ὁ μῦθος, καὶ
ὁ χρόνος· φιλεῖ γάρ (76) πῶς, τὰ μὲν
παρόντα, συνηθεία καταφρονεῖσθαι, τὰ δὲ
παρωχηκότα, τοῦ παραυτίκα ἐλέγχου
κεχωρισμένα χρόνων ἀδηλῆ, τετιμῆσθαι
τῷ πλάσματι, καὶ τὰ μὲν ἀπιστεῖσθαι, τὰ δὲ
καὶ θαυμάζεσθαι. Αὐτίκα γοῦν οἱ παλαιοὶ
νεκροὶ τῷ πολλῷ τῆς πλάνης χρόνῳ
σεμνυνόμενοι τοῖς ἔπειτα νομίζονται θεοί.
Πίστις ὑμῖν τῶνδε, αὐτὰ ὑμῶν τὰ μυστήρια,
αἱ πανηγύρεις, δεσμὰ καὶ τραύματα, καὶ
δακρύοντες θεοί·

Well done, Hippon, you show us human
error clearly. For even if those who speak
to you do not believe, let them become
followers of the dead. This is the prophecy
of Hippon; let us understand it. The people
who worship you were once human, but
then they die; the story and time have
honored them. For time somehow loves
that the present things be despised by
habit, and the past things, separated by the
unclear passage of time, be honored by the
imagination, and that some things be
disbelieved, and others admired. At once,
then, the old dead, proud of the long time of
error, are thought afterward to be gods.
Your faith is in these things, your own
mysteries, your festivals, bonds and
wounds, and gods who weep;

**ὦ μοι ἐγὼ (77), ὅτε μοι Σαρπηδόνα,
φίλτατον ἀνδρῶν,**

**Oh woe to me (77), when Sarpedon, the
dearest of men to me,**

**Μοῖρ' ὑπὸ Πατρόκλοιο Μενoitιάδαο
δαμῆναι.**

**To be overcome by the fate sent by
Patroclus, son of Menoetius.**

Κεκράτηται τὸ θέλημα τοῦ Διὸς, καὶ ὁ Ζεὺς
ὑμῖν διὰ Σαρπηδόνα οἰμῶζει νενικημένος.
Εἶδωλα γοῦν εἰκότως αὐτοὺς, καὶ δαίμονας
ὑμεῖς αὐτοὶ κεκλήκατε· ἐπεὶ καὶ τὴν
Ἀθηνᾶν αὐτὴν καὶ τοὺς ἄλλους θεοὺς,
κακίᾳ τιμήσας Ὅμηρος, δαίμονας

The will of Zeus has been fulfilled, and Zeus
laments for you through Sarpedon, having
been defeated. You have rightly called them
images, and you yourselves have named
them spirits; for even Homer, dishonoring
Athena herself and the other gods in some

προσηγόρευσεν·

way, called them spirits.

... Ἡ δ' Οὐλύμπόνδε βεβήκει

... But she has defiled Olympus

**Δώματ' ἑς αἰγιόχοιο Διὸς μετὰ δαίμονας
ἄλλους.**

**To the halls of aegis-bearing Zeus along
with other spirits.**

Πῶς οὖν ἔτι θεοὶ (78) τὰ εἶδωλα καὶ οἱ δαίμονες, βδελυρὰ ὄντως καὶ πνεύματα ἀκάθαρτα, πρὸς πάντων ὁμολογούμενα γήϊνα, καὶ δεισαλέα, κάτω βρίθοντα, περὶ τοὺς τάφους καὶ τὰ μνημεῖα καλινδούμενα; περὶ ἃ δὴ (79) καὶ ὑποφαίνονται, ἀμυδρῶς σκιοειδῆ φαντάσματα. Ταῦθ' ὑμῶν οἱ θεοὶ, τὰ εἶδωλα, αἱ σκιαὶ, καὶ πρὸς τούτοις χῶλαί ἐκεῖναι (80) καὶ ῥυσαί, **παραβλῶπες ὀφθαλμῶν, αἱ Λιταί**, αἱ θερσίτου μᾶλλον αἱ Διὸς θυγατέρες (81). Ὡστε μοι δοκεῖν χαριέντως φάναι τὸν Βίωνα (82)· **Πῶς ἂν ἐνδίκως οἱ ἄνθρωποι παρὰ τοῦ Διὸς αἰτήσωνται τὴν εὐτεκνίαν, ἣν οὐθ' αὐτῷ παρασχεῖν ἴσχυσεν**; Οἷμοι τῆς ἀθεότητος! Τὴν ἀκήρατον οὐσίαν, τὸ ὅσον ἐφ' ὑμῖν, κατορύττετε (83)· καὶ τὸ ἄχραντον ἐκεῖνο, καὶ τὸ ἅγιον, τοῖς τάφοις ἐπικεχώκατε, τῆς ἀληθῶς ὄντως οὐσίας (84) συλήσαντες τὸ θεῖον. Τί δὴ οὖν τὰ τοῦ θεοῦ τοῖς οὐ θεοῖς προσενείματε γέρα (85); τί δαί, καταλιπόντες τὸν οὐρανὸν, τὴν γῆν τετιμήκατε; Τί δ' ἄλλο χρυσὸς, ἢ ἄργυρος, ἢ ἀδάμας, ἢ σίδηρος, ἢ χαλκός, ἢ ἐλέφας, ἢ λίθοι τίμοι (86), οὐχὶ γῆ τε καὶ ἐκ γῆς; Οὐχὶ δὲ μιᾷς μητρὸς ἕκγονα τῆς γῆς τὰ πάντα ταῦτα ὅσα ὀρέξ; Τί δὴ οὖν, ὧ μάταιοι καὶ κενόφρονες (πάλιν γὰρ δὴ ἐπαναλήψομαι), τὸν ὑπερουράνιον βλασφημήσαντες τόπον, εἰς τοῦδαφος κατεσύρατε τὴν εὐσέβειαν, χθονίους ὑμῖν ἀναπλάττοντες θεούς· καὶ τὰ γεννητὰ ταῦτα πρὸ τοῦ ἀγεννήτου

How then can the gods (78) still be called images and spirits, truly hateful and unclean spirits, known by all as earthly and fearful, dwelling below, crying around the tombs and monuments?? Around which indeed (79) faint shadowy apparitions also appear.. These are your gods, the images, the shadows, and in addition those lame and filthy ones (80), the **prayerful eyes, the Litae**, the daughters of Thersites, or rather the daughters of Zeus (81).. So it seems to me to say charmingly what Bion said (82): **How could people rightly ask Zeus for fertility, which he was not able to grant even to himself??** Alas for your godlessness! You dig into the pure essence, that which is in you (83); and that undefiled and holy thing, you have covered with graves, having robbed the truly real essence (84), the divine.. What then have you assigned as honor (85) to those who are not gods instead of to God?? Why then, having left the sky, have you honored the earth?? What else is gold, or silver, or diamond, or iron, or bronze, or ivory, or precious stones (86), if not earth and from earth?? Are not all these things you see the offspring of one mother, the earth?? Why then, you foolish and empty-minded ones (for I will repeat it again), having blasphemed the heavenly place, have you dragged piety down to the earth, shaping

μετιόντες Θεοῦ, βαθυτέρω περιπεπτώκατε ζόφω; Καλὸς ὁ Πάριος λίθος, ἀλλ' οὐδέπω Ποσειδῶν· καλὸς ὁ ἐλέφας, ἀλλ' οὐδέπω Ὀλύμπιος· ἐνδεὴς αἰεὶ ποτε ἡ ὕλη τῆς τέχνης· ὁ Θεὸς δὲ ἀνενδεής. Προῆλθεν ἡ τέχνη, περιβέβληται τὸ σχῆμα (87)· ἡ ὕλη καὶ τὸ πλούσιον τῆς οὐσίας πρὸς μὲν τὸ κέρδος ἀγώγιμον, μόνω δὲ τῷ σχήματι γίνεται σεβασμιον. Χρυσὸς ἐστὶ τὸ ἀγαλμά σου, ξύλον ἐστὶ, λίθος ἐστὶ, γῆ ἐστίν, ἐὰν ἄνωθεν νοήσης, μορφὴν παρὰ τοῦ τεχνίτου προσλαβοῦσα. Γῆν δὲ ἐγὼ πατεῖν, οὐ προσκυνεῖν μεμελέτηκα· οὐ γάρ μοι θέμις ἐμπιστεῦσαι ποτε τοῖς ἀψύχοις τὰς τῆς ψυχῆς ἐλπίδας. Ἰτέον οὖν, ὡς ἔνι μάλιστα, ἐγγυτάτω τῶν ἀγαλμάτων, ὡς οἰκεία ἡ πλάνη κάκ τῆς προσόψεως ἐλέγχεται (88)· ἐναπομέμακται γὰρ πάνυ δὴ σαφῶς τὰ εἶδη τῶν ἀγαλμάτων τὴν διάθεσιν τῶν δαιμόνων. Εἰ γοῦν τις τὰς γραφὰς καὶ τὰ ἀγάλματα περινοστών θεῶτο, γνωριεῖ ὑμῶν παραυτίκα τοὺς θεοὺς ἐκ τῶν ἐπονειδίστων σχημάτων· τὸν Διόνυσον ἀπὸ τῆς στολῆς· τὸν Ἥφαιστον ἀπὸ τῆς τέχνης· τὴν Δηῶ ἀπὸ τῆς συμφορᾶς· ἀπὸ τοῦ κρηδέμνου τὴν Ἰνώ· ἀπὸ τῆς τριαίνης (89) τὸν Ποσειδῶ· ἀπὸ τοῦ κύκνου τὸν Δία· τὸν δὲ Ἡρακλέα δείκνυσιν ἡ πυρά· κἂν γυμνὴν ἴδῃ τις ἀνάγραπτον γυναικα, τὴν χρυσῇ Ἀφροδίτῃ νοεῖ. Οὕτως ὁ Κύπριος (90), ὁ Πυγμαλίων ἐκεῖνος, ἐλεφαντίνου ἡράσθη ἀγάλματος· τὸ ἀγαλμα Ἀφροδίτης ἦν καὶ γυμνὴ ἦν· νικᾶται ὁ Κύπριος τῷ σχήματι, καὶ συνέρχεται τῷ ἀγάλματι· καὶ τοῦτο Φιλοστέφανος ἱστορεῖ. Ἀφροδίτῃ δὲ ἄλλη ἐν Κνίδω, λίθος ἦν, καὶ καλὴ ἦν· ἕτερος ἡράσθη αὐτῆς, καὶ μίγνυται τῇ λίθῳ (91)· Ποσίδιππος ἱστορεῖ· ὁ μὲν πρότερος ἐν τῷ περὶ Κύπρου, ὁ δὲ ἕτερος ἐν τῷ περὶ Κνίδου. Τοσοῦτον ἴσχυσεν ἀπατῆσαι τέχνη, προσαγωγὸς (92) ἀνθρώποις ἐρωτικοῖς εἰς βάραθρον γενομένη. Δραστήριος μὲν ἡ δημιουργικὴ,

gods for yourselves from the soil? And by placing these created things before the uncreated God, you have fallen into a deeper darkness.? The Parian stone is beautiful, but not yet Poseidon; the ivory is beautiful, but not yet Olympian; the material for art is always lacking; but God is never lacking.. Art came first and took on form (87); the material and the richness of the substance serve for gain, but only the form becomes worthy of respect.. Your statue is gold, it is wood, it is stone, it is earth, if you think of it from above, having received form from the artist.. I have practiced treading on the earth, not worshiping it; for it is not right for me to ever trust lifeless things with the hopes of the soul.. Willow wood, then, is especially close to statues, since error is shown even in the appearance (88); for very clearly the forms of statues reveal the nature of the spirits.. If anyone carefully examines the writings and statues, they will immediately recognize your gods from their shameful shapes: Dionysus from his clothing; Hephaestus from his craft; Deio from her misfortune; Ino from her headband; Poseidon from the trident (89); Zeus from the swan; and Heracles is shown by the pyre. And even if someone sees a naked, unpainted woman, they think of the golden Aphrodite.. Thus the Cypriot (90), that Pygmalion, fell in love with an ivory statue; the statue was of Aphrodite and was naked. The Cypriot is overcome by the form and comes together with the statue. Philostephanos also records this.. Another Aphrodite in Knidos was a stone, and she was beautiful; another man fell in love with her and united with the stone (91). Posidippus records this: the first in the work about Cyprus, the other in the work about Knidos.. Art had such power to

ἀλλ' οὐχ οἷα τε ἀπατῆσαι λογικόν, οὐδὲ μὴν
τοὺς κατὰ λόγον βεβιωκότας (93).
ζωγραφία μὲν γάρ, δι' ὁμοιότητα
σκιαγραφίας, περιστεραῖς (94)
προσέπτησαν πελειάδες· καὶ ἵπποις (95)
καλῶς γεγραμμέναις προσεχρεμέτισαν
ἵπποι. Ἐρασθῆναι κόρην εἰκόνοσ' λέγουσι·
καὶ νέον καλὸν Κνιδίου ἀγάλματος. Ἀλλ'
ἦσαν τῶν θεατῶν αἱ ὄψεις ἡπατημέναι ὑπὸ
τῆς τέχνης· οὐδὲ γὰρ ἂν θεᾷ τις συνεπλάκη,
οὐδ' ἂν νεκρᾷ (96) τις συνετάφη, οὐδ' ἂν
ἡράσθη δαίμονος καὶ λίθου ἄνθρωπος
σωφρονῶν. Ὑμᾶς δὲ ἄλλη γοητεία ἀπατᾷ ἡ
τέχνη, εἰ καὶ μὴ ἐπὶ τὸ ἐρᾶν προσάγουσα,
ἀλλὰ ἐπὶ τὸ τιμᾶν καὶ προσκυνεῖν· τὰ δὲ
ἀγάλματα (97), καὶ τὰς γραφάς. Ὅμοια γε ἡ
γραφή. Ἐπαινείσθω μὲν ἡ τέχνη, μὴ
ἀπατάτω δὲ τὸν ἄνθρωπον, ὥς ἀλήθεια.
Ἔστηκεν (98) ὁ ἵππος ἡσυχῇ· ἡ πελειὰς,
ἀτρεμῆς· ἀργὸν τὸ πτερόν· ἡ δὲ βοῦς ἡ
Δαιδάλου, ἡ ἐκ τοῦ ξύλου πεποιημένη,
ταῦρον εἶλεν ἄγριον, καὶ κατηνάγκασε τὸ
θηρίον ἡ τέχνη πλανήσασα, ἐρώσης
ἐπιβῆναι γυναικός (99). Τοσοῦτον οἴστρον
αἱ τέχναι κακοτεχνοῦσαι τοῖς ἀνοήτοις
ἐνεποίησαν. Ἀλλὰ τοὺς μὲν πιθήκους οἱ
τούτων τροφεῖς καὶ μελεδωνοὶ
τεθαυμάκασιν, ὅτι τῶν κηρίνων (1) ἡ
πηλίνων ὁμοιωμάτων καὶ κοροκοσμίων
ἀπατᾷ τούτους οὐδέν· ὑμεῖς δὲ ἄρα καὶ
πιθήκων χεῖρους γενήσεσθε, λιθίνοις καὶ
ξύλινοις, καὶ χρυσέοις, καὶ ἐλεφαντίνοις
ἀγαλματίοις καὶ γραφαῖς προσανέχοντες;
Τοσοῦτον (2) ὑμῖν οἱ δημιουργοὶ
ἀθυρμάτων ὀλεθρίων, οἱ λιθοξόοι, καὶ οἱ
ἀνδριαντοποιοὶ, γραφεῖς τε αὖ καὶ
τέκτονες, καὶ ποιηταὶ πολὺν τινα καὶ
τοιοῦτον ὄχλον παρειαίγοντες, κατ'
ἀγροὺς μὲν, Σατύρους καὶ Πᾶνας, ἀνὰ δὲ
τὰς ὕλας Νύμφας, τὰς Ὀρειάδας, καὶ τὰς
Ἀμαδρυάδας· καὶ μὴν ἀλλὰ καὶ περὶ τὰ
ὔδατα, καὶ περὶ τοὺς ποταμοὺς, καὶ τὰς
πηγὰς, τὰς Ναΐδας· καὶ περὶ τὴν θάλασσαν,

deceive, becoming a guide (92) leading
lovers among humans into a pit.. Creative
power is active, but it is not able to deceive
the rational mind, nor those who live
according to reason (93).. For by painting,
through the likeness of a shadow image,
doves flew toward the pigeons (94); and
horses, well drawn, served as horses (95)..
They say to love a girl of the image; and a
handsome young man of the statue of
Knidian.. But the eyes of the spectators
were deceived by the art; for no one would
embrace a goddess, nor would anyone be
buried with a corpse, nor would a sensible
man fall in love with a spirit or a stone.. But
art deceives you by another kind of magic,
even if it does not lead you to love, but to
honor and worship; and the statues (97),
and the paintings. The writing is indeed
similar. Let the art be praised, but let it not
deceive the person, as if it were the truth..
The horse stands quietly; the dove,
motionless; the wing, still; and the ox of
Daedalus, made from wood, seized a wild
bull, and the art, having deceived the beast,
forced it to carry the desire of a woman.. So
great a frenzy have the arts, when badly
done, created in foolish people.. But the
monkeys, the foster children and imitators
of these things, have marveled that nothing
deceives them from wax or clay figures and
puppets. But will you become even worse
than monkeys, enduring stone and wooden,
and golden, and ivory statues and
paintings?? So great (2) a destruction have
the makers of harmful toys brought upon
you—stonecutters, and sculptors, and also
painters and carpenters, and poets—
introducing a large and such a crowd, in the
fields, Satyrs and Panes, and through the
woods, Nymphs, the Oreads, and the
Hamadryads; and indeed also around the
waters, and by the rivers, and the springs,

τὰς Νηρεΐδας· μάγοι δὲ ἤδη, ἀσεβείας τῆς
σφῶν αὐτῶν ὑπηρέτας δαίμονας ἀύχοῦσιν,
οἰκέτας αὐτοῦς ἑαυτοῖς καταγράψαντες,
τοὺς κατηναγκασμένους, δούλους ταῖς
ἐπαοιδαῖς πεποιηκότες. Γάμοι τε οὖν ἔτι,
καὶ παιδοποιαί, καὶ λοχεῖαι θεῶν
μνημονευόμεναι, καὶ μοιχεῖαι ᾄδόμεναι, καὶ
εὐωχίαι κωμωδούμεναι, καὶ γέλωτες παρὰ
τόπον (3) εἰσαγόμενοι, προτρέπουσι δέ με
(4) ἀνακραγεῖν, κἂν σιωπῆσαι θέλω· Οἷμοι
τῆς ἀθεότητος! Σκηνὴν πεποιήκατε (5) τὸν
οὐρανὸν, καὶ τὸ θεῖον ὑμῖν δρᾶμα
γεγένηται, καὶ τὸ ἅγιον προσωπείοις
δαιμονίων κωμωδῆκατε, τὴν ἀληθῆ
θεοσέβειαν δεισιδαιμονίᾳ σατυρίσαντες.

the Naiads; and by the sea, the Nereids. But
these are already magicians, servants of
their own impiety, calling demons, having
made them their servants, forced and made
slaves by incantations.. Weddings too, and
childbirths, and the births of gods
remembered, and adultery sung, and feasts
acted out in comedies, and laughter
introduced out of place (3), all urge me (4)
to cry out, even if I want to keep silent: Woe
to impiety! You have made the sky a stage
(5), and the divine has become a play for
you, and the holy you have mocked with
the masks of demons, turning true
reverence for god into superstition like a
satyr play.

**Αὐτὰρ (6) ὁ φορμίζων ἀνεβάλλετο
καλὸν αἰδεῖν.**

**But the one playing the bagpipe was
delaying to sing well.**

**ἄσον ἡμῖν, Ὅμηρε, τὴν φωνὴν τὴν
καλήν·**

**“Sing for us, Homer, with your beautiful
voice.”**

**Ἄμφ’ Ἄρεως φιλότητος ἐϋστεφάνου τ’
Ἀφροδίτης·**

**“About the love of Ares and the well-
crowned Aphrodite.”**

**Ὡς τὰ πρῶτα μίγησαν ἐν Ἥφαιστοιο
δόμοισι**

**“How at first they joined together in the
house of Hephaestus”**

**Λάθρη (7)· πολλὰ δ’ ἔδωκε, λέχος δ’
ἥσχυνε καὶ εὐνὴν**

**Secretly (7); and he gave many things,
but he shamed the bed and the marriage
chamber**

Ἥφαιστοιο ἀνακτος.

of lord Hephaestus.

Κατάπαυσον, Ὅμηρε, τὴν ᾠδὴν· οὐκ ἔστι καλὴ· μοιχείαν διδάσκει· πορνεύειν δὲ ἡμεῖς καὶ τὰ ὦτα παρητήμεθα· ἡμεῖς γάρ, ἡμεῖς ἐσμεν οἱ τὴν εἰκόνα τοῦ Θεοῦ (8) περιφέροντες ἐν τῷ ζῶντι καὶ κινουμένῳ τούτῳ ἀγάλματι, τῷ ἀνθρώπῳ, σύννοικον εἰκόνα, σύμβουλον, συνόμιλον, συνέστιον, συμπαθῆ, ὑπερπαθῆ· ἀνάθημα γεγόναμεν τῷ Θεῷ ὑπὲρ Χριστοῦ· ἡμεῖς **τὸ γένος τὸ ἐκλεκτὸν, τὸ βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς περιούσιος· οἱ ποτε οὐ λαὸς, νῦν δὲ λαὸς τοῦ Θεοῦ**, οἱ, κατὰ τὸν Ἰωάννην, οὐκ ὄντες **ἐκ τῶν κάτω**, παρὰ δὲ **τοῦ ἄνωθεν ἐλθόντος τὸ πᾶν μεμαθηκότες**· οἱ τὴν οἰκονομίαν τοῦ Θεοῦ κατανενοηκότες, οἱ **ἐν καινότητι ζωῆς περιπατεῖν** μεμελετηκότες. Ἄλλ' οὐ ταῦτα φρονοῦσιν οἱ πολλοί· ἀπορρίψαντες δὲ τὴν αἰδῶ καὶ τὸν φόβον, οἵκοι τοὺς τῶν δαιμόνων ἐγγράφονται πασχισμοῦς. Πινακίοις (9) γοῦν τισι καταγράφοις μετεωρότερον ἀνακειμένοις, προσεσχηκότες ἀσελγείᾳ, τοὺς θαλάμους κεκοσμήκασι, τὴν ἀκολασίαν εὐσέβειαν νομίζοντες· κάπῃ τοῦ σκίμποδος κατακείμενοι, παρ' αὐτὰς ἔτι τὰς περιπλοκάς, ἀφορῶσιν εἰς τὴν Ἀφροδίτην ἐκείνην, τὴν γυμνὴν, τὴν ἐπὶ τῇ συμπλοκῇ δεδεμένην· καὶ τῇ Λήδᾳ περιπετώμενον τὸν ὄρνιν τὸν ἐρωτικόν, τῆς θηλύτητος ἀποδεχόμενοι τὴν γραφὴν (10), ἀποτυποῦσι ταῖς σφενδόναϊς, σφραγίδι χρώμενοι καταλήλῳ τῇ Διὸς ἀκολασίᾳ. Ταῦτα ὑμῖν τῆς ἡδυπαθείας τὰ ἀρχέτυπα· αὗται τῆς ὕβρεως αἱ θεολογίαι· αὗται τῶν συμπορνευόντων ὑμῖν θεῶν αἱ διδασκαλῖαι· ὃ γὰρ **βούλεται, τοῦθ' ἕκαστος καὶ οἶεται**, κατὰ τὸν Ἀθηναῖον ῥήτορα. Οἷαι δὲ αὖ καὶ ἄλλαι ὑμῶν εἰκόνες; Πανίσκοι τινές, καὶ γυμναὶ κόραι, καὶ Σάτυροι μεθύοντες, καὶ μορίων ἐντάσεις, ταῖς γραφαῖς ἀπογυμνούμεναι, ἀπὸ τῆς

Stop, Homer, your song; it is not good; it teaches adultery. We refuse to listen to such things and to live in sin. For we are the ones who carry the image of God (8) in this living and moving statue, the human being, a fellow image, a counselor, a companion, a fellow guest, sharing feelings and suffering deeply; we have become a dedication to God for Christ. We are **the chosen race, the royal priesthood, a holy nation, a people for his own possession; who once were not a people, but now are the people of God**, who, according to John, are not **from below**, but have learned everything from **the one who came from above**. We have understood the plan of God, and we have practiced **walking in newness of life**. But most people do not think these things; having thrown away shame and fear, they suffer the torments of demons in their own homes.. At least some, lying on boards (9) set higher up, indulging in debauchery, have decorated their chambers, thinking licentiousness is piety; and lying on the couch, still with the folds nearby, they gaze at that naked Aphrodite tied up in the embrace; and the love bird flying around Leda, accepting the writing (10) of femininity, they mark with slingshots, using a seal fitting for the debauchery of Zeus.. These are the original patterns of your pleasure-seeking; these are the theologies of your arrogance; these are the teachings of the gods who sleep with prostitutes for you; for each one thinks and believes what he wants, according to the Athenian speaker.. And what other images of yours there are also? Some little dancers, and naked girls, and drunken Satyrs, and the stretching of genitals, stripped bare in the drawings, exposed because of their lack of self-

ἀκρασίας ἐλεγχόμεναι. Ἦδη δὲ ἀναφανδὸν
τῆς ἀκολασίας ὅλης τὰ σχήματα
ἀνάγραπτα πανδημεὶ θεώμενοι, οὐκ
αἰσχύνεσθε, φυλάττετε δὲ ἔτι μᾶλλον
ἀνακείμενα, ὥσπερ ἀμέλει τῶν θεῶν ὑμῶν
τὰς εἰκόνας, στήλας ἀναισχυντίας
καθιερώσαντες οἴκοι, ἐπ' ἴσης
ἐγγραφόμενοι τὰ Φιλαίνιδος σχήματα (11),
ὡς τὰ Ἡρακλέους ἀθλήματα. Τούτων οὐ
μόνον τῆς χρήσεως, πρὸς δὲ καὶ τῆς ὄψεως
καὶ τῆς ἀκοῆς αὐτῆς ἀμνηστείαν
καταγγέλλομεν. Ἡταίρηκεν ὑμῖν τὰ ὦτα,
πεπορνεύκασιν οἱ ὀφθαλμοὶ, καὶ, τὸ
καινότερον, πρὸ τῆς συμπλοκῆς, αἱ ὄψεις
ὑμῖν μεμοιχεύκασιν (12). Ὡς βιασάμενοι τὸν
ἄνθρωπον· καὶ τὸ ἔνθεον τοῦ πλάσματος
ἐλέγχει. Ἀπάρξαντες (13), πάντα ἀπιστεῖτε,
ἵνα ἐκπαθαινῇσθε, καὶ πιστεύητε (14) μὲν
τοῖς εἰδώλοις, ζητοῦντες (15) αὐτῶν τὴν
ἀκρασίαν, ἀπιστεῖτε δὲ τῷ Θεῷ,
σωφροσύνην μὴ φέροντες· καὶ τὰ μὲν
κρείττω μεμισήκατε, τὰ δὲ ἥττω
τετιμήκατε· ἀρετῆς μὲν θεαταὶ, κακίας δὲ
ἀγωνισταὶ γεγεννημένοι. **Ὅλβιοι μόνοι**
τοίνυν, ὡς ἔπος εἶπεῖν, **ὁμοθυμαδόν,**
ἐκεῖνοι πάντες, κατὰ τὴν Σίβυλλαν (16)·

control.. Now clearly, the shapes of all
debauchery are written everywhere for all
to see, and you are not ashamed. Instead,
you guard them even more closely, as if you
neglect the images of your gods, having set
up pillars of shamelessness in your homes,
with the forms of Philaenis inscribed
alongside, as if they were the labors of
Heracles.. Of these, we report not only the
use but also the shamelessness in seeing
and hearing them.. Your ears have become
weak, your eyes have committed
fornication, and, what is more recent,
before the act itself, your glances have
already committed adultery (12).. O you
who have forced the human being; even the
divine part of the creature reproaches you..
Having begun (13), you disbelieve
everything, so that you may perish, and you
believe (14) in idols, seeking (15) their lack
of self-control, but you disbelieve God, not
showing self-control; and you have hated
the better things, and honored the worse;
you have become spectators of virtue, but
fighters for evil.. Blessed alone **then, so to**
speak, all those together in one mind,**
according to the Sibyl (16);

Οἱ ναοὺς μὲν πάντας (17)
ἀπαρνήσονται (18) ἰδόντες,

Those who will deny (18) all the temples
(17) after seeing them,

Καὶ βωμοὺς, εἰκαῖα λίθων ἰδρύματα
(19) κωφῶν,

And altars, ill-formed structures of
silent stones, (19)

Καὶ λίθινα ξόανα, καὶ ἀγάλματα
χειροποίητα,

And stone idols, and statues made by
hand,

Αἷματι ἐμψύχῳ (20) μεμιασμένα, καὶ

Stained with living blood, (20) and by

θυσίαισι

sacrifices

**Τετραπόδων, διπόδων, πτηνῶν, θηρῶν
τε φόνοισι.**

**Of four-footed animals, two-footed,
birds, and beasts by slaughter.**

Καὶ γὰρ δὴ καὶ ἀπηγόρευται ὑμῖν (21)
ἀναφανδὸν, ἀπατηλὸν ὀρίζεσθαι (22)
τέχνην· **Οὐ γὰρ ποιήσεις**, φησὶν ὁ
προφήτης, **παντὸς ὁμοίωμα, ὅσα ἐν τῷ
οὐρανῷ, καὶ ὅσα ἐν τῇ γῇ κάτω.** Ἦ πού
γ' ἂν ἔτι τὴν Πραξιτέλους Δήμητραν, καὶ
Κόρην, καὶ τὸν Ἰακχὸν τὸν μυστικόν, θεοὺς
ὑπολάβοιμεν, ἢ τὰς Λυσίππου τέχνας, ἢ τὰς
χεῖρας τὰς Ἀπελλικὰς, αἱ δὴ τῆς θεοδοξίας
τὸ σχῆμα τῇ ὕλῃ περιτεθείκασιν; Ἀλλ' ὑμεῖς
μὲν, ὅπως ποτὲ ὁ ἀνδριάς ὅτι μάλιστα
ὠραιότατος τεκταίνεται, προσκαρτερεῖτε·
ὅπως δὲ αὐτοὶ μὴ ὅμοιοι δι' ἀναισθησίαν
τοῖς ἀνδριάσιν ἀποτελεσθῇτε, οὐ
φροντίζετε. Πάνυ γοῦν ἐμφανῶς καὶ
συντόμως ὁ προφητικὸς ἐλέγχει τὴν
συνήθειαν λόγος, **Ὅτι πάντες οἱ θεοὶ τῶν
ἔθνων δαιμονίων εἰσὶν εἰδῶλα** (23)· **ὁ
δὲ θεὸς τοὺς οὐρανοὺς ἐποίησε καὶ τὰ
ἐν τῷ οὐρανῷ.** Πλανώμενοι γοῦν τινες
έντεϋθεν, οὐκ οἶδ' ὅπως θείαν μὲν τέχνην,
πλὴν ἀλλ' οὐ θεὸν προσκυνοῦσιν, ἥλιόν τε
καὶ σελήνην, καὶ τὸν ἄλλον τῶν ἀστέρων
χορὸν, παραλόγως τούτους θεοὺς
ὑπολαμβάνοντες, τὰ ὄργανα τοῦ χρόνου
(24)· **Τῷ γὰρ λόγῳ αὐτοῦ
ἐστερεώθησαν, καὶ τῷ πνεύματι τοῦ
στόματος αὐτοῦ πᾶσα ἡ δύναμις
αὐτῶν.** Ἀλλ' ἡ μὲν ἀνθρωπεῖα τέχνη οἰκίας
τε καὶ ναῦς, καὶ πόλεις, καὶ γραφὰς
δημιουργεῖ· θεὸς δὲ πῶς ἂν εἴποιμι ὅσα
ποιεῖ; Ὅλον ἴδε (25) τὸν κόσμον· ἐκείνου
ἔργον ἐστὶν καὶ οὐρανὸς καὶ ἥλιος· καὶ
ἄγγελοι καὶ ἄνθρωποι **ἔργα τῶν
δακτύλων αὐτοῦ.** Ὅση γε ἡ δύναμις τοῦ

For it is clearly forbidden to you (21) that
the craft be defined as deceitful (22); for
the prophet says, «You shall not make any
likeness of anything in heaven above or on
the earth below.». Where else could we still
consider Praxiteles' Demeter, and Kore, and
the secret Iacchus as gods, or the works of
Lysippus, or the hands of Apelles, which
indeed have given the form of piety to the
material?? But you, however, keep striving
for the statue to be made as beautiful as
possible; yet you do not care that you
yourselves do not become like the statues
because of insensitivity.. Certainly, the
prophetic word clearly and briefly exposes
the common belief, saying, «For all the gods
of the nations are demons» (23); «But God
made the heavens and all that is in the
heaven.». Some, wandering from here, I do
not know how, worship the sun and the
moon and the other group of stars, not as
divine art but not as God, wrongly thinking
these are gods, the instruments of time
(24); «By his word they were established,
and by the breath of his mouth all their
power.» But human skill makes houses and
ships, and cities, and writings; how then
could I call God the maker of these things??
See the whole world (25); the sky and the
sun are his work; and angels and humans
are the works of his fingers.. How great is
the power of God! Only his will is world-
making (26); for God alone made all things,
since he alone truly is God; by mere willing
he creates, and only by his willing does

Θεοῦ! μόνον αὐτοῦ τὸ βούλημα κοσμοποιία
 (26)· μόνος γὰρ ὁ Θεὸς ἐποίησεν, ἐπεὶ καὶ
 μόνος ὄντως ἐστὶ Θεός· ψιλῶ τῷ βούλεσθαι
 δημιουργεῖ, καὶ τῷ μόνον ἐθελῆσαι αὐτὸν
 ἔπεται τὸ γεγενῆσθαι. Ἐνταῦθα
 φιλοσόφων παρατρέπεται χορὸς, πρὸς μὲν
 τὴν οὐρανοῦ θεάν (27) παγκάλως
 γεγονέναι τὸν ἄνθρωπον ὁμολογούντων·
 τὰ δὲ ἐν οὐρανῷ φαινόμενα καὶ ὄψει
 καταλαμβάνόμενα προσκυνούντων. Εἰ γὰρ
 (28) καὶ μὴ ἀνθρώπινα τὰ ἔργα τὰ ἐν
 οὐρανῷ, ἀλλὰ γοῦν ἀνθρώποις
 δεδημιούργηται. Καὶ μὴ τὸν ἥλιόν τις ὑμῶν
 προσκυνεῖτω, ἀλλὰ τὸν ἡλίου ποιητὴν
 ἐπιποθείτω, μηδὲ τὸν κόσμον ἐκθειάζετω,
 ἀλλὰ τὸν κόσμου δημιουργὸν ἐπιζητησάτω.
 Μόνη ἄρα ὡς ἔοικεν καταφυγὴ τῷ
 μέλλοντι ἐπὶ τὰς σωτηρίους ἀφικνεῖσθαι
 θύρας ὑπολείπεται σοφία θεϊκὴ· ἐντεῦθεν
 ὥσπερ ἐξ ἱεροῦ τινος ἀσύλου, οὐδενὶ οὐκ
 ἔστι ἀγώγιμος τῶν δαιμόνων ὁ ἄνθρωπος
 γίνεται, σπεύδων εἰς σωτηρίαν.

what is made follow.. Here a group of
 philosophers turns aside, agreeing that
 man was beautifully made for the view of
 the sky (27); and they worship the things
 seen and caught by the eye in the sky.. For
 even if (28) the works in the sky are not
 human, at least they have been made for
 humans.. And let no one worship the sun,
 but long for the maker of the sun; let no one
 worship the world, but seek the creator of
 the world.. So it seems that only divine
 wisdom remains as a refuge for the one
 about to reach the saving doors; from here,
 as if from a sacred asylum, man is no longer
 led by demons, but hurries toward
 salvation.

Chapter 5 (CAPUT V)

*Philosophorum sententias de Deo
 recenset.*

*He reviews the opinions of the
 philosophers about God.*

Ἐπιδράμωμεν (29) δέ, εἰ βούλει, καὶ τῶν
 φιλοσόφων τὰς δόξας, ὅσας ἀύχοῦσι περὶ
 τῶν θεῶν, εἴ πως καὶ φιλοσοφίαν αὐτὴν
 κενοδοξίας ἔνεκεν ἀνειδωλοποιοῦσαν τὴν
 ὕλην ἐφεύρωμεν· εἰ καὶ δαιμόνια ἅττα
 ἐκθειάζουσιν, κατὰ παραδρομὴν
 παραστῆσαι δυνηθῶμεν ὀνειρώττουσαν
 τὴν ἀλήθειαν. Στοιχεῖα μὲν οὖν ἀρχὰς
 ἀπέλειπον ἐξυμνήσαντες, Θαλῆς ὁ Μιλήσιος
 τὸ ὕδωρ, καὶ Ἀναξίμενης, ὁ καὶ αὐτὸς
 Μιλήσιος, τὸν ἀέρα· ὧς Διογένης ὕστερον ὁ
 Ἀπολλωνιάτης κατηκολούθησεν.
 Παρμενίδης δὲ ὁ Ἐλεάτης, θεοὺς

Let us also run through, if you wish, the
 opinions of the philosophers, as many as
 they boast about the gods, so that perhaps
 we may find philosophy itself, out of vanity,
 making the material world into idols; even
 if it praises such spirits, we might be able,
 by mistake, to present the truth as if
 dreaming.. Having praised the elements as
 principles, Thales of Miletus named water,
 and Anaximenes, also a Milesian, named
 air; Diogenes the Apolloniat later followed
 him in this.. Parmenides of Elea introduced
 fire and earth as gods; but only one of

εἰσηγήσατο πῦρ καὶ γῆν· θάτερον δὲ
 αὐτοῖν μόνοιν (30), τὸ πῦρ, θεὸν
 ὑπειλήφατον Ἴππασός τε ὁ Μεταποντῖνος
 (31) καὶ ὁ Ἐφέσιος Ἡράκλειτος·
 Ἐμπεδοκλῆς γὰρ ὁ Ἀκραγαντῖνος, εἰς
 πλῆθος ἐμπεσὼν, πρὸς τοῖς τέτταρσι
 στοιχείοις τούτοις, Νεῖκος καὶ Φιλίαν
 καταριθμεῖται. Ἄθεοι μὲν δὴ καὶ οὗτοι (32),
 σοφίᾳ τινὶ ἀσόφῳ τὴν ὕλην
 προσκυνήσαντες· καὶ λίθους μὲν ἢ ξύλα οὐ
 τιμήσαντες, γῆν δὲ τὴν τούτων μητέρα
 ἐκθειάσαντες, καὶ Ποσειδῶνα μὲν οὐκ
 ἀναπλάττοντες, ὕδωρ δὲ αὐτὸ
 προστρεπόμενοι (33). Τί γὰρ ἐστὶ
 πρότερον, Ποσειδῶν, ἢ ὑγρά τις οὐσία, ἐκ
 τῆς πόσεως ὀνοματοποιουμένη; ὥσπερ
 ἀμέλει ὁ πολέμιος Ἄρης ἀπὸ τῆς ἄρσεως
 καὶ ἀναιρέσεως κεκλημένος. Ἥ καὶ δοκοῦσιν
 μοι πολλοὶ μάλιστα, τὸ ξίφος μόνον
 πῆξαντες, ἐπιθύειν ὡς Ἄρει. Ἔστι δὲ
 Σκυθῶν (34) τὸ τοιοῦτον, καθάπερ
 Εὐδοξος (35) ἐν δευτέρᾳ τῆς **Περίδου**
 λέγει. Σκυθῶν δὲ οἱ Σαυρομάται, ὡς φησιν
 Ἰκέσιος ἐν τῷ **Περὶ μυστηρίων**, ἀκινάκην
 σέβουσιν. Τοῦτό τοι καὶ οἱ ἀμφὶ τὸν
 Ἡράκλειτον, τὸ πῦρ ὡς ἀρχέγονον
 σέβοντες, πεπόνθασιν· τὸ γὰρ πῦρ τοῦτο
 ἕτεροι Ἠφαιστον ὠνόμασαν. Περσῶν (36)
 δὲ οἱ Μάγοι τὸ πῦρ τετιμήκασι, καὶ τῶν τὴν
 Ἀσίαν κατοικούντων πολλοί· πρὸς δὲ καὶ
 Μακεδόνες, ὡς φησι Διογένης ἐν πρώτῳ
Περσικῶν. Τί μοι Σαυρομάτας καταλέγειν
 (37) οὓς Νυμφόδωρος ἐν **Νομίμοις**
βαρβαρικοῖς, τὸ πῦρ σέβειν ἱστορεῖ· ἢ
 τοὺς Πέρσας, καὶ τοὺς Μήδους, καὶ τοὺς
 Μάγους; θύειν (38) ἐν ὑπαίθρῳ τούτους ὁ
 Δίνων (39) λέγει, θεῶν ἀγάλματα μόνον τὸ
 πῦρ καὶ ὕδωρ νομίζοντας. Οὐκ
 ἀπεκρυψάμην οὐδὲ τὴν τούτων ἄγνοιαν· εἰ
 γὰρ (40) καὶ τὰ μάλιστα ἀποφεύγειν
 οἴονται τῆς πλάνης, ἀλλ' εἰς ἑτέραν
 κατολισθαίνουσιν ἀπάτην. Ἀγάλματα μὲν
 θεῶν οὐ ξύλα καὶ λίθους ὑπειλήφασιν,

these, fire, was acknowledged as a god by
 Hippasus of Metapontum and Heraclitus of
 Ephesus. For Empedocles of Acragas,
 expanding to a multitude, added Strife and
 Friendship to these four elements.. These
 men were indeed atheists, worshipping
 matter with a certain foolish wisdom; they
 did not honor stones or wood, but instead
 deified the earth as their mother, and did
 not fashion Poseidon, but turned instead to
 water itself.. For what is earlier, Poseidon,
 or some moist substance, named from
 drinking?? Just as the hostile Ares is called
 from lifting and taking away.. And many
 seem to me especially to desire Ares,
 having fixed only the sword, as if to Ares..
 Such a thing exists among the Scythians
 (34), just as Eudoxus (35) says in the
 second book of the **Period**.. The
 Sauromatae among the Scythians, as
 Ikesios says in the **On Mysteries**, honor the
 akinakes (a type of short sword).. Those
 around Heraclitus, too, honoring fire as
 primal, have experienced this; for some
 have called that fire Hephaestus.. The Magi
 of the Persians have honored fire, as have
 many of those living in Asia; and also the
 Macedonians, as Diogenes says in the first
 book of **Persica**.. Why should I mention the
 Sauromatae (37), whom Nymphodorus in
Nomima Barbarika records as honoring
 fire; or the Persians, and the Medes, and the
 Magi?? Dion says that these people (38)
 offer sacrifices outdoors (39), considering
 only fire and water as images of the gods.. I
 did not hide even their ignorance; for if
 (40) they think they avoid error the most,
 yet they slip into another kind of
 deception.. They did not imagine the
 statues of the gods as wood and stone, like
 the Greeks; nor did they think of ibises and
 trackers, like the Egyptians, but rather fire
 and water, as philosophers do.. After many

ὥσπερ Ἕλληνες· οὐδὲ μὴν ἱβίδας καὶ
ἰχνεύμονας, καθάπερ Αἰγύπτιοι, ἀλλὰ πῦρ
τε καὶ ὕδωρ, ὡς φιλόσοφοι. Μετὰ πολλὰς
μέντοι ὕστερον περιόδους ἐτῶν
ἀνθρωποειδῆ ἀγάλματα σέβειν αὐτοὺς,
Βήρωσος ἐν τρίτῃ **Χαλδαϊκῶν** παρίστησι,
τοῦτο Ἀρταξέρξου τοῦ Δαρείου τοῦ Ὠχοῦ
εἰσηγησαμένου, ὃς πρῶτος τῆς Ἀφροδίτης
Ταναΐδος (41) τὸ ἄγαλμα ἀναστήσας ἐν
Βαβυλῶνι, καὶ Σούσοις, καὶ Ἐκβατάνοις
Πέρσαις, καὶ Βάκτροις, καὶ Δαμασκῶ καὶ
Σάρδεσιν, ὑπέδειξε σέβειν. Ὁμολογούντων
τοίνυν οἱ φιλόσοφοι, τοὺς διδασκάλους
τοὺς σφῶν Πέρσας, ἢ Σαυρομάτας, ἢ
μάγους, παρ' ὧν τὴν ἀθεότητα τῶν
σεβασμίων αὐτοῖς μεμαθήκασιν ἀρχῶν,
ἄρχοντα τὸν πάντων (42) ποιητὴν, καὶ τῶν
ἀρχῶν αὐτῶν δημιουργὸν ἀγνοοῦντες, τὸν
ἄναρχον Θεόν· τὰ δὲ πτωχὰ ταῦτα καὶ
ἀσθενῆ, ἣ φησιν ὁ Ἀπόστολος, τὰ εἰς τὴν
ἀνθρώπων ὑπηρεσίαν πεποιημένα
στοιχεῖα, προστρεπόμενοι τῶν δὲ ἄλλων
φιλοσόφων ὅσοι τὰ στοιχεῖα ὑπερβάντες,
ἐπολυπραγμόνησάν τι ὑψηλότερον καὶ
περιττότερον· οἱ μὲν αὐτῶν τὸ ἄπειρον
καθύμνησαν, ὧν Ἀναξίμανδρος (43) ὁ
Μιλήσιος ἦν, καὶ Ἀναξαγόρας (44) ὁ
Κλαζομένιος, καὶ ὁ Ἀθηναῖος Ἀρχέλαος·
τούτῳ μὲν γε ἄμφω τὸν Νοῦν ἐπεστησάτην
τῇ ἀπειρίᾳ· ὁ δὲ Μιλήσιος Λεύκιππος (45)
καὶ ὁ Χῖος Μητρόδωρος διττὰς, ὡς ἔοικε,
καὶ αὐτῷ ἀρχὰς ἀπελιπέτην, τὸ πλῆρες καὶ
τὸ κενόν. Προσέθηκε καὶ λαβὼν τούτοις
τοῖς δυεῖν τὰ εἶδωλα (46), ὁ Ἀβδηρίτης
Δημόκριτος· ὁ γάρ τοι Κροτωνιάτης
Ἀλκμαίων (47), θεοὺς ᾤετο τοὺς ἀστέρας
εἶναι, ἐμψύχους ὄντας (οὐ σιωπήσομαι
οὐδὲ τὴν τούτων ἀναισχυντίαν)·
Ξενοκράτης, Καρχηδόνιος (48) οὗτος, ἐπτά
μὲν θεοὺς τοὺς πλάνητας, ὀγδοὺς δὲ, τὸν ἐκ
πάντων αὐτῶν συνεστῶτα κόσμον
αἰνίττεται. Οὐδὲ μὴν τοὺς ἀπὸ τῆς Στοᾶς
(49) παρελεύσομαι, διὰ πάσης ὕλης, καὶ διὰ

years, however, they began to worship
statues resembling humans. Berosus, in the
third book of his *Chaldaean* history, reports
that this was introduced by Artaxerxes, son
of Darius the Ochus, who was the first to
set up a statue of Aphrodite of the Tanais
(41) in Babylon, and showed that it should
be worshiped also in Susa, among the
Persians in Ecbatana, in Bactra, Damascus,
and Sardis.. Since the philosophers agreed,
their teachers—the Persians, either
Sauromatae or magi, from whom they
learned the irreverence toward the
sacred—did not know the ruler of all (42),
the creator of the rulers themselves, the
God without beginning. They turned
instead to these poor and weak things,
which the Apostle says were made to serve
humans, the elements. Among the other
philosophers, those who went beyond the
elements busied themselves with
something higher and more excessive.
Some praised the infinite, among whom
were Anaximander (43) of Miletus,
Anaxagoras (44) of Clazomenae, and the
Athenian Archelaus. The last two set Mind
over the infinite. The Milesian Leucippus
(45) and the Chian Metrodorus apparently
left behind two principles: the full and the
empty.. Democritus of Abdera added to
these two the idols (46). For Alcmaeon of
Croton (47) thought that the gods were the
stars, living beings (I will not be silent
about even their shamelessness).
Xenocrates, the Carthaginian (48), counted
seven gods as the wandering stars, and a
eighth, which he hinted was the world
composed of all of them.. Nor will I pass
over those from the Stoa (49), who say that
the divine runs through all matter, even the
most dishonorable, and who shamelessly
disgrace philosophy.. I do not think it is
difficult here to mention those from the

τῆς ἀτιμοτάτης, τὸ Θεῖον διήκειν λέγοντας,
οἱ καταισχύνουσιν ἀτεχνῶς τὴν
φιλοσοφίαν. Οὐδὲν δὲ οἷμαι χαλεπὸν,
ἐνταῦθα γενόμενος, καὶ τῶν ἐκ τοῦ
Περιπάτου μνησθῆναι· καὶ ὅγε τῆς
αἰρέσεως πατήρ, τῶν ὅλων οὐ νοήσας τὸν
Πατέρα, τὸν καλούμενον ὕπατον, ψυχὴν
(50) εἶναι τοῦ παντός οἶεται· τουτέστι τοῦ
κόσμου τὴν ψυχὴν Θεὸν ὑπολαμβάνων,
αὐτὸς αὐτῷ περιπείρεται. Ὁ γὰρ τοι μέχρι
τῆς σελήνης αὐτῆς διορίζων τὴν πρόνοιαν,
ἔπειτα τὸν κόσμον Θεὸν ἡγούμενος,
περιτρέπεται, τὸν ἄμοιρον τοῦ Θεοῦ Θεὸν
δογματίζων. Ὁ δὲ Ἑρέσιος ἐκεῖνος
Θεόφραστος, ὁ Ἀριστοτέλους γνῶριμος, πῇ
μὲν οὐρανὸν, πῇ δὲ πνεῦμα τὸν Θεὸν
ὑπονοεῖ. Ἐπικούρου μὲν γὰρ μόνου καὶ
ἐκῶν ἐκλήσομαι, ὃς οὐδὲ μέλειν (51) οἶεται
τῷ Θεῷ, διὰ πάντων ἀσεβῶν. Τί γὰρ
Ἡρακλείδης ὁ Ποντικός; Οὐκ ἔσθ' ὅπη οὐκ
ἐπὶ τὰ Δημοκρίτου καὶ αὐτὸς κατασύρεται
εἶδωλα.

Peripatetic school; and he himself, the
father of the sect, not understanding the
Father of all, called the **highest** one
(ὑπατον) the soul (50) of everything. That
is, he considered the soul of the world to be
God, binding himself to himself.. For he
defines providence only up to the moon
itself, then considers the world to be God,
turning around, declaring the Godless God..
But that Eresian Theophrastus, a close
associate of Aristotle, sometimes suggests
that God is the sky, and sometimes that God
is spirit.. For I will call upon Epicurus alone
and willingly, who thinks that God does not
even care, because of all his impieties.. For
what about Heraclides of Pontus?? There is
no place where he himself does not also
follow the images of Democritus.

Chapter 6 (CAPUT VI)

*Philosophos aliquando, ipso aspirante,
verum hoc in argumento attigisse.*

*Sometimes a philosopher, even while
striving himself, has touched on the truth in
this matter.*

Καὶ πολὺς μοι ἐπὶ ῥῆϊ τοιοῦτος ὄχλος,
οἷονεὶ μορμὴν τινὰ δαιμονίων παρεισάγων
(52) ξένων· ἄτοπον σκιαγραφίαν
μυθολόγων, ὕθλη γραϊκῶ· πολλοῦ γε δεῖ
ἀνδράσιν ἐπιτρέπειν, ἀκροᾶσθαι τοιούτων
λόγων, οἳ μὴ δὲ (53) τοὺς παῖδας τοὺς
ἐαυτῶν, τοῦτο δὲ τὸ λεγόμενον,
κλαυθυμυρίζομένους ἐθίζομεν
παρηγορεῖσθαι μυθίζοντες, ὀρθῶδοῦντες
συνανατρέφειν αὐτοῖς ἀθεότητα, τὴν πρὸς
τῶν δοκησιεσώφων (54) δὴ τούτων
καταγγελλομένην, μὴ δὲν τι νηπίων μᾶλλον

And a great crowd like this flows upon me,
as if introducing some kind of demon spirit
(52) from abroad; a strange shadow-
painting of myth-makers, a Greek-made
nonsense; it is necessary for men to allow
themselves to listen to such words, who do
not even (53) allow their own children, that
is to say, those called, accustomed to crying
and lamenting, to be comforted by myths,
trembling as they grow up with them in
godlessness, which is proclaimed by these
so-called wise men (54), knowing nothing

τάληθές εἰδότες. Τί γάρ, ὦ πρὸς τῆς ἀληθείας, τοὺς σοὶ πεπιστευκότας δεικνύεις ῥύσει καὶ φθορᾷ δεινῶς τε καὶ ἀτάκτως (55) ὑποβεβλημένους; Τί δαί μοι εἰδώλων ἀναπίμπλης τὸν βίον, ἀνέμους τε, ἢ ἀέρα, ἢ πῦρ, ἢ γῆν, ἢ λίθους, ἢ ξύλα, ἢ σίδηρον, ἢ κόσμον τόνδε, θεοὺς ἀναπλάττουσα· θεοὺς δὲ καὶ τοὺς ἀστέρας τοὺς πλανήτας τοῖς ὄντως πεπλανημένοις τῶν ἀνθρώπων, διὰ τῆς πολυθρυλλήτου ταύτης ἀστρολογίας, οὐκ ἀστρονομίας, μετεωρολογούσα καὶ ἀδολεσχοῦσα; τὸν Κύριον τῶν πνευμάτων ποθῶ, τὸν Κύριον τοῦ πυρὸς, τὸν κόσμου δημιουργόν, τὸν ἡλίου (56) φωταγωγόν Θεὸν ἐπιζητῶ, οὐ τὰ ἔργα τοῦ Θεοῦ. Τίνα δὴ λάβω παρὰ σοῦ συνεργὸν τῆς ζητήσεως; Οὐ γὰρ παντάπασιν ἀπεγνώκαμέν γε, εἰ βούλει, τὸν Πλάτωνα. Πῇ δὴ οὖν ἐξιχνευτέον τὸν Θεόν, ὦ Πλάτων (57); **Τὸν γὰρ πατέρα καὶ ποιητὴν τοῦδε τοῦ παντός, εὐρεῖν τε ἔργον, καὶ εὐρόντα εἰς ἅπαν ἐξειπεῖν ἀδύνατον.** Διὰ τί δῆτα; ὦ πρὸς αὐτοῦ· **Ῥητέος (58) γὰρ οὐδαμῶς ἐστιν.** Εὖγε, ὦ Πλάτων, ἐπαφᾶσαι τῆς ἀληθείας· ἀλλὰ μὴ ἀποκάμῃς· ξύν μοι λαβοῦ τῆς ζητήσεως τάγαθοῦ πέρι· πᾶσι γὰρ ἀπαξαπλῶς ἀνθρώποις, μάλιστα δὲ τοῖς περὶ λόγους ἐνδιατρίβουσιν, ἐνέστακται τις ἀπόρροια θεϊκή· οὗ δὴ χάριν καὶ ἄκοντες μὲν ὁμολογοῦσιν ἓνα τε εἶναι Θεόν, ἀνώλεθρον καὶ ἀγέννητον (59)· τοῦτον ἄνω που περὶ τὰ νῶτα τοῦ οὐρανοῦ (60) ἐν τῇ ἰδίᾳ καὶ οἰκείᾳ περιωπῇ ὄντως ὄντα αἰεί.

Θεὸν δὲ ποῖον, εἰπέ μοι, νοητέον;

Τὸν πάνθ' ὁρῶντα, κ' αὐτὸν οὐχ

true more than infants. For what, O you who are toward the truth, do you show your believers as being terribly and disorderly subjected to ruin and destruction? Why do you fill life with images, with winds, or air, or fire, or earth, or stones, or wood, or iron, or this world, fashioning gods? And gods and the wandering stars to the truly deceived among men, through this much-talked-about astrology, not astronomy, speaking of the heavens and babbling nonsense? I long for the Lord of spirits, the Lord of fire, the creator of the world, the God who lights the sun, I seek, not the works of God. Whom then shall I take from you as a partner in the search? For we have not utterly given up, if you will, on Plato. Where then, O Plato, must the God be traced? **For the father and maker of this whole universe, it is impossible to find his work and, having found it, to explain it all.** Why indeed? O you who are toward him: **For he is nowhere to be spoken of.** Well done, O Plato, to touch on the truth; but do not grow weary; take with me the search concerning the good; for to all men simply and plainly, especially to those who spend time on words, a certain divine inspiration has been given; for the sake of this, even unwillingly they agree that there is one God, immortal and unbegotten (59); this one somewhere above, around the nape of the sky (60), truly existing in his own and proper majesty, always existing.

But what kind of God must be understood, tell me?

The one who sees all things, yet is not

ὁρώμενον,

seen himself,

Εὐριπίδης λέγει. Πεπλανῆσθαι γοῦν ὁ
Μένανδρός μοι δοκεῖ, ἔνθα φησίν·

Euripides says. Menander seems to me to
be mistaken, where he says:

Ἥλιε· σὲ γὰρ δεῖ προσκυνεῖν πρῶτον
θεῶν,

Sun; for you must be worshiped first
among the gods,

Δι' ὃν θεωρεῖν ἔστι τοὺς ἄλλους θεούς·

Because of whom it is possible to see the
other gods;

Οὐδὲ γὰρ ἥλιος ἐπιδείξει ποτ' ἂν τὸν Θεὸν
τὸν ἀληθῆ, οὐδὲ λόγος (61) ὁ ὑγιής, ὃς
ἐστὶν ἥλιος ψυχῆς, δι' οὗ μόνου ἔνδον
ἀνατείλαντος ἐν τῷ βάθει τοῦ νοῦ, καὶ τοῦ
νοὸς αὐτοῦ καταυγάζεται τὸ ὄμμα. Ὅθεν
οὐκ ἀπεικότως ὁ Δημόκριτος **τῶν λογίων
ἀνθρώπων ὀλίγους** φησὶν **ἀνατείναντας
τὰς χεῖρας· ἐνταῦθα δὲ νῦν ἡέρα
καλέομεν οἱ Ἕλληνες, πάντα
διαμυθεῖσθαι** (62)· **καὶ πάντα οὗτος
οἶδεν, καὶ διδοῖ, καὶ ἀφαιρεῖται, καὶ
βασιλεὺς οὗτος τῶν πάντων.** Ταύτη πη
καὶ Πλάτων (63), διανοούμενος τὸν Θεὸν,
αἰνίττεται **περὶ τὸν πάντων βασιλέα,
πάντ' ἐστὶ, κάκεινο** (64) **αἴτιον
ἀπάντων καλῶν.** Τίς οὖν ὁ βασιλεὺς τῶν
πάντων; Θεὸς, τῆς τῶν ὄντων ἀληθείας τὸ
μέτρον. Ὡσπερ οὖν τῷ μέτρῳ καταληπτὰ
μετρούμενα, οὕτως δὲ καὶ τῷ νοῇ τὸν
Θεὸν μετρεῖται καὶ καταλαμβάνεται ἡ
ἀλήθεια. Ὁ δὲ ἱερὸς ὄντως Μωϋσῆς· **Οὐκ
ἔσται**, φησὶν, **ἐν τῷ μαρσίπῳ σου
στάθμιον καὶ στάθμιον, μέγα ἢ μικρὸν**
(65), **ἀλλ' ἢ στάθμιον ἀληθινὸν καὶ
δίκαιον ἔσται σοί·** στάθμιον καὶ μέτρον
καὶ ἀριθμὸν τῶν ὄλων ὑπολαμβάνων τὸν
Θεόν. Τὰ μὲν γὰρ ἄδικα καὶ ἄνισα εἶδωλα

For neither the sun would ever show the
true God, nor the healthy reason (61),
which is the sun of the soul, through which
alone the eye is enlightened from within,
rising in the depth of the mind, and the eye
is illuminated by its own mind. Therefore, it
is not without reason that Democritus says
that few of the learned men have raised
their hands; here is what we Greeks now
call the air, through which all things are
explained (62); and this one knows all
things, gives all things, takes away all
things, and is king of all. It is in this sense
that Plato (63), thinking about God, hints at
the king of all, who is all things, and that
(64) cause of all good things. Who then is
the king of all? God, the measure of the
truth of all things. Just as things measurable
are grasped by a measure, so too truth is
measured and grasped by the mind when it
thinks of God. And truly holy is Moses; he
says, "There shall not be in your pouch a
false or unjust measure, great or small"
(65), but "a true and just measure shall be
yours," considering God as the measure and
number of all things. For unjust and
unequal images dwell in the pouch and, so

οἵκοι ἐν τῷ μαρσίππῳ καὶ ἐν τῇ, ὡς ἔπος
εἶπεῖν, ῥυπώση ψυχῇ κατακέκρυπται· τὸ δὲ
μόνον δίκαιον μέτρον, ὁ μόνος ὄντως Θεὸς,
ἴσος αἰεὶ, κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχων,
μετρεῖται (66) πάντα καὶ σταθμᾶται οἶονεῖ
τρυτάνη τῇ δικαιοσύνῃ, τὴν τῶν ὅλων
ἀρρεπῶς περιλαμβάνων καὶ ἀνέχων φύσιν.
**Ὁ μὲν δὴ Θεὸς (67), ὥσπερ καὶ ὁ
παλαιὸς λόγος, ἀρχὴν καὶ (68) τελευτὴν
καὶ μέσα τῶν ὄντων ἀπάντων ἔχων,
εὐθεῖαν περαίνει, κατὰ φύσιν
περιπορευόμενος· τῇ (69) δ' αἰεὶ
ξυνέπεται δίκη, τῶν ἀπολειπομένων
τοῦ θεοῦ νόμου τιμωρός.** Πόθεν, ὦ
Πλάτων, ἀλήθειαν αἰνίττει; Πόθεν ἡ τῶν
λόγων ἄφθοнос χορηγία τὴν θεοσέβειαν
μαντεύεται; **Σοφώτερα (70), φησὶν,
τούτων βαρβάρων τὰ γένη.** Οἶδά σου
τοὺς διδασκάλους, κἂν ἀποκρύπτειν
ἐθέλης· γεωμετρίαν (71) παρ' Αἰγυπτίων
μανθάνεις· ἀστρονομίαν παρὰ
Βαβυλωνίων· ἐπωδὰς τὰς ὑγιεῖς (72) παρὰ
Θρακῶν λαμβάνεις· πολλὰ σε καὶ Ἀσσύριοι
πεπαιδεύκασιν· νόμους δὲ τοὺς ὅσοι
ἀληθεῖς, καὶ δόξαν τὴν τοῦ Θεοῦ παρ'
αὐτῶν ὠφέλησαι τῶν Ἑβραίων·

to speak, are hidden in the soul, defiling it;
but the only just measure, the only true
God, always equal, always the same in kind
and manner, measures (66) and weighs all
things like a balance of justice, embracing
and enduring the nature of all things
without error. God (67), as the ancient
teaching says, having the beginning and
(68) the end and the middle of all things,
proceeds straight according to nature; and
justice always accompanies him, punishing
those who break the divine law (69).
Wherefore, O Plato, do you hint at the
truth? Whence does the abundant supply of
words prophesy piety? The kinds of
barbarians are wiser than these (70), he
says. I know your teachers, even if you
want to hide them: you learn geometry
from the Egyptians (71); astronomy from
the Babylonians; healthy incantations from
the Thracians (72); many things the
Assyrians have taught you; and you will
benefit from the laws, which are true, and
the belief about God from the Hebrews;

**Οἵτινες οὐκ ἀπάτησι κεναῖς, οὐδὲ ἔργα
ἀνθρώπων (73),**

**Who do not deceive with empty words,
nor with the works of men (73),**

**Χρύσεια καὶ χάλκεια, καὶ ἀργύρου ἢδ'
ἐλέφαντος,**

Gold and bronze, and silver and ivory,

**Καὶ ξυλίνων, λιθίνων τε, βροτῶν
εἶδωλα θανόντων,**

**And wooden and stone images of dead
mortals,**

Τιμῶσιν, ὅσαπέρ τε βροτοὶ, κενεόφρονι

They honor, just as mortals do, with

βουλῇ·

empty-minded purpose;

Ἀλλὰ γὰρ αἵρουσιν πρὸς οὐρανὸν
ὠλένας ἀγνᾶς,

But indeed they lift up pure hands
toward heaven,

Ὅρθριοι ἐξ εὐνῆς αἰεὶ, χροᾶ ἀγνίζοντες
(74)

Always at dawn from their beds,
purifying their bodies (74)

Ὑδασι, καὶ τιμῶσι μόνον τὸν αἰεὶ
μεδέοντα

With water, and they honor only the one
who always rules

Ἀθάνατον (75).

The Immortal (75).

Καί μοι μὴ μόνον, ὧ φιλοσοφία, ἓνα τοῦτον Πλάτωνα, πολλοὺς δὲ καὶ ἄλλους παραστῆσαι σπούδασον, τὸν ἓνα ὄντως μόνον Θεὸν ἀναφθεγγομένους Θεὸν, κατ' ἐπίπνοιαν αὐτοῦ, εἴ που τῆς ἀληθείας ἐπιδράξαιτο. Ἀντισθένης μὲν γὰρ οὐ Κυνικὸν δὴ τοῦτο ἐνενόησεν· Σωκράτους δὲ ἅτε γνώριμος, Θεὸν οὐδενὶ εἰκέναι φησὶν· διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκόνης δύναται. Ξενοφῶν (76) δὲ ὁ Ἀθηναῖος διαρρήδην ἂν καὶ αὐτὸς περὶ τῆς ἀληθείας ἀναγράφει τι, μαρτυρῶν ὡς Σωκράτης, εἴ μὴ τὸ Σωκράτους ἐδεδίει φάρμακον· οὐδὲν δὲ ἥττον αἰνίττεται. Ὁ γοῦν τὰ πάντα (77), φησὶ, σείων καὶ ἀτρεμίζων, ὡς μὲν μέγας τις, καὶ φανερώς δυνατός (78)· ὁποῖος δέ τις μορφὴν (79), ἀφανής. Οὐδὲ μὴν ὁ παμφαής (80) δοκῶν εἶναι ἥλιος, οὐδ' αὐτὸς (81) εἰσὶν ὁρᾶν αὐτὸν ἐπιτρέπειν· ἀλλ' ἦν τις ἀναιδῶς αὐτὸν θεάσεται, τὴν ὄψιν ἀφαιρεῖται. Πόθεν ἄρα ὁ τοῦ Γρύλλου σοφίζεται; ἢ δηλαδὴ

And indeed, philosophy, do not only bring forward this one Plato, but also many others, who earnestly proclaim the one true God as God, inspired by him, if they have touched upon the truth somewhere. For Antisthenes did not mean this as a Cynic; and since he was familiar with Socrates, he says that God resembles no one; therefore no one can learn about him from an image. Xenophon the Athenian would also clearly write something about the truth, testifying that Socrates, if he had not feared the poison of Socrates, would not hint at anything less. «He who shakes and does not tremble all things,» he says, «as if he were great and clearly powerful; and what sort of form he has, is invisible. And not even the very shining sun, seeming to be the sun, itself appears to allow itself to be seen; but if someone shamelessly looks at it, it takes away the sight.» Where then does the wisdom of Gryllus come from? Or is it indeed from the Hebrew

παρὰ τῆς προφήτιδος τῆς Ἑβραίων (82),
θεσπιζούσης ὧδέ πως;

prophetess, who proclaims something like
this?

**Τίς γὰρ σὰρξ (83) δύναται τὸν
ἐπουράνιον καὶ ἀληθῆ**

**For what flesh (83) can grasp the
heavenly and true?**

**Ὅφθαλμοῖσιν (84) ἰδεῖν Θεὸν ἄμβροτον,
ὃς πόλον οἰκεῖ;**

**With eyes (84) to see the immortal God,
who dwells in the heavens?**

Ἄλλ' οὐδ' ἀκτίνων κατεναντίον ἡελίοιο

But not even by rays opposite to the sun

**Ἄνθρωποι στῆναι δυνατοὶ (85), θνητοὶ
γεγαῶτες.**

**Can mortals stand (85), having been
made mortal?**

Κλεάνθης δὲ ὁ Πισαδεὺς (86), ὁ ἀπὸ τῆς
Στοᾶς φιλόσοφος, ὃς οὐ θεογονίαν
ποιητικὴν, θεολογίαν (87) δὲ ἀληθινὴν
ἐνδείκνυται, οὐκ ἀπεκρύψατο τοῦ Θεοῦ
πὲρ ὃ τι πὲρ εἶχεν φρονῶν.

Cleanthes of Pisaeus (86), the philosopher
from the Stoa, who showed not a poetic
theogony but a true theology (87), did not
hide what he thought about God;

**Εἰ τὸ ἀγαθὸν (88) ἐρωτᾷς μ' οἷον ἔστ',
ἄκουε δὴ·**

**"If you ask me what the good is like,
listen then;"**

Τεταγμένον, δίκαιον, ὅσιον, εὐσεβές,

"Ordered, just, holy, pious,"

**Κρατοῦν ἑαυτοῦ, χρήσιμον, καλὸν,
δέον,**

**"Strong in itself, useful, beautiful,
necessary,"**

**Αὐστηρὸν, ἀθέκαστον, αἰεὶ συμφέρον
(89),**

**"Strict, unchanging, always beneficial"
(89),**

ἄφοβον, ἄλυπον, λυσιτελές, ἀνώδυνον, “Without fear, without pain, profitable, painless,”

ὠφέλιμον (90), εὐαρεστον, ἀσφαλές, φίλον, “Useful” (90), “pleasing, safe, friendly,”

ἔντιμον, ὁμολογούμενον, εὐκλεές, “Honorable, acknowledged, glorious,”

ἄτυφον, ἐπιμελές, πρᾶον, σφοδρὸν, “Unburned, careful, gentle, intense,”

Χρονιζόμενον, ἄμεμπτον (91), αἰεὶ διαμένον. “Enduring, blameless,” (91) “always remaining.”

ἄνελεύθερος πᾶς ὅστις εἰς δόξαν βλέπει, “Everyone who looks to glory is unfree,”

ὥς δὲ παρ’ ἐκείνης τευξόμενος καλοῦ τινος. “As if by gaining some good thing from that one.”

Ἐνταῦθα δὲ σαφῶς, οἶμαι, διδάσκει ὁποῖός ἐστιν ὁ Θεός· καὶ ὡς ἡ δόξα ἡ κοινὴ καὶ ἡ συνήθεια, τοὺς ἐπομένους αὐταῖν, ἀλλὰ μὴ τὸν Θεὸν ἐπιζητοῦντας, ἐξανδραποδιζέσθην (92). Οὐκ ἀποκρυπτέον οὐδὲ τοὺς ἀμφὶ τὸν Πυθαγόραν (93), οἳ φασίν· Ὁ μὲν Θεὸς εἷς· χ’ οὗτος δὲ (94) οὐχ, ὥς τινες ὑπονοοῦσιν, ἐκτὸς τᾶς διακοσμῆσιος, ἀλλ’ ἐν αὐτᾷ (95) ὅλος, ἐν ὅλῳ τῷ κύκλῳ ἐπίσκοπος πάσας γενέσιος, κρᾶσις τῶν ὅλων· αἰεὶ ὢν, καὶ (96) ἐργάτας τῶν αὐτοῦ δυνάμιων καὶ

Here clearly, I think, it teaches what kind of God he is; and how common glory and custom enslave those who follow them but do not seek God. It must not be hidden even from those around Pythagoras, who say: “God is one; and this one is not, as some suppose, outside the universe, but entirely within it, overseeing all generations in the whole circle, the mixture of all things; always existing, and the worker of his own powers and all works, a light in heaven, and father of all, mind and soul to the whole circle, the movement of all.” These things

ἔργων ἀπάντων, ἐν οὐρανῷ φωστήρ
(97), **καὶ πάντων πατήρ, νοῦς καὶ**
ψύχωσης τῷ ὅλῳ κύκλῳ, πάντων
κίνασις (98). Ἀπόχρη καὶ τάδε, εἰς
ἐπίγνωσιν Θεοῦ, ἐπιπνοία Θεοῦ πρὸς
αὐτῶν (99) μὲν ἀναγεγραμμένα, πρὸς δὲ
ἡμῶν ἐξειλεγμένα, τῷ γε καὶ σμικρὸν
διαθρεῖν ἀλήθειαν δυναμένῳ.

also serve, for the knowledge of God, as a
breath of God written down for them, but
chosen for us, able at least to nourish a
little truth.

Chapter 7 (CAPUT VII)

Poetas etiam veritati testimonium ferre.

Poets also bear witness to the truth.

Ἦτω δὲ ἡμῖν (οὐ γὰρ αὐταρκεῖ μόνον (1) ἡ
φιλοσοφία), ἀλλὰ καὶ αὐτὴ ποιητικὴ, ἡ περὶ
τὸ ψεῦδος τὰ πάντα ἡσυχολημένη· μόλις
ποτὲ ἤδη ἀλήθειαν μαρτυρήσουσα, μᾶλλον
δὲ ἐξομολογουμένη τῷ Θεῷ τὴν μυθώδη
παρέκβασιν. Παρίτω δὲ ὅς τις καὶ βούλεται
ποιητὴς πρῶτος. Ἄρατος (2) μὲν οὖν, διὰ
πάντων τὴν δύναμιν τοῦ Θεοῦ διήκειν νοεῖ.

Let us go then (for philosophy alone is not
enough (1)), but also poetry itself, which is
entirely occupied with falsehood; hardly
ever does it bear witness to the truth, and
rather it confesses to God the mythical
digression. Let someone also be present
who wishes to be the first poet. Aratus (2),
then, understands that the power of God
extends through all things;

... ὅφρ' ἔμπεδα (3) πάντα φύωνται,

"... so that all things may grow firmly,"
(3)

Τῷ μιν ἀεὶ, πρῶτόν τε καὶ ὕστατον
ἱλάσκονται.

To him always, both first and last, they
offer propitiation.

Χαῖρε, πάτερ, μέγα θαῦμα, μέγ'
ἀνθρώποισιν ὄνειαρ.

Rejoice, father, great wonder, great
blessing to humans.

Ταύτῃ τοι καὶ ὁ Ἀσκραῖος αἰνίττεται
Ἡσίοδος τὸν

In this, Hesiod the Askraean also hints.

Θεόν·

God;

Αὐτὸς γὰρ πάντων βασιλεὺς καὶ
κοίρανός ἐστιν (4),

For he himself is king and ruler of all
(4),

Ἀθανάτων τε, ὃ δ' οὐ τις ἐρήρεισται
κράτος ἄλλος.

of the immortals, and there is no other
power that holds sway.

Ἦδη δὲ καὶ ἐπὶ τῆς σκηνῆς παραγυμνοῦσι
τὴν ἀλήθειαν· ὁ μὲν, **Καὶ εἰς (5) τὸν
αἰθέρα, καὶ εἰς τὸν οὐρανὸν
ἀναβλέψας, τόνδε ἡγοῦ Θεόν**, φησὶν
Εὐριπίδης· ὁ δὲ τοῦ Σοφίλου Σοφοκλῆς·

Already even on the stage they expose the
truth; one says, “**And looking up to the
ether and to the sky, I consider this one
God**,” says Euripides; and Sophocles, the
son of Sophilus, says;

Εἷς ταῖς ἀληθείαισιν (6), εἷς ἐστὶν Θεός,

“One in truth, one is God,”

Ὅς οὐρανὸν τ' ἔτευξε (7) καὶ γαῖαν
μακρὴν,

“Who made the heaven and the vast
earth,”

Πόντου τε χαροπὸν οἶδμα, κἀνέμων
βίας (8).

“And the fierce swell of the sea, and the
power of the winds.”

Θνητοὶ δὲ (9), πουλυκερδίᾳ
πλανώμενοι,

“But mortals, wandering with much
cunning,”

Ἰδρυσάμεσθα πημάτων παραψυχὴν
(10)

“We have established a respite from
sufferings” (10)

Θεῶν ἀγάλματ' (11) ἐκ λιθίνων, ἢ

“Statues of gods (11) made of stone, or

ξύλων, ἢ χαλκέων,

wood, or bronze,”

ἢ χρυσοτεύκτων, ἢ ἐλεφαντίνων
τύπους·

“Or images made of gold, or ivory;”

Θυσίας τε τούτοις καὶ κενὰς (12)
πανηγύρεις

“And sacrifices to these, and empty (12)
festivals,”

Νέμοντες (13), οὕτως εὐσεβεῖν
νομίζομεν.

“We think that by doing this we are
worshiping properly.” (13)

Οὕτωςι μὲν ἤδη καὶ παρακεκινδυνευμένως,
ἐπὶ τῆς σκηνῆς, τὴν ἀλήθειαν τοῖς θεαταῖς
παρεισήγαγεν. Ὁ δὲ Θράκιος ἱεροφάντης
καὶ ποιητὴς ἄμα, ὁ τοῦ Οἰάγρου Ὀρφεὺς
(14) μετὰ τὴν τῶν ὀργίων ἱεροφαντίαν, καὶ
τῶν εἰδώλων τὴν θεολογίαν, παλινωδίαν
ἀληθείας εἰσάγει, τὸ ἱερὸν ὄντως ὁψέ ποτε,
ὅμως δ’ οὖν ἄδων λόγον·

Thus already, even at the risk of danger, he
introduced the truth to the spectators on
the stage. But the Thracian hierophant and
poet at the same time, Orpheus of Oiagros
(14), after the hierophancy of the mysteries
and the theology of the idols, brings in a
counter-song of truth, truly sacred though
late, yet still singing a message;

Φθέγξομαι οἷς θέμις ἐστί· θύρας δ’
ἐπίθεσθε βέβηλοι

“I will speak what is right; impious ones,
shut the doors.”

Πάντες (15) ὁμῶς· σὺ δ’ ἄκουε,
φασφόρου ἔκγονε μήνης,

“All together: but you, listen, offspring of
the shining moon,”

Μουσαῖ, ἐξερέω γὰρ ἀληθέα· μὴ δέ σε
τὰ πρὶν

“Muses, for I will speak the truth; may
what came before not”

Ἐν στήθεσσι φανέντα φίλης αἰῶνος
ἀμέρσῃ.

“Having appeared in the breast of a dear
age, may it not fade away.”

Εἰς δὲ λόγον θεῖον βλέψας (16), τούτῳ
προσέδρευε,

“Looking toward the divine word (16),
he attended to this,”

Ἰθύνων (17) κραδίης νοερὸν κύτος, εὖ
δ’ ἐπίβαινε

“Guiding the thoughtful heart’s
chamber, and proceeding well,”

Ἀτραπιτοῦ, μούνον δ’ ἐσόρα κόσμοιο
ἄνακτα

“Of the pathless way, and alone
beholding the ruler of the universe,”

Ἀθάνατον ...

“Immortal...”

Εἶτα ὑποβάς, διαρρήδην ἐπιφέρει·

Then going down, he clearly brings
forth;

Εἷς ἔστ’, αὐτογενής (18)· ἐνὸς ἔκγονα
πάντα τέτυκται·

There is one, self-generated (18); from
one all things have been born;

Ἐν δ’ αὐτοῖς αὐτὸς (19) περιníσσεται·
οὐδέ τις αὐτὸν

And in them he himself (19) is
contained; nor does anyone him

Εἰσοράα θνητῶν (20), αὐτὸς δέ γε
πάντας ὁρᾶται.

He is seen by mortals (20), but he
himself sees all.

Οὕτως μὲν δὴ Ὀρφεύς· χρόνῳ τέ ποτε
συνῆκεν πεπλανημένος·

Thus indeed Orpheus; at one time,
confused, he came to understand with
time;

Ἀλλὰ σὺ μὴ μέλλων, βροτὲ ποικιλόμητι,
βράδυνε·

But you, mortal of many wiles, do not
delay or hesitate;

**Ἀλλὰ παλίμπλαγκτος στρέψας, Θεὸν
ἱλάσκοιο.**

**But turning back again, you may
appease God.**

Εἰ γὰρ καὶ τὰ μάλιστα ἐναύσματά (21) τινα τοῦ λόγου τοῦ θείου λαβόντες Ἕλληνες, ὀλίγα ἄττα τῆς ἀληθείας ἐφθέγγαντο, προσμαρτυροῦσι μὲν τὴν δύναμιν αὐτῆς οὐκ ἀποκεκρυμμένην, σφᾶς δὲ αὐτοὺς ἐλέγχουσιν ἀσθενεῖς, οὐκ ἐφικόμενοι τοῦ τέλους. Ἦδη γὰρ οἶμαι παντί τῳ δῆλον γεγενῆσθαι, ὥς τῶν χωρὶς τοῦ λόγου τῆς ἀληθείας ἐνεργούντων τι, ἢ καὶ φθεγγομένων, ὁμοίων ὄντων τοῖς χωρὶς βάσεως βαδίζειν βιαζομένοις. Δυσωπούντων δέ σε εἰς σωτηρίαν καὶ οἱ περὶ τοὺς θεοὺς ὑμῶν ἔλεγχοι, οὓς, διὰ τὴν ἀλήθειαν ἐκβιαζόμενοι, κωμικοῦσι ποιηταί. Μένανδρος γοῦν ὁ κωμικὸς, ἐν **Ἡνιόχῳ**, ἐν **Ὑποβολιμαίῳ** (22) τῷ δράματι,

For even if the Greeks, having taken some of the greatest hints (21) from the divine word, spoke a few fragments of the truth, they bear witness to its power not being hidden, yet they themselves are shown to be weak, not reaching the full end. For I think it is clear to everyone now that those who act or even speak apart from the word of truth are like those who try to walk without a foundation. Even those around your gods, who mock you for salvation, are rebuked; these poets, forced by the truth, make a comedy of it. Menander, the comic poet, in **The Charioteer**, in **Hypobolimaïos** (22) the play,

**Οὐδεὶς μ' ἀρέσκει, φησὶ, περιπατῶν ἔξω
θεοῦ**

**"No one pleases me," he says, "walking
outside the god."**

**Μετὰ γράδος, οὐδ' εἰς οἰκίας (23)
παρεισιῶν**

**"Along with an old woman, and not even
entering houses" (23)**

Ἐπὶ τοῦ σανιδίου μητραγύρτης (24).

"On the plank, a beggar." (24)

Τοιοῦτοι γὰρ οἱ μητραγύρται. Ὅθεν εἰκότως ὁ Ἀντισθένης ἔλεγεν αὐτοῖς μεταιτοῦσιν· **Οὐ τρέφω τὴν Μητέρα τῶν Θεῶν, ἣν οἱ θεοὶ τρέφουσιν.** Πάλιν δὲ ὁ αὐτὸς κωμικοποιὸς, ἐν Ἱερείᾳ τῷ δράματι, χαλεπαίνων πρὸς τὴν συνήθειαν,

For such are the beggars. Therefore, it is fitting that Antisthenes said to them who change their minds: «I do not nourish the Mother of the gods, whom the gods nourish.» Again, the same comic poet, in the play *The Priestess*, angry at custom,

διελέγχειν πειρᾶται τὸν ἄθεον τῆς πλάνης
τύφον, ἐπιφθεγγόμενος ἐμφρόνως·

tries to refute the atheist's blindness of
error, speaking sensibly:

... Εἰ γὰρ ἔλκει (25) τὸν Θεὸν

"... For if he drags God" (25)

**Τοῖς κυμβάλοις ἄνθρωπος, εἰς ὃ
βούλεται,**

**"A man with cymbals, wherever he
wishes,"**

Ὁ τοῦτο ποιῶν ἐστὶ μείζων τοῦ Θεοῦ.

"He who does this is greater than God."

Ἀλλ' ἔστι τόλμης καὶ βίου ταῦτ' ὄργανα

**"But these are instruments of boldness
and life"**

Εὐρημέν' ἀνθρώποισιν.

"Found for men."

Καὶ οὐχὶ μόνος ὁ Μένανδρος, ἀλλὰ καὶ
Ὅμηρος, καὶ Εὐριπίδης, καὶ ἄλλοι συχνοὶ
ποιηταὶ, διελέγχουσιν ὑμῶν τοὺς θεοὺς, καὶ
λοιδορεῖσθαι οὐ δεδίασιν, οὐδὲ καθ'
ὁπόσον, αὐτοῖς. Αὐτίκα τὴν Ἀθηνᾶν
κυνόμυιαν (26), καὶ τὸν Ἥφαιστον
ἀμφιγύην καλοῦσιν· τῇ δὲ Ἀφροδίτῃ ἡ
Ἑλένη φησί·

And not only Menander, but also Homer,
Euripides, and many other poets often
challenge your gods, and they do not fear
being insulted by them, nor to what extent.
Immediately they call Athena "dog-eyed"
(26) and Hephaestus "bow-legged"; and
Helen says this about Aphrodite:

**Μηκέτι σοῖσι (27) πόδεσσιν
ὑποστρέψειας Ὀλυμπον.**

**"Do not return to Olympus on your feet
anymore."**

Ἐπὶ δὲ τοῦ Διονύσου ἀναφανδὸν Ὅμηρος
γράφει·

Regarding Dionysus, Homer clearly writes:

Ὅς ποτε μαινομένοιο Διωνύσσοιο

"Who once, when Dionysus was raging,

τιθήνας

put to rest”

Σεῦε κατ’ ἡγάθεον Νυσσήϊον· αἱ δ’ ἅμα
πᾶσαι

“Seue down to the good Nysaeon
mountain; and all at once”

Θύσθλα χαμαὶ κατέχευαν, ὑπ’
ἀνδροφόνιοι Λυκούργου.

“They poured their thyrsus sticks down
to the ground, under the man-slaying
Lycurgus.”

Ἄξιός ὡς ἀληθῶς Σωκρατικῆς διατριβῆς ὁ
Εὐριπίδης, εἰς τὴν ἀλήθειαν ἀπιδὼν, καὶ
τοὺς θεατὰς ὑπεριδὼν· ποτὲ μὲν τὸν
Ἀπόλλωνα,

Euripides is truly worthy of a Socratic way
of life, going toward the truth, and looking
down on the spectators; at one time Apollo,

... “Ὁς μεσομφάλους (28) ἔδρας

“... Who [sits] on the mid-navel seats”
(28)

Ναίει, βροτοῖσιν στόμα (29) νέμων
σαφέστατα,

He dwells, clearly ruling over mortals’
mouths, (29)

διελέγχων·

examining closely;

Κεῖνῳ (30) πειθόμενος, τὴν τεκοῦσαν
ἔκτανον·

Obeying him, I killed the one who gave
birth; (30)

Ἐκεῖνον ἡγεῖσθ’ ἀνόσιον, καὶ κτείνετε·

Consider that one impious, and kill him;

Ἐκεῖνος ἥμαρτ’, οὐκ ἐγὼ, ἀμαθέστερος
(31)

That one sinned, not I, being more
ignorant; (31)

Ὦν τοῦ καλοῦ καὶ τῆς δίκης·

Being of what is good and just;

ποτὲ δ' ἐμμανῇ (32) εἰσάγων Ἡρακλέα, καὶ
μεθύοντα, ἀλλαχόθι, καὶ ἄπληστον· πῶς
γὰρ οὐχί, ὃς, ἐστιώμενος τοῖς κρέασι,
χλωρὰ σῦκα ἐπήσθιεν, ἄμουσαύλακτων,
ὥστε βαρβάρῳ μαθεῖν; Ἦδη δὲ ἐν Ἴωνι
τῷ δράματι γυμνῇ τῇ κεφαλῇ (33) ἐγκυκλεῖ
(34) τῷ θεάτρῳ τοὺς θεοὺς·

Once, introducing Heracles in a frenzy (32),
drunk, elsewhere, and greedy; for how
could he not, while eating meat, have eaten
green figs, barking without music, so that a
barbarian might learn? Already in Ionia, in
the drama with the bare head (33), he
surrounds (34) the gods in the theater;

**Πῶς οὖν (35) δίκαιον, τοὺς νόμους ὑμᾶς
βροτοῖς**

**How then (35) is it just for you mortals
to have laws?**

**Γράψαντας, αὐτοὺς ἀδικίας (36)
ὀφλισκάνειν;**

**Having written them down, do they
incur injustice themselves?**

**Εἰ δ', οὐ γὰρ ἔσται, τῷ λόγῳ δὲ
χρήσομαι·**

**But if not, for it will not be so, I will use
reason;**

Δίκας βιαιῶν δώσετ' ἀνθρώποις γάμων,

**Violent men give laws to human
marriages,**

**Σὺ, καὶ Ποσειδῶν, Ζεὺς θ' ὃς οὐρανοῦ
κρατεῖ,**

**You, and Poseidon, and Zeus who rules
the sky,**

Ναοὺς τίνοντες ἀδικίᾳ (37) κενώσετε.

**By wronging temples, you will make
them empty.**

Chapter 8 (CAPUT VIII)

***Veram de Deo doctrinam a Prophetis esse
petendam.***

***The true teaching about God must be
sought from the Prophets.***

Ὡρα τοίνυν, τῶν ἄλλων ἡμῖν τῇ τάξει
προδηγυσμένων, ἐπὶ τὰς προφητικὰς ἰέναι
γραφάς· καὶ γὰρ οἱ χρησμοὶ, τὰς εἰς τὴν
θεοσέβειαν ἡμῖν ἀφορμὰς ἀναργέστατα
προτείνοντες, θεμελιοῦσι τὴν ἀλήθειαν·
Γραφαὶ δὲ αἱ θεῖαι, καὶ πολιτεῖαι
σώφρονες, σύντομοι σωτηρίας ὁδοί·
γυμναὶ κομμωτικῆς, καὶ τῆς ἐκτὸς
καλλιφωνίας, καὶ στωμυλίας, καὶ
κολακείας ὑπάρχουσαι, ἀνιστῶσιν
ἀγχόμενον ὑπὸ κακίας τὸν ἄνθρωπον,
ὑπεριδοῦσαι τὸν ὀλισθόν τὸν βιωτικόν, μιᾷ
καὶ τῇ αὐτῇ φωνῇ πολλὰ θεραπεύουσαι
(38), ἀποτρέπουσαι μὲν ἡμᾶς τῆς ἐπιζημίου
ἀπάτης, προτρέπουσαι δὲ ἐμφανῶς εἰς
προὔπτον σωτηρίαν. Αὐτίκα γοῦν ἡ
προφητις ἡμῖν ἄσάτω πρώτη Σίβυλλα τὸ
ῥῆμα τὸ σωτήριον·

It is time, then, after the others have been
explained to us in order, to turn to the
prophetic writings; for the oracles, clearly
offering us the starting points for reverence
toward God, establish the truth. The divine
Scriptures are prudent laws and brief paths
to salvation; free of ornamentation, of
external elegance, of smooth speech, and of
flattery, they raise up a person weighed
down by evil, having looked beyond the
slippery path of life, healing many things
with one and the same voice, turning us
away from harmful deception and clearly
urging us toward foresight and salvation.
At once, then, let the prophetess Sibyl sing
to us the saving song first.

**Οὗτος (39) ἰδοὺ πάντ' ἐστὶ (40) σαφής,
ἀπλάνητος ὑπάρχει·**

**This (39) indeed is entirely clear, and
stands without error; (40)**

**Ἔλθετε, μὴ σκοτίνην δὲ διώκετε καὶ
ζόφον αἰεὶ·**

**Come, and do not always pursue
darkness and gloom;**

**Ἡελίου γλυκυδερκὲς (41), ἰδοὺ, φάος
ἔξοχα λάμπει.**

**Sweet-seeing sun (41), behold, a light
shines forth brightly.**

**Γινῶτε δὲ κατθέμενοι σοφίην ἐν
στήθεσιν ὑμῶν·**

**But know this, laying down wisdom in
your hearts;**

**Εἷς Θεός ἐστι, βροχὰς, ἀνέμους,
σεισμούς τ' ἐπιπέμπων (42),**

**There is one God, sending down rain,
winds, and earthquakes (42),**

Ἀστεροπάς, λιμοὺς, λοιμοὺς, καὶ κήδεα
λυγρὰ,

lightning, famines, plagues, and bitter
sorrows,

Καὶ νιφετοὺς, κρύσταλλά τε. Τί καθ' ἓν
ἐξαγορεύω (43);

and snowfalls, and hailstones. Why do I
speak of each one separately (43)?

Οὐρανοῦ ἡγεῖται, γαίης κρατεῖ, αὐτὸς
ὑπάρχει·

He rules the sky, holds the earth, and
exists by himself;

ἐνθέως σφόδρα τὴν μὲν ἀπάτην
ἀπεικάζουσα τῷ σκότει, τὴν δὲ γνῶσιν
ἡλίῳ καὶ φωτὶ τοῦ Θεοῦ· ἄμφω δὲ
παραθεμένη τῇ συγκρίσει, τὴν ἐκλογὴν
διδάσκει. Τὸ γὰρ ψεῦδος, οὐ ψιλῇ τῇ
παραθέσει τάληθοῦς διασκεδάννυται· τῇ
δὲ χρήσει τῆς ἀληθείας ἐκβιαζόμενον,
φυγαδεύεται. Ἰερεμίας δὲ ὁ προφήτης, ὁ
πάνσοφος, μᾶλλον δὲ ἐν Ἰερεμιά τὸ ἅγιον
Πνεῦμα, ἐπιδείκνυσι τὸν Θεόν· **Θεὸς
ἐγγίζων ἐγὼ εἰμὶ, φησὶ, καὶ οὐχὶ Θεὸς
πόρρωθεν. Εἰ ποιήσει τι ἄνθρωπος ἐν
κρυφαίοις (44), καὶ ἐγὼ οὐκ ὄψομαι
αὐτόν; ἢ οὐχὶ τοὺς οὐρανούς καὶ τὴν
γῆν ἐγὼ πληρῶ; λέγει Κύριος.** Πάλιν δὲ
αὖθις διὰ Ἡσαΐου, **Τίς μετρήσει (45), φησὶ,
τὸν οὐρανὸν σπιθαμῇ, καὶ πᾶσαν τὴν
γῆν δρακί;** Ὅρα τὸ μέγεθος τοῦ Θεοῦ, καὶ
καταπλάγηθι. Τοῦτον προσκυνήσωμεν, ἐφ'
οὗ φησὶν ὁ προφήτης· **Ἀπὸ προσώπου
(46) σου ὄρη τακῆσονται, ὡς ἀπὸ
προσώπου πυρὸς τήκεται κηρός.** Οὗτος,
φησὶν, ἐστὶν ὁ Θεός, οὗ θρόνος μὲν ἔστιν
ὁ οὐρανός, ὑποπόδιον δὲ ἡ γῆ· ὃς ἐὰν
ἀνοίξῃ τὸν οὐρανόν, τρόμος σὲ
λήψεται. Βούλει καὶ περὶ τῶν εἰδώλων
ἀκοῦσαι τί φησὶν ὁ προφήτης οὗτος;
Παραδειγματισθήσονται

Inspired strongly, representing deceit as
darkness, and knowledge as the sun and
light of God; and placing both side by side
in comparison, it teaches choice.. For
falsehood is not scattered by a bare
juxtaposition with truth; but, forced by the
use of truth, it flees away.. But Jeremiah the
prophet, the all-wise one, or rather the holy
Spirit in Jeremiah, shows God: «I am a God
who is near,» he says, «and not a God far
away.». If a man does something in secret,
(44) and I do not see him,? Or do I not fill
the heavens and the earth?? The Lord says,.
Again through Isaiah he says, «Who will
measure me the heaven by a span, and the
whole earth by a handbreadth?»? See the
greatness of God, and be amazed.. Let us
worship this one, about whom the prophet
says, «Before your face the mountains will
melt away, as wax melts before fire.». This
one, he says, is God, «whose throne is
heaven, and whose footstool is the earth;
whoever opens the heaven will be seized
with trembling.». Do you also want to hear
what this prophet says about the idols??
**«They will be made an example (47)
before the sun, and their mortal food
will be for the birds of the sky and the**

(47) ἔμπροσθεν τοῦ ἡλίου, καὶ ἔσται τὰ θνησιμαῖα αὐτῶν βρώματα τοῖς πετεινοῖς τοῦ οὐρανοῦ, καὶ τοῖς θηρίοις τῆς γῆς· καὶ σαπήσεται ὑπὸ τοῦ ἡλίου καὶ τῆς σελήνης ἃ αὐτοὶ ἠγάπησαν, καὶ οἷς αὐτοὶ ἐδούλευσαν, καὶ ἔμπρησθήσεται ἡ πόλις αὐτῶν. Φθαρῆσθαι δὲ καὶ τὰ στοιχεῖα καὶ τὸν κόσμον σὺν καὶ αὐτοῖς λέγει· **Ἡ γῆ, φησὶ, παλαιωθήσεται, καὶ ὁ οὐρανὸς παρελεύσεται· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.** Τί δαί, ὅτ' ἂν πάλιν ἑαυτὸν δεικνύναι ὁ Θεὸς βουληθῇ διὰ Μωϋσέως· **Ἵδετε, ἴδετε, ὅτι ἐγὼ εἰμι, καὶ οὐκ ἔστι Θεὸς ἕτερος (48) πλὴν ἐμοῦ. Ἐγὼ ἀποκτενῶ, καὶ ζῆν ποιήσω· πατάξω, κἀγὼ ἰάσομαι, καὶ οὐκ ἔστιν ὃς ἐξελεῖται ἐκ τῶν χειρῶν μου.** Ἀλλὰ καὶ ἑτέρου ἐπακοῦσαι θέλεις χρησιμωδοῦ; ἔχεις τὸν χορὸν πάντα τὸν προφητικόν, τοὺς συνθιασώτας τοῦ Μωϋσέως. Τί φησὶν αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον διὰ Ὡσηὲ (49), οὐκ ὀκνήσω λέγειν· Ἴδου ἐγὼ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα· οὗ αἱ χεῖρες καὶ τὴν στρατιάν τοῦ οὐρανοῦ ἐθεμελίωσαν. Ἔτι καὶ διὰ Ἡσαΐου καὶ ταύτης ἀπομνημονεύσω σοι τὴν φωνήν· **Ἐγὼ εἰμι, ἐγὼ εἰμι, φησὶν, ὁ Κύριος, ὁ λαλῶν (50) δικαιοσύνην, καὶ ἀναγγέλλων ἀλήθειαν. Συνάχθητε, καὶ ἤκετε· βουλευσασθε ἅμα, οἱ σωζόμενοι ἀπὸ τῶν ἐθνῶν. Οὐκ ἔγνωσαν οἱ αἵροντες τὸ ξύλον, γλύμμα αὐτῶν· καὶ προσευχόμενοι θεοῖς (51), οἳ οὐ σώσουσιν αὐτούς. Εἴθ' ὑποβάς, Ἐγὼ, φησὶν, ὁ Θεός, καὶ οὐκ ἔστι πλὴν ἐμοῦ δίκαιος (52) καὶ σωτήρ· οὐκ ἔστι πάρεξ ἐμοῦ. Ἐπιστράφητε πρὸς μέ, καὶ σωθήσεσθε, οἱ ἀπ' ἐσχάτου τῆς γῆς. Ἐγὼ εἰμι ὁ Θεός, καὶ οὐκ ἔστιν ἄλλος· κατ' ἐμαυτοῦ ὁμνύω.** Τοῖς δὲ εἰδωολάτραις δυσχεραίνει, λέγων· **Τίνι ὁμοιώσατε Κύριον, ἢ τίνι ὁμοιώματι ὁμοιώσατε αὐτόν; Μὴ εἰκόνα ἐποίησε**

beasts of the earth; and what they loved, and to which they served, will rot under the sun and the moon, and their city will be burned.». He also says that the elements and the world will be destroyed along with them: «The earth, he says, will grow old, and the sky will pass away; but the word of the Lord remains forever.». What then, when God wishes to reveal himself again through Moses: «Look, look, that I am, and there is no other God» (48) «besides me.». «I will kill, and I will make alive; I will strike, and I will heal; and there is no one who can rescue out of my hands.». But you also want to hear another oracle.? You have the whole prophetic chorus, the companions of Moses.. What does the Holy Spirit say to them through Hosea (49)? I will not hesitate to say: “Behold, I am making a firm thunder, and creating a spirit; by whose hands they also founded the army of heaven.”. Also, through Isaiah I will remind you of this voice: “I am, I am,” says the Lord, “the one who speaks justice and proclaims truth.”. Gather together, and come; plan together, you who are saved from the nations.. Those who carry the wood did not know, their carving; and they prayed to gods, who will not save them.. Then going down, I am, says God, and there is no one just except me and a savior; there is no one besides me.. “Turn to me, and you will be saved,” those from the ends of the earth.. I am God, and there is no other; I swear by myself.. But to the idolaters he says harshly: “To whom did you liken the Lord, or with what image did you compare him?”? The craftsman did not make an image.? Or did the goldsmith melt gold and cover him with gold? And the things on top of these?. So do not be

τέκτων; ἢ χρυσοχόος χωνεύσας χρυσίον περιεχύρσωσεν αὐτόν; καὶ τὰ ἐπὶ τούτοις. Μὴ οὖν ἔτι ὑμεῖς εἰδωλολάτραι· ἀλλὰ κἂν νῦν φυλάξασθε τὰς ἀπειλάς· ὀλολύξει (53) γὰρ τὰ γλυπτὰ καὶ τὰ χειροποίητα, μᾶλλον δὲ οἱ ἐπ’ αὐτοῖς πεποιθότες· ἀναίσθητος γὰρ ἡ ὕλη. Ἔτι, φησὶν, ὁ Κύριος **σεῖσει πόλεις κατοικουμένας, καὶ τὴν οἰκουμένην ὅλην καταλήψεται τῇ χειρὶ, ὡς νεοσσιάν.** Τί σοι σοφίας ἀναγγέλλω μυστήρια, καὶ ῥήσεις ἐκ παιδὸς Ἑβραίου σεσοφισμένου; **Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ. Καὶ, Κύριος δίδωσι σοφίαν, καὶ ἀπὸ προσώπου αὐτοῦ γινῶσις καὶ σύνεσις. Ἔως πότε (54), ὀκνηρὲ, κατὰκεισαι; πότε δὲ ἐξ ὕπνου ἐγερθήσῃ;** Ἐὰν δὲ ἄοκνος ᾖς, ἥξει σοι ὥσπερ πηγὴ ὁ ἀμητός σου, ὁ Λόγος ὁ πατρικός, ὁ ἀγαθὸς λύχνος (55), ὁ **Κύριος ἐπάγων τὸ φῶς, τὴν πίστιν πᾶσι, καὶ σωτηρίαν. Κύριος γὰρ, ὁ ποιήσας τὴν γῆν ἐν τῇ ἰσχύϊ αὐτοῦ, ὡς φησιν Ἰερεμίας, ἀνῶρθωσε τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ·** προπεσόντας γὰρ ἡμᾶς ἐπὶ τὰ εἰδωλα, ἡ σοφία, ἡ ἐστὶν ὁ Λόγος αὐτοῦ, ἀνορθοῖ ἐπὶ τὴν ἀλήθειαν· καὶ αὕτη πρώτη τοῦ παραπτώματος ἀνάστασις. Ὅθεν ἀποτρέπων εἰδωλολατρείας ἀπάσης ὁ θεσπέσιος παγκάλως ἀνακέκραγε Μωϋσῆς· **Ἄκουε, Ἰσραὴλ· Κύριος ὁ Θεός (56) σου, Κύριος εἷς ἐστι· καὶ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.** Νῦν δὴ οὖν σύνετε, ὧ ἄνθρωποι, κατὰ τὸν μακάριον ψαλμωδὸν ἐκεῖνον τὸν Δαβίδ· **δράξασθε παιδείας, μήποτε ὀργισθῇ Κύριος, καὶ ἀπολεῖσθε ἐξ ὁδοῦ δικαίας, ὅτ’ ἂν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ· μακάριοι πάντες οἱ πεποιθότες ἐπ’ αὐτῷ.** Ἡδη δὲ, ὑπεροικτείρων ἡμᾶς ὁ Κύριος, τὸ σωτήριον ἐνδίδωσι μέλος, οἷον ἐμβατήριον ῥυθμόν·

idolaters any longer; but even now, if you heed the warnings, the carved and handmade idols will cry out, and even more so those who trust in them. For the material is lifeless.. Moreover, the Lord says, “He will shake inhabited cities, and he will seize the whole world with his hand, like a young bird.”. What wisdom I tell you are mysteries, and sayings from a Hebrew child made wise.*** The Lord created me as the beginning of his ways for his works.. And, the Lord gives wisdom, and from his presence come knowledge and understanding.. How long, lazy one, will you lie there?? But when will you be awakened from sleep?? But if you are lazy, your poverty will come to you like a spring; the paternal Word, the good lamp, the Lord bringing the light, faith to all, and salvation.. For the Lord, who made the earth by his power, as Jeremiah says, has raised up the world by his wisdom; for wisdom, which is his Word, will raise us up from falling into idols to the truth. And this is the first resurrection from sin.. Therefore, turning away from all idolatry, the divine Moses cried out beautifully: “Hear, Israel: The Lord your God is one Lord; and you shall worship the Lord your God, and serve him only.”. Now then, be wise, O people, according to that blessed psalmist David: “Take hold of discipline, lest the Lord become angry, and you be destroyed from the way of righteousness, when his anger quickly burns. Blessed are all who trust in him.”. Now already, the Lord, showing us great mercy, gives salvation as a song, like a marching rhythm: “Sons of men, how long will you be heavy-hearted?? Why do you love vanity, and seek after falsehood?” What then is “vanity,” and what is “falsehood”?? The holy Apostle of the Lord, blaming the Greeks, will explain to you,

Υιοὶ ἀνθρώπων, ἕως πότε βαρυκάριοι; Ἵνα τί ἀγαπᾶτε ματαιότητα, καὶ ζητεῖτε ψεῦδος; Τίς οὖν ἡ ματαιότης, καὶ τί τὸ ψεῦδος; Ὁ ἅγιος Ἀπόστολος τοῦ Κυρίου, τοὺς Ἑλλήνας αἰτιώμενος, ἐξηγήσεται σοι, Ὅτι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν, ἢ ηὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἥλλαξαν τὴν δόξαν τοῦ Θεοῦ (57) ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου, καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. Καὶ μὴν ὁ γε Θεὸς οὗτος, ὃς ἐν ἀρχῇ ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν. Σὺ δὲ τὸν μὲν Θεὸν οὐ νοεῖς, τὸν δὲ οὐρανὸν προσκυνεῖς, καὶ πῶς οὐκ ἀσεβεῖς; Ἄκουε πάλιν προφήτου λέγοντος· Ἐκλείψει (58) μὲν ὁ ἥλιος, καὶ ὁ οὐρανὸς σκοτισθήσεται· λάμψει δὲ ὁ παντοκράτωρ εἰς τὸν αἰῶνα, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται, καὶ οἱ οὐρανοὶ εἰλιγῇσονται ὡς δέσφρις ἐκτεινόμενοι καὶ συστελλόμενοι (αὗται γὰρ αἱ προφητικαὶ φωναί)· καὶ ἡ γῆ φεύξεται ἀπὸ προσώπου Κυρίου.

“Because they knew God, they did not honor him as God or give thanks, but they became vain in their thoughts, and they changed the glory of God (57) into the likeness of the image of a perishable man, and they worshiped the creation instead of the Creator.”. And indeed, this God, who “in the beginning made the heaven and the earth,”. But you do not understand God, yet you worship the heaven; and how are you not ungodly?? Listen again to the prophet saying: “The sun will be darkened, and the heaven will be darkened; but the almighty will shine forever, and the powers of the heavens will be shaken, and the heavens will roll up like a scroll being stretched out and rolled together (for these are the prophetic voices); and the earth will flee from the presence of the Lord.”

Chapter 9 (CAPUT IX)

Graviter illos peccare, qui benignam Dei vocationem spernunt, aut negligunt.

They sin seriously who scorn or neglect the kind calling of God.

Καὶ μυρίας ἂν ἔχοιμί σοι Γραφὰς παραφέρειν, ὧν οὐδὲ **κεραία** **παρελεύσεται μία**, μὴ οὐχὶ ἐπιτελῆς γενομένη· τὸ γὰρ στόμα Κυρίου, τὸ ἅγιον Πνεῦμά ἐλάλησεν ταῦτα. **Μὴ τοίνυν μηκέτι** (59), φησὶν, **υἱέ μου, ὀλιγώρει παιδείας Κυρίου· μηδ' ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος**. Ὡς τῆς ὑπερβαλλούσης φιλανθρωπίας! Οὐδ' ὡς μαθηταῖς ὁ διδάσκαλος, οὐδ' ὡς οἰκέταις ὁ κύριος, οὐδ'

And I could bring you countless Scriptures, of which not even one **small letter will pass away**, without being fulfilled; for the mouth of the Lord, the holy Spirit, has spoken these things.. Therefore, do not any longer (59), **he says**, my son, despise the discipline of the Lord; nor grow weary when you are corrected by him.. **Oh, the surpassing kindness! The teacher does not treat his students as servants, nor**

ὡς Θεὸς ἀνθρώποις, **πατὴρ δὲ ὥς, ἡπίως νοουθετεῖ υἱοὺς** (60). εἴτα Μωϋσῆς μὲν ὁμολογεῖ ἔμφοβος εἶναι καὶ ἔντρομος, ἀκούων περὶ τοῦ Λόγου. Σὺ δὲ, τοῦ Λόγου ἀκροώμενος τοῦ Θεοῦ, οὐ δέδιας; οὐκ ἀγωνιάς; οὐχὶ ἅμα τε εὐλάβῃ, καὶ σπεύδεις ἐκμαθεῖν, τουτέστι σπεύδεις εἰς σωτηρίαν, φοβούμενος τὴν ὀργήν, ἀγαπήσας τὴν χάριν, ζηλώσας τὴν ἐλπίδα, ἵνα ἐκκλίνῃς τὴν κρίσιν; Ἦκετε, ἤκετε, ὧ νεολαία ἡ ἐμή· ἦν γὰρ μὴ αὖθις **ὡς τὰ παιδία γενήσεσθε, καὶ ἀναγεννηθῆτε**, ὡς φησὶν ἡ Γραφή, τὸν ὄντως ὄντα Πατέρα οὐ μὴ ἀπολάβητε, **οὐδ' οὐ μὴ εἰσελεύσησθέ ποτε εἰς τὴν βασιλείαν τῶν οὐρανῶν**. Πῶς γὰρ εἰσελθεῖν ἐπιτέτραπται τῷ ξένῳ; Ἄλλ' ὅταν, οἶμαι, ἐγγραφῇ (61), καὶ πολιτευθῇ, καὶ τὸν πατέρα ἀπολάβῃ, τότε ἐν τοῖς (62) τοῦ πατρὸς γενήσεται, τότε κληρονομήσαι καταξιωθήσεται, τότε τῆς βασιλείας τῆς πατρῴας κοινωνήσῃ τῷ γνησίῳ, **τῷ ἡγαπημένῳ**. Αὕτη γὰρ ἡ **πρωτότοκος** (63) **Ἐκκλησία**, ἡ ἐκ πολλῶν ἀγαθῶν συγκεϊμένη **παιδίων**. ταῦτ' ἐστὶ **τὰ πρωτότοκα, τὰ ἐναπογεγραμμένα ἐν οὐρανοῖς καὶ τοσαύταις μυριάσιν ἀγγέλων συμπανηγυρίζοντα**. Πρωτότοκοι δὲ παῖδες ἡμεῖς οἱ τρόφιμοι τοῦ Θεοῦ, οἱ τοῦ πρωτοτόκου γνήσιοι φίλοι, οἱ πρῶτοι τῶν ἄλλων ἀνθρώπων τὸν Θεὸν νενοηκότες, οἱ πρῶτοι τῶν ἀμαρτιῶν ἀπεσπασμένοι, οἱ πρῶτοι τοῦ διαβόλου κεχωρισμένοι. Νυνὶ δὲ τοσούτω τινές εἰσιν ἀθεώτεροι (64), ὅσω φιλανθρωπότερος ὁ Θεός· ὁ μὲν γὰρ ἐκ δούλων υἱοὺς ἡμᾶς γενέσθαι βούλεται, οἱ δὲ, καὶ υἱοὶ γενέσθαι ὑπερηφανήκασιν. Ὡς τῆς ἀπονοίας πολλῆς (65)! τὸν Κύριον ἀπαισχύνεσθε; Ἐλευθερίαν ἐπαγγέλλεται· ὑμεῖς δὲ εἰς δουλείαν ἀποδιδράσκετε. Σωτηρίαν χαρίζεται· ὑμεῖς δὲ εἰς ἄνθρωπον ὑποφέρεσθε (66). Ζωὴν δωρεῖται αἰώνιον· ὑμεῖς δὲ **τὴν κόλασιν ἀναμένετε**· καὶ τὸ

the lord as slaves, nor God as men, but as a father gently admonishes his sons (60); **then Moses himself admits to being fearful and trembling when hearing the Word; but you, hearing the divine Word, do not fear.? You do not struggle.? You do not both show reverence and hurry to learn—that is, you hurry toward salvation—fearing the anger, loving the grace, and eagerly desiring the hope, so that you may avoid judgment.? You have come, you have come, my youth; for if you do not again become like children and be born again, as the Scripture says, you will not receive the truly existing Father, nor will you ever enter the kingdom of heaven.. For how is it allowed for a stranger to enter?? But when, I think, he is registered (61), and lives as a citizen, and receives the father, then he will become one of the father's (62), then he will be deemed worthy to inherit, then he will share in the paternal kingdom with the genuine, the beloved.. For this is the firstborn (63) Church, made up of many good children; these are the firstborn, those enrolled in heaven and celebrating together with so many myriads of angels.. We are the firstborn children, the ones nourished by God, the true friends of the firstborn, the first among other people to have known God, the first to be separated from sins, the first to be separated from the devil.. But now some are more godless (64), even though God is more loving; for he wants us to become sons from slaves, but they have become proud even to become sons.. O great foolishness (65)! You are dishonoring the Lord.? He promises freedom; but you are running away into slavery.. He grants salvation; but you endure**

πῦρ δὲ προσκοπεῖτε (67), ὃ ἡτοίμασεν ὁ Κύριος τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Διὰ τοῦτο ὁ μακάριος Ἀπόστολος, **Μαρτύρομαι ἐν Κυρίῳ, φησὶ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη (68) περιπατεῖ, ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, καὶ ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· οἵτινες ἑαυτοὺς παρέδωκαν ἀπηλγηκότες τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης καὶ πλεονεξίας.** Τοιοῦτου μάρτυρος ἐλέγχοντος τὴν τῶν ἀνθρώπων ἄνοιαν καὶ Θεὸν (69) ἐπιβωμένον, τί δὴ ἕτερον ὑπολείπεται τοῖς ἀπίστοις ἢ κρίσις καὶ καταδίκη; Οὐκ ἀμελεῖ δὲ ὁ Κύριος παραινῶν, ἐκφοβῶν, προτρέπων, διεγείρων, νουθετῶν· ἀφυπνίζει γέ τοι, καὶ τοῦ σκότους αὐτοῦ τοὺς πεπλανημένους διανίστησιν. **Ἐγειρε (70), φησὶν, ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν· καὶ ἐπιφάνῃ σοι ὁ Χριστὸς Κύριος, ὁ τῆς ἀναστάσεως ἥλιος, ὁ πρὸ ἑωσφόρου γεννώμενος, ὁ ζῶν χαρισάμενος ἀκτῖσιν ἰδίαις. Μὴ οὖν περιφρονεῖτω τις τοῦ Λόγου, μὴ λάθῃ καταφρονῶν ἑαυτοῦ. Λέγει γάρ ποῦ ἡ Γραφή· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ (71).** Ἡ δὲ δοκιμασία τίς ἐστιν; Εἰ θέλεις μαθεῖν, τὸ ἅγιόν σοι Πνεῦμα ἐξηγήσεται· **Καὶ εἶδον τὰ ἔργα μου, φησὶ, τεσσαράκοντα ἔτη (72). Διὸ προσώχθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου. Ὡς ὥμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν ἀνάπαυσίν μου.** Ὁρᾶτε τὴν ἀπειλήν. Ὁρᾶτε τὴν προτροπήν· ὁρᾶτε τὴν τιμὴν. Τί

yourself to a man (66).. He gives eternal life; but you await punishment, and you face the fire which the Lord has prepared for the devil and his angels.. For this reason the blessed Apostle says, “I testify in the Lord that you should no longer live as the Gentiles do, in the futility of their minds, being darkened in their understanding, and alienated from the life of God because of the ignorance that is in them, due to the hardness of their hearts; who have given themselves over to sensuality, to work all uncleanness and greed.”. With such a witness exposing the foolishness of men and calling on God, what else remains for the unbelievers but judgment and condemnation?? The Lord does not neglect, but encourages, warns, urges, awakens, and instructs; indeed, he awakens those who are lost in their darkness.. “Arise,” he says, “you who are sleeping, and rise from the dead; and Christ the Lord, the Sun of resurrection, who was born before the dawn star, will shine on you, giving life with his own rays.”. Therefore, let no one despise the Word, lest he unknowingly despise himself.. For Scripture says somewhere, “Today, if you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness, where your fathers tested me in trial.” (71). And what is the testing?? If you want to learn, the Holy Spirit will explain it to you: “And I saw my works,” he says, “for forty years (72). Therefore I was angry with that generation, and I said, “They always wander in their hearts; but they did not know my ways.”. As I swore in my anger, that they would not enter into my rest.. Do you see the threat?. Do you see the encouragement? Do you see the honor?. Why then do we still change grace into

δὴ οὖν ἔτι τὴν χάριν εἰς ὀργὴν μεταλλάσσομεν, καὶ οὐχὶ ἀναπεπταμέναις ταῖς ἀκοαῖς καταδεχόμενοι τὸν Λόγον, ἐν ἀγναῖς ξενοδοχοῦμεν ταῖς ψυχαῖς (73) τὸν Θεόν; Μεγάλη γὰρ τῆς ἐπαγγελίας αὐτοῦ ἡ χάρις, ἐὰν σήμερον τῆς (74) φωνῆς αὐτοῦ ἀκούσωμεν. Τὸ δὲ σήμερον καθ' ἐκάστην αὐτοῦ αὖξεται τὴν ἡμέραν, ἔστ' ἂν ἡ σήμερον ὀνομάζεται. Μέχρι δὲ συντελείας καὶ ἡ **σήμερον** καὶ ἡ μάθησις διαμένει· καὶ τότε ἡ ὄντως **σήμερον**, ἡ ἀνελλιπὴς τοῦ Θεοῦ ἡμέρα, τοῖς αἰῶσι συνεκτείνεται. Ἀεὶ οὖν τῆς φωνῆς ὑπακούωμεν τοῦ Θεοῦ Λόγου· ἡ σήμερον γὰρ αἰδὶς αἰὼν ἐστὶν εἰκὼν (75)· σύμβολον δὲ τοῦ φωτὸς, ἡμέρα (76)· **φῶς** δὲ, ὁ Λόγος **ἀνθρώποις**, δι' οὗ καταυγαζόμεθα τὸν Θεόν. Εἰκότως ἄρα πιστεύσασι μὴν καὶ ὑπακούουσιν **ἡ χάρις ὑπερπλεονάσει**· ἀπειθήσασι δὲ καὶ **πλανωμένοις κατὰ καρδίαν, ὁδοὺς τε τὰς** κυριακὰς **μὴ ἐγνώκοσιν**, ἃς **εὐθείας ποιεῖν** καὶ εὐτρεπίζειν παρήγγειλεν Ἰωάννης· τούτοις δὲ προσώχθισεν ὁ Θεός, καὶ **ἀπειλεῖ**. Καὶ δὴ καὶ τὸ τέλος τῆς ἀπειλῆς αἰνιγματωδῶς ἀπειλήφασιν οἱ παλαιοὶ τῶν Ἑβραίων πλανῆται· **οὐ γὰρ εἰσελθεῖν εἰς τὴν κατάπαυσιν** λέγονται **διὰ τὴν ἀπιστίαν**, πρὶν ἡ (77) σφᾶς αὐτοὺς, κατακολουθήσαντας τῷ Μωϋσέως διαδόχῳ, ὅψε ποτε ἔργῳ μαθεῖν, οὐκ ἂν ἄλλως σωθῆναι, μὴ οὐχὶ (78) ὡς Ἰησοῦ (79) πεπιστευκότας. Φιλάνθρωπος δὲ ὢν ὁ **Κύριος, πάντας ἀνθρώπους εἰς ἐπίγνωσιν τῆς ἀληθείας** παρακαλεῖ, ὁ τὸν **Παράκλητον** ἀποστέλλων. Τίς οὖν ἡ ἐπίγνωσις; θεοσέβεια· **θεοσέβεια δὲ πρὸς πάντα ὠφέλιμος**, κατὰ τὸν Παῦλον, **ἐπαγγελίαν ἔχουσα ζωῆς, τῆς νῦν καὶ τῆς μελλούσης**. Πόσου ὁμολογήσαιτε, ὧς ἄνθρωποι, εἰ ἐπιπράσκετο σωτηρία αἰδὶς, ὠνήσασθαι (80) ἂν; οὐδὲ εἰ τὸν Πάκτωλόν τις ὅλον, τοῦ χρυσοῦ το ῥεῦμα τὸ μυθικόν, ἀπομετρήσειε, ἀντάξιον σωτηρίας μισθὸν

anger, and not, having opened our ears, receive the Word, welcoming God in pure souls? (73)? For great is the grace of his promise, if today we listen to his voice. (74). But the today of each day grows greater with him; so it may be called today.. But until completion, both the **today** and the learning remain; and then the true **today**, the unending day of God, extends along with the ages.. Therefore, let us always listen to the voice of the divine Word; for today is an eternal age (75); a symbol of light, a day (76); and the **light** is the Word **to people**, through whom we are enlightened about God.. It is reasonable, then, that for those who believe and obey, **grace will abound exceedingly**; but for those who disobey and are **led astray in heart, and do not know the Lord's ways**, which **John commanded to make straight and prepare**; to these God became angry and **threatens**.. And indeed, the end of the threat was enigmatically foretold by the ancient deceivers of the Hebrews; for they are said **not to enter into the rest because of unbelief**, which holds them back (77), following the successor of Moses, to learn at last by experience that they could not be saved otherwise, unless perhaps (78) they believed in Jesus (79).. Being loving toward humanity, **the Lord urges all people to the knowledge of the truth**, sending the **Paraclete**.. What then is knowledge?? Godliness; **and godliness is beneficial in every way**, according to Paul, **holding the promise of life, both present and future**.. How great you must admit, O people, if eternal salvation were to be gained, you would benefit (80) from it!? Not even if someone were to measure the entire Pactolus, the legendary stream of gold, would they count a reward worthy of salvation.. Therefore, do not give up; it is

ἀριθμήσει. Μὴ οὖν ἀποκάμητε· ἔξεστιν ὑμῖν, ἢν ἐθέλητε, ἐξωνήσασθαι τὴν πολυτίμητον σωτηρίαν οἰκείῳ θησαυρῷ, ἀγάπῃ καὶ πίστει ζωῆς (81)· ὅς ἐστιν ἀξιόλογος μισθός. Ταύτην ἡδέως τὴν τιμὴν ὁ Θεὸς λαμβάνει· **Ἠλπίκαμεν γὰρ ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.** Οἱ δὲ ἄλλοι, περιπεφυκότες τῷ κόσμῳ, οἷα φύκιά τινα ἐνάλοις πέτραις, ἀθανασίας ὀλιγωροῦσιν· καθάπερ ὁ Ἰθακήσιος γέρων (82), οὐ τῆς ἀληθείας, καὶ τῆς ἐν οὐρανῷ πατρίδος, πρὸς δὲ καὶ τοῦ ὄντως ὄντος ἰμειρόμενος φωτὸς, ἀλλὰ **τοῦ καπνοῦ.** Θεοσέβεια δὲ, ἐξομοιοῦσα τῷ Θεῷ κατὰ τὸ δυνατόν τὸν ἄνθρωπον, κατάλληλον ἐπιγράφεται διδάσκαλον Θεὸν, τὸν (83) καὶ μόνον ἀπεικάσαι κατ' ἀξίαν δυνάμενον ἄνθρωπον Θεῷ. Ταύτην Ἀπόστολος (84) τὴν διδασκαλίαν, θείαν ὄντως ἐπιστάμενος, **Σὺ δὲ, ὦ Τιμόθεε (85), φησὶν, ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως ἐν Χριστῷ (86)·** ἱερὰ γὰρ ὡς ἀληθῶς τὰ ἱεροποιοῦντα καὶ θεοποιοῦντα (87) **γράμματα·** ἐξ ὧν **γραμματῶν** καὶ συλλαβῶν τῶν **ἱερῶν** τὰς συγκεκριμένας **γραφάς,** τὰ συντάγματα, ὁ αὐτὸς ἀκολούθως Ἀπόστολος **θεοπνεύστους** καλεῖ, **ὠφελίμους οὕσας πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπάνορθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· ἵνα ἄρτιος ᾦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.** Οὐκ ἂν τις οὕτως ἐκπλαγείη τῶν ἄλλων ἀγίων τὰς προτροπὰς, ὡς αὐτὸν τὸν Κύριον, τὸν φιλόανθρωπον. Οὐδὲν γὰρ ἄλλ' ἢ τοῦτο ἔργον μόνος ἐστὶν αὐτῷ, σῶζεσθαι τὸν ἄνθρωπον. Βοᾷ γοῦν, ἐπείγων εἰς σωτηρίαν αὐτός· **Ἠγγικεν ἡ βασιλεία τῶν οὐρανῶν·** ἐπιστρέφει (88) τοὺς ἀνθρώπους, πλησιάζοντας τῷ φόβῳ.

possible for you, if you wish, to gain the priceless salvation with your own treasure, by love and faith in life (81); which is a reward worth having.. God gladly accepts this honor; for we have hoped in the living God, who is the savior of all people, especially of those who believe.. But the others, having grown attached to the world like seaweed on underwater rocks, neglect immortality; just like the old man from Ithaca (82), who is not longing for the truth and the homeland in heaven, nor for the truly existing light, but for the smoke.. Godliness, which makes a person as much like God as possible, is rightly called a teacher God, the one who alone is able to truly represent a person in the likeness of God (83).. This teaching, truly divine, the Apostle (84) knowing well, says, “But you, Timothy (85), have known the sacred writings from childhood, which are able to make you wise for salvation through faith in Christ (86). For the sacred writings are truly holy, making holy and godlike (87).” From these sacred letters and syllables come the collected scriptures, the compositions, which the same Apostle then calls inspired by God, “useful for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be complete, equipped for every good work.” No one should be so surprised by the exhortations of the other saints as by the Lord himself, the lover of mankind.. For this alone is his work: to save the person.. He certainly cries out, urging toward salvation himself: “The kingdom of heaven has come near.” He turns people back, drawing them close with fear.. In this, the Apostle of the Lord, urging the Macedonians, becomes an interpreter of the divine voice: “The Lord has come near,” he says, “be careful that we are not caught

Ταύτη καὶ ὁ Ἀπόστολος τοῦ Κυρίου, παρακαλῶν τοὺς Μακεδόνας, ἐρμηνεύς γίνεται τῆς θείας φωνῆς· **Ὁ Κύριος (89) ἤγγικεν, λέγων, εὐλαβεῖσθε μὴ καταληφθῶμεν κενοί.** Ὑμεῖς δὲ, ἐς τοσοῦτον ἀδεεῖς (90), μᾶλλον δὲ ἄπιστοι, μήτε αὐτῷ πειθόμενοι τῷ Κυρίῳ, μήτε τῷ Παύλῳ, καὶ ταῦτα ὑπὲρ **Χριστοῦ δεομένῳ γεύσεσθε (91), καὶ ἴδετε ὅτι** Χριστὸς ὁ Θεός; ἡ πίστις εἰσάξει, ἡ πεῖρα διδάξει, ἡ Γραφή παιδαγωγῇσει, **Δεῦτε, ὦ τέκνα, λέγουσα· ἀκούσατέ μου, φόβον Κυρίου διδάξω ὑμᾶς.** Εἴτα, ὡς ἤδη πεπιστευκόσι, συντόμως ἐπιλέγει· **Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθὰς;** Ἡμεῖς ἐσμέν, φήσομεν, οἱ τὰγαθοῦ προσκυνηταί, οἱ τῶν ἀγαθῶν ζηλωταί. Ἀκούσατε οὖν οἱ **μακρὰν** (92), ἀκούσατε οἱ ἐγγύς· οὐκ ἀπεκρύβη τινὰς ὁ Λόγος· φῶς ἐστὶ κοινόν, ἐπιλάμπει **πᾶσιν ἀνθρώποις·** οὐδεὶς Κιμμέριος ἐν Λόγῳ. Σπεύσωμεν εἰς σωτηρίαν, ἐπὶ τὴν παλιγγενεσίαν, εἰς μίαν ἀγάπην (93) συναχθῆναι οἱ πολλοί, κατὰ τὴν τῆς μοναδικῆς οὐσίας ἔνωσιν· σπεύσωμεν (94) ἀγαθοεργούμενοι ἀναλόγως ἐνότητα διώκωμεν, τὴν ἀγαθὴν ἐκζητοῦντες μονάδα. Ἡ δὲ ἐκ πολλῶν ἔνωσις, ἐκ πολυφωνίας καὶ διασπορᾶς ἁρμονίαν λαβοῦσα θεϊκὴν, μία γίνεται συμφωνία, ἐνὶ χορευτῇ καὶ διδασκάλῳ τῷ Λόγῳ ἐπομένη, ἐπ’ αὐτὴν τὴν ἀλήθειαν ἀναπαυομένη, Ἀββᾶ λέγουσα, **ὁ πατήρ·** ταύτην ὁ Θεὸς τὴν φωνὴν τὴν ἀληθινὴν ἀσπάζεται παρὰ τῶν αὐτοῦ παίδων πρώτην καρπούμενος.

Chapter 10 (CAPUT X)

*Respondens objectioni Gentilium, qua nefas esse aiebant morem patrium deserere, eo impensius hortatur illos ad veritatem amplectendam, qua ab erroribus

empty.”. But you, so shameless (90), and even more unbelieving, neither trusting the Lord himself nor Paul, and these things asked for on behalf of Christ, you will experience (91), and see that Christ is God.? Faith will lead you in, experience will teach you, Scripture will guide you: “Come, children,” it says, “listen to me, I will teach you the fear of the Lord.”. Then, as those who already believe, he briefly chooses: “Who is the man who wants life, who loves to see good days?” We are, we will say, those who worship the good, those who desire the good things.. Listen then, you who are far away, listen, you who are near; the Word has not hidden anyone; it is a common light, shining on all people; no one is in darkness in the Word.. Let us hurry toward salvation, toward rebirth, to be gathered in one love by many, according to the union of the unique essence; let us hurry, doing good works, and accordingly pursue unity, seeking the good oneness.. The union of many, having received a divine harmony from many voices and scattering, becomes one agreement, following the one dancer and teacher, the Word, resting on that very truth, calling it Father; this true voice God welcomes as the first fruit from his own children.

*Answering the objection of the Gentiles, who said it was wrong to abandon the ancestral custom, he urges them all the more eagerly to embrace the truth, by

istis liberentur.*

Ἀλλ' ἐκ πατέρων (95), φατὲ,
παραδεδομένον ἡμῖν ἔθος ἀνατρέπειν οὐκ
εὖλογον. Καὶ τί δὴ οὐχὶ τῇ πρώτῃ τροφῇ τῷ
γάλακτι χρώμεθα, ὃ δῆπουθεν συνείθισαν
ἡμᾶς ἐκ γενετῆς αἰ τιτθαί; Τί δαὶ αὐξάνομεν
ἢ μειοῦμεν τὴν πατρώαν οὐσίαν, καὶ οὐχὶ
τὴν ἴσην, ὥς παρελήφαμεν,
διαφυλάττομεν; Τί δαὶ οὐκέτι τοῖς κόλποις
(96) τοῖς πατρώοις ἐναποβλύζομεν, ἢ καὶ
τὰ ἄλλα, ἃ νηπιάζοντες ὑπὸ μητράσιν τε
ἐκτρέφόμενοι, γέλωτα ὠφλομεν,
ἐπιτελοῦμεν ἔτι (97)· ἀλλὰ σφᾶς αὐτοὺς,
καὶ εἰ μὴ παιδαγωγῶν ἐτύχομεν ἀγαθῶν,
ἐπανωρθώσαμεν; εἴτα ἐπὶ τῶν παθῶν αἰ
παρεκβάσεις, καίτοι ἐπιζήμιοι καὶ
ἐπισφαλεῖς οὔσαι, ὅμως γλυκεῖαί πῶς
προσπίπτουσιν (98)· ἐπὶ δὲ τοῦ βίου, οὐχὶ
τὸ ἔθος καταλείποντες τὸ πονηρὸν καὶ
ἐμπαθὲς καὶ ἄθεον, κἂν οἱ πατέρες
χαλεπαίνωσιν, οὐκ ἐπὶ τὴν ἀλήθειαν
ἐκκλινοῦμεν, καὶ τὸν ὄντως ὄντα πατέρα
ἐπιζητήσομεν (99), οἷον δηλητήριον
φάρμακον τὴν συνήθειαν ἀπωσάμενοι;
Τοῦτ' αὐτὸ γάρ τοι τὸ κάλλιστον τῶν
ἐγχειρουμένων ἐστὶν ὑποδεῖξαι ὑμῖν, ὥς
ἀπὸ μανίας καὶ τοῦ τρισαθλίου τούτου
ἔθους ἐμισήθη ἡ θεοσεβεία· οὐ γὰρ ἂν
ἐμισήθη ποτὲ ἢ ἀπηγορεύθη ἀγαθὸν
τοσοῦτον, οὗ μείζον (1) οὐδὲν ἐκ Θεοῦ
δεδώρηταί πῶ τῇ τῶν ἀνθρώπων γενέσει,
εἰ μὴ συναρπαζόμενοι τῷ ἔθει, εἴτα μέντοι
ἀποβύσαντες τὰ ὥτα ἡμῖν, οἷον ἵπποι (2)
σκληραύχενες ἀφηνιάζοντες, τοὺς
χαλινοὺς ἐνδακόντες, ἀποφεύγετε τοὺς
λόγους, ἀποσείσασθαι μὲν (3) τοὺς
ἡνιόχους ὑμῶν τοῦ βίου ἡμᾶς
ἐπιποθοῦντες, ἐπὶ δὲ τοὺς κρημνοὺς τῆς
ἀπωλείας ὑπὸ τῆς ἀνοίας φερόμενοι, ἐναγῇ
τὸν ἅγιον ὑπολαμβάνετε τοῦ Θεοῦ Λόγον.
Ἐπεταὶ τοιγαροῦν ὑμῖν, κατὰ τὸν

which they will be freed from those errors.*

But it is not reasonable, O speaker, to
overturn the custom handed down to us
from our fathers. And why do we not use
the first nourishment, the milk, to which
the nurses accustomed us from birth? Why
do we increase or decrease the ancestral
substance, and not keep it the same, as we
have received it? Why do we no longer
suckle at the paternal breasts, or even the
other things which, as infants nourished by
our mothers, we received with laughter
and still complete? But have we corrected
ourselves, even if we have not had good
teachers? Then come the deviations in
passions, although harmful and dangerous,
yet somehow they fall sweetly upon us; and
in life, do we not leave behind the bad,
passionate, and godless custom, even if the
fathers are angry, and do not turn away
from the truth, seeking the truly existing
father, as if rejecting custom were like a
poisonous drug? For this is indeed the best
thing to show you, that godliness was hated
because of madness and this most
wretched custom; for such a great good
would never have been hated or forbidden,
of which nothing greater has ever been
given by God to the race of men, if we had
not been swept away by custom, then
having shut our ears, like hard-necked
horses running wild, biting the reins, you
avoid words, longing for us to shake off the
charioteers of your life, but carried to the
cliffs of destruction by folly, you take the
holy Word of God for a leader. Therefore,
according to Sophocles, the proofs of choice
follow for you; {{p95}}

Σοφοκλέα, τὰ ἐπίχειρα τῆς ἐκλογῆς (4)·

**Νοῦς φροῦδος, ὦτ' ἀχρεῖα, φροντίδες
κεναί.**

Καὶ οὐκ ἴστε ὡς παντὸς μᾶλλον τοῦτο ἀληθές, ὅτι ἄρα οἱ μὲν ἀγαθοὶ καὶ θεοσεβεῖς, ἀγαθῆς τῆς ἀμοιβῆς τεύξονται, τάγαθόν τετιμηκότες, οἱ δὲ ἐκ τῶν ἐναντίων πονηροὶ τῆς καταλλήλου τιμωρίας. Καὶ τῷ γε ἄρχοντι τῆς κακίας ἐπήρτηται κόλασις· ἀπειλεῖ γοῦν αὐτῷ ὁ προφήτης Ζαχαρίας· **Ἐπιτιμήσαι ἐν σοὶ ὁ ἐκλεξάμενος τὴν Ἱερουσαλήμ· οὐκ ἰδοὺ τοῦτο ὡς (5) δαλὸς ἐξεσπασμένος ἐκ πυρός;** Τίς (6) οὖν ἔτι τοῖς ἀνθρώποις ὄρεξις ἔγκειται θανάτου ἐκουσίου; τί δαὶ τῷ δαλῷ τῷ θανατηφόρῳ τούτῳ προσπεφύγασιν (7), μεθ' οὗ καταφλεχθήσονται, ἐξὸν βιώναι καλῶς, κατὰ τὸν Θεόν, οὐ κατὰ τὸ ἔθος; Θεὸς μὲν γὰρ ζωὴν χαρίζεται, ἔθος δὲ πονηρὸν, μετὰ τὴν ἐνθὲνδε ἀπαλλαγὴν, μετάνοιαν κενὴν ἅμα τιμωρίᾳ προστρίβεται· **Παθὼν (8) δέ τε νήπιος ἔγνω,** ὡς ἀπολλύει δεισιδαιμονία, καὶ σώζει θεοσέβεια. Ἰδέτω τις ὑμῶν τοὺς παρὰ τοῖς εἰδώλοις λατρεύοντας, κόμη ῥυπῶντας, ἐσθῆτι πιναρᾷ καὶ κατερῥηγυίᾳ (9) καθυβρισμένους, λουτρῶν μὲν παντάπασιν ἀπειράτους, ταῖς δὲ τῶν ὀνύχων ἀκμαῖς ἐκτεθριωμένους, πολλοὺς δὲ καὶ τῶν αἰδοίων ἀφηρημένους, ἔργῳ δεικνύοντας τῶν εἰδώλων τὰ τεμένη, τάφους τινὰς ἢ δεσμοτήρια. Οὐτοί μοι δοκοῦσι πενθεῖν, οὐ θρησκεύειν τοὺς θεοὺς· ἐλέου μᾶλλον ἢ θεοσεβείας ἄξια πεπονθότες. Καὶ ταῦτα ὀρῶντες, ἔτι τυφλώττετε, καὶ οὐχὶ πρὸς τὸν Δεσπότην τῶν πάντων καὶ Κύριον τὸν ὅλων (10) ἀναβλέψετε; οὐχὶ δὲ

**Mind, foolish one, useless ears, empty
worries.**

And do you not know that this is especially true of all, that the good and god-fearing will receive a good reward, honored for their goodness, while the wicked, from the opposite side, will receive the proper punishment?. And indeed, punishment has been hung upon the ruler of evil; the prophet Zechariah at least threatens him: «The one who chose Jerusalem will rebuke you; is this not like a torch torn out of the fire?» (5)? Who (6) then still has a desire for voluntary death among humans?? Why then have they fled to this deadly torch (7), by which they will be burned up, when it is possible to live well, according to God, not according to custom?? For God grants life, but evil custom, after release from here, is worn down by empty repentance along with punishment. **But the foolish one learned through suffering** that superstition destroys, and godliness saves.. Let one of you look at those who serve idols, with their hair unclean, dressed in filthy and torn clothing (9), completely unwashed by baths, their fingernails grown wild, and many even deprived of their private parts, showing by their actions that the temples of the idols are places of tombs or prisons.. These seem to me to mourn, not to worship the gods; having suffered things worthy of pity rather than of godliness.. And seeing these things, you are still more blind, and do not look up to the Master of all and Lord of all (10).? Will you not take refuge from these prisons here,

καταφεύξεσθε ἐκ τῶν ἐνταῦθα
δεσμοτηρίων, ἐκφεύγοντες ἐπὶ τὸν ἔλεον
τὸν ἐξ οὐρανῶν; Ὁ γὰρ Θεὸς ἐκ πολλῆς τῆς
φιλανθρωπίας ἀντέχεται τοῦ ἀνθρώπου,
ὥσπερ ἐκ καλιᾶς ἐκπίπτοντος νεοττοῦ ἢ
μήτηρ ὄρνις ἐφίπταται· εἰ δέ που καὶ
θηρίον ἐρπυστικὸν περιχάνοι τῷ νεοττῷ,
μήτηρ δ' ἀμφιποτᾶται, ὀδυρομένη φίλα
τέκνα (11)· ὁ δὲ Θεὸς πατήρ καὶ ζητεῖ τὸ
πλάσμα, καὶ ἰᾶται τὸ παράπτωμα, καὶ
διώκει τὸ θηρίον, καὶ τὸν νεοττὸν αὖθις
ἀναλαμβάνει, ἐπὶ τὴν καλιὰν ἀναπτῆναι
παρορμῶν. Εἴτα κύνες μὲν, ἥδη
πεπλανημένοι, ὁδομαῖς ῥινηλατοῦντες,
ἐξίχνευσαν τὸν δεσπότην· καὶ ἵπποι τὸν
ἀναβάτην ἀποσεισάμενοι, ἐν ἵππου
συρίγματι ὑπήκουσαν τῷ δεσπότη (12)·
Ἔγνων δὲ, φησὶ, βοῦς τὸν κτησάμενον, καὶ
ὄνος τὴν φάτνην τοῦ κυρίου αὐτοῦ·
Ἰσραὴλ δὲ με οὐκ ἔγνω. Τί οὖν ὁ Κύριος; Οὐ
μνησικακεῖ, ἔτι ἔλεει, ἔτι τὴν μετάνοιαν
ἀπαιτεῖ. Ἐρέεσθαι δὲ ὑμᾶς βούλομαι, εἰ οὐκ
ἄτοπον ὑμῖν δοκεῖ, πλάσμα ὑμᾶς τοὺς
ἀνθρώπους ἐπιγεγονότας τοῦ Θεοῦ, καὶ
παρ' αὐτοῦ τὴν ψυχὴν εἰληφότας, καὶ
ὄντας ὅλως τοῦ Θεοῦ, ἐτέρῳ δουλεύειν
δεσπότη· πρὸς δὲ καὶ θεραπεύειν ἀντὶ μὲν
τοῦ βασιλέως τὸν τύραννον, ἀντὶ δὲ τοῦ
ἀγαθοῦ τὸν πονηρόν; Τίς γὰρ, ὧ πρὸς τῆς
ἀληθείας, σωφρονῶν γε, τάγαθόν
καταλείπων, κακία σύνεστιν; Τίς δαί, ὅστις
τὸν Θεὸν ἀποφεύγων, δαιμονίοις συμβιοῖ;
Τίς δαί, υἱὸς εἶναι δυνάμενος τοῦ Θεοῦ,
δουλεύειν ἥδεται; Ἡ τίς οὐρανοῦ πολίτης
εἶναι δυνάμενος, ἔρεβον διώκει, ἐξὸν
παράδεισον γεωργεῖν, καὶ οὐρανὸν
περιπολεῖν, καὶ τῆς ζωτικῆς καὶ ἀκηράτου
μεταλαμβάνειν πηγῆς, κατ' ἔχνος (13)
ἐκείνης τῆς φωτεινῆς ἀεροβατοῦντα
νεφέλης, ὥσπερ ὁ Ἥλιος, θεωροῦντα τὸν
ὑετὸν σωτήριον (14); Οἱ δὲ, σκωλήκων
δίκην, περὶ τέλματα καὶ βορβόρους, τὰ
ἡδονῆς ῥεύματα, καλινδούμενοι, ἀνονήτους

fleeing to the mercy that comes from
heaven?? For God, out of great love for
mankind, endures the person, just as a
mother bird flies after a young bird that has
fallen from the nest; and if perhaps a
creeping beast opens its mouth to the
young bird, the mother hovers around,
grieving for her dear children (11). But God
the Father seeks the creature, heals the
fault, chases away the beast, and again
takes up the young bird, encouraging it to
climb back to the nest.. Then dogs, already
gone astray, sniffing with their noses,
tracked down the master; and horses,
shaking off their rider, obeyed the master
with the neighing of one horse (12). It is
said, «The ox knows its owner, and the
donkey its master's manger; but Israel did
not know me.». What then does the Lord?
Does not hold a grudge, still shows mercy,
still demands repentance. I want to ask you,
if it does not seem strange to you, that you,
who are the creation of God, and have
received your soul from him, and are
entirely God's, serve another master; and
even serve as a healer, but instead of the
king, the tyrant, and instead of the good
one, the evil one.? For who, O you who are
wise toward the truth, leaves the good and
joins with evil?? For who is it that, avoiding
God, lives with demons?? For who, being
able to be a son of God, takes pleasure in
serving?? Or who, being able to be a citizen
of heaven, chases darkness, though able to
cultivate paradise, and to walk around
heaven, and to share in the life-giving and
pure spring, following in the footsteps (13)
of that bright cloud walking in the air, like
Elijah, watching the saving rain (14)?? But
those, like worms, around puddles and
mud, flowing with pleasure, delighting
themselves, feed on senseless and foolish
luxuries, some foul-smelling men.. For, he

καὶ ἀνοήτους ἐκβόσκονται τρυφὰς, ὑώδεις
τινὲς ἄνθρωποι. Ὅτι γὰρ, φησὶν (15),
ἡδονταὶ βορβόρῳ μᾶλλον ἢ καθαρῷ ὕδατι·
καὶ ἐπὶ φορυτῷ (16) μαργαίνουσι, κατὰ
Δημόκριτον. Μὴ δῆτα οὖν, μὴ δῆτα
ἐξανδραποδισθῶμεν, μηδὲ ὑώδεις
γενώμεθα, ἀλλ' ὥς τέκνα φωτὸς γνήσια,
ἀναθρήσωμεν καὶ ἀναβλέψωμεν εἰς τὸ
φῶς, μὴ νόθους ἡμᾶς (17) ἐξελέγξῃ ὁ
Κύριος, ὥσπερ ὁ ἥλιος τοὺς ἀετούς.
Μετανοήσωμεν οὖν, καὶ μεταστῶμεν ἐξ
ἀμαθίας εἰς ἐπιστήμην, ἐξ ἀφροσύνης εἰς
φρόνησιν, ἐξ ἀκрасίας εἰς ἐγκράτειαν, ἐξ
ἀδικίας εἰς δικαιοσύνην, ἐξ ἀθεότητος εἰς
Θεόν. Καλὸς ὁ κίνδυνος (18) αὐτομολεῖν
πρὸς Θεόν· πολλῶν δὲ καὶ ἄλλων ἐστὶν
ἀπολαῦσαι ἀγαθῶν τοὺς δικαιοσύνης
ἐραστὰς, οἱ τὴν αἰδίον διώκομεν σωτηρίαν,
ἀτὰρ δὴ καὶ ὧν αὐτὸς αἰνίττεται ὁ Θεὸς διὰ
Ἡσαΐου λαλῶν· Ἔστι κληρονομία τοῖς
θεραπεύουσιν Κύριον· καλὴ γε καὶ ἐράσμιος
ἡ κληρονομία, οὐ χρυσίον, οὐκ ἄργυρος,
οὐκ ἐσθῆς, ἔνθα που σῆς καὶ τὰ τῆς γῆς
ληστῆς που καταδύεται, περὶ τὸν
χαμαίζηλον πλοῦτον ὀφθαλμιῶν· ἀλλ'
ἐκεῖνος ὁ θησαυρὸς τῆς σωτηρίας, πρὸς ὃν
γε ἐπείγεται χρὴ, φιλολόγους γενομένους.
Συναπαίρει (19) δὲ ἡμῖν ἐνθὲνδε τὰ ἔργα τὰ
ἀστεῖα, συνίπταται (20) τῷ τῆς ἀληθείας
πετρῷ. Ταύτην ἡμῖν τὴν κληρονομίαν
ἐγχειρίζει ἡ αἰδὶος διαθήκη τοῦ Θεοῦ, τὴν
αἰδίον δωρεὰν χορηγοῦσα (21)· ὁ δὲ
φιλόστοργος οὗτος ἡμῶν πατὴρ, ὁ ὢντως
πατὴρ, οὐ παύεται προτρέπων, νουθετῶν,
παιδεύων, φιλῶν. Οὐδὲ γὰρ σώζων
παύεται· συμβουλεύει δὲ τὰ ἄριστα·
Δίκαιοι γένεσθε (22), λέγει Κύριος. Οἱ
διψῶντες, πορεύεσθε ἐφ' ὕδωρ· καὶ
ὅσοι μὴ ἔχετε ἀργύριον, βαδίσσατε, καὶ
ἀγοράσατε, καὶ πίνετε, ἄνευ ἀργυρίου.
Ἐπὶ τὸ λουτρὸν, ἐπὶ τὴν σωτηρίαν, ἐπὶ τὸν
φωτισμὸν (23) παρακαλεῖ, μονονουχὶ βοῶν
καὶ λέγων· Γῆν σοι δίδωμι καὶ θάλασσαν,

says (15), pigs enjoy the mud more than
clean water; and they wallow in the mire
(16), according to Democritus.. Let us not,
then, be enslaved, nor become foul-
smelling men, but as true children of light,
let us look up and turn our eyes to the light,
so that the Lord does not expose us as
illegitimate, just as the sun exposes the
eagles.. Let us repent, then, and turn from
ignorance to knowledge, from foolishness
to wisdom, from lack of self-control to self-
discipline, from injustice to justice, from
godlessness to God.. It is a noble risk to
defect to God; and there are many other
blessings for the lovers of righteousness,
who pursue eternal salvation. Indeed, even
those things that God hints at through
Isaiah when he says: «The inheritance
belongs to those who serve the Lord.» The
inheritance is beautiful and desirable—not
gold, not silver, not clothing, where
perhaps your thief and the robber of the
earth sinks, coveting lowly wealth. But that
treasure of salvation, toward which we
must hurry, becoming lovers of the word..
The foolish deeds are carried away from us
here, swept away together with the wing of
truth.. The eternal covenant of God hands
over this inheritance to us, granting the
eternal gift; and this loving father of ours,
the true father, never stops urging,
advising, disciplining, and loving us.. For
the one who saves never stops; he advises
what is best: «Be righteous,» says the Lord..
«Those who are thirsty, come to the water;
and you who have no money, come, buy,
and drink without money.» He calls to the
bath, to salvation, to the enlightenment
(23), crying out alone and saying: «I give
you the earth and the sea, child, and the sky
too; and all the living things in them I give
to you as a gift.» Only, child, thirst for the
Father; God will be shown to you without

παιδίον, οὐρανόν τε· καὶ τὰ ἐν αὐτοῖς
πάντα ζῶά σοι χαρίζομαι. Μόνον, ὃ
παιδίον, δίψησον τοῦ Πατρός· ἀμισθεὶ σοὶ
δειχθήσεται ὁ Θεός· οὐ καπηλεύεται ἡ
ἀλήθεια. Δίδωσί σοι καὶ τὰ πτηνὰ, καὶ τὰ
νηκτὰ (24), καὶ τὰ ἐπὶ τῆς γῆς. Ταῦτά σου
ταῖς εὐχαρίστοις τρυφαῖς (25)
δεδημιούργηκεν ὁ Πατήρ· ἅπερ ἀργυρίῳ
μὲν ὠνήσεται ὁ νόθος, ὃς ἀπωλείας ἐστὶ
παιδίον, ὃς μαμωνᾶ δουλεύειν προήρηται·
σοὶ δὲ τὰ σὰ ἐπιτρέπει, τῷ γνησίῳ λέγει, τῷ
φιλοῦντι τὸν Πατέρα, δι' ὃν ἔτι ἐργάζεται,
ὃ μόνῳ καὶ ὑπισχνεῖται, λέγων· Καὶ ἡ γῆ
παραταθήσεται (26) εἰς βεβαίωσιν· οὐ γὰρ
κυροῦται (27) τῇ φθορᾷ· Ἐμὴ γάρ ἐστι
πᾶσα ἡ γῆ· ἔστι δὲ σὴ (28), ἐὰν ἀπολάβῃς
τὸν Θεόν. Ὅθεν ἡ Γραφὴ εἰκότως
εὐαγγελίζεται τοῖς πεπιστευκόσιν· Οἱ δὲ
ἅγιοι (29) Κυρίου κληρονομήσουσι τὴν
δόξαν τοῦ Θεοῦ καὶ τὴν δύναμιν αὐτοῦ.
Ποίαν, ὃ μακάριε, δόξαν, εἶπέ μοι; ἦν
ὀφθαλμὸς οὐκ εἶδεν, οὐδὲ οὖς ἤκουσεν,
οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη· καὶ
χαρήσονται ἐπὶ τῇ βασιλείᾳ τοῦ Κυρίου
αὐτῶν εἰς τοὺς αἰῶνας. Ἀμήν. Ἔχετε, ὃ
ἄνθρωποι, τὴν θείαν τῆς χάριτος
ἐπαγγελίαν· ἀκηκόατε καὶ τὴν ἄλλην τῆς
κολάσεως ἀπειλήν· δι' ὧν ὁ Κύριος σώζει,
φόβῳ καὶ χάριτι παιδαγωγῶν τὸν
ἄνθρωπον. Τί μέλλομεν; τί οὐκ ἐκκλίνομεν
τὴν κόλασιν; τί οὐ καταδεχόμεθα τὴν
δωρεάν; τί δαὶ οὐχ αἰρούμεθα τὰ βελτίονα,
Θεὸν ἀντὶ τοῦ πονηροῦ, καὶ σοφίαν
εἰδωλολατρίας προκρίνομεν, καὶ ζωὴν
ἀντικαταλασσόμεθα θανάτῳ; Ἴδου
τέθεικα (30) πρὸ προσώπου ὑμῶν, φησὶ,
τὸν θάνατον καὶ τὴν ζωὴν. Πειράζει σε ὁ
Κύριος, ἐκλέξασθαι τὴν ζωὴν. Συμβουλευεῖ
σοι ὡς πατήρ (31), πείθεσθαι τῷ Θεῷ (32).
Ἐὰν γὰρ ἀκούσῃτέ μου, φησὶ, καὶ
θελήσῃτε, τὰ ἀγαθὰ τῆς γῆς φάγεσθε·
ὑπακοῆς ἡ χάρις. Ἐὰν δὲ μὴ ὑπακούσῃτέ
μου, μηδὲ θελήσῃτε, μάχαιρα ὑμᾶς καὶ πῦρ

cost; truth is not sold like merchandise.. He
will give you also the birds, and the
swimming creatures (24), and those upon
the earth.. These things the Father has
created for your pleasant delights (25); but
the illegitimate child, who is lost, who has
chosen to be a slave to wealth, will buy
them with silver; for you, however, he
allows what is yours, speaking to the
genuine one, to the one who loves the
Father, for whom he still works, to whom
alone he promises, saying: The earth also
will be given (26) as a guarantee; for it is
not subject (27) to decay; for all the earth is
mine; and it will be yours (28), if you
receive God.. Therefore the Scripture
rightly proclaims good news to those who
have believed: The holy ones (29) of the
Lord will inherit the glory of God and his
power.. What kind of glory, O blessed one,
tell me?? Which no eye has seen, nor ear
has heard, nor has entered into the heart of
a person; and they will rejoice in the
kingdom of their Lord forever.. Amen. You
have, O people, the divine promise of grace;
you have also heard the other threat of
punishment; through these the Lord saves,
guiding the person with fear and grace..
What are we about to do?? Why do we not
avoid punishment?? Why do we not accept
the gift?? Why then do we not choose the
better things, God instead of evil, and
prefer idolatry to wisdom, and exchange
life for death?? Behold, I have set before
you, he says, death and life.. The Lord tests
you to choose life.. He advises you like a
father to obey God.. For if you listen to me,
he says, and are willing, you will eat the
good things of the land; grace comes from
obedience.. But if you do not listen to me,
nor are willing, the sword and fire will
consume you; judgment comes from
disobedience.. For the mouth of the Lord

κατέδετα (33)· παρακοῆς ἡ κρίσις. Τὸ γὰρ στόμα Κυρίου ἐλάλησεν ταῦτα· νόμος ἀληθείας, Λόγος Κυρίου, Βούλεσθε ὑμῖν ἀγαθὸς γένωμαι σύμβουλος; Ἀλλ' ὑμεῖς μὲν, ἀκούσατε· ἐγὼ (34), εἰ δυνατόν, ἐνδείξομαι· ἐχρῆν μὲν ὑμᾶς, ὡς ἄνθρωποι, αὐτοῦ περὶ ἐννοουμένους τοῦ ἀγαθοῦ, ἔμφυτον ἐπάγεσθαι μάρτυρα ἀξιόχρεων, πίστιν αὐτόθεν οἴκοθεν περιφανῶς αἰρουμένην τὸ βέλτιστον, μηδὲ ζητεῖν εἰ μεταδιωκτέον ἐκπονεῖν (35). Καὶ γὰρ εἴ τῳ μεθυστέον, φέρε εἰπεῖν, ἀμφιβάλλειν χρή· ὑμεῖς δὲ, πρὶν ἢ ἐπισκέψασθε, μεθύετε· καὶ εἰ ὑβριστέον, οὐ πολυπραγμονεῖτε, ἀλλ' ἢ τάχος (36) ὑβρίζετε. Μόνον δ' ἄρα, εἰ θεοσεβητέον, ζητεῖτε, καὶ εἰ τῷ σόφῳ τούτῳ δὴ τῷ Θεῷ καὶ τῷ Χριστῷ κατακολουθητέον· τοῦτο δὲ, βουλῆς καὶ σκέψεως ἀξιοῦτε, οὐδ' ὃ πρέπει Θεῷ, ὃ τί ποτὲ ἐστὶ, νενοηκότες. Πιστεύσατε ἡμῖν κἂν ὡς μέθῃ, ἵνα σωφρονήσητε· πιστεύσατε κἂν ὡς ὑβρεῖ, ἵνα ζήσητε. Εἰ δὲ καὶ πείθεσθαι βούλεσθε (37), τὴν ἐναργῆ τῶν ἀρετῶν ὑποπτεύσαντες πίστιν, φέρε ὑμῖν ἐκ περιουσίας τὴν περὶ τοῦ Λόγου παραθήσομαι πειθῶ. Ὑμεῖς δὲ (καὶ γὰρ (38) τὰ πάτρια ὑμᾶς ἔτι τῆς ἀληθείας ἀπασχολεῖ ἔθνη προκατεσχνημένους)· ἀκούοιτ' ἂν ἤδη, τὸ μετὰ τοῦτο ὅπως ἔχει· καὶ δὴ μή τις ὑμᾶς τοῦδε τοῦ ὀνόματος αἰσχύνῃ προκαταλαμβανέτω, **ἢ τ' ἀνδράσι μέγα σίνεται** (39), παρατρέπουσα σωτηρίας. Ἀποδυσάμενοι δ' οὖν περιφανῶς ἐν τῷ τῆς ἀληθείας σταδίῳ γνησίως ἀγωνιζώμεθα, βραβεύοντος μὲν τοῦ Λόγου τοῦ ἁγίου, ἀγωνοθετοῦντος δὲ τοῦ Δεσπότου τῶν ὅλων. Οὐ γὰρ σμικρὸν ὑμῖν (40) τὸ ἄθλον ἀθανασία πρόκειται. Μὴ οὖν ἔτι φροντίζετε, μηδὲ εἰ ὀλίγον τι (41) ὑμᾶς ἀγορεύουσι σύρφακές τινες ἀγοραῖοι, δεισιδαιμονίας ἄθεοι χορευταὶ, ἀνοίᾳ καὶ παρανοίᾳ ἐπ' αὐτὸ ὠθούμενοι τὸ βάραθρον, εἰδώλων ποιηταὶ, καὶ λίθων

has spoken these things; a law of truth, the Word of the Lord. I want to be a good counselor to you.? But you, listen; I, if possible, will explain. It was necessary for you, O people, to have within you a natural witness worthy of trust about what is good, clearly choosing the best from faith born at home, and not seeking whether it must be pursued or avoided.. For even if one must delay, so to speak, it is proper to hesitate; but you, before you consider, are drunk; and even if you must insult, you do not act with care, but rather you insult quickly.. But only if one must honor God, seek, and if one must follow this wise one, God and Christ; and this, you demand of counsel and thought, not what is fitting for God, whatever that may be, having understood it.. Believe us even if it seems like drunkenness, so that you may become sober; believe even if it seems like insult, so that you may live.. But if you also want to be persuaded (37), having suspected the clear faith of the virtues, I will bring to you from my wealth the trust about the Word as a pledge.. But you (for even your ancestral customs still keep you busy, having fixed habits away from the truth) would now listen to what comes next, how it stands; and indeed, let no one take shame on your behalf for this name, **which is great among men** (39), turning away from salvation.. Therefore, having stripped off everything, let us truly struggle openly in the race of truth, with the holy Word as the judge and the Master of all as the organizer of the contest.. For the prize set before you (40) is not small—it is immortality.. So do not worry anymore, even if some common market speakers (41) speak against you a little—godless dancers of superstition, driven by foolishness and madness toward the abyss, makers of idols and worshipers

προσκυνηταί· Οἶδε γὰρ ἄνθρωπος
ἀποθεοῦν τετολμήκασι, τρισκαιδέκατον
(42) Ἀλέξανδρον τὸν Μακεδόνα
ἀναγράφοντες θεὸν, ὃν Βαβυλῶν ἤλεγξε
νεκρόν. Ἄγαμαι τοίνυν τὸν θεῖον σοφιστὴν·
Θεόκριτος (43) ὄνομα αὐτῷ· μετὰ τὴν
Ἀλεξάνδρου τελευτὴν ἐπισκώπτων ὁ
Θεόκριτος τὰς δόξας τὰς κενὰς τῶν
ἀνθρώπων, ἃς εἶχον περὶ θεῶν, πρὸς τοὺς
πολίτας, Ἄνδρες, εἶπεν, θαρρῆϊτε ἄχρις ἂν
ὁρᾶτε τοὺς θεοὺς πρότερον τῶν
ἀνθρώπων ἀποθνήσκοντας. Θεοὺς δὲ δὴ
τοὺς ὁρατοὺς καὶ τὸν σύγκλυδα τῶν
γενητῶν (44) τούτων ὄχλον ὁ προσκυνῶν
καὶ προσεταιριζόμενος, αὐτῶν ἐκείνων τῶν
δαιμόνων ἀθλιώτερος μακρῶ. Θεὸς γὰρ
οὐδαμῇ οὐδαμῶς ἄδικος, ὥσπερ οἱ
δαίμονες· ἀλλ', ὡς οἶόν τε (45),
δικαιοτάτος, καὶ οὐκ ἔστιν αὐτῷ
ὁμοιότερον οὐδέν, ἢ ὅτ' ἂν ἡμῶν γένηται
ὅτι δικαιοτάτος. Βᾶτε (46) εἰς ὁδὸν δὴ, πᾶς
ὁ χειρώναξ λεῶς, οἱ τὴν Διὸς γοργῶπιν
Ἔργατιν θεὸν στατοῖσι λίκνοις
προτρέπεσθε (47), ἡλίθιοι, τῶν λίθων
δημιουργοί τε καὶ προσκυνηταί. Φειδίας
(48) ὑμῶν καὶ ὁ Πολύκλειτος ἡκόντων,
Πραξιτέλης τε αὖ καὶ Ἀπελλῆς, καὶ ὅσοι τὰς
βαναύσους (49) μετέρχονται τέχνας, γῆϊνοι
γῆς ὄντες ἐργάται. Τότε γὰρ, φησί τις
προφητεία, δυστυχίσει τὰ τῇδε πράγματα,
ὅτ' ἂν ἀνδριάσι πιστεῦσωσιν. Ἠκόντων οὖν
αὖθις (οὐ καὶ ἀνήσω (50) καλῶν) οἱ
μικροτέχνη (51). Οὐδεὶς που τούτων
ἔμπνουν εἰκόνα δεδημιούργηκεν, οὐδὲ μὴν
ἐκ γῆς μαλθακὴν ἐμάλαξε σάρκα. Τίς ἔτῃξε
μυελόν; ἢ τίς ἔπηξεν ὀστέα; τίς νεῦρα
διέτεινεν; τίς φλέβας ἐφύσησεν; τίς αἷμα
ἐνέχεεν ἐν αὐταῖς; ἢ τίς δέρμα περιέτεινεν;
ποῦ δ' ἂν τίς αὐτῶν ὀφθαλμοὺς ποιῆσαι
βλέποντας; τίς ἐνεφύσησε ψυχὴν; τίς
δικαιοσύνην ἐδωρήσατο; τίς ἀθανασίαν
ὑπέσχηται; μόνος ὁ τῶν ὅλων δημιουργός,
ὁ ἀριστοτέχνης (52) Πατὴρ, τοιοῦτον

of stones. For these people have dared to
take humans out of the godhead, writing
down Alexander the Macedonian as the
thirteenth (42) god, the one whom Babylon
declared dead.. I am amazed, then, at the
divine sophist—Theocritus (43) is his
name. After the death of Alexander,
Theocritus mocked the empty reputations
of humans, which they held as gods. To the
citizens he said, “Men, be brave until you
see the gods die before humans.”. But the
gods, indeed, are the visible ones and the
throng of these created beings whom the
worshiper and follower joins; he is far
more miserable than those very demons..
For God is nowhere unjust at all, like the
demons; but, as far as possible (45), he is
most just, and there is nothing more like
him than when one of us becomes most
just.. Go (46) on the way, all you working
people, who turn the fierce-eyed goddess
Ergatē of Zeus into cradles; you are urged
on, fools, as makers and worshipers of
stones.. Phidias (48) and Polykleitos have
come to you, as well as Praxiteles and
Apelles, and all who practice the manual
(49) arts, being workers of earthly soil.. For
then, says a certain prophecy, these things
will be in trouble, whenever they trust in
statues.. So again, when the minor crafts
come (and I will not neglect the beautiful
ones) (50), (51). No one, I suppose, has
made a living image of these, nor yet
softened flesh from the earth.. Who melted
marrow?? Or who fastened bones?? Who
stretched sinews?? Who breathed into the
veins?? Who poured blood into them?? Or
who stretched the skin around them??
Where then could someone make eyes for
them that see?? Who breathed life into
them?? Who granted them righteousness??
Who promised immortality?? Only the
creator of all things, the most skillful

ἄγαλμα ἔμψυχον ἡμᾶς, τὸν ἄνθρωπον,
ἔπλασεν. Ὁ δὲ Ὀλύμπιος ὑμῶν, εἰκόνος
εἰκὼν, πολὺ τι τῆς ἀληθείας ἀπᾶδων, ἔργον
ἐστὶ κωφὸν χειρῶν Ἀττικῶν (53). Ἡ (54)
μὲν γὰρ τοῦ Θεοῦ εἰκὼν ὁ Λόγος αὐτοῦ· καὶ
υἱὸς τοῦ Νοῦ γνήσιος, ὁ θεῖος Λόγος,
φωτὸς ἀρχέτυπον φῶς· εἰκὼν δὲ τοῦ
Λόγου, ὁ ἄνθρωπος. Ἀληθινὸς (55) ὁ νοῦς ὁ
ἐν ἀνθρώπῳ, ὁ κατ' εἰκόνα τοῦ Θεοῦ καὶ
καθ' ὁμοίωσιν διὰ τοῦτο γενενῆσθαι
λεγόμενος, τῇ κατὰ καρδίαν φρονήσει τῷ
θείῳ παρεικαζόμενος Λόγῳ, καὶ ταύτῃ
λογικὸς· ἀνθρώπου δὲ τοῦ ὁρωμένου, τοῦ
γηγενοῦς, γήϊνος εἰκὼν τὰ ἀγάλματα τὰ
ἀνδροεῖκελα, πόρρω τῆς ἀληθείας
ἐπικαίρον (56) ἐκμαγεῖον καταφαίνεται.
Οὐδὲν οὖν ἀλλ' ἢ μανίας ἔμπλεως ὁ βίος
ἔδοξέ μοι γεγονέναι, τοσαύτῃ σπουδῇ περὶ
τὴν ὕλην καταγινόμενος. Ἐπιτέτραπται
(57) δὲ ὑπὸ κενῆς δόξης ἢ συνήθειας,
δουλείας μὲν γεύσασα ὑμᾶς, καὶ ἀλόγου
περιεργασίας, νομίμων δὲ ἀνόμων καὶ
ἀπατηλῶν ὑποκρίσεων ἄγνοια, αἰτία ἤδη
κατασκευασθεῖσα (58) τῷ τῶν ἀνθρώπων
γένει κηρῶν ὀλεθρίων καὶ εἰδώλων
ἐπιστυγῶν, πολλὰς τῶν δαιμόνων
ἐπινοήσασα μορφὰς, κηλὶδα (59) τοῖς
ἐπομένοις αὐτῇ ἐναπεμάξατο θανάτου
μακροῦ. Λάβετε (60) οὖν ὕδωρ λογικόν,
λούσασθε οἱ μεμολυσμένοι, περιρράνατε
αὐτοὺς ἀπὸ τῆς συνηθείας ταῖς ἀληθιναῖς
σταγόσιν· καθαρὸς εἰς οὐρανοῦς
ἀναβῆναι δεῖ. Ἄνθρωπος εἶ (61), τὸ
κοινότατον ἐπιζήτησον, τὸν
δημιουργήσαντά σε· υἱὸς εἶ, τὸ ἰδιαίτατον
ἀναγνώρισον, τὸν πατέρα. Σὺ δὲ ἔτι ταῖς
ἀμαρτίαις παραμένεις (62), προστετηκὼς
ἡδοναῖς; Τίνι λαλήσει Κύριος· Ὑμῶν ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν; Ὑμῶν ἐστὶν, ἐὰν
θελήσητε, τῶν πρὸς τὸν Θεὸν τὴν
προαίρεσιν (63) ἐσχηκότων· ὑμῶν, ἐὰν
θελήσητε πιστεῦσαι μόνον, καὶ τῇ
συντομίᾳ τοῦ κηρύγματος ἔπεσθαι· ἢ

Father, fashioned us, human beings, as such
a living image.. But your Olympian god, a
mere image of an image, greatly lacking in
truth, is the silent work of Attic hands.. For
the Word is the image of God; and the
divine Word is the true Son of the Mind, the
original light of light; and man is the image
of the Word.. The true mind in man, who is
said to be born in the image and likeness of
God, is joined to the divine Word by the
heart's understanding and is therefore
rational; but the mind of the visible, earthly
man, the earthly image, the lifeless statues
that look like men, far from the truth,
clearly appear as a mere copy.. Therefore, it
seemed to me that life was nothing but full
of madness, given the great eagerness
spent on matter.. Habit, allowed by empty
glory, having tasted slavery and irrational
curiosity, and ignorance of lawful, unlawful,
and deceitful pretenses, has already been
made the cause of deadly plagues and
hated idols for the human race, inventing
many forms of demons, and has spread a
long stain of death upon those who follow
it.. Therefore, receive rational water, wash
yourselves who are defiled, sprinkle
yourselves from habit with true drops; for
you must rise pure into the heavens.. You
are a human, seek the most common one,
the creator who made you; you are a son,
recognize the most special one, the father..
But you still remain in sins, having added
pleasures.? To whom will the Lord speak:
"The kingdom of heaven belongs to you"??
It belongs to you, if you are willing, who
have the will toward God; it belongs to you,
if you are willing to believe only, and to
follow the briefness of the preaching; to
which, when the Ninevites obeyed, they
exchanged the awaited destruction for
salvation through genuine repentance..
How then shall I ascend, he says, into the

ὑπακούσαντες οἱ Νινευῖται, τῆς προσδοκηθείσης ἀλώσεως μετανοίᾳ γνησίῳ τὴν καλὴν ἀντικατηλλάξαντο σωτηρίαν. Πῶς οὖν ἀνέλθω, φησὶν, εἰς οὐρανοὺς; Ὁδὸς ἐστὶν ὁ Κύριος· στενὴ μὲν, ἀλλ' ἐξ οὐρανῶν· στενὴ μὲν, ἀλλ' εἰς οὐρανοὺς ἀναπέμπουσα· στενὴ, ἐπὶ γῆς ὑπερορωμένη· πλατεῖα, ἐν οὐρανοῖς προσκυνομένη. Εἴθ' ὁ μὲν ἄπυστος (64) τοῦ Λόγου, συγγνώμην τῆς πλάνης ἔχει τὴν ἄγνοιαν (65)· ὁ δὲ εἰς ὧτα βαλλόμενος, καὶ τῇ ψυχῇ παρὰ τῆς γνώμης φέρων (66) τὴν ἀπειθειαν, ὅσῳ γε φρονιμώτερος εἶναι δόξει, πρὸς κακοῦ ἢ σύνεσις αὐτῷ· ὅτι τῇ φρονήσει κέχρηται κατηγόρῳ, τὸ βέλτιστον οὐχ ἐλόμενος. Πέφυκε γὰρ ἄλλως ὁ ἄνθρωπος (67)· οἰκείως ἔχειν (68) πρὸς Θεόν. Ὡς περ οὖν τὸν ἵππον ἀροῦν οὐ βιαζόμεθα, οὐδὲ τὸν ταῦρον κυνηγετεῖν, πρὸς ὃ πέφυκε δὲ ἕκαστον τῶν ζώων περιέλκομεν· οὕτως ἀμέλει καὶ τὸν ἄνθρωπον ἐπὶ τὴν οὐρανοῦ γενόμενον θέαν, φυτὸν οὐράνιον (69) ὡς ἀληθῶς, ἐπὶ τὴν γνῶσιν παρακαλοῦμεν τοῦ Θεοῦ, τὸ οἰκεῖον αὐτοῦ καὶ ἐξαίρετον καὶ ἰδιωματικὸν παρὰ τὰ ἄλλα ζῶα κατελιγμένοι, αὐτάρκες ἐφόδιον αἰώνων, θεοσέβειαν (70) παρασκευάζεσθαι συμβουλευόντες. Γεώργει, φησὶν, εἰ γεωργὸς εἶ· ἀλλὰ γνῶθι τὸν Θεόν, γεωργῶν· Καὶ πληθι (71) ὁ τῆς ναυτιλίας ἐρῶν, ἀλλὰ τὸν οὐράνιον κυβερνήτην παρακαλῶν· στρατευόμενόν σε κατείληφεν ἡ γνῶσις; τοῦ δίκαια σημαίνοντος (72) ἄκουε στρατηγοῦ. Καθάπερ οὖν κάρῳ καὶ μέθῃ βεβαρημένοι, ἀνανήψατε, καὶ διαβλέψαντες ὀλίγον, ἐννοήθητε τί θέλουσιν ὑμῖν οἱ προσκυνούμενοι λίθοι, καὶ ἃ περὶ τὴν ὕλην κενοσπούδως δαπανᾶτε. Εἰς ἄγνοιαν καὶ τὰ χρήματα καὶ τὸν βίον, ὡς τὸ ζῆν ὑμῶν εἰς θάνατον καταναλίσκετε, τοῦτο μόνον τῆς ματαίας ὑμῶν ἐλπίδος εὐράμενοι τὸ

heavens?? The Lord is the way; narrow indeed, but from the heavens; narrow indeed, but leading up to the heavens; narrow, overlooking the earth; wide, worshiped in the heavens.. Then the one who is without understanding (64) of the Word has ignorance (65) as forgiveness for his error; but the one who is struck in the ears, and carries disobedience in his soul against knowledge (66), as much as he seems to be wiser, his understanding is toward evil; because he has used his reason as an accuser, not choosing what is best.. For man was created otherwise (67); to have a natural relationship (68) with God.. Just as we do not force a horse to plow, nor a bull to hunt, but lead each animal according to its nature; so we neglect to call man, who is made for the view of heaven, a truly heavenly creature (69), to the knowledge of God, his own and unique nature, different from other animals, advising him to prepare self-sufficient provision for the ages, reverence for God (70).. You are a farmer, we say, if you are a farmer; but know God, the one who farms. And be full (71) of love for sailing, but call upon the heavenly pilot; knowledge has taken hold of you as you go to war.? Listen to the commander who rightly signals (72).. Just as those weighed down by wine and drunkenness recover, wake up, and after seeing a little, understand what the worshiped stones want from you, and how you waste your effort in vain over matter.. In ignorance, you spend both your money and your life, as if your living is being consumed by death; having found only this as the end of your vain hope. Not even able to pity yourselves, nor willing to obey those who pity you in your error, enslaved by a bad habit, to which you are attached, stubborn, until your last breath, you endure

πέρας· οὐδὲ αὐτοὺς οἷοί τε ὄντες οἰκτεῖραι,
ἀλλ' οὐδὲ τοῖς κατελεοῦσιν ὑμᾶς τῆς
πλάνης ἐπιτήδαιοι πείθεσθαι γίνεσθε,
συνηθεία κακῇ δεδουλωμένοι, ἥς
ἀπηρτημένοι, αὐθαίρετοι, μέχρι τῆς
ἐσχάτης ἀναπνοῆς, εἰς ἀπώλειαν
ὑποφέρεσθε· Ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν
κόσμον, καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον
τὸ σκότος ἢ τὸ φῶς· ἐξὸν ἀπομάξασθαι τὰ
ἐμποδῶν τῇ σωτηρίᾳ, καὶ τὸν τύφον, καὶ
τὸν πλοῦτον, καὶ τὸν φόβον,
ἐπιφθεγγομένους τὸ ποιητικὸν δὴ τοῦτο·

destruction. For the light has come into the
world, and people loved darkness rather
than the light; it is possible to wipe away
the obstacles to salvation, and blindness,
and wealth, and fear, proclaiming this
creative truth:

Πῇ δὴ (73) χρήματα πολλὰ φέρω τάδε;

**Where then (73) do I bring these many
riches?**

πῇ δὲ καὶ αὐτὸς Πλάζομαι;

And where do I myself wander?

Εἰ βούλεσθε (74) οὖν τὰς φαντασίας
ταύτας τὰς κενὰς ἀπορρίψαντες, τῇ
συνηθείᾳ αὐτῇ ἀποτάξασθαι, κενοδοξίᾳ
ἐπιλέγετε,

If you want (74) then to throw away these
empty imaginations, to reject that same
habit, you choose vanity,

Ψευδεῖς ὄνειροι, χαίρετ', οὐδὲν ἦτ' ἄρα.

**False dreams, farewell; then there is no
defeat.**

Τί γὰρ ἡγεῖσθε, ὦ ἄνθρωποι (75), τὸν
Τυφῶνα, καὶ τὸν Ἑρμῆν, καὶ τὸν Ἀνδοκίδην,
καὶ τὸν Ἀμύητον; ἢ παντὶ τῷ δῆλον. ὅτι
λίθους, ὥσπερ καὶ τὸν Ἑρμῆν; Ὡς δὲ οὐκ
ἔστι θεὸς ἢ ἄλλως, καὶ ὥς οὐκ ἔστι θεὸς ἢ
ἴρις, ἀλλὰ πάθη ἀέρων καὶ νεφῶν· καὶ ὃν
τρόπον οὐκ ἔστιν ἡμέρα θεός, οὐδὲ μὴν
οὐδὲ ἐνιαυτός, οὐδὲ χρόνος ὁ ἐκ τούτων
συμπληρούμενος· οὕτως οὐδὲ ἥλιος, οὐδὲ
σελήνη, οἷς ἕκαστον τῶν προειρημένων

For what do you think, O people (75), about
Typhon, and Hermes, and Andocides, and
Amyetus? or anything else that is clear?.
that they are stones, just like Hermes as
well?? Just as the sea is not a god, and the
rainbow is not a god, but rather effects of
air and clouds; and just as day is not a god,
nor indeed a year, nor the time that is
completed by these; in the same way,
neither the sun nor the moon is a god, each

διορίζεται. Τίς ἂν οὖν τὴν εὐθύνην, καὶ τὴν κόλασιν, καὶ τὴν δίκην, καὶ τὴν νέμεσιν, εὖ φρονῶν, ὑπολάβοι θεούς; Οὐδὲ γὰρ οὐδ' Ἐρινύες, οὐδὲ Μοῖραι, οὐδὲ Εἰμαρμένη, ἐπεὶ μηδὲ πολιτεία, μηδὲ δόξα, μηδὲ Πλοῦτος, θεοί· ὃν καὶ ζωγράφοι τυφλὸν ἐπιδεικνύουσιν. Εἰ δὲ Αἰδῶ, καὶ Ἑρώτα, καὶ Ἀφροδίτην ἐκθειάζετε, ἀκολουθοῦντων αὐτοῖς Αἰσχύνῃ, καὶ Ὀρμῇ, καὶ Κάλλῳ, καὶ Συνουσίᾳ. Οὐκ οὖν ἔτ' ἂν εἰκότως (76) Ὕπνος καὶ Θάνατος, θεῶ διδυμάσῃ παρ' ὑμῖν νομίζονται, πάθῃ ταῦτα περὶ τὰ ζῶα συμβαίνοντα φυσικῶς· οὐδὲ μὴν Κῆρα, οὐδὲ Εἰμαρμένην, οὐδὲ Μοίρας, θεὰς ἐνδίκῳς ἐρεῖτε. Εἰ δὲ Ἑρὶς (77) καὶ Μάχη οὐ θεοί, οὐδὲ Ἄρης (78), οὐδὲ Ἐνυώ. Ἐτι τε εἰ αἱ ἀστραπαὶ, καὶ οἱ κεραυνοί, καὶ οἱ ὄμβροι οὐ θεοί, πῶς τὸ Πῦρ καὶ τὸ ὕδωρ θεοί; πῶς δαὶ καὶ οἱ διαῖσσοντες καὶ οἱ κομῆται, διὰ πάθος ἀέρος γεγεννημένοι; ὃ δὲ τὴν Τύχην θεὸν λέγων, καὶ τὴν Πρᾶξιν λεγέτω θεόν. Εἰ δὲ οὖν τούτων οὐδὲ ἐν θεὸς εἶναι νομίζεται, οὐδὲ μὴν ἐκείνων τῶν χειροκμήτων καὶ ἀναισθήτων πλασμάτων· πρόνοια δὲ τις περὶ ἡμᾶς καταφαίνεται δυνάμει θεϊκῇ· λείπεται οὐδὲν ἄλλο ἢ τοῦτο ὁμολογεῖν, ὅτι ἄρα ὄντως μόνος ἔστι (79) τε καὶ ὑφέστηκεν ὁ μόνος ὄντως ὑπάρχων θεός· ἀλλὰ γὰρ μανδραγόραν ἢ τι ἄλλο φάρμακον πεπωκόσιν ἀνθρώποις εἰκόσιν ἀνόητοι. Θεὸς δὲ ὑμῖν ἀνανῆψαι δοίη ποτὲ τοῦδε τοῦ ὕπνου καὶ συνιέναι θεόν· μηδὲ χρυσόν, ἢ λίθον, ἢ δένδρον, ἢ πρᾶξιν, ἢ πάθος, ἢ νόσον, ἢ φόβον ἰνδάλλεσθαι (80) ὡς θεόν. Τρεῖς (81) γὰρ μύριοι εἰσιν, ὡς ἀληθῶς, ἐπὶ χθονὶ πουλυβοτείρῃ δαίμονες, οὐκ ἀθάνατοι, οὐδὲ μὴν θνητοί· οὐδὲ γὰρ αἰσθήσεως ἵνα καὶ θανάτου, μετελήφασιν· λίθινοι δὲ καὶ ξύλινοι, δεσπότες ἀνθρώπων, ὑβρίζοντες καὶ παρασπονδοῦντες τὸν βίον διὰ τῆς συνηθείας. Ἡ γὰρ δὲ, τοῦ Κυρίου, φησὶ, καὶ τὸ πλήρωμα αὐτῆς. Εἴτα τί τολμᾷς ἐν τοῖς

of which is defined by one of those mentioned before.. Who then, thinking clearly, would suppose that gods are responsible for punishment, judgment, and retribution?? For neither the Furies, nor the Fates, nor Destiny are gods, since neither government, nor reputation, nor wealth are gods; which even painters show as blind.. But if you worship Reverence, and Desire, and Aphrodite, then Shame, and Impulse, and Beauty, and Union follow them.. Then it would no longer be reasonable for Sleep and Death to be considered twin gods among you, since these are natural experiences that happen to living beings; and yet you would not rightly call Keres, or Destiny, or the Fates goddesses.. But if Strife (77) and Battle are not gods, neither is Ares (78), nor Enyo.. Moreover, if the lightning, and the thunderbolts, and the rains are not gods, how then are Fire and Water gods?? How then also are the winds that divide and the clouds that carry them gods, since they have come into being through the nature of the air?? But whoever calls Fortune a god must also call Action a god.. If then none of these is considered a god, neither are those things made by hand and without feeling; yet some care for us shows a divine power; nothing else remains to be admitted except this, that truly there is only one who is and stands firm, the only truly existing God. But foolish people seem to think that mandrake or some other drug has been given to humans.. May God one day refresh you from this sleep and help you understand what a god is; may you not imagine gold, or stone, or tree, or action, or passion, or disease, or fear as a god.. For truly there are three hundred thousand spirits on the much-nourishing earth, not immortal, nor mortal; for they have not received

τοῦ Κυρίου τρυφῶν, ἀγνοεῖν τὸν
Δεσπότην; Κατάλειπε τὴν γῆν τὴν ἐμὴν,
ἐρεῖ σοι ὁ Κύριος· μὴ θίγῃς τοῦ ὕδατος, ὃ
ἐγὼ ἀναδίδωμι· τῶν καρπῶν, ὧν ἐγὼ
γεωργῶ, μὴ μεταλάμβανε (82)· ἀπόδος,
ἄνθρωπε, τὰ τροφεῖα (83) τῷ Θεῷ·
ἐπίγνωθί σου τὸν Δεσπότην· ἴδιον εἶ
πλάσμα τοῦ Θεοῦ· τὸ δὲ οἰκεῖον αὐτοῦ, πῶς
ἂν ἐνδίκως ἀλλότριον γένοιτο; Τὸ γὰρ
ἀπηλλοτριωμένον, στερόμενον τῆς
οἰκειότητος, στέρεται τῆς ἀληθείας. Ἥ γὰρ
οὐχὶ Νιόβης τρόπον τινὰ, μᾶλλον δὲ, ἵνα
μυστικώτερον πρὸς ὑμᾶς ἀποφθέγξωμαι,
γυναικὸς τῆς Ἑβραίας δίκην, ὡς ἐκάλουν
αὐτήν (84) οἱ παλαιοὶ, εἰς ἀναισθησίαν
μετατρέπεσθε; Λελιθωμένην ταύτην
παρειλήφαμεν τὴν γυναῖκα, διὰ τὸ
Σοδόμων ἐρᾶν· Σοδομῖται δὲ οἱ ἄθεοι, καὶ οἱ
πρὸς τὴν ἀσέβειαν ἐπιστρεφόμενοι,
σκληροκάρδιοι τε καὶ ἡλίθιοι. Ταύτας οἶου
θεόθεν ἐπιλέγεσθαι σοι τὰς φωνάς· Μὴ γὰρ
οἶου λίθους μὲν εἶναι ἱερὰ, καὶ ξύλα, καὶ
ὄρνεα, καὶ ὄφεις, ἀνθρώπους οὐδαμῇ (85)·
πολὺ δὲ τούναντίον, ἱεροὺς μὲν ὄντως τοὺς
ἀνθρώπους ὑπολαμβάνετε, τὰ δὲ θηρία καὶ
τοὺς λίθους ὅπερ εἰσὶν. Οἱ γὰρ τοι δείλαιοι
τῶν ἀνθρώπων καὶ ἄθλιοι, διὰ μὲν κόρακος
καὶ κολοιοῦ νομίζουσι τὸν Θεὸν ἐμβοᾶν, διὰ
δὲ ἀνθρώπου σιωπᾶν· καὶ τὸν μὲν κόρακα
τετιμήκασιν, ὡς ἄγγελον Θεοῦ· τὸν δὲ
ἄνθρωπον τοῦ Θεοῦ διώκουσιν, οὐ
κρῶζοντα, οὐ κλώζοντα, φθεγγόμενον δὲ,
οἴμοι! λογικῶς, καὶ φιланθρωπῶς
κατηχοῦντα, ἀποσφάττειν ἀπανθρώπως
ἐπιχειροῦσιν, ἐπὶ τὴν δικαιοσύνην
καλοῦντα, οὔτε τὴν χάριν τὴν ἄνωθεν
ἀπεκδεχόμενοι, οὔτε τὴν κόλασιν
ἐκτρεπόμενοι. Οὐ γὰρ πιστεύουσι τῷ Θεῷ,
οὐδὲ ἐκμανθάνουσι τὴν δύναμιν αὐτοῦ· Οὐ
δὲ ἄρρητος ἡ φιλανθρωπία, τούτου
ἀχώρητος ἡ μισοπονηρία. Τρέφει δὲ ὁ μὲν
θυμὸς τὴν κόλασιν, ἐπὶ ἁμαρτίᾳ· εὖ ποιεῖ δὲ
ἐπὶ μετανοίᾳ ἡ φιλανθρωπία. Οἰκτρότατον

sensation, and so not death either. They are
stone and wooden masters of humans,
abusing and breaking agreements in life
through habit.. The earth, the Lord says,
and all that fills it.. Then why do you dare,
while enjoying the things of the Lord, to
ignore the Master?? Leave my land, the
Lord says to you; do not touch the water
that I give; do not share in the fruits that I
cultivate. Give back, human, the food to
God. Know your Master; you are God's own
creation. But how could what is his own
rightly become someone else's?? For what
is alienated, deprived of its belonging, is
deprived of the truth.. For is it not
somewhat like Niobe, or rather, to speak
more mysteriously to you, like the wife of
the Hebrew, the ancients called her Lot's
wife, that you turn to insensibility?? We
have received this woman as turned to
stone because she loved Sodom; the
Sodomites are the godless, and those who
turn to ungodliness, hard-hearted and
foolish.. Do you think these voices are from
God? For do not think that stones, and
wood, and birds, and snakes are sacred, but
never humans (85); rather, quite the
opposite: truly consider humans to be
sacred, and beasts and stones to be what
they are.. For the cowardly and miserable
among humans think that God cries out
through the crow and the jackdaw, but is
silent through a human; and they have
honored the crow as an angel of God, but
they persecute the human of God—not
croaking, not cawing, but speaking, alas!
Reasonably and with love for humans
teaching, they cruelly try to kill him, calling
on justice, neither expecting grace from
above nor turning away from punishment..
For they do not believe in God, nor do they
understand his power; where indeed there
is unspeakable love for humanity, there is

δὲ τὸ στέρεσθαι τῆς παρὰ τοῦ Θεοῦ
ἐπικουρίας. Ὁμμάτων μὲν οὖν ἡ πῆρωσις,
καὶ τῆς ἀκοῆς ἡ κώφωσις, ἀλγεινότερα
παρὰ τὰς λοιπὰς τοῦ πονηροῦ πλεονεξίας·
ἡ μὲν γὰρ αὐτῶν, ἀφήρηται τῆς οὐρανίου
προσόψεως· ἡ δὲ, τῆς θείας μαθήσεως
ἐστέρηται. Ὑμεῖς δὲ, πρὸς τὴν ἀλήθειαν
ἀνάπηροι, καὶ τυφλοὶ μὲν τὸν νοῦν, κωφοὶ
δὲ τὴν σύνεσιν ὄντες, οὐκ ἀλγεῖτε, οὐκ
ἀγανακτεῖτε, οὐ τὸν οὐρανὸν ἰδεῖν, καὶ τὸν
τοῦ οὐρανοῦ ποιητὴν ἐπεθυμήσατε, οὐδὲ
τὸν τῶν πάντων δημιουργὸν καὶ πατέρα
ἀκοῦσαι καὶ μαθεῖν ἐξεζητήσατε, τὴν
προαίρεσιν τῇ σωτηρίᾳ συνάψαντες·
ἐμποδὼν γὰρ ἴσταται οὐδὲν τῷ σπεύδοντι
πρὸς γινῶσιν Θεοῦ, οὐκ ἀπαιδία, οὐ πενία,
οὐκ ἀδοξία, οὐκ ἀκτημοσύνη· οὐδέ τις τὴν
ὄντως ἀληθῆ σοφίαν, χαλκῷ δηώσας (86),
μεταλλάξαι εὔχεται, οὐδὲ σιδήρῳ· εὗ γάρ
τοι παντὸς μᾶλλον τοῦτο εἴληται· ὁ
Χριστὸς ἐστὶ πανταχοῦ σωτήριος· ὁ γὰρ
τοῦ δικαίου ζηλωτὴς, ὡς ἂν τοῦ ἀνενδεοῦς
ἐραστής, ὀλιγοδεῆς, οὐκ ἐν ἄλλῳ τινὶ ἢ ἐν
αὐτῷ καὶ τῷ Θεῷ τὸ μακάριον θησαυρίσας,
ἐνθα οὐ σὴς, οὐ ληστής, οὐ πειρατής, ἀλλ' ὁ
τῶν ἀγαθῶν αἰδίδιος δοτήρ. Ἄρα οὖν
εἰκότως ὁμοίωσθε τοῖς ὄφεσιν (87)
ἐκείνοις, οἷς τὰ ὦτα πρὸς τοὺς
κατεπάδοντας ἀποκέκλειται. Θυμὸς γὰρ
αὐτοῖς, φησὶν ἡ Γραφή, κατὰ τὴν ὁμοίωσιν
τοῦ ὄφεως, ὡς ἀσπίδος κωφῆς, καὶ
βουούσης τὰ ὦτα αὐτῆς, ἥτις οὐκ
εἰσακούσεται φωνῆς (88) ἐπαδόντων. Ἀλλ'
ὕμεῖς γε κατεπάσθητε τὴν ἀγιότητα, καὶ
παραδέξασθε τὸν ἡμέρον καὶ ὑμέτερον
(89) Λόγον, καὶ τὸν ἰὸν ἀποπτύσατε τὸν
δηλητήριον, ὅπως ὅτι μάλιστα ὑμῖν τὴν
φθορὰν, ὡς ἐκείνοις τὸ γῆρας,
ἀποδύσασθαι δοθῇ. Ἀκούσατέ μου, καὶ μὴ
τὰ ὦτα ἀποβύσατε (90), μηδὲ τὰς ἀκοὰς
ἀποφράξητε, ἀλλ' εἰς νοῦν βάλεσθε τὰ
λεγόμενα. Καλὸν ἐστὶ τὸ φάρμακον τῆς
ἀθανασίας· στήσατέ ποτε τοὺς ὀλκοὺς

no place for hatred of goodness.. Anger
feeds punishment because of sin; but love
for humanity does good when there is
repentance.. Most pitiable is to be deprived
of help from God.. The hardening of the
eyes and the deafness of hearing are more
painful than the other forms of evil greed;
for the former has been taken away from
the sight of heaven, and the latter is
deprived of divine learning.. You, however,
crippled in truth, blind in mind, and deaf in
understanding, do not feel pain, do not get
angry, do not desire to see heaven, nor do
you long to hear and learn from the creator
and father of all, having joined your will to
salvation. For nothing stands in the way of
one eager to know God—not lack of
childhood, not poverty, not lack of honor,
not lack of property. No one who truly
wishes to change true wisdom, having
tested it with bronze or iron, prays for that.
For this has been chosen above all else:
Christ is the savior everywhere. The
zealous one for righteousness, like a lover
of the needy, though poor in spirit, has not
stored up his blessed treasure in anything
else but in himself and God, where no thief,
no robber, no tempter can reach, but only
the eternal giver of good things.. Therefore,
you have rightly been likened to those
snakes whose ears are closed to those who
charm them.. For anger, Scripture says, is
like the snake, as a mute shield, closing its
ears and not listening to the voice of those
who charm it. (88). But you have been
charmed by holiness, and you have
accepted the gentle and your own Word,
and you have spat out the poisonous
venom, so that, just as old age is the ruin
for those snakes, you may be freed from
destruction above all else.. Listen to me,
and do not close your ears, (90) nor block
your hearing, but pay attention to what is

έρπυστικούς (91). Οἱ γὰρ ἐχθροὶ Κυρίου
χοῦν λείξουσιν, φησὶν, ἡ Γραφή λέγει (92).
Ἀνανεύσατε τῆς γῆς εἰς αἰθέρα,
ἀναβλέψατε εἰς οὐρανὸν, θαυμάσατε,
παύσασθε καραδοκοῦντες (93) τῶν
δικαίων τὴν πτέρναν, καὶ τὴν ὁδὸν τῆς
ἀληθείας ἐμποδίζοντες· φρόνιμοι γένεσθε
καὶ ἀβλαβεῖς· (τάχα που ὁ Κύριος
ἀπλότῃτος ὑμῖν δωρήσεται πτερόν (94).
πτερῶσαι γὰρ προήρηται γηγενεῖς.) ἵνα δὴ,
τοὺς χηραμοὺς καταλείποντες, οἰκίσῃτε
τοὺς οὐρανοὺς. Μόνον ἐξ ὅλης καρδίας
μετανοήσωμεν, ὥς ὅλη καρδίᾳ δυνηθῆναι
χωρῆσαι τὸν Θεόν. Ἐλπίσατε ἐπ’ αὐτόν,
φησὶ, πᾶσα συναγωγὴ λαοῦ· ἐκχέετε (95)
ἐνώπιον αὐτοῦ πάσας τὰς καρδίας ὑμῶν,
πρὸς τοὺς καινοὺς τῆς πονηρίας (96), λέγει,
ἐλεεῖ, καὶ δικαιοσύνης πληροῖ. Πίστευσον
(97), ἀνθρώπῳ καὶ Θεῷ· πιστεύσον,
ἄνθρωπε, τῷ παθόντι, καὶ προσκυνουμένῳ
Θεῷ ζῶντι. Πιστεύσατε, οἱ δοῦλοι, τῷ
νεκρῷ· πάντες ἄνθρωποι, πιστεύσατε
μόνῳ τῷ πάντων ἀνθρώπων Θεῷ.
Πιστεύσατε, καὶ μισθὸν λάβετε σωτηρίαν·
ἐκζητήσατε τὸν Θεόν, καὶ ζήσεται ἡ ψυχὴ
ὑμῶν. Ὁ ἐκζητῶν τὸν Θεὸν τὴν ἰδίαν
πολυπραγμονεῖ σωτηρίαν. Εὗρες τὸν Θεόν;
ἔχεις τὴν ζωὴν. Ζητήσωμεν οὖν, ἵνα καὶ
ζήσωμεν. Ὁ μισθὸς τῆς εὐρέσεως ζωὴ παρὰ
Θεῷ. Ἀγαλλιάσθωσαν καὶ εὐφρανθήτωσαν
ἐπὶ σοὶ πάντες οἱ ζητοῦντές σε· καὶ
λεγέτωσαν διὰ παντὸς (98), Μεγαλυνθήτω
ὁ Θεός. Καλὸς ὕμνος (99) τοῦ Θεοῦ,
ἀθάνατος ἄνθρωπος, δικαιοσύνη
οἰκοδομούμενος, ἐν ᾧ τὰ λόγια τῆς
ἀληθείας ἐγκεχάρακται. Ποῦ γὰρ ἀλλαχόθι
ἢ ἐν σώφρονι ψυχῇ δικαιοσύνην
ἐγγραπτέον; ποῦ ἀγάπην; αἰδῶ δὲ ποῦ;
πραότητα δὲ ποῦ; Ταύτας, οἶμαι, τὰς θείας
γραφὰς ἐναποσφραγισμένους χρὴ τῇ
ψυχῇ, καλὸν ἀφετήριον σοφίας (1)
ἡγεῖσθαι τοῖς ἐφ’ ὅτιοῦν τοῦ βίου τραφεῖσι
(2) μέρος, ὄρμον τε τὸν αὐτὸν ἀκύμονα

being said.. The medicine of immortality is
good; have you ever set traps for creeping
things? (91) For the enemies of the Lord
will lick up the dust, as the Scripture says.
(92). Look up from the earth to the sky,
look up to heaven, be amazed, stop
watching for the heel of the righteous, and
blocking the way of truth. Be wise and
harmless; (perhaps the Lord will grant you
a wing of simplicity. (94) For those born of
the earth have chosen to have wings.) So
that, leaving behind the poor, you may
dwell in the heavens.. Let us repent with all
our heart, so that with all our heart we may
be able to hold God.. «Hope in him,» he
says, «all the assembly of the people; pour
out before him all your hearts, toward the
new ones of wickedness,» he says, «he
shows mercy and is full of justice.». Believe
(97) in both man and God; believe, man, in
the one who suffered, and in the living God
who is worshiped.. Believe, servants, in the
dead one; all people, believe in the one God
of all humans alone.. Believe, and receive
the reward of salvation; seek God, and your
soul will live.. The one who seeks God is
busily concerned with his own salvation..
You have found God.? You have life.. Let us
then seek, so that we may also live.. The
reward of finding is life from God.. Let all
who seek you rejoice and be glad; and let
them always say, “Let God be magnified.”. A
beautiful hymn of God, an immortal man,
built up in righteousness, in whom the
words of truth are engraved.. For where
else but in a sensible soul should
righteousness be written?? Where else but
love?? But where else but in reverence??
But where else but in gentleness?? I think
that these divine scriptures, once sealed
upon the soul, should be considered a good
starting point of wisdom (1) for those
nourished by any part of life (2), and that

σωτηρίας σοφίαν νομίζειν· δι' ἣν ἀγαθοὶ μὲν πατέρες τέκνων οἱ τῷ Πατρὶ προσδεδραμηκότες, ἀγαθοὶ δὲ γονεῖς υἱέσιν (3) οἱ τὸν Υἱὸν νενοηκότες· ἀγαθοὶ δὲ ἄνδρες γυναικῶν οἱ μεμνημένοι τοῦ Νυμφίου· ἀγαθοὶ δὲ οἰκετῶν δεσπότες οἱ τῆς ἐσχάτης δουλείας λελυτρωμένοι. Ὡς μακαριώτερα τῆς ἐν ἀνθρώποις πλάνης τὰ θηρία! ἃ ἐπινέμεται τὴν ἄγνοιαν, ὥς ὑμεῖς, οὐχ ὑποκρίνεται δὲ τὴν ἀλήθειαν. Οὐκ ἔστι παρ' αὐτοῖς κολάκων γένη· οὐ δεισιδαιμονοῦσιν ἰχθύες· οὐκ εἰδωλολατρεῖ τὰ ὄρνεα ἕνα. Μόνον ἐκπλήττεται τὸν οὐρανὸν, ἐπεὶ Θεὸν νοῆσαι μὴ δύναται, ἀπηξιωμένα τοῦ λόγου. Εἴτ' οὐκ αἰσχύνεσθε, καὶ τῶν ἀλόγων σφᾶς αὐτοῦς ἀλογωτέρους πεποιηκότες, οἱ διὰ τοσούτων ἡλικιῶν ἐν ἀθεότητι κατατέτριφθε; Παῖδες γεγόνατε, εἴτα μεράκια, εἴτα ἔφηβοι, εἴτα ἄνδρες· χρηστοὶ δὲ οὐδέποτε. Κἂν τὸ γῆρας (4) αἰδέσθητε, ἐπὶ δυσμαῖς τοῦ βίου γενόμενοι· σωφρονήσατε κἂν ἐπὶ τέλει τοῦ βίου· τὸν Θεὸν ἐπίγνωτε· ὥς δὴ τὸ τέλος ὑμῖν τοῦ βίου ἀρχὴν ἀναλάβοι σωτηρίας. Ἐηράσατε πρὸς δεισιδαιμονίαν· νέοι ἀφίκεσθε πρὸς θεοσέβειαν· παῖδας ἀκάκους ἐγκρινεῖ ὁ Θεός. Ὁ μὲν οὖν Ἀθηναῖος τοῖς Σόλωνος ἐπέσθω νόμοις· καὶ ὁ Ἀργεῖος τοῖς Φωρωνέως· καὶ ὁ Σπαρτιάτης τοῖς Λυκούργου· εἰ δὲ σεαυτὸν ἀναγράφεις τοῦ Θεοῦ, οὐρανὸς μὲν σοὶ ἡ πατρίς, ὁ δὲ Θεὸς νομοθέτης. Τίνες δὲ καὶ οἱ νόμοι; Οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ παιδοφθορήσεις (5)· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· ἀγαπήσεις Κύριον τὸν Θεόν σου. Εἰσὶ δὲ καὶ τούτων τὰ παραπληρώματα, λόγοι νόμοι, καὶ ἅγιοι λόγοι, ἐν αὐταῖς ἐγγραφόμενοι ταῖς καρδίαις· Ἀγαπήσεις (6) τὸν πλησίον σου ὡς σεαυτόν (7)· καὶ, τῷ τύπτοντί σε εἰς τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ, Οὐκ ἐπιθυμήσεις· ἐπιθυμία γὰρ μόνη

wisdom itself is the steady anchor of salvation; for by it, good fathers have run to the Father for their children, good parents have understood the Son for their sons (3), good husbands have remembered the Bridegroom for their wives, and good masters have been freed from the worst slavery for their servants.. O beasts more blessed than the error among men! What ignorance spreads, like you, does not pretend to be truth.. There are no kinds of flatterers among them; fish do not fear spirits; birds do not worship idols.. Only the sky is amazed, since it cannot understand God, having rejected reason.. Then you are not ashamed, having made yourselves more irrational than the irrational creatures, who, through so many years, have been worn down in godlessness?? You have been children, then youths, then young men, then adults; but never good.. And even if you feel shame for old age (4), having come to the sunset of life; be sensible even at the end of life; know God; so that indeed the end of your life may take up the beginning of salvation.. You have loved superstition; as young men, come to godliness; God approves innocent children.. Let the Athenian follow the laws of Solon; and the Argive those of Phoroneus; and the Spartan those of Lycurgus; but if you enroll yourself as a servant of God, heaven is your homeland, and God is your lawgiver.. But what are laws?? You shall not kill; you shall not commit adultery; you shall not destroy children (5); you shall not steal; you shall not bear false witness; you shall love the Lord your God.. There are also supplements to these, wise laws and holy words, written in the hearts themselves: "You shall love your neighbor as yourself" (6); and, "If someone strikes you on the cheek, offer the other also" (7); and, "You shall not covet;

μεμοίχευκας. Πόσω γοῦν ἄμεινον τοῖς ἀνθρώποις τοῦ τυγχάνειν τῶν ἐπιθυμιῶν τὸ τὴν (8) ἀρχὴν μὴδὲ ἐπιθυμεῖν ἐθέλειν ὧν μὴ δεῖ; Ἀλλ' ὑμεῖς μὲν τὸ αὐστηρὸν τῆς σωτηρίας ὑπομένειν οὐ καρτερεῖτε· καθάπερ δὲ τῶν σιτίων τοῖς γλυκέσιν ἡδόμεθα διὰ τὴν λειότητά τῆς ἡδονῆς προτιμῶντες· ἰᾶται δὲ ἡμᾶς καὶ ὑγιάζει τὰ πικρὰ τραχύνοντα τὴν αἴσθησιν, ἀλλὰ τοὺς ἀσθενεῖς τὸν στόμαχον ῥώννυσιν ἡ τῶν φαρμάκων αὐστηρία· οὕτως ἡδεῖ μὲν καὶ γαργαλίζει ἡ συνήθεια· ἀλλ' ἡ μὲν εἰς τὸ βάραθρον ὠθεῖ, ἡ συνήθεια· ἡ δὲ εἰς οὐρανὸν ἀνάγει, ἡ ἀλήθεια. Τραχεῖα (9) μὲν τὸ πρῶτον, ἀλλ' ἀγαθὴ κουροτρόφος· καὶ σεμνὴ μὲν ἡ γυναικωνῖτις (10) αὕτη, σώφρων δὲ ἡ γερουσία· οὐδέ ἐστι (11) δυσπρόσιτος, οὐδὲ ἀδύνατος λαβεῖν, ἀλλ' ἔστιν ἐγγυτάτω, ἐν οἴκοις ἡμῶν· ἥ φησιν αἰνιττόμενος ὁ πάνσοφος Μωϋσῆς· τρισὶ τοῖς καθ' ἡμᾶς (12) ἐνδiciaτωμένη μέρεσι, χερσὶ, καὶ στόματι, καὶ καρδίᾳ· σύμβολον τοῦτο γνήσιον τρισὶ τοῖς πᾶσι συμπληρουμένης τῆς ἀληθείας, βουλῇ, καὶ πράξει, καὶ λόγῳ. Μὴδὲ γὰρ τόδε δεῖμαινε, μή σε τὰ πολλὰ καὶ ἐπιτερπῇ φανταζόμενον ἀφέληται σοφίας· αὐτὸς ἐκὼν ὑπερβήσῃ τὸν λῆρον τῆς συνηθείας, καθάπερ καὶ οἱ παῖδες τὰ ἀθύρματα, ἄνδρες γενόμενοι, ἀπέρριψαν. Τάχει μὲν δὴ ἀνυπερβλήτῳ εὐνοίᾳ τε εὐπροσίτῳ ἡ δύναμις ἡ θεϊκὴ ἐπιλάμψασα τῇ γῇ (13), σωτηρίου σπέρματος ἐνέπλησε τὸ πᾶν. Οὐ γὰρ ἂν οὕτως ἐν ὀλίγῳ χρόνῳ τοσοῦτον ἔργον ἄνευ θείας κηδεμονίας (14) ἐξήνυσεν ὁ Κύριος, ὅψει καταφρονούμενος, ἔργῳ προσκυνούμενος, ὁ καθάρσιος, καὶ σωτήριος, καὶ μελίχιος (15), ὁ θεῖος Λόγος (16), ὁ φανερώτατος ὄντως Θεὸς, ὁ τῷ Δεσπότῃ τῶν ὅλων ἐξισωθεὶς· ὅτι ἦν υἱὸς αὐτοῦ, καὶ ὁ Λόγος (17) ἦν ἐν τῷ Θεῷ, οὐθ' ὅτε τὸ πρῶτον προεκηρύχθη ἀπιστηθεὶς, οὐθ' ὅτε τὸ ἀνθρώπου προσωπεῖον

for by coveting alone you have already committed adultery.”. How much better, then, it is for people not to desire at all the things they should not, than to simply get what they desire (8).? But you do not endure the strictness of salvation; just as with food, we take pleasure in sweets, preferring them because of the shortness of the pleasure. Bitter things heal us and make us healthy by roughening the sense, but for the weak, the strictness of medicines strengthens the stomach. In this way, habit is pleasant and tickles, but habit pushes one into the abyss; truth, however, leads one up to heaven.. Harsh at first (9), but a good nurse; and this women's chamber is dignified (10), and the council is sensible; it is neither hard to approach nor impossible to grasp (11), but it is very near, in our homes. As the all-wise Moses hints, it is divided into three parts according to us (12): by hands, by mouth, and by heart. This is a true symbol of the threefold fullness of truth in all things—by will, by action, and by word.. For do not fear this either, that many and pleasant things might take away your wisdom; willingly you yourself will go beyond the empty habit, just as children, becoming men, throw away their toys.. Indeed, the divine power, shining upon the earth with unsurpassed goodwill and kindness (13), filled all things with the seed of salvation.. For the Lord would not have accomplished such a great work in so short a time without divine care (14), despised by sight, worshiped by deed, the purifier, the savior, and the gentle one (15), the divine Word (16), truly the most manifest God, equal to the Master of all; for he was his son, and the Word (17) was in God, neither was he disbelieved when first proclaimed, nor was he unknown when taking on the human face and being formed

ἀναλαβὼν, καὶ σαρκὶ ἀναπλασάμενος, τὸ σωτήριον δρᾶμα τῆς ἀνθρωπότητος ὑπεκρίνετο, ἀγνοηθεὶς· γνήσιος (18) γὰρ ἦν ἀγωνιστῆς, καὶ τοῦ πλάσματος συναγωνιστῆς· τάχιστα δὲ εἰς πάντας ἀνθρώπους διαδοθεὶς, θᾶττον ἡλίου ἐξ αὐτῆς ἀνατείλας τῆς πατρικῆς βουλήσεως, ῥᾶστα ἡμῖν ἐπέλαμψε τὸν Θεόν· ὅθεν τε ἦν αὐτός, καὶ ὃς ἦν, δι' ὧν ἐδίδαξε καὶ ἐνεδείξατο, παραστησάμενος, ὁ σπονδοφόρος, καὶ διαλλακτῆς, καὶ Σωτὴρ ἡμῶν Λόγος, πηγὴ ζωοποιός, εἰρηνικὴ, ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς χεόμενος· δι' ὃν, ὡς ἔπος εἰπεῖν, τὰ πάντα ἤδη πέλαγος γέγονεν ἀγαθῶν.

Chapter 11 (CAPUT XI)

Quanta sint Dei beneficia in homines per Christi adventum collata.

Μικρὸν δὲ, εἰ βούλει, ἄνωθεν ἄθρει τὴν θεῖαν εὐεργεσίαν. Ὁ πρῶτος, ὅτε ἐν παραδείσῳ ἔπαιζε λελυμένος, ἐπεὶ παιδίον ἦν τοῦ Θεοῦ· ὅτε δὲ ὑπέπιπτεν (19) ἡδονῇ· (ὄφις [20] ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα, κακία γῆϊνη, εἰς ὕλας τρεφομένη·) παρήγετο ἐπιθυμίαις ὁ παῖς, ἀνδριζόμενος ἀπειθείᾳ· καὶ παρακούσας τοῦ Πατρὸς, ἡσχύνετο τὸν Θεόν. Οἷον ἴσχυσεν ἡδονή· Ὁ δι' ἀπλότητα λελυμένος ἀνθρωπος ἀμαρτίαις εὐρέθη δεδεμένος. Τῶν δεσμῶν λῦσαι τοῦτον ὁ Κύριος αὖθις ἠθέλησεν· καὶ σαρκὶ ἐνδεθεὶς, μυστήριον θεῖον! τοῦτω (21) τὸν ὄφιν ἐχειρώσατο, καὶ τὸν τύραννον ἐδουλώσατο, τὸν θάνατον· καὶ τὸ παραδοξότατον, ἐκεῖνον τὸν ἀνθρώπον, τὸν ἡδονῇ πεπλανημένον, τὸν τῇ φθορᾷ δεδεμένον χερσὶν ἠπλωμέναις ἔδειξε λελυμένον. Ὡς θαύματος

in flesh, fulfilling the saving work of humanity. For he was a genuine (18) fighter, and a fellow struggler with the created; and quickly spread to all people, rising faster than the sun from the will of the Father, God shone upon us most easily. Therefore, he was himself, and who he was, by whom he taught and showed himself, standing as the mediator, the reconciler, and our Savior Word, a life-giving, peaceful spring poured out over the whole face of the earth; through whom, so to speak, all things have already become a sea of good.

How great are the blessings of God bestowed on humanity through the coming of Christ.

But if you wish, look briefly from above at the divine kindness.. The first, when he was playing freely in paradise, since he was a child of God; but when he fell into pleasure (19) — (the serpent [20] is an allegory for pleasure creeping upon the belly, an earthly evil nourished by the material world) — the child was led by desires, growing strong in disobedience; and having disobeyed the Father, he was ashamed of God.. Just as pleasure grew strong.. The man, freed by simplicity, was found bound by sins.. The Lord wished again to free this one from his bonds; and having taken on flesh, a divine mystery! He seized the serpent for him, and enslaved the tyrant, death; and most astonishingly, he showed that man, deceived by pleasure, bound by corruption, was freed by his own

μυστικοῦ! Κέκλιται μὲν ὁ Κύριος, ἀνέστη δὲ ἄνθρωπος· καὶ ὁ ἐκ τοῦ παραδείσου πεσὼν, μεῖζον ὑπακοῆς ἄθλον, οὐρανὸν ἀπολαμβάνει. Διό μοι δοκεῖ, ἐπεὶ αὐτὸς ἦκεν ὡς ἡμᾶς οὐρανόθεν ὁ Λόγος, ἡμᾶς ἐπ' ἀνθρωπίνην (22) ἵέναι μὴ χρῆναι διδασκαλίαν ἔτι, Ἀθήνας καὶ τὴν ἄλλην Ἑλλάδα, πρὸς δὲ καὶ Ἰωνίαν, πολυπραγμονοῦντας. Εἰ γὰρ ἡμῖν ὁ διδάσκαλος, ὁ πληρώσας τὰ πάντα δυνάμεσιν ἁγίαις, δημιουργία, σωτηρία, εὐεργεσία, νομοθεσία, προφητεία, διδασκαλία, πάντα νῦν ὁ διδάσκαλος κατεχεῖ, καὶ τὸ πᾶν ἤδη Ἀθῆναι καὶ Ἑλλάς γέγονε τῷ Λόγῳ. Οὐ γὰρ δὴ μύθῳ μὲν ἐπιστεύετε ποιητικῶ, τὸν Μίνω τὸν Κρήτα, τοῦ Διὸς, ὡς ἄριστον, ἀναγράφοντι (23), ἡμᾶς δὲ ἀπιστήσετε (24) μαθητὰς Θεοῦ γεγονότας, τὴν ὄντως ἀληθῆ σοφίαν ἐπανηρημένους, οὐδ' ἦν φιλοσοφίας ἄκροι μόνον ἥνιξαντο, οἱ δὲ τοῦ Χριστοῦ μαθηταὶ καὶ κατελήφασιν καὶ ἀνεκήρυξαν. Καὶ δὴ καὶ πᾶς (25), ὡς ἔπος εἰπεῖν, ὁ Χριστὸς, οὐ μερίζεται, οὔτε βάρβαρός ἐστιν, οὔτε Ἰουδαῖος, οὔτε Ἕλλην· οὐκ ἄρρεν, οὐ θῆλυ· καινὸς δὲ ἄνθρωπος (26), Θεοῦ Πνεύματι ἁγίῳ μεταπεπλασμένος. Εἴθ' αἱ μὲν ἄλλαι συμβουλαὶ τε καὶ ὑποθήκαι λυπραί, καὶ περὶ τῶν ἐπὶ μέρους εἰσὶν, εἰ γαμητέον, εἰ πολιτευτέον, εἰ παιδοποιητέον, καθολικὴ δὲ ἄρα προτροπὴ μόνη καὶ πρὸς ὅλον δηλαδὴ τὸν βίον, ἐν παντὶ καιρῷ, ἐν πάσῃ περιστάσει πρὸς τὸ κυριώτατον τέλος, τὴν ζωὴν, συντείνουσα, ἡ θεοσέβεια, καθ' ἃ καὶ μόνον ἐπάναγκές ἐστι ζῆν, ἵνα ζήσωμεν αἰεί. Φιλοσοφία δὲ, ἣ φασιν οἱ πρεσβύτεροι, πολυχρόνιός ἐστι συμβουλή σοφίας (27), αἰδῖον μνηστευομένη ἔρωτα· ἐντολὴ δὲ Κυρίου τηλαυγής, φωτίζουσα ὀφθαλμούς. Ἀπόλαβε τὸν Χριστὸν, ἀπόλαβε τὸ βλέπειν, ἀπόλαβέ σου τὸ φῶς·

outstretched hands.. O wonder of the mystery! The Lord has fallen, but man has risen; and he who fell from paradise now receives the heavens as a greater prize of obedience.. Therefore, it seems to me, since the Word himself came down to us from heaven, that we no longer need to use teaching to reach us in human form, Athens and the rest of Greece, and also Ionia, who are busy with many things.. For if the teacher for us, who has fulfilled everything with holy powers—creation, salvation, kindness, lawgiving, prophecy, teaching—now instructs everything, then Athens and all of Greece have already become entirely subject to the Word.. For you do not believe in the poetic myth, Minos the Cretan, son of Zeus, as the best, yet you will disbelieve us, who have become disciples of God, having received the truly true wisdom—not just the highest points of philosophy, which the disciples of Christ both grasped and proclaimed.. And indeed, Christ, so to speak, is not divided; he is neither barbarian, nor Jew, nor Greek; not male, not female; but a new man, transformed by the Holy Spirit of God.. Then the other pieces of advice and suggestions are trivial and concern particular matters—whether to marry, whether to take part in politics, whether to have children. But the universal encouragement alone is toward the whole life, at every time, in every situation, aiming at the highest goal, life itself, focused on godliness, which is the only necessity for living, so that we may live forever.. Philosophy, which the elders say, is a long-lasting counsel of wisdom, eternally engaged to love; and the command of the Lord is very clear, shining light upon the eyes.. Enjoy Christ, enjoy seeing, enjoy your light;

**“Ὅφρ’ εὖ (28) γινώσκεις ἡμὲν Θεὸν, ἡδὲ
καὶ ἄνδρα.**

**So that you may know well both God and
man.**

Γλυκὺς ὁ Λόγος ὁ φωτίσας ἡμᾶς, ὑπὲρ
χρυσίον καὶ λίθον τίμιον· ποθεινὸς ἐστὶν
ὑπὲρ μέλι καὶ κηρίον. Πῶς γὰρ οὐ ποθεινός,
ὁ τὸν ἐν σκότει κατωρυγμένον νοῦν
ἐνεργῇ (29) ποιησάμενος, καὶ τὰ φωσφόρα
(30) τῆς ψυχῆς ἀποξύνας **ὄμματα**; καὶ γὰρ
ὥσπερ ἡλίου μὴ ὄντος, ἔνεκα τῶν ἄλλων
ἄστρον νύξ ἂν ἦν τὰ πάντα· οὕτως, εἰ μὴ
τὸν Λόγον ἔγνωμεν, καὶ τοῦτω
κατηυγάσθημεν, οὐδὲν ἂν τῶν
σιτευομένων ὀρνίθων (31) ἐλειπόμεθα, ἐν
σκότει παινόμενοι, καὶ θανάτῳ
τρεφόμενοι. Χωρήσωμεν (32) τὸ φῶς, ἵνα
χωρήσωμεν τὸν Θεόν· χωρήσωμεν τὸ φῶς,
καὶ μαθητεύσωμεν τῷ Κυρίῳ. Τοῦτό τοι
καὶ ἐπηγγέλται τῷ Πατρί· Δηγήσομαι τὸ
ὄνομά σου τοῖς ἀδελφοῖς μου· ἐν μέσῳ
Ἐκκλησίας ὑμνήσω σε. Ὑμνησον, καὶ
διηγῆσομαι τὸν πατέρα (33) σου, τὸν Θεόν·
σώζει σου τὰ διηγήματα, παιδεύσει με ἡ
ὥδῃ, ὡς μέχρι νῦν ἐπλανώμην, ζητῶν τὸν
Θεόν. Ἐπεὶ δέ με φωταγωγεῖς, Κύριε, καὶ
τὸν Θεὸν εὐρίσκω διὰ σοῦ, καὶ τὸν Πατέρα
ἀπολαμβάνω παρὰ σοῦ, γίνομαι σου
συγκληρονόμος, ἐπεὶ, τὸν ἀδελφὸν οὐκ
ἐπησχύνθης. Ἀφέλωμεν οὖν, ἀφέλωμεν
τὴν λήθην τῆς ἀληθείας, τὴν ἄγνοιαν· καὶ
τὸ σκότος τὸ ἐμποδὼν, ὡς ἀχλὺν (34)
ὄψεως καταγαγόντες, τὸν ὄντως ὄντα Θεὸν
ἐποπτεύσωμεν, ταύτην αὐτῷ πρῶτον
ἀνυμνήσαντες (35) τὴν φωνήν· Χαῖρε,
φῶς· ὅτι φῶς (36) ἡμῖν ἐξ οὐρανοῦ, τοῖς ἐν
σκότει κατωρυγμένοις, καὶ ἐν σκιᾷ
θανάτου κατακεκλεισμένοις, ἐξέλαμψεν,
ἡλίου καθαρώτερον, ζωῆς τῆς ἐνταῦθα
γλυκύτερον. Τὸ φῶς ἐκεῖνο ζωὴ ἐστὶν
αἰδίου· καὶ ὅσα μετείληφεν αὐτοῦ, ζῇ. Ἡ νύξ

The Word who has enlightened us is sweet,
more precious than gold and a precious
stone; it is more desirable than honey and
honeycomb.. For how could he not be
desirable, who made active the mind
buried in darkness, and sharpened the
shining eyes of the soul?? For just as
without the sun, all things would be night
because of the other stars; so, if we did not
know the Word, and were not enlightened
by him, we would be lacking all the birds
we feed on, wandering in darkness and
nourished by death.. Let us make room for
the light, so that we may make room for
God; let us make room for the light, and let
us become disciples of the Lord.. This is
also promised to the Father: «I will declare
your name to my brothers; in the midst of
the Church I will praise you.». Praise, and I
will declare your Father, God; your stories
save me, the song will teach me, for until
now I have wandered, seeking God.. Since
you enlighten me, Lord, and I find God
through you, and I receive the Father from
you, I become your co-heir, since you were
not ashamed of the brother.. Let us then
remove, let us remove the forgetfulness of
the truth, the ignorance; and the darkness
that blocks us, like a mist of sight, having
brought it down, let us behold the truly
existing God, first praising with this voice
to him: “Rejoice, light; for light has shone
upon us from heaven, on those who were
dug out in darkness, and shut in the
shadow of death, brighter than the sun,
sweeter here than life.”. That light is eternal
life; and all who have received a share of it,

δὲ εὐλαβεῖται τὸ φῶς· καὶ δύνουσα διὰ τὸν φόβον, παραχωρεῖ τῇ ἡμέρᾳ Κυρίου. Τὰ πάντα φῶς ἀκοίμητον γέγονε, καὶ ἡ δύσις ἀνατολῇ πεπίστευκεν. Τοῦτο ἡ κτίσις ἡ καινὴ βεβούληται· ὁ γὰρ τὰ πάντα καθιπεύων (37) **δικαιοσύνης Ὁ ἥλιος ἐπίσης** περιπολεῖ τὴν ἀνθρωπότητα, τὸν Πατέρα μιμούμενος, ὃς ἐπὶ πάντας ἀνθρώπους ἀνατέλλει τὸν ἥλιον αὐτοῦ, καὶ καταψεκάζει τὴν δρόσον τῆς ἀληθείας· Οὗτος τὴν δύσιν εἰς ἀνατολὴν μετήγαγε, καὶ τὸν θάνατον εἰς ζωὴν ἀνεσταύρωσεν· ἔξαρπάσας δὲ τῆς ἀπωλείας τὸν ἄνθρωπον, προσεκρέμασεν αἰθέρι, μεταφυτεύων τὴν φθορὰν εἰς ἀφθαρσίαν, καὶ γῆν μεταβάλλων εἰς οὐρανούς, ὁ τοῦ Θεοῦ γεωργὸς, Δεξιὰ σημαίνων (38), **λαοὺς δ' ἐπὶ ἔργονάγαθον ἐγείρων, μιμνήσκων βιότιο** ἀληθινοῦ· καὶ τὸν μέγαν ὄντως καὶ θεῖον καὶ ἀναφαίρετον τοῦ Πατρὸς κληρον χαριζόμενος ἡμῖν, οὐρανίῳ διδασκαλίᾳ θεοποιῶν (39) τὸν ἄνθρωπον, διδοὺς νόμους (40) εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίαν γράφων αὐτούς. Τίνας ὑπογράφει νόμους; Ὅτι πάντες εἴσονται τὸν Θεόν, ἀπὸ μικροῦ ἕως μεγάλου· καὶ ἵλεως, φησὶν ὁ Θεός, ἔσομαι αὐτοῖς, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μνησθῶ. Δεξώμεθα τοὺς νόμους τῆς ζωῆς· πεισθῶμεν προτρεπομένῳ Θεῷ· μάθωμεν αὐτόν, ἵνα ἵλεως ᾖ· ἀποδῶμεν (41) καὶ μὴ δεομένῳ μισθὸν εὐχάριστον, εὐπάθειαν, οἰόντι ἐνοίκιον, τὴν εὐσέβειαν τῷ Θεῷ, τῆς ἐνταῦθα ἐνοικήσεως.

Χρύσεια χαλκείων (42), ἑκατόμβοι' ἐννεαβοίων,

ὀλίγης πίστεως γῆν σοι δίδωσι τὴν τοσαύτην γεωργεῖν, ὕδωρ πίνειν, καὶ ἄλλο πλεῖν, ἀέρα ἀναπνεῖν, πῦρ ὑπουργεῖν,

live.. The night reveres the light; and, setting because of fear, it yields to the day of the Lord.. All things have become an unceasing light, and the setting has trusted in the rising.. This the new creation has willed; for the Sun of righteousness who rides over all things also watches over humanity, imitating the Father, who causes his sun to rise on all people and sprinkles the dew of truth; he has changed the setting into a rising, and crucified death into life; and having snatched humanity from destruction, he hung him in the air, transplanting corruption into incorruption, and changing earth into heaven, the farmer of God, signaling with his right hand, and raising the peoples to good works, reminding them of true life; and granting us the great, truly divine, and unshakable inheritance of the Father, deifying humanity through heavenly teaching, giving laws to their mind, and writing them on their heart.. Whom does he sign laws for?? That all will know God, from the least to the greatest; and God says, "I will be merciful to them, and I will not remember their sins.". Let us accept the laws of life; let us obey the God who urges us on; let us learn him, so that he may be merciful; let us give, even though he does not need a reward, a grateful devotion, a fitting dwelling, piety toward God, the dwelling place here.

Golden bronze (42), hundred sacrifices of nine-year-olds,

The earth gives you so much to farm with little faith, to drink water, to sail elsewhere, to breathe air, to serve fire, to live in the

κόσμον οἰκεῖν· ἐντεῦθεν εἰς οὐρανοὺς ἀποικίαν στείλασθαί σοι συγκεχώρηκεν· τὰ μεγάλα ταῦτα καὶ τοσαῦτά σοι δημιουργήματα καὶ χαρίσματα, ὀλίγης πίστεως μεμίσθωκεν. Εἴθ' οἱ μὲν τοῖς γόησι πεπιστευκότες τὰ περίαπτα καὶ τὰς ἐπαοιδάς, ὡς σωτηρίους δῆθεν, ἀποδέχονται· ὑμεῖς δὲ οὐ βούλεσθε τὸν οὐράνιον αὐτὸν περιάψασθαι, τὸν Σωτῆρα Λόγον· καὶ τῇ ἐπωδῇ τοῦ Θεοῦ πιστεύσαντες ἀπαλλαγῆναι μὲν παθῶν, ἃ δὴ ψυχῆς νόσοι, ἀποσπασθῆναι δὲ ἀμαρτίας· θάνατος γὰρ αἴδιος ἀμαρτία. Ἦ τέλεον νωδοὶ (43) καὶ τυφλοὶ, καθάπερ οἱ σπάλακες, οὐδὲν ἄλλο ἢ ἐσθίοντες, ἐν σκότῳ διαιτᾶσθε, περικαταρρέοντες τῇ φθορᾷ. Ἄλλ' ἔστιν ἡ ἀλήθεια (44) ἡ κεκραγυῖα· Ἐκ σκότους φῶς λάμπει (45). Λαμψάτω οὖν ἐν τῷ ἀποκεκρυμμένῳ τοῦ ἀνθρώπου, ἐν τῇ καρδίᾳ, τὸ φῶς· καὶ τῆς γνώσεως αἱ ἀκτῖνες ἀνατειλᾶτωσαν, τὸν ἐγκεκρυμμένον ἔνδον ἐκφαίνουσαι καὶ ἀποστίλβουσαι ἄνθρωπον, τὸν μαθητὴν τοῦ φωτός, τὸν Χριστοῦ γνώριμόν τε καὶ **συγκληρονόμον**· μάλιστα ἐπειδὴν τὸ τιμιώτατον (46) καὶ σεβασμιώτατον, εὐσεβεῖ τε καὶ ἀγαθῷ παιδί ἀγαθοῦ Πατρὸς ὄνομα εἰς γινῶσιν ἀφίκηται, προστάττοντος ἡπια, καὶ τῷ παιδί ἐγκελενομένου τὰ σωτήρια. Ὁ δὲ πειθόμενος αὐτῷ κατὰ πάντα δὴ πλεονεκτεῖ, ἔπεται τῷ Θεῷ, πείθεται τῷ Πατρὶ, ἔγνω πλανώμενος αὐτὸν, ἡγάπησε τὸν Θεόν, ἡγάπησε τὸν πλησίον, ἐπλήρωσε τὴν ἐντολήν, τὸ ἅθλον ἐπιζητεῖ, τὴν ἐπαγγελίαν ἀπαιτεῖ. Πρόκειται δὲ αἰὲ τῷ Θεῷ, τὴν ἀνθρώπων ἀγέλην σώζειν· ταύτη καὶ τὸν ἀγαθὸν ποιμένα ὁ ἀγαθὸς ἀπέστειλεν Θεός. Ἀπλώσας δὲ ὁ Λόγος τὴν ἀλήθειαν, ἔδειξε τοῖς ἀνθρώποις τὸ ὕψος τῆς σωτηρίας, ὅπως ἢ μετανοήσαντες σωθῶσιν, ἢ, μὴ ὑπακούσαντες, κριθῶσιν· τοῦτο τῆς δικαιοσύνης τὸ κήρυγμα,

world; from here it has agreed to send you as a colony to the heavens; these great and so many creations and gifts it has rewarded you with little faith.. Then some, having trusted in sorcerers, accept amulets and spells, supposedly as saving; but you do not want to wear the heavenly one himself, the Savior Word; and believing in the spell of God, you expect to be freed from sufferings, which are indeed diseases of the soul, and to be torn away from sin; for sin is eternal death.. Indeed, you are completely dull and blind, just like moles, doing nothing else but eating, living in darkness, and falling completely into decay.. But the truth has been shouted out: «Light will shine out of darkness.». Let the light shine then in the hidden part of the person, in the heart; and let the rays of knowledge rise, revealing and shining forth the hidden person within, the disciple of the light, the one known and **co-heir** with Christ; especially when the most precious (46) and most revered name, both pious and good, of the good Father, has come to knowledge, gently commanding, and the child being urged toward salvation.. But the one who obeys him in everything truly gains more, follows God, obeys the Father, recognizes his error, loves God, loves neighbor, fulfills the commandment, seeks the prize, and demands the promise.. It is always God's purpose to save the flock of humans; and for this, God sent the good shepherd, the good one.. The Word spread out the truth and showed people the height of salvation, so that they might either be saved by repenting or, if they do not obey, be judged; this is the proclamation of justice—those who obey hear the gospel, those who disobey face judgment.. But the great-sounding trumpet, having sounded, gathered soldiers and announced war;

ὕπακούουσιν εὐαγγέλιον, παρακούσασιν κριτήριον. Ἀλλὰ σάλπιγξ μὲν ἡ μεγαλόκλonos, ἡχήσασα, στρατιώτας συνήγαγεν, καὶ πόλεμον κατήγγειλεν· Χριστὸς δὲ, εἰρηνικὸν ἐπὶ τὰ πέρατα τῆς γῆς ἐπιπνεύσας μέλος, οὐ συνάξει ἄρα τοὺς εἰρηνικοὺς στρατιώτας τοὺς ἑαυτοῦ; Συνήγαγε μὲν οὖν, ὧ ἄνθρωπε, τὸ στρατιωτικὸν τὸ ἀναίμακτον, αἷματι καὶ λόγῳ· καὶ τὴν βασιλείαν τῶν οὐρανῶν αὐτοῖς ἐνεχείρησεν. Σάλπιγξ ἐστὶ Χριστοῦ τὸ Εὐαγγέλιον αὐτοῦ· ὁ μὲν ἐσάλπισεν, ἡμεῖς δὲ ἡκούσαμεν. Ἐξοπλισώμεθα εἰρηνικῶς, **ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, καὶ τὴν ἀσπίδα τῆς πίστεως ἀναλαβόντες, καὶ τὴν κόρην τοῦ σωτηρίου** περιθέμενοι· καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ, ἀκονήσωμεν. Οὕτως ἡμᾶς ὁ Ἀπόστολος εἰρηνικῶς ἐκτάττει· ταῦτα ἡμῶν τὰ ὅπλα τὰ ἄτρωτα· τοῦτοις ἐξοπλισάμενοι παραταξώμεθα τῷ πονηρῷ· τὰ πεπυρακτωμένα τοῦ πονηροῦ ἀποσβέσωμεν βέλη ταῖς ὕδατίναίς (47) ἄκμαῖς, ταῖς ὑπὸ τοῦ Λόγου βεβαμμέναις, εὐχαρίστοις ἀμειβόμενοι τὰς εὐποιίας εὐλογίαις, καὶ τὸν Θεὸν τῷ θείῳ γεραίροντες Λόγῳ. **Ἔτι γὰρ λαλοῦντός σου, ἐρεῖ,** φησὶν· Ἴδου πάρειμι. Ὡς τῆς ἀγίας καὶ μακαρίας ταύτης δυνάμεως, δι' ἧς ἀνθρώποις συμπολιτεύεται Θεός. Λώϊον οὖν καὶ ἄμεινον, τῆς ἀρίστης τῶν ὄντων οὐσίας μιμητὴν ὁμοῦ καὶ θεραπευτὴν γενέσθαι· οὐ γὰρ μιμεῖσθαι τις δυνήσεται τὸν Θεόν, ἢ δι' ὧν ὁσίως θεραπεύσει· οὐδ' ἂν (48) θεραπεύειν καὶ σέβειν, ἢ μιμούμενος· ὁ γέ τοι οὐράνιος καὶ θεῖος ὢντως ἔρως, ταύτῃ προσγίνεται τοῖς ἀνθρώποις, ὅτ' ἂν ἐν αὐτῇ που τῇ ψυχῇ τὸ ὢντως καλὸν, ὑπὸ τοῦ θείου Λόγου ἀναζωπυρούμενον, ἐκλάμπειν δυνήθῃ· καὶ τὸ μέγιστον, ἅμα τῷ βουλευθῆναι γνησίως τὸ σωθῆναι συντρέχει, ὁμοζυγούντων, ὡς

Christ, having breathed a peaceful song to the ends of the earth, will he not gather his own peaceful soldiers?? So then, human, gather the bloodless army, with blood and word; and he handed over to them the kingdom of heaven.. The gospel of Christ is a trumpet; he sounded it, and we heard it.. Let us equip ourselves peacefully, **putting on the breastplate of righteousness, and taking up the shield of faith, and wearing the helmet of salvation;** and let us sharpen the sword of the Spirit, which is the word of God.. Thus the Apostle arranges us peacefully; these are our invulnerable weapons. Armed with these, let us stand against the evil one; let us extinguish the fiery arrows of the evil one with the sharp waters (47), confirmed by the Word, gratefully repaying good deeds with blessings, and honoring God with the divine Word.. For even while you are speaking, he will say**, he says, «Behold, I am here.». O the holy and blessed power by which God shares citizenship with humans. It is better and more excellent, then, to become both imitator and servant of the best of beings; for no one can imitate God except through what he serves with holiness; nor can one serve and worship except by imitating. For the heavenly and truly divine love comes to humans through this, whenever the truly good in the soul, kindled by the divine Word, is able to shine forth; and the greatest thing is that, along with the genuine desire to be saved, the will and life act together, as it were, yoked in harmony.. Therefore, this alone, the call of truth, is reflected to the most faithful among friends, remaining until the last breath, a good guide to the whole and perfect spirit of the soul, becoming those who are lifted up to heaven.. What then do I urge you to do?? I urge you to be saved; this is what

ἔπος εἰπεῖν, προαιρέσεως καὶ ζωῆς.
 Τοιγάρτοι μόνη αὕτη ἡ τῆς ἀληθείας
 προτροπὴ τοῖς πιστοτάτοις ἀπείκασται
 τῶν φίλων, μέχρι τῆς ἐσχάτης ἀναπνοῆς
 παραμένουσα, παραπομπὸς ἀγαθῇ ὁλῶ καὶ
 τελείῳ τῷ (49) τῆς ψυχῆς πνεύματι τοῖς εἰς
 οὐρανὸν ἀπαίρουσι γινομένη (50). Τί δὴ σε
 προτρέπει; Σωθῆναί σε ἐπείγομαι· τοῦτο
 Χριστὸς βούλεται· ἐνὶ λόγῳ, ζωὴν σοι
 χαρίζεται. Καὶ τίς ἐστὶν οὗτος; μάθε
 συντόμως· Λόγος ἀληθείας, Λόγος
 ἀφθαρσίας (51), ὁ ἀναγεννῶν τὸν
 ἄνθρωπον, εἰς ἀλήθειαν αὐτὸν ἀναφέρων,
 τὸ κέντρον τῆς σωτηρίας, ὁ ἐξελαύνων τὴν
 φθορὰν, ὁ ἐκδιώκων τὸν θάνατον, ὁ ἐν
 ἀνθρώποις οἰκοδομήσας νεῶν, ἵνα ἐν
 ἀνθρώποις ἰδρῦσθαι τὸν Θεόν. Ἄγνισον τὸν
 νεῶν, καὶ τὰς ἡδονὰς καὶ τὰς ῥαθυμίας
 (52), ὥσπερ ἄνθος ἐφήμερον, καταλίμπανε
 ἀνέμῳ καὶ πυρί· σωφροσύνης δὲ τοὺς
 καρποὺς γεώργησον ἐμφρόνως, καὶ
 σεαυτὸν ἀκροθίνιον ἀνάστησον τῷ Θεῷ,
 ὅπως οὐκ ἔργον μόνον, ἀλλὰ καὶ χάρις ᾗ
 τοῦ Θεοῦ· πρέπει δὲ ἅμφω, τῷ Χριστῷ
 γνῶριμον (53) καὶ βασιλείας ἄξιον
 φανῆναι, καὶ βασιλείας κατηξιῶσθαι.

Christ wants. In one word, life is given to you.. And who is this one?? Learn briefly: the Word of truth, the Word of incorruption (51), who renews the person, bringing him back to truth, the center of salvation, who drives out corruption, who expels death, who has built a temple in humans, so that God may be established in humans.. Purify the temple, and leave behind pleasures and laziness, like a fleeting flower, abandoned to wind and fire; wisely cultivate the fruits of self-control, and raise yourself as a firstfruits to God, so that you may be not only a work but also a grace of God. Both are fitting to be known by Christ and to be worthy of the kingdom, and to be made worthy of the kingdom.

Chapter 12 (CAPUT XII)

Hortatur ut missis erroribus et cupiditatibus pristinis, se Christo, unico veritatis magistro, instituendos præbeant.

He urges that, having cast away former errors and desires, they offer themselves to Christ, the only teacher of truth, to be instructed.

Φύγωμεν οὖν τὴν συνήθειαν, φύγωμεν, οἷον ἄκραν χαλεπὴν, ἢ Χαρύβδεως ἀπειλήν, ἢ Σειρῆνας μυθικάς· ἄγχει τὸν ἄνθρωπον, τῆς ἀληθείας ἀποτρέπει, ἀπάγει τῆς ζωῆς· παγὶς ἐστὶ, βάραθρόν ἐστι, βόθρος ἐστὶ, λίκνος (54) ἐστὶ, κακὸν ἡ συνήθεια·

Let us then flee habit, let us flee it as a very harsh cliff, or the threat of Charybdis, or the mythical Sirens. It chokes a person, turns them away from the truth, leads them away from life; it is a trap, it is a pit, it is a pitfall, it is a cradle (54), habit is evil.

**Κείνου μὲν καπνοῦ (55) καὶ κύματος
ἐκτὸς ἔεργε**

**Keep away from the smoke (55) and the
wave of that one.**

Nῆα....

A ship...

Φεύγωμεν, ὦ συνναῦται, φεύγωμεν τὸ
κῦμα (56) τοῦτο, πῦρ ἐρεύγεται· νῆσός
(57) ἐστὶ πονηρὰ, ὅστοις καὶ νεκροῖς
σεσωρευμένη· ἄδει δὲ ἐν αὐτῇ πορνίδιον
ῥαῖον, ἡδονή, πανδήμῳ (58) τερπόμενον
μουσικῇ·

Let us flee, fellow sailors, let us flee this
wave (56), fire is roaring; it is an evil island
(57), piled with bones and dead bodies; and
on it sings a beautiful little prostitute,
pleasure, delighting the whole crowd with
music (58);

**Δεῦρ' ἄγ' (59) ἰὼν, πολὺαῖν' Ὀδυσσεῦ,
μέγα κῦδος Ἀχαιῶν·**

**“Come here, (59) going, much-suffering
Odysseus, great glory of the Achaeans.”**

**Νῆα κατὰστησον, ἵνα θειοτέρην ὅπ'
ἀκούσῃς (60).**

**“Bring the ship close, so that you may
hear a more divine voice” (60).**

Ἐπαινεῖ σε, ὦ ναῦτα, καὶ πολὺμνητον
λέγει, καὶ τὸ κῦδος τῶν Ἑλλήνων ἡ πόρνη
σφετερίζεται· ἕασον αὐτὴν ἐπινέμεσθαι
τοὺς νεκροὺς, Πνεῦμά σε οὐράνιον (61)
βοηθεῖ· πᾶριθι τὴν ἡδονὴν, βουκολεῖ·

She praises you, sailor, and speaks much of
your fame, and the prostitute claims the
glory of the Greeks for herself; let her
distribute the dead, a heavenly Spirit (61)
helps you; enjoy the pleasure, it is pastoral;

**Μηδὲ γυνή σε νόου (62) πυγοστόλος
ἐξαπατάτω,**

**Do not let a woman deceive you with her
cunning (62), a trickster of the rear,**

**Αἰμύλα κωτίλλουσα, τεὴν διφῶσα
καλήν.**

**She sharpens her tongue, spoiling your
beautiful cloak.**

Παράπλει τὴν ῥοδὴν, θάνατον ἐργάζεται.

She sails past the song, working death. If

Ἐὰν ἐθέλῃς μόνον, νενίκηκας τὴν
ἀπώλειαν· καὶ τῷ ξύλῳ (63)
προσδεδεμένος ἀπάσης ἔσῃ τῆς φθορᾶς
λελυμένος· κυβερνήσει σε ὁ Λόγος ὁ τοῦ
Θεοῦ, καὶ τοῖς λιμέσι καθορμίζει τῶν
οὐρανῶν τὸ Πνεῦμα τὸ ἅγιον. Τότε μου
(64) κατοπτεύσεις τὸν Θεὸν, καὶ τοῖς ἁγίοις
ἐκείνοις τελεσθήσῃ μυστηρίοις, καὶ τῶν ἐν
οὐρανοῖς ἀπολαύσεις ἀποκεκρυμμένων,
τῶν ἐμοὶ τετηρημένων, **ἃ οὔτε οὓς
ἤκουσεν, οὔτε ἐπὶ καρδίαν ἀνέβη τινός.**

you are willing only, you have won over
destruction; and bound to the wood (63),
you will be freed from all corruption. The
Word of God will guide you, and the holy
Spirit will anchor you in the harbors of
heaven. Then you will behold God (64), and
be completed in those holy mysteries, and
enjoy the hidden things in the heavens,
which I have kept, "which neither ear has
heard, nor has entered into the heart of
anyone."

**Καὶ μὴν ὁρᾶν (65) μοι δύο μὲν ἡλίους
δοκῶ, Δισσὰς δὲ Θήβας,**

**And indeed, to me it seems I see two
suns, and two Thebes,**

βακχεύων ἔλεγέ τις εἰδώλοις, ἀγνοίᾳ
μεθύων ἀκράτῳ (66). Ἐγὼ δ' αὐτὸν
οἰκτεῖραμι παροينوῦντα, καὶ τὸν οὔτω
παρανοοῦντα ἐπὶ σωτηρίαν
παρακαλέσαιμι σωφρονοῦσαν ὅτι καὶ
Κύριος (67) μετάνοιαν ἀμαρτωλοῦ, καὶ
οὐχὶ θάνατον ἀσπάζεται. Ἦκε, ὦ παραπλήξ,
μὴ θύρσῳ σκηριπτόμενος, μὴ κιττῷ
ἀναδούμενος· ῥίψον τὴν μίτραν, ῥίψον τὴν
νεβρίδα, σωφρόνησον. Δείξω σοι τὸν
Λόγον, καὶ τοῦ Λόγου τὰ μυστήρια, κατὰ
τὴν σὴν διηγούμενος εἰκόνα. Ὅρος ἐστὶ
τοῦτο Θεῷ πεφιλημένον· οὐ τραγωδίαις ὡς
Κιθαιρῶν ὑποκείμενον, ἀλλὰ τῆς ἀληθείας
(68) ἀνακείμενον δράμασιν· ὅρος
νηφάλιον, ἀγναῖς ὕλαις σύσκιον·
βακχεύουσι δὲ ἐν αὐτῷ οὐχ αἱ Σεμέλης τῆς
κεραυνίας ἀδελφαὶ αἱ Μαινάδες, αἱ
δύσαγνον κρεανομίαν μυσόμεναι, ἀλλ' αἱ
τοῦ Θεοῦ θυγατέρες, αἱ ἀμνάδες αἱ καλαὶ,
τὰ σεμνὰ τοῦ Λόγου θεσπίζουσαι ὄργια,
χορὸν ἐγείρουσαι σώφρονα. Ὁ χορὸς οἱ
δίκαιοι· τὸ ἄσμα ὕμνός ἐστι τοῦ πάντων
βασιλέως. Ψάλλουσιν αἱ κόραι, δοξάζουσιν
ἄγγελοι, προφητῇται λαλοῦσιν· ἦχος

Someone was Bacchic chanting to the idols,
drunken with unrestrained ignorance (66)..
But I would pity him, who is speaking
foolishly, and I would urge him to salvation
with sound mind, since even the Lord
welcomes the repentance of a sinner, and
not death.. Stop, you who are wandering
astray, do not brandish the thyrsus, do not
tie on the yellow cloak; throw away the
mitre, throw away the fawn skin, be
sensible.. I will show you the Word, and the
mysteries of the Word, explaining them
according to your own image.. This is a
mountain beloved by God; not subject to
tragedies like Cithaeron, but resting on the
dramas of truth. A sober mountain, shaded
by pure woods; and not the sisters of
Semele struck by lightning, the Maenads,
who are initiated into savage flesh-eating,
revel there, but the daughters of God, the
beautiful lambs, who celebrate the solemn
rites of the Word, raising a sober dance..
The dance is of the righteous; the song is a
hymn to the king of all.. The maidens sing,
the angels praise, the prophets speak; a

στέλλεται μουσικῆς, δρόμῳ τὸν θίασον
διώκουσι· σπεύδουσιν οἱ κεκλημένοι,
Πατέρα ποθοῦντες ἀπολαβεῖν. Ἦκέ μοι, ὦ
πρέσβυ, καὶ σὺ, τὰς Θήβας λιπὼν, καὶ τὴν
μαντικὴν καὶ τὴν Βακχικὴν ἀπορρίψας,
πρὸς ἀλήθειαν χειραγωγοῦ. Ἴδού σοι τὸ
ξύλον ἐπερείδεσθαι δίδωμι· σπεῦσον,
Τειρεσία (69), πίστευσον, ὅψει. Χριστὸς
ἐπιλάμπει φαιδρότερον ἡλίου, δι' ὃν
ὀφθαλμοὶ τυφλῶν ἀναβλέπουσιν· νύξ σε
φεύξεται, πῦρ φοβηθήσεται, θάνατος
οἰχήσεται· ὅψει τοὺς οὐρανούς, ὦ γέρον
(70), ὁ Θήβας μὴ βλέπων. Ὁ τῶν ἁγίων ὡς
ἀληθῶς μυστηρίων! ὦ φωτὸς ἀκηράτου!
Δαδουχοῦμαι (71), τοὺς οὐρανούς καὶ τὸν
Θεὸν ἐποπτεύσας· ἅγιος γίνομαι,
μουόμενος. Ἱεροφαντεῖ δὲ ὁ Κύριος, καὶ τὸν
μύστην σφραγίζεται (72) φωταγωγῶν· καὶ
παρατίθεται τῷ Πατρὶ τὸν πεπιστευκότα,
αἰῶσι τηρούμενον. Ταῦτα τῶν ἐμῶν
μυστηρίων τὰ βακχεύματα· εἰ βούλει, καὶ
σὺ μουῦ· καὶ χορεύσεις μετ' ἀγγέλων ἀμφὶ
τὸν ἀγέννητον καὶ ἀνώλεθρον καὶ μόνον
ὄντως Θεὸν, συννυμνοῦντος ἡμῖν τοῦ Θεοῦ
Λόγου. Αἰδῖος οὗτος, Ἰησοῦς εἷς, ὁ μέγας
(73) ἀρχιερεὺς Θεοῦ τε ἐνὸς τοῦ αὐτοῦ καὶ
Πατρὸς, ὑπὲρ ἀνθρώπων εὔχεται, καὶ
ἀνθρώποις ἐγκελεύεται. **Κέκλυτε (74)·
μυρία φύλα**, μᾶλλον δὲ ὅσοι τῶν
ἀνθρώπων λογικοὶ, καὶ βάρβαροι, καὶ
Ἕλληνες· τὸ πᾶν ἀνθρώπων γένος καλῶ,
ὧν ἐγὼ δημιουργὸς θελήματι Πατρός·
ἦκετε ὡς ἐμὲ, ὅφ' ἓνα ταχθησόμενοι Θεὸν,
καὶ τὸν ἓνα Λόγον τοῦ Θεοῦ· καὶ μὴ μόνον
τῶν ἀλόγων ζώων πλεονεκτεῖτε τῷ λόγῳ·
ἐκ δὲ τῶν θνητῶν ἀπάντων ὑμῖν
ἀθανασίαν μόνοις καρπώσασθαι δίδωμι.
Ἐθέλω γάρ, ἐθέλω καὶ ταύτης ὑμῖν
μεταδοῦναι τῆς χάριτος· ὁλόκληρον
χορηγῶν τὴν εὐεργεσίαν, ἀφθαρσίαν· καὶ
Λόγον χαρίζομαι ὑμῖν τὴν γνῶσιν τοῦ Θεοῦ,
τέλειον ἐμαυτὸν χαρίζομαι. Τοῦτό εἰμι ἐγώ,
τοῦτο βούλεται ὁ Θεὸς, τοῦτο συμφωνία

sound is sent forth of music, they chase the
choir in a race; the called ones hurry,
longing to receive the Father.. Come to me,
old man, you too, leaving Thebes behind,
and casting aside prophecy and Bacchic
rites, as a guide to the truth.. Behold, I give
you the wood to lean on; hurry, Tiresias
(69), believe, you will see.. Christ shines
brighter than the sun, through whom the
eyes of the blind look up; night will flee
from you, fire will be afraid, death will go
away; you will see the heavens, old man
(70), not looking at Thebes.. O truly holy
mysteries! O light undefiled! I am torched
(71), having gazed upon the heavens and
God; I become holy, being initiated.. The
Lord acts as high priest, and seals the
initiate (72) by giving light; and he is
presented to the Father as one trusted, kept
through the ages.. These are the Bacchic
rites of my mysteries; if you wish, you too
may be initiated; and you will dance with
angels around the unbegotten and
imperishable one, the only true God, with
the Word of God singing along with us..
This one, Jesus, is eternal, the great (73)
high priest of the one God and Father
himself; he prays for humans and
commands humans.. Listen (74), countless
tribes, **and especially all those humans
who are rational, both barbarians and
Greeks; I call the whole human race, of
which I am the creator by the will of the
Father. Come to me, being assigned
under one God, and the one Word of
God; and do not be like irrational
animals, lacking reason. From all
mortals, I alone give you the gift of
immortality.. For I want, I truly want to
share this grace with you: granting the
whole blessing, incorruption; and I give
you the Word, the knowledge of God—I
give you myself, perfect.. This is who I**

ἐστὶ, τοῦτο ἀρμονία Πατρὸς, τοῦτο Υἱὸς, τοῦτο Χριστὸς, τοῦτο ὁ Λόγος τοῦ Θεοῦ, βραχίον Κυρίου, δύναμις τῶν ὅλων, τὸ θέλημα τοῦ Πατρὸς· ὧν πάλαι μὲν εἰκόνες, οὐ πᾶσαι δὲ ἐμφερεῖς· διορθώσασθαι ὑμᾶς πρὸς τὸ ἀρχέτυπον βούλομαι, ἵνα μοι καὶ ὅμοιοι γένησθε. Χρίσω ὑμᾶς τῷ πίστεως ἀλείμματι, δι' οὗ τὴν φθορὰν ἀποβάλλετε· καὶ γυμνὸν δικαιοσύνης ἐπιδείξω τὸ σχῆμα, δι' οὗ πρὸς τὸν Θεὸν ἀναβαίνετε. **Δεῦτε πρὸς μὲ (75) πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς· ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς (76) εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ ζυγός μου χρηστός, καὶ φορτίον μου ἐλαφρόν ἐστιν.** Σπεύσωμεν, δράμωμεν, ὧ θεοφιλῇ καὶ θεοείκελα τοῦ Λόγου ἄνθρωποι ἀγάλαματ'· σπεύσωμεν, δράμωμεν, ἄρωμεν τὸν ζυγὸν αὐτοῦ, ὑπολάβωμεν (77) ἀφθαρσίαν καλὸν ἡνίοχον ἀνθρώπων, τὸν Χριστόν. Ἀγαπήσωμεν (78) τὸν πῶλον· ὑποζύγιον ἤγαγε σὺν τῷ παλαιῷ· καὶ τῶν ἀνθρώπων τὴν συνωρίδα καταζεύξας εἰς τὸν Θεόν, πρὸς ἀθανασίαν κατιθύνει (79) τὸ ἄρμα, σπεύδων πληρῶσαι ἐναργῶς, ὃ ἠνίξατο πρότερον μὲν εἰς Ἱερουσαλὴμ, νῦν δὲ εἰσελαύνων οὐρανοῦς. Κάλλιστον θέαμα τῷ Πατρὶ, Υἱὸς αἰδώς νικηφόρος. Φιλότιμοι τοίνυν πρὸς τὰ καλὰ, καὶ θεοφιλεῖς ἄνθρωποι γενώμεθα, καὶ τῶν ἀπαθῶν τὰ μέγιστα, Θεὸν καὶ ζωὴν, κτησώμεθα. Ἀρωγὸς δὲ ὁ Λόγος· θαρρῶμεν αὐτῷ· καὶ μήποτε ἡμᾶς τοσοῦτος ἀργύρου καὶ χρυσοῦ, μὴ δόξης ἐπέλθῃ (80) πόθος, ὅσος αὐτοῦ τοῦ τῆς ἀληθείας Λόγου. Οὐδὲ γὰρ οὐδὲ τῷ Θεῷ αὐτῷ ἀρεστὸν, εἰ ἡμεῖς τὰ μὲν πλείστου ἄξια ὑπὲρ ἐλαχίστου ποιούμεθα, ἀνοίας δὲ, καὶ ἀμαθίας, καὶ ῥαθυμίας, καὶ εἰδωλολατρείας ὕβρεις περιφανεῖς, καὶ τὴν ἐσχάτην δυσσέβειαν, περὶ πλείονος

am, this is what God wills, this is agreement, this is the harmony of the Father, this is the Son, this is Christ, this is the Word of God, the arm of the Lord, the power of all, the will of the Father; of these, long ago there were images, but not all were like the original. I want you to be corrected toward the archetype, so that you may become like me.. I anoint you with the ointment of faith, through which you cast off corruption; and I will show you the form of righteousness, through which you ascend to God..Come to me, all who labor and are burdened, and I will give you rest; take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls. For my yoke is kind, and my burden is light.. Let us hurry, let us run, O God-loving and godlike statues of the Word, men; let us hurry, let us run, let us take up his yoke, let us accept Christ, the good and incorruptible guide of men.. Let us love the colt; it carried a burden along with the old one. And having yoked the crowd of men to God, it directs the chariot toward immortality, eager to fully reveal what it previously hinted at—first toward Jerusalem, but now driving into the heavens.. The most beautiful sight to the Father: the eternal Son, victorious.. Therefore, let us be eager for what is good, and let us become men who love God, and let us gain the greatest of the impassible things, God and life.. The Word is our helper; let us be confident in him. And may the desire for so much silver and gold never come upon us, as great as the desire for that very Word of truth.. For it is not pleasing even to God himself, if we do the things most worthy for the least, but put more effort into obvious foolishness, ignorance, laziness, and the insults of

τιθέμεθα (81). Οὐ γὰρ ἀπὸ τρόπου φιλοσόφων παῖδες (82) πάντα ὅσα πράττουσιν οἱ ἀνόητοι, ἀνοσιουργεῖν καὶ ἀσεβεῖν νομίζουσιν, καὶ αὐτὴν γε ἔτι τὴν ἄγνοιαν μανίας εἶδος (83) ὑπογράφοντες, οὐδὲν ἄλλο ἢ μεμνημένοι τοὺς πολλοὺς ὁμολογοῦσιν. Οὐ δὴ οὖν ἀμφιβάλλειν (84), ἐρεῖ ὁ Λόγος, ὁπότερον αὐτοῖν ἄμεινον, σωφρονεῖν ἢ μεμνημένοι· ἐχομένους δὲ ἀπρὶς τῆς ἀληθείας, παντὶ σθένει ἔπεσθαι χρὴ τῷ Θεῷ, σωφρονοῦντας, καὶ πάντα αὐτοῦ νομίζειν, ὥσπερ ἐστὶ· πρὸς δὲ καὶ ἡμᾶς, τὸ κάλλιστον τῶν κτημάτων, μεμαθηκότας ὄντας αὐτοῦ, σφᾶς αὐτοὺς ἐπιτρέπειν τῷ Θεῷ, ἀγαπῶντας Κύριον τὸν Θεόν, καὶ τοῦτο παρ' ὅλον τὸν βίον ἔργον ἡγουμένους. Εἰ δὲ κοινὰ τὰ φίλων, θεοφιλῆς δὲ ὁ ἄνθρωπος τῷ Θεῷ· καὶ γὰρ οὖν φίλος (85), μεσιτεύοντος τοῦ Λόγου· γίνεται δὴ οὖν τὰ πάντα τοῦ ἀνθρώπου, ὅτι τὰ πάντα τοῦ Θεοῦ· καὶ κοινὰ ἀμφοῖν τοῖν φίλοι·ν τὰ πάντα, τοῦ Θεοῦ καὶ ἀνθρώπου. Ὡρα οὖν ἡμῖν μόνον τὸν θεοσεβῆ Χριστιανὸν εἰπεῖν πλουσίον τε (86), καὶ σώφρονα, καὶ εὐγενῆ· καὶ ταύτῃ εἰκόνα τοῦ Θεοῦ μεθ' ὁμοιώσεως (87) καὶ λέγειν καὶ πιστεύειν, δίκαιον καὶ ὁσιον μετὰ φρονήσεως γενόμενον ὑπὸ Χριστοῦ Ἰησοῦ, καὶ εἰς τοσοῦτον ὅμοιον ἤδη καὶ Θεῷ. Οὐκ ἀποκρύπτεται γοῦν ὁ προφήτης τὴν χάριν, λέγων· Ἐγὼ εἶπον, ὅτι θεοί (88) ἐστε, καὶ υἱοὶ Ὑψίστου πάντες. Ἡμᾶς γὰρ, ἡμᾶς εἰσπεποιήται, καὶ ἡμῶν ἐθέλει μόνων κεκληθῆσαι πατὴρ, οὐ τῶν ἀπειθούντων. Καὶ γὰρ οὖν ὧδέ πως ἔχει τὰ ἡμέτερα τῶν Χριστοῦ ὁπαδῶν· Οἶαι μὲν αἱ (89) βουλαί, τοῖοι καὶ οἱ λόγοι· ὅποιοι δὲ οἱ λόγοι, τοιαῖδε καὶ αἱ πράξεις· καὶ ὅποια τὰ ἔργα, τοιοῦτος ὁ βίος· χρηστὸς ὁ σύμπας (90) ἀνθρώπων βίος τῶν Χριστὸν ἐγνωκότων. Ἄλις, οἶμαι, τῶν λόγων, εἰ καὶ μακροτέρω προῆλθον ὑπὸ φιλανθρωπίας, ὅτι περ εἶχον ἐκ Θεοῦ ἐκχέων, ὡς ἂν ἐπὶ τὸ μέγιστον τῶν

idolatry, and the worst impiety.. For the children of philosophers do not think that all the things foolish people do are impious and ungodly, and they even call ignorance a kind of madness, admitting that most people are simply insane.. Certainly, then, the Word will say, there is no doubt about whether it is better for them to be sensible or insane; but since they hold fast to the truth, they must follow God with all their strength, being sensible and accepting everything about him as it is. And for us, who have learned the best of possessions, it is right to entrust ourselves to God, loving the Lord God, and considering this the work of our whole life.. If the things of friends are shared, then a person who loves God is a friend to God; for indeed, a friend is one with the Word as mediator. Therefore, all things belonging to a person become all things belonging to God, and all things are shared between both friends, God and man.. It is time, then, for us to call the God-fearing Christian both rich, sensible, and noble; and in this, to say and believe that he is an image of God with likeness, just and holy, made with understanding by Christ Jesus, and already so much like God.. The prophet certainly does not hide the grace, saying: «I said, You are gods, and all of you are sons of the Most High.». For he has made us, he has made us, and he wishes to be called the father of us alone, not of those who disobey.. And indeed, this is how it is with us, the followers of Christ: «As the plans are, so are the words; and as the words are, so are the actions; and as the actions are, such is the life.» The whole life of those who have known Christ is good among all people.. I think I have said enough, even if I went on longer out of love for humanity, because I was pouring out from God, so as to

ἀγαθῶν, τὴν σωτηρίαν, παρακαλῶν· περὶ γάρ τοι τῆς παύλης (91) οὐδαμῇ οὐδαμῶς ἐχούσης ζωῆς (92), οὐκ ἐθέλουσιν οὐδ' οἱ λόγοι παύσασθαι ποτε ἱεροφαντοῦντες. Ὑμῖν δὲ ἔτι τοῦτο περιλείπεται πέρας, τὸ λυσιτελοῦν ἐλέσθαι, ἢ κρίσιν, ἢ χάριν. Ὡς ἔγωγε οὐδ' ἀμφιβάλλειν ἀξιῶ, πότερον ἄμεινον αὐτοῖν· οὐδὲ μὴν συγκρίνεσθαι θέμις ζωὴν ἀπωλείᾳ.

**ΣΥΓΚΕΚΡΟΤΗΤΑΙ (93) ΚΡΗΠΙΣ
ΑΛΗΘΕΙΑΣ, Ω ΠΑΙΔΕΣ ΥΜΕΙΣ, ΥΜΙΝ (94)
ΑΥΤΟΙΣ, ΑΓΙΟΥ ΝΕΩ ΜΕΓΑΛΟΥ ΘΕΟΥ
ΘΕΜΕΛΙΟΣ ΓΝΩΣΕΩΣ ΑΡΡΑΓΗΣ,
ΠΡΟΤΡΟΠΗ ΚΑΛΗ, ΔΓ ΥΠΑΚΟΗΣ
ΕΥΛΟΓΟΥ ΖΩΗΣ ΑΙΔΙΟΣ ΟΡΕΞΙΣ (95)
ΝΟΕΡΩ ΚΑΤΑΒΛΗΘΕΙΣΑ ΧΩΡΙΩ.**

encourage salvation, the greatest of goods; for concerning the cessation of life, which is nowhere at all, not even the words want to ever stop revealing the sacred mysteries.. For you, there remains yet this end: to choose what is profitable, either judgment or grace.. As for me, I do not even hesitate to judge which is better for them; yet it is not right to compare life with destruction.

The foundation of truth is firmly set, O children, for you yourselves, the unshakable foundation of knowledge of the holy great new God, a good encouragement, the command of blessed obedience, eternal life, a spiritual desire having been laid down separately.