

Gregory of Nazianzus and Apollinaris of Laodicea: Callimachean Polemic in the 4th c. CE

Outline

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 - B. Stylistic Features
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 - A. Stylistic Features: Feminine Caesura
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III.A Masculine and Feminine Caesurae

Feminine Caesura– word break between the two shorts of the dactyl in the third foot, e.g.:

Νήπιος, ὅστις ἄνακτα || Θεοῦ Λόγον αἰὲν ἔοντα

Masculine Caesura– word break after the initial long of the third foot, e.g.:

δεῦρ' ἄγε, πλαξί τεαῖς || ὀλιγόστιχα ταῦτα χαράξω

Author, <i>Work</i>	Freq. of Fem. Caesura
Homer, <i>Il.</i> and <i>Od.</i>	57%
(ps.?)-Apol. <i>Met. Psalm.</i>	62%
Callimachus, <i>Hymns</i>	74%
Gregory of Naz.	79%
Nonnus, <i>Dionysiaca</i>	81%

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Gregory of Nazianzus
Carm. 1.1.11 *On the Incarnation**
Translated by Alex Poulos

Νήπιος, ὅστις ἄνακτα Θεοῦ Λόγον αἰὲν ἔοντα
 οὐ σέβειτ' ἰσοθέως Πατρὸς ἐπουρανίου.
 νήπιος, ὅστις ἄνακτα Λόγον βροτὸν ἔνθα φανέντα
 οὐ σέβειτ' ἰσοθέως οὐρανίῳ Λόγου.
 τέμνει δ' ἢ μεγάλοιο Πατρὸς Λόγον, ἢ ἐ Λόγοιο [5]
 μορφήν ἀνδρομέην, καὶ πάχος ἡμέτερον.
 ἦν Θεὸς, ἀλλ' ἐπάγη Πατρὸς Λόγος ἡμέτερος φῶς,
 ὥς κε Θεὸν μίξει, μικτὸς ἔων χθονίοις.
 εἷς Θεὸς ἀμφοτέρωθε· τόσον βροτὸς, ὅσον ἔμ' ἔρδειν [10]
 ἀντὶ βροτοῦ Θεόν. Ἰλαθι, τρωτὸς ἄνω.
τόσον ἔχεις. Τί δ' ἔμοιγε νόον, καὶ μίξιν ἄφραστον;
 ἀμφὶ Θεόν, θνητοὶ, στέργετε μέτρα λόγου.
 εἰ μὲν δὴ πεπίθοιμι, τὸ λῶϊον. Εἰ δὲ μελαίνεις
 τὸν χάρτην πολλαῖς χιλιάσιν ἐπέων,
 δεῦρ' ἄγε, πλαξὶ τεαῖς ὀλιγόστιχα ταῦτα χαράξω [15]
 γράμματ' ἐμῇ γραφίδι, ἢ μέλαν οὐδὲν ἔχει.

Foolish who worships not th' eternal Word
 as equal to the high Father in heaven.
 Foolish who worships not th' incarnate Word,
 as equal to the heavenly Word on High,
 but cuts from Father's might His Word, or else [5]
 severs the Word from human shape, our breadth.
 The Father's Word was God, but made our man
 so that, with mortals mixed, He'd mix in God.
 A single god comprising both: a man,
 to make man into gods: have mercy, thou
 who by those words art wounded yet again!
 For you, no more— why seek from me the knowledge
 of that ineffable and holy mixture.
 Oh mortals, mind the bound'ries of your speech!
 Should I persuade thee, that is all the better;
 yet if you'd stain your page with myriad lines,
 come here and I will scratch these letters few
 onto your books, with pen that bears no stain

* The Greek text is taken from the edition of D.A.B. Caillau, which was reprinted in vol. 37 of the *Patrologia Graeca*, col. 470–71. No critical edition yet exists. The poem has also been translated into English by Peter Gilbert (2001) and J.A. McGuckin (1995). A digital version with annotations is available at <https://gregory.cquul.us>.