
Βίος των Ξανθίππης Πολυξένης και Ῥεβέκκας



THE LIVES OF XANTHIPPE, POLYXENA, AND REBECCA

The work here presented should be considered preliminary. There is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Greek text.

INTRODUCTION

The *Lives of Xanthippe, Polyxena, and Rebecca* is, essentially, a classical Greek romance, set in a Christian context. It recounts the calling and trials of the three saints, Xanthippe, Polyxena, and Rebecca (they share a common feast-day, 23rd September), and their meetings with the apostles, Paul, Peter, Philip, and Andrew. The work draws on material from other apocryphal Acts, such as those of Peter, Paul, Andrew, Philip, and Thomas.

The work is known only from a single Greek manuscript (Paris Gr. 1458, 11th Century), the text of which, according to M.R. James[§], [is presented here](#); the English text is based on the [1896 translation of W.A. Craigie[†]](#), with some minor adjustments.

AUTHORSHIP AND DATES

Scholars generally consider the work to be originally of the 3rd/4th Century but some consider it later (6th Century); from its references to the Acts of Philip, we can set a *terminus ante quo* as the mid-3rd Century. The author of the work is unknown but the 2nd half is narrated by a character named Onesimus.

The book, in its current form, seems to be a composite of (at least) two works: Chs 1–21 deal with Paul, Xanthippe, and Probus; chs 21–42 with Peter, Philip, Andrew, and Rebecca.

—| XVIII-VII-MMXXVI |—

[§] Montague Rhodes James, in, “*Acta Apostolorum Apocrypha*,” Volume II, Number 3, Maximilian Bonnet (ed.), Leipzig, 1898.

[†] W.A. Craigie, in, “*Ante-Nicene Fathers*,” Volume 9, Allan Menzies (ed.), Buffalo, NY: Christian Literature Publishing Co., 1896.

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Τοῦ μακαρίου Παύλου ὄντος ἐν τῇ Ῥώμῃ διὰ τὸν λόγον τοῦ κυρίου, ἔτυχεν τινα δοῦλον ἀνδρὸς βασιλικοῦ τῆς Ἰσπανίας καταντῆσαι ἐν τῇ Ῥώμῃ μετὰ γραμμάτων τοῦ κυρίου αὐτοῦ καὶ ἀκοῦσαι τὸν λόγον τοῦ θεοῦ παρὰ Παύλου, τῆς χρυσοῦς ὄντως καὶ καλῆς ἀηδόνης. Κατανυγέντος δὲ σφόδρα τοῦ δούλου ἐκείνου, καὶ μὴ δυναμένου προσπαραμεῖναι καὶ κορεσθῆναι τοῦ θείου λόγου διὰ τὸ ἐπείγεσθαι αὐτὸν ὑπὸ τῶν γραμμάτων, μετὰ λύπης μεγάλης ὑπέστρεψεν εἰς τὴν Ἰσπανίαν, καὶ μὴ δυνάμενος ἐκφᾶναι τινὶ τὴν ἐπιθυμίαν αὐτοῦ διὰ τὸ εἶναι τὸν κύριον αὐτοῦ εἰδωλολάτριν, ἣν κατώδυνος ἀεὶ τῇ ψυχῇ καὶ στενάζων πάνυ· οὗτος δὲ ὁ δοῦλος ἦν ἔντιμος καὶ πιστὸς τοῖς κυρίοις αὐτοῦ· χρόνου δὲ διῆππεύσαντος, ἡσθένει ὁ παῖς καὶ ἐλεπτύνετο τῇ σαρκί· καὶ προσεσχηκῶς αὐτῷ ὁ κύριος αὐτοῦ εἶπεν πρὸς αὐτόν· Τί σοι γέγονεν ὅτι οὕτως συμπέπτωκας τῷ προσώπῳ; λέγει ὁ παῖς· Πόνος μέγας τυγχάνει ἐν τῇ καρδίᾳ μου, καὶ οὐδαμῶς δύναμαι ἀναπαυθῆναι. λέγει αὐτῷ ὁ κύριος αὐτοῦ· Καὶ τίς ἐστὶν ὁ πόνος ὃς οὐ δύναται ὑπὸ τοῦ ἐμοῦ ἀρχιῖατροῦ θεραπείας τυχεῖν; ἔφη ὁ παῖς· Ἔτι μου ὄντος ἐν τῇ Ῥώμῃ, ὑπέμνησέ με ὁ πόνος οὗτος, καὶ ἡ ἀνακλητικὴ αὐτοῦ συμφορά. λέγει ὁ κύριος αὐτοῦ· Καὶ οὐκ ἔγνωσ τινὰς τούτῳ τῷ πάθει περιπεσόντας καὶ θεραπείας τυχόντας; λέγει ὁ παῖς· Ναί· ἀλλὰ ποῦ ἐστὶν ὁ ἰατρὸς ἐκεῖνος οὐκ οἶδα· ἐν τῇ Ῥώμῃ γὰρ αὐτὸν κατέλιπον· ὅσοι τοίνυν ὑπὸ

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When the blessed Paul was at Rome through the word of the Lord, it happened that a certain servant of a ruler of Spain arrived in Rome at the command of his masterⁱ and heard the word of God from Paul, the truly golden and beautiful nightingale. This servant being greatly touched and being unable to remain and be filled with the divine word because he was hastened by the letters he carried, returned to Spain in great grief; and, being unable to show his desire to anyone, because his master was an idolater, he was always pained at heart and sighing greatly. Now, this servant was held in high regard and was faithful to his masters and, as time went past, the servant fell sick and grew lean of flesh, which his master perceiving said to him, "What has happened to you that you are thus fallen together in countenance?" The servant said, "There is a great pain in my heart, and I can in no way find rest." His master said to him, "And what is the pain that cannot receive healing from my chief physician?" The servant said, "While I was still in Rome, this pain and its recurring mishap made itself known to me." His master said, "And do you not know of any who have fallen into this disease and been healed?" The servant said, "Yes, but where that physician is I do not know; for, I left him in Rome. So many as have been attended by that physician

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ⁱ In place of 'at the command of his master', Craigie has 'with his master's letters'.

τοῦ ἱατροῦ ἐκείνου περιοδεύθησαν, καὶ διὰ τοῦ ὕδατος ὑπ' ἐκείνου διήλθον, ἔτυχον καὶ θεραπείας παραχρῆμα. ὁ δὲ κύριος αὐτοῦ εἶπεν· Οὐκ ὀκνητέον μοι καὶ πάλιν πέμψαι σε εἰς Ῥώμην, εἴ πως ἰάσεως τύχοις.

and have gone through the water in his hands, have received healing immediately." His master said, "I ought not to grudge to send you yet again to Rome, if perchance you might obtain healing."

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Καὶ ἐν τῷ λέγειν αὐτοὺς ταῦτα, ἰδοὺ ἡ κυρία αὐτοῦ ὀνόματι Ξανθίππη, ἐπακροασαμένη τῶν λόγων τούτων, καὶ μαθοῦσα τὴν περὶ τοῦ Παύλου διδασκαλίαν, λέγει· Τί τὸ ὄνομα τοῦ ἱατροῦ ἐκείνου, ἢ τίς ἡ πρὸς ἄμυναν τοῦ τοιούτου πάθους θεραπεία; λέγει ὁ παῖς πρὸς αὐτήν· Ἐπίκλησις ὀνόματος καινοῦ, καὶ χρίσις ἐλαίου, καὶ λοῦτρον ὕδατος· ταύτη οὖν τῇ ἐπιμελείᾳ ἐγὼ ἐώρακα πολλοὺς ἀνιάτους ἔχοντας πόνους θεραπείας τυχόντας. ταῦτα δὲ αὐτοῦ λεγόντος, τὰ ξόανα τῶν εἰδώλων τὰ ἐν τῇ οἰκίᾳ ἱστάμενα ἤρξαντο ταράττεσθαι καὶ καταπίπτειν· διενεύσατο δὲ αὐτῷ ἡ κυρία, λέγουσα· Ὁρᾷς, ἀδελφὲ, τὰ ξόανα τῶν δαιμόνων ταραττόμενα, πῶς οὐ φέρουσι τοῦ λόγου τὴν δύναμιν; ἀνέστη δὲ καὶ ὁ κύριος αὐτοῦ, ὀνόματι Πρόβος, ἀπὸ τοῦ μεσημβρινοῦ ὕπνου σκυθρωπὸς πάννυ, ὁ γὰρ διάβολος ἐτάραξεν αὐτὸν σφόδρα, τῆς γνώσεως τοῦ θεοῦ ἐλθούσης ἐν τῷ οἴκῳ αὐτοῦ. καὶ ἡρώτα τὸν παῖδα καθεξῆς πάντα. καὶ ὁ μὲν παῖς, προνοίᾳ θεοῦ τῇ ἀρρώστῳ συλληφθεὶς, κατέλυσε τὸν ἀνθρώπινον βίον· ἡ δὲ Ξανθίππη ἀνιάτως πάννυ εἶχε τὴν ψυχὴν περὶ ταύτης τῆς διδαχῆς. ὁμοίως δὲ καὶ ὁ Πρόβος ελπεῖτο περὶ τῆς Ξανθίππης ὅτι ἦν κατατήκουσα ἑαυτὴν ἔκτοτε τῇ ἀγρυπνίᾳ καὶ ἐγκρατεῖᾳ καὶ τῇ λοιπῇ σκληραγωγίᾳ.

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And, while he was saying these things,ⁱ behold his mistress, named Xanthippe, overhearing these words, and learning of the teaching of Paul, said, "What is the name of that physician, and what is the healing to ward off such a disease?" The servant said to her, "The calling on a new name, and anointing with oil and washing with water. By this treatment, I have seen many that had incurable pains receive healing." As he said this, the images of the idols that stood in the house began shake and fall down. And his mistress beckoned to him, saying, "Do you see, brother, the images of the idols being shaken, how they cannot endure the power of the word?" And his master, by name Probus, arose from his midday sleep with a gloomy countenance; for, the Devil had greatly disturbed him, because the knowledge of God had come into his house. And he questioned the servant of everything in order, and the servant having been seized by sickness by the foreknowledge of God, disclosed to him the life of man, and Xanthippe was incurable in her soul concerning this teaching. So Probus, too, was grieved for Xanthippe, because, from that time, she was wasting herself away with waking and abstinence and other austerities.

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ⁱ Craigie opens, "And, while they spoke thus."

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Ἀπελθοῦσα δὲ ἡ Ξανθίππη πρὸς τὴν κλίνην ἑαυτῆς καὶ ἀναστενάξασα, εἶπεν· Οἴμοι τῇ ἀθλίᾳ, τῇ ἐν σκότει κατακειμένῃ, ὅτι οὐκ ἔμαθον τὸ ὄνομα τοῦ καινοῦ διδασκάλου, ἵνα ἐπεκαλεσάμην αὐτοῦ τὴν εὐχὴν· καὶ τί εἴπω οὐκ οἶδα. ἐπικαλέσομαι τῷ ὀνόματι τοῦ θεοῦ αὐτοῦ; ἀλλὰ οὐκ οἶδα τοῦ εἰπεῖν Ὁ ὑπὸ τοῦ δεῖνος κηρυσσόμενος θεός. ὅμως οὖν ἐν ὑπονοίᾳ λέξω· Ὁ τοὺς ἐν ᾗ φωτίσας θεός, καὶ τοὺς ἐν σκότει παιδαγωγήσας, ὁ ἐλευθέρων καὶ βασιλέων κύριος, καὶ ὑπὸ δούλων ἀξίων κηρυσσόμενος ἐν ὅλῳ τῷ κόσμῳ· ὁ ὑπὸ ἀνθρώπων ἀμαρτωλῶν φωνούμενος ὡς ἀδελφός καὶ τάχιστα ἐπακούων, ᾧ οὐδὲ ἀρχάγγελοι ὕμνους ἀξιόους ἀναπέμψαι ἰσχύουσιν, ὁ κάμοι τῇ ἀναξίᾳ καὶ ταπεινῇⁱ δείξας τὸν σπορὸν τὸν αἰεὶ ζῶντα καὶ μένοντα (λαβεῖν δέ με αὐτὸν ἡ ἀγνωσία οὐ παραχωρεῖ), τάχυνον καὶ τὰ περὶ ἐμὲ, δέσποτα, ὅτι σὺ θελήματι ἀκουστόν μοι σεαυτὸν ἐποίησας, καὶ τῇ σῇ εὐσπλαγχνίᾳ δεῖζόν μοι ἐμφανισμὸν τοῦ κήρυκός σου, πρὸς τὸ μαθεῖν με παρ' αὐτοῦ τά σοι ἀρεστά· ναὶ, δέομαί σου, ἔπιδε ἐπὶ τὴν ἀγνοιάν μου, ὁ θεός, καὶ φώτισόν με τῷ φωτὶ τοῦ προσώπου σου, ὁ μηδέποτε τινα παρορῶν τῶν ἐν ἀληθείᾳ ἐπικαλουμένων σε. λέγει πρὸς αὐτὴν Πρόβος ὁ ἀνὴρ αὐτῆς· Τί σκύλλεις σεαυτήν, κυρία, ἐπὶ τοσοῦτον, καὶ οὐδ' ὅλως γίνῃ πρὸς τὸ ἀναπαυθῆναι; ἔφη ἡ Ξανθίππη· Οὐ δύναμαι ἀναπαυθῆναι, ὅτι πόνος ἀνίατος τυγχάνει ἐν ἐμοί. ὁ δὲ Πρόβος εἶπεν πρὸς αὐτήν· Καὶ τίς σου ἐστὶν ὁ πόνος ἢ ἡ λύπη, ᾧ

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And Xanthippe, going away to her couch and groaning, said, "Woe is me, wretched one, lying in darkness, that I have not learned the name of the new teacher, that I might summon his prayer to help me, and what to say I do not know. Shall I call on him by the name of his God? But I cannot say, "The God preached by such a one." Nevertheless I shall say thus by conjecture, "O God, giving light in Hades, and guiding those in darkness, Lord of free men and kings, and preached by worthy servants in all the world, called on as a brother by sinful men and quick to hear, to whom not even archangels can send up worthy songs of praise, who has shown to me, humble and unworthy, the ever-living and abiding seed (though my ignorance does not allow me to receive it)ⁱⁱ, hasten also the things that concern me, Lord, since by your will you have made yourself heard by me, and in your compassion show me the proclamation of your herald, that I may learn of him what is pleasing to you. Yes, I beg you look on my ignorance, O God, and enlighten me with the light of your face, you that never overlooks any of those who call on you in truth." Probus, her husband said to her, "Why do you trouble yourself so much, lady, and do not turn at all to sleep?" Xanthippe said, "I cannot sleep; for, there is in me an incurable pain." Probus

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ⁱ The MS reads, *κάμῃ τῇ ἀναξίᾳ καὶ ταπεινῇ*.

ⁱⁱ The parentheses follow James' Greek text.

κυρία, ὅτι οὐκ αὐταρκῶ ἐγὼ εἰς παραμυθίαν σου; πάντα γὰρ ὅσαπερ ἠβούλου μέχρι τῆς σήμερον ὑπούργησά σοι· καὶ νῦν τί ἐστὶν ὃ ἔχεις καὶ οὐκ ἀγγέλλεις μοι; λέγει αὐτῷ ἡ Ξανθίππη· Τοῦτό σε μόνον παρακαλῶ, κύριέ μου, ἄνες μοι μικρὸν καὶ τὸ σήμερον μόνον καταμόνας σε καθευδῆσαι. καὶ ὁ Πρόβος πρὸς αὐτὴν εἶπεν· Ἔστω σοι, κυρία, ὡς βούλει· μόνον ἄνες τὸν στεναγμὸν σου.

said to her, "And what is your pain or grief, O lady, that I am insufficient to comfort you? All that you have wished to this day I have served you in, and now what is it that you have and do not tell me?" Xanthippe said to him, "I beg this thing only, my lord, allow me for a little and for this day only to sleep apart from you." And Probus said to her, "Be it as you will, lady; only leave off your groaning."

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Τότε εἰσελθοῦσα καταμόνας ἐν τῷ κοιτῶνι αὐτῆς, ἔλεγεν μετὰ δακρύων ταῦτα· Ποίοις τρόποις, θεέ μου, χρήσομαι, ἢ ποῖαν ἔννοιαν ἀναλάβω, οὐκ οἶδα· φανερώσω τὴν ἐνγενομένην μοι φρόνησιν; ἀλλὰ τὴν μανίαν καὶ ἀκαταστασίαν τῆς πόλεως δειλιῶ. φύγω τῆς ἀσεβοῦς πόλεως ταύτης; ἀλλὰ δέδοικα τὴν τοῦ διαβόλου μηχανὴν διὰ τῆς τοῦ προβάτου καταλήψεως. ἀναμείνω τὸ ἔλεος καὶ τὴν ταχύτητα τοῦ κυρίου; ἀλλὰ πάλιν φοβοῦμαι τὴν ἄωρον ἀρπαγὴν τοῦ βίου. ὁ γὰρ τῶν ἀμαρτωλῶν θάνατος μὴνυσιν οὐκ ἔχει. ἀπέλθω εἰς τὴν Ῥώμην φυγοῦσα; ἀλλὰ δέδοικα τὸ μῆκος τῆς ὁδοῦ, πεζῇ βαδίζειν μὴ δυναμένη. ἀλλ’ ἐπειδὴ ἐν στοχασμῷ ταῦτα λέγω, τῷ πόθῳ ἀναγκαζομένη (ἀσφαλῶς γὰρ εἶπεῖν ἀγνοῶ), συγγνώμην εὔροιμι παρὰ σου, ὁ θεός μου, καὶ ὑπερβολῇ ὀρθῶν λέξεων πλήρωσόν μου τὸν πόθον, καὶ ἀκοῦσαί με μόνον τοῦ κήρυκός σου καταξίωσον· ἂν γὰρ εἴπω, πρόσωπον αὐτοῦ με ἰδεῖν, μέγα ἐπιζητῶ· μακάριος ὁ ἐν τῇ χορῷ τῶν κηρύκων σου εὐρεθείς, καὶ τῶν τιμίων αὐτῶν προσώπων ἐμπλησθείς· μακάριοι οἱ ζευθέντεςⁱ ὑπὸ τὴν κήρυξιν τῶν ἐντολῶν σου· μακάριοι οἱ τὰς ἐντολάς σου φυλάσσοντες· ποῦ δὲ νῦν τὰ ἑλέη σου, κύριε, τὰ ἐπὶ τῶν πατέρων ἡμῶν, ἵνα ἡμεῖς καὶ ἡμεῖς διάδοχοι αὐτῶν τῆς πρὸς σε στοργῆς, καὶ ἔγγονοι τῆς πίστεως; ἀλλ’ ἰδοὺ νῦν, δέσποτα, οὐχ εὐρίσκω τινὰ πρὸς σε στοργὴν ἔχοντα, ἵνα καὶ συνδιάξασα αὐτῷ καὶ μικρὸν ἀνεπαυσάμην τῇ ψυχῇ· σπεῦσον οὖν, κύριε, τοῦ

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Then, entering into her bedroom alone, she spoke thus with tears, “In what way, my God, I shall act, or what counsel I shall take, I do not know. Shall I declare the thought that has come on me? I fear the madness and disorder of the city. Shall I fly from this impious city? I fear the contrivance of the devil for seizing the sheep. Shall I await the mercy and swiftness of the Lord? Again, I fear the untimely snatching away of life; for, the death of sinners has no warning. Shall I depart and flee to Rome? I fear the length of the journey, being unable to go on foot. But, while I say these things by conjecture, constrained by my desire (for, I cannot speak with surety)ⁱⁱ, may I find pardon with you, my God, and fulfil my desire with excess of right words, and think me but worthy to hear your preacher; for, if I say, to see his face, I ask a great thing. Blessed is he that is found in the company of your preachers and is satisfied with their precious countenances. Blessed are they that are yoked under the preaching of your commandments. Blessed are they that keep your commandments; but where now, Lord, are your mercies to our fathers, that we also may be their successors in love toward you and heirs of faith. But behold now, Lord, I cannot find anyone that has love for you, that communing with him I might even a little refresh my soul. Speed

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ⁱ The MS reads, ζευθέντες.

ⁱⁱ The parentheses follow James’ Greek text.

ζεῦξαί με ἐν τῷ πόθῳ σου, καὶ φύλαξόν με ὑπὸ τὴν σκέπην τῶν
πτερύγων σου· ὅτι σὺ μόνος ὑπάρχεις δεδοξασμένος θεὸς εἰς
τοὺς αἰῶνας, ἀμήν.

therefore, Lord, to yoke me in desire for you, and keep me
under the shadow of your wings, for you alone are God,
glorified to all eternity. Amen.”

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 5

Ταῦτα τοίνυν λέγουσα ἡ Ξανθίππη, καὶ τὰ τούτοις ὅμοια, συνεχῶς ἀνεστέναξεν δι' ὅλης τῆς νυκτός· ἤκουσεν δὲ ὁ Πρόβος καὶ ἠθύμει σφόδρα, καὶ ἀναστὰς ἀπὸ τῆς κλίνης αὐτοῦ, τοῦ ὄρθρου ἐπελθόντος, εἰσῆει πρὸς αὐτήν, καὶ θεασάμενος αὐτῆς τοὺς ὀφθαλμοὺς φλεγμαίνοντας ἀπὸ τῶν δακρῦων, εἶπεν· Τίνος ἔνεκεν, κυρία, οὕτως με συνταράττεις, καὶ οὐ καταγγέλλεις μοι τὴν σὴν λύπην; ἀνάγγειλόν μοι, ὅπως ποιήσω σοι τὸ ἀρεστόν, καὶ μὴ στενοχώρει με ἐν τῇ σῇ ἀδημονία. λέγει ἡ Ξανθίππη πρὸς αὐτόν· Πρόθυμος ἔσο μᾶλλον, κύριέ μου, καὶ μὴ συνταράττου, ὅτι οὐ μὴ σε βλάβῃ ἡ ἐμὴ ἀδημονία· ἀλλ' εἰ εὖρον χάριν ἐνώπιόν σου, πρόελθε νῦν εἰς τὸν ἀσπασμὸν, καὶ με ἕασον ἑαυτὴν πληροφορῆσαι ὡς βούλομαι· οὐ γὰρ δυνατὸν ἀνθρώπῳ ἐκκόψαι μου τὴν ἀπληροφόρητον λύπην. καὶ ἐπακούσας αὐτῇ προῆλθε παρευθὺ τοὺς ἀσπασμοὺς ὑποδέξασθαι τῶν τῆς πόλεως· αὐτὸς γὰρ ἦν ὁ παρ' αὐτοῖς μέγας· ἦν δὲ καὶ γνωστὸς Νέρωνι τῷ βασιλεῖ. καὶ καθίσας, ἐν τῷ προσώπῳ αὐτοῦ λύπη πολλὴ ἐφαίνετο· ὃς ἐρωτώμενος τὴν αἰτίαν τῆς λύπης παρὰ τῶν ἐξόχων τῆς πόλεως, ἔλεγεν αὐτοῖς εἰς πολλὰς καὶ ἀνυποστάτους αἰτίας ἐμπεπτωκέναι.

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Soⁱ, Xanthippe, saying these words and others like them, groaned continually all the night, and Probus heard her and was greatly distressed; and, arising from his couch when the morning came, he went in to her and, seeing her eyes inflamed with tears, he said, "Why, lady, do you thus vex me, and will not tell me your pain? Tell it me, that I may do whatever is pleasing to you, and do not distress me with your trouble." Xanthippe said to him, "Be of good cheer rather, my lord, and do not be vexed; for, my trouble shall not harm you, but if I have found favour before you, go forth now to the salutation, and allow me to indulge myself in it as I will; for, it is not possible for man to take from me the insatiable pain." And, listening to her, he went out immediately to receive the salutations of the men of the city; for, he was the great man among them, and was also known to Nero, the Emperor. And, sitting down, great grief appeared in his countenance and, being asked the reason of his grief by the chief men of the city, he said to them that he had fallen into many and unfounded charges.

ⁱ Craigie opens with 'Therefore' in place of 'So'.

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 6

Προῆλθεν δὲ καὶ ἡ Ξανθίππη ἐπὶ παραδείσου, τοῦ ἐγκύψασαν αὐτὴν μετεωρισθῆναι πρὸς πληροφορίαν τοῦ ἀνδρός· καὶ ὄρᾳ τὴν τέρψιν τῶν δένδρων καὶ τὸν διάφορον κελαδισμόν τῶν ὀρνέων, καὶ στενάξασα λέγει· ὦ εὐπρέπεια κόσμου· ὃν γὰρ ἕως τοῦ νῦν ἐνομίζομεν αὐτοματισμὸν εἶναι, νῦν ἐγνώκαμεν ὅτι ὑπὸ τοῦ εὐπρεποῦς εὐπρεπῶς ἐδημιουργήθη τὰ πάντα· ὦ ἐξουσία καὶ ἐξεύρεσις σοφίας· ὅτι οὐ μόνον ἐν ἀνθρώποις μυρίας γλώσσας ἔθηκεν, ἀλλὰ καὶ ἐν ὀρνέοις διαφόρους ὥρισεν φωνὰς ὡσὰν ἐξ ἀντιφώνων καὶ ὑπηκόων ἡδυφθόγγους καὶ κατανυκτικούς ὑπὸ τῶν ἰδίων ἔργων ὑποδέχεσθαι ὕμνους· ὦ τερπνότης ἀέρος, τὸν ποιητὴν ἀνείκαστον ὑποδεικνύουσα· τίς μοι τὸ πένθος εἰς εὐφροσύνην μετατρέψει; καὶ πάλιν εἶπεν· Ὁ ὑπὸ πάντων ἀνυμνούμενος θεὸς, δός μοι ἀνάπαυσιν καὶ παραμυθίαν. τούτων λεγομένων ὑπ' αὐτῆς, ἐπανῆλθεν καὶ ὁ Πρόβος ἀπὸ τῆς πλατείας πρὸς τὸ ἄριστον, καὶ ὡς εἶδεν τὸ πρόσωπον αὐτῆς ἡλλοιωμένον ἀπὸ τῶν δακρύων, ἥρξατο ἐκτίλλειν τὰς τρίχας τῆς κεφαλῆς αὐτοῦ, εἰπεῖν δὲ αὐτῇ τέως τι οὐκ ἐτόλμησεν διὰ τὸ μὴ ἐπικερασθῆναι ἐν τῇ θλίψει αὐτῆς ἐτέραν θλίψιν. πορευθεὶς δὲ ἀνέπεσεν ἐπὶ τῆς κλίνης αὐτοῦ, καὶ στενάξας εἶπεν· Οἴμοι, ὅτι οὔτε κἂν τέκνου παραμυθίαν ἔσχον ἐξ αὐτῆς, ἀλλ' ὀδύνην μόνον ἐπ' ὀδύνην κερδαίνω· οὐ πλήρεις εἰσιν δύο ἐνιαυτοὶ ἀφ' οὓς συνεζεύχθη αὐτῇ, καὶ ἤδη ἀποστασίαν μελετᾷ.

XANTHIPPE, POLYXENA & REBECCA 6

And Xanthippe went out into the garden, that she might await there looking closely for certainty of her husband, and she saw the delight of the trees, and the various warbling of the birds, and said, groaning, “O beauty of the world! For that which we hitherto thought to come of itself, we know now that all things are beautifully fashioned by the beautiful One. O power and invention of wisdom! For, not only has he placed in men a thousand tongues, but also in birds he has distinguished various voices, as if from anthems and responses to receive sweet-voiced and heart-stirring hymns from his own works. O delightfulness of the air, declaring the inimitable creator! Who shall turn my sorrow into rejoicing?” And again, she said, “God to whom praise is sungⁱ by all, give me peace and comfort.” As she said these things, Probus also came up from the street to break his fast; and, when he saw her countenance altered by tears, he began to pull out the hairs of his head, but he dared not speak to her then so as not to mingle other trouble with her trouble. So, he went and fell on his couch, and said, groaning, “Alas, that I had not even the consolation of a child from her, but only acquire grief upon grief. Two years are not yet full since I was wedded to her, and already she meditates divorce.”

XANTHIPPE, POLYXENA & REBECCA 6

ⁱ A more literal translation of ‘to whom praise is sung’ is ‘who is praised’.

Ξανθίππησ Πολυξενησ και Ῥεβεκκασ 7

Ἦν δὲ πάντοτε ἡ Ξανθίππη ἀποσκοπεύουσα διὰ τῶν θυρίδων εἰς τὰς πλατείας τῆς πόλεως· ὁ δὲ μακάριος Παῦλος, ὁ κῆρυξ καὶ διδάσκαλος καὶ φώστηρ τῆς οἰκουμένης, ἐξελθὼν τῆς Ῥώμης, κατήντησεν καὶ ἐν τῇ Ἰσπανίᾳ κατὰ πρόνοιαν θεοῦ. καὶ ἐγγίσας <εἰς> τὰ πρόθυρα τῆς πόλεως, στὰς προσηύξατο· καὶ σφραγίσας ἑαυτὸν εἰσῆει εἰς τὴν πόλιν. ἡ δὲ Ξανθίππη ὡς εἶδεν τὸν μακάριον Παῦλον πράως καὶ ὁμαλῶς βαδίζοντα καὶ πάσῃ ἀρετῇ καὶ συνέσει κεκοσμημένον, ἐτέρφθη πάνυ ἐν αὐτῷ, καὶ ἔπαλλεν συνεχῶς ἡ καρδιά αὐτῆς· καὶ ὥσπερ ἐξ ἀπροσδοκήτου χαρᾶς ληφθεῖσα λέγει ἐν ἑαυτῇ· Τί ὅτι πολυσαλεύτως πάλλει μου ἡ καρδιά ἐπὶ τῇ ὁράσει τοῦ ἀνδρὸς ἐκείνου; τί πρᾶος αὐτοῦ καὶ ὁμαλὸς ὁ περίπατος, ὡσεὶ τις ἐκδέχεται διωκόμενον ἐναγκαλίσασθαι τί εὐμενὲς αὐτοῦ τὸ πρόσωπον, ὡς εἴ τις θεραπεύει ἀσθενεῖς· τί εὐμόρφως περισκοπεῖ ὥδε κάκεισε ὡς εἴ τις θέλει βοηθῆσαι τοῖς φυγεῖν βουλομένοις ἐκ στόματος δρακόντων· τίς δέ μοι καταγγελεῖⁱ ὅτι τυγχάνει οὗτος ἐκ τῆς ποιμένης τῶν κηρύκων; εἰ ἦν μοι δυνατόν, ἤθελον ἄψασθαι τοῦ κρασπέδου τῶν ἱματίων αὐτοῦ, ἵνα ἴδω τὴν εὐμένειαν καὶ τὴν πρόσδεξιν αὐτοῦ καὶ εὐωδίαν. ἔλεγεν γὰρ αὐτῇ καὶ τοῦτο ὁ παῖς, ὅτι καὶ τὰ κράσπεδα τῶν ἱματίων αὐτῶν μύρων πολυτίμων εὐωδίαν ἔχουσιν.

XANTHIPPE, POLYXENA & REBECCA 7

But Xanthippe was always keeping watch through the doors into the streets of the city, and the blessed Paul, the preacher and teacher and illuminator of the world, left Rome and came even into Spain by the foreknowledge of God. And, coming up to the gates of the city, he stood and prayed and, crossing himself, entered the city. When Xanthippe saw the blessed Paul walking quietly and equally, and adorned with all virtue and understanding, she was greatly delighted in him and her heart leaped continually, and as possessed with an unexpected joy she said with herself, “Why does my heart beat vehemently at the sight of this man? Why is his walk quiet and equable, as of one who expects to take in his arms one that is pursued? Why is his countenance kindly, as of one that tends the sick? Why does he look so lovingly hither and there, as one who desires to assist those who are seeking to flee from the mouths of dragons? Who shall tell me that this is one from the flock of preachers? If it were possible for me, I should wish to touch the hem of his garments, that I may behold his kindness and readiness to receive and sweet odour.” For, the servant had told her this also, that the hems of his garments had the odour of precious perfumes.

ⁱ The MS reads καὶ ἀγγελεῖ.

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 8

Ἦκουσεν δὲ ὁ Πρόβος τῶν ῥημάτων αὐτῆς, καὶ εὐθύς ἐξεπήδησεν δι' ἑαυτοῦ ἐπὶ τὸ ἄμφοδον, καὶ κρατήσας τῆς χειρὸς τοῦ Παύλου, εἶπεν αὐτῷ· Ἀνθρωπε, ὅστις εἴ οὐκ οἶδα· πλὴν καταξίωσον ἐν τῇ οἰκίᾳ μου εἰσελθεῖν· ἴσως γένη μοι πρόφασις σωτηρίας. ὁ δὲ Παῦλος πρὸς αὐτὸν εἶπεν· Εὖ σοι ἔσται, τέκνον, ἐπὶ τῇ αἰτήσῃ σου. καὶ ἀπηῆλθον ἅμα πρὸς Ξανθίππην· ὡς οὖν εἶδεν ἡ Ξανθίππη τὸν μέγαν Παῦλον, ἀπεκαλύφθησαν αὐτῆς οἱ νοεροὶ τῆς καρδίας ὀφθαλμοὶ, καὶ ἀνέγνω ἐν τῷ μετώπῳ αὐτοῦ ταῦτα, ἔχοντι ὥσπερ σφραγίδας χρυσαῖς· Παῦλος ὁ τοῦ θεοῦ κῆρυξ· τότε ἐξαλλομένη καὶ χαίρουσα ἔρριψεν ἑαυτὴν εἰς τοὺς πόδας αὐτοῦ, καὶ περιπλέξασα τὰς χεῖρας αὐτῆς ἐξεμύξατο τὰς βάσεις τῶν ποδῶν αὐτοῦ καὶ ἔλεγεν· Καλῶς ἐλήλυθας, ὦ τοῦ θεοῦ ἄνθρωπε, πρὸς ἡμᾶς τοὺς ταπεινοὺς, τοὺς μετὰ εἰδώλων ὡς εἰδῶλα ἀναστρεφομένους· ἐπεσκέψω γὰρ τοὺς εἰς ἄδην ὡς εἰς καλὸν τρέχοντας, τοὺς τὸν σκόλιον δράκοντα καὶ φθορέα ὡς προνοητὴν καὶ προστάτην ἀναγορεύοντας, τοὺς εἰς τὸν σκοτεινὸν ἄδην ὡς πρὸς πατέρα τρέχοντας, τοὺς τῇ λογικῇ μὲν πλασθέντας φύσει, ἀλόγων δὲ ὁμοίους γεγονότας. ἐμὲ δὲ τὴν ταπεινὴν ἐπεζήτησας, τὴν τὸν ἥλιον τῆς δικαιοσύνης ἐν τῇ καρδίᾳ ἔχουσαν· νῦν ὁ ἰὸς πέπαυται, ὅτε σου τὸ τίμιον πρόσωπον ἑώρακα· νῦν ὁ ταρασσὼν με ἐπτόηται, ὅτε σου ἡ καλλίστη συμβούλη ἐφανερώθη μοι· νῦν ἀξιωθῆσομαι μετανοίας, ὅτε καὶ σφραγίδα κήρυκος θεοῦ

XANTHIPPE, POLYXENA & REBECCA 8

Now, Probus heard her words, and straight away ran out by himself into the street; and, laying hold of Paul's hand said to him, "Man, who you are I do not know, but deign to enter into my house; perchance you may be to me a cause of salvation." Paul said to him, "It will be well with you, son, after your request!" And they went in together to Xanthippe. When Xanthippe, therefore, saw the great Paul, the intellectual eyes of her heart were uncovered, and she read upon his forehead, having as it were golden seals, these words, Paul the Preacher of God. Then, exulting and rejoicing, she threw herself at his feet; and, twisting her hair together she wiped his feet, saying, "Welcome, O man of God, to us humble ones, who live as shadows among shadows. For, you have looked on those who were running into Hades as into something beautiful, who addressed the crooked serpent and destroyer as provider and protector, who were running into the dark Hades as to their father, those that were fashioned with a rational nature but have become like irrational creatures. You have sought me, lowly one, having the sun of righteousness in my heart. Now the poison is stayed, when I have seen your precious face. Now he that troubled me is flown away, when your most beautiful counsel has appeared to me. Now I shall be considered worthy of repentance, when I have received the seal of the preacher of

ἐδεξάμην· πολλοὺς ἐμακάρισα ἕως τοῦ νῦν, τοὺς ὑμῖν
συντυγχάνοντας· τολμῶσα λέγω, ὅτι ἀπὸ τοῦ νῦν καὶ γὰρ
μακαρισθήσομαι ὑφ' ἑτέρων, ὅτι σου τῶν κρασπέδων
ἀπῆλυσας, ὅτι σου τῶν εὐχῶν ἐπέτυχον, ὅτι σου τῆς ἡδίστης
καὶ μελισταγοῦς διδασκαλίας ἐν ἀπολαύσει γέγονα· οὐκ
ἐραθύμηςας ἐλθεῖν πρὸς ἡμᾶς, ὁ τῷ δρόμῳ τὴν ξηρὰν
ἀλιεύων, καὶ τοὺς ἐμπίπτοντας ἰχθύας συνάγων ἐν τῇ
σαγήνῃ τῆς οὐρανίου βασιλείας.

the Lord. Before now, I have deemed many happy who met
with you, but I say boldly that, from this time forth, I myself
shall be called happy by others, because I have touched your
hem, because I have received your prayers, because I have
enjoyed your sweet and honeyed teaching. You have not
hesitated to come to us, you that fish the dry land in your
course, and gather the fish that fall in your way into the net of
the kingdom of heaven."

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 9

Ὁ δὲ μέγας Παῦλος λέγει πρὸς αὐτήν· Ἀναστῆθι, τέκνον, καὶ μὴ βλέπε εἰς ἐμέ, ὡς τῇ ἐμῇ προνοίᾳ ἐκ τῆς ἀγνοίας σου ἐπιζητηθεῖσα· ὁ γὰρ προνοητής τοῦ κόσμου Χριστὸς, ὁ τῶν ἀμαρτωλῶν καὶ ἀπολωλότων ἐπιζητητής, ὃς οὐ μόνον τῶν ἐν τῇ γῇ ἐμνημόνευσεν, ἀλλὰ καὶ τοὺς ἐν τῷ ᾄδῃ αὐτοπαρουσίως ἐλυτρώσατο, αὐτὸς καὶ σε ἠλέησεν, καὶ ἀπέστειλén με ἐνταῦθα, ἵνα σὺν σοὶ καὶ ἄλλους πολλοὺς ἐπισκέψηται καὶ ἐλεήσῃ· οὐ γὰρ ἡμῶν ἐστὶ τοῦτο τὸ ἔλεος καὶ ἡ ἐπίσκεψις, ἀλλ’ αὐτοῦ ἡ πρόσταξις καὶ ἡ ἐντολή, ὥσπερ οὖν καὶ ἡμεῖς ὑπὸ τούτου ἠλεήθημεν καὶ ἐσώθημεν. ὁ δὲ Πρόβος ἀκούων ἐθαμβεῖτο ἐπὶ τοῖς λόγοις αὐτῶν· ἦν γὰρ ταῦτα ἀγνοῶν παντελῶς. ἀνέστησεν δὲ μετὰ βίας τὴν Ξανθίππην ὁ Παῦλος ἐκ τῶν ποδῶν αὐτοῦ, ἡ δὲ δραμοῦσα ἔστησε θρόνον καινὸν ἔνχρυσον τοῦ καθεσθῆναι τὸν Παῦλον ἐπ’ αὐτόν. ὁ δὲ μέγας Παῦλος λέγει πρὸς αὐτήν· Τέκνον Ξανθίππη, μὴ ποίει οὕτως· οὐπὼ γὰρ ὁμονοήσατε πρὸς τὴν πίστιν τοῦ Χριστοῦ· ἀλλὰ μικρὸν ἀναμείνον, ἕως οὗ ὁ κύριος οἰκονομήσῃ τὰ συμφέροντα. ἡ δὲ Ξανθίππη πρὸς τὸν Παῦλον ἔφη· Πρὸς ἐμὴν δοκιμασίαν λέγεις ταῦτα, ὦ τοῦ θεοῦ κῆρυξ, ἡ πρόγνωσίν τινα θεωρεῖς; ὁ δὲ Παῦλος λέγει Οὐχὶ, τέκνον· ἀλλ’ ὁ μισῶν τοὺς τοῦ θεοῦ θεράποντας διάβολος ἐμβάλλει πονηριαν ἐν τῇ διανοίᾳ τῶν αὐτοῦ πρὸς ἐναντίωσιν τῶν ὑπὲρ Χριστοῦ καμνόντων ἐν τῷ κηρύγματι· ἡ γὰρ κακία αὐτοῦ ἕως ἀποστόλων ἐνήργησε, καὶ ἕως αὐτοῦ τοῦ κυρίου· διὰ τοῦτο δεῖ

XANTHIPPE, POLYXENA & REBECCA 9

The great Paul said to her, “Arise, childⁱ, and do not look on me as being sought out of your ignorance by my foresight. For, Christ, the provider of the world, the searcher out of sinners and the lost, who has not only called to mind those upon earth, but also by his own presence has redeemed those in Hades, he himself has pitied you, and sent me hither that he might visit and pity many others together with you. For, this mercy and visitation are not of us, but are his injunction and command, even as we also have received mercy and been saved by him.” Probus, hearing this, was astonished at their words; for, he was altogether ignorant of these things. But Paul by force raised up Xanthippe from his feet, and she running set a new gilded chair for Paul to sit down on. The great Paul said to her, “My daughter Xanthippe, do not do thus; for, you have not yet accorded to the faith of Christ, but wait a little, until the Lord shall set in order what is necessary!” Xanthippe said to Paul, “Do you say this to try me, O preacher of God, or have you any foreknowledge?” Paul said, “No, daughter, but the devil, who hates the servants of God, sows wickedness in the hearts of his own servants, to oppose those that labour for Christ in preaching; for, his wickedness has extended to the apostles and even to the Lord himself. Therefore, it is fitting

XANTHIPPE, POLYXENA & REBECCA 9

ⁱ Craigie has ‘daughter’ in place of ‘child’.

πράως καὶ εὐμενῶς προσφέρεσθαι τοῖς ἀπίστοις. ἡ δὲ Ξανθίππη πρὸς τὸν Παῦλον ἔφη· Δεόμαί σου, εἰ στέργεις τοὺς δούλους σου, θές προσευχὴν ὑπὲρ τοῦ Πρόβου, καὶ ἴδοιμι εἰ δυνήσεται ἐνεργῆσαι εἰς αὐτὸν ὁ ὑπὸ σου μισηθείς· ἴδοιμι εἰ δυνήσεται κἂν στήναι ἐνώπιον τῆς προσευχῆς σου. ὁ δὲ Παῦλος ἔχαιρε πάννυ ἐπὶ τοῖς λόγοις τῆς πίστεως αὐτῆς, καὶ εἶπεν πρὸς αὐτήν· Πίστευέ μοι, τέκνον, ὅτι τῇ ὑποβολῇ αὐτοῦ καὶ ἐνεργείᾳ χωρὶς δεσμῶν καὶ πληγῶν οὐ παρήλθον ἓνα χρόνον. ἡ δὲ Ξανθίππη πρὸς αὐτὸν εἶπεν· Ἀλλὰ πρὸς σὴν θέλησιν ταῦτα πάσχεις, ὅτι καὶ ἕως μαστίγων τῶν κηρυγμάτων σου οὐκ ἡμέλησας· τοῦτο δὲ πάλιν λέγω σοι, ὅτι οἱ σοὶ δεσμοὶ χεῖρωσις τοῦ ὑποβάλλοντος γίνεταιⁱ, καὶ ἡ σὴ ταπείνωσις ἐκείνων ἐξολοθρεύσιον.

to approach the unbelievers gently and kindly!" Xanthippe said to Paul, "I beseech you, if you love your servants, make prayer for Probus, and let me see if he that is hated by you can work in him; let me see if he can even stand against your prayer." And Paul rejoiced exceedingly at the words of her faith, and said to her, "Believe me, daughter, that by his suggestion and working I have not passed a single hour without chains and blows." Xanthippe said to him, "But you suffer these things by your own free will, since you have not neglected your preaching even to scourging, but this again I tell you, that your bonds shall be the defeat of the prompter, and your humiliation their overthrow."

ⁱ James notes that γίνεται follows the MS.

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 10

Διέδραμεν δὲ ἡ φήμη τῆς παρουσίας αὐτοῦ ἐν ὅλῃ τῇ πόλει καὶ τῇ περιχώρῳ ἐκείνῃ· τινὲς γὰρ τῆς πόλεως ἐκείνης ὄντες ἐν τῇ Ῥώμῃ ἐωράκασι τὰ ὑπὸ τοῦ μακαρίου Παύλου γενόμενα τέρατα καὶ σημεῖα, καὶ παρεγένοντο τοῦ ἰδεῖν εἰ ἐκεῖνος αὐτός ἐστιν· πολλοὶ οὖν ἤρχοντο ἐν τῇ οἰκίᾳ τοῦ Πρόβου, καὶ αὐτὸς ἤρξατο ἀγανακτεῖν καὶ λέγειν Τὸν οἶκόν μου οὐ καταδέχομαι πανδοχεῖον γίνεσθαι. γνοῦσα δὲ τοῦτο ἡ Ξανθίππη ὅτι ἤρξατο ἀλλοιοῦσθαι τὸ πρόσωπον τοῦ Πρόβου, καὶ λέγειν τοιαῦτα, ἐλυπήθη πάνυ, λέγουσα· Οἶμοι τῇ ἀθλίᾳ, ὅτι οὐκ ἠξιώθημεν τελείως κατασχεῖν τὸν ἄνδρα τοῦτον ἐν τῷ οἴκῳ ἡμῶν· τοῦ γὰρ Παύλου ἐντεῦθεν ἐξιόντος, καὶ ἡ ἐκκλησία ἀλλαχοῦ μέλλει γίνεσθαι. εἶτα ταῦτα διανοουμένη ἡ Ξανθίππη, ἔθηκε τὴν χεῖρα αὐτῆς εἰς τὸν πόδα Παύλου, καὶ λαβοῦσα χοῦν, μετακαλεσαμένη τὸν Πρόβον ἔθηκε τὴν χεῖρα αὐτῆς ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν· Κύριε ὁ θεός μου, τὰ συμφέροντα ἐνθοῦ ἐν τῇ καρδίᾳ ταύτῃ, ὁ καὶ ἐμὲ τὴν ταπεινὴν ἐπιζητήσας ἀγνοοῦσάν σε. αἰσθανεῖςⁱ δὲ ὁ Παῦλος τῆς προσευχῆς αὐτῆς, καὶ αὐτὸς ἐσφράγισεν· καὶ ἐπὶ ἡμέρας πλείους ἀκωλύτως εἰσῆει ὁ λαός, καὶ ἔφερον ὅσοι εἶχον ἀσθενεῖς καὶ ὀχλουμένους ἀπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο ἅπαντες.

XANTHIPPE, POLYXENA & REBECCA 10

Now, the report of his presence ran through the whole city and the country round about; for, some of that city having been at Rome had seen the signs and wonders that were done by the blessed Paul and came to see if this was he. Many, therefore, came into the house of Probus, and he began to be annoyed and to say, "I will not suffer my house to be made an inn." Xanthippe, knowing that the face of Probus had begun to be estranged, and that he spoke thus, was greatly distressed, saying, "Alas, wretched me, that we are not thought fully worthy to keep this man in our house; for, if Paul goes hence, the church also will be held elsewhere." Then Xanthippe, considering these matters, put her hand on the foot of Paul and, taking dust she called Probus to her and, placing her hand on his breast said, "O Lord, my God, who has sought out me, lowly one and ignorant of you, send what is fitting into this heart." And Paul perceived her prayer and made the sign of the cross; and, for several days, the people entered unhindered, and as many as had sick and vexed by unclean spirits brought them, and all were healed.

ⁱ James notes that αἰσθανεῖς follows the MS.

Ξανθίππησ Πολυξενησ και Ῥεβεκκασ 11

Ἔλεγεν δὲ ἡ Ξανθίππη τῷ Παύλῳ· Διδάσκαλε, φλέγεται ἡ καρδιά μου πάννυ ὅτι οὐπω τοῦ βαπτίσματος ἔτυχον. καὶ μετὰ ταῦτα πάλιν κινηθεὶς ὁ Πρόβος ὑπὸ τοῦ διαβόλου, ἐξέβαλε μὲν τοῦ οἴκου τὸν Παῦλον, τὴν δὲ Ξανθίππην κατέκλεισεν ἐν κουβουκλείῳ. τότε τὸν μέγαν Παῦλόν τις τῶν πρώτων, Φιλόθεος ὀνόματι, καθικέτευεν τοῦ ἔλθειν εἰς τὸν οἶκον αὐτοῦ· ὁ δὲ μέγας Παῦλος οὐκ ἐβούλετο τοῦτο πρᾶξαι, λέγων· Μὴ ταραξῇ τὸν οἶκόν σου ὁ Πρόβος ἕνεκεν ἐμοῦ. καὶ ὁ Φιλόθεος πρὸς αὐτὸν ἔφη· Οὐχί, πάτερ· οὐδ' ὅλως ὑποπίπτω αὐτόν· οὐ γὰρ ἐν ἄλλῳ τινὶ μείζων μου ὑπάρχει εἰ μὴ ἐν ἀξιώματι· καὶ τοῦτο, τῶν γονέων τῆς Ξανθίππης ὑπὲρ ἐμὲ ὄντων· εἰ δὲ ἤξει ὁ Πρόβος πρὸς με, καὶ ἐν πλούτῳ καὶ ἐν πολέμῳ ὑπὲρ ἐκεῖνον τυγχάνω. τότε οὖν ἐπείσθη ὁ μέγας τοῦ κυρίου ἀπόστολος Παῦλος, καὶ εἰσῆλθεν ἐν τῷ οἴκῳ Φιλοθέου τοῦ ἀπὸ ἐπαρχῶν. τοῦτο δὲ ὅλον γέγονεν ὑπὸ τοῦ πονηροῦ πρὸς τὸ μετὰ θλίψεως λαβεῖν τὴν Ξανθίππην τὸ ἅγιον βάπτισμα, καὶ ῥαθυμῆσαι περὶ τὰς ἐντολάς τοῦ Χριστοῦ.

XANTHIPPE, POLYXENA & REBECCA 11

And Xanthippe said to Paul, “Teacher, my heart is greatly consumed because I have not as yet received baptism.” And, after this, Probus being again moved by the devil, cast Paul out of the house and shut up Xanthippe in her chamber. Then one of the chief men, Philotheusⁱ by name, besought the great Paul to come into his house, but the great Paul was unwilling to do so, saying, “Lest Probus trouble your house on my account.” Philotheus said to him, “No, father, I am not at all subject to him; for, in no other thing is he greater than me, except in rank, and that because the parents of Xanthippe are above me. But, if Probus comes to me, I am above him in riches and in war.” Then Paul, the great apostle of the Lord, was persuaded, and went into the house of Philotheus the ex-prefect. All this was done by the Evil One, so that Xanthippe might receive holy baptism with tribulation and be faint-hearted concerning the commandments of Christ.

XANTHIPPE, POLYXENA & REBECCA 11

ⁱ ‘Philotheus’ (Φιλόθεος) is a variant form of ‘Theophilus’ (cf. Lk 1:3, Ac 1:1).

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 12

Λέγει οὖν ἡ Ξανθίππη μετὰ δακρύων τοῖς παισὶν αὐτῆς· Ἐμάθετε ποῦ ὁ Παῦλος κατήχθη; οἱ δὲ εἶπον· Ναὶ, ἐν τῇ οἰκίᾳ Φιλοθέου τοῦ ἀπὸ ἐπαρχῶν. ἔχαρη δὲ ἡ Ξανθίππη πάνυ ὅτι καὶ Φιλόθεος ἐπίστευσεν, Δυνατὸς ὢν, φησὶν, καὶ τὸν Πρόβον πείσαι. τότε ὁ Πρόβος προσκαλεῖται τὴν Ξανθίππην ἐν τῷ δείπνῳ· τῆς δὲ μὴ προσθείσης, λέγει ὁ Πρόβος· Μὴ νομίσης ὅτι καὶ ἐν τῇ κοίτῃ ἀναχωρήσεις μου. αὐτοῦ δὲ κατακλιθέντος πρὸς τὸν δεῖπνον, ἡ Ξανθίππη κλίνας τὰ γόνατα προσηύξατο πρὸς κύριον λέγουσα· Θεὲ αἰώνιε καὶ ἀθάνατε, ὁ λαβὼν χοῦν ἀπὸ τῆς γῆς καὶ μὴ τιμήσας αὐτὸν κατὰ τὴν οὐσίαν τῆς πλάσεως, ἀλλὰ καλέσας αὐτὸν υἱὸν ἀθανασίας, ὁ ἐκ καρδίας τοῦ πατρὸς δι’ ἡμᾶς φθάσας ἕως τῆς καρδίας τῆς γῆς, ὃ τὰ χερουβὶμ ἀτενίσαι οὐ τολμῶσι, καὶ δι’ ἡμᾶς ἐν μήτρᾳ ἐκρύβης ἵνα τὴν κάκωσιν τῆς Εὐας διὰ τῆς ἐνοικήσεως τῆς μητρὸς διορθώσῃς· ὁ χολὴν καὶ ὄξος πιὼν καὶ λογχῇ νυγείς τὴν πλευρὰν, ἵνα τὴν ἐκ τῆς πλευρᾶς γενομένην πληγὴν τῷ Ἀδὰμ ἀποθεραπεύσῃ· πλευρὰ γὰρ οὕσα ἡ Εὐὰ πληγὴν εἰργάσατο τῷ Ἀδὰμ, καὶ δι’ αὐτοῦ παντὶ τῷ κόσμῳ· ὁ δούς ὕπνον ἀνεπαίσθητον τῷ δράκοντι, πρὸς τὸ μὴ ἐπιγνῶναι αὐτὸν τὴν ἐνανθρώπησίν σου, μνήσθητι καμοῦ τοῦ στεναγμοῦ καὶ τῶν δακρύων καὶ δὸς πλήρωσιν τῷ ὕπνῳ μου, καὶ ἐπίβαλε ὕπνον ἐπὶ τὸν Πρόβον ἕως οὗ καταξιωθῶ τοῦ ἁγίου βαπτίσματος τῆς δωρεᾶς, ὅτι τούτου ἐφίεμαι τυχεῖν πάνυ, εἰς δόξαν καὶ αἶνον τοῦ ἁγίου ὀνόματός σου.

XANTHIPPE, POLYXENA & REBECCA 12

So, Xanthippe, weeping, said to her servants, “Have you learned where Paul has gone?” They said, “Yes, in Philotheus the ex-prefect’s house.” And Xanthippe rejoiced greatly that Philotheusⁱ also believed, being able, as she said, to persuade Probus also. Then Probus called Xanthippe to supper and, when she did not consent, Probus said, “Do not think that in bed also you will keep away from me.” But, when he lay down to supper, Xanthippe knelt and prayed to the Lord, saying, “Eternal and immortal God, that took dust from the ground, and did not value it according to the nature of its creation, but called it the son of immortality, you who came from the heart of the father to the heart of the earth for our sake, on whom the cherubim dare not fix their gaze, and for us was hidden in the womb so, by taking up your abode in a mother, you might make good the sin of Eve. You who drank gall and vinegar, and was pierced in the side by a spear, so you might heal the wound given by the rib to Adam. For, Eve being his rib wrought a blow for Adam, and through him for all the world. You who gave a sleep without perception to the serpent, so he might not know your Incarnation, remember also my groaning and tears, and grant fulfilment to my sleep, and bring sleep on Probus until I am deemed worthy of the gift of holy baptism; for, I vehemently desire to obtain this, to the glory and praise of your holy name.”

XANTHIPPE, POLYXENA & REBECCA 12

ⁱ ‘Philotheus’ (Φιλόθεος) is a variant form of ‘Theophilus’ (cf. Lk 1:3, Ac 1:1).

Ξανθίππη Πολυξενή και Ρεβέκκα 13

Ὁ δὲ Πρόβος ἔτι δειπνῶν ἐκέλευσεν ἀσφαλισθῆναι τὰς πύλας τῆς οἰκίας αὐτῶν διὰ ὤμων καὶ πονηρῶν στρατιωτῶν· καὶ ταῦτα αὐτοῦ διαταξαμένου, εὐθέως ὑπνώσεν ἐπὶ τοῦ ἀκουμβίτου. τότε οἱ παῖδες ἐλθόντες ἀπήγγειλαν τοῦτο τῇ Ξανθίππῃ πρὸς τὸ ἐξυπνῆσαι αὐτὸν, ἡ δὲ εἶπεν· Παύσατε, τέκνα μου, τοὺς λύχνους, καὶ ἐάσατε αὐτὸν οὕτως. πρωθύπνου δὲ γενομένου, λαβοῦσα τριακοσίους χρυσινοὺς, ἦλθεν πρὸς τὰς πύλας λέγουσα ἐν ἑαυτῇ· Ἴσως τῇ ποσότητι τῶν χρημάτων πεισθήσεται ὁ πυλωρός. ὁ δὲ, πονηρὸς ὢν καὶ ἀπονενοημένος, οὐκ ἐπείθετο τοῦτο πράξαι· ἡ δὲ, λύσασα καὶ τὴν ζώνην αὐτῆςⁱ, διάλιθον οὖσαν διακοσίων χρυσινῶν, δίδωσιν αὐτῷ καὶ ἐξῆλθεν λέγουσα· Κύριε, τοὺς δούλους μου χρήμασιν πείθω διὰ τὸ μὴ τὸν κήρυκά σου Παῦλον θλιβῆναι ὑπὸ τοῦ Προβου. ἦρχετο δὲ ἡ Ξανθίππη ἐπὶ τὴν οἰκίαν Φιλοθέου τοῦ ἀπὸ ἐπαρχῶν, ὥσπερ ἐπὶ μεγίστῳ καὶ παραδόξῳ πράγματι, τρέχουσα καὶ δοξάζουσαⁱⁱ τὸν θεόν· διερχομένης οὖν αὐτῆς ἐν τινὶ τόπῳ, οἱ δαίμονες κατέδραμον αὐτὴν μετὰ πυρινῶν λαμπάδων καὶ ἀστραπῶν· ἡ δὲ στραφεῖσα ὄρᾳ κατόπισθεν αὐτῆς τὸ φρικτὸν ἐκεῖνο θέαμα, καὶ φόβῳ μεγάλῳ συσχεθεῖσα εἶπεν· Τί σοι λοιπὸν, ἀθλία ψυχὴ, γέγονεν; ὅτι ἐστερήθης τῆς ἐπιθυμίας σου· ἔτρεχες εἰς σωτηρίαν, ἔτρεχες εἰςⁱⁱⁱ τὸ βάπτισμα, καὶ ἐνέπεσας εἰς τὸν δράκοντα καὶ τοὺς αὐτοῦ

XANTHIPPE, POLYXENA & REBECCA 13

But Probus, while still at supper, commanded the doors of their house to be secured by cruel and wicked soldiers; and, having given these orders, he straight away fell asleep on the couch. Then the servants came and announced this to Xanthippe that he might be awakened, but she said, "Put out the lights, my children, and leave him thus." And, in the first sleep, taking three hundred pieces of gold, she went to the doors, saying with herself, "Perchance the porter will be persuaded by the amount of money." But he, being evil and forward, would not be persuaded to do this, and she, loosing also her girdle, which was set with precious stones and worth two hundred pieces of gold, gave it to him and went out saying, "Lord, I win over my own slaves with money, that your preacher Paul may not be oppressed by Probus." And Xanthippe went on to the house of Philotheus the ex-prefect, as to a great and incredible work, running and praising God. As she, therefore, passed through a certain place, the demons pursued her with fiery torches and lightnings, and she, turning, saw behind her this terrible sight, and being possessed with great fear said, "What has happened to you now, wretched soul? You have been deprived of your desire. You were running to salvation, you

XANTHIPPE, POLYXENA & REBECCA 13

ⁱ The MS has αὐτήν.

ⁱⁱ The MS has δοξάζου.

ⁱⁱⁱ The MS has ἥς.

ὑπουργοῦς, καὶ ταῦτα τῶν ἁμαρτημάτων σου παρασκευασάντων σοι. ταῦτα δὲ λέγουσα, ἀπὸ πολλῆς ἀθυμίας καὶ τὴν ψυχὴν ἀπελέγετο· ὁ δὲ μέγας Παῦλος προμηνυθεὶς ὑπὸ τοῦ θεοῦ τὴν ἐπιδρομὴν τῶν δαιμόνων, παρευθὺ πλησίον αὐτῆς ἰσθίκει, προάγοντος αὐτοῦ καὶ νεανίου εὐμόρφουⁱ. καὶ παραχρῆμα ἀφαντωθείσης τῆς φαντασίας τῶν δαιμόνων εἶπεν αὐτῇ ὁ Παῦλος· Ἀναστῆθι, τέκνον Ξανθίππη, καὶ βλέπε τὸν ὑπὸ σου ποθούμενον κύριον, οὗ τῇ φλογὶ καὶ οὐρανοὶ σείονται καὶ ἄβυσσος μαραίνεται, ἐπὶ δέ σε ἐλθόντα καὶ οἰκτείροντα καὶ σώζοντα· ἰδὲ τὸν ἐναγκαλισάμενόν σου τὰς εὐχὰς καὶ παρευθὺ ὑπακούσαντα· βλέψον τὸν ἐν μορφῇ ἀνθρώπουⁱⁱ προσελθόντα, καὶ λαβὲ παρρησίαν κατὰ τῶν δαιμόνων. ἡ δὲ ἀναστᾶσα ἀπὸ τοῦ ἐδάφους εἶπεν πρὸς αὐτόν· Διδάσκαλε, διατί με κατέλιπας ἔρημον; κἂν νῦν τάχυνον τοῦ σφραγίσει με, ἵνα εἰ καὶ φθάσῃ ἐπ' ἐμὲ θάνατος ἀπέλθω πρὸς ἐκεῖνον τὸν εὐσπλαγχνον καὶ ἀνυπερήφανον.

were running to baptism, and you have fallen into the serpent and his ministers, and these things your sins have prepared for you.” Speaking thus, she was even fainting at heart from great despair, but the great Paul being forewarned by God of the assault of the demons, immediately stood beside her, being also preceded by a beautiful youth. And, straight away, the vision of the demons disappeared, and Paul said to her, “Arise, daughter Xanthippe, and behold the Lord desired by you, by whose flame the heavens are shaken and the deep is dried up, coming to you and pitying and saving you. Behold him that accepts your prayers and straight away gives ear. See him coming in the shape of a man and take courage against the demons.” Then she, rising from the ground, said to him, “Master, why have you left me solitary? Even now make haste to seal me, so that if death comes on me, I may depart to him who is full of compassion and has no arrogance.”

ⁱ The MS has ἐμόρφου.

ⁱⁱ The MS has εὐμόρφη ἄνδρ.

Ξανθίππησ Πολυξενησ και Ῥεβεκκασ 14

Εὐθέως οὖν λαβόμενος ὁ μέγας Παῦλος τῆς χειρὸς αὐτῆς, ἦλθεν ἐν τῇ οἰκίᾳ Φιλοθέου, καὶ ἐβάπτισεν αὐτὴν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. εἶτα καὶ ἄρτον λαβὼν εὐχαριστίας ἐδίδου αὐτῇ λέγων· Ἔστω σοι τοῦτο εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ἀνακαινισμόν τῆς ψυχῆς σου. τότε λαβοῦσα ἡ μακαρία Ξανθίππη τὸ θεῖον χάρισμα τοῦ ἁγίου βαπτίσματος, ἐπανήει ἐπὶ τὴν οἰκίαν αὐτῆς χαίρουσα καὶ δοξάζουσα τὸν θεόν. ὁ δὲ πυλωρὸς ἰδὼν αὐτὴν βιαίᾳς ἀπώδυρετο φωνάς, ἵνα ὡς μὴ θέλοντος αὐτοῦ νομισθεῖ ἡ ὑπεξέλευσις αὐτῆς, εἴ γε νοήσῃ ὁ Πρόβος· ὁ δὲ φωτίσας αὐτὴν σὺν τῷ Παύλῳ κατέσχεν τὸν οἶκον ἅπαντα ὑπνω βαρεῖ σὺν τῷ Πρόβῳ, καὶ οὐδ' ὅλως ἤσθοντο τῶν φωνῶν αὐτοῦ· αὐτὴ δὲ δρομαία παραγίνεται εἰς τὸν κοιτῶνα αὐτῆς, λέγουσα· Τί εἴπω περὶ σου, ἐπιζητητὰ τῶν ἁμαρτωλῶν, ὃς τὸ πλεῖστον μεθ' ἡμῶν ἀναστρέφῃ ἐν ταῖς θλίψεσιν; ποιεῖ δὲ ταῦτα ἡ ἀγαθότης σου· ὅτι διὰ τὸν ἄνθρωπον ὃν ἔπλασας ἕως θανάτου κατῆλθες· ὅσον γὰρ σε ἂν παροργίσῃ ἄνθρωπος πολυπλασίως, τὰ ἐλέη σου ἐκχεεῖς ἐπ' αὐτόν, δέσποτα. ὦ βάθος οἰκτιρμῶν καὶ πλοῦτος ἐλέους· ὦ ἀμετρητὸς ἀγαθότης καὶ ἀνείκαστος φιλανθρωπία· ὦ θησαῦρε τῶν ἀγαθῶν καὶ δότηρ ἐλέους καὶ πλουτόδοτα τῶν εἰς σὲ πιστευόντων· ἂν οὖν εἴπῃ ὁ ἀγαπῶν σε Εγγὺς μου, κύριε, ἰσθί· αὐτὸς προλαβὼν ἐπ' αὐτόν τυγχάνεις· ἂν εἴπῃ Εὐχαριστῶ σοι, ἐπακουσόν μου τῶν

XANTHIPPE, POLYXENA & REBECCA 14

Soⁱ, the great Paul straight away taking her hand, went into the Philotheus' house and baptised her in the name of the Father and of the Son and the Holy Spiritⁱⁱ. And, taking bread, he gave her the eucharist saying, "Let this be to you for remission of sins and for renewing your soul." Then the blessed Xanthippe, receiving the divine grace of holy baptism, returned to her own house, rejoicing and praising the Lord. The porter, seeing her, complained loudly in violent words, that her going out might be deemed to have been without his will if Probus should notice it; but he that gave her light along with Paul kept the whole house, with Probus, in a deep sleep, and they did not hear his words at all. Then she went running into her bedroom, saying, "What shall I say of you, searcher out of sinners, who are most present with us in trials. Your goodness does these things since, for the sake of man whom you made, you went down even to death; for, however much man stirs you to anger many times, you, Lord, pour out your mercies on him. O depth of compassion and wealth of mercy; O immeasurable goodness and incomparable kindness; O treasure of good things, and giver of mercy, and enricher of all that believe in you! If, therefore, one who loves you says, "Be near me, Lord," you have already anticipated him. If he says, "I give you thanks; hear my

XANTHIPPE, POLYXENA & REBECCA 14

ⁱ Craigie opens with 'Therefore' in place of 'So'.

ⁱⁱ Craigie has 'Holy Ghost' in place of 'Holy Spirit'.

ῥημάτων· πρὸ τοῦ αὐτὰ λεχθῆναι αὐτὸς ἐφιστάσαι. καὶ περὶ μὲν τῶν αἰτούντων σε, κατὰ τὴν αἴτησιν παρέχεις ἑκάστῳ· τοὺς δὲ μὴ γινώσκοντάς σε ἐπιζητεῖ σου ἡ ἀγαθότης, καὶ πρὸς ἁμαρτωλοὺς τρέχεις ὡς βλέμμα ἰλαρὸν, τῶν ἁμαρτωλῶν τὰς ὁδοὺς ἐλέους ἐμπιπλῶν· ὡς ἐπισκοπὴ ἀγαθὴ καὶ τῶν ἀγνοούντων προτροπὴ· τίς ἀναγγελεῖ τῷ κυρίῳ μου Παύλῳ τὴν νῦν γενομένην εἰς ἐμὲ σωτηρίαν; ἵνα αὐτὸς ἐλθὼν ἔδωκεν ὑπὲρ ἐμοῦ εὐχαριστηρίους φωνὰς ἐκείνῳ τῷ προστάτῃ τῶν ἁμαρτωλῶν· δεῦτε, ἴδετε πολλοὶ καὶ ἐπίγινωτε θεὸν, ἁμαρτίας μὲν μισοῦντα, ἁμαρτωλοὺς δὲ ἐλεοῦντα· δεῦρο λοιπὸν, ὡς τοῦ θεοῦ κῆρυξ Παῦλε, μετὰ σου γὰρ καὶ νῦν καθέζομαι ἐν τῇ διδασκαλίᾳ, καὶ δὸς ὑπὲρ ἐμοῦ εὐχαριστηρίους φωνὰς· ἐγὼ γὰρ σιγῆσαι βούλομαι, διότι δειλαίνει με ὁ ἀνθρώπινος λογισμὸς, μήπως οὐκ ἔχω τῆς εὐφημίας τὸ χάρισμα· σιγῆσαι δὲ βούλομαι καὶ νικῶμαι τοῦ λαλεῖν, φλέγει γὰρ με τις ἔσωθεν καὶ γλυκαίνει· ἐὰν εἴπω Συγκλείσω μου τὸ στόμα· ἔστιν τις κιννυρίζων ἐν ἐμοί· εἴπω δὲ μέγα; μήπως ἐκεῖνος ὁ ἐν Παύλῳ διδάσκαλος, ὁ ἀνυπερήφανος, ὁ οὐρανοὺς πληρῶν, ὁ ἔσωθεν λαλῶν καὶ ἔξωθεν προσδεχόμενος, ὁ ἐν θρόνῳ σὺν πατρὶ καθεζόμενος καὶ ἐπὶ ξύλου ὑπὸ ἀνθρώπων ἐφαπλούμενος· καὶ τί οὖν ποιήσω οὐκ οἶδα· ἡδύνει με ὁ εὐτελής μου νοῦς, καὶ οὐχ ἀπλοῦται εἰς πέρας. σὺ ὁ τὰς χεῖρας μετὰ ἡλίων παγεῖς καὶ λογχῇ τὴν πλευρὰν νυγεῖς, σὺ ὁ ἐκ τοῦ Ἰακώβ ἀστήρ, ἐκ δὲ τοῦ Ἰούδα σκύμνος, σὺ ἡ ἐκ τοῦ Ἰεσσαὶ ῥάβδος, ἐκ δὲ τῆς Μαρίας ἄνθρωπος καὶ θεός, σὺ ὁ ἐν τῷ κόλπῳ τοῦ πατρὸς ἀχώριστος θεός καὶ ὑπὸ τῶν χερουβὶμ ἀνατενιστός, καὶ ἐν τῷ Ἰσραὴλ ἐνυβριστός, δόξα σοι τῷ ἐπὶ γῆς ὀφθέντι καὶ ὑπὸ λαοῦ

words,” before they are spoken, you understand. And, as for those that ask of you, you give to each as he asks. Your goodness seeks those that do not know you, and you run to sinners. O cheerful look, filling the ways of sinners with mercy; O excellent watching and exhortation of the ignorant! Who shall tell my lord Paul of the salvation that has now befallen me, that he might come and give words of thanksgiving for me to this protector of sinners? Come many and behold and know the Lord, who hates sin, but has mercy on sinners. Come, now, O Paul, preacher of God; for, with you even now I sit under instruction, and give words of thanksgiving for me; for, I wish to keep silence, since human reason makes me afraid, lest I do not have the grace of eloquence. I wish to keep silence and am compelled to speak; for, someone inflames and sweetens me within. If I say, “I will shut my mouth,” there is someone that murmurs in me. Shall I say a great thing? Is it not that teacher who is in Paul, without arrogance, filling the heavens, speaking within and waiting without, sitting on the throne with the father and stretched on the cross by man. What, then, I shall do I do not know. My worthless mind delights me and is not unfolded to the end. You who had your hands fixed with nails and your side pierced with the spear, you star out of Jacob and lion’s cubs out of Judah, you rod out of Jesse, and man and God out of Mary, you invisible God in the bosom of the Father, and that cannot be looked on by cherubim, and are mocked in Israel, glory be to you, who appeared on the earth and was taken by

κρατηθέντι καὶ ἐπὶ ξύλου κρεμασθέντι καὶ ὑπὸ φήμης ἀνόμων
ψευδῶς κλαπέντι, καὶ ἡμᾶς δημοσίως ἀγοράσαντι.

the people, hung on the tree and by the report of the wicked
falsely said to be stolen, and that has bought us all together.”

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 15

Καὶ ἔτι ταῦτα αὐτῆς λεγούσης, ἐφάνη σταυρὸς ἐν τῷ ἀνατολικῷ τοίχῳ, καὶ εὐθέως εἰσῆλθεν δι' αὐτοῦ νεανίας εὐειδής, ἔχων κυκλόθεν ἀκτῖνας τρεμούσας αὐτὸν, καὶ ὑποκάτωθεν αὐτοῦ φῶς διαπλούμενον, ἐφ' ᾧ καὶ ἐβάδιζεν· καὶ εἰσελθόντος αὐτοῦ ἔνδον, ἐτρόμασαν πάντα τὰ θεμέλια τοῦ οἴκου ἐκείνου, καὶ ἤχησαν τρόμῳ μεγάλῳ. ἡ δὲ Ξανθίππη ἰδοῦσα ἠλάλαξε καὶ ἔπεσεν ἐπὶ τὴν γῆν ὥσπερ ἄπνους· αὐτὸς δὲ ὁ ἐλεήμων καὶ φιλάνθρωπος, μεταμορφωθείς εὐθέως ἐν σχήματι Παύλου, ἤγειρεν αὐτὴν λέγων· Ἀνάστα, Ξανθίππη, καὶ μὴ φοβοῦ· οἱ γὰρ τοῦ θεοῦ δοῦλοι οὕτως δοξάζονται. ἀναστᾶσα δὲ ἡ Ξανθίππη ἠτένιζεν εἰς αὐτὸν, καὶ νομίσασα τὸν Παῦλον εἶναι εἶπεν· Πῶς εἰσῆλθες ὧδε, ὁ τοῦ θεοῦ κῆρυξ, ὑπ' ἐμοῦ φ' χρυσινῶν δεδωρημένων τῷ πυλωρῷ καὶ τοῦτο δούλῳ μου ὄντι, σοῦ μὴ κεκτημένου χρυσίου; ὁ δὲ κύριος λέγει πρὸς αὐτήν· Ὁ δοῦλός μου Παῦλος παντὸς πλούτου ἐστὶν εὐπορώτερος· ὅσον γὰρ ἂν ἐνταῦθα εὐπορήσῃ θησαῦρον, τοῦτον προπέμπει εἰς τὴν βασίλειαν τῶν οὐρανῶν, ἵνα ἐκεῖ ἀπελθὼν ἀναπαύσῃται τὴν ἄληκτον καὶ αἰώνιον ἀνάπαυσιν· ὁ δὲ θησαῦρος Παύλου οὗτός ἐστιν· σὺ καὶ οἱ ὅμοιοί σου. ἀτενίσασα δὲ ἡ Ξανθίππη εἰς αὐτὸν, θέλουσά τι λέγειν, εἶδεν τὸ πρόσωπον αὐτοῦ λάμπον ὡς τὸ φῶς· καὶ θαμβηθεῖσα πάνυ, περιβαλοῦσα ἀμφοτέραις ταῖς χερσὶ τὸ πρόσωπον αὐτῆς, ἔθηκεν ἑαυτὴν εἰς τὸ ἔδαφος καὶ εἶπεν· Ἀποκρυβῆθι, δέσποτα, ἀπὸ τῶν σωματικῶν μου ὀφθαλμῶν, καὶ

XANTHIPPE, POLYXENA & REBECCA 15

While she was still speaking thus, there appeared a cross on the eastern wall; and, straight away, there entered through it a beautiful youth, having round about him trembling rays, and under him an extended light, on which also he walked. And, as he entered within, all the foundations of that house shook and sounded with a great trembling. Xanthippe, seeing him, cried out and fell to the ground as if dead; but he being pitiful and kind, changing immediately into the likenessⁱ of Paul, raised her up, saying, "Arise, Xanthippe, and fear not; for, the servants of God are thus glorified." Then Xanthippe, arising, gazed at him and, thinking it to be Paul said, "How are you come in hither, preacher of God, seeing that I have given five hundred pieces of gold to the porter, and that although he is my slave, while you have no money?" The Lord said to her, "My servant Paul is richer than all wealth; for, whatever treasure he acquires here he sends it before him into the kingdom of heaven, that departing there he may rest in the unending and eternal rest. This is the treasure of Paul, you and your like." Then Xanthippe, gazing at him, desirous to say something, saw his face shining as the light; and, being greatly amazed and putting both her hands over her face, she threw herself to the ground, and said, "Hide yourself, Lord, from my bodily

XANTHIPPE, POLYXENA & REBECCA 15

ⁱ Craigie has 'shape' in place of 'likeness'.

φώτισόν μου τὴν διάνοιαν· ἔγνω γὰρ λοιπὸν ὅστις εἶ· σὺ εἶ
ἐκεῖνος οὗ πρόδρομος ἔτυχεν ὁ σταυρὸς, ὁ ἄνω μόνος ἐκ μόνου
πατρὸς, καὶ κάτω μόνος ἐκ μόνης τῆς παρθένου μονογενὴς υἱός·
σὺ εἶ ἐκεῖνος ὁ τὰς χεῖρας προσηλωθεὶς καὶ τὰς πέτρας
διασχίσας· σὺ εἶ ἐκεῖνος ὃν οὐδεὶς ἕτερος βαστάσαι ἰσχύει εἰ μὴ
ὁ κόλπος ὁ πατρικός.

eyes and enlighten my understanding; for, I know now who
you are. You are he whose precursor was the cross, the only
begotten son of the Father alone above, and only son of the
Virgin alone below. You are he who was pierced in the
hands and who rent the rocks. You are he whom none other
can carry except the bosom of the Father.”

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 16

Καὶ ταῦτα αὐτῆς λεγούσης ἀπεκρύβη ἀπ’ αὐτῆς αὖθις ὁ κύριος· ἐν ἑαυτῇ δὲ γενομένη ἡ Ξανθίππη εἶπεν· Οἴμοι τῇ παναθλία, ὅτι οὐδεὶς μοι ἀνήγγειλεν τίς ἐστίν ἡ ἀντίχαρις τῶν δούλων πρὸς τὸν δεσπότην· εἰ ἦν ὧδε ὁ τοῦ θεοῦ κῆρυξ Παῦλος, πῶς εἶχεν ὑμνῆσαι; ἀλλὰ μήπως πρὸς τὰς τοιαύτας χαρίτας καὶ δωρεὰς καὶ αὐτοὶ σιωπήσωσι, δάκρυσι μόνον συνεχόμενοι· οὐ γὰρ δυνατὸν ἀξίως κατὰ τὴν αὐτοῦ χάριν ὑμνῆσαι τινά. καὶ ταῦτα λέγουσα συνεσχέθη ἐκλύσει πολλῇ ἀπὸ τῆς ἀσιτίας. σφόδρα γὰρ διακειμένη τῷ πόθῳ τοῦ Χριστοῦ ἐπελάθετο καὶ τῆς τροφῆς. κοπιάσασα οὖν πάνυ τῇ τε ἐγκρατεία καὶ τῇ ὀπτασίᾳ καὶ τῇ ἀγρυπνίᾳ καὶ τῇ λοιπῇ σκληραγωγίᾳ ἀναστῆναι ἀπὸ τοῦ ἐδάφους οὐκ ἴσχυσεν.

XANTHIPPE, POLYXENA & REBECCA 16

And, as she spoke thus, the Lord was again hidden from her, and Xanthippe, coming to herself, said, “Woe is me wretched one, that no one has told me what the gratitude of slaves is towards their master. If Paul the preacher of the Lord were here, how could he give praise? But maybe, in the face of such favours and gifts, they are silent, possessed only with tears; for, it is not possible worthily to praise anyone according to his favour.” Saying this, she was seized with great faintness from lack of food; for, having been strongly possessed with desire for Christ, she had forgotten to eatⁱ. So, being greatly exhausted by abstinence, the vision, and want of sleep and other austerities, she could not rise from the ground.

ⁱ Craigie has ‘take nourishment’ in place of ‘eat’.

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 17

Ἀνέστη δὲ καὶ Πρόβος ἀπὸ τοῦ ἀκουμβίτου πάνυ σκυθρωπός· ὄνειρον γὰρ ἐθεάσατο κοιμώμενος, καὶ ἦν κατηφὴς σφόδρα περὶ τούτου· ἰδὼν δὲ αὐτὸν καὶ ὁ πυλωρός μέλλοντα ἐξελθεῖν ἐπὶ τὴν ἀγορὰν, οὕτω τὸ πρόσωπον ἔχοντα κατηφὲς ἐφοβήθη πάνυ, ὅτι Μήπως, φησὶν, ἔγνω τὸ γεγονὸς, καὶ κακῶς με ἀπολέσει. αὐτὸς δὲ ὁ Πρόβος, ἐξελθὼν καὶ τυπώσας τοῖς ἀγοραίοις τὰ τῇ ἡμέρᾳ καὶ τῷ καιρῷ ἀρμόδια, ταχέως ὑπέστρεψεν εἰς τὴν οἰκίαν, καὶ λέγει τοῖς παισὶν αὐτοῦ· Καλέσατέ μοι ὁξέως τοὺς σοφοὺς Βάρανδον καὶ Γνωστέα. τῶν δὲ κληθέντων λέγει αὐτοῖς· Ὅνειρον τεθέαμαι φοβερώτατον πάνυ, καὶ τὰ εἰς αὐτὸ φανέντα κατὰ τὴν ἡμετέραν ἰσχὺν δυσδιάκριτα· ἃ φανερώσατέ μοι ὅμως ὑμεῖς, ὡς τῆς οἰκουμένης ἀπάσης ὑπέρτατοι ὄντες· φράσατέ μοι, ἀπαγγεῖλαντός μου αὐτό. λέγει αὐτῷ ὁ Βάρανδος· Εἰ μὲν ἐκ τῆς ἡμῶν σοφίας διακρίνεται τὸ ὄραμα, διαλύσομέν σοι αὐτό· εἰ δὲ ἐκ τῆς νυνὶ ἡκουσμένης πίστεως ἐστίν, οὐ δυνησόμεθά σοι φράσαι· ἄλλης γὰρ σοφίας καὶ συνέσεώς ἐστιν· ὅμως λεγέτω ὁ κύριος καὶ δεσπότης ἡμῶν τὸ ὄναρ, καὶ ἴδωμεν εἰ ἐνὶ διάλυσιν ἐν αὐτῷ. ὁ δὲ Πρόβος τῷ Γνωστέᾳ λέγει· Διὰ τί καὶ αὐτὸς οὐδὲν ἀποκρίνη; ὁ δὲ Γνωστέας εἶπεν· Τὸ ὄναρ οὐκ ἤκουσα, καὶ τί ἔχω εἰπεῖν ἄλλ' ὅπερ ἂν ἦ εἰ ἐκ τῆς προφάσεως Παύλου ἐστίν; εἰπέ νῦν, καὶ εὐρήσεις οὕτως. καὶ ὁ Πρόβος λέγει· Ὡμην ἐστάναι ἐν χώρᾳ τινὶ ἀδήλῳ καὶ ξένῃ, κάκεισε καθεζεσθαι βασιλέα τινα

XANTHIPPE, POLYXENA & REBECCA 17

And Probus arose from his couch with a gloomy faceⁱ; for, in his sleep, he had seen a dream and was greatly troubled concerning it. But the porter seeing him about to issue to the marketplace, having his face thus troubled, was very afraid, "Lest," said he, "he knows what has happened, and will miserably destroy me." But Probus, having gone forth and signified to those in the market what was fitting for the day and season, speedily returned into the house, and said to his servants, "Call me quickly the wise men Barandus and Gnosteas." When they were summoned, he said to them, "I have seen a very terrible vision, and what appeared in it is difficult for our power to interpret. But disclose this to me, being the most excellent of all the world. Expound it to me when I tell it you." Barandus said to him, "If the vision can be interpreted by our wisdom, we shall explain it to you; but, if it is of the faith that is now spoken of, we cannot expound it to you; for, it is of another wisdom and understanding. But let our lord and master tell the dream and let us see if there is an explanation for it." Probus said to Gnosteas, "Why do you answer nothing?" Gnosteas said, "I have not heard the dream, and what can I say but whatever it may be, if it is by reason of Paul? Tell me now, and you will find it so." Probus said, "I thought I was standing in an unknown and strange

XANTHIPPE, POLYXENA & REBECCA 17

ⁱ In place of 'sad face', Craigie has 'very gloomy countenance'.

αἰθίοπα, ὃς κατεῖχεν πᾶσαν τὴν γῆν, καὶ ἐδόκει μὴ τυχεῖν διαδοχῆς ποτε· καὶ παρειστήκεισαν αὐτῷ πλήθη ὑπουργῶν, καὶ πάντες ἐσπούδαζον εἰς τὴν ἀπώλειαν, καὶ ἐκυρίευν ἐπὶ πολὺ. καὶ ὡς ἐδόκει ὁ αἰθίοψ ἐκεῖνος τῆς προθέσεως κεκρατηκέναι, ἀνέστη κόραξ, καὶ στὰς ἐπάνω αὐτοῦ ἔκραξεν φωνῇ οἰκτρᾷ· εὐθέως δὲ ἀνέστη ἐκ τῶν ἀνατολικῶν μερῶν ἀετὸς, καὶ ἤρπασε τὴν βασιλείαν αὐτοῦ, καὶ ἐχανυνώθη τὸ κράτος αὐτοῦ· οἱ δὲ παρεστῶτες αὐτῷ προσέφυγον τῷ ἀετῷ. ὁ δὲ βασιλεὺς ἐκεῖνος ἠγωνίζετο κατὰ τῶν προσφευγόντων τῷ ἀετῷ ὑψωσεν δὲ εἰς οὐρανὸν ὁ ἀετὸς· καὶ ἰδοὺ ἦλθεν τις βοηθὸς τῶν προσφευγόντων τῷ ἀετῷ, καὶ κατέλιπεν αὐτοῖς βακτηρίαν· καὶ οἱ κατασχόντες αὐτὴν οὐκ ἐκυριεύθησαν ὑπὸ τῆς βίας τοῦ βασιλέως ἐκείνου· ὅσοι δὲ ἔδραμον πρὸς τοὺς κατασχόντας τὴν βακτηρίαν, ἔλουσεν αὐτοὺς ὕδατι καθαρῷ· καὶ οἱ λουσάμενοι τῆς ἐκείνου βασιλείας ἐκυρίευν· καὶ τῇ βακτηρίᾳ ἐκείνῃ οἱ ἐχθροὶ τοῦ βασιλέως ἐφυγαδεύοντο· κατασχόντες οὖν ἄνδρες δυνατοὶ τὴν βακτηρίαν, ἐπέστρεφον πρὸς ἑαυτοὺς πλήθη πολλὰ. ἠγωνίζετο δὲ ὁ βασιλεὺς ἐκεῖνος κατ' αὐτῶν, καὶ οὐκ ἴσχυσεν οὐδ' ὄλως· πολλοὺς δὲ ἐνεπόδιζεν πιστεῦσαι ἐνⁱ τῷ ἐξαποστείλαντι τοὺς ἄνδρας ἐν κόσμῳ διαμαρτύρασθαι, καὶ διὰ προφάσεως ἐλυποῦντοⁱⁱ πολλοί· οὐ μέντοι δὲ ἐβιάζετό τινα ὥσπερ ἐκεῖνος· παντὸς γὰρ τοῦ φωτὸς αὐτὸς κατεβασίλευενⁱⁱⁱ. ἕως ὧδε τὸ πέρας.

country, and that there sat there an Ethiopian king, who ruled over all the earth and seemed never to have any successor. There stood beside him crowds of servants, and all hastened to destruction and had mastery far and wide. And, when that Ethiopian seemed to have gained his purpose, there arose a raven and, standing above him, croaked with a pitiful voice. And, straight away, there arose from the eastern parts an eagle, and seized his kingdom, and his power was made vain, and those standing by him fled to the eagle. Then that king strove against those that fled to the eagle, but the eagle carried it up to heaven; and behold, there came a helper to those that fled to the eagle and left his staff to them. Then they, taking it, were not overcome by the violence of that king. All who ran to those who had the staff, he washed in pure water, and they that were washed had power over his kingdom. And, by that staff, the enemies of the king were put to flight, therefore, able men laying hold of the staff turned to themselves great multitudes. And that king strove against them, and had no might at all, but he hindered many from believing in him that sent out the men into the world to bear witness; and, for that reason, many were grieved. But this one did not constrain any like the other; for, he was ruler of all light. This then was the end.”

ⁱ The MS has εἰς.

ⁱⁱ The MS has ἐλυποῦντο.

ⁱⁱⁱ The MS has (with the initial 3 letters in the margin): κα^θ ἐβασίλευεν.

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 18

Τότε ὁ σοφὸς Βάρανδος εἶπεν· Τῇ χάριτι τοῦ θεοῦ τὰ ἀπεσταλμένα ἐν κόσμῳ παρὰ κυρίου λέξω· ὁ βασιλεὺς ὃν εἶδες ὁ διάβολός ἐστιν, τὰ δὲ πλήθη τῶν ὑπουργούντων εἰσιν οἱ δαίμονες, οἱ δὲ ὄχλοι ἐκεῖνου εἰσιν οἱ προσκυνοῦντες τοῖς θεοῖς· ὅτι δὲ ἐνόμιζεν διαδοχὴν μὴ ἔχειν, οὐ προσεδόκα τὴν παρουσίαν Χριστοῦ· ὁ δὲ κόραξ τὴν ἀσθένειαν τῆς βασιλείας αὐτοῦ ἐμήνυσεν· καὶ γὰρ ὁ κόραξ τὴν ὑπακοὴν τοῦ δικαίου Νῶε οὐκ ἐφύλαξεν, ἀλλ’ ἠγάπησε τὰ οἰκτρά· ὁ δὲ ἀετὸς ὁ ἀναστὰς καὶ ἀρπάσας τὴν βασιλείαν αὐτοῦ καὶ ὑψώσας εἰς οὐρανὸν, καὶ ὅτι ἦλθεν τις προστάτης τῶν προσφυγόντων τῷ ἀετῷ κατέχων βακτηρίαν, οὗτός ἐστιν ὁ κύριος Ἰησοῦς Χριστός, ὃς κατέλιπεν αὐτοῖς βακτηρίαν, τουτέστιν τὸν τίμιον αὐτοῦ σταυρὸν, καὶ ὅτι ἔλουσεν τοὺς προσφυγόντας αὐτῷ, τὸν ἀκαταμάχητον τοῦ βαπτίσματος σημαίνει θώρακα καὶ διὰ τοῦτο οὐκ ἐκυριεύθησαν. οἱ δὲ ἀπεσταλμένοι ἐν κόσμῳ μετὰ τοῦ σταυροῦ ἄνδρες δυνατοὶ εἰσιν οἱ κήρυκες τοῦ θεοῦ οἱ κατὰ Παῦλον τὸν νυνὶ μεθ’ ἡμῶν ὄντα, καθ’ ὧν οὐδὲν ἐνισχύει ὁ βασιλεὺς ἐκεῖνος. ἐγνώσθη δέ σοι τοῦτο, ὅτι καὶ τοῖς δυσπιστοῖς διὰ προφάσεως ἐξιλεοῦται ὁ θεός· ὅρα οὖν μήπως καὶ σὺ θέλων κακῶσαι τὸν Παῦλον ἰσχύσεις. ἐφάνη γὰρ σοι παρὰ κυρίου ἡ ὑπερασπίζουσα αὐτοῦ ἰσχυρὰ δύναμις. σύνες οὖν τὰ λεχθέντα σοι παρ’ ἐμοῖ, καὶ μὴ ὑπουργήσης τῷ βασιλεῖ ἐκείνῳ τῷ ζοφώδει· ὥσπερ γὰρ εἶδες τὴν βασιλείαν αὐτοῦ

XANTHIPPE, POLYXENA & REBECCA 18

Then the wise Barandus said, “By the grace of God, I shall tell the things sent into the world by the Lord. The king whom you saw is the Devil, and the multitudes of his servants are the demons, and the throngs about him are those who worship the gods. Whereas he thought to have no successor, he did not look for the coming of Christ. The raven representedⁱ the weakness of his kingdom; for, the raven did not keep obedience to the righteous Noah but loved pitiful things. The eagle that arose and took away his kingdom and carried it up into heaven, and that there came a protector of those that fled to the eagle, having a staff, which is the Lord Jesus Christ, who left to them his staff, that is, his precious cross; and that he washed those that fled to him signifies the invulnerable breast-plate of baptism; and, therefore, they were not overcome. The capable men sent into the world with the cross are the preachers of God like Paul, who is now with us, against whom that king has no power. This was made known to you because, even on those who find it hard to believe, God has compassion in some way. See, therefore, whether even you will be able to injure Paul though you desire; for, the mighty power that shields him has been shown you by the Lord. Therefore, understand what has been said to you by me, and do not serve that king of darkness;

XANTHIPPE, POLYXENA & REBECCA 18

ⁱ In place of ‘represented’, Craigie has ‘betokened’.

ἀφαντωθεῖσαν, οὕτως σὺν αὐτῷ ἀπολοῦνται καὶ πάντες οἱ
ὑπουργοὶ αὐτοῦ. δεῦρο οὖν λοιπὸν, κύριέ μου, προσέλθωμεν τῷ
Παύλῳ καὶ λάβωμεν παρ' αὐτοῦ τὸ λουῖτρον, ἵνα μὴ
κατακυριεύσῃ καὶ ἡμῶν ὁ Σατανᾶς. ὁ δὲ Πρόβος εἶπεν·
Απέλθωμεν πρότερον πρὸς τὴν Ξανθίππην καὶ ἴδωμεν εἰ ἔτι ζῇ·
ἰδοὺ γὰρ εἰσὶν ἡμέραι εἴκοσι καὶ θ' ἀφ' οὗ οὐδενὸς ἐγεύσατο·
ἐσπέρας γὰρ εἶδον τὸ πρόσωπον αὐτῆς, καὶ ἦν ὡς πρὸς τὴν
ἔξοδον ἐτοιμόν.

for, as you saw his kingdom vanish away, so shall all his
servants perish with him. Come now, therefore, my Lord, let
us go to Paul and receive baptism from him, lest Satan have
mastery over us also." Probus said, "Let us first go to
Xanthippe and see whether she still lives; for, behold, there
have been twenty-nine days since she has tasted anything;
for, I saw her face in the evening, and it was as of one
prepared to depart."

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 19

Ἀπελθόντων δὲ αὐτῶν εἰς τὸν κοιτῶνα, ἤκουον αὐτῆς ψαλλούσης·

Αἰνεῖτε καὶ οἱ ἁμαρτωλοὶ τὸν θεόν,
ὅτι προσδέχεται καὶ ὑμῶν τὰς εὐχὰς· ἄλληλουῖα.
αἰνεῖτε καὶ οἱ κατ' ἐμὲ ἀπεγνωσμένοι τὸν κύριον,
ὅτι πολλὰ τὰ ἐλέη αὐτοῦ· ἄλληλουῖα.
αἰνεῖτε αὐτὸν οἱ ἀσεβεῖς,
ὅτι δι' ὑμᾶς ἐσταυρώθη· ἄλληλουῖα.
αἰνεῖτε αὐτὸν οἱ ἀγωνιζόμενοι ὑπὲρ
σωτηρίας τῶν ἁμαρτωλῶν,
ὅτι ὑμᾶς ἀγαπᾷ ὁ θεός· ἄλληλουῖα.
αἰνεῖτε αὐτὸν οἱ χαίροντες ἐπὶ ἀνακλήσει ἁμαρτωλῶν,
ὅτι ὑμεῖς ἐστε συμπολῖται τῶν ἁγίων· ἄλληλουῖα.

ταῦτα δὲ αὐτῆς λεγούσης, καὶ τούτων πλείονα μετὰ δακρύων,
ἀνοίξαντες οἱ σοφοὶ Βάρανδος καὶ Γνωστέας εἰσῆλθον καὶ
προσπίπτουσιν αὐτῇ λέγοντες· Εὕξαι ὑπὲρ ἡμῶν τῶν ταπεινῶν,
δούλη τοῦ Χριστοῦ, τοῦ καταγεῖναι καὶ ἡμᾶς εἰς τὸν σὸν
ἀριθμόν· ἡ δὲ εἶπεν αὐτοῖς· Ἀδελφοί, οὐκ εἰμὶ ἐγὼ Παῦλος ὅστις
ἀφίησιν ἁμαρτίας, ἀλλ' οὐδὲ μακρὰν ὑμῶν ἐστιν ἐκεῖνος. ἐμοῦ
οὐν τοῖς γόνασι μὴ προσπίπτετε· ἀλλὰ ἀπέλθετε εἰς αὐτὸν, ὅστις
καὶ μᾶλλον δύναται ὑμᾶς εὐεργετῆσαι. οἱ δὲ δρομαῖοι
παραγίνονται εἰς τὴν οἰκίαν Φιλοθέου πρὸς τὸν Παῦλον, καὶ

XANTHIPPE, POLYXENA & REBECCA 19

And, as they went into the chamber, they heard her singing. ⁱ

Praise the Lord you sinners also;
for, he accepts your prayers also. Alleluia.
Praise the Lord you that have despaired like me;
for, many are his mercies. Alleluia.
Praise him you ungodly;
for, he was crucified for you. Alleluia.
Praise him you that strive for the
salvation of sinners;
for, God loves you. Alleluia.
Praise him, you that rejoice at the calling of sinners;
for, you are fellow citizens with the saints. Alleluia.

As she said these words and more than these with tears, the
wise men Barandus and Gnosteas, opening the door,
entered and fell at her feet, saying, "Pray for us lowly ones,
O servant of Christ, that he may bring us also into your
number." But she said to them, "Brothers, I am not Paul who
remits sins, but neither is he far from you. Therefore, do not
fall before my knees but go to him, who is also more able to
benefit you." Then they came running to the house of
Philotheus to Paul, and found him teaching a great

XANTHIPPE, POLYXENA & REBECCA 19

ⁱ The paragraph breaks in this chapter follow James and Craigie but the formatting of the hymn has been chosen to reflect the normal style for poetry in the texts of this collection.

εὖρον αὐτὸν διδάσκοντα ὄχλον πολύν· ἦλθεν δὲ καὶ ὁ Πρόβος ἀκοῦσαι τοῦ Παύλου· συνεισῆλθεν δὲ καὶ ἡ Ξανθίππη ἀσπάσασθαι αὐτὸν, καὶ φθάσασα ἐγγὺς τοῦ Παύλου καὶ κλίνασα τὰ γόνατα, προσεκύνησεν αὐτῷ. ὁ δὲ Πρόβος ἰδὼν ἐθαύμασεν ὅτι τὸ τοιοῦτον αὐτῆς ὑψηλὸν φρόνημα εἰς τοσαύτην ταπείνωσιν κατέστη· ἐκάθισεν γὰρ παρὰ τοὺς πόδας τοῦ Παύλου χαμαὶ ταπεινῶς καὶ ὡς μία τῶν εὐτελῶν· καὶ ἐλυπεῖτο ὁ Πρόβος πάνυ, μηκέτι γινόμενος πρὸς τὴν ἀκρόασιν τοῦ λόγου· ἀλλ' ἦν ἀτενίζων καὶ προσέχων εἰς τὴν Ξανθίππην αἰεί.

multitude. And Probus also came to hear Paul, and Xanthippe entered along with him to salute him; and, coming near to Paul and bending her knees she did him reverence. Probus, seeing this, marvelled that her so proud spirit had changed to so great humility; for, she sat beside the feet of Paul on the ground humbly and as one of the worthless. And Probus was greatly grieved, not yet attending to the hearing of the word, but was ever gazing and fixing his attention on Xanthippe.

Ξανθίππησ Πολυξενησ και Ρεβεκκασ 20

Ὁ δὲ μέγας Παῦλος ἐδίδασκεν ὅτι οἱ πυρούμενοι τῇ σαρκὶ τὸν ἔννομον γάμον τηρεῖτωσαν παραιτούμενοι τὰς πορνείας, ἔξαιρέτως τὸ πρὸς ἀλλοτρίαν γυναῖκα, καὶ οἱ ζευχθέντες ἀλλήλους φυλασσέτωσαν. ὁ δὲ Πρόβος ἠδέως ἤκουσεν ταύτης τῆς διδασκαλίας, καὶ εἶπεν· ὦ Παῦλε, τί καλῶς καὶ σοφῶς κέχρησαι τῇ διδασκαλίᾳ ταύτῃ· τί οὖν ὅτι ἀπεχωρίσθῃ μου ἡ Ξανθίππη; καὶ ὁ Παῦλος λέγει· Τέκνον Πρόβε, οἱ προορῶντες ὅτι τὰ ἔργα τῶν ἀνθρώπων ἐν πυρὶ δοκιμάζονται, καὶ οἱ αἰεὶ ἔχοντες ἐν τῇ διανοίᾳ τὸ ἀπαραίτητον τοῦ θανάτου πᾶσαν ἐπιθυμίαν προσκειμένην τῇ σαρκὶ ἐκβάλλουσιν· οὐαὶ δὲ ὅταν κρίνῃ ἡ ἐπιθυμία τὸν ἐπιθυμητήν. τότε βρύξει ἀνωφελῇ καὶ μάταιον βρυγμόν· ἡ γὰρ διόρθωσις τῆς μετανοίας παρέρχεται. ταῦτα δὲ ἀκούσας ὁ Πρόβος ἐπανήει εἰς τὴν οἰκίαν αὐτοῦ θαυμάζων καὶ οὐδενὸς ἐγεύσατο τὴν ἡμέραν ἐκείνην, ἀλλὰ ἀπελθὼν ἀνέπεσεν ἐπὶ τῆς κλίνης αὐτοῦ· καὶ περὶ τρίτην ὥραν τῆς νυκτὸς ἀναστὰς εἶπεν· Οἴμοι, τί σκληρὰ ἡ ἡμέρα ἣ ἔγώ τῃ Ξανθίππῃ συνεζεύχθην· εἴθε ἀπέθανον καὶ μὴ ἐώρων αὐτήν. ταῦτα εἰπὼν ἀναστὰς λέγει· Προσεύξομαι πρὸς τὸν θεὸν Παύλου· ἴσως ποιήσει καὶ εἰς ἐμὲ τὰ συμφέροντα ἵνα μὴ παρεθῇς δι' αὐτήν ὄνειδος ἐν κόσμῳ γένωμαι. καὶ εὐθέως πεσὼν ἐπὶ τὴν γῆν ἔλεγεν· Ὁ θεὸς Παύλου, εἰ ὡς ἤκουσα παρὰ Ξανθίππης καὶ τοὺς ἀγνοοῦντος ἐπιζητεῖς καὶ πλανωμένους ἐπιστρέφεις, ποιήσον καμοὶ τὰ συμφέροντα· σὺ γὰρ βασιλεὺς

XANTHIPPE, POLYXENA & REBECCA 20

The great Paulⁱ was teaching thus, "Let those that burn in the flesh observe lawful marriage, avoiding fornication, especially that with another's wife, and let those that are united keep to one another." Probus heard this teaching with delight, and said, "O Paul, how excellently and wisely you employ this teaching. Why then has Xanthippe withdrawn from me?" And Paul said, "My son Probus, they that foresee that the works of men shall be tried with fire, and that have always in their mind the inexorableness of death, cast out all desire that cleaves to the flesh. But woe when the desire shall judge him that desired, then he shall gnash his teeth to no effect and in vain; for, the amendment of repentance is past." Hearing this, Probus went up into his house marvelling, and tasted nothing that day, but went and lay down on his bed. And, about the third hour of the night, he arose and said, "Alas, how wretched was the day in which I was wedded to Xanthippe. Would that I had died and not seen her." Saying this, he arose and said, "I shall pray to the God of Paul. Perhaps he will do to me also what is fitting, that I may not become a reproach in the world, being rejected by her." And, immediately falling on the ground, he said, "O God of Paul, if, as I have heard from Xanthippe, you seek after the ignorant and turn back those that are astray, do to me also what is

XANTHIPPE, POLYXENA & REBECCA 20

ⁱ The author refers to the apostle as 'the great Paul' 9 times in the book.

ζωῆς καὶ θανάτου, ὡς ἤκουσα, καὶ σὺ δεσπόζεις τῶν
ἐπουρανίων καὶ ἐπιγείων <καὶ> καταχθονίων πασῶν τε τῶν
διανοιῶν καὶ τῶν ἐνθυμησέων τῶν ἀνθρώπων καὶ σοὶ πρέπει
μόνῳ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

fitting; for, you are the king of life and death, as I have heard,
and have dominion over things in heaven and on earth and
under the earth, and over all the thoughts and desires of men,
and to you alone belongs glory to all eternity. Amen.”

Ξανθίππη Πολυξενή και Ρεβέκκα 21

Τότε ἀναστὰς ἀπὸ τοῦ ἐδάφους ὁ Πρόβος ἀνέπεσεν πάλιν ἐπὶ τὴν κλίνην· καὶ τὸ πρῶτὸ ἀναστὰς ἦλθεν πρὸς τὸν Παῦλον, καὶ εὐρών αὐτὸν βαπτίζοντα πολλοὺς εἰς τὸ τῆς ζωαρχικῆς τριάδος ὄνομα, λέγει· Εἰ ἄρα ἄξιός εἰμι, κύριέ μου Παῦλε, λαβεῖν τὸ βάπτισμα, ἰδοὺ ἡ ὥρα. λέγει αὐτῷ ὁ Παῦλος· Τέκνον, ἰδοὺ ἔτοιμον τὸ ὕδωρ πρὸς καθαρισμὸν τῶν προσερχομένων τῷ Χριστῷ. παρευθὺ οὖν σπουδαίως ἀποδυσάμενος τὰ ἱμάτια αὐτοῦ, κρατοῦντος αὐτὸν τοῦ Παύλου, εἰσεπήδησεν εἰς τὸ ὕδωρ, λέγων· Ἰησοῦ Χριστέ, υἱὲ τοῦ θεοῦ καὶ θεὲ αἰώνιε, πᾶσα μου ἁμαρτία ὑπὸ τοῦ ὕδατος τούτου κατασχεθεῖη. ὁ δὲ Παῦλος εἶπεν· Βαπτίζομέν σε εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. καὶ εἴθ' οὕτως ἐποίησεν αὐτὸν τῆς εὐχαριστίας μεταλαβεῖν τοῦ Χριστοῦ. τότε ἡ Ξανθίππη περιχαρὴς γενομένη πάννυ, περὶ τὴν ἐσπέραν ὥρμησεν σὺν τῷ ἀνδρὶ ἐν τῇ οἰκίᾳ τοῦ δοῦναι εὐφρασίαν πᾶσιν τοῖς ἐν τῷ οἴκῳ καὶ ἐορτὴν ἐπιτελέσαι· καὶ ἐλθόντων αὐτῶν, διαταξαμένη δεῖπνον λαμπρὸν γενέσθαι, ἀνήρχετο αὐτὴ ἐπὶ τρίκλινον. καὶ ἰδοὺ ἐπὶ τὴν κλίμακα δαίμων ἐπελθὼν ἐν ὁμοιώματι ἐνὸς τῶν μίμων, στὰς ἐν γωνίᾳ σκοτεινῇ ἐβούλετο ἐκφοβῆσαι καὶ δειλαίνειν τὴν Ξανθίππην. αὐτὴ δὲ νομίσασα εἶναι τὸν μῖμον ὃν εἶχον κατὰ συνήθειαν, χολέσασα εἶπεν· Πλειστάκις αὐτῷ εἶπον ὅτι οὐκέτι παιγνίων ἀνέχομαι, καὶ περιφρονεῖ μου ὡς γυναικός· καὶ εὐθέως ἀρπάσασα κογχοστάτην σιδηροῦν, ρίπτει εἰς τὸ

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Then Probus, arising from the ground, fell again on the couch and, arising early, he came to Paul; and, finding him baptising many in the name of the life-giving Trinity, he said, "My lord Paul, if only I were worthy to receive baptism, behold the hour." Paul said to him, "Son, behold the water is ready for the cleansing of those that come to Christ." Therefore, immediately taking off his garments, and Paul laying hold of him, he leapt into the water, saying, "Jesus Christ, son of God, and everlasting God, let all my sins be taken away by this water." And Paul said, "We baptise you in the name of the Father and Son and Holy Spiritⁱ." After this, he made him to receive the eucharist of Christ. Then Xanthippe, being greatly rejoiced, began in the house toward evening together with her husband to give good cheer to all those in the house, and to prepare a feast; and, when they came, after giving orders for the supper to be magnificent she herself went up to the chamber. And behold, on the stairs a demon coming in the likeness of one of the actors, and standing in a dark corner, was desirous to frighten and terrify Xanthippe. But she, thinking it to be the actor that she ordinarily had, said in anger, "Many a time have I said to him that I no longer care for toys, and he despises me as being a woman; and, straight away, seizing an iron lampstand, she

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ⁱ Craigie has 'Holy Ghost' in place of 'Holy Spirit'.

πρόσωπον αὐτοῦ καὶ συνέτριψεν αὐτοῦ ὅλην τὴν ὄψιν. τότε ὁ
δαίμων ἀνεβόησε λέγων· ὦ βία· ἀπὸ τούτου χανότου καὶ αἱ
γυναῖκες ἔλαβον ἐξουσίαν τοῦ τύπτειν ἡμᾶς. ἡ δὲ Ξανθίππη
ἐδείμασεν σφόδρα.

hurled it at his face, and crushed all his features. Then the
demon cried out, saying, “O violence, from this destroyer
even women have received power to strike us.” But
Xanthippe was greatly afraid.

Ξανθίππη Πολυξένης και Ρεβέκκα 22

Μετὰ γοῦν τὸ δεῖπνον προῆλθεν ὁ Πρόβος πρὸς ἀκρόασιν τοῦ λόγου· ἡ δὲ Ξανθίππη ἐν τῷ κοιτῶνι αὐτῆς καθεστθεῖσα ἀνεγίνωσκεν τοὺς προφήτας, ἀνακειμένης τῆς ἀδελφῆς αὐτῆς τῆς Πολυξένης ἐπὶ τῆς κλίνης· ἡγάπα δὲ σφόδρα ἡ Ξανθίππη τὴν Πολυξένην ὅτι ἦν νεωτέρα ὑπὲρ αὐτήν, καὶ ὡραία τῇ ὄψει· καὶ ὁ Πρόβος δὲ ἡγάπα αὐτήν πάνυ. καὶ ἐν τῷ κατακεῖσθαι τὴν Πολυξένην ἐπὶ τῆς κλίνης, ὁρᾷ τοιοῦτον ὄναρ, ὅτι ἐλθὼν δράκων αἰσχυρὸς τῷ εἶδει διενεύετο αὐτῇ ἢ κειν πρὸς αὐτόν· τῆς δὲ μὴ ὑπακουσάσης τοῦ ἐλθεῖν, δραμὼν κατέπιεν αὐτήν. ἡ δὲ παῖς ἐκ τοῦ φόβου ἀνεπήδησεν ἔντρομος· ἡ δὲ Ξανθίππη προσδραμοῦσα εἶπεν· Τί σοι γέγονεν, φιλτάτη, ὅτι οὕτως ἀνεπήδησας ἀθροῶς; ἡ δὲ ἐπὶ ὥραν πολλὴν λαλεῖν οὐκ ἠδύνατο· εἴτα εἰς ἑαυτήν ἐλθοῦσα λέγει· Οἴμοι, ἀδελφή μου Ξανθίππη, ποῖός μοι κίνδυνος προΐσταται ἢ θλίψις οὐ γινώσκω· ἐώρων γὰρ ἐν τῷ ὕπνῳ μου ὅτι δράκων αἰσχυρὸς ἐλθὼν διένευέν μοι ἐλθεῖν πρὸς αὐτόν· ἐμοῦ δὲ μὴ βουλομένης ἀπελθεῖν, δραμὼν κατέπιέν με ἀπὸ ποδῶν λαβόμενος· ἐμοῦ δὲ συνταρασσομένης εἰς τὸ ἡλίου φῶς ἄφνω ἐκ τοῦ ἀέρος νεανίας τις εὐεῖδής ὃν ἐνόμιζον ἀδελφὸν εἶναι Παύλου ἐφώνησεν λέγων· Αμὴν· οὐκ ἰσχύεις οὐδέν· ὅστις καὶ λαβόμενός μου τῆς χειρὸς ἐξέσπασέν με παραντίκα ἐξ αὐτοῦ, καὶ εὐθέως ὁ δράκων ἀφανὴς ἐγένετο· καὶ ἰδοὺ ἡ χεὶρ αὐτοῦ ἦν εὐωδίας πλήρης ὥς ἐκ βαλσάμου ἢ ἄλλης τινὸς ἐπὶ

XANTHIPPE, POLYXENA & REBECCA 22

After supper, Probus went to hearⁱ the word, but Xanthippe, sitting in her bedroom, was reading the prophets, her sister Polyxena lying on the couch. Xanthippe dearly loved Polyxena; for, she was younger than herself and beautiful in appearance, and Probus also loved her dearly. And, as Polyxena lay on the couch, she saw this dream, that a dragon, hideous in appearance, came and signified to her to come to him; and, when she did not obey him to go to him, he came running and swallowed her. From fear of this the girl leapt up trembling, and Xanthippe, running to her, said, “What has happened to you, dearest, that you have leapt up suddenly?” She, for a long time, was unable to speak; then, coming to herself, she said, “Alas, my sister Xanthippe, what danger or tribulation awaits me, I do not know; for, I saw in my dream that a hideous dragon came and signed to me to go to him; and, when I would not go, he came running and swallowed me, beginning at my feet. While I was terrified at this, there suddenly spoke out of the air, in the light of the sun, a beautiful youth, whom I thought to be the brother of Paul, saying, “Verily, you have no power.” He also took me by the hand and, immediately, drew me out of him, and straight away the dragon disappeared. And behold, his hand was full of sweet odour as of balsam or anything else for fragrance.”

XANTHIPPE, POLYXENA & REBECCA 22

ⁱ Craigie opens, “After supper, then, Probus went forth to hear.”

εὐπνοίας. λέγει πρὸς αὐτὴν ἡ Ξανθίππη· Ὅντως μεγάλως ἔχεις
θλιβῆναι, ἀδελφὴ μου Πολυξένη· πλὴν ἔχει σε ἰδίαν ὁ θεὸς, ὅτι
ἔδειξέν σοι ξένα καὶ θαυμάσια· ὁρθροῦ οὖν ταχὺ ἀναστᾶσα
λαβὲ τὸ ἅγιον βάπτισμα, καὶ αἵτησαι ἐν τῷ βαπτίσματι
ῥυσθῆναι σε τῶν τοῦ δράκοντος παγίδων.

Xanthippe said to her, "Truly, you must be greatly troubled,
my sister Polyxena, but God has you dear, seeing that he has
shown you strange and marvellous things. So, arise quickly
in the morning and receive the holy baptism, and ask in the
baptism to be delivered from the snares of the dragon."

Ξανθίππη Πολυξένης και Ρεβέκκα 23

Ταῦτα εἰποῦσα ἡ Ξανθίππη πρὸς τὴν Πολυξένην, καὶ ποιήσασα σταυρὸν διὰ ξύλου ἦλθεν πρὸς τὸν Παῦλον. ἔμεινεν δὲ μόνη ἡ Πολυξένη ἐν τῷ κοιτῶνι, τῆς τροφοῦ αὐτῆς ἅμα τῇ Ξανθίππῃ πορευθείσης· καὶ δὴ τῆς νυκτὸς μεσαζούσης, ἀνὴρ τις δυνατὸς ἐν χρήμασι καὶ βοηθείᾳ εὐρῶν ἀνεωγμένας τὰς θύρας χρησάμενος μαγικῇ τέχνῃ εἰσῆλθεν ἔνδον, θέλων καθαρπάσαι τὴν Πολυξένην· αὐτὴ δὲ νοήσασα ἔφυγεν εἰς μυλῶνα· εὗρον δὲ αὐτὴν οἱ μάγοι ὁδηγούμενοι ὑπὸ δαιμόνων. αὐτὴ δὲ, μὴ εὐρίσκουσα διὰ ποίας ἐξέλθῃ θύρας, ἔλεγεν· Οἴμοι τῇ παραδεδομένη τῷ λυμεῶνι τούτῳ. ἤκουσεν γὰρ ὅτι μετὰ τοῦ μνηστῆρος αὐτῆς ἐποίησεν μαχὴν, καὶ εἰς ἄμυναν καὶ λύπην αὐτοῦ τοῦτο ἐποίησεν· ἦν γὰρ ἀνὴρ ἀποστερητῆς καὶ ἀνήμερος πάνυ. λαβόντες οὖν αὐτὴν ἐξῆλθον τῆς πόλεως, ἔλκοντες ἐπὶ τὴν θάλασσαν· αὐτῆς δὲ περιβλεπομένης ἔνθεν κάκεϊθεν, οὐδεὶς ἦν ὁ ἐξαιρούμενος αὐτήν· καὶ στενάξασα εἶπεν· Οἴμοι, ἀδελφὴ μου Ξανθίππη, ἑπτακοσίους χρυσινοὺς ἔπεμψας εἰς Ῥώμην καὶ ἐκομίσω βίβλους ἵνα τὰ ἐμὰ δι' αὐτῶν προφητεύσης· ἐσπέρας γὰρ ἀνεγίνωσκες κατενόουν εἰς δεξιὰ καὶ ἐπέβλεπον, καὶ οὐκ ἦν ὁ ἐπιγινώσκων με· ἀπώλετο φυγὴ ἀπ' ἐμοῦ καὶ οὐκ ἔστιν ὁ ἐκζητῶν τὴν ψυχὴνⁱ μου.

XANTHIPPE, POLYXENA & REBECCA 23

Xanthippe, having said this to Polyxena, and having made a cross of wood, went to Paul, but Polyxena remained alone in the bedroom, her nurse having gone together with Xanthippe. And, about the middle of the night, a certain man, powerful in wealth and assistance, finding the doors open and using magical arts, entered within, desiring to carry away Polyxena. She, discovering this, fled into the mill, but the magicians led by the demons found her. And she, not finding any door to escape by, said, "Alas that I am given over to this destroyer." For, she had heard that he was at enmity with her suitor, and he did this to assail and vex him, being a man who was a robber and exceeding cruel. Therefore, seizing her, they went out of the city, dragging her to the sea. She looked round this way and that, but there was none to deliver her, and groaning she said, "Alas, my sister Xanthippe, you sent seven hundred pieces of gold to Rome and buy books, that through them you might prophesy by me; for, this evening you read, I looked to my right hand and beheld, but there was no one that knew me; flight perished from me and there is no one that seeks out my soul."

ⁱ The MS has τύχην.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 24

Ταῦτα δὲ αὐτῆς λεγούσης, ὥδεον οἱ καθέλκοντες ἐν τάχει· καὶ δὲ φθασάντων αὐτῶν τὸν αἰγιαλὸν, μισθωσάμενοι πλοῖον ὥρμουν ἐπὶ τὴν Βαβυλωνίαν· εἶχεν γὰρ ἐκεῖ ἀδελφὸν τοπάρχην ὁ καθαρπάσας αὐτήν· ἀντέπνευσεν δὲ ὁ ἄνεμος ἐναντίος τοῦ μὴ πορευθῆναι αὐτοὺς δι’ ἐκείνης· κωπηλατούντων δὲ αὐτῶν ἐν τῇ θαλάσῃ, ἰδοὺ καὶ ὁ μέγας ἀπόστολος τοῦ κυρίου Πέτρος ἦν παράγων ἐν πλοίῳ, ἐπειγόμενος ὑπὸ ὁράματος γενέσθαι εἰς Ῥώμην, διὰ τὸ ἐξελθόντος Παύλου ἐπὶ τὴν Ἰσπανίαν εἰσελθεῖν ἐν τῇ Ῥώμῃ πλάνον τινα καὶ μάγον ὀνόματι Σίμωνα, καὶ διαλῦσαι τὴν ἐκκλησίαν ἣν συνεστήσατο ὁ Παῦλος. καὶ ἰδοὺ πορευομένου αὐτοῦ ἤκουσεν φωνῆς οὐρανόθεν λεγούσης αὐτῷ· Πέτρε, αὔριον συναντήσῃ σοι πλοῖον ἐρχόμενον ἀπὸ τῆς Ἰσπανίας· ἀναστὰς οὖν ὑπὲρ τῆς ἐν αὐτῷ τεθλιμμένης ψυχῆς προσεύξαι. ἅμα δὲ εἶδεν ὁ Πέτρος τὸ πλοῖον, εἶπεν, μνησθεὶς τοῦ ὁράματος· Μεριμνητὰ τῶν τεθλιμμένων Ἰησοῦ, ὃν ἡ θλίψις τῶν ἐν ξενιτείᾳ κινεῖ πρὸς εὐσπλαγχνίαν, ὃν ὁ κλαυθμὸς τῶν ἐν αἰχμαλωσίᾳ ἐπὶ γῆς σε ἐλθεῖν ἐποίησεν, ὁ δωρούμενος ἡμῖν πάντοτε ὅσα βουλόμεθα, καὶ μηδέποτε ἀποστρεφόμενος τὴν αἵτησιν ἡμῶν· ποιήσον καὶ νῦν ἔλεος καὶ ἀντίληψιν μετὰ τῆς ψυχῆς τῆς ἐν τῷ πλοίῳ ἐκείνῳ χειμαζομένης· ὅτι σὺ πάντοτε οἰκτεῖρεις τοὺς ἐν ὀδύνῃ, κύριε. οἱ δὲ δαιμόνες αἰσθόμενοι τῆς προσευχῆς ἔλεγον τοῖς μάγοις· Ἀπονεύσατε ὑμεῖς τὴν ὁρμὴν τοῦ πλοίου ἐκείνου. ἂν γὰρ συναντήσωμεν αὐτῷ, οὐ κἄν κινήσωμεν.

XANTHIPPE, POLYXENA & REBECCA 24

While she said these words, those that were dragging her away walked in haste and, coming to the shore, they hired a ship and sailed for Babylonia;ⁱ for, he that carried her off had a brother there, a ruler of a district. But the wind blew against them, so that they could not proceed by reason of it; and, as they were rowing on the sea, behold the great apostle of the Lord, Peter, was sailing past in a ship, being urged by a dream to go to Rome; because, when Paul departed for Spain, there had entered into Rome a certain deceiver and magician, Simon by name, and had broken up the church that Paul had established. And behold, as he journeyed, he heard a voice from heaven saying to him, “Peter, tomorrow there will meet you a ship coming from Spain; arise, therefore, and pray for the soul that is troubled in it.” As soon, therefore, as Peter saw the ship, remembering the dream, he said, “O Jesus, that has care for the troubled, whom the tribulation of those in a strange land moves to compassion, whom the weeping of those in captivity made to come upon the earth, who gives us at all times whatever we desire, and never turns away from our request, show now also pity and assistance to the soul that is tossed about in that ship, because you, O Lord, pity at all times those in pain.” The demons then, perceiving his prayer, said to the magicians, “Avoid the course of that ship; for, if we meet with it, we cannot move.”

XANTHIPPE, POLYXENA & REBECCA 24

ⁱ Sailing to Babylon would have involved travelling round the south of Africa – the author is perhaps not a geographical expert.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 25

Τοῦ δὲ φιλανθρώπου θεοῦ προνοουμένου τῆς Πολυξένης, κατήντησεν τὸ πλοῖον εἰς τὴν Ἑλλάδα, τοῦ μακαρίου Φιλίππου ἐκεῖσε ὄντος, καὶ ὑπὸ ὁράματος ἐλθόντος εἰς τὸν αἰγιαλόν· ἠκολούθουν δὲ αὐτῷ καὶ ὄχλοι πολλοὶ διδασκόμενοι ὑπ’ αὐτοῦ. καὶ ἰδὼν ἀνεφάνη τὸ πλοῖον ἔνθα ἦν ἡ Πολυξένη, δεινῶς χειμαζόμενον· καὶ εἶπεν ὁ μακάριος Φίλιππος· Ἴδου τὸ πλοῖον περὶ οὗ καὶ κατήειμεν ἐνθάδε, ἐν ᾧ τεθλιμμένη ἐστὶν ψυχὴ ἐν αὐτῷ. φθάσαντος δὲ τοῦ πλοίου καὶ ἐκκομισθέντων πάντων ἐπὶ τῆς ξηρᾶς ἔκειντο ὡς ἡμιθανεῖς διὰ τὸ σφοδρῶς αὐτοὺς χειμασθῆναι ἐν τῇ θαλάσῃ. ὁ δὲ ἀπόστολος Φίλιππος ἐκέλευσεν βασταχθῆναι τὴν Πολυξένην καὶ ἀχθῆναι ἐν ᾧ αὐτὸς ξενίζεται τόπῳ, τοὺς δὲ λοιποὺς περιποιηθῆναι. ὁ δὲ καθαρπᾶσας τὴν Πολυξένην, κουφισθεὶς τῆς θαλαττίας ταραχῆς, ἡβουλήθη λαβεῖν αὐτήν. ὁ γὰρ Φίλιππος, παραδούς τὴν Πολυξένην τινὶ τῶν μαθητευθέντων ὑπ’ αὐτοῦ, ὥρμησεν ἐπὶ τὴν ὁδὸν αὐτοῦ χαίρων· ὁ δὲ ἔχων αὐτήν ἔλεγεν ὅτι Ὑπὸ ἁγίου ἀνδρὸς παρεδόθη μοι, καὶ οὐ δύναμαί σοι αὐτήν παραδοῦναι. ὁ δὲ, μηδ’ ὅλως ἀνασχόμενος, εὐρών ἐκεῖσε συγγενέα αὐτοῦ κόμητα, παρασκευάζεται εἰς πόλεμον, συναγαγὼν χιλιάδας ὀκτώ· γνοῦσα δὲ τοῦτο ἡ Πολυξένη, ἐξελθοῦσα νυκτὸς ἀνεχώρησεν· ὁ δὲ ὑπὲρ τῆς Πολυξένης ἐνεχόμενος ἔλεγεν ὅτι Λαβὼν τὸν ἐπενδύτην τοῦ Φιλίππου μόνος ἐξελεύσομαι εἰς συνάντησιν αὐτῶν. ταῦτα δὲ αὐτοῦ λέγοντος, ἀπηγγέλη αὐτῷ ὅτι ἡ παρθένος οὐκ ἔστιν ὧδε· ὁ δὲ, ἐάσας τὴν περὶ τοῦ πολέμου μέριμναν, δραμὼν ἐν τῷ κοιτῶνι

XANTHIPPE, POLYXENA & REBECCA 25

But the loving God took care of Polyxena – the vessel arrived in Greece, with the blessed Philip being there; and he, having come down to the shore because of a vision, and there accompanied him also great multitudes of those who were being taught by him. And behold, the vessel in which was Polyxena appeared, terribly tossed about. And the blessed Philip said, “Behold the vessel on account of which we came down here, in which there is a soul in trouble. When the vessel arrived and all had disembarked upon the dry land, they lay as half dead, because they had been greatly tossed about in the sea.” But the apostle Philip ordered Polyxena to be lifted and taken to the place where he was lodging, and the rest to be looked after. But he that had carried off Polyxena, recovering from the disorder of the sea, was desirous to take her again; for, Philip, having entrusted Polyxena to one of those that were taught by him, went on his way rejoicing. But he that had her said, “She was committed to me by a holy man, and I cannot give her up to you.” He, however, giving no heed to him and finding there a kinsman of his, a nobleman, prepared for war, gathering eight thousand men. Polyxena, knowing this, went forth by night and departed, but he that had charge of Polyxena said, “Taking the tunic of Philip, I shall go forth alone to meet them; but as he said this it was announced to him that the maid was not there.” Then he, leaving all thought of the war,

καὶ μὴ εὐρών τὴν παρθένον ἔρριπεν ἑαυτὸν εἰς τὸ ἔδαφος λέγων· Οἶμοι τῷ ἀθλίῳ, τῷ ἐχθρῷ Φιλίππου γενομένῳ· τί αὐτῷ ἀπολογήσομαι, ὅταν ζητῇ τὴν παρθένον ἀπ’ ἐμοῦ; οἱ δὲ παῖδες προσελθόντες λέγουσιν αὐτῷ· Ἀνάστα, κύριε ἡμῶν, ἀπὸ τοῦ ἐδάφους, ὅτι ἐκύκλωσεν ἡ βοηθεία τὸν οἶκόν σου, καὶ ἡ παρθένος οὐχ εὐρίσκεται. ὁ δὲ εἶπεν· Ἐάσατέ με οὕτως δι’ αὐτὴν ἀποθανεῖν· ἴσως καὶ ἐν τούτῳ πληροφορήθῃ ὁ δοῦλος τοῦ Χριστοῦ Φίλιππος· ἐπεὶ εὐρεθήσομαι ὡς καταφρονήσας αὐτοῦ τῆς ἐντολῆς. ἰδόντες δὲ οἱ παῖδες ὅτι οὐκ ἀνέχεται αὐτῶν ἐβουλεύσαντο φυγεῖν ἀπ’ αὐτῶν τῶν πολεμίων· πάλιν δὲ μετὰ μικρὸν τῇ τοῦ θεοῦ προνοίᾳ κινηθέντες εἶπον· Οὐ δίκαιόν ἐστιν ἀποθανεῖν τὸν κύριον ἡμῶν· δεῦτε ἄραντες τὸ σημεῖον τοῦ σταυροῦ ἐξέλθωμεν εἰς ἀπάντησιν αὐτῶν. τότε ἄραντες τὸν τίμιον σταυρὸν ὥσπερ τριάκοντα ἄνδρες ἐξῆλθον ἐπὶ τοὺς πολεμίους, καὶ ἔκοψαν χιλιάδας ἐ· οἱ δὲ λοιποὶ ἔφυγον· ὑπέστρεψαν δὲ μετὰ νίκης πρὸς τὸν κύριον αὐτῶν ὑμνοῦντες τὸν θεὸν καὶ λέγοντες· Τίς θεὸς μέγας ὡς ὁ θεὸς ἡμῶν, ὃς οὐκ ἀφῆκεν τὸν δοῦλον αὐτοῦ ὑπὸ ἀνόμων ἀναιρεθῆναι; καὶ προσελθόντες πρὸς τὸν κύριον αὐτῶν ἔτι κλαίοντα εἶπον πρὸς αὐτόν· Ἀναστῆθι, κύριε, καὶ μὴ κλαῖε· ὅτι οὐχ ὡς ἡμεῖς θέλομεν συμφέρει, ἀλλ’ ὡς ὁ κύριος.

ran into the bedroomⁱ; and, not finding the maid threw himself on the ground, saying, “Woe is me, wretched one, that have become an enemy of Philip. What shall I answer him, when he asks the maiden from me?” His servants came and said to him, “Arise, our lord, from the ground; for, the forces have surrounded your house, and the maid cannot be found. He said, “Leave me thus to die on her account. Perhaps, even by this, Philip the servant of Christ may be fully satisfied, since I shall be found despising his command.” Then the servants, seeing that he heeded them not, took counsel to flee from the enemies, but again after a little, being moved by the foreknowledge of God, they said, “It is not right for our master to die. Come, let us go forth to meet them, raising the sign of the cross.” Then, raising the precious cross, they went forth, about thirty men, upon the enemy, and slew five thousand, and the rest fled. And they returned with victory to their master, praising God and saying, “What God is so great as our God, who has not suffered his servant to be slain by the wicked?” And, coming upon their lord, still weeping, they said to him, “Arise, lord, and do not weep; for, it befits it to be not as we will, but as the Lord wills.”

ⁱ Throughout the book, Craigie has ‘bed-chamber’ in place of ‘bedroom’.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 26

Ἡ δὲ Πολυξένη ἐξελθοῦσα τῆς πόλεως καὶ μὴ ἐπισταμένη διὰ ποίας ὁδεύσῃ ὁδοῦ, εὐρέθη εἰς ἐρήμους τόπους ὀρέων, καὶ καθεσθεῖσα μετὰ δακρύων ἔλεγεν οὕτως· Οἴμοι τῇ ἀπερριμμένη καὶ αἰχμαλώτῳ, ὅτι οὐδὲ θηρίου σπήλαιον εὐρίσκω εἰς ἀνάπαυσιν· οἴμοι τῇ ἐγκαταλελειμμένη, ὅτι οὐδὲ ἄδης ὃν οὐδεὶς λέληθεν κατέπιέν με· οἴμοι τῇ ποτὲ μήτε τοῖς παισί μου φαινομένη, νῦν δὲ τοῖς δαίμοσιν θεατριζομένη. οἴμοι, ὅτι οἷς ὑπερηφάνουν ὀφθῆναι, νῦν δὲ τοῖς πᾶσιν πεφανέρωμαι· οἴμοι τὴν ποτὲ εἰς εἰδωλα μανικὴν· διὰ τοῦτο νῦν καὶ τὸ τοῦ θεοῦ ἔλεος παρεσιώπησέν με· τίνα οὖν ἐπικαλέσομαι πρὸς βοήθειαν; τὸν θεὸν Παύλου ὃν συνεχῶς παρώργισα; ἀλλὰ τίς βοηθήσει μοι νῦν; ὅτι οὐδεὶς ὁρᾷ καὶ προσέχει καὶ ἀκούει μου τοῦ στεναγμοῦ· ὅντως τοῦ βλέποντος τὰ ἀπόκρυφα δεηθήσομαι· τίς γὰρ τούτου συμπαθέστερος καὶ εὐσπλαγχνέστερος, τοῦ ἀεὶ τῶν τεθλιμμένων ἐπισκοπῆν ποιουμένου; ἀλλ' ἐν τῷ εἶναι ἀκάθαρτον καὶ μιαιφόνον μου τὸ στόμα, οὐ τολμῶ αἰτῆσαι παρ' αὐτοῦ ἀνάληψιν. εἴθε κἀγὼ ἤμην ὡς ἐν τῶν θηρίων ἵνα μὴ ἥδειν τί ἐστὶν αἰχμαλωσία. εἴθε ἐποντίσθην ἐν τῇ θαλάσῃ· ἴσως τὸ θεῖον λουῖτρον λαβοῦσα ἀπῆειν ὅπου οὐδεὶς αἰχμαλωτίζεται. τί οὖν ποιήσω, ὅτι καὶ ὁ θάνατος βραδύνει καὶ ἡ νύξ ἐπῆλθεν, καὶ ἀντίληψις οὐδαμοῦ. καὶ ταῦτα εἰποῦσα, ἀναστᾶσα ἤρξατο ὁδεύειν, καὶ διελθοῦσα ἀνέχενα

XANTHIPPE, POLYXENA & REBECCA 26

But Polyxena, leaving the city and not knowing where she should walkⁱⁱ, found herself in desert hills; and, sitting down said with tears, "Woe is me, outcast and captive, that I cannot find even a wild beast's den to rest in. Woe is me, desolate, that not even Hades, who no one escapes, has devoured me. Woe is me, who at one time showed myself not even to my servants, and now display myself to demons. Woe is me, that I am now shown to all those by whom I disdained to be seen. Alas for me that was formerly devoted to idols; for this, now even the mercy of God has passed me in silence. Whom, then, shall I call on to help me? The God of Paul whom I have constantly offended? But who shall help me now? No one sees or heeds or hears my groaning. Verily I shall beg himⁱⁱⁱ that sees the hidden things; for, who is more pitiful and compassionate than he who always keeps watch over the oppressed? But, because my mouth is unclean and defiled, I dare not ask help from him. Would that I were as a wild beast, that I might not know what captivity is. Would that I had been drowned in the sea; perhaps having received the divine baptism I should have gone where no one is made captive. What then shall I do? For, death delays, and night has come on, and there is no help anywhere." Having said thus, she arose and began to walk onwards; and, passing through a small defile she fell into a

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ⁱⁱ Craigie opens, "Polyxena, however, going out of the city, and not knowing by what way she should walk."

ⁱⁱⁱ Throughout his work, Craigie capitalizes pronoun that refer to God.

μικρὸν ἐνέπεσεν εἰς ὕλην σφόδρα δασεῖαν καὶ μεγάλην. καὶ εὐροῦσα ὁπὴν κοίληνⁱ δένδρου ὃ ἦν σπήλαιον λεαίνης, παρεκαθέσθη ἐκεῖσε· ἡ γὰρ λέαινα ἐξελθοῦσα ἦν ἐπὶ τὴν ἑαυτῆς τροφήν. καθεζομένη δὲ ἔλεγεν· ὦ γέννησις σκληρά· ὦ ὥρα βαρεῖα ἐν ᾗ ἐγὼ ἡ ἀθλία εἰς τὸν κόσμον προῆλθον· ὦ ἡ τεκοῦσα με μήτηρ, πῶς προιδούσα μου τὰς θλίψεις καὶ τὴν ξενιτείαν, Πολυξένην με ὠνόμασας; ἄρά τις ἄλλος ἐνέπεσεν εἰς τοσαύτας θλίψεις καὶ συμφοράς. ὅντως περὶ ἐμοῦ τῆς ταλαιπώρου, ἀδελφῆ μου Ξανθίππη, ἀνεγίνωσκες λέγουσα ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους· ἀλλὰ ταῦτα σὺ ὀδυνωμένη ἐφθέγγου, ἐγὼ δὲ ἐπὶ στρωμνῆς ἀνεκείμεν, μὴδ' ὅλως μεριμνῶσα περὶ τῶν κακῶν μου. διὰ τοῦτο νῦν ἔφθασα εἰς βάθη κακῶν, καὶ ἐν ἐρήμοις ἀυλίζομαι ὡς θηρίον· ἀλλὰ τὰ θηρία καὶ μεθ' ἐτέρων ὁμογενῶν διάγουσιν, ἐγὼ δὲ μεμόνωμαι, ὡς μὴ ὑπάρχουσα ὁμογενὴς ἀνθρώπων.

very thick and large wood; and, finding there a hollow in a tree, which was the den of a lioness, she sat down there; for, the lioness had gone out for food. And, sitting down, she said, "O wretched begetting, O grievous hour in which I, unhappy one, came into this world; O mother that bore me, why, foreseeing my troubles and wanderings, did you name me Polyxena? Has any other ever fallen into such tribulations and misfortunes? Truly, my sister Xanthippe, did you read concerning me, unhappy one, saying, I have suffered affliction and been utterly bowed down. These words you uttered with grief, while I lay upon the couch, not thinking at all of my sorrows. On this account, I have now come into the depths of evils and pass the night in deserts like a wild beast. But the beasts live with others of their kind, while I am left solitary, as not being of one race with mankind."

ⁱ The MS has κουφήν.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 27

Καὶ ὡς ἦν ταῦτα λέγουσα, καὶ πλείονα τούτων, ὁ ὄρθρος ἐπανῆλθεν, καὶ ἡ λέαινα παρεγένετο ἀπὸ τῆς θήρας αὐτῆς. ἰδοῦσα δὲ ἡ Πολυξένη τὸ θηρίον ἐτρόμασεν καὶ εἶπεν· <Κατὰⁱ τὸν θεὸν Παύλου, συμπάθῃσόν μοι τὸ θηρίον καὶ μὴ με σκορπίσης ἕως οὔ λάβω τὸ βάπτισμα. τὸ δὲ θηρίον φοβηθὲν τὸν ὄρκον ἀνέλυσε παραχρῆμα, καὶ μηκόθεν στὰν ἠτένιζεν εἰς αὐτήν· ἡ δὲ εἶπεν· Ἴδου τὸ θηρίον ὑπήκουσέ μου, δώσω κάγω τόπον τῷ οἴκῳ αὐτῆς. καὶ εὐθέως ἤρξατο ὁδεύειν πρὸς ἀνατολὰς· τὸ δὲ θηρίον προῆγεν αὐτῆς ἕως οὔ ἐξῆλθε τῆς ὕλης. ἡ δὲ Πολυξένη εἶπεν· Τί σοι ἀνταποδώσω ἀντίχαριν, ὦ θηρίον; ὁ θεὸς Παύλου ἀνταποδώσει σοι τὴν ἀντιχάριτα ταύτην. καὶ ἀκοῦσαν τὴν εὐχὴν εὐθέως ὑπέστρεψεν τὸ θηρίον εἰς τὸν τόπον αὐτοῦ· αὐτὴ δὲ κατελθοῦσα εὔρεν ὁδὸν δημοσίαν, καὶ σταῖσα ἐπ’ αὐτῆς ἔκλαιε μὴ εἰδυῖα ποῦ πορευθῇ· καὶ πολλῶν παριόντων, πρὸς οὐδένα ἐτράπη· ἔλεγεν δέ ἴσως μνησθῇ μου ὁ θεὸς Παύλου, καὶ ὃς ἂν με κατελεῇ, πρὸς αὐτὸν πορεύσομαι.

XANTHIPPE, POLYXENA & REBECCA 27

And, as she was saying these words, and more than these, the morning dawned, and the lioness came from her hunting. Polyxena, seeing the wild beast, trembled and said, “By the God of Paul, O wild beast, have compassion on me and do not tear me until I receive baptism.” And the wild beast, fearing the adjuration, immediately went away and, standing afar off, gazed at her. And she said, “Behold, the beast has obeyed me; I will also retire from its dwelling.” And, immediately, she began to journey towards the east, and the beast went before her until she had come out of the wood. Then Polyxena said, “What shall I give to you in return, O beast? The God of Paul will repay you this kindness.” And the wild beast, hearing her prayer, immediately returned to its place. Then she, descending, found a public road, and standing on it wept, not knowing where she should go, and though many went past, she turned to none of them, but said, “Perchance the God of Paul will remember me, and whoever shall have pity upon me, to him will I go.”

ⁱ The angle-brackets follow James.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 28

Καὶ ἐν τῷ λέγειν αὐτὴν ταῦτα, καὶ ὁ τοῦ κυρίου ἀπόστολος Ἀνδρέας παρεγένετο, ἐπὶ τὸν τόπον ἐκεῖνον πορευόμενος· καὶ ὡς ἤγγισε τῇ Πολυξένῃ, ἐπενόησε τῇ καρδίᾳ ταραχὴν τινα γενομένην ἐν ἑαυτῷ. στὰς οὖν εἰς προσευχὴν, τὰς χεῖρας ἐπιζεύξας εἰς τύπον σταυροῦ, εἶπε· Κύριε Ἰησοῦ Χριστέ, ὁ μέτοχος τοῦ φωτὸς καὶ τῶν κρυπτῶν γνώστης, ὃν οὐδὲν λανθάνει τῶν ἐπὶ γῆς· ποιήσον μετ’ ἐμοῦ φιланθρωπίαν καὶ ἔλεος καὶ σῆμανόν μοι τὴν ταραχὴν ταύτην καὶ εἰρήνευσόν μου τὸν λογισμόν, ὁ ποιῶν εἰρήνην πάντοτε μετὰ τῶν ἀγαπώντων τὴν εἰρήνην. τότε ἡ Πολυξένη ἔδραμε πρὸς αὐτὸν, καὶ λέγει αὐτῇ ὁ ἀπόστολος τοῦ κυρίου Ἀνδρέας· Μὴ ἐγγίσης μοι, τέκνον, ἀλλ’ εἰπέ μοι τίς εἶ καὶ πόθεν. καὶ ἡ Πολυξένη εἶπεν· Ἐγὼ μὲν, κύριέ μου, ξένη εἰμι τῶν ἐνταῦθα, ὁρῶ δὲ τὸ πρόσωπόν σου χαρίεν, καὶ τὰ λόγια σου ὡς λόγια Παύλου, καὶ ὑπολαμβάνω καὶ σὲ τοῦ αὐτοῦ θεοῦ εἶναι. ὁ δὲ Ἀνδρέας συνῆκεν ὅτι περὶ τοῦ ἀποστόλου Παύλου λέγει, καὶ ἔφη πρὸς αὐτήν· Καὶ πόθεν σὺ ἐπίστασαι τὸν Παῦλον; ἡ δὲ εἶπεν· Ἐκ τῆς πατρίδος μου· εἰς τὴν Ἰσπανίαν γὰρ αὐτὸν κατέλιπον. καὶ ὁ Ἀνδρέας λέγει πρὸς αὐτήν· Καὶ πῶς σὺ ἐνταῦθα τυγχάνεις, τῆς χώρας πολὺ ἀφεστώσης; ἡ δὲ εἶπεν· Διὰ τὸ οὕτως προκεῖσθαί μοι καὶ συμβῆναι· ἀλλὰ δέομαι καὶ προσπίπτω τοῖς ἵχνεσί σου, σφράγισόν με καθάπερ Παῦλος σφραγίζει διὰ λούτρον παλιγγενεσίας, ἵνα κἀγὼ λοιπὸν ἡ ταπεινὴ γνωρισθῶ ὑπὸ τοῦ θεοῦ ἡμῶν· ἰδὼν γὰρ ὁ φιλάνθρωπος θεὸς τὴν θλιψίν μου καὶ τὴν

XANTHIPPE, POLYXENA & REBECCA 28

As she said this, Andrew, the apostle of the Lord, also came journeying to that place; and, as he drew near to Polyxena, he felt in his heart some commotion arising in himself. Standing, therefore, to pray, and folding his arms in the shape of the cross, he said, “Lord Jesus Christ, partaker of light and knower of things hidden, from whom nothing on earth is hidden, do to me kindness and mercy, and make clear to me this commotion of heart, and calm my reason, you that make peace always with those that love peace.” Then Polyxena ran to him, and Andrew, the apostle of the Lord, said to her, “Do not approach me, childⁱ, but tell me who and whence you are.” Polyxena said, “My lord, I am a stranger here, but I see your face is gracious, and your words as the words of Paul, and I suppose you to be of the same God.” Andrew understood that she spoke of the apostle Paul, and said to her, “And whence do you know of Paul?” She said, “From my own country; for, I left him in Spain.” Andrew said to her, “And how do you happen to be here, the landⁱⁱ being far distant?” She said, “Because it was thus appointed for me, and came to pass; but I beseech you and fall at your feet, seal me, as Paul seals, by the baptism of regeneration, so that even I, lowly one, may be known by our God, for the kind God, seeing my

XANTHIPPE, POLYXENA & REBECCA 28

ⁱ Craigie has ‘daughter’ in place of ‘Child’.

ⁱⁱ In place of ‘land’, Craigie has ‘country’.

ταλαιπωρίαν, ἔπεμψέν σε τοῦ ἐλεῆσαί με. ὁ δὲ μέγας τοῦ κυρίου
ἀπόστολος Ἀνδρέας λέγει πρὸς αὐτήν· Ἀπέλθωμεν, τέκνον, ὅπου
ἐστὶν ὕδωρ.

tribulation and distress, sent you to pity me.” Andrew, the
great apostle of the Lord, said to her, “Let us go, child,
where there is water.”

Ξανθιππησ Πολυξενησ και Ῥεβεκκασ 29

Καὶ δὴ πορευθέντων αὐτῶν οὐ πολὺ, ἦλθον ἐπὶ τινα πηγὴν διειδεστάτην καὶ καθαρὰν. σταντὸς δὲ τοῦ μακαρίου Ἀνδρέου ἐπεύξασθαι ἐπὶ τῇ πηγῇ ἰδοὺ τις παρθένος ὀνόματι Ῥεβέκκα ἐκ φυλῆς Ἰσραὴλ, αἰχμάλωτος ἀχθεῖσα ἐν τῇ χώρᾳ ἐκείνῃ ἦλθε τοῦ ὑδρεύσασθαι ἐπὶ τὴν πηγὴν, καὶ ἰδοῦσα τὸν μακάριον Ἀνδρέαν ἐκ τοῦ σχήματος ἐπέγνω αὐτόν. ἔλεγε γὰρ ἡ Ῥεβέκκα ὅτι Προφητοῦ σχῆμά ἐστι τοῦτο, καὶ ὅτι εἷς τῶν ἀποστόλων ἐστίν. καὶ προσκυνήσασα αὐτὸν εἶπεν· Ἐλέησόν με, δοῦλε τοῦ ὄντως θεοῦ, τὴν αἰχμάλωτον καὶ πεπραμένην τρίτον· τὴν ποτε ὑπὸ προφητῶν τιμωμένην νῦν δὲ ὑπὸ εἰδωλολατρῶν ἐνυβριζομένην, καὶ ἀνακαλέσαι με τὴν ταπεινὴν, ὃ εἰς πολλῶν ἀμαρτωλῶν ἀνακλησιν ἀποσταλείς. ὁ δὲ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας λέγει· Μεριμνήσει ὁ θεὸς καὶ τὰ περὶ σου, τέκνον, ὥς καὶ τὰ περὶ ταύτης τῆς ξένης· λάβετε οὖν λοιπὸν τὸ βάπτισμα, καὶ ἔσεσθε ὡς ὁμόεθνοι, δοξάζουσαι τὸν θεὸν ἀεί.

XANTHIPPE, POLYXENA & REBECCA 29

And, when they had gone not very farⁱ, they came to a well most transparent and pure. And as the blessed Andrew stood to pray beside the well, behold a certain maiden named Rebecca, of the tribe of Israel, brought as a captive to that country, came to draw water at the well; and, seeing the blessed Andrew, knew him by his appearance. For, Rebecca said, "This is the appearance of a Prophet, and this is one of the apostles." And, bowing down to him she said, "Have mercy on me, servant of the true God, who am captive and sold for the third time, who was once honoured by prophets, and am now insulted by idolaters, and recall me, lowly one, you that were sent to call back many sinners." Andrew, the apostle of Christ, said, "God will care for you also, childⁱⁱ, as well as for this stranger. Therefore, receive now baptism, and be as of one people, glorifying God always."

XANTHIPPE, POLYXENA & REBECCA 29

ⁱ In place of 'not very far', Craigie has 'no long way'.

ⁱⁱ Craigie has 'daughter' in place of 'Child'.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 30

Στάς οὖν ὁ ἀπόστολος προσηύξατο· καὶ ἰδοὺ παραγίνεται ἡ λέαινα δρομαία, καὶ σταῖσα ἠτένιζεν εἰς αὐτόν. ὁ δὲ ἀπόστολος τοῦ κυρίου Ἀνδρέας λέγει· Τί ἄρα βούλεται τὸ θηρίον τοῦτο; ἡ δὲ λέαινα ἀνοίξασα τὸ στόμα λέγει ἀνθρωπίνῃ φωνῇ· Ἀπόστολε τοῦ Χριστοῦ Ἀνδρέα, κατειλήφει με ἡ εὐχὴ τῆς ἐκ δεξιῶν σου ἰσταμένης· στήριζον οὖν αὐτάς καὶ κατήχησον καὶ νουθέτησον εἰς τὴν ὀρθὴν καὶ ἀληθινὴν πίστιν τοῦ Χριστοῦ, ὅτι πάνυ ἐπιποθοῦσι τὸ ὄνομα τοῦ κυρίου· καὶ ὅρα τὸ θαυμαστὸν καὶ ἀνυπερήφανον τοῦ θεοῦ ὅτι καὶ ἐπὶ τὰ ἄλογα καὶ ἀτίθασσα θηρία ἐξέχεε τὸ ἔλεος αὐτοῦ. ὁ δὲ μακάριος Ἀνδρέας δακρύσας εἶπε· Τί εἴπω ἢ τί λαλήσω τὰ περὶ τοῦ ἐλέους σου, ὁ θεός; ὅτι οὕτως ἀντέχη τῶν ταπεινῶν πάντοτε, καὶ προνοῇ τῶν ἐν ἀγνοίᾳ, ἀνυπερήφανος καὶ πολυέλεος ὢν; καὶ πληρώσας τὴν εὐχὴν ἐβάπτισε τὰς παρθένους ἐπ' ὀνόματος τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος. καὶ ἡ μὲν λέαινα εὐθέως ὥρμησεν ἐπὶ τὸ ὄρος, ταῖς δὲ παρθένοις εἶπεν ὁ ἀπόστολος Ἀνδρέας· Σπεύσατε, τέκνα, τοῦ εὐδοκιμῆσαι ἐνώπιον τοῦ θεοῦ καλῶς πολιτευομέναι ἐν τῇ ξενιτείᾳ, καὶ ἀπ' ἀλλήλων μὴ χωρισθῆτε· ὁ δὲ θεὸς ὁ ἀεὶ συνὼν τοῖς ἐπικαλουμένοις αὐτόν διαφυλάξει ὑμᾶς ἐν ἁγιοσύνῃ, ἀπελαύνων ἀφ' ὑμῶν τὸν πονηρόν· εὐχεσθε δὲ καὶ ὑπὲρ ἐμοῦ. ἡ δὲ Πολυξένη εἶπεν· Ἀκολουθήσομέν σοι ὅπου ἂν πορεύῃ. καὶ ὁ ἀπόστολος Ἀνδρέας εἶπεν· Οὐκ ἐγνωρίσθη μοι, τέκνα, τοῦτο ὑπὸ κυρίου· μείνατε οὖν μετ' εἰρήνης, ἐλπίζουσαι ἐπὶ κύριον, καὶ αὐτὸς ὑμᾶς διαφυλάξει εἰς τέλος.

XANTHIPPE, POLYXENA & REBECCA 30

Soⁱ, the apostle standing prayed; and behold, the lioness came running and stood gazing at him. And Andrew the apostle of the Lord said, "What, then, does this beast wish?" The lioness, opening her mouth, spoke with a human voice, "Andrew, apostle of Christ, the prayer of her that stands on your right hand, has overtaken me. Therefore, confirm and instruct and admonish them in the right and true faith of Christ; for, they greatly desire the name of the Lord. And behold, the wonderful condescension of God, that even on irrational and untameable beasts he has poured out his mercy." The blessed Andrew, weeping, said, "What shall I say or what shall I speak concerning your mercy, O God, that thus you at all times cleave to the lowly, and take care of those in ignorance, being without arrogance and full of mercy?" And having completed the prayer he baptised the maidens in the name of the Father, Son and Holy Ghost. Then the lioness immediately set off to the mountain, and the Apostle Andrew said to the maidens, "Be zealous, daughters, to be of good repute before God by living well in a strange land, and separate not from each other, and God, that is always present to those that call on him, keep you in holiness, driving away from you the Evil One. And pray also for me." Polyxena said, "We will follow you wherever you go." The Apostle Andrew said, "This was not made known to me by the Lord, daughters; therefore, remain with peace, hoping in the Lord, and he will preserve you to the end."

XANTHIPPE, POLYXENA & REBECCA 30

ⁱ Craigie opens with 'Therefore' in place of 'So'.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 31

Καὶ ἐπορεύθη Ἀνδρέας τὴν ὁδὸν αὐτοῦ χαίρων καὶ δοξάζων τὸν θεόν. ἡ δὲ Πολυξένη εἶπεν· Ποῦ πορευσόμεθα, ἀδελφή; καὶ Ῥεβέκκα λέγει· Ὅπου βούλει ἀπέλθωμεν, μήπως πέμψασα ἡ κυρία μου διαχωρίσῃ ἡμᾶς. καὶ ἡ Πολυξένη εἶπε· Δεῦρο ἀπέλθωμεν εἰς τὸ ὄρος πρὸς τὴν λέαιναν. καὶ ἡ Ῥεβέκκα εἶπε· Καὶ κρεῖττον ἡμῖν ἐστὶν μετὰ θηρίων οἰκεῖν καὶ ἀποθανεῖν λιμῶ, ἢ ὑπὸ Ἑλλήνων καὶ εἰδωλολατρῶν εἰς βόρβορον γάμου ἀναγκασθῆναι ἐμπεσεῖν. καὶ ἤρξαντο ὁδεύειν· καὶ ἰδοὺ κατ' οἰκονομίαν θεοῦ συναντῶσι κτηνίτην, ὃς ἰδὼν αὐτάς λέγει· Ὑμεῖς οὐκ ἐστὲ τῆς χώρας ταύτης, καὶ ὡς ὁρῶ, οὐδὲν γήϊνον ἐπιφέρεσθε· κελεύσατε οὖν ἐκ τοῦ παιδὸς ὑμῶν ἄρτον φαγεῖν καὶ ἐν ἀργύριον λαβεῖν πρὸς τὸ μνημονεύειν τοῦ παιδὸς ὑμῶν ὁπότεν ἀγοράζητε ἄρτον. καὶ σπεύσας καθεῖλε τοὺς μαρσίππους ἀπὸ τῶν ὄνων καὶ στρώσας ἐπὶ τῆς γῆς ἀνέκλινε τὰς παρθένους καὶ λέγει αὐταῖς· Ἐπειδὴ ὁ οἶνος ὃν βαστάζει ὁ παῖς ὑμῶν ὑπὸ Ἑλλήνων συνήχθη, εἴπατέ μοι ποίας πιστέως ἐστέ, ἵνα οὕτως ἀπολαύσωμεν. ἡ δὲ Πολυξένη εἶπεν· Ἡμεῖς, ἀδελφὲ, οἴνου οὐκ ἀπολαύομεν, ἐσμὲν δὲ τοῦ θεοῦ Παύλου. καὶ ὁ κτηνίτης λέγει· Ἐπὶ γῆς ἐστὶν ὁ θεὸς οὗτος; ἡ δὲ Πολυξένη ἔφη πρὸς αὐτόν· Ὁ θεὸς πανταχοῦ ἐστὶν, καὶ ἐν οὐρανῷ καὶ ἐπὶ γῆς. ὁ δὲ κτηνίτης, ἀκριβῶς θέλων μαθεῖν, εἶπεν· Ἄρα καὶ αὐτὸς ὁ Παῦλος τοῦτον ἔχει τὸν θεὸν τὸν ὑπὸ Φιλίππου κηρυσσόμενον; ἡ δὲ Πολυξένη, ἐπιγνοῦσα ὅτι χριστιανός ἐστιν, λέγει· Ναί, ἀδελφὲ, οὗτός ἐστι πάντων θεός, ὃν κηρύσσουσι Παῦλος καὶ Φίλιππος.

XANTHIPPE, POLYXENA & REBECCA 31

And Andrew went his way rejoicing and glorifying God. Then said Polyxena, "Whither shall we go, sister?" Rebecca said, "Let us depart whither you will, lest my mistress send and separate us." Polyxena said, "Come, let us depart into the mountain to the lioness." Rebecca said, "It is indeed better for us to live with wild beasts and perish of hunger than to be compelled by Greeks and idolaters to fall into the filth of marriage." So, they began to journey; and behold, by the providence of God, they met a man driving mulesⁱ who, seeing them, said, "You are not of this country, and, as I see, you do not wear its dress. Command, therefore, of your servant to eat bread and receive one piece of silver that you may remember your servant when you buy bread." And he made haste and took the sacks off his mules and spread them on the ground, and made the maidens sit on them and said to them, "Seeing that the wine that your servant carries is gathered by Greeks, tell me of what faith you are, that thus we may taste of it." Polyxena said, "We, brother, taste no wine, and are of the God of Paul." The mule-driver said. "Is this God on earth?" Polyxena said to him, "God is everywhere, both in heaven and on earth." The mule-driver, being desirous to learn clearly, said, "Does this Paul, then, have the same God that is preached by Philip?" Polyxena, learning that he was a Christian, said, "Yes, brother, this is the God of all, whom Paul and Philip preach."

XANTHIPPE, POLYXENA & REBECCA 31

ⁱ Craigie has 'asses' in place of 'mules' (throughout this chapter).

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 32

Ὁ δὲ κτηνίτης ταῦτα ἀκούσας συνεχῶς ἐδάκρυεν. ἡ δὲ Πολυξένη εἶπεν· Ἄρα μὴ καὶ σε κατέληφεν ἡ προνοία τοῦ θεοῦ, ὅτι οὕτως ἐδάκρυσας; ἔφη ὁ κτηνίτης· Εἰ θέλεις μαθεῖν τί ἐδάκρυσα, ἀκουσον τάληθ· οὐ γὰρ χρή ἀποκνήσαι τὰ περὶ τοῦ Χριστοῦ ἐξαγγέλλειν· ἐγὼ ἐμαθητεύθην ὑπὸ Φιλίππου τοῦ ἀποστόλου τοῦ Χριστοῦ, καὶ ἰδὼν πῶς ἡ μέριμνα αὐτοῦ πᾶσα ἦν εἰς τοὺς πτωχοὺς, ἔλαβον εἴ τι εἶχον, καὶ διεπώλησα· καὶ λαβὼν τὸ τίμημα, ἡγόραζον ἄρτους καὶ οἶνον καὶ διεδίδουν αὐτὰ εἰς τὰς πόλεις τοῖς δεομένοις· ὥς οὖν ἐποίουν τοῦτο ἐπὶ ἱκανὸν χρόνον, ἐν τῇ πλησίον πόλει εἰς τις λελωβημένος ἔκραξε λέγων (οὐκ αὐτὸς δὲ ἐλάλει ἀλλ' ὁ Σατανᾶς διὰ τοῦ στόματος αὐτοῦ)· Οὐδὲν θέλω· οὐ λαμβάνω τι παρὰ σου, ὅτι χριστιανὸς εἰ. καὶ ἐπανεῖστη μοι ὅλη ἡ πόλις καὶ ἐζήτουν με κρατῆσαι. ἔτρεχον δὲ ἄλλος ἄλλαχού, μέσον αὐτῶν πορευομένου μου καὶ μηδενὸς ὀρώντος με. ἐξελθὼν δὲ τῆς πόλεως ἔδωκα αἶνον καὶ δόξαν τῷ θεῷ ὅτι οὕτως μου ἀντεποιήθη· ἠϋξάμην δὲ τῷ θεῷ μου ἵνα συναντήσω τινὲ γινώσκοντι τὸ πανάγιον αὐτοῦ ὄνομα, ὅπως ταῦτα διηγησάμενος ἀνέσεως τύχω· οἱ γὰρ τῆς χώρας ταύτης οὐδ' ὅλως βούλονται ἀκούειν τὰ περὶ Χριστοῦ, πλήρεις ὄντες ἀσεβείας καὶ ἀνάμεστοι κακίας. παρακαλῶ οὖν ὑμᾶς, λάβετε καὶ ὑμεῖς ἐν νόμισμα παρ' ἐμοῦ· εἰ δὲ δοκεῖ, καὶ ἐπὶ τοὺς ὄνους ἀναπαύσασθε. ἡ δὲ Πολυξένη εἶπεν· Εὖροις ἔλεος παρὰ τοῦ

XANTHIPPE, POLYXENA & REBECCA 32

The mule-driver, hearing this, wept unceasingly, and Polyxena said, "Has, then, the providence of God overtaken you, that you weep thus?" The ass-driver said, "If you are desirous to learn why I weep, hear the truth; for, one ought not to grudge to tell the things of Christ. I was a disciple of Philip, the apostle of Christ; and, seeing how all his thought was towards the poor, I took all that I had and sold it. And, taking the price, I bought bread and wine, and divided them throughout the cities to those that had need; when, therefore, I had done this for some time in the neighbouring city, a certain maimed person cried out, saying (though it was not himself that spoke, but Satan through his mouth)ⁱ, "I desire nothing, I take nothing from you, because you are a Christian." Then the whole city arose against me and sought to take me, but some ran one way and some another, while I went through their midst and no one saw me. And, issuing from the city, I gave praise and glory to God that thus I had been rewarded, and I prayed to my God that I should meet someone who knew his all-holy name, so that, relating these things, I might obtain relief. For, the men of this country will not hear at all concerning Christ, being full of impiety and filled with wickedness. I exhort you, therefore, take also one coin from me; and, if it seems good, take rest also on the

XANTHIPPE, POLYXENA & REBECCA 32

ⁱ The parentheses follow both Craigie and James.

θεοῦ, ἀδελφέ· εἰ δὲ θέλεις τέλειον μισθὸν κομίσασθαι, διασῶσον ἡμᾶς ἕως τῆς θαλάσσης, ὅπως θεοῦ εὐδοκοῦντος ἀποπλεύσωμεν ἐπὶ τὴν Ἰσπανίαν.

asses.” Polyxena said, “May you obtain mercy from God, brother. But, if you will receive a full reward, save us as far as the sea, so that, if God wills, we may sail for Spain.”

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 33

Ὁ δὲ κτηνίτης ὥσπερ ὑπὸ θεοῦ φωνῆς προσταχθεὶς, προθύμως δεξάμενος τὰς παρθένους, ἐπορεύετο τὴν ὁδὸν χαίρων ἐν κυρίῳ. εἶπε δὲ τῇ Πολυξένῃ· Ἀλλαξὸν σου τὸ σχῆμα ὡς ἀνὴρ, μήπως διὰ τὴν ὡραιότητά σου ἀρπάξῃ σέ τις ἀπ' ἐμοῦ. καταλαβόντες δὲ πανδοχεῖον, ἔμειναν ἐκεῖσε. τῇ δὲ ἐπιούσῃ προηλθοῦσαι προῆγον σκοπεύουσαι τὴν ὁδόν· καὶ ἰδοὺ παρήρχετό τις ἑπαρχος ἐπὶ τὴν Ἑλλάδα πορευόμενος, ὃς ἰδὼν τὰς παρθένους ἐκέλευσεν ἀρπαγῆναι τὴν Πολυξένην ἐπὶ τὸ ἄρμα αὐτοῦ· ὁ δὲ κτηνίτης ἠκολούθει βοῶν καὶ λέγων· Οὐ βιάζεται ἑπαρχὸς τινι· τί ταῦτα ποιεῖτε; τότε τυπτήσαντες αὐτὸν ἀπεδίωξαν.

XANTHIPPE, POLYXENA & REBECCA 33

The muleⁱ-driver, as if commanded by the voice of God, eagerly receiving the maidens, went on his way rejoicing in the Lord. And he said to Polyxena, "Alter your appearance to that of a man, lest for your beauty's sake someone snatches you away from me." And, coming to an inn, they stayed there, and on the morrow, they went forward taking heed to the way. And behold, there came past a certain prefect journeying to Greece who, seeing the maidens, ordered Polyxena to be carried off on his chariot. Then the mule-driver followed, crying and saying, "A prefect does violence to none. Why do you do this?" Then they beat him and drove him away.

ⁱ Craigie has 'ass' in place of 'mule'.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 34

Ὁ δὲ πορευόμενος ἀπωδύρετο λέγων· Οἶμοι τῷ ἀθλίῳ καὶ ἐβδελυγμένῳ· οἶμοι τῷ νομίζοντι καλὸν ποιεῖν, νῦν δὲ κακοποιῖαν εἰργασάμην· οἶμοι ὅτι ἀπρόσδεκτός μου ὁ κόπος καὶ ὁ δρόμος ἐγένετο· εἴθε ἦμην πρὸ τῇ χθὲς ἡμέρᾳ ἀποθανὼν ἵνα μὴδ' ὅλως ταύταις συνέτυχον. ἀλλὰ τί με ταλανίζεις, ὦ ψυχὴ ἀθλία; ἄγωμεν πρὸς τὸν τοῦ θεοῦ ἀπόστολον Φίλιππον· εἰ οὐκ ἔστιν μοι συγχώρησις, κρεῖττόν μοι ἐστὶν ἐλῆσθαι οἰωδήποτε τρόπῳ θάνατον ἢ ζῆν ἐν τοιούτῳ κακῷ καὶ πικρῷ συνειδῶτι. καὶ ἐλθὼν εὗρε τὸν ἀπόστολον τοῦ Χριστοῦ Φίλιππον, καὶ λέγει αὐτῷ· ὦ μαθητὰ καὶ κῆρυξ τοῦ Χριστοῦ, οὕτως καὶ οὕτως μοι ἀπήντησε καὶ συνέβη ἅρα ἔχει σωτηρίαν ἡ ψυχὴ μου; ὁ δὲ ἀπόστολος τοῦ Χριστοῦ Φίλιππος εἶπεν· Ἀλύπως ἔχε, τέκνον, περὶ τούτου· ἀδυνατὸν γάρ ἐστι φθαρῆναι αὐτάς, ἐπειδὴ οὐδεὶς θεὸν νικᾷ ποτέ· καὶ γὰρ ταύτην Πολυξένην ἐγὼ ἐν πρώτοις ἐξελθοῦσαν ἐκ τῆς θαλάσσης παρέδωκά τινα ἀδελφῷ, ὃς καὶ αὐτὸς ἐλυπεῖτο πάνυ διὰ τὸ λαθραίως αὐτὴν ἀποδράσαι ἐκ τοῦ οἴκου αὐτοῦ, ὃν καὶ ἔπεισα μὴ λυπεῖσθαι· διὰ γὰρ τῆς θλίψεως αὐτῆς καὶ τῆς ξενιτείας πολλοὶ ἐπιγινώσκονται τὸν θεόν.

XANTHIPPE, POLYXENA & REBECCA 34

As he went, he lamented,ⁱ saying, “Woe is me, wretched and abominable one. Woe is me that meant to do good but did evil. Woe is me that my labour and my wayⁱⁱ were unacceptable. I wish I had died before yesterday, so I might not have met these maidens at all. But why do you trouble me, O wretched soul? Let us go to Philip the apostle of God. If there is no forgiveness for me, I should choose death in any fashion rather than live with such evil and bitter conscience.” So, he went and found Philip the apostle of Christ, and said to him, “O disciple and preacher of Christ, thus and thus has happened to and befallen me. Has my soul salvation?” Philip the apostle of Christ said, “Do not be distressed about this, child; it is impossible for them to be hurt, because no one ever overcomes God; for, this same Polyxena, when she first came from the sea, I entrusted to a certain brother, who also was very troubled because of her running away secretly from his house. Him also I persuaded not to grieve; for, through her tribulation and wanderings, many shall know God.”

XANTHIPPE, POLYXENA & REBECCA 34

ⁱ Craigie opens, “And he, going on his way lamented.”

ⁱⁱ For ‘my labour and my way’, Craigie has ‘my trouble and my running’.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 35

Ἦγαγεν οὖν τὴν Πολυξένην ὁ ἑπαρχος ἐν ἧ ἑκαθέζετο πόλει, καὶ ἐκέλευσεν ἀποκλεισθῆναι ταύτην ἐν κουβουκλείῳ. τὴν δὲ Ῥεβέκκαν ἤρπασέ τις τῶν στρατιωτῶν· ἡ δὲ παρθένος λαθοῦσα κατέφυγεν εἰς τινὸς πρεσβύτιδος οἶκον, ἥτις εὖμενῶς δεξαμένη τὴν παρθένον, εὖ ἐποίησε μετ' αὐτῆς. καθεσθεῖσα δὲ ἔκλαιε λέγουσα· Οἴμοι, ἀδελφή μου Πολυξένη, ἐγὼ ἡ ταπεινὴ οὐκ ἐνόμιζον θλιβῆναί τινα ὥσπερ ἐμαυτήν· νῦν δὲ πέπεισμαι καὶ γινώσκω ὅτι πᾶσαί μου αἱ συμφοραὶ καὶ αἱ θλίψεις ὑπὲρ μιᾶς ἡμερᾶς τῶν σῶν οὐ συγκρίνονται· καὶ τὸ χαλεπώτερον, ἰδοὺ ἐχωρίσθην ἀπὸ σου καὶ εἰμι πάλιν αἰχμάλωτος· ἀλλὰ κἂν εἰς τὸν μέλλοντα αἰῶνα ἐπιζητήσόν με, ἀδελφή μου Πολυξένη. ἡ δὲ πρεσβῦτις λέγει αὐτῇ· Τί σοί ἐστιν, τέκνον, ὅτι οὕτως πικρῶς ὀδύρῃ; καὶ ἡ Ῥεβέκκα εἶπεν· Ἐασόν με, μήτερ, ὀδυνηθῆναι καὶ θρηνῆσαι τὸν ἀνίατον καὶ πολύν μου πόνον τῆς καρδίας. ἡ δὲ πρεσβῦτις συμπαθήσασα αὐτῇ πάννυ ἔκλαυσε σφοδρῶς· διηγήσατο γάρ αὐτῇ ἡ παρθένος πάντα τὰ συμβεβηκότα αὐτῇ, καὶ πῶς διὰ τῆς Πολυξένης ἐπίστευσε τῷ Χριστῷ. ὁμοίως δὲ καὶ ἡ Πολυξένη ἀποκλεισθεῖσα ἐν τῷ κουβουκλείῳ ἔλεγεν· Οἴμοι τῇ ταπεινῇ· φεῦ μοι τῇ ταλαιπώρῳ· νῦν ἔγνων ἀκριβῶς πῶς φθονεῖ ὁ διάβολος τῇ παρθενίᾳ· ἀλλὰ, κύριε Ἰησοῦ Χριστέ, ὁ τῶν ἀπάντων θεός, ἐπειδὴ οὐ τολμῶ ἐξ ἐμαυτῆς δεηθῆναί σοι, προσάγω σοι τὰς εὐχὰς τοῦ ἁγίου κήρυκός σου Παύλου, μὴ ἐάσης ὑπὸ τινὸς φθαρῆναι τὴν παρθενίαν μου.

XANTHIPPE, POLYXENA & REBECCA 35

The prefect, therefore, carried Polyxena to the city where he stayed, and ordered her to be shut up in a chamber. And one of the soldiers seized Rebecca, but the maid secretly escaping fled into the house of an old woman, who received the maiden kindly and entreated her well. And, sitting down, she wept, saying, "Alas, my sister Polyxena, I wretched one did not think that anyone was oppressed like myself, but now I am persuaded and know that all my misfortunes and tribulations do not compare with one day of yours. And most grievous of all, behold I have been separated from you and am again a captive, but search for me even into the next world, my sister Polyxena." The old woman said to her, "What ails you, daughter, that you weep thus bitterly?" Rebecca said, "Allow me, mother, to be distressed and to lament the great and incurable pain of my heart." The old woman, greatly compassionating her, wept exceedingly; for, the maid had told her all that had happened to her, and how through Polyxena she had believed in Christ. So too, Polyxena, shut up in the chamber, said, "Woe is me, wretched one; alas for me miserable one; now I know clearly how the devil hates virginity, but O Lord Jesus Christ, God of all, since I dare not beseech you of myself, I bring to you the prayers of your holy preacher Paul, that you may not suffer my virginity to be destroyed by anyone."

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 36

Καί ἔτι αὐτῆς εὐχομένης, ἤλθον οἱ ὑπηρέται τοῦ ἀπαγαγεῖν αὐτήν πρὸς τὴν κοίτην τοῦ ἐπάρχου. ἡ δὲ Πολυξένη εἶπε πρὸς αὐτούς· Ἀδελφοί, μὴ σπουδάξετε πρὸς ἀπώλειάν τινος· οὗτος γὰρ ὁ χρόνος ταχὺ παρελεύσεται· οἱ δὲ συνεργοῦντες τοῖς ἀπολλύουσι σὺν αὐτοῖς ἀπολοῦνται· βοηθεῖτε δὲ μᾶλλον τοῖς ξένοις ἵνα μὴ εὗρεθῇτε ξένοι τῶν ἀγγέλων τοῦ θεοῦ. οἱ δὲ ἄνδρες δυσωπηθέντες ἐκ τῶν λόγων τούτων, ἀπῆλθον πρὸς τὸν ἑπαρχον λέγοντες ὅτι Ἡ παρθένος ἀπὸ τοῦ φόβου συνεσχέθη πυρετῷ λάβρῳ. καί φησιν ὁ ἑπαρχος· Ἐάσατε αὐτήν. καὶ ἰδοὺ ὁ υἱὸς τοῦ ἐπάρχου νυκτὸς ἦλθε πρὸς τὴν Πολυξένην, ἡ δὲ ἰδοῦσα αὐτὸν ἐδειλίασεν· εἶπεν δὲ αὐτῇ ὁ νεανίας· Μὴ φοβοῦ, κόρη· ὅτι οὐ ζητῶ νυμφευθῆναί σοι νυμφίος φθορᾶς· οἶδα γὰρ ἀπὸ τῆς προσευχῆς σου ὅτι τοῦ οὐρανίου θεοῦ τυγχάνεις νύμφη. ἐγὼ γὰρ οἶδα τοῦτον τὸν θεὸν ὃς ὑπ' οὐδενὸς νικᾶται ποτέ· ἀνὴρ γάρ τις ἔνδοξος τῷ προσώπῳ ἐν Ἀντιοχείᾳ πρὸ χρόνων τινῶν ἐκήρυττε τοῦτον θεόν, ᾧ καὶ παρθένος τις πιστεύσασα, ἠκολούθει αὐτῷ, καὶ ἐκινδύνευσε διὰ τὴν εὐμορφίαν αὐτῆς, ἥ ὄνομα Θέκλα, περὶ ἧς ἤκουσα πρὸς θηρία κατακριθεῖσαν· ἐγὼ οὖν συνεχῶς ἠτένιζον πρὸς τὸν ἄνδρα· αὐτὸς δὲ ἐπισημειωσάμενος εἶπέ μοι Προσχῇ σοι ὁ θεός, τέκνον· ἔκτοτε οὖν χάριτι Χριστοῦ οὐκ ἀπήειν εἰς τὰς θυσίας τῶν εἰδώλων, ἀλλὰ ποτὲ μὲν ἄρρωστίαν προσποιούμενος ποτὲ δὲ εἰς ἀσχολίας τινὰς ἑαυτὸν παριστῶν, ἔλεγέ μοι ὁ πατήρ μου ὅτι Ἐπειδὴ οὐ

XANTHIPPE, POLYXENA & REBECCA 36

And, as she was yet praying, the attendants came to lead her to the couch of the prefect. But Polyxena said to them, "Brothers, do not make haste to anyone's destruction; for, this time shall quickly pass away, and they that work together with the destroyers shall perish with them. Rather assist strangers, that you are not found strangers to the angels of God." The men, being shamed by these words, went to the prefect and said, "The maid from fear is seized with a violent fever." And the prefect said, "Let her alone." And behold, the son of the prefect came to Polyxena by night and she, seeing him, was afraid, but the youth said to her, "Fear not, girl. I seek not to be wedded with you as the bridegroom of destruction; for, I know from your prayer that you are the bride of the God of heaven. I know this God who is never overcome by anyone; for, a certain man of glorious countenance lately in Antioch preached this God, and a certain maid, whose name was Thecla, believing him followed him, and encountered dangers on account of her beauty, of whom I have heard that she was condemned to the wild beasts. I, therefore, continually gazed at the man, and he having observed me said to me, "God give heed to you, my son." From that time, therefore, by the grace of Christ I have not gone into the sacrifices of idols, but sometimes feigning illness and sometimes involving myself in some business, my father said to me, "Because you have no

σπεύδεις εἰς τὰς θυσίας τῶν θεῶν, διὰ τοῦτο οὐδὲ εὐρωστεῖς, μὴ ὦν ἄξιος τῶν θεῶν. ἐγὼ δὲ ἔχαιρον ἀκούων μὴ εἶναι ἄξιος τῶν θυσιῶν τῶν εἰδώλων· χάριτι δὲ θεοῦ ἐλήλυθας σὺ ὧδε, προνοία μου γινομένη. καὶ ἡ Πολυξένη εἶπε· Καὶ τί ἐστὶν ὄνομα τῷ ἀνδρὶ ἐκείνῳ; καὶ ὁ νεανίας εἶπε· Παῦλος ὄνομα αὐτῷ. καὶ ἡ Πολυξένη εἶπεν· Εἰς τὴν πόλιν μου ἔστιν. καὶ ὁ νεανίας εἶπε· Δεῦρο οὖν, κόρη, βαλοῦσά μου τὸ σχῆμα, κάτελθε ἐπὶ τὸν αἰγιαλὸν κάκεῖ με μεῖνον, κἀγὼ λαβὼν χρήματα ἐλεύσομαι ταχέως.

zeal for the sacrifices of the gods, therefore, neither are you in health, not being worthy of the gods." But I rejoiced, hearing that I was not worthy of the sacrifices to idols; and, by the grace of God, are you come hither as a providence to me." Polyxena said, "And what is the name of that man?" The youth said, "Paul is his name." Polyxena said, "He is in my city." The youth said, "Come, then, girl, put on my appearance, and go down to the shore and wait me there; I having taken money will come quickly."

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 37

Καί τις τῶν παίδων παρακροασάμενος ἀνήγγειλε ταῦτα τῷ ἐπάρχῳ, ὃς θυμοῦ πολλοῦ πλησθεὶς, κατακρίνει αὐτοὺς εἰς θηρία βληθῆναι· βληθέντων δὲ αὐτῶν ἐν τῷ σταδίῳ, ἀπελύθη αὐτοῖς λέαινα πικρά· ἥτις δραμοῦσα περιεπλάκη τοῖς ποσὶ τῆς Πολυξένης καὶ περιέλειχε τὰ πέλματα τῶν ποδῶν αὐτῆς. τότε ἰδὼν ὁ ἑπαρχος καὶ πᾶσα ἡ πόλις τὸ φοβερόν καὶ παράδοξον τοῦτο θαῦμα, ἔδωκαν αἶνον καὶ δόξαν τῷ φιλανθρωπῷ θεῷ, λέγοντες· Ὅντως εἶ, καὶ μόνος ἐστὶ θεὸς ὁ διὰ Πολυξένης ὀνομαζόμενος. οἱ γὰρ θεοὶ τῶν ἐθνῶν ἔργα χειρῶν ἀνθρώπων εἰσὶ, μὴ δυνάμενοί τινα σῶσαι ἢ ὠφελῆσαι· ἀπολέσθωσαν λοιπὸν καὶ αὐτοὶ καὶ οἱ ποιοῦντες αὐτά. καὶ εὐθέως λαβὼν ὁ ἑπαρχος τὸν υἱὸν αὐτοῦ καὶ τὴν Πολυξένην ἐν τῷ παλατίῳ ἤκουσε παρ' αὐτῶν καθεξῆς τὴν εἰς Χριστὸν πίστιν καὶ εὐσέβειαν ἀπαραλείπτως, καὶ ἐπίστευσεν αὐτὸς καὶ πάντες οἱ ἐν τῇ πόλει· καὶ ἐγένετο χαρὰ μεγάλη καὶ δοξολογία εἰς θεόν· εἶπε δὲ ἡ Πολυξένη πρὸς τὸν ἑπαρχον· Μὴ ἀθύμει, κύριέ μου· ἐν τάχει γὰρ ἐλεύσεται ὁ τοῦ θεοῦ ἄνθρωπος, ὃς τελείως ὑμᾶς διδάξει, νουθετήσει, κατηχήσει, καὶ φωταγωγήσει εἰς τὴν ἐπίγνωσιν τοῦ Χριστοῦ. αὐτὴ δὲ συνταξαμένη ἔσπευδεν ἐπὶ τὴν Ἰσπανίαν ἀπελθεῖν.

XANTHIPPE, POLYXENA & REBECCA 37

And one of the servants, overhearing them, told all this to the prefect who, being filled with great anger, condemned them to be cast to the wild beasts. And, when they were cast into the arena, a fierce lioness was let loose on them, which ran and embraced the feet of Polyxena, and licked the soles of her feet. Then the prefect and all the city, seeing this fearful and wonderful sight, gave praise and glory to the merciful God, saying, "Of a truth you are, and he, that is named by Polyxena, alone is God; for, the gods of the heathen are the works of men's hands, unable to save or assist anyone. Let them perish now, both themselves and their makers." And the prefect, straight away taking his son and Polyxena into the palace, heard from them in order the faith and religion in Christ without omission, and he and all in the city believed, and there was great joy and giving of glory to God. And Polyxena said to the prefect, "Be of good cheer, my lord; for, the man of God will quickly come, who will perfectly teach, exhort, instruct, and enlighten you in the knowledge of Christ." She, however, prepared in all haste to depart into Spain.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 38

Ἐμοῦ δ' Ὀνησίμου πλέοντος ἐπὶ τὴν Ἰσπανίαν πρὸς τὸν Παῦλον, ἔδεξάμην παρὰ κυρίου ἀποκάλυψιν λέγουσάν μοι· Ὀνήσιμε, τὸ πλοῖον ἐν ᾧ σὺ εἶ νῦν μέλλει καταντᾶν εἰς τὰ μέρη τῆς Ἑλλάδος· εὐρήσεις δὲ εἰς τὸν αἰγιαλὸν τοῦ λιμένος παρθένους δύο μετὰ καὶ νεανίσκου ἑνός· ὑπούργησον αὐτοῖς καὶ διάσωσον πρὸς τὸν Παῦλον. φθασάντων δὲ ἡμῶν ἐν τῷ τόπῳ κατὰ τὴν κέλευσιν τοῦ κυρίου, εὔρομεν τὰς παρθένους σὺν τῷ νεανίσκῳ ζητοῦντας πλοῖον. ὥς οὖν εἶδον ἡμᾶς αἱ παρθένοι, ἐπέγνωσαν ὅτι τῆς τοῦ Χριστοῦ ἐλπίδος ἐσμέν· καὶ προσδραμοῦσα ἡ Πολυξένη λέγει· Ὦντως ὁ τοῦ θεοῦ ἄνθρωπος κρυβῆναι οὐ δύναται· τὸ γὰρ χαρίεν καὶ εὐμενὲς τοῦ προσώπου δῆλον αὐτὸν ποιεῖ. ζητούντων δὲ ἡμῶν ἀποπλεῦσαι, προνοίᾳ θεοῦ ἐταράχθη ἡ θάλασσα· ἦν δὲ μετ' ἐμοῦ μαθητῆς Παύλου ὀνόματι Λούκιος, δυνατὸς ἐν λόγῳ τοῦ διδάξαι τὴν πόλιν ἐπεμείναμεν οὖν ἡμέρας ἑπτὰ, καὶ ἀνέωξεν ὁ θεὸς τῷ τόπῳ ἐκείνῳ θύραν πίστεως μεγάλην, καὶ ἐπίστευσαν χιλιάδες εἴκοσι, καὶ γέγονεν χαρὰ μεγάλη καὶ ἀγαλλίασις ἐν πάσῃ τῇ πόλει· γενομένου δὲ ἐπιτηδείου πλόος τοῦ ἀποπλεῖν ἡμᾶς, πάλιν ὁ ἑπαρχος παρεβιάσατο ἡμᾶς, καὶ ἐπεμείναμεν ἄλλας ἡμέρας ἑπτὰ, ἕως οὗ πάντες ἐπίστευσαν καὶ ἔχαιρον ἐν κυρίῳ.

XANTHIPPE, POLYXENA & REBECCA 38

And as I, Onesimusⁱ, was sailing into Spain to Paul, I received from the Lord a revelation saying to me, “Onesimus, the vessel in which you now are will land in the parts of Greece, and you will find on the shore of the harbour two maids and one youth. Assist them and take them to Paul.” When we reached this place according to the command of the Lord, we found the maids together with the youth seeking a vessel. When the maids saw us, therefore, they knew that we were of the hope of Christ, and Polyxena running to us said, “Verily, the man of God cannot be concealed; for, the grace and kindness of his countenance make him manifest.” And, when we sought to sail away, the sea was troubled by the providence of God. And there was with us a disciple of Paul, by name Lucius, capable in word to teach the city. Therefore, we remained seven days, and God opened to that place a great door of faith, and twenty thousand believed, and there was great joy and rejoicing in all the city. And, when the season was favourable for us to sail the prefect again constrained us, and we stayed another seven days, until all believed and rejoiced in the Lord.

XANTHIPPE, POLYXENA & REBECCA 38

ⁱ Though not certain, ‘Onesimus’ (Ὀνησίμο) is probably the narrator only for Chs 22–42.

Ξανθιππησ Πολυξενησ και Ῥεβεκκασ 39

Καὶ οὕτως λοιπὸν τῇ τοῦ Χριστοῦ προνοίᾳ προέπεμψεν ἡμᾶς ὁ ἑπαρχος μετὰ ἐφοδίων, συμπέμψας καὶ τὸν υἱὸν αὐτοῦ· πλευσάντων δὲ ἡμῶν ἡμέρας εἴκοσι, πάννυ ἐκοπίασεν ἡ Πολυξένη, καὶ παρεβάλομεν εἰς νῆσόν τινα χάριν ἀναπαύσεως· καὶ ἰδοὺ ἄνδρες τινὲς ἄγριοι καὶ πεπωρωμένοι, καταβάντες πρὸς ἡμᾶς καὶ ἰδόντες τὴν Πολυξένην παρεσκευάσαντο εἰς πόλεμον. χάριτι δὲ Χριστοῦ οἱ ἡμέτεροι ἀντιποιούμενοι τῆς Πολυξένης ἐνίκησαν αὐτούς. ἦσαν δὲ οἱ ἀλλόφυλοι ἄνδρες πλείονες καὶ δυνατώτεροι· ἢ οὖν Πολυξένη, φοβουμένη μὴ πάλιν αἰχμάλωτος γένηται, ἔρριψεν ἑαυτὴν εἰς τὴν θάλασσαν· ὁ δὲ κυβερνήτης ἤρπασεν αὐτὴν μηδὲν κακὸν παθοῦσαν. ἐμβάντων δὲ ἡμῶν ἐν τῷ πλοίῳ ἐφύγομεν· ἦσαν γὰρ οἱ τόποι τραχεῖς καὶ κάθυλοι, καὶ ἐφοβήθημεν προσμεῖναι· καὶ δι' ἡμερῶν δώδεκα παρεγενόμεθα εἰς τὴν Ἰσπανίαν χάριτι θεοῦ.

XANTHIPPE, POLYXENA & REBECCA 39

And now, by the foreknowledge of Christ, the prefect sent us away with supplies for the voyage, sending also his son with us. And, when we had sailed twenty days, Polyxena was very tired, and we landedⁱ at a certain island for the sake of rest. And behold, some fierce and hard men, coming down to us and seeing Polyxena, prepared for battle; but, by the grace of Christ, our men defended Polyxena and beat them, although the strangers were more numerous and more powerful. Polyxena, therefore, fearing again to become a captive threw herself into the sea; but the pilot dragged her out, having suffered no harm. Then we embarked in the vessel and fled; for, the places were rough and wooded, and we were afraid to remain; and, in twelve days, we arrived in Spain, by the grace of God.

ⁱ Craigie has 'touched' in place of 'landed'.

Ξανθιππησ Πολυξενησ και Ρεβεκκασ 40

Ἰδὼν δὲ ἡμᾶς ὁ Παῦλος ἐχάρη πάννυ καὶ εἶπε· Καλῶς ἐληλύθατε, οἱ τεθλιμμένοι. ἡ δὲ Πολυξένη ἀψαμένη τῶν ποδῶν αὐτοῦ εἶπεν· Εἰ μὴ ὅτι προσέκειτό μοι ἡ θλίψις αὕτη, ἐπεὶ ἐβλασφήμησα ἅν σε· νῦν δὲ δέομαι καὶ ἱκετεύω μὴ παραδοθῆναί με ἔτι εἰς τὰς τοιαύτας θλίψεις καὶ συμφοράς. ὁ δὲ Παῦλος δακρύσας εἶπεν· Οὕτως θλιβῆναι ἡμᾶς δεῖ, τέκνον, ἵνα τὸν ἀντιλήπτορα ἡμῶν Ἰησοῦν Χριστὸν ἐπιγινῶμεν.

XANTHIPPE, POLYXENA & REBECCA 40

And Paul, seeing us, rejoiced greatly, and said, “Welcome, you that have been troubled.” And Polyxena, laying hold of his feet, said, “It may be that this trouble came on me because I blasphemedⁱ you, but now I beseech and entreat that I may not again be delivered into such troubles and misfortunes.” And Paul said, weeping, “Thus must we be troubled, my child, that we may know our defender, Jesus Christ.”

ⁱ Before ‘blasphemed’, Craigie adds ‘would have’.

Ξανθίππησ Πολυξένηςσ και Ῥεβεκκάσ 41

Ἡμῶν δὲ τὰ γράμματα τῶν ἀδελφῶν ἀποδιδόντων τῷ Παύλῳ, δραμὼν τις ἀπήγγειλε τὴν Ξανθίππην τὴν παρουσίαν τῆς Πολυξένης· ἡ δὲ σπεύσασα ἦλθε πρὸς ἡμᾶς, καὶ ἰδοῦσα τὴν Πολυξένην ἐξελύθη ἀπὸ τῆς ἀφάτου χαρᾶς καὶ ἔπεσε χαμαί. ἡ δὲ Πολυξένη περιπλακεῖσα αὐτὴν καὶ ἐπὶ πολὺ ἀσπαζομένη ἀνεζωοποίησεν. τότε ἡ Ξανθίππη εἶπε πρὸς αὐτήν· Ἐγὼ, γνησία μου ἀδελφή Πολυξένη, οὐδ' ὅλως προῆλθον ἐπὶ τεσσαράκοντα ἡμέρας δεομένη πολλὰ ὑπὲρ σου τοῦ φιλανθρώπου θεοῦ ὅπως μὴ κλαπῇ ἡ παρθενία σου· καὶ εἶπέ μοι ὁ τοῦ θεοῦ κῆρυξ Παῦλος ὅτι Οὐ μὴ κλαπήσεται ἡ παρθενία αὐτῆς, ἐλεύσεται δὲ τάχιον· καὶ ὁ Πρόβος δὲ ἔλεγέ μοι ὅτι Δεδομένον ἦν αὐτῇ ὑπὸ θεοῦ οὕτως θλιβῆναι. ὁρᾷς δὲ πῶς διὰ πολλῶν προφάσεων σώζει πολλοὺς ὁ θεός; νυνὶ δὲ, ἀδελφή μου ἀγαπητή, ἀπροσδοκῆτως ἰδοῦσα τὸ πρόσωπον σου, νῦν ἡδέως ἄρτι ἀποθανοῦμαι.

XANTHIPPE, POLYXENA & REBECCA 41

And, while we were giving the letters of the brothers to Paul, one ran and told Xanthippe of the arrival of Polyxena. And she made haste and came to us and, seeing Polyxena, was overcome by an unspeakable joy and fell to the ground; but Polyxena, embracing her and caressing her for a long time, brought her back to life. Then Xanthippe said to her, "I, my true sister Polyxena, did not go forth at all for forty days, praying much for you to the loving God, that your virginity might not be taken away. And Paul, the preacher of God, said to me, "Her virginity will not be taken away, and she will come quickly." And Probus said to me, "It was assigned to her by God to be thus afflicted." Do you see how by many devices God saves many? But now, my beloved sister, having unexpectedly seen your face, now I shall willingly die."

Ξανθιππησ Πολυξενησ και Ῥεβεκκασ 42

Ὁ δὲ καθαρπάσας αὐτὴν ἐζήτει πάλιν τὴν Πολυξένην ἐπανελθών· ὃν ὁ μέγας Παῦλος ἔπεισεν ἀποστῆναι αὐτῆς· πιστεύσας δὲ καὶ αὐτὸς ἐβαπτίσθη ὑπὸ Παύλου, ὡσαύτως δὲ καὶ ὁ μνηστήρ τῆς Πολυξένης ἐπίστευσε, καὶ ἦν χαρὰ μεγάλη ἐν ὅλῃ τῇ πόλει τῆς Ἰσπανίας ἐπὶ τῇ ἀνευρέσει τῆς Πολυξένης ἢ δὲ ἔκτοτε οὐδ' ὅλως ἀπελείπετο τοῦ μακαρίου Παύλου, φοβουμένη τοὺς πειρασμούς. τούτων οὖν οὕτως γινομένων, πάντες ἔχαιρον ἐν κυρίῳ, δοξάζοντες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, τὸν ἕνα θεὸν, ᾧ ἡ δόξα καὶ τὸ κράτος νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.ⁱ

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Then he who had carried her away came up again and sought for Polyxena, but the great Paul persuaded him to refrain from her, and he also believed and was baptised by Paul, as also the suitor of Polyxena believed, and there was great joy in all that city of Spain for the recovery of Polyxena. From that time forward, she did not leave at all the blessed Paul in her fear of temptations. These things then being thus, all rejoiced in the Lord, glorifying Father, Son and Holy Ghost, one God, to whom is glory and power, now and ever and to all eternity. Amen.

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ⁱ James has Ἀμήν in 'small caps' – a normal practice, in his day, for quotation from Scripture; it is not clear what the significance is, here.