SAINT BASIL

THE LETTERS

IV
PREFATORY NOTE

The present volume marks the fourth and last of the collected Letters of St. Basil in the Loeb Classical Library and includes Letters CCXLIX to CCCLXVIII. Of these, the last two are here added to the corpus of Basil’s letters for the first time. Furthermore, many of the later letters of this volume appear here with an English translation for the first time. Most of the dubia and spuria are included in this volume, and wherever possible I have attempted to summarize the best scholarly opinion regarding their authenticity and to add such new evidence as I have been able to find.

The text of this fourth volume has been treated exactly as that of the second and third volumes. Letters CCXLIX to CCCLVI, exclusive of Letter CCCII, appear in the MS. known as Coisslinianus 237 (sig. = E), and do not occur in any of the other MSS. collated by me. Letters CCCII and CCCLVII to CCCLXVIII appear in no MS. collated by me. Accordingly, as in the preceding two volumes, the readings from E are my own, all others have been taken over from the Benedictine and Migne editions, and the sigla used in these editions, though often unique, have been kept in all cases. As hitherto, by editi antiqui I mean all editions prior to the Benedictine; by editi all existing editions.
PREFATORY NOTE

For assistance in bringing the present volume to completion I wish to thank the members of my Greek Seminar during the academic years of 1928–29 and 1929–30. I wish to thank also Sister M. J. Annette of the Sisters of Mercy of Hartford, Connecticut, for very valuable assistance in preparing the MS. for the printer. At the completion of my entire task of four volumes, it would be ungrateful indeed did I not mention the unceasing patience and scholarly contributions throughout of Professor Edward Capps, one of the editors of the Loeb Classical Library.

ROY J. DEFERRARI.
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THE BASIL–LIBANIUS
CORRESPONDENCE

(Letters CCCXXXV to CCCLIX)

Libanius was the greatest of the pagan rhetoricians of the fourth century. Basil was for a short period one of his pupils; and Libanius is said to have possessed great admiration for the extraordinary intelligence and virtue of the young Christian. Twenty-five letters, CCCXXXV to CCCLIX, in the Benedictine edition of Basil's letters have been ascribed to a correspondence between these two men. The authenticity of this correspondence, however, has been the subject of much dispute.

The general status of the question to-day may be summarized as follows: Letters CCCXXXVI to CCCXLIII, and Letters CCCXLV and CCCLVIII, are authentic because of their position in the manuscript tradition and because of the historical information contained therein; Letters CCCXLIV and CCCXLVI are authentic because of their position next to Letter CCCXLV in the Aa family, and because of the relation of Letter CCCXLIV to Letter CCCXLIII; Letters CCCXLVII to CCCLVI are spurious in spite of the mention of the speech of Libanius in several of them, since they are ignored in the best manuscripts both of Basil and Libanius,
and since their content and style are quite unworthy of the two men; Letters CCCLVII and CCCLIX are spurious or at least very doubtful, because they are lacking in all the Basilian manuscripts and no positive reason exists for considering them authentic.

The entire question, however, needs to be studied anew, especially in the light of our new knowledge of the manuscript tradition and of our better understanding of St. Basil's language.

The following works will give the reader a history of the controversy and a detailed presentation of the status of the question:


Markowski, H.: "Zum Briefwechsel zwischen
THE BASIL–LIBANIUS CORRESPONDENCE


COLLECTED LETTERS OF SAINT BASIL
ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ
ΒΑΣΙΛΕΙΟΥ ΕΠΙΣΤΟΛΑΙ

CCXLIX

'Ανεπίγραφος, ἐπ' ἃνδρὶ εὐλαβεῖ

Συγχαίρω τῷ ἀδελφῷ τῶδε, καὶ τῶν ἐνταύθα
θορύβων ἀπαλλασσομένῳ, καὶ τὴν σὴν εὐλάβειαν
καταλαμβάνοντι. ἀγαθὸν γὰρ αὐτῷ ἐφόδιον
πρὸς τὸν ἐφεξῆς αἰῶνα, τὴν μετὰ τῶν φοβουμένων
τῶν Κυρίων ἀγαθὴν διαγωγὴν, ἐξελέξατο. ἃν καὶ
παρατιθέμεθα σοι τῇ τιμίοτητι, καὶ παρακαλῶ
δι' αὐτοῦ εὐχεσθαι ὑπὲρ τῆς ἔλεεινής ἡμῶν ζωῆς,
ίνα, ρυθέντες τῶν πειρασμῶν τούτων, ἄρξόμεθα ¹
dουλεύειν τῷ Κυρίῳ κατὰ τὸ εὐαγγελίον.

CCL

Πατροφίλῳ, ἐπισκόπῳ τῆς ἐν Αἴγεαι ἐκκλησίας

Ὅσε μὲν ἐδεξάμην ταῦτα ἑπὶ τοῖς προτέροις γράμ-
μασιν ἀποκρίσεις, ἐδεξάμην δ' ὀὖν ὄμως ² διὰ τοῦ

¹ ἀξιώμεθα editi antiqui. ² om. E.

¹ Written in 376.
COLLECTED LETTERS OF SAINT BASIL

LETTER CCXLIX

Without Address, with Reference to a Pious Man

I congratulate this brother, both for freeing himself from the tumults of this world and for visiting your Reverence. For a good viaticum has he chosen for himself to the future world—a goodly life with those who fear the Lord. And him do we commend to your Honour, and I urge you through him to pray for our miserable life, that being freed from these present trials we may begin to serve the Lord according to the Gospel.

LETTER CCL

To Patrophilus, Bishop of the Church of Aegae

Late indeed did I receive the answers to my former letters, but nevertheless I did receive them through

During the controversy between Eustathius, Bishop of Sebaste, and St. Basil, their mutual friend, Patrophilus, Bishop of Aegae, was troubled about his relations with the two opposing bishops. For some time he pursued the policy of silence with respect to Basil. When finally persuaded to resume his correspondence with Basil, he addressed himself to him on behalf of Eustathius. Basil replied with Letter CCXLV, wherein he laments the errors of Eustathius and asks
Patrophilus whether he will remain in his communion or will join Eustathius. After some delay, Patrophilus replied, expressing his loyalty to Basil, but still pleading for his friend, Eustathius. Basil answered with the present letter. He
most beloved Strategius,¹ and I thanked the Lord that you were continuing the same in your love towards us. And what you have now deigned to write on the same subject gives proof of your good-will, since you think what is fitting, and you advise what is to our advantage.

But yet, since I again perceive that my discussion will become too long, if I set out to answer each of the matters about which your Intelligence wrote, I shall say only this: that regarding the blessing of peace, if it is limited by the name of peace alone, it is ridiculous for us, selecting one here and one there, to share a life of peace with these only, but to exclude countless others from sharing in the blessing. But if agreement with the harmful under the appearance of peace brings acts of hostility upon those who accept it, consider who those are with whom they have mingled—men who hated us with an unjust hatred; who belong, moreover, to the faction of those not in communion with us; for I need not now mention them by name. These have even been summoned by them to Sebaste, and they have taken over the church, and they have performed the sacrifice on the altar,² and they have shared their own bread with all the laity,³ being proclaimed first expresses his gratitude for Patrophilus’ decision, but reaffirms his position with respect to Eustathius.

¹ The presbyter through whom letters about Eustathius passed between Basil, Patrophilus, and Theophilus. Cf. Letters CCXLIV and CCXLV.
² Cf. Ex. 28. 43: ἐπὶ τὰς προσπορέωνται λειτουργεῖν πρὸς τὸ θυσιαστήριον. “When they approach to the altar to minister in the sanctuary.”
³ The Holy Eucharist was distributed to the people by the newly-proclaimed bishops, despite the fact that the latter were in heresy.
In the early days election of a bishop was made by the people. According to St. Cyprian the choice of the bishop rested with the community and the neighbouring bishops. Later, the Council of Nicaea required that the bishops of the province be present at the election. Three sufficed, provided the others confirmed the choice in writing. Confirmation of a bishop so elected was reserved to the metropolitan. This rule was evidently disregarded by the clergy in question.

1 i.e. if communion with those whom Eustathius advocates must be accepted, it is ridiculous not to give the same honour...
LETTER CCL

bishops by the clergy there, and being escorted by them throughout the whole country as if they were saints and in communion. If we must adopt the faction of these men, it is ridiculous to begin with the toe-nails instead of addressing ourselves to their very heads.

Now, if we ought to regard nobody at all as heretical nor turn away from him, for what reason, tell me, do you separate yourself and avoid the communion of some? But if any are to be shunned, let them, precise as they are in all things, follow the methods of precision and tell us to what faction those belong whom they have invited from Galatia to join them?

If these matters seem deplorable to you, attribute the separation to those who are responsible for these things; but if you judge these things indifferent, forgive us for not suffering ourselves to become of the leaven of those who teach a different doctrine.

Therefore, if so it seems best, discarding those specious arguments, with all outspokenness refute those who do not walk uprightly according to the truth of the Gospel.

to their leaders, Euzoius, Eudoxius, and the more impudent Arians.

3 Cf. Matt. 16. 12: τότε συνήκαν ὅτι οὐκ ἐίπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων. "Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." Cf. also Greg. Naz., Orat. 12, where he speaks in similar vein. Cf. also 1 Tim. 1. 3: ἵνα παραγγείλῃς τισιν μὴ ἐτεροδιδασκαλεῖν. "That thou mightest charge some not to teach a different doctrine."

4 Cf. Gal. 2. 14: ἄλλα ὅτε εἶδον ὅτι οὐκ ὁθονοδοῦσιν πρὸς τὴν ἀληθείαν τοῦ εὐαγγελίου κτλ. "But when I saw that they walked not uprightly unto the truth of the Gospel," etc.
COLLECTED LETTERS OF SAINT BASIL

CCLI

Τοῖς Ἐναυσηνοῖς

Εἰ καὶ πολὺ τὸ πλῆθος τῶν περιεχόντων ἡμᾶς πραγμάτων καὶ φροντίσι μυρίας συνέχεται ἡμῶν ἡ διάνοια, ὁμως οὐδέποτε τῆς μυνήμης ἡμῶν ἔξεβάλομεν τὴν περὶ τῆς ὑμετέρας ἀγάπης μέριμναν, δεόμενοι τοῦ Θεοῦ ἡμῶν διαμεῖναι ἡμᾶς ἐν τῇ πίστει, ἐν ἧς ἐστὶκατε καὶ καυχᾶσθε ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. τῷ οὖτι γὰρ δυσεὐρετον λοιπὸν καὶ πάντων σπανίων ἰδεῖν ἐκκλησίαν εἰλικρινῆ, μηδὲν ἐκ τῆς τῶν καιρών χαλεπότητος παραβλαβείσαν, ἀλλ' ἀκεραίαν καὶ ἀθραυστον τὴν ἀποστολικὴν διασώζουσαν διδασκαλίαν, οἶαν τὴν καθ' ἡμῶς ἐδειξεν ἐν τοῖς παρούσι καιροῖς ὁ ἀναδεικνύς τοὺς καθ' ἐκάστην γενεὰν ἄξιον τῆς ἑαυτοῦ κλήσεως.

Καὶ δόθη Κύριος ύμιν τὰ ἄγαθα Ἱεροναλήμ τῆς ἁνω, ἀνθ' ὅν τὰς ψευδεῖς καθ' ἡμῶν διαβολὰς ἐπὶ τὰς τῶν ψευδολόγων κεφαλὰς ἀπεπέμψασθε,

1 Ἐναυσηνοῖς E, eadem manu additur Θουσιανοῖς; Ἐβασινοῖς Med. Ἐβδισηνοῖς Reg. sec.
2 περιεχόντων editi antiqui; φροντίσι δειναῖς duo recen. MSS.
3 ἔξεβάλομεν E.
4 δυσαρεστον editi antiqui.
5 τοῦ καιροῦ Vat., Coisl. sec., Reg. sec.
6 ἀλλ' ἀκεραίαν om. unus ex tribus Regiis.

1 Written late in December of 376. Cf. Loofs, p. 8, note 2. Eustathius is now openly at variance with the orthodox bishops, and has declared war on Basil. On Eustathius see earlier letters, and especially Letters LXIX and LXXIX. In the present letter to the Evasenians, who had rejected the advances of Eustathius, Basil exposes Eustathius in his true
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LETTER CCLI

To the People of Evaesae ¹

Although great is the number of the affairs that surround us and our mind is beset with countless cares, yet at no time have we banished from our thought solicitude for your Charity, praying to our God that you might abide in that faith wherein you stand and glory in the hope of the glory of God.² For truly it is hard to find nowadays, and very rare to behold, a church that is pure, in no wise damaged by the difficulties of the times, but preserving intact and unharmed the apostolic doctrine, such as He has displayed among you in the present times, who makes manifest in every generation those worthy of His vocation.

And may the Lord grant unto you the blessings of the Jerusalem which is above ³ in return for your having sent the false accusations directed against us back upon the heads of the falsifiers, not granting light. Evaesae is possibly Ptolemy's Σείονα; now Yogounes, i.e. Άγιος Ιωάννης.

² Cf. Rom. 5. 2: δε' ου καλ προσαγαγην εσχηκαμεν, τη πιστει εις την χαριν ταυτην, εν η εστηκαμεν, καλ καινωμεθα επ έλπιε της δοξης του θεου. "By whom also we have access through faith into this grace, wherein we stand and glory in the hope of the glory of the sons of God." The Douay translation is based on a slightly different version. Cf. also Rom. 11. 20.

³ Cf. Gal. 4. 25 and 26: το γαρ Σινα έρος έστιν εν τη 'Αραβία, συναστοιχε δε τη την 'Ιερουσαλήμ, δουλευει γαρ μετα των τεκνων αυτης, η δε άνω Ιερουσαλήμ ελευθέρα έστιν, η τις έστιν μητηρ ήμων. "For Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children. But that Jerusalem, which is above, is free: which is our mother."
COLLECTED LETTERS OF SAINT BASIL

μὴ δόντες αὐτοῖς εἴσοδον ἐπὶ τὰς καρδίας ὑμῶν. καὶ οἶδα καὶ πέπεισμαι ἐν Κυρίῳ ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῇ πράξει ταύτη. ἐλογίσασθε γὰρ τοῦτο σοφῶς παρ’ ἐαυτοῖς, ὅ καὶ ἢστι κατ’ ἀλήθειαν, ὅτι οἱ ἀνταποδιόντες μοι πονηρὰ ἀντὶ καλῶν, καὶ μίσος ἀντὶ τῆς ἀγαπήσεως μου τῆς εἰς αὐτοὺς, διαβάλλονσι με νῦν ἐπ’ ἐκείνοις, εἰς ᾧ αὐτοὶ εὑρίσκονται ἐγγράφους ὀμολογίας ἐκθέμενοι.

Καὶ οὐ μόνον εἰς ταύτην ἐνέπεσον τῇ ἐναντίωσιν, ἵδια ἐγγραφὰ ὑμῖν ἀντὶ κατηγορίας προφέροντες, ἀλλ’ ὅτι καὶ παμψηφὶ παρὰ τῶν συνελθόντων εἰς τὴν Κωνσταντινουπόλιν καθαιρεθέντες, οὐκ ἐδέξαντο τῇ καθαίρεσιν αὐτῶν, σύνοδον ἄθετοντον προσαγορεύοντες, καὶ μὴ καταδεχόμενοι ἐπισκόπους αὐτοὺς λέγειν, ἵνα μὴ τὴν κατ’ αὐτῶν ἔξενεχθείσαν ψήφον κυρώσωσι. καὶ τὴν αἰτίαν προσετίθεσαν τοῦ μὴ εἶναι αὐτοῖς ἐπισκόπους, διότι αἱρέσεως, φησὶ, πονηρᾶς προστήκασιν. ταῦτα δὲ ἐγένετο πρὸ δέκα καὶ ἐπὶ αὐτῶν ὅλων ἑτῶν. ἦσαν δὲ οἱ ἕξαρχοι τῶν καθελόντων αὐτοὺς, Εὐδόξιος, Ἑυπτιππίος, Γεώργιος, Ἀκάκιος, καὶ οἱ λοιποὶ τῶν ύμῶν ἀγνοούμενοι.

1 τοῖς οὐρανοῖς καὶ ἐπὶ om. Med. cum quinque aliis.
2 ἀγαθῶν editi antiqui.
3 ἦμῖν E.
4 προσφέροντες editi antiqui.
5 καὶ ταῦτα E.
6 ἐγένοντο editi antiqui.
7 ἦμῖν editi antiqui.

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2 Cf. Psal. 108. 5: καὶ ἐθεντό κατ’ ἐμοὶ κακὰ ἀντὶ ἀγαθῶν, καὶ μισθὸς ἀντὶ τῆς ἀγαπήσεως μου. “And they repaid me evil
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them entrance into your hearts. I know and am confident in the Lord, that your reward is very great in heaven for this deed also. For you have wisely come to this conclusion among yourselves, which indeed is according to truth, that those who are repaying me evil for good, and hatred for my love of them, are accusing me now of those things with reference to which they themselves are found to have published written confessions.

But not only have they fallen into this contradiction, of offering you their own writings in place of a formal accusation, but also into this—that, even when they were unanimously deposed by those assembled at Constantinople, they did not accept their deposition, calling the body a gathering of rebellious men, and refusing to speak of them as bishops, hoping thus to prevent them from ratifying the vote cast against them. And they added, as the reason for their not being bishops, the fact that, as their accuser says, they were the leaders of a wicked heresy. But this happened almost seventeen years ago. The leaders, however, of those who deposed them were Eudoxius, Euippius, George, Acacius, and the rest of those who are unknown to

for good: and hatred for my love.” Cf. also Psal. 34. 11 and 12.

3 i.e. against Basil.
4 In January 360. Cf. Soc. 2. 41–43; Soz. 4. 24.
5 Probably the Synod of Lampsacus in 365, although Socrates, 5. 14, mentions several synods of the Homoiou-
sians.
6 i.e. those gathered at Constantinople.
7 i.e. those gathered at Constantinople.
8 i.e. the deposition.
9 Of uncertain see.
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οὶ δὲ νῦν κρατοῦντες τῶν ἐκκλησιῶν ἐκείνων εἰσὶ διάδοχοι, οἱ μὲν ἀντ’ αὐτῶν χειροτονηθέντες, οἱ δὲ ύπ’ ἐκείνων αὐτῶν προαχθέντες.

Νῦν οὖν οἱ ἡμῖν τὴν κακοδοξίαν ἐγκαλοῦντες εἰπάτωσαν ἡμῖν, πῶς μὲν αἱρετικὸι ἥσαν ἐκείνοι, ὡς τὴν καθαίρεσιν οὔκ ἐδέξαντο, πῶς δὲ ὀρθόδοξοι οὗτοι οἱ παρ’ ἐκείνου προαχθέντες καὶ τὸ αὐτὸ φρόνημα τοῖς πατρᾶσιν αὐτῶν διασώζοντες. εἰ μὲν γὰρ ὀρθόδοξος Εὐστάθιος, πῶς οὐχὶ λαῖκὸς Εὐστάθιος, ὁ παρ’ ἐκείνου καθηρημένος; εἰ δὲ αἱρετικὸς ἐκείνος, πῶς κοινωνικὸς Εὐσταθίου νῦν 1 ὁ διὰ τῆς ἐκείνου χειρός προαχθεῖς; ἀλλὰ παιδιαὶ αὐτοὶ, κατὰ τῶν ἐκκλησιῶν τοῦ Θεοῦ παιξόμεναι, πρὸς τὸ ἐαυτῶν 2 συμφέρον, καὶ διαβάλλειν ἀνθρώπους καὶ πάλιν συνιστάν ἑπιχειροῦντων.

Τὰ Βασιλείδου τοῦ Παφλαγόνος θυσιαστήρια ἀνέστρεψε 3 παριῶν 4 τὴν Παφλαγονίαν Ἐυστάθιος, καὶ ἐπὶ ἱδίων τραπεζῶν ἐλειτοῦργε καὶ νῦν ἰκέτης ἐστὶ Βασιλείδου, ὡστε δεχθῆναι. ἀφώρισε τὸν εὐλαβέστατον ἀδελφὸν Ἑλπίδιον διὰ τὴν πρὸς τοὺς ἐν Ἀμασεία συνάφειαν καὶ νῦν ἰκέτης ἐστὶ τῶν Ἀμασεῶν, ἔπιζητῶν αὐτῶν τὴν συνάφειαν. τὰ κατὰ Εὐστάθιον κηρύγματα καὶ ὡμεῖς αὐτοὶ ἐπίστασθε ὅπως ἦν φρικτά. καὶ νῦν τοὺς τὰ ἐκείνου φρονοῦντας ἐπὶ ὀρθότητι ἀποσεμνώνει, μόνον ἐὰν εἰς τὴν τῆς ἄποκαταστάσεως αὐτῶν σπουδὴν συνεργήσωσιν. ὡμεῖς δὲ διαβαλλόμεθα, οὐκ ἐπειδὴ ὡμεῖς ἀδικοῦμεν τι, ἀλλ’ ἐπειδὴ τοῦτο

1 κοινωνία Ἐυστάθιῳ ἦν editi antiqui.  
2 αὐτῶν editi antiqui.  
3 ἀνέστρεψε editi antiqui.  
4 periōn Med.

1 Bishop of Gangra. Cf. Letter CCXXVI.

12
you. And those who now control the churches are the successors of those we have named, some having been ordained in their places, others having been promoted by those men themselves.

Now, therefore, let those who accuse us of heterodoxy tell us how those were heretics whose deposition they did not accept, and how these are orthodox who were promoted by the former and maintain the same opinions as their fathers. For if Euippius was orthodox, how is not Eustathius, who has been deposed by him, a layman? But if the former was a heretic, how can anyone who was promoted by his hand be in communion with Eustathius now? Nay, these are childish things, spoken childishy, for their own advantage, against the churches of God, by men who attempt both to slander persons and again to commend them.

Eustathius, when passing through Paphlagonia, overturned the altars of Basilides\(^1\) of Paphlagonia, and offered sacrifice on his own tables; and now he is a suppliant of Basilides, to the end of being accepted by him. He excommunicated our most reverend brother Elpidius on account of his union with those at Amasia,\(^2\) and now he is a suppliant of the Amasenes, seeking union with them. As for his proclamations against Euippius, even you yourselves understand how frightful they were. And now those who think as Euippius does he reveres for their orthodoxy, provided only that they shall contribute to his effort to restore Euippius. And we are being accused, not because we do any wrong, but because he thought

\(^1\) i.e. with the Arian bishop of Amasia, who was intruded into the place of Eulalius. Cf. Soz. 7. 2, on the condition of the Amasene church at this time.
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ἐνόμισεν εὐδοκίμησιν αὐτῷ φέρειν παρὰ τοῖς ἐν Ἁντιοχείᾳ. οὖς δὲ πέρυσιν ἐκ τῆς Γαλατίας μετεστείλαντο, ὡς δὲ αὐτῶν δυνάμενοι τὴν παραγγεἰαν τῆς ἐπισκοπῆς ἀπολαβεῖν, τοιοῦτοῖς εἰσιν, οὖν ἵσασι μὲν καὶ οἱ πρὸς ὅλῳν συγγε-γονότες αὐτοῖς. ἐμοὶ δὲ μὴ παράσχοι ὁ Κύριος τοσαύτην σχολήν ποτε, ὅπερ τὰς ἐκείνων πράξεις ἀπαριθμεῖσθαι. πλὴν ἄλλ' ὑπὸ δορυφόροις τοῖς τιμιωτάτοις αὐτῶν καὶ συμμόσταις παραπεμ- φέντες διεξήλθον μὲν διὰ πάσης αὐτῶν τῆς χώρας, τὰς τῶν ἐπισκόπων τιμὰς καὶ θεραπείας ἥγοντες. εἰσήχθησαν δὲ περιφανῶς εἰς τὴν πόλιν ἐκκλησιάσαντες μετὰ αὐθεντίας παρεδόθη γὰρ αὐτοῖς ὁ λαὸς, παρεδόθη τὸ θυσιαστήριον. οἳ ἔπειθ᾽ μέχρι Νικοπόλεως προελθόντες οὐδὲν ἡδυνήθησαν ὅν ἐπηγγέλθην διαπράξασθαι, πῶς ἐπανήλθον καὶ πῶς ὥθησαν κατὰ τὴν ἐπάνοδον ἴσασιν οἱ παρόντες. οὕτως ἂεi πρὸς τὸ ἐαυτῶν συμφέρον πάντα ποιοῦντες φαίνονται. εἰ δὲ λέγουσιν ὅτι μετενόησαν, δειξάτωσαν αὐτῶν ἐγγράφοι τὴν μετάνοιαν, καὶ ἀναθεματισμὸν τῆς ἐν Κωνσταντινουπόλει πίστεως, καὶ Χριστοῦ τῶν αἵρετικῶν, καὶ μὴ ἐξαπατάτωσαν τοὺς ἀκεραίοτέρους. καὶ τὰ μὲν ἐκείνων τοιαῦτα.

Ἡμεῖς δὲ, ἀγαπητοὶ ἀδελφοί, μικροὶ μὲν καὶ ταπεινοὶ, οἱ αὐτοὶ δὲ ἂει τῇ τοῦ Θεοῦ χάριτι, οὐδέποτε ταῖς μεταβολαῖς τῶν πραγμάτων συν-διετέθημεν. πίστις παρ᾽ ἡμῖν οὐκ ἄλλη μὲν ἐν

1 δὴ Ε. 2 ἐπαριθμεῖσθαι Med. 3 αὐτῷ Vaticanus. 4 αὐθεντεῖας E. 5 ἐπεὶ editi antiqui. 6 ἐδυνηθησαν E. 7 οὐχὶ K.
that this brings him glory among the people at Antioch. And as to those whom they summoned last year from Galatia, with the idea that through them they could obtain the full liberty of the episcopacy, they are of such a character as even they know who have lived but a short time with them; but as for me, may the Lord not grant me at any time so much leisure that I may recount their deeds! And yet they, escorted by their most honoured body-guard and fellow-initiates, have passed through their entire country, receiving the honours and attentions of the bishops; and they have been conducted ostentatiously into the city, holding assemblies with full authority. For the laity has been given over to them; the altar has been given over. Now when these men, having proceeded as far as Nicopolis, were able to accomplish nothing that they had promised, how they came back and how they were looked on during their return journey, those who were present know. So clear it is that they always do everything they do with a view to their own advantage. But if they say that they have repented, let them give proof in writing of their repentance, and of their anathematization of the Creed of Constantinople,¹ and of their separation from the heretics, and let them not deceive the more untainted. So much in characterization of their actions.

But we, beloved brethren, small and lowly as we are, yet always the same by the grace of God, have never been affected by the vicissitudes in events. Our Creed is not one at Seleucia, and

¹ Not the Constantinopolitan revision of the Nicene Creed in use to-day. Cf. the earlier portion of this letter.
Σελευκεία, ἀλλὰ δὲ εἰν Κωνσταντινουπόλει, καὶ ἀλλὰ εἰν Ζήλοις, καὶ εἰν Δαμψάκῳ ἀλλὰ, καὶ ἐπὶ Ἦμης ἐτέρα· καὶ ἡ νῦν περιφερεμένη οὐ διάφορος παρὰ τὰς προτέρας, ἀλλὰ μία καὶ ἡ αὐτῇ ἁεί. ὥς γὰρ παρελάβομεν παρὰ τοῦ Κυρίου, οὕτω βαπτιζόμεθα· ὥς βαπτιζόμεθα, οὕτω πιστεύομεν· ὥς πιστεύομεν, οὕτω καὶ δοξολογοῦμεν, οὕτε χωρίζοντες Πατρός καὶ Τιοῦ τὸ ἄγιον Πνεῦμα, οὕτε προτιθέντες Πατρός, ἡ πρεσβύτερον εἶναι τοῦ Τιοῦ τὸ Πνεῦμα λέγοντες, ὡς αἱ τῶν βλασφήμων γλώσσαι κατασκευάζουσι. τις γὰρ οὕτω τολμηρός, δὲ τὴν δεσποτικὴν παρωσάμενος νομοθεσίαν ἰδιὰν τολμᾶ τοῖς ὅνομασι τάξιν ἐπινοεῖν; ἀλλ' οὕτε κτιστὸν λέγομεν τὸ Πνεῦμα, τὸ μετὰ Πατρός καὶ Τιοῦ τεταγμένον, οὐτε δουλικὸν τολμώμεν εἶπεῖν τὸ ἡγεμονικὸν. καὶ ἡμᾶς παρακαλοῦμεν μεμνημένους τῆς τοῦ Κυρίου ἀπειλῆς, τοῦ εἰπόντος, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἢ δὲ εἰς τὸ Πνεῦμα τὸ ἄγιον βλασφημία οὐκ ἀφεθήσεται, οὕτε ἐν τῷ νῦν αἰῶνι οὕτε ἐν τῷ μέλλοντι, φυλάξατε ἑαυτοὺς τῶν βλαβερῶν κατὰ τοῦ Πνεύματος διδαγμάτων. στήκετε εἰς τῇ πίστει, περιβλέψατε εἰς τὴν οἰκονομίαν, καὶ ἵδε τὸ μικρὸν ἐστὶ τοῦτο τὸ μέρος τὸ νευσσηκός, ἢ δὲ λοιπῇ πᾶσα Ἐκκλησία, ἢ ἀπὸ περίτων εἰς πέρατα δεξαμενὴ τὸ εὐαγγέλιον, ἐπὶ τῆς ὑγιοῦς ἐστὶ τοῦτη καὶ ἀδιαστρόφου διδασκαλίας. ὅν καὶ ἡμεῖς εὐχόμεθα τῆς κοινωνίας μὴ ἐκπεσέων, καὶ ὑμῖν συνευχόμεθα τὴν μερίδα

1 Ἦμης editi antiqui; Ἦμης E.
2 om E, Vat., et duo Regii.
3 ὡς editi antiqui.
4 ἑαυτοὺς] οὐν editi antiqui.
another at Constantinople, and another at Zela,\(^1\) and at Lampsaeus another, and at Rome different; and our Creed that is now in circulation is not different from our former Creeds, but is always one and the same. For, as we have received it from the Lord, so do we baptize; as we baptize, so do we believe; as we believe, so do we also pronounce the doxology, neither separating the Holy Spirit from the Father and Son, nor placing Him before the Father, nor saying that the Spirit is older than the Son, as the tongues of blasphemers contrive.\(^2\) For who is so daring that, setting aside the Lord’s commandment, he dares to invent an order of his own for the names? Nay, neither do we give the name of “creature” to the Spirit, who is ranked with Father and Son, nor do we dare to call a servant Him who is in command.\(^3\) And we beseech you, being mindful of the threat of the Lord, who said: “Every sin and blasphemy shall be forgiven men, but the blasphemy of the Holy Spirit shall not be forgiven, neither in this world, nor in the world to come,”\(^4\) to keep yourselves from the wicked teachings against the Spirit. “Stand fast in the faith,”\(^5\) look about on the world, and observe that this portion which is unsound is small, but that all the rest of the Church, which from one end to the other has received the Gospel, abides by this sound and unchanged doctrine. And we pray that we may never be cast out from communion with these latter, and we pray that we may take part

\(^1\) Cf. Letter CCXXVI.  
\(^2\) Cf. De Spiritu Sancto, 12.  
\(^3\) Cf. Psal. 51. 12, Septuagint.  
\(^4\) Matt. 12. 31 and 32.  
\(^5\) 1 Cor. 16. 13.  

\(^5\) περιβλέψασθε E, unus Regius.  
\(^6\) ήμίν editi antiqui.
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λαβείν ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῇ δικαίᾳ, ὅταν ἔλθῃ δοῦναι ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

CCLII

Ἐπισκόποις τῆς Ποντικῆς ἡμῶν διοικήσεως

Μαρτύρων τιμαὶ πάσι μὲν περισσοῦδαστοι τοῖς ἐπὶ Κύριον ἡλπικόσιν, ἔξαιρέτως δὲ ὡμοὶ τοῖς ἀρετῆς ἀντιποιουμένοις, οἷς διὰ τῆς πρὸς τοὺς εὐδοκίμους τῶν ὁμοδόουλων διαθέσεως τὴν πρὸς τοῦ κοινὸν Δεσπότην εὔνοιαν ἐπιδείκνυσθείς ἀλλὰς τε καὶ διὰ τὸ συγγενὲς τι ἔχειν τὸν ἐν ἀκριβείᾳ βίον πρὸς τοὺς διὰ καρτερίας τελειωθέντας, ἐπεὶ οὖν ἐπισημότατοι μαρτύρων Εὐψύχιοι καὶ Δάμας, καὶ ο ἂντι αὐτοῦς χορός, ὅπως ἡ μνήμη δι’ ἐτους παρὰ τῆς πόλεως ἡμῶν καὶ τῆς περιοικίδος πάσης τελεῖται, ὑπομιμήσεις ὑμᾶς, τῶν ἵδιον ἐαυτῆς κόσμων ἡ Ἐκκλησία, διὰ τῆς ἡμετέρας φωνῆς παρακαλοῦσα, τὴν ἀρχαίαν ἀπολαβείν τῆς ἐπισκέψεως ὑμῶν 2 συνήθειαν. ὡς οὖν ἐργασίαις μεγάλης προκειμένης 3 ὑμῖν ἐν λαῷ ἐπιζητοῦντι τῆς παρ’ ὑμῶν οἰκοδομήν, καὶ μισθῶν ἐν τῇ τιμῇ τῶν μαρτύρων ἀποκείμενον, δέξασθε 4

1 τῆς Ποντικῆς om. Harl.
3 προσκειμένης editi antiqui.
2 ἡμῶν editi antiqui.
4 δέξασθαι E.

1 Written in 376. διοικήσις, diocesis, is here used in its oldest ecclesiastical sense of a patriarchal jurisdiction commensurate with the civil diocese or division which embraced several provinces. The Pontic diocese was one of the thirteen
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with you on the righteous day of our Lord Jesus Christ, when He shall come to render to every man according to his works.

LETTER CCLII

To the Bishops of the Diocese of the Pontus

The honours of martyrs are eagerly sought after by all who hope in the Lord, and especially by you who lay claim to virtue, who by your disposition towards those of your fellow-servants who have won renown display your loyalty to our common Master; but particularly because life under discipline has something akin to those lives which have been made perfect by fortitude. Since, then, Eupsychius and Damas and the chorus of their followers are most celebrated martyrs, whose memory is observed yearly by our city and all the surrounding country, the Church, calling upon you through our voice, reminds you, its own special glory, to take up your ancient custom of making the visit. Knowing, therefore, that a great work lies before you among the laity who are seeking edification in you, and that a reward is laid up for the honouring of the martyrs, accept

civil divisions established by Constantine. The present letter is an invitation to the annual celebration in honour of the martyrs Eupsychius and Damas. On these martyrs, cf. Letters CXLII and CLXXVI with notes. Eupsychius was martyred under Julian for his part in the demolition of the temple of Fortune. Cf. Soz. 5. 11, and Greg. Naz. Letter to Basil LVIII. September 7 was the day of the feast at Caesarea.

2 i.e. the martyrs. 3 Cf. 2 Tim. 4, 8.
Τὴν μέριμναν, ἢν ἔχετε ὑπέρ τῶν ἐκκλησιῶν τοῦ Θεοῦ, ἐν μέρει μὲν διαναπαύσει ὁ ποθεινότατος καὶ εὐλαβέστατος ἡμῶν ἅδελφος Σαγκτίσσιμος οὐ συμπρεσβύτερος, διηγησάμενος πάσης τῆς δύσεως τὴν περὶ ἡμᾶς ἀγάπην τε καὶ διάθεσιν ἐν μέρει δὲ καὶ διαναστήσει καὶ πλέον παροξυνεῖ, ὅσην σπούδην ἐπιζητεῖ τὰ παρόντα πράγματα, ἐναργώς ὑμῖν δὲ ἕαυτοῦ παραστήσας. καὶ γὰρ τῶν μὲν ἄλλων ἐκαστος, ὅσπερ ἡ ἡμισείας, ἡμῖν ἀπήγγειλε καὶ τὰς γνώμας τῶν ἐκείσε ἄνδρῶν καὶ τὴν κατάστασιν τῶν πραγμάτων αὐτὸς δὲ, ἱκανὸς ὡς καὶ προαιρέσει ἄνδρῶν καταμαθεῖν καὶ κατάστασιν πραγμάτων ἀκριβῶς διερεύνησας, πάντα ὑμῖν ἐρεί, καὶ πρὸς πάντα χειραγωγήσει τὴν ἀγαθήν σπούδην ὑμῶν. ὅστε ἔχετε ὑλὴν πρέπουσαν τῇ τελείᾳ ὑμῶν προαιρέσει ἦν ἄει ἐν ταῖς ὑπέρ τῶν ἐκκλησιῶν τοῦ Θεοῦ μερίμναις ἑδείξατε.

1 ὑμῖν E.
2 παρεχομένην E.
3 ἀπήγγειλεν editi antiqui.
4 ἔχειν editi antiqui.
LETTER CCLIII

our summons and give your assent to the favour we ask, thus rendering us a great kindness with little trouble.

LETTER CCLIII

To the Presbyters of Antioch

The solicitude which you have for the churches of God our most beloved and most reverend brother Sanctissimus, fellow-presbyter, will on the one hand allay, when he has related the affection and good disposition towards us on the part of the whole West; but on the other hand he will both arouse and provoke it still more when he has in person clearly represented to you how much zeal the present situation demands. For everyone else has reported to us, as it were but half-way, both the opinions of the men there and the condition of their affairs; but he, being himself capable of observing men's purposes and of examining accurately into the condition of affairs, will tell you all, and will guide your own good zeal in all. Therefore, you have matter that befits the excellent purpose which you have always shown in your solicitude for the churches of God.

1 Written probably in 376. This and the three following letters are consolatory letters brought by Sanctissimus to various parties on his return to Rome. It is not entirely certain whether this is his first or second journey to Rome. Cf. Letter CXX and notes, also Letter CCXXI. Loofs (p. 28 ff.) would place these letters in the spring of 375.

2 Cf. 2 Cor. 11. 28.
COLLECTED LETTERS OF SAINT BASIL

CCLIV

Πελαγίῳ, ἐπισκόπῳ Λαοδικείας Συρίας

Παράσχοι ὁ Κύριός ποτε καὶ αὐτὸ μοι εἰς ὅψιν ἐλθεῖν τῇ ἀληθινῇ σου θεοσεβείᾳ, καὶ ὅσα ἐνελίπομεν τῷ γράμματι ταῦτα ἀναπληρῶσαι ἡμᾶς τῇ παροσίᾳ. ὄψε γὰρ τοῦ γράφειν ἡρξάμεθα, καὶ πολλῇ ἡμῶν τῆς ἀπολογίας χρεία. ἐπειδὴ δὲ πάρεστιν ὁ ποθεινότατος καὶ εὐλαβέστατος ἄδελφός Σαγκτίσσιμος ὁ συμπρεσβύτερος, αὐτὸς πάντα διηγήσεται σου, τὰ τε ἡμέτερα 4 καὶ τά ἀπὸ τῆς δύσεως. καὶ ἐπ’ ἐκείνοις μὴν εὑρανεῖ, τάς δὲ ἡμᾶς κατασχούσας ταραχὰς εἰπὼν, ἵσως προσθῆσει τινὰ λύπην καὶ φροντίδα τοῖς ἥδη ἐναποκειμένοις τῇ ἀγαθῇ σου καρδίᾳ. οὐ μὴν ἀχρηστὸν τὸ λυπεῖσθαι ὑμᾶς τοὺς δυναμένους δυσσωπεῖν τὸν Κύριον. εἰς δέον γὰρ ἡμῖν ἀποβήσεται ἡ ἡμετέρα μέριμνα, καὶ οἶδα ὅτι τευξόμεθα τῆς παρὰ τοῦ Θεοῦ 5 ἀντιλήψεως, ἔχοντες τὴν παρὰ τῶν προσευχῶν ὑμῶν συνεργίαν. ἐὰν δὲ συνεύξῃ ἡμῖν ἀπαλλαγὴν τῶν φροντίδων, καὶ προσθήκην τινὰ τῇ δυνάμει τοῦ σώματος ἡμῶν αἰτήσῃ, κατευνώσει 6 ἡμᾶς ὁ Κύριος πρὸς τὸ τὴν ἐπιθυμίαν ἡμῖν ἐκπληρωθῆναι, 7 καὶ εἰς ὅψιν ἐλθεῖν τῇ κοσμιότητί 8 σου.

1 om. E. 2 om. E. 3 om. E.
4 τὰ παρεθέντα add. editi antiqui.
5 παρὰ τοῦ θεοῦ] παρ’ αὐτοῦ E, Med.
6 αἰτήσῃ, κατευνώσει] αἰτήσεις, ἵνα κατευνώσῃ editi antiqui.
7 πληρωθῆναι E. 8 τῆς κοσμιότητος E.
LETTER CCLIV

LETTER CCLIV

To Pelagius, Bishop of Syrian Laodicea

May the Lord grant to me also some day to come into the presence of your true Piety, and, whatever we have omitted in our writing, this to supply in person. For we have been late in beginning to write, and we have great need of apology. But since our most beloved and reverend brother Sanctissimus, fellow-presbyter, is at hand, he himself will in person relate all to you, regarding both our affairs and those of the West. And indeed you will be cheered at this, but when he tells of the disturbances that have beset us he will perhaps add some grief and anxiety to the troubles which already are stored up within your good heart. It assuredly is not without avail that you are grieved, you who are able to importune the Lord. For your solicitude will prove timely for our need, and I know that we shall obtain assistance from God, having the cooperation of your prayers. And if you pray with us for relief from our cares, and ask for some increase in the strength of our body, the Lord will speed us to the fulfilment of our desire, that is, to arrive into the presence of your Decorum.

1 For date and occasion see Letter CCLIII with note. Pelagius, Bishop of Laodicea in Syria Prima. At the Council of Constantinople in 381 he was named as one of those orthodox Eastern bishops communion with whom was a test of orthodoxy, and to whom the administration of the churches of the East was entrusted. Cf. Soc. 5. 8; Soz. 7. 12; 7. 9; Theod. 4. 13; 5. 8.
Βίτω, ἐπισκόπῳ Καρρῶν

Εἴθε ἦν μοι δυνατὸν καὶ καθ’ ἐκάστην ἡμέραν ἐπιστέλλειν τῇ εὐλαβείᾳ σοι. ἃφ’ οὖ γὰρ εἰς πείραν ἠλθον τῇς ἁγάπης σοῦ, πολὺν ἔχω τὸν πόθον μάλιστα μὲν τοῦ συνδιάγειν σοι, εἰ δὲ μὴ, ἐπιστέλλειν γοῦν καὶ δέχεσθαι γράμματα, ἵνα ἔχω καὶ 1 σημαίνειν τὰ κατ᾽ ἐμαυτόν 2 καὶ μανθάνειν τὰ περὶ τῆς διαθέσεως σου. ἔπειδη 3 δὲ οὐχ ὅσα Βουλόμεθα υπάρχει ἡμῖν, ἀλλ’ ὅσα ὁ Κύριος δίδωσιν, ταῦτα ὁφείλομεν δέχεσθαι μετ’ εὐχαριστίας, ηὐχαριστήσαμεν τῷ ἅγιῳ Θεῷ παρασχομένῳ ἡμῖν ὑπόθεσιν γραμμάτων πρὸς τὴν εὐλαβείαν σου, τὴν ἄφιξιν τοῦ ποθεινοτάτου καὶ εὐλαβεστάτου ἀδελφοῦ ἡμῶν Σαγκτισσίμου τοῦ συμπρεσβυτέρου, ὅσ πολὺν ὑποστὰς ἐν τῇ ὀδοιπορίᾳ τὸν κόπον, 4 πάντα διηγήσεται σοι μετ’ ἀκριβείας ὅσα κατέλαβεν ἐν τῇ δύσει ὑπὲρ ὅν καὶ 5 εὐχαριστεῖν ὁφείλομεν τῷ Κυρίῳ, καὶ προσκυνεῖν αὐτὸν, 6 ἵνα δῷ καὶ ἡμῖν τὴν αὐτὴν εἰρήνην, καὶ ἀπολάβωμεν ἀλλήλους μετ’ ἐλευθερίας. πᾶσαν τὴν ἐν Χριστῷ ἀδελφότητα ἀσπασαι παρ’ ἡμῶν.

1 om. E.  
2 ἐαυτὸν E.  
3 επελ editi antiqui.  
4 κλίνουν E, Med.  
5 om. E.  
6 αὐτῷ E.
LETTER CCLV

LETTER CCLV

To Vitus, Bishop of Charrae

Would that it were possible for me to write to your Reverence every day. For ever since I made the acquaintance of your Affection I have had the great longing to live with you if it were possible, but if not, at least to write and to receive letters, that I may be able both to inform you of my affairs and to learn of your own situation. But since not what we wish is ours, but whatever the Lord gives, this we ought to receive with thanksgiving, we have given thanks to Holy God for having provided us with an occasion for writing to your Reverence—the arrival of our most beloved and reverend brother Sanctissimus, fellow-presbyter, who, having undergone much hardship on the journey, will relate to you with accuracy all that he has learned in the West. For this also ought we to give thanks to the Lord and to adore Him, that He may grant to us also that same peace, and that we may receive each other in a liberal spirit. Greet all the brethren in Christ in our name.

1 For the date and occasion of this letter, cf. Letter CCLIII with note. Vitus, Bishop of Charrae (Haran), was one of the signers of Letter XCII, addressed by the Oriental prelates to the bishops of Italy and Gaul. He was present at Constantinople in 381. Sozomen (H. E. 6. 33) speaks of him as famous for his sanctity. Charrae, a city of Mesopotamia, the Charan or Haran of the Scriptures (cf. Gen. 11. 31), where Crassus was defeated by the Parthians.
Tois podheinotatois kai evlabestatotois adelphois symprobvetereis. 1 'Akaikoi, 'Aetioi, Pauilo kai Silounanw, kai Silouninw kai Loukioi diakonoi, kai loipoi mouzouwswi adelphois, Basileios episkopos.

'Engaakoiasas ton barin ekeinon diwymon epanastanta umin, kai oti evtheos meto to passha oi eis krisies kai maxas ynestevasantes epelthonutes umon tais skenais, pvi parédwkan ton mouzous umon, umin men tyn en ouranois oikian tyn ákeiropoíhtou eüterponizes, éanotois de to pyr thesaurizountes, o ois tyn kath' umon ëxwríasanto bllbas, èstevaxa men epì toy sympánti, ouk umin snavalgyw, adelphoi, meu yénoito! Alla tois oútou katassaptisvës 2 upo tis kakias, òste méxri tosoouton tyn éanoton pounriasan 3 ekteína. prosedókhsa de evtheos ef' étomh kanataphyyn thn ëmptéraan taptóisswon pántas umas drameishtai' kai ev elpídi eichon oti dospesi mou o Kúrios anapneusin 4 ton synexovon oðnnwn ek toj perittux-

1 presbvetereis editi antiqui. 2 Baptisvëswn Med. 3 tyn pounriasan autwn E. 4 anapneusai Harl.
LETTER CCLVI

LETTER CCLVI

To our most Beloved and Reverend Brothers and Fellow-Presbyters, Acacius, Aetius, Paulus and Silvanus, and to the Deacons Silvinus and Lucius, and to the rest of our Brother Monks, from Basil, Bishop

When I heard of that severe persecution which had arisen against you, and that immediately after Easter those who "fasted for debates and strife," visiting your tabernacles, consigned your labours to fire, making ready for you that house in heaven which is not made with hands, but keeping in store for themselves the fire that they used with intent to injure you, I groaned at what had happened, not out of pity for you, brethren, God forbid! but for those who are so overwhelmed by viciousness that they extend their wickedness even to this point. And I expected that straightway you would all run to a ready refuge, our humble self, and I was in hope that the Lord would grant me a respite from my continuous distresses through my embracing you,

For some time persecution had been harassing the churches of Beroea and Chalcedon, but in the year 376 immediately after Easter the heretics confiscated the dwellings of the monks, destroying them by fire. Basil now writes in consolation.

2 Cf. Is. 58: 4: ei eis krisis kai miazas nystvetete kal tuptete pumaias taseinon, "Behold you fast for debates and strife, and strike with fist wickedly."

3 Cf. 2 Cor. 5: 1: Othamev gar oubi ean epiygeios hmon oikia tov skhnyov kataluythi, oikodomhn ek theou ekommen, oikian akeiropoihtan aionion ev tois ouranois. "For we know if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands eternal in heaven."

4 Cf. 2 Pet. 3, 7.
COLLECTED LETTERS OF SAINT BASIL

ἀσθαν ὑμᾶς, καὶ τὸν καλὸν ἱδρώτα, ὄν ὑπὲρ τῆς ἀληθείας στάζετε; τὸ ἄργῳ τούτῳ σώματι ὑποδεξάμενος, ἐξειν τινὰ κοινωνίαν τῶν ἀποκειμένων ὑμῶν ἄθλων παρὰ τοῦ κριτοῦ τῆς ἀληθείας. ἀλλ' ἐπειδὴ τοῦτο μὲν οὐδὲ εἰς ἐννοιαν ὑμῶν ἦλθεν, οὐδὲ προσεδοκήσατε τινὰ ἀνάπαυσιν ἐξειν παρ' ἡμῶν, ἐπεθύμουν ὑποθέσεις γοῦν εὐρίσκειν συνεχεῖς τῶν πρὸς ὑμᾶς γραμμάτων, ἓν ὧσπερ οἱ τοῖς ἀγωνιζομένοις ὑποθεγγόμενοι, καὶ αὐτὸς τίνα ὑμῖν διὰ γραμμάτων εἰς προτροπὴν τῆς ἀγαθῆς ὑμῶν ἀθλήσεως ἐνεβόησα. ἐγένετο δὲ ἡμῖν οὐδὲ τοῦτο ῥάδιον διὰ δύο προφάσεις: μίαν μὲν, ὅτι οὐκ ἦδειμεν ὅπου διάγετε, έτέραν δὲ, ὅτι οὐδὲ πολλοὶ εἰσιν οἱ παρ' ἡμῶν πρὸς ὑμᾶς ἀπαίροντες.

'Ἤλλα γὰρ ὁ Κύριος ἤγαγεν ἡμῖν τὸν ποθενότατον καὶ εὐλαβέστατον ἅδελφον Σαγκτίσσιμον τὸν συμπρεσβύτερον, δ' οὐ καὶ προσφθεγγόμεθα ὑμῶν τὴν ἀγάπην καὶ παρακαλοῦμεν προσεύχεσθαι ὑμᾶς υπὲρ ἡμῶν, χαίροντας καὶ ἀγαλλιωμένους ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὔρανοῖς, καὶ ὥς έχοντας παρρησίαν πρὸς τὸν Κύριον μὴ ἀνεῖναι νυκτὸς καὶ ἣμέρας βοῶντας πρὸς αὐτόν, υπὲρ τοῦ παύσασθαι μὲν τὸν σάλον τῶν ἐκκλησιῶν τούτων, ἀποδοθῆναι δὲ τοῖς λαοῖς τοὺς ποιμένας, ἐπανελθειν δὲ τὴν Ἐκκλησίαν εἰς τὸ οἰκεῖον αὐτῆς ἀξίωμα. πέπεισμαι γὰρ ὅτι, ἐὰν ἐὐρεθῇ φωνὴ δυσωποῦσα τὸν ἀγαθὸν, οὐκ εἰς μακρὰν ποιῆσει τὰ ἐλέη αὐτοῦ, ἀλλὰ παρέξει ἡμῖν λοιπὸν σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασίν,
and that by receiving the noble sweat, which you are shedding in behalf of truth, upon this slothful body of mine, I should have some share in the rewards that are laid up for you by the Judge of truth. But since this course did not even enter your mind, and you did not expect to have any relief from us, I was eager at least to find continual excuses for writing to you, so that, like those who shout encouragement to contestants, I too might by letter call out something to you as encouragement in your noble struggle. But not even this was easy for us for two reasons: one, because we did not know where you were living, and second, because there are not many who travel from us to you.

But now the Lord has brought to us the most beloved and reverend brother Sanctissimus, fellow-presbyter, through whom we both salute your Affection and urge you to pray for us, being glad and rejoicing for that your reward is very great in heaven,\(^1\) and also as having freedom with the Lord not to cease night and day crying to Him,\(^2\) to the end that this present storm that rocks the churches may cease, and that their shepherds may be given back to the people, and that the Church may return to her own proper esteem. For I am convinced that, if there be found a voice to importune the good God, He will not put off for long His mercies, but will give us now "with temptation a way to escape,\(^3\)

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\(^1\) Cf. Matt. 5. 12: \(\chiαλρετε\ \kappaαλ\ \alphaγαλλιασθε,\ \οτι\ \ο\ \muισθε\ \upsilon\ \nu\ \pi\nu\\omicron\upsilon\ \epsilon\nu\ \tau\omicron\upsilon\\omicron\upsilon\ \omicron\nu\ \rho\alpha\nu\alpha\omicron\upsilon\). "Be glad and rejoice, for your reward is very great in heaven." Cf. also Apoc. 19. 7.


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\(^3\) \(\kappaαλ\ \add\ \ E\). \(^8\) \(\tauο\upsilon\upsilon\nu\ \ E, \ Reg. \ sec.\)
CCLVII

Μονάξουσι καταπονηθείσιν ύπο τῶν Ἀρειανῶν

"Α κατ' ἐμαυτὸν ἐφθεγξάμην ἀκούσας περὶ τοῦ πειρασμοῦ τοῦ ἐπαχθέντος ὑμῖν παρὰ τῶν ἐχθρῶν τοῦ Θεοῦ, ταῦτα δὴ διὰ γράμματος ἀπαγγείλαι πρὸς ὑμᾶς καλῶς ἔχειν ἐνόμισα, ὅτι ἐν καιρῷ νομίζομεν εἰρηνεύεσθαι ἐκτίσασθε ἐαυτοῖς μακαρισμὸν, τὸν ὑπέρ τῶν διωκομένων ἐνεκεν τοῦ ὁνόματος τοῦ Χριστοῦ ἀποκείμενον. οὐ γὰρ ἐπειδὴ ὄνομα προσηνὲσι καὶ ἦπιον περίκειται τοῖς τὰ πονηρὰ ἐργαζόμενοι, τούτου ἐνεκεν καὶ τὰ πράγματα νομίζειν χρὴ μὴ πολεμῶν εἶναι. χαλεπώτερον γὰρ κρίνῳ ἐγὼ τὸν παρὰ τῶν ὁμοφύλων πόλεμον, διότι τοὺς μὲν προκεκηρυγμένους ἐχθροὺς καὶ φυλάξασθαι ῥάδιον, τοῖς δὲ ἀναμεμμεγένοις ἡμῖν ἀνάγκη ἐκδότους εἶναι πρὸς πάσαν βλάβην ὁ καὶ ὑμεῖς πεπόνθατε. ἐδιώχθησαν μὲν γὰρ καὶ οἱ πατέρες ἡμῶν, ἀλλὰ παρὰ

1 ἡμᾶς add. E, editi antiqui.
2 Add. Med. et E: Εὐθαλεστάτη πρὸς ὑπομόνην παράκλησις, καὶ σύγκρισις τοῦ τε ἀπὸ τῶν εἰδωλολατρῶν καὶ τοῦ ἀπὸ αἱρετικῶν ἐπαγρομένον διωγμῶν, καὶ ὅτι οὐ πλήθει θρίστεων τὴν σωτηρίαν. "A most vigorous exhortation to patience, and a comparison of persecution being waged by idolaters and being waged by heretics, and one must define salvation as not for the many." 3 ἡμῖν E. 4 Κυρίον E. 5 καὶ E.
6 ἐκτίσασθε E. 7 ἡμῶν editi antiqui.

1 Cf. 1 Cor. 10. 13: πειρασμὸς ἡμᾶς οὐκ εἶληθεν εἰ μὴ ἀνθρώπινος. πιστὸς δὲ ὁ θεός, οὐκ ἐάσει ἡμῖς πειρασθήναι ὑπὲρ ὧν 30
LETTER CCLVII

that you may be able to bear it."^1 Greet all the brethren in Christ in our name.

LETTER CCLVII

To Monks harassed by the Arians^2

What I said to myself on hearing of the trial brought upon you by the enemies of God, this I thought it well to communicate to you by letter—that at a time believed to be a period of peace you have obtained for yourselves the blessing which is laid up for those who suffer persecution for the name of Christ. For merely because a name^3 that is pleasing and gentle includes those who practise evil, we should not for this reason consider that their acts also are not those of enemies. For I judge war brought by fellow-countrymen to be more difficult, since it is easy to guard ourselves against our openly proclaimed enemies, but in the case of men who are intermingled with ourselves, we are necessarily exposed to every kind of injury at their hands; and this you too have experienced. For whereas our fathers also were persecuted,^4 yet it was

^1 Written at about the same time as the preceding letter, and on the same general subject—persecution by the Arians.
^2 i.e. fellow-countrymen.
^3 Cf. Matt. 5. 12: οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ύμῶν. "For so they persecuted the prophets that were before you."
COLLECTED LETTERS OF SAINT BASIL

tōn eîðwloùlatoùntōn kai diηrpaγȋh avtōn ñ bìos, kai oîkoi ānetrapēsan, kai avtōi ēfyγaðeú̂ thesan, para tōn faneerōs polemooùntōn ἡμῶν diā tō óνoμa toû Xristōu. òi de ñwν ānαfαnēnteis dióktai μισοῦσι mēn ἡμὺς οὐδὲν 1 ἦττου ἡ εκεῖνω, eis de tīn tōn pollw̄n ἀπάτην tō tōû Xristōu̱ proβάλλονται ónoma, ìna μηδε tīn èk tīs òmoloγiās paraμυθίαν ēχωσι oî diwkoîmenoi, tōn pollw̄n kai ἀκραιοτέρων ἀδικεῖσθαι me̓n ἡμὺς òmoloγoûntōn, eis μαρτύριον de ἡμὺν tōn ὑπέρ tīs ἀληθείας θάνατον μὴ λογιζομένῳ̱. dīòper ēγw̄ pēpete̓ismoi me̓ξɔna ùmīn 2 ἡ toîs tōte marτυρoûsì tōn para tōû dikaiou kri̓tou μισθὸn apo-kεῖσθαι, eîper ēkeînou kai tīn para tōn ānthrōpōn ἀποδοχήν òmoloγouμένην eîchon, kai tōn para tōû Theou̱ μισθὸn ἐξεδέχοντο, ùmīn de ἐp̄ ìsoi̓s toîs kataρθώμασιν aî para tōn laîōn tīmaî oûχ ūpάρχουσιν; òoste eîkòs polυplαsiona ἀπο-κεῖσθαι en tō méllonti aîωûi tōn ὑπὲρ tīs εὐσεβείαs pόnoν tīn ἀντιμισθίαn.

Dii̱ paraκαλοῦmēn ùmās μη ekkakeîn eîn taîs θλίψειsîn, āllî ānαneοûsîthei tη̱ prōs Theou̱ ἀγάπη, kai kαθî ἡμέραν proστιθέναι tη̱ spουδη̱, eîdōtas 3 òtî ἐn ùmîn ðfēilei tō λείψανον tης εὐσεβείαs σωθήnai, ὁ ἐλθῶn ὁ Κύριος εὐρήσει ἐπ̄ tη̱s γῆs, kai eîte ἀπεδιώκθηsαν επίσκοποι tōn ēκκλησιῶn, toûtō ùmās μη σαλεύtων; eîte prōdoṭai eîs avtōn

1 μηδεν E. 2 ἡμῖν E, Med., Reg. sec. 3 eîdōtes MSS. quinque, non tamen antiquissimi.

1 Cf. Matt. 5. 12. 2 Cf. 2 Cor. 4. 15–16; also Eph. 3. 13. 3 Cf. Luke 21. 26.
by those who worshipped idols; and their substance was plundered and their homes overthrown, and they themselves were driven into exile by men who openly made war upon us because of the name of Christ. But those who have now appeared as persecutors hate us no less than did those of old, but to deceive the many they put forward the name of Christ, that those who are persecuted may not even have the consolation of confessing it, for the many and simpler folk, while acknowledging that we are being wronged, yet do not account to us as martyrdom our death for the sake of truth. Wherefore I am convinced that a greater reward is laid up by the just Judge for you than for the martyrs of that time, since they not only had the openly acknowledged approbation that comes from men, but received also the reward that comes from God,\(^1\) whereas for you, on the strength of equally righteous deeds, the honours that come from the people are not at hand; hence it is reasonable to assume that the recompense which is laid up in the next life for your labours in defence of the true religion is many times greater.

Therefore we urge you not to grow faint-hearted in the midst of your tribulations, but to be renewed in your love of God, and daily to add to your zeal, knowing that in you must be preserved that remnant of the true religion which the Lord at His coming will discover upon the earth.\(^2\) And if bishops have been driven from their churches, let this not move you; \(^3\) or if betrayers \(^4\) have sprung up from the clergy them-

\(^{1}\) Maran believes this to be an allusion to Fronto, Arian bishop of Nicopolis in Lesser Armenia, who originally belonged to the orthodox party.
COLLECTED LETTERS OF SAINT BASIL

εφύησαν τῶν κληρικῶν, μηδὲ τούτο τὴν πεποίθησιν ὑμῶν τὴν εἰς Θεόν σαθροῦτω. οὐ γὰρ τὰ ὀνόματά ἐστι τὰ σώζοντα ἡμᾶς, ἀλλ' αἱ προαιρέσεις καὶ ἡ ἀληθινὴ περὶ τὸν κτίσαντα ἡμᾶς ἀγάπη. εὐθυμήθητε δὴ καὶ ἐν τῇ κατὰ τοῦ Κυρίου ἡμῶν ἐπιβουλή ἀρχιερεῖς μὲν καὶ γραμματεῖς καὶ πρεσβύτεροι τῶν δόλον συνεσκευάσαντο, ὡλίγοι δὲ τῶν ἐκ τοῦ λαοῦ εὐρίσκοντο οἱ γυναῖκες τῶν λόγων καταδεχόμενοι, καὶ ὅτι οὐ τὸ πλῆθος ἐστι τὸ σωζόμενον, ἀλλ' οἱ ἐκλεκτοὶ τοῦ Θεοῦ. ὡστε μηδέποτε ὑμᾶς πτοείτων ¹ λαοῦ πολυοχλία, οἱ ὡσπερ ὑδώρ θαλάσσης ὑπὸ πνευμάτων μεταφέρομενοι. ἔαν γὰρ καὶ εἰς σωθῆ ὡσπερ Δῶτ ἐν Σοδόμοις, μένειν ὁφείλει ἐπὶ τῆς ὀρθῆς κρίσεως, ὁμετακινητοῦν ἔχων τὴν ἐν Χριστῶ ἐλπίδα, διότι οὐκ ἤγκαταλείψει ὁ Κύριος τοὺς ὅσίους αὐτῶν. πᾶσαν τὴν ἐν Χριστῷ ἀδελφότητα ἀσπάσασθε ἐξ ἐμοῦ προσεύχεσθε γυναῖκες ὑπὲρ τῆς ψυχῆς μου τῆς ἐλεημόνης.²

CCLVIII

Ἐπιφανίῳ ἐπισκόπῳ

Τὸ πάλαι προσδοκηθὲν ἐκ τῆς τοῦ Κυρίου προρρήσεως, νῦν δὲ λοιπὸν τῇ πείρᾳ τῶν πραγ-

¹ ποιεῖτω Ε.
² ὁμολογουμένην ἐξὸν ἐπὶ ὅσα τοῖς κατορθώμασι add. Harl.

¹ Cf. Mark 14. 1 and 2.
² Cf. Matt. 22. 14: πολλοὶ γὰρ εἶσιν κλητοί, ὡλίγοι δὲ ἐκλεκτοὶ. "For many are called, but few are chosen."
³ Cf. Genesis 19.
⁴ Written in 377. Epiphanius was Bishop of Salamis in
selves, let even this not enfeeble your confidence in God. For it is not names that save us, but our purposes and true love for Him who created us. Remember that even in the plot against our Lord, it was chief priests and scribes and elders who devised the treachery, and few from the laity were found who genuinely received the word; and that it is not the many who are being saved but the chosen of God. Therefore never let the multitude of the crowd daunt you, for they are swayed by the winds as is the water of the sea. For, if even but one be saved, as was Lot at Sodom, he ought to abide by his right judgment, keeping his hope in Christ unshaken, because the Lord will not abandon His holy ones. Greet all the brethren in Christ in my name; pray earnestly for my poor soul.

LETTER CCLVIII

To Bishop Epiphanius

That which has long been expected from the Lord's prophecy, and has just lately been confirmed

Cyprus. It appears that he was ordained presbyter by Eutychius, then bishop of Eleutheropolis. In A.D. 367 he was elected bishop of Constantia in Cyprus, the ancient Salamis, where he governed the church for thirty-six years. Under his influence the whole island was covered with monastic institutions. With the monks of Palestine, and especially with those of his own monastery, he remained in uninterrupted communication. He was convinced that a true bishop must let his voice be heard in all the ecclesiastical controversies of the time.

35
About A.D. 376 Epiphanius took an active part in the Apollinarian controversies. Vitalis, a presbyter of Antioch, had been consecrated bishop by Apollinaris himself; whereupon Vitalis was visited by Epiphanius, who endeavoured to recall Vitalis from his error and to reconcile him with the orthodox bishop, Paulinus. He failed in his mission. It was after his return from this mission that he wrote to Basil about these and other disturbances. Basil in Letter CCLVII fully explained his position with reference to the church in Antioch.

Though Epiphanius was not present at the Ecumenical Council of Constantinople in A.D. 381, which ensured the triumph of the Nicene Creed in the East, his own creed, found
LETTER CCLVIII

by the experience of events—that "because iniquity hath abounded the charity of many shall grow cold,"¹ this, although it has already prevailed among us, the letter of your Honour which was conveyed to us has seemed to refute. For surely no ordinary proof of charity is it, first, that you were mindful of us who are so insignificant and of no account, then that you also sent brethren to visit us, men fitting to be ministers of letters of peace. For there is no sight rarer than this, when all are now disposed to be suspicious of all. For nowhere is there mercy, nowhere compassion, no brotherly tear for a brother in distress. No persecutions for truth's sake, no churches whose entire membership groans, not this long series of misfortunes that encompass us, can move us to solicitude for one another. Nay, we leap upon the fallen, we irritate their wounds,² we intensify the spiteful abuse that comes from the heretics, we who are supposed to share the same

in his work, the Ancoratus, agrees almost word for word with the Constantinopolitan Creed.

Towards the end of A.D. 382 he went to Rome with Jerome and other legates of the Constantinopolitan Synod of A.D. 382 in order to confer with Pope Damasus on the Apollinarian heresy. While in Rome, he was domiciled with the elder Paula. On her trip to Palestine, Paula visited Epiphanius, staying with him about ten days. Jerome also visited him on his own return from Rome. This marks the beginning of an unbroken friendship between Jerome and Epiphanius.

In alliance with Jerome he took up the Origen controversy. The controversies in which Epiphanius engaged illustrate his character. Honest, credulous, a zealot for orthodoxy, he was often found promoting divisions where a moderate course would have enabled him to maintain the peace of the Church.

¹ Matt. 24. 12.
² Perhaps a reference to the impetuous and too often injudicious zeal displayed by Epiphanius.
COLLECTED LETTERS OF SAINT BASIL

ματί, ἐπιτείνωμεν, καὶ οἱ ἐν τοῖς καυρωτάτοις ἔχοντες συμφωνίαν ἐνὶ γέ τινι πάντως διεστήκασιν ἀπ' ἀλλήλων. πῶς οὖν μὴ θαυμάσομεν τῶν ἐν τοιούτοις πράγμασι καθαρῶν καὶ ἄδολον τὴν πρὸς τοὺς πλησίον ἁγάπην ἐπιδεικνύμενον, καὶ διὰ τοσαῦτης θαλάσσης καὶ ἥπειρον τῆς χωρίζουσας ἡμᾶς σωματικῶς, τὴν ἐνδεχομένην ἐπιμέλειαν ταῖς ψυχαῖς ἡμῶν χαριζόμενον;

Ἐθαύμασα δὲ σου κάκεινο, ὅτι καὶ τὴν ἐν τῷ Ἑλαιῶν τῶν ἄδελφῶν διάστασιν λυπηρῶς ἔδεξον, καὶ βούλει τινὰ αυτοῖς γενέσθαι πρὸς ἀλλήλους συμβιβασμόν. καὶ ὅτι σε οὐδὲ τὰ παρευρέθητα ὕπο τινῶν καὶ ταραχὰς ἐμπούσαντα τῇ ἄδελφότητι παρέλαθεν, ἀλλὰ καὶ τὴν ἐπὶ τούτοις μέριμναν ἄνεδεξον, καὶ ταύτα ἀπεδεξάμην. ἐκεῖνο δὲ οὐκέτι τῆς σῆς ἐνόμισα εἶναι συνέσεως ἄξιον, τὸ ἡμῖν τὴν περὶ τῶν τηλικοῦτων διόρθωσιν ἐπιτρέπειν, ἀνθρώποις οὔτε χάριτι Θεοῦ ἁγο-


1 ὥστε praemittunt E, editi antiqui.
2 ἁγαπητικῶς E, editi antiqui.

1 Basilin Caesarea of Cappadocia and Epiphanius in Salamis of Cyprus.
2 i.e. the Mount of Olives.
LETTER CCLVIII

opinions, and those who are in harmony on the most important points are sure to be utterly at variance with one another on at least one matter. How, then, shall we help admiring him who in such circumstances manifests a pure and guileless love towards his neighbours, and who, over so great a space of sea and land\(^1\) which separates us in body, graciously offers to our souls all possible care?

And I have admired you also for this—that you were grieved to hear of the dissension among the brethren at Elaeon,\(^2\) and that you wish that some mutual reconciliation may be effected among them; and that not even the doctrines which have been fabricated by certain people and have caused disturbances\(^3\) among the brethren have escaped you, but that you have become solicitous for these also—of all this have I likewise approved. But in one matter I have not regarded your course to be worthy of your wisdom—your entrusting the correction of such important matters to me, a person who is neither guided by the grace of God, because of his living with sin, nor possesses any power of words, because he is content to shun vain things but has not yet acquired the proper grasp of the teachings of truth. So we have now written\(^4\) to our beloved brethren at Elacon, to our Palladius\(^5\) and to

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3 In this entire sentence reference is made to the heresy of Apollinaris.
4 This letter is lost.
5 A Palladius, a presbyter of Caesarea, wrote to Athanasius about A.D. 371, telling him of a disturbance that had arisen among some of the monks there who were opposing Basil, and urging him to rebuke them. This may be the Palladius referred to here.
COLLECTED LETTERS OF SAINT BASIL

'Italw, ἐν τὰ παρ' αὐτῶν ἡμῖν ἐπεσταλμένα, ὅτι οὐδὲν δυνάμεθα τῇ κατὰ Νίκαιαν πίστει προστιθέναι ἡμεῖς, οὐδὲ τὸ βραχύτατον, πλῆρ θυσίας, εἰς τὸ Πνεῦμα τὸ ἄγιον δοξολογίας, διὰ τὸ ἐν παραδομῇ τοὺς πατέρας ἡμῶν τούτου τοῦ μέρους ἐπιμυνηθήμαι, οὕτω τοῦ κατ' αὐτὸ ξητήματος τὸ τε κεκινημένον. 1 τὰ δὲ προσυφαινόμενα τῇ πίστει ἐκείνη δόγματα περὶ τῆς τοῦ Κυρίου ἐνανθρωπήσεως, ὡς βαθύτερα τῆς ἡμετέρας καταλήψεως, οὕτε ἐβασανίσαμεν οὕτε παρεδέξαμεθα, εἰδότες ὅτι, ἐπειδὰν τὴν ἀπλότητα τῆς πίστεως ἀπαξ παρακινήσωμεν, οὕτε τὶ ἕπειτα πέρας τῶν λόγων εὐρήσωμεν, ἀληθείας ἐις τὸ πλεῖον ἡμᾶς προαγούσης, καὶ τὰς ψυχὰς τῶν ἀκεραιοτέρων παραταράξωμεν 2 τῇ παρεισαγωγῇ τῶν ξενιζόντων.

Τὴν δὲ κατὰ 'Αντιώχειαν ἐκκλησίαν, λέγω δὴ τὴν τῷ αὐτῷ φρονήματι συμβαίνουσαν, δι’ θυσίας ποτὲ ὁ Κύριος Ἰδεῖν αὐτὴν ἡνωμένην. κινδυνεύει γὰρ αὐτὴ κύριοτερα δεδεχθαι τὰς επιθυμίας τοῦ ἐχθροῦ, μηνισκακοῦντος αὐτῇ διὰ τὸ πρῶτον τοῖς

1 κινομένου E.
2 οὐκέτι εἰτί ἐδίκτοι ἀντίκινοι; παρατάξωμεν εἰτί ἀντίκινοι; ταράξωμεν ταράξωμεν E, Harl., Reg. primus, Paris., et Bigot.

1 One of the monks in the monastery of the Mount of Olives, whose biography was written by Palladius. Before entering the monastery, he had been in the service of the Roman Government in Constantinople.

2 Basil has reference here to the doctrines proposed by Apollinaris. Adopting the doctrine of Plato, Apollinaris affirmed three component parts of man—spirit, soul, and body. He maintained that Christ had indeed a human body and human passions, or a sensitive soul, but not a spirit, or rational
Innocent the Italian, in reply to what has been written to us by them, that we can add nothing to the Creed of Nicaea, not even the slightest thing, except the glorification of the Holy Spirit, and this only because our fathers mentioned this topic incidentally, since the question regarding Him had not yet been raised at that time. But the teachings which are interwoven in that Creed about the incarnation of the Lord we have neither examined into nor accepted, as being too deep for our comprehension, knowing that when we once alter the simplicity of the Creed we shall find no end of discussion, since the disputation will lead us ever on and on, and that we shall disturb the souls of the simpler folk by the introduction of what seems strange to them.

But as for the church at Antioch—now I mean the church that is in agreement with the same opinion—may the Lord grant us some day to see it united. For it is especially in danger of being open to the plots of the enemy, who is evilly disposed towards it because it was among the people there soul. This was supplied in Him by the Divine Word; consequently Christ had no human will, which would mean that He was not impeccable. The Apollinarians denied that Christ assumed flesh from the Virgin Mary; His body, which was heavenly and divine, as they maintained, merely passed through her virginal womb.

The Benedictine editors remark: Cum nonnulli formulae Nicenae aliquid de Incarnatione adderent ad comprimendos Apollinaristas, id Basilius nec examinaverat, etc.

Yet Basil here admits an addition which he holds justified, in the case of the glorification of the Holy Spirit. He would have probably agreed also with the necessity of the additions finally victorious in 451.

COLLECTED LETTERS OF SAINT BASIL

ἐκεῖ τὴν τῶν Χριστιανῶν προσηγορίαν ἐμπολιτεύσατο. καὶ τέτμηται μὲν ἡ αἰρέσις πρὸς τὴν ὀρθοδοξίαν, τέτμηται δὲ καὶ αὐτῆ πρὸς ἑαυτὴν ἡ ὀρθότης. ἡμεῖς δὲ, ἐπειδὴ καὶ ὁ πρῶτος παρηγορισάμενος ὑπὲρ τῆς ἀληθείας καὶ τὸν καλὸν ἐκείνον διαθλήσας ἁγώνα ἐπὶ τῶν καιρῶν Κων-
σταντίου, ὁ αἰδεσιμωτάτος Μελέτιος ἐστίν ὁ ἐπίσκοπος, καὶ ἔσχεν αὐτὸν ἡ ἐμὴ ἐκκλησία κοινωνικῶν, ὑπεραγαπήσασα αὐτὸν διὰ τὴν καρτερὰν ἐκείνην καὶ ἀνένδοτον ἐνστασιν, ἔχομεν αὐτὸν κοινωνικὸν μέχρι τοῦ νῦν τῇ τοῦ Θεοῦ χάριτι, καὶ ἔξομέν γε, ἐὰν ὁ Θεὸς θελή· ἵπτε καὶ ὁ μακαριώτατος πάπας Ἀθανάσιος, ἐπιστάς ἀπὸ Ἀλεξανδρείας, πάνω ἐβούλετο αὐτῷ τὴν πρὸς αὐτὸν κοινωνίαν καταπραγχθῆναι ἄλλα κακία συμβούλων εἰς ἔτερον καιρὸν ὑπερετέθη αὐτῶν ἡ συνάφεια. ὥσ ὅφειλε! τῶν δὲ τελευταίον ἐπεισελθόντων οὕδενος οὐδέπω τῆν κοινωνίαν προσηκάμεθα, οὐκ ἐκείνους κρίνοντες

1 Cf. Acts 11. 26. ἐγένετο δὲ αὐτοὺς ἐναυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξει ὅλον ἵκανον, χρηματίζου τε πρῶτον ἐν Ἀντιοχεία τοὺς μαθητὰς Χριστιανοῦς. "And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians."

2 In 377 Meletius was in exile, and Paulinus the bishop of the Eustathians (cf. Soc. 4. 2; 5. 5) was opposing Vitalius, who was consecrated to the episcopate by Apollinaris. Jerome, Letter XVI, discusses the confusion resulting from these three nominally orthodox claimants.

3 It was only in the eleventh century that Gregory VII prescribed that the title πάπα, "pope," should be restricted to the Bishop of Rome. Cf. Letter CXX, Vol. II, p. 248, note 2.

4 After his fourth exile, Athanasius at once assembled a
LETTER CCLVIII

that the appellation "Christian"\(^1\) first became enfranchised. And while heresy has been divided against orthodoxy, orthodoxy has itself also been divided against itself.\(^2\) But as for us, since he who first spoke freely in behalf of the truth and fought through that noble contest in the reign of Constantius, I mean the most reverend Meletius, is the bishop, and since my church took him into communion, having exceedingly great affection for him because of that steadfast and unyielding stand he made, we have held him in communion until the present day by the grace of God, and shall continue to hold him, if God so wills; for the most blessed Pope\(^3\) Athanasius also, stopping on his way from Alexandria, especially desired that communion be established between him and Meletius, but through malice of counsellors their union was put off until another time.\(^4\) Would that it had not been so!

But we have never accepted communion with any one of those who entered the see thereafter, not because we considered them unworthy, but because we
council and framed a synodical letter in which the Nicene Creed was embodied. On September 5, 363, Athanasius sailed to Antioch bearing this letter. The general prospects of the Church must have seemed brighter than at any time since 330, but the local troubles of Antioch were distressing. Athanasius was at first disposed to recognize Meletius, but the latter, keenly annoyed by the consecration of Paulinus, although Lucifer alone was responsible for it, held aloof from all proposals of accommodation or put off Athanasius with vague promises. The consequence was that Athanasius, who ever since he had worshipped with the Eustathians in 346, had given them his warm sympathy, now recognized their bishop, Paulinus, as the true head of the Antiochene church on his appending to his signature on the synodical letter a full and orthodox declaration.
COLLECTED LETTERS OF SAINT BASIL

ἀναξίους, ἀλλὰ μηδὲν ἔχοντες τούτον καταγινώ-σκειν. καίτοι πολλὰ μὲν ἥκουσαμεν παρὰ τῶν ἀδελφῶν, ἀλλ' οὐ προσηκάμεθα, διὰ τὸ μὴ ἀντι-καταστήναι τοῖς κατηγόροις τοῖς ἐγκαλουμένους κατὰ τὸ γεγραμμένον, ὅτι Μὴ ὁ νόμος ἦμων κρίνει τῶν ἀνθρωπῶν, ἐὰν μὴ πρῶτον αὐτοῦ ἀκούσῃ καὶ γνῷ τί ποιεῖ; ὥστε οὕτω δυνάμεθα αὐτοῖς ἐπιστέλλειν, τιμιώτατε ἄδελφε, οὕτε ἀναγκάζεσθαι εἰς τούτο ὁφείλομεν. πρέπουν δ' ἂν εἰή τῇ εἰρημικῇ σου προθέσει, μὴ τὸ μὲν συνάπτειν, τὸ δὲ διαστάν, ἀλλὰ τῇ προο-παρχοῦσῃ ἐνώσει τὰ κεχωρισμένα προσάγειν. ὥστε πρῶτον μὲν εὔξαι, ἔπειτα καὶ, ὅση δύναμις, παρακάλεσον, ἥψαντας αὐτοὺς ἐκ τῶν ψυχῶν τὸ φιλότιμον, καὶ ὑπὲρ τοῦ ἀποδοῦναι τῇ ἵσχυν τῇ Ἐκκλησίᾳ καὶ καθελεῖν τὸ φύσαμα τῶν ἐχθρῶν, συμβῆναι αὐτοὺς πρὸς ἄλληλους. ἱκα-νώς δὲ μου κάκεινο τῆς ψυχῆς παρεκάλεσε, τὸ προστεθὲν παρὰ τῆς σῆς ἄκριβείας τοῖς λοιποῖς καλῶς καὶ ἄκριβώς θεολογηθείση τὸ τρεῖς ἀναγκαῖον εἶναι τὰς υποστάσεις ὁμολογεῖν. ὥστε τοῦτο καὶ οἱ κατὰ Ἀντιόχειαν ἀδελφοὶ διδασκέσθωσαν παρὰ σοῦ πάντως δέ που καὶ ἐδιδάχθησαν. οὐ γὰρ ἂν εἶλου δηλονότι τὴν πρὸς αὐτοὺς κοινωνίαν, μὴ τούτο αὐτῶν μᾶλιστα τὸ μέρος ἀσφαλισάμενος.

Τὸ δὲ τῶν Μαγουσαίων ἔδνος (ὅπερ διὰ τῆς ἐτέρας ἐπιστολῆς σημῆναι ἦμῖν κατηκίσωσας) πολὺ ἐστὶ παρ' ἡμῖν κατὰ πᾶσαν σχεδὸν τὴν

1 parā R. J. D.: περί editi et MSS.
2 κρινεὶ editi antiqui.
3 ἂν εἶλον] εἶλω Med.
4 σημὰναι editi antiqui.
were unable to condemn Meletius in anything. And yet we have heard many things from the brethren, but we have accepted nothing, because those charged with error were not brought before the accusers according to what is written: "Let not our law judge any man, unless it first hear him, and know what he doth?" Therefore we cannot at this time write to them, most honoured brother, nor ought we to be forced into this. But it would be proper for your peaceful purpose, not to cause union here and disunion there, but to bring over to the unity which originally existed the elements which have become separated. Therefore, in the first place pray, then exhort them also with all your strength, after they have cast out ambition from their souls—both for the restoration of strength to the Church and for the crushing of the insolence of the enemy—to effect a reconciliation among themselves. And another thing also has encouraged my soul greatly—the addition which has been made by your Integrity to your other noble and accurate theological pronouncements, namely, that we must confess the three Persons. So let also the brethren at Antioch be informed of this by you; but surely they have somehow already been so informed. For manifestly you would not have accepted communion with them had you not made sure of this matter on this part most particularly.

So for the nation of the Magusaeans, to which you saw fit to call our attention in another letter, it is widely scattered amongst us throughout almost

1 John 7. 51; cf. also Deut. 17. 8.
2 From Magusa in Arabia. Cf. Pliny, Nat. Hist. 6. 32, where Arabia is discussed and mention is made of Magusa.
COLLECTED LETTERS OF SAINT BASIL

χόραν διεσπαρμένον, ἀπόκων τὸ παλαιὸν ¹ ἐκ τῆς Βαβυλωνίας ἤμιν ἐπεισαχθέντων. ο钯 ἐθεσιν ἰδιάξουσι κέχρηνται, ἦμεκτοι οὔτε πρὸς τοὺς ἄλλους ἀνθρώπους· λόγῳ δὲ πρὸς αὐτοὺς κεχρησθαι, καθὸ ² εἰσιν ἐξωγρημένοι ὑπὸ τοῦ διαβόλου εἰς τὸ ἐκεῖνον θέλημα, παντελῶς ἐστίν ἀδύνατον. οὔτε γὰρ βιβλία ἐστὶ παρ’ αὐτοῖς, οὔτε διδασκαλοὶ δογμάτων, ἀλλὰ ἐθεὶ ἀλόγῳ συντρέφονται, παῖς παρὰ πατρὸς διαδεχόμενοι τὴν ἀσέβειαν. ἐκτὸς δὴ τούτων, ἃ ὑπὸ πάντων ὀρᾶται, τὴν ξωθοφοίαν παραιτοῦνται ὡς μίασμα, δι’ ἀλλοτρίων χειρῶν τὰ πρὸς τὴν χρείαν ζῶα κατασφάττοντες. ³ γάμοις ἐπιμαίνονται παρανομοί καὶ τὸ πύρ ἡγοῦνται Θεόν καὶ εἰ τι τοιοῦτο. τὰς δὲ ἐκ τοῦ Ἀβραὰμ γενεαλογίας οὐδείς ἤμιν μέχρι τοῦ παρόντος τῶν μάγων ἐμπεθολόγησεν· ἀλλὰ Ζαρνουάν τινα ἔαντοις ἀρχηγοῦν τοῦ γένους ἐπιφημίζουσι. διὸ περ οὐδὲν ἔχω ⁴ πλέον ἐπιστέλλειν ὑπὲρ αὐτῶν τῇ τιμώτητί σου.

CCLIX

Παλλαδίῳ καὶ Ἰνδικεντίῳ ⁵ μονάξουσιν

’Εγὼ πόσον μὲν ὑμᾶς ἀγαπῶ, εἰκάζειν οὕτωσιν ὑφείλετε ἐξ ὧν ἡμᾶς αὐτοὶ ἀγαπᾶτε. καὶ εἰρήνης μὲν ἐπεθύμησα ἢ ἡ γενέσθαι βραβευτῆς, ἀποτυχά-

1 παλαι editi antiqui.
2 καθό ὅσον Med. et E; καθό ὅν Harl.
3 κατασφάζοντες codices nonnulli.
4 εἴχον E.
5 πρεσβυτέροις καὶ add. E, Harl., et Clarm.

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the whole country, colonists having long ago been introduced to our country from Babylon. And these have practised their own peculiar customs, not mingling with the other peoples; and it is altogether impossible to employ reasoning with them, inasmuch as they have been preyed upon by the devil according to his wish. For there are neither books amongst them, nor teachers of doctrine, but they are brought up in an unreasoning manner, receiving their impiety by transmission from father to son. Now apart from these facts, which are observed by all, they reject the slaying of animals as a defilement, slaughtering through the hands of others the animals necessary for their needs; they rave after unlawful marriages; and they believe in fire as God; and other such things.¹ But regarding their descent from Abraham, no one of the Magi has up to the present told us any myths about that, but in fact they claim a certain Zarnuas as the founder of their race. Accordingly, I can write nothing more to your Honour about them.

LETTER CCLIX

To the Monks, Palladius and Innocent ²

How much I love you you must infer from the extent of your own love for us. And although I have always desired to be promoter of peace, and

¹ With Basil's opinion may be compared those of Eusebius, Praep. Evan. 6. 275, and of Êpiphanius in Exp. Cathol. Fid.
² Written in 377. On the monks Palladius and Innocent cf. the previous letter.
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νων δὲ λυποῦμαι μέν' πῶς γὰρ οὐ; οὐ μὴν ἐξεραίνειν δύναμαι τις τοῦτον γε ἐνεκεν, εἰδὼς ὅτι πάλαι ἀφ' ἡμῶν ἡρθ' τὸ τῆς εἰρήνης καλὸν. εἰ δὲ παρ' ἄλλοις ἡ αὐτία τῆς διαστάσεως, παράσχοι ὁ. Κύριος παύσασθαι τοὺς τὰς διχοστασίας ποιοῦντας. οὐ μέντοι οὐδὲ ἐπιζητῶ συνεχῆ ὑμῶν τὴν ἐπιδημίαν· ὅστε τοῦτον ἐνεκεν μηδὲ ἀπολογείσθαι μοι. οἶδα γὰρ ὅτι ἄνδρες τὸν πεποιημένον προελόμενοι βίον, καὶ ἡμῖν διὰ τῶν χειρῶν ἑαυτῶν τὰ ἀναγκαία συμποριζόμενοι, πολὺν ἀποδημεῖν χρόνον τῶν ἱδίων οὐ δύνανται. ἀλλ' ὅπως ἄν ἦτε, μέμνησθε ἡμῶν. καὶ προσεύχεσθε υπὲρ ἡμῶν, ἵνα αὐτοὶ γοῦν πρὸς ἑαυτοὺς εἰρήνην ἔχωμεν καὶ πρὸς τὸν Θεόν, μηδεμίας τοῖς λογισμοῖς ἡμῶν ταραχῆ ἐνοικοῦσης.

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"Οπτίμω ἐπισκόπῳ

Καὶ ἄλλως μὲν ἡδέως ὅρων τοὺς ἀγαθοὺς παίδας διὰ τὸ υπὲρ τὴν ἡλικίαν τῶν ἠθῶν εὐσταθές καὶ διὰ τὸ πρὸς τὴν σὴν εὐλάβειαν οἰκείον, ἃφ' οὗ τι καὶ μέγα προσδοκᾶν ἔστιν ἐπ' αὐτοῖς, ἐπειδή καὶ μετὰ γραμμάτων σὸν εἶδον

1 οὐ μὲν δὲ editi antiqui; οὐ μὴν δὲ alii MSS.
2 μηδὲ ἀπολογείσθαι] μὴ ἀπολογείσθη editi antiqui.
3 υπὲρ ἡμῶν om. Vat., Coisl. sec., Reg. sec. 4 om. E.

1 Probably written in 377. Optimus was Bishop of Antioch in Pisidia. He was one of the most distinguished orthodox prelates of his time, having firmly defended the Catholic faith.
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failing in this I do indeed grieve—for how should I not?—yet I cannot be angry at anyone, at least on this score, knowing that the blessing of peace was long ago taken away from us. But if the cause of the disagreement rests with others, may the Lord grant that those who carry on the dissensions may cease to do so. But I cannot even ask that your visits be frequent; therefore do not on this account make apology to me. For I know that men who have chosen the life of labour and must always provide the necessities of life for themselves by their own hands cannot be absent for a long time from their own homes. But wherever you are, be mindful of us; and pray for us, in order that we may have peace at least amongst ourselves and with God, no disturbance dwelling within our thoughts.

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To Bishop Optimus

Although in any case I should have been glad to see the good lads, both on account of their steadfastness of character, which is beyond their years, and on account of their close relationship to your Reverence, which gives us grounds for expecting great things from them, when I saw them coming to under Valens. He attended the Council of Constantinople in 381, and Antioch was appointed one of the centres of Catholic communion for the Eastern Church by that Council and the Emperor Theodosius. While at Constantinople he signed the will of Gregory Nazianzen as a witness. He also shared in the bounty of Olympias for the poor of her diocese, by whom in death his eyes were closed. Cf. Soc. 7. 36, and Thicod. 5. 8.

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άυτούς προσιόντας μοι, ἐδιπλασίασα τὸ ἐπ' αὐτοῖς φίλτρον. ὅτε δὲ ἀνέγυω τὴν ἐπιστολήν καὶ εἶδον ἐν αὐτῇ ὁμοῦ μὲν τὸ περὶ τὰς ἐκκλησίας προνοητικῶν τῆς σής διαθέσεως, ὁμοῦ δὲ τὸ περὶ τὴν ἀνάγνωσιν τῶν θείων γραφῶν ἐπιμελεῖς, ηὐχαρίστησα τῷ Κυρίῳ, καὶ ἐπηνύξαμην τὰ ἀγαθὰ τοῖς τά τοιαῦτα ἦμεν διακομίζουσι γράμματα, καὶ πρὸ γε αὐτῶν αὐτῷ τῷ γράψαυτι ἦμεν.

Ἐπεζήτησας τὸ πολυθρύλλητον ἐκεῖνο, καὶ παρὰ πᾶσιν ἄνω καὶ κάτω περιφερόμενον ῥητόν, τίνα τὴν 2 λύσιν ἔχει; τό, Πάς ο ἀποκτείνας Κάιν ἐπτὰ ἐκδικούμενα παραλύσει. διὰ τούτου δὲ τέως μὲν αὐτὸς σεαυτοῦ συνέστησας, τὸ τοῦ Τιμοθέου 3 ο παρέδωκεν αὐτῷ Παύλος, ἀκριβῶς φυλάττοντα, δήλος γὰρ εἰ προσέχων τῇ ἀναγνώσει ἐπείτα καὶ ήμᾶς τοὺς γέροντας καὶ νεαρκηκότας ἥδη καὶ τῷ χρόνῳ καὶ τῇ ἁσθενείᾳ τοῦ σώματος καὶ τῷ πλήθει τῶν θλίψεων, αἱ πολλαὶ νῦν περὶ ἡμᾶς κυνηθεῖσαι ἐβάρησαν 4 ἡμῶν τὴν ζωὴν, ὁμοὶ διανέστησας, καὶ ζέων τῷ πνεύματι κατευγμένους ἡμᾶς, ὡς τὰ φωλεύοντα τῶν ζώων, εἰς ἐγχύρωσιν μετρίαν καὶ ἥπτικην ἐνέργειαν ἐπανάγεις. 5

'Εστι δ' οὖν 6 τὸ ρητὸν καὶ ἀπλῶς οὕτω νοηθῆναι δυνάμενον καὶ ποικίλον ἐπιδέξασθαι 7 λόγον. ἢ μὲν οὖν ἀπλουστέρα καὶ παντὶ δυναμένη ἐκ τοῦ

1 τῆς editi antiqui. 2 om. E.
3 ποιῶν add. E, editi antiqui. 4 ἐβάρησαν E.
5 ἐπανήγαγει editi antiqui. 6 δ' οὖν] δὲ E.
7 ἐπιδέξασθαι E, nonnulli alii; ὑπὸδεξίασθαι alii.

1 Gen. 4. 15. For a brief summary of the interpretations of this ancient crux, see the Appendix.
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me with your letter also, I became doubly fond of them. And when I read the letter and saw in it not only the anxious care for the churches shown in your disposition, but also your concern about the reading of the Divine Scriptures, I gave thanks to the Lord, and prayed for blessings upon those who brought such a letter to us, and indeed before them upon him who wrote it to us.

You have asked us about that passage which has been widely talked of and which has been bandied about this way and that by everyone—what its solution is: namely, "Whosoever shall kill Cain shall discharge seven times the things to be expiated."\(^1\) Now heretofore you have commended yourself to us, as observing strictly the admonition which Paul\(^2\) gave to Timothy (for it is evident that you are attentive to your reading); then, in the second place, you have taken hold of us who are old and already numbed both by time and by the weakness of our body, and also by the multitude of the afflictions which have now in great numbers been stirred up round about us and have overburdened our life, and yet, in spite of all this, have restored us, and by your fervour of spirit are bringing us, who were chilled through, like animals hibernating in their dens, back to a measure of wakefulness and to some vital energy.

Now the passage in question is capable both of being interpreted in a quite simple manner and of receiving an elaborate treatment. The simpler meaning, then, and the one that might occur to

\(^1\) Cf. 1 Tim. 4. 13: ἐὼς ἔρχομαι, πρὸςεξε τῇ ἀναγνώσει, τῇ παρακάθον, τῇ διδασκαλίᾳ. "Till I come, attend unto reading, to exhortation, and to doctrine."

\(^2\) Cf. 1 Tim. 4. 13:
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προχείρου παραστήναι διάνοια αὐτῇ ἐστίν· ὅτι δεῖ τὸν Καὶν ἐπταπλασίονα ἀποδούναι τῆν τιμωρίαν ὑπὲρ δῶν ἦμαρτεν. οὐ γὰρ ἔστι δικαίον κριτῶν ἔσας πρὸς ἔσας ὀρίζειν τάς ἀντιδόσεις, ἀλλ’ ἄναγκη τὸν κατάρξαντα κακοῦ μετὰ προσθήκης ἀποτίσαι τὰ ὀφειλόμενα, εἰ μέλλοι αὐτῶς τε βελτίων ταῖς τιμωρίαις γενήσεσθαι, καὶ τοὺς λοιποὺς σωφρονεστέρους ποιήσειν τῷ ὑποδείγματι· οὐκοῦν, ἔπειδή τέτακται ἐπτάκις ἀποπληρώσαι τὴν δίκην τῶν ἡμαρτημένων τὸν Καὶν, παραλύσει, φησί, τούτῳ τῷ ὑπὸ τῆς θείας κρίσεως ἐπ’ αὐτῷ δεδογμένον ὁ ἀποκτείνας αὐτὸν. οὗτός ἐστιν ο νοῦς ὁ ἐνεπεθεὶ ἀπὸ τῆς πρώτης ἀναγνώσεως ἤμιν προσπιττῶν.

Ἔπειδή δὲ ἐρευνᾶν πέφυκε τὰ βαθὺ τῶν φιλοπονώτερων ἡ διάνοια, ἐπιζητεῖ, τὸ δίκαιον πῶς ἐν τῷ ἐπτάκις ἀποπληρώσῃ, καὶ τὰ ἔκδικούμενα, πότερον τὰ ἁμαρτηθέντα ἐπτὰ ἐστιν, ἢ ἐν μὲν τὸ ἁμάρτημα, ἐπτὰ δὲ ἐπὶ τῷ ἐνι ἀἱ κολάσεις; ἀεὶ μὲν οὖν ἡ Γραφὴ τῶν τῆς ἁφέσεως τῶν ἁμαρτημάτων ἁριθμῶν ἐν τοῖς ἐπτὰ περιορίζει. ποσάκις, φησίν, ἁμαρτήσει εἰς ἔμε ὁ ἀδελφὸς μου, καὶ ἁφήσω αὐτῷ; (Ὁ Πέτρος ἐστὶ λέγων τῷ Κυρίῳ) ἐως ἐπτάκις; εἰτα ἀπόκρισις τοῦ Κυρίου. Ὁν λέγω σοι ἐως ἐπτάκις, ἀλλ’ ἐως ἐβδομηκοντάκις ἐπτὰ. οὐ γὰρ ἐπ’ ἄλλου ἁριθμοῦ μετέβη ὁ Κύριος, ἀλλὰ τῶν ἐπτὰ πολυπλασιάσας, ἐν αὐτῷ τῶν ὀρον ἔθετο τῆς ἁφέσεως. καὶ δὲ ἐπτὰ μὲν

1 ἀποδοῦναι Harl., Med.; δοῦναι editi antiqui.
2 μέλοι E.
3 ποιεῖν multi codices sed recentiores.
4 γὰρ add. editi antiqui.

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going anyone offhand is this: that Cain must pay a seven-
fold punishment for the sins he has committed. For it is not the part of a just judge to determine punish-
ments on the principle of like for like, but he who has been the first to commit a wrong must pay what is due together with something additional, if he is himself to be made better by his punishment and is to make others more virtuous through his example. Therefore, since it has been appointed for Cain to pay the penalty for his sins sevenfold, he who kills him, it says, must satisfy this sentence which has been passed upon him by the divine judgment. This is the sense of the passage that suggests itself to us immediately after the first reading.

But since the mind of the more industrious readers is naturally inclined to search the depths, it inquires how justice is fulfilled in the injunction “sevenfold,” and what are “the things to be expiated,” whether the sins that have been committed are seven, or the sin one but the punishments seven for the one. Now the Scripture always defines the number of the for-
giveness of sins as seven. It says: “How often shall my brother offend against me and I forgive him?” (It is Peter who is speaking to the Lord.) “Till seven times?” Then the answer of the Lord is: “I say not to thee, till seven times, but till seventy times seven times.”¹ For the Lord did not change to another number, but multiplying the seven placed the limit of forgiveness at that. And after seven

¹ Matt. 18. 21 and 22.
Éτων ὁ Ἑβραῖος ἀπελύετο τής δουλείας: ἐπτά δὲ ἐβδομάδες ἐτών τῶν ὁμοαστῶν ἰωβηλαίον ἐποίουν ἐν τοῖς πάλαι, ἐν lyph ἐσαββάτιζε μὲν ἡ γῆ, χρεών δὲ ἦσαν ἀποκοπαί, δουλείας ἀπαλλαγῆ, καὶ οἰονεὶ νέος ἀνωθεν καθίστατο βίος, ἐν τῷ ἐβδοματικῷ ἀμιθῳ τοῦ παλαιοῦ τρόπου τινὰ τὴν συντέλειαν δεχομένου. ταῦτα δὲ τύποι τοῦ αἴώνος τούτου, ζὸ διὰ τῶν ἐπτά ἰμερῶν ἀνακυκλούμενος ἡμᾶς παρατρέχει. ἐν φι γίνονται αἱ τῶν μετριωτέρων ἀμαρτημάτων ἐκτίσεις, κατὰ τὴν φιλάνθρωπον ἐπιμέλειαν τοῦ ἀγαθοῦ Δεσπότου, ὡς μὴ τῷ ἀπεράντῳ αὐτῷ παραδοθῆναι ἡμᾶς εἰς κόλασιν. τὸ μὲν οὐν ἐπτάκις, διὰ τὴν πρὸς τὸν κόσμον τούτον συγγένειαν, ὡς τῶν φιλοκόσμων ἀνθρώπων ἀπ' αὐτῶν ὀφειλόντων μάλιστα ξημιοῦθαι, δόν ἐνεκεν εἰλοντο¹ πονηρεύεσθαι. ἐκδικούμενα δὲ, εἰτε τὰ παρὰ τοῦ Καίν ἠμαρτημένα λέγοις, εὐρήσεις ἐπτὰ: εἰτε τὰ παρὰ τοῦ κριτοῦ ἐπ'² αὐτῷ ἐπαχθέντα,³ καὶ οὐτός οὐκ⁴ ἀποτεύξῃ τὴς ἐννοίας. ἐν μὲν οὐν τοῖς παρὰ τοῦ Καίν τετολιμμένους πρότων ἄμαρτημα φθόνος ἐπὶ τῇ προτιμάωσε τοῦ Ἀβελ· ἀδέλφιον δόλος, μεθ' οὐ διελέξθη τῷ ἄδελφῳ, εἰπὸν: Διέλθωμεν εἰς τὸ πεδίον τρῖτον φόνος, προσθήκη τοῦ κακοῦ· τέταρτον, ὅτι καὶ ἄδελφον φόνος, μείζων ἡ ἐπίτασις· πέμπτον, ὅτι καὶ

¹ τὸ add. editi antiqui. ² om. E. ³ ὀρισθέντα editi antiqui. ⁴ οὐκ om. E.

¹ Cf. Deut. 15. 12: 'Εὰν δὲ πραβὴ σοι ὁ ἄδελφος σου ὁ Ἑβραῖος καὶ ἡ Ἐβραία, δουλεύει σοι ἐξ ἐτη, καὶ τῷ ἐβδομῷ ἐξαποστελεῖς αὐτὸν ἐλευθερον ἀπὸ σοῦ. "When thy brother, a Hebrew man or Hebrew woman, is sold to thee, and hath served thee six years, in the seventh year thou shalt let him go free."
years the Hebrew used to be freed from slavery. And seven weeks of years they used to make in former time the celebrated jubilee, in which the land kept the sabbath, and there occurred cancelling of debts, release from slavery, and as it were a new life was again established, the old life in a manner receiving its completion in the number seven. And these are the types or models of this present age, which revolves in cycles of seven days as it runs past us; and it is in this age that the expiations of the lesser sins are made, according to the loving care of the good Master, so that we may not be given over for punishment to the age without end. Accordingly, the term "seven times" is used because of the relationship of seven to this world, the idea being that men who are lovers of the world ought especially to be punished on the basis of those things for the sake of which they chose to do wrong. And as for the sins which are being expiated, if you mean the sins committed by Cain, you will find them seven; or if you mean the sentences passed upon him by the Judge, even so you will not miss the sense. Now among the daring deeds done by Cain, the first sin is envy at the preference of Abel; the second, guile, whereby he addressed his brother saying: "Let us go forth into the field"; the third, murder, an added evil; fourth, that it was even fratricide, a greater iniquity; fifth, that Cain was also the first

2 Lev. 25. 10.
3 i.e. this world or era, as contrasted with the dispensation to come.
4 Gen. 4. 8. Note the Vulgate Latin: Dixitque Cain ad Abel fratrem suum; egrediamur foras. "And Cain said to Abel his brother: Let us go forth abroad."
πρώτος φονεύς ὁ Καίν, πονηρὸν ὑπόδειγμα τῷ βίῳ καταλιπών· ἐκτὸν ἄδικημα, ὅτι γονέυσιν πένθος ἐποίησεν· ἐβδομον, ὅτι Θεὸς ἐφεύσατο· ἐρωτηθεῖς γάρ, Ποῦ Ἄβελ ὁ ἁδελφός σου; εἶπεν, Οὐκ οἶδα. ἐπτὰ οὖν τὰ ἐκδικούμενα παρελύετο ἐν τῷ ἀναίρεθημα τὸν Καίν. ἐπειδὴ γὰρ εἶπεν ὁ Κύριος, ὅτι Ἐπικατάρατος ἡ γῆ, ἢ ἔχανε δέξασθαι τὸ αἷμα τοῦ ἁδελφοῦ σου· καὶ, Ἐτέον καὶ τρέμων ἔση ἐπὶ τῆς γῆς· ὁ Καίν φησίν· Ἐι ἐκβάλλεις με σήμερον ἀπὸ τῆς γῆς, καὶ ἀπὸ τοῦ προσώπου σου κρυφήσομαι, καὶ ἐσόμαι στένων καὶ τρέμων ἐπὶ τῆς γῆς· καὶ πᾶς ὁ εὐφρίσκων με ἀποκτενεῖ με. πρὸς δὲ τοῦτο ὁ Κύριος φησίν· Οὐχ οὖν· πᾶς ὁ ἀποκτείνας Καίν ἐπτὰ ἐκδικούμενα παραλύσει. ἐπειδὴ γὰρ ἐνόμισεν εὐάλωτος εἶναι παντὶ ὁ Καίν, διὰ τὸ τὴν ἐπὶ τῆς γῆς ἁσφάλειαν μὴ ἔχειν (ἐπικατάρατος γὰρ ἡ γῆ ἀπ' αὐτοῦ), καὶ τῆς ἀπὸ Θεοῦ βοηθείας ἡρμῆσθαι, ὀργισθέντος αὐτῷ ἐπὶ τῷ φόνῳ, ὥς οὕτε ἀπὸ γῆς οὕτε ἀπ' οὐρανοῦ ἀντιλήψεως αὐτῷ λειπομένης· Ἐσται, φησίν, πᾶς ὁ εὐφρίσκων με, ἀποκτενεῖ με· ἐλέγχει αὐτὸν τὸ σφάλμα ὁ λόγος λέγων, Ὁὐχ οὖτω, τούτωσιν, οὐκ ἀναίρεθησθαι. κἐρδος γὰρ τοῖς κολαζομένοις ὁ θάνατος, ἀπαλλαγήν φέρων τῶν λυπηρῶν, ἀλλὰ παραταθῆσθαι τῷ βίῳ, ἵνα κατ' αξίαν τῶν ἡμαρτημένων ἀντιμετρηθῇ σοι τὰ κολαστήρια. ἐπειδὴ δὲ τὸ ἐκδικοῦμενα παραλύσει. ἐπειδὴ γὰρ ἐνόμισεν εὐάλωτος εἶναι παντὶ ὁ Καίν, διὰ τὸ τὴν ἐπὶ τῆς γῆς ἁσφάλειαν μὴ ἔχειν (ἐπικατάρατος γὰρ ἡ γῆ ἀπ' αὐτοῦ), καὶ τῆς ἀπὸ Θεοῦ βοηθείας ἡρμῆσθαι, ὀργισθέντος αὐτῷ ἐπὶ τῷ φόνῳ, ὥς οὕτε ἀπὸ γῆς οὕτε ἀπ' οὐρανοῦ ἀντιλήψεως αὐτῷ λειπομένης· Ἐσται, φησίν, πᾶς ὁ εὐφρίσκων με, ἀποκτενεῖ με· ἐλέγχει αὐτὸν τὸ σφάλμα ὁ λόγος λέγων, Ὁὐχ οὖτω, τούτωσιν, οὐκ ἀναίρεθησθαι. κἐρδος γὰρ τοῖς κολαζομένοις ὁ θάνατος, ἀπαλλαγήν φέρων τῶν λυπηρῶν, ἀλλὰ παραταθῆσθαι τῷ βίῳ, ἵνα κατ' αξίαν τῶν ἡμαρτημένων ἀντιμετρηθῇ σοι τὰ κολαστήρια.
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murderer, leaving behind him a bad example for the world; sixth, wrong-doing, because he caused grief to his parents; seventh, because he lied to God, for being asked, "Where is thy brother Abel?" he said, "I know not." Therefore seven expiations were discharged in the destruction of Cain. For when the Lord said: "Cursed is the earth which hath opened and received the blood of thy brother," and "groaning and trembling shalt thou be on the earth," Cain said: "If thou castest me out this day from the earth, and I shall be hidden from thy face, and groaning and trembling shall I lie upon the earth, and everyone that findeth me shall kill me." And in reply to this the Lord said: "No, it shall not be so. Whosoever shall kill Cain shall be punished sevenfold." For since Cain thought that he was an easy prey for everyone, on account of having no safety upon earth (for the earth was cursed because of him), and on account of being deprived of God's help, since He was angry at him for the murder, thinking that no assistance was left him either from earth or from heaven he said: "It shall come to pass that everyone that findeth me shall kill me." Scripture proves his error by saying: "Not so," that is, you shall not be destroyed. For death is a gain to those who are being chastised, since it brings relief from their pains. But you shall be continued in life, that your chastisements may be measured in proportion to your sins. But since the word

1 Gen. 4. 9.
2 Gen 4. 11-15, Septuagint. (The Septuagint version which Basil here undertakes to interpret admits of two distinct interpretations, see Appendix. Basil gives each of these in the text of this letter.)
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ούμενον διχώς νοεῖται, τὸ τε ἁμαρτηθέν, ἐφ’ ὁ ἡ ἐκδίκησις, καὶ ὁ τρόπος τῆς κολάσεως, δι’ ὑ’ ἡ ἐκδίκησις, ὑδωμεν εἰ ἐπτά τρόποι βασανιστηρίων ἐπηνέχθησαν 1 τῷ πονηρευσαμένῳ.

Τὰ μὲν οὖν ἐπτά ἁμαρτήματα τοῦ Καίν ἐν τοῖς κατόπιν ὁ λόγος ἀπηριθμῆσατο. νῦν δὲ ξητοῦμεν εἰ ἐπτά ἐστὶ τὰ εἰς κόλασιν αὐτῷ ἐπαγόμενα, καὶ φαμεν οὖτως. μετὰ τὴν πεῦσιν τοῦ Κυρίου, Ποῦ Ἄβελ 2 ὁ ἄδελφός σου; 3 ἂν οὐχὶ μαθεῖν βουλομένου, ἀλλὰ μετανοίας αὐτῶν ἀφορμὴν 4 παρεχόμενος, ὁ φιλάνθρωπος Δεσπότης προσήγαγεν, ὃς δὴλοι αὐτᾶ τὰ ἔριματα. ἀρνησάμενου γὰρ αὐτοῦ, ταχὺν ποιεῖται τὸν ἔλεγχον, εἴπων. Φωνὴ αἴματος τοῦ ἄδελφοῦ σου βοᾷ πρὸς με. ὡστε τὸ Ποῦ Ἄβελ ὁ ἄδελφός σου; ἐκεῖνῳ ἀφορμὴν ἐδίδου τῆς συναισθήσεως τοῦ ἁμαρτημένου, οὐ τῷ Θεῷ ἐγίνετο διδασκαλίας πρόξενον. εἰ γὰρ μὴ ἐπιχει ἐπισκοπῆς Θεοῦ, εἰχὲν ἂν πρόφασιν ὡς ἐγκαταλελειμμένους καὶ οὐδεμίαν λαβὼν ἀφορμὴν εἰς μετάνοιαν. νῦν δὲ ἐπεφανῆ αὐτῷ ὁ ἰατρός, ἂν προσφύγη αὐτῷ ὁ ἀσθενῶν. ὁ δὲ οὐ μόνον οὐ κρύπτει τὸ ἔλκος, ἀλλὰ καὶ ἐτερον προσεχεργάζεται, τῷ φόνῳ τὸ θείος ἐπισυνάπτων, Οὐκ οίδα. μὴ φύλαξ τοῦ ἄδελφοῦ μου εἰμὶ ἐγὼ; ἐυπρέπει δύοπον ἀρίθμης 5 τὰς τιμωρίας. ἐπικατάρατος ἡ γῆ ἀπὸ σοῦ. μία κόλασις. ἐργὰ 6 τὴν γην. δευτέρα αὐτη. ἀνάγκη γὰρ τις ἀρρητος αὐτῶ

1 ἐπηνέχθησαν E et Harl. 2 Ἄβελ om. E.
3 σου; ἂν οὐχὶ] σου ἐστίν; οὐχὶ E.
4 αὐτῷ ἀφορμὴν] ἀφορμὴν ἔκεινο E.
5 ἀριθμεῖ editi antiqui.
6 ἐργάζεται editi antiqui.
"εἰκδικούμενον" is understood in a twofold sense, not only as the sin for which the expiation is made, but also the manner of the chastisement whereby the expiation takes place, let us see whether seven manners of punitive suffering were inflicted upon the culprit.

Now the seven sins of Cain have been enumerated by Scripture in the sequel. And we next ask whether the consequences visited upon him as chastisement were seven, and we answer as follows: After the Lord's question: "Where is thy brother Abel?"—the Lord not wishing to get this information but offering Cain an opportunity for repentance—the kind Master led him on, as His very words show. For when Cain denied any knowledge thereof,¹ He quickly convicted him, saying: "The voice of thy brother's blood crieth to me."² Thus the question: "Where is thy brother Abel?" gave Cain an opportunity for realizing his sin; it was not a means of furnishing information to God. For if Cain had not received a visitation from God, he would have had as a pretext that he had been abandoned and had received no opportunity for repentance. But now the Healer appeared to him, that he who was sick might take refuge with Him. But Cain not only does not conceal his ulcer, but contrives still another, adding falsehood to murder: "I know not. Am I my brother's keeper?" From now on, count the punishments. "Cursed is the earth for thy sake."³ One chastisement. "Till the earth." This is the second. For some secret necessity was laid as a yoke

¹ Gen. 4. 9. ² Gen. 4. 10. ³ This expression is more like that addressed to Adam. Cf. Gen. 3. 17.
ΚΟΛΛΕΚΤΟΝ ΛΕΤΤΕΡΣ ΟΦ ΣΑΙΝΤ ΜΕΣΟΛΓΕΡΑΣ

συνέξευκτο, πρὸς τὸ ἐργον τῆς γῆς αὐτοῦ κατε-
πείγουσα, ὡστε μηδὲ βουλομένῳ αὐτῷ ἐξεῖναι
ἀναπαύεσθαι, ἀλλ' ἢ ἡ αὐτοῦ προσταλαμπροείσ-
θαι τῇ ἐξθραῖ ἀυτοῦ ἡ, ὡς ἐπικατάρατον αὐτὸς
ἐαυτῷ ἐποίησε, μιᾶς αὐτὴν ἄδελφικῳ ἁίματι.
ἐργᾶ οὖν τὴν γῆν, δεινὴ τιμωρία, ἢ μετὰ τῶν
μισοῦντων διαγωγή, σύνοικον ἔχειν πολέμιον,
ἀπαντοῦν ἐξηρόν. ἡ ἐργὰ τῇ γῆν τοιαύτη, τοῖς ἐργοῖς τοῖς γενομένων,
οὐδένα χρόνον ἀνήσεις, οὔτε νυκτὸς οὔτε ἡμέρας
ἐκλυόμενος ἕκ τῶν πόσων, ἀλλὰ δεσπότον τινὸς
πικρῶν χαλεπώτεραν ἔξων τὴν ἄρρητον ἄνάγκην,
ἐπὶ τὰ ἐργα σὲ διεγείρουσαν. Καὶ οὐ προσήθησει
dοῦναι τὴν ἴσχυν αὐτῆς. καὶ τοῖς ἐλάχιστοιν
ἐργασίας ἀπαντοῦν εἰσὲ τίνα καρπὸν, αὐτὸς ὁ
πόνος οὐ μετρία βάσανος ἢ τῷ ἢ ἡ κατατεινο-
μένῳ καὶ κοπιῶντι. ἐπειδῆ δὲ καὶ ἐργασία
ἀπαντοῦ τοῖς ἄκαρπος ἢ περὶ γῆν ταλαπωρία
(οὐ γὰρ ἐδίδου τὴν ἴσχυν), τρίτη ἀυτὴ ἐστὶ
tiμωρία ἢ ἀκαρπία τῶν πόσων. Στένον καὶ τρέ-
μων ἐστὶ ἐπὶ τῆς γῆς. δuo προσέθηκεν ἄλλαις
ταις τρισί: στεναγμὸν διηνεκὴ, καὶ τρόμον τοῦ
σώματος, τοῦ ἐκ τῆς ἴσχυος στηριγμὸν τῶν μελῶν
οὐκ ἔχοντων. ἐπειδῆ γὰρ κακῶς ἔχρισατο τῇ
dυνάμει τοῦ σώματος, ύφηρέθη αὐτοῦ ὁ τόνος,
ὡς τε κλονεῖσθαι αὐτοῦ καὶ κατασείεσθαι, οὔτε
ἀρτοῦ ῥαδίως προσφέρειν δυνάμενον τῷ στόματι
οὔτε ποτὲ προσκομίζειν, τῆς ποιημάτας χειρὸς
μετὰ τὴν ἀνοσίαν πρᾶξιν οὔδὲ ταῖς ἱδίαις καὶ
ἀναγκαίαις χρείαις τοῦ σώματος λοιπὸν ὑπηρε-

1 ἐντού E. 2 ἐξηρόν] ἔχειν τὸ μίσος E. 3 κατατειρομένῳ editi antiqui.
upon him, forcing him to work the earth, so that not even when he wished it was it possible for him to rest, but ever was he compelled to submit to hardships by the hostile earth, which he himself had rendered accursed to himself by polluting it with a brother's blood. Hence, "Thou shalt till the earth" —a terrible punishment, living with those that hate thee, to have as a housemate an enemy, an implacable foe. "Thou shalt till the earth"; that is, straining at his labours in tilling the fields, thou shalt relax at no time, being released from thy labours neither day nor night but being subject to that secret necessity that, severer than any bitter master, urged thee on to work. "And she shall not yield unto thee her strength." And yet, if his unending toil did have any fruitage, the labour itself was no moderate punishment for one who always strained and toiled to weariness. But since not only is his labour unending, but also his heavy toil with the earth is unfruitful (for "she did not yield her strength"), this is the third punishment, the fruitlessness of his toils. "Groaning and trembling shalt thou be upon the earth." 1 He has added two to the other three—continual groaning, and trembling of the body, since his limbs had not the support that comes from strength. For since he had used the power of his body wickedly, his vigour was taken away, so that he tottered and shook, being unable easily either to bring bread to the mouth or to fetch water to it, his wicked hand not being permitted after the unholy deed even to administer to the

1 Presumably this is based on Gen. 4. 12, which in the Douay version reads: "a fugitive and a vagabond shalt thou be upon the earth."
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τεῦσθαι¹ συγχωρομένης. ἄλλη τιμωρία, ἣν αὐτὸς ἀπεκάλυψεν ὁ Καύιν εἰπὼν· Εἰ ἐκβάλλεις με νῦν ἀπὸ τῆς γῆς, καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι. τί ἐστι τὸ Εἰ ἐκβάλλεις με ἀπὸ τῆς γῆς; τούτεστιν, εἰ χωρίζεις με τῆς ἀπ’ αὐτῆς ἡ ὕφελεια. οὐ γὰρ μετετίθετο ἐφ’ ἐτερον τόπον, ἀλλ’ ἡλλοτριοῦτο τῶν ἀπ’ αὐτῆς καλῶν. Καὶ ἀπὸ τοῦ προσώπου σου κρυβήσομαι. ἡ βαρυτάτη κόλασις τοῖς εὐφρονοῦσιν ³ ο ἀπὸ Θεοῦ χωρισμός. καὶ ἔσται, φησί, πάς ὁ εὐρίσκων με ἀποκτενεῖ με. εἰκάζει ἐκ τοῦ ἀκολούθου τῶν προαγόντων.⁴ εἰ ἀπὸ τῆς γῆς ἐκβεβλημαί, εἰ ἀπὸ τοῦ προσώπου σου κρυβήσομαι, λείπεται ἀπὸ παρόν ἀναρεῖσθαι. τί οὖν ὁ Κύριος; οὐχ οὕτως. ἀλλ’ ἔθετο σημεῖον ἐπ’ αὐτῶν. ἐβδόμη αὐτὴ τιμωρία, τὸ μηδὲ κρύπτεσθαι τὴν τιμωρίαν, ἀλλὰ σημεῖω προδήλῳ πᾶσι προκεκηρύχθαι, ότι οὕτως ἐστιν ὁ τῶν ἀνοσίων ἔργων δημιουργός. καὶ γὰρ τὸ ὅρθως λογιζομένω βαρυτάτη κόλασιν ἡ αἰσχύνῃ· ἣν καὶ περὶ τῆς κρίσεως μεμαθήκαμεν, ότι οὕτω ἀναστήσονται εἰς ζωὴν αἰώνιον, καὶ οὕτω, εἰς αἰσχὺν καὶ ἁνεδισμὸν αἰώνιον.

Ἀκολουθεῖ τοῦτο ν ζήτημα συγγεγενές, τὸ παρὰ τοῦ Λάμεχ ταῖς γυναιξὶν εἰρημένον, ὁτί Ἀνδρα

¹ ὑπηρετήσασθαι E, Harl. ² αὐτοῦ E.
³ σωφρονοῦσιν editi antiqui.
⁴ πραγμάτων Coisl. sec. et Reg. sec.
⁵ εἰς add. editi antiqui.

¹ Dan. 12. 2.
² Cf. Gen. 4. 23 and 24: εἰπεν δὲ Λάμεχ ταῖς ἑαυτῶν γυναιξίν ἁδὰ καὶ Σελλά, ἀκούσατε μου τῆς φωνῆς· γυναῖκες Λάμεχ, ἐρωτίσσασθε μου τοὺς λόγους· ὃτι ἀνδρὰ ἀπέκτεινα εἰς τραύμα ἑμοί, καὶ

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private and necessary needs of the body. Another punishment is that which Cain himself disclosed when he said: "If thou dost cast me out from the earth, I shall be hidden also from thy face." What is "If thou dost cast me out from the earth"? That is, if thou dost deprive me of the benefit that comes from it. For he was not transferred to another place, but he was estranged from the blessings that come from the earth. "I shall be hidden also from thy face." The severest chastisement, in the sight of right-minded men, is separation from God. "And it shall come to pass," he says, "that everyone that findeth me shall kill me." He conjectures this as a consequence of the preceding punishments. If I have been cast out in the earth, if I shall be hidden from thy face, it remains for me to be destroyed by everyone. What then does the Lord say? "No, it shall not be so." But he put a sign upon him. This is the seventh punishment: that his punishment was not even concealed, but that by a conspicuous sign it was proclaimed to all that this man was the contriver of unholy deeds. For, to one who reasons rightly, the severest of chastisements is shame—a shame of which we have also learned regarding the judgment that "Some shall rise to everlasting life, and some to shame and everlasting contempt."^ There follows this a kindred question, regarding what was said by Lamech^2 to his wives: "I have

_νεανίσκον εἰς μῶλωπά μοι. ὡτι ἔπτακις ἐκδεικνύει έκ Καίν, ἐκ δὲ Λάμεχ ἐβδομηκοντάκις ἔπτα. "And Lamech said to his wives Ada and Sella: Hear my voices, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising. Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold."

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ἀπέκτεινα εἰς τραύμα ἐμοὶ, καὶ νεανίσκον εἰς μῶλωπα μοι· ὅτι εἰ ἐπτάκις ἐκδείκηται ἐκ Καίν, ἐκ δὲ Λάμεχ ἐβδομηκοντάκις ἑπτά. καὶ νομι-ζοσί τινες ὑπὸ τοῦ Λάμεχ ἀνηρήσθαι τὸν Καίν, ὥς μέχρι τῆς γενεᾶς ἐκείνης διαρκέσαντος αὐτοῦ, ἐπὶ τῷ μακροτέραν δοῦναι τὴν τιμωρίαν. ἦστι δὲ οὐκ ἀληθές. δύο γὰρ φαίνεται φόνους πεποιηκός, εὖ δὲν αὐτὸς διηγεῖται. ἀνδρα ἀπέκτεινα καὶ νεανίσκον εἰς μῶλωπα. ἀλλο οὖν τραύμα, καὶ ἀλλο μῶλωψ· καὶ ἀλλο ἀνήρ, καὶ ἀλλο νεανίσκος. ὁτι ἐκ Καίν ἐκδείκηται ἑπτάκις, ἐκ δὲ Λάμεχ ἐβδομηκοντάκις ἑπτά. τετρακοσίας καὶ ἐννενήκοντα τιμωρίαις ὑποσχεῖν εἰμὶ δίκαιος, εἰπὲρ δικαία ἡ τοῦ Θεοῦ κρίσις ἐπὶ τῷ Καίν, ὥστε ἑπτὰ αὐτῶν παρασχεῖν τὰς κολάσεις. ὁ μὲν γὰρ, ὡσπερ οὔκ ἐμαθὲ παρ’ ἄλλου φονεύειν, οὔτως οὔδὲ ἐὰν τιμωρίαις ὑπέχουντα φονευτὴν· ἐγὼ δὲ, ἐν οὐφαλ-μοῖς ἕχων τὸν στένοντα καὶ τρέμοντα καὶ τὸ μέγεθος τῆς ὀργῆς τοῦ Θεοῦ, οὔκ ἐσωφρονίσθην τῷ ὑποδείγματι. οἶδεν ἄξιός εἰμὶ τετρακοσίας καὶ ἐννενήκοντα δοῦναι κολάσεις.

Ἐνιοὶ δὲ τινες πρὸς τοιοῦτον ἄρμησαν λόγον, οὐκ ἀπάδοντα τοῦ ἐκκλησιαστικοῦ δόγματος. ὅτι ἄπο τοῦ Καίν ἔως τοῦ κατακλυσμοῦ ἑπτὰ παρεληθεῖσα γενεαί, καὶ ἐπὶ ἕχθι πάση τῇ γῇ ἡ τιμωρία, διὰ τὸ πολλὴ γενέσθαι χύσεων τῆς ἀμαρτίας. τὸ δὲ ἁμάρτημα τοῦ Λάμεχ οὐ κατακλυσμοῦ δεῖται πρὸς θεραπείαν, ἀλλ’ αὐτοῦ τοῦ αἴροντος τὴν ἁμαρτίαν τοῦ κόσμου. ἀρίθμησον

1 οὔτε Ἔ. 2 εὐθέως add. editi antiqui. 3 ἐγγενέσθαι Ἔ.
slain a man to the wounding of myself, and a stripling to my own bruising: if sevenfold vengeance has been taken for Cain, yet for Lamech seventy times sevenfold.” And some think that Cain was destroyed by Lamech, on the ground that he lived until that generation that he might pay a more protracted punishment. But it is not true. For Lamech seems to have committed two murders, to judge by what he himself relates: “I have slain a man and a stripling, a man to my wounding, and a stripling to my bruising.” Now a wound is one thing, and a bruise another. And a man is one thing, and a stripling another. “For Cain sevenfold vengeance shall be taken, but for Lamech seventy times sevenfold.” It is just that I undergo four hundred and ninety punishments, if indeed God’s judgment is just in the case of Cain, that he undergo seven chastisements. For, just as he did not learn to commit murder from another, so he never saw a murderer enduring punishment, either; but I, though I had before my eyes the culprit groaning and trembling and the magnitude of God’s wrath, was not chastened by the example. Wherefore I deserve to pay four hundred and ninety chastisements.

But some persons have arrived at the following notion, which is not out of harmony with the teaching of the Church: that from Cain unto the Deluge seven generations passed by, and the punishment was brought upon the whole earth, because the spread of sin had become great. But the sin of Lamech does not require a deluge for its cure, but Him who taketh away the sin of the world. Therefore

1 Septuagint, μώλωψ, i.e. weal. 2 Cf. John 1. 29.
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tοίνυν ἀπὸ Ἄδαμ μέχρι τῆς παρουσίας τοῦ Χριστοῦ τὰς γενεάς, καὶ εὐρήσεις, κατὰ τὴν τοῦ Δούκα γενεαλογίαν, τῇ ἐβδομηκοστῇ καὶ ἐβδόμῃ διαδοχῇ γεγεννημένον 1 τοῦ Κύριου.

Ταῦτα μὲν οὖν εἰς δύναμιν ἐξητάσθη, πολλῶν τῶν ἐνότων ἐξετασθήναι παρεδείνων, ἵνα μὴ ἔξω τοῦ μέτρου τῆς ἐπιστολῆς τοῦ λόγου προαγάγω-μεν· ἀρκεῖ δὲ τῇ συνέσει σου καὶ τὰ βραχέα σπέρματα. δίδου γὰρ, φησί, τῷ σοφῶ ἀφορμήν, καὶ σοφώτερος ἔσται, καὶ, Λόγον δεξάμενος σοφός, αἰνέσει αὐτόν, καὶ ἐπ’ αὐτὸν προσθήσει.

Τὰ δὲ τοῦ Συμεών ρήματα πρὸς τὴν Μαρίαν οὖδὲν ἔχει ποικίλον οὖν βαθὺ εὐλόγησε γὰρ αὐτοῦς Συμεών, καὶ εἶπε πρὸς Μαρίαν τὴν μητέρα αὐτοῦ· Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημείων ἀντιλεγόμενον. καὶ σοῦ δὲ αὐτῆς τῆς ψυχῆς διελεύσεται ῥομφαία· ὃποις ἄν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδίων διάλογησμοι. ἐν οἷς ἐκεῖνο ἐθαύμασα, τῶς, τὰ προάγοντα ὡς σαφῆ παρελθὼν, ἐν τούτῳ 2 ἐπεξήγησας, τοῦ Καὶ σοῦ δὲ αὐτῆς τῆς ψυχῆς διελεύσεται ῥομφαία. καὶ τοιοῦ ἐμοὶ οὖν ἄττικ ἰδήναι ἁποροῦν, πῶς ὁ αὐτὸς εἰς πτῶσιν κεῖται καὶ ἀνάστασιν, καὶ τί τὸ σημεῖον τὸ ἀντιλεγόμενον, ἃ 3 τρίτων, πῶς τῆς Μαρίας τῆς ψυχῆς διελεύσεται ῥομφαία.

Ἡγοῦμαι τοίνυν εἰς πτῶσιν καὶ ἀνάστασιν εἶναι τοῦ Κύριου, οὐκ ἄλλων πιπτόντων καὶ ἄλλων ἀνισταμένων, ἄλλα τοῦ ἐν ἡμῖν χείρονος

1 γεγεννημένον editi antiqui; plerique MSS.
2 ἐν τούτῳ ἐν τούτῳ editi antiqui.

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count the generations from Adam to the coming of Christ, and you will find, according to the genealogy of Luke,¹ that in the seventy-seventh succession the Lord was born.

These matters, then, have been examined according to my ability, although many points that might have been examined have been passed over, lest we prolong the discussion beyond the measure of the letter; but sufficient for your intelligence are even the little seeds. For it is said: "Give occasion to a wise man, and wisdom shall be added unto him," ² and, "If a skilful man hear a wise word, he shall praise it, and will apply it to himself."³

But as for the words of Simeon to Mary, they contain nothing complicated or profound: for "Simeon blessed them, and said to Mary His mother, Behold, this child is set for the fall and for the rising again of many in Israel; and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts, thoughts may be revealed."⁴ Herein one thing caused me to wonder—how, after passing over what goes before as being clear, you came to ask about this alone: "Thy own soul a sword shall pierce." And yet to me the question how the same child "is set for the fall and rising again," and what the "sign which shall be contradicted" is, seems no less difficult than the third, how "a sword shall pierce Mary's soul."

Now I believe that the Lord is for the fall and the rising again, not because some fall and others rise

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καταπίπτοντος, καὶ τοῦ βελτίωνος διανισταμένου. καθαιρετικῇ μὲν γὰρ τῶν σωματικῶν παθῶν ἐστὶν ἡ τοῦ Κυρίου ἐπιφάνεια, διεγερτικῇ δὲ τῶν τῆς ψυχῆς ἱδιωμάτων. ὥσ ὅταν λέγῃ Παῦλος: ἢ ὅταν ἀσθενῶ, τότε δυνατὸς εἰμι, ὁ αὐτὸς καὶ ἀσθενεῖ καὶ δύναται, ἀλλ' ἀσθενεῖ μὲν τῇ σαρκί, δυνατὸς δὲ ἐστὶ τῷ πνεύματι. οὕτω καὶ ὁ Κύριος οὐχὶ τοῖς μὲν τοῦ πίπτειν τὰς ἀφορμὰς παρέχει, τοῖς δὲ τοῦ ἀνίστασθαι. οἱ γὰρ πίπτοντες ἀπὸ τῆς στάσεως, ἐν ὧ ποτε ἦσαν, καταπίπτουσι. δὴ λοι ὅτι οὐδέποτε στήκει ὁ ἀπιστος, αἰὲ χαμαὶ συρόμενος μετὰ τοῦ ὀφεώς, ὃ συνεπεται. οὐκ ἔχει οὐν ὅθεν πέση, διὰ τὸ προκαταβεβλῆσθαι τῇ ἀπιστίᾳ. ὥστε πρώτῃ εὐεργεσίᾳ τὸν στήκοντα τῇ ἁμαρτίᾳ πεσεῖν καὶ ἀποθανεῖν, εἰτα 3 ζῆσαι τῇ δικαιοσύνῃ καὶ ἀναστήναι, τῆς εἰς Χριστὸν πίστεως 4 ἐκάτερον ἡμῖν χαριζομένης. πιπτέτω τὰ χείρωνα, ὅπα λάβῃ καίρον τὰ βελτίωνα πρὸς τὴν ἀνάστασιν. εἰν μὴ πέσῃ ἡ πορνεία, ἡ σωφροσύνη οὐκ ἀνόηταται: εἰν μὴ ἡ ἀλογία συντριβῆ, τὸ λογιστικὸν ἐν ἡμῖν οὐκ ἀνθῆσει. οὗτος οὖν εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν.

Εἰς δὲ σημεῖον ἀντιλεγόμενον κυρίως σημεῖον ἐγνωμεν παρὰ τῇ Γραφῇ τῶν σταυρῶν εἰρημένον. ἐθηκε γὰρ, φησὶ, Μωσῆς τὸν ὄφιν ἐπὶ σημεῖου, τουτέστων, ἐπὶ σταυροῦ. ἡ σημεῖον ἔστι τὸ

1 Χριστοῦ Ἐ.
2 λέγῃ Παῦλος] λέγει ὁ Παῦλος editi antiqui.
3 τὸ add. editi antiqui.
4 γνώσεως Ἐ, tres vetustissimi MSS.

1 Cf. 2 Cor. 12. 10: Διὸ εὐθειας, ἐν ἀσθενείαις, ἐν ὄμοιῃ, ἐν
again, but because the worse in us falls and the better rises again. For the coming of the Lord is destructive of bodily passions, but stimulative of the special qualities of the soul. Just as when Paul says: "When I am weak, then am I powerful," the same man is both weak and strong, but though he is weak in the flesh, yet he is strong in the spirit. Thus also the Lord does not furnish to some opportunities of falling and to others of rising. For those who fall, fall down from the station in which they once were. But it is clear that the faithless man never has stood, since he always crawls on the ground with the serpent, whom he follows. He has not, therefore, a position from which he may fall, because of his having already fallen through lack of faith. Therefore the first benefit is that he who stands falls through sin and dies, then lives through righteousness and rises, faith in Christ granting to us both blessings. Let the worse fall that the better may seize an opportunity to rise. If fornication does not fall, chastity does not rise. If the irrational is not crushed, the rational in us will not flourish. In this sense, then, is He "for the fall and the resurrection of many."

But concerning "For a sign that shall be contradicted": we know that in Scripture the cross is regularly called a "sign." For it says that Moses set the serpent "upon a sign," that is, upon a cross. Or a sign is a thing that is explanatory of...
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παραδόξοι τινὸς καὶ ἀφανοὺς πράγματος ἐνδεικτικῶν, ὁρώμενον παρὰ τῶν ἀπλουστέρων, νουόμενον δὲ παρὰ τῶν ἐντρεχῶν ¹ τὴν διάνοιαν. ἐπεὶ οὖν οὐ παύονται ζυγομαχοῦντες περὶ τῆς ἐνανθρωπήσεως τοῦ Κυρίου, οἱ μὲν ἀνειληφέναι σῶμα, οἱ δὲ ἀσώματον αὐτοῦ τὴν ἐπιδημίαιαν γεγενήσθαι διορίζομενοι, καὶ οἱ μὲν παθητον ἐσχηκέναι τὸ σῶμα, οἱ δὲ φαντασία τινὶ τὴν διὰ σώματος οἰκονομίαν πληροῦν· καὶ ² ἄλλοι χοικοί, ἄλλοι δὲ ἐπουράνιον σῶμα· καὶ οἱ μὲν προαιροῦν τὴν ὑπαρξίν, οἱ δὲ ἀπὸ Μαρίας τὴν ἄρχην ἐσχηκέναι. διὰ τοῦτο Εἰς σημεῖον ἀντιλεγόμενον.

Ῥομβαίαν δὲ λέγει τὸν λόγον τὸν πειραστικὸν, τὸν κριτικὸν τῶν ἐνθυμήσεων, τὸν δικινούμενον ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ³ ἀρμῶν τε καὶ μυελῶν, καὶ κριτικὸν ἐνθυμήσεων. ⁴ ἐπειδὴ τοῖνυν πᾶσα ψυχή παρὰ τὸν καιρὸν τοῦ πάθους οἴονει διακρίσει τινὶ ύπεβάλλετο, κατὰ τὴν τοῦ Κυρίου φωνήν, εἰπόντος, ὅτι Πάντες σκανδαλισθήσεσθε ἐν ἐμοῖ, προφητεύει ὁ Συμεὼν καὶ περὶ αὐτῆς τῆς Μαρίας, ὅτι παρεστῶσα τῷ σταυρῷ, καὶ βλέπουσα τὰ γινόμενα, καὶ ἀκούουσα τῶν φωνῶν, μετὰ τὴν τοῦ Γαβριήλ μαρτυρίαν, μετὰ τὴν ἀπόρρητον γνώσιν τῆς θείας συλλήψεως, μετὰ τὴν μεγάλην τῶν θαυμάτων ἐπίδειξιν, γενήσεται, φησί, τις καὶ περὶ τὴν σὴν ψυχήν

¹ παρὰ τῶν ἐντρεχῶν] παρὰ αὐτῶν (quatuer MSS.
² om. E, Med.
³ σώματος E.
⁴ καὶ κριτικὸν ἐνθυμήσεων om. nonnulli MSS.

¹ i.e. arousing contradictory explanations.
² Cf. Heb. 4. 12: ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πάσαν μάχαιραν διστομον, καὶ διικνούμενοι ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἀρμῶν τε καὶ μυελῶν, καὶ ⁷⁰
something unusual and obscure, which is seen by the simpler folk but is understood by those who are subtle of understanding. Since, then, men do not cease contending about the incarnation of our Lord, some concluding that He had assumed a body, while others maintain that His advent was without body, and some holding that He had taken on a body capable of sensations, while others held that He fulfilled through a sort of phantasy the functions which the body performs; and some say that His body was earthly, but others that it was heavenly; and some claim that His beginning was from eternity, but others that He had His beginning from Mary. On this account He is "For a sign that shall be contradicted." And by "a sword" Scripture means the word that puts to the trial, that discerns our thoughts, that reaches even to the division of the soul and spirit, of the joints also and the marrow, and is a discerner of our thoughts. Since, then, every soul at the time of the Passion was subjected to a kind of discerning judgment, as it were, according to the words of the Lord who said: "All you shall be scandalized in me," Simeon proceeds to prophesy also about Mary herself, how that as she stands near the cross, and beholds what takes place, and hears the voices, after the witness of Gabriel, after her secret knowledge of the divine conception, after the great display of wonders, "there shall be," he says, "a tempest even

κριτικὸς ἐνθυμήσεως καὶ ἐννοιῶν καρδίας. "For the word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart."

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σάλος. ἔδει γὰρ τὸν Κύριον ὑπὲρ παντὸς 1 γεύσασθαι θανάτου, καὶ ἰλαστήριον γενόμενον τοῦ κόσμου, πάντας δικαίωσαι ἐν τῷ αὐτοῦ αἵ-

ματι. καὶ σοῦ ὀν αὐτῆς, τῆς ἀνωθεν δεδαγ-

μένης τὰ περὶ τοῦ Κυρίου, ἀψειταὶ τις διάκρισις. τούτεστιν ἢ ῥομφαία. ὅπως ἂν 2 ἀποκαλυφθῶ-

σιν ἀπὸ πολλῶν καρδιῶν διαλογισμοὶ αἰνίστεται, ὦτι, μετὰ τὸν σκανδαλισμὸν τὸν ἐπὶ τῷ σταυρῷ τοῦ Χριστοῦ γενόμενον τοῖς τε μαθηταῖς καὶ 

αὐτῇ τῇ Μαρίᾳ, ταχεῖα τις ἱεραὶ ἐπακολουθήσει παρὰ τοῦ Κυρίου, βεβαιοῦσα αὐτῶν τὴν καρδίαν 

eἰς τὴν ἐπὶ αὐτῶν πίστιν. οὕτω γὰρ εἰδομεν καὶ 

Πέτρου μετὰ τὸ σκανδαλισθῆναι βεβαιότερον τῆς 

eἰς Χριστὸν πίστεως ἀντισχόμενον. τὸ ἀνθρώ-

πινον οὖν σαθρὸν διηλέγχθη, ἵνα τὸ ἱσχυρὸν τοῦ 

Κυρίου διαδειχθῇ.

CCLXI

Τοὺς ἐν Σωζόπολει

Ἐνέτυχον τοῖς γράμμασιν ύμῶν, ἁδελφοὶ τι-

μιστατοί, ἀ περὶ τῶν καθ’ ύμᾶς πραγμάτων

1 πάντων editi antiqui. 2 om. E.

1 The Benedictine editors strongly resent the slur here and in what follows upon the faith of our Blessed Mother. They believe its source to be Origen’s twenty-seventh homily on St. Luke, and refer to Petavius, De Incar. 14. 1, where a list of later commentators who followed Origen is to be found.


"Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not."
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around your soul." ¹ For it was necessary that the Lord should taste of death for every man, and, becoming a propitiation for the world, to justify all men in His blood.² Now, some doubt shall seize even you yourself, who have been taught from above the things about the Lord. That is the sword. "That out of many hearts thoughts may be revealed " intimates that, after the scandal that happened on the cross of Christ both to the disciples and to Mary herself, there shall come a swift healing from the Lord, confirming their hearts in faith in Him. For thus we saw that Peter also, after suffering his scandal, clung more firmly to his faith in Christ. So the human in him was proven unsound, that the strength of the Lord might be manifested.

LETTER CCLXI

To the People at Sozopolis ³

I have read your letter, most honoured brethren, which you wrote about the affairs which concern

³ Written in 377. Sozopolis or Suzopolis was a town in southern Pisidia. The people of this city were evidently infected with Apollinarianism, the heresy propagated by Apollinaris, bishop of Laodicea in Syria. For an explanation of this heresy, cf. Letter CCLVIII with notes. The Benedictine heading for this letter reads: Cum scripsissent Basilio Sozopolitani nonnullos carnem caelestem Christo affingere et affectus humanos in ipsam divinitatem conferre, breviter hunc errorem refellit; ac demonstrat nihil nobis prodesse passiones Christi si non eandem ac nos carnem habuit. Quod spectat ad affectus humanos, probat naturales a Christo assumptos fuisse, vitiosos vero numquam.

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ἐπεστείλατε. καὶ ὅτι μὲν ἡμᾶς κοινωνοῦς φροντίδων παρελάβετε εἰς τὴν τῶν ἀναγκαῖων ύμῶν καὶ σπουδῆς ἄξιων ἐπιμέλειαιν, ἡν χαριστήσαμεν τῷ Κυρίῳ. ἐστενάζαμεν δὲ ἀκούσαντες ὅτι πρὸς τὴν παρὰ τῶν Ἀρεαϊνῶν ἐπαγομένῃ ταραχῇ ταῖς ἐκκλησίαις, καὶ τῇ συγχύσει, ὑπὸ ἑκείνων περὶ τῆς πίστεως λόγων πεποίηνται, ἐτὶ καὶ ἄλλῃ τις ύμῶν ἀνεφάνη 2 καινοφωνίᾳ, εἰς πολλὴν ἄδημονιαν ἐμβάλλουσα τὴν ἀδελφότητα, ὡς ἐπεστείλατε ἡμῖν, ἄνθρωπων καὶ νὰ καὶ ἀσυνήθη ταῖς ἁκοῖς τῶν πιστῶν ὡς ἐκ τῆς τῶν Γραφῶν διδασκαλίας δῆθεν παρεισαγόντων. ἐγράφετε γὰρ εἶναί τινας παρ τοὺς λύοντας τὴν σωτηρίον οἰκονομίαν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅσον τὸ ἐτέαυτοῖς, καὶ ἀθετοῦντας τὸν μεγάλου μυστηρίου τὴν χάριν, τοῦ σεσιγμένου μὲν ἀπὸ τῶν αἰώνων, φανερωθέντος δὲ καιροῖς ἰδίοις, ὅτε ὁ Κύριος, πάντα διεξελθὼν τὰ ἐς ἐπιμέλειαν ἤκουντα τοῦ γένους τῶν 3 ἀνθρώπων, ἐπὶ πᾶσι τῆν οἰκείαν ἐχαρίσατο ἡμῖν ἐπιδημίαν. ὡφέλησε γὰρ τὸ ἐαυτοῦ πλάσμα, πρῶτον μὲν διὰ πατριαρχῶν, ὅπερ ἕι συνοδεύματα καὶ κανόνες προετέθησαν τοῖς βουλομένοις ἀκολουθεῖν τοῖς ἱχνεῖς τῶν ἀγίων, καὶ κατὰ τὸν ὁμοίων ἑκείνως ἔξολον φθάσαι

1 παραλαμβάνετε Ε, Μεδ.
2 ἐνεφάνη editi antiqui.
3 πάντων editi antiqui.

1 i.e. the Incarnation.
2 Cf. 1 Tim. 3. 16: καὶ ὅμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον. ὡς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὥφθη ἀγγέλωι. ἐκπρόωθη ἐν ἔθνεσι, ἐπιστεύθη ἐν κόσμῳ, ἀνελημφθη ἐν ὄντο.
3 And evidently great is the mystery of godliness, which was manifested in the flesh, was
you. And that you have invited us to share your anxieties regarding the care of the things that are necessary to you and worthy of attention, we have given thanks to the Lord. But we have grieved to hear that in addition to the disturbances which are being brought by the Arians upon the churches and to the confusion which they have caused to the definition of the faith, still another novelty has appeared among you, which is casting the brethren into great dejection, as you have written to us, in that persons are introducing matters both novel and unfamiliar to the ears of the faithful as if, forsooth, derived from the teaching of the Scriptures. For you wrote that there are some among you who abolish the saving dispensation 1 of our Lord Jesus Christ in so far as they can, and reject the grace of the great mystery, which was unrevealed from the ages but made manifest in His own time, 2 when the Lord, after having tried one after another all things that might contribute to the care of the human race, 3 to crown them all bestowed upon us the blessing of His own coming. 4 For He aided His own creature, first through patriarchs, 5 whose lives have been set forth as examples and rules for those who wish to follow in the footsteps of the saints, and with zeal like theirs to arrive at the per-

3 The thought of this and following sentences is delivered at greater length in Basil’s work Against Eunomius, 2, 253 D–2.
4 Cf. Gal. 4. 4.
5 St. Basil may here be indicating the appearance of the Son to the patriarchs before the Birth from the Blessed Virgin. Cf. also Clem. Alex., Quis dives salvandus, 8.
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πρὸς τὴν τῶν ἁγαθῶν ἔργων τελείωσιν. εἰτα νόμον ἐδωκεν εἰς θοῦθενα, δι’ ἄγγελων αὐτῶν διαταξάμενος ἐν χειρὶ Μωϋσέως. εἰτα προφήτας, προκαταγγέλλοντας τὴν μέλλουσαν ἔσεσθαι σωτηρίαν, κριτάς, βασιλείς, δικαίους, ποιοῦντας δυνάμεις ἐν χειρὶ κρυφαία.1 μετὰ πάντας τούτους, ἐπ’ ἐσχάτων τῶν ἡμερῶν αὐτὸς ἐφανερώθη ἐν σαρκί, γενόμενος ἐκ γυναικός, γενόμενος ὑπὸ νόμου, ὡς τοὺς ὑπὸ νόμον ἕξαγοράσῃ, ὡς τὴν νίοθεσίαν ἀπολάβωμεν.

Εἰ τοῖς μη γέγονεν τοῦ Κυρίου ἡ ἐν σαρκὶ ἐπιθημία, οὐκ ἐδωκε μὲν ὁ Αὐτοῦ τὸ ὑπὲρ ἡμῶν τίμημα τῷ θανάτῳ, οὐ διέκοψε δὲ τοῦ θανάτου τὴν βασιλείαν δι’ ἑαυτοῦ. εἰ γὰρ ἄλλο μὲν ἦν τὸ βασιλεύομενον ὑπὸ τοῦ θανάτου, ἄλλο δὲ τὸ παρὰ τοῦ Κυρίου προσληφθέν, οὐκ ἀν μὲν ἐπαινέσατο τὰ ἑαυτοῦ ἑνεργῶν ὁ θανάτος, οὐκ ἀν δὲ ἡμέτερον κέρδος ἐγένετο τῆς σαρκὸς τῆς θεοφόρου τὰ πάθη, οὐκ ἀπέκτεινε δὲ τὴν ἀμαρτίαν ἐν τῇ σαρκὶ· οὐκ ἐξωποιήθημεν ἐν τῷ Χριστῷ οἱ

1 κραταὶ edit. Par. 2 γενόμενος Reg. sec., Coisl.

1 Cf. Gal. 3. 19: τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὐ ἔλθῃ τὸ σπέρμα ὧν ἐπηγγέλται, διατάγεις δι’ ἄγγελων ἐν χειρὶ μεσίτου. “Why then was the law? It was set because of transgressions, until the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.”


3 Cf. Gal. 4. 4–5: ὡτε δὲ ἤλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τῶν υἱῶν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ὡς τοὺς ὑπὸ νόμον ἕξαγοράσῃ, ὡς τὴν νίοθεσίαν ἀπολάβωμεν. “But when the fullness of the time was come,
fection of good works. Then He gave law for His creatures’ succour, having ordained it through angels in the hand of Moses; then He gave prophets, who proclaimed beforehand the salvation that was to be, and judges, kings, and just men, who performed mighty works with hidden hand. After all these, in the last days He Himself was made manifest in the flesh, “made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons.”

If, then, the Lord’s coming in the flesh has not been, the Redeemer has not paid to death the price for us, and He has not cut off the reign of death by Himself. For if the flesh which was ruled over by death was one thing, and that which was assumed by the Lord was another, death would not have ceased accomplishing his own ends, nor would the sufferings of the God-bearing flesh have been our gain; He would not have killed sin in the flesh; we who died in Adam would not have been made to live

God sent his Son, made of a woman, made under the law: that he might redeem them who were under the law: that we might receive the adoption of sons.”

λυτρώτης means “payer of the λόγον,” i.e. the means of release (λόγω). The word is also used in the Acts for Moses, but in a looser sense than here.

Cf. Rom. 8. 3-4: τὸ γὰρ ἄδικατον τοῦ νόμου, ἐν ὧν ἤσθενε διὰ τῆς σαρκὸς, δὲ θεὸς τὸν ἐαυτὸν ὑδιν πέμψας ἐν ὁμοίωματι σαρκὸς ἀμαρτίας καὶ περὶ ἀμαρτίας κατέκρινε τὴν ἀμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. “For what the law could not do in that it was weak through the flesh; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh; that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.”

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ἀποθανόντες ὅπικ ἀνεπλάσθη τὸ διαπεπτωκός ὅπικ ἀνωρθώθη τὸ κατερραγμένον· ὁ ἑρόφωκειόθη τῷ Θεῷ τὸ διὰ τῆς ἀπάτης τοῦ ὄφεως ἀλλοτριωθέν. ταῦτα γὰρ πάντα ἀναιρεῖται παρὰ τῶν οὐράνιων σώμα λεγόντων ἔχοντα τὸν Κύριον παραγεγενήθαι. τίς δὲ χρεία τῆς ἀγίας παρθένου, εἰ μὴ ἐκ τοῦ φυράματος τοῦ Ἁδάμ ἔμελλεν ἡ θεοφόρος σὰρξ προσλαμβάνεσθαι; ἀλλὰ τίς οὔτω τολμηρός, ὡστε τὸ πάλαι σιωπηθὲν Ὠὐαλεντίνου δόγμα νῦν πάλιν διὰ σοφιστικῶν ῥημάτων καὶ τῆς ἐκ τῶν Γραφῶν δῆθεν μαρτυρίας ἀνανεοῦσθαι; οὐ γὰρ νεώτερον τούτῳ τῆς δοκήσεως τὸ ἁσέβημα, ἀλλὰ πάλαι ἀπὸ τοῦ ματαιόφρονος ἀρξάμενον Ὠὐαλεντίνου, ὅσ ὀλίγας τοῦ ἀποστόλου λέξεις ἀποσπαράξας, τὸ δυσσεβῆς εαυτῷ κατεσκεύασε πλάσμα, μορφῆν

1 ἀποθανόντες E, Med.
2 Χριστοφόρος Vat. et tres Regii. 3 μεν add. E.

1 Cf. 1 Cor. 15. 22: ωσπερ γὰρ ἐν τῷ Ἁδάμ πάντες ἀποθνῄσκοντες, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. “As in Adam all die, so also in Christ all shall be made alive again.”
2 Cf. Letter CCLVIII, with notes.
3 δόγμα is here being used of the doctrine of heretics, a not uncommon use in patristic Greek.
4 Valentinus, an Alexandrian by birth, taught in Rome between the years 130 and 140, when he was excommunicated. He died in Cyprus in 161. He pretended to trace his conceits to a certain Theudas, the disciple of St. Paul. His system, which is classed as Gnostic, was most elaborate and ingenious, and his sect was the most widely spread of the Gnostic heresies.
LETTER CCLXI

in Christ; 1 that which had fallen apart would not have been put together again; that which had been thrown down and broken would not have been set aright again; that which was alienated by the serpent’s deceit would not have been joined to God. For all these things are destroyed by those who say that the Lord had a heavenly body 2 when He was present. And what need was there of the Holy Virgin, if the God-bearing flesh was not to be assumed from the material from which Adam was moulded? But who is so bold as now to renew once more, through sophistic phrases and from what they pretend is the testimony of the Scriptures, that teaching 3 of Valentinus 4 which has long been hushed in silence? For not very recent is this impiety of the “Seem- ing,” 5 nay, long ago did it have its beginning with the empty-minded Valentinus, who, by mangling a few sayings of the apostle, fashioned for himself the impious fabrication, saying that He assumed the

5 Docetism, the common doctrine of many Gnostic sects, signified that Christ had no real human body, but had merely assumed an ethereal or phantom body. This doctrine, however, was not held by Valentinus and his followers, who taught that Christ had assumed a body. Each school had a different teaching on this point, but all denied the real Incarnation.

The leader of Gnosticism in Asia Minor was Marcion, a priest of Sinope in Pontus. He had been distinguished for his zeal and asceticism, but having failed in his obligations he was excommunicated. After having been refused re-admission into the Church, he joined a Gnostic sect. He taught an absolute distinction between the God of the Christians and the God of the Jews. He repudiated the Old Testament entire, and of the New Testament he retained only a mutilated copy of the Gospel of St. Luke, the Acts of the Apostles, and ten Epistles of St. Paul.

The sect, which had a complete ecclesiastical organization, continued to the sixth century.
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λέγων δούλου, καὶ οὐχὶ αὐτὸν τὸν δούλον ἀνειληφέναι, καὶ ἐν σχήματι λέγων τὸν Κύριον γεγενήσθαι, ἀλλ’ ¹ οὐχὶ αὐτὸν τὸν ἀνθρώπον παρ’ αὐτοῦ προσειλήφθαι. τοῦτοις ἔοικασι συγγενιφθέντα φθέγγεσθαι οὕτοι, οὕς ἀποδύρεσθαι ² προσήκει, τὰς νεωτερικὰς ὡμίν ἐπεισάγοντας ταραχᾶς.

Το δὲ ἐπ’ αὐτὴν λέγειν τὴν θεότητα τὰ τοῦ ἀνθρώπου ³ διαβαίνειν πάθη οὐδαμῶς σωζόντων ἐστὶ τὸ ἐν διανοίας ἀκόλουθον, οὕτε εἰδότων, ὅτι ἄλλα σαρκὸς πάθη, καὶ ἄλλα σαρκὸς ἐμψύχου, καὶ ἄλλα ψυχῆς σώματι κεχρημένης. σαρκὸς μὲν οὐν ἰδιον τὸ τέμνεσθαι καὶ μειοῦσθαι καὶ διαλύσθαι καὶ πάλιν σαρκὸς ἐμψύχου τὸ κοποῦσθαι καὶ ὄνυνδοσθαι καὶ πενήν καὶ δυσάν καὶ ὑπὸν κρατεῖσθαι: ψυχῆς δὲ σώματι κεχρημένης λύπαι καὶ ἀδημονιαὶ καὶ φροντίδες καὶ ὅσα τοιαῦτα. ὅν τὰ μὲν φυσικά καὶ ἀναγκαῖα τῷ ξώῳ, τὰ δὲ ἐκ προαιρέσεως μοχθηράς, διὰ τὸ ἀνάγωγον τοῦ βίου καὶ πρὸς ἀρετὴν ἀγύμναστον ἐπεισαγόμενα. οἴθεν φαίνεται ὁ Κύριος τὰ μὲν φυσικὰ πάθη παραδεξάμενος ⁴ εἰς βεβαιόσως τῆς ἀληθινῆς καὶ οὐ κατὰ φαντασίαν ἐνανθρώπησες, τὰ δὲ ἀπὸ κακίας πάθη, ὅσα τὸ καθαρὸν τῆς ξωῆς ἡμῶν ἐπιρροπαίνει, ταῦτα ὡς ἀνάξια τῆς ἀχράντου θεότητος ἀπωσάμενοι. διὰ τοῦτο εἰρηται


¹ Cf. Phil. 2. 5-8: τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ διὰ ἐν μορφῇ θεοῦ ὑπάρχων, οὕς ἄρσημαν ἡγήσατο τὸ εἶναι ἵσα Θεῷ, ἀλλ’ ἐαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοίωματι 80
"form of a servant" ¹ and not the servant himself, and saying that the Lord came "in likeness," but that man himself was not taken on by Him. Statements akin to these are apparently being made by the men you mention, and we may fittingly bemoan them for bringing new disturbances upon you.

As for the statement that human feelings pass over to the divine nature itself, it is characteristic of those who never preserve consistency in their thinking and who do not know that feelings of mere flesh are one thing, and of flesh endowed with soul another, and of soul that has made use of a body still another.² Now it is peculiar to flesh that it may be divided and diminished and dissolved; and again to flesh endowed with soul that it may be weary and suffer pain and feel hunger and thirst and be overcome by sleep; and to soul that has made use of a body that it has griefs and anxieties and cares and all such things. Of these some are natural and necessary to the living being, others are brought on by a perverse will through lack of discipline in living and of training in virtue. Therefore it is apparent that while the Lord took upon Himself the natural feelings to the end of establishing the true and not the fantastic or seeming incarnation, yet as concerns the feelings that arise from wickedness, such as besmirch the purity of our lives, these He thrust aside as unworthy of His unsullied divinity. For this reason it has been

¹ Cf. De Spiritu Sancto 12.

² Cf. De Spiritu Sancto 12.
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ἐν ὀμοιώματι γεγενὴσθαι σαρκὸς ἁμαρτίας· οὐ γὰρ ἐν ὀμοιώματι σαρκὸς, ὥς τοῦτοι δοκεῖ, ἀλλ' ἐν ὀμοιώματι σαρκὸς ἁμαρτίας· ὅστε σάρκα μὲν τὴν ἡμετέραν ἀνέλαβε μετὰ τῶν φυσικῶν αὐτῆς παθῶν, ἁμαρτίαιν δὲ οὐκ ἔποιησεν. ἀλλ’ ὁσπερ ὁ θάνατος, ὁ ἐν τῇ σαρκί, διὰ τοῦ Ἀδὰμ εἰς ἡμᾶς παραπεμφθεῖς, κατεπόθη ὑπὸ τῆς θεότητος, οὕτω καὶ ἡ ἁμαρτία ἔξανηλώθη ὑπὸ τῆς δικαιοσύνης τῆς ἐν Χριστῷ ᾿Ιησοῦ· ὅστε ἡμᾶς ἐν τῇ ἀναστάσει ἀπολαβεῖν τὴν σάρκα, µήτε ὑπόδικον θανάτῳ, µήτε ὑπεύθυνον ἁµαρτία.

Ταῦτα ἐστιν, ἀδελφοί, τὰ τῆς ᾿Εκκλησίας μυστήρια, αὕται τῶν πατέρων αἱ παραδόσεις. διαμαρτυρόμεθα παντὶ ἀνθρώπῳ φοβουμένῳ τῶν Κύριον, καὶ κρίσιν Θεοῦ ἀναμένοντι, διδαχαῖς ποικίλαις µὴ παραφέρεσθαι. εἴ τις ἐτεροδιδασκαλεῖ καὶ µὴ προσέρχεται υγιαίνουσι λόγοις τῆς πίστεως, ἀλλὰ παρωθούμενος τὰ τοῦ Πνεύματος λόγια τὴν οἰκείαν διδασκαλίαν κυριωτέραν ποιεῖται τῶν εὐαγγελικῶν διδαγμάτων, φυλάσσεσθε τὸν τοιοῦτον.

Παράσχοι δὲ ὁ Κύριος καὶ εἰς ταῦταν ἡµᾶς ἀλλήλοις συνελθεῖν ποτε, ὡστε ὁσα τῶν λόγων ἡµῶν διέφυγε, ταῦτα διὰ τῆς κατ’ οφθαλμοὺς συντυχίας ἀναπληρώσαι. καὶ γὰρ ὁλίγα ἐκ πολλῶν ὑµῶν ἐπεστείλαμεν, οὐ βουλόμενοι ἐξω

1 ἔξανηλώθη nonnulli MSS.
2 διαμαμένοντι Coisl. sec. cum quatuor Regii.
3 προτιμοτέραν.
4 τὴν οἰκείαν . . . ποιεῖται om. E.
said that He was "made in the likeness of sinful flesh"; for it was not merely in the likeness of flesh, as it seems to these men, but in the likeness of sinful flesh. Thus He assumed our flesh along with its natural feelings, but He "did no sin." Nay, just as death, that is, death in the flesh, which was transmitted to us through Adam, was swallowed up by the divine nature, so too sin was destroyed by the righteousness which is in Christ Jesus, so that we in the resurrection resume the flesh that is neither liable to death nor subject to sin.

These, brethren, are the mysteries of the Church, these the traditions of the fathers. We bear witness to every man who fears the Lord and awaits God's judgment that he be not carried away by various teachings. If anyone teaches a different doctrine and does not accede to the sound words of the faith, but thrusting aside the oracles of the Spirit makes his own teaching more authoritative than the lessons of the Gospel, beware of such a man.

But may the Lord grant that some day we may meet one another, so that whatever has escaped our discussion we may supply through conversation face to face. For we have written to you but a few things out of many, not wishing to go beyond the measure

1 Cf. Rom. 8. 3: τὸ γὰρ ἄδύνατον τοῦ νόμου, ἐν δὲ ἡσθένει διὰ τῆς σαρκὸς, δὲ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν δομοιώματι σαρκὸς ἀμαρτίας, καὶ περὶ ἀμαρτίας κατέκρινεν τὴν ἀμαρτίαν ἐν τῇ σαρκὶ. "For what the law could not do, in that it was weak through the flesh; God sending his own Son, in likeness of sinful flesh and of sin, hath condemned sin in the flesh."

2 1 Pet. 2. 22: ὃς ἀμαρτίαν οὐκ ἐποιήσεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ. "Who did no sin, neither was guile found in his mouth."

3 Cf. Rom. 5. 12 and 17.
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gενέσθαι τοῦ μέτρου τῆς ἐπιστολής, καὶ ἀμα
πεπεισμένοι ὅτι τοῖς φοβομένοις τὸν Κύριον
ἐξαρκεῖ καὶ ἢ δι’ ὀλίγων ὑπόμνησις.

CCLXII

Οὐρβικίῳ μονάζοντι

Καλῶς ἐποίησας ἐπιστείλας ἡμῖν, ἔδειξας γὰρ
οὐ μικρὸν τὸν καρπὸν τῆς ἀγάπης: καὶ συνεχῶς
ποιεῖ τοῦτο. μὴ μέντοι νομίσης ἀπολογίας σοι
dείν, ὅταν ἡμῖν ἐπιστέλλῃς. γνωρίζομεν γὰρ
ἐαυτούς, καὶ οἶδαμεν, ὅτι παντὶ ἀνθρώπῳ πρὸς
πάντας ὁμοτιμίας ἴσοτης 1 ἐστὶ κατὰ τὴν φύσιν,
ὑπεροχαὶ δὲ ἐν ἡμῖν οὐ κατὰ γένος, οὐδὲ κατὰ
περιοσ βαπτισμάτων, οὐδὲ κατὰ τὴν τοῦ σώματος
κατασκευήν, ἀλλὰ κατὰ τὴν ὑπεροχὴν τοῦ φοβοῦ
τοῦ πρὸς τὸν Θεόν. ὡστε τι κυλνει σε πλείον 2
φοβομένοι τον Δεσπότην, μείζονα ἡμῶν εἶναι
κατ’ αὐτὸ τοῦτο; συνεχῶς οὖν ἡμῖν ἐπιστελλε,
καὶ γνωρίζει πῶς ἡ περί σε ἀδελφότης, καὶ τίνες
tῶν τῆς ἐκκλησίας τῆς καθ’ ὑμᾶς 3 ὑγιαίνουσιν,
ίνα εἰδώμεν οἷς χρὴ γράφειν, καὶ τίσιν ἐπανα-
παύεσθαι. ἐπεὶ δὲ ἀκούω τινᾶς εἶναι τοὺς τὸ
eὐθές περὶ τῆς ἐνανθρωπήσεως τοῦ Κυρίου δόγμα
ἐν διαστρόφοις ὑπολήψεις παραχαράσσοντας,
παρακαλῶ 4 αὐτοὺς διὰ τῆς σῆς ἀγάπης ἀποσ-

1 ὁμοτιμίας ἴσοτης] ὁμοτιμία editi antiqui.
2 ἡμῶν add. Harl., Colbert., et Clarom.
3 ὑμᾶς editi antiqui.
4 παραχαράσσοντα παρακαλῶ] παραχαράσσοντα editi antiqui.

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of the letter, and at the same time being convinced that to those who fear the Lord even the reminder given in a few words suffices.

LETTER CCLXII

To the Monk Urbicius

You have done well in writing to us, for you have exhibited the fruit of charity in no small degree; and do you continue to do this. Do not, however, think that you need apologize whenever you write to us. For we understand ourselves and realize that to every man belongs by nature equality of like honour with all men, and that superiorities in us are not according to family, nor according to excess of wealth, nor according to the body's constitution, but according to the superiority of our fear of God. Therefore what is there to prevent you, who fear the Master more, from being greater than us on this very ground? So write to us continually, and inform us how the brethren about you are, and who of your church are sound, that we may know to whom we should write and in whom we may rest content. But since I hear that there are some falsifying the correct teaching about the incarnation of the Lord by distorted assumptions, I urge them through your

1 Written in 377. The Urbicius, to whom this letter is addressed, is evidently the same person to whom Basil wrote Letter CXXIII in the year 373. Cf. also Letter CCCLXVI. Nothing more is known of him. From the last sentence of the present letter it is concluded that Urbicius must have been the superior of a monastery or an ecclesiastic of some rank. The heresy referred to here is the Apollinarian.

2 Cf. Jer. 2. 23 and 24.
χέσθαι τῆς ἀτόπου ἑκείνης ἐννοίας, ἂν ἔχειν τινὲς ἡμῶν καταγγέλλονται, ὡς αὐτοῦ τοῦ Θεοῦ εἰς σάρκα τραπέντος, καὶ οὔχι προσλαβόντος διὰ τῆς ἀγίας Μαρίας τὸ τοῦ Αδάμ φύραμα, ἀλλ' αὐτοῦ τῇ οἰκείᾳ θεότητι εἰς τὴν ύλικήν φύσιν μεταβληθέντος.

Τούτο δὲ τὸ ἀτόπου ἐλέγξαι καὶ πάνυ ράδιον. ἀλλ' ἐπειδὴ αὐτόθεν ἔχει τὸ ἐναργεῖς ἡ βλασφημία, νομίζω τῷ φοβουμένῳ τῶν Κύριων ἁρκεῖν καὶ μόνην τὴν ὑπόμνησιν. εἰ γὰρ ἐτράπη, καὶ ἠλλοώθη. τούτο δὲ ἀπείθι καὶ λέγειν καὶ ἐννοεῖν, τοῦ Θεοῦ εἰπόντος· 'Εγώ εἰμι καὶ οὐκ ἠλλοώμαι.

'Επειτα, πῶς εἰς ἡμᾶς διέβη ἡ τῆς ἐνανθρωπήσεως ὀφέλεια, εἰ μὴ τὸ ἡμέτερον σῶμα, τῇ θεότητι συναφθέν, κρείττον ἐγένετο τῆς τοῦ θανάτου ἐπικρατείας; οὐ γὰρ τραπεῖς οἰκείον ὑπεστήσατο σῶμα, ὅπερ παχυνθείσης αὐτῷ τῆς θεικῆς φύσεως ὑπέστη. πῶς δὲ ἡ ἀπερίληπτος θεότης εἰς μικρὸν σῶματος ὅγκον περιεγράφη, εἶπερ ἐτράπη πᾶσα ἡ τοῦ Μονογενοῦς φύσις;

'Αλλὰ τούτῳ μὲν ουδένα ἡγούμαί νοῦν ἔχοντα καὶ τὸν φόβου τοῦ Θεοῦ κεκτημένου πάσχειν τὸ ἀρρώστημα. ἐπειδὴ δὲ ἦλθεν εἰς ἐμὲ ἡ 1 φήμη, ὅτι τινὲς τῶν μετὰ τῆς ἀγάπης σοῦ ἐν τῇ ἀσθενείᾳ ταύτη τῶν λογίσμῶν εἰσίν, ἀναγκαῖον ἡγησάμην, μὴ ψίλην ποιήσασθαι τὴν πρόσρησιν, ἀλλ' ἔχειν τὶ τὴν ἐπιστολὴν ἡμῶν τοιοῦτον, ὃ δύναται καὶ οἰκοδομῆσαι τὰς ψυχὰς τῶν φοβουμένων τὸν Κύριον. ταῦτα 2 οὖν παρακαλοῦμεν, διορθώσεως τυχεῖν ἐκκλησιαστικῆς καὶ τῆς πρὸς

1 om. E. 2 τε add. E.
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Charity to refrain from that absurd view which some are reported to us as holding—that God Himself was turned into flesh, and did not assume through the Holy Mary the stuff from which Adam was moulded, but that He Himself through His own divinity was transformed into the material nature.

But this absurd opinion is very easy to refute. Yet since the blasphemy is manifest at a glance, I think that for one who fears the Lord even the mere reminder is enough. For if He was "turned," He was also changed. But far be it from me either to say this or to think it, since God has said: "I am, and I change not." Besides, how did the benefit of the incarnation pass to us, unless our body, united with the divinity, became superior to the domination of death? For if He had been turned, He could not have kept the substance of His own body, and just that still subsisted when His divine nature had become gross. And how could the divinity that is without bounds have been circumscribed within the bulk of a small body, even if it were true that the entire nature of the Only-begotten was "turned"?

But I believe that no one who has sense and possesses the fear of God suffers from this weakness. But since the report came to me that some of those who live with your Charity are within the grasp of this mental weakness, I thought that our letter ought not merely to carry a bare greeting, but ought to contain some such matter as might also strengthen the souls of those who fear the Lord. Accordingly we urge this—that you obtain ecclesiastical correction

1 Mal. 3. 5 and 6: διότι ἐγὼ Κύριος ὁ θεὸς ὑμῶν, καὶ οὐκ ἠλλούωμαι. "For I am the Lord, and I change not: and you the sons of Jacob are not consumed."
The result of the first visit of Dorotheus and Sanctissimus to the West in behalf of the East proved unsuccessful. Despite the promises of the Westerners to send someone to remedy conditions, they had not done so. Their letters too had proved ineffectual. There was need, accordingly, of a second legation. In 376, Sanctissimus made an extensive tour of the East to obtain the signatures of the various prelates, preparatory to another visit. The outcome of this second legation seems also to have been unsuccessful. However, it is known that Apollinarius was condemned in the Synod at Rome in the presence of Peter of Alexandria.

The good-will, furthermore, of the West is attested by the following fragment of the Synod at Rome: "Caeterum, quod ad removendas vestrae dilectionis injurias, nec frater noster
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and abstain from communion with heretics, realizing that indifference in these matters takes away our liberty in Christ.

LETTER CCLXIII

To the Westerners

May our Lord God, in whom we have placed our hope, grant to each of you such grace to obtain the hope that is set before us, according to the measure of the gladness with which you yourselves have filled our hearts, both by the letter that you have written to us through our most beloved fellow-presbyters, and by the sympathy that you have felt for the misfortunes which prevail among us, for you have put on bowels of mercy, as the aforesaid Dorotheus presbyter explicare omnia vivaciter praemittit, nec nostri nisus, ut ipse testis est, defuereut."

The question addressed by Meletius to his see of Antioch was also discussed by the legates in the presence of Pope Damasus and Peter of Alexandria. The latter, however, numbered Meletius among the heretics. This so angered Dorotheus that he gave vent to his ire immediately. Cf. Letter CCLXVI.

Again the West promised aid, this time deciding to send legates. Cf. Letter of the Council of Aquileia to the Emperors. But the plan was interfered with by the Gothic War. Cf. Vita S. Basilii, 36. 1 and 2. Cf. also Letter CXX, especially note 1, p. 246.

The Benedictine Editors place the date of this second embassy in the spring of 377; Loofs in the summer of 377.

1 i.e. Dorotheus and Sanctissimus.

2 Cf. Col. 3. 12: 'Ενδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ θεοῦ ἁγιοί καὶ γεγαπήμενοι σπλάγχνα οἰκτιμω ἐρχοτώτητα ταπεινοφροσύνην, πραῦτητα, ... "Put ye on therefore, as the elect of God, and beloved, the bowels of mercy, benignity, humility, modesty, patience, ..."

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ἀπήγγειλαν ἡμῖν οἱ προειρημένοι. καὶ γὰρ εἰ καὶ
tὰ τραύματα ἡμῶν ὁμοια διαμένει, ἄλλ᾽ ὁνὸν φέρει
tινὰ ἡμῖν Ῥαστώρην τὸ ἔτοιμον έχειν τὸν ἰατρὸν,
δυσαμένους, εἰ καὶρού λάβωντο, ταχείαν
ἐπαγαγείν τῶν ἀληθμάτων τὴν ίασιν. διὸ καὶ
πάλιν ὑμᾶς διὰ τῶν ἁγαπητῶν καὶ προσφεθεγό-
μέθα καὶ παρακαλοῦμεν, εἰ μὲν δίδωσιν ὑμῖν ὁ
Κύριος ἀδελφοί τοῦ ὀς ἡμᾶς ἀφικέσθαι, μὴ ὅκνη-
σαι ἡμῶν τὴν ἐπίσκεψιν. ἐντολὴς γάρ ἐστι τῆς
μεγίστης ἡ τῶν ἁσθενοῦντων ἐπίσκεψις. εἰ δὲ ὁ
ἀγαθὸς Θεὸς καὶ σοφὸς τῆς ξωῆς ἡμῶν οἴκονόμος
tὴν χάριν ταύτην εἰς ἑτέρον καὶρού ταμιεύεται,
ἀλλ᾽ ἐπιστεύλατε ἡμῖν ὡσα παρ᾽ ὑμῶν πρέπει
gραφῆναι εἰς παράκλησιν μὲν τῶν θλιβομένων,
διόρθωσιν δὲ τῶν συντριμμένων. πολλὰ γὰρ
ηῆδε τὰ συντρίμματα τῆς Εκκλησίας γέγονε, καὶ
πολλὴ ἡμῖν επ᾽ αὐτοῖς ἡ θλῖψις καὶ προσδοκία
βοηθείας ἑτέρωθεν οὔδαμόθεν, ἐὰν μὴ ὁ Κύριος δι᾽
ὑμῶν τῶν γυναικῶν δουλευόντων αὐτῷ ἐξαποστείλῃ
tὴν ίασιν.

Τὸ μὲν οὖν ἠταμὸν καὶ ἀναίσχυντον τῆς
ἀἱρέσεως τῶν Ἀρειανῶν, φανερῶς ἀπορραγεῖν τοῦ
σωμάτος τῆς Ἐκκλησίας, μένει ἐπὶ τῆς ἱδίας
πλάνης, καὶ ὅλγα ἡμᾶς λυμαίνεται διὰ τὸ πᾶσι
πρόδηλον αὐτῶν τὴν ἠσέβειαν εἶναι· οἱ δὲ τὴν
dορὰν τοῦ προβάτου περιβεβλημένοι καὶ τὴν
ἐπιφάνειαν ἥμερον προβαλλόμενοι καὶ πραιέαν,
ἐνδοθεν δὲ σπαράσσοντες ἀφειδῶς τὰ τοῦ Χριστοῦ
ποίμνια, καὶ διὰ τὸ ἐξ ἡμῶν ὀρμῆσθαι, εὐκόλως

1 om. E. 2 ἔτοιμος E. 3 ἐπάγειν editi antiqui. 4 πρὸς E, Harl. 5 πορεύεσθαι tres alii MSS.; πορεύσεσθαι duo MSS.
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reported to us. For even if our wounds do continue the same, yet it brings us some solace to have physicians at hand who are able, if they should get an opportunity, to apply a swift cure to our pains. Therefore once again\(^1\) through our beloved ones we both salute you and urge you, if the Lord grants you an opportunity of coming to us, not to hesitate to visit us. For the greatest commandment prescribes the visitation of the sick.\(^2\) But if the good God and the wise dispenser of our lives reserves this blessing for another time, yet write to us such things as is meet should be written by you for the encouragement of those who are suffering affliction and the restoration of those who have been crushed.\(^3\) For many are the crushing blows which already have come to the Church, and great is our affliction because of them; and there is expectation of help from nowhere else, if the Lord does not send the cure through you who truly serve Him.

Now the reckless and impudent heresy of the Arians, being plainly cut off from the body of the Church, remains in its own error, and harms us but little because their impiety is evident to all. But those who have clothed themselves in the skin of a sheep,\(^4\) and present a gentle and mild appearance, but inwardly are rending unsparingly the flocks of Christ, and, because they have come from amongst

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\(^1\) The Easterners had sent Sanctissimus and Dorotheus to the West in 374.

\(^2\) Cf. Ecclesiasticus 7. 39.

\(^3\) Cf. 2 Cor. 1. 3 and 4.

\(^4\) Cf. Matt. 7. 15.

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6 om. E. 7 ομιεύσεται Reg. sec., Coisl. sec.
ἐμβάλλοντες ἡμᾶς ἀπλουστέροις, οὕτωι εἰσιν οἱ χάλεποι καὶ δυσφύλακτοι. οὕς ἄξιούμεν παρὰ τῆς ύμετέρας ἀκριβείας πρὸς πάσας τὰς κατὰ τὴν ἀνατολὴν ἐκκλησίας δημοσιευθῆναι, ἢν ἡ ὀρθοποδήσαντες γνησίως ὅσι σὺν ἡμῖν, ἢ μένοντες ἐπὶ τῆς διαστροφῆς ἐν ἕαυτοῖς μόνοις τὴν βλάβην ἔχωσιν, μὴ δυνάμενοι ἐκ τῆς ἀφυλάκτου κοινωνίας τῆς ἱδίας νόσον μεταδίδοναι τοῖς πλησιάζουσιν. ἀνάγκη δὲ τούτων ὀνομαστὶ μυηθῆναι, ἢν καὶ αὐτοὶ γνωρίσατε τοὺς παραχάς παρ' ἡμῖν ἐργαζομένους καὶ ταῖς ἐκκλησίαις ἡμῶν φανερὸν καταστήσατε. ὁ μὲν γὰρ παρ' ἡμῶν λόγος ὑποπτὸς ἐστὶ τοῖς πολλοῖς, ὅς τάχα διὰ τινὰς ἰδιωτικὰς φιλονεικίας τὴν μικροψυχίαν πρὸς αὐτοὺς ἐλομένων. ὑμεῖς δὲ, ὅσον μακρὰν αὐτῶν ἀπωκισμένοι τυγχάνετε, τοσοῦτοι πλέον παρὰ τοῖς λαδίς τὸ ἀξίοτιστον ἔχετε, πρὸς τῷ καὶ τὴν παρὰ τοῦ Θεοῦ χάριν συναιρεσθαι ἡμῖν εἰς τὴν ὑπὲρ τῶν καταπονυμένων ἐπιμέλειαν. ἐὰν δὲ καὶ συμφώνως πλείονες όμοι τὰ αὐτὰ δογματίσητε, δὴλοι ὅτι τὸ πλήθος τῶν δογματισάντων ἀναντίρρητον πάσι τῆς παραδοχῆς κατασκευάζει τοῦ δόγματος.

'Εστι τοῖς εἰς τῶν πολλῶν ἡμῶν κατασκευαζόντων λύπην, Εὐστάθιος ὁ ἐκ τῆς Σεβαστείας τῆς κατὰ τὴν μικρὰν Ἀρμενίαν ὡς, πάλαι

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1 τὴν add. E. 2 μεταδοῦναι E, Med.
3 γνωρίσατα E. 4 τὰς add. E.
5 καὶ τὰ σκάνδαλα editi antiqui.
6 καταστήσατε E. 7 τοῖς πολλοῖς om. E.
8 αὐτοῖς E, Med. ; τοσοῦτον editi antiqui.
9 τὸ E. 10 om. E.
ourselves, easily inflict injury on the simpler folk, these are they who are harmful and difficult to guard against. It is these men that we would have made known publicly by your Integrity to all the churches in the East, in order that either, mending their ways, they may be truly with us, or, remaining in their perversity, they may keep their harm to themselves alone, not being able through an unguarded communion to share their own disease with their neighbours. And we must mention these by name, in order that you also may know who they are that cause disturbances among us; and do you make the matter clear to our churches. For statements made by us are suspected by the many, on the ground that we perhaps through certain personal quarrels hold ill-will towards them. But as for you, inasmuch as you happen to live far away from them, so much the greater is the confidence you enjoy in the eyes of the laity, in addition to the fact that God's grace co-operates with you in the care of those who labour. And if, besides, a considerable number of you together declare the same doctrines with one voice, it is clear that the multitude of those who have so declared will bring about for all the acceptance of the doctrine without contradiction.

Now one of those who causes us much sorrow is Eustathius of Sebaste in Lesser Armenia, who,

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1 Eustathius apparently tried to secure the favour of the Arian party by repressing the Nicene faith, and he had the effrontery to employ his former recognition by Liberius as a means of investing his words and actions with the authority of one in close communion with Rome.

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11 παρασκευαζόντων E, editi antiqui. 12 om. E.
maθητευθεῖς τῷ Ἁρείῳ, καὶ ὅτε ἥκισαν ἐπὶ τῆς Ἀλεξανδρείας τὰς ποινὰς κατὰ τοῦ Μονογενοῦς συντιθεὶς βλασφημίας, ἀκολουθῶν ἐκεῖνω καὶ τοῖς γνησιωτάτοις αὐτοῦ τῶν μαθητῶν ἑναριθμούμενος, ἐπειδὴ ἐπανῆλθεν εἰς τὴν ἐαυτοῦ, τῷ μακαριωτάτῳ ἑπισκόπῳ Ἐρμογένει τῷ Καισαρείᾳ, κρίνοντι αὐτὸν ἐπὶ τῇ κακοδοξίᾳ, ὀμολογῶν ἐδώκε πίστεως ύψιούς. καὶ ἕτερος τῆς χειροτονίας ὑπ’ αὐτοῦ δεξαμένος, μετὰ τὴν ἐκεῖνον κοίμησιν πρὸς τὸν ἐπὶ τῆς Ἐπισκοπῆς Κωνσταντινουπόλεως Ἐυσέβιοι ἐδραμεν, οὐδενὸς ἐλαττόν καὶ αὐτὸν τὸ δυσσεβῆς ὁδόμα τοῦ Ἁρείου πρεσβεύοντα. εἰτα ἐκεῖθεν διὰ οἷας δῆποτε αἰτίας ἀπελαθεῖς, ἐλθὼν τοῖς ἐπὶ τῆς πατρίδος ἀπελογήσατο πάλιν, τὸ μὲν δυσσεβῆς ἐπικρυπτόμενος φρόνημα, ῥημάτων δέ τινα ὀρθότητα προβαλλόμενος. καὶ τυχὼν τῆς ἐπισκοπῆς ὡς ἐτυχεν, εὔθυς φαίνεται γράφας ἀναθεματισμὸν τοῦ ὀμοουσίου ἐν τῷ κατὰ Ἀγκύραν γενομένῳ αὐτοῖς συλλόγῳ. κάκειθεν ἐπὶ τὴν Σελεύκειαν ἐλθὼν, δέδρακε μετὰ τῶν ἑαυτοῦ ὀμοδόξων ἀπὸ πάντες ἔσασιν. ἐν δὲ τῇ Ἐπισκοπῇ πολεμεῖ συνέθετο πάλιν τοῖς ἀπὸ τῶν αἱρετικῶν προταθείσι. καὶ ὅτως ἀπελαθεῖς τῆς ἐπισκοπῆς διὰ τὸ ἐν τῇ Μελιτινῇ προκαθήρησθαι, ὅδον ἑαυτῷ τῆς ἀποκατατάσσεσθαι ἐπενόησε τὴν ὃς ὑμᾶς ἀφίξων. καὶ τίνα μὲν ἐστὶν ἃ προετάθη αὐτῷ παρὰ τοῦ

1 om. Med.  
2 Ἐιστάθως add. editi antiqui.  
3 προσβαλλόμενος editi antiqui.  
4 ἔγραψεν sex MSS.  
5 ἀπελάσθης E.

1 i.e. the Arians.  
2 In 358, when the homoiouion was accepted, and twelve anathemas were formulated against all who rejected it.
taught of old by Arius at the time when Arius flourished at Alexandria, as the author of those wicked blasphemies against the Only-begotten, following him and being numbered among his most faithful disciples, on returning to his own country, gave a confession of sound faith to the most blessed bishop Hermogenes of Caesarea, who was judging him on the charge of false doctrine. And having thus received ordination at his hands, after the decease of the latter, he ran to Eusebius of Constantinople, a man who himself less than no one sponsored the impious doctrine of Arius. Then after being driven for some cause or other from that place, he returned and made a defence again before the people of his own country, concealing his impious sentiments and screening himself behind a kind of orthodoxy of words. And when he somehow obtained the bishopric, he seems immediately to have written an anathema of consubstantiation at their \(^1\) synod convened at Ancyra.\(^2\) And going thence into Seleucia, in conjunction with those who held the same opinions as himself, he did what all know.\(^3\) And at Constantinople he again agreed with the proposals of the heretics. And when he had accordingly been expelled from his episcopacy on account of his former deposition at Melitine,\(^4\) he conceived of the visit to you as a means of restoring himself. And what it was that was proposed to him by the most blessed

\(^1\) When the council met at Seleucia, Eustathius occupied a prominent place in its tumultuous and indecisive proceedings, and was the head of the ten episcopal deputies sent to Constantinople to lay their report before Constantine. Cf. Soz. H. E. 4. 22 and 23.

makaristatou episkopou Aiβerion, tìna de å autòs svunètheto, ἀγνοούμεν, πλήν ὅτι ἐπιστολήν ἐκόμισεν ἀποκαθιστώσαν αὐτόν, ἣν ἐπιδείξας τῇ κατὰ Τύανα συνόδῳ ἄποκατέστη τῷ τότῳ. οὕτω υἱῶν πορθεὶ τὴν πίστιν ἐκείνην, ἐφ' ἡ ἐδέχθη, καὶ τοῖς ἀναθεματίζοντι τὸ ὄμοιον σύνετο, καὶ πρωτοστάτης ἐστὶ τῆς τῶν πνευματομάχων αἱρέσεως. ἐπεὶ οὖν αὐτόθεν γέγονεν αὐτῷ ἡ δύναμις τοῦ ἀδικεῖν τὰς ἐκκλησίας, καὶ τῇ παρ' ύμῶν δεδομένη αὐτῷ παρρησία κέχρηται εἰς καταστροφὴν τῶν πολλῶν, ἀνάγκη αὐτόθεν ἔλθειν καὶ τὴν διόρθωσιν, καὶ ἐπισταλῆται ταῖς ἐκκλησίαις τίνα μὲν ἐστὶν ἐφ' οἷς ἐδέχθη, πῶς δὲ υἱῶν μεταβληθεῖς ἄκυροι τῇ χάριν τὴν δοθείσαν αὐτῷ διὰ τῶν τότε πατέρων.

Δεύτερος μετ' αὐτῶν ἐστίν Ἀπολυνάριος, οὗ μικρῶς καὶ αὐτῶς τὰς ἐκκλησίας παραλυτῶν. τῇ γὰρ τοῦ γράφειν εὐκολία πρὸς πᾶσαν υπόθεσιν ἔχων ἁρκουσαν αὐτῷ τὴν γλῶσσαν, ἐνέπλησε μὲν τῶν ἑαυτοῦ συνταγμάτων τὴν οἰκουμένην, παρακούσας τοῦ ἐγκλήματος 1 τοῦ λέγοντος, ὅτι Φύλαξαι ποιῆσαι βιβλία πολλά· ἐν δὲ τῷ πλήθει δηλονότι πολλά καὶ ἡμάρτηται. πῶς γὰρ δυνατόν ἐκ πολυλογίας ἐκφυγεῖν ἁμαρτίαν; ἐστὶ μὲν οὖν αὐτοῦ καὶ τὰ τῆς θεολογίας, οὐκ

1 ἐντάλματος alius MS.; ἐκκλησιαστικοῦ editi antiqui.

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1 Ordained Bishop of Rome May 22, 352 A.D., as successor to Julius I.
2 Eustathius was unwilling to call the Holy Ghost either God or a creature. Macedonius, Marathonius, and others refused to leave this question in suspense. They urged that the Holy Ghost must be a creature, a minister and servant of
bishop Liberius,\(^1\) and what it was that he himself agreed to, we know not, except that he brought back a letter restoring him, by displaying which at the synod of Tyana he was restored to his place. This man now tries to destroy that creed on the basis of which he was received, and he associates with those who anathematize consubstantiation, and is the leader of the heresy of the pneumatomachi.\(^2\) Since, then, his power to harm the churches came from your quarter, and since he has used the privilege granted him by you for the downfall of the many, from you must come also his correction, and you should write to the churches what the conditions are on which he was received, and how now, having undergone a change, he nullifies the favour that was granted to him by the fathers of that time.

Second to him is Apollinarius, who also is troubling the churches in no small degree. For since by his facility in writing he has a tongue that suffices him for every subject, he has filled the world with his books, disregarding the charge of him who said: "Avoid making many books";\(^3\) and in the multitude of them he has clearly sinned much. For how is it possible "in the multitude of words to avoid sin"?\(^4\) Now there are not only his theological

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\(^1\) Cf. Soc. 2. 45; Soz. 4. 27; and Theodoret 2. 16.

\(^2\) Cf. Ecclesiastes 12. 12: the Douay version is based on a slightly different text: "Of making many books there is no end: and much study is an affliction of the flesh."

\(^3\) Cf. Prov. 10. 19: εκ πολυλογίας οὐκ ἐκφεύξῃ ἁμωρτιαν, φειδόμενος δὲ χειλέων νοήμων ἔσῃ. "In the multitude of words there shall not want sin: but he that refraineth his lips is most wise."

\(^4\) Cf. Soc. 2. 45; Soz. 4. 27; and Theodoret 2. 16.
COLLECTED LETTERS OF SAINT BASIL

ἐκ γραφικῶν ἀποδείξεων, ἀλλ' ἐξ ἀνθρωπίνων ἄφορμῶν 1 τὴν κατασκευὴν ἔχοντα. ἐστὶ δὲ αὐτῷ καὶ τὰ περὶ ἀναστάσεως μυθικῶς συγκείμενα, μᾶλλον δὲ Ἰουδαϊκὸς, ἐν οἷς φησὶ πάλιν ἦμᾶς πρὸς τὴν νομικὴν ὑποστρέφειν 2 λατρείαν, καὶ πάλιν ἦμᾶς περιτμηθήσεσθαι, καὶ σαββατίζειν, καὶ βρωμάτων ἀπέχεσθαι, καὶ θυσίας προσοφειεῖν Θεῷ, καὶ προσκυνήσειν ἐν Ἱεροσολύμωι ἐπὶ τοῦ ναοῦ, καὶ ὅλως ἀπὸ Χριστιανῶν Ἰουδαίους γενήσεσθαι. ὥν τί ἀν γένοιτο καταγελαστότερον, μᾶλλον δὲ ἀλλοτριώτερον τοῦ εὐαγγελικοῦ δόγματος; εἰτα καὶ τὰ περὶ σαρκώσεως τοσαύτην ἐποίησε τῇ ἀδελφότητι τὴν 3 ταραχὴν, ὥστε ὅλους λοιπῶν τῶν ἑντευχηκότων τῶν ἁρχαίων τῆς ἐποιεῖσας διασώζουσι χαρακτήματα: οἱ δὲ πολλοὶ, ταῖς καινοτομίαις προσέχουσι, ἐξετάζουσι εἰς ξηθείσεις καὶ φιλονείκους ἐφευρέσεις τῶν ἀνωφελῶν τούτων ρημάτων.

Ὁ μέντοι Παυλῖνος, εἰ μὲν τι καὶ περὶ τὴν χειροτονίαν ἐπιλήψιμον ἔχει αὐτοὶ ἄν ἐποιεῖτε· ἦμᾶς δὲ λυπεῖ, τοῖς Μαρκέλλου προσπεπονθῶς 4 δόγμασι, καὶ τοὺς ἀκολουθοῦντας αὐτῷ ἀδιακρίτως εἰς τὴν κοινωνίαν ἑαυτοῦ προσέμενος. οὐδετερὸς δὲ, ἀδελφοὶ τιμῶτατοι, ὅτι πάσης ἦμῶν τῆς ἐλπίδος ἀδέσποτως ἔχει τὸ Μαρκέλλου δόγμα, οὐτε Τίον ἐν ἰδίᾳ ὑποστάσει ὀμολογοῦν, ἀλλὰ

1 λογισμῶν Coisl. sec., Reg. sec.
2 ἀποστρέφειν E, προσάψειν duo alii.
3 om. E.
4 προσπεπονθῶς E, Med.; πεποιθῶς editi antiqui.

1 i.e. Saturday.
2 Bishop of Ancyra in Galatia, contemporary of Basil. Although formerly an earnest contender for the Catholic
writings, which are constructed, not out of Scriptural proofs, but out of human arguments, but there are also his writings about the resurrection, composed in the manner of myths, or rather in the manner of the Jews, wherein he tells us to return again to the worship which is according to the law, and again to be circumcised, and to observe the Sabbath,¹ and to abstain from meat, and to offer sacrifices to God, and to worship in the temple at Jerusalem, and in general to become Jews instead of Christians. What could be more ridiculous, or rather more foreign to the teaching of the Gospel, than these things? Then too his statements about the incarnation have caused such confusion among the brethren that now few of such as have read them preserve the ancient character of the true religion; and as for the many, they, being intent on innovations, have been turned aside to inquiries and contentious investigations of these unprofitable words.

As to Paulinus, however, whether there is anything reprehensible about his ordination you yourself could say; but us he grieves by being inclined toward the teachings of Marcellus,² and by admitting his followers indiscriminately into communion with himself. And you know, most honoured brethren, that the doctrine of Marcellus contains the destruction of all our hope, neither confessing the Son in His proper faith against the Arians, in refuting the heterodox writings of Asterius, he was accused of falling himself into doctrines combining the errors of Sabellius and Paul of Samosata. Thus he appeared to teach that the Son had no real personality, but was merely the external manifestation of the Father, being called the Son of God, viewed as man only.
COLLECTED LETTERS OF SAINT BASIL

προενεχθέντα καὶ πάλιν ὑποστρέψαντα εἰς τὸν ὃθεν προῆλθεν, οὐτε τὸν Παράκλητον ἑαυτὸς ὑφεστηκέναι συγχωροῦν· ὥστε οὐκ ἂν τις ἀμάρτοι Χριστιανισμοῦ μὲν παντελῶς ἀλλοτρίαν ἀποφαίνων τὴν αἵρεσιν, Ἰουδαϊσμὸν δὲ παρεφθαρμένον αὐτὴν προσαγορεύων. τούτων τὴν ἐπιμέλειαν γενέσθαι παρ' ὅμοι ἐπιζητοῦμεν. γένοιτο δ' ἂν, εἰ ἐπιστεῖλαι καταξιώσητε πίσαις ταῖς κατὰ τὴν ἀνατολὴν ἐκκλησίας, τοὺς ταῦτα παραχαράσσοντας, εἰ μὲν διωρθοῖτο, εἰκαὶ κοινωνικοὺς, εἰ δὲ ἐπιμεένεις φιλονείκως βούλοιτο ταῖς καινοτομίαις, χωρίζεσθαι ἀπ' αὐτῶν. καὶ ὃτι μὲν ἐδει ἡμᾶς συνεδρεύοντας μετὰ τῆς ύμετέρας φρονήσεως ἐν κοινῇ σκέψει τὰ περὶ τούτων διαλαβεῖν, οὐδὲ αὐτοὶ ἀγνοοῦμεν· ἀλλ' ἐπειδή ὁ καιρὸς οὐκ ἐνδιδωσί καὶ τὸ ἀναβάλλεσθαι βλαβέρον, τῆς ἀπ' ἀυτῶν βλάβης ἐρρίξωμένης, ἀναγκαῖος ἀπεστείλαμεν τοὺς ἀδελφοὺς, ἵνα ὁσα καὶ τὴν ἐκ τοῦ γράμματος διδασκαλίαν παρέλαβε, ταῦτα παρ' ἑαυτῶν ἀναδιδάξαντες, κινήσωσιν ὑμῶν τὴν εὐλάβειαν εἰς τὸ παρασχέσθαι τὴν ἐπιζητομένην βοήθειαν ταῖς τοῦ Θεοῦ ἐκκλησίαις.

CCLXIV

Βάρση, ἐπισκόπῳ Ἔδεσσης, ἐν ἐξορίᾳ ὄντι

Τῷ ὡς ἀληθῶς θεοφιλεστάτῳ καὶ πάσης αἰδοῦς καὶ τιμῆς ἀξίῳ ἐπισκόπῳ Βάρση Βασίλειος ἐν

1 ἀναβαλέσθαι E. 2 ὑπ' editi antiqui. 3 κινήσωσιν E. 4 ἐπὶ τοῦ ζητουμένου E.

1 According to the Benedictine editors (Chap. XXXVII), the two letters written to Bishop Bares of Edessa, i.e. Letters 100
LETTER CCLXIV

person, but as having been sent forth and as having again returned to Him from whom He went forth, nor admitting that the Paraclete has His own person; so that one would not err in proclaiming the heresy utterly foreign to Christianity and in declaring it a perverted Judaism. We beg that the care of these matters come from you. And they would be cared for, if you should deign to write to all the churches in the East, that those who make these false assertions, if they mend their ways, are in communion, but if they contentiously wish to abide in their innovations, are separated from those in communion. And that we ought to determine these matters sitting with your Wisdom in common council together, we ourselves are also not unaware; but since the occasion does not permit, and delay is harmful, the harm from them having already taken root, we have of necessity despatched these brethren, in order that whatever has escaped the account contained in our letter, they may inform you of themselves, and thus may stir your Reverences to furnish the desired aid to the churches of God.

LETTER CCLXIV

To Barses, Bishop of Edessa, while in Exile

To one who is truly most beloved of God and worthy of every respect and honour, Bishop Barses, Basil CCLXIV and CCLXVII, should be assigned to the last years of the reign of Valens, perhaps to 377, for in both Basil expresses hope of approaching peace, since the persecution had reached its height. Theodoret, H.E. 4. 16, says that this Barses had fled to the island of Aradus, off the coast of Phoenicia, but
moved to the town of Oxyrhynchus in Egypt, because crowds had flocked to him on hearing of his miracles. Finally, he went to a remote spot called Philo.

When an opportunity presented itself, Basil wrote to him to commend himself to his prayers. Barses, however, did not receive this letter, or perhaps did not receive it before he wrote again to Basil to complain of the latter’s silence. Accordingly, Basil wrote again, this time entrusting his letter to certain Cappadocians then on their way to Egypt. He also entrusted them with a small gift for the saintly exile.

1 The identity of this Domninus is not clear. The name is fairly common at this period, e.g. Nilus, Letter III, 43 and 144.
LETTER CCLXIV

sends greetings in the Lord. Since our most loyal brethren, Domninus¹ and his party, are going to your Reverence, we have gladly accepted the opportunity for this letter, and we greet you through them, praying to the holy God that we may be preserved in this life until such time as we are deemed worthy to see you and to enjoy the gifts of grace that are in you. Only pray, I urge, that the Lord may not deliver us finally to the enemies of the Cross of Christ,² but may preserve His churches until the time of peace; and the just Judge Himself knows when He will render this to us.³ For He will render it, and He will not forsake us utterly. Nay, just as for the Israelites He appointed a term of seventy⁴ years of captivity as the punishment for their sins, so perhaps the Almighty, having given us also over to an appointed period, will some day call us back and restore us to the peace of old; unless indeed apostasy is somewhere near, and what is now happening is a prelude to the entrance of the Antichrist.⁵

² Phil. 3. 18.
³ Cf. 2 Tim. 4. 8: λοιπὸν, ἀποκειταί μοι ὃ τῆς δικαιοσύνης στήφανος, ὥν ἀποδώσει μοι ὁ Κύριος ἐν ἀεικήν ἡ ἡμέρα, ὁ δίκαιος κρίτης. οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τῆν ἐπιφάνειαν αὐτοῦ. "As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming."
⁴ Cf. Jer. 25. 12.
⁵ Cf. 1 John 2. 18: Παιδία, ἐσχάτη ὥρα ἔστιν, καὶ καθὼς ἤκουσατε ὃτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν. θεν γινώσκομεν ὃτι ἐσχάτη ὥρα ἔστιν. "Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour." Cf. also 2 John 7.
χρίστου. ὦτε ἐδὲ ἐὰν Ἰ, προσεύχου ἵνα Ἰ τὰς θλίψεις παρενέγκῃ Ἰ ἡμᾶς ἀπταίστους διὰ τῶν θλίψεων ὁ ἅγαθὸς διασώσηται. πᾶσαν τὴν συνο- δίαν τὴν καταξιωθέσαν συνεῖναι τῇ εὐλαβείᾳ σου ἀσπαζόμεθα διὰ σου. τὴν σὲν εὐλάβειαν οἱ σὺν ἡμῖν πάντες προσαγορεύονσιν, ἐρρωμένος καὶ εὔθυμος ἐν Κυρίῳ, ὑπερευχόμενός μου, φύλαχθείς1 τῇ τοῦ Θεοῦ ἐκκλησίᾳ χάριτι τοῦ Ἄγιον.2

CCLXV

Εὐλογίῳ καὶ Ἀλεξάνδρῳ καὶ Ἀρποκρατίωνι, ἐπισκόποις Ἀιγύπτου3 ἐξορισθείσιν

Μεγάλην ἐν πᾶσιν εὐρίσκομεν τοῦ ἅγαθοῦ Θεοῦ τὴν περὶ τὰς ἐκκλησίας αὐτοῦ οἰκονομίαν, ὡστε καὶ τὰ δοκοῦντα εἶναι σκυθρωτὰ καὶ μὴ πάντη κατὰ βούλησιν ἀπαντῶντα, καὶ ταῦτα ἐπ’ ὠφελεία τῶν πολλῶν οἰκονομείσθαι, ἐν τῇ δυσθεωρητῷ τοῦ Θεοῦ σοφίᾳ καὶ τοῖς ἀνεξίκνι- ἀστοῖς αὐτοῦ τῆς δικαιοσύνης κρίμασιν. ἵδον γὰρ καὶ τὴν ὑμετέραν ἄγαπην ἐκ τῶν κατ’

1 διαφυλαχθείς editi antiqui.
2 τοῦ Ἄγιον] αὐτοῦ E, editi antiqui.
3 Αἰγυπτίως editi antiqui.

1 Written in 377. Shortly after writing to the Westerners, Basil wrote to the exiled confessors of Egypt in Palestine, many of whom had written a joint letter to Apollinarius, although Adelphius and Isidore had written individually to him. But after Apollinarius broke away in open heresy, he boasted in a letter to Paulinus of Antioch about the testimony of the confessors and their letters. This stirred the confessors and roused their suspicions about Paulinus, and when some
LETTER CCLXV

And if this thing should happen, pray that the good Lord may either take away our afflictions or preserve us unvanquished through our afflictions. The entire synod that has been thought worthy to associate with your Reverence we salute through you. All with us send greetings to your Reverence. Hale and hearty in the Lord, praying for me, may you be preserved to the Church of God by the grace of the Holy One.

LETTER CCLXV

To Eulogius, Alexander, and Harpocration, exiled Bishops of Egypt

Great in all things do we find the good God's administration of His churches, so that even those things which seem to forebode trouble and which do not turn out entirely according to our wishes are being administered for the benefit of the majority, in the incomprehensible wisdom of God and the unsearchable judgments of His justice. For behold, after the Lord had removed your Charities from the regions of the works of Apollinarius reached them, they could not remain silent about the injury done to the Church and wrote their thoughts on Apollinarius to the monks of Nitra. When Basil learned of their zeal in refuting heresies, he decided to foster communion with them by letter. He accordingly despatched the deacon Elpidius with this and the following letter. Cf. Vita S. Basilii, 37. 3-7.

Nothing is known of this Eulogius more than is mentioned here. The Alexander of this letter is not mentioned elsewhere. Harpocration was bishop of Bubastus (Basta) in Egypt, one of the bishops consecrated by Melchius. Cf. Athan. Apol. contra Arianos.

2 Cf. Rom. 11. 33.
COLLECTED LETTERS OF SAINT BASIL

Δέχυτον τόπων ἀναστήσας ὁ Κύριος, εἰς μέσην ἀγαγών τῆν Παλαιστίνην ἱδρύσατο, κατὰ μίμησιν τοῦ πάλαι Ἰσραήλ, ὀν διὰ τῆς αἰχμαλωσίας ἀγαγών εἰς τὴν Ἀσσυρίων γῆν, ἐσβεσε τὴν ἐκεῖ εἰδωλολατρείαν διὰ τῆς τῶν ἁγίων ἐπιδημίας. καὶ νῦν τοῖνυν οὖτως εὐρύσκομεν λογιζόμενοι, ὅτι τὸν ὑπὲρ τῆς εὐσεβείας ἄθλον ὡμῶν 1 προβαλ- λόμενος ὁ Κύριος, ὡμῖν μὲν διὰ τῆς ἕξορίας στάδιον ἦνοιξε τῶν μακαρίων ἁγωνισμάτων, τοῖς δὲ περι- τυχάνουσιν ὡμῶν τῇ ἁγαθῇ προαιρέσει ἐναργῇ τὰ πρὸς σωτηρίαν ἐχαρίσατο ὑποδείγματα. ἐπεί ὅλιν τῇ τοῦ Θεοῦ χάριτι ἐμάθομεν ὡμῶν τῆν ὀρθό- τητα τῆς πίστεως, ἐμάθομεν δὲ τὸ περὶ τῆς ὑδελ- φότητα ἐπιμελεῖς, καὶ ὅτι οὐ παρέργῳς οὐδὲ ἡμελημένους παρέχεσθε 2 τὰ κοινωφελῆ καὶ ἀναγ- καία πρὸς σωτηρίαν, ἀλλ' εἶ τι πρὸς οἰκοδομὴν τῶν ἐκκλησιῶν ἐνεργεῖν προαιρεῖσθε, δίκαιον ἐλογισάμεθα 3 κοινωνοὶ γενέσθαι τῆς ἁγαθῆς μερίδος ὡμῶν καὶ συνάψαι ἑαυτοὺς διὰ τοῦ γράμ- ματος τῇ υμετέρᾳ εὐλαβείᾳ. οὔπερ ἐνεκα ἀπεστει- λαμεν 4 καὶ τῶν ποθενῶτατον νῦν ὡμῶν καὶ συνδιάκονον Ἐλπίδιον, ὁμοῦ μὲν τῆν ἐπιστολὴν διακομίζοντα, ὁμοῦ δὲ καὶ παρ' ἑαυτοῦ δυνάμενον ἀπαγγείλαι ὡμῖν ὡς ὑπὸ τὴν ἐκ τοῦ γράμματος ἐκφύγῃ διδασκαλίαν.

Μάλιστα δὲ ὡμᾶς ἐπέρρωσε πρὸς τὴν ἐπιθυμ- μίαν τῆς συναφείας ὡμῶν ἡ ἄκοι τοῦ περὶ τὴν ὀρθότητα ζήλου τῆς εὐσεβείας ὡμῶν. ὅτι οὔτε πλήθει συνταγμάτων οὔτε ποικιλία σοφισμάτων

1 ὡμῖν editi antiqui ; ὡμῶν Med.
2 παρέχεσθε E ; παρέχεσθε quatuor recent. MSS.
3 ἐνομίσαμεν editi antiqui.

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of Egypt, He led you into the midst of Palestine and established you there in imitation of the Israel of old, by leading whom through captivity into the land of Assyria, He extinguished the idolatry there by the visit of His holy ones. So now also, if we consider the matter in this way, we find that the Lord, by placing before you the contest for the true religion, has opened up to you by means of your exile a stadium of blessed struggles, and to those who have met with your noble principles He has given visible examples for salvation. Since, then, by the grace of God we have learned of the orthodoxy of your faith, and have learned of your care for the brethren, and that not perfunctorily nor carelessly do you furnish the means which are of common benefit and indispensable to salvation, but that you purpose to give effect to whatever conduces to the edification of the churches, we have considered it right to come into communion with your good company and to join ourselves through this letter with your Reverences. For this reason we have despatched our most beloved son and fellow-deacon Elpidius, who both conveys the letter and is able of himself to relate to you whatever has escaped the account contained in the letter.

But especially have we been strengthened in the desire for union with you by the report of your zeal for orthodoxy in religion—that neither by multitude of books nor by subtlety of sophisms has the firmness

1 Cf. 4 Kings 17 and Isaias 10. 11.
2 For a similar figure taken from the athletic games cf. 1 Cor. 9. 24 and 25; also 2 Tim. 2. 5 and 2 Tim. 4. 7.
3 This Elpidius is mentioned in Letter CXXXVIII. Nothing further is known about him.

4 ἀπέστειλα Med.
COLLECTED LETTERS OF SAINT BASIL

παρηνέχθη ύμῶν τὸ στερρὸν τῆς καρδίας· ἀλλ' ἐπέγνωτε μὲν τοὺς κατὰ τῶν ἀποστολικῶν δοκιμάτων καινοτομοῦντας, σιωπὴ δὲ κατασχεῖν τὴν ἐνεργομένην παρ' αὐτῶν βλάβην οὐ κατε- δέξασθε. καὶ γὰρ τῷ ὄντι πολλὴν εὑρομεν λύπην παρὰ πᾶσι τοῖς ἀντεχομένοις τῆς τοῦ Κυρίου εἰρήνης ἐπὶ ταῖς νεωτεροποιοῖσι ταῖς παυτοδιαπαῖσι Ἂπολιναρίου τοῦ Λαοδικέως, ὅς τοσοῦτον ἑλπίσειν ἡμᾶς, ὥσο εὖδοξὲν εἰναι ἐξ ἡμῶν τὸ ἐξ ἀρχῆς. τὸ μὲν γὰρ παρὰ φανερῷ πολεμίῳ παθεῖν τι, κἂν ὑπερβάλλῃ τῷ ἀλγεινῷ, φορητὸν πώς ἑστὶ τῷ καταπονουμένῳ, καθὼς γέγραπται, ὅτι Ἐι ὁ ἐχθρὸς ὁνείδισε με ὑπήνεγκα ἀν τὸ δὲ παρ' ὀμοψύχῳ καὶ οἰκεῖον βλάβης τινὸς πειρα- θήμαι, τοῦτο δύσφορον παντελῶς καὶ οὐδεμίαν ἐχον παραμυθίαν. ὃν γὰρ προσεδοκήσαμεν συνασπιστὴν ἐξειν τῆς ἀληθείας, τούτοιν εὑρο- μεν νῦν ἐν πολλοῖς ἐμποδίζουτα τοῖς σωζομένοις ἐκ τοῦ περιέλκειν αὐτῶν τὸν νοῦν καὶ ἀποσπᾶν τῆς ευθύτητος τῶν δοκιμάτων. τό γὰρ ἐν ἑργοις παρ' αὐτοῦ τολμηρὸν καὶ θερμὸν οὐκ ἐπράχθη; τί δὲ ἐν λόγοις οὐ παρεπενοήθη νεώτερον καὶ ἐπικεκινδυνευμένον; οὐ πᾶσα μὲν Ἐκκλησία ἐφ' ἑαυτὴν ἐμερίσθη, μάλιστα δὲ ταῖς ὑπὸ τῶν ῥηθοδόξων κυβερνομέναις ἐπιπεμφθέντων παρ' αὐτοῦ πρὸς τὸ σχίσαι καὶ ἰδιὰν πινα παρασυνα-

1 τοσοῦτον E. 2 om. Harl. et Med. 3 ὑπερβάλη E. 4 τὸν ἀλγεινῷ E. 5 ἐχειν E. 6 ἑαυτῆς E.
LETTER CCLXV

of your heart been disturbed; nay, you have recognized those who make innovations against the apostolic teachings, and you have not consented to cover over by silence the harm that is being worked by them. For in truth we have found much distress among all who cling to the peace of the Lord at the manifold innovations of Apollinarius of Laodicea, who has distressed us so much the more in that in the beginning he seemed to be one of us. For while any suffering inflicted by an open enemy, even if it is excessive in painfulness, is somehow endurable to the sufferer, as it is written: "For if my enemy had reviled me, I would verily have borne with it"; to experience injury at the hands of one of like mind and a close friend, this is altogether hard to bear and admits of no consolation. For him whom we expected to have as a fellow-champion of truth, this man have we now found among the masses obstructing those who are being saved by leading their minds astray and by drawing them away from right doctrine. For what that is rash and hasty among deeds has not been done by him? And what that is novel and rash among words has not been devised? Has not the whole Church been divided against itself, especially when men are sent by him to the churches governed by the orthodox to tear them asunder and

1 On Apollinarius, cf. Letter CCLXIII. He was highly esteemed both by Athanasius and Basil, for his classical culture, piety, and loyalty to the Nicene Creed during the Arian controversy, until he brought out a Christological heresy which is called after him, and which in some respects prepared the way for Monophysitism.

2 Cf. Psal. 54. 13-15. 3 Cf. 3 John 8.

7 παρὰ editi antiqui.
γωγην ἐκδικήσαι; οὐχὶ γελάται τὸ μέγα τῆς εὐσεβείας μυστήριου, ὅσ᾽ ἀνευ λαοῦ καὶ κλήρου ἐπισκόπων περιερχομένων, καὶ ὄνομα ψυλλο περιφερόντων, οὕδεν δὲ καταρθοῦντων εἰς προκοπὴν τοῦ εὐαγγελίου τῆς εἰρήνης καὶ σωτηρίας; οὐχὶ οἱ περὶ τοῦ Θεοῦ λόγοι πλήρεις παρ' αὐτῷ εἰσιν ἁσβοῦν δογμάτων, τῆς παλαιᾶς ἁσβείας τοῦ ματαιόφρονος Σαβελλίου δὲ αὐτοῦ νῦν ἀνανεωθείσης εἰς τοὺς συντάγμασιν; εἰ γὰρ ἀ περιφέρουσιν οἱ Σεβαστηνοὶ μὴ συμπέπλασται παρ᾽ ἐχθρῶν, ἀλλὰ κατ᾽ ἀλήθειαν αὐτοῦ εἰσὶ συγγραφαί, οὐδεμίαν εἰς ἁσβείαν ὑπερβολὴν καταλέλοιπε, τὸν αὐτὸν Πατέρα λέγων καὶ Τίνῳ καὶ Πνεύμα, καὶ ἄλλα τινὰ σκοτεινὰ ἁσβηματα, ἀ ἡμείς οὐδὲ ταῖς ἁκοιδὶ ἡμῶν κατεδεξάμεθα παραδέχασθαι, εὐχόμενοι μηδεμίαν μερίδα ἔχειν πρὸς τοὺς ἐκεῖνα τὰ ῥήματα φθεγξαμένους. οὐχὶ συγκέχυται παρ᾽ αὐτῷ ὁ τῆς ἐνανθρωπήσεως λόγος; οὐκ ἀμφίβολος γέγονε τοῖς πολλοῖς ἡ σωτηρίως τοῦ Κυρίου ἡμῶν οἰκονομία ἐκ τῶν θολερῶν αὐτοῦ καὶ σκοτεινῶν περὶ σαρκώσεως ξητημάτων; ἀ πάντα συναγαγεῖν καὶ εἰς ἐλεγχον

1 λαοῦ Ε. 2 καὶ τάλιν Τίνῳ καὶ Πατέρα add. editi antiqui.

3 σκοτεινὰ ἁσβηματα] ἁσβη ῥήματα Ε.

1 Apollinarius and Vitalis, besides the two churches of Antioch and Laodicea, organized another at Berytus, of which a certain Timothy became bishop. Other bishops were consecrated and sent to a distance.

2 Cf. 1 Tim. 3. 16.

3 For "the gospel of peace" cf. Eph. 5. 14 and 15. Cf. also Phil. 1. 12.

4 Duchesne, The Early History of the Church, 2. 469, says: "It appears, however, that upon the question of the Trinity
to vindicate some peculiar illegal service? 1 Is not the great mystery of godliness 2 mocked, as bishops go about without laity and clergy, and bear an empty name, and accomplish nothing for the promotion of the Gospel of peace 3 and salvation? Are not his sermons about God full of impious teachings, the old impiety of the empty-minded Sabellius being now renewed by him in his books? 4 For if the books that the Sebastenes are circulating have not been composed by enemies but are truly his writings, he has left no possibility of surpassing his impiety, for he calls Father and Son and Spirit the same, and commits certain other obscure impieties, which we did not consent even to receive into our ears, praying to have no part with the men who uttered those statements. Has not the doctrine of the incarnation been destroyed by him? Has not our Lord's saving dispensation been made ambiguous to the many because of the turbid and cloudy questions he raises concerning the incarnation? To collect all these and to bring them to refutation there was nothing serious with which to reproach him (Apollinaris). With regard to the Incarnation, he taught as follows: Christ had received from humanity a body inspired by a soul, but the human mind had been replaced in Him by the Divine element."

The Sabellians imagined God as a monad who extends Himself in a Trinity. The designations, Father, Son, and Holy Spirit, mean three successive manifestations. These expansions are temporary; they are caused by the needs of the creature. When once this need has ceased, the expansion equally ceases, and the Divinity again draws itself in. They were not agreed upon the subject of the Divine Sonship: some made it consist in the humanity of Christ; others in the blend of Word and humanity; others again said that Word assumes the character of Son at the Incarnation. This Incarnation was transitory; it ceased before the sending of the Holy Spirit.
katastēsai makroû kai xróonou kai lógon deîtai. toû dé tòn épanggelîôn tôn tôn tís ouûtôs ἡφαίνεσε kai ἱμαύρωσεν, ὡς ἡ τούτου μυθοποία; ὃς γε τὴν μακαρίαν ἐλπίδα, τὴν ἀποκειμένην τοῖς πολιτευσμένοις ἐκατά τὸ Ἐναγγέλιον τοῦ Χριστοῦ, οὔτω ταπεινῶς καὶ ἐρριμμένως ἔτολμησεν ἐξηγησασθαι, ὡστε εἰς γραώδεις μύθους καὶ λόγους Ἰουδαίοις ἐκτραπῆναι: ἀνωθεν ἐπαγγέλλεται τοῦ ναοῦ τὴν ἀνανέωσιν, καὶ τῆς νομικῆς λατρείας τὴν παρατήρησιν, καὶ πάλιν ἁρχιερεὰ τυπικῶν μετὰ τὸν ἁληθινὸν ἁρχιερέα, καὶ θυσίαν ὑπὲρ ἁμαρτιῶν μετὰ τὸν ἁμύνον τοῦ Θεοῦ τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου· καὶ βαπτίσματα μερικὰ μετὰ τὸ ἐν βάπτισμα, καὶ σποδόν δαμάλεως ῥαντίζουσαν τὴν Ἐκκλησίαν τὴν οὔκ ἔχουσαν διὰ τῆς εἰς Χριστὸν πίστεως σπίλων ἡ ῥυτίδα ἡ τῶν τοιοῦτων, καὶ καθαρισμὸν λέπρας μετὰ τὴν ἀπάθειαν τῆς ἀναστάσεως· καὶ ἔκλεισαν προσφοράν, ὡστε οὔτε γαμούσιν οὔτε γαμίσκονται· ἄρτοι προθέσεωι μετὰ τὸν ἁρτον τὸν ἐκ τοῦ οὐρανοῦ· λύχνοι καλόμενοι μετὰ τὸ φῶς τὸ ἁληθινὸν· καὶ ὀλως εἰ νῦν ὁ νόμος τῶν ἐντολῶν ἐν δόγμασι καθήργηται, δῆλον ὅτι

1 πολιτευσμένοις E. 2 γραώδεις editi antiqui. 3 ἐπαγγέλλεσθαι Harl. et Med. 4 θυσίας editi antiqui. 5 ἄραντα editi antiqui. 6 ou add. E, editi. 7 οὔτε add. E, editi.

1 Cf. Col. 1. 5 and 6. 2 Apollinarius explained the Scriptures in their natural sense. By following this method, he found himself led to deduce from the Apocalypse the promise of the Reign of a Thousand Years, and of an earthly restoration of the Temple

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require both much time and discussion. And on the subject of the promises, who has so obscured and darkened it as the myth-making of this man? Why, he has had the temerity to interpret the blessed hope, that is laid up for those who have lived their lives according to the Gospel of Christ, in so mean and loose a manner that it has been turned into old wives' tales and Jewish stories! He proclaims the renewal of the temple afresh, and the observance of the worship according to the law, and again a typical high priest after we have had the true high priest, and a sacrifice for sin after we have had the Lamb of God who taketh away the sin of the world; and partial baptisms after the one baptism, and a heifer's ashes sprinkling the Church, which through faith in Christ has not spot or wrinkle or any such thing, and cleansing of leprosy after we have had the painless state of the resurrection; and an offering of jealousy, when they neither marry nor are joined in marriage; shew-bread after the Bread from heaven; burning lamps after the true light; and, in short, if the law of the commandments has now been abolished in dogmas, clearly some day the


3 Cf. John 1. 29.
4 Cf. Eph. 4. 5: εἰς Κύριος, μιᾷ πίστει, εν βάπτισμα. “One Lord, one faith, one baptism.”
5 Cf. Eph. 5. 25–27.
6 Cf. Numbers 5. 15: ἐστιν γὰρ θυσία ζηλοτυπίας, θυσία μνησοῦν άναμιμνήσκονσα ἀμαρτίαν. “Because it is a sacrifice of jealousy, and an oblation searching out adultery.”
9 Cf. John 1. 9.

II3

VOL. IV.
Apollinarius was a most prolific writer. He assisted his father in reconstructing the Scriptures on the classical models. He also wrote in defence of Christianity against Julian and Porphyry; of orthodoxy against the Manicheans, Arians, Eunomius, and other heretics; biblical commentaries, and other works, of which only fragments remain. His exegesis was famous.

2 Cf. Prov. 10. 19.

3 The Benedictine editors remark: “It seems strange and at first sight almost incredible that Marcellus had left the Church on account of his impious errors. St. Athanasius had suspected his teachings, but finally believed him cleansed from his errors. His disciples presented letters from Athanasius to...
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dogmas of Christ will be made void in the injunctions of the law.

Because of these things shame and humiliation have covered our faces and deep grief has filled our hearts. Therefore we exhort you, as skilled physicians and men who have been trained to discipline your opponents in gentleness, to endeavour to lead him back to the good order of the Church, and to persuade him to despise the verbosity of his writings (for he has confirmed the words of the proverb, that "in the multitude of words it is not possible to escape sin"), and firmly to place before him the teachings of orthodoxy, that his amendment may become manifest and his repentance be made known to the brethren.

And it is wise to remind your Reverences also about the party of Marcellus, that you may not the confessors of Egypt. Epiphanius declared that various judgments were passed on him. Paulinus received his disciples without discrimination. Basil (Letter LXIX) complained that he had been received into communion by the Church of Rome.

"Basil's testimony is further strengthened by the fact that during the last years of his life he removed Marcellus from his communion. Moreover, if Athanasius had always been in communion with him, there would have been no need of his disciples' requesting the confessors of Egypt to receive them into communion. Furthermore, Peter, the successor of Athanasius, would not have complained as he did in his reply to Basil (cf. Letter CCLXVI, Basil) of the violation of the canons if Marcellus and his followers had always been in communion.

"Therefore, it can be concluded that Marcellus fell into error towards the end of his life, that he was cut off from communion with Athanasius. Deserted by the entire East, the communion which he had been granted at one time by the Church of Rome could have been of little profit."
ἀπερισκέπτως μηδ’ εὐκόλως περὶ αὐτῶν τυπώσητε. ἀλλ’ ἐπειδὴ δογμάτων ἔνεκεν ἁσεβῶν ἐξῆλθε τῇ Ἐκκλησίᾳ ἐκείνος, τοὺς ἐπομένους αὐτῷ ἀναγκαίουν, ἀναθεματίσαντας ἐκείνην τὴν αἱρεσίν οὕτω δεκτοὺς γενέσθαι τῇ κοινωνίᾳ, ὥν οἱ ἡμῖν συναπτόμενοι δι’ ὦμῶν παρὰ πάσης δεχθῶσι τῆς ἀδελφότητος. ἐπεὶ γὰρ γε οὐ μετρία κατέσχε λύπη τοὺς πολλοὺς, ἀκούσαντας ὅτι παραγενομένοις πρὸς τὴν ὑμετέραν τιμίότητα καὶ προσήκασθε καὶ κοινωνίας αὐτοῖς ἐκκλησιαστικῆς μετεδόκατε. καὶ τούτω οἰδέναι υμᾶς ἔχρην, ὅτι τῇ τοῦ Θεοῦ χάριτι οὐτε κατὰ τὴν ἀνατολὴν μόνοι ἔστε, ἀλλὰ καὶ πολλοὺς ἔχετε τῆς ἐαυτῶν μερίδος, οἱ τὴν τῶν πατέρων ἐκδικούσιν ὀρθοδοξίαν, τῶν κατὰ Νίκαιαν τὸ εὔσεβές δόγμα τῆς πίστεως ἐκθεμένων καὶ οἱ τῆς δύσεως πάντες σύμφωνοι ὑμῖν τε καὶ ἡμῖν τυγχάνουσιν δι’ ἐξάμενοι τῆς πίστεως τὸν τόμον ἔχομεν παρ’ ἑαυτοῖς, ἔπομενοι αὐτῶν τῇ υγιαινούσῃ 1 δίδασκαλία. ἔδει οὖν πάντας πληροφορεῖσθαι τοὺς ἐν τῇ αὐτῇ συναφείᾳ τυγχάνουσας ὑμῖν, ἢν καὶ τὰ γνώμενα μάλλον βεβαιωθῇ 2 ἐν τῇ πλειώνων συγκαταθέσει, καὶ ἢ εἰρήνη μὴ διεσπάτο ἐν τῇ τιμίων προσλήψει ἐτέρων ἀφισταμένων. οὕτως οὖν ἦν πρέπουν βουλεύσασθαι υμᾶς 3 στιβαρῶς καὶ πράως περὶ πραγμάτων πάσαις ταῖς κατὰ τὴν οἰκουμένην ἐκκλησίας διαφερόντων. οὐ γὰρ ὁ ταχύ τι δογματίσας ἐπαινετος, ἀλλ’ ὁ παγίως καὶ ἀσαλεύτως ἐκαστα κανονίσας, ὅστε καὶ εἰς τὸν μετὰ ταῦτα χρόνον ἐξεταζομένην τὴν γνώμην δοκιμωτέραν φαίνεσθαι, οὕτος ἀπόδεκτος καὶ

1 τῇ υγιεὶ editi antiqui.
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decide anything about them thoughtlessly or rashly. But since on account of impious teachings he has left the Church, his followers must not, until after they have anathematized that heresy, become acceptable for our communion, in order that those who join with us through you may be received by all the brethren. For now at least no moderate grief has seized the many, upon hearing that when these men presented themselves to your Honours you both received them and shared ecclesiastical communion with them. And yet you ought to have known that by God's grace you are not alone in the East, but you have many in your party who vindicate the orthodoxy of those fathers who at Nicæa set forth the true doctrine of the faith; and that all in the West are really in accord with you and us; whose document of the faith we have received and keep with us, following its sound teaching. Therefore all ought to have been informed who are in the same communion as you, in order that the action taken may be the more fully confirmed by the assent of the majority, and that the peace may not be broken by the withdrawal of some upon the reception of others. Thus, then, it was fitting that you should have deliberated seriously and quietly about matters that are of concern to all the churches in the world. For not he who has decided a matter hastily is commendable, but he who has regulated every detail firmly and unalterably, so that even in later times his opinion under examination shows itself to be the more

2 ἐθεβαϊάθη editi antiqui. 3 ἡμᾶς Ε.
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παρὰ Θεῷ καὶ ἀνθρώπωις, ὡς οἰκονομῶν τοὺς λόγους αὐτοῦ ἐν κρίσει.

Ταῦτα, ὅσα ἐδίδου ἡμῖν ἡ διὰ τοῦ γράμματος ὀμιλία, προσεφθεγξάμεθα ύμῶν τὴν εὐλάβειαν. παράσχοι δὲ ὁ Κύριος καὶ εἰς ταύταν ἡμᾶς ἀλλήλοις γενέσθαι ποτέ, ἵνα, πάντα πρὸς καταρτισμὸν τῶν ἐκκλησιῶν τοῦ Θεοῦ μεθ’ ύμῶν οἰκονομήσαντες, μεθ’ ύμῶν δεξόμεθα τὸν μισθὸν τὸν ἡτοιμασμένον παρὰ τοῦ δικαίου κριτοῦ τοῖς πιστοῖς καὶ φρονίμοις οἰκονόμοις. τέως δὲ ἡν καταξιόσατε ἡμῖν ἀποστεῖλαι τὰς προτάσεις, ἐφ’ αἷς ἐδέξασθε τοὺς Μαρκέλλου, ἐκείνω εἰδότες, ὅτι κἂν πάντα τὸ καθ’ ἑαυτοὺς ἀσφαλίσῃσθε, μόνοις ἑαυτοῖς ἐπιτρέψαι πρὸς γῆμα τοσοῦτον οὐκ ὁφείλετε, ἀλλὰ χρῆ καὶ τοὺς ἐν τῇ δύσει καὶ τοὺς κατὰ τὴν ἀνατολὴν κοινωνικοὺς συμψήφους αὐτῶν τῇ ἀποκαταστάσει γενέσθαι.

CCLXVI

Πέτρῳ, ἐπισκόπῳ Ἀλεξανδρείας 1

Καλῶς μου καθήψω καὶ πρεπόντως πνευματικῷ ἀδελφῷ, ἀληθινῇ ἀγάπῃ παρὰ τοῦ Κυρίου δεδιδαγμένῳ, ὅτι σοι μὴ πάντα καὶ μικρά

1 τῷ αὐτῷ, ἀπολογία καθαφαμένης, διότι μὴ ἐσήμανεν αὐτῷ τὰ κινοῦμενα, καὶ ἐπερ ἀνάσχυσιντο αὐτοῦ, οἵ κατὰ Μαρκέλλου ἐνοῦνται πρὸς αὐτῶν, καὶ μαρτυρίᾳ τῆς ὀρθοδοξίας Μελετίου, καὶ Εὐσεβίου τῶν ἐπισκόπων τρεῖς MSS.

1 Cf. Psal. 111.5. 2 Cf. 2 Tim. 8.
3 Written at end of 377 or beginning of 378. Cf. Loofs, p. 48; also introductory note of Letter CCLXV and Letter 118
excellent, this man is acceptable both to God and men, as ordering his words with judgment.

So much—all that discussion by letter has permitted us—have we to say to your Reverences. But may the Lord grant that we may meet one another one day, so that after dispensing all things with you for the government of the churches of God, we may receive with you the reward that has been made ready by the just Judge for His faithful and wise dispensers. But now in the meantime be pleased to inform us of the conditions on which you received the followers of Marcellus, realizing this: that, no matter how fully you may safeguard your own interests, you ought not to take upon yourselves alone a matter of so great importance, but that both those of the West and those of the East who are in communion with them should be in agreement on their restoration.

LETTER CCLXVI

To Peter, Bishop of Alexandria

You have rebuked me rightly and in a manner befitting a spiritual brother, who has been taught true charity by the Lord, because we do not inform

CXXXIII. Peter succeeded Athanasius in May 373. In order to promote the peaceful succession of an orthodox bishop, Athanasius had been requested to recommend one who could be elected by anticipation. He named Peter, whom Gregory of Nazianzus describes as honoured for his wisdom and grey hairs (cf. Orat. 25. 12), who had been a companion of his labours (cf. Theod. 4. 20). Five days afterwards (May 2) Athanasius died.
καὶ μείζω φανερὰ ποιούμεν τῶν τῇ δὲ. καὶ γὰρ ἐπιβάλλει καὶ σοι φροντίζειν τῶν καθ᾽ ἡμᾶς καὶ ἡμῖν τῇ σῇ ἀγάπῃ ἀναφέρειν τὰ ἡμέτερα. ἀλλὰ γίνωσκε, τιμώτατε ἡμῖν καὶ ποθεινότατε ἀδελφέ, ὅτι τὸ συνεχὲς τῶν θλίψεων, καὶ ὁ πολὺς οὕτως ὁ κλάνος ὁ μῦν σαλεύων τὰς ἐκκλησίας, πρὸς οὐδὲν ἡμᾶς ἐνείζεσθαι τῶν γνωμένων ποιεῖ. ὡς γὰρ οἱ ἐν τοῖς χαλκείοις τὰς ἀκοὰς κατακτυποῦμεν ¹ ἐν μελέτῃ εἰσὶ τῶν ψόφων, οὕτως ἡμεῖς τῇ πυκνότητι τῶν ἀτόπων ἀγγελιῶν εἰθίσθημεν λοιπὸν ἀτάραχον ἔχειν καὶ ἀπτόητον τὴν καρδίαν πρὸς τὰ παράλογα. τὰ μὲν οὖν παρὰ τῶν Ἀρειανῶν ἐκ παλαιοῦ ² κατὰ τῆς Ἐκκλησίας σκευωρούμενα, εἰ καὶ πολλὰ καὶ μεγάλα καὶ κατὰ πᾶσαν διαβεβημένα ³ τὴν οἰκουμένην, ἀλλ' οὖν φορητὰ ἡμῖν ἐστὶ διὰ τὸ παρὰ φανερῶν ἐχθρῶν καὶ πολεμίων τοῦ λόγου τῆς ἀληθείας γίνεσθαι· οὕς ὦταν μῆ, ποιήσωσι τὰ συνήθη θαυμάζομεν, οὐχ ὦταν μέγα τί καὶ νεανικόν κατὰ τῆς εὐσεβείας τολμήσωσι. λυπεί δὲ ἡμᾶς καὶ ταράσσει τὰ παρὰ τῶν ὁμοψύχων καὶ ὀμοδόξων γνώμενα. ἀλλ' ὁμος καὶ ταῦτα, διὰ τὸ πολλὰ εἶναι καὶ συνεχῶς ἔμπιπτειν ἡμῶν ⁴ ταῖς ἀκοαῖς, οὐδὲ ταῦτα παράδοξα καταφαίνεται. ὅθεν οὐτε ἐκινήθημεν ἐπὶ τοῖς πρώην γνωμένοις ἀτάκτως, οὔτε τὰς σὰς διωχλῆσαμεν ἀκοαῖς, τοῦτο μὲν εἰδότες ὅτι φήμη διακομίσει αὐτομάτως ⁵ τὰ πεπραγμένα, τοῦτο δὲ ἀναμένοντες ἐτέρους ἀγγέλους τῶν λυπηρῶν γενέσθαι· ἐπειτα

¹ κατατυπτόμενοι editi antiqui.
² ἐκ παλαιοῦ] ἐκπαλαῖ editi antiqui.
³ βεβημένα E, Harl.
⁴ om. E.
⁵ ἀναμένοντες
you about all that happens here, both great and small. For it is fitting both that you should concern yourself with our affairs and that we should report our affairs to your Charity. But be informed, our most honoured and beloved brother, that continuous afflictions, and this great tumult which is now shaking the churches, cause us to be astonished at nothing that takes place. For just as workers in smithies, whose ears are struck with a din, become inured to the noise, so we by the frequency of strange reports have at length become accustomed to keep our heart unmoved and undismayed at unexpected events. Therefore the charges that have from of old been fabricated by the Arians against the Church, although many and great and noised throughout the whole world, can nevertheless be endured by us because they come from open enemies and foes of the word of truth;\(^1\) indeed it is when they do not act in their usual way that we marvel at them, not when they venture some big and insolent thing against the true faith. But it is what is being done by men of like mind and opinion with ourselves that grieves and disturbs us.\(^2\) But yet even these actions, because they are numerous and come continually to our ears, do not seem surprising. For this reason we were neither disturbed at the disorders that happened lately, nor did we vex your ears with the news, partly because we realized that rumour would also automatically convey to you the news of all that had happened; and partly because we were waiting for others to be the messengers of painful

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1 Cf. Psal. 54. 13. 2 Cf. Psal. 54. 14 and 15.

5 αὐτόματος editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

οὕτε κρίναντες 1 εὐλογοῦν εἴναι ύμᾶς 2 ἀγανακτεῖν ἐπὶ τοῖς τουιτοῖς, ὥσπερ δυσχεραίνοντας διότι 3 παρώφητε. 4 αὐτοῖς μέντοι 5 τοῖς ταύτα ποιῆσαι ἐπεστείλαμεν τὰ πρέποντα, παρακαλοῦντες αὐτούς, ἐπειδὴ τινα διχόνοιαν ἐπαθον οἱ ἐκεῖ 6 ἀδελφοί, τῆς μὲν ἀγάπης μὴ ἀποστήναι, τὴν δὲ διώρθωσιν ἀναμένειν παρὰ τῶν δυναμένων ἐκκλησιαστικῶς ἱστρέφειν τὰ πταίσματα. ὃπερ ἐπειδὴ ἐποίησας, καλῶς καὶ προσηκόντως κινηθεῖς, ἐπηνευσαμέν σε, καὶ ἡχαριστήσαμεν τῷ Κυρίῳ, ὅτι ἐστὶ λείψανον τῆς παλαιᾶς εὐταξίας 7 σωζόμενον παρὰ σοὶ καὶ ἡ Ἐκκλησία τὴν ἐαυτῆς ἴσχυν ὑπό ἄπώλεσεν ἐν τῷ ἡμετέρῳ διωγμῷ. οὐ γὰρ μεθ᾽ ἡμῶν ἐδιώκθησαν καὶ οἱ κανόνες. πολλάκις οὖν ὁχληθεῖς παρὰ τῶν Γαλατῶν, οὐδέποτε ἡδυνήθην αὐτοῖς ἀποκρίνασθαι, ἀναμένων τὰς ἡμετέρας ἐπικρίσεις. καὶ νῦν, εὰν ὁ Κύριος δῷ, καὶ θελήσωσιν ἀνασχέσθαι ἡμῶν, ἐλπίζομεν τὸν λαὸν προσάξειν τῇ ἐκκλησίᾳ, ὡς μὴ αὐτοὺς ἡμᾶς οὐειδίζεσθαι Μαρκελλιανοὶ προσκεκωρίκεναι, 8 ἀλλ᾽ ἐκεῖνοις μέλη γενέσθαι τοῦ σώματος τῆς Ἐκκλησίας τοῦ Χριστοῦ, ὡστε τὸν πονηρὸν ψόγον, τὸν κατασκεδασθέντα ἐκ τῆς αἰρέσεως, ἐνασφαλίσθηναι τῇ ἡμετέρᾳ προσλήψει, καὶ μὴ ἡμᾶς καταισχυνθῆναι ὡς προσθεμένους αὐτοῖς.

'Ελύπησε δὲ ἡμᾶς ὁ ἄδελφος Δωρόθεος, ὡς αὐτοῖς ἐπέστειλας, μὴ πάντα προσημῶς μηδὲ πράως

1 κρίναντες Ε. 2 ἡμᾶς MSS. et editi; ὑμᾶς Capps.
3 διὰ τί MSS. et editi; διότι Capps.
4 παρώφηθησαν MSS. et editi; παρώφηθε Capps.
5 μὲν Ε. 6 οἱ ἐκεῖ[ οἴκειδι] Ε.
7 ἐκείνης add. editi antiqui.
8 προσκεκωρίκεναι Med.
LETTER CCLXVI

tidings; and, also, because we did not consider it reasonable that you should be annoyed at such things, as though chagrined because you had been slighted. But to the men, who themselves committed these acts, we did write what was fitting, urging them, since the brethren there have experienced some dissension, not to stand aloof from charity, but to await correction from those who are empowered to remedy errors in the ecclesiastical way. And since you, moved by a noble and befitting motive, have acted thus, we have commended you, and we have given thanks to the Lord, that a remnant of the ancient good discipline is being preserved in you and that the Church has not lost her strength in our persecution. For the canons have not also been persecuted along with us. So, though I have been importuned many times by the Galatians, I have never been able to answer them, since I awaited your decisions. And now, if the Lord grants it, and they are willing to bear with us, we hope to bring the laity back to the Church, that we ourselves may not be reproached with having gone over to the Marcellians, but that they may become members of the body of the Church of Christ, so that the evil reproach which has been scattered upon them from the heresy may be made to disappear by our taking them back, and that we may not be put to shame as having gone over to them.

And brother Dorotheus has grieved us, because, as you yourself wrote, he did not relate everything

1 Cf. the preceding letter.
2 Cf. introductory note to the preceding letter.
3 Cf. Eph. 5. 29 and 30.
When Dorotheus was defending the cause of Meletius before Pope Damasus and Peter, bishop of Alexandria, Meletius together with Eusebius were numbered among the heretics by these prelates. Dorotheus could not endure the charge, and vented his wrath on Peter. Cf. Vita S. Basili 37.2. In 360 the see of Antioch was vacant. The choice fell upon Meletius, an unattached bishop. He belonged to Melitine in Armenia Minor. A council held in that city in 358 had deposed Eustathius, the bishop of Sebaste. Meletius agreed to replace Eustathius, but the people of Sebaste refused to
LETTER CCLXVI

gently and calmly to your Decorum. And this I attribute to the difficulty of the times. For we seem to have prospered in nothing on account of our sins, if indeed the most zealous of the brethren are not found gentle, and not even fitted for their missions through failing to carry out all their duties according to our wishes. He on his return related to us the conversations that he had with your Honour in the presence of the most honoured bishop Damasus, and he grieved us when he said that our most God-beloved brothers and fellow-workers, Meletius and Eusebius, were numbered among the Ariomaniacs. But concerning them, even if there was nothing else to establish their orthodoxy, the hostility of the Arians at least affords no slight proof of their sound faith to those who consider the matter fairly. Also, their participation with you in suffering for Christ's sake ought to join your Reverences to them in charity. And be convinced of this, truly most honoured sir, that there is no statement of orthodoxy which has not been proclaimed in all frankness by these men with God as their witness and us as having heard them. Nor would we have accepted their union early, if we had found them accept him. Meletius thereupon retired to Berea in Syria. Meletius is claimed by some to have signed the Acacian formula—the then official formula of the Imperial Government. However, in the discourse pronounced by him on his accession to the see of Antioch, he allowed it to be seen that he was no Acacian, but at bottom a Nicene. At the end of the month he was exiled. He was recalled, only to be driven out a second time in 365 (?), and a third time in 370.

^ The Benedictine note shows that this charge was outrageous, and points out with what delicacy Basil approaches it, without directly charging Petrus, from whom it must have come, with the slander involved.

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ἐπιστολαὶ τῶν Ἐυγενίου ἦπερ τὴν πίστιν εὐρομεν. ἀλλὰ, εἰ δοκεῖ, τὰ παρελθόντα ἐάσωμεν, τοὺς δὲ ἐφεξῆς ἄρχῃν τινα δῶμεν εἰρηνικῆν. χρῆσομεν γὰρ ἀλλήλων πάντες κατὰ τὴν τῶν μελῶν κοινωνίαν, καὶ μάλιστα νῦν, ὅτε αἱ τῆς ἀνατολῆς ἐκκλησίαι πρὸς ἡμᾶς ἀποβλέπουσι, καὶ τὴν μὲν ὑμετέραν ὀμόνιαν ἀφορμὴν εἰς στηριγμὸν καὶ βεβαιότητα λήψονται· ἐὰν δὲ αἰσθοῦνται ὑμᾶς ἐν ὑποψίᾳ τινὶ πρὸς ἀλλήλους εἶναι, ἐκλυθήσονται καὶ παρήσουσιν ἑαυτῶν τὰς χεῖρας, πρὸς τὸ μὴ ἀνταίρειν τοῖς πολεμίοις τῆς πίστεως.

CCLXVII

Βάρση, ἐπισκόπῳ Ἑδέσσης, ἐν ἔξορίᾳ οὖν

'Εγὼ τῆς διαθήσεως μὲν ἐνεκεν, ὡς ἔχω περὶ τὴν σὴν θεοσεβείαν, ἐπεθύμουν αὐτὸς παραγενέσθαι καὶ δι’ ἐμαυτοῦ περιπτύξασθαι σου τὴν ἀληθινὴν ἀγάπην, καὶ δοξάζαι τὸν Κύριον τὸν ἐν σοὶ μεγαλυνθέντα καὶ τὸ τίμιον σου γῆρας περιφανῶς καταστήσαντα πᾶσι τοῖς ἐν τῇ οἰκουμένῃ φοβομένοις αὐτὸν. ἐπειδὴ δὲ καὶ ἄσθενεια τοῦ σώματος βαρείᾳ καταπονεῖ με καὶ φροντίς ἐκκλησίῶν ἐπίκειται μοι ἀμύθητος, καὶ οὐκ εἰμὶ ἐμαυτὸν κύριος πρὸς τὸ ἀποδημεῖν ὅπου βούλομαι καὶ συντυχιάνων οἷς ἐπιθυμῶ, διὰ τοῦ γράμματος ἀναπαύων τῶν πόθον ὅτι ἔχω ἐπὶ τῇ ἀπολαύσει τῶν ἐν σοὶ καλῶν, καὶ παρακαλῶ τὴν ἀνυπέρβλητον

2 ὑμετέραν E.

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unstable in the faith. But if it seems best, let us dismiss what is past, and let us grant a peaceful beginning to the future. For we all need each other in the communion of our members, and especially now, when the churches of the East look to us, and will take your harmony as a start towards firmness and strength; but if they perceive that you are somewhat suspicious of each other, they will relax and will slacken their hands, so that they should not raise them against the enemies of the faith.¹

LETTER CCLXVII

To Barses, Bishop of Edessa, while in Exile²

Because of the regard that I have for your Piety I did desire to visit you myself and in person to embrace your true Charity, and to glorify the Lord who has been magnified in you,³ and who has made your honourable old age renowned to all those in the world who fear Him.⁴ But since weakness of body weighs heavy upon me and an indescribable anxiety for the churches presses upon me,⁵ and because I am not master of myself in the matter of travelling where I wish and meeting whom I desire, I appease by letter the longing that I have for enjoying the blessings that are in you, and I urge your

¹ According to the Benedictine editors one MS. contains a note to the effect that this letter was never sent. Internal evidence, however, seems to indicate that it was delivered.
² Cf. introductory note to Letter CCLXIV.
⁵ Cf. 2 Cor. 11. 27 and 28, St. Paul’s ἡ μέριμνα πασῶν τῶν ἐκκλησίων.
COLLECTED LETTERS OF SAINT BASIL

σον εὐλάβειαν εὐχεσθαι υπὲρ ἐμοῦ καὶ τῆς Ἑκκλησίας, ἵνα ὁ Κύριος δῷ ἡμῖν ἀπροσκόπως παρελθεῖν τὰς λυπουμένας ἡμέρας ἦ ὁρας τῆς παρεπιδήμως ἡμῶν· παράσχοι δὲ ἡμῖν καὶ ἰδεῖν τὴν εἰρήνην τῶν ἐκκλησιῶν αὐτοῦ καὶ ἀκούσαι περὶ τε τῶν λοιπῶν συλλειτουργῶν σου καὶ τῶν συναθλητῶν ¹ ἀ εὐχόμεθα, καὶ περὶ σοῦ αὐτοῦ, ἂν νυκτὸς καὶ ἡμέρας οἱ ὑπὸ σὲ λαοί ξητούσι παρὰ τοῦ Κυρίου τῆς δικαιοσύνης.

Γίνωσκε δὲ ὅτι πολλάκις μὲν οὐκ ἑπεστείλαμεν, ³ οὐδὲ ὁσάκις ὁφειλόμενον ἢν, ἑπεστείλαμεν δὲ ὁμως τῇ θεοσεβείᾳ σου. καὶ τάχα οὐκ ἡδυνῆθησαν διασώσαι τὰς προσηγορίας ἡμῶν οἱ πιστευόντες τὴν διακοινίαν τῶν γραμμάτων ἀδελφοί. ἀλλὰ νῦν, ἐπειδὴ ἑπετύχομεν ἡμετέρων τῶν ὀδοιπόροντων πρὸς τὴν σήν τιμώτητα, καὶ τὰ γράμματα αὐτοῖς ἐνεχειρίσαμεν προθύμως, καὶ ἑπεστείλαμεν ⁴ τινα, ἂ καταξίωσον ὑποδέξασθαι ἑπάρη τῆς ἡμετέρας ταπεινώσεως ἀνυπερηφάνως, καὶ εὐλογηθῆ σήμερας κατά μίμησιν τοῦ πατριάρχου Ἰσαάκ. εἰ δὲ τι, καὶ ὡς ἀσχολοῦμεν καὶ ὑπὸ πλῆθος φροντίδων τῶν νουν βεβαπτισμένον ἔχοντες, παρείδομεν τῶν πρεπόντων, μὴ λογίσῃ ἡμῶν, μηδὲ λυπηθῆς· ἀλλὰ μίμησαι τὴν σεαυτοῦ ἐν πᾶσι τελειότητα, ἵνα καὶ ἡμεῖς ἀπολαύσωμεν σου τῆς ἅρετής ὡς καὶ οἱ λοιποὶ πάντες. ἐρρωμένος, ⁶ εὐθύμοι ἐν Κυρίῳ, ὑπερευχόμενος μου, χαρισθείς μοι καὶ τῇ τοῦ Θεοῦ Ἑκκλησία.

¹ ἄθλητῶν E. ⁵ δέξασθαι Med.
³ ἑπεστείλαμεν E. ⁶ καὶ add. editi antiqui.
⁴ ἑπεστείλαμεν E, alii MSS.; ἑστείλαμεν quatuor MSS.
unexcelled Reverence to pray for me and the Church, that the Lord may grant us to pass without offence the trying days or hours of our sojournning here; and may He permit us both to see the peace of His churches and to hear, concerning your other fellow-workers and fellow-athletes, that for which we pray, and concerning yourself, that which the people under you seek night and day from the Lord of Justice.

But be informed that although we have not written often, nor as often as we should have done, nevertheless we have written to your Godliness. And perhaps the brethren who were entrusted with the conveyance of the letter were not able to preserve our greetings. But now, since we have found people of our own who are journeying to your Honour, we have eagerly placed our letter in their hands, and we have despatched certain things which we beg that you deign to accept from our Humility without despising them, and that you bless us in imitation of the patriarch Isaac. And if, as being busy and having our mind overwhelmed by a multitude of cares, we have overlooked any of the proprieties, do not reckon it against us nor be offended, but imitate your own perfection in all things, that we too may enjoy your virtue as do all the rest. Hale, happy in the Lord, praying in my behalf, may you be graciously bestowed upon me and the Church of God.

1 Cf. 1 Peter 1. 17: ἐν φόβῳ τῶν τῆς παροικίας όμῶν χρόνων ἀναστράφητε. “Converse in fear during the time of your sojournning here.”
2 Cf. Psal. 4. 2: Ἐν τῷ ἐπικαλεῖσθαι με, ἐξῆκουσέν μου ὁ θεὸς τῆς δικαιοσύνης μου, ἐν θλίψει ἐπλάτυνάς μοι. “When I called upon him, the God of my justice heard me; when I was in distress, Thou hast enlarged me.”
3 Cf. Gen. 27. 27.
"Εδειξε καὶ ἐφ’ ἡμῶν ὁ Κύριος, ὅτι οὐκ ἐγκαταλείπει τοὺς ὁσίους αὐτοῦ, τῇ μεγάλῃ 1 καὶ κραταίᾳ χειρὶ αὐτοῦ 2 περισκεπάσας τὴν ζωὴν τῆς ὁσιότητάς σου. σχέδον γὰρ παραπλήσιον τούτο τιθέμεθα τῷ ἐν κοιλίᾳ κῆτους ἀπαθή διαμεῖναι τὸν ἁγιον, καὶ ἐν πιστῇ λάβρῳ ἀβλαβῶς διαιτᾶσθαι τοὺς φοβουμένους τὸν Κύριον, ὅπου γε καὶ τὴν σήμερον θεοσέβειαν πανταχόθεν 3 ὑμῖν, ὡς ἀκούοι, τοῦ πολέμου περικυνθέντος, ἀβλαβῆς διεφύλαξε. 4 καὶ φυλάξεις γε πρὸς τὸ ἔξης 5 ὁ δυνατὸς Θεὸς ἄμω, ἐὰν ἐτὶ τούτοις ἐπάνω, 6 τὸ πολὐνεκτὸν θέαμα, ἢ τοῖς γούν ἄλλοις, οὗ τὴν σήμερον ἐπάνως σώματος ἄναμένουσιν ὡς οἶκείας ἑαυτῶν σωτηρίαν. πέπεισμαι γὰρ ἃτι, τοῖς διάκρυσι τῶν ἐκκλησίων καὶ τοῖς στεναγμοῖς ὅσον ἐπὶ σοὶ πάντες στενάζουσι προσχών, ὁ φιλάνθρωπος

1 αὐτοῦ add. E. 2 om. E.
3 πανταχόθεν editi antiqui.
4 διεφύλαξε γε editi antiqui. 5 ἐφεξῆς E.
6 ἐτὶ ζωμεν ἐπιζωμεν editi antiqui. 7 οὕς E et alii.

1 Eusebius of Samosata, exiled to Thrace in 374 by a decree of the Emperor Valens. For further information concerning this Eusebius, cf. the previous letters addressed to him. Tillemont places this letter at the end of 377 or the beginning of 378. The Benedictine editors, on the evidence of Ammianus 31. 6, assign the letter to the summer of 377. It was at that time that many, unable to bear the heavy burdens of taxation, joined with the invading Goths. Valens, upon hearing of this, sent troops to Antioch and vicinity. This seems to be the army of which Basil speaks. Cf. Vita S. Basilii, 38. Loofs also places this letter in the summer of 377.
LETTER CCLXVIII

LETTER CCLXVIII

To EUSEBIUS, while in Exile

In our time also has the Lord shown that He does not leave His saints, since by His great and mighty hand He has protected the life of your Holiness. For this thing we consider to be almost like the case of the holy man who remained uninjured in the belly of a whale, and like that of those who, fearing the Lord, lived unharmed in the fierce fire, inasmuch as He has preserved your Godliness unharmed, although the war has spread, as I hear, round about on every side. And may the Almighty God vouchsafe to us in the near future, if we still live, the earnestly desired sight, or at any rate to the others who await your return as eagerly as they await their own salvation. For I am confident that the loving God, giving heed to the tears of the churches and to the lamentations with which they all lament for you,

2 Cf. Jos. 1. 5: καὶ ὡσπερ ἡμὴν μετὰ Μωυσῆ, οὕτως ἐσομαι καὶ μετὰ σοῦ, καὶ οὐκ ἐνικαλεῖσις σε οὔδε ὑπερφομαι σε. "As I have been with Moses, so will I be with thee: I will not leave thee nor forsake thee."

3 Cf. 2 Esdras 1. 10: καὶ αὐτοὶ παιδεῖς σου καὶ λαός σου, οὐς ἔλυτρωσόν εν τῇ δυνάμει σου τῇ μεγάλῃ καὶ ἐν τῇ χειρί σου τῇ κραταίᾳ. "And these are thy servants, and thy people: whom thou hast redeemed by thy great strength, and by thy mighty hand."

4 Cf. Jonas 2. 1-11; Dan. 3. 20-50.


6 After the departure of Eusebius, the Arians, Eunomius and Lucius, were successively placed in charge of the see. The people of Samosata steadfastly refused allegiance to both. Cf. Theodoret 4. 13.

k 2
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diaphuláxei se τῷ βίῳ, ἐως ἅν δῷ τὴν χάριν τοῖς
νυκτὸς καὶ ήμέρας δεομένοις αὐτοῦ.

Τὰ μὲν οὖν μέχρι τῆς ἐπιθημίας τοῦ ἀγαπητοῦ
ἀδελφοῦ ἡμῶν Λιβανίου τοῦ συνδικόνου πεπραγ-
μένα καθ’ ὑμῶν 1 δι’ αὐτοῦ κατὰ τὴν πάροδον
ἰκανῶς ἐδιδάχθημεν, τὰ δὲ ἀπ’ ἐκείνου τοῦ χρόνου
δεόμεθα μαθεῖν. μείζονα γὰρ ἐν τῷ μεταξὺ καὶ
χαλεπώτερα ἀκούομεν γεγενησθαι πάθη περὶ τοὺς
tόπους· ἄπερ, εὰν μὲν ἢ δυνατὸν, καὶ θάττον,
ei δὲ μῆ, διὰ γοῦν τοῦ εὐλαβεστάτου ἀδελφοῦ
Παύλου τοῦ συμπρεσβυτέρου ἐπανιόντος μάθοιμεν,
ὡς εὐχόμεθα, ὅτι ἀβλαβής καὶ ἀνεπηρέαστος
ὑμῶν φυλάττεται ἡ ζωή. διὰ δὲ τὸ ἀκούσαι 2
πάντα ληστῶν καὶ δησερτόρων 3 πεπληρώσθαι τὰ
τῆς ὀδοῦ, ἐφοβηθημένι τι εἰς χειρας ἐμβαλεῖν τοῦ
ἀδελφοῦ, μή καὶ αὐτῷ παραίτιοι θανάτου γενώ-
μεθα. εὰν δὲ δῷ ὁ Κύριος μετρίαν γαλήνην, ὡς
ἀκούομεν τοῦ στρατοπέδου τὴν πάροδον, σπου-
dάσομεν καὶ τῶν ἡμετέρων ἐκπέμψαι τινά, τὸν
ἐπισκεψόμενον καὶ ἐκαστα ἡμῖν τῶν παρ’ ὑμῖν 4
ἀναγγέλλοντα.

1 ὑμᾶς multi MSS. 2 ὅτι add. E.
3 δισεκτόρων E; δησερτόρων Regius primus; δισερτόρων
Regius sec.; δισερτέρων Coisl. sec.; δεσερτόρων Med.
4 ὑμῶν editi antiqui.
LETTER CCLXVIII

will preserve you in life until He grants the boon to those who importune Him therefor night and day.

Now as to all that had been done against you up to the arrival of our beloved brother and fellow-deacon, Libanius, we have been informed sufficiently by him as he travelled, but we want to learn what happened after that time. For we hear that in the meantime calamities greater and more difficult to bear have taken place in your region; and of these, we would learn quickly, if it is possible, but if that is not possible, we would at least learn through our most revered brother and fellow-presbyter Paul on his return, for we pray that your life is being preserved unhurt and unharmed. But because we have heard that the road is all the way infested with robbers and deserters, we have been afraid to place anything in this brother’s hands, lest we become in part responsible for his death. But if the Lord grant a moderate calm—for we hear of the arrival of the army—we shall endeavour to send some one of our men to visit you and to report to us everything about you.

1 Nothing more is known of this Libanius than is here stated. However, he is to be distinguished from Libanius the bishop of Letter XCII, and from Libanius the professor of rhetoric, Letter CCCXXXV ff.

2 It appears that Eusebius suffered far less from the barbarian ravages of the Goths than from the suspicions aroused at Rome as to his orthodoxy.

3 Nothing further is known of this Paulus than is here stated.

4 Note the curious Latinism ἀντομόλων for Greek ἀντομόλων. Eusebius was an exile in Thrace, where the Goths were now closing round Valens.

5 Cf. introductory note.
Τῇ ὁμοζύγῳ Ἀρινθαίου στρατηλάτου παραμνητικῇ

Τὸ μὲν ἀκόλουθον ἦν καὶ ὁφειλόμενον σου τῇ διαθέσει ἡμᾶς αὐτούς παρεῖναι καὶ συμμετέχειν τῶν γινομένων. οὔτω γὰρ ἂν ἑαυτῶν τε τὴν λύπην κατεπράγναμεν καὶ τῇ σεμνότητι σου τῆς παρακλήσεως τὸ εἰκὸς ἀπεπληρώσαμεν. ἐπεὶ δὲ οὐκέτι μου φέρει τὸ σῶμα τὰς μακροτέρας κινήσεις, ἔπι τὴν διὰ τοῦ γράμματος ἠλθομεν ὁμιλίαν, ὡς ἂν μὴ παντύπασι δόξαμεν ἀλλοτρίως ἔχειν πρὸς τὰ συμβάντα.

Τὸς μὲν οὖν τὸν ἀνδρὰ ἐκείνου οὐκ ἐστέναξε; τὸς δὲ οὔτω λίθινος τὴν καρδίαν ὡς μὴ θερμὸν ἐπ' αὐτῷ ἀφεῖναι δάκρυνον; ἐμὲ δὲ καὶ διαφεροῦντως κατηφείας ἐπλήρωσε, τὰς τε ἱδίας περὶ ἐμὲ τιμᾶς τοῦ ἀνδρὸς λογιζομένου καὶ τὴν κοινὴν τῶν ἐκκλησίων τοῦ Θεοῦ προστασίαν. ἀλλ' ὁμως ἐλογισάμεθα ὅτι, ἄνθρωπος ὦν καὶ λειτουργήσας τῷ βίῳ τούτῳ τὰ ἐπιβάλλοντα, τοῖς καθήκονσι χρόνοις πάλιν παρὰ τοῦ οἰκονομοῦντος τὰ ἡμέτερα Θεοῦ προσελήφθη. ἀ καὶ τὴν σὴν φρόνησιν ἐνθυμομενῆν πρῶς ἔχειν ἐπὶ τῷ συμβάντι παρακαλοῦμεν, καὶ, ὡς οἶον τε, μετρίως φέρειν τὴν

1 ἔλθον editi antiqui.  
2 πάντη E; παντί Harl.  
3 ὑπ' editi antiqui.  
4 ὑπὸ editi antiqui.

1 Written in 378; according to Loofs, possibly at the end of 377. In 355, when the Emperor Constantius was contending against the invading Goths in northern Italy, approaching defeat was turned into a victory for him by the foresight of 134.
LETTER CCLXIX

LETTER CCLXIX

To the Wife of Arinthaeus, the General.

In Consolation

It were appropriate and due to your condition that we should be present in person and share in that which is happening to you. For thus we should not only have assuaged our own grief but also have fulfilled for your Decorum the duty of consolation in reasonable measure. But since my body no longer withstands the longer journeyings, we have had recourse to converse by letter, that we may not seem to be entirely indifferent to what has happened.

Who, then, has not bemoaned that man? And who is so stony of heart as not to have shed a warm tear over him? But as for me, I have been exceedingly filled with dejection as I reflect upon the special honours shown to me by the man and upon the general protection given by him to the churches of God. But nevertheless we have reflected that, being human and having performed the duties which fall to this life, he has at the proper time been taken again by God who dispenseth our lots. And we urge your wisdom, bearing these things in mind, to be calm over what has happened, and, in so far as you can, to bear the misfortune with moderation.

three officials who attacked the enemy without waiting for the Emperor’s order. The first of these officers was Arinthaeus. In the year 363, when Julian was leading his expedition against the Persians, Arinthaeus was commander of the left wing of cavalry. Arinthaeus was also consul in 372. He was present in 378 when the general Trajan rebuked Valens for the persecution of the Catholics. Cf. Letter CLXXIX, which is addressed to Arinthaeus himself; also Theodoret 4. 30.
COLLECTED LETTERS OF SAINT BASIL

συμφοράν. ἵκανος μὲν οὖν καὶ ὁ χρόνος μαλάξαι τὴν καρδίαν σου καὶ πάροδον δούναι τοῖς λογισμοῖς: ἀλλ’ ὦμος ὑποττον ἥμιν ἐστὶ τὸ ἄγαν σου φιλανδρον καὶ περὶ πάντας ἅρπηστόν, μὴ ποτὲ ἐκδοτὸν δῶς σεαυτὴν τῷ πάθει, δι’ ἀπλότητα ήθὸν βαθεῖαν τὴν πληγὴν δεξαμένη τῆς λύτης. πάντοτε μὲν οὖν χρήσιμον τὸ τῶν Γραφῶν διδασκάλιον, μάλιστα δὲ ἐπὶ τῶν τοιούτων καιρῶν. μνήσθητι τούν τῆς τοῦ κτίσαντος ἡμᾶς ἀποφάσεως, δι’ ἃς πάντες οἱ ἐκ τῆς γῆς φύντες πάλιν εἰς γῆν ὑποστρέφομεν καὶ οὐδές οὖτω μέγας, ὡστε βελτίων φανῆναι τῆς διαλύσεως.

Καλὸς μὲν οὖν καὶ μέγας ὁ θαυμαστὸς ἐκεῖνος, καὶ ἐφάμιλλος τῇ ῥώμῃ τοῦ σώματος τῆς τῆς ψυχῆς ἀρετῆν, φημὶ καγώ, οὔμενον ἔχων ὑπερβολὴν εἰς ἑκάτερον: ἀλλ’ ὦμος ἀνθρώπος, καὶ τέθνηκεν, ὡς Ἀδάμ, ὡς Ἀβελ, ὡς Νῶε, ὡς Ἀβραὰμ, ὡς Μωσῆς, ὡς ὀντω ἁν εἰπος τῶν τῆς αὐτῆς φύσεως μετασχόντων. μὴ οὖν, ἐπειδὴ ἀφηρήθημεν αὐτὸν, ἀγανακτῶμεν, ἀλλ’ ὦτι τῆς ἀρχῆς συνωκησαμεν αὐτὸ, χάριν ἔχωμεν τῷ συζεύγας: τὸ μὲν γὰρ στερηθῆναι αὐτός κοινὸν σοι πρὸς τὰς ἄλλας γυναίκας: ἐπὶ δὲ τοιαύτῃ συνοικῆσαι οὐκ οἴμαι ἄλλην γυναικῶν τὰ ἑσα ἔχειν σεμνύνεσθαι. ἐν γὰρ τῷ ὄντι ὑπόδειγμα

1 πάντα E, editi antiqui.
2 βαθεῖαν τὴν] βάθει αὐτὴν editi antiqui.
3 φύντες E. 4 θαυμάσιος editi antiqui.
5 τῶν . . . μετασχόντων] τῶν . . . μετασχόντα editi antiqui.

1 Cf. Gen. 3. 19: ἐν ἰδρύτι τοῦ προσώπου σου φάγῃ τὸν ἄρτον σου ἔως τοῦ ἀποστρέψαι σε εἰς τὴν γῆν εξ ἥς ἐλήμφθης. ὅτι γῆ
LETTER CCLXIX

Nay, time also will suffice to soothe your heart and to give access to reflection; but yet your excessive love for your husband and your kindness towards all is a cause of disquietude to us, lest perchance you may give yourself over completely to your suffering, since through the simplicity of your character you have received deeply the blow of your sorrow. Now on all occasions the teaching of the Scriptures is helpful, but especially on such as these. Remember, therefore, the declaration of Him who created us, according to which all of us who are of the dust shall return again to the dust; and no one is so great as to show himself superior to the dissolution.¹

Now that admirable man was noble and great, matching the strength of his body with the virtue of his soul—I also affirm it—nay, he was a man who could not be surpassed in either respect; at the same time, however, he was human and he has died, just as Adam died, and Abel, and Noah, and Abraham, and Moses, and anyone whom you might mention of those who have shared our common natures.² Let us, then, now that we have been deprived of him, not be grieved, but for the fact that we have lived with him at all let us be grateful to Him who yoked you with him. For to be deprived of a husband is a lot which you have in common with the rest of women, but such has been your marriage that no other woman, methinks, can cherish equal pride. For He who created us fashioned that man as in

¹ Cf. Rom. 5. 14.

² Cf. Rom. 5. 14.
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τῆς ἀνθρωπείας φύσεως τὸν ἀνδρα ἐκεῖνον ὁ κτίσας ἡμᾶς ἐδημιούργησεν, ὡστε πάντες μὲν ὀφθαλμοὶ πρὸς αὐτὸν ἐφέροντο, πάσα δὲ γυλῶσα τὰ κατ' αὐτὸν διεξήκει γραφεῖς δὲ καὶ πλάσται τῆς ἄξιας ἀπελιμπάνοντο ἰστορικὸ δὲ ἀνδρεσ, τὰ κατὰ τοὺς πολέμους ἀνδραγαθήματα διηγοῦμενοι, πρὸς τὴν τῶν μύθων ἑκπίπτουσιν ἀπιστίαν. οἷς οὐδὲ πιστεύειν ἤνείχοντο οἱ πολλοὶ τῇ φήμῃ τὴν σκυθρωπὴν ἐκείνην ἀγγελίαν περιαγούσην, οὐδὲ καταδέχεσθαι ἄλως, ὅτι τέθυκεν 'Αρισθαίος. ἄλλ’ ὦμος πέπονθεν ἃ οὐρανό καὶ ἡλιό καὶ γῆ συμβησεται.

Οἶχεται καταλύσας λαμπρῶς, μὴ ὑπὸ γῆρως κατακαμφθεῖς, μὴ καθυφεῖς τι τῆς περιφανείας; μέγας μὲν ἐν τῷ παρόντι βίῳ, μέγας δὲ ἐν τῷ μέλλοντι; μὴ δὲν ἐκ τῆς παρούσης λαμπρότητος πρὸς τὴν ἐπιζομένην δόξαν ζημιωθεῖς, διὰ τὸ πᾶσαν κηλίδα τῆς ψυχῆς πρὸς αὐταῖς ταῖς ἐξόδοις τοῦ βίου τῷ λουτρῷ τῆς παλιγγενεσίας ἀποκαθήρασθαι. ὃν ὦτι αὐτὴ, πρόξενος αὐτῷ καὶ συνεργὸς γενομένη, μεγίστην ἔχει παραμυθίαν. καὶ μετάθετο τὴν ψυχὴν ἀπὸ τῶν παρόντων ἐπὶ τὴν τῶν μελλόντων μέρημαν, ὡστε καταξιωθῆναι δι' ἑργῶν ἀγαθῶν τὸν ὤμοιον αὐτῷ τῆς ἀναπαύσεως τόπων καταλαβεῖν. φείδομι μητρὸς γηραιᾶς, φείδομί θυγατρὸς νεαρᾶς, αἰς μόνη πρὸς παραμυθίαν λέλειψαι. γενοῦ ὑπόδειγμα ἀνδρείας ταῖς λοιπαῖς

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1 γῆρως E.  
2 καθυφεῖς E.  
3 αὐταῖς om. editi antiqui.  
4 ὦτι add. Capps.

1 Cf. Psal. 101. 26 and 27.
very truth a unique example of human nature, so that all eyes were turned toward him, and every tongue related his deeds; and painters and sculptors fell short of his true worth; and historians, when narrating his brave exploits in the wars, fall into the incredible fashion of our myths. Wherefore the many could neither credit the report which circulated that sad announcement, nor accept at all that Arinthacus was dead. But nevertheless he has experienced that which will happen to heaven and sun and earth.¹

He has gone, having come to the end brilliantly, not bent by old age, not deprived of any of his distinction, great in the present life and great in the life to come; having lost none of his present brilliancy in view of the glory that is expected, because he had washed away every stain on his soul at his very departure from life by the laver of regeneration.² That you have yourself been his assistant and helpmate in all these things furnishes the greatest consolation. Transfer also your mind from things present to solicitude for the things to come, so that you may be deemed worthy by your good works to receive a place of repose equal to his. Spare an aged mother, spare a tender daughter, to whom you alone are left for consolation. Become an example of fortitude to

¹ Arinthacus was baptized just before death in accordance with a common custom of the day. Cf. Titus 3. 5 and 6: οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἢ ἐποίησαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἐσώσεν ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ ἀνακαίνωσεν πνεῦματος ἀγίου, Οὐ δὲ ἔχεις ἐφ’ ἡμᾶς πλουσίας διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν. "Not by works of justice, which we have done, but according to his mercy, he saved us, by the laver of regeneration, and renovation of the Holy Ghost; whom he hath poured forth upon us abundantly, through Jesus Christ our Saviour.”
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γυναιξὶ· καὶ οὕτω τὸ πάθος μέτρησον, ὡς μήτε ἐκβαλεῖν τῆς καρδίας, μήτε καταποθῆκαι ὑπὸ τῆς λύπης. ἐπὶ πάσι πρὸς τὸν μέγαν τῆς ὑπομονῆς μισθὸν ἀπόβλεψον, τὸν παρὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ ἀνταποδόσει τῶν βεβιωμένων ἡμῖν ἐπηγγελμένον.

CCLXX

'Ανεπίγραφος, ύπὲρ ἀρπαγῆς

Πάνυ λυποῦμαι ὅτι οὐχ εὐρίσκω ὑμᾶς ἐπὶ τοῖς ἀπηγορευμένοις οὔτε ἀγανακτοῦντας οὔτε δυναμένους λογίζομαι, ὅτι εἰς αὐτὸν τὸν βίον καὶ τὴν ζωὴν τὴν ἀνθρωπίνην παρανομία ἐστὶ καὶ τυραννὶς ἡ γυνομενία αὕτη ἀρπαγῆ, καὶ ὑβρὶς κατὰ τῶν ἔλευθερων. οἴδα γὰρ ὅτι, εἰ τοιαύτην εἰχετε γνώμην πάντες, οὐδὲν ἐκώλυν πάλαι τοῦ κακοῦ τὴν συνήθειαν τοῦτον ἐξελαθήναι τῆς πατρίδος ἡμῶν· ἀνάλαβε τοίνυν ἐπὶ τοῦ παρόντος ζήλου Χριστιανοῦ, καὶ κινήθητι ἄξιος τοῦ ἀδικήματος. καὶ τὴν μὲν παῖδα, ὅπουτερ ἄν εὐρήσῃ, ἀφελόμενος πάση εὐτυχία ἀποκατάστησον τοῖς γονέωιν· καὶ αὐτὸν δὲ ἐκείνου ἐξόρισον τῶν εὐχῶν, καὶ ἐκκήρυκτον ποίησον· καὶ τοὺς συνεπελθόντας αὐτῷ, κατὰ τὸ ἡδ Προλαβὼν παρ᾿ ἡμῶν κήρυγμα, τριετίαν πανοικεὶ ¹ τῶν εὐχῶν ἐξόρισον. καὶ τὴν

¹ πανοικί E, Med.

¹ Cf. Matt. 25. 34.
² Written after 374. ἀρπαγῆ or raptus probably means here, not ravishment, but the forceful removal of a woman to a place where she may be induced or forced to marry. Some I40
LETTER CCLXX

the rest of womankind; and so moderate your sorrow as neither to expel it from your heart nor to be over-whelmed by grief. In all things look to the great reward of patience which has been promised us by our Lord Jesus Christ in requital of the deeds of this life.¹

LETTER CCLXX

WITHOUT ADDRESS, CONCERNING RAPE ²

I am greatly grieved that I do not find you either indignant over deeds which are forbidden or able to understand that this rape which is going on is an unlawful outrage and a tyranny against life itself and the existence of man, and an insult to free men. For I know that if you all had such an opinion, nothing would have prevented this wicked custom from being driven long ago out of our country. Therefore assume in the present instance the zeal of a Christian, and be moved in a manner worthy of the injustice. And as for the girl, wherever you find her, take her by all force and restore her to her parents; and as for the man, debar him from the prayers, and declare him excommunicated; and as for those who accompanied the man, according to the canon ³ already published by us, debar them with their whole household from the prayers for a period of three years. And as for the village that received

would divide raptus into the two classes of raptus seductionis and raptus violentiae.

³ Probably a reference to the thirtieth canon of Letter CXCIX in which the same sentences are decreed. Some would understand by κήρυγμα a letter sent broadcast to promulgate the excommunication of the guilty party.
COLLECTED LETTERS OF SAINT BASIL

κώμην τὴν ὑποδεξαμένην τὴν ἀρπαγείσαν, καὶ φυλάξασαν, ἦτοι ὑπερμαχήσασαν, καὶ αὐτὴν ἔξω τῶν εὐχῶν πανδημεῖ ποιήσου· ἵνα μάθωσι πάντες, ὡς οὖν, ὡς ἄλλο τι θηρίον, κοινὸν ἐχθρὸν ἱγου-μενοι τὸν ἀρπαγα, οὕτως ἀποδιώκειν ¹ αὐτὸν καὶ προϊστασθαι τῶν ἀδικουμένων.

CCLXXI

Εὐσεβίῳ ἐταίρῳ συστατικῆ ἐπὶ Κυριακῷ πρεσβυτέρῳ

Εὐθὺς καὶ κατὰ πόδας τῆς σῆς ἀναχωρήσεως ἐπιστὰς τῇ πόλει, ὃσον ἡθύμησα διαμαρτών σου, τί δεῖ καὶ λέγειν πρὸς ἄνδρα οὐ λόγου δεόμενον, ἀλλὰ πειρὰ εἰδότα, τῷ τὰ ῥομοία πεποιθέναι; ὃσον γὰρ ἦν ἄξιον ἐμοὶ ἱδεῖν τὸν πάντα ἀριστον Εὐσέβιον, καὶ περιπτύξασθαι, καὶ πρὸς τὴν νεότητα πάλιν τῇ μνήμῃ ἐπανελθεῖν, καὶ ὑπομνησθῆναι ἡμερῶν ἐκείνων, ἐν αἷς καὶ δωμάτιον ἠμῖν ἐν, καὶ ἐστί νὰ μία, καὶ παιδαγωγὸς ὁ αὐτὸς, καὶ ἀνέσις, καὶ σπουδή, καὶ τρυφή, καὶ ἐνδεια, καὶ πάντα ἠμῖν ἐξ ἴσου ² πρὸς ἄλλην ὑπήρχε. πόσον οἰεὶ τίθεσθαι με άξιον πάντα ταῦτα διὰ τῆς σῆς συντυχίας ἀναλαβεῖν τῇ μνήμῃ, καὶ τὸ βαρὺ τοῦτο γῆρας ἀποξυσάμενον, νέον δοκεῖν

¹ διώκειν editi antiqui.
² οὗ λόγου . . . εἰδότα, τῷ τὰ] οὐ λόγων . . . εἰδότα τὰ editi antiqui.
³ ἴσου editi antiqui.

¹ Written some time after 374. This Eusebius, not to be confused with any other of the same name, was a college friend.
LETTER CCLXXI

her who was raped, and kept her, or even fought to keep her, put it also with all its people outside the prayers; that all may learn, considering the ravager as a common foe like a snake or any other wild beast, to pursue him accordingly and to champion those who are wronged.

LETTER CCLXXI

To my Comrade Eusebius,¹ in recommendation of Cyriacus ² the Presbyter

Having visited the city immediately on the heels of your departure, why need I describe how disappointed I was at missing you, to a man who needs not words but knows by experience through having suffered similarly? For how much would it have been worth to me to see the most excellent Eusebius, and to embrace him, and to return again in memory to our youth, and to recall those days when one home was ours, and one hearth, and the same teacher, and leisure, and study, and indulgence, and want, when all that we possessed was shared equally with each other! Of how much worth do you think I consider it to renew all these things in memory through meeting you, and, casting aside this burdensome old age, to fancy that I have become and room-mate of Basil at Athens. Nothing more is known of him than is contained in this letter.

¹ The Benedictine editors decline to identify this Cyriacus with the one mentioned in Letter CLXXXVIII. There seems, however, to be nothing improbable in the identification of the two.

² The Benedictine editors decline to identify this Cyriacus with the one mentioned in Letter CLXXXVIII.
COLLECTED LETTERS OF SAINT BASIL

πάλιν ἐκ γέροντος γεγενήσθαι; ἀλλ' ἐκείνων μὲν μὲ διέφυγεν ἢ ἀπόλαυσις, τὸ δὲ διὰ γράμματος ἰδεῖν σου τὴν λογιότητα, καὶ τὸν ἐνότα τρόπον ἐαυτὸν παραμυθήσασθαι, οὐκ ἀφηρέθην, τῇ συντυχίᾳ τοῦ αἰδεσιμωτάτου Κυριακοῦ τοῦ συμπρεσβυτέρου· ὃν αὐσχύνομαι συνιστῶν σοι καὶ οἰκείον ποιῶν δι' ἐμαυτοῦ, μὴ ποτε δόξω περιέργον τι ποιεῖν σοὶ προσάγων τὰ ἰδία σου καὶ ἐξαιρέσα. ἀλλ' ἐπειδὴ με δεῖ καὶ μάρτυρα εἶναι τῆς ἀληθείας, καὶ τοὺς συνημμένους πνευματικῶς τὰ μέγιστα τῶν ἐμοὶ προσόντων χαρίζεσθαι, τὸ μὲν περὶ τὴν ἱερωσύνην ἀνεπτηρέαστον τοῦ ἀνδρὸς ἡγούμαι καὶ σοὶ φανερῶν εἶναι, βεβαιῶ δὲ κἀγὼ, οὐδεμίαν γνωρίζων κατ' αὐτοῦ παρὰ τῶν πᾶσιν ἐπιβαλλόντων τὰς χεῖρας, τῶν μή φοβουμένων τῶν Κύριον, ἐπήρειαν. καίτοιγε εἰ τι ἐγεγόνει παρ' αὐτῶν, οὔθ' οὕτως ἀνάξιος ἢν ὁ ἀνήρ· οἱ δὲ ἐχθροὶ τοῦ Κυρίου βεβαιοῦσι τοὺς βαθμοὺς μᾶλλον οἰς ἀν προσπολεμῶσιν, ἡ ἀφαιροῦνται τι τῆς ύπαρχούσης αὐτοῖς παρὰ τοῦ Πνεύματος χάριτος. πλὴν ἀλλ', ὅπερ ἔφη, οὔτε κατεπενθῆση τι τοῦ ἀνδρός. ὡς οὖν πρεσβυτέρου ἀνεπτηρέαστον καὶ ἦμιν συνημμένον καὶ πᾶσης αἰδούς ἄξιον, οὕτω καταξίου αὐτὸν ὅραν, σαυτὸν τε ὑφελῶν καὶ ἦμιν χαριζόμενος.

1 τις editi antiqui. 2 οἱ δὲ] εἰ γὰρ editi antiqui.
LETTER CCLXXI

young again instead of old? But though the enjoyment of all this has escaped me, yet of the privilege of seeing your Excellency through the agency of a letter, and of consoling myself by the only method within my power, I have not been deprived, thanks to meeting with the most reverend Cyriacus, fellow-presbyter, whom I am ashamed to recommend to you and to make your own through my offices, lest perchance I seem to be performing a superfluous task in bringing to you what is already your own and a prized possession. But since I must also be a witness of the truth,¹ and to those who are joined with me spiritually give the greatest boons in my possession, while I believe that the man's blamelessness in the priesthood is evident to you also, yet I confirm it, knowing of no calumny against him on the part of those who lay their hands upon everyone, even those who do not fear the Lord. And yet if any accusation had been made against him by them, even so the man would not be unworthy. But the enemies of the Lord rather confirm the churchly standing of those whom they attack than take away from them any of the grace which is theirs as a gift from the Spirit. But still, as I have said, nothing has been devised against the man. Therefore, as being a blameless presbyter and as one who is in union with us and worthy of all respect, so deign to look upon him, thereby both benefiting yourself and conferring a favour upon us.

¹ Cf. John 18. 37.
COLLECTED LETTERS OF SAINT BASIL

CCLXXII

Σωφρονίω μαγίστρῳ

‘Απήγγειλέ μοι ’Ακτίακος ὁ διάκονος, ὅτι σὲ τινὲς έλύπησαν καθ’ ἡμῶν, διαβάλλοντες ἡμᾶς ὡς οὐκ εὑροῖκως πρὸς τὴν σὴν διακειμένους σεμνότητα. ἐγὼ δὲ οὐκ ἑθαύμασα εὐ τινὲς εἶσιν ἀνδρὶ τοσοῦτῳ παρεπόμενοι κόλακες. πεφύκασι γὰρ πως ταῖς μεγάλαις δυναστείαις αἱ ἀνελεύθεροι αὐταὶ παραφύσεθαι θεραπεῖαι, οὐ διὰ τὸ ἀπορεῖν οἰκεῖον ἁγαθοῦ, δι’ οὐ γνωρισθῶσιν, ἐκ τῶν ἀλλοτρίων κακῶν ἑαυτοὺς συνιστῶσι. καὶ σχεδὸν, ὡσπερ ἡ ἐρυσίβη τοῦ σίτου ἐστὶ φθορὰ ἐν αὐτῷ γινομένῃ τῷ σίτῳ, οὕτω καὶ ἡ κολακεία τὴν φιλίαν ὑποδομημένη λύμη ἐστὶ τῆς φιλίας. οὐ τοίνυν ἑθαύμασα, ὡς ἐφην, εἰ τινὲς, ὡσπερ οἱ κηφῖνες τὰ σμήνη, οὕτως αὐτοὶ τῇ τῆς λαμπράν ον καὶ θαυμαστὴν ἐστίαν περιβομβοῦσιν.

‘Αλλ’ ἐκεῖνό μοι θαυμαστὸν ἐφάνη καὶ παντελῶς παράλογον, τὸ σὲ, ἀνδρὰ ἐπὶ τῷ βάρει τοῦ ἡθοὺς μάλιστα διαφανῆ, ἀνασχέσθαι αὐτοῖς ἀμφοτέρας ἀνεῖναι τὰς ἱκοῖς καὶ διαβολὴν κατ’ ἐμοῦ παραδέξασθαι, ὃς πολλοὺς ἀγαπήσας ἐκ τῆς πρώτης

1 τῷ αὐτῷ διὰ διαβολὴν ἑαυτοῦ “To the same, by reason of a slander against himself” editi antiqui.
2 Ἀκτίανος Regius sec., Coisl. sec., Paris.; Ἀντίοχος editi antiqui.
3 οἱτοὶ E, Med.
4 ἀναδέξασθαι E.

1 Written in the later years of Basil’s life. For this Sophronius, cf. Letters XXXII, LXXVI, XCVI, CLXXX, and 146
LETTER CCLXXII

LETTER CCLXXII

To SOPHRONIUS, the Master

The deacon Actiacus has reported to me that certain persons have caused you to be angry at us, slandering us on the ground that we are not well disposed toward your August self. But I am not surprised if there are some flatterers in attendance upon a man of your high position. For somehow, as by a law of nature, such servile and obsequious courtiers spring up beside men of exalted positions, and these men, because of their lack of any good in themselves whereby they may become known, make use of the evils of others in order to recommend themselves. And we may almost say that just as mildew is destructive of grain when it gets into the grain itself, so flattery when it works its way into friendship is a blight upon the friendship. Therefore I am not surprised, as I said, if some persons, like drones around bee-hives, likewise buzz around your splendid and wonderful hearth.

But this has appeared to me annoying and altogether astounding—that you, a man especially distinguished for depth of character, should have brought yourself to lend both ears to them and to accept any slander against me, who, although I have loved many

CXCII. The Magister Officiorum (Master of the Offices) was charged with the principal administration of public affairs. He was the supreme magistrate of the palace, inspected the discipline of the civil and military schools, and received appeals from all parts of the empire.

2 Nothing more is known of this Actiacus.

3 Cf. Plato, Republic 609a (mildew, the special pest of grain).
COLLECTED LETTERS OF SAINT BASIL

ηλικίας μέχρι τοῦ γῆρως τούτου, οὐδένα οἴδα εἰς φιλίαν τῆς σῆς τελειότητος προτιμήσας. καὶ γὰρ καὶ εἰ μὴ ὁ λόγος ἐπεισέ μὲ ἁγαπάν τοιοῦτον οὕτα, ἐξῆρκει ἡ ἐκ παιδὸς συνήθεια προσδήσαι μὲ τῇ ψυχῇ σου. οἴδας δὲ ὦσον ὁ ὄντα καὶ ὁ ὄντει πρὸς φιλίαν τὸ ἔθος. εἰ δὲ οὐδὲν δείκνυμι τῆς προα- ρέσεως ταύτης ἄξιον, σύγγρωθί μου τῇ ἀσθενείᾳ. καὶ γὰρ οὐδὲ αὐτὸς ἔργον παρ' ἐμοῦ εἰς ἀπόδειξιν τῆς εὐνοίας ἐπιζήτησεις; ἂλλα προαιρέσειν δηλο- ὅτι τὰ βέλτιστὰ σοι συνευχομένην. μὴ γὰρ ποτὲ εἰς τούτῳ καταβαίνῃ τὰ σά, ὥστε τῆς παρὰ τῶν οὕτω μικρῶν, ὅποιος αὐτὸς εἰμι, εὐεργεσίας προσδεθῆναι.

Πῶς οὖν ἔμελλον ἐγὼ ὑπεναντίον τι σοι λέγειν ἢ πράττειν ἐν τοῖς κατὰ Μεμνόμου πράγμασι; ταύτα γὰρ μοι ἀπήγγειλεν ὁ διάκονος. πῶς δὲ τὴν Ὄμητίου 3 εὐπορίαν προτιμοτέραν ἐπιθέμην τῆς σῆς οἰκείωσεως, ἄνδρὸς οὕτω δαπανῶντος τὴν οὐσίαν; ἀλλ' οὐκ ἐστι τούτων οὐδὲν ἀληθὲς· οὔτε τι ἐὑρίσκαν παρ' ἐμοὶ οὔτε πέπρακται ὑπεναντίον. ἔκεινο δὲ ὅσως ἀφορμὴν ἔδωκε τοῖς τὰ ψευδὴ λέγουσι, τὸ παρ' ἐμοὶ πρὸς τινὰς τῶν θορυβοῦντων λεχθὲν, ὅτι Εἰ μὲν προείρηται εἰς ἔργον ἅγαγει τὴν ἕαυτοῦ γνώμην ὁ ἀνθρωπός, κἂν θορυβήσῃ ὡμεῖς, κἂν μὴ, γενήσεται πάντως καὶ λαλοῦντων ὑμῶν καὶ σιωπῶντων οὐδὲν ἤττον τὰ σπουδαζόμενα· εἰ δὲ μεταβουλεύσεται, μὴ παρασύρητε τὸ σεμνότατον 5 ὅνομα τοῦ φίλου ἡμῶν, μηδὲ ἐν προσχήματι δῆθεν τῆς περὶ τῶν

1 ὥσα E, Harl., Med. 2 ἐπιζήτησε editi antiqui.
3 Ὄμητίου Reg. primus et Bigot.
4 oikías E, Coisl. sec., Reg. sec., Par.
from early youth to this old age of mine, know that I have preferred no one in friendship to your Perfection. For even if my reason had not persuaded me to love you for what you are, our intimacy from boyhood would be enough to attach me to your soul. And you know how powerful is the force of habit in friendship. But if I show you nothing worthy of this affection, pardon my weakness. For not even you yourself will seek a deed from me in proof of my good-will, but surely only an affection which prays that the best things may be yours. For may your fortunes never come to such a pass that they require a benefaction from persons so insignificant as I myself am.

How, then, was I likely to say or do anything in opposition to you in the affair of Memnonius? For this is what the deacon reported to me. And how could I have considered the wealth of Hymetius, a man so prodigal of his substance, as preferable to your friendship? Nay, none of these charges is true; nor has anything been either said or done by me against you. But here perhaps is a matter which gave occasion to those who utter the lies—a statement I made to certain persons who were raising an outcry: "If the fellow has publicly given orders to carry his purpose into effect, whether you raise an outcry or not, what he seeks will surely be done, though you speak or though you are silent, none the less. But in the possibility that he will change his mind, do not drag in our friend's most revered name, and do not under the alleged pretext of zeal in your

1 Nothing further is known of this Memnonius.
2 Otherwise unknown.

5 σέμνον editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

προστάτην ύμῶν 1 σπουδής ἐαυτοῖς τι κέρδος ἐντεύθεν, ἐξ ὦν ἐπανατείνεσθε φόβον καὶ ἀπειλήν, καταπράττεσθε. πρὸς δὲ αὐτοῦ ἐκεῖνον τὸν τὰς διαθήκας γράφοντα οὔτε δι’ ἐμαυτοῦ οὔτε δι’ ἐτέρου ἐφθεγξάμην ἢ μικρόν ἢ μείζον περὶ τοῦ πράγματος τούτον.

Καὶ τούτοις ἀπιστεῖν οὐκ ὁφείλεις, εἰ μὴ παντελῶς με ἀπεγνωσμένον 2 ἡγή, καὶ καταφρονεῖν τῆς μεγάλης ἀμαρτίας τοῦ ψεύδους. ἀλλὰ πάνυ ἡμῖν αὐτὸς καὶ τὴν ἐπὶ τῷ πράγματι τούτῳ ὑπόνοιαν ἄφες, καὶ τοῦ λοιποῦ πάσης διαβολῆς ψηλοτέραν ποιοῦ τὴν ἐμὴν περὶ 3 σὲ διάθεσιν, τὸν 'Αλέξανδρον μμούμενος, ὃς ἐπιστολὴν κατὰ τοῦ ἱατροῦ δεξάμενος ὡς ἐπιβουλεύοντος, ἐπειδὴ ἔτυχεν ἐν αὐτῷ τῷ καρφῳ φάρμακον λαβὼν ὡστε πιεῖν, τοσοῦτον ἄπεσχε πιστεύσαι τῷ διαβάλλοντι, ὡστε ὅμοι τῇ τὴν ἐπιστολὴν ἀνεγίνωσκε, καὶ τὸ φάρμακον ἔπινεν. οὐδενὸς γὰρ τῶν ἐπὶ φιλίᾳ γυναῖκών ἀτιμότερον ἐμαυτὸν ἀξίων τίθεσθαι, τῷ μήτε ἀλὼναὶ ποτὲ εἰς 4 φιλίαν ἐξαμαρτῶν, καὶ ἐτὶ παρὰ τοῦ Θεοῦ

1 ἡμῶν E. 2 εἰναι add. E, editi antiqui. 3 πρὸς E, Harl. 4 πρὸς E.

1 The matter at issue cannot be clearly deduced from the context. It seems that a certain person in authority ("the fellow"), for whom Basil has little respect, has given orders about an unknown matter, which are so objectionable to certain persons with whom Basil is in touch that they raise a
LETTER CCLXXII

patron's behalf try to put through any gain for yourselves by such means—by your holding over the man fears and threats." But to the man himself who wrote the will I have neither through myself nor another person said anything small or great about this matter.¹

And you ought not to distrust these statements, unless you regard me as utterly desperate and think that I contemn the great sin of falsehood. Nay, do you of yourself entirely remove from us your suspicion in this matter, and for the future consider my affection for you superior to all slander, imitating Alexander,² who, upon receiving a letter against his physician charging him with plotting against him, since at the very moment he happened to have taken some medicine to drink, was so far from putting faith in the slanderer that he both read the letter and drank the medicine at the same time. For I think it right to account myself less honourable than no man of those who are renowned for friendship, both because I have never been found sinning against friendship, and, again, because I have received storm of protest. Their protest was made in the guise of desire to serve the interests of their "patron," who seems to have been the addressee of this letter, Sophronius. But Basil, in his endeavour to restrain them, intimates that their object was really to advance their own interests by threatening the author of the objectionable orders, and urges them not to drag in his "friend's" name, i.e. apparently that of Sophronius. A misleading report of Basil's words reached Sophronius and caused resentment against Basil. In some connection Sophronius has also supposed that Basil influenced some person, perhaps Hymetius, regarding a will, and this will may have been involved in the incident which Basil here explains.

² Cf. Plutarch, Alexander 19. 3.
COLLECTED LETTERS OF SAINT BASIL

μον λαβεῖν τὴν ἐντολὴν τῆς ἀγάπης, ἡς χρεώστης εἰμὶ οὗ μόνου κατὰ τὴν κοινὴν τῶν ἀνθρώπων φύσιν, ἀλλ' ότι καὶ ἵδιως εὐεργέτην σε γνωρίζω ἐμαυτοῦ τε καὶ τῆς πατρίδος.

CCLXXIII

'Ανεπίγραφος, περὶ "Ἡρα

'Ακριβῶς πεπεισμένος οὕτως ἡμᾶς ἀγαπᾶν τὴν σὴν τιμώτητα, ώστε τὰ ἡμῖν διαφέροντα οἰκεία λογίζεσθαι, τὸ αἰδεσιμώτατον ἀδελφὸν ἡμῶν "Ἡραν, ὅποι οὗ κατὰ συνήθειαν τίνα ἀδελφὸν ἡμῶν προσαγορεύομεν, ἀλλὰ κατὰ ἀκριβεστάτην καὶ οὐδεμίαν ἔχουσαν ὑπερβολὴν τῆς φιλίας διάθεσιν,3 συμιστῶ σου τῇ ὑπερφυεί καλοκαγαθία, καὶ παρακαλῶ οἰκείως 4 τε αὐτὸν θεάσασθαι, καὶ τὴν κατὰ δύναμιν σοὶ παρασχέσθαι αὐτῷ προστασίαν ἐν ὅισ ἄν δέηται τῆς μεγαλονοίας σου. ώστε με τοῖς πολλοῖς οἷς ἡδὴ τετύχηκα παρὰ σοὶ ἀγαθοῖς καὶ ταύτην ἔχειν τὴν εὐεργεσίαν συναριθμεῖν.

CCLXXIV

'Iμερίφ 5 μαγιστρῷ

'Ἡ πρὸς τὸν αἰδεσιμώτατον ἀδελφὸν "Ἡραν φιλία μοι καὶ συνήθεια, ότι εκ πάνιν παιδὸς τὴν

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1 om. E. 
2 καὶ add E. 
3 υπερχόμενον E. 
4 οἰκεῖον editi antiqui. 
5 Ἰμερίφ E., Clarom.

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1 Cf. John 13. 34 : Ἑντολὴν καὶ κύριον δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάσησά ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 

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from my God the commandment of that charity in which I am your debtor, not only in accordance with human nature in general, but also because I recognize you in particular as a benefactor of myself and of my country.

LETTER CCLXXIII

WITHOUT ADDRESS, ABOUT HERA

Thoroughly convinced that your Honour so loves us that you consider what concerns us as concerning yourself, I commend to your surpassing goodness our most revered brother Hera, whom we call our brother, not through mere custom, but through our very sincere attitude of friendship towards him which admits no higher degree; and I urge you to regard him as your own, and, in so far as you can, to furnish him protection in whatever he petitions your Magnanimity; so that I may be able to number this benefaction also among the many blessings which I have already obtained from you.

LETTER CCLXXIV

TO HIMERIUS, THE MASTER

That my friendship and intimacy with our most revered brother Hera had its beginning in early

"A new commandment I give unto you: That you love one another; as I have loved you, that you also love one another."

2 Written towards the end of Basil’s life.

3 Of the same date as the preceding. From the tone of this letter, Himerius appears to be a Christian, and is not to be confused with the contemporary sophist of the same name.

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ἀρχὴν ἔλαβε, καὶ μέχρι γῆρως συμπαρέμεινε ⁵ τῇ τοῦ Θεοῦ χάριτι, παντὸς ἀμεινον καὶ αὐτὸς ἐπιστασαί. σχεδὸν γὰρ καὶ τὴν τῆς σῆς μεγαλοφυίας ἀγάπην ἐξ ἐκεῖνον ᾦμῖν ὁ Κύριος ἔχαριστο, ἐξ ὦτου καὶ τὴν πρὸς ἀλλήλους ἦμῖν γνῶσιν προεξένησεν. ἐπεὶ οὖν δεῖται τῆς παρὰ σοῦ προστασίας, παρακαλῶ σε καὶ καθικετεῖν, τῇ τὸ ἄρχαια ² περὶ ἦμᾶς διαθέσει χαριζόμενον καὶ τῇ γνώσει κατασχούσῃ ἀνάγκῃ προσχόντα, οὕτως οἰκείωσασθαί τὰ κατ᾽ αὐτὸν πράγματα, ὥστε μηδεμιᾶς αὐτοῦ ἐτέρας προστασίας δεχθῆναι, ἀλλ' ἑπανελθεῖν πρὸς ἦμᾶς πάντα καταπραξάμενον τὰ κατ᾽ εὐχάς. ὥστε ταὶς πολλαῖς αἰς πεπόνθαμεν παρὰ σοῦ ἐνεργεσίαις καὶ ταύτην ἦμᾶς ἔχειν συναριθμεῖν, ἢς ὁκ ἂν μεῖζονa ³ ἑαυτοῖς, οὐδὲ μᾶλλον ἦμῖν διαφέρουσαν εὐρίσκοντες οἰκειούμεθα. ⁴

CCLXXV

Ἀνεπίγραφος, περὶ "Ἡρα

Προέλαβες τὰς παρ᾽ ᾦμῶν παρακλήσεις ἐν τῇ πρὸς τὸν αἰδεσιμώτατον ἀδελφὸν ἦμῶν "Ἡραν διαθέσει, καὶ γέγονας αὐτῷ εὐχῆς ἀμεινῶν τῶν τε τιμῶν ταῖς ὑπερβολαῖς αἰς εἰς αὐτὸν ἐπεδείξον χαῖρε σαρκάς καὶ ταῖς ἐφ’ ἐκάστου καιροῦ προστασίαις. ὡμοὶ δὲ καὶ ἦμεῖς, ἐπειδὴ σιωπῇ φέρειν τὰ κατ’ αὐτὸν οὐ δυνάμεθα, παρακαλοῦμεν σοῦ τὴν ἀνυπέρβλητον προσφοράς καὶ εἰς ἢμέτεραν χάριν

1 παρέμεινε Med, Vat, Reg. sec., Coisl. sec.
2 om. E.
3 μεῖζον E.
4 οἰκοιούμεθα E.
5 om. E.

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LETTER CCLXXV

childhood, and by the grace of God has endured until old age, you yourself know better than anyone else. For the Lord blessed us with the love of your Magnanimity also from almost the same time that He brought about our acquaintance with each other. Since, therefore, he needs your protection, I urge and beseech you, having regard for your ancient affection towards us and taking note of the necessity that now constrains us, so to regard his affairs as your own that he may never need another's protection, but may return to us having accomplished all for which he prayed; so that to the many benefactions which we have experienced from you we may add this one also, which we make our own because we could not find a greater so far as we are concerned or one which affects our interests more.

LETTER CCLXXV

WITHOUT ADDRESS, ABOUT HERA

You have anticipated our appeals by your attitude towards our most revered brother Hera, and you have been better to him than we had prayed, both because of the exceptional honours which you have shown him and because of your protection of him on every occasion. And yet, since we cannot endure his situation in silence, we also urge your unsurpassed Honour, even as a favour to us, to increase your zeal

1 Of the same date as the preceding letter.
COLLECTED LETTERS OF SAINT BASIL

προσθείναι τῇ εἰς τὸν ἀνδρὰ σπουδὴ, καὶ ἀποπέμψαι αὐτὸν τῇ πατρίδι κρείττονα τῆς παρὰ τῶν ἐχθρῶν αὐτοῦ ἐπηρείας: ἐπεὶ νῦν γε οὐκ ἔξω ἐστὶ βελῶν τοῦ φθόνου, πολλῶν αὐτοῦ ἐπηρεάζειν ἐπιχειροῦντων τῇ ἀπραγμοσύνῃ τοῦ βίου. πρὸς οὓς μίαν εὑρήσομεν ἄσφάλειαν ἀρρηκτον, εἰ αὐτὸς ὑπερσχεῖν τὴν χεῖρα τοῦ ἀνδρὸς θελήσειας.

CCLXXVI

Ἀρματίῳ τῷ μεγάλῳ

Καὶ ὁ κοινὸς πάντων ἀνθρώπων νόμος κοινοὺς πατέρας ποιεῖ τοὺς ἐν ἡλικίᾳ πρεσβύτας, καὶ ὁ ἡμετέρος δὲ τῶν Χριστιανῶν ἵδιος τοὺς γέροντας ἡμᾶς ἐν γονέων τάξει καθίστησι τοῖς τηλικοῦτοις. ὡστε μὴ περιττῶν με ἡγήσῃ, μηδὲ ἔξω τῶν ἀναγκαίων περιεργάζεσθαι, εἰ ὑπὲρ τοῦ παιδὸς ἐγὼ πρεσβεύω τοῦ σοῦ πρὸς σέ. οὐ τὴν μὲν ἐν τοῖς ἄλλοις ὑπακοὴν ἀξιοῦμεν σε ἀπαιτεῖν· ὑπεύθυνος γὰρ ἐστιν εἰς τὸ σῶμα καὶ τὸ νόμῳ τῆς φύσεως καὶ τῷ πολιτικῷ τούτῳ καθʼ ὁν ὁικονομούμεθα· τὴν μέντοι ψυχήν, ὥς ἐκ θειοτέρων ἔχων ἠκεί, ἄλλω νομίζειν ὑποκεῖσθαι προσήκον, καὶ Θεῷ ὀφείλεσθαι παρʼ αὐτῆς χρέα τὰ πάντων χρεῶν πρεσβύτατα. ἐπεὶ οὖν τὸν

1 αὐτῶν editi antiqui. 2 νομίζων Harl. et Med.

1 Cf. Solon, fr. 2 Bergk, l. 5: Παλλὰς Ἀθηναῖη χείρας ὑπερθεὶν ἔχει. This was said of Athens.
LETTER CCLXXVI

for the man and to send him back to his country victorious over the malice of his enemies; for as things are now at any rate he is not beyond the reach of the shafts of envy, since many attempt maliciously to disturb the inoffensiveness of his life. Against these we shall find one security that cannot be broken down, if you yourself should be willing to hold your hand over the man.¹

LETTER CCLXXVI

To the Elder Harmatius²

The common law of all men makes those who are advanced in years common fathers, and the special law of us Christians places us old men in the place of parents to the men of your years. So do not consider me a busybody or that I meddle unnecessarily, if I come to you as advocate of your own son. Now while we deem it right that you should demand his obedience in other respects—for he is responsible to you as to his body both by the law of nature and by this civil law according to which we are governed—yet as to his soul, since he brought it with him from a diviner source, we should consider it to be subject to another, and that there are due from it to God debts that have a priority over all.

² Written towards the end of Basil's life. Our knowledge of the two Harmatii is restricted to this letter. The elder Harmatius is a pagan, but his son has become a Christian. Basil pleads with the father not to interfere with the son’s choice of “the life of virtue,” and at the same time intimates that the father’s fellow citizens would welcome his conversion also.
COLLECTED LETTERS OF SAINT BASIL

Θεδ ἐν τὸν ἡμέτερον τῶν Χριστιανῶν, τῶν ἀληθινῶν, πρὸ τῶν παρ’ ἡμῖν 1 πολλῶν καὶ δι’ ὑλικῶν συμβόλων θεραπευομένων προείλετο, μὴ δυσχεραίνειν αὐτῷ, μᾶλλον δὲ καὶ θαυμάζειν τῆς ψυχῆς τὸ γενναίον, ὅτι καὶ φόβου καὶ θεραπείας πατρικῆς προτιμότερον ἔθετο διὰ τῆς ἁλθοῦς ἐπιγνώσεως καὶ τοῦ κατ’ ἀρετὴν βίου οἰκειωθῆναι Θεῷ. δυσωπησεὶ μὲν οὖν σὲ καὶ αὐτῇ ἡ φύσις καὶ τὸ τοῦ τρόπον πρᾶον περὶ πάντα 2 καὶ ἡμερῶν οὖδὲ πρὸς θλίψιν ἐπιτρέψαι σοι τὴν ἐπ’ αὐτῷ λύπην πάντως δὲ οὐδὲ τὴν ἡμετέραν ἀτιμάσεις 3 πρεσβείαν, μᾶλλον δὲ τὴν τῆς σῆς πόλεως δι’ ἡμῶν πληρομένην, οὐ τῷ περὶ σὲ φίλτρω καὶ τῷ πάντα σοι εὐχεσθαὶ τὰ καλά, καὶ σὲ αὐτὸν οἴονται 4 Χριστιανὸν ὑποδέξασθαι. οὕτως αὐτοὺς περιχαρεῖς 5 διέθηκε φήμη ἠθρώς ἐμπεσοῦσα τῇ πόλει.

CCLXXVII

Μαξίμω σχολαστικῷ

Ἀνήγγειλε μοι ὁ καλὸς καὶ ἀγαθὸς Θεότεκνος τὰ περὶ τῆς σεμινότητός σοι, καὶ ἐνεποίησε μοι πόθον τῆς σῆς συντυχίας, ἐναργῶς 6 ὑπογράφων τῷ λόγῳ τῆς ψυχῆς σοι τὸν χαρακτήρα καὶ τοσοῦτον ἔξεκασε μοι τὸ περὶ σὲ φίλτρον,

1 ἡμῖν E. 2 πάντας quinque MSS. 3 ἀτιμάσης Reg. primus et Bigot.; ἀτιμάσεις editi antiqui. 4 οἱ ... οἴονται ἡ ... oίονται editi antiqui. 5 περιχαρῆς E. 6 σοφῶς editi antiqui.
Since, then, he has preferred the God of us Christians, the true God, to the gods of your people, many in number and worshipped through material symbols, do not become angry at him but rather admire his nobility of soul, in that he has placed above fear and subservience to his father the uniting of himself with God through the true knowledge and the life which is according to virtue. Now both nature itself and the mildness in all things and gentleness of your character will importune you not to allow yourself even to a slight degree the feeling of resentment towards him; and assuredly you will not disregard our petition, either, or rather the petition of your city that is being fulfilled through us, whose citizens, moved by their love for you and by their prayers that all good things may be yours, think that they have received you yourself also as a Christian. So exceedingly joyful has a report to this effect which suddenly fell upon the city made them.

LETTER CCLXXVII

To the Learned Maximus

The excellent Theotecnus has brought me word of the affairs of your August self, and has instilled in me a desire to meet you, since he vividly depicts in his account the character of your soul; and so great a spell drawing me to you did he enkindle in

1 Written towards the end of Basil’s life. This Maximus, of whom nothing further is known, is sometimes confused with Maximus the philosopher, to whom Letter IX is addressed.

2 Probably not to be identified with either the deacon Theotecnus or the layman of the same name, who were friends of Gregory of Nazianzus.
COLLECTED LETTERS OF SAINT BASIL

ωστ’, ει μη και το γηρα ἐβαρυνόμην, και τη συντρόφω κατειχόμην ἁσθενεία, και μυρίας ταῖς κατὰ τὴν Ἐκκλησίαν φροντίσιν ἡμην πεπεδη-
μένος, οὔδεν ἂν με κατέσχεν αὐτὸν γενέσθαι παρὰ σέ. καὶ γὰρ οὐ μικρὸν τῷ ὄντι κέρδος, ἔξ οἰκίας μεγάλης καὶ γένους περιφανοὺς πρὸς τὸν εὐαγ-
γελικὸν 1 μεταστάντα βίον, χαλινώσαι μὲν λο-
γισμῷ τὴν νεότητα, τὰ δὲ τῆς σαρκὸς πάθη
doῦλα τῷ λόγῳ 2 πούησαι, ταπεινοφορσύνῃ δὲ
κεχρήσθαι τῇ ὀφειλομένῃ Χριστιανῷ, φρονοῦντι
περὶ ἑαυτοῦ ὦτα εἰκός, ὃθεν ἔφυ, καὶ οἶ πορεύεται. 3
ἡ γὰρ τῆς φύσεως ἔννοια καταστέλλει μὲν τῆς
ψυχῆς τὸ φλεγμαῖνον, ἀλαξονεῖαν δὲ πᾶσαν καὶ
αὐθαίδειαν ὑπερορίζει, καὶ τὸ ὄλον, μαθητὴν τοῦ
Κυρίου καθίστησι, τοῦ εἰπόντος: Μάθετε ἀπ'
ἐμοῦ, ὅτι πρᾶος εἰμὶ καὶ ταπεινὸς τῇ καρδίᾳ. τῷ
ὄντι γὰρ, φίλτατε παίδων, μόνον περισπούδαστον
καὶ ἐπαυνέτον τὸ διαρκές ἀγαθόν. τούτῳ δὲ
ἐστὶν ἡ παρὰ Θεοῦ τιμή.

Τὰ δὲ ἀνθρώπινα ταῦτα σκιὰς ἐστίν ἀμυνθο-
tερα καὶ ὁνείρων ἀπατηλότερα. ἢ τε γὰρ νεότης
tῶν ἡρωῶν, ἀνθέων ὀξύτερον καταρρεῖ, καὶ ὥρα
σώματος ἢ νόσῳ ἢ χρόνῳ καταμαραίνεται.4 καὶ
πλοῦτος μὲν ἀπίστου, δόξα δὲ εὐπερίτρεπτος.
αὐτὶ τε περὶ τᾶς τέχνας διαπονήσεις τῷ χρόνῳ
τούτῳ συναπαρτίζονται. ἀλλὰ καὶ τὸ περισπού-

1 ἀγγελικὸν editi antiqui.
2 λογισμῷ editi antiqui. 3 πορεύεται E.
4 ἀπομαραίνεται Harl.; μαραίνεται quatuor alii MSS.

me that, if I were not burdened with old age, and held fast by my wonted infirmity, and fettered by the countless cares of the Church, nothing would have prevented me from visiting you in person. For truly it is no small gain for a man, giving up a great house and an illustrious family and changing over to the life of the Gospel, to bridle his youth deliberately while making the passions of the flesh subservient to reason, and to practise the humility that befits a Christian, reflecting concerning himself on such questions as he naturally will—whence he arose and whither he is going. For such reflection upon our nature checks the burning heat of the soul, and banishes all boastfulness and arrogance, and—the essential thing—makes the man a disciple of the Lord, who said: "Learn of me, because I am meek and humble of heart." For truly, dearest son, it is only our lasting good that is to be striven for and approved. And this is the honour which comes from God.

But these human things of ours are more faint and obscure than a shadow and more deceitful than a dream. For youth falls away more quickly than the flowers of spring, and the body's beauty is wasted by either sickness or time. Riches are also untrustworthy, and glory is very fickle. The cultivation of the arts is finished when the time of this world is finished. Nay, even that which is sought for by all,

3 Cf. Job 14. 1 and 2: ἰδρόσ τὸ γὰρ γεννητὸς γυναικὸς ὁλιγόβιος καὶ πληρῆς ὀργῆς, ἢ ὡσπέρ ἀνθὸς ἀνθήταν ἐξέπεσεν, ἀπέδρα δὲ ἡσπέρ σκιά καὶ οὐ μὴ στῆ. "Man born of a woman, living for a short time, is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state." Cf. also Mimnermus 2—Hiller-Crusius.
COLLECTED LETTERS OF SAINT BASIL

dasstov apasow, oj logoi, axri tis akoufis xarifin 
'echousin. arethi de askeis tis mou men kthma to  
'echont, 'hdistov de theamatos 1 tois etuny'Xanousin. 

ow 2 etipimeloumenos, axion seauton katas'thseis 
ton ev epangkelias apokeimenein para to
Kurio 3 agathon.

Tini de an trovow elthois proz tihn tov kalon 
analhpion 4 kai opow an ta ktheneita diaxw'satio, 
makroteon eipein h kata tihn parousian ormh

to logou. eti'klhe de oyn emoi kai auta taust

soi 6 prosphexasqai, ex oyn hkousa para to
adelefoi theoteknoi dun panto te men exomai
altheiein, malista de ev tois peri sou logois, 

iva pleon doxiahtai eti sou o Kurius, apo rixeis 
allotria tois polutimetois karpois tis eu'sebheias 
bronti.

CCLXXVIII

Oualerianof

'Egwo tinh eu'geneiai sou kai kata tinh 'Orfanif

vnh 7 yenomeneo epethymoun idein. prosedokon gar 
se en Korsagainois diagnosta m' oikynsien proz hmas 
diabetai en 'Attaga'inois 8 telou'ntas tihn syno'do

etai de ekw'men diymartos tis synodo, epethymoun 
idein en tov okre. paliin gar ekei h Euthosos,  
plhsoin ousa, tihn elpida tis svntukias etpe-

1 thetaumatov Vat.; theama editi antiqui.
2 his editi antiqui.
3 hain add. E.
4 antilhpion E.
5 diaxw'seis editi antiqui.
6 om. E.
7 'Orfaniv E, Clarom.
8 'Ataivnois E.
9 Euthosas E.

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eloquence, has charm only as far as the ear. But practice of virtue is a precious possession for him who possesses it, and a most pleasant sight for those who encounter it. If your concern is for these things, you will render yourself worthy of the blessings that are laid up in the promises of the Lord.

But in what way you may come into the possession of these good things, and how you may preserve them when acquired, is too long to tell in view of the present purpose of my discussion. It has occurred to me, however, to say this that I have said to you as the result of what I heard from your brother Theotecnus; I pray that he may on every occasion be truthful, but especially in what he reports about you, that the Lord may be glorified the more in you, who from one alien root put forth abundantly the most precious fruits of piety.

LETTER CCLXXVIII

To Valerian

I longed to see your Nobility when I was in Orphanene. For I expected that you, living at Corsagaena, would not hesitate to cross over to us if we should be at Attagaena holding the synod. But when I failed of that synod, I longed to see you at the mountain. For again there Evesus, which is near by, held out the hope of the meeting. But

1 Written during the episcopate. Nothing further is known of this Valerian.
2 A district in Armenia Minor. 3 In the Pontus.
4 Cf. Letter CCLI. Evesus is about fifty miles north of Caesarea.
COLLECTED LETTERS OF SAINT BASIL

CCLXXIX

Modern ιυπάρχω ¹

Καὶ πολλοὶ ὁσιοι οἱ γράμματα ² παρ' ἡμῶν προσκομίζοντες τῇ τιμιότητι σου, ἀλλὰ διὰ τὸ ὑπερβάλλου τῆς σῆς περὶ ³ ἡμᾶς τιμῆς ἡγοῦμαι τὸ πλῆθος τῶν γραμμάτων ὁχλον μηδένα παρέχειν τῇ μεγαλοφυίᾳ σου. διὰ τοῦτο προθύμωσι καὶ τῷ ἀδελφῷ τούτῳ τῆν ἐπιστολὴν ἐδώκα ⁴ ταύτην, εἰδὼς ὅτι καὶ αὐτὸς πάντων τεῦξεται τῶν σπονδαζόμενων, καὶ ἡμεῖς ἐν τοῖς εὐεργεταῖς λογισθησόμεθα παρὰ σοί, ἀφορμὰς εὐποιῶν προξενοῦντες τῇ ἀγαθῇ προαιρέσει σου.

Τὸ μὲν οὖν πράγμα εἰς ὅ δεῖται τῆς προστασίας σου αὐτὸς ἔρει, εἰς αὐτὸν εὐμενεὶ καταξιώσῃς προσιδεῖν τῷ βλέμματι καὶ δῶσ ⁵ αὐτῷ θάρσος ἀστε τῷ φωνῆν ῥῆξαι ἐπὶ τῆς μεγάλης σου καὶ ὑπερφυοῦς ἐξουσίας. ἡμεῖς δὲ τὸ ἡμέτερον διὰ τοῦ γράμματος παριστώμεν, ὅτι τὸ εἰς αὐτόν γινόμενον οἴκειον ἡγούμεθα κέρδος, ⁶ διὰ τὸ μάλιστα,

¹ τῶν προϊστορίων add. E. ² γράμμα E. ³ πρὸς editi antiqui. ⁴ δέδωκα Regius sec. ⁵ ἐδώκα ⁶ μαλλιστα.
since I have failed of both, I have had recourse to writing in order that you may deign to visit me, at the same time both doing what is proper—a young man paying a visit to an old man—and likewise through the meeting receiving some advice from us on account of your having trouble with certain people of Caesarea, an affair that requires our mediation for its correction. If, then, it is not burdensome, do not hesitate to visit us.

LETTER CCLXXIX

To the Prefect Modestus

Although those who convey letters from us to your Honour are numerous, yet on account of the great honour in which you hold us I think that the multitude of letters causes your Magnanimity no annoyance. For this reason I have eagerly given this letter to the present brother, knowing that he on his part will receive all that he seeks and that we shall be accounted with you among your benefactors because we procure for your good-will occasions for well-doing.

Now as to the matter with reference to which he needs your protection he himself will tell it to you, if you deign to look upon him with a kindly eye and give him courage to speak out in the presence of your great and exalted authority; but we on our part declare by letter that whatever gain accrues to him we regard as our own, for the reason, especially,

1 Written during the episcopate. On Modestus, cf. note on Letter CIV.

5 ὅς E. 6 om. E.
COLLECTED LETTERS OF SAINT BASIL

ἐκ τῆς Τυναέων αὐτοῦ ἀναστάντα τούτου ἐνεκεν ἔλθειν πρὸς ἡμᾶς, ὡς μέγα τι ἔξοντα κέρδος, εἰ τὴν ἡμετέραν ἐπιστολὴν ἀνθ' ἱκετηρίας προβάλλοντο. ἦν οὖν μήτε αὐτὸς τῶν ἐλπίδων ἐκπέσῃ, καὶ ἡμεῖς τῆς συνήθους τιμῆς ἀπολαύσωμεν, καὶ σοὶ ἡ περὶ τὰ ἀγαθὰ σπουδὴ καὶ ἐπὶ τῆς παρούσης ὑποθέσεως πληρωθῇ, ἀξιόμεν δεχθῆναι αὐτὸν εὐμενῶς καὶ ἐναρίθμοιο γενέσθαι τοῖς οἰκειοτάτοις σοῦ.

CCLXXX

 Modiṣtɔv ὑπάρχῳ

Εἰ καὶ τολμηρὸν ἀνδρὶ τοσοῦτῳ διὰ γραμμάτων ἱκεσίας προσάγειν, ἄλλ' οὖν ἡ προὔπορχουσα περὶ ἡμᾶς παρὰ σοῦ τιμῇ ἄφαιρεται τῆς καρδίας ἡμῶν τὸ δειλόν, καὶ καταθαρροῦμεν ἐπιστέλλειν ὑπὲρ ἀνθρώπων, οἰκεῖοι μὲν ἡμῖν κατὰ γένος, τιμῆς δὲ ἄξιῶν διὰ τὴν δεξιότητα τῶν ἡθῶν. ὁ τούτων τῆς ἐπιστολῆς ἡμῶν ταύτην ἐπιδίδοις ἐν νίκῃ μοι τάξει καθέστηκεν. ἐπεὶ οὖν δεῖται μόνης τῆς παρὰ σοῦ εὐμενείας εἰς τὸ γενέσθαι αὐτῷ τὰ ἐπιξητούμενα, καταξίωσον δέξασθαι μου τὸ γράμμα, ὁ ἀνθ' ἱκετηρίας προτείνως μοι ὁ προειρημένος, καὶ δοῦναι αὐτῷ καὶρὸν διηγῆσασθαι τὰ καθ' ἑαυτοῦ καὶ διαλεχθῆναι τοῖς δυναμένοις αὐτῷ συνεργήσαι, ἦν τῷ προστάγματι σου ταχέως τύχῃ τῶν σπουδαζομένων, καὶ ἐμοὶ ὑπάρξῃ καλλωπίσασθαι ὑπαρξή καλλωπίσασθαι editi antiqui.

1 ἐπιδίδοις Coisl. sec.
2 ὑπάρχῃ καλλωπίσασθαι editi antiqui.

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LETTER CCLXXX

that setting out from Tyana\(^1\) he came to us for this purpose, believing that he would have great gain if he should have our letter to present in place of a petition. In order, therefore, that he himself may not fail of his hopes, and that we may enjoy our usual honour, and that your zeal for good deeds may be fulfilled in the present instance also, we ask that he be received kindly and be numbered among those closest to you.

LETTER CCLXXX

To the Prefect Modestus\(^2\)

Even though it is bold to bring petitions to so great a man by letter, nevertheless the honour which you have shown for us in the past takes the dread from our heart, and we take courage to write in behalf of men who, while related to us by kinship, are yet worthy of honour by reason of their integrity of character. Moreover, he who presents this letter of ours stands to me in place of a son. Since, therefore, he needs only your good-will to attain that which he seeks, deign to receive my letter, which the aforesaid offers you in place of a petition, and to grant him an opportunity to describe his situation and to converse with those who are able to assist him, to the end that by your command he may quickly obtain what he desires, and that it may be within my power to boast that there has been given

\(^1\) A town of Cappadocia in the Taurus mountains.
\(^2\) Cf. the preceding letter with note.
tῆς χάριτος τοῦ Θεοῦ προστάτης, ὃς τοὺς ἐμοὶ προσήκοντας ἴδιοις ἤγείται ἰκέτας καὶ πρόσφυγας.

CCLXXXI

Μοδέστῳ ὑπάρχω

Μέμνημαι τῆς μεγάλης σου τιμῆς, ὅτι μοι 1 μετὰ τῶν ἄλλων ἔδωκας καὶ τὸ θαρσεῖν ἐπιστέλλειν σου τῇ μεγαλοφυίᾳ. κέχρημαι τούς τῇ δωρεάν, καὶ ἀπολαύω τῆς φιλανθρωποτάτης χάριτος, ὅμοιοι μὲν ἐμαυτὸν εὐφραίνων ἐκ τοῦ διαλέγεσθαι ἀνδρὶ τοσοῦτῳ, ὅμοιο δὲ καὶ τῇ σῇ μεγαλονοίᾳ καὶ ροῦ ἐνδιδοὺς σεμνύνειν ἡμᾶς ταῖς ἀποκρίσεσιν. ἐπεὶ 2 δὲ ἴκετευσα τὴν σὴν ἡμερότητα ὑπὲρ τοῦ ἑταίρου ἡμῶν Ἑλλαδίου τοῦ πρωτεύοντος, ὡστε, τῆς ἐπὶ τῇ ἐξισώσει φροντιδος αὐτὸν ἀνεθέντα, ἐν τοῖς πράγμασι τῆς πατρίδος ἡμῶν συγχωρηθῆναι μοχθεῖν, καὶ τινος εὐμενοὺς νεὔματος ἡξιώθην, ἀνανεοῦμαι τὴν αὐτὴν προσβείαν, καὶ ἐκ καθικετιῶν καταπεμφθῆναι πρόσταγμα τῷ ἄρχοντι τῆς ἐπαρχίας συγχωρήσαι αὐτῷ τὴν ἐνόχλησιν.

CCLXXXII

Πρὸς ἐπίσκοπον 3

Μὴ καλοῦμενος ἐγκαλεῖς, καὶ καλοῦμενος οὔχ ὑπακούεις. ἐκ δὲ τῶν δευτέρων δῆλος εἰ καὶ τῇ

1 με E, Med.
2 ἐπείδη Ε.
3 ἐπισκόπῳ καλοῦμένῳ εἰς σύνοδον "to a bishop being called to a synod" Harl. et Clarom.

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LETTER CCLXXXI

me by the grace of God such a champion, who regards those who are related to me as his personal suppliants and clients.

LETTER CCLXXXI

To the Prefect Modestus ¹

I am mindful of the great honour you show me, in that, among other things, you have given me also the courage to write to your Magnanimity. I have accordingly made use of the privilege, and I am enjoying your very kind favour, at the same time delighting myself by conversing with so great a man, and likewise affording your Lordship an opportunity of honouring us by your replies. And since I besought your Clemency in behalf of our comrade Helladius,² the chief man in our community, that he, being relieved of the responsibilities of tax-assessor, might be permitted to labour in the interests of our country, and since I was deemed worthy of a kind assent, I am renewing the same petition, and I beseech you that an order be sent to the governor of the province to release him from the annoyance.

LETTER CCLXXXII

To a Bishop ³

If you are not invited you complain; and if you are invited you do not give heed. But from your action the second time it is clear that on the

¹ Cf. the preceding letters, also Letter CCLXXXIV.
² Nothing further is known of this Helladius. He is, however, usually distinguished from the Helladius of Letters CVII and CIX.
³ Written during the episcopate.

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COLLECTED LETTERS OF SAINT BASIL

προτέρα σκέψει μάτην χρησάμενος. ού γὰρ ἂν ἰκεσ, ήκ τῶν εἰκότων, οὔδε τὸτε κληθείς. ἐπάκουσον οὖν καλοῦσι νῦν, καὶ μὴν γένῃ πάλιν ἀγνώμον, εἰδῶς ὡς ἐγκλήματι προστιθέμενον ἐγκλήμα βεβαιοί καὶ πιστοτέραν ἐργάζεται τοῦ προτέρου τὴν κατηγορίαν τὸ δεύτερον. οὔτε δέ σε καὶ ἡμῶν ἀνέχεσθαι παρακαλῶ, εἰ δὲ ἡμῶν οὐκ ἀνέχῃ, ἀλλ' οὐ τῶν μαρτύρων ἀμελήσαι δίκαιον, ἢν ταῖς μνείαις κοινωνίσων καλῇ. δὸς οὖν πρῶτον μὲν ἀμφοτέρους, εἰ δὲ τούτο σοι μὴ δοκεῖ, τοῖς γοῦν τιμωτέρους, τὴν χάριν.

CCLXXXIII

'Ελευθέρα

'Ημέραν μὲν ἐπιτηδείαν τῆς συνόδου ἐλπίζομεν εὐρίσκειν μετὰ τὰς κατὰ τὴν ὁρεινὴν μελλούσας παρ' ἡμῶν τυπούσθαι: συντυχίας δὲ ἓκαιρὸς ἀνευ τῆς κατὰ τὴν σύνοδον λειτουργίας ἄλλος ἡμῖν οὖχ ὑποφαίνεται, πλὴν ἐὰν μή τι έξω τῶν ἐλπιζομένων ο κύριος οἰκονομήσῃ. στοχάζεσθαι δὲ οφείλεις ἐν τῶν κατὰ σεαυτὴν πραγμάτων. εἰ γὰρ τῇ σῇ εὐγενείᾳ μᾶς φροντίζουση τοσοῦτος περίκειται ὀχλὸς μεριμνῶν, πόσις νομίζεις ἡμᾶς τὰς ἐφ' ἐκάστης ἡμέρας ἁγιολίας ἐχεῖν;

1 δοκῇ Harl. 2 δὲ] καιρὸς editi antiqui. 3 oikias add. E, Clar.

1 Cf. Letter CCLII with note.
2 i.e. to Basil and to the martyrs.

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LETTER CCLXXXIII

first occasion you employed an empty excuse. For you would not have come, in all probability, then either if you had been invited. Give heed, therefore, to those who now invite you, and do not again become unreasonable, remembering that a charge when added to a charge confirms and that the second makes more credible the accusation contained in the first. And I urge you always to bear with us, but if you do not bear with us, at any rate it is not right to neglect the martyrs, in whose commemoration you are invited to join. Therefore grant the favour to both, but, if this does not seem best to you, at least to those held in the higher honour.

LETTER CCLXXXIII

To a Widow

We hope to find a fitting day for the synod after those which are to be fixed by us for the mountainous country. But another opportunity for our meeting, apart from the services during the synod, does not present itself, unless the Lord makes some arrangement beyond our expectations. And you ought to guess this from your own experiences. For if such a multitude of anxieties envelops your Nobility in the care of one household, how many duties do you think occupy us on every day?

i.e. the martyrs. Written during the episcopate.
Basil uses the term "synod" in many different significations—a council of bishops; the gatherings of the faithful at the celebration of the festivals of martyrs; and, as here, the meeting of country presbyters held on Basil's visits to their regions.

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COLLECTED LETTERS OF SAINT BASIL

To ὃ δὲ σῶν ὤναρ ἦγούμαι τελειότερον ἐνδείκνυσθαι, ὡς ἄρα δέοι περὶ τῆς κατὰ ψυχὴν θεωρίας ποιεῖσθαι τινὰ ἐπιμέλειαν, κἀκεῖνους τοὺς ἀφθαλμοὺς θεραπεύειν οίς ὁ Θεὸς ὅρασθαι πέφυκεν. ἔχουσα δὲ τὴν ἐκ τῶν θείων Γραφῶν παράκλησιν, οὔτε ἡμῶν οὔτε ἄλλου τινὸς δεηθήσῃ πρὸς τὸ τὰ δέοντα συνορᾶν, αὐτάρκη τὴν ἐκ τοῦ ἁγίου Πνεύματος ἔχουσα συμβουλίαν καὶ óδηγίαν πρὸς τὸ συμφέρον.

CCLXXXIV

Περὶ μοναξόντων, κηνσίτορι ¹

Οἴματι μὲν τινὰ ἡδη τύπου κεκρατήσθαι παρὰ τῇ τιμιότητι σου τῶν μοναξόντων ἐνεκεν, ὡς μηδὲν ἡμᾶς δεῖσθαι ἰδιάξουσαν χάριν ἐπ’ αὐτοῖς αἰτεῖν, ἀλλ’ ἐξαρκεῖν αὐτοῖς, εἰ τῆς κοινῆς μετὰ πάντων ἀπολαύσειαν φιλανθρωπίας ὁμος δὲ καὶ ἐμαυτῷ ἐπιβάλλειν ἥγουμενος φροντίζειν, τὰ δυνατά, τῶν τοιοῦτων, ἐπιστέλλω τῇ τελείᾳ συνέσει σου τοὺς πάλαι μὲν ἀποταξαμένους τῷ βίῳ, νεκρόσαντας δὲ ἐκαυτῶν τὸ σῶμα, ὡς μήτε ἀπὸ χρημάτων μήτε ἀπὸ τῆς σωματικῆς ύπηρεσίας δύνασθαι τὶ παρέχειν τοῖς δημοσίους χρήσιμον, ἀφίειαι τῶν συντελεῖν. καὶ γὰρ εἰπέρ εἰσὶ κατὰ τὸ ἐπάγγελμα ζῶντες, οὔτε χρήματα ἔχουσιν οὔτε σώματα, τὰ μὲν εἰς τὴν τῶν δεομένων

¹ ὥστε αὐτοὺς τῶν συντελεῖν διαφεῖναι “for the purpose of securing exemption from taxes for them” add. alii MSS. et editi antiqui.

¹ Written during the episcopate. A censitor was a special official under the empire whose duty it was to determine the
LETTER CCLXXXIV

As to your dream, I think it shows more perfectly that you should in fact pay some attention to the consideration of your soul, and that you should cultivate that vision whereby God can really be seen. And if you possess the consolation of the divine Scriptures, you will need neither us nor anyone else to help you see your duty, for sufficient is the counsel and the guidance to what is expedient which you receive from the Holy Spirit.

LETTER CCLXXXIV

To a Censitor, regarding Monks

I do indeed think that certain regulations are already in force with your Honour regarding monks, so that we should not ask for a special favour in their case, but that it is sufficient for them if they should enjoy the kindness which you show towards all; but nevertheless, thinking it to be incumbent upon me, in so far as I can, to care for such men, I am writing to your perfect Intelligence to relieve from taxation those who have long ago withdrawn from the world, and have mortified their bodies so that neither with money nor with bodily service can they contribute anything useful to the public welfare. For if they are living according to their profession, they have neither money nor bodies, having spent valuation of property for purposes of taxation in a province, a portion of a province, or a civitas.

It is necessary to recall that at this period the burdensome tax system inaugurated by Diocletian is still operative throughout the Roman Empire, and that monks, unlike the clergy proper, are laymen and are not therefore eligible to the immunities granted to the clergy.
COLLECTED LETTERS OF SAINT BASIL

κοινωνίαν ἀποκτησάμενοι, τὰ δὲ ἐν νηστείαις καὶ προσευχαῖς κατατρίψαντες. οἴδα δὲ ὅτι τοὺς ὑπὸς βεβιωκότας παντὸς μᾶλλον δι’ αἰδοὺς ἄξεις, καὶ βουλήσει ¹ σεαυτῷ ² κτήσασθαι βοηθοῦς δυνα- τοὺς διὰ τῆς κατὰ τὸ εὐαγγέλιον πολιτείας δυσωπῆσαι τὸν Κύριον.

CCLXXXV

'Ανεπιγραφός, ἐπὶ τῇ τῆς Ἐκκλησίας προστασίᾳ

Ὁ τῆς Ἐκκλησίας φροντίζων καὶ διὰ χειρὸς ἔχων τῶν κτήσεων τὴν ἐπιμέλειαν αὐτός ἔστω ὁ τὴν ἐπιστολὴν ἐπιδιόδους σοι ταύτην, ὁ ἀγα- πητὸς νῦς ὁ δεῖνα. τούτῳ καταξίωσον, περὶ δὲν ἀναφέρει τῇ κοσμιότητί σου, δοῦναι καὶ λόγου παρρησίαν, καὶ περὶ δὲν διαβεβαιοῦται ³ προ- σχεῖν ἵνα ἀπὸ γονὸν τοῦ νῦν δυνηθῇ ἡ Ἐκκλησία ἐαυτὴν ἀναλαβεῖν καὶ τῆς πολυκεφάλου ταύτης ὑδρας ἀπαλλαγῆναι. τοιαύτη γὰρ ἢ τῶν πτωχῶν κτήσεις, ὡστε ἄει ἡμᾶς ξητήσαι τὸν ὕποδεχόμενον αὐτήν, διὰ τὸ προσαναλίσκειν μᾶλλον τὴν Ἐκκλησίαν, ἢ τινα καρπὸν ἔχειν ἀπὸ τῶν κτημάτων.

¹ βουλήσῃ editi antiqui. ² σεαυτῷ E. ³ βεβαιοῦται E, editi antiqui.

1 Written during the episcopate.
LETTER CCLXXXV

the one for the general needs of the poor and having consumed the other in fasting and prayer. And I know that you more than any man will show respect to those who have so spent their lives, and that you will wish to procure intercessors for yourself who are able through their life according to the Gospel to placate the Lord.

LETTER CCLXXXV

WITHOUT ADDRESS, FOR THE PROTECTION OF THE CHURCH

He who cares for the Church and has the management of its property in his hands is himself the one who presents you with this letter—our beloved son So-and-so. Deign to allow him to speak freely about the matters which refer to your Decorum, and also deign to give heed to what he asserts, that at least henceforth the Church may be able to recover itself and be relieved of this many-headed Hydra. For such is the property of the monks that we are always seeking someone to take it over, for the Church spends on it more than any profit it receives from these possessions.

2 Basil deliberately refrains from putting the bearer's name into writing.
3 i.e. taxation.
4 Men on entering a monastery could dispose of their property either by giving it to the monastery or by giving it to relatives—if they did not see fit to sell the same and distribute the proceeds among the poor. In the first case, the monastery was responsible for all taxes; in the second case it concerned the relatives alone, and neither the monk nor the monastery.
COLLECTED LETTERS OF SAINT BASIL

CCLXXXVI

Komentonosip

Επειδὴ τινες ἐν τῇ συνόδῳ τῇ δε συνελήφθησαν τῶν τὰ ποιημὰ ἐργαζομένων, καὶ κλεπτόντων παρὰ τὴν ἐντολὴν τοῦ Κυρίου ἑκτὸν καὶ ἐνελήμφαν ἀνθρώπων, οὓς ἐνδύεις, μᾶλλον ἔχρην ἢ ἀποδύει, συνελάβοντο μὲν αὐτοὺς οἱ τῆς εὐταξίας ἐπιμελόμενοι τῆς ἐκκλησιαστικῆς, νομίσας δὲ αὐτῷ σοι διαφέρειν, ὡς τὰ δημόσια πράττοντες, τὴν τῶν τοιούτων ὑποδοχήν, ἔπεστειλα σοι, γνωρίζων ὅτι τὰ ἐν ταῖς ἐκκλησίαις ἀμαρτανόμενα ὑφ᾽ ἡμῶν 1 προσήκει τῆς πρεποῦσης τυγχάνειν διορθώσεως, δικαστάς δὲ περὶ τούτων μὴ παρενοχλεῖσθαι. διὰ τοῦτο καὶ τὰ σύλα αὐτῶν, ἂ δηλοὶ τὸ παρὰ σοι κείμενον, καὶ ἦπὶ πάντων τῶν παρόντων γενομένη ἀντιγραφή, ὑποδεχθήναι προσέταξα, καὶ τὰ μὲν ταμειώθηναι τοῖς ἐπερχομένοις, τὰ δὲ διαδοθήναι τοῖς παρούσιοις τούς δὲ ἀνθρώπους ἐπιστρέψαι ἐν παιδείᾳ καὶ νοθεσία Κυρίου, οὓς οἴμαι ἐν τῷ ὀνόματι τοῦ Θεοῦ βελτίων ποιήσει πρὸς τὸ ἐφεξῆς. ἂ γὰρ αἱ τῶν δικαστηρίων πληγαί οὐκ ἐργαζονται, 2 ταῦτα ἐγνωμεν πολλάκις τὰ φοβερά κρίματα τοῦ Κυρίου κατορθοῦντα: εἰ δὲ δοκεῖ σοι καὶ περὶ

1 ἡμῖν editi antiqui.  
2 ἐξεργαζονται E.

1 Written during the episcopate. Commentairesius was an officer in the Roman Empire who brought the accused to trial, drew up the acts of the process, executed judgment, and superintended prisons.
LETTER CCLXXXVI

LETTER CCLXXXVI

TO A PRISON SUPERINTENDENT

Since at this synod some have been arrested who are engaged in wicked deeds and in stealing, contrary to the Lord’s commandment, the cheap clothing of poor men, whom they should rather have clothed than stripped; and since, although those charged with keeping order in the Church arrested them, yet I, thinking that the custody of such persons is a matter of concern to you yourself as one engaged in the business of the public, am writing to inform you that offences committed in the churches should properly obtain the suitable redress at our hands, and the judges should not be burdened with these matters. On this account both the property they stole, which the document in your possession makes known, and the copy which was made before all those present, I have ordered to be received, and some of the goods to be reserved for future claims, and some to be distributed to those present; and as to the culprits, I have given orders to convert them in the discipline and correction of the Lord, for I think in the name of God I shall make them better for the future. For what the stripes of the court do not accomplish, this we have often known the fearful judgments of the Lord to effect. But if it seems

2 Cf. Letter CCLXXXIII with note.
3 Cf. Exodus 20. 15.
5 Cf. Eph. 6. 4: καὶ ὑμοὶ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὸ ἐν παιδείᾳ καὶ νοθεσίᾳ Κυρίου. “And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.”

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tou'ton ãneveγkeîn tò kóμhÎtî, tòsoûton ãharroû-
mev toîs ðikaiîois kai tî tòv ãndrôs ðrðôtîti, ãti
èpîtrêpomèn soi poieîn ò ðôuîlêi.

CCLXXXVII

'Anepîγrafoσ, èpî èkdiκηtaîas

Δυσμεταχείριστον ëoîkeν èînai tò kàtâ tòvndè.
oû ãgar ëxòmev tì ãhròsòmeðhà oûtw ðòlûtròpòw
îthei, Ïs èk tôw ðòwûmèòw ëstîn èiðkàzei, ãpeγ-
nòsmèòw. èis krîsw mèn ãgar kalòûmeños, ðùxî
ùpakoûie, käñ ìpântîsth, tòsastî ãhrìtai ðerì-
oussía lògòw kai ðrûkòw, Ïs ãgapòçòw Ïmîn pòieîw
tò tâkèwos àvtòw ãhorìsòthei. ìèðò ðè àvtòw
pòllàkis kai ðerîtrèpànta tâs aîtías tôîs
ègkaloûsî. käñ ðîlòs oûdeîmìa ðûsìs tôw ðèsa tìn
ûì èpîbòskeîtaî oûtw ðòièklì kai ðrôs kàkìan
èûplàstòs, Ïs Ï tôv ãndrôwpoû tòvndò, Ïs èx
ôlîghs èìs ðès ðeírâs èstî tò kàt' àvtòw têkûmîrâs-
ðai. tî ðè ëròttàtè me, kai oû pèiðète èaçtòw
ùpòmèneìn èìs pàr ðètòw ãðìkìas Ïs ðògûîn tînà
thèlìaton; ðùpèr ðè tôv ìûì ìmàs ìòolúneòtheî èn
kòwònià tòw ãmàrtììmàtòw, pànòîkèî ìs ðòw èûçòw
kèxòrîsòth, kai ðès ìlàlìs ðès ðrôs tòw èrètì-
kòwòniàs. ûsòsw pàrâfûlágìa ãeçòmènòs
èntràpòûtètai.

1 om. E. 2 Òlîghs E; Òlîghou Regius sec., Coisl. sec.
3 òpèrèîn Coisl. sec., Regius sec.
4 pànòîkèî E, ðèdì, Regius sec.

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best to you to refer this matter also to the Count,\(^1\) we have so much confidence in the justice and uprightness of the man that we permit you to do what you wish.

LETTER CCLXXXVII

WITHOUT ADDRESS REGARDING AVENGERS\(^2\)

The case of this man seems to be a most difficult matter to treat. For we know not how to handle a character so shifty, and, as one can conjecture from what we have seen, so desperate. For when summoned into court he heeds not; and if he attends, he employs such an abundance of words and oaths that we consider it desirable to be rid of him quickly. And I have often seen him even turn the charges upon his accusers. And in short, there is no nature among all the creatures that live on earth so varied and versatile in wickedness as that of this man, since one can judge concerning him after slight experience. But why do you question me, and why do you not persuade yourselves to endure his wrongful deeds as a kind of visitation of God’s anger? But that you may not be contaminated by communion with his sins, let him and all his household be debarred from the prayers and from other communion with the clergy. Perhaps when he has become a thing to be shunned\(^3\) he will change.

\(^1\) An officer in the Roman Empire charged especially with the care of the boundaries. In the Orient there were three comites: *per Orientem et Aegyptum; per Moesiam, Scythiam, et Pontum*; and *per Illyricum*.

\(^2\) Written during the episcopate.

\(^3\) *i.e.*, when he has been excommunicated.
'Anepíγραφος, ἑπὶ ἐκδικηταῖς

Οὕς τὰ κοινὰ ἐπιτίμια οὗ σωφρονίζει, οὕτε τὸ εἰρηκτῆναι τῶν εὐχῶν ἀγεί εἰς μετάνοιαν, ἀνάγκη τοῖς παρὰ τοῦ Κυρίου δοθεῖσι κανόνων ὑποβαλλειν. γέγραπται γάρ: 'Εάν ὁ ἀδελφὸς σου ἀμάρτη, ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ αὐτοῦ· εάν σου μὴ ἀκούσῃ, παράλαβε μετὰ σεαυτοῦ ἄλλων· εάν δὲ μηδε οὕτως, εἰπὲ τῇ 'Εκκλησίᾳ· εάν δὲ καὶ τῇς 'Εκκλησίας παρακούσῃ, ἔστω σοι λοιπὸν ὡς ἑθυκὸς καὶ ὁ τελώνης: ὁ οὖν ἐγένετο ¹ καὶ ἐπὶ τούτῳ. ἀπαξ ἐνεκλήθη· ἐπὶ ἐνός καὶ δευτέρου διηλέγχθη· τρίτων ἐπὶ τῆς 'Εκκλησίας. ἔπει οὖν διεμαρτυρώμεθα αὐτῷ, καὶ οὐ κατεδέξατο, λοιπὸν ἔστω ² ἐκκήρυκτος. καὶ διαγγελθήτω ³ πάση τῇ κώμῃ ἄπροσδεκτον αὐτὸν εἶναι πρὸς πᾶσαν κοινωνίαν χρήσεως βιωτικής, ὥσ, ἐκ τοῦ μὴ συναναμίγνυσθαι ἡμᾶς αὐτῷ, γένηται παντελῶς κατάβρωμα τοῦ διαβόλου.

CCLXXXIX

'Ανεπίγραφος περὶ γυναικὸς καταπονουμένης

'Εγὼ ἦσον ἡμάρτημα κρίνας καὶ ἀνεπιτιμήτους εάν τοὺς ἀμαρτάνοντας καὶ ὑπερβαίνειν τὸ μέτρον

¹ τοῦτο add. E, editi antiqui. ² ἔσται E, editi antiqui. ³ διαγγελθήτω E, editi antiqui.

¹ Written during the episcopate.
LETTER CCLXXXVIII

LETTER CCLXXXVIII

Without Address, regarding Avengers

Those whom public punishments do not chasten, nor debarment from prayers lead to repentance, must submit to the canons handed down by the Lord. For it is written: “If thy brother shall offend against thee, rebuke him between thee and him; if he will not hear thee, take with thee another; and if even so he will not, then tell the Church; and if he will not hear the Church, let him be to thee thereafter as a heathen, and as the publican.” This, accordingly, has happened in the case of this man. Once he was accused; before one or two witnesses he was convicted; thirdly, before the Church. Since, then, we have protested to him, and he has not accepted, let him henceforth be excommunicated. And let it be proclaimed to the entire district that he must not be received in any of the ordinary relations of life, so that by our not associating with him, he may become entirely food for the devil.

LETTER CCLXXXIX

Without Address, regarding a Woman in Sore Distress

Since I regard it as equally sinful both to allow sinners to go unpunished and to exceed the proper

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3 Cf. 1 Tim. 1. 20: ἃν ἐστίν ὕμεναιος καὶ Ἀλέξανδρος, οὗς παρέδωκα τῷ Σατάνᾳ ἵνα παιδευθῶσι μὴ βλασφημεῖν. “Of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.”

4 Assigned to the period of the episcopate.
tē τιμωρία,¹ τὴν ἐμοὶ ἐπιβάλλουσαν ἐπέθηκα ὅτι τῶν τῶν ἁρπάζων αὐτῶν τῆς ἐκκλησιαστικῆς κοινωνίας· καὶ τοῖς ἡδικημένοις παρήγαγα μή ἐαυτοὺς ἐκδικεῖν, ἀλλὰ τῷ Κυρίῳ τὴν ἀνταπόδοσιν ἐπιτρέψαι. ὡστε εἰ τι ὁφελος ἡμῶν ² παραγγελμάτων, τότε ἀν ἥκουσθην, πολλῷ ἄξιοπιστώτερον κεχρημένος τῷ λόγῳ ἥ ³ ὁσον ἀν δυνηθεὶς δυσωπήσαι τὰ γράμματα.

Ἐπεὶ δὲ ἥκουσα ῥημάτων πολλὴν ἔχοντων βαρύτητα, καὶ τότε ἡσύχασα, καὶ νῦν οὐκ οἴμαι πρέπον εἶναι μοι περὶ τῶν αὐτῶν διαλέγοντος. ἐγὼ γὰρ, φησίν, ἀνδρὸς ὑπερείδον καὶ παιδοποίας καὶ βίου, ἦν ἐνὸς τούτου τύχοιμι, τῆς παρὰ Θεοῦ ⁴ εὐδοκιμήσεως καὶ παρὰ τοῖς ἀνθρώποις τοῦ βελτίωνος ἄξιούσθαι λόγου, ἐπειδὴ ἄνθρωπος, ἐκ παιδὸς ταῖς οἰκοφορίαις ἐντεθραμμένος, ἐξεβιασάμενος ποτε τῇ συνήθει ἐαυτοῦ ἀναίδεια εἰέσπεσεν ἡμῶν τῷ οἴκῳ, καὶ μέχρι ψυλῆς συντυχίας ἐγένετο γνώριμος ἡμῖν, καὶ ἀγνοίᾳ τῶν κατ' αὐτὸν καὶ ἀιδὸι τινὶ ἀπαιδευτῶν προφανῶς αὐτῶν αἰσχυνομένη ἐλάσαν· εἰς τοσοῦτον ἔξῆλθεν ἀσεβείας καὶ ὑβρεῖς, ὡστε ἐμπλήσαι μεν τὴν πόλιν πᾶσαν τῶν κατ' ἐμοῦ ⁵ βλασφημῶν, προγράμματι δὲ δημοσίᾳ στηλιτεύσαι ἐκτεθέντι ἐπὶ τῶν προθύρων τῆς ἐκκλησίας. ἐφ' ὦς καὶ τυχών τινος παρὰ τῶν νόμων ἁγανακτήσως, πάλιν ἐπανελθὼν ἀνενέωσατο τὰς αὐτῶν βλασφημίας.

¹ τὴν τιμωρίαν Med. et Vat. ² ἡμῶν duo MSS. recent. ³ om. E. ⁴ Θεοδότου editi antiqui. ⁵ ἐμαυτοῦ editi antiqui.

¹ Cf. Rom. 12. 19: Μη ἐαυτοῖς ἐκδίκησετε, ἀγαπητοί. ἀλλὰ δότε τόπον τῇ ὀργῇ γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· λέγει Κύριος. "Revenge not yourselves, my
measure in punishment, I have imposed upon this man the penalty incumbent upon me, having banished him from ecclesiastical communion; and those who were injured I have exhorted not to avenge themselves, but to commit their requital to the Lord. Therefore, if our admonitions had been of any use, I should have been heard at that time, when I used the spoken word much more persuasively than any importunity in writing would be able to effect.

But when I heard statements of much seriousness, even then I was silent; and now I do not think that it is fitting for me to discuss the same subject. "For I," she says, "had foregone a husband and the bearing of children and the world, that I might obtain this one thing—to be made worthy of God's approval and of a better repute among men," when a man, who from boyhood had been trained in the corrupting of homes, on one occasion, employing force with his usual shamelessness, made his way into our home, and up to the point of a bare meeting became an acquaintance of ours, I, both through ignorance of everything concerning him and through a certain misguided sense of respect, being ashamed to drive him out openly; he came to such a pitch of impiety and insolence that he filled the whole city with slanders against me, and posted me with a public placard that was affixed to the doors of the church. And although he incurred some displeasure from the laws for this action, he returned again and renewed dearly beloved; but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord.'"

2 Cf. 1 Cor. 7. 34.

3 According to the Benedictine editors this statement shows that the author of the calumny had been condemned to exile by the civil authorities.
πάλιν τῶν ἐμῶν λοιδορίων πλήρης ἡ ἀγορά, τὰ γυμνάσια, τὰ θέατρα, αἱ οἰκίαι τῶν δι’ ὁμοίωτητα τοῦ βίου δεχομένων αὐτῶν. καὶ μηδὲ ἐπὶ τοῖς βελτίωσι γυωρίζεσθαι, ἐν οἷς εὐπρεπῆς ἦν, υπήρξε μοι ἐκ τῶν αἰσχίστων, διὰ τὸ παρὰ πᾶσι τῇ ἀκολάστῳ γνώμῃ γενέσθαι περιφανῆ.

Ἐπὶ τούτοις, φησίν, οἱ μὲν ἤδονται ταῖς βλασφημίαις, διὰ τὸ φύσει χαίρεων ταῖς λοιδορίαις τοὺς ἀνθρώπους· οἱ δὲ ἄχθεσθαι μὲν λέγουσιν, οὐ συναλγοῦσι δὲ άλλοι πείθονται ἀληθεῖς εἶναι τὰς λοιδορίας· άλλοι ἀμφιβολοὶ εἰσί, τῷ πλήθει τῶν ὅρκων αὐτοῦ προσέχοντες. ὁ δὲ συναλγῶν οὐκ ἔστιν· άλλ’ ὄντως νῦν τῆς ἐρημίας ἡσθόμην, καὶ ἐμαυτὴν ὀδύρομαι, οὐκ ἀδελφόν, οὐ φίλον, οὐ συγγενή, οὐ δούλον, οὐκ ἔλευθερον, οὐδένα ἀνθρώπων τὸ παράπαν ἔχουσα συναλγοῦντα· καὶ, ὡς έσικε, μόνην ἐαυτὴν ἐλεενοτέραν τῆς πόλεως εὐρίσκω, ἐν ἤ τοσαύτη στάνις μισοπονήρων ἔστίν· οἱ τὴν εἰς ἀλλήλους γινομένην παροινίαν οὐκ οἶνονται βαδίζουσαν ἐν κύκλῳ καὶ αὐτοὺς ποτε καταλήψεσθαι.

 Tauτα καὶ πολλῷ ἔτι πληκτικῶτερα μετὰ ἀμυνθήτων δακρύων πρὸς ἐμὲ διεξελθοῦσα, ἀπῆλθεν, οὗδὲ ἐμὲ τῶν μέμψεων ἐλευθερὸν ἀφείσα, ὅτι δέον πατρικῶς αὐτῇ συναλγεῖν, ἐναδιαφορῶ κακῷ τοσοῦτῳ καὶ φιλοσοφῶ ἐν ἀλλοτρίοις παθήμασιν. οὐ γὰρ χρημάτων ἀφείσω κελεύεις ὑπεριδεῖν, οὐδὲ τοὺς εἰς τὸ σῶμα πόνους συνενεγκεῖν, ἀλλ’ εἰς

1 ἡσθον Ε, Vat.; ἡσθοθην Reg.
his blasphemies. Again his abuses of me filled the market-place, the gymnasia, the theatres, and the houses of those who on account of the similarity of their lives would receive him. And as a result of his most shameful statements, it was not in my power to become known for even the better qualities in which I was conspicuous, because of my having become notorious among all for my incontinent mind."

"Furthermore," she says, "some take delight in slanders, because men by nature rejoice in recriminations;\(^1\) others profess indeed to be indignant, but they have no sympathy; others are convinced that the slanderous abuse is true; others are in doubt, giving heed to the multitude of his oaths. And there is no one who sympathizes with me; but in truth I now realize my loneliness, and I bewail myself that I have no brother, no friend, no relative, no servant bond or free, no one at all to sympathize with me; and, as it seems, I find my single self to be more to be pitied than the whole city, in which there is so great scarcity of men who hate wickedness; they do not realize that the wanton violence committed against their fellows moves in a circle and will one day catch them."

Having related all this to me and things much more astounding with countless tears, she departed, not leaving even me free from her reproaches, on the ground that, when I should have sympathized with her like a father, I was indifferent to so great an evil and philosophized amid the sufferings of others. "For you do not urge me to despise loss of wealth, nor to bear with bodily sufferings, but to be damaged

\(^{1}\) Cf. 1 Cor. 7. 34.
COLLECTED LETTERS OF SAINT BASIL

αὐτὴν ζημιωθῆναι τὴν ὑπόληψιν, ἢς ἡ βλάβη
dōnai tōu κλήρου γίνεται.

'Επὶ τούτους τοὺς ρήμασι τίνα με βούλει νῦν

πρὸς αὐτὴν εἰπεῖν αὐτὸς δοκίμασον, ὃ θαυμάστε,

ἐρωτα τοιαύτην κρίσιν παρ' ἑαυτῷ: μὴ παραδι-

dναι ταῖς ἁρχαίς τοὺς κακούργους, μὴ μέντοι

μηδὲ ἐξαιρεῖσθαι παραδοθέντας: οἷς πάλαι προ-

εἰρηταί παρὰ τοῦ ἀποστόλου φοβεῖσθαι τὸν

ἀρχοντά ἐπὶ τῷ πονηρῷ ἔργῳ. Οὐ γὰρ εἰκῆς,

φησί, τὴν μάχαιραν φορεῖ. ὃςπερ οὖν τὸ παρα-

dοῦναι οὐ φιλάνθρωπον,1 οὕτω καὶ τὸ ἐξαιρεῖσθαι

τρέφοντος ἐστὶ τὴν παροικίαν. ἵσως δὲ ἀν γένοιτο

tis ὑπέρθεσις τῆς εἰσόδου μέχρι τῆς ἡμῶν αὐτῶν

παροισίας: καὶ τότε δείξομεν, ὅτι οὐδὲν ἡμῶν

ὀφελοῦ, ἐκ τοῦ μὴ εἶναι τοὺς πειθομένους.

CCXC

Νεκταρίω2

Πολλὰ ἀγαθὰ γένοιτο τοῖς κινοῦσι τὴν τιμο-

tητά σου πρὸς τὴν συνεχὴ ὀμιλίαν ἡμῶν τὴν διὰ

1 οὐ φιλάνθρωπον] ἀφιλάνθρωπον Regius sec. et Coisl. sec.

2 ὅτι οὖν ἀνθρωπίνη περιδρομὴ τοὺς ἐπισκόπους δεὶ προχειρίζεσ-

θαι, ἀλλὰ κατ᾽ ἐκλογὴν τοῦ ἐπὶ πάντων Θεοῦ add. editi antiqui et

duo MSS. "that bishops should not be elected by human

meddlesomeness but according to the selection of the God of

all."

1 As a nun she reckons herself with the clergy.

2 Cf. Rom. 13. 4: Θεοῦ γὰρ διάκονος ἐστίν σοι εἰς τὸ ἀγαθὸν,

ἐὰν δὲ τὸ κακὸν ποιήσῃς, φοβοῦ. οὐ γὰρ εἰκῆ τὴν μάχαιραν φορεῖ.

Θεοῦ γὰρ διάκονος ἐστιν ἐκδίκος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

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in my very reputation whose injury becomes a common damage to the clergy." 1

In view of these words, do you yourself, excellent sir, choose the reply you would have me make to her now, seeing that I have within my power some such decision as this—not to hand over the miscreants to the magistrates, yet neither to attempt to have them discharged if they have already been handed over. For long ago they have been told by the Apostle to fear the magistrate for their evil deeds, saying: "For he beareth not the sword in vain." 2 Therefore, just as to hand them over is not kind, so, on the other hand, to have them discharged is the act of one who supports wanton violence. But perhaps there might be a postponement of the case until our arrival; and then we shall show you that we are of no account, since there is no one who gives us obedience.

LETTER CCXC

To Nectarius 3

May many blessings be upon those who urge your Honour to maintain a continuous correspondence

"For God is minister to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is God's minister: an avenger to execute wrath upon him that doth evil."

3 Written in the episcopate. For a Nectarius, a layman of noble birth and high official position, with whom the present Nectarius may be identified, cf. Letters V and VI. The occasion of the present letter is an approaching election of chorepiscopi. Nectarius writes to urge the claims of a friend of his own. Basil courteously informs him that he welcomes testimony regarding the candidates from trustworthy sources,
COLLECTED LETTERS OF SAINT BASIL
tou graμματος. μὴ γὰρ ὁλὸν συνηθείας ἐνεκεν λέγεσθαι παρ’ ἡμῶν τὰ τοιαύτα, ἀλλὰ ἐκ δια-
thésōs ἀληθινῆς πλείστου ἄξιαν τίθεσθαι ἡμᾶς τὴν φωνήν σου. τι γὰρ ἄν ἐμοὶ Νεκταρίου
gένοιτο τιμώτερον, τοῦ ἐκ παιδὸς μὲν ἀπὸ τῶν
cαλλιστῶν ἡμῶν γνωρισθέντος, νῦν δὲ ἐκ παντοῖας
ἀρετῆς εἰς τοσοῦτον περιφανείας ἀναδραμόντως;
ὡστε μοι φίλων ἀπάντων φίλτατος ὁ σα μοι
grάμματα διαφέρων.

Περὶ μεντοι τῆς τῶν προστησμένων τῆς
συμμορίας ἐκλογῆς, εἰ μὲν ἀνθρώπως χαριζόμενος,
ἡ ἴκεσίας ἐνδιδοὺς, ἡ φόβῳ εἰκὸν ποιῶ τι, μήτε
taύτα 2 ποιήσαιμι. οὐ γὰρ οἰκονόμος, ἀλλὰ
cάπηλος ἔσομαι, τὴν ὅρεαν τοῦ Θεοῦ πρὸς
ἀνθρωπίναις φιλίαις διαμειβόμενος. εἰ δὲ αἰ μὲν
dιδόμεναι ψῆφοι παρὰ ἀνθρώπων δίδονται ἐκ τῆς
ἐξωθεῖν ἐπιφανείας μαρτυρεῖν ἑχόντων, ἀπερ ἀν
μαρτυρῶσιν, αἰ δὲ κρίσεις τῶν ἐπιτηδειοτέρων
tῷ εἰδότι τὰ ἀπόρρητα τῶν καρδιῶν παρὰ τῆς
ἡμετέρας ταπεινώσεως ἐπιτρέπονται, τάχα τῷ
παντὶ βέλτιον καταθέμενον τὴν μαρτυρίαν στοι-
νώμεν μὲν καὶ διαστάσεως πάσης ὡς ὑπὲρ 3 οἰκείων
tῶν μαρτυρηθέντων ἀφίστασθαι, προσεύχεσθαι
dὲ τῷ Θεῷ μὴ λαθεῖν τὸ συμφέρον. οὖτω γὰρ
οὐκέτι ἀνθρωπὸν τῆς ἔφ᾽ ἐκάτερα ἐκβάσεως αἰτια-

1 om. E.
2 tauti editi antiqui.
3 ὡς ὑπὲρ editi antiqui; ἄσπερ MSS. et editi recentiores.

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with us by letter. For do not think that such words are spoken by us in accordance with convention, but out of a true disposition on our part to value your words as of the greatest worth. For what could be held by me in greater honour than Nectarius, who from childhood was known by us for his noble qualities, and now through the exercise of every manner of virtue has risen to so high a place of eminence? Thus to me the dearest of all friends is he who conveys to me your letter.

However, regarding the election of men to take charge of districts,¹ if I should do anything by granting favours to men, or by yielding to importunities, or by making concessions to fear, may I never accomplish these things. For not a steward but a huckster shall I be if I barter the gift of God for human friendships. And if the votes that are cast are cast by men who can bring themselves to testify from outside appearances to whatever they may testify, but the selection of the more fit is turned over by our humble self to Him who knows the secrets of the heart, perhaps it is better for everyone, when he has deposited his testimony, to abstain from all canvassing and strife, as though his testimony had been given in behalf of private interests, and to pray to God that the general good may not remain hidden. For thus we shall no longer hold man responsible for

but he reserves for himself alone, after prayer for divine direction, the final selection. The chorepiscopi were a grade of priests between the bishops themselves and the ordinary priests or presbyters, i.e. suffragan bishops. Cf. Letter LIII with note.

¹ The Benedictine editors suggest that by συμμορφας is meant, not the whole diocese, but several districts assigned to a chorepiscopus.
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σόμεθα, ἀλλὰ τῷ Θεῷ τὴν χάριν τῶν γινομένων εἰσόμεθα. καίτοι εἰ κατὰ ἄνθρωπον γίνεται ταῦτα, οὐδὲ γίνεται, ἀλλὰ μίμησις μὲν ἔστι, τῆς ἀληθείας δὲ πάμπληθες ἀπολείπεται.

Σκέψαι δὲ, ὅτι οὐδὲ μικρὸς τις παραπέπηγε κίνδυνος τῷ ἐκ παντὸς τρόπον τὸ ἐαυτοῦ κρατῆσαι φιλονεικοῦντι, μή ποτε τῶν ἀμαρτανομένων ἐφ' ἐαυτοὺς ἐλκύσωμεν τῇ μερίδα. πολλὰ γὰρ ἂν ἁμαρτηθεῖ καὶ παρὰ τῶν οὐκ ἂν προσδοκηθέντων ποτέ, διὰ τὸ εὐκολον τῆς ἀνθρωπίνης φύσεως. εἰτα ἢδία μὲν τοῖς φίλοις συμβουλεύσαντες πολλάκις τὰ κράτιστα, κἂν ἀπίθανοι δόξωμεν τοῖς βουλευομένοις, οὐ χαλεπαίνομεν· ἐν οἷς δὲ οὔ βουλή ἀνθρώπων, ἀλλὰ κρίσις ἐστὶ Θεοῦ, μή καὶ τῶν τοῦ Θεοῦ κριμάτων προτιμηθέντες δυσχερανοῦμεν; εἰ μὲν οὖν παρὰ ἀνθρώπων δίδοται, τί χρή παρ' ἡμῶν αἰτεῖν, ἀλλ' οὐχὶ αὐτὸν παρ' ἐαυτοῦ λαμβάνειν; εἰ δὲ παρὰ Κυρίου, εὐχεσθαι προσήκειν, ἀλλ' οὐχὶ ἀγανακτεῖν· κἂν ἐν τῇ εὐχῇ μὴ τὸ ἴδιον θέλημα αἰτεῖν, ἀλλ' ἐπιτρέπειν τῷ οἴκονομοῦντι τὸ συμφέρον Θεῷ. ὁ δὲ Θεὸς ὁ ἅγιος ἀπαγάγων πᾶσαν πείραν λυπηρῶν πραγμάτων ἀπὸ τοῦ οἴκου ὑμῶν, κἀ αὐτῷ τε σοὶ καὶ πᾶσι τοῖς προσήκουσί σοι ἄνοσον καὶ ἀβλαβῆ ἐνεπάση εὐθυνία τοῦ βίου ἐπιμετρήσειεν.

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the result either way, but we shall be grateful to God for what takes place. However, if these things take place by man’s agency, they do not take place at all, but we have an imitation, though it falls utterly short of the truth.

And consider that no small danger closes in on him who strives by any and every means to win his purpose, lest some time we draw to ourselves the party of those who sin. For many sins might be committed even by those who would never have been expected to commit them, through the easy-going way of human nature. Then again, while in our private affairs, when we have given advice, and often the best, to our friends, even if we seem to those who are asking our advice to have made out a poor case, we are not angry; but in matters wherein there is no human counsel but God’s judgment, if we are not preferred over even God’s decisions shall we be indignant? If, then, the decision is given by men, why need we ask ourselves for it instead of having a man take it from himself? But if it is from the Lord, we should pray, but we should not be vexed; and in our prayer we should not ask for our personal desire but should commit the matter to God, who dispenseth what is best. And may the Holy God conduct every experience of sad events away from your home, and mete out to yourself and to all related to you life without sickness and without harm in all prosperity.

1 μήμησις . . . δὲ] μήμησις μὲν ἐστι τῆς ἀληθείας, αὐτῆς δὲ τῆς ἀληθείας E, editi antiqui.
2 προσδοκοῦμενων tres MSS. recent.
3 χρήμα E. 4 om. E, duo MSS.
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CCXCI

Τιμοθέων χωρεπισκόπῳ

Καὶ τὸ πάντα γράφειν ὁσα φρονῶ ὅπε τῷ μέτρῳ τῆς ἐπιστολῆς ὁρῶ συμβαίνων ὅπε ἄλλως πρέπον τῷ τῆς προσηγορίας εἰδει, καὶ τὸ σιωπῆ παρελθεῖν μικροῦ καὶ ἀδύνατον ἐστὶ μοι, δικαίῳ θυμῷ τῷ κατὰ σοῦ φλεγμαίνουσις μοι 1 τῆς καρδίας. μέσην σὺν βαδιοῦμαι, τά μὲν γράφων, τὰ δὲ παρεῖς. καθάψασθαι γὰρ σου βούλομαι, εἰ θέμις ἐστίν, ἐν ἤσθηγορίᾳ φιλικῆ. 

Εἰ εἰ 2 Τιμόθεος ἐκεῖνος, ὃν ἐκ παιδὸς οἴδαμεν τοσοῦτον πρὸς τὴν ὀρθότητα καὶ τὸν κατησκεῦμεν βίον τῷ τόνῳ χρόμενον, ὡστε ἐγκαλεῖσθαι τὴν ἐν 3 τούτωι ἁμετρίαν, ἀποστὰς νῦν 4 τοῦ σκοπεῖν πάντα τρόπον ὁ τῷ χρῆ ποιοῦντα τῷ Θεῷ προσοικευοῦσθαι, ἀποβλέπεις πρὸς τὰ τῷ δεινὸ δοκοῦντα περὶ σοῦ, καὶ τῆς ἐτέρων γνώμης τῆς ζωῆς ἔχεις ἐξηρτημένην, καὶ ὅπως μὴ φίλοις ἄχρηστοι, μηδὲ ἔχθροις ἡς καταγέλαστος ἐνθυμῆ, καὶ τὴν παρὰ πολλῶν αἰσχύνην, ὡς δεινὸν τι, φοβῆ, καὶ οὐκ ἐννοεῖς, ὅτι ἐν ὅσῳ περὶ ταῦτα τρίβη, λαυθάνεις σεαυτὸν τῆς προηγουμένης ζωῆς ἀμελῶν; ὅτι γὰρ οὖκ ἐγχωρεῖ ἀμφοτέρων ὁμοῦ

1 μοῦ E.
2 εἰ add. Capps.
3 ἐπὶ E, duo MSS.
4 om. Med.

1 Placed in the episcopate. For the term chorepiscopus, cf. Letter LIII and note, also Letter CCXC with notes. Cf. also article "Chorévèques" in Cabrol’s Dict. d’Arch. Crét. et 192
LETTER CCXCI

LETTER CCXCI

To Timotheus, the Chorepiscopus

Now to write all that I have in mind I not only regard as neither compatible with the limits of my letter nor in general suitable to that mode of address, but also to pass by in silence is almost impossible for me, since my heart is aflame with righteous indignation against you. So I shall travel a middle course, writing some things, passing over others. For I wish to rebuke you, if it is proper, in the language of a friend and an equal.

If you are that Timotheus whom we have known from childhood as being so intent upon the upright and ascetic life as to be accused of lack of moderation in these matters, are you now, having abandoned the consideration of that which you must by all means do in order to be united with God, looking to what So-and-so thinks of you? and do you keep your life dependent on the opinions of others? and are you taking thought how you may not only not be useless to friends but also not a laughing-stock to enemies, either? and do you fear disgrace in the eyes of many as something dreadful? and do you not understand that, in so far as you waste time in these things, you are, unwittingly, neglecting the higher life? For the divine Scriptures are full of

de Lüt. This Timotheus is probably to be identified with the Timotheus of Letter XXIV.

This letter is in the nature of a sermon based on Matt. 6. 19–25, but especially 24: "No man can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and Mammon."
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περιγενέσθαι, τῶν τε κατὰ τῶν κόσμων τούτων πραγμάτων καὶ τῆς κατὰ Θεον πολιτείας, πλή- ρεις μὲν αἰ θείαι Γραφαὶ ὃν ἐδίδαξαν ἡμᾶς: πλήρης δὲ καὶ αὐτή ᾳ φύσις τῶν τοιούτων υποδειγμάτων ἐστίν. ἐν τε γὰρ τῇ κατὰ τῶν νοῦν ἐνεργεία δύο νοησαι κατὰ ταῦτα νοηματα παντελῶς ἄμηχανον, ἐν τε ταῖς κατὰ τὴν αἴσθησιν ἀντιλήψεσι δύο φωναὶ ὁμοί προσπιπ-τούσας ταῖς ἀκοαῖς δέχεσθαι ἐν ταύτῳ καὶ διακρίνειν ἀδύνατον καὶ τούτῳ δύο ἀκούστικῶν πόρων ἡμῖν ἀνεφιομένων. ὁθαλμοὶ δὲ, ἐὰν μὴ ἀμφότεροι πρὸς ἐν τι τῶν ὁρατῶν ἀποταθῶσιν, ἐνεργείον τὸ ἐαυτῶν ἀκριβῶς οὐ δύνανται. καὶ ταύτα μὲν τὰ παρὰ τῆς φύσεως ταὶ δὲ ἐκ τῶν Γραφῶν σοι διηγεῖσθαι οὐχ ἥττον ἐστὶ κατα- γέλαστον ἡ γλαύκα, φησίν, Αθηναίοις ἀγείν.

Τὶ οὖν τὰ ἀμικτὰ μίγνυμεν, θορύβους πολιτι-κοὺς καὶ εὐσεβείας ἀσκησιν, ἄλλῃ οὐχὶ ἀπο- στάντες τῶν θορύβων καὶ τοῦ πράγματα ἐχειν καὶ παρέχειν ἐτέρας, ἡμῶν αὐτῶν γυνόμεθα, καὶ ὅν πάλαι ὑπεθέμεθα τῆς εὐσεβείας σκοποῦν βε- βαιοῦμεν τὸ ἔργον, καὶ δεικνύμεν τοῖς ἐπτηρεάζειν ἡμῶν θουλομένοις, ὅτι οὐκ ἐστιν ἐπ' αὐτοῖς τὸ λυπεῖν ἡμᾶς ὅταν ἡθέλωσι; τούτῳ δὲ ἐσται ἐπειδὰν πάσης λαβῆς ἐλευθέρους ἐαυτοὺς ἀπο- δείξωμεν. καὶ ταύτα μὲν εἰς τοσοῦτον. εἰ ὃς ἡμᾶς ποτὲ καὶ ἐν ταῦτῳ γενέσθαι καὶ ἀκριβέστερον θουλοῦσασθαι περὶ τῶν συμφερόντων ταῖς ἴσοις

1 πλήρεις . . . ἐδίδαξαν] πλήρης μὲν ἡ θείαι Γραφῆ ὃν ἐδίδαξεν ἡμᾶς quatuor MSS.
2 φασὶν E et alius.
3 καὶ τοῦ πράγματα] τῶν πραγμάτων editi antiqui et nonnulli MSS.

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admonitions which teach us that it is not granted to excel in both things at the same time—the affairs of this world, and life in God; and Nature herself is also full of examples to this effect. For both in the activity of the mind it is altogether impossible to think two thoughts at the same time, and in the perception of our senses, when two sounds fall on the ears simultaneously, it is impossible to receive and to distinguish them at the same time; and this is so although our two passages for hearing are open. The eyes, likewise, unless both are concentrated upon the same visible object, cannot exercise their function accurately. Now these are illustrations taken from Nature; but to present to you those derived from the Scriptures is no less ridiculous than, as the saying goes, "to bring owls to Athens."1

Why, then, do we attempt to mingle things that cannot be mingled—the turmoils of civil life and the exercise of piety, instead of by withdrawing from the turmoils and from having trouble ourselves and causing it to others, and becoming our own masters, thus confirming by deed the aim of the religious life which we long ago set before ourselves, and showing those who wish to calumniate us that it is not within their power to hurt us when they wish? And this will take place as soon as we show ourselves immune from every attack. So much for this. But if we could only meet some day and take more accurate counsel about that which is of benefit to our souls,

1 i.e. do something superfluous, like our "bring coals to Newcastle"; cf. Arist. Birds, 301: τις γυς ἀθήνας ἕγαγεν; As the bird of Athena it is the symbol on most Athenian coins.
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ημῶν, ἵνα μὴ ἐν τῇ περὶ τῶν ματαιῶν φροντίδι καταληφθῶμεν τῆς ἀναγκαίας ἐξόδου ἐπελθούσης ἦμῖν.

Τούτῳ δὲ ἀποσταλεῖσθαι παρὰ τῆς ἁγάτης σου ὑπερήφανης, οἷς ὑπῆρχε μὲν ἡδίστοις εἶναι καὶ κατὰ τὴν ἔαυτῶν φύσιν, πολλαπλασίων δὲ τὴν ἤδονήν ἐνεποίει ἡ προσθήκη τοῦ ἀποστείλαντος. τὰ δὲ ἀπὸ τοῦ Πόντου κηροῦ καὶ ἄκοπα, ἡδέως δέξαι, ὅταν ἀποστειλῶμεν· νῦν γὰρ ἡμῖν οὐ παρῆν.

CCXCII
Παλλαδίῳ

Τὸ ἡμισὺ τῆς ἐπιθυμίας ἡμῶν ἐξεπλήρωσεν ὁ ἄγιος Θεός, οἰκονομήσας τὴν συντυχίαν τῆς κοσμιωτάτης ἀδελφῆς ἡμῶν τῆς συμβίου σου. δυνατὸς δὲ παρασχεῖν καὶ τὸ λειπόμενον, ὡστε ἰδόντας ἡμᾶς καὶ τὴν σὴν εὐγένειαν, τελείαν ἀποδοῦναι τῷ Θεῷ τὴν χάριν. ἐν πολλῇ γὰρ ἔσμεν ἐπιθυμία, μάλιστα νῦν, ὅτε ἥκουσαμεν τετιμήσασθαι σε τῇ μεγάλῃ τιμῇ, τῷ ἀθανάτῳ ἐνδύματι, ὧ περισχόν ἡμῶν τὴν ἀνθρωπότητα,

1 ἐποίει editi antiqui. 2 eιδότας E, Harl. 3 περιέχον E, editi antiqui.

1 Letters CCXCII to CCCLXVI are included by the Benedictine editors in a “Classis Tertia.” This third and last division of Basil’s letters contains those which in their opinion cannot be dated. Naturally, all doubtful and some plainly spurious letters are to be found here. Many of the letters of this group are translated into English here for the first time.

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that we may not be found engrossed in concern for foolish things when the inevitable departure comes upon us!

I was very much pleased with the gifts sent me by your Charity, which even by their nature were indeed very pleasing; but the added fact of the sender made the pleasure many times as great. But as gifts from the Pontus kindly accept some beeswax and restoratives, when we send them; for at present we have none at hand.

LETTER CCXCII

To Palladius

One half of our desire the holy God has fulfilled, by having effected the meeting with our most modest sister, your wife. But He is able to furnish also what is left, so that we may see your Nobility as well and give complete thanks to God. For we are in great longing, especially now that we have heard that you have been honoured with the great honour, even the immortal garment, which, when it has en-

The date of the present letter is unknown. If the Palladius here is the same as he who wrote to St. Athanasius about A.D. 371, informing him that a number of the monks of Caesarea in Cappadocia were turned against Basil, and begging Athanasius to counsel the unruly brethren to cease their opposition to the doctrine of their bishop, this letter must be placed before A.D. 371, since here Palladius is not yet a priest, having just received baptism. But the name Palladius was common at this time.

1 A common title of address at this period, usually for laymen and laywomen of high rank.

2 i.e. Christianity.
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tὸν ἐν τῇ σαρκὶ θάνατον ἐξηράνισε καὶ κατεπόθη τῷ θυητῷ ἐν τῷ τῆς ἀφθαρσίας ἐνδύματι.

Ἐπειδή οὖν οἰκεῖον μὲν σε ἑαυτῷ ὁ Κύριος διὰ τῆς χάριτος ἐποίησεν, ἥλλοτρίως δὲ πάσης τῆς ἀμαρτίας, ἦνοιξε δὲ βασιλείαν οὐρανῶν, καὶ ὁδοὺς τὰς ἀπαγούσας πρὸς τὴν ἐκεῖ μακαριότητα ὑπέδειξε, παρακαλοῦμεν σε, ἀνδρα τοσοῦτον φρονῆσε τῶν λοιπῶν ὑπερέχοντα, λελογισμένως τὴν χάριν δέχασθαι, καὶ πιστὸν φύλακα γενέσθαι τοῦ θησαυροῦ, πάση ἐπιμελεία τηροῦντα τῆς βασιλικῆς παρακαταθήκης τῆς φυλακῆς, ὡν ἀσυλον τὴν σφραγίδα διασωσάμενος παραστῆς τῷ Κυρίῳ ἐκλάμπτων ἐν τῇ λαμπρότητι τῶν ἁγίων, μιθένα σπίλου ἡ ῥυτίδα ἐμβαλὼν τῷ καθαρῷ τῆς ἀφθαρσίας ἐνδύματι, ἀλλ’ ἐν πάσι τοῖς μέλεσι τῶν ἁγιασμὸν διασώζων, ὡς Χριστὸν ἐνδυσάμενος. Ὅσοι γὰρ, φησίν, εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἑνεδύσασθε. ἔστω οὖν πάντα τὰ μέλη ἅγια, ὡστε πρέποντα εἶναι σκέπεσθαι τῷ ἁγίῳ καὶ φωτεινῷ περιβλήματι.

CCXCIII

Ἰουλιανῷ

Πῶς σοι τὸν ἐν μέσῳ τούτων χρόνου τὸ σῶμα ἔσχεν; εἰ καθαρῶς ἀπέλαβες τῆς χειρὸς τὴν

1 μὲν σε ἑαυτῷ σεαυτῷ editi antiqui; μὲν σε αὐτῷ Harl. et Paris.
2 παλαιὰς Harl.
3 ἐπιβάλλων quinque MSS.
4 ἡθικὴ πάνω ὀραία “a beautiful moral letter” add. E et Med.
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wrapped our humanity, annihilates death in the flesh and swallows up mortality in the garment of incorruptibility.

Since, then, the Lord has made you His very own through His grace, and has alienated you from all sin, and has opened the kingdom of Heaven, and has pointed out paths leading to the bliss of the next world, we exhort you, a man so pre-eminent over others in prudence, to receive the grace circumspectly, and to become a faithful guardian of the treasure, keeping guard with all diligence over the royal deposit, in order that having preserved the seal inviolate you may stand before the Lord resplendent in the brightness of the saints, having brought no stain or wrinkle upon the pure garment of incorruptibility, but in all your members preserving holiness, inasmuch as you have put on Christ. "For," he says, "as many of you as have been baptized in Christ, have put on Christ." Therefore let all your members be holy, so that they may be worthy of being clothed in that holy and resplendent covering.

LETTER CCXCIII

TO JULIAN

How has your health been since last I saw you? Have you entirely recovered the use of your hand?

1 Gal. 3. 27.
2 Probably the same Julian as the one mentioned in Letter XXI. If Leontius of Letter XXI, and consequently of Letters XX and XXXV, is to be identified with "the good Julian" (cf. Letter XXI, note), the present letter should be dated about 365, as being of the same correspondence. It is to be noted
Éνεργειαν; πώς δὲ τὰ λοιπὰ τοῦ βίου πράγματα; εἰ κατὰ γνώμην χωρεῖ σοι, ὅσπερ εὐχόμεθα καὶ ὃς ἐστιν οὐκελόμενον τῇ σῇ προαιρέσει; καὶ γὰρ οἰς μὲν εὐκολὸς πρὸς μεταβολὴν ἡ διάνοια, τοῦτοι οὖν ἀπεικός καὶ τὸν βίον εἶναι μὴ τεταγμένον, οἰς δὲ πεπηγημένα ἡ γνώμη, καὶ ἂεὶ ἑστῶσα καὶ ἡ αὐτὴ, τούτοις ἀκόλουθον συμφώνως τῇ προαιρέσει τῆς ζωῆς διεξάγειν. τῷ ὄντι γὰρ κυβερνήτη 2 μὲν οὐκ ἐφείται 3 γαλήνην ποιεῖν ὅτε βούλεται, ἡμῖν δὲ ἀκύμωνα ἐαυτοῖς καθιστᾷν τὸν βίον καὶ πάνω βάδιον, ἐὰν τοὺς ἐνδοθεν ἕκ τῶν παθῶν ἐπαυσταμένους ἡμῖν θορύβους κατασιγασμένοι καὶ τῶν ἐξωθέν προσπιπτόντων ύψηλοτέραν τὴν γνώμην καταστησώμεθα. καὶ γὰρ οὐτε ζημίαι, οὐτε ἀρρωστίαι, οὐτὲ αἱ λοιπαὶ δυσχέραι τοῦ βίου, ἀφοῦ τοῦ σπουδαίου, ἔως ἂν ἕχῃ τῇ διάνοιᾳ τῷ Θεῷ, ἐμπορευομένην, 4 καὶ τὸ μέλλον ἀποσκοποῦσαν, καὶ τῆς χαμόθεν ἐγειρομένης ξάλης κούφως καὶ εὔσταλῶς ὑπεραιροῦσαν. ἐπεὶ οἱ γε σφοδρῶς ταῖς τοῦ βίου μερίμναις κατειλημμένοι, οἱ δὲ ὅρμας πολύσαρκοι εἰκῆ τοπερών ἔχοντες, κἀτω που σύρονται μετὰ τῶν βοσκημάτων.

Σὲ δὲ τοσοῦτον ἰδεῖν ὑπὸ τῶν πραγμάτων ἐπετράπημεν, ὡσον οἱ ἐν πελάγει ἀλλήλους παραμειβόμενοι. πλὴν ἄλλ', ἐπειδὴ καὶ ἐξ ὅνυχος ἐστὶν ὁλον γνωρίσαι τὸν λέοντα, ἐκ βραχείας τῆς

1 τούτοις Regius sec. et Coisl. sec.
2 κυβερνήτην Regius sec.
3 ἐφείται Regius sec. et duo alii.
4 ἐμπολιτευομένην Med.; συμπολιτευομένην editi antiqui.
5 ἰδεῖν add. E.
LETTER CCXCIII

How are the other affairs of life? Do they proceed according to your wish, as we pray and as is due to your high purpose? For while those whose intentions are prone towards change also, and not unnaturally, lead lives which are unordered, yet those whose minds are fixed, being both ever constant and the same, consequently pass their existence in harmony with their purpose. For in truth it is not within a helmsman's power to make a calm whenever he wishes, but for us it is quite easy to render our lives unruffled, if we but still the disturbances that arise within us from the passions, and if we but set our will above those things that fall upon us from without. For neither losses nor illness nor the other inconveniences of life shall touch the virtuous man, so long as he keeps his mind on God, keeps it moving onward, gazing steadily upon the future, and surmounting easily and dexterously the storms that arise from earth. For those who are held firmly in the grip of the cares of life are like fat birds who have wings to no avail—they are carried along somewhere below along with the cattle.

But as for you, we have been permitted to behold you as strong when harassed by troubles as are swimmers who race with one another in the sea. Moreover, since even from a claw\(^1\) it is possible to recognize the whole lion, from this brief experience that the three letters (XX, XXI, and XXXV) have much in common. The person addressed is, in every case, a learned man, a Christian, and a very close friend of St. Basil. Furthermore, the subject-matter of the three letters is the same in this—Basil is most anxious to have the person addressed remember him and write to him more often.

πείρας ἡγούμεθα σε ἰκανῶς ἐγνωκέναι. ὅθεν καὶ μέγα ποιοῦμεθα τὸ ἐν λόγῳ σε τινι τὰ καθ’. ἡμᾶς τίθεσθαι καὶ μὴ ἀπείναι σου τῆς διανοίας, ἂλλα διηνεκῶς σου συνεῖναι διὰ τῆς μνήμης. δεῦγμα δὲ μνήμης τὸ γράφειν ὅπερ ὅσον ἄν συνεχέστερον ποιῆς, τοσοῦτῳ πλέον ἦμῖν χαριᾷ.

CCXCIV

Φήστῳ καὶ Μάγνῳ

Πρέπει μὲν ποι τα ὑπάρχον παιδιῶν ἱδίων πρόνοια καὶ γεωργοῖς φυτῶν ἢ σπερμάτων ἐπιμέλεια, καὶ διδασκάλους μαθητῶν φροντίς, μάλιστα ὅταν δῆ εὐφύειν βελτίως ἐφ’ ἐαυτοῖς ὑποφαίνουσιν τὰς ἐλπίδας. χαίρει γὰρ ποιῶν καὶ γεωργός, ἀδρυνομένων αὐτῶ τῶν ἀστα-χῶν ἢ τῶν φυτῶν αὐξανομένων, εὐφραίνουσι δὲ καὶ μαθηταὶ διδασκάλους, καὶ παιδεῖς πατέρας, οἱ μὲν πρὸς ἀρετὴν, οἱ δὲ πρὸς αὐξησιν ἐπιδιδόντες. ἡμεῖς δὲ τοσοῦτον μείζονα μὲν ἐφ’ ὑμῖν ἔχομεν τὴν φροντίδα, κρείττονα δὲ τὴν ἐλπίδα, ὅσον εὐσέβεια πάσης μὲν τέχνης, πάντων δὲ γὰρ ὁμοῦ καὶ καρπῶν ἐστιν ἀμείων, ἢν ἐν ἀπαλαίς ἐτὶ καὶ καθαραῖς ταῖς υμετέραις ψυχαῖς μικροθείςαν ὑφ’ ἡμῶν καὶ τραφεῖσαν ἰδεῖν εὐχόμεθα καὶ προελθοῦσαν εἰς ἀκμὴν τελείαν καὶ εἰς καρ-ποὺς ὤραίους, συλλαμβανομένης ἡμῶν ταῖς εὐχαῖς τῆς υμετέρας φιλομαθείας. εἰ γὰρ ἀστεῖο καὶ τὴν ἡμετέραν εἰς ὑμῖν εὔνοιαν καὶ τὴν τοῦ

1 τινι τὰ καθ’] τὸ καθ’ Regius sec. et Coisl. sec.
LETTER CCXCIV

we believe that we have come to know you sufficiently. Wherefore, we deem it of great importance that you give our affairs some consideration, and that they be not absent from your thoughts but be with you constantly in memory. But a proof of remembrance is writing, and the more frequently you do this, so much the more will you please us.

LETTER CCXCIV

to Festus and Magnus

It is fitting assuredly that fathers should provide for their children, and farmers should care for plants or seeds, and that teachers should be solicitous for their pupils, especially when through natural ability they show in themselves the hope of better things. For a farmer also rejoices in labour, as his corn ripens or his plants grow, and pupils give joy to teachers and children to fathers, as the former advance in virtue, the latter in stature. But the solicitude we have for you is by so much the greater, and the hope we have for you is by so much the higher, as religion is higher than every art, and higher than all living things and fruits alike; this religion, which was by us emplanted in your souls while they were still tender and pure and there nurtured, we pray we may behold advanced to full maturity and to timely harvests, your love of learning being assisted by our prayers. For you know full well that both our good-

2 ωστε ἐπιτείνων τὴν πρὸς τὰ κρεῖττονα μάθησιν add. tres MSS. "In order to incite their desire to learn better things."
3 ὑποφαίνωσιν duo Regii MSS. et Coisl. recent.
4 πονῇ E.
5 αὐτῶν editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

Θεοῦ συνεργίας ταῖς ύμετέραις ἐναποκείσθαι γνώμαις, ὅν πρὸς τὸ δέον εὐθυνομένων, Θεὸς συνεργὸς καλούμενος παρέσται καὶ ἀκλητος, καὶ πᾶς φιλόθεος ἀνθρώπος πρὸς διδασκαλίαν αὑτ- επάγγελτος. ἀνίκητος γὰρ ἡ προθυμία τῶν διδά- σκειν τι χρήσιμον δυναμένων, ὅταν αἱ τῶν μανθανόντων ψυχαὶ πάσης καθαρεύσωσιν ἀντι- τυπίας.

Οὐκοῦν οὐδὲ σώματος κωλύει χωρισμός, τοῦ δημιουργῆσαντος ἡμᾶς δι’ ὑπερβολὴν σοφίας καὶ φιλανθρωπίας μὴ συμπεριορίσαντος τοῖς σώμασι τὴν διάνοιαν, μήτε μὴν τῇ γλῶττῃ τῶν λόγων τὴν δύναμιν, δόντος δὲ τῷ πλεῖον καὶ ἀπὸ τοῦ χρόνου τοῖς ὑφελεῖν δυναμένοις, ὥς μὴ μόνον τοῖς μακρὰν διεστηκόσιν, ἀλλὰ δὴ καὶ τοῖς λίαν ὑψιγόνοις παραπέμπειν δύνασθαι τὴν διδασκα- λίαν. καὶ τοῦτον ἡμῖν ἢ πείρα πιστοῦται τῶν λόγων, ἐπειπερ οὖ τε πολλοὶ πρότερον ἔτεσι γενόμενοι διδάσκουσι τοὺς νέους, σωζομένης εὖ γράμμασι τῆς διδασκαλίας ἡμεῖς τε κεχω- ρισμένοι τοσοῦτον τοῖς σώμασι, τῇ διανοίᾳ σύνεσμεν ἀεί, καὶ προσομιλούμεν ῥαδίως, τῆς διδασκαλίας οὔτε ὑπὸ γῆς οὔτε θαλάσσης κωλυομένης, εὖ τίς ἐστιν ὑμῖν τῶν ἰδίων ψυχῶν φροντίς.

1 εἰ τίς ἐστιν] ἦτις ἐστιν Ἐ.
will towards you and the co-operation of God are stored away in your minds, and when these are directed towards the right, then God, called the Co-operator, will be present even though unbidden, and every lover of God likewise, ready of his own accord to give instruction. For unconquerable is the zeal of those who are able to teach something useful, when the souls of those who learn are cleared of every obstruction.

Now not even separation in body is a hindrance, since He who made us in the fullness of His wisdom and kindness did not limit thought by the body, nor power of speech by the tongue, but gave a greater power even from the standpoint of time to those who are able to benefit others, so that they are able to hand on their instruction not alone to those who are a long distance away, but also to very remote later generations. And experience confirms this statement of ours, since those who were born many years ago still teach the youth, their learning being preserved in writing; and we, although so separated from you in body, are always united with you in thought, and converse easily with you, since teaching is not hindered by land or by sea, if you have any concern at all for your own souls.
COLLECTED LETTERS OF SAINT BASIL

CCXCV

Μονάξουσι 1

'Ἡγούμαι μὲν μηδεμίας ἑτέρας ὑμᾶς τῇ τοῦ Θεοῦ χάρις παρακλήσεως δείσθαι, μετὰ τοὺς λόγους οὓς δι' ἡμῶν αὐτῶν ἐποιησάμεθα πρὸς ὑμᾶς, παρακαλοῦντες ὑμᾶς πάντας τὴν ἐπὶ τὸ αὐτὸ ξωὴν καταδέξασθαι εἰς μίμημα τῆς ἀποστολικῆς πολιτείας, δι' καὶ ἐξεξασθε ὡς ἀγαθὸν δίδαγμα, καὶ ἐνχαιριστήσατε δι' αὐτὸ τῷ Κυρίῳ. ἐπεὶ οὖν οὐκ ἴματα ἐν τὰ παρ' ἡμῶν λαληθέντα, ἀλλὰ διδάγματα εἰς ἔργον προελθεῖν 2 ὀφείλοντα ἐπὶ ὠφελεία μὲν ὑμῶν τῶν ἀνεχομένων, ἐπὶ ἀναπαύσει δὲ ἡμετέρα τῶν ὑποθεμένων τῇ γνώμῃ, εἰς δόξαν δὲ καὶ ἐπαίνον τοῦ

1 πρὸς μονάξουσα, δι' ἓς ἐπιστηρίζει αὐτοὺς πρὸς τὴν ἐν Χριστῷ πολιτείαν καὶ πίστιν "To monks, by which he causes them to rely on life and faith in Christ," Regius 2897 et Coisl. sec.; καὶ φησιν ὅτι ἡ πίστις ἐστὶν ἡ σῴζουσα διὰ ἀγάπης ἐνεργουμένη "And he says that it is faith working through love that saves?" add. editi.

2 προελθεῖν Ε; ἐλθεῖν editi antiqui.

1 Very probably the monks of the monastery founded by Basil in the Pontus in 358, with whom, even after his elevation to the archbishopric of Caesarea, he remained in close touch. This letter was written about 370, according to the following hypothesis: In Letter CCXCII Palladius was linked with the monk Palladius of Letters CCLVIII and CCLIX, and with the monk Palladius who addressed a letter to Athanasius about 371 to inform him that a number of the monks of Caesarea had turned against Basil, and to beg him to reprove the unruly brethren. The present letter supplements this idea. The "our most beloved brother" of this letter is probably the 206
LETTER CCXCV

LETTER CCXCV

To Monks

I think that, by the grace of God, you need no other exhortation, after the words which we in person addressed to you, when we exhorted you all to accept the community life in imitation of the apostolic manner of living, a proposal which you received as good doctrine and for which you gave thanks to the Lord. Since, then, the things which were spoken by us were not mere words but teachings which were due to pass into deeds for the benefit of you who submissively accepted them, and for the consolation of us who proposed the plan, and to the glory and praise of same Palladius. Thus his life would run as follows: A rich pagan, or more likely an unbaptized Christian, he married a Christian woman and met Basil. A warm friendship arose between them and Palladius was baptized (Letter CCXCII). His wife dying or an agreement having been reached, he joined the religious community in the Pontus, where he was sent "to rouse the lethargy" of the monks and to report to Basil on those of Arian leanings (Letter CCXCV). Dismayed by the advance of Arianism among the monks of the archbishopric, he wrote to Athanasius asking him to counsel the monks to cease from opposing the doctrine of Basil (Athan. Ep. ad Pallad. P.G. XXVI, 1167). Again later, as an emissary of Basil to monks harassed by heresy, he goes, in company with the Italian monk Innocent, to the Mount of Olives (Letters CCLVII and CCLVIII). Thus the dates of these various letters would be—

Letter CCXCII; before 370, the year of Basil’s elevation.
Letter CCXCV; shortly before 370.
Letter to Palladius; about 371.
Letter CCLVII; about 377.
Letter CCLVIII; about 377.
Christou, ou to onoma episkeiktai ef' hma, tou ton xarion apesteil a tov theioinootaton hmdwn adelphon, iva kai to prothumon gynoriso, kai to wthron diegeirh, kai to antiteinon fanerous hmin katasths.

Pollen gar he eptithymia kal idein umas synggmwvou, kai akoousai peri umon oti ouchi ton amarturon agapatate biou, alla mallon katadekexethe pantes kai fulakes ths allhlon akribieias einai kai marptures ton katorthevmenon. Outw gar ekastos kai ton ef' eautw misidon teleiou apolishetai1 kai ton eti th tou adelphou prokopi oin kai logo kai ergw parereksethai umas2 allhlois proshekei ek ths synechous omilia kai paraklheswos. Eti pasi de para
caloumen memvsetai umas ths ton pateron pis
tewos, kai mh salueasthai upo ton en thymetera3 hesychia periferiein umas epixeiroynton, eidotais4 oti ou te politelas akribieia kath' eautin, mh dia ths eis Theon pisteos pefwtismen, wphleimos, ou te orthe omonologia, agathwn ergon amores ouwa, parasthesai hmais dunhsetai to Kuriw. Alla dei amfoteran syneinai, iva artois 5 o ton Theou anthropos, kai mh kata to elleinpon swleun hma h zov. Pistas gar estin h swzousa hmais, ows fhsin o apostolos, di' agapth evergou
mewn.

1 Lysetai E et alius.
2 paraxhesthai umas E et duo alii.
3 hmeteis E, editi antiqui.
4 eidotai Med.
LETTER CCXCV

Christ whose name has been invoked upon us, on this account I have despatched our most beloved brother, that he may become acquainted with your zeal and arouse your lethargy, and make clear to us what stands in the way.

For great is our desire both to see you brought together, and to hear concerning you that you do not favour the life that lacks witnesses, but rather that you all consent to be both guardians of each other’s diligence and witnesses of each other’s success. For thus each one will receive both the perfect reward given on his own account and that given on account of his brother’s progress; which reward it is fitting that you should supply to one another by both word and deed through constant intercourse and encouragement. But above all we exhort you to be mindful of the faith of the fathers ¹ and not to be shaken by those who try to disturb you in your calm, realizing that neither strictness of life in itself, except it be illumined by faith in God, availeth aught, nor will right confession of faith, if devoid of good works, be able to bring you into the presence of the Lord, but both should go together, that the man of God may be perfect, and our life may not halt on account of the deficiency. For the faith that saves us, as the Apostle says, is that which worketh by charity.

¹ i.e. the Nicene Creed.

² ἔτι Ἐ ἐτ ἀλιός.
COLLECTED LETTERS OF SAINT BASIL

CCXCVI

'Ελευθέρα 1

Στοχαζόμενός σου τῆς περὶ ἡμᾶς διαθέσεως, καὶ ήν ἐχεις περὶ τὸ ἔργον τοῦ Κυρίου σπουδὴν ἐπιγινώσκοντες, κατεθαρήσαμεν ὡς θυγατρὸς πρώην, καὶ ταῖς ἡμιόνοις ἐπὶ πλείον ἐχρησάμεθα, πεφεισμένως μὲν ὡς ἡμετέραις χρώμενοι, παρετείναμεν δ' οὖν ὁμως αὐτῶν τὴν ύπηρεσίαν. ταύτα οὖν ἔδει ἐπισταλῆναι σου τῇ σεμνότητι, ὡστε εἰδέναι ὅτι ἀπόδειξις ἔστι τῆς 2 διαθέσεως τὸ γενομένου. 3

'Ομοῦ δὲ καὶ ὑπομμηνύσκομεν διὰ τοῦ γράμματος τὴν κοσμιότητά σου μεμνήσθαι τοῦ Κυρίου, καὶ τὴν ἔξοδον τὴν ἀπὸ τοῦ κόσμου τούτου πρὸ ὑφθαλμῶν ποιουμένην αἰεί, τῶν βίων ἐαυτῆς ῥυθμίζειν πρὸς ἀπολογίαν τοῦ ἀπαραλογίστου κριτοῦ, ἵνα γενηται σοι παρρησία ἐπὶ τοὺς ἀγαθοὺς ἔργου καὶ προσθεθεῖν τοῦ τὰ κρυπτὰ τῶν καρδιῶν ἡμῶν ἀποκαλύπτειν μέλλοντος ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς αὐτοῦ.

Τὴν εὐγενεστάτην θυγατέρα ἀσπαζόμεθα διὰ σοῦ καὶ παρακαλῶ ἐν τῇ μελέτῃ τῶν λογίων 4 τοῦ Κυρίου διάγεων αὐτῆς, ἵνα ἐκτρέφηται ὑπὸ τῆς ἀγαθῆς διδασκαλίας τῆς ψυχῆς, καὶ ἐπιδιδῷ 5 πρὸς αὐξήσιν καὶ μέγεθος ἡ διάνοια αὐτῆς μᾶλλον ἢ τὸ σῶμα ὑπὸ τῆς φύσεως.

1 ἐλευθέρα ἐτέρα Regius sec., Coisl. sec.
2 om. E.
3 γινόμενων E et editi antiqui.
4 λόγων editi antiqui.
LETTER CCXCVI

LETTER CCXCVI

To a Widow

Conjecturing your own disposition towards us, and recognizing the zeal which you have for the Lord's work, we have made bold with you lately as with a daughter, and have made further use of your mules, using them sparingly indeed, as though our own, but we did for all that prolong the service they rendered me. This, then, had to be written to your august Reverence, that you might know that what has taken place is a proof of my affection.

But at the same time we both remind your Decorum by letter to be mindful of the Lord, and, ever keeping your departure from this world before your eyes, to order your life with reference to your defence before the undeceivable Judge, in order that because of your good works you may have confidence before Him who is to reveal the secrets of our hearts in the day of His visitation.

Your most noble daughter we greet through you; and I urge her to pass her time in meditation upon the words of the Lord, so that her soul may be nourished by good doctrine, and that her mind may increase in growth and in stature more than does her body through the action of nature.

1 Because of the reference to borrowing mules, I would place this letter some time before Basil became archbishop of Caesarea, when as a monk in the Pontus he was working the soil and would have had need of mules, i.e. about 370.
COLLECTED LETTERS OF SAINT BASIL

CCXCVII

'Ελευθέρα 1

Πάνυ ἐμαυτῷ ἐπιβάλλειν κρίνων καὶ διὰ τὸ τῆς ἡλικίας πρεσβυτικὸν καὶ διὰ τὸ τῆς πνευματικῆς διαθέσεως γνήσιον τὴν ἁσύγκριτον σου εὐγένειαν καὶ ἐν τῇ σωματικῇ παρουσίᾳ ἐπισκέπτεσθαι, καὶ ἀπούσης 2 μὴ ἀπολιμπάνεσθαι, ἀλλὰ γράμμασιν ἀποπληροῦν τὸ ἐνδεόν, ἐπειδὴ εὔρον πρέπουσαν διάκονον τῶν πρὸς τὴν σὴν σεμνότητα γραμμάτων τήνδε δι' αὐτῆς προσφθέγγομαι σὲ, προηγουμένως παρορμῶν ἐπὶ τὸ ἔργον τὸ τοῦ Κυρίου, ἵνα σὲ ὁ ἄγιος Θεὸς τιμῶν παρενεγκών τὰς ἡμέρας τῆς παροικίας σου ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι, ἦξιαν καὶ τῶν μελλόντων ἀγαθῶν καταστήσειν.

'Ἐπειτα δὲ καὶ τὴν προειρημένην θυγατέρα παρακατατίθεμαι 3 σοι, ἵνα ὡς ἐμὴν μὲν θυγατέρα σεαυτῆς δὲ ἄδελφὴν οὕτω δέξῃ, καὶ περὶ ὅν ἂν τῇ εὐσχήμονι σοι καὶ καθαρᾷ ψυχῇ ἀνακοινώσεται, 4 ἱδιοπαθήσῃς 5 καὶ ἀντιλάβῃς 6 αὐτῆς, ὡς παρὰ τοῦ Κυρίου προηγουμένως ἔχουσα τῶν μισθῶν, ἐπειτα καὶ ἡμᾶς ἀναπαύονσα τοὺς ἐν σπλάγχνοις Χριστοῦ τὸ τῆς ἁγάπης σου μέτρον ἀποπληροῦντας.

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1 'Ιουλίστη add. Coisl. recent.
2 ἀπούση E et editi antiqui.
3 παρακατατίθημι Clarom.
4 ἀνακοινώμηται E.
5 ἱδιοπαθήσεις E.
6 ἀντιλάβης editi antiqui. 

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LETTER CCXCVII

LETTER CCXCVII

To a Widow

Judging it to be quite proper for me, both because of my elderly age and because of the sincerity of my spiritual affection, to visit your incomparable Nobility not only in bodily presence, but also when you are absent not to fail you but by letter to supply the want, now that I have found this fitting messenger for my letter to your August Reverence, I address you through her, especially urging you on to the Lord's work, in order that the holy God, when He has carried you with honour during the days of your sojourn in all piety and holiness, may make you worthy also of the blessings to come.

Moreover, I also commend the aforementioned daughter to you, in order that you may so receive her as my daughter and as your own sister, and in order that, regarding the things which she will communicate to your decorous and pure soul, you may feel personally concerned and may help her, knowing especially that you have your reward from the Lord, and in the second place, that you are giving consolation to us who fulfil for you the measure of our love in the bowels of Christ.  

1 One MS. adds 'Ἰουλίττη, i.e. "To the Widow Julitta." The several references in this letter to Basil's advanced age, also the fact that Basil died when only 49 or 50 years of age, lead one to believe that it was written late in life, i.e. about 378.

2 Cf. Phil. 1. 8: ὥς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. "How I long for you in the bowels of Jesus Christ."
'Ανεπίγραφος, ἐπ' ἀνδρὶ εὐλαβεῖ

"Ὡς περὶ πάντων καταξίως συμβουλίως ἡμῖν καὶ κοινωνίας φροντισμάτων κεχρήσθαι, ποιεῖς πρέπουν ἡ σεαυτοῦ τελειότητι καὶ σε ὁ Θεὸς τῆς τῆς ἀγάπης τῆς περὶ ἡμᾶς καὶ τῆς ἐπιμέλειας τῆς κατὰ τὸν βίον ἀμείψατο· ὃ ἐπὶ σου ἡ ἁπάτη τοῦτον, ἑθαῦμασα, καὶ ὑδατί τινα δύναμιν ἁλογον παρεῖναι πεπίστευκας, καὶ ταύτα οὐδεμιὰς μαρτυρίας βεβαιούσης τῆς φήμης. οὐκ οὕτω ἐκεῖθεν οὐ μικρὸν οὐ μεῖζὸν λαβῶν εἰς τὸ σῶμα ὧν ἡλπισέ, τὸ ἑαυτοῦ ἀγαθὸν πλῆν· εἰ μὴ τινὶ ἀπὸ τοῦ αὐτομάτου γέγονεν παραμυθία τις, ὁποία καὶ καθευδοσι καὶ ἀλλα τινὰ κατὰ τὸν βίον ἐνεργοῦσιν ἐπιγίνεσθαι πέφυκεν. ἀλλ' ὁ ἀναιρῶν τὴν ἁγάπην τὰ αὐτόματα τῇ τοῦ ὑδατος φύσει λογίζεσθαι τοὺς ἀπλουστέρους ἀναπεῖθεν. ὅτι δὲ ἅληθῆς ἡμῶν ὁ λόγος, ἐξεστίν ἐξ αὐτῆς τῆς πείρας σε διδαχθῆναι.

CCXCVIII

Κηνοσίτορι

Εἰδότι μοι ἔγραφες ὅτι δυσκόλως ἔχεις πρὸς τὴν τῶν κοινῶν ἐπιμέλειαν. καὶ γὰρ παλαιός

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1 πρεπόντως Coisl. sec. et Regius sec.
2 ἀμείψατα: E et alius.
3 el Med., Coisl. sec., Regius sec.
4 πλῆν Capps; ἦ editi et MSS.
5 ola E et editi antiqui.
6 Κηνοσίτορι editi antiqui.
Without Address, Concerning a Devout Man

In that you think fit to make us in all things your counsellor and the sharer of your thoughts, you do what befits your own perfection; and may God reward you for your love of us and for your diligence of life; in that this man's deceit caught you caused me surprise, and that you believed some absurd power to be present in water, and that, too, although no testimony has confirmed the report. Now there is no one from that region who has received within his body either to a small or to a great degree that for which he had hoped—the benefit to himself—unless a certain relief came of its own accord to one or another, such as is wont to come naturally to persons in their sleep and engaged in various other activities of life. Nay, he who destroys charity is persuading the simpler folk to attribute things which happen of themselves to the inherent qualities of water. And that our statement is true you may be taught by actual experience.

To an Assessor of Taxes

I was already aware of the fact of which you have written to me, that you are discontented with the care of the public business. And indeed it is an old

1 i.e. the devil.
2 There is no convincing evidence for the date of this letter. It probably was written during the episcopate, since it bears the general tone of one solicitous for his paternal and spiritual (i.e. monastic) estate in the district of Ibora, and far away from his direct observation. Cf. Letter CCLXXXIV with note.
ἐστι λόγος, τοὺς ἁρετῆς μεταποιουμένους μὴ μεθ’ ἡδονῆς ἐαυτοὺς ἐπιβάλλειν ἀρχαῖς. τὰ γὰρ τῶν ἰατρεύοντων ἱδια, ταύτα ὅρῳ καὶ τῶν ἀρχόντων ὄντα. ὁρῶς γὰρ δεινά, καὶ πειρῶνται ἁγιῶν, καὶ ἐπ’ ἀλλοτρίαις συμφοραῖς οἰκείας καρποῦνται λύπας, οί γε ὡς ἀληθῶς ἀρχοντες. ἐπεὶ οὖν ἐμπορικὸν τῶν ἀνθρώπων, καὶ πρὸς χρήματα βλέπων, καὶ περὶ τὴν δόξαν ταύτην ἐπτομένον, μέγιστον τῶν ἀγαθῶν τίθεται τὸ παραλαβεῖν τινα δυναστείαν, ἀφ’ ἢς δυνησοῦνται φίλους εὐ ποιεῖν, καὶ ἐχθροὺς ἀμώνεσθαι, καὶ έαυτοῖς κατακτάσθαι τὰ σπουδαζόμενα. ἀλλ’ οὐ τοιοῦτος σὺ. πόθεν; ὦς γε καὶ τῆς πολιτικῆς δυνάμεως τοσαύτης οὐσίας ἐκών ἀνεχόρησας, καὶ ἐξὸν σοι κρατεῖν πόλεως ὡς μιᾶς οἰκίας, σὺ δὲ τὸν ἀπράγμαν καὶ ἤσύχιον εἰλου βίον, τὸ μὴ τε ἔχειν πράγματα μὴ τε παρέχειν ἐτέρους πλείονος ἡ ὅσον οἱ λοιποὶ τιμῶνται τὸ δυστροπεύειν.

'Αλλ’ ἐπειδὴ ἤβουλήθη ὁ Κύριος τὴν Ἰβωριτῶν χώραν μὴ ὑπὸ κατήλοις ἀνθρώποις γενέσθαι, μηδὲ ὁσπέρ ἀνδραπόδων ἀγορᾶν εἶναι τὴν ἀποτίμησιν, ἀλλ’ ὡς ἐστὶ δίκαιον ἐκαστὸν ἀπογράφεσθαι, δὲξαι τὸ πράγμα, εἰ καὶ ἄλλως ὄχληρον, ἀλλ’ οὖν ὡς πρόξενον σοι γενεσθαι

1 βλέπων E. 2 σπουδῆς add. E et editi antiqui.
3 ὁσπέρ E. 4 ἀνδραπόδων ἀγορᾶν E, editi antiqui.
5 ἀπογράφεσθαι sex MSS. antiqui.
saying that those who lay claim to virtue do not with pleasure throw themselves into public offices. For I observe that the experience which is peculiar to physicians is also characteristic of public officers. That is, they see horrible sights, and experience unpleasant things, and from the misfortunes of others they gather griefs of their own—those at least who are truly public officers. Since all men who are engaged in merchandizing, who look to pecuniary gains and are carried away by that kind of glory, consider the greatest of blessings to be the winning of some power by which they will be able to benefit their friends, avenge themselves on their enemies, and to obtain for themselves the things on which they have set their hearts. But you are not such a man. How could you be?—You who voluntarily withdrew from a civil power that was so great, you who, when it was possible for you to rule over a city as though it were a single household, chose the inactive and tranquil life, counting it to be of greater worth neither to have trouble yourself nor to cause trouble to others than others value making themselves disagreeable.

But since the Lord has wished the district of Ibora \(^1\) not to be in the power of hucksters, nor the taking of its census to be like a slave-market, but that each man shall be enrolled in a just manner, accept the task, however irksome, as being at any rate capable of proving conducive to your approval.

\(^1\) A diocese and a Roman military district in the Pontus. The territory of Ibora adjoined that of Comana on the east and that of Sebasteia on the south, and touched by the Iris from the boundary of Comana down to the point below the Turkhal. It was the district in which was situated Basil's own birthplace, Annesi, where, too, was his monastic retreat, so pleasantly described in Letter XIV.
δυνάμενου τῆς παρὰ Θεού εὐδοκιμήσεως. καὶ μήτε δυναστείαν ὑποπτῆξης, μήτε πενίας κατα-
φρονήσης, ἀλλὰ τὸ τῶν λογισμῶν ἀρρετεῖς
tρυπάνης πάσης ἁρρεπέστερον παράσχον τοῖς
dιοικομένοις. οὗτό γὰρ καὶ τοῖς πεπιστευκόσι
fanerὰ γενήσεται σου ἡ περὶ τὸ δίκαιον σπουδή,
καὶ θαυμάσσονταί σε 2 παρὰ τοὺς ἄλλους. ἡ κἂν
ἐκεῖνος διαλάθη, τὸν Θεοῦ ἡμῶν οὐ λήσεται, τὸν
μεγάλα ἡμῖν προθέντα τῶν ἀγαθῶν ἔργων τὰ
ἀθλα.3

CCC

Πρὸς πατέρα σχολαστικοῦ τελευτήσαντος
παραμυθητικῆ 4

Ἐπειδὴ ἐν δευτέρα τάξει πατέρων ἔθετο ἡμᾶς
ὁ Κύριος τοῖς Χριστιανοῖς, τῶν παίδων ἡμῶν τῶν
eἰς αὐτὸν πεπιστευκότων τὴν διὰ τῆς εὐσεβείας
μόρφωσιν ἐπιτρέψαι, τὸ συμβαθ᾽ ἐπὶ 5 τῶν μακά-
ριον νῦν σου πάθος καὶ ἡμέτερον ἰδίον εἶναι
ἐλογισάμεθα, καὶ ἐπεστενάξαμεν αὐτοῦ τῇ ἀφορίᾳ
τοῦ χωρίσμου, συμπαθόντες μᾶλιστα σοι, καὶ
ὑπολογισάμενοι ἡλίκον ἔσται τῆς ὅδυνης τὸ βάρος
πατρὶ τῷ κατὰ φύσιν, ὅπου γε καὶ ἡμῖν, τοῖς
catat τὴν ἐντολὴν ὁκειωμένοις, τοσοῦτον τῆς
καρδίας τὸ κατηφῆς ἐνεγένετο. ἐπὶ ἐκεῖνῳ μὲν

1 om. E. 2 om. Med. 3 ἐπαθλα duo MSS.
4 πατρὶ σχολαστικοῦ παραμυθητικῆ E, Harl., et Med.
5 peri editi antiqui.

1 Probably written between 360 and 365. This letter refers
clearly to Basil’s being ordained and also to his being the teacher
LETTER CCC

in God's eyes. And neither bow before power, nor look down upon poverty, but offer to those under your jurisdiction unswerving judgments, more unswerving than any scales. For thus not only will your zeal for justice be evident to those who have confided in you, but they will also admire you above all others. Or even if it escapes them, it will not escape our God, who has set before us great rewards for good deeds.

LETTER CCC

To the Father of a Student Who Has Died,
Consolatory ¹

Since the Lord has set us in the second rank of fathers to Christians, having entrusted to us the moulding through religion of the children of those who believe in Him, we have considered the calamity which has befallen your blessed son to be also our own, and we have lamented the untimeliness of his departure, sympathizing very deeply with you, and considering how great will be the burden of grief to his father by nature, when even in us who in accordance with the commandment have been made akin there has been engendered so great a sorrow of heart. For while on his account there of the boy. Basil was ordained deacon in 360, and, because of the importance of the diaconate at this time, he might refer to himself as "constituted father for Christians." The year 360 then would be the date post quem. Probably in 364 Basil was ordained priest, and soon after he was in the midst of the great troubles and problems of the Church and certainly not at leisure to instruct boys. Accordingly 365 would be the date ante quem.
γὰρ οὐδὲν ἔδει σκυθρώτῳ οὔτε παθεῖν, οὔτε φθέγγεσθαι, ἐλεευνοὶ δὲ οἱ τῶν ἐπὶ αὐτῷ ἐλπίδων διαμαρτώντες. καὶ τῷ ὁμί τολλῶν δακρύων καὶ στεναγμῶν ἡξιοὶ, ἐκπέμψαντες 1 παῖδα ἐν αὐτῷ τῷ ἄνθει τῆς ἡλικίας εἰπ' λόγων ἀσκησιν, ὑποδέξασθαι σιωπῶντα τὴν μακρὰν ταύτην καὶ ἀπευκταίαν σιωπῆν. ἀλλὰ ταῦτα μὲν ὡς ἀνθρώπους ἡμᾶς εὐθὺς ἐκάννησε, καὶ δάκρυν ἐξεχέαμεν προπετές, καὶ στεναγμὸν ἀφήκαμεν ἐκ μέσης τῆς καρδίας ἀπαίδευτον, τοῦ πάθους ἁθρόως, 2 οἴνον τινος νεφέλης, τὸν λογισμόν ἡμῶν περισχόντος. ἐπεὶ δὲ ἡμῶν αὐτῶν ἐγενόμεθα, καὶ διεβλέψαμεν τῷ τῆς ψυχῆς ὀφθαλμῷ πρὸς τὴν φύσιν τῶν ἀνθρωπίνων, τῷ μὲν Κυρίῳ ἀπελογησάμεθα, ἐφ' οἷς κατὰ συναρταγὴν ἡ ψυχὴ ἡμῶν διετέθη πρὸς τὸ συμβαῖν, ἐαυτοὺς δὲ ἐνονθετήσαμεν μετρίως φέρειν ταῦτα, ἐκ τῆς παλαιᾶς τοῦ Θεοῦ ἀποφάσεως συγκληροθέντα τῇ ξοῇ τῶν ἀνθρώπων.

Οἷχεται παῖς αὐτῷ τῆς ἡλικίας ἄγων τὸ βιώσμου, διαπρέπων ἐν χοροῖς ὁμηλίκων, ποθεινῶς διδασκάλοις, ἀπὸ ψελής τῆς ἐντεύξεως εἰς εὐνοιαν δυνάμενοι καὶ τὸν ἀγριώτατον ἐπιστάσασθαι, ὡς ἐν μαθήμασι, πρᾶος τὸ ἱθὸς, ύπέρ τὴν ἡλικίαν κατεσταλμένος 3 καὶ πλείω τούτων εἰπὼν ἑλάττω ἄν τις εἴποι τῆς ἀληθείας; ἀλλ' ὁμοὶ ἀνθρώπος παρ' ἀνθρώπου γενόμενος. 4 τί τοίνυν λογίζεσθαι τῶν πατέρα τοῦ τοιούτου προσήκε; τί ἀλλο γε ἡ ἀναμνησθήναι τοῦ ἕαυτοῦ πατρός,

1 ἐκπέμψαντα alii MSS.; ἐκπέμψαντα editi antiqui.
2 ἁθρόων Harl. et Med.
3 καθεσταλμένος Regius sec., Bigot.
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should be naught of sadness in either our feelings
or our speech, yet those who have been cheated of
their hopes for him arouse our pity. And truly they
have a right to many tears and lamentations in that
they, having sent forth a son at the very flower of his
youth to the pursuit of letters, now receive him back
silent in this long and awful silence. But although
such thoughts moved us at the first as a human being,
and we poured forth hasty tears, and uttered an
unaffected groan from the bottom of our heart, when
grief suddenly, like a cloud, enveloped our reason,
yet when we came to our senses and with the mind's
eye looked closely into the nature of man's fortunes,
we made apologies to the Lord for the attitude
which our soul had recklessly taken towards what had
happened, and we admonished ourselves to bear these
things temperately, as having by the ancient decree
of God been allotted to the life of men.

Gone is a boy at the age when life is best worth
living, a lad who was conspicuous in the circles of his
fellows, dear to his teachers, able by merely meeting
them to draw into friendliness even the most savage
of men, keen in his studies, gentle in disposition,
sedate beyond his years—though one were to say
even more than this he would fall short of the truth 1
—but nevertheless he was born man from man.
What, then, should be the thoughts of the father of
such a son? What else than to recall the fact that

1 Hyperbole scarcely appears in Basil's Letters except in
consolatory letters of this character.

4 γεννησεις Regius sec.; γενησεις editi antiqui.
ὅτι τέθνηκε; τί οὖν θαυμαστόν, ἐκ θυντοῦ γεννηθέντα θυντοῦ γενέσθαι πατέρα;

Τὸ δὲ πρὸ ὀρας, καὶ πρὶν κορεσθήναι τοῦ βίου, καὶ πρὶν εἰς μέτρον ἡλικίας ἐλθεῖν, καὶ φανήναι τοῖς ἀνθρώποις, καὶ διαδοχῇ τοῦ γένους καταλιπεῖν, ταῦτα οὐκ αὐξησις τοῦ πάθους, ὡς ἐμαυτὸν πείθω, ἀλλὰ παραμυθία τοῦ γεγονότος ἐστίν. εὐχαριστεῖσθαι ὑφεὶλε τοῦ Θεοῦ ἡ διάταξις, ὅτι μὴ κατέλιπεν ὑπὲρ γῆς ὅρφανα τέκνα, ἵνα γυναῖκα χήραν θλίψει μακρὰ ἔκδοτον ἀφήκεν ἡ ἀνδρὶ έτέρῳ συνοικήσουσαν καὶ τῶν προτέρων τέκνων καταμελήσουσαν. τὸ δὲ, ὅτι οὐ παρετάθη τῷ βίῳ τούτῳ ἡ ἐκκόμη τοῦ παιδός, τίς οὔτως ἁγνώμων, ὡς μὴ τὸ μέγιστον τῶν ἁγαθῶν τοῦτο νομίζεις εἶναι; ἡ γὰρ ἐπὶ πλείον ἐνταῦθα διατριβὴ πλειόνων κακῶν ἐστὶν ἀφορμή. οὐκ ἐποίησε κακόν· οὐκ ἐρράψε δόλον τῷ πλησίον· οὐκ εἰς ἁνάγκην ἠθένα φατριάις καταμιγήναι πονηρευμένων· οὐκ ἐνεπλάκῃ τοῖς κατ’ ἁγορὰν κακοῖς· οὐχ ὑπέμεινεν ἁνάγκην ἁμαρτημάτων, οὐ θεοῦ, οὐκ ἁγνωμοσύνην, οὐ πλεονεξίαν, οὐ φιλιθδονίαν, οὐ τὰ τῆς σαρκὸς πάθη, ὡσα ταῖς ἁναγώγοις ψυχαῖς ἐγγίνεσθαι πέφυκεν· οὐδεμίακ' ἦλθιν 4 τὴν ψυχήν ἀπῆλθε κατεστημένοις, ἀλλὰ καθαρὸς ἄνεχόρθησε πρὸς τὴν ἁμείνω λήξιν. οὐ γὰρ κατέκρυψε τὸν ἁγαστῆτον, ἀλλ’ οὐρανὸς ὑπεδέξατο. Θεὸς ὁ τὰ ἡμέτερα οἰκονομῶν, ὁ τὰς τῶν χρόνων ὀροθεσίας ἐκάστω νομοθετῶν, ὁ ἁγαγῶν εἰς τὴν ἱερὰν ταύτην,

1 πλείον Ε.
2 φατριάις Ε.; φατρία Med.
3 τούτων add. Ε., editi antiqui.

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LETTER CCC

his own father died? What wonder, therefore, that he who was born of a mortal became the father of a mortal?

The fact that before his time, and before he had become sated with life, and before he had come into the full measure of his years, and before he had shown himself among the men, he has fallen out of the succession of his race—all this is not an enhancement of the misfortune, as I am convinced, but rather a consolation for what has happened. Thanks should be offered to God's dispensation, that the departed did not leave orphaned children upon earth, that he did not leave behind a widowed wife to be given over to a long affliction or else to live with another man and neglect her former children. But as to the fact that the boy's life was not prolonged in this present world, who is so ignorant that he does not consider this to be the greatest of blessings? For the longer is his stay here below, for more numerous evils is there an occasion. He did no evil; he devised no guile against his neighbour; he came not to the necessity of mingling with the brotherhoods of wrong-doers; he was not involved in the iniquities of the market-place; he did not submit to the compulsion of sins, nor to falsehood, nor to arrogance, nor to avarice, nor to voluptuousness, nor to all those passions of the flesh which are wont to be engendered in dissolute souls; with his soul sullied by no stain has he departed, but in purity has he withdrawn to the better lot. Earth has not covered your beloved but heaven has received him. God who dispenses our lot, who ordains the limits of time for each one, who brought him into this life, He

\[\kappa\nu\lambda\iota\delta\epsilon\iota\ \text{editi antiqui.}\]
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αὐτὸς καὶ μετέστησεν. ἔχομεν διδασκάλιον ἐν ταῖς ὑπερβολαῖς τῶν συμφορῶν τὴν περιβόητον ἐκείνην φωνήν τοῦ μεγάλου Ἰωβ. Ὁ Κύριος ἔδωκεν, ὁ Κύριος ἀφείλετό· ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο. εἰ ὁ οἶνομα Κυρίου εὐλογημένον εἰς τοὺς αἰώνας.1

CCC

Μαξίμῳ παραμυθητικῷ 2

"Οπως διετέθημεν ἐπὶ τῇ ἀκοῇ τοῦ πάθους οὔδεις ἀν ἡμῖν λόγος εἰς παράστασιν τῆς ἐναρ-γείας ἀρκέσει: νῦν μὲν τὴν ξημίαν λογιζόμενοι, ἢν τὸ κοινὸν τῶν εὐλαβῶν ἐξημιώθη τὴν προσ-τάτιν τοῦ καθ’ ἑαυτὴν τάγματος ἀπολέσαν, νῦν δὲ τὴν φαίδροτητα τῆς σῆς σεμνότητος εἰς οἵαν μετέπεσε κατήφειαν ἐννοοῦντες· οίκον τοῖς πᾶσι μακαριστὸν εἰς γόνον κληθέντα, καὶ συμβίωσιν διὰ τῆς ἀκρας ἀρμονίας συμπεφυκοῦν ὅνείρου 7 θάττον διαλυθεῖσαν βλέποντες τῇ διανοίᾳ, πῶς οὐκ ἄν, εἰ καὶ ἰδαμάντινοι ἦμεν, τὰς ψυχὰς κατεκάμφ-θημεν;

Ἡμῖν δὲ καὶ ἐκ τῆς πρώτης μὲν ὁμιλίας οἰκειό-

1 Εἰ ὁ. . . αἰώνας om. E.
2 παραμυθητικὴ ἀνδρῆ E; ἀνεπίγραφος editi antiqui.
3 ἐνεργείας E, editi antiqui.
4 λογιζόμενοι uterque Coisl., Regius sec., Paris., et Clarom.
5 ἑαυτὸν editi antiqui; ἑαυτοὺς Med.
6 ἀπόλεσαν editi antiqui. 7 ὅνείρατος E, Harl.

1 Job 1. 21. Except for minor differences, this passage is quoted accurately.

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Himself has also transferred him. We have as a lesson in the extremities of misfortunes the famous utterance of the great Job: "The Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord for ever." 1

LETTER CCCI

To Maximus, Consolatory 2

How we were affected at hearing of your misfortune no word of ours would suffice to bring clearly before your mind; as we at one time reflected upon the loss which the community of the pious has suffered in having lost the protectress of the division assigned to her, and as at another time we thought of how the happiness of your August Reverence has been suddenly changed to gloom; as we beheld with our mind's eye a household, once counted blessed by all, brought to its knees, 3 and a wedded companionship, which had become blended through the utmost of harmony, dissolved more quickly than a dream, how, even if we were made of adamant, could we have been otherwise than bent down in soul?

As for us, we had experienced even from our first

2 Entitled ἀνεπίγραφος ("without address") in most MSS. and in all editions prior to the Benedictine. Codices Harl. and Clarom. have "To Maximus." This Maximus is otherwise unknown.

3 A common expression for a fallen soldier, from Solon down.

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της τις ἐγένετο πρὸς τὴν σήν σεμνοπρέπειαν, καὶ τοσοῦτον σου τῇ ἀρετῇ προσετέθημεν, ὡστε ἐπὶ πάσης ἀρας διὰ γλώττης ἔχειν τὰ σά: ὅτε δὲ καὶ τῆς μακαρίας ἐκείνης ψυχῆς ἐγενόμεθα ἐν συννηθείᾳ, ὁντῶς ἐπείσθημεν τὸν τῆς Παροιμίας λόγον ἐφ’ ὑμῖν βεβαιούμενον, ὅτι παρὰ Θεοῦ ἀρμόζεται γυνὴ ἀνδρὶ—οὕτω πρὸς τρόπους ἡ ἄλλη ὁδὸν ὑπεξελθεῖν, καὶ ψυχῆν ἐκάστην λειτουργήσασαν τῷ βίῳ τὰ ἀναγκαῖα, εἰτα τῶν δεσμῶν τοῦ σώματος ἀπολύσθαι;

Ὅυτε πρῶτοι τετούθαιμεν, ὡς θαυμασία, οὕτε μόνοι: ἀλλ’ ὅν γονεῖς πεπείραντας καὶ πάπποι καὶ οἱ ἄνω τοῦ γένους ἀπαντες, τούτων καὶ ἡμεῖς ἐν πείρα γεγονόμενοι. καὶ πλήρης ὁ παρὰν βίος τῶν τοιούτων παραδειγμάτων. σὲ δὲ, τοσοῦτον τῇ ἀρετῇ τῶν λοιπῶν διαφέροντα, καὶ ἐν μέσοις τοῖς πάθεσι προσήκε τὸ τῆς ἐπὶ ψυχῆς μεγαλοφυνεῖς ἀταπείνωτον διασώζειν, ὡς τῇ νῦν ξημὶα δυσχεραίνοντα, ἀλλὰ τῆς ἔξ ἀρχῆς δωρεᾶς χάριν εἶδότα τῷ δεδωκότι. τὸ μὲν γὰρ ἀποθανεῖν κοινῷ τῶν τῆς αὐτῆς μετεσχηκότων φύσεως, τὸ δὲ ἀγαθὴ συνοικήσας ὀλίγοις τοῖς κατὰ τὸν βίον

1 τρόπον editi antiqui.  
2 προεδείκνυ editi antiqui.  
3 τῶν δεσμῶν E.  
4 οὕς add. editi antiqui.  
5 διασώζει editi antiqui.  
6 τὸν βίον] Θεόν E, editi antiqui.
LETTER CCCI

intercourse together a certain feeling of kinship towards your Reverence, and we were so won over by your virtue that at every hour we had you on our tongue; and when we came into intimacy with that blessed soul also, truly we were convinced that the saying of the Proverb\(^1\) was confirmed in you: that woman is joined unto man by God—so congenial were you to one another, each revealing in himself, as in a mirror, the character of the other. Even if one should speak at length he could not attain to a fractional part of her worth.

But how ought we to feel towards a law of God which has prevailed for ages—that he who has come to birth must at the proper time depart again, and that each soul, having rendered unto life the necessary services, must then be set free from the bonds of the body?

We have been neither the first to suffer, admirable Sir, nor we alone; nay, that which parents and grandparents and the earlier members of our race have all experienced, this we too have come to experience. And the present life is full of such examples. And as for you, who so far surpass the rest in virtue, even in the midst of your sufferings you ought to preserve the nobility of your soul unhumbled, not being vexed because of your present loss, but bearing gratitude for the original gift to Him who gave it. For while death is the common lot of all who have shared the same nature, yet to have lived with a good wife has been the lot of only the few who have been accounted blessed in life;

\(^1\) Cf. Prov. 19. 14: παρά δὲ Θεοῦ ἀρωμέται γυνὴ ἄνδρι. The Douay version, based on a different reading, has: "But a prudent wife is properly from the Lord."
COLLECTED LETTERS OF SAINT BASIL

μακαρισθεῖσιν ὑπῆρξεν· ὅπου 1 καὶ αὐτὸ τὸ λυπηρὸς ἐνεγκεῖν τὴν διὰξευξίν οὐ μικρὸν ἐστὶ τῶν ἐκ Θεοῦ δωρεῶν τοῖς εὐγνωμόνως λογίζομένως· πολλοὺς γὰρ ἐγνωμεν τὴν διάλυσιν τῆς ἀκαταλλήλου 2 συνοικήσεως ὦσπερ βάρους ἀπόθεσιν δεξαμένους.

Ἀπόβλεψον πρὸς 3 τὸν οὐρανὸν τοῦτον καὶ τὸν ἤλιον, καὶ πᾶσαν περίσκεψαι τὴν κτίσιν 4 ἐν κύκλῳ, ὅτι ταύτα μέν, τοσάυτα δέντα καὶ τηλικάυτα, μικρὸν ύστερον οὐ φανήσεται· καὶ ἐκ πάντων τοῦτων ἐκείνῳ συνάγαγε, ὅτι μέρος ὄντες τῆς ἀποθνησκούσης κτίσεως, τὸ ἐκ τῆς κοινῆς φύσεως 5 ἐπιβάλλον ημῖν ὑπεδεξάμεθα· ἐπεὶ καὶ ὁ γάμος αὐτὸς τοῦ ἀποθνησκείν ἐστὶ παραμυθία. διότι γὰρ 6 εἰς τὸ παντελὲς παραμένειν οὐκ ἔννυ, τῇ διαδοχῇ τοῦ γένους τὸ πρὸς τὸν βίον διαρκέσ ὁ δημιουργὸς ἐμμηχανήσατο. εἰ δὲ, ὅτι θάττον προπήρειν ἡμῶν, ἀνιώμεθα, μὴ βασκαίνωμεν τῇ μή ἐπὶ πολὺ τῶν ὀχληρῶν τοῦ βίου ἀναπληθείση, ἀλλὰ κατὰ τὴν χάριν τῆς ὀν ἀνθών ἐτί ποθοῦντας ἡμᾶς ἐπιλυποῦση. 7 πρὸ πάντων δὲ σε τὸ τῆς ἀναστάσεως δόγμα ψυχαγωγησάτω, Χριστιανὸν ὄντα καὶ ἐπ’ ἐλπίδι τῶν μελλόντων ἀγαθῶν τὴν ξωὴν διεξάγοντα.

Οὐτὼς οὖν διανοεῖσθαι προσήκεν, ως ὅδὸν τινα παρελθούσης, ὡς ὅδὸν τινα παρελθούσης, ἕτεροι δένσει παρεγεῖσθαι· εἰ δὲ ὅτι πρὸ ἡμῶν, οὐκ ὀδυρμόν τοῦτο ἄξιον. μικρὸν γὰρ ύστερον τυχόν τὸ ἡμέτερον ἐλεεινότερον, εἰ ἐπὶ πλεῖον παραταθέντες πλείοσι γενοί-

1 ἦποι E, editi antiqui. 2 καρ’ ἀλλήλους Harl. et Med.
3 εἰς editi antiqui. 4 κτήσιν E.
5 κτίσεως Med. 6 ἐνα Harl.

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indeed, for a husband to grieve over his separation from his wife is itself no small gift among the gifts of God, to those who look at the matter reasonably; for many have we known who have accepted the dissolution of an incompatible marriage as a relief from a burden.

Gaze upon the heavens yonder and the sun, and contemplate all creation round about, reflecting that these things, though they are so many and so great, will a little later have vanished from sight; and from all these things gather this thought—that since we are a part of the creation that dies, we have accepted that which falls to our lot from a common nature; since even marriage itself is a consolation for death. For inasmuch as it was not possible for men to abide for ever, the Maker has devised perpetuity of life by means of the succession of the race. But if we are distressed because she departed sooner than ourselves, let us not begrudge her who has not been satiated to the full with the troubles of life, but, after the fashion of a beautiful flower, has left us while we still were fond of her. But above all, let the doctrine of the resurrection cheer your soul, since you are a Christian and pass your life in hope of the blessings to come.

Thus, therefore, you should think of her—as having gone her way by a certain road which we too shall have to travel; and if as having gone before us, this is not a matter worthy of tears. For a little later our lot would perhaps be more pitiable, if by having extended our lives further we should become

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7 ἀπολιπόσαρ ἐδίτι αντικι. 8 πρεσβεύσης Harl.
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μεθα τιμωρίαις ύπόχρεοι. ἀλλὰ τῆς λύπης τὸ βάρος ὁ λογισμὸς ἡμῶν ἀποσεισάμενος, τὴν περὶ τοῦ πῶς ἡμᾶς προσήκε πρὸς τὸ ἐθέξεις εὐαρεστεῖν τῷ Κυρίῳ φροντίδα μεταλαβέτω.¹

CCCII

Πρὸς τὴν ὁμοίωσιν Βρίσωνος παραμυθητική ²

"Οσον μὲν ἐστεναξαμεν ἐπὶ τῇ ἀγγελίᾳ τοῦ πάθους, τοῦ κατὰ τὸν ἀριστον τῶν ἀνδρῶν Βρίσωνα, τῇ χρή καὶ λέγειν; πάντως γὰρ οὐδεὶς οὗτος ἐστὶ λαθίνῃ ἐχὼν τὴν καρδίαν, ὦς, εἰς πεῖραν ἄφικόμενος τοῦ ἀνδρὸς ἕκεινον, εἰτ’ ἀκούσας αὐτὸν ³ ἀθρόως ἐξ ἀνθρώπων ἀνηρτασμένον, οὐχὶ ὡς κοινῆς ζημίας τοῦ βίου τῆς τοῦ ἀνδρὸς στέρησιν ἐλογίσατο. ἡμῶν δὲ εὐθὺς τὴν λύπην ἣ ἐπὶ σοὶ φροντίς διεδέξατο, λογιζομένων ὅτι, εἰ τοῖς πόρρω τῆς οἰκείοτητος οὖτω βαρὺ καὶ δύσφορον τὸ συμβάν, πῶς εἰκὸς ὑπὸ τοῦ πάθους τῆς σὴν διατεθῆναι ψυχήν, οὕτω μὲν φύσει χρηστὴν οὕσαν, καὶ πρὸς τὰς συμπαθείας εὐκολίαν διὰ τὴν τοῦ τρόπου ἑμερότητα, οὕτω δὲ ὑποκειμένην τῷ πάθει, ὥστε οἰονεὶ διχοτομίας τινὸς ἀισθάνεσθαι ἐν τῷ χωρίσμοι τῶν ὁμοίων. καὶ γὰρ, εἰ τῷ ὄντι κατὰ τὸν τοῦ Κυρίου λόγον οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία, δηλοῦντι οὐχ ἢττον ἐστὶν ἀλγείνῃ ἡ τοιαύτη διάξευξις, ἢ εἰ τὸ ἡμίσυ ἡμῶν τοῦ σῶματος ἀπερρήγνυτο.

¹ μεταβαλλέτω editi antiqui.
² χηρεύουσαν editi antiqui.
³ αὐτὸς editi antiqui.

¹ This Briso is otherwise unknown. The present letter is a typical letter of condolence from one dignitary to the bereaved. ² ³
liable to further punishments. But let our reason, after it has shaken off the burden of our grief, take up instead the thought of how it were fitting that for the time to come we should be well pleasing to the Lord.

LETTER CCCII

To the Wife of Briso,¹ Consolatory

Why should we even mention how deeply we lamented at the tidings of the misfortune which has come upon the best of men, Briso? For surely no one has a heart so stony that he, having had experience of that man, and then having heard of his being suddenly snatched from among men, did not consider the removal of the man to be a common loss to life. But straightway our grief was succeeded by solicitude for you, as we reflected that, if to those who are far removed from kinship that which has happened is so grievous and hard to bear, your soul has most likely been deeply affected by the calamity, you being by nature so kind, and on account of your gentleness of character inclined to sympathy, and so overwhelmed by the calamity as to feel in your separation from your husband a sort of cleaving in twain. For if in truth according to the Lord's² word they are no longer two but one flesh, clearly no less painful is such a disjoining than if the half of our body were torn away.

family of another. In editions prior to the Benedictine, and in a few MSS., χηρεύουσαν, "widowed," is added to "wife" in the title. The letter was probably written after 370, i.e. after Basil had become archbishop of Caesarea.

² Cf. Matt. 19. 6. οὐκέτι εἰσὶν δύο ἀλλὰ σάρξ μία. "Therefore, now they are not two, but one flesh."
'Αλλά τὰ μὲν λυπηρὰ τοιαῦτα καὶ μείζω τοῦτων, ἡ δὲ ἐπὶ τοὺς συμβᾶσι παραμυθία τίς; πρῶτον μέν, ἡ ἐξ ἁρχῆς ἑκατρατηκυία τοῦ Θεοῦ ἡμῶν νομοθεσία, τὸ χρῆναι πάντως τὸν εἰς γένεσιν παρελθόντα τοῖς καθήκουσι χρόνοις ἀπίεναι τοῦ βίου. εἰ οὖν οὕτως ἀπὸ Ἀδὰμ μέχρις ἡμῶν τὰ ἀνθρώπινα διατέτακται, μὴ ἀγανακτώμεν ἐπὶ τοῖς κοινοῖς τῆς φύσεως νόμοις, ἀλλὰ καταδεχόμεθα τὴν ἐφʼ ἡμῖν τοῦ Θεοῦ οἰκονομίαν, ὅσε ἐκέλευσεν ἐκείνην τὴν γενναίαν ψυχὴν καὶ ἀγήττητον, μὴ νόσῳ δαπανθέντος τοῦ σώματος, μηδὲ χρόνῳ καταμαρανθέντος, ἀναχωρήσαι τοῦ βίου, ἀλλ’ ἐν ἀκμῇ τῆς ἡλικίας καὶ ἐν τῇ λαμπρότητι τῶν κατὰ πόλεμον κατορθωμάτων τῆς ζωῆς καταλῦσαι. ὡστε οὐχ ὅτι ἐχωρίσθημεν ἀνδρὸς τοιούτου, δυσχεραίνων ὀφείλομεν· ἀλλ’ ὅτι τῆς πρὸς τῶν τοιούτων ἀνδρα συνοικῆσιν κατηξίωθημεν, εὐχαριστήσωμεν τῷ Κυρίῳ, οὗ πᾶσα σχέδου ἡ Ἐρωμαίκη ἁρχὴ τῆς ζημίας ἐπήσθητο, ὅπως καὶ ὁ βασιλεὺς ἀνεκαλέσατο, καὶ στρατιῶται ἀδύραυτο καὶ οἱ ἐπὶ τῶν μεγίστων ἀξιωμάτων ὡς γνήσιον ὑιὸν κατεπένθησαν.

Ἐπεὶ οὖν κατέληπτε σοι τὴν μνήμην τῆς οἰκείας αὐτοῦ ἀρετῆς, ἀρκοῦσαν νόμιζε ἐχεῖν παραμυθίαν τοῦ πάθους. ἔπειτα καὶ ἐκεῖνο εἶδέναι σε βουλομαι, ὅτι ὁ μὴ ὑποτεσσαρίως θλίψεως, ἀλλὰ διὰ τῆς πρὸς Θεοῦ ἐπίπτοτος τῆς λύπης τὸ βάρος ὑπενεγκώς, μεγάλην ἐχεῖ παρὰ τῷ Θεῷ τῆς ὑπομονῆς τῆς ἀντίδοσιν. οὐδὲ γὰρ ἦν σοι τῶν ἐξωθην ἐπετράπτημεν λυπεῖσθαι ἐπὶ τοῖς κεκοιμημένοις παρὰ τῆς νομοθεσίας τοῦ ἀποστόλου. ἐς τῶν παιδῶν σου ὁσπερ εἰκόνες ἐμψυ-
But while such things are painful and more than that, yet what consolation is there for what has happened? First, the legislation of our God which has prevailed from the beginning—that whoever comes to birth must surely at the proper time depart from life. If, then, man's lot from Adam to ourselves has been so ordered, let us not be vexed with the common laws of nature, but let us accept the dispensation of God concerning us, who bade that noble and unconquered soul, not when his body was spent by disease nor yet withered by time, to depart from this world, but in the full flower of his years and in the splendour of his successes in war to end his life. Therefore we should not be discontented that we have been separated from such a man; nay, let us give thanks to the Lord that we have been thought worthy of living with such a man, whose loss nearly all the Roman Empire has felt, whose name even the Emperor has called aloud, whom soldiers have bemoaned and those in the highest positions mourned as for a true son.

Since, then, he has left to you the memory of his own virtue, consider that you have sufficient solace for your grief. Then too I wish you to realize this—that he who does not falter under his afflictions, but through his hope in God bears his burden of sorrow, has a great recompense with God for his patience. For we are not permitted by the legislation of the Apostle to grieve equally with those outside the faith over those who have gone to rest. Also let your sons

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1 νόμοις] ἡμῶν παθήμασιν Harl. et Med.
2 ἀνδραγαθημάτων Harl. et Med.
3 ἔπησθετο Regius sec., Clarom., et Bigot.
4 ἐαυτοῦ Med.
χοι, τὴν ἀπουσίαν τοῦ ποθομένου παραμυθοῦ-μενοι. ὡστε ἡ περὶ τὴν τεκνοτροφίαν ἁσχολία ἀπαγέτω σου τὴν ψυχὴν ἀπὸ τῶν λυπηρῶν καὶ μεριμνῶσα δὲ περὶ τοῦ πῶς εὐαρέστως τῷ Κυρίῳ τὸν λειτόμενον ἐαυτῆς χρόνον διενέγησα καλὴν ἁσχολίαν ἐπινοήσεις ἡ γὰρ ἐτοιμασία τῆς ἐπὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀπολογίας, καὶ ἡ σπουδὴ τοῦ εὐρεθῆναι ἡμᾶς ἐναριθμοὺς τοῖς ἀγαπῶσιν αὐτόν, ἵκανη ἐστιν ἐπισκοπῆσαι τῇ λύπῃ, ὡστε μὴ καταποθῆκαν ἡμᾶς ὑπ’ αυτῆς. παράσχοι δὲ ο Κύριος τῷ καρδίᾳ σου τὴν ἐκ τοῦ Πνεύματος αὐτοῦ παράκλησιν τοῦ ἀγαθοῦ, ὡν καὶ ἡμεῖς ἀκούσαντες τὰ περὶ σοῦ ἀνεθῶμεν, καὶ πάσαις ταῖς καθ’ ἡλικίαν σοι ὀμοτίμοις ὑπόδειγμα ἦς ἀγαθῶν τοῦ κατ’ ἀρετὴν βίον.

CCCIII

Κόμητι πριβατῶν

Οἱ τοῦ χωρίου τούδε ἐκ διαβολῆς, οἴμαι, ψευδοὺς ἔπεισαν τὴν τιμίοτητά σου φοράδων τέλεσμα τοῦσδε ἐπαγαγεῖν. ἐπεὶ οὖν καὶ τὸ γινό-μενον ἅδικον καὶ διὰ τοῦτο ἀπαρέσκειν ὀφείλον τῇ τιμίοτητί σου, καὶ ἡμῖν λυπηρὸν διὰ τὴν πρὸς ἐπιθήσεις Regius sec.

1 A very early and simple, although complete, exposition of the doctrine of grace, which is defined thus: donum supernaturale creaturae intellectuali a Deo concessum in ordine ad vitam aeternam. Basil’s words show familiarity with the references to grace in the N.T., particularly John 1. 14; Acts 10. 45; Rom. 1. 5 and 6, 23 and 7. 25; 2 Cor. 9. 15.

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LETTER CCCIII

stand as living images, giving consolation for the absence of him for whom you yearn. Therefore, let your occupation with the upbringing of your children divert your soul from its sorrows; and by being solicitous about how you may pass the rest of your life in a manner well pleasing to the Lord, you will devise a noble occupation for your thoughts. For the preparation of our defence before our Lord Jesus Christ, and our zeal to be found numbered among those who love Him, are sufficient to overshadow our grief, so that we shall not be swallowed up by it. And may the Lord bestow upon your heart the encouragement to good which comes from His Holy Spirit, in order that we also when we hear about you may be relieved, and that you may be a good example of the virtuous life to all women who are of like age and state as yourself.

LETTER CCCIII

To the Comes Privatarum

The people of this locality by false slander, I think, have persuaded your Honour to levy a tax of mares upon these men. Since, then, what has happened is not only unjust and on this account ought to be displeasing to your Honour, but is also painful to us on account of the relationship that

2 The steward of the Emperor's private estates. This letter is to be placed some time during Basil's episcopate.

3 Cappadocia was famous for its horses, and consequently references to taxes of horses upon landowners of Cappadocia are not uncommon. Cf. Gregory Nazianzen, Letter CLXXXIV.
An important layman, friend and compatriot of Basil, to whom because of his high official position Basil frequently turns for favours. Cf. Letters XXXIII, LXXIV (especially note 1), LXXXV, CXLVII, CLXXVIII, and CXCVI. Nothing is known of the deacon or of the person for whom Basil pleads in this letter. This letter in all probability belongs to the period of Basil’s episcopate.

Written after 370 to a community of monks, not of his own monastery. The purpose of this letter seems to me...
LETTER CCCIV

exists between those who have been wronged and ourselves, we have hastened to urge your Benignity not to allow the malevolence of these men who are attempting to do injustice to make headway.

LETTER CCCIV

To Aburgius

This is he in behalf of whom I have spoken to you already through the deacon. Since, then, he has come with this letter from us, may he depart having whatever he wishes from you.

LETTER CCCV

Without Address, Concerning Certain Virtuous Men

So-and-so is already known to you, as the very stories the man tells make evident. For at every pretext he has you on his tongue; in remembering the orthodox, in hospitality shown to ascetics, in every virtue the man holds you first. And if anyone mentions teachers, he does not permit others to be placed before you; if one names champions of rather subtle, and thus has been misunderstood by previous editors. Basil is here ostensibly writing a letter of friendly salutation to a group of monks whom he knows well. He wishes them to believe this to be the real purpose of his letter. As if by chance he relates the high esteem in which the letter-bearer holds them, and is in all probability trying to restore the said letter-bearer to the good graces of the monks, who apparently have been grievously offended.

The heading of this letter shows that its author did not understand the writer's real purpose.
COLLECTED LETTERS OF SAINT BASIL

ίκανοὺς τὸ πιθανὸν τῆς αἰρέσεως διελέγξαι, οὐκ ἂν ἐλειτο ἐτερον πρὸ ὕμων ἀριθμῆσαι, πρὸς πάντα ἁμαχὸν ὕμιν καὶ ἀνανταγώνιστον τὴν ἀρετὴν μαρτυρῶν. καὶ οὐ πολὺς αὐτῷ πόνος πείσαι, ταῦτα λέγοντι. διηγεῖται γὰρ ἀκοαῖς μείζονα ἐπισταμένων ἀνθρώπων, ἢ ὅπι ἄν τις νομισθείη μεθ' ὑπερβολῆς ἀπαγγέλλειν.

Οὗτος τοίνυν ἐπανιὼν πρὸς ὑμᾶς γράμματα ὕτησεν, οὐχ ἣν ἐαυτὸν ὕμιν οἰκεῖως ἔδει ἦμῶν, ἀλλ' ἦν ἐμὲ ἐνεργετής, τοῦ προσθέγξασθαι τοῖς ἀγαπητοῖς μου ἄφορμὴν παρασχόμενος· ὅν ἀμείψατο τῷ Κύριοι τῆς ἀγαθῆς προαιρέσεως. καὶ ὑμεῖς δὲ αὐτῷ εὐχαίς καὶ τῇ ἀγαθῇ ὕμων περὶ πάντας προαιρέσει τὴν κατὰ δύναμιν χάριν διανείματε. Σημαίνετε ἦμῖν καὶ τὰ τῶν ἐκκλησιῶν ὅπως ἔχει.

CCCVI

ῦΗγεμόνι Σεβαστείας

Αἰσθάνομαι τῆς τιμιότητός σου ἡδέως τὰς ἐπιστολὰς ὑμῶν προσιεμένης, καὶ τὴν αἰτίαν γνωρίζω. φιλάγαθος γὰρ ὄν καὶ πρὸς εὐποιήσαι πρόχειρος, ἐπειδὴ τίνα ἐκάστοτε ὑλὴν παρεχόμεθα σοι ἰκανὴν δέξασθαι σου τῆς προαιρέσεως τὸ μεγαλοφυὲς, προστρέχεις ἡμῶν ταῖς ἐπιστολαῖς ὡς ἔργων ἀγαθῶν ὑποθέσεις ἔχούσαις. ἦκει τοίνυν καὶ ἅλλη ὑπόθεσις δυναμένη δέξασθαι τῆς σῆς περὶ πάντα δεξιότητος τοὺς

1 πάντας editi antiqui. 2 μοί Regius sec. et Coisl. sec. 3 ἁμελεγεται E, Vat., et Clarom. 4 διανείμαντες editi antiqui.

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LETTER CCCVI

religion, and men capable of refuting the persuasive sophistry of heresy, he would not choose to enumerate another before you, bearing witness to your invincible and irresistible virtue in all things. Nor has he great difficulty in persuading, when thus he speaks. For he discourses to the ears of men who are acquainted with even greater things than anything the telling of which by any man could cause him to be thought to exaggerate.

This man, therefore, on returning to you, asked for a letter, not that he might ingratiate himself with you through us, but that he might accommodate me by affording me an occasion of saluting my beloved friends; and may the Lord reward him for his goodwill. And do you by prayers and by the goodwill which you bear towards all grant to him such favour as is within your power. Notify us also as to how the affairs of the churches are.

LETTER CCCVI

To the Governor of Sebaste

I perceive that your Honour gladly receives our letters, and I know the reason. For being a lover of the good and inclined to beneficence, since we on every occasion furnish you with matter good enough for your nobility of purpose to accept, you run to our letters as containing opportunities for good deeds. There has come, accordingly, still another opportunity that may well receive the marks of your kind-

χαρακτήρας, ὁμοῦ καὶ κήρυκα τῶν σῶν ἀγαθῶν ἐπαγομένη.

Ἀνδρεσ γὰρ ἀπὸ τῆς Ἀλεξανδρείας κινήσαντες καθηκόντως ἐνεκεν ἀναγκαίον καὶ, κοινῶς πάση τῇ φύσει τῶν ἀνθρώπων, τοῖς ἀπελθοῦσιν οὐφειλομένου, δέονται τῆς παρὰ σοῦ προστασίας ὡστε κελεύσαι αὐτοῖς σῶμα οἰκείου ἀνδρός, κατὰ τὴν ἐπιδημίαν τοῦ στρατοπέδου τελευτήσαντος τῶν βίων ἐν τῇ Σεβαστείᾳ, προστάγματι δημοσίῳ συγχωρηθῆναι κινῆσαι. Ἐπείτα μέντοι καὶ τὴν δυνατὴν αὐτοῖς παρασχεθῆναι βοήθειαν ἐκ τοῦ δημοσίου δρόμου, ὡστε εὐφέσθαι τινὰ τῆς μακρᾶς πλάνης διὰ τῆς σῆς μεγαλοφυίας παραμυθίαν.

ταῦτα δὲ ὅτι μέχρι τῆς μεγάλης διαβήσεται Ἀλεξανδρείας, καὶ τοῖς ἐκεῖ διακοινήσει τὸ θαῦμα τῆς σῆς τυμίωτητος φανερὸν τῇ συνέσει σου, καὶ ἐγὼ μή λέγω. Ἦμεις τε πρὸς πολλοῖς οἷς εἰληφαμεν ἥδη καὶ ταῦτην τὴν χάριν ἐναριθμήσομεν.

CCCVII

Ἀνεπίγραφος ¹

Διωθοῦνται πολλάκις καὶ τὰς χρηστὰς διανοίας αἱ φιλόνεικοι φύσεις, καὶ κρίνουσι καλὸν καὶ χρήσιμον οὐ τὸ πᾶσι τοῖς ἄλλοις δοκοῦν, κἂν ἡ λυσιτελές, ἄλλα τὸ μόνοις αὐτοῖς ἀρέσκουν, κἂν ἐπιζήμιον ὑ. τὸ δὲ αἰτίον, ἄνοια καὶ σκαίτης τρόπων, οὐ προσέχουσα ταῖς παρ’ ἑτέρων

¹ ἐπὶ ἐκκαλῆσαι κρυπτῶν Ἐ., ἀποκαλῆσαι κρυπτῶν "for the disclosure of hidden things" add. editi antiqui.

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ness in all things, and that at the same time supplies a herald for your virtues.

For certain men, having come from Alexandria in the line of duty on a mission that is unavoidable and, by the common consent of the whole race of men, due to those who have departed, ask your patronage to the extent of your issuing an order that they be permitted by public ordinance to remove the body of a kinsman who departed this life at Sebaste during the residence of the legion there; then, moreover, that all possible assistance be furnished them by way of a public conveyance, so that some consolation for their long journey may be found through your Magnanimity. And that this affair will cross over to great Alexandria and will supply admiration for your Honour to the people there is clear to your intelligence, even if I do not mention it. And we will number this favour also among the many which we have already received.

LETTER CCCVII

WITHOUT ADDRESS

Contentious natures often thrust aside even excellent ideas, and they judge to be noble and serviceable, not that which seems so to everyone else, even if it be profitable, but that which is pleasing to themselves alone, even if it be harmful. And the reason is folly and perversity of character, which give no heed to the counsels of others, but trust only in their own

1 The subject of this letter may be the same as that of Letter CCCXX; apparently an attempt to keep out of the civil court litigation involving ecclesiastics.
COLLECTED LETTERS OF SAINT BASIL

συμβουλίαίς, μόναις δὲ πιστεύουσα γνώμαις οἰκείαις καὶ οίς ὑποπτησοὺς λογισμοῖς. ὑποπτησοὺς δὲ οίς χαίρουσι, χαίρουσι δὲ οίς βούλονται. ὁ δὲ ἀ βούλεται νομίζων λυσιτελῆ, οὐκ ἐστιν ἀσφαλῆς τοῦ δικαίου κριτῆς, ἀλλ' ἔοικε τυφλοὶς ὑπὸ τυφλῶν ὀδηγομένους. ἐντεῦθεν καὶ προσπταίει ζημίαις εὐκόλως· καὶ τοῦ συμφέροντος διδάσκαλον ἔχει τὴν πείραν.

Τούτο νῦν ἡ τῶν πάθων ὑπομένει ὁ τῷ παρόντι συνεξευγμένος ἀνδρὶ. δέον γὰρ τὴν κρίσιν ἐπιτρέψαι φίλοις κοινοῖς, μάλλον δὲ παρὰ πολλοῖς πολλάκις κριθείς, οἰς ἔμελε τοῦ δικαίου καὶ τῆς ἀληθείας, νῦν ἔδραμεν ἐπ' ἀρχοντας καὶ τῆς τῶν δικαστηρίων κρίσεως, καὶ αἰρέται, πολλά ζημιωθείς, ὀλίγα κερδάναι. αἱ δὲ παρὰ ἀρχοντι κρίσεις οὐδὲ τὴν νίκην ἄξημιν φέρονσι.

Γενοῦ δὴ θεσθός, ὁ φίλη κεφαλή, μάλιστα μὲν ἀμφοτέροις τοῖς κρινομένοις (εὐσεβῆς γὰρ) κωλύων τὴν εἰσοδὸν τὴν πρὸς τὸν ἀρχοντα, καὶ γινόμενος αὐτοῖς ἀντ' ἐκεῖνου δικαστῆς. εἰ δὲ ἀπειθεῖ θάτερος καὶ μάχεται ταῖς θηφοῖς, σύμπραξιν τῷ ἀδικομένῳ, καὶ πρόσθες τὴν παρὰ σοῦ ῥοπῆν τῷ ζητοῦντι τυχεῖν τῶν δικαίων.

1 ois Capps; τοῖς MSS. et editi.
2 τοίνυν E, editi antiqui.
3 γίνον editi antiqui.

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opinions and in the considerations which they happen to think of. And they happen to think of what they rejoice in, and they rejoice in what they wish. And he who thinks that what he wishes is profitable is not a safe judge of justice, but is like the blind being led by the blind.\(^1\) Hence he also stumbles easily into losses; and he has as a teacher of what is expedient—his experience only!

This is at the present time the misfortune which the person awaits who is yoked with the present man. For although he ought to turn over the decision to mutual friends—or rather, although he has been judged many times by many who have a care for justice and truth, he now has recourse to magistrates and the decision of the courts, and he chooses, although he has lost much, to gain a little. And decisions rendered by magistrates do not bring even victory without loss.

So come to the assistance, dear friend, preferably preventing for both litigants (for that were an act of piety) their resorting to the magistrate, and becoming for them a judge in his stead. But if either one does not agree to this and contends against your decisions, co-operate with the one who is suffering injustice, and let the influence you have be given to me who seeks to obtain justice.

\(^1\) A commonplace of Scripture, but cf. especially Matt. 15. 14.
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CCCVIII

'Ανεπίγραφος, ἐπὶ προστασία

Καὶ παρούσης τῆς τιμούτητος σου τοῖς ἀδελφοῖς, τῶν ἀπὸ τοῦ χωρίου Καπράλεως ἔνεκεν διελέξθην, καὶ προσηγαγον αὐτοὺς τῇ ἠμερότητι σου, παρακαλέσας σε ἐχοντα πρὸ ὀφθαλμῶν τὴν παρὰ τοῦ Κυρίου μισθαποδοσίαν, προέστασαν αὐτῶν, ὡς πενήτων καὶ καταπονομέων ἐν ἄπασι· καὶ νῦν πάλιν διὰ τοῦ γράμματος τὴν αὐτήν ἀνανεοῦμαι παράκλησιν, εὐχόμενος τῷ ἀγίῳ Θεῷ καὶ τὴν ὑπάρχουσάν σοι περιφάνειαν καὶ λαμπρότητα τοῦ βίου συντηρήθηναι καὶ ἐπὶ μείξονα ἐλθεῖν, ἵνα ἀπὸ μείξονος δυνάμεως πολυτελέστερα Ἰμάς ἔχῃς εὐργετεῖν. ὅτι γὰρ μία ἡμῶν ἐν χῇ ἡ παντὸς τοῦ οἶκου ὑμῶν σωτηρία, ἡγοῦμαι πεπείσθαι σε.

CCCIX

'Ανεπίγραφος, ἐπὶ ἔνδεεῖ

Πάνυ κατέγυνων τοῦ ἀδελφοῦ τοῦ διδοὺ φροντίζοντος ἐπὶ τῇ ἀπογραφῇ τοῦ οἴκου, ὡς γε προλαβὼν τὴν ἀναγκαίαν ἀτέλειαν ἔχει ἀπὸ τῆς

1 ἡμῶν Coisl. sec., Regius sec. 2 ο Ἔ.

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1 Written after 370. The archbishop of Caesarea in Cappadocia is here, apparently, interceding with the Governor of Cappadocia for people who are subjects of both. If the city Caprales, mentioned below, is the suburb of Nazianzus, this hypothesis receives additional weight. Furthermore, the title ἠμερότης used in this letter is addressed only to laymen of high distinction. To judge from the general tenor of the letter he would seem to be a Christian.

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LETTER CCCVIII

LETTER CCCVIII

Without Address, Concerning Protection

Both when your Honour was present among the brethren did I speak with you in behalf of the people from the region of Caprales, and introduced them to your Clemency, appealing to you, keeping our Lord's recompense before your eyes, to protect them as being poor and afflicted in all things; and also now again by letter I renew the same appeal, praying to Holy God that the renown and brilliancy of life which is now yours may be preserved and become greater and greater, in order that with greater power at your command you may be able to benefit us more lavishly. For that our one prayer is for the safety of all your house, I think you are convinced.

LETTER CCCIX

Without Address, Concerning a Needy Person

I strongly reproved this brother who was anxious about the listing of his house for taxation, in that he already has the necessary immunity because of his

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2 Probably to be identified with the country about Carbala or Caprales (modern Gelvere), the suburb of Nazianzus, wherein Gregory's estate was situated.

3 A Byzantine title addressed to the emperor and to laymen of high station.

4 Probably written after 370, after Basil's elevation to the archbishopric. Judging from the title of address, σεμυνότης, used towards the end of this letter, the addressee is one of the higher officials.
πενίας. ἀπὸ γὰρ βίου εὐπόρου, οὗτοι τοῦ Κυρίου ἐπὶ συμφέροντι τῆς ψυχῆς αὐτοῦ οἰκονομήσαντος, νῦν εἰς τὴν ἐσχάτην πενίαν περιετράπη, ὡς μόλις μὲν καὶ τής ἐφ' ἡμέραν τροφῆς εὐπορεῖν, ἀνδραπόδου δὲ μηδὲ ἐνὸς κατάρχεων ἀπὸ πολλῶν ὁμ πρότερον ἐίχεν ἐν τῇ ἐαυτῷ δεσποτείᾳ. τούτῳ τὸ σῶμα περιέλειπται μόνον, καὶ τούτῳ ἁσθενεῖς καὶ γηραιόν, ὡς καὶ αὐτὸς ὅρας, καὶ παιδεῖς τρεῖς, προσθήκη φροντίδων ἀνδρὶ πένητι.

"Ὅτι μὲν οὖν οὐδέν ἐδεῖτο τῆς ἡμετέρας πρεσβείας, ἰκανὴν ἔχων τὴν πενίαν δυσωπήσαι διὰ τὸ φιλανθρωποῦ τοῦ τρόπου, ἀκριβῶς ἡπιστάμην. ἐπεὶ δὲ δυσάρεστοι οἱ αἱτοῦντες, ἐφοβήθην μὴ ποτε ἐλλιμπάνη τι τῶν εἰς αὐτὸν ὀφειλόμενον, καὶ ἐπέστειλα, εἰδὼς ὅτι η ἡμέρα αὐτῶ, ἐν ἣ ἂν πρῶτου ἦδη σου τὴν σεμνότητα, ἀρχή εὐθύμου βίου πρὸς τὸν μετὰ ταῦτα χρόνον γενήσεται, καὶ ἰδίοι τινὰ βελτίωνα τῶν πραγμάτων αὐτοῦ μεταβολὴν.

CCCX

'Ανεπίγραφος, ὑπὲρ συγγενῶν

Αὐτῷ μοι περισπούδαστον ἢν συντυχεῖν σου τῇ λογίτητι πολλῶν ἐνεκεν' πρῶτον μὲν, ὡστε ἀπολαῦσαι τῶν ἐν σοὶ καλῶν διὰ πολλῶν τοῦ ἐν τῷ μεταξὺ χρόνου, ἐπείτα δὲ, καὶ περί τῶν κατὰ 'Αριαραβίαν ἀνθρώπων παρακαλέσαι σε' οἷς ἐκ παλαιοῦ θλιβομένους ἔδωκεν ὁ Κύριος ἀξίαν παραμυθίαν, τῆς σῆς ὀρθότητος τὴν ἐπιστασίαν

1 ἐφ' ἡμέραν] ἐφημέρου Regius sec. et Coisl. sec.
2 σε add. Regius sec. et Coisl. sec.
LETTER CCCX

poverty. For from a life of plenty, the Lord having so ordained it for the good of his soul, he has now been reduced to extreme poverty, so that he can hardly provide himself with his daily food, and not even one slave does he command of all those whom formerly he had in his service. To him there is left his body alone—and that is weak and aged, as you yourself also see—and three children, an additional care for a poor man.

Now, that he has no need of our intercession, since he has poverty sufficient to importune you because of the kindness of your character, I know full well. But since petitioners are hard to satisfy, I feared lest perhaps something of that which is due to him may be lacking, and so have written a letter, knowing that for him the day on which he shall first see your August Reverence will be the beginning of a cheerful life in after time, and will bring a change for the better in his affairs.

LETTER CCCX

Without Address, in Behalf of Relatives

I myself was most anxious to meet your Eloquence for many reasons: first, so as to enjoy the blessings of your company after so long an interval, and, second, also to invoke your aid in behalf of the people at Ariarathia, to whom, victims long since of affliction, the Lord has given a worthy consolation by bestowing

\(^3\) ἐλαμπάνειν Coisl. sec. et Regius sec.
\(^4\) αὐτῷ editi antiqui.
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αυτοῖς χαρισάμενος. ἦστι δὲ τι καὶ ἐτερον τῶν, συγγεγονὸν τῶν ἐμῶν πάνυ βεβαρημένον, καὶ σχεδὸν τὸ καιριῶτατον τῆς Ἀριαραθικῆς ἀπορίας ὑπάρχον. δὲ καὶ παρακαλῶ κατὰ τὸ ἐνδεχόμενον ἰατρευθῆναι παρὰ τῆς σής χρηστότητος, ὥστε φορητὸν τοῦ λοιποῦ γενέσθαι τοῖς κεκτημένοις.

CCCXI
Πρωτεύοντι
Πολλὰς ἡμῶν ποιοῦσι τὰς ἐπιστολὰς πρὸς τὴν σήν τιμότητα οἱ ταῖς διαβεβαιώσεσιν ἡμῶν μὴ προσέχοντες, ἀλλ' ἵδιον τι καὶ ἔξαιρετον ἐν τοῖς ἑαυτῶν ἐπιζητοῦντες. πάλαι γὰρ ἡμεῖς αὐτοῖς διεμαρτυράμεθα, ὅτι οὕτως ἔση κοινὸς καὶ ἱσος τῶν δικαίων ἡμῶν φύλαξ, ὥστε μηδένα πλέον ἐπιζητήσαι τι τῶν εἰς φιλανθρωπίαν, ἐὰν μὴ ποὺ ὑπερβάλλῃ τῇ ἀπληστίᾳ. ὡμοὶ δὲ πληροφοροῦντες τόνδε, ἐδώκαμεν αὐτῶ τὴν ἐπιστολήν, συνιστῶντες σοι τὸν ἀνδρὰ καὶ παρακαλοῦντες καλῶς τοι ἄυτον ἰδεῖν, καὶ διὰ τὸ χρόνῳ κεκμηκέναι αὐτοῦ τῶν οἰκῶν ἐπὶ ταῖς λειτουργίαις, τῆς ἐνδεχόμενης αὐτοῦ παρακλήσεως ἄξιώσαι.

CCCXII
Κηνσίτορι
Οἶδας τὰς ἐκ τῶν κήνσων καὶ ὦφελείας καὶ βλάβας τὰς γνωμένας τοῖς ἀνθρώποις. ὥστε σύγγνωθι τάδε πολλὴν ποιησαμένης σπουδήν

2 ὑπερβάλλῃ Coisl. sec., Regius sec.

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upon them the protection of your Rectitude. And there is also another matter which has weighed very heavily on my kinsmen, and one may almost say that it is the chief cause of the poverty at Ariarathia; this I also urge your Benignity to remedy as far as is possible, so that in the future it may become tolerable to those who have it.

LETTER CCCXI

To a Superior

Many are the letters which those force me to write to your Honour who give no heed to our assurances, but seek some special and exceptional action in their own interests. For we have long since been insisting to them that you would be so impartial and fair a guardian of our rights that no one would seek any further in the matter of kindness, unless perchance he should go beyond all bounds in greed. But nevertheless, although we so informed this man, we have given him this letter, introducing him to you and urging you to look favourably upon him, and, because in times past his house has borne heavy burdens in public services, to deem him worthy of all possible encouragement.

LETTER CCCXII

To an Assessor of Taxes

You know both the gains and losses that come to our people from the registration for taxes. Therefore pardon this man for having taken great pains

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1 There is no clue to what it was.
2 Cf. Letter CCCXIII.
Οὐκ ἔστι πάρρωθεν ἰδεῖν τὰς οἰκονομίας τοῦ Θεοῦ, ἀλλ' ὑπὸ μικροψυχίας οἱ ἀνθρώποι πρὸς τὸ ἐν ποσὶν ἀποβλέπομεν, καὶ πολλάκις ἐπὶ ἁγαθὸν πέρας ἁγόμενοι δυσχεραίνομεν, ἀνεχο-
μένου ἡμῶν τῆς ἀμαθίας τοῦ πάντα ἐν τῇ ἔαυτοῖς ἑοίρα 
διοικοῦντος Δεσπότου. μέμνησαι γὰρ 
δήτων ὅσον ἐδυσχεράναμεν τὸτε πρὸς τὴν ἐπι-
τεθεὶσαν ἡμῖν φροντίδα, ὅσους παρελάβομεν τῶν 
φίλων εἰς τὸ δ' αὐτῶν ἀπώσασθαι τὴν ἐπῆρειαν. 
οὕτω γὰρ ὁνομάζομεν τὸ πράγμα.
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Ἀλλὰ νῦν ὃποια τὰ παρόντα. παρέσχε 
γὰρ σοι ο Θεὸς ἀφορμὴν τοῦ τὴν καλοκαγαθίαν 
τῶν τρόπων εἰς φανερὸν ἁγαγεῖν καὶ παντὶ τῷ 
ἐφεξῆς βίῳ ἁγαθὴς μνήμης ἀφορμὰς ἐναφεῖν. 
ὁποῖαι γὰρ ἄν ὅσιν αἱ ἀποτιμήσεις αὐται, 
τοιαῦται καὶ αἱ ἐπ' αὐταῖς μνήμαι παρὰ τῶν 
ἐπιγινομένων διασώζεσθαι πεφύκασιν. ἐπεὶ δὲ 
οὐδὲ εὐχομένοις Γαλάταις ὑπῆρξεν ἀν φιλανθρω-

1 αὐτοῦ editi antiqui.
2 ἐδυσχεράναμεν Regius nterque et Coisl. sec.
3 ὁνομάζομεν editi antiqui.
4 τοιαῦται . . . πεφύκασιν] τοιαῦτη καὶ ἡ ἐπ' αὐτοῖς μνήμη . . . πέφυκε editi antiqui.
5 δὲ add. MSS. et editi.
lest he suffer any loss, and be willing to assist him to justice as far as you can.

LETTER CCCXIII

To an Assessor of Taxes

It is not possible from afar off to see the providences of God, but through pettiness of spirit we men gaze at that which is at our feet, and often when we are being led to a good end we become discontented, the Lord who administers all things in His own wisdom putting up with our ignorance. You doubtless recall, for instance, how discontented we once were at the care which had been imposed upon us, how many friends we summoned in order that through them we might thrust spiteful treatment aside. For thus we called the matter.

But now you see what the present situation is. For God has given you an opportunity of bringing the nobility of your character to light and of leaving behind to all posterity occasions for fond memory. For whatever is the quality of these tax-assessments, just such in the nature of the case is the memory which coming generations will preserve of them. Since even in answer to prayer it would not have been possible for the Galatians to obtain a man of

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1 Written after 370. On "Censor," cf. Letters CCXCIX and CCCXII. This letter represents another attempt on Basil's part to obtain from the assessor of taxes some special concession for his friends.

2 Perhaps the episcopacy.

3 Probably the concerted effort on the part of certain ecclesiastics in the Archdiocese of Caesarea to oppose Basil's election as archbishop.
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ποτέρου ἥθους ἐπιτυχεῖν, ἀκριβῶς ἐγὼ πέπεισμαί. ἔχω δὲ οὐ Γαλάτας μακαρίζειν τῆς σῆς ἐπι-
στασίας μόνον, ἀλλὰ καὶ αὐτὸς ἔμαυτὸν.1 ἐστι
 γὰρ κάμοι οἶκος ἐν Γαλατίᾳ, καὶ οἶκων γε ὁ
 λαμπρότατος σὺν Θεῷ, εἰς ὅν εἰ τύχοιμι παρὰ
 σοῦ τυνός βοηθείας (πεύξομαι δὲ ἔως ἄν ἡ
 φιλία τῆς οἰκείαν ἱσχύν ἔχῃ), μεγάλην εἴσομαι τῷ Θεῷ
 τῆς χάριν.

Εἰ οὖν τις λόγος παρὰ τῇ σῇ τιμιότητι τῆς
ἐμῆς φιλίας, ὀμολογομένην τινὰ ὡφέλειαν παρα-
σχέσθαι τῷ οίκῳ τοῦ θαυμασιωτάτου ἄρχοντος
Σουλπικίου2 ἡμῶν ἐνεκεν παρακλήθητι, ὦστε
υφελεῖν τι τῆς νῦν οὕσης ἀπογραφῆς, μάλιστα
μὲν ἀξιόλογον καὶ τῆς σῆς μεγαλονοίας ἄξιον,
προσθήσω δὲ ὅτι καὶ τῆς ἡμετέρας πρεσβείας
tῶν ἀγαπώντων σε· εἰ δὲ μὴ, ἄλλα ὅσον οἳ τε
καιροὶ3 συγχωροῦσι καὶ ἡ τῶν πραγμάτων ἐπι-
δέχεται φύσις· πάντως δὲ υφελεῖν καὶ μὴ ἐάσαι
ἐπὶ τῆς ταυτότητος· ὦστε4 ἡμᾶς μυρίων ὄν
ἔχομεν παρὰ τοῦ ἀγαθοῦ ἄρχοντος εὐρεγεσιῶν
μίαν χάριν ταύτην διὰ τῆς σῆς σεμνότητος
ἀντεκτίσαι.

CCCXIV

'Ανεπίγραφος, ἐπὶ οἰκέτη

Καὶ πῶς ἔμελλον ἐγὼ γραμμάτων οἰκείαν
ἀφορμὴν παρὸψεσθαί, καὶ μὴ5 προσερεῖν τὴν

1 έαυτὸν editi antiqui. 2 Οὐλπικίου editi antiqui.
3 χρόνοι editi antiqui. 4 ὡς E et Med.
5 om. E.
kindlier character, as I am quite convinced. But I can felicitate on having your protection not only the Galatians but also myself. For I too have a home in Galatia, and with God's help the most splendid of homes, respecting which if I could obtain some assistance from you (and I shall obtain it, as long as friendship has its proper force), I shall be very grateful to God.

If, then, any account of my friendship is taken by your Honour, be so kind for our sake as to grant a certain agreed-upon assistance to the house of the most excellent magistrate Sulpicius,¹ so as to deduct something from his present rating—if possible a considerable amount and worthy of your Magnanimity, and, I shall add, worthy of the intercession of us who love you: but if that be impossible, yet as much as the times allow and the nature of the situation permits; but by all means so as to deduct something, and not to permit the tax to remain at the same amount; to the end that, of the countless benefactions which we have received from the good magistrate,² we may repay this one through the aid of your August Reverence.

LETTER CCCXIV

WITHOUT ADDRESS, CONCERNING A SERVANT ³

And how was I to overlook a fitting opportunity of writing, and to fail to address your Honour, when this

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¹ Otherwise unknown.
² i.e. Sulpicius.
³ Written sometime after Basil's elevation to the episcopacy.
COLLECTED LETTERS OF SAINT BASIL

σὴν τιμιότητα, τούτε πρὸς ὑμᾶς ᾠκινουμένου; ὅς ἔξηρκει μὲν καὶ ἀφ’ ἑαυτοῦ εἴπειν τὰ ἥμετερα καὶ τὴν τῆς ἐπιστολῆς ἀποπληρῶσαι χρείαν ἡβουλήθη δὲ καὶ γραμμάτων διάκονος γενέσθαι, διὰ τὸ σφόδρα ἡμᾶς ἀγαπᾶν καὶ ἐξ ὀλης ψυχῆς προσκείσθαι ἡμῖν. παντὶ τρόπῳ καὶ τὰ ὑμέτερα ἰήματα ἐπικομίζεσθαι βούλεται καὶ ὑμῖν διακονεῖσθαι.

Ἐδόκαμεν οὖν αὐτῷ τὴν ἐπιστολήν, δὶς ἡς πρῶτον μὲν ὑμῖν εὐχόμεθα πάντα τὰ ἄγαθα, ἀ τε ὁ βίος οὗτος ἔχει, καὶ ὡσα τὸν ἐν ταῖς ἐπαγγελίαις μακαρισμὸν ἀποκείμενα4 φυλάσσει· ἐπειτα καὶ δεόμεθα τοῦ ἁγίου Θεοῦ οἰκουμηνῆι δεύτερον ἡμῖν τὴν συντυχίαν ὑμῶν, ἐως ἐσμὲν ὑπὲρ γῆς. τὴν δὲ εἰς τὸν προειρημένον ἀδελφὸν ἁγάπην ὅτι πολυπλασιάσεις ἡμῶν ἐνεκεν οὐκ ἀμφὶθάλλω. ὥστε παρακληθῇ ἐργῷ αὐτῷ παρασχέσθαι τὴν πεῖραν.

CCCXV

Ἀνεπίγραφος, ὑπὲρ συγγενοῦς

Πάνυ πεπεισμένοις μηδὲν διαμαρτήσεσθαι περὶ ὅν ἂν μετὰ τοῦ δικαίου παρακαλέσω τὴν τιμιότητά σου, προθύμως ἠλθον ἐπὶ τὸ δοῦναι τὴν ἐπιστολὴν τῇ κοσμιωτάτῃ τῆς ὀρφανῶν προστώσῃ καὶ οἰκίαν οἰκούσῃ ὑδρας τινὸς πολυκεφάλου χαλεπωτέραν. ἐπὶ πᾶσι δὲ τούτοις ὑπάρχει ἡμῖν τὸ καὶ οἰκείως ἔχειν ἀλλήλοις κατὰ γένος.

1 ἡμᾶς Ε. 2 πληρῶσαι Med. et duo MSS. 3 ἡμῖν παντὶ uterque Coisl. 4 ὡσα . . . ἀποκείμενα] ὡσα τῶν ἐν ταῖς ἐπαγγελίαις τῶν μακαρισμῶν ἀποκείμενον Regius sec., Coisl. sec.

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LETTER CCCXV

man was on his way to you? He is indeed quite able of himself to tell of our situation and to fulfil the function of a letter; but he has also wished to be the carrier of a letter because of his great love for us and his whole-hearted devotion to us. He wishes by all means also to bring back your reply and thus to be of service to you.

Therefore we have given him the letter, through which first of all we pray that all good things may be yours, both those that this life possesses and all those which lie in store for us and vouchsafe the blessing contained in the promises; then also we ask the Holy God that a meeting with you may be accorded to us for a second time, while we are above earth. And that you will for our sake multiply your love for the above-mentioned brother I do not doubt. So consent to give him an actual trial.

LETTER CCCXV

WITHOUT ADDRESS, IN BEHALF OF A RELATIVE

BEING quite convinced that I shall not fail in whatever petitions I may with justice make to your Honour, I have eagerly gone so far as to give the present letter to this most decorous lady who is in charge of some orphans and inhabits a house more troublesome than a many-headed hydra. And besides all this there is the fact that we are related to each other by kinship. Therefore we urge your

1 Probably written at some time during the episcopate.
2 i.e. the troubles it occasions never end, one succeeding another, as the hydra which Heracles overcame grew two heads for every one lopped off.
COLLECTED LETTERS OF SAINT BASIL

diò parakaloûmen σου τήν ευγένειαν, καὶ ἡμᾶς τιμῶντα, καὶ τῷ πάππῳ τῶν ὥρφανῶν τήν ὀφειλομένην ἀποσώζοντα τιμῆν, παρασχέσθαι τινὰ βοήθειαν, ὡστε φορητήν τοῦ λοιποῦ τήν κτήσιν αὐτῶς καταστήσαι.

CCCXVI

'Ανεπίγραφος, ὑπὲρ καταποιουμένου

Πάνω πεπεισμένος μηδὲν δεῖσθαι γραμμάτων τοὺς πρὸς τὴν σὴν χρηστότητα ἀφικομένους, διὰ τὸ πλεῖον ποιεῖν ἐκ τῆς τοῦ τρόπου καλοκαγαθίας ἢ ὁσον ἂν τις παρακαλέσας προτρέψαιτο σε πρὸς τὸ ἀγαθὸν, ὅμως, διὰ τὸ καθ' ὑπερβολὴν φροντίζειν τοῦ νυνὶ τοῦδε, ἐπιστεῖλαι τῇ καθαρᾷ σου καὶ ἀδόλῳ ψυχῇ προήχθην, συνιστῶν σοι τὸν ἄνδρα, καὶ παρακαλῶν, ἐν οἷς ἢ ἡ δυνατόν, παρασχέσθαι αὐτῷ εἰς τὰ προκείμενα τὴν κατὰ δύναμιν σου ἐπικοινίαν. ὅτι δὲ οὕδενος ἑτέρον δεηθήσεται προστάτου, σοῦ καταξίωσαντος πάση δυνάμει ἡν ἐδωκέ σοι ὁ Κύριος χρῆσάσθαι εἰς τὴν ὑπὲρ αὐτῶ προστασίαν, ἀκριβῶς ἐπίσταμαι.

CCCXVII

'Ανεπίγραφος, ὑπὲρ ἐνδειοῦς

Σπανίας ἡμῖν τὰς πρὸς τὴν σὴν τιμώτητα κατασκευάζει ἐπιστολὰς τὸ σπάνιον τῶν αὐτῶθι ἀποκρίσεων. δεῦμα γὰρ ποιοῦμεθα τοῦ ὁχλον

1 καταποιουμένων editi antiqui.
2 εὐτόθεν Coisli. sec., Regius sec.
3 om. E.
LETTER CCCXVI

Nobility, not only doing honour to us but also preserving the honour that is due to the grandparent of these orphans, to give her some aid, so as to make her possession of the orphans endurable to ourselves in the future.

LETTER CCCXVI

Without Address, in Behalf of one Afflicted

Quite convinced though I am that those who have recourse to your Benignity have no need of letters, because you do more out of the nobility of your character than all that anyone by exhortation could induce you to do for a good end, nevertheless, because of the exceeding anxiety which I feel for this son, I have been induced to write to your pure and guileless soul, introducing this man to you, and begging that, in whatever ways it may be possible, you extend to him for the tasks before him such assistance as is within your power. And that he will need no other protector, once you have seen fit to employ for his protection all the power which the Lord has given you, I know full well.

LETTER CCCXVII

Without Address, in Behalf of a Needy Person

The scarcity of replies received here renders scarce our letters to your Honour. For we count as proof

1 Probably written after 370, being an intercessory letter from one dignitary to another.
2 The reference to "our humble station" inclines one to the belief that this letter was written before 370, while Basil was still a monk.

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The author's expression ἀμειβόμεθα γράμμασιν is an epistolary condensation of γράμματα ἀμειβόμεθα γράμμασιν. The possibility remains, however, that γράμματα has fallen.
that our letters bring annoyance to your Honour the fact that no answers are ever received to whatever we write on each occasion. But the thought of the multitude of the cases which encompass you changes us again to the opposite opinion, and we have forgiveness for him who having so many duties in hand forgets us whom, even if one had nothing but leisure and quiet, it would not be easy to remember because of our humble station in life.

Now as for you, may the Holy One both lead you on to greater distinction, and by His grace preserve your present splendour. But as for us, on every opportunity given we requite letter with letter, and not least on the one now offered because of this man, whom we both place in your keeping and deem worthy to receive some mark of recognition for his services in carrying our letter.

LETTER CCCXVIII

Belonging to Basil, Without Address,
in Behalf of a Compatriot

Those who come from our fatherland are commended to you by the very claim of the fatherland, even though you, through the goodness of your character, bring under your fostering care all those who in any way need any succour. Therefore do you not only receive the person who hands this letter to out of our texts. πασαν πρόφασιν is adverbial and not to be taken as object of the verb. διὰ τὸν δὲ, "because of (or, 'to help') this man," leads up to the real motive of the letter.

2 An intercessory letter, and thus probably written after 370.
COLLECTED LETTERS OF SAINT BASIL

dέξαι, καὶ ὡς πατριώτην καὶ ὡς δεόμενον ἀντι-
λήψεως καὶ ὡς παρ᾽ ἡμῶν συνιστάμενόν σοι·
cαὶ ἐκ πάντων τούτων ἐν αὐτῷ υπαρξάτω, τυχεῖν
tῆς ἐνδεχομένης παρὰ σοῦ βοηθείας εἰς τὰ
προκείμενα. δῆλον δὲ ὅτι ἐπὶ τοῖς ἀγαθοῖς
ἔργοις αἱ ἀνταποδόσεις, οὐ παρ᾽ ἡμῶν τῶν
μικρῶν, ἀλλὰ παρὰ τοῦ Κυρίου, τοῦ τάς ἀγαθὰς
προαιρέσεις ἀμειβομένου.

CCCXIX

"Ὀμοίως ¹ ὑπὲρ ξένου"

Κατὰ πόδας τῆς ἀναχωρήσεως σου ἐπέστη
ἡμῶν ὁ νῖός οὗτος, ὁ τὴν ἐπιστολὴν σοι ταύτην
ἀποδίδοις, χρείαν ἔχουν, ὡς ἀνὴρ ἐν ἀλλοδαπῇ
diάγων, πάσης τῆς παρὰ τῶν Χριστιανῶν ὁφειλο-
mένης τοῖς ξένοις παραμυθίας. τὸ μὲν οὖν πράγμα
οὗτος σοι ἐναργέστερον διηγήσεται, τὴν δὲ βοή-
θειαν αὐτὸς παρέξεις τὴν σοι κατὰ δύναμιν καὶ
ἀναγκαίαν τοῖς προκειμένοις. ἔλαι μὲν οὖν παρῇ
ὁ ἤγεμων, αὐτὸς ξεναγήσεις πρὸς αὐτὸν δῆλοντι,
ἐπεὶ διὰ τῶν πολιτευμένων παρέξεις αὐτῷ τὰ
σπουδαζόμενα. οὐ γὰρ μικρῶς μοι μέλει τὸ
πάντα αὐτὸν κατὰ γνώμην πράξαντα ἐπανελθεῖν.

¹ 'Ανεπίγραφος Φ.
LETTER CCCXIX

your Decorum, this man's\(^1\) son, both as a fellow-countryman, and as one who needs help, and as one who is commended to you by us; and also, for all these reasons, let him have this one boon—to receive all possible help from you for the work he has before him. And it is clear that for good works there are the rewards, not from us insignificant beings, but from the Lord who requites good purposes.

LETTER CCCXIX

Likewise in Behalf of a Stranger\(^2\)

On the heels of your departure this son, who gives this letter to you, came to us in need (as a man living in a strange land) of all consolation due to strangers from Christians. Now as for the matter in question, he will explain it more clearly to you, and you on your part will render such assistance as is in your power and as is necessary to the work that is before him. Now if the governor is at hand, you will, of course, conduct the stranger to him, for it is through those in charge of the government that you will procure for him that which he earnestly seeks. For it is no small concern to me that he shall return having accomplished everything according to his mind.

\(^1\) i.e. his own, Basil's, spiritual son.

\(^2\) Written at about the same time as the preceding.
COLLECTED LETTERS OF SAINT BASIL

CCCXX

'Ανεπίγραφος, ἐπὶ προσηγορία

Διὰ μακροῦ ἡμῶν ὑπῆρξε προσεπείων τὴν τιμωτητά σου, τῷ τὸν ἁνακομίζοντα τὰς ἀποκρίσεις πολὺν χρόνον ἐνδιατρίψας τῇ ἡμετέρᾳ καὶ ἀνδράσι καὶ πράγμασι δυσχερεστέροις 1 περιπεσεῖν. ἐπειδή ὁ γὰρ ὅλον ἀπεξευθένθη τῆς ἐνεγκυώσης. ἀπάτας 2 ἀνθρώπων καὶ διαλύσειν ὑπαχθεῖς, εἰ τῆς παρούσης αὐτῷ κακουργίας κρατήσει, τοῦ παντὸς περίεσεθαί, ὥστε τοῦ κεφαλαίου τῆς ἁμιας ἐπηθθεῖν, ἐν τῇ κατὰ μικρὸν ἀπάτῃ τῆς αἰσθήσεως κλεπτομένης.

Ἐπεὶ οὖν ἐπάνεισι, τῶν τε τοῦ ἅγιος ὁχληρῶν καὶ τῆς τῶν ἀνδρῶν μοχθηρίας ἀπαλλαγεῖς, ἀσπαξόμεθα σε δι' αὐτοῦ, παρακαλοῦντες μεμνήσθαι ἡμῶν ἐπὶ τῶν προσευχῶν (πολλής γὰρ τῆς ἐκ τῶν εὐχῶν βοηθείας δεόμεθα), καὶ ἁμα σημαίνομεν, ὅτι οἱ ὑπεύθυνοι καταλειφθέντες πρὸς τὴν τοῦ ὄφλιματος ἐκτισοῦν παρὰ τοῦ μακαρίου ἐπισκόπου, ἐπιμνησθέντος ἐν ταῖς διαθήκαις αὐτοῦ τε τοῦ χρέους, καὶ θέουν προσήκειν ἐκτισθῆναι, καὶ διὰ τῶν, ὑπεριδόντως τῶν φιλικῶν υπομονήσεως τὰς ἐκ τῶν δικαστηρίων ἀνάγκας ἐκδέχονται. διὸ ἀπρακτος ἐπανήλθεν

1 δυσχερεστατοίς editi antiqui.
2 ἀπάτας γὰρ editi antiqui.

1 Probably written in 372, if the following suppositions be true: The "late bishop" referred to in this letter is Basil's
LETTER CCCXX

LETTER CCCXX

WITHOUT ADDRESS, CONCERNING A SALUTATION

It is only after a long interval that it has become possible for us to address your Honour, because the bearer of our answer tarried a long time in our country and fell among both men and affairs that proved rather difficult. For he has been estranged from the land that bore him for a whole year. Led on by the deceits of men and by liquidations of the debt—by the thought that if he should overcome the villainy about him, he would be master of the whole situation—late did he perceive the sum-total of his loss, not until his sense of perception had been previously beguiled by the gradual deceit.

Now since he is returning, freed from the troubles of climate and the wickedness of men, we greet you through him, urging you to be mindful of us in your prayers (for great is the assistance we need from prayers!), and at the same time we inform you that those responsible parties designated by the late blessed bishop for the payment of the debt—since the indebtedness itself was mentioned in his will, and whence it should be paid, and through whom—disregarding the suggestions of friends await the compulsory action of the law-courts. Wherefore our predecessor in the see of Caesarea, and the lawsuit mentioned has grown out of his will. The person recommended here has been working on the case for at least a year according to the context, and it is now the second year after Basil's elevation to the episcopacy. Hence the year is 372.

The similarity in subject-matter in this letter and in Letter CCCVII is very striking and would lead one to associate the two letters as being of the same date.
 cooker φίλων, καὶ ταῦτα αὐτὰ ἡξίωσεν αὐτῶν παρ’ ἡμῶν μαρτυρηθήναι, ὡς μὴ ἀργίας μηδὲ ῥαθυμίας ἐγκλῆμα σχεῖν παρὰ τῇ τιμιοτητί σου. ταῦτα μὲν εἰς τοσοῦτον. τὰ δὲ τῶν ἐκκλησιῶν ὡπως ἔχει, εἴτε συγκεχώρηται μένειν ἐπὶ τῆς ὁμοιότητος, εἴτε καὶ πρὸς τὸ χείρον ἐκπέπτωκεν, ἢ ἡ τίνα ἐλπίδα τῆς ἐπὶ τὸ βέλτιον ἔχει μεταβολῆς, γνωρίσαι τὴν διὰ τινὸς τῶν γυνησίων ἀδελφῶν καταξίωσον.

CCCXXI

Θέκλη

Τὸ παραπτεύσαν ἔτος κρυμὸς γέγονε ἡ τῆς πατρίδος βαρύς, καὶ τὰς βλεφαρίδας τῶν ἀμπέλων τῆς ἡδί πρὸς ὀδύνας λυπομένας ἀνέκοψεν. αἱ δὲ ἀπομείνασαι στεῖραι αὐχμηρὰς καὶ ἀβρόχους τὰς φιάλας ἡμῶν ἔχειργάσαντο. τὰ δὴ ἐπὶ οὖν σοι τὴν τῶν φυτῶν ἀκαρπίαν ἐκτραγωδήσαι προῆχθημεν; ἦν γένη ἡμῖν, κατὰ τὸν Σολομῶντα, καὶ αὐτὴ ἀμπέλος κυπρίζουσα, καὶ κατάκαρπος κληματις, οὗ βότρυν ἑκαθήνσας, ἀλλὰ τῶν βοτρύων ἐκθλίψασα τὸς διψῶς τὴν δρόσουν. τίνες δὲ εἰσὶν οἱ διψῶντες; οἱ τῶν περίβολον

1 ἔτερος editi antiqui. 2 εἰ τε duo MSS. 3 γνωρίσαι editi antiqui. 4 γεγένηται Coisl. sec., Regius sec., Vat. 5 τῆς ἀμπέλου Harl. et Med. 6 om. Harl.

1 This letter is found regularly in the MSS. of Gregory of Nazianzus, and is generally conceded to be his. Moreover, the simplicity and gravity of Basil’s style are quite absent, but we seem to detect the gaiety of that of Gregory. Also, 264.
friend has returned with his mission unfinished, and these very facts make it fitting that he be approved by us so that he may not incur from your Honour a charge of laziness or indifference. So much for this. And as to the state of the affairs of the churches, whether it is admitted that they remain in the same case or have fallen into an even worse condition, or what hope they have of changing for the better, deign to inform us through one of our true brothers.

LETTER CCCXXI

To Thecla

During the past year the cold has been severe in our country, and has damaged the eyelids of the vines that were already being loosed for travail; but being left sterile they have rendered our cups unwet and unmoistened. Now why have we been induced to present the sterility of the plants to you in the tragic manner? In order that you may yourself become for us, in the words of Solomon, both a blooming vine and a fruitful vine twig, not flourishing with clusters but pressing out the dew of the clusters to those who thirst. And who are those who thirst? Those who

Gregory had written three other letters to Thecla. Finally, while the present letter exists in the family of Basilian MSS. known as Aa, it is one of the last of that group, Number CLI, and only the first one hundred are regarded as going back to the original collection by Gregory. The present letter and several others are believed to have been added to the collection by another editor about A.D. 389 or 390.

This entire passage is a reflection of Solomon’s Canticle of Canticles, although no portion can be regarded as a direct quotation.
COLLECTED LETTERS OF SAINT BASIL

tēs συνόδου τειχίζοντες. τούτους ὁ ὅρεινὸ μεθύσ- 
ματι ποτίζειν ὦκ ἔχων ἐγώ, ἐπὶ τὴν πολυστά-
φυλὸν σοὺ κεχώρηκα δεξιάν, ἵν ἡμῖν ἐκ ποταμίας 
πωταμηδόν τοὺς σοὺς κελεύσῃ ἐπιρρέεσθαι κροῦ-
νοὺς. τούτω γὰρ τάχος ποιήσασα, πολλὰν μὲν 
στόματα ἥηρα θεραπεύσεις, εὐφρανεῖς δὲ πρῶτον 
ὡς ἐνι μάλιστα καὶ τὸν ἀττικιστὴν ἐπαίτην ἐμέ.

CCCXXII

Ἀπεστηγαφος, ἐπὶ φίλῳ συμπασχάσαι

Δεξάμενος τὰ γράμματα τῆς σῆς τιμιότητος ἡσθην, ὡς εἰκός, καὶ εὐχαρίστησα τῷ Κυρίῳ, καὶ 
προθύμως εἶχον ἀντιφθέγξασθαι, ἐὰν τις κατὰ 
καιρὸν πρὶν ἀντιγράφων ὑπέμυνησε. τὸ γὰρ 
πράγμα ὑπὲρ οὗ ἐπέταξας ἡμῖν χρόνῳ ἐλάμβανε 
τὴν κατάστασιν, οὐκ ἐνὶ δὲ πρὸ τοῦ πέρατος 
ἀσφάλες οὔδὲν ἀποκρίνασθαι. αὐτὴ ἡ αἰτία τῆς 
σιωπῆς ἡμῶν. οὖ γὰρ δὴ ῥαθυμία οὔδὲ ἄγνοια 
τοῦ προσήκοντος. εἰ γὰρ καὶ ὅλως ἔμεν ράθυμοι, 
ἐσπονδάσαμεν πάντως ἐπὶ τῆς σῆς τιμιότητος

1 τούτοις E.
2 στόματα ἥηρα θεραπεύσεις] ἀναπάσεις ψυχάς Regii utrique 
Coisl. sec.
3 ἐπαίτην E, editi antiqui. 4 ἡμῖν editi antiqui.
5 om. E; ἐσμὲν duo MSS.

1 Not the walls of the church, but a four-walled enclosure 
built some distance from the church. Cf. Vita Constantini 
4. 59; also Cod. Theod. 9. 45, where a church is called a temple 
"walled in by an enclosure of four walls."
2 Synodos, a common term for the church. Cf. Cod. 
Theod. 16. 2.

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LETTER CCCXXII

are constructing the enclosure of the church. Since I cannot give these the wine of mountains to drink, I have had recourse to your right hand filled with grapes, that you might call upon your springs to flow to us like a river from a river's source. For by doing this quickly you will care for the dry lips of many, but first of all you will give the greatest possible delight to me, the Atticizing mendicant.

LETTER CCCXXII

Without Address, Concerning spending Easter with a Friend

When I received the letter of your Honour I was delighted, as was natural, and I gave thanks to the Lord, and I was eager to make response, and I should have done so had anyone reminded me in season about the copies of the documents. For although the matter regarding which you had instructed us was slowly approaching its settlement, yet it was not possible before the conclusion of it to say anything certain in reply. This is the cause of our silence; for it was not indifference or ignorance of what is proper. For even if we had been altogether indifferent, we should certainly have taken

3 Some MSS. read ἐπαυετηριınd, "praiser." But "Atticizing mendicant," i.e. a mendicant monk, seems to fit the context better.
4 The heading refers only to the secondary part of this letter, the primary object of which was to explain a long delay in answering a communication of the addressee.
5 The "anyone" was very likely the addressee himself, who had neglected to remind Basil. The "copies" evidently had to do with the business or legal matter with which Basil had been charged.
COLLECTED LETTERS OF SAINT BASIL

συσκιάσαι ἡμῶν τὰ ἑλαττώματα. νῦν δὲ οὐκ ἔστιν ἡμῶν ἐπιλαθέσθαι σου οὐδὲ τὸ βραχύτατον (ἡ πρότερον ἂν τις ἐαυτὸν ἀγνοήσειν). ἀλλὰ κἂν ἐπιστελλωμεν κἂν μή, ἐνιδρυμένον σε ταῖς καρδίαις ἐαυτῶν περιφέρομεν, καὶ πρὸς τὴν μακρὰν ἀπόλειψιν τοῦ χειμῶνος οὕτω δυσκόλως ἔχομεν, ὥστε εὐχεσθαι, εἰ μὴ αὐτῷ σοι δυνατόν, διὰ τὰς ἀκουομένας ἀσχολίας, καταλιπεῖν τοὺς ἀγροίκους, ἡμῖν ἐγγενέσθαι πρόφασιν ἐπιστήναι τοῖς τόποις καὶ τῆς ἀληθινῆς εὐσταθείας τῶν σῶν τρόπων καὶ τῆς κοσμιότητος ἀπολαῦσαι. πάντως δὲ τὴν σωτηρίου ἡμέραν τοῦ πάσχα μεθ᾽ ἡμῶν ποίησαι προθυμήσῃ, μετὰ τῆς κοσμιωτάτης συμβίου σου, ἣν καὶ προσαγορεύομεν διὰ σοῦ καὶ παρακαλοῦμεν συμπράξαι ἡμῖν εἰς τὸ ἐπείξαί σε πρὸς ἡμᾶς.

CCCXXIII

Φιλαγρίφ' Ἀρκηνὸς

Χάρις τῷ ἅγιῳ Θεῷ· οὐ γὰρ ἄν εἰποίμι χάριν ἔχειν τοὺς ἡδικηκόσι σε, ὅτι μοι γεγόνασι γραμμάτων ὑπόθεσις· ἀλλ' ὁ πανταχόθεν εὐεργετῶν ἡμᾶς Κύριος οἴδε καὶ διὰ τῶν λυπηρῶν πληροῦν πολλάκις τὰς παρακλήσεις. οἶθεν καὶ ἡμῖν τὴν εἰκαίοτητα1 τῶν ἀποδράντων2 σε,3 εὐφροσύνης ἐποίησεν ἀφορμήν.

'Αλλὰ γράφοις ἡμῖν διὰ πάσης προφάσεως, τοιαύτα γράφων, οὐτω μὲν ἀπὸ χρηστῆς γυώμης,

1 σκαίοτητα editi antiqui, Harl., Regius primus.
2 ἀποδράντων editi antiqui.
3 σον Clarom.
LETTER CCCXXIII

pains to throw a shade over our shortcomings before your Honour. But as it is, it is not within our power to forget you even for the briefest moment (or sooner would one be unconscious of oneself!); nay, whether we write or not, we bear you about with us enshrined within our hearts, and so fretful are we at the long waning of the winter that we pray that, if it is not possible for you yourself, on account of the pre-occupations of which we hear, to leave your rustics, we may find an occasion to visit your region and to enjoy the true steadfastness of your character and the decorum of your life. But surely you will be eager to spend the saving day of Easter with us, together with your most decorous wife, whom we both greet through you and beg to co-operate with us in urging you to visit us.

LETTER CCCXXIII

To Philagrius Arcenus

Thanks be to the holy God—for I could not say that I am thankful to those who have wronged you, because they have furnished me an excuse for writing—but the Lord who grants us blessings from every side knows also how to supply consolations often even through troubles. Wherefore He has made the inconsiderateness of those who have deserted you an occasion of gladness for us.

But pray write to us on every pretext, writing such things as you do write—from so excellent a

1 Probably written during the episcopate. This Philagrius is probably the intimate friend and fellow-student of Caesarius, brother of Gregory of Nazianzus.

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COLLECTED LETTERS OF SAINT BASIL

οὔτω δὲ ἀπὸ γλώττης κεκαθαρμένης. καὶ γὰρ εἰ μὴ φαμεν προσποιείσθαι τὸ ἐν τῇ λέξει τερπνόν, ἀλλ' οὖν φυσικῶς πως κατακηλούμεθα παρ' αὐτοῦ, καὶ ἂντε ἡμᾶς οἱ τῶν λόγων χαρίεντες, ὥσπερ οἱ τὰς μελίσσας διὰ τῶν κρουμάτων. ¹ πολλάς γε οὕν πέμπε τὰς ἐπιστολάς, καὶ μακρὰς ὡς ἐνι μάλιστα. οὐ γὰρ δὴ ἄρετή ἐπιστολής ἡ βραχύτης, οὐ μᾶλλον γε ἡ ἀνθρώποι.

Γράφε δὲ ἡμῖν τὰ τε κατὰ τῶν οἴκων, ὅπως διάκειται, καὶ αὐτὸ σοι τὸ σῶμα ὅπως ὕγειας ἔχει, καὶ εἰ τὰ τῶν ἐκκλησίων ἡσυχαίει. μέλει γὰρ σοι καὶ τούτων καλῶς ποιούντι. καὶ μέντοι καὶ εἰ τις δύναμις συμπονεῖν τῇ εἰρήνῃ καὶ τῇ ἐνώσει τῶν διεστηκότων, μὴ παραιτοῦ.

Ο ὁ δὲ χρηστὸς Κυριακὸς ἢψατο πρότερον τῆς σπουδῆς, καὶ τότε ἡμῖν ἀπέδωκε τὴν ἐπιστολήν· ἐπὶ ² δὲ τὰ λείψανα τοῦ πράγματος ἡμᾶς ³ ἐσχε συναιρομένους τὰ ἡμῖν δυνατά. ἐπεστέλαμεν γὰρ τῶν χωρεπισκόπω τῶν τόπων. δς ἐὰν ποιήσῃ τι τῷ προστεταγμένων, αὐτὰ γνωρίσει τὰ πράγματα.

CCCXXIV

Πασινίκῳ ⁴ ιατρῷ

Δείγμα ⁵ τοῦ μὴ παρέργῳς σε ἔχειν περὶ ⁶ ἡμᾶς
tὸ εὐθὺς ἀπ' αὐτῶν, ὡς εἰπέιν, τῶν θυρῶν τῆς

¹ κρουμάτων editi antiqui.
² ἐπεὶ editi antiqui.
³ ἡμᾶς add. Capps.
⁴ Πασινίκῳ Clarom.
⁵ μέγιστον add. editi antiqui.
⁶ πρὸς E.
LETTER CCCXXIV

mind and in so pure a tongue. For although we do not say that we can lay any claim to elegance of style, yet by a sort of natural instinct we are charmed by it, and you who are graceful of speech attract us, even as men attract bees by the thrumming of a lyre. Therefore send many letters, and make them as long as you can; for shortness is not a virtue in a letter any more than it is in a man.

But write to us both about your affairs at home, in what state they are, and about your own body, what health it enjoys, and tell whether the affairs of the churches are peaceful. For these things also are a care to you, and rightly so. Moreover, if there is any possibility of your collaborating for peace and for the unity of those who have separated, do not decline it.

But the excellent Cyriacus¹ had already laid hold of his zeal, and at the time in question he delivered the letter to us; and for what remained of the matter he got us to assist him to the best of our power. For we wrote to the suffragan bishop of the several localities; but whether he will do any of the things which were ordered the facts themselves will make known.

LETTER CCCXXIV

To Pasinicus, a Physician²

A proof that you are not casual in your dealings with us is the fact of your addressing us immediately

¹ Basil, intentionally obscure, is evidently referring to some secret negotiations.
² There is little evidence for establishing a date for this letter. The addressee is otherwise unknown. In this amusing
COLLECTED LETTERS OF SAINT BASIL

eisódou 1 προσφθέγγεσθαι 2 ἡμᾶς. ἦστι μὲν οὖν καὶ αὐτὸ σπουδῆς ἀξίων, τὸ ἐντυχεῖν γράμμασι φιλικοῖς: ἐὰν 3 δὲ καὶ τὴν ἐπὶ τοὺς μεγίστους χρείαν ἀνύη τὰ γραφόμενα, πολλῷ πλείονος ἄξια γίνεται δηλοῦστι.

Εὕ 4 τοίνυν ἦσθι, ὡς ὁ τὰ πάντα 5 ἀριστος ἀνὴρ Πατρίκιος τοσαῦτα ἐπὶ τῶν χειλέων αὐτοῦ τῆς πειθοῦς φέρει φάρμακα, ὡστε μὴ ὅτι σὺ 6 ἐπέστειλας, ἀλλὰ κἂν Σαυρομάτην τινὰ Ἦ Σκύθην λάβῃ, πείσαι 7 ἀν ραδίως περὶ ὁν ἐθελήσειεν. οὐ μὴν ἀπὸ καρδίας ἦστι τὰ τῆς εὐφροσύνης 8 ἐκεῖνα ῥήματα. πάλαι γὰρ ἐπιτετήθευται τὸ σχῆμα τούτο: μέχρι φωνῆς 9 χρηστοῖς καὶ ἀπειροκάλους δῆδεν καὶ ἑτοίμους εἶναι ἐπιτρέπειν παντὶ δικαστηρίῳ τὰ κατ’ αὐτοὺς, ἐπειδὰν δὲ ἐπʼ αὐτῶν γένωνται τῶν πραγμάτων, μὴ σὺ γε ἐκεῖ 10 τύχοις.

Ἄλλα ταῦτα μὲν 11 μοι πρὸς σὲ εἰρήσθω, ἵνα αὐτὸς τε εἰδείης 12 καὶ τὸν ἀνδρὰ οὕτε ἀλλὰς ὁντα εὐπαράγωγον, ἔτι καὶ παρὰ σεαυτοῦ πεισθῆς, μὴ τῇ τῶν ῥημάτων προσέχειν εὐπρεπείᾳ, ἀλλὰ τοὺς ἐκ τῶν πραγμάτων ἀναμένειν ἐλέγχους.

1 ὁδοῦ E. editi antiqui. 2 προσφθέγγεσθαι E. 3 eι E. 4 συ Med. 5 ὡς ὁ τὰ πάντα] ὅτι ὁ πάντων duo MSS. 6 μὴ ὅτι σὺ] μὴδ’ ὅτι οὖν E. Med. 7 πείσει editi antiqui. 8 ἀφροσύνης editi antiqui. 9 εἶναι add. editi antiqui. 10 om. Med. 11 om. E. 12 εἰδῆς quatuor MSS.; πείσθε's Med.
LETTER CCCXXIV

at the very doors, so to speak, of the entrance. Now it is worth while in itself to read a friendly letter; but if that which is written also accomplishes the necessary result in very important matters, it is obviously worth far more.

Rest assured, accordingly, that Patricius, an excellent man in all respects, bears so many charms of persuasion on his lips that he—to say nothing of the letter which you wrote—could easily persuade even a Sauromatan or a Scythian, should he get hold of one, about any matter he might wish. Yet surely those phrases of good cheer of his are not from the heart. For this scheme has been practised from of old—for men to be, so far as speech goes, simple-minded and inexperienced in the ways of the world, forsooth, and ready to submit their interests to any court, but when they came to deal with the matters themselves, may you at least not happen to be there!

But let me tell you this in order that you yourself may know that the man is not in any way easily led; and furthermore that you may be convinced on your part not to pay attention to the beauty of his phrases but to await the proofs from facts.

Letter Basil analyses the character of a certain Patricius, concerning whom his friend the addressee, Pasinicus, had made some disparaging remark. "The excellent man in all respects" is plausible and insincere and not to be trusted; his simple manner and his affectation of inexperience are only a device to deceive; hence beware of him!
COLLECTED LETTERS OF SAINT BASIL

CCCXXV

Μαγνημιανῷ

Ἐξήρκει καὶ τὸ γράμμα τῆς σεμνότητος σου πάσαν ἡμῖν ἐξεργάσασθαι εὐφροσύνην. νυνὶ δὲ καὶ ἡ κοσμιωτάτη γυναικῶν Ἰκέλιοι, η κοινὴ θυγατρὴ ἡμῶν, τὴν ἐπιστολὴν ἀποδοῦσα πλέον ἡ εἰς τὸ διπλάσιον τὴν εὐφροσύνην ἐπηύξησεν, οὐ μόνον τῷ ἐμψυχος εἰκῶν εἶναι τῆς σῆς καλοκαγαθίας, ἀλλὰ καὶ τῷ παρ' ἑαυτῆς πᾶσαν ἑπι- δεικνύναι ἀρετῆς ἐπιμέλειαν. ὡστε πρότερον αὐτὴν ἁσμένως δεξάμενοι διὰ σέ, ὑστερον ἀνα- στρέψαντες ἐμακαρίσαμεν σὲ δι' αὐτῆς, ὅτι τοιαύ- της τεκνοτροφίας μισθοὶ σὲ μένουσι παρὰ τοῦ Δεσπότου Θεοῦ. ἀλλ' ἵδοιμέν ποτε καὶ αὐτὸν σέ, καὶ τῶν ἐν σοι καλῶν ἀπολαῦσαμεν, μήτε ἀρρωστίας, μήτε ἐτέρας τινὸς δυσχερείας ἐμπο- διζούσης ἡμῶν τῇ συντυχίᾳ.

CCCXXVI

Ἀνεπίγραφος, ἐπὶ νουθεσία

Ἐδωκεν ἡμῖν ὁ ἅγιος Θεὸς οἰκειοτάτην πραγμά- των ὑπόθεσιν τὸν ἁδελφὸν τόνδε γνωρίσας ἡμῖν,

1 Μαγγημιανῷ editi antiqui.
2 ἐπεξεργάσασθαι nonnulli MSS.
3 Ἐκέλιοι Vat. et Bigot.
4 ὑμετέρας editi antiqui.
5 τὴν συντυχίαν nonnulli MSS.

1 Despite the Benedictine editors, I regard the addressee of this letter and Letter CLXXV as the same. The fact that κοινῆς is not found in this letter as in CLXXV may be accounted for by the present letter's later date, when the
LETTER CCCXXV

LETTER CCCXXV

To Magninianus

The letter of your August Reverence was sufficient to cause us every joy. And now too the most decorous of women, Icelium, our common daughter, by delivering the letter, has increased the joy to more than twice as much, not only being a living image of your Excellency, but also by displaying on her own part every care for virtue. Therefore, having first received her gladly on your account, turning about we next congratulate you on her account, because rewards await you from the Lord God the Master for having reared such children. But may we some day see you yourself also, and enjoy the noble qualities in you, when neither sickness nor any other annoyance impedes our meeting.

LETTER CCCXXVI

Without Address, Conveying an Admonition

The holy God granted us a most fitting opportunity for action, when he made this brother known addressee no longer held that office. Any argument based on the spelling of the name means little, since the MSS. in both cases differ in the exact spelling of this rather cumbersome word. Furthermore, it is worthy of note that the title of ἁγίατης, used in this letter, is used only of laymen of distinction, which would be quite befitting a former κόμης.

Accordingly, if the hypothesis above be true, this letter was probably written several years later than Letter CLXXV, which was composed in 376.

2 The date cannot be determined.
COLLECTED LETTERS OF SAINT BASIL

tòν ἀνδρα, ὃ κατὰ τὴν ἐπάνοδον τὴν πρὸς τὴν σήν τιμίότητα ἐχρησάμεθα τῆς ἐγγράφου 1 ταύτης ὀμιλίας ἡμῶν διακόνῳ, εὐχόμενοι τῷ Θεῷ, ἐπὶ μεῖζον σε περιφανείας καὶ δοξῆς προίοντα κοσμεῖν καὶ ἡμᾶς καὶ τὴν πατρίδα πᾶσαν τῇ οἰκείᾳ σεαυτοῦ ἀρετῇ. 2

Παρακαλοῦμεν δὲ σε παρὰ πάντα τὸν βίον μεμνήσθαι τοῦ κτίσαντος σε Θεοῦ καὶ τιμήσαντος, ἵνα πρὸς τῇ τοῦ βίου τούτου λαμπρότητι ἐτί 3 καὶ τῆς οὐρανίου δόξης ἀξιωθῆς, ἢς ἔνεκεν πάντα ποιητέον ἡμῖν, τοῖς πρὸς τὴν μακαρίαν ἐλπίδα τὴν ξωῆν ἡμῶν ἀπευθύνουσιν.

CCCXXVII

'Ανεπίγραφος, ἐπὶ παρακλὴσει

Τπὲρ ὄν παρόντας ἡμᾶς ἐτίμησας, καὶ ἀπόντων μεμνήσθαι καταξιώς 4 (ἡλθε γὰρ εἰς ἡμᾶς ἡ ἀκοή), παρὰ τοῦ ἀγαθοῦ Δεσπότου γένοιτο σοι ἀντιδοσις: καὶ σε ἱδομεν 5 ἐν τῇ μεγάλῃ ἡμέρᾳ τῆς δικαιοκρισίας τοῦ Θεοῦ ἡμῶν ἐπὶ ἔργοις ἀγαθοῖς εὐδόκιμοιν, ὑνα, ὡσπερ τῆς ἑνταῦθα περιφανείας ἤξιωσαι, οὕτω καὶ παρὰ τῷ οὐρανῷ βασιλεῖ σεμνότητος ἀπολαύσῃς.

Παρακαλοῦμεν ὅν προηγουμένως τῇ 'Εκκλησίᾳ τοῦ Θεοῦ διαρκή παρασχέσθαι τὴν σπουδήν, ἐπειτα καὶ τὸ εἰς ἡμᾶς εὑμενὲς ἐπαυξήσαι, μνήμης τε πάσης καὶ προστασίας ἡμᾶς ἄξιοῦντα, καὶ 6

1 ἐγγράφης editi antiqui.
2 πᾶσαν . . . ἀρετῇ om. E. 3 om. E.
4 κατηξίουs editi antiqui.

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LETTER CCCXXVII

to us, the man whom on his return to your Honour we have employed as a messenger of this written conversation of ours, while we pray to God that by advancing to greater renown and glory you may by your own virtue do honour both to us and to all the fatherland.

And we urge you to be mindful throughout all your life of God who created you and gave you honour, in order that in addition to splendour in this life you may be deemed worthy also of the heavenly glory, for the sake of which we must do everything, we who direct our lives towards the blessed hope.

LETTER CCCXXVII

WITHOUT ADDRESS, CONVEYING AN EXHORTATION

In return for your having honoured me when present and for your seeing fit to be mindful of us when absent (for the report has come to us), may a reward be yours from the good Master; and on the great day of the righteous judgment of our God may we see you approved for good works, in order that, just as you have been thought worthy of renown in this world, so you may also enjoy high dignity with the heavenly King.

Therefore we urge you, first of all to devote unceasing zeal to the Church of God, and, next, both to increase your good-will towards us, deeming us worthy of every remembrance and protection, and

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1 Nothing definite relative to the date or the addressee can be determined.

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5 ἵδωμεν E, editi antiqui. 6 kal add. Capps.
COLLECTED LETTERS OF SAINT BASIL

σεμνύναι ἡμᾶς καὶ γράμμασιν, ὥστε, ἀπόδειξιν ἡμᾶς ἔχοντας ὅτι υἱὸν ἤμασ ἐπιστέλλοντας,¹ συνεχέστερον σου τῇ μεγαλονοίᾳ καταθαρήσειν

CCCXXVIII

Τ'περεχὼ

Καὶ προσαγορεύω τὴν τιμιότητά σου καὶ εὐχομαί σοι τὰ ἁγαθά· ἐμαυτὸν δὲ καταμηνύω σπουδὴν ἔχοντι πάντως εἰδέναι τὰ καθ' ἡμᾶς, μηδὲν ἂμεινον τῆς συνηθείας πράττοντα.² τὸν γὰρ δυσφημοτέρων φείδομαι, ὡς ἄν μὴ πάνω λυποίην τὸν τὰ βέλτιστα ἡμῖν συνεχόμενον.

CCCXXIX

Φαλερίῳ

Πάνυ ἡδέως ἐτέρφθην ³ τοῖς ποταμοῖς ἴχθυσι, μυθισκακήσας ⁴ αὐτῶν τὴν φυγήν ἦν ἐφυγον ὑποδραμόντες τὴν σκέσιν τὴν ἐκ τοῦ χρόνου. ἴχθυν δε ἡμῖν τιμιώτερά σοι τὰ γράμματα. ὥστε ἐπιστελλε μᾶλλον ἡ ἀπόστελλε. εἰ δὲ ἢδίον σοι σιωπᾶν,⁵ σὺ δὲ ἀλλ' εὐχόμενος ὑπὲρ ἡμῶν μὴ διαλίπης.⁶

¹ ἤμασ ἐπιστέλλοντας MSS. et editi; σοι add. editi antiqui, E.
² πράττοντι editi antiqui.
³ ἐτέρφθης E.
⁴ μὴ κακίσας E.
⁵ τὸ σιωπᾶν editi antiqui.
LETTER CCCXXVIII

to honour us with a letter also, so that we, having proof that we do not burden you by our writing, may make bold to write more frequently to your Magnanimity.

LETTER CCCXXVIII

To Hyperechius

I both address your Honour and pray that blessings may be yours; and as for myself, I inform you who are eager in every way to have knowledge of our affairs, that they go no better than usual. For I refrain from more inauspicious terms from the desire not to grieve greatly one who joins us in prayer for what is best.

LETTER CCCXXIX

To Phalerius

I was very pleasantly delighted with the river fish, having borne them a grudge for the escape which they made when they ran under the shelter made by the cold. But of greater worth than fish is your letter. Therefore write rather than send presents. But if it is more pleasing for you to be silent, at any rate do not cease praying for us.

1 This Hyperechius cannot be identified with any degree of certainty.
2 i.e. under the ice.
3 The word-play of the Greek ἐπι-στέλλει and ἀπό-στελλε is difficult to reproduce in English.

6 diαλῖποις tres MSS.; diαλείπθης editi antiqui.
COLLECTED LETTERS OF SAINT BASIL

CCCXXX

'Ανεπίγραφος

"Ὅτι σε φιλῶ, οἷς ἐπιστέλλω μάθε. ὤτι με μισεῖς, οἷς σιωπᾶς ἐγνον. γράφε δὲ καὶ τοῦ λοιποῦ, καλάμῳ καὶ μέλανι καὶ βραχεῖ χάρτῃ φιλοῦντας φιλῶν.

CCCXXXI

'Ανεπίγραφος

Μάταιον ἐστὶ δὲς περὶ τῶν αὐτῶν ἐπιστέλλειν. ἡ γὰρ φύσιν οὐκ ἔχει διορθώσεως τὸ πράγμα, καὶ μάτην ἡμῖν ἐνοχλοῦσιν οἱ προσιόντες, ἡ οἱ δεχόμενοι τὰς ἐπιστολὰς παρορῶσιν ἡμῶν, καὶ οὕτω ματαιοφρονοῦμεν τοῖς καταφρονηταῖς ἐπιστέλλοντες. ἐπεὶ οὖν ἡδὴ περὶ τοῦ αὐτοῦ ἐδέξω γράμματα, ἡναγκάσθημεν δὲ καὶ δεύτερον ἐπιστεῖλαι, ἡ διόρθωσαι, εἰ σοι δύναμις, ἡ γνώρισον ἡμῖν τὴν αἰτίαν δι' ἣν πάλαι οὐ γέγονε τὰ προστεταγμένα.

CCCXXXII

'Αλλη ἀνεπίγραφος

"Εν γνώρισμα τοῦ ἡμὶν ὁ λόγος. πῶς δὲ σὺ ὑπὲρ γῆν εἰναι νομισθείς, μηδέποτε φθεγγό-

1 φιλοῦντα Harl. 2 ἡμῖν E. 3 διοχλοῦσιν E. 4 ὑπερορῶσιν CoisI. sec., Regius sec. 5 καταφρονητοῖς editi antiqui. 6 γῆς editi antiqui.

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LETTER CCCXXX

Without Address

That I love you, learn from the letters I write. That you hate me, I know from your silence. But write, at any rate, in the future, with pen and ink and a bit of paper loving those who love you.

LETTER CCCXXXI

Without Address

It is a vain act to write twice about the same thing. For either the matter is of a nature not to admit of amendment and so those who approach us annoy us in vain, or else those who receive our letters disregard us, and in that case we act foolishly by writing to our contemners. Since, therefore, you have already received a letter on the same subject and we have been forced to write a second time also, either make amendment, if you can, or inform us of the reason why our orders have not been carried out long ago.

LETTER CCCXXXII

Another Letter Without Address

One indication of life is speech. And how could you be thought to be above earth, when you never

1 A protest to a subordinate who does not answer his letters.

2 Another protest to a man who does not write.
COLLECTED LETTERS OF SAINT BASIL

μενος; 1 ἀλλ’ ἀπωσαι τὴν σιωπῆν σου, γράψας ἡμῖν καὶ ἐμφανίσας σεαυτόν ὅτι περ 2 εἶς.

CCCXXXIII

Nota

Οἱ λόγοι τὴν φύσιν ὑπόττερον ἔχουσι. διὰ τούτο σημεῖων χρηζουσιν, ἵνα ἵπταμένων αὐτῶν λάβη 3 τὸ τάχος ὁ γράφων. σὺ οὖν, ὦ παῖ, τὰ χαράγματα τέλεια ποιεῖ, καὶ τοὺς τόπους 4 ἀκολούθως κατάστιξε. ἐν γὰρ μικρὰ πλάνη πολὺς ἡμάρτηται λόγος, τῇ δὲ ἐπιμελεία τοῦ γράφοντος κατορθοῦται τὸ λεγόμενον.

CCCXXXIV

Καλλιγράφω 5

"Ορθὰ γράφε καὶ χρῶ τοῖς στίχοις ὀρθῶς· καὶ μὴτε αἰωρεῖσθω πρὸς ύψος ἢ χεῖρ μὴτε φερέσθω κατὰ κρημνῶν. μηδὲ βιαίζου τὸν κάλαμον λοξὰ βαδίζειν, ὦσπερ τὸν παρ’ Αἰσώπῳ καρκῖνον· ἀλλ’ εὐθὺ χώρει, ὦσπερ ἐπὶ στάθμης 6 βαδίζων τεκτονικῆς, ἢ πανταχοῦ φυλάττει τὸ ἴσον καὶ

1 φθεγγάμενος editi antiqui. 2 ὅτι E.
3 λάβωι Med. et Regius sec. 4 τόπους editi antiqui.
5 πρὸς καλλιγράφον E et ali MSS.; στρέβλοις ποιοῦντα τοὺς στίχοις "To a calligraphist who made twisting lines" add. Harl.
6 ἐπὶ στάθμης] στάθμη τεκτονικῆ nonnulli MSS.

1 Practical advice on the necessity of a scribe's being careful about making his letters and punctuating.
2 Although χαράγματα properly means the incised lines made in the wax of the tablet by the stylus, yet it came to 282
LETTER CCCXXXIII

utter a word? Come, put aside your silence, writing to us and making yourself manifest—that you are alive.

LETTER CCCXXXIII

To a Scribe

Words are by nature winged. On this account they require symbols—that when they are in flight the writer may attain their speed. Do you, then, my son, make your strokes perfect, and punctuate your passages to match them. For by a slight error a great saying has failed of its purpose, but by care on the part of the writer that which is said succeeds.

LETTER CCCXXXIV

To a Calligraphist

Write straight and keep straightly to your lines; and let the hand neither mount upwards nor slide downhill. Do not force the pen to travel slantwise, like the Crab in Aesop; but proceed straight ahead, as if travelling along a carpenter's rule, which everywhere preserves the even course and eliminates all be used for the stroke of the pen, as here. References to pen and paper in Basil are frequent.

A protest to a professional penman or copyist who wrote on a slant.

κάλαμος, the sharpened reed, in general use as a pen wherever paper was the writing material.

Cf. Aesop 187 (Halm). "The mother said to the crab: 'Why, my son, do you travel a slanting course, when you should go straight?' And he said to her: 'Lead the way, mother, and I shall try to travel according to it.' And when she was unable to travel straight, the son became an accuser of her folly."

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πᾶν ἀναρεῖ τὸ ἀνώμαλον. τὸ γὰρ λοξῶν ἀπρεπές, τὸ δὲ εὐθὺ τερπινὸν τοῖς ὀρῶσιν, οὐκ ἐών ἀνανεύειν καὶ κατανεύειν, ὥσπερ τὰ κελώνεια, τοὺς ὀφθαλμοὺς τῶν ἀναγεννησκόντων. ὅποιόν τι κάμοι συμβεβηκε τοῖς γράμμασιν ἑντυχόντι τοῖς σοῖς. τῶν γὰρ στίχων κειμένων ἑκλιμακηδόν, ἣνικα ἔδει μεταβαίνειν ἐφ' ἐτέρου ἀφ' ἐτέρου,2 ἀνάγκη ἢν ἐξορθοῦν πρὸς τὸ τέλος τοῦ προσιόντος.3 ἐν ϕ ῥυθάμου φαινομένης τῆς ἀκολουθίας, ἀνατρέχειν ἔδει πάλιν καὶ τὴν τάξιν ἑπιζητεῖν, ἀναποδίζοντα καὶ παρεπόμενον τῷ αὐλακί, καθόπερ τὸν Ἐθνέα τῷ μίτῳ τῆς Ἤριάννης φασί. γράφε τοῖνυν ὀρθῶς, καὶ μὴ πλάνα τὸν νοῦν τῷ πλαγίῳ καὶ λοξῶ τῶν γραφο-μένων.

CCCXXXV

Βασίλειος Λιβανίω

Λισχύνομαι καθ’ ἕνα σοι προσάγων τοὺς Καππάδοκας, ἀλλὰ μὴ πάντας τοὺς ἐν ἡλικίᾳ

1 ἑγκειμένων Ἐ.
2 ἐφ' ἐτέρου ἀφ' ἐτέρου] ἀφ' ἐτέρου eis ἐτέρου editi antiqui.
3 προϊόντος editi antiqui.

1 The long pole mounted as a lever for raising the water-bucket from the well, a device still widely used.
2 i.e. as the context shows, the lines ran steadily downward, so that the eyes had to be lifted by one line, when the end of a line was reached, in order to get the right level on which to travel back to the beginning of the next line.
3 Cf. Od. 11. 321; Plutarch’s Theseus; Catullus 64.
4 On the authenticity and date of the correspondence between Basil and Libanius, see the Introduction to this
irregularity. For that which is slantwise is unbecoming, but that which is straight is a joy to those who see it, not permitting the eyes of those who read to bob up and down like well-sweeps.¹ Something of the sort has happened to me when reading your writing. For since your lines rest ladderwise,² when I had to pass from one to another I was obliged to lift my eyes to reach the beginning of the next line. And then when no sequence was evident at that point, I had to run back again and seek the order, retracing my steps and “following the furrow,” just as they say Theseus did the thread of Ariadne.³ Therefore write straight and do not confuse our mind by your oblique and slanting writing.

LETTER CCCXXXV

Basil to Libanius ⁴

I feel ashamed as I introduce the Cappadocians to you one by one, instead of persuading all men ⁵ of volume. If the letter be genuine, Libanius was residing in Athens at this time, about A.D. 347.

Libanius, the distinguished Greek sophist and rhetorician, was born at Antioch, on the Orontes, about A.D. 314, and lived until the end of the fourth century. He conducted schools of rhetoric successively at Constantinople, Nicomedia, and Antioch. In the last-named city he received the greatest marks of favour from the Emperor Julian, 362, and afterwards from Theodosius. The extant works of Libanius are: (1) models for rhetorical exercises; (2) orations, sixty-seven in number; (3) declamations, orations on fictitious subjects, and descriptions of various kinds, fifty in number; (4) a Life of Demosthenes, and arguments to the speeches of the same author; (5) letters, of which many have survived.

² And not simply Cappadocians.
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πείθων λόγων καὶ παιδεύσεως ἁντιποιεῖσθαι καὶ σοὶ κεχρῆσθαι τῆς ἁσκήσεως διδασκάλῳ. ἀλλ' ἑπειδὴ πάντων εἰσάπαξ ἐπιτυχεῖν, τὰ προσήκοντα σφίσιν αὐτοῖς αἵρουμένων, οὐχ οὖν τε, τοὺς ἐκάστοτε πειθομένους παραπέμπομεν 2 σοι, τοσοῦτον αὐτοῖς χαριζόμενος, 3 ὅσον καὶ οἱ τοῖς διψῶσι καθηγούμενοι πρὸς 4 τὰς πηγὰς.

Ὁ δὲ νῦν προσιῶν μικρὸν ὦστερον ἑαυτοῦ ἐνεκεν σπουδασθήσεται, ἑπειδὰν σοὶ συγγένηται. νῦν δὲ ἀπὸ πατρὸς ἐστὶ γνώριμος, μέγα ἐπὶ ὀρθότητι βίου καὶ δυνάμει πολιτικῆ παρ' ἡμῖν λαβόντος ὅνομα, ὅσοι καὶ ἔμοι εἰς τὴν ἄκραν φιλίαν ἡρμοσταί. ἢς ἀμειβόμενος αὐτὸν, τῷ παλαί ταύτην τὴν χάριν δίδωμι, σοὶ ποιῶν αὐτὸν γνώριμον, πράγμα μεγίστης εὐχῆς ἄξιον τοῖς ἀρετῆν ἀνδρὸς κρίνειν ἐπισταμένους.

CCCXXXVI

Αἰβάνιος Βασιλείῳ

Διὰ χρόνου πρὸς ἡμᾶς Καππαδόκης ἔκει νέος. ἐν τούτῳ κέρδος, ὅτι Καππαδόκης. ἀλλὰ καὶ τοῦ πρώτου γένους οὔτος ὁ Καππαδόκης. δεύτερον τούτο κέρδος. ἀλλὰ καὶ γράμμα τοῦ θαυμαστοῦ Βασιλείου κομίξων ἡμῖν. τοὺτῳ μὲν ὅτου τῖς εἴποι μείζον; ἐγὼ γὰρ ὃν ἐπιλελήσθαί σου

1 τῆς σῆς add. editi antiqui.
2 παραπέμπομαι editi antiqui.
3 χαριζόμενοι E.
4 om. E.

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suitable age to seek after eloquence and learning and to employ you as the master of their training. But since it is not possible to meet all men at the same time, as they make their choice of what is suited to themselves, those whom from time to time are won over we send along to you, conferring as great a favour upon them as do those who guide the thirsty to springs of water.

And he who now comes to you will in a little while be cherished for his own sake, after he has associated with you. But now he is known for his father, who has won a great reputation among us for uprightness of life and civic power; and he has also been bound to me in the closest friendship. And in return for this friendship, I am giving this favour to his son, by making him known to you—and that is a thing worth praying for earnestly by men who know how to estimate the excellence of a man.¹

LETTER CCCXXXVI

Libanius to Basil ²

After an interval a young Cappadocian has come to us. This is one advantage—that he is a Cappadocian. But furthermore this Cappadocian is of the first families. This is a second advantage. But also he comes bringing us a letter from the admirable Basil. This is a point than which—who could name one more important? For I, who you think have forgotten you,

¹ A tribute to the young man's father. The phrase ἀρετὴς ἀνδρὸς embraces all the qualities of character that make a man worthy of the name.
² Clearly an answer to the preceding.
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νομίζεις, καὶ πάλαι νέον ὅντα ἡδούμην, σωφροσύνῃ τε πρὸς τοὺς γέροντας ἀμιλλώμενον ὅρῶν, καὶ ταῦτα ἐν ἐκείνῃ τῇ πόλει τῇ ταῖς ἡδοναῖς βρυνύσῃ, καὶ λόγων ἥδη μοίραν κεκτημένον μεγάλην. ἐπειδὴ δὲ φήθης δεῖν καὶ τὰς Ἀθήνας ἰδεῖν, καὶ τὸν Κέλσον ἔπειθες, συνεχαίρον τῷ Κέλσῳ τῆς σῆς ἐξηρτημένῳ ψυχῆς. ἐπανήκουσος δὲ σοι καὶ ἔχοντος τὴν πατρίδα, ἔλεγον πρὸς ἑμαυτόν. Τῇ νῦν ἡμῖν ὁ Βασίλειος ὅρα, καὶ πρὸς τὴν βίον ὥρμηκεν; 1 ἂρ’ ἐν δικαστηρίωις τρέποται, 2 τοὺς παλαιοὺς ῥήτορας ξηλῶν; ἡ ῥήτορας εὐδαιμόνως πατέρων ἀπεργάζεται παῖδας; ὥσ δὲ ἤκον τίνα ἀπαγγέλλοντες ἁμεῖνοι σε πολλῷ τούτων τῶν ἐδῶν πορεύεσθαι, καὶ σκοπεῖν, ὅπως ἄν γένοιο Θεῷ μᾶλλον φίλος, ἡ συλλέξεις χρυσίων, εὐδαιμονισά σε τε καὶ Καππαδόκας, σὲ μὲν τοιούτων βουλόμενον εἶναι, ἐκείνους δὲ τοιούτων δυναμένους δεικνύναι πολῖτην.

Φίρμος 3 δὲ ἐκείνος ὡς πανταχοῦ διετέλεσε κρατῶν εὐ οἶδα’ ἐντεῦθεν γὰρ αὐτῷ τῶν λόγων ἡ δύναμις. πολλῶν δὲ ἑπαίνων ἀπολαύσας, οὐκ οἶδα ὅτι πῶποτε τηλικοῦτων, ἥλικων νῦν ἐν τοῖς σοῖς ἄκηκοα γράμματοι. τὸ γὰρ μηδένα ἄν τὴν ἐκείνου δόξαν ὑπερβαλέσθαι σὲ τὸν λέγοντα εἶναι, πόσον τι χρῆ νομίζειν ἐκείνον;

Δοκεῖς δὲ μοι καὶ τούτους 4 ἀπεσταλκέναι πρὶ

1 ὥρμηκεν editi antiqui.
2 τρέφεται Coisl. sec. et Regius sec.
3 Φίρμιος editi antiqui.
4 ἐκείνος . . . καὶ τούτους ἐκείνον . . . ταῦτα editi antiqui.

1 i.e. Constantinople.
2 A Cilician by race, son of Hesyehius and disciple of 288
LETTER CCCXXXVI

not only knew you long ago when you were young, when I saw you vying with the old men in sobriety (and that too in the famous city¹ which teemed with pleasures!), and already possessing a great share of eloquence. And then when you thought that you should see Athens also, and you prevailed upon Celsus² to accompany you, I congratulated Celsus for being dear to your heart. And when you returned and dwelt in your fatherland, I said to myself: "What is our Basil doing now, and to what mode of life has he turned? Is he frequenting the courts, emulating the orators of old? Or is he making orators of the sons of wealthy fathers?" But when there came persons bearing the tidings that you were traversing ways of life far better than these, and that you were considering how you might become more pleasing to God rather than how you could amass wealth, I congratulated both you and the Cappadocians, you for wishing to be a man of that kind, and them for being able to produce such a citizen.

And as for that Firmus,³ I know well that he has continued to prevail everywhere—for that is the source from which he gets his power of words. And although he has enjoyed much praise, I am inclined to think that he has never enjoyed praise so great as I have just now read in your letter. For when it is you that says that no one could surpass him in reputation, how great a tribute to him must one consider this!

And you seem to me to have despatched these Libanius. According to Libanius (Letter DCXXXIV), Celsus pronounced a panegyric on the Emperor Julian on his entrance into Cilicia.

³ Probably the father of the young student mentioned here.
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ἡ τὸν Φιρμῖνον ἰδεῖν· οὐ γὰρ ἂν αὐτὸν ὁμοιὸν ἐίχε τὰ γράμματα. καὶ νῦν τι ποιεῖ ἡ τί μέλλει Φιρμῖνος; ἔτ’ ἐστιν ἐν τοῖς τῶν γάμων πόθοις, ἡ ἐκεῖνα μὲν πάλαι πέπαυται, βαρεία 3 δὲ ἡ Βουλή, καὶ πᾶσα ἀνάγκη μένειν; ἡ πίνας εἰσὶν ἐλπίδες, ὃς αὕθες ἐσται λόγων κοινώνων; ἀποκρινάσθω τι ἡμῖν, καὶ εἰγὲ μὲν τι χρηστὸν εἰ δ’ οὖν τι καὶ λυπήσει, τοῦ βλέπειν γε ἡμᾶς πρὸς τὰς πύλας ἀπαλλάξει. εἰ δὲ Ἀθηνᾶς νῦν ὁ Φιρμῖνος ἐτύγχανεν ὅν, τί ἂν ἔδρων οἱ Βουλεύοντες παρ’ ἡμῖν; ἡ τὴν Σαλαμωνίαν ἐπέμπτον ἄν ἐπ’ αὐτὸν; ὃρας, ὅτι καὶ μόνον ὑπὸ τῶν σὸν ἱβρίζομαι πολιτῶν. οὐ μὴν ἔγογε τοῦ φιλεῖν καὶ ἐπαινεῖν Καππαδόκας παῦσομαι· ἀλλ’ εὔχομαι μὲν αὐτοὺς ἀμείνους γενέσθαι περὶ ἐμὲ, μένοντας δὲ ἐπὶ τῶν αὐτῶν ὀἴσῳ. Φιρμῖνος δὲ μὴν ἡμῖν συνεγένετο τέτταρας, ἡμέραν δὲ ἦργησεν οὐδεμίαν. τὸ δὲ συνειλεγμένον ὅσον ἐστίν, αὐτὸς εἰσῆ, καὶ ἐσώς οὐ μέμψῃ. πρὸς δὲ τὸ πάλιν αὐτὸν δεύρῳ δυνηθήναι ἐλθεῖν, τίνα χρή προσπαρακάλεῖν σύμμαχον; εἰπέρ γὰρ εὐ φρονοῦσιν οἱ Βουλεύοντες, πρέποι δ’ ἂν ἀνθρώπως πεπαλευμένους, τιμήσουσι 4 τοῖς δευτέροις, ἐπειδή τοῖς πρῶτοις ἐλύπησαν.

1 οὐ γὰρ ἂν αὐτὸν] ἢ γὰρ ἂν αὐτὸς editi antiqui.
2 πότως Harl. 3 βαρεὶ nonnulli MSS.
4 sē add. E et ali MSS.; με add. Regius sec. et Coisl. see.

1 Not otherwise known.
2 i.e. of looking for the return of Firminus to Athens, there to resume his study of rhetoric under himself.
3 The “Salaminia” was one of the two sacred vessels of the Athenian government, the other being the “Paralos.”
4 The “Salaminia” was sent to summon Alcibiades from the
men also before seeing Firminus; ¹ for otherwise your letter would not have failed to mention him. And what is Firminus doing now, or what does he intend to do? Is he still yearning for marriage? Or has all that long since ceased and is it now the Senate that weighs heavily upon him, with every necessity requiring him to remain in it? Or what hopes are there that he will again take part in learned studies? Let him make some reply to us, and may it be something good; but even if it shall cause us some grief, it will at least relieve us of looking towards the portals! ² But if Firminus did happen to be at Athens at this moment, what would your senators do? Would they send the "Salaminia" ³ after him? You see that it is only by your fellow-citizens that I am insulted! However, I for my part shall not cease to love and to praise the Cappadocians; but though I pray that they may become kinder towards me, yet I shall bear with them even if they remain in the same ways. But Firminus was with us four months, and idled not a day. And as to how much has been gathered by him, you yourself will know, and perhaps you will not complain. But that he may be able to come here again, whom ought we to summon as an ally? For if the senators are wise—and it would befit educated men to be so—they will honour me in the second case, since they have caused me disappointment in the first.

Sicilian expedition, an incident to which Aristophanes, Birds 147, refers: μηδαμῶς | ἡμῖν παρὰ τὴν θάλατταν, ἵν’ ἀνακύψεται | κλητῆρ’ ἡγοῦσ’ ἐωθεν ἡ Σαλαμίνια, “By no means do we want a place by the sea, where the Salamia will bob up bringing a summoner from that town (Athens)!” Thus the vessel and its use for bringing men back to Athens passed into a proverb. Cf. Apostolius 15. 31.

¹ ² ³
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CCCXXXVII

Βασίλειος Λιβανίω

'Ἰδοῦ σοι καὶ ἔτερος ἢκει Κατταπάδοκης, νῦσ ἐμὸς καὶ αὐτὸς· 1 πάντας γὰρ ἡμῖν 2 εἰσποιεῖ τὸ σχῆμα τούτο, ἐν ὦ νῦν ἔσμεν. ὡστε κατὰ γε τούτο ἀδελφὸς ἄν εἴη τοῦ προλαβόντος, καὶ τῆς αὐτῆς σπουδῆς ἄξιος ἐμοὶ τε τῷ πατρὶ καὶ σοι τῷ διδασκάλῳ, εἴπερ τι ὅλως πλέον δυνατὸν ἔχειν 3 τοὺς παρ' ἡμῶν ἐρχομένους. τοῦτο δὲ λέγω, οὐχ ὡς οὐκ ἂν τῆς σῆς λογιστήτου πλείον τι τοῖς παλαιόις τῶν ἑταίρων χαριζομένης, ἀλλ' ὡς ἀφθόνου πᾶσι τῆς ὑφελείας σου προ-κειμένης.

Ἀρκοῦν δ' ἂν εἴη τῷ νεανίσκῳ, πρὸ τῆς ἐκ τοῦ χρόνου πείρας, ἐν τοῖς οἰκείοις τετάχθαι· ὄν ἀποπέμψατο ἡμῖν, ἄξιον τῶν τε ἡμετέρων εὐχῶν καὶ τῆς σαυτοῦ δόξης, ἢν ἔχεις ἐν τοῖς λόγοις. ἔπαγεται δὲ καὶ ἡλικιωτών τὴν ἒσχαν ἔχοντα περὶ τοὺς λόγους σπουδὴν, εὐπατρίδην καὶ αὐτῶν καὶ ἡμῖν οἰκείον· ὃν οὐδὲν ἐλαττον ἔχειν πιστεύομεν, κἂν πλείστον τῶν ἄλλων τοῖς χρήμασιν ἄπολείποιτο.

1 οὖτος Ε. 2 ἡμᾶς Ε et Med. 3 ὅλως πλέον δυνατὰν ἔχειν] εἴπερ τι πλέον ἔχειν δυνατὸν editi antiqui.

1 Also written during Libanius’ residence in Athens.
2 This use of “son” for a young man to whom one is attached is common from Homer down. Cf. Iliad 9. 945; Herodt. 6. 57; Plato, Legg. 923c; etc. Note the similar beginning in Cicero’s Ep. Servilio Collegae (Ad Fam. 13. 71).
BEHOLD, still another Cappadocian has come for you, he too a son of mine; for this dignity which is now ours makes all men our sons by adoption. Therefore, according to this, he would be a brother of his predecessor, and worthy of the same attention both from me his father and from you his teacher—if indeed it is possible for those who come from us to receive any advantage at all. And this I say, not with the thought that your Eloquence would not bestow a greater favour upon your old-time comrades, but with the knowledge that your assistance is offered without stint to all.

But it would suffice for the young man, before he has been tested by time, to be placed among your own intimates; and may you return him to us a man worthy both of our prayers and of the reputation which you possess in learned eloquence. And he brings with him a youth of like age who has the same zeal for eloquence, he also being of noble parentage and related to us. We trust that he will be at no disadvantage, even if he should fall far behind the rest in wealth.

"Multos tibi commendem necesse est, quoniam omnibus nota nostra necessitudo est tuaque erga me benevolentia. Sed tamen etsi omnium causa quos commendō velle debeo, tamen cum omnibus non eadem mihi causa est. . . . Qua re sic tibi eum commendō ut unum de meis domesticis et maxime necessariis." As Basil intimates above, all the young men in a priest’s spiritual charge are “sons by adoption.”

i.e. to receive further attention from you on that account.
Οἶδα ὅτι πολλάκις τὸῦτο γράψεις, τὸ, Ἰδοὺ σοι καὶ ἔτερος ἥκει Καππαδόκης. πολλοὺς γάρ, οἴμαι, πέμψεις, ἀεὶ μὲν καὶ πανταχῦ τοὺς ἐγκωμίοις τοὺς καὶ ἐμοῦ χρώμενος, τοῦτῳ δὲ αὐτῷ καὶ πατέρας κινῶν καὶ παίδας.

'Αλλ' ὦ γε ἐγένετο περὶ τὴν ἐπιστολὴν σου τὴν καλὴν, οὐ καλὸν σιωπῆσαι. παρεκάθηντό μοι τῶν ἐν ἀρχῇ γεγενημένων ἄλλου τε ὅλίγου, καὶ ὅ πάντα ἀριστος Ἀλύπιος Ἱεροκλέους ἀνεψιος ἐκεῖνου. ώς οὖν ἔδοσαν οἱ φέροντες τὴν ἐπιστολήν, συνή διὰ πάσης ἐλθὼν, Νευκήμεθα, ἐφην, μειδῶν τε ἀμα καὶ χαῖρων. Καὶ τίνα σὺ νενίκησαι νίκην; ἦροντο· καὶ πῶς οὐκ ἄλγεις νενικημένος; ἐν κάλλει μέν, ἐφην, ἐπιστολῶν ἕτημαι. 2 Βασίλειος δὲ κεκράτηκε. φίλος δὲ ὁ ἄνηρ, καὶ διὰ τοῦτο εὐφράινομαι. ταῦτα εἰπόντος ἔμοι, παρ' αὐτῶν μαθεῖν ἡβουληθησαν τῶν γραμμάτων τὴν νίκην. καὶ ἀνεγίνωσκε μὲν ὁ Ἀλύπιος, ἦκονον δὲ οἱ παρόντες. ἡ ψήφος δὲ ἡνέχθη, μηδὲν μὲ ἐψεῦσθαι. καὶ τὰ γράμματα ἔχων ὁ ἀναγνώσας ἐξήει, δείξουν 3 οἴμαι καὶ ἄλλοις,

1 Λιβάνιος πρὸς ταῦτα Ε.  2 νενίκησαν editi antiqui.  3 δείδων Ε.

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1 Alypius, cousin of Hierocles of Antioch (Amm. 23. 1, 2; Lib. Ep. 327), was a brother of Caesarius (Jul. Ep. 29), a nephew of Hierocles (Lib. Ep. 1583), after whom he named
LETTER CCCXXXVIII

LETTER CCCXXXVIII

LIBANIUS TO BASIL

I know that you will often write: "Behold, still another Cappadocian has come for you!" For many, I think, you will send, since you always and everywhere indulge in eulogies of me and by this very practice stir up both fathers and sons.

But as to what happened in connection with your good letter, it would not be good to be silent. There were seated by me not a few men who had held official positions, in addition to the altogether most excellent Alypius, cousin of the famous Hierocles. Now when the bearers delivered the letter, after going through it all in silence I said, smiling the while and rejoicing: "We have been vanquished!" "And in what have you been vanquished?" they asked; "and why do you not grieve at having been vanquished?" I said: "I have been worsted in beauty of epistolary style. And it is Basil who has gained the upper hand. But the man is dear to me, and on this account I am delighted." When I had said this, they wanted to learn about the victory from the letter itself. And so Alypius read, while those present listened. And the vote was passed that I had in no way lied. And holding the letter the reader went out, I suppose to show it to others also, and only

his son (Lib. Ep. 327; Amm. 29. 1, 44). As vicar in Britain under Julian (Lib. Ep. 327), he became a friend of the Emperor (Jul. Ep. 29) and was commissioned by him to rebuild the temple of Jerusalem (Amm. 23. 1, 2, 3). In 371, he and his son were banished (Amm. 29. 1, 44) on a charge of attempted poisoning.
kaὶ μόλις ἀπέδωκε. γράφε τοίνυν παραπλήσια, καὶ νίκα: τοῦτο γάρ ἐστιν ἐμὲ νικᾶν.

Καλῶς δὲ κάκεινο εἰκάζεις, ὡς οὐ χρήμασι μετρεῖται 1 τὰ παρ’ ἡμῶν ἀλλ’ ἀρκεῖ τῷ μὴ δυναμένῳ δοῦναι τὸ βουληθῆναι λαβεῖν. κἂν γὰρ αἷσθωμαί τινα ἐν πενίᾳ λόγον ἔρωτα, πρὸ τῶν πλουτοῦντων οὔτος. καὶ τοῖς οὐ τοιοῦτων πεπειράμεθα διδασκάλων ἀλλ’ οὐδὲν κωλύσει 2 ταύτῃ γε εἰναι βελτίωνας. 3 μηδεὶς οὖν πένης ὀκνεῖτω δεύρῳ βαδίζειν, εἰ ἐν ἕκεινο κέκτηται 4 μόνον, τὸ ἐπίστασθαι ποιεῖν.

CCCXXXIX
Βασίλειος Διβανίῳ

Τί οὖκ ἀν εἴποι σοφιστῆς ἀνήρ, καὶ σοφιστῆς τοιοῦτος, ὃ γε ἵδιον εἶναι τῆς τέχνης ὡμολογηται, καὶ 5 τὰ μεγάλα μικρὰ ποιεῖν ὅτε 6 βούλεται, καὶ τοῖς μικροῖς περιτιθέναι μέγεθος; ὅποιον δὴ τι καὶ περὶ ἡμᾶς ἐπεδείξω. τὴν γὰρ ἐπιστολὴν ἐκείνην τὴν ῥυπώσαν, ὡς ἀν ὑμεῖς οἱ περὶ τοὺς λόγους τρυφώντες εἴποιτε, οὐδὲν οὖσαν τῆς ἐν χερσί σου ταύτης ἀνεκτότεραν, τοσοῦτον ἔρας τῷ λόγῳ,

1 πράττεται nonnulli MSS. 2 κωλύει editi antiqui.
3 βελτίωνα E. 4 κέκτημαι E.
5 om. E. 6 ὅποτε editi antiqui.

1 The sophists charged a fee for their instruction (Aristotle, Eth. N. 9. 1, 7), and this was the practice of the rhetors of the Fourth Century. Libanins, the most famous teacher of his time, charged a high fee; cf. Letter CCCXLVIII.
2 Clearly an answer to the preceding.
3 Cf. Plato, Phaedr. 267A and B: ἔστελεν δὲ Γοργίαν τε
4 296
LETTER CCCXXXIX

reluctantly did he give it back. Therefore write similar letters, and continue to win victories; for that means my winning them.

You are right in your conjecture that our services are not measured by money;\(^1\) nay, it suffices that he who is unable to give shall be willing to receive. For if I perceive that any man who is in poverty loves learning, he is preferred to those who are wealthy. And yet we have not had experience of such teachers ourselves; however, nothing will prevent our being better than they in this respect at least. Therefore let no one who is poor hesitate to come here, provided he has acquired this one thing alone—the knowledge of how to labour.

LETTER CCCXXXIX

Basil to Libanius\(^2\)

What would a sophist not say, and especially a sophist the peculiar quality of whose art is, as all men agree, the ability both to make great things small, whenever he so wishes, and to invest small things with greatness;\(^3\) I mean precisely the sort of ability that you have displayed in respect to us? For that slovenly letter of mine—as you who are fastidious in the use of words might describe it, since it was no whit more tolerable than this present letter which you hold in your hands—you have so extolled that you

\[\text{έ\'ο\'σο\'μεν ἐφε\'ιν, ο\'ι πρ\'ο\' τ\'ων ἄλη\'θων τ\'α εἰκό\'να εἰ\'δον ὡς τιμη\'τέα μά\'λλον, τ\'α \τ\'ε \'α\'δ \'σιμ\'κρα μεγά\'λα κα\'λ τ\'α μεγά\'λα σι\'μικρά φαλε\'σσαι ποιο\'υ\'σι δι\'ά \'ρω\'μην λό\'γο\'υ, κτ\'λ. "And shall we leave Gorgias and Tisias undisturbed, who saw that probabilities are more to be esteemed than truths, who make small things seem great and great things small by the power of their words?" etc. Trans. by H. N. Fowler (L.C.L.).}
COLLECTED LETTERS OF SAINT BASIL

ος ἡττηθήναι δῆθεν αὐτῆς, καὶ ἡμῖν τῶν πρωτείων τοῦ γράφειν παραχωρεῖν· ὁμοιον ποιῶν ταῖς τῶν πατέρων παιδιαῖς, ὡσταν ταῖς παρ' ἐαντῶν νίκαις παραχωρῶσι 1 τοῖς παισίν ἐναβρύνεσθαι, ὡστε ἑαυτοὺς τι ξημιούντες, καὶ τῶν παίδων 2 τρέφοντες τὸ φιλότιμον.

Τῷ ὦντι δὲ καὶ ἀμύθητον ὅσην ἦδονὴν εἶχεν ὁ λόγος ἐν τῇ πρὸς ἡμᾶς παιδιᾷ· οἶον Πολυδάμα-μαντός τινος ὡς Μίλωνος παγκρατίου ἡ πάλης ἀγωνιάν παρατουμένου τῆν πρὸς ἐμὲ αὐτὸν· 3 πολλά γὰρ περισκεφάλους οὐδὲν εὐθὺν ἀσθενείας 4 ὑπόδειγμα· ὡστε τοὺς τὰς ὑπερβολὰς τῶν λόγων ἐπιζητοῦντας ἐνταῦθα σε μᾶλλον ἀγανται τῆς δυνάμεως, οὕτω δυνηθέντα ταῖς παιδιαῖς πρὸς ἡμᾶς καταβήναι, ἢ εἰ 5 τὸν βάρβαρον ἤγες 6 ὑπὲρ τὸν Ἀθω πλέοντα. ἀλλ' ἦμεις μὲν, ὁ θαιμάσιε, Μωσεὶ καὶ Ἡλία καὶ τοῖς οὕτω μακάριοι ἀνδράσι σύνεσμεν, ἐκ τῆς βαρβάρου φωνῆς διαλεγομένους ἡμῖν τὰ ἐαυτῶν, καὶ τὰ παρ' ἐκεῖνων φθεγγόμεθα, νοῦν μὲν ἀληθῆ, λέξιν δὲ ἀμαθῆ, ὡς αὐτὰ ταύτα δηλοῖ: εἰ γάρ τι καὶ ἦμεν παρ' ὕμων διδαχθέντες, ὑπὸ τοῦ χρόνου ἐπελαθόμεθα.

1 παρέχωσι Vat., Regins sec., Coisl. sec. 2 νηπίων E.  
3 ὡς αὐτὸν] ἐαυτῶν E. 4 ἀσθενείας E, editi antiqui. 
5 om. E.  6 εἰχὲs Med.

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1 The famous athlete of Scotussa. Cf. Paus. 5. 1–5. He was of immense size, and marvellous tales were told of his strength. He was victor in the pancration at the Olympic Games, Olympiad 93.

2 The athlete of Crotona; six times victor at the Olympic Games and as often at the Pythian. He was conquered on the seventh occasion by the agility of his adversary. Cf. Paus. 6. 14. 6 and 7; also Basil, Ad Adoles. 180B.

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pretend to have been "worsted" by it, and to yield to us the palm in writing! You act even as fathers do in the games they play with their children, when they permit their sons to exult in the victories they win over themselves, inflicting no loss upon themselves and fostering ambition in their sons.

But in truth there was also something indescribably delightful in the language you used in your game with us. It was as if a Polydamas \(^1\) or a Milo \(^2\) should beg to be excused from a contest in the pancration \(^3\) or in boxing with me! \(^4\) For after examining your letter many times I found no sign of any weakness in it; consequently, those who seek extravagances in speech admire you more for your ability in this, that you are so able to descend in your games to our level, than if you had led the barbarian when he sailed over Athos. \(^5\) But as for us, admirable sir, we associate with Moses and Elias and such blessed men, who communicate their thoughts to us in a barbarian tongue, and it is what we learn from them that we give utterance to—in substance true, though in style unlearned, as indeed these present words show. For even if we did learn something from you, time has caused us to forget it.

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\(^3\) The pancration included both boxing and wrestling. Cf. Arist. Rhet. 1. 5; Herod. 9. 105. \(\pi\alpha\lambda\eta\) was wrestling alone. For the various modes of wrestling and the customs observed therein, cf. Plato, Legg. 796; Theocr. 24. 109; Plut. 2. 638d.

\(^4\) A reference to his anything but athletic body.

\(^5\) Xerxes' feat of digging a canal through the promontory behind Mt. Athos was a source of never-ending wonder to the Greeks. Herodotus discusses it as an almost impossible feat of engineering. Cf. Herod. 7. 22, 23. Later Greeks regarded the whole story as a fable. Traces of the canal, however, are said to be still visible.
COLLECTED LETTERS OF SAINT BASIL

Αὐτὸς δὲ ἐπίστευλε ἡμῖν, ἄλλας ὑποθέσεις ἐπιστολῶν τοιούμενος, αὖ καὶ σὲ δείξουσι καὶ ἡμᾶς οὐκ ἐλέγξουσι. τὸν υἱὸν Ὁυνσίου ¹ ἡδὴ σοὶ προσήγαγον ὡς ἐμαυτοῦ υἱόν. εἰ δὲ ἐμὸς ἐστὶ παῖς, τοῦ πατρὸς ἐστὶ τὸ παιδίον, πένης ἐκ πένητος. γνώριμον δὲ τὸ λεγόμενον ἀνδρὶ σοφῷ τε καὶ σοφιστῇ.

CCCXL

Λιβάνιος Βασιλείῳ

Εἰ πάνυ πολὺν χρόνων ἐσκόπεις, πῶς ἂν ἀριστα συνεῖποις τοῖς περὶ τῶν σῶν γραμμάτων ἡμετέροις γράμμασιν, οὐκ ἂν ἀμεινον τούτο ² μοι ποιήσαι ἐδόκεις, ἢ τοιαύτα γράφων, ὅποια νῦν ἔγραψας. καλεῖς γὰρ με σοφιστήν τοῦ τοιούτου δὲ εἶναι φῆς ³ τὸ δύνασθαι τὰ μικρὰ μὲν μεγάλα τοιεῖν, τὰ δ’ αὖ ⁴ μεγάλα μικρά. καὶ δὴ τὴν ἐμὴν ἐπιστολὴν βεβουλῆσθαι φῆς δείξαι τὴν σὴν καλὴν, οὐκ οὖσαν καλὴν εἰναι τὲ οὔδεν ἢς νῦν ἐπεμψας βελτίων ὀλως τε οὔδεμιᾶν ⁵ εἰναι παρὰ σοι λόγων δύναμιν, τῶν μὲν νῦν όντων ἐν χειρὶ βιβλίων τοῦτο οὐ ποιοῦντων, ὃν δὲ εἰχες πρότερον λόγων ἐξερρυκότων, καὶ ταύτα πείθειν ἐπιχειρῶν, οὕτω καλὴν καὶ ταύτην, ἢν λέγεις κακῶς, ⁶ εἰργάσω

¹ Ὁυνσίον E et alii. ² τοῦτον E, Harl., Med.
³ εἶναι φῆς] λέγεις εἶναι E.
⁴ τὰ δ’ αὖ] καὶ τὰ editi antiqui. ⁵ μηδεμιᾶν E.
⁶ κακῶς quinque MSS.

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LETTER CCCXL

But do you yourself write to us, taking other themes for your letters, themes which will display you without exposing us. The son of Anysius\(^1\) I have already introduced to you as my own son. But if he is my child, he is the child of his father—poor father, poor son. And the saying must be well known to a man who is both wise and a sophist!\(^2\)

LETTER CCCXL

LIBANIUS TO BASIL\(^3\)

If you had considered for a very long time how you might best corroborate our letter that was written about your letter, you could not have done this better, it seemed to me, than by writing such things as you now have written. For you call me a sophist; and you say that the mark of such a man is the ability to make small things great and, in turn, great things small. And accordingly you say that my letter aimed to show yours to be beautiful when it was not beautiful, and that it was no better than the letter which you have now sent; and that there is in you no ability of speech at all, since the books\(^4\) you now use do not produce this ability and since such ability as you formerly possessed has disappeared. And, in endeavouring to convince us of all this, you have made also your present letter, of which you speak ill, so

\(^1\) This Anysius is probably the father of the boy mentioned in Letter CCCXXXVII. For mention of him cf. also Lib. Ep. 200. The son is mentioned in Lib. Ep. 1584.

\(^2\) A hint to Libanius to charge the young man a moderate fee.

\(^3\) An answer to the preceding letter.

\(^4\) Cf. second paragraph of Letter CCCXXXIX.
COLLECTED LETTERS OF SAINT BASIL

τὴν ἐπιστολὴν, ὡσθ’ οἱ παρόντες ἠμῖν οὐκ εἶχον μὴ 1 πηδᾶν ἀναγινωσκομένης. ἑδαύμασα οὖν, ὅτι ταύτῃ τὴν προτέραν καθελεῖν ἐπιχειρήσας, τῷ φάναι ταύτῃ 2 τὴν προτέραν ἐοικέναι, ταύτῃ τὴν προτέραν ἐκόσμησας.

Ἐχρῆν δὲ ἄρα τὸν τοῦτο βουλόμενον, χείρονα ποιῆσαι ταύτῃν ἐπὶ διαβολῇ τῆς πρόσθεν. ἀλλ’ οὐκ ἂν, οἴμαι, σὸν, ἀδικῆσαι τὴν ἀλήθειαν. ἡδίκητο δ’ ἂν, γράφοντος ἐξεπίτηδες φαυλότερα, καὶ οὐ χρωμένου 3 τοῖς οὐσί. τοὺ αὐτοῦ τοῖνυν ἄν εἶ ἣ τὸ μήτε ψέγειν ἢ δίκαιον ἐπαινεῖν, ἵνα μὴ σε τῷ πράγμα φέρων εἰς σοφιστὰς ἐμβάλῃ, πειρόμενον ταπεινὰ τὰ μεγάλα ποιεῖν. βιβλίων μὲν οὖν, ὅν φῆς εἶναι χείρω μὲν τὴν λέξιν, ἥμειν δὲ τὴν διάνοιαν, ἐχοῦ, καὶ οὐδεὶς κωλύει. 4 τῶν δὲ ἡμετέρων μὲν ἀεὶ, σῶν δὲ πρότερον, αἱ βίζαι μένουσί τε καὶ μενοῦσιν ἕως ἄν ἦς, καὶ οὐδεὶς μήποτε αὐτὰς ἐκτέμοι 5 χρόνος, οὐδ’ ἄν ἥκιστα ἄρδοις.

CCCXLII

Λιβάνιος Βασιλείω

Οὔπω μοι τῆς λύπης ύφήκας, οὕτω με μεταξὺ γράφοντα τρέμειν. 6 ἀλλ’ εἰ μὲν ἄφηκας, τὶ οὐκ ἐπιστέλλεις, ὃ ἀρίστε; εἰ δὲ ἐτί κατέχεις, ὃ

1 om. E. 2 ταύτην E. 3 χρωμένη E. 4 κωλύω quatuor MSS. 5 ἐκτέμη E, Med. 6 τρέμοντα γράφειν E et alii.

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beautiful that those who were present with us could not refrain from leaping to their feet when it was being read. I therefore expressed surprise that in your attempt to disparage the former by the latter, by saying that the former was like the latter, you have but embellished the former by the latter!

But the right method, surely, for one who wanted what you did, would have been to make the latter worse by maligning the former. But it was not possible, I think, for you to wrong the truth. And it would have been wronged, had you purposely written more poorly than you did instead of making use of your powers. It would therefore be fitting for the same man not to find fault, either, with what it were just to praise, lest the act carry you away and cast you into the ranks of the sophists for trying to make great things lowly. Nay, rather stick to your books, whose style you say is inferior, though their substance is superior, and there is no one to prevent you. But of that which has always been ours and was formerly yours the roots not only remain but will remain as long as you live, and no lapse of time could ever excise them, not even if you should almost wholly neglect to water them.

LETTER CCCXLI

Libanius to Basil ¹

Nor yet have you given up your grievance against me, so that I tremble as I write. But if you have given it up, why do you not write, my dear friend? But if you still retain it—a thing that is foreign to

¹ Libanius fears that he has offended Basil in the preceding letter. He now writes to make amends.
COLLECTED LETTERS OF SAINT BASIL

πάσης ¹ λογίας ψυχῆς καὶ τῆς σῆς ἐστιν ἄλλοτριον, πῶς ἄλλοις κηρύττων μὴ χρῆναι μέχρι δυσμῶν ἥλιον λύπην φυλάττειν, αὐτὸς ἐν πολλοῖς ἥλιοις ἐφύλαξας; ἢ τάχα ζημιῶσαί με προείλου ² τῆς μελιχρᾶς σου φωνῆς ἀποστερῶν; μὴ σὺ γε, ὦ γενναίε, ἀλλὰ γενοῦ πρᾶος, καὶ δὸς ἀπολαύσαι ³ τῆς παγχρύσου σου γλώττης.

CCCXLII

Βασίλειος Λιβανίῳ

Οἱ πρὸς τὸ ῥόδον ἔχοντες, ὡς τοὺς φιλοκάλους εἰκός, οὐδὲ πρὸς αὐτὰς τὰς ἁκάνθας, ὅν τὸ ἄνθος ἐκφύεται, δυσχεραίνουσι. καὶ τινὸς ἥκουσα τοιούτον τι περὶ αὐτῶν, παῖζοντος τάχα ἢ καὶ σπουδάζοντος, ὅτι, καθάπερ ἑρωτικά τινα κνίσματα ⁴ τοῖς ἐρασταῖς, τὰς λεπτὰς ἐκείνας ἁκάνθας ἢ φύσις τὸ ἀνθεὶ προσέφυσε, πρὸς μείζονα πόθον τοῖς ἐυπλήκτοις ⁵ κέντροις τοὺς δρεπομένους ὑπερθέξουσα.

Τὸ βούλεται μοι ⁶ τὸ ῥόδον τοῖς γράμμασιν ἐπεισαγόμενον; πάντως οὐδὲν δεὶ σε διδαχθήναι

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¹ ὁ πάσης ὁπερ Ε.
² τιμωρείσθαι με βούλει add. editi antiqui.
³ ἀπολαύειν editi antiqui.
⁴ κνίσματα Ε.
⁵ ἐπλήκτοι Regius primus; ἀπράκτοι Regius sec. et Coisl. sec.; ἀπλήστοις Ε.
⁶ τὸ βούλεται μοι] τί μοι δὴ βούλεται τοῖς γράμμασι τὸ ῥόδον ἐπεισαγόμενον; πάντως οὐδὲν σε χρῆ editi antiqui.
every learned soul and also to yours—how is it that you yourself, although you preach to others that they should not harbour their anger until the setting of the sun, have harboured yours for many suns? Or did you perhaps prefer to punish me by depriving me of your honeyed words? Act not so, noble sir, but show yourself kindly, and permit me to enjoy your all-golden tongue.

LETTER CCCXLII

Basil to Libanius

Those who are attracted to the rose, as is natural for lovers of the beautiful, feel no vexation even at the thorns from the midst of which the flower springs. And I once heard a certain person say about roses, in jest perhaps or possibly in earnest, something to this effect—that nature has caused those delicate thorns to grow upon this flower that they might serve, as do the sundry ticklings which lovers use, to incite gently to a greater desire by the pleasant prickings of their stings.

With what purpose is the rose thus brought into my letter? You surely need not to be informed, if

1 Cf. Eph. 4. 25 and 26: ὅργιζεσθε καὶ μὴ ἀμαρτάνετε. ὁ θλιώς μὴ ἐπιδυνάτω ἐπὶ παροργισμῷ ὀμῶν. “Be angry, and sin not. Let not the sun go down upon your anger.”

2 Cf. the more common expression χρυσόστομος, “golden-mouthed,” a favourite epithet of orators among the later Greeks.

3 This and the following letters, especially Letter CCCXLIV, are quite unlike Basil’s certainly genuine letters in both content and style. On the other hand they are quite in the spirit of the age with their superficial thought and highly decorative language.
COLLECTED LETTERS OF SAINT BASIL

τῆς ἑπιστολῆς μεμνημένον τῆς σής, ἢ τὸ μὲν ἀνθός εἰχε τοῦ ρόδου, ὅλον ἡμῖν τὸ έαρ τῇ εὐγλωττίᾳ 1 διαπετάσασα, μέμψεσί δὲ τισί καὶ ἐγκλήμασι καθ' ἡμῶν ἐξηκάνθωτο. ἀλλ' ἐμοὶ τῶν σῶν λόγων καθ' ἡδονήν ἐστί καὶ ἡ ἀκανθα, πρὸς μείζονα πόθον τῆς φιλίας ἐκκαίουσα.

CCCXLIII

Λιβάνιος Βασιλείῳ

Εἰ ταῦτα γλώττῃς ἁργοτέρας, τίς ἄν εἰης αὐτὴν ἀκούων; σοῦ 2 μὲν γὰρ ἐν τῷ στόματι λόγων οἰκούσι πηγαί, κρείσσους ναμάτων ἐπιρροής· ἡμεῖς 3 δὲ εἰ μὴ καθ' ἡμέραν ἀρδοίμεθα, λείπεται τὸ σιγάν.

CCCXLIV

Βασιλείου Λιβανίῳ

Τὸ μὴ συνεχῶς μὲ γράφειν πρὸς τὴν σήν παί- δευσιν, πείθουσί τὸ τε δέος καὶ ἡ ἁμαθία· τὸ δὲ σε καρτερικώτατα σιωπᾶν, τί τῆς μέμψεως ἐξαιρήσεται; εἰ δὲ τὸς λογίσατο τὸ καὶ ἐν 4 λόγοις σε βιοῦντα ὅκνειν ἐπιστέλλειν, κατα- ψηφιεῖται σου λήθην τὴν πρὸς ἡμᾶς. ὁ γὰρ τὸ λέγειν πρόχειρον, καὶ τὸ ἐπιστέλλειν οὐκ ἀνέτοι- μον. ὁ δὲ ταῦτα κεκτημένος, εἴτε σιγῶν, εὐδηλον

1 τῆς εὐγλωττίας editi antiqui.  
2 σοῦ Harl., Anglicanus.  
3 ἡμῖν editi antiqui.  
4 τοῖς add. E.
LETTER CCCXLIII

you will but recall that letter of yours which, though it contained the bloom of the rose, unfolding to us by its sweet eloquence all the beauties of spring, yet was prickly with reproaches and complaints against us. But to me even the thorn of your words is pleasing, enkindling me to a greater longing for your friendship.

LETTER CCCXLIII

LIBANIUS to BASIL

If this your letter comes from a tongue that has grown lazy, what would you be should you whet it? For in your mouth indeed dwell fountains of words, more powerful than the onrush of streams; if we, on the other hand, be not watered daily, naught is left but silence.

LETTER CCCXLIV

BASIL to LIBANIUS

Both fear and lack of skill dissuade me from writing continually to your learned self; but regarding your most persistent silence, why shall it be exempt from the blame therefor? And if anyone considers that you, who make your living through eloquence, refrain from writing, he will condemn you for your forgetfulness of us. For he to whom speaking is easy finds writing also to be not difficult. Whoever, then, possesses these gifts and yet remains silent, quite

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1 Probably the answer to Letter CCCXLV.
2 The answer to the expression, ἐσχάτης ἀργίας, in Letter CCCXLV.
3 Cf. Note 1 of Letter CCCXLIII.
The water-nymphs were said to be the daughters of Achelous and one of the Muses. By their charm they lured their victims to destruction. They play an important part
LETTER CCCXLV

clearly does so from arrogance or forgetfulness. But I shall repay your silence with a greeting. Fare you well, then, most honoured friend, and write, if you so wish, and refrain from writing, if that is your pleasure.

LETTER CCCXLV

Libanius to Basil

I think that I should rather apologize for not having begun to write to you long ago than make an excuse for having begun to do so now. For I am the one who ran towards you whenever you appeared, with the greatest pleasure giving ear to the flow of your tongue, and rejoicing when you spoke, and with difficulty tearing myself away, and saying to my companions: "This man is the more charming than the daughters of Achelous, in that he enchants even as they do, but does not harm as do they. His doing no harm is only a small matter, but manifestly his melodious words are a boon to him who receives them." Therefore that I, who hold to such an opinion, who think that I am even regarded with affection, and who am reputed to have ability in speaking, cannot bring myself to write, must be imputed to extreme laziness, and it would at the same time be a token of a man inflicting punishment upon himself. For it is evident that you will send in exchange for my brief and wretched letter one that is both beautiful and ample, and you will surely be on your guard lest you wrong me a second time also.

in ancient literature. Cf. Plato, Phaedr. 263 D; Vergil, Cop. 15; Ovid, Met. 5. 552; Apollod. 1. 3, 4; Hyginus, Fab. 125; etc.
COLLECTED LETTERS OF SAINT BASIL

πολλοὺς βοήσεσθαι πρὸς τὸ ῥῆμα καὶ περιστη-
σεσθαι πρὸς τὰ πράγματα κεκραγότας. Βασίλειος
ηδικηκέ τι κἂν σμικρόν; οὐκοῦν καὶ Αἰακός,
καὶ Μίνως,¹ καὶ ὁ τούτω δὲ ἀδελφός.

Ἐγὼ δὲ σε τῇ μὲν ἀλλή νεικήκεναι συγχωρῶν·
tίς δὲ ίδὼν τέ σε καὶ οὐ φθονῶν; ἐν δὲ τί σοι
ἡμαρτήσθαι πρὸς ἡμᾶς, κἂν σε τοῦτ ἀναμνήσω,
pείθε τοὺς ἀγανακτούντας μὴ βοῶν. οὔδεις σοι
προσελθὼν καὶ χάριν ἐπαγγείλας,² ἢν δοῦναι
ῥάστον, ἄτυχῆς ἀπῆλθεν. εἰμὶ τούν τῶν χάριν
αἰτησάντων μὲν, οὐ λαβόντων δὲ. τί οὖν ἦτον;
πολλάκις ἐν στρατηγίῳ³ σοι συγγενόμενος
ἡβουλήθην διὰ τῆς σῆς σοφίας εἰς τὸ βάθος τῆς
Ὀμήρου μανίας εἰσελθεῖν. εἰ δὲ τὸ πᾶν οὐ δυνατόν,
σὺ δὲ ἄλλ’ εἰς μέρος ἡμᾶς εἰσάγαγε τοῦ κλῆρον.
μέρους δὲ ἔπεθύμουν, ἐν ὧ τῶν Ἐλλήνων κακῶς
πεπραχότων, ἃν⁴ ὡβρισέν⁵ Ἀγαμέμνων ἐθερά-
πευς δόροις. ταῦτ’ ἐμοῦ λέγοντος, ἐγέλας,
ἀρνεῖσθαι μὲν οὐκ ἔχων, ὡς οὐκ ἄν δύναιο

¹ Μήνως E. ² ἐπαγγείλας Regius sec., Coisl. sec.
³ στρατηγίου E. ⁴ om. E.
⁵ ὡβρισέν E. ⁶ θεραπεύων E.

¹ i.e. Rhadamanthus, judge in the lower world and the
embodiment of justice. He and Aeacus were sons of Zeus
and Aegina. Cf. Iliad 21. 189; Plato, Gorg. 560 E; etc. In
Servius, ad Aen. 6. 566, Rhadamanthus, Minos, and Aeacus
are said to be sons of Zeus and Europa. Cf. also Plato,
Gorg. 523 E.

² The place referred to is obscure. In Athens the στρατηγίον
was the office of the general; in Constantinople in the
Byzantine period it was used for the camp. It is certain
that Basil was never in camp with Libanius, but this may
be argued as just another indication of the spurious nature of
this letter. Cf. Prefatory Note of this volume. Some try to
see a proper name, Strategios, here.

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LETTER CCCXLV

But I think that many will cry out against the word "wrong" and will crowd around me clamouring in protest against the situation: "Has Basil done any wrong, however slight? Then also has Aeacus, and Minos, and the latter's brother."¹

But I agree that in the other letter you have been victorious—and who is there that has seen you and is not envious?—yet if I remind you of this—that you have erred against us in some one thing, persuade those who are angry to cease crying out against me. No one who has approached you and asked a favour which it was easy to grant has come away disappointed. Well, I am one of those who have asked a favour but have received it not. What, then, did I ask? Often when I was with you at the bar ² I longed to delve with the aid of your wisdom into the depths of Homer's frenzy. But if that longing is not practicable in its entirety, at least introduce us to a passage about the casting of the lots. And I always wanted to know about a passage where, after the Greeks had fared badly, Agamemnon conciliated with gifts the man ³ whom he had insulted. As I say this, you laugh, being unable to deny that you

³ Libanius, playfully teasing Basil, pretends that Basil has wronged him by not granting him one favour for which he had asked—the exposition of Homer. He now calls upon him to direct him to two passages, the contents of which he describes sufficiently for identification. The passages are selected for the analogy they offer to the case of Basil "victorious" over Libanius in the epistolary style. Cf. Letters CCCXXXVIII and CCCXXXIX.

In Iliad 7. 92 ff. nine Achaean chieftains cast lots to see which is to fight Hector in single combat. Libanius is rather subtle here, but one may conjecture that he wishes to draw Basil's attention to lines 89–91, where Hector thus speaks of the glory that will come to him through the fame of the
barrow of his defeated foeman: "His corpse will I render back to the well-bench'd ships, that the long-haired Achaeans may give him burial and heap up for him a barrow by the wide Hellespont. And many a one, even of men who are yet to be, will say: 'This is the barrow of a man that died in olden days, whom on a time in the midst of his prowess
LETTER CCCXLVI

could if you would, yet being unwilling to grant the favour. Does it not, then, seem to you and to those who are angry because I said that you wronged me that I am being wronged?

LETTER CCCXLVI

LIBANIUS TO BASIL

If we have indeed contributed anything in the way of eloquence to the youths whom you have sent, you yourself will judge. But I hope that the thing itself, even if it be little, will get the reputation of being great, because of your love for us. But as to that which you esteem above eloquence—sobriety and the refusal to give over our souls to ignoble pleasures—to this they have given great concern, and I have kept them, as was proper, mindful of him who sent them. So receive back your own, and praise those who by their character have brought credit to both you and me. But to urge you to give aid to them were like urging a father to give aid to his children!

glorious Hector slew.' So shall many a one say, and my glory shall never die."

The implications of the second passage, Iliad 19. 183 ff., are more obvious. When the Achaeans are hard pressed by the Trojans and the Achaeans are sorely in need of the aid of Achilles, still sulking in his tent because of the indignity put upon him by Agamemnon in taking Briseis from him, Agamemnon is prevailed upon by his leaders to placate him by gifts. Odysseus, who advises Agamemnon also to return Briseis, ends his speech thus, lines 181 ff.: "Son of Atreus, towards others thou shalt be more righteous hereafter; for in no wise is it blame for a king to make amends to another, if so be he wax wroth without a cause."

1 Cf. Letter CCCXL. 2 i.e. Basil.
COLLECTED LETTERS OF SAINT BASIL

CCCXLVII

Λιβάνιος Βασιλείῳ

Πᾶς μὲν ἑπίσκοπος πρᾶγμα δυσγριπτιστον,1 σὺ δὲ ὅσῳ τοὺς ἄλλους παρελήλυθας λογιότητι, τοσούτῳ καὶ φόβον μοι παρέχεις, μὴ πως ἔξαρνος στῆς πρὸς τὴν αἰτήσιν. κάπειδὴ στρωτήρων δέομαι. κάμακας δ' ἄν ἢ χάρακας ἄλλος εἴπε σοφιστῆς, οὐ χρήζων, ἄλλα τοῖς ῥηματίοις ἐγκαλλωπιζόμενος, ἢ τῆς χρείας γινόμενος. ἔγωγε,2 εἴ μὴ σὺ παράσχοις,3 ὑπαίθρους διαχειμάσω.

CCCXLVIII

Βασίλειος Λιβάνιῳ

Εἰ τὸ κερδαίνειν ταῦτο γριπτίζειν4 λέγεται, καὶ ταῦτὴν ἔχει τὴν σημασίαν ἢ λέξις ἢν ἐκ τῶν Πλάτωνος ἀδύτων ἡ σοφιστική σου ἡμῖν προεχειρίσατο, σκότησον, ὡς βαυμάσω, τῆς μᾶλλον ἐστὶ δυσγριπτιστὸς.5 ἢ μεῖς οἱ οὕτω δι᾽ ἐπιστολιμαίας δυνάμεως ἀποχαρακούμενοι, ἢ τὸ τῶν σοφιστῶν γεῖνος, οἷς τέχνη τὸ τελωνεῖν τοὺς λόγους ἐστὶ. τίς τῶν ἑπισκόπων τοὺς λόγους

1 δυσγριπτιστὸν E.
2 ἔγωγε Capps; ἔγω δὲ MSS. et editi.
3 παράσχεις editi antiqui; παράσχοι editio Basileensis.
4 γριπτίζειν E. 5 δυσγριπτιστός E.

1 κάμαξ in classical Greek means a straight slender pole or shaft; χάραξ a spear-shaft, a vine-pole or stake used to sup-
LETTER CCCXLVII

LETTER CCCXLVII

LIBANIUS TO BASIL

Every bishop is a most grasping person, and just as much as you have surpassed all other men in eloquence, just so much also do you cause me to fear lest somehow you take an attitude of refusal towards my request. And since I am in need of rafters—though any other sophist would have said "poles" or "stakes,"¹ not because he has any use for them, but because he prides himself on pretty words, or also has become addicted to the usage—I at least, unless you furnish them, shall winter in the open air.

LETTER CCCXLVIII

BASIL TO LIBANIUS

If the seeking of gain is used as being the same as "grasping," and the expression has the same meaning as that which your sophistic art has taken over for us from the innermost sanctuary of Plato,² consider, admirable sir, who is the more grasping—we, who are thus staked in³ by the palisade of your epistolary power, or the race of sophists, whose art consists in levying a toll upon eloquence. Who of the bishops has made merchandise out of eloquence?

¹ port vines. στρωτῆρες ("spreaders") was the most common word in every period for the rafters which were laid crosswise upon the roof-beams and supported the thatch or tiles.
² Plato does not use the word γραπτῆρας, but often disparages money-making, e.g. Plato, Pol. 9. 581 A—583 B.
³ A play on χάραξις in the previous letter.
COLLECTED LETTERS OF SAINT BASIL

εφοροθέτησε; τις τοὺς μαθητευμένους μισθοφόρους κατέστησεν; ύμεῖς 1 οἱ προτιθέντες τοὺς λόγους ὄνια, ὡσπερ οἱ τὸν μέλιτος ἐψήται τὰ μελίπηκτα. ὅρᾶς ὡς καὶ τὸν γέροντα ὑποσκιρτάν παρεκίνησας;

Ἐγὼ δὲ σοι 2 τῶ ταῖς μελέταις ἐμπομπεύοντι ἱσαρίθμους τοῖς 3 ἐν Θερμοπύλαις ἀγωνιζομένους 4 στρατιώταις στρωτήρας χρησθήναι προσέταξα, ἀπαντας εὐμήκεις, καὶ 5 κατὰ τὸν σὸν ὁμηρον, δολιχοσκίους, οὗς ὁ ἱερὸς Ἀλφαῖος 6 ἀποκαταστήσειν κατεπηγγείλατο.

CCCXLIX

Λιβάνιος Βασιλείω

Οὐ παῦσῃ, Βασιλείε, τὸν ἱερὸν τοῦτον τῶν Μουσῶν σηκὼν μεστὸν ποιῶν Καππαδοκῶν, καὶ ταῦτα ἀποξόντων γρητῆς καὶ χιόνος 7 καὶ τῶν ἐκείθεν καλῶν; μικροῦ δὲ με καὶ Καππαδόκην ἐθηκαί, ἀεὶ μοι τὸ προσκυνῶ σὲ 8 προσάδοντες. δεὶ δὲ ὤμως ἀνέχεσθαι, Βασιλείου κελεύοντος. ἵσθι τοῖνυν, ὡς τῆς μὲν χώρας τοὺς τρόπους ἕξακριβάζω, 9 τὴν δὲ εὐγένειαν καὶ τὸ ἐμμελὲς τῆς

1 ύμεῖς] ὡς ύμεῖς Harl. 2 σὲ E. 3 τοὺς E.
4 ἀγωνιζομένου E. 5 om. E. 6 om. E.
7 χιόνων editi antiqui. 8 sibi editi antiqui.
9 ἕξακριβάζων E et alii; ἕξακριβῶσω Harl.

1 Herod. 7. 202 gives the number of the Spartans there as three hundred.
2 Cf. Iliad 3. 346 and 355, and elsewhere.
3 Otherwise unknown. The name occurs several times in Scripture; e.g. Mark 2. 14; Matt. 10. 3.
LETTER CCCXLIX

Who has made his pupils pay fees? It is you who place eloquence on sale, just as those who make confections of honey peddle their honey-cakes. Do you see how you have aroused even the old man to cut capers?

But I to you, who make parade of your declamations, have ordered rafters to be furnished of an equal number with the soldiers who fought at Thermopylae, all of goodly length, and according to your Homer, "casting a long shadow," which the holy Alphaeus has promised to deliver.

LETTER CCCXLIX

Libanius to Basil

Will you not cease, Basil, to fill this sanctuary of the Muses with Cappadocians, and that, too, Cappadocians who reek with garlic and snow and the fine things of that country? And they almost made me also a Cappadocian, ever hymning to me your "I make obeisance to thee." But yet it must be endured, since Basil so bids. Know, therefore, that while I strive to observe strictly the customs of that country, yet I shall cause these men to assume the

4 The meaning of this word (γρυτή) is uncertain. Maas thinks that it is a kind of garlic; others consider it akin to κριότη, and translate "frost"; still others make it the equivalent of γρύτη, "frippery."

5 The Persian and western Asiatic form of greeting a superior was to prostrate the body, and this custom was insisted upon in the court of Byzantium. The usual polite Greek formula was χαίρε or ἀσπάζομαι.
COLLECTED LETTERS OF SAINT BASIL

ἐμὴς Καλλιόπης μεταμφιάσω τοὺς ἀνδρας, ἵνα ὀφθεῖν ὑμῖν ἀντὶ φασσῶν περιστεραί.

CCCL

Βασίλειος Λιβανίῳ 1

Δέλυταί σοι τὸ δύσθυμον. τοῦτο γὰρ ἦστω 2 τῆς ἐπιστολῆς τὸ προοίμιον. σύ δὲ σκόπτε καὶ διάσυρε τὰ ἡμέτερα, εἴτε γελῶν εἴτε σπουδάζων. τί δὲ χρόνος ἡ γρηγορίας ἐμνημόνευσας, παρὸν ἐνυπρο-

φάνῳ ἡμῶν τοῖς σκώμμασιν; ἐγὼ δὲ, ὁ Λιβάνιος, ἦν σοι καὶ πλατὺν κινήσω τὸν γέλωτα, ὑπὸ παραπτέσματι καλυπτόμενος χίλιον, τὴν ἐπι-

στολὴν ἐγραψα, ἢν δεξάμενος ψαύων χερσί, γνῶσῃ ὡς κρυφά τις αὐτῇ καὶ τὸν πέμψαντα χαρακτηρίζει ἐμφωλεύοντα, καὶ μὴ δυνάμενον ἔξω τῶν δωματίων 3 προκύπτειν. τάφοις γὰρ τοὺς ὦκους κεκτήμεθα, μέχρις ἐπιλάβοι τὸ ἔαρ καὶ νεκροὺς ἡμᾶς ὄντας πρὸς ζωὴν ἐπανάξη, 4 πάλιν τὸ εἶναι, ὡσπερ φυτοῖς, χαρίζόμενον.

CCCLI

Βασίλειος Λιβανίῳ

Πολλοὶ περιτυχόντες ἡμῖν τῶν αὐτόθι 5 ἐθαύ-

μασάν σου τὴν ἐν τοῖς λόγοις ἀρετήν. ἔλεγον γὰρ ἐπίδειξίν τινα γεγενήσθαι λαμπρὰν ἀγαν,

1 τρὶς τὰς ἐκατέρας ἐπιστολὰς add. Harl. 2 ἦσται Ἐ.
3 τοῦ ὅμωματιου Regius sec., Coisl. sec.
4 ἐπανάξη editi antiqui.
5 αὐτόθεν Regius sec., Coisl. sec.

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LETTER CCCL

nobility and the elegance of my Calliope, in order that when you see them they may be tame doves instead of wild pigeons.¹

LETTER CCCL

Basil to Libanius ²

Dissolved is your ill-temper! For let this be the proem of my letter. And do you go on ridiculing and disparaging our actions, whether laughing or in earnest. But why have you mentioned snow and garlic, when you might have made fun of our jokes? But I, Libanius—that I may even rouse you to loud laughter—have written this letter while covered over with a blanket of snow, and when you receive it and touch it with your hands, you will recognize how cold a thing it is and how it characterizes the sender who lurks within and cannot put his head out of his chamber. For the houses we possess are graves until spring returns and brings us who were corpses back to life, once more bestowing existence upon us, as upon plants.

LETTER CCCLI

Basil to Libanius

Many who have met us have marvelled at your excellence in eloquence. For they said that there had been an exceedingly brilliant display; and there

¹ Cf. Plato, Theaet. 199 B: λαβεῖν φάτταν ἀντὶ περιστερᾶς, "to take a wild pigeon instead of a tame one."
² An answer to the preceding letter.
καὶ ἀγών ἦν, ὡς ἐφασκον, μέγιστος, ὡς πάντας μὲν συνυδραμεῖν καὶ μηδένα ἐτερον ἐν τῇ πόλει φανήσαι ἡ μόνον Λιβάνιον ἀγωνιζόμενον, καὶ πάσαν ἡλικίαν ἀκροωμένην. οὐ γὰρ ήξιόν τις ἐξω τῶν ἀγώνων γενέσθαι, οὐκ ἀξιώματος ὅγκος συνών, οὐ στρατιωτικὸς καταλόγος ἐμπρέπων, οὐ βαναύσως τέχναις σχολάζων. ἡδη δὲ καὶ γυναίκες παρεῖναι κατηπείγοντο τοῖς ἀγώσι. τις δὲ ὁ ἀγών; τις δὲ ὁ λόγος ὁ τὴν πάνδημον συναγείρας πανήγυριν; καὶ δὴ μοι ἢγγειλάν δυσκόλου τρόπον ἀνδρός τὸν λόγον ἐνστήσασθαι. ὃν οὔτω θαυμασθέντα μὴ κατόκυνε μοι πέμψαι, ἵνα κἀγὼ τῶν λόγων ἐπαίνετης εἰην τῶν σῶν. ο γὰρ Λιβάνιον ἐπαίνῳ καὶ τῶν ἔργων ἐκτός, τις ἃν γένωμαι νῦν ὑπόθεσιν ἐπαίνῳ εὐράμενος.¹

CCCLII

Λιβάνιος Βασιλείῳ

'Ιδοὺ πέπομφα τῶν λόγων, ἱδρῶτι περιρρεόμενος. πώς γὰρ οὐκ ἐμελλον, ἀνδρὶ τοιούτῳ ² πέμπτων τῶν λόγων, δε ἰκανὸς ἐστὶ τὴν Πλάτωνος σοφίαν καὶ Δημοσθένους δεινότητα τῇ περὶ τοὺς λόγους εὐμαθεία δεῖξαι θρυλλομένας μάτην, τὸ

¹ εὐράμενος editi antiqui. ² τοσούτῳ Harl.

¹ Libanius is imitating the speech of a peevish and irritable husband to a garrulous woman.
LETTER CCCLII

was, as they said, a mighty contest, so that all men gathered together, and that no other man was seen in the city except Libanius alone as he waged the contest, while people of every age listened. For no one thought it good to be absent from the contests, neither he who lived amid a vast and impressive dignity, nor he who stood conspicuous in the lists of eligibles for military service, nor he who was busy in the menial crafts. And at last even women hastened to be present at the contests. “But what is the contest? And what is the oration which has brought together the assemblage of all the people?” And so they told me that the orator had just begun a speech of a man of irritable disposition. This oration which has been so admired do not begrudge to send to me, that I also may be a eulogist of your eloquence. For I who eulogize Libanius even without having his works, what shall I soon become when I have found a basis for eulogies?

LETTER CCCLII

Libanius to Basil

Behold, I have sent the oration, though I am dripping with sweat. For how could I help being in this state, when I am sending my oration to a man of such ability that he, through the learning he possesses in the art of eloquence, can readily prove that the wisdom of Plato and the masterful intensity of Demosthenes are noised abroad all in vain, and that, as far as my own ability is concerned, it is like

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2 In answer to the preceding letter.
COLLECTED LETTERS OF SAINT BASIL

δε ἐμὸν τοιούτον, οἶον κώνωψ ἐλέφαντι παραβαλ-λόμενος; οἶθεν πέφρικα καὶ τρέμω, τὴν ἡμέραν λογιζόμενος, καθ’ ἣν ἐπισκέψῃ τοὺς λόγους μικροῦ δὲ 1 καὶ τῶν φρενῶν ἐκπέπτωκα.

CCCLIII

Βασίλειος Λιβανίος

Ἀνέγνων τὸν λόγον, σοφῶτατε, καὶ ὑπερτε-θαύμακα. ὁ Μοῦσαι, καὶ λόγοι, καὶ Ἀθῆναι, οἶαι τοῖς ἑρασταῖς δωρεῖσθε! οἶους κομίζονται τοὺς καρπούς, οἱ βραχὺν τινα χρόνον ὕμιν συγγινόμενοι! ὃ πηγῆς πολυχεύμονος, οἶους ἐδείξε τοὺς ἀρνομένους! αὐτὸν γὰρ ἐδόκοιν 2 ὄραν ἐν τῷ λόγῳ λάλω συνόντα γυναῖ. ἐμπνευν γὰρ λόγον ἐπὶ χθόνος Λιβανίος ἔγραψεν, ὅς μόνος τοῖς λόγοις ψυχήν ἐχαρίσατο.

CCCLIV

Λιβανίος Βασιλείῳ

Νῦν ἔγνων εἶναι ὃ λέγομαι. Βασιλείου γάρ με ἑπαγεῖσαντος, κατὰ πάντων ἔχω τὰ νικητῆρια. καὶ τὴν ψῆφον δεξαμένῳ 3 τὴν σὴν ἐπεστὶ μοι

1 δεῖν Coisl. see., Regius sec.
2 τὸν δύσκολον add. Harl.
3 δεξαμένωs E, Med.

1 In answer to the preceding letter.
2 The fount is Athens, from whose schools of philosophy and eloquence men like Libanius drew their training and inspiration.
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LETTER CCCLIII

a mosquito compared with an elephant? That is the reason I quiver and shake, as I think of the day on which you will inspect my eloquence; and almost have I even lost my wits!

LETTER CCCLIII

Basil to Libanius

I have read the oration, most learned sir, and have admired it exceedingly. O Muses, O Eloquence, O Athens, what gifts you bestow upon your lovers! What fruits do they reap who but for a short time associate with you! Ah, the copiously-flowing fount, what accomplished men it has made of those who draw therefrom! For I seemed to see in the oration the man himself engaged in conversation with a garrulous woman. For a living and breathing speech on earth has Libanius written, who alone has endowed words with a soul.

LETTER CCCLIV

Libanius to Basil

Now I know that I am what I am called. For since Basil has praised me, I hold the prize of victory over all! And now that I have received your vote

3 Cf. note of Letter CCCLI. The "irritable man" of that letter seems to have been portrayed in the oration of Libanius in a dramatic dialogue with the woman. Possibly Basil's text contained τὸν δύσκολον, now found only in Harleianus.

4 In answer to Letter CCCLIII.
COLLECTED LETTERS OF SAINT BASIL

βαδίζειν μετὰ σοβαροῦ τοῦ βαδίσματος, οἷά τις ἀλαξὼν τοὺς πάντας περιφρονῶν. ἐπεὶ οὖν καὶ σοὶ κατὰ μέθης λόγος πεπόνηται, βουλόμεθα τοῦτω περιτυχεῖν. ἀλλὰ κομψὸν μὲν τι λέγειν οὐκ ἐθέλω. ὃ δὲ λόγος ὀφθεὶς διδάξει με τὴν τοῦ λέγειν ¹ τέχνην.

CCCLV

Διβάνιος Βασίλειῳ

Ἀρα, Βασίλειε, μὴ τὰς Ἀθήνας οἰκεῖς, καὶ λέληθας σεαυτόν; οὺ γὰρ τῶν Καίσαρέων οἱ παιδεῖς ταῦτα ἀκούειν ἡδύναντο. ἡ γλῶττα γὰρ μοι τούτων ἐθάς οὐκ ἦν· ἀλλ’ ὀσπερεὶ τινα κρημνὸν διοδεύοντος, πληγεῖσα τῇ τῶν ὀνομάτων καινοτομία, ἐμοὶ τε τῷ πατρὶ ἐλεγεῖ· Πάτερ, οὐκ ἐδίδαξας· "Ομηρος, οὗτος ἀνήρ, ἀλλὰ Πλάτων, ἀλλ’ Ἀριστοτέλης, ἀλλὰ Σουσαρίων,² ὅ τὰ πάντα ἐπιστάμενος. καὶ ταῦτα μὲν ἡ γλῶττα. σὲ δὲ εἰς, Βασίλειε, τοιαῦτα ἡμᾶς ἐπαινεῖν.

¹ λόγου editi antiqui. ² Σουσαρίων Med.

¹ κατὰ μεθυόντων, Homilia XIV. "No, don’t take this as a witticism, as if I needed a cure!" intimates Libanius in the next sentence.

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LETTER CCCLV

it is permitted me to walk 'with swaggering gait, like a braggart who looks with contempt upon all. Since, then, you also have composed an oration, one against drunkenness,\(^1\) we wish to read it. Nay, I have no wish to say anything witty! But the oration, when seen, will teach me the art of speaking.

LETTER CCCLV

LIBANIUS TO BASIL\(^2\)

You are not, are you, Basil, living in Athens, and have not been aware of it? For no sons of Caesarea could have been your audience when you spoke thus. Why, my own tongue was not accustomed to such language; nay, it was struck giddy, as when one goes down a precipice, by the novelty of the words you used, and said to me, its father:\(^3\) "Father, you have not so taught. A Homer is this man, nay rather a Plato, nay rather an Aristotle, nay rather a Sousarion,\(^4\) this man who knows everything!" And so indeed did my tongue speak. But would that you, Basil, might praise us in such fashion!

\(^2\) Written, it would seem, after he had read Basil's oration "Against Drunkenness," referred to in the preceding letter.

\(^3\) Because the tongue is trained by its possessor, as a father trains his child.

\(^4\) The origin of Attic comedy is ascribed to Sousarion, a native of Tripodiscus, a village of Megaris. He is said to have introduced Megarian comedy into Attica between 580 and 564 B.C.
COLLECTED LETTERS OF SAINT BASIL

CCCLVI

Βασίλειος Αιβανίω

Δεχομένους μὲν ἦμιν ἄ γράφεις, χαρά: ἀπαίτουμένοις δὲ πρὸς ἄ γράφεις ἀντεπιστέλλειν, ἀγών. τί γὰρ ἂν εἴποιμεν πρὸς οὕτως ἀττικίζουσαν γλῶτταν, πλὴν ὅτι ἄλιεὼν εἰμὶ μαθητής; ὀμολογῶ καὶ φιλῶ.

CCCLVII

Λιβάνιος Βασιλείῳ

Τί παθὼν Βασίλειος ἐδυσχέρανεν τὸ γράμμα, τῆς φιλοσοφίας τὸ γνώρισμα; παίζειν παρ’ ύμῶν ἐδιδάχθημεν· ἀλλ’ ὄμως τὰ παίγνια σεμνὰ καὶ οἰονεῖ τολιὰ πρέποντα. ἀλλὰ πρὸς τῆς φιλίας αὐτῆς καὶ τῶν κοινῶν διατριβῶν, λύσον μοι τὴν ἀθυμίαν, ἢν μοι ἐτεκεν ἢ ἐπιστολή. . . . . . . .

. . . . οὐδὲν διαφέρονσα.

CCCLVIII

Λιβάνιος Βασιλείῳ

'Ὡ χρόνων ἔκεινων, ἐν οἷς τὰ πάντα ἦμεν ἀλλήλοις! νῦν διικίσμεθα πικρῶς, ὑμεῖς μὲν ἔχοντες ἀλλήλους, ἐγὼ δὲ ἀνθ’ ύμῶν οἵοι περ ὑμεῖς οὔδενα. τὸν δὲ Ἄλκιμον ἄκοιον τὰ νέων ἐν γῇρα τολμᾶν καὶ πρὸς τὴν Ῥώμην πέτεσθαι,

1 A lacuna follows here in all the MSS.

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LETTER CCCLVI

LETTER CCCLVI

Basil to Libanius

For us when we receive the letters you write, joy; but for us when we are asked to reply to the letters you write, a struggle. For what could we say to a tongue which speaks Attic thus—except that I am a disciple of fishermen? I confess it and I cherish it.

LETTER CCCLVII

Libanius to Basil

What possessed Basil that he was angered at our letter, the token of our love of wisdom? It is by you that we have been taught to jest; but still the jests were sedate, and, as it were, befitting a grey head. Nay, in the name of our very friendship and our common studies, put an end, I pray, to the despondency which your letter bred in me . . . differing in no way.

LETTER CCCLVIII

Libanius to Basil

Ah for those times when we were everything to each other! Now we live cruelly separated, you having each other, but I having in your place no one like you. And I hear that Alcimus is in old age daring the deeds of youth and is flying to Rome,

2 His comrades among the clergy.
3 A rhetorician of Nicomedia, who spent some time with Libanius at Antioch.
COLLECTED LETTERS OF SAINT BASIL

περιθέντα σοι τὸν τοῦ συνείναι τοῖς παιδαρίοις πόνον. σὺ δὲ, τά τε ἄλλα πρᾶος τις, καὶ τοῦτο οἴσεις οὐ χαλεπῶς, ἐπεὶ καὶ ἡμῖν τοῦ γράψαι πρῶτερον οὐκ ἔσχες χαλεπῶς.

CCCLIX

Βασίλειος Λιβανῖῳ

Σὺ μὲν ὄλην τὴν τῶν παλαιῶν τέχνην ἐν τῇ σαυτῷ κατακλείσας διανοίᾳ τοσοῦτον σιγᾶς, ὡς μηδ’ ἐν ἐπιστολαῖς ἡμῖν δίδοναι τι κερδαίνειν. ἐγὼ δὲ, εἰπερ ἢν ἀσφαλές ἡ τοῦ διδασκάλου τέχνη, ἠλθον ἄν παρὰ σοί, ποιησάμενος Ι. Ἰκάρου πτερόν. ἀλλ’ ὁμως, ἐπειδὴ οὐκ ἔστι πιστεύσαι ἡλιοῦ κηρόν, ἀντὶ τῶν Ἰκάρου πτερῶν ἐπιστέλλω σοι λόγους, δεικνύντας τὴν ἡμετέραν φιλίαν. φύσις δὲ λόγων, μηνύοσα τοὺς κατὰ ψυχὴν ἔρωτας. καὶ ταῦτα μὲν οἱ λόγοι σὺ αὐτοὺς ἄγοις ὅπου βούλεις καὶ τηλικοῦτον κράτος κεκτημένοις, σιωπᾶς. ἀλλα μετάστησον καὶ ἐφ’ ἡμᾶς τὰς ἀπὸ τοῦ στόματὸς σου τῶν λόγων πηγάς.

CCCLX

Ἐκ τῆς ἐπιστολῆς αὐτοῦ πρὸς Ἰουλιανὸν τὸν παραβατὴν

Κατὰ τὴν θεόθεν ἐπικεκληρωμένην ἡμῖν ἀμώμητον πίστιν τῶν Χριστιανῶν ὀμολογοῦ καὶ

1 ποιησάμενος MSS. et editi; ποιησάμενος Capps.

1 i.e. Libanius. His art, splendid like the sun, renders it unsafe for anyone to fly to him on waxy wings.

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having placed upon you the labour of being in attendance upon his lads. But you, always a gentle person, will bear this also without fretting, since you were not fretful towards us for having had to write first.

LETTER CCCLIX

Basil to Libanius

You, who have locked within your own mind the entire art of the ancients, remain so silent that you do not even by writing letters grant us to have any profit from you. But as for me, if the art of the teacher\(^1\) were safe, I should have gone to be with you, having fashioned for myself wings of Icarus. But nevertheless, since it is not possible to entrust wax to the sun, instead of using wings of Icarus I do send you by letter words which prove our friendship. And it is the nature of words to disclose the love that is within the soul. And here are the words; may you lead them where you will;\(^2\) and yet, although endowed with so great power, you remain silent. Nay, transfer to us also the fountains of eloquence which issue from your lips.

LETTER CCCLX

From his Letter to Julian the Apostate\(^3\)

According to the blameless faith of the Christians divinely bequeathed to us, I confess and agree that

\(^2\) In other words, please write in one mood or another.

\(^3\) This letter is clearly spurious. It has been attributed to the Greek Iconoclasts. The vocabulary, particularly that employed in the Trinitarian controversy, and the style are not Basil’s. Furthermore, it is missing in all the MSS. of St. Basil’s letters.
Letters CCCLXI to CCCLXIV have been the subject of much discussion. Apollinarius, bishop of Laodicea, the other participant in the correspondence, was condemned as a heretic by the Synod of Alexandria in 362, also by the Synod of Rome under Pope Damasus and by the Council of Constantinople. According to Basil’s own testimony he corresponded with Apollinarius when both were laymen, but not concerning any questions of dogma. It is known that Eustathius changed the text of a letter written by Basil to Apollinarius and had it circulated in order to convict Basil of being in communion with Apollinarius. That letter, however, does not seem to be in this group of four letters.
LETTER CCCLXI

I believe in one God, the Father Almighty, God the Father, God the Son, God the Holy Spirit; one God, the Three, do I worship and glorify. And I confess also the dispensation of the Son in the flesh, and Holy Mary mother of God who bore Him in the flesh. And I accept also the holy Apostles, prophets, and martyrs, and I call upon these for supplication unto God, that through them, that is, through their mediation, the kind God may become propitious to me, and that there may be and be granted to me atonement also for my sins; wherefore I both honour and kiss the features of their images, especially of those who have been handed down from the holy Apostles and are not forbidden, but are represented in all our churches.

LETTER CCCLXI

To Apollinaris

To my most reverend master Apollinaris, I, Basil, send greetings. We once wrote to you about some

Yet the letters of this group seem to have been forged for the same purpose. It is worthy of note also that these four letters are entirely lacking in all but two MSS. of Basil.

For the theological discussion and the terminology used see Introduction and Letter VIII with notes, Vol. I.

The more important terminology is as follows:

άνόμωσις, dissimilis, unlike.

οὐσία, substantia (although the Latin rendering is etymologically the same as ὑπόστασις), substance.

ὁμοούσιος, consubstantialis, consubstantial, of the same substance.

ὁμοουσιοσ, similis quoad substantiam, of similar substance.

ὁμοιος, similis, like.

Граfaίς ἀσαφῶν ἐπεστέλλομεν, καὶ ἡφραίνομεθα οἷς τε ἐπεμπτες οἷς τε ὑπισχυο. νῦν δὲ μείζων ἡμῶν ὑπὲρ μειζόνων ἡ φροντὶς προσελήλυθεν, εἰς ἡν οὐδένα ἔτερον ἐχομεν ἐν τοῖς νῦν ἀνθρώπων τοιούτων κοινωνῶν καὶ προστάτην ἐπικαλέσασθαι, ὅποιον σε καὶ ἐν γνώσει καὶ ἐν λόγῳ ἀκριβῆ τε ὁμοῦ καὶ οὐπρόσιτον ὁ Θεὸς ἡμῖν ἔδωρήσατο.

'Επει οὖν οἱ πάντα φύροντες, καὶ λόγων καὶ ξηθημάτων τὴν οἰκουμένην ἐμπλήσατες, τὸ τῆς οὐσίας ὄνομα ως ἀλλότριον τῶν θείων λογίων ἐξέβαλον, καταξίωσων ἡμῖν σημαίνα, ὅταν τε οἱ πατέρες αὐτῷ ἐχρήσαντο, καὶ εἰ μηδαμοῦ εὑρες ἐν τῇ Γραφῇ κείμενον. τὸν γὰρ ἐπιούσιον ἄρτον, καὶ τὸν λαὸν τῶν περιούσιον, καὶ εἰ τι τοιούτων, ως οὐδὲν ἔχοντα κοινῶν διαπτύωσιν. ἐπειτά μέντοι καὶ περὶ αὐτοῦ τοῦ ὁμοουσίου (οὐ ἔνεκεν ἡγοῦμαι ταῦτα κατασκευάζειν αὐτοὺς, βαθέως τὴν οὐσίαν διαβάλλοντας, υπὲρ τοῦ μηδεμίαν χώραν τῷ ὁμοουσίῳ καταλιπεῖν) διαλαβεῖν ἡμῖν πλατύτερον βουλήθητι, τίνα τὴν διάνοιαν ἔχει, καὶ πῶς ἄν ὑγίως λέγοιτο, ἐφ' ὁν οὑτε γένος κοινὸν ὑπερκείμενον θεωρεῖται, οὑτε ύλικῶν ὑποκείμενον προούπάρχον, οὐκ ἀπομερισμὸς τοῦ προτέρου εἰς τὸ δεύτερον. πῶς οὖν χρῆ λέγειν ὁμοούσιον τὸν Τίν τῷ Πατρί, εἰς μηδεμίαν έννοιαν τῶν εἰρημένων καταπίπτοντας,

1 Cf. Matt. 6. 11: τῶν ἄρτων ἡμῶν τῶν ἐπιούσιον ὅσα ἡμῖν σήμερον. "Give us this day our supersubstantial bread." Cf. also Luke 11. 3. (This rendering is based upon the etymology ἐπί + οὐσία. It is probably better to explain ἐπιούσιον as meaning τὴν ἐπιούσιαν ἡμέραν, "the coming day." Hence A.V. "daily.")

2 Cf. Titus 2. 15: ὃς ἐδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτράσῃται
obscure passages in the Scriptures, and we were well heartened both by what you sent and by what you promised to send. But now a greater concern over greater matters has come upon us, to which we can summon no one else among the men of this time who is such, as fellow-worker and protector, as God has bestowed upon us in you, who both in knowledge and in speech are at the same time accurate and easy of approach.

Now since those who are confusing everything, and have filled the world with arguments and investigations, have cast aside the name of "substance" as foreign to the Divine Scriptures, deign to inform us both how the fathers used it and whether you have found that it exists anywhere in Scripture. For such expressions as "the supersubstantial bread,"¹ and "the acceptable people,"² and the like they scornfully reject as having nothing in common. In the second place, moreover, regarding "consubstantial" itself (because of which I think they are getting up this affair, slandering "substance" deeply, in order to leave no room for "consubstantial"), be so kind as to make a more elaborate analysis for us, as to what meaning it has, and how it may be used soundly in matters wherein neither a common overlying class is discerned nor an underlying pre-existing material, no division of the first into the second. How, then, we should speak of the Son as "consubstantial" with the Father without falling into one of the afore-

³³³
COLLECTED LETTERS OF SAINT BASIL

θέλησον ἡμῖν πλατύτερον διαρθρώσαι. ἡμεῖς μὲν γὰρ ύπειλήφαμεν, οὗτος ἄν εἶναι καθ’ ὑπόθεσιν τοῦ Πατρὸς οὐσία ληφθῇ, τούτο εἶναι πάντως ἀναγκαίον καὶ τήν τοῦ Τίον λαμβάνεσθαι. ὡστε εἰ φῶς νοητόν, ἁδίων, ἀγέννητον τήν τοῦ Πατρὸς οὐσίαν τις λέγοι, φῶς νοητόν, ἁδίων, ἀγέννητον καὶ τήν τοῦ Μονογενοῦς οὐσίαν ἐρεῖ. πρὸς δὲ τήν τοιαύτην ἐννοιαν δοκεῖ μοι ἢ τοῦ ἀπαραλλάκτως ὁμοίων φωνή μᾶλλον ἥπερ ἡ τοῦ ὁμοιουσίου ἀρμόττειν. φῶς γὰρ φωτὶ μηδεμίαν ἐν τῷ μᾶλλον καὶ ἔττου τῆς διαφορᾶς ἔχου, ταύτου μὲν οὐκ εἶναι (διότι ἐν ἱδίᾳ περιγραφῇ τῆς οὐσίας ἐστὶν έκάτερον), ὁμοίων δὲ κατ’ οὐσίαν ἀκριβῶς ἀπαραλλάκτως, ὁρθῶς ἂν οἴμαι λέγεσθαι. εἰτε οὕν ταύτας χρῆ διαλέγεσθαι τὰς ἐννοίας, εἰτε ἑτέρας μείζους ἀντιλαβεῖν, ὡς σοφὸς ἰατρὸς (καὶ γὰρ ἐξεφήναμέν σοι τὰ ἐν τῇ καρδίᾳ), τὸ μὲν ἀρρωστοῦν ἱάσαι, τὸ δὲ σαθρὸν ὑποστήριξον, παντὶ δὲ τρόπῳ βεβαιῶσον ἡμᾶς.

Τοὺς μετὰ τῆς εὐλαβείας σοῦ ἀδελφοὺς ἀσπάζομαι, καὶ ἄξιον μετὰ σοῦ εὐχεσθαι ὑπὲρ ἡμῶν, ἵνα σωθῶμεν. ὁ ἐταῖρος Γρηγόριος, τὸν μετὰ τῶν γονέων ἐλόμενος βίον, αὐτοῖς σύνεστιν. ὑγιαίνων ἐπιπλέεστον φυλαχθεῖν ἡμῖν, ὦφελῶν ἡμᾶς καὶ ταῖς εὐχαῖς καὶ τῇ γυνώσει.

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LETTER CCCLXI

mentioned meanings, please explain to us more fully. For we have supposed that whatever by way of hypothesis the substance of the Father is assumed to be, this must by all means be assumed as also that of the Son. So that if anyone should speak of the substance of the Father as light perceptible to the mind, eternal, unbegotten, he would also call the substance of the Only-begotten light perceptible to the mind, eternal, unbegotten. And in such a meaning the expression "like without a difference" seems to me to accord better than "consubstantial." For light which has no difference from light in the matter of greater and less cannot be the same (because each is in its own sphere of substance), but I think that "like in substance entirely without difference" could be said correctly. Therefore whether these thoughts should be discussed or other greater ones taken up, like a wise physician (for we have opened up to you what is in our heart), heal our weakness and sustain what is rotten, and in every way strengthen us.

I greet the brothers who are with your Piety and ask that with you they may pray for us that we may be saved. Our friend Gregory, who has chosen to live with his parents, is with them. In good health may you be preserved to us for the longest while, giving aid to us both by your prayers and by your knowledge.

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CCCLXII

Βασιλείῳ Ἀπολινάριος

Φιλοθέως πιστεύεις, καὶ φιλολόγως ξητεῖς, καὶ παρ’ ἡμῶν τὸ πρόθυμον ὀφείλεται διὰ τὴν ἁγάπην, εἰ καὶ τὸ ἵκανὸν τῷ λόγῳ μὴ ἔποιητο, διὰ τὸ τῆς ἡμέτερον ἐνδεές καὶ τὸ τοῦ πράγματος ὑπερφυές.

Οὐσία μία ὄντων ἀριθμὸν μονὸν λέγεται, ὡστερ λέγεις, καὶ τὸ ἐν μιᾷ περιγραφῇ, ἀλλὰ καὶ ἰδίως ἀνθρώπων δύο καὶ ἅλλου ὄσον τῶν κατὰ γένος ἐνιαξομένων ὡστε ταύτη γε καὶ δύο καὶ πλείονα ταύτων εἶναι κατὰ τὴν οὐσίαν, καθὼ καὶ πάντες ἀνθρωποὶ Ἀδάμ ἐσμένει εἰς ὄντες, καὶ Δαβιδ ὁ τοῦ Δαβιδ νῖός, ως ταύτων ᾧν ἐκεῖνοι καθὰ καὶ τοῦ Τιόν λέγεις καλῶς τοῦτο εἶναι κατὰ τὴν οὐσίαν, ὡστε τὸν Πατήρ. οὐδὲ γὰρ ἔτερως ἄν ἦν Θεὸς ὁ Τίός, ἐνὸς ὀμολογομένου καὶ μονοῦ Θεοῦ τοῦ Πατρός· ὧς πον καὶ εἰς Ἀδάμ, ὁ ἀνθρώπων γενάρχης, καὶ εἰς Δαβιδ, ὁ τοῦ βασιλείου γένους ἀρχηγέτης.

Ταύτη γε τοι καὶ ἐν εἶναι γένος ὑπερκείμενον, ἥμισεν ὑποκείμενην, ἐπὶ Πατρὸς καὶ Τιοῦ, περιαρεθήσεται τῶν ὑπονοίων, ὅταν τὴν γεναιρχικὴν παραλάβουμεν ἱδιότητα τῆς ἀνωτάτων ἀρχῆς, καὶ τὰ ἐκ τῶν γεναιρχῶν γένη, πρὸς τὸ ἐκ τῆς μιᾶς ἀρχῆς μονογενὲς γέννημα· μετρίως γὰρ τὰ τοιαῦτα εἰς ὁμοίωσιν ἔρχεται. καθὼ μηδὲ τοῦ Ἀδάμ, ὡς θεοπλάστου, καὶ ἡμῶν, ὡς

1 Cf. note of preceding letter. The entire subject-matter of this letter is fully treated in Letter VIII.

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You believe as a lover of God, and you seek as a lover of knowledge, and on our part good-will is due through charity, even though full satisfaction should not follow on our words, on account both of our own deficiency and of the preternatural nature of the subject.

Substance is called one not in number alone, as you say, and as to its being confined to a single sphere, but also in a special manner, as when two men and any other person are united by class; so that in this sense both two and more are the same in substance, just as all we men are Adam, being one, and David is the son of David, as being the same as David his father; just as you rightly say that the Son is the same in substance as the Father. For not otherwise would the Son be God, since God the Father is confessed as one and only; just as, no doubt, there is both one Adam, the first of the human race, and one David, the first of a race of kings.

In this way, to be sure, it will be conjectured from suppositions that there is one overlying class, or one underlying material, in the case of Father and Son, whenever we assume the genarchic principle of the first beginning, and races coming from the origination of the race, with reference to the only begotten offspring of the one beginning. For in a measure such do come into a likeness. Just as of Adam, as one made by God, and of us, as descendants of

\[\text{2 i.e. by blood.}\]
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ἀνθρωπογεννητῶν, ἐν ὑπέρκειται γένος, ἄλλος ἄνθρωπον ἄρχη. μὴτε ὑλὴ κοινὴ αὐτοῦ τε καὶ ἡμῶν, ἄλλος ἄντων ἀνθρώπων ὑπόθεσις. μὴτε μὴν τοῦ Δαβίδ, καὶ τοῦ γένους τοῦ ἐκ Δαβίδ, προεπινοεῖται, καθὸ Δαβίδ, ἐπεὶ περὶ ἕτο τοῦ Δαβίδ ἰδιότης ἀπὸ τοῦ Δαβίδ ἀρχεται, καὶ ἡ ὑπόθεσις τῶν ἑκ αὐτοῦ πάντων αὐτοῦ· ἄλλο ἐπειδὴ ταῦτα ἀπολεῖται, καθὸ εἰςιν ἔτεραι κοινότητες ἀνθρώπων ἀπάντων πρὸς ἀλλήλους, οὐκ ἀν ἄδελφῶν, ἐπὶ δὲ Πατρὸς καὶ Τίνος τοιοῦτον οὐκ ἑστιν, ἀλλὰ τὸ ὅλον Πατὴρ ἄρχη, καὶ Τίδις ἐκ τῆς ἀρχῆς.

Οὐκοῦν οὔδε ἀπομερισμὸς τοῦ προτέρου εἰς τὸ δεύτερον, ὡσπερ ἐπὶ σωμάτων, ἄλλο ἀπογέννησις. οὔδε γὰρ ἡ Πατρὸς ἰδιότης καθάπερ εἰς Τίνον ἀπομερισται, άλλο ἡ τοῦ Τίνοι ἐκ τῆς τοῦ Πατρὸς ἐκπέφηνε· ταῦτον ἐν ἑτερότητι, καὶ ἐτερον ἐν ταὐτότητι, καθὸ λέγεται Πατέρα εἶναι ἐν Τίφω, καὶ Τίνον ἐν Πατρί. οὔτε γὰρ ἡ ἑτερότης ἀπλῶς φυλαξεὶ τὴν ἀλλήλειαν τῆς ἱσότητος, οὔτε ἡ ταὐτότης οὐ τὸ ἀμεριστον τῆς ὑποστάσεως, ἄλλο ἐκατερον σύμπλοκον καὶ ἐνσειδες· ταυτον ἑτερως, καὶ ἐτερον ὡσαυτως· ὅτα τις τὰ ῥήματα, μὴ ἐφικνούμενα τῆς δηλώσεως, ἐκβιάσηται· βεβαιοῦτος ἡμῖν τοῦ Κυρίου τῆς ἐννοιαν, καὶ ἐν τῷ μείζων τίς ὑσότητι παριστάναι τῶν Πατέρα, τοῦ δὲ Τίνων, ἐν ὑποβάσει τὸ ἱσον ἡγούμεθα· ὅπερ ἐδίδαξεν ἐν ὑμοειδει μὲν, υφειμένῳ δὲ φωτὶ νοεῖν τῶν Τίνων, μὴ τὴν οὐσίαν ἔξαλλάττοντας, ἀλλὰ τὸ αὐτὸ ὑπερβεβληκὸς καὶ ἐν υφέσει θεωροῦντας. οἱ μὲν γὰρ τὴν οὐσίαν ἐν οὐδεμία ταὐτότητι

1 μείξων μὲ ἐν ἱσότητι Coteler.
LETTER CCCLXII

men, there is not one overlying race, but he himself is the beginning of men; neither is there a common material of him and us, but he himself is the foundation of all men. Nor in truth of David, and of the race descended from David, is any idea conceived beforehand, since the peculiar nature of David begins with David, and the foundation of all men descended from him is himself; but since these fail in so far as there are other common qualities of all men in relation to each other, as for example brothers, yet in the case of the Father and the Son such is not true, but in all respects the Father is the beginning and the Son is from the beginning.

Therefore there is no division of the first into the second, as in the case of bodies, but descendance. For not even the peculiar nature of the Father has been divided as it were into the Son, but that of the Son appeared from that of the Father; the same in difference, and different in sameness, just as it is said that the Father is in the Son, and the Son in the Father. For neither will generic difference preserve entirely the truth of sonship, nor identity on the other hand preserve the indivisibility of person, but each is entwined with the other and single; the same in a different way, and different in the same way—to utter perforce terms that do not reach the mark of explanation—since the Lord confirms to us this conception that the Father is greater in his equality, and that the Son possesses equality in His subordination; even as He taught us to understand the Son in a like but lower light, not changing the substance but viewing the same as both superior and as in a lower order. For those who have accepted substance in no sameness, bringing
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παραδεξάμενοι, τὴν ὁμοίωσιν ἔξωθεν φέροντες τῷ Τίῳ προστιθέασιν ὃ δή καὶ ἔως ἀνθρώπων διαβάινει, τῶν ὁμοιουμένων τῷ Θεῷ.

Οἱ δὲ τὴν ὁμοίωσιν τοῖς ποιήμασι πρέπουσαν εἰδότες, ἐν ταυτότητι μὲν τῶν Τίον συνάπτουσι Πατρί, ὑφειμένη δὲ τῇ ταυτότητι, ἵνα μὴ αὐτὸς ὁ Πατήρ, ἢ μέρος Πατρός, ἢ δυνατῶς παρίσταται τῷ, ἄλλος Τίός, οὗτος Θεός, οὐχ ὁς ἐκεῖνος, ἄλλῳ ὃς ἐξ ἐκείνου, οὐ τὸ πρωτότυπον, ἄλλῳ εἰκών. ὄντος ὁμοούσιος, ἐξηρημένως παρὰ πάντα καὶ ἰδιαζόντως· οὐχ ὃς τὰ ὁμογένη, οὐχ ὃς τὰ ἀπομεριζόμενα, ἄλλῳ ὃς ἐκ τοῦ ἐνὸς γένους καὶ εἴδους τῆς θεότητος, ἐν καὶ μόνον ἀπογέννημα, ἀδιαιρέτῳ καὶ ἀσωμάτῳ προόδῳ, καθ᾽ ἣν μένον τὸ γεννών ἐν τῇ γεννητικῇ ἱδιότητι, προῆλθεν εἰς τὴν γεννητικὴν ἱδιότητα.

CCCLXIII

᾿Απολιναρίῳ

Τῷ δεσπότῃ μου, τῷ αἰδεσιμωτάτῳ ἠδελφῷ, ᾿Απολιναρίῳ, Βασίλειος. διημάρτομεν τῶν προφάσεων, δι᾽ ὧν ἐνήν προσεπεῖν σου τὴν εὐλάβειαν, καίτοιγε ἢδέως ἂν ἐπὶ τοῖς γράμμασιν ἐκεῖνοις ἐπιστείλαντες. σὲ γὰρ ἐν σιωπῇ κατέχειν τὴν ἡδονὴν ἐπὶ ἐκεῖνοις ἠθημεν. οὕτως γὰρ ἢμῖν ἐδοξάσας οίος πεπνύσθαι· τῶν ἐρμηνεύοντων δὲ σκιὰ ἦσσουσιν. οὕτως ἐπὶ ἀσφαλεῖς τῆς διανοίας τὴν ἐξήγησιν ἄγον. καὶ νῦν δὴ πλέον

1 i.e. or "different." 2 Cf. note to Letter CCCLXI.
in likeness from outside, apply it to the Son, which indeed passes over also to men, that is, to those who are become likened to God.

But those who realize that likeness befits creatures, join the Son with the Father in sameness, but in an inferior sameness, in order that He may not be the Father himself or a part of the Father, conditions which are represented effectively by the expression: "another\(^1\) is the Son, in this sense God," not as being God, but as being from God, not the prototype, but an image. Such a one is "consubstantial," transcendentally in all respects and peculiarly; not as things of the same class, not as things divided, but as of one class and kind of divinity, one and only offspring, with an indivisible and incorporeal progress, by which that which generates, remaining in its generic peculiarity, has proceeded into its genetic peculiarity.

**LETTER CCCLXIII**

To my master, my most reverend brother Apollinarius, I Basil send greetings. We have failed to find the opportunities which could have enabled us to address your Piety, although we should have been glad to write in reply to those letters of yours. For that you in silence held back the pleasure you yourself felt in those others was pleasing to us. For in truth you alone seemed to us to be wise (but the shades of interpreters are flitting about!), when you brought your exposition of the meaning to a safe basis as you did. And now the love of the know-
Collected Letters of Saint Basil

ο ἔρως τῆς γνώσεως τῶν θείων λογίων ἀπτεται τῆς ψυχῆς μου. προβαλέιν μὲν οὖν σοι τῶν ἀπορουμένων τινὰ ἀποκνῶ, μὴ δοξῶ πέρα τοῦ μέτρου ἐμφορεῖσθαι τῆς παρρησίας. σιωτάν δὲ πάλιν οὐ καρτερῶ, ὡδίνων καὶ ἔτι προσλαβεῖν ἐφέμενος. ἀριστον οὖν μοι κατεφάνη πυθέσθαι σου, πότερον ἐφίς ἡμῖν, ὃ θαυμάσιε, ἔρωτάν τι τῶν ἀπορουμένων, ἡ χρή τὴν ἱσυχίαν ἀγειν. ὅπότερον δ' ἄν ἀποκρίνῃ, τοῦτο φυλάξομεν τοῦ λοιποῦ. ἐρρωμένον τε καὶ εὐθυμον καὶ ὑπερ-ευχόμενον ἑχομέν σε διαπαντός.

CCCLXIV

Basilieió 'Apolináriós

Τῷ δεσπότῃ μου, τῷ ποθεινοτάτῳ ἀδελφῷ, Basilieió, 'Apolináriós ἐν Κυρίῳ χαίρειν. ποῦ μὲν ἡμὴν αὐτός, δεσπότα, ποῦ δὲ ἡ ποθεινοτάτη φωνὴ καὶ γράμμα τὸ σύννηθες; τί δὲ οὐ παρὼν ἀμύνεις, ἢ καὶ ἀπὼν παρακελεύεις, πολέμου τοσοῦτον κατὰ τῆς ἐυσεβείας ἐρρωγότος, καὶ ἡμῶν οἷον ἐν μέσῃ παρατάξει βοώτων πρὸς τοὺς ἐταίρους διὰ τὴν ἐκ τῶν πολεμίων βίαν; σὲ δὲ, οὐδ' ὅπως ἀν ξητήσωμεν, ἑχομεν, ἐπεὶ μηδὲ οὗ τυχαίας διατρίβων εὐρίσκομεν. ἀλλ' ἐξήτησα μὲν ἐν τῇ Καππαδοκῶ, ἐπεὶ καὶ οὕτως ἡγελλον οἱ ἐν Πόντῳ σοι περιτυχόντες, ἐπηγ-γέλθαι σε θάττον ἐπανήξειν οὐχ εὗρον δὲ

1 i.e. of the disputed terms in the controversy; see previous letter.

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ledge of those divine sayings lays hold of my soul more than ever. However, I hesitate to place any of my difficulties before you, lest I shall seem to take advantage of your frankness beyond due measure. But again I cannot bring myself to be silent, suffering anguish as I do and anxious to go on learning. Therefore it has seemed best to inquire from you whether you permit us, admirable sir, to make some inquiries concerning points of difficulty, or whether we should keep silent. Whichever answer you make, this we shall observe in the future. May we possess you always in good health and spirits and praying in our behalf.

LETTER CCCLXIV

Apollinarius to Basil

To my master, my most beloved brother Basil, Apollinarius sends greetings in the Lord. Where was I myself, master, and where the most beloved voice and the customary letter? And why are you not here to defend yourself, or, even though absent, why do you not cheer us on, when so great a war has broken out against religion, and we, as if in the midst of the battle-line, are shouting to our comrades on account of the violence of the enemy? But as for you, we do not even know how we may make search for you, for we cannot find out even where you happen to be staying. Nay, I sought for you in Cappadocia, since those who had met you in Pontus were making announcement to the effect that you had promised to return home soon; but I did not

2 Cf. note of Letter CCCLXI.
ἐνθα ἡλπιζοῦν. νῦν δὲ ἔτι σε κατὰ τὴν αὐτὴν διάγοντα χώραν ἀκούσας, εὐθὺς τῷ μηνυτῇ καὶ τὸ γράμμα ἐνεχείρησα. ὅπερ δεξάμενος, μὴ καὶ τοῦ ἀντιγράφειν ἀπόσχη, ὥς καὶ τούτου συναποδημοῦντος.

Ἰσθι δὲ, ὡς ἐν τῷ μεταξὺ γέγονεν ἐπισκόπων ἐπιδημίᾳ τῶν ἀπ' Ἅγιόπτου, καὶ γράμματα διεδόθη σύμφωνα παλαιοῖς γράμμασιν, τοῖς τε θείοις αὐτοῖς, καὶ τοῖς καθ' ὁμοφωνίαι τῶν θείων ἐν Νικαίᾳ γραφείσιν. ἀναγκαία δὲ ἦν ἡ μετ' ἕξηγήσεως τῶν αὐτῶν ἐπανάληψις, διὰ τὴν οὐχ ὑγιῆ τῶν κειμένων παρεξήγησιν, ἦν εἰσῆγην οἱ πάλαι μὲν ἀντικρυ παρελεγόντες, νῦν δὲ τὴν ἀντιλογίαν ἕξηγήσεως σχήματι μεθοδεύσαντες. ἐνθα ἦν ἡ τοῦ ὁμοουσίου κακοὕργος ἀναίρεσις, ως οὐκ ὁφείλοντος νοεῖσθαι κατ' οὐδεμίαν ἄρνησιν Ἑλληνικὴν ἀντεισαγωγὴ δὲ τοῦ ὁμοουσίου τὸ ὁμοιον κατ' οὐσίαν, ὅπερ ἐπετηθεύθη, χυδαῖως ὄνομασθέν, καὶ κακοῆθως νοηθέν· ἐπειδὴ ἡ ὁμοιότης τῶν ἐν οὐσίᾳ ἐστὶν, τῶν οὐσιώδων, ῥά δὴ οὕτως ὀμοιωμένη οὐσία οὐσία νοῆται, οἷος ἂν εἴη καὶ ἀνδριᾶς πρὸς βασιλέα.

Πρὸς ἀπερ ἀντεγράφῃ τὸ ὑπὸ τῶν εὔσεβείν εἰδότων καὶ βουλομένων, ὅτι οὐχ ὁμοιον Θεῷ ἀλλὰ Θεὸν δηλοῖ τὸ ὁμοουσίου, ὥς ἂν γέννημα

1 i.e. Pontus.
discover you where I had hoped. And now, having heard that you are still tarrying in the same country, I have immediately entrusted this letter also to him who informed me. And when you receive this, do not refrain from answering, seeing that this messenger is with you in your sojourn abroad.

And be informed that in the meantime we have received a visit from the bishops of Egypt, and that documents were distributed which were in harmony with those of old, with both the divine words themselves, and those written at Nicaea in unison with the divine pronouncements. And a repetition of the same, together with an interpretation, was necessary on account of the unsound misinterpretation of the texts which had been introduced by those who of old spoke in outright contradiction and to-day are cunningly exploiting their contradiction under the guise of an interpretation. It was herein that occurred the villainous destruction of “consubstantial,” the pretext being that the term ought not to be understood on the basis of any denial of it in Greek; but a substitute expression for “consubstantial” is “like as regards substance”—an expression that was deliberately invented, confusedly named as it was and maliciously devised; since “likeness” belongs to things which are in substance, that is, things substantial, in order, in fact, that a substance thus made like may be conceived of as substance, as, for example, an emperor’s statue in relation to an emperor.

In reply to these statements was written the declaration composed by those who know how to be true to religion and so desire, to the effect that “consubstantial” does not signify “like God” but
COLLECTED LETTERS OF SAINT BASIL

γνήσιον καὶ τῆς αὐτῆς οὐσίας τῷ γεγεννηκότι. συνεισιγγέτο δὲ καὶ τὸ περὶ Πνεύματος, ὥς ὑπὸ τῶν πατέρων ἐν τῇ αὐτῇ πίστει τῷ Θεῷ καὶ τῷ Τίῳ κειμένου, ὅτι ἐστίν ἐν τῇ αὐτῇ θεότητι.

Τὴν οὖν τῆς εὐσεβείας ταύτης πρεσβείαν, τίνα εἶκός ἦν οὕτω μετείναι, ὥς τὸν σπουδαίοτατον, ἀμα τῷ δεσπότῃ μου Γρηγορίῳ, ὅσ οὐδὲ αὐτὸς οὐδαμόθεν γράφει, οὐδὲ σημαίνει καθάπαξ οὔδεν; ἔρρωσο, δέσποτα ποθεινότατε.

CCCLXV

Βασίλειος τῷ μεγάλῳ βασιλεὶ Θεοδοσίῳ

Πάθος ἀπήντησε τῇ καθ' ἡμᾶς χώρα, οὐκ ἐκ σωματικῆς περιπετείας, ἀλλ' εἷς ὑδάτων ἐπιρρύσεως. πόθεν δὲ τούτο, δηλώσω. γέγονε καταβολὴ χιόνων πολλὴ τῇ καθ' ἡμᾶς λίμνῃ. μῆπω δὲ αὐτῆς κρυσταλλωθείσης, ἐπιγίνεται πνεῦμα θερμὸν, καὶ ὁμβρος νότιος συμπίπτει αὐτῇ. ἀθρόας οὖν γενομένης τῆς τῆξεως, ἀνείκαστα ἐκεύθηθε γεύματα ἀνενάῳ ποταμῷ συνεπιμιγνύμενα τῷ "Ἀλυ, ἐναύλῳ τε ὄντι, ὑπερβαίνοντα γύλωσι καὶ ὀφθαλμῷ, οὗτος ὁ λαχῶν ἡμῖν γείτων ποταμός: ἐκβλύζων μὲν ἐκ τῆς τῶν

1 Intended to be interpreted as meaning Basil himself.
2 This letter is clearly spurious for the following reasons: its style is most unlike Basil’s; it is addressed to the Emperor Theodosius, although Theodosius became emperor only in 378, just before Basil’s death; it contradicts Basil’s state-
"God," as it were a genuine offspring and of the same substance as Him who gave Him being. There was introduced also the statement regarding the Spirit, as having been placed by the fathers in the same creed with God and Son, to the effect that He belongs to the same Godhead.

Now as to the leadership in this act of piety, what man was so likely to have been of the company as the most zealous amongst us, together with my master Gregory, who likewise never writes to me from anywhere, and gives absolutely no information? Farewell, most beloved master.

LETTER CCCLXV

Basil to the great Emperor Theodosius

A calamity has come upon our country, not because of any misfortune to our bodies, but because of a flood of water. But I shall show how this happened. A heavy fall of snow took place in our marshy territory. And before it had yet frozen a warm breeze came up, and a southerly rain coincided with it. Therefore, when the thaw arrived of a sudden, immense streams were set flowing which mingled with a perennial river, the Halys, now become a torrent—streams which surpassed all description and anything we have ever seen. This is the neighbouring river that fortune has given us, which comes gushing out of

ment, made elsewhere, about the forty martyrs; and it is contained in only five MSS. Tillmont, however, thought the style of this letter not unworthy of a young man and a rhetorician, and conjectures that it was written early in Basil's life and not to the great emperor, but to some magistrate of Cappadocia.

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'Αρμενίων, ἐμβιβαζόμενος δὲ ἐν τῇ ἱερωτάτῃ λίμη τῶν Σεβαστηνῶν, εἰς ἡν οἱ φερόνυμοι καὶ γενναίοι τεσσαράκοντα τοῦ Χριστοῦ στρατιῶται βορέων δεινοῦ πνεύσαντος ἐνεπάρησαν. κἀκεῖθεν (δέξαι με τὸ ἄλληθες λέγοντα, κράτιστε) οὐτός ὁ περικυκλῶν ἡμᾶς ὡσπερ ἔθνος πολέμιον τῶν φοβερῶν οὐ μικρῶς ἡμᾶς ἐκφοβεῖ. ποσὶ γὰρ μηδέποτε περαιούμενος κατὰ τινὰ χρόνον ἡ τρόπον, τὰς ἀναγκαίας ἡμῶν καὶ λυσιτελεῖσ πατρίδας οὐ συγχωρεῖ διακομίζειν τὰ ἐμπορευόμενα ἐπιτήδεια. λέγω δὴ τῶν Γαλατῶν καὶ Παφλαγόνων καὶ Ἐλληνοποντίων, δεῖ δὲν καὶ ἐξ ὧν τὰ ἀναγκαία ἡμῶν πρόσεστι, μάλιστα ἢ τοῦ ἀρτου δαψίλεια, κρυμμόδους οὕσης τῆς περικύκλῳ γῆς, καὶ ἐκ τοῦ περιέχοντος ἄερος, ἐκ τῆς ἀστραπβροντοχαλαξορειθροδαμάστου ὀργῆς δεσμουμένης. οὐ μικρὸν δὲ ἀπειλεῖ καὶ ἢ τοῦ πατρίου ἄλγος Ἀργέου ύπεροψία.

Σὺ οὖν ἐκδυσωτηθεῖς, κράτιστε, φιλοτιμεῖσθαι θέλησον τὴν ὑπόφορον σου γῆν, ἵνα οὖτω, τοῦτῳ ἐν ἀφθονίᾳ γεφύρας περαιοῦσθαι ἐφαρμοσάμενος, δεῖξῃς αὐτῶν νέαν Ἑρυθρᾶν ὀδοιπόριστον, καὶ γὰρ τῷ πολυστενάκτῳ βίῳ τῶν Ἱουδαῖων σπλαγχνισθεῖς ο Κύριος, τούτους ἄβροχοι ποσὶ βαδίζειν εὐδόκησεν ὡς διὰ ξηρᾶς ἐν τῇ Ἐρυθρᾷ, δεδωκὼς αὐτοῖς προηγήτορά τοῦ Μωσέα. πολὺς οὖν ἡμῖν ὁ τοῦ ποταμοῦ τρόπος, ἀνθρώποις μὲν γέγονεν ὀλέθρος· ἀνω ὃ ἐπελαγίζοντος αὐτοῦ, καὶ πᾶσαν χλοηφόρον γῆν ἐκθλίβοντος, καὶ ἐκ τῆς 348
LETTER CCCLXV

Armenia and empties into the most sacred lake of the Sebastenes, in which the "forty," so named, noble soldiers of Christ were drowned when a fierce north wind blew up. Since that time (believe that I speak the truth, noble sir), this river that encircles us like a hostile tribe of fearful men has caused us no little fear. For since it is never crossed on foot at any time or in any manner, it does not permit our indispensable and profitable home-lands to transport across it the provisions we have for sale. I mean, namely, the lands of the Galatians, and Paphlagonians, and Hellenopontians, through which and from which we have our necessities, especially abundance of bread, since the land all around is subject to frosts, and fettered by the surrounding climate and by the crushing wrath of lightning, thunder, hail, and flood combined. And not slight is also the threat which comes from Argeos,¹ mount of immemorial grief, which looks down upon us.

Do you, therefore, moved by our importunities, noble sir, consent to show honour to your tributary land, to the end that in this wise, by equipping this river so that it can be crossed by bounty of a bridge, you may make it a new Red Sea, crossable on foot. For the Lord, having compassion on the life, full of lamentations, lived by the Jews, willed that they should walk with unmoistened feet in the Red Sea as on dry land, having given them as a guide Moses. Now the character of our river is violent, it has become a destruction to men; and when it rises and forms a sea, and ruins all the grass-bearing land, and

¹ The loftiest mountain of Asia Minor, nearly in the centre of Cappadocia; an offset of the Anti-Taurus. At its foot stood the celebrated city of Mazaca or Caesarea.
COLLECTED LETTERS OF SAINT BASIL

Since the publication of Garnier and Maran’s edition of Basil’s letters, three other letters have been found and attributed to Basil—the present letter and the two following: Letters CCCLXVI, CCCLXVII and CCCLXVIII. Letter CCCLXVI was included by Mai and also by Migne in their 350
the plough-land becomes covered with mud, then must the plough-ox go hungry, aye, and all the beasts of burden of the surrounding country. And if it had been a man who had done us this wrong, we should not have ceased resorting to the courts of law. But him who obeys no laws, a mighty river—what measures might one take to restrain him? To you, therefore, noble sir, we must pray, to you who in one moment of time are able to check this menace to wayfarers.

LETTER CCCLXVI

Basil to Urbicius, a Monk, on Continence ¹

You do well in making strict rules for us, that we may see not only continence but also its fruit. Now its fruit is communion with God. For to be free from corruption is to partake of God, just as the state of corruption is communion with the world. For continence is denial of body and confession to God. It departs from everything mortal, having as it were a body in the Spirit of God; and it causes us to mingle with God, having neither rivalry nor envy. For he who loves a body envies another, but he who has not brought the disease of corruption into his heart is strengthened thereafter for every labour, although dying in body, yet living in incorruption. And to editions of the letters. Letters CCCLXVII and CCCLXVIII, lately discovered by Mercati, have never before been included in a collection of Basil’s letters.

The present letter seems to be spurious chiefly because of its poor MS. tradition. It appears in only three MSS. of late date. None of the ancient MSS. contain it. According to Bessières this letter is not in Marcianus 61, as Mai asserts.

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καὶ μοι τελείως καταμανθάνοντι, ἐγκράτεια δοκεῖ ὁ Θεὸς εἶναι, ὅτι μὴδενὸς ἐπιθυμεῖ, ἀλλὰ πάντα ἔχει ἐν ἐαυτῷ: καὶ οὐδενὸς ὅρεγεται, οὐδὲ ἔχει πάθος περὶ τοῦ ὀφθαλμοῦ, οὐδὲ περὶ τὰ ὀτά, ἀλλὰ ἀνενδής ἦν, πλήρης δὲ ὁλον ἐστὶν. ἐπιθυμία νόσος ἔστιν ψυχής, ὦγεία δὲ ἐγκράτεια.

Οὐ μόνον δὲ περὶ ἐν εἰδος τήν ἐγκράτειαν δεῖ ὅραν ὅσον ἐνεκεν ἀφροδισίων, ἀλλὰ καὶ περὶ τὰ ἀλλὰ ὅσα ἐπιθυμεῖ ἡ ψυχή κακῶς, οὐκ ἀρκομένη τοῖς ἀναγκαῖοις· γίνεται φθόνος διὰ χρυσίων, καὶ ἀδικήματα μυρία δι' ἐτέρας ἐπιθυμίας. καὶ τὸ μὴ μεθύειν ἐγκράτεια ἐστὶν, καὶ τὸ μὴ διαρρήνυσθαι ὑπερεμπτιπλάμενον. καὶ τὸ κρατεῖν τοῦ σώματος ἐγκράτεια ἐστὶν, καὶ τὸ κυριευέναι λογισμῶν πονηρῶν, ποσάκις ἐτάραξεν ψυχήν ἐννοια, οὐκ ἀγαθὴ οὔσα οὔτε ἀληθὴς, καὶ καρδιὰν ἐμέρισεν εἰς πολλὰ φρουτίζειν κενῶς. πάντως ἑλευθεροὶ ἡ ἐγκράτεια, ἀμα θεραπεύουσα καὶ δύναμις οὔσα· οὗ γὰρ διδάσκει σωφροσύνην, ἀλλὰ παρέχει.

Χάρις ἐστὶν Θεοῦ ἐγκράτεια. Ἰησοῦς ἐγκράτεια ἐφάνη, καὶ γὰρ καὶ θαλάσσῃ κούφος γενόμενος. οὔτε γὰρ γῆ ἐβάστασεν αὐτὸν, οὔτε πελάγη, ἀλλ' ὠσπερ ἐπάτησεν θάλασσαν, οὔτως οὐκ ἐβάρησεν τὴν γῆν. εἰ γὰρ ἐκ τοῦ φθείρεσθαι τὸ ἀποθανεῖν, ἐκ δὲ τοῦ φθορὰν μὴ ἔχειν τὸ μὴ ἀποθανεῖν, θέστητα ὁ Ἰησοῦς εἰργάζετο, οὐ θυμητότητα. ᾿Ησθιεν καὶ ἐπινευ ἰδίως, οὐκ ἀποδίδοις τὰ βρῶματα· τοσαύτη ἐν αὐτῷ ἡ ἐγκράτεια

1 i.e. not passing the residue through the bowels and kidneys.
me, as I strive to learn the matter thoroughly, God seems to be continence, because He desires nothing, but has everything in Himself; and He strives after nothing, nor has He passion in His eyes, neither in His ears, but being without need, He is in every way satisfied. Desire is a disease of the soul, whereas its health is continence.

But we should not look upon continence as of only one kind, in regard to sexual things, for example, but also in relation to all the other things which the soul wrongly desires, not being satisfied with the bare necessities for it: thus envy arises on account of gold, and countless wrongful deeds on account of other desires. Both refraining from drunkenness is continence, and avoidance of bursting through overeating. Both the control of the body is continence, and exercising mastery over evil thoughts, as often as the mind, being not good or true, has disturbed the soul and divided the heart so that it thinks vainly upon many things. Certainly continence sets the soul free, at one and the same time healing its ailments and being a source of power to it; for it does not teach sobriety, but furnishes it.

Continence is a grace of God. Jesus was continence made manifest, becoming light and without weight on both land and sea. For neither did the earth feel His weight, nor the sea, but just as He walked upon the sea, so did He not weigh down the earth. For if from a state of corruption comes death, and from being free from corruption comes freedom from death, then Jesus wrought divinity, not mortality. He ate and drank in a peculiar way, not delivering up His food again;¹ so great a power

³⁵³
Δύναμις ἤν, ὡστε μή φθαρήναι τὴν τροφὴν εὐν αὐτῷ, ἐπεὶ τὸ φθείρεσθαι αὐτὸς οὐκ εἰχεν.

'Ολίγον τι ἐν ἡμῖν ἐὰν ἦ ἐγκράτεια, ἀνώτεροι ἀπάντων ἐσμέν. καὶ γὰρ ἀγγέλους ἥκουσαμεν ἀκρατεῖς γεγονέναι κατασπασθέντας οὐρανοῦ δι' ἐπιθυμίαν. ἐάλωσαν γὰρ, οὐχὶ κατέβησαν τί γὰρ ἐπράττεν ἐκεῖ αὐτὴ ἡ νόσος, εἰ μὴ τις ἐκεῖ τοιοῦτος ὀφθαλμὸς ἦν; διὰ τοῦτο ἐφην' 'Ολίγον ἐγκράτειαν ἐὰν ἔχωμεν, καὶ τοῦ βίου μὴ ἔρασθῶμεν ἀλλ' αἰώνων τῶν ἀιωνίων, ἐκεῖ εὐρεθησόμεθα ὅπου ἀναπέμπομεν τὸν νοῦν' δοκεῖ γὰρ ὀφθαλμὸν εἶναι τούτον, τὸν τὰ ἀφαίῃ ἰδεῖν δυνάμενον. καὶ γὰρ λέγεται: Νοῦς ὁ ὅρα, καὶ νοῦς ἀκουεῖ. ταῦτά σοι ὁλίγα δοκοῦντα, πολλὰ γέγραφα, ὅτι ἐκάστη λέξις νοῦς ἔστιν' καὶ οἶδα ὅτι ἀναγνοῦνς αἰσθήσῃ.

**CCCLXVII**

Βασιλείῳ τῷ μεγαλῷ

'Ο παρ' ὑμῖν μῖμος, παρ' ἡμῖν δὲ εὐλαβῆς, ἤτησε με γραφὴν πρὸς ὑμᾶς λαμπρῶς ἀκουσθήναι.

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1 Cf. Epicharmos, νοῦς ὁ ὅρα καὶ νοῦς ἀκουεῖ, τάλλα κωφὰ καὶ τυφλά, as quoted by Plutarch, De sollertia animalium, Moralia 961A.

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LETTER CCCLXVII

within Him was His continence that His nourishment was not corrupted in Him, since He Himself had no corruption.

If continence exist in us in but a slight degree, we are superior to all things. For we have heard that even angels, being incontinent, have been cast down from heaven, because of lust. For they were convicted, they did not descend of themselves; for what business had this disease of incontinence in heaven unless there was some competent eye to detect it? It is on this account that I said: "If we possess continence in but a slight degree, and do not love the world but the life above, we shall be found there, whither we direct our mind's eye." For it seems that this is the eye which can see invisible things. And indeed we have the saying: "The mind sees and the mind hears." ¹ These things, though they seem to you little, I have written out at length, because each expression is a thought; and I know that when you have read them you will perceive this.

LETTER CCCLXVII

To Basil the Great ²

He who in your sight is a mimic actor, but in ours a pious man, has asked me for a letter to you, that he might be heard by you distinctly.

² Cf. note of previous letter. Mai (cf. Über einen neuen Brief, in Bibliotheca Nova Patrum, III, 1845) considers this and the following letter genuine because they are found in all the important MSS. of Gregory's correspondence as well as in a MS. of Basil; also because any motive for their being forged is lacking.
COLLECTED LETTERS OF SAINT BASIL

CCCLXVIII

Γρηγορίῳ Βασίλειος ὁ μέγας

'Ο παρ' ἡμῖν μῖμος, παρ' ύμῖν δὲ εὐλαβής,
ἐλθὼν πρὸς ἡμᾶς ἐν εὐκταίᾳ καὶ λαμπρᾷ ἡμέρᾳ
ἀπελύθη ὡς ἀληθῶς θεοπρεπῶς.
LETTER CCCLXVIII

LETTER CCCLXVIII

Basil the Great to Gregory ¹

He who in our sight is a mimic actor, but in yours a pious man, having come to us on a propitious and brilliant day, has departed in a manner truly befitting a god.

¹ Cf. note of previous letter.
APPENDIX

The Interpretation of Genesis 4. 15, discussed in Letter CCLX

The passage which Basil endeavours to interpret to Bishop Optimus has always caused difficulty to both translators and exegetes. The cause of the difficulty is deep-seated, going back to the Hebrew, which admits of at least two interpretations. The difficulties inherent in the Hebrew were multiplied in the Septuagint version, where the translators used ambiguous terms to render what they did not understand. The following brief survey (for which I am indebted to Dr. Ralph Marcus of New York, who is translating Josephus for the Loeb Classical Library) aims at little more than to trace in bare outline the course of the attempts of the early Christian scholars to understand the meaning of the Septuagint version. Basil succeeds no better than the others.

In the Hebrew, two translations are possible: (a) "anyone who kills Cain, he (i.e. the murderer of Cain) shall be punished sevenfold"; or, less probably, (b) "anyone who kills Cain, it (i.e. the crime) shall be avenged (or 'punished') sevenfold." Most biblical scholars explain that the sevenfold punishment consisted in killing seven men of the tribe of the murderer, according to primitive Semitic custom.

It is the Greek ancient versions which cause the main difficulties. The LXX reads ἐπτὰ ἐκδικούμενα
παραλύσει ἐκδικούμενα. Now ἐκδικούμενα should mean "expiations," "penalties," or "punishments" according to LXX usage. παραλύσει presents great difficulty. It has several quite different meanings in LXX. In one place it is equivalent to Hebrew nathan, "to give." Philo was puzzled by the literal meaning of the LXX phrase, as is seen from Quod. Det. Poliori Insid. Soleat 167, where he paraphrases παραλύσει by παρίεται and ἐκλύεται. The later Greek versions of Scripture are clearer. They are: Aquila, ἐπταπλασίως ἐκδικηθήσεται . . ., Symmachus, ἐβδομῶς ἐκδίκησιν δώσει . . ., Theodotion, δὲ ἐβδο-μάδος ἐκδικήσει. . . .

The Vulgate septuplum punietur presents no great difficulty in itself, nor does the Syriac, commonly translated "sevenfold it (i.e. the murder) shall be punished."

In Jewish traditional exegesis is found Targum: "Anyone who kills Cain, after (or 'for') seven generations, punishment shall be inflicted on him." On the basis of this, the rabbis and mediaeval commentators explained that Cain's punishment was deferred for seven generations until Lamech in the seventh generation killed him. In Ginzberg, Legends of the Jews, Vol. V. p. 144, is the following note: "Jerome cites another Jewish tradition according to which the Bible speaks of the seven sins which Cain had to atone for: (1) he did not divide his sacrifice properly, (2) he was jealous of his brother, (3) he deceitfully lured him to death, (4) he killed his brother, (5) he denied this act, (6) he asserted that his sin could not be forgiven, (7) he did not repent of his sin during his long life." In this connection, of special interest is what Basil says, p. 55 near end, in
the early part of the letter. "Now among the daring deeds done by Cain, the first sin is envy at the preference of Abel; the second, guile, etc."

ADDRESS TO YOUNG MEN ON READING GREEK LITERATURE
St. Basil's Address to Young Men, on How They Might Derive Benefit from Greek Literature, is a short work, but one that has attracted great interest in all times. While listed among his sermons, it appears never to have been delivered as such, but to be rather a finely polished essay. H. Büttner, in his dissertation published in Munich in 1908, tried to show that a Cyno-Stoic treatise served as a model and source for Basil, but his arguments are not convincing.

Basil wrote this essay when he was advanced in years, for he himself speaks of "my advanced age" as one of the reasons which urged him to accomplish the task. Some time had thus elapsed since he had resigned his chair of rhetoric, and it cannot, accordingly, be said that he was addressing the pupils studying at the municipal foundation. It is possible, as has been suggested, that he was giving a sort of moral lecture to the young men who made up a kind of seminary of his, either those who had just entered upon their studies for the priesthood or who had already received minor orders and were living in close contact with him. In any case the work sums up Basil's ideas, towards the end of a life of wide experience, on a question much-mooted in his day:—Should the study of the pagan classics of Greek literature form an important part of a system
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of Christian education? And since the work was published, Basil undoubtedly intended that it should perform as widespread a service as possible and not be limited to his own seminary or surroundings.

That St. Basil knew classical Greek literature as a whole very well we might conjecture from what we know of his education. A careful reading of his works, however, brings this out very clearly and shows that he was well conversant with certain types of Greek literature.

Although Basil comparatively rarely cites authors, he mentions among the poets Aeschylus (Letter LXXIV), Euripides (189a, Letter LXIII), Archilochus (183d), Simonides (Letter LXXIV), Solon (177a), Theognis (177d), Hesiod (17a, 176a), and Homer (181c, d, Letters XIV, CXLVII, CLXXXVI, CCCXLVIII). There are other references that can be traced to Aeschylus, Sophocles (Letters I, VIII), Euripides, and perhaps Aristophanes. In addition to those already mentioned there are passages which may be traced to Aleman and Bion. Basil was more at home among the epic poets. He quotes or alludes to Hesiod at least four times and to Homer twenty-three times. The bulk of the Homeric references or quotations have to do with the Odyssey, about one-third as many with the Iliad; and the Homeric Hymns and the Margites, long attributed to Homer, are referred to once each. All the instances from Hesiod are from the Works and Days.

1 There is an excellent sketch of the attitude of the early Christians towards pagan learning and literature in P. De Labriolle’s Histoire de la littérature latine chrétienne, Paris 1924, pp. 15-39.
3 Cf. Jacks, St. Basil and Greek Literature, p. 42.

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Basil seems well acquainted with the legends and history of Greece. There are eighteen references that are easily traceable to Herodotus, two to Thucydides, two to Xenophon, and twenty-four to Plutarch. Throughout his works Basil’s use of history and legend is literary or rhetorical and never scientific. He mingles the history and legend indiscriminately.

In the use of the philosophers, or such authors as are usually classed among the philosophers, Basil borrowed most from Plato. In this he was like most of the other Fathers, both Latin and Greek, who found much in Plato’s writings which so approached the Christian ideals and was so beautifully expressed that they were inclined to draw upon Plato’s phraseology freely. Aristotle’s influence on Basil was far less direct than that of Plato, but that Basil knew Aristotle thoroughly is evident from Letter CXXXV. In this letter, after expressing a very sound opinion of the rhetoric of his day, Basil very discerningly characterizes at some length the literary styles of Plato, Aristotle, and Theophrastus. The influence of the other philosophers is rather difficult to find, although some remarks may be referred to Diogenes Laertius. He also cites Anaximander, Anaximenes, Democritus, Leucippus, Empedocles, and Xenophanes of Colophon.

In Attic literature the only men whom Basil seems to have left out of his ready references are the Attic orators. A single mention (Letter III) is made of Demosthenes, but Antiphon, Andocides, Lysias, and others, who were widely known and admired, do not appear. An orator’s works do not lend themselves to a moralist for quotation so

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1 Cf. Jacks, loc. cit., p. 68.
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readily as the verses of the poets or the apophthegms of the philosophers.

Basil's education was obtained at the pagan university of Athens, and the pagan Greek classics formed the main part of the curriculum. For four or five years he read and studied these works with a zeal and intelligence that drew attention and compliments from all his teachers. His ready reference to the productions of the old masters, and his insight into their spirit, are evident. In view of these facts alone, his attitude towards the pagan classics would seem to need no explanation. But in his Address to Young Men, Basil confirms his almost obvious stand by direct statement, saying specifically that when the pagan writers teach what is good, and noble, and true, they are to be read, while if they teach vice they must be shunned. There exists no more explicit declaration of the right position of the classics in education than this. Every educator from Plato down has maintained similar views. "If anyone," says Basil, "praises the good thus, we shall listen to his words with satisfaction, for our objects are in common." And again, "Thus, then, we shall be influenced by those writings of pagan authors which contain an exposition of virtue." His position is definite enough. The pagan classics have a place in Christian education, and, when properly selected and intelligently taught and received, their influence in education is beneficial and necessary.

As a matter of fact, no one of the Fathers has expressed himself as opposed without compromise to pagan literature in its entirety. Traditionally St. John Chrysostom has had the worst reputation
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in this respect. Without making any serious investigation of the vast bulk of Chrysostom's sermons, historians and literary critics from E. Gibbon down to E. Norden have repeated the charge that Chrysostom was either profoundly indifferent or irreconcilably hostile to pagan culture and literature. The former\(^1\) attributes to him "the judgment to conceal the advantages which he derived from the knowledge of rhetoric and philosophy." A. Naegle\(^2\) was the first to evaluate properly Chrysostom's real attitude and to show conclusively from Chrysostom's own statements that he deserves a place beside Origen, Basil, Augustine, and others who advocated a compromise between Hellenism and Christianity.

For all practical purposes such a compromise was established in fact by the middle of the fourth century. The Christian Fathers of this period were all thoroughly imbued with the classical culture and gave evidence of it in their writings. Theoretically, however, opinions were divided as to whether or not Christian thought should be set forth in the polished language of the pagan classics.\(^3\) Some of the Fathers, like Augustine\(^4\) and Gregory Nazianzen,\(^5\) wavered in their attitude. Some of Gregory's bitter invectives against pagan writers and rhetors give the impression that he is altogether hostile to profane literature, while other of his statements

\(^1\) History of the Decline and Fall of the Roman Empire, ed. by J. B. Bury, III, 396, London, 1909.
\(^3\) Norden, Die Antike Kunstprosa, II, 529.
\(^4\) Norden, ibid., 517.
\(^5\) Guignet, St. Grégoire de Nazianze et la Rhétorique, 44 ff.
show him in favour of enlisting its formal beauty in the exposition of Christian doctrine.

Chrysostom's attitude is similar. He sometimes allows his zeal to carry him too far, to censure not only the errors and vices of paganism, but profane writers and literature in general, and this has led critics like Norden\(^1\) to pronounce him "the most bitter foe of paganism in the fourth century." But although as applied to pagan error and immorality this statement is true, yet a sympathetic study of his sermons will show that at heart Chrysostom is not hostile to the refining and cultural influences of antiquity.

St. Basil stands out alone among the Fathers in the quiet restraint, the Atticism, as it were, of his style. While being just as intensively opposed to the error and immorality of paganism, he does not indulge in extravagant tirades that include blindly the good with the bad of paganism. His statements present exactly what he means and rarely permit of misinterpretation. Accordingly, Basil's attitude towards the pagan classics appears as the most enlightened and well-balanced of his time. This attitude which he expresses throughout his works may be summed up as follows:

Basil's acquaintance with pagan literature is that of an understanding friend, not blind to its worst qualities, but by no means condemning the whole on that account. However, it is clear that Basil recommends the study of pagan Greek literature on ethical and not aesthetic or scientific grounds. The chief value of this study in his mind is to stimulate the practice of virtue and to prepare the reader to

\(^1\) *Fl. Jahrb. f. cl. Phil.*, Suppl. XIX (1893), 397.
understand Holy Scripture. But this emphasis on the ethical side does not exclude a genuine appreciation of the best in pagan Greek literature on Basil’s part, and the range and familiarity of his knowledge of the latter revealed in all his works show that he had drunk deeply from its fountains.

The essay which closes this volume has exercised a unique influence in the history of education, whether through being employed as a guide and defence for the study of pagan literature or through being read for its own worth as a Christian classic, and it is without question the best known and most widely disseminated of Basil’s works. Before passing to a consideration of the more important separate editions, in themselves excellent evidence of influence, a few concrete instances of this influence will be of interest. A detailed account of the treatise’s Fortleben does not exist as yet, although it could well be the subject of a valuable monograph.

The work was evidently esteemed by the later Greeks, for St. John Damascene¹ quotes it in several places in his Sacra Parallela and it is quoted more than twenty-five times in the collection of maxims from St. Basil ascribed to Symeon Metaphrastes.² It was the first Greek work translated by Leonardo Bruni³ in the Renaissance, his translation being gratefully dedicated to Coluccio Salutato, to whom with Chrysoloras he owed his knowledge of Greek.

¹ Cf. Migne, P.G. 95, col. 1254 C.D.; 96, col. 75D, also 433D.
² Cf. Migne, P.G. 32, cols. 1120–1376. The extracts from the Ἰπδος τοὺς νέους are indicated in the footnotes.
Bruni employed the treatise as a defence of humanism against men like Dominici and Dati, who, in fact, were closer to the mind of Basil in their attitude than he himself. Aeneas Sylvæas\(^1\) quotes from the treatise in his work on education and interprets it wholly in the spirit of Basil. The work in Latin translation was being regularly expounded at the University of Paris in the early sixteenth century, as we learn from a letter written by Josse Bade to Nicholaus Chappusotus in 1508.\(^2\) Basil was recommended for reading in the \textit{Ratio Studiorum}\(^3\) of the Jesuits, and the present treatise was undoubtedly among the selections chosen, for an edition of the work by Hieronymus Brunello, S.J. was published in Rome in 1594. In the \textit{Schulordnung} of Herzog August of Braunschweig for 1651\(^4\) Basil's treatise is commended to the masters for study as \textit{praeclera illa Basilii magni de utilitate ex Graecis auctoribus capienda ad adolescentes Christianos oratio}. Johann Friedrich Reinard,\(^5\) in a memorial on the education of the Saxon Kurprinz, written in 1709–1712, recommends the reading of Basil's treatise in the following terms:

\begin{quote}
\textit{Austatt eines Probirsteins, wovon der Poëten carmina zu examiniren, dienen des Plutarchi Buch, quomodo juventuti audienda sint poemata, und des Basilii M. oratio ad juvenes, quo ratione cum}
\end{quote}

\(^3\) Cf.: \textit{Monumenta Germaniae Paedagogica}, Vol. V, 410; also Vol. XVI, 8 and 33.
And to come closer to our own times, in the last century St. Basil’s little treatise played a prominent rôle in the Gaume controversy, and again made its appearance in school curricula. These few notices taken at random are enough to show the significance of the treatise Πρὸς τῶν νέων in the history of education.

This treatise was the first of Basil’s works to be printed, making its appearance, however, not in Greek, but in the Latin translation of Leonardo Bruni. The editio princeps of this translation was printed by Christopher Valdarfer at Venice c. 1470–1471. Before 1500 at least nineteen editions of Bruni’s translation came from the presses in the following cities: Venice, Parma, Buda, Milan, Nürnberg (two editions), Ulm, Mainz, Leipzig (five editions), Burgos (three editions), Zamora, Salamanca, and Pamplona. The Greek text seems to have been printed first at Venice by Z. Calliergus c. 1500 in an edition containing also the Pinax of Cebes, the Πρὸς τῶν νέων of the Pseudo-Plutarch, and the Hiero of Xenophon.

1 Bardenhewer and Christ-Stählin, relying on Falk’s article in the Katholik, Vol. 85 (1905), 2, 158–160, state that Bruni’s translation was printed first at Mainz by Schöffer in 1459 or 1460, but this edition is now placed c. 1489 in the new Gesamtkatalog der Wiegedrucke. Cf. this work, Vol. III, nos. 3700–3718, for full details on all editions of the treatise before 1500.

2 Cf. Hain-Coppinger, No. 4821.
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Among the more important editions and translations of the treatise after 1500 the following deserve mention:

Pincianus (Nunez de Guzman), the Greek text with an interlinear Latin translation, Alcalà, 1519.

Martinus Hayneccius, the Greek text with a Latin version in his Enchiridium Ethicium, Lipsiae, 1600.

Hugo Grotius, the Greek text revised with his own Latin version, Plutarch's De legendis poetis, and excerpts from Stobaeus, Paris, 1623.

John Potter, the Greek text with Grotius' translation, variant readings and brief notes, Oxford, 1694.


Fridericus Guil. Sturz, the Greek text with the notes of J. Garnier and F. Ducaeus and additional notes of his own, Gerae, 1791.

C. A. F. Frémion, the Greek text with notes and a French translation, Paris, 1819. This is one of the best editions of the treatise. Frémion's text with his variant readings gleaned from an examination of a number of MSS. at Paris is reprinted in Migne, P.G. 31, cols. 563–590; 1831–1844.

1 For details regarding the numerous editions of the treatise in the sixteenth, seventeenth, and eighteenth centuries, whether in the larger editions of Basil's works or published separately, see Fabricius-Harles-Heumann, Bibliotheca Graeca, Vol. XI, Hamburg, 1804, 31–35, and S.F.G. Hoffmann, Lexicon bibliographicum, Vol. I, Leipzig, 1832, 444 ff. These works also include data on translations of the treatise into Latin and the various vernaculars. Cf. also, especially for the editions and translations of the treatise in the nineteenth century in France, the Catalog général des livres imprimés de la bibliothèque nationale, Auteurs, Vol. VIII, cols. 454–460, Nos. 89–146.
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L. De Sinner, the Greek text with notes, Paris, 1842.
E. Sommer, the Greek text explained literally with notes and a French translation, Paris, 1853. Reprinted 1857, 1859, 1861, 1863, 1873, 1894, 1903.
G. Lothholz, the Greek text with copious notes, Jena, 1857.
J. Bach, the Greek text with notes and a Latin translation, Münster, 1900.
E. R. Maloney, the Greek text with notes and a vocabulary, New York, 1901.
A. Nardi, the Greek text with notes and introduction, Torino, 1931.

One of the last and best translations is that in German by A. Stegmann in Bibliothek der Kirchenväter, Vol. 47, p. 445–468, München, 1925.

The following special works on the treatise should be mentioned:¹

H. Eickhoff, Zwei Schriften des Basilius und Augustinus als geschichtliche Dokumente der Vereinigung von klassischer Bildung und Christentum (Basil’s Ad Adolescentes and Augustine’s De Doctrina Christiana), Progr. Schleswig, 1897.
Fr. M. Padelford, Essays on the Study and Use of Poetry by Plutarch and Basil the Great, New York, 1902.
L. V. Jacks, St. Basil and Greek Literature, Washington, 1922.

¹ Cf. also bibliography in Vol. I of this edition of the Letters.
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The text which we have used is that of Garnier and Maran, compared with that of Frémion. We have been unable to make a special study of the manuscripts of this discourse. We have included in the footnotes of the text such variant readings as appear to be the most interesting and significant of those presented by Garnier and Maran.

Roy J. Deferrari,
Martin R. P. McGuire.

Washington, July, 1933.
ΠΡΟΣ ΤΟΥΣ ΝΕΟΥΣ

"ΟΠΩΣ 'ΑΝ 'ΕΞ 'ΕΛΛΗΝΙΚΩΝ
'ΩΦΕΛΟΙΝΤΟ ΛΟΓΩΝ 1

I. Πολλὰ μὲ τὰ παρακαλοῦντά ἐστὶ ξυμβουλεύσαι ὑμῖν, ὃ παιδεῖς, ἃ βέλτιστα εἶναι κρῖνω, καὶ ἃ ξυνοίσειν ὑμῖν ἐλομένοις πεπίστευκα. τὸ τε γὰρ ἡλικίας οὕτως ἔχειν καὶ τὸ διὰ πολλῶν ἡδῆ γεγυμνάσθαι πραγμάτων καὶ μὴν καὶ τὸ τῆς πάντα παιδευούσης ἐπ’ ἀμφοτεροπλῆκτες ἁγανῶσι μετασχεῖν, ἔμπειρον με εἶναι τῶν ἀνθρωπίνων πεποίηκεν, ὡστε τοὺς ἀρτι καθισταμένοις τὸν βίον ἔχειν ὀσπέρ ὀδῷν τὴν ἁσφαλεστάτην ἡ ὑποδεικνύναι. τῇ τε παρὰ τῆς φύσεως οἰκειότητι εὐθὺς μετὰ τοὺς γονεάς ὑμῖν τυγχάνω, ὡστε μῆτε αὐτὸς 2 ἔλαττὸν τι πατέρων εὐνοίας νέμειν ὑμῖν· ὑμᾶς δὲ νομίζω, εἰ μὴ τι ὑμῶν διαμαρτάνω τῆς γνώμης, μὴ ποθείν τούς τεκόντας, πρὸς ἐμὲ βλέποντας. εἰ μὲν οὖν προθύμως δέχοισθε τὰ λεγόμενα, τῆς δευτέρας τῶν ἑπανομένων ἐσεθεί παρ’ Ἡσιόδῳ τάξεως· εἰ δὲ μὴ, ἐγὼ μὲν οὐδὲν ἂν εἴποιμι

1 ὁμιλία εἰς τοὺς etc. Reg. 2 αὐτὸν editi antiqui.

I. There are many considerations which urge me to counsel you, my children, on what things I judge to be best, and on those which I am confident, if you accept them, will be to your advantage. For the fact that I have reached this age, and have already been trained through many experiences, and indeed also have shared sufficiently in the all-teaching vicissitude of both good and evil fortune, has made me conversant with human affairs, so that I can indicate the safest road, as it were, to those who are just entering upon life. Moreover, I come immediately after your parents in natural relationship to you, so that I myself entertain for you no less good-will than do your fathers; and I am sure, unless I am somewhat wrong in my judgment of you, that you do not long for your parents when your eyes rest upon me. If, then, you should receive my words with eagerness, you will belong to the second class of those praised by Hesiod; but should you not do so, I indeed should not like to say anything

"That man is altogether best who considers all things himself and marks what will be better afterwards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man." Trans. by H. G. Evelyn-White in *L.C.L.*


BASIL THE GREAT'S

δυσχερές, αὐτὸι δὲ μέμνησθε τῶν ἐπῶν δηλονότι, ἐν οἷς ἐκεῖνος φησιν ἀριστον μὲν εἶναι τὸν παρ' ἐαυτοῦ τὰ δέοντα ξυνορώντα, ἐσθλὸν δὲ κάκεινον τὸν τοῖς παρ' ἐτέρων ύποδειχθείσιν ἐπομενον, τὸν δὲ πρὸς οὐδέτερον ἐπιτήδειον, ἄχρειον εἶναι πρὸς ἀπαντά.

4 Μὴ θαυμάξετε δὲ εἰ καὶ καθ' ἐκάστην ἡμέραν εἰς διδασκάλους φοιτώσι, καὶ τοῖς ἐλλογήμοις τῶν παλαιῶν ἄνδροι, δι' ἃν καταλελοίπασι λόγων, συγγνωμένοι ὑμῖν αὐτὸς τι παρ' ἐμαυτοῦ λυσι-

5 τελότερον ἐξευρηκέναι φημί. τοῦτο μὲν οὖν αὐτὸ καὶ ξυμβουλεύσων ήκω, τὸ μὴ δειν εἰς ἀπαξ τοῖς ἄνδράσι τούτους, ὥσπερ πλοίον, τὰ πηδάλια τῆς διανοίας ὑμῶν παραδόντας, ἦπερ ἂν ἀγωσι, ταύτη συνεπέσθαι ἀλλ' ὅσον ἐστὶ χρήσιμον αὐτῶν δεχομένους, εἰδέναι τι χρή καὶ παριδεῖν. τίνα οὖν ἐστι ταύτα, καὶ ὅπως δια-

κρινοῦμεν, τοῦτο δὴ καὶ διδάξω ἐνθεν ἐλῶν.

II. Ἡμεῖς, δ' παιδες, οὐδὲν εἶναι χρήμα παντά-

πασι τῶν ἄνθρωπων βίον τούτων υπολαμβάνο-

μεν, οὔτ' ἀγαθὸν τι νομίζομεν ὅλως, οὔτ' ὄνομά-

ξομεν, ὃ τὴν συντελεῖαν ἡμῖν ἄχρι τούτου

2 παρέχεται. οὐκόν προγόνων 1 περιφάνειαν, οὐκ ἱσχὺν σώματος, οὐ κάλλος, οὐ μέγεθος, οὐ τὰς παρὰ πάντων ἄνθρωπων τιμάς, οὐ βασιλείαν αὐτῆς, οὐχ ὃ τι ἀν εἶποι τις τῶν ἄνθρωπινων μέγα, ἀλλ' οὐδὲ εὐχής ἄξιον κρίνομεν, ἡ τοὺς ἠχοντας ἀποβλέπομεν, ἀλλ' ἐπὶ μακρότερον πρῶιμεν ταῖς ἐλπίσι, καὶ πρὸς ἐτέρου βίον

1 οὐκόν προγόνων editi, οὐκόν οὗ προγόνων Colh. tertius. 380
unpleasant, but do you of yourselves remember the verses in which he says: "Best is the man who sees of himself at once what must be done, and excellent is he too who follows what is well indicated by others, but he who is suited for neither is useless in all respects."

Do not think it strange, then, if I say to you, who each day resort to teachers and hold converse with the famous men of the ancients through the words which they have left behind them, that I myself have discovered something of especial advantage to you. This it is, and naught else, that I have come to offer you as my counsel—that you should not surrender to these men once for all the rudders of your mind, as if of a ship, and follow them whithersoever they lead; rather, accepting from them only that which is useful, you should know that which ought to be overlooked. What, therefore, these things are, and how we shall distinguish between them, is the lesson which I shall teach you from this point on.

II. We, my children, in no wise conceive this human life of ours to be an object of value in any respect, nor do we consider anything good at all, or so designate it, which makes its contribution to this life of ours only. Therefore neither renown of ancestry, nor strength of body, nor beauty, nor stature, nor honours bestowed by all mankind, nor kingship itself, nor other human attribute that one might mention, do we judge great, nay, we do not even consider them worth praying for, nor do we look with admiration upon those who possess them, but our hopes lead us forward to a more distant time, and everything we do is by way of
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3 παρασκευὴν ἑπταντα πρῶτομεν. ἃ μὲν οὖν ἀν συντελῇ πρὸς τούτον ἡμῖν, ἀγαπᾶν τε καὶ διόκειν παντὶ σθένει χρῆναί φαμεν, τὰ δὲ οὐκ ἐξικνοῦμεν πρὸς ἐκείνου, ὡς οὖδεν ὡς ἄξια παρορᾶν. τίς δὴ οὖν οὕτως ὁ βίος καὶ ὁπῃ καὶ ὅτες αὐτῶν βιωσόμεθα, μακρότερον μὲν ἢ κατὰ τὴν παροῦσαν ὀρμήν ἐφικέσθαι, μειζόνων δὲ ἦ

4 καθ’ ὑμᾶς ἀκροατῶν ἀκοῦσαι, τοσοῦτον γε μὴν εἰπὼν ἰκανῶς ἂν ὅσοι ὑμῖν ἐνδειξαίμην, ὅτι πᾶσαν ὁμοῦ τὴν ἀφ’ οὐ γεγόνασιν ἀνθρωποί, τῷ λόγῳ τις συνλαβὼν καὶ εἰς ἐν ἀθροίσας εὐδαιμονιάν, οὐδὲ πολλοστὶ μέρει τῶν ἀγαθῶν ἐκείνων εὑρησει παρασκευὴν, ἀλλὰ πλείον του ἐν ἐκείνοις ἐλαχίστοι τὰ σύμπαντα τῶν τῇ διὰ καλῶν κατὰ τὴν ἄξιαν ἀφεστηκότα, ἢ καθ’ ὅσον σκιᾶ

5 καὶ ὅναρ τῶν ἀληθῶν ἀπολείπεται. μᾶλλον δὲ ἵν[o] οἰκειοτέρῳ χρῆσωμαι παραδείγματι, ὅσῳ γυνὴ τοὺς πᾶσιν τιμιωτέρα σώματος, τοσοῦτο καὶ τῶν βίων ἐκατέρων ἐστὶ τὸ διάφορον. εἰς δὴ τούτον ἄγουσι μὲν ἰεροὶ λόγοι, δὲ ἀπορρήτων ἡμᾶς ἐκπαιδεύοντες. ἐὼς γε μὴν ὑπὸ τῆς ἡλικίας ἐπακοῦειν τοῦ βάθους τῆς διανοίας αὐτῶν οὐχ ὁδὸν τε, ἐν ἐτέροις οὐ πάντη διεστηκόσιν, ὡσπερ ἐν σκιαῖς τις καὶ κατόπτροις, τῷ τῆς γυνῆς ὀμματὶ τέως προγυμναζόμεθα, τοὺς ἐν τοῖς τακτικοῖς τὰς μελέτας ποιούμενος μιμοῦμενοι, οἷς ἐν χειρονομίαις καὶ ὀρχήσει τὴν ἐμπειρίαν

1 κατασκευὴν unus Reg.
2 τίς δὲ οὕτως unus Combef.

1 Cf. 1 Cor. 2. 10: τὸ γὰρ πνεῦμα πάντα ἐρανύζ, καὶ τὰ βάθη τοῦ Θεοῦ.
preparation for the other life. Whatever, therefore, contributes to that life, we say must be loved and pursued with all our strength; but what does not conduce to that must be passed over as of no account. Now just what this life is, and how and in what manner we shall live it, would take too long to discuss in view of our present purpose, and would be for the more mature to hear than for hearers of your age. After saying this much at least, I may perhaps be able to show you that if one sums up all the happiness together from the time men have first existed and collects it into one whole, he will find that it is equivalent not even to a trivial part of those other goods, but that the total of the goods of the present life is more removed in value from the least among the former goods of the other life than shadows and dreams fall short of reality. Nay, rather—that I may use a more suitable illustration—to the degree that the soul is more precious than the body in all respects, so great is the difference between the two lives. Now to that other life the Holy Scriptures lead the way, teaching us through mysteries. Yet so long as, by reason of your age, it is impossible for you to understand the depth of the meaning of these, in the meantime, by means of other analogies which are not entirely different, we give, as it were in shadows and reflections, a preliminary training to the eye of the soul, imitating those who perform their drills in military tactics, who, after they have gained experience by means of gymnastic exercises for the arms and dance-steps for the feet, enjoy

"For the Spirit searcheth all things, even the profound things of God."
κτησάμενοι, ἐπὶ τῶν ἀγώνων τοῦ ἐκ τῆς παιδιᾶς ἀπολαύοντο κέρδους. καὶ ἡμῖν δὴ οὖν ἀγώνα προ-κείσθαι πάντων ἀγώνων μέγιστον νομίζειν χρέων, ὑπὲρ οὐ πάντα ποιητέον ἥμιν καὶ ποιητέον εἰς δύναμιν ἐπὶ τὴν τούτου παρασκευήν, καὶ ποιηταῖς καὶ λογοτοιοίς καὶ ῥήτορις καὶ πᾶσιν ἀνθρώποις ὀμιλητέον, ὅθεν ἂν μέλλῃ πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν ὥφελειά τις ἑσεθαί. ὦσπερ οὖν οἱ δευτεροποιοὶ παρασκευάζοντες πρότερον ἔραπτεις τισιν ὦ τι ποτ' ἄν ἢ τὸ δεξόμενον τὴν βαφήν, οὔτω τὸ ἀνθος ἐπιάγουσιν, ἃν τε ἀλουργὸν ἂν τε τι ἐπερον ἢ, τοῦ αὐτῶν δὴ καὶ ἡμεῖς τρόπον, εἰ μέλλοι ἀνέκπλυτος ἡμῖν ἅπαντα τὸν χρόνον ἢ τοῦ καλοῦ παραμένειν δόξα, τοῖς ἔξω δὴ τούτοις προτελεσθέντες, τηνικαῦτα τῶν ἱερῶν καὶ ἀπορ-ρήτων ἐπακουσόμεθα παideυμάτων και οἶον ἐν ὑδατὶ τὸν ἦλιον ὅραν ἐθισθέντες, οὔτως αὐτῷ προσβαλούμεν τῷ φωτὶ τὰς ὑφεις.

ΠΙ. Εἰ μὲν οὖν ἐστὶ τις οἰκεύοντες πρὸς ἀλλή-λους τοῖς λόγοις, προοργοῦσι δὲ ἡμῖν οὖς τῶν ἱερῶν καὶ παρακάσας τῶν παιδεύσεων ἐκατέρα, τῆς εἰκόνου ἄν τύχοις; ἣπον καθάπερ φυτοῦ οἰκεία μὲν ἄρετῆ τῷ καρπῷ βρύειν ὀραίῳ, φέρει δὲ τις κόσμου καὶ φύλλα τοῖς κλάδοις περισσόμενα, οὔτω δὴ καὶ ψυχῇ προηγομένως μὲν καρπὸς ἡ ἀλήθεια, οὐκ ἀχαρί γε μὴν οὐδὲ τὴν θύραθεν σοφίαν

1 ἡμῖν add. editi antiqui et MSS. sed non Colb. secundus et tertius.
2 προοργοῦν editi antiqui.
when it comes to the combat the profit derived from what was done in sport. So we also must consider that a contest, the greatest of all contests, lies before us, for which we must do all things, and, in preparation for it, must strive to the best of our power, and must associate with poets and writers of prose and orators and with all men from whom there is any prospect of benefit with reference to the care of our soul. Therefore, just as dyers first prepare by certain treatments whatever material is to receive the dye, and then apply the colour, whether it be purple or some other hue, so we also in the same manner must first, if the glory of the good is to abide with us indelible for all time, be instructed by these outside means, and then shall understand the sacred and mystical teachings; and like those who have become accustomed to seeing the reflection of the sun in water, so we shall then direct our eyes to the light itself.

III. Now if there is some affinity between the two bodies of teachings, knowledge of them should be useful to us; but if not, at least the fact that by setting them side by side we can discover the difference between them, is of no small importance for strengthening the position of the better. And yet with what can you compare the two systems of education and hit upon the true similitude? Perhaps, just as it is the proper virtue of a tree to be laden with beautiful fruit, although it also wears like a fair raiment leaves that wave about its branches, so likewise the fruit of the soul, the truth is primarily its fruitage, yet it is clad in the certainly not unlovely raiment even of the wisdom drawn from the outside,\(^1\)

\(^1\) i.e. from the pagan literature of the Greeks.
And Moses was instructed in all the wisdom of the Egyptians, and he was powerful in his words, and in his deeds."


2 Cf. Exodus 3. 14: καὶ εἶπεν ὁ Θεὸς πρὸς Μωϋσῆν λέγων 'Εγώ εἰμι ὁ άλυός καὶ εἶπεν Ὁ Ὀντός ὀφθεὶς τοῖς νόσοις Ἰσραήλ, Ὁ δὲ ἀπέσταλκέν με πρὸς ὑμᾶς.
which we may liken to foliage that furnishes both protection to the fruit and an aspect not devoid of beauty. Now it is said that even Moses,\(^1\) that illustrious man whose name for wisdom is greatest among all mankind, first trained his mind in the learning of the Egyptians, and then proceeded to the contemplation of Him who is.\(^2\) And like him, although in later times, they say that the wise Daniel\(^3\) at Babylon first learned the wisdom of the Chaldaeans and then applied himself to the divine teachings.

IV. But that this pagan learning is not without usefulness for the soul has been sufficiently affirmed; yet just how you should participate in it would be the next topic to be discussed.

First, then, as to the learning to be derived from the poets, that I may begin with them, inasmuch as the subjects they deal with are of every kind, you ought not to give your attention to all they write without exception; but whenever they recount for you the deeds or words of good men, you ought to cherish and emulate these and try to be

"God said to Moses, 'I am who am.' He said: Thus shalt thou say to the children of Israel: 'He who is, hath sent me to you.'"  

\(^1\) Cf. Dan. 1. 4: νεανίσκουσ τή υψη, καὶ συνεντα: εν πάση σοφία καὶ γιγνώσκοντας γνώσιν καὶ διανοομένους φρόνησιν, καὶ οίς εστιν ισχύς εν αυτοίς εστάναι εν τῷ οίκῳ τῶν βασιλέων, καὶ διδάξαι αυτούς γράμματα καὶ γλώσσαν Χαλδαίων.

"Children in whom there was no blemish, well favoured, and skilled in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace; that he might teach them the learning, and the tongue of the Chaldaeans."

\(^2\) 387

cc 2
2 εἶναι· ὅταν δὲ ἐπὶ μοχθηροὺς ἀνδρας ἔλθωσι, τὴν μῖμησιν ταύτην ἐδε θεύγειν, ἐπιθρασσομένους τὰ ὀστα, οὐχ ἤττων ἢ τὸν 'Ὀδυσσέα φασίν ἐκεῖνοι τὰ τῶν Σειρήνων μέλη. ἦ γὰρ πρὸς τοὺς φαύλους τῶν λόγων συνήθεια, όδος τίς ἐστὶν ἐπὶ τὰ πράγματα. διὸ δὴ πάση φυλακῆ τὴν ψυχήν τηρητεόν, μὴ διὰ τῆς τῶν λόγων ἠδονῆς παραδεξάμενοι τί λάθωμεν τῶν χειρόνων, ὡσπερ οἱ τὰ δηλητηρία μετὰ τοῦ μέλιτος προσείμενοι. οὐ τοῖνυν ἐπαινεσόμεθα τοὺς ποιητάς οὐ λοιδορομένους, οὐ σκῶπτοντας, οὐκ ἔρωντας ἢ μεθύνοντας μιμουμένους, οὐχ ὅταν τραπέζῃ πληθοῦση καὶ φώδαις ἀνειμέναις τὴν εὐθαυμονίαν ὀρίζωνται.2 πάντων δὲ ἥκιστα περὶ θεῶν τι διαλεγομένους προσέξομεν, καὶ μᾶλισθ' ὅταν ὡς περὶ πολλῶν τε αὐτῶν διεξίωσιν καὶ τούτων οὐδὲ ὀμολογοῦντων. ἀδελφὸς γὰρ δὴ παρ᾽ ἐκεῖνοις διαστασίαξε πρὸς ἀδελφὸν καὶ γονεὶς πρὸς παίδας καὶ τούτωι αὐθίς πρὸς τοὺς τεκόντας πόλεμός ἐστιν ἀκήρυκτος. μοιχείας δὲ θεῶν καὶ ἔρωτας καὶ μίξεις ἀναφανδὸν, καὶ ταῦτας γε μάλιστα τοῦ κορυφαίου πάντων καὶ ὑπάτου Δίος, ὡς αὐτοὶ λέγουσιν, ἄ3 καὶ περὶ βοσκημάτων τις λέγων ἐρυθριάσει, τοῖς ἐπὶ σκηνῆς καταλείψομεν.

6 Ταῦτα δὴ ταῦτα λέγειν καὶ περὶ συγγραφέων

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1 ἔλθωσι τῇ μιμήσει, ταῦτα Colb. duo et Reg. primus; ἔλθωσι, τὴν μιμήσιν ταύτην codex a Combefinio collatus; ἔλθωσι τῇ μιμήσει, ταύτῃ editi antiqui.
2 ὀρίζονται editi antiqui.
3 ἃς editi antiqui.
TO YOUNG MEN

as far as possible like them; but when they treat of wicked men, you ought to avoid such imitation, stopping your ears no less than Odysseus did, according to what those same poets say, when he avoided the songs of the Sirens.\(^1\) For familiarity with evil words is, as it were, a road leading to evil deeds. On this account, then, the soul must be watched over with all vigilance,\(^2\) lest through the pleasure the poets' words give we may unwittingly accept something of the more evil sort, like those who take poisons along with honey. We shall not, therefore, praise the poets when they revile or mock, or when they depict men engaged in amours or drunken, or when they define happiness in terms of an over-abundant table or dissolute songs. But least of all shall we give attention to them when they narrate anything about the gods, and especially when they speak of them as being many, and these too not even in accord with one another. For in their poems brother is at feud with brother, and father with children, and the latter in turn are engaged in truceless war with their parents. But the adulteries of gods and their amours and their sexual acts in public, and especially those of Zeus, the chief and highest of all, as they themselves describe him, actions which one would blush to mention of even brute beasts—all these we shall leave to the stage-folk.

These same observations I must make concerning

\(^1\) Cf. Homer, \textit{Od.} 12. 39 ff.

\(^2\) Cf. Prov. 4. 23: πάση φυλακῆ τήρει σὴν καρδίαν, ἐκ γὰρ τούτων ἡμοι ἔως.

"With all watchfulness keep thy heart, because life issueth out from it."
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έχω, καὶ μάλιστ' ὅταν ψυχαγωγίας ἑνεκα τῶν ἀκούόντων λογοποιώσι. καὶ ῥητόρων δὲ τὴν περὶ τὸ ψεύδεσθαι τέχνην οὐ μιμησόμεθα. οὔτε γὰρ ἐν δικαστηρίοις οὔτὲ ἐν ταῖς ἀλλαίς πράξεσιν ἐπιτήδειον ἥμιν τὸ ψεύδος, τοῖς τὴν ὀρθὴν ὀδον καὶ ἀληθὴ προελομένοις τοῦ βίου, οἱ τὸ μὴ

7 δικάζεσθαι νόμῳ προσταταγμένον ἔστιν. ἀλλ' ἐκεῖνα αὐτῶν μᾶλλον ἀποδεξόμεθα, ἐν οἷς ἀρετὴν ἐπήνεσαν ή πουμρίαν1 διεβαλον. ὡς γὰρ τῶν ἀνθέων τοῖς μὲν λοιποῖς ἄχρι τῆς εὐωδίας ή τῆς χρόας ἐστὶν ή ἀπόλαυσις, ταῖς μελίτταις δ' ἀρα καὶ μέλι λαμβάνειν ἀπ' αὐτῶν ὑπάρχει, οὐτω δὴ κανταύθα τοῖς μὴ τὸ ἡδ' καὶ ἑπίχαρι μόνον τῶν τοιούτων λόγων διάκοσιν, ἔστι τινα καὶ ὀφέλειαν

8 ἀπ' αὐτῶν εἰς τὴν ψυχήν ἀποθέσθαι, κατὰ πάσαν δὴ οὖν τῶν μελιττῶν τὴν εἰκόνα τῶν λόγων ὑμῖν μεθεκτέον. ἐκεῖναι τε γὰρ οὔτε ἀπασι τοῖς ἀνθέσι παραπλησίως ὑπέρχονται, οὔτε μὴν οἷς ἀν ἐπιπτῶσιν, ὅλα φέρειν ἐπιχειροῦσιν, ἀλλ' οἷς αὐτῶν ἐπιτήδειον πρὸς τὴν ἐργασίαν λαβοῦσαι, τὸ λοιπὸν χαίρειν ἀφῆκαν.

9 ἡμεῖς τε, ἢν2 σωφρονῶμεν, οἷς οἰκείοι ήμῖν καὶ συγγενέσ τῇ ἅλθεια παρ' αὐτῶν κομισάμενοι, ὑπερβησόμεθα τὸ λειπόμενον. καὶ καθάπερ τῆς ῥοδωνίας τοῦ ἄνθους δρεψάμενοι τὰς ἀκάνθας ἐκκλίνομεν, οὗτω καὶ ἐπὶ τῶν τοιούτων λόγων

1 κακίαν unus MS. 2 ἢνa Reg. primus.

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1 Cf. 1 Cor. 6. 7: ἡδὴ μὲν οὖν ὅλως ἄτημα ὑμῖν ἔστιν ὅτι κρίματα ἔχετε μεθ' ἐαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

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the writers of prose also, and especially when they fabricate tales for the entertainment of their hearers. And we shall certainly not imitate the orators in their art of lying. For neither in courts of law nor in other affairs is lying befitting to us, who have chosen the right and true way of life, and to whom refraining from litigation has been ordained in commandment. But we shall take rather those passages of theirs in which they have praised virtue or condemned vice. For just as in the case of other beings enjoyment of flowers is limited to their fragrance and colour, but the bees, as we see, possess the power to get honey from them as well, so it is possible here also for those who are pursuing not merely what is sweet and pleasant in such writings to store away from them some benefit also for their souls. It is, therefore, in accordance with the whole similitude of the bees, that we should participate in the pagan literature. For these neither approach all flowers equally, nor in truth do they attempt to carry off entire those upon which they alight, but taking only so much of them as is suitable for their work, they suffer the rest to go untouched. We ourselves too, if we are wise, having appropriated from this literature what is suitable to us and akin to the truth, will pass over the remainder. And just as in plucking the blooms from a rose-bed we avoid the thorns, so also in garnering from such writings whatever is useful,

"Already indeed there is plainly a fault among you, that you have law-suits one with another. Why do you not rather take the injury? Why do you not rather suffer fraud?"

2 For the commonplace, cf. Isocr. ad Demon. 52; Plut. De aud. poet. 12; Chrys. Hom. 12 ad Antioch.; Greg. Naz. in Macab. c. 12; Lucretius 3. 11; etc.
Then he cunningly smoothed them all and made them straight to the line.” Trans. by A. T. Murray in L.C.I. Cf. also Greg. Naz. Ep. 139, Chrysostom Hom. 33 in 1 Cor.

1 Cf. Homer, Od. 5. 244 and 245: ξέσσε δ’ ἐπισταμένως καὶ ἐπὶ στάθμην θοῦνεν.

2 Cf. Hesiod, Works and Days, 287–292: τὴν μὲν τοῦ κακότητα καὶ ἱλαδὸν ἑστὶν ἐλέσθαι | ῥηδίως· λειν μὲν ὄδὸς, καὶ τὰ ἑγγὺθι
let us guard ourselves against what is harmful. At the very outset, therefore, we should examine each of the branches of knowledge and adapt it to our end, according to the Doric proverb,\(^1\) “bringing the stone to the line.”

V. And since it is through virtue that we must enter upon this life of ours, and since much has been uttered in praise of virtue by poets, much by historians, and much more still by philosophers, we ought especially to apply ourselves to such literature. For it is no small advantage that a certain intimacy and familiarity with virtue should be engendered in the souls of the young, seeing that the lessons learned by such are likely, in the nature of the case, to be indelible, having been deeply impressed in them by reason of the tenderness of their souls. Or what else are we to suppose Hesiod had in mind when he composed these verses which are on everybody’s lips, if he were not exhorting young men to virtue?—that “rough at first and hard to travel, and full of abundant sweat and toil, is the road which leads to virtue, and steep withal.”\(^2\)

Therefore it is not given to everyone to climb this road, so steep it is, nor, if one essays to climb it, easily to reach the summit. But when once one has

\(^{1}\) Trans. by H. G. Evelyn-White in *L.C.L.*

\(^{2}\) Cf. also Matt. 7. 13 and 14.


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γενομένω ὁρᾶν ὑπάρχει ὡς μὲν λεία τε καὶ καλὴ, ὡς δὲ ῥάδια τε καὶ εὐπορος καὶ τῆς ἐτέρας ἢδίων τῆς ἐπὶ τὴν κακίαν ἀγοῦσης, ἢν ἀθρόαν ἐίναι λαβεῖν ἐκ τοῦ σύνεγγος, ὁ αὐτὸς οὗτος ποιητὴς

5 ἐφησέν. ἐμοὶ μὲν γὰρ δοκεῖ οὐδὲν ἐτερον ἡ προ-

τρέπων ἡμᾶς ἐπὶ ἀρετὴν καὶ προκαλούμενος ἀπαντας ἁγαθοὺς εἶναι, ταῦτα διελθεῖν, καὶ ὡστε μὴ καταμαλακισθέντας πρὸς τοὺς πόνους, προ-

αποστῆαι τοῦ τέλους. καὶ μέντοι καὶ εἰ τις ἐτερος ἐοικότα τούτως τὴν ἀρετὴν ὑμνησεν, ὡς εἰς ταυτὸν ἡμῶν φέροντας τοὺς λόγους ἀποδεχό-

μεθα. 2

6 Ὁς δ' ἐγὼ τινος ἣκουσα δεινοῦ καταμαθεῖν ἀνδρὸς ποιητοῦ διάνοιαν, πᾶσα μὲν ἡ ποίησις τῷ Ὁμήρῳ ἀρετῆς ἐστιν ἐπαίνος, καὶ πάντα αὐτῷ πρὸς τοῦτο φέρει, ὁ τι μὴ πάρεργον, οὐχ ἢκιστα δὲ ἐν οἷς τὸν στρατηγὸν τῶν Κεφαλλήνων πεποίηκε γυμνὸν ἐκ τοῦ ναυαγίου περισσοθέντα, πρότον μὲν αἰδεῖαι τὴν βασιλίδα φανέντα μόνον τοσοῦτο δειν αἰσχύνῃ ὀφλήσαι γυμνὸν ὀφθέντα μόνον, 3 ἐπειδήπερ αὐτὸν ἀρετὴ ἀντί ἰματίων κεκοσμημένον ἐποίησε ἐπειτα μέντοι καὶ τοῖς λοιποῖς Φαίαξι τοσοῦτον ἀξίου νομισ-

7 θῆναι, ἀπτι ἐφέντας τὴν τρυφὴν ἡ συνεζών, ἐκείνον ἀποβλέπειν καὶ θηλοῦν ἀπαντάς καὶ

1 ἀθρόαν aliqui MSS.
2 δεχόμεθα aliqui MSS.
3 μόνον om. codex Oliv. et Colb. tertius.
4 εἰς εκείνον Colb. duo.

1 Cf. Dion Chrys. Or. 43: περὶ Ὀμήρου: τὰ μὲν ἀλλα εἰ διεξοι-

τις, πολὺ δὲν ἔργον εἰη, ὡσα πεποίηκε περὶ ἀρετῆς καὶ κακίας, etc.

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come to the top he is able to see how smooth and beautiful, how easy and pleasant to travel it is, and more agreeable than that other road which leads to vice, which it is possible to take all at once from near at hand, as this same poet has said. For to me it seems that he has narrated these things for no other reason than to urge us on to virtue and to exhort all men to be good, and to keep us from becoming weak and cowardly in the face of the toils and desisting before reaching the end. And assuredly, if anyone else has sung the praise of virtue in terms like Hesiod's, let us welcome his words as leading to the same end as our own.

Moreover, as I myself have heard a man say who is clever at understanding a poet's mind, all Homer's poetry is an encomium of virtue,¹ and all he wrote, save what is accessory, bears to this end, and not least in those verses ² in which he has portrayed the leader of the Cephalenians, after being saved from shipwreck, as naked, and the princess as having first shown him reverence at the mere sight of him (so far was he from incurring shame through merely being seen naked, since the poet has portrayed him as clothed with virtue in place of garments), and then, furthermore, Odysseus as having been considered worthy of such high honour by the rest of the Phaeacians ³ likewise that, disregarding the luxury in which they lived, they one and all admired and

"It would be a great task if one should recount all that Homer composed about virtue and vice," etc. Cf. also Horace, Ἐπ. 1. 2, 1–4.

² Cf. Homer, Ὀδ. 6. 135 ff. The reference is to Odysseus and Nausicaa.

³ Cf. Homer, Ὀδ. 8. 248 and 249.
μηδένα Φαιάκων ἐν τῷ τότε εἶναι ἄλλο τι ἃν εὐξασθαί μᾶλλον ἢ Ὄδυσσεά γενέσθαι, καὶ
8 ταῦτα ἐκ ναναγίου περισσώθεντα. ἐν τούτοις γὰρ ἐλεγεν τὸ τοῦ ποιητοῦ τῆς διανοίας ἔξηγητής
μόνον οὐχὶ βοῶντα λέγειν τὸν Ἀμηρον ὅτι ἄρετής ὑμῖν ἐπιμελητέον, ὃ ἄνθρωποι, ἢ καὶ
ναναγίσαντι συνεκνήχεται καὶ ἐπὶ τῆς χέρσου γενόμενον γυμνῶν τιμιώτερον ἀποδείξει τῶν
9 εὐδαιμόνων Φαιάκων. καὶ γὰρ οὕτως ἔχει. τὰ μὲν ἄλλα τῶν κτημάτων, οὐ μᾶλλον τῶν ἐχόντων ἢ καὶ οὐτωσοῦν τῶν ἐπιτυχόντων ἐστὶν ὦσπερ ἐν παιδίᾳ κύβων τῇδε κάκεισε μετα-
βαλλόμενα: μόνῃ δὲ κτημάτων ἡ ἄρετή ἄναφαί-
ρετον καὶ ξύντι καὶ τελευτήσαντι παραμένουσα.
ὅθεν ἢ καὶ Σόλων μοι δοκεῖ πρὸς τοὺς εὐπόρους εἰπεῖν τό:

'Ἀλλ' ἡμεῖς αὐτοῖς οὐ διαμειψόμεθα
Τῆς ἄρετῆς τὸν πλοῦτον, ἔπει τὸ μὲν ἐμπεδοῦν
αἱ,
Χρήματα δ' ἄνθρωπων ἄλλοτε ἄλλος ἔχει.

10 Παραπλήσια δὲ τούτοις καὶ τὰ Θεόγνιδος, ἐν
οἷς φησὶ τὸν θεόν, ὄντινα δὴ καὶ φησὶ, τοῖς
ἄνθρωποις τὸ τάλαντον ἐπιρρέτειν ἄλλοτε ἄλλοις:
ἄλλοτε μὲν πλούτειν, ἄλλοτε δὲ μηδέν ἔχειν.

11 Καὶ μὴν καὶ ὁ Κεῖδος ποι θεσφιστής Πρόδικος
τῶν ἐαυτοῦ συγγραμμάτων ἀδελφὰ τούτοις εἰς
ἀρετήν καὶ κακίαν ἐφιλοσόφησεν ὃ δὴ καὶ

1 γυμνῶν ὀφθέντα Colb. tertius.

1 Cf. Plutarch, Solon 3.
envied the hero, and none of the Phaeacians at the moment would have desired anything else more than to become Odysseus, and that too just saved from a shipwreck. For in these passages, the interpreter of the poet’s mind was wont to declare that Homer says in a voice that all but shouts: “You must give heed unto virtue, O men, which swims forth even with a man who has suffered shipwreck, and, on his coming naked to land, will render him more honoured than the happy Phaeacians.” And truly this is so. Other possessions, in fact, no more belong to their possessors than to any chance come whatsoever, quickly shifting now here, now there, as in a game of dice; but virtue alone of possessions cannot be taken away, as it remains with a man whether he be living or dead. It was for this reason indeed, as it seems to me, that Solon said this with respect to the rich: “But we will not exchange with them our virtue for their wealth, since the one abides always, while riches change their owners every day.”\(^1\) And similar to these words are those of Theognis\(^2\) also in which he says that God, whomsoever he means indeed by this term, inclines the scale for men at one time this way, at another that way, now to be rich, but now to have nothing.

And furthermore, the sophist from Ceos, Prodicus, somewhere in his writings uttered a doctrine kindred to these others regarding virtue and vice; therefore

\(^1\) Cf. Theognis, Elegies, 157–158: Ζεῦς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἀλλοτε ἀλλως, ἀλλοτε μὲν πλούτειν, ἀλλοτε μηδὲν ἔχειν.

“For surely ’tis Zeus poiseth the scale at one time on this side and another on that, now to be rich and now again to have nothing.” Trans. by J. M. Edmonds in *L.C.L.*

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αὐτῷ τὴν διάνοιαν προσεκτέον· οὐ γὰρ ἀπὸ-βλητὸς ὁ ἀνήρ. ἔχει δὲ οὕτω πῶς ὁ λόγος αὐτῷ, ὥσα ἐγὼ τοῦ ἀνδρὸς τῆς διανοίας μέμνημαι, ἐπει τὰ γε ρήματα οὐκ ἐπίσταμαι, πλὴν γε δὴ ὅτι ἀπλῶς οὕτως εἰρήκεν ἄνευ μέτρου, ὅτι νέω ὀντί τῷ Ἡρακλεί κομιδῇ καὶ σχεδοῦ ταύτην ἀγοντι τὴν ἡλικίαν, ἢν καὶ ύμεῖς νῦν, Βουλευομένῳ ποτέραν τράπηται τῶν ὁδῶν, τὴν διὰ τῶν πόνων ἁγονασάν πρὸς ἀρετήν ἢ τὴν ῥάστην, προσελθεῖν δύο γυναῖκας, ταύτας δὲ εἶναι Ἀρετήν καὶ Κακίαν·

13 εὐθὺς μὲν οὖν καὶ σιωπῶσας ἐμφαίνειν ἀπὸ τοῦ σχῆματος τὸ διάφορον· εἶναι γὰρ τὴν μὲν ὑπὸ κομμωτικῆς διεσκευασμένην εἰς κάλλος, καὶ ὑπὸ τρυφῆς διαρρέειν, καὶ πάντα ἐσμὸν ἡδουὴς ἐξηρτημένην ἤγειν· ταύτα τε οὖν δεικνύαται, καὶ ἐτί πλείω τούτων ὑπεσχυμενήν, ἔλεειν ἐπιχειρεῖν τὸν Ἡρακλέα πρὸς έαυτήν· τὴν δὲ ἐτέραν κατεσκληκέναι καὶ αὐχμεῖν καὶ σύντονον βλέπειν καὶ λέγειν τοιαῦτα ἐτερα· ὑπεσχυμενήθαι γὰρ οὕδεν ἀνειμένον οὐδὲ ἤδυ, ἀλλ' ἵδρωτας μυρίου καὶ πόνους καὶ κινδύνους διὰ πάσης ἡπείρου τε καὶ θαλάσσης· ἀθλον δὲ τούτων εἶναι θεον γενέσθαι, ὡς ὦ ἐκείνου λόγος· ἂπερ δὴ καὶ τελευτῶν τὸν Ἡρακλέα ἐξινεπεσθαί.

VI. Καὶ σχεδοῦ ἀπαντεῖς, ὦν δὴ καὶ λόγος τῆς ἐστίν ἐπὶ σοφία, ἢ μικρὸν ἢ μεῖζὸν εἰς δύναμιν ἐκαστός ἐν τοῖς ἑαυτῶν συγγράμμασιν ἀρετῆς ἐπαινοῦν διεξῆλθον, οἷς πειστέον καὶ πειρατέον ἐπὶ τοῦ βίου δεικνύατο τοὺς λόγους. ὡς ὦ γε τὴν ἀχρὶ ῥημάτων παρὰ τοῖς ἄλλοις φιλοσοφίαιν

1 olib add. unus Colb.
we must apply our minds to him also, for he is not a man to be rejected. His narrative runs something like this, so far as I recall the man's thought, since I do not know the exact words, but only that he spoke in general to the following effect, not employing metre. When Heracles was quite a young man and was nearly of the age at which you yourselves are now, while he was deliberating which of the two roads he should take, the one leading through toils to virtue, or the easiest, two women approached him, and these were Virtue and Vice. Now at once, although they were silent, the difference between them was evident from their appearance. For the one had been decked out for beauty through the art of toiletry, and was overflowing with voluptuousness, and she was leading a whole swarm of pleasures in her train; now these things she displayed, and promising still more than these she tried to draw Heracles to her. But the other was withered and squalid, and had an intense look, and spoke quite differently; for she promised nothing dissolute or pleasant, but countless sweating toils and labours and dangers through every land and sea. But the prize to be won by these was to become a god, as the narrative of Prodicus expressed it; and it was this second woman that Heracles in the end followed.¹

VI. And almost all the writers who have some reputation for wisdom have, to a greater or less degree, each to the best of his power, discoursed in their works in praise of virtue. To these men we must hearken and we must try to show forth their words in our lives; for he in truth who confirms by act his devotion to wisdom, which among others is con-

¹ Cf. Xenophon, Mem. 2. 1. 21; also Cicero, De off. 1. 32.
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ἐργῷ βεβαιῶν, οἷος πέπνυται, τοὶ δὲ σκιαὶ αἰώσουσι.

2 Καὶ μοι δοκεῖ τὸ τοιοῦτον παραπληγίου εἶναι, ὡσπερ ἄν εἰ ζωγράφοι θαυμαστὸν τι οἶον κάλλος ἀνθρώπου μιμησαμένου, οδὲ αὐτὸς ἐπὶ τῆς ἀληθείας, οἶον ἐπὶ τῶν πινάκων ἐκεῖνος

3 ἔθειξεν. ἔπει τὸ γε λαμπρῶς μὲν ἐπαυνέσαι τὴν ἀρετὴν εἰς τὸ μέσον καὶ μακροῦς ύπὲρ αὐτῆς ἀποτείνειν λόγους, ἵδια δὲ τὸ ἡδὺ πρὸ τῆς σωφροσύνης καὶ τὸ πλέον ἕχειν πρὸ τοῦ δικαίου τιμᾶν, εἰσελθείς φαίην ἂν ἐγώγη τοῖς ἐπὶ σκηνῆς ὑποκρινομένοις τὰ δράματα, οὐ̂ ως βασιλεῖς καὶ δυνάσται πολλάκις εἰσέρχονται, οὔτε βασιλεῖς οὔτε δυνάσται, οὔδε μὲν οὖν τυχὸν ἔλευ-

4 θεροὶ τὸ παράπαν. εἶτα μουσικὸς μὲν οὐκ ἂν ἐκὼν δἐξαίτο ἀνάρμοστον αὐτῷ τὴν λύραν εἶναι, καὶ χοροῦ κορυφαίος μὴ ὅτι μάλιστα συνάδοντα τὸν χορὸν ἕχειν· αὐτὸς δὲ τις ἔκαστος διαστασίασει πρὸς ἑαυτὸν, καὶ οὔχι τοῖς λόγοις ὁμολογοῦντα τὸν βίον παρέξεται; ἀλλ' ἡ γλώττα μὲν ὀμόμοκεν, ἡ δὲ φρῆν ἀνώμοτος, κατ' Εὐρύπτιδην ἔρει, καὶ τὸ δοκεῖν ἀγαθὸς πρὸ τοῦ εἶναι διώξεται. ἀλλ' οὕτως ἐστὶν ὁ ἔσχατος τῆς ἀδικίας ὁρός, εἰ τι δεῖ Πλάτωνι πείθεσθαι, τὸ δοκεῖν δίκαιον εἶναι μὴ ὄντα.

VII. Τοὺς μὲν οὖν τῶν λόγων, οἷς τὰ τῶν καλῶν ἔχουσιν ύποθήκας, οὖτως ἀποδεχόμεθα· ἐπειδῆ δὲ καὶ πράξεις σπουδαίαι τῶν παλαιῶν

1 τις add. Colb. tertius. 2 ἐπαυνέσαι Colb. tertius.

1 Cf. Homer, Od. 10. 495.
2 Perhaps Basil has in mind here Plato, Gorgias 482 B.
fined to words, "He alone has understanding, but the others flit about as shadows." ¹

It seems to me that such harmony between profession and life is very much as if a painter had made a likeness of a man of quite wondrous beauty, and this same man should be such in reality as the painter had portrayed him on his panels. For brilliantly to praise virtue in public, and to make long speeches about it, but in private to rate pleasure before temperance, and self-interest before justice, resembles, as I would assert, those stage-folk who bring out plays and often appear as kings and potentates, although they are neither kings nor potentates, and perhaps not even free men at all. Again, a musician would not willingly consent that his lyre should be out of tune, nor a leader of a chorus that his chorus should not sing in the strictest possible harmony; ² but shall each individual person be at variance with himself, and shall he exhibit a life not at all in agreement with his words? But one will say, quoting Euripides,³ "the tongue has sworn, but the mind is unsworn," and the appearance of being good will be his aim instead of being good. Yet this is the last extreme of injustice, if we are to hearken to the words of Plato—"to appear to be just without being so." ⁴

VII. As to the passages in literature, then, which contain admonitions of excellent things, let us accept this procedure. And since the virtuous deeds,

³ Hippolytus 612.
⁴ Cf. Plato, Republic 2. 361A: ἐςχάτη γὰρ ἀδικία δοκεῖν δίκαιον εἶναι μὴ ὡντα.

"For the last extreme of injustice is to appear to be just without being so." ⁴ Cf. also Plato, Gorgias 527 b.
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Androon η μνήμης ἀκολουθία πρὸς ἡμᾶς διασώ-ξουται, ἢ ποιητῶν ἢ συγγραφέων φιλαττόμεναι λόγοις, μηδὲ τῆς ἐντεύθεν ὑφελείας ἀπολειπώ-μεθα. οὖν, ἐλοιδώρει τὸν Περικλέα τῶν ἔξ ἀγορᾶς τις ἀνθρώπων: ο ἐς οὐ προσείχε καὶ εἰς πάσαν διηρκέσει 1 τὴν ἡμέραν, ο μὲν ἀφειδῶς πλύνων αὐτὸν τοῖς οὐνείδεσιν, ὁ δὲ, οὐ μέλων αὐτῷ. εἰτα, ἔσπερας ἤδη καὶ σκότους ἀπαλλατ-τόμενον μόλις ὑπὸ φωτὶ παρέπεμψε Περικλῆς, ὅπως αὐτῷ μὴ διαφαραίει τὸ πρὸς φιλοσοφίαν
3 γυμνάσιου. πάλιν τις Εὐκλείδη τῷ Μεγαρόθεν παροξυνθεὶς θάνατον ἢπείλησε καὶ ἐπώμοσεν: ὁ δὲ ἀντώμοσεν ἢ μὴ ἰλεώσασθαί αὐτὸν, καὶ παύσειν χαλεπῶς πρὸς αὐτὸν ἔχοντα. πόσον ἄξιον τῶν τουούτων τι παραδειγμάτων εἰσελθεῖν τὴν μνήμην ἀνδρὸς ὑπὸ ὀργῆς ἤδη κατεχομένου;
4 τῇ τραγῳδίᾳ γὰρ οὐ πιστευτέον ἀπλῶς λεγοῦση, ἐπ' ἐχθροῦς θυμός ὀπλίζει χείρα: ἀλλὰ μάλιστα μὲν μὴ διανίστασθαι πρὸς θυμὸν τὸ παράπαν: εἰ δὲ μὴ ῥάδιον τοῦτο, ἀλλ' ὀσπερ χαλινὸν αὐτῷ τὸν λογισμὸν ἐμβάλλοντας, μὴ εάν ἐκφέρεσθαι περαιτέρω.
5 Ἐπαναγάγωμεν δὲ τῶν λόγων αὐθεὶς πρὸς τὰ τῶν σπουδαίων πράξεων παραδείγματα. ἐντυπτε τις τὸν Σωφρονίσκον Σωκράτην εἰς αὐτὸ τὸ

1 διήρκεσαν Colb. tertius.

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1 Cf. Plutarch, Pericles 5.
2 Cf. Plutarch, De frat. am. 7. 907; also Plutarch, De ira cohib. He was one of the chief of the disciples of Socrates.
3 An unidentified fragment, not in Nauck; but somewhat similar is Euripides, Rhesus 84: ἀπλοῦς ἐπ' ἐχθροῖς μῦθος ὀπλίζειν χέρα.

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likewise, of the men of old have been preserved for us, either through an unbroken oral tradition or through being preserved in the words of poets or writers of prose, let us not fail to derive advantage from this source also. For example, a certain fellow, a market-lounger, kept railing at Pericles,¹ but he paid no attention; and he kept it up all day long, he giving Pericles a merciless dressing of abuse, but he taking no heed of it. Then, when it was already evening and dark, though the man was scarcely desisting, Pericles escorted him home with a light, lest his own schooling in philosophy be utterly brought to naught. Again, a certain man, having become enraged against Eucleides of Megara,² threatened him with death and took oath upon it; but Eucleides took a counter-oath, to the effect that verily he would appease the man and make him put aside his wrath against him. How very valuable it is that an example of this kind should be recalled to memory by a man who is on the point of being held in the grip of a fit of passion! For one must not put a simple-minded trust in the tragedy ³ when it says "Against enemies anger arms the hand," but, on the contrary, we should not permit ourselves to be aroused to anger at all; but if this is not easy to achieve, we should at least apply reason to our anger as a sort of curb and not allow it to be carried too far beyond the bounds.

But let us bring our discussion back again to the examples of virtuous deeds. A certain man kept striking Socrates, son of Sophroniscus, full in the

"'Gainst foes one watchword shall suffice—to arm." Trans. by A. S. Way in L.C.L.

¹ L.C.L. DD 2

² L.C.L. DD 2
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πρόσωπον ἐμπεσῶν ἀφειδώς· ὦ δὲ οὐκ ἀντήρεν, ἀλλὰ παρεῖχε τῷ παροινοῦντι τῆς ὀργῆς ἐμφορεῖσθαι, ὥστε ἔξοιδεῖν ἥδη καὶ ὑπολουν αὐτῷ τὸ 6 πρόσωπον ὑπὸ τῶν πληγῶν¹ εἶναι. ὡς δ' οὖν ἐπαύσατο τύπτων, ἀλλο μὲν οὐδὲν ὁ Σωκράτης ποιῆσαι, ἐπιγράψαι δὲ τῷ μετώπῳ λέγεται, ὡσπερ² ἀνδριάντι τὸν δημιουργόν· 'Ὁ δὲινα 7 ἐποίει· καὶ τοσοῦτον ³ ἀμύνασθαι. ταῦτα σχεδὸν εἰς ταύτων τοῖς ἡμετέροις φέροντα, πολλοῦ ἄξιον εἶναι μιμήσασθαι τοὺς τηλικούτους φημι. τουτὶ μὲν γὰρ τὸ τοῦ Σωκράτους ἀδελφὸν ἐκείνῳ τῷ παραγγέλματι, ότι τῷ τύπτοντι κατὰ τής σιαγόνος, καὶ τὴν ἐτέραν παρέχειν προσήκει· 8 τοσοῦτον ⁴ δεῖν ἀπαμύνασθαι. τὸ δὲ τοῦ Περικλέους ἢ τὸ Εὐκλείδου, τῷ τοὺς διώκοντας ὑπομένειν καὶ πράως αὐτῶν τῆς ὀργῆς ἀνέχεσθαι, καὶ τῷ τοῖς ἐχθροῖς εὐχεσθαι τὰ ἀγαθά, ἀλλὰ μὴ ἐπαράσθαι. ὡς δ' ἔγε ἐν τούτοις προπαίδευθείς οὐκ εἴτ' ἀν ἐκείνοις ὡς ἄδυνάτοις διαπιστῆσειν. 9 οὐκ ἂν παρέλθοιμι τῷ τοῦ Ἄλεξάνδρου, ὅς τὰς θυγατέρας Δαρείου αἰχμαλωτοὺς λαβὼν θαυμαστὸν τι ⁵ οἶον τὸ κάλλος παρέχειν μαρτυρουμένας, οὐδὲ προσεῖδεῖν ἥξισεν, αἰσχρὸν εἶναι

1 ὡς ἔλαβεν add. Colb. tertius.
2 ἐν add. Colb. tertius.
3 τοσοῦτον editi antiqui et Reg. tertius.
4 τοσοῦτον editi antiqui. ⁵ τι om. editi antiqui.

¹ Cf. Plutarch, De lib. educ. 6. 33.
² Cf. Matt. 5. 39: ἐγὼ δὲ λέγω ὑμῖν μὴ ἀνιστήναι τῷ πονηρῷ· ἀλλ' ὅτις σε ῥατίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην.

"But I say to you, not to resist evil: but if any man strike thee on the right cheek, turn to him the other also."

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face, falling upon him unmercifully; yet he did not oppose, but permitted the wine-mad fellow to satiate his rage, so that his face was presently swollen and bruised from the blows. Now when the man ceased striking him, Socrates, it is said, did nothing except inscribe on his own forehead, like the name of the sculptor on a statue, "So-and-so (naming the man) made this," and only to that extent avenged himself. Since these examples tend to nearly the same end as our own precepts, I maintain that it is of great value for those of your age to imitate them. For this example of Socrates is akin to that precept of ours—that to him who strikes us on the cheek, so far from avenging ourselves upon him we should offer the other cheek also. And the example of Pericles or Eucleides is akin to the precept that we should submit to those who persecute us and gently suffer their anger; and this other one—that we should pray for blessings for our enemies instead of cursing them. For whoever has been instructed in these examples beforehand cannot after that distrust those precepts as utterly impossible to obey. I should, not pass over the example of Alexander, who, when he had taken prisoner the daughters of Darius, although it had been testified to him that they possessed a marvellous beauty, did not think it fitting even to look upon them, judging it to be disgraceful for one who had captured

3 Cf. Matt. 5. 40–44.
4 Cf. Plutarch, De curiositate 8. 71; also Arrian, Anab. 4. 19. Basil does not report the story exactly according to tradition, for what is said of the wife of Darius is referred by him to the daughters.
κρίνων τον ἄνδρας ἐλόντα γυναικῶν ἡττηθήναι. τοιτι γὰρ εἰς ταῦτον ἐκείνῳ φέρει, ὅτι ὁ ἐμ- βλέψας πρὸς ἤδονην γυναίκα καὶ μὴ τῷ ἐργῳ τὴν μοιχείαν ἐπιτελέσῃ, ἀλλὰ τῷ γε τὴν ἐπιθυμ- μίαν τῇ ψυχῇ παραδέξασθαι, οὐκ ἀφίεται τοῦ ἐγκλήματος. τὸ δὲ τοῦ Κλεισίου, τῶν Πυθα- γόρου γυνώμων ἐνὸς χαλέπου πιστεύσαι ἀπὸ ταυτομάτου συμβῆναι τοῖς ἥμετέροις, ἀλλὰ οὐ- χὶ μιμησαμένου σπουδῆ. τί δὲ ήν ὁ ἐποίησεν ἐκείνος; ἔξον δὲ ὦρκου τριῶν ταλάντων ξημίαν ἀποφυγεῖν, ὁ δὲ ἀπέτισε μᾶλλον ἢ ὀμοσε, καὶ ταῦτα εὐροκεῖν μέλλων ἀκούσας, έμοι δοκεῖν, τοῦ προστάγματος τὸν ὦρκου ἡμῖν ἀπαγορεύοντος.

VIII. Ἀλλὰ ὁπερ ἐξ ἄρχῆς ἐλεγον, πάλιν εἰς ταὐτὸν ἑπανώμεν. οὔ πάντα ἔξης παραδεκτέον ἡμῖν, ἀλλ' ὀσα χρήσιμα, καὶ γὰρ αἰσχρὸν τῶν μὲν σιτίων τὰ βλαβερὰ διωθεῖσθαι, τῶν δὲ μαθημάτων, ἃ τὴν ψυχὴν ἡμῶν τρέφει, μηδένα λόγον ἔχειν, ἀλλ' ὅσπερ χειμάρρον παρασύ- 2 ροντας ἀπαν τὸ προστυχόν ἐμβάλλεσθαι. καὶ- τοι τίνα ἔχει λόγον κυβερνήτην μὲν οὐκ εἰκῇ τοῖς πνεύμασιν ἐφιέναι, ἀλλὰ πρὸς ὄρμους εὔθυνειν τὸ σκάφος: καὶ τοξότην κατὰ σκοποῦ βάλλειν: καὶ μὲν δὴ καὶ χαλκευτικὸν τίνα ἑ τεκτοικὸν ὄντα τοῦ κατὰ τὴν τέχνην ἐφίεσθαι τέλους. ἡμᾶς δὲ καὶ τῶν τοιούτων δημιουργῶν

1 Cf. Matt. 5. 28: ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναίκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἢ δὴ ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

“But I say unto you, that whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.”

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men to be vanquished by women. Indeed, this example tends to the same purport as that well-known precept of ours 1—that he who looks upon a woman to enjoy her, although he does not commit adultery in act, yet in truth, because he has received the desire into his soul, is not free of guilt. But as for the action of Cleinias, 2 one of the disciples of Pythagoras, it is difficult to believe that it is by mere chance that it coincides with our own principles, and not through its imitating them designedly. What was it, then, that Cleinias did? Although it was possible by taking oath to escape a fine of three talents, he paid rather than swear, and that too though it would have been a true oath that he would have taken. He must have heard, it seems to me, our commandment forbidding the taking of an oath. 3

VIII. But let us return again to the same subject of which we were speaking at the beginning: we ought not to take everything without exception, but only such matter as is useful. For it is disgraceful to reject foods that are harmful, yet for the teachings which nourish our souls to have no concern, but to charge onward like a mountain torrent, carrying along everything it chances upon. And further, what sense or reason is there that a pilot does not heedlessly give over his ship to the winds, but steers it to harbour, or that a Bowman shoots at a mark, or indeed, that any bronzesmith or worker in wood strives for the end proper to his craft, but that we should fall behind even such artisans, in respect

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1 Cf. Diogenes Laertius 8. 22. A contemporary and friend of Plato from Tarentum.
2 Cf. Diogenes Laertius 8. 22. A contemporary and friend of Plato from Tarentum.
3 Cf. Matt. 5. 34–37.
3 ãπολείπεσθαι, πρὸς γε τὸ συνορᾶν δύνασθαι τὰ ἡμέτερα; οὐ γὰρ δὴ τῶν μὲν χειρωνακτῶν ἔστι τι πέρας τῆς ἐργασίας, τοῦ δὲ ἀνθρωπίνου βίου σκοπὸς οὐκ ἔστι, πρὸς δὲ ἀφορώντα πάντα ποιεῖν καὶ λέγειν χρή τὸν γε μὴ τοῖς ἀλόγοις παντάπασι προσεοικέναι μέλλοντα; ἢ οὔτως ἢν εἴη μὲν ἀτεχνῶς κατὰ τῶν πλοίων τὰ ἀνερμάτιστα, οὐδεῖς ἢμῖν νοῦ ἐπὶ τῶν τῆς ψυχῆς οἰάκων καθεξομένου, εἰκῆ κατὰ τὸν βίον ἄνω
4 καὶ κάτω περιφερόμενοι. ἀλλ' ὁσπερ ἐν τοῖς γυμνικοῖς ἀγόσιν, εἰ δὲ βούλει, τῆς μουσικῆς οἴκείνων εἰσὶ τῶν ἀγώνων αἱ μελέται, δὴν περὶ οἱ στέφανοι πρόκεινται, καὶ οὐδεὶς1 γε πάλην ἀσκόν ἢ παγκράτιον, εἰτα κιθαρίζειν ἢ αὐλεῖν
5 μελετᾶ. οὔκοιν ὁ Πολυδάμας γε ἀλλ' οἴκεινος πρὸ τοῦ ἀγώνος τοῦ Ὀλυμπιάσι, τὰ ἀρματαί ίστη τρέχοντα, καὶ διὰ τούτων τὴν ἰσχὺν ἐκρατύνε. καὶ ο ὡς Μίλων ἀπὸ τῆς ἀληθειμμένης ὁσπίδος οὐκ ἐξωθεῖτο, ἀλλ' ἀντεῖχεν ὡθοῦμενος, οὗχ ἦττον ἢ οἱ ἀνδριάντες οἱ τῷ μολύβδῳ συνεδρεὶς δεμένοι. καὶ ἀπαξαπλῶς αἱ μελέται αὐτοῖς παρασκευαὶ τῶν ἀθλῶν ἦσαν. εἰ δὲ τὰ Μαρσύνου ἢ τὰ Ὀλυμπου τῶν Φρυγῶν περιειργάξοντο κρούματα, καταληπτόντες τὴν κόνιν καὶ τὰ γυμνάσια, ταχὺ γ' ἄν στεφάνων ἡ δόξης ἐτυχον ἡ

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1 i.e., the great Panhellenic contests, the ἀγῶνες στεφανίται.
2 Cf. Pausanias 6. 5. Of Scotussa in Thessaly, son of Nicias, conquered in the Pancratium in the Olympic games, in Ol. 93, B.C. 408. His size was immense, and the most marvellous stories are told of his strength.

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at least to the ability to perceive our own interests? For can it be that handicraftsmen have some end in view in their work, but that there is no goal for the life of man, keeping his eye upon which that man at least, who does not intend to be wholly similar to the brute beasts, ought to do and say whatever he does or says? In that case we should really be like ships without ballast, if we had no intellect sitting at the steering-oars of the soul, being tossed up and down aimlessly through life. On the contrary, it is just as in the athletic contests, or, if you prefer, the competitions in music: there are practice exercises in preparation for those contests in which the prize offered is a crown,¹ and no one who is training for the wrestling-match or the pancratium takes to practising on the lyre or flute. Certainly Polydamas² did no such thing, but before the contest at Olympia he practised bringing speeding chariots to a stop, and by this means was wont to enhance his strength. And Milo³ could not be pushed away from his greased shield, but held out against the pushing no less firmly than those statues hold which are fastened to their bases with lead. And, in a word, their exercises were a preparation for the games. But if they had wasted their time on the airs of Marsyas or Olympus⁴ the Phrygians, abandoning the dust and the exercises of the gymnasia, would they soon have obtained crowns or glory, or would they have escaped

³ Cf. Pausanias 6. 14; also Pliny, Hist. nat. 7. 20. Basil uses these two examples also in Letter CCCXXXIX. According to Pausanias, Milo used to stand on a greased quoit, not a shield, and jeer at those who charged at him and tried to drag him off it.
⁴ Cf. Plutarch, De mus. 5.

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διέφυγον τὸ μὴ καταγέλαστοι εἶναι κατὰ τὸ 7 σῶμα; ἀλλ’ οὐ μέντοι οὖδὲ ο Τιμόθεος τὴν μελωδίαν ἀφεὶς ἐν ταῖς παλαιόστραις διήγεν οὐ γὰρ ἄν τοσοῦτον ὑπήρξεν αὐτῷ διενεγκεῖν ἀπάντων τῇ μουσικῇ ὃ γε τοσοῦτον περιήν τῆς τέχνης, ὥστε καὶ θυμὸν ἐγέρειν διὰ τῆς συντόνου καὶ αὐστηρᾶς ἀρμονίας, καὶ μέντοι καὶ χαλάν καὶ μαλάττειν 1 πάλιν διὰ τῆς ἀνειμένης, ὅποτε 8 βούλοιτο. ταύτη τοι καὶ 2 Αλεξάνδρῳ ποτὲ τὸ Φρύγιον ἐπαυλήσαντα, ἐξαναστήσας αὐτὸν ἐπὶ τὰ ὀπλα λέγεται μεταξὺ δειπνοῦντα, καὶ ἐπαναγείραν πάλιν πρὸς τοὺς συμπότας, τῆν ἀρμονίαν χαλάσαντα. τοσαύτην ἰσχὺν ἐν τῇ μουσικῇ καὶ τοῖς γυμνικὸς ἀγώσι, πρὸς τὴν τοῦ τέλους κτήσιν ἡ μελέτη παρέχεται.

9 Ἐπεὶ δὲ στεφάνων καὶ ἅθλητῶν ἐμφήσθην, ἐκεῖνοι μυρία παθόντες ἐπὶ μυρίοις, καὶ πολλαχόθεν τὴν ρώμην εαυτοῖς συναυξήσαντες, πολλὰ μὲν γυμναστικοῖς ἐνιδρώσαντες πόνοις, πολλὰς δὲ πληγὰς ἐν παιδατρίβου λαβώντες, δίαιταν δὲ οὐ τῇ ἱδίστην, ἀλλὰ τὴν παρὰ τῶν γυμναστῶν αἱρούμενοι, καὶ τάλλα, ἵνα μὴ διατρίβω λέγων, οὕτω διάγοντες, ὡς τὸν πρὸ τῆς ἀγωνίας βίον μελέτην εἶναι τῆς ἀγωνίας, τημικάυτα ἀποδύονται πρὸς τὸ στάδιον, καὶ πάντα ποιοῦσι καὶ κυνυνεύονσιν, ὥστε κοτίνου λαβεῖν στέφανον ἡ

1 εκμαλάττειν Colb. tertius.
2 ταύτα τοι καὶ τὸ ἐναγώνιον Colb. tertius.

1 Cf. Plutarch, De virt. Alex. or. 2. 4. Plutarch narrates the story, not of Timotheus, but of a certain Antigenides. With him it is the Orthian, not the Phrygian, strain. Cf. also Dryden's Alexander's Feast.
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incurring ridicule for their physical condition? Neither, on the other hand, did Timotheus \(^1\) neglect his composition of chorals and spend his time in the wrestling-schools. For had he done so it would not have been possible for him so far to excel all men in the musical art that he could arouse the passions through his vehement and severe harmony and yet, on the other hand, through his relaxed and sensuous strains, mollify and allay them again, whenever he willed. It was by such art that once, when he was playing the Phrygian mode to Alexander on his flute, he caused the prince, as it is said, to leap up and rush to his arms in the midst of a banquet, and then, by relaxing the harmony, brought him back again to his boon companions.\(^2\) So great is the power, in both music and the athletic contests, produced by practice directed towards the attainment of the end in view.

And since I have made mention of crowns and athletes, let me add that these men, after enduring toils by the thousand, and after increasing their strength by every possible means, after shedding much sweat in the labours of the gymnasion, and taking many blows at the school of the physical trainer, and choosing, not the pleasantest fare, but that which the gymnastic masters had prescribed, and in all other ways (that I may not waste time by enumerating them) so passing their days that their life before the contest might be a preparation for the contest, then, when the moment comes, they strip for the race, undergo all hardships and run all risks, so as to receive a crown of wild olive or of

\(^1\) Dio Chrysostom makes effective use of the story in the proemium to Or.

\(^2\)
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σελίνου ἢ ἄλλου τινὸς τῶν τοιούτων καὶ

10 νικῶντες ἀναρρηθὴναι παρὰ τοῦ κήρυκος. ἦμῖν
de, οἷς ἁθλα τοῦ βίου πρόκειται οὕτω θαυμαστὰ
πλήθει τε καὶ μεγέθει, ὥστε ἀδύνατα εἶναι ῥηθῆναι
λόγω, ἐπ’ ἀμφο καθεύδουσι καὶ κατὰ πολλὴν
dιαιτωμένοις ἀδειαν, τῇ ἑτέρᾳ λαβεὶν τῶν χειρῶν

υπάρξει; πολλοῦ μέντ’ ἄν ἄξιον ἦν ἡ ῥαθυμία
tῷ βίῳ, καὶ ὁ γε Σαρδανάπαλος τὰ πρῶτα
pάντων εἰς εὐδαιμονίαν ἐφέρετο, ἡ καὶ ὁ Μαργι-

12 "Ομηρος ἐφησεν, εἰ δὴ 'Ομήρου ταῦτα, ἀλλὰ
μὴ ἀληθῆς μᾶλλον ὁ τοῦ Πιττακοῦ λόγος, ὃς
χαλεπῶς ἐφησεν ἐς ὅλον ἐμέναι; διὰ πολλῶν
gὰρ δὴ τῷ οὐτὶ πόνων διεξελθοῦσι μόλις ἂν τῶν
ἀγαθῶν ἐκείνων τυχεῖν ἦμῖν περιγένειτο, ὅν ἐν
tοῖς ἄνω λόγοις οὔδὲν εἶναι παράδειγμα τῶν

13 ἀνθρωπίνων ἐλέγομεν. οὐ δὴ οὖν ῥαθυμητέον
ημῖν, οὐδὲ τῆς ἐν βραχεὶ βαστώνης μεγάλας
ἐλπίδας ἀνταλλακτέον, εἴπερ μὴ μέλλοιμεν

1 Μαργαρίτης Colb. tertius.

2 Cf. Dion Chrys. Or. 3. 72.
3 Cf. Margites 3 (Aristotle, Eth. Nic. 6. 7, 1141): τὸν δ’ οὔτ’

‘The gods had taught him neither to dig nor to plough, nor
any other skill; he failed in every craft.’ Trans. H. G.
Evelyn-White in L.C.L.
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parsley or of some such thing, all that they may win the victory and have their name proclaimed by the herald. But as for us, before whom are set for the life we lead prizes so marvellous in multitude and in grandeur that they cannot be described in words, if we sleep on both ears and live lives of abundant licence, will it be possible for us to reach out and seize them with one hand? In that event slothfulness would be of great value for living, and the Sardanapalus would carry off the highest prizes of all as regards happiness, or even Margites, who was neither a ploughman nor a digger nor anything else useful in life, as Homer said—if indeed this work is really Homer’s. Yet is not rather the saying of Pittacus true, that “it is hard to be good”? For though we pass through many toils that are really toils, we can scarcely succeed in obtaining those goods of which, as we have already said above, no human goods can serve as an example. Therefore we ought not to idle away our time, nor for an ease that can last but a short while give up in exchange glorious hopes—that is, if we are not to be reproached and to incur retributions; I do not mean any that are inflicted here among men, although even that is no slight matter to a man of sense, but in the places of punishment, whether

3 Cf. Plato, Protag. 340 c: οὐδὲ μοι ἐμμελέως τὸ Πιττάκειον νέμεται· καὶ τοις σοφοῖς παρὰ φωτὸς εἱρημένον. Χαλεπὰν φάτ᾽ ἐσθλὸν ἐμμεναι.

“Nor ringeth true to me | That word of Pittacus— | And yet ’twas a sage who spoke— | Hard, quoth he, to be good.”

γὴν, εἶτε καὶ ὅπου δὴ τοῦ παντὸς ὄντα τυγχάνει, 14 δικαιωτηρίοις. 1 ὡς τῷ μὲν ἀκούσιως τοῦ προσήκοντος ἀμαρτότι κἀν συγγνώμη τις ἵσως παρὰ τοῦ Θεοῦ γένοιτο· τῷ δὲ ἐξεπίτευξες τὰ χείρω προελομένῳ οὐδεμία παραίτησις, τὸ μὴ οὐχὶ πολλαπλασίω τὴν κόλασιν ὑποσχεῖν.

IX. Τι οὖν ποιῶμεν; φαίη τις ἂν. τί ἄλλο γε ἡ τῆς ψυχῆς ἐπιμέλειαν ἔχειν, πᾶσαν σχολὴν 2 ἀπὸ τῶν ἄλλων ἀγοντας; 2 οὖ δὴ οὖν τῷ σώματι δουλευτείον, ὅτι μὴ πᾶσα ἀναγκὴ ἄλλα τῇ ψυχῇ τὰ βέλτιστα ποριστέον, ὡσπερ ἐκ δεσμωτηρίου, τῆς πρὸς τὰ τοῦ σώματος πάθη κοινωνίας 3 αὐτὴν διὰ φιλοσοφίας λύνοντας, ἀμα δὲ καὶ τὸ σῶμα τῶν παθῶν κρείττον ἀπεργαζομένους, γαστρὶ μὲν γε τὰ ἀναγκαία ὑπηρετοῦντας, οὐχὶ τὰ ἥδιστα, ὡς οἳ γε τραπεζοποιοῦσι τινας καὶ μαγείρους περινοῦντες, καὶ πᾶσαν διερευνώμενοι γῆν τε καὶ θάλασσαν, οἷον τινι χαλεπῶ δεσπότη φόρους ἀπάγοντες, ἔλεεινοι τῆς ἀσχολίας, τῶν ἐν ἄδου κολαξομένων οὐδέν πῦρ ἠχοντες ἀνεκτότερον, ἀπεχνῶς εἰς πῦρ ξαίνοντες, καὶ κοσκίνῳ φέροντες ὕδωρ, καὶ εἰς τετρημένον 4 ἀντλοῦντες πίθων, 3 οὐδὲν πέρας τῶν πόνων ἔχοντες. κουράς δὲ καὶ

1 δικαιωτηρίοις editi antiqui.
2 ἀγοντας antiqui duo libri.
3 πρὸς τὸ σῶμα κοινωνίας Colb. tertius.
4 τετρημένον Colb. tertius, editi antiqui.

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1 For this proverbial expression cf. Puroemiographi Graeci, 1, p. 130. Cf. also Plato, De legg. 6. 780 c: ποιῶν τῶν νομοθέτην, τὸ τῶν παιδίωντων, εἰς πῦρ ξαίνειν καὶ μυρία ἐτερα τοιαύτα ἀνήγυτα πονοῦντα δράν.

"Causes the lawgiver to card his wool (as the proverb has it) into the fire, and to labour in vain at an endless tale of toils."

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these are under the earth or wheresoever in the universe they may happen to be. Since, in the case of one who fails involuntarily in his duty, some degree of pardon may perhaps be granted by God; but for him who has deliberately chosen the worse course in life there is no excuse that will save him from suffering the punishment many times over.

IX. What, then, shall we do? someone may ask. What else, indeed, than devote ourselves to the care of our souls, keeping all our leisure free from other things. Accordingly, we should not be slaves of the body, except so far as is strictly necessary; but our souls we should supply with all things that are best, through philosophy freeing them, as from a prison, from association with the passions of the body, and at the same time making the body likewise master of the passions, supplying the belly with what it cannot do without, but not with sweet dainties as those do who look everywhere for table-dressers and cooks and scour every land and sea, bringing tribute, as it were, to a stern master, pitiable objects because of their ceaseless activity, and suffering not a whit more tolerable pains than those who are chastised in Hades by being forced actually to card wool into a fire,\textsuperscript{1} fetch water in a sieve,\textsuperscript{2} or to pour it into a perforated jar,\textsuperscript{3} having labour which never ends. And to

\textsuperscript{1} Another proverbial expression. Cf. \textit{Paroemiographi Graeci}, 2, p. 481. This was the punishment assigned to the Danaids in Hades.

\textsuperscript{2} Cf. Lucian, \textit{Dial. of the Dead}, 11. 4: \textit{o\i o\i t\i p\'a\'s\'xou\'s\i a\i t\'o\u D\'a\'a\'i\a\'ou a\'u\'t\'a\i p\'a\'r\'h\'e\'n\'o\i e\i\'s t\'o\n t\'e\'t\'r\'i\'m\'e\'n\'o\n p\'i\'h\'o\n e\'p\'a\'n\'t\'l\'o\'u\'s\'a\i.

\textit{"Suffering a punishment something like that of the daughters of Danaus who pour water into the perforated jar."} Cf. also \textit{Paroemiographi Graeci}, 1, p. 343.

\textsuperscript{3} Cf. also \textit{Paroemiographi Graeci}, 1, p. 343.
ΒΑΣΙΛ ΤΗΣ ΧΑΡΤΗΣ

... εξω των ἀναγκαίων περιεργαζόμενοι, ἢ δυστυχουσων ἔστι, κατά τῶν Διογένους λόγον, ἢ ἄδικοντων. ὡστε καλλωπιστὴν εἶναι καὶ ὑνομίζεσθαι ὁμοίως αἰσχρὸν ἤγεισθαί φημὶ δεῖν τοὺς τοιούτους, ὡς τὸ ἐταιρεῖν ἢ ἀλλοτριῶς

4 γάρμοι ἐπίθεολείειν. τι γὰρ ἂν διαφέροι τῶν γε νοῦν ἔχοντι, ξυστίδα ἀναβεβλησθαί ἢ τι τῶν φαύλων ἰμάτιον φέρειν, ἔως ἂν μηδὲν ἐνδέχεται τοῦ προς χειμώνα τε εἶναι καὶ τάλπος ἀλεξητήριον;

5 καὶ τάλλα δὴ τὸν αὐτὸν τρόπον μὴ περιπτότερον τῆς χρείας κατεσκευάσθαι, μηδὲ περιένειν τὸ σῶμα πλέον ἢ ὡς ἀμείων τῇ ψυχῇ. οὐχ ἵπτον γὰρ ὁνείδος ἀνδρὶ τῷ γε ὡς ἀλήθως τῆς προσηγορίας ταύτης ἡξιὼ, καλλωπιστὴν καὶ φιλοσώματον εἶναι, ὡς ἄλλο τι τῶν παθῶν ἀγεννῶς

6 διακείσθαι. τὸ γὰρ τὴν πάσαν σπουδὴν εἰσφέρεσθαι, ὅπως ὡς κάλλιστα αὐτῷ ὑπὸ τὸ σῶμα ἔξοι, οὐ διαγνώσκοντός ἐστιν ἑαυτόν, οὐδὲ συνιέντος τοῦ σοφοῦ παραγγέλματος, ὅτι οὐ τὸ ὀρόμενον ἐστιν ο ἀνθρώπος. ἀλλὰ τινὸς δεῖται περιπτότερα σοφίας, δι' ἃς ἐκαστὸς ἡμῶν, ὡστὶ ποτὲ ἐστιν, ἑαυτὸν ἐπιγνώσεται. τούτῳ δὲ μὴ καθηραμένοις τῶν νοῦν ἀδυνατώτερον ἢ λημόντι πρὸς τὸν ἤλιον ἀναβλέψει.

7 Κάθαρσις δὲ ψυχῆς, ὡς ἅδρως τε εἰπεῖν

1 ἐνδέχεται, om. ἄν editi antiqui. 2 αὐτώ Colb. tertius. 3 γυνώσκοντο Colb. tertius.

1 Cf. Diogenes Laertius 6, 54: μειράκιοι ἰδῶν καλλωπιζόμενον ἐφη (i.e., Diogenes of Sinope), εἰ μὲν πρὸς ἄνδρας, ἀτυχεῖς· εἰ δὲ πρὸς γυναῖκας, ἀδικεῖς.
spend one's time, beyond what is necessary, on the care of the hair or on dress, is, according to the saying of Diogenes, the mark of men who are either unfortunate or doing wrong. Hence, to be a dandy and get the name of being one ought, I maintain, to be considered by persons so inclined just as disgraceful as to keep company with harlots or to seduce other men's wives. For what difference should it make, at least to a man of sense, whether he is clothed in a costly robe or wears a cheap workman's cloak, so long as what he has on gives adequate protection against the cold of winter and the heat of summer? And in all other matters likewise, one ought not to be furnished out more elaborately than need requires, nor to be more solicitous for the body than is good for the soul. For it is no less a reproach to a man, who is truly worthy of that appellation, to be a dandy and a pamperer of the body than to be ignoble in his attitude towards any other vice. For to take all manner of pains that his body may be as beautiful as possible is not the mark of a man who either knows himself or understands that wise precept: "That which is seen is not the man, but there is need of a certain higher wisdom which will enable each of us, whoever he is, to recognize himself." But unless we have purified our minds this is more impossible for us than for a bleary-eyed man to gaze at the sun.

Now purification of the soul—that I may speak in

"Seeing a youth adorning himself he said: 'If it is for men, you are unfortunate; but if it is for women, you do wrong.'"

1 For the general thought, cf. Plato, Phaedo 75 and 115.
2 For the thought, cf. Plato, Phaedo 82 b.
3 For the general thought, cf. Plato, Phaedo 75 and 115.
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καὶ ύμῖν ἰκανῶς, τᾶς διὰ τῶν αἰσθήσεων ἥδωνας ἀτιμάζειν, μὴ ὀφθαλμοὺς ἐστιν ταῖς ἀτόποις τῶν θαυματοποιῶν ἐπιδείξειν ἡ σωμάτων θέας ἡδονῆς κέντρον ἐναφιέντων, μὴ διὰ τῶν ὠτῶν διεφθάρμενη μελωδίαν τῶν ψυχῶν καταχεῖν.

8 ἀνελευθερίας γὰρ ἦν καὶ ταπεινότητος ἐκγόνον πάθη ἐκ τοῦ τοιούτου τῆς μουσικῆς εἴδους ἐγγίνεσθαι πέφυκεν. ἀλλὰ τὴν ἐτέραν μεταδιωκτέων ἡμῖν, τὴν ἀμείνω τε καὶ εἰς ἀμείνων φέρουσαν ἢ καὶ Δαβίδ χρώμενος ὁ ποιητὴς τῶν ἱερῶν ἁσμάτων, ἐκ τῆς μανίας, ὡς φασί, τὸν βασιλέα καθίστη. Λέγεται δὲ καὶ Πνθαγόραν κωμασταίς περιτυχόντα μεθύουσι κελεύσαι τοῦ αὐλητῆρος τοῦ κώμος κατάρχοντα, μεταβαλόντα τὴν ἀμοιβίαν, ἐπανλήσας σφισὶ τὸ Δώριον, τοὺς δὲ οὕτως ἀναφρονῆσαι ὑπὸ τοῦ μέλους, ὡστε τοὺς στεφάνους ῥίψαται, αἰσχυνομένους ἐπανελθεῖν. ἔτεροι δὲ πρὸς αὐλὸν κορυβαντίσοι καὶ ἐκβακχεύονται τοσοῦτον ἐστὶ τὸ διάφορον ύμίον ἡ μοχθηρᾶς μελωδίας ἀναπλησθῆναι.1 ὡστε, τῆς νῦν ἡ κρατοῦσας ταύτης, ἦττον ύμῖν μεθεκτέον, ἡ οὔτινοσοῦν τῶν aἰσχίστων. ἀτμοῦσ γε μὴν παντοδαποὺς ἡδονὴν ὀσφρήσει

1 ἀναπλησθῆσαι Colb. tertius.
2 προδήλως add. Colb. tertius.

1 On the moral significance of music, cf. Plato, Republic 3. 401; also Aristotle, Politics 8. 7.
2 Cf. 1 Kings 16. 15–23.
3 For a similar effect of the Doric mode, and with a similar allusion to Pythagoras, cf. Quintilian, Inst. or. 10. 32. On the Doric mode, cf. Aristotle, Politics, 8. 5; and on the Ionic, cf. Plato, Republic 3. 399 A.

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general terms and in a manner sufficient for your understanding—consists in scorning the pleasures that arise through the senses, in not feasting the eyes on the silly exhibitions of jugglers or on the sight of bodies which gives the spur to sensual pleasure, in not permitting licentious songs to enter through the ears and drench your souls. For passions sprung of lack of breeding and baseness are naturally engendered by this kind of music. But we should cultivate that other kind, which is better and leads to the better, through his use of which, as they say, David, the poet of the Sacred Songs, freed the king from his madness. And it is related that Pythagoras too, chancing upon some drunken revellers, commanded the flute-player who led the revel to change his harmony and play to them the Doric mode; and that thus the company came back to its senses under the influence of the strain, so that, tearing off their garlands, they went home ashamed. Yet others at the sound of the flute act like Corybantes and are excited to Bacchic frenzy. Such is the difference between giving full ear to wholesome and to licentious music. Hence, since this latter is now in vogue, you should participate in it less than in the very basest of things. Furthermore, the mixing with the air of all manner of vapours that bring pleasure

4 Cf. Plato, Crito 54 d: ταύτα, ὥ φίλε ἐταίρε Κρίτων, εἴ τοι θεί ὅτι ἑγὼ δοκῶ ἄκουειν, ὡσπερ οἱ κορυβαντίωντες τῶν αὐλῶν δοκοῦσιν ἄκουειν, καὶ ἐν ἑμοὶ αὕτη ἡ ἡχὴ τούτων τῶν λόγων βομβεῖ καὶ ποιεῖ μὴ δύνασθαι τῶν ἄλλων ἄκουειν.

"Be well assured, my dear friend Crito, that this is what I seem to hear, as the frenzied dervishes of Cybele seem to hear the flutes, and this sound of these words re-echoes within me and prevents my hearing any other words." Trans. by H. N. Fowler in L.C.L.
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“'In childhood and youth their study, and what philosophy they learn, should be suited' to their tender years; during

1 Cf. Plato, Republic 6.498 B and c. τὰν τούτων μοιρόν τοῦ τῶν τε σωμάτων, ἡ μέτα φιλοσοφίαν μεταχειρίζοντας προσθέσεις δὲ τὰς ἠλείας, ἡ ἡ ψυχή τελειούσθαι ἀρχεῖται, ἐπιτείνειν τὰ ἐκεῖνης γυμνάσια: ὅταν δὲ λήγῃ μὲν ἡ ρώμη, πολιτικῶν δὲ καὶ στρατευῶν ἐκτὸς γίγνυται, τότε ἤδη ἀφέτως νέμεσθαι καὶ μηδὲν ἄλλο πράττειν, ὅ τι μὴ παρέγγυον, τοὺς μέλλοντας εὐδαιμονίας βιώσεσθαι καὶ τελευτήσαστα τῷ βίῳ τῷ βεβιωμένῳ τὴν ἐκεῖ μοιρὰν ἐπιστήσειν πρέπουσαν.
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to the sense of smell, or the smearing of the body with perfumes, I am ashamed even to forbid. And what can one say about the importance of not cultivating the pleasures associated with the senses of touch and taste than that these compel those who are devoted to their pursuit to live, like animals, with all their attention centred upon the belly and the members below it?

But, in a single word, the body in every part should be despised by everyone who does not care to be buried in its pleasures, as it were in slime; or we ought to cleave to it only in so far as we obtain from it service for the pursuit of wisdom, as Plato advises,\(^1\) speaking in a manner somewhat similar to Paul's when he admonishes us to make no provision for the body unto the arousing of concupiscences.\(^2\) Or in what way do those differ, who are solicitous how the body may be as well off as possible, but overlook the soul, which is to make use of it, as utterly worthless, from those who are much concerned about their implements but neglect the art which uses them for its work? Hence we must do quite the opposite—chastise the body and hold it in check, this period, while they are growing up towards manhood, the chief and special care should be given to their bodies, that they may have them to use in the service of philosophy; as life advances and the intellect begins to mature, let them increase the gymnastics of the soul; but when the strength of our citizens fails and is past civil and military duties, then let them range at will and engage in no serious labour, as we intend them to live happily here, and to crown this life with a similar happiness in another.” Trans. by Jowett.

\(^1\) Cf. Romans 13. 14: ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

\(^2\) “But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.”
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όρμας προσήκε, καὶ τοὺς ἀπ' αὐτοῦ θορύβους ἐγγινομένους τῇ ψυχῇ, οἷονεὶ μάστηγι, τῷ λογισμῷ καθικνουμένους κοιμίζειν, ἀλλὰ μὴ πάντα χαλινὸν ἠδονῆς ἀλέντας περιοράν τὸν νοῦν, ὡσπερ ἦνίοχον, ὑπὸ δυσημίων ἰππῶν ὑβρεὶ φερομένων παρασυρόμενον ἄγεσθαι: καὶ τοῦ Πυθαγόρου μεμνησθαι, ὃς τῶν συνόντων τινὰ καταμαθὸν γυμνασίους τε καὶ σιτίοις ἑαυτὸν εὕ μάλα κατασαρκοῦντα, οὕτως ἔφη. Οὐ παύσῃ χαλεπώτερον σεαυτῷ κατασκευάζων τὸ δεσμώτηριον; διὸ δὴ καὶ Πλάτωνα φασὶ τὴν ἐκ σῶματος βλάβην προειδόμενον, τὸ νοσώδες χωρίον τῆς Ἀττικῆς τὴν Ἀκαδημίαν καταλαβεῖν ἐξετίθησες, ἵνα τὴν ἄγαν εὐπάθειαν τοῦ σῶματος, οἷον ἀμπέλου τὴν εἰς τὰ περιττὰ φοράν, περικόπτοι.¹ ἐγὼ δὲ καὶ σφαλερὰν εἶναι τὴν ἐπ' ἀκρον εὐεξίαν ἰατρῶν ἥκουσα.

"Οτε τοίνυν ἢ ἄγαν αὐτή τοῦ σῶματος ἐπιμέλεια, αὐτῷ τε ἁλυσιτελὴς τῷ σώματι καὶ πρὸς τὴν ψυχήν ἐμποδίον ἔστι, τὸ γε ὑποπεπτωκέναι τοῦτο καὶ θεραπεύειν, μανία σαφῆς. ἀλλὰ μὴν εἰ τούτοις ὑπερορᾶν μελετήσαμεν,² σχολῆ γ', ἄν ἄλλο τὸ τῶν ἀνθρωπίνων θαυμάσαιμεν. τῷ γὰρ ἐτὶ χρησόμεθα πλοῦτος, τὰς διὰ τοῦ σῶματος ἡδονὰς ἀτιμάζουσε; ἐγὼ μὲν οὖν ὁρῶ, πλὴν εἰ

1 perikóptē editio Paris.
2 melētήsaimen editi antiqui.

¹ These words ascribed by Basil to Pythagoras are assigned by Stobaeus (Serm. 77 p. 456) to Plato.
² On the unhealthful location of the Academy, see Aelian, Ver. Hist. 9. 10; Plato, in reply to the physicians who advised 422
as we do the violent chargings of a wild beast, and by smiting with reason, as with a whip, the disturbances engendered by it in the soul, calm them to sleep; instead of relaxing every curb upon pleasure and suffering the mind to be swept headlong, like a charioteer by unmanageable horses riotously running at large. And we ought to recall Pythagoras, who, on perceiving that one of his followers was putting on superfluous flesh by exercises and heavy eating, said to him, "Pray cease making your prison-house more wretched for you to live in!"

It was for this reason, in fact, that Plato also, as we are told, providing against the harmful influence of the body, deliberately occupied the pestilential region in Attica, the Academy, in order that he might prune away, as one prunes the vine of its excessive growth, the too great well-being of his body. And I myself have heard physicians say that extreme good health is even dangerous.

Since, then, such excessive concern for the body is not only unprofitable to the body itself but also a hindrance to the soul, that it should be subject to the body and be its servant is sheer madness. Yet surely, if we should make it a practice to despise the body, we should be slow, methinks, to feel admiration for any other thing that man may possess. For to what end shall we go on employing wealth if we scorn the pleasures arising through the body? As for me, I do not see, except that it

him to quit the Academy and live near the Lyceum, said: "Nay, as for me, I would not be persuaded to move even to Mount Athos in order to prolong my life." Cf. also Frazer's Pausanias II, pp. 388-9, who explains the cause of the unhealthfulness.
μή, κατὰ τοὺς ἐν τοῖς μύθοις δράκοντας, ἡδονήν
τινα φέροι θησαυροῖς κατορθωμένοις ἐπαγγελπτεῖν. ὥς ἡ μὴν ἐλευθερίας πρὸς τὰ τοιαύτα
diakεισθαι πεπαιδευμένος, πόλλον ἄν δέοι ταπεινόν τι καὶ αἰσχρὸν ἔργῳ ἢ λόγῳ ποτὲ προελεύσθαι.
τὸ γὰρ τῆς χρείας περιπτότερον, κἂν Δύδιον ἢ ψήγμα, κἂν τῶν μυρμήκων ἔργον τῶν χρυ-
σοφόρων, τοσοῦτῳ πλέον ἀτιμάσει, ὁσφερὲ ἄν ἦττον προσδέηται· αὐτὴν δὲ δήποτε τὴν χρείαν
tois tis fúsews ἀναγκαῖοις, ἀλλ' οὐ ταῖς ἡδοναῖς
ἀριεῖται. ὥς οὖ γε τῶν ἀναγκαίων ὅρων ἐξω
γενόμενοι,1 παραπλησίως τοῖς κατὰ τοῦ πρανοῦς
φερομένοις, πρὸς οὐδὲν στάσιμον ἔχοντες ἀπο-
βηναι, οὐδαμοῦ τῆς εἰς τὸ πρόσω φορᾶς ἵστανται·
ἀλλ' ὁσφερὲ ἄν πλέων προσπερβάλωνται,2 τοῦ
ἔσον δέονται ἢ καὶ πλειόνους πρὸς τὴν τῆς ἐπι-
θυμίας ἐκπλήρωσιν, κατὰ τὸν Ἐξηκεστίδου
Σόλωνα, ὁς φησιν.

Πλούτον δ' οὐδὲν τέρμα πεφασμένον ἀνδράσι
κεῖται.

20 τῷ δὲ Θεόγνιδι πρὸς ταύτα διδασκάλῳ χρηστέον
λέγοντι:

Οὐκ ἐγραμαι πλούτειν οὔτ' εὐχομαι, ἀλλὰ μοι εἰη
Ζην ἀπὸ τῶν ὀλίγων μηδὲν ἔχοντι κακῶν.

Ἐγὼ δὲ καὶ Διογένους ἀγαμαί τὴν πάντων
ὀμοῦ τῶν ἀνθρωπίνων ὑπεροψίαν· ὅς γε καὶ
βασιλέως τοῦ μεγάλου ἑαυτῶν ὑπέφηνε πλου-

1 γενόμενοι editi antiqui.
2 προσπερβάλωνται codex Combe.
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might furnish us with a sort of pleasure to keep awake at night guarding, like the dragons of mythology, buried treasures! Assuredly, however, that man who has been trained to regard such goods as a freeman should would be quite unlikely ever to choose anything base or shameful in word or deed. For that which is in excess of any need, even if it be the gold-dust of Lydia\(^1\) or the wealth of the gold-gathering ants,\(^2\) he will despise all the more the less he needs it; and “need” itself he will, of course, define in terms of the requirements of nature and not in terms of pleasure. For those who go beyond the bounds of necessity are like men who rush headlong down a slope and, being unable to bring up against any firm object, find it impossible to halt at any point their onward impetus; nay, the more they gather in to themselves the more they require that much, or even a greater amount, for the fulfilment of their desires, according to Solon son of Execestides,\(^3\) who declares: “Of wealth no limit lies revealed to men.” And we ought to use Theognis\(^4\) as a teacher in these matters, when he says: “I am not eager to be rich, nor do I pray for this, but may it be mine to live on little, suffering no evil.”

And I admire also the scorn of Diogenes\(^5\) for all human goods without exception, who declared himself richer than the Great King by reason of the fact

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\(^1\) Cf. Herod. Hist. 1. 93.
\(^2\) Cf. Herod. Hist. 3. 102.
\(^3\) Elegies 11. 71 (in L.C.L. 13. 71). This line is also cited for Theognis, no. 227.
\(^4\) Theognis 1155–1156.
\(^5\) i.e. Diogenes of Sinope. For the story, cf. Aelian, Ver. Hist. 10. 16; also Plutarch, De fort. et virtut. Alex. or. 1. 311.
σιώτερον, τῷ ἐλαττόνων ἢ ἐκεῖνως κατὰ τὸν βίον
21 προσδέσθαι. ἤμιν δὲ ἄρα εἰ μὴ τὰ Πυθίου τοῦ
Μυσοῦ προσεῖν τάλαντα, καὶ πλέθρα γῆς τόσα
καὶ τόσα, καὶ βοσκημάτων ἐσμοὶ πλείους ἢ
ἀριθμῆσαι, οὐδὲν ἔξαρκέσει. ἀλλ’, οἴμαι, προσ-
ήκειν ἁπόντα τε μὴ ποθεῖν τὸν πλοῦτον, καὶ
παρόντος μὴ τῷ κεκτήσθαι μᾶλλον φρονεῖν, ἢ τῷ
22 εἰδέναι αὐτὸν εὗ διατίθεσθαι. τὸ γὰρ τοῦ
Σωκράτους εὗ ἔχειν. δὲ μέγα φρονοῦντος πλουσίου
ἀνδρός ἐπὶ τοῖς χρύμασιν οὐ πρότερον αὐτοῦ
θαυμάσειν ἐφή, πρὶν ἂν καὶ ὁτι κεχρήσθαι τοῦ-
τοις ἐπίσταται, πειραθῆναι. ἦ Φειδίας μὲν καὶ
Πολύκλειτος, εἰ τῷ χρυσίῳ μέγα ἔφρονοι καὶ
τῷ ἐλέφαντι, ὅν ὁ μὲν Ἡλείως τὸν Δία, ὁ δὲ
23 τὴν Ἡραυ Ἀργείους ἔποιησάτην, καταγελάστω
ἀν ἦσθην ἀλλοτρίῳ πλούτῳ καλλωπιζόμενοι,
ἀφέντες τὴν τέχνην, υφ’ ἢς καὶ ὁ χρυσός ἡδίων
καὶ τιμιώτερος ἀπεδείχθη. ἡμεῖς δὲ τὴν ἀνθρω-
πείαν ἀρετὴν οὐκ ἔξαρκεῖν έαυτὴν 3 πρὸς κόσμον
ὑπολαμβάνων, ἐλάττους αἰσχύνης ἄξια ποιεῖν
οἰόμεθα;
24 ἀλλὰ δῆτα πλούτον μὲν ὑπεροψόμεθα καὶ τὰς
diὰ τῶν aἰσθήσεων ἱδονάς ἀτιμάσομεν, κολακείας
dὲ καὶ θωπείας διωξόμεθα, καὶ τῆς Ἀρχιλόχου

1 προσήκειν tres MSS. 2 εὗ add. editio Paris.

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that he needed less for living than the King.\(^1\) But for us of to-day, it would seem, nothing will suffice except all the talents of Pythias the Mysian,\(^2\) and so-and-so many acres of land, and herds of cattle past numbering. But, in my opinion, we ought not to long for wealth if it be lacking, and, if we have it, we should not pride ourselves so much on its possession as on the knowledge that it is being put to good uses. For the saying of Socrates\(^3\) is well put. He, when a wealthy man was manifesting great pride in his riches, said that he would not admire him before he had found out by trial that he also knew how to use them. Would not Pheidias and Polycleitus, one of whom made the Zeus for the Elians and the other the Hera for the Argives, if they had prided themselves greatly on the gold and the ivory in them, have been objects of derision for glorying in a wealth not their own, passing over the art which enabled them to render the gold both more pleasing and more precious; but if we suppose that human virtue is not sufficient to itself for an adornment, do we imagine that what we are doing merits a lesser shame than would have been theirs?

But, forsooth, are we to despise wealth and have contempt for the pleasures of the senses, and yet go seeking for flattery and adulation, and imitate the

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1 Cf. Dion Chrys. 6. 6.
2 Cf. Herod. Hist. 7. 27: Pytheas, reputed to be the richest man in the world, told Xerxes that he possessed 2,000 talents of silver, 393,000 gold darics (staters), not to speak of other kinds of property.
3 Cf. Dion Chrys. 3. 102. Cf. also Cicero, Tusc. 5. 12.
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αλόπεκος τὸ κερδαλέουν τε καὶ πουκίλον ζηλώ-
25 σομεν; ἀλλ' ὦκ ἐστιν ὁ μᾶλλον φευκτέον τῷ
σωφρονοῦντι, τοῦ πρὸς δόξαν ξῆν, καὶ τὰ τοῖς
πολλοῖς δοκοῦντα περισσοπεῖν, καὶ μὴ τὸν ὀρθὸν
λόγον ἡγεμόνα ποιεῖσθαι τοῦ βίου, ὡστε, κἂν
πᾶσιν ἀνθρώποις αὐτιλέγειν, κἂν ἀδοξεῖ καὶ
κινδυνεύειν ὑπὲρ τοῦ καλοῦ δέν, μηδὲν αἰρεῖσθαι.

τῶν ὀρθῶς ἐγνωσμένων παρακινεῖν. ἦ τὸν μὴ
οὕτως ἔχοντα τί τοῦ Αἰγυπτίου σοφιστοῦ φήσο-
μεν ἀπολείπειν, δὲ φυτὸν ἐγίγνετο καὶ θηρίων,
ὅποτε βούλιοτο, καὶ πῦρ καὶ ὦδωρ καὶ πάντα

χρήματα, εἶπερ δὴ καὶ αὐτὸς ὅπως κἀκεῖνον
ἐπαινέσεται παρὰ τοῖς τοῦτο τιμῶσι, ὅπως δὲ τοὺς
ἐναντίους ἀφῆσει λόγους, ὅταν τὴν ἀδικίαν εὐδο-
κιμοῦσαν ἀισθηται, ὅπερ δίκης ἐστὶ κολάκων;
καὶ ὀσπερ φασὶ τὸν πολύποδα τὴν χρόαν πρὸς
τὴν ὑποκειμένην γῆν, οὕτως αὐτὸς τὴν διάνοιαν
πρὸς τὰς τῶν συνόντων γνώμας μεταβαλεῖται.

Χ. Ἀλλὰ τάντα μὲν ποι ἐκεῖνος ἡμετέροις

1 δίκη editio Paris., ἕπερ δίκη Colb. tertius.
2 μεταβάλλεται duo MSS.

1 i.e. Archilochus of Paros. Cf. Bergk, Archilochus, Poet. Lyr. Gr., 89. 5. The fox made an alliance with the eagle, but the eagle broke faith by killing the young of the fox when he was absent. The fox got his revenge by taking a brand from an altar and setting fire to the eagle's nest. Cf. Plato, Republic 2. 365 c: πρόθυρα μὲν καὶ σχήμα κύκλῳ περὶ ἐμαυτὸν σκιαγραφίαν ἀρετής περιγραφέων, τὴν δὲ τοῦ σοφωτάτου Ἀρχιλόχου ἀλωπέκα ἐλκτέων ἐξοπισθεν κερδαλέαν καὶ ποικίλην.

"For a front and a show I must draw about myself a shadow-outline of virtue, but trail behind me the fox of the most sage Archilochus, shifty and bent on gain." Trans. by Paul Shorey in L.C.L.

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shiftiness and cunning of the fox of Archilochus? 1
On the contrary, there is nothing which a prudent man must shun more carefully than living with a view to popularity and giving serious thought to the things esteemed by the multitude, instead of making sound reason his guide of life, so that, even if he must gainsay all men and fall into disrepute and incur danger for the sake of what is honourable, he will in no wise choose to swerve from what has been recognized as right. Or in what respect shall we say that a person of so unstable a character differs from the Egyptian mountebank 2 who, whenever he wished, became a plant, or a wild beast, or fire or water or anything else, if in sooth he himself is at one time to praise justice when in the presence of those who esteem that, but will at another time take quite the opposite position whenever he perceives that injustice is held in honour—as is the way of flatterers? And just as the polyp, 3 they say, changes its colour to match the ground on which it lies, so will he change his mind according to the opinions of those about him.

X. But although we Christians shall doubtless

2 Proteus is meant. Cf. Homer, Od. 4. 384-386: πωλείται τις δεύρο γέρων ἄλιος νημερτής | ἀθάνατος Πρωτέως Αἰγύπτιος, ὅς τε θαλάσσης | πάσης βέθεα οἶδε, Ποσειδάωνος ὑποδμῶς.

"There is wont to come hither the unerring old man of the sea, immortal Proteus of Egypt, who knows the depths of every sea, and is the servant of Poseidon." Trans. by A. T. Murray in L.C.L. Plato in Euthydemus (288 b) has Socrates compare the trickery of the sophists to that of Proteus the Egyptian.

λόγοις τελειότερον μεθησόμεθα· ὅσον δὲ σκιαγραφίαν τινὰ τῆς ἀρετῆς, τὸ γε νῦν εἶναι, ἐκ τῶν ἐξωθεν παιδευμάτων περιγραφώμεθα.¹ τοῖς γὰρ ἐπιμελῶς ἐξ ἐκάστον τὴν ὥφελειαν ἀθροίζουσιν, ὡσπερ τοῖς μεγάλοις τῶν ποταμῶν,² πολλαὶ γίνεσθαι πολλαχόθεν αἱ προσθήκαι περίκασι.  
2 τὸ γὰρ καὶ σμικρὸν ἐπὶ σμικρῷ κατατίθεσθαι, οὐ μᾶλλον εἰς ἀργυρίον προσθήκην, ἢ καὶ εἰς ἡντυναοῦν ἐπιστήμην ὀρθῶς ἤγείσθαι ἕχειν τῷ  
3 ποιητῇ προσθήκειν. ὃ μὲν οὖν Βίας τῷ νυεῖ πρὸς Ἀἰγυπτίους ἀπαίροντι καὶ πυνθανομένῳ τί ἀν ποιῶν αὐτῷ μάλιστα κεχαρισμένα πράττοι; Ἐφόδιον, ἔφη, πρὸς γῆρας κτησάμενος, τὴν ἀρετὴν δὴ τὸ ἐφόδιον λέγων, μικρὸς ὤρος αὐτὴν περιγράφων, ὃς γε ἄνθρωπίνῳ βίω τὴν ἀπ' ³  
4 αὐτῆς ὥφελειαν ὁρίζετο. ἐγὼ δὲ, κἂν τὸ Τιθωνοῦ τις γῆρας, κἂν τὸ Ἀργανθωνίου λέγῃ, κἂν τὸ τοῦ μακρωβιωτάτου παρ' ἡμῖν ⁴ Μαθουσάλα, ὃσ χίλια ἐτη, τριάκοντα δεόντων, βιώναι λέγεται, κἂν σύμπαντα τὸν ἄφ' οὐ γεγονόσων ἄνθρωποι, χρόνων ἀναμετρῆ, ὅς ἐπὶ παιδῶν διανοίας γελάσομαι, εἰς τὸν μακρὸν ἀπο-  

¹ περιγραφώμεθα editi antiqui et Reg. tertius.  
² κατὰ τὸν Ἡσίοδον add. editio Paris.  
³ ἐπ' editio utraque.  
⁴ ἡμῖν editi antiqui.

² Cf. Hesiod, Works and Days, 361 and 362: εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο | καὶ θαμὰ τοῦτ’ ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο.  
“'For if you add only a little to a little and do this often, soon that little will become great.'” Trans. by H. G. Evelyn-White in L.C.L.  

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learn all these things more thoroughly in our own literature, yet for the present, at least, let us trace out a kind of rough sketch, as it were, of what virtue is according to the teaching of the pagans. For by those who make it their business to gather the benefit to be derived from each source many accretions from many sides are wont to be received, as happens to mighty rivers. Indeed we are entitled to consider that the poet’s saying about “adding little to little” holds good no more for increment of money than it does for increment in respect of knowledge of any kind whatever. Bias, for instance, when he was asked by his son, who was about to depart for Egypt, what he could do that would gratify him most, replied: “By acquiring travel-supplies for your old age,” meaning by “travel-supplies” virtue, no doubt, though the terms in which he defined it were too narrow, seeing that he limited to human life the benefit to be derived from virtue. But as for me, if anyone should mention the old age of Tithonus, or that of Arganthonus, or of Mathusala, whose life was the longest of any man’s (for he is said to have lived a thousand years lacking thirty), or if anyone reckons up all the time which has elapsed since men have existed, I shall laugh thereat as at a childish idea when I

3 One of the seven wise men of Greece. For the saying, cf. Diogenes Laertius, 1. 88: έφόδιον ἀπὸ νεότητος εἰς γῆρας ἀναλάμβανε σοφίαν.
“Make wisdom your provision for the journey from youth to old age.”
4 Cf. Homeric Hymns, 5. 218 ff.; also Horace, Odes 1. 28. 7 and 2. 16. 30.
5 Cf. Herod. Hist. 1. 6. 3.
6 Cf. Gen. 5. 25.
σκοπῶν καὶ ἀγήρω αἰώνα, οὐ πέρας οὐδέν ἐστι τῇ ἐπινοια λαβεῖν, οὐ μᾶλλον γε ἢ τελευτῆν 5 ὑποθέσθαι τῆς ἀθανάτου ψυχῆς. πρὸς οὖν ἐπὶ κτάσθαι παρανέσαιμ' ἄν τὰ ἐφόδια, πάντα λίθου κατὰ τὴν παροιμίαν κυνόντας, ὅθεν ἂν μέλλῃ τις ύμῖν ἐπ' αὐτῶν ὥφέλεια γενήσεσθαι. μηδ' ὦτι χαλεπά ταῦτα καὶ πόνου δεόμενα, διὰ τοῦτ' ἀποκνήσωμεν ἀλλ' ἀναμνησθέντας 1 τοῦ παρανέσαντος, ὅτι δέοι βίον μὲν ἀριστον αὐτῶν ἐκαστον προαιρεῖσθαι, ἥδυν δὲ προσδοκῶν τῇ συνθείᾳ γενήσεσθαι, ἐγχειρεῖν τοὺς βελτίστους. 6 αἰσχρῶν γὰρ τὸν παρόντα καρύν προεμένους, ὥστερον ποτ' ἀνακαλεῖσθαι τὸ παρελθόν, ὅτε οὐδὲν ἐσται πλέον ἀνωμένους. 7 Ἐγώ μὲν οὖν ἃ κράτιστα εἶναι κρίνω, τὰ μὲν νῦν εἰρήκα, τὰ δὲ παρὰ πάντα τὸν βίον ύμῖν ξυμβουλεύσω. ύμεῖς δὲ, τριῶν ἀρρωστημάτων ὄντων, 3 μὴ τῷ ἀνιατῷ προσεικέναι δόξητε, μηδὲ τῆς τῆς γνώμης νόσου παραπλησίαν τῇ τῶν εἰς 8 τὰ σώματα δυστυχησάντων δείξητε. οἱ μὲν γὰρ τὰ μικρὰ τῶν παθῶν κάμνοντες, αὐτοὶ παρὰ τοὺς ἰατροὺς ἔρχονται οἱ δὲ ὑπὸ μειξόνων καταληφθέντες ἀρρωστημάτων, ἐφ' ἑαυτοὺς καλοῦσι

1 ἀναμνησθέντες antiqui duo libri. αὐτῶν editi antiqui.
TO YOUNG MEN
gaze towards that long and ageless eternity whose limit the mind can in no wise grasp any more than it can conceive an end for the immortal soul. It is for this eternity that I would exhort you to acquire travel-supplies, leaving no stone unturned, as the proverb has it,\(^1\) wherever any benefit towards that end is likely to accrue to you. And because this is difficult and calls for toil, let us not on this account draw back, but recalling the words of him\(^2\) who urged that every man should choose the life which is in itself best, in the expectation that through habit it will prove agreeable, we should attempt the best things. For it would be disgraceful that we, having thrown away the present opportunity, should at some later time attempt to summon back the past when all our vexation will gain us nothing.

Accordingly, of the things which in my judgment are best, some I have told you at this time, while others I shall continue to recommend to you throughout my whole life: but as for you, remembering that there are three infirmities, pray do not seem to resemble the one which is incurable, nor to exhibit the disease of the mind, which resembles that which those endure who are afflicted in body. For whereas those who suffer from slight ailments go of themselves to physicians, and those who are attacked by more serious diseases summon to their homes those who

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\(^1\) Cf. Paroemiographi Graeci, L.-S. 1, p. 146.

\(^2\) The saying is ascribed to the Pythagoreans. Cf. Plutarch, De exilio 8. 376: τὸ γὰρ καλὸν ἑκέινον παράγγελμα τῶν Πυθαγορέων. Ἐλοῦ βλού ἀριστον, ἡδίν δὲ αὐτὸν ἡ συνήθεια ποιήσει.

"For there is that noble precept of the Pythagoreans: Choose the best life and habit will make it sweet."

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\(^3\) οὐτῶν om. editio Basil. et MSS.

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τοὺς θεραπεύοντας, ¹ οἱ δὲ εἰς ἀνήκεστον παντελῶς μελαγχολίας παρενεχθέντες, οὐδὲ προσίόντας προσίενται. ὃ μὴ πάθητε ² τῶν νῦν ὑμεῖς, τοὺς ὀρθῶς ἔχοντας τῶν λογισμῶν ἀποφεύγοντες.

¹ θεραπεύοντας codices duo.
² πάθοιτε unus codex.
³ τῶν λογισμῶν duo MSS.
TO YOUNG MEN

will treat them; yet those who have reached the stage of melancholy that is absolutely beyond remedy do not even admit physicians when they call. Pray do you not become afflicted in this last-named manner, characteristic of the men of the present time, by avoiding those whose reasoning faculties are sound.

1 For whereas those who suffer . . . call. The thought of this passage seems to have been suggested by Plutarch, Quomodo quis suos in virtute sentiat profectus, 81 f.
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