**The Role of *regio egestatis* in Augustine’s *Confessions***

1. ἀνομοιότητος ἄπειρον (Plato, *Stateman,* 273d6).

2. Recordari volo transactas foeditates meas et **carnales** corruptiones animae meae (2.1.1).[[1]](#footnote-1)

*I want to recall my past foulness and the* ***bodily*** *corruptions of my soul*.

3. Et colligens me a dispersione, in qua frustatim discissus sum, dum **ab uno te aversus** in multa **evanui**. exarsi enim aliquando **satiari** **inferis** in adulescentia…et **conputrui** coram oculis tuis placens mihi et placere cupiens oculis hominum (2.1.1).

*And collecting myself from dispersion, where I had been shattered into pieces****, I emptied myself*** *into many things, while I was* ***turned away from only you****. For during my adolescence, I burned at length* ***to be satisfied with lower (inferior) things****…and I, pleasing to myself and desiring to be pleasing in the eyes of men, was* ***putrid*** *before your eyes.*

4. et ego furtum facere volui et feci nulla conpulsus **egestate** nisi penuria et fastidio iustitiae et **sagina** iniquitatis. Nam id furatus sum, quod mihi abundabat et multo melius, nec ea re volebam **frui**, quam furto **appetebam**, sed ipso furto et peccato (2.4.9).

*I both wanted to do the theft and I did it, compelled by no* ***need*** *except for my want of and the aversion to justice and the* ***nourishment*** *of injustice. For I stole that which was abundant for me and by far better, and it was not the thing* ***I was seeking*** *by the theft that I wished to* ***enjoy****, but the very theft itself and the sin.*

5. defluxi abs te ego et erravi, deus meus, nimis devius ab stabilitate tua in adulescentia et factus sum mihi **regio egestatis** (2.10.18).

*I turned away from you and I wandered, my God, too far from your stability during my adolescence and I made myself a* ***region of lack****.*

6. si autem omni bono privabuntur, omnino non erunt (7.12.18).

*Therefore if things are deprived of all good, then they are nothing at all*.

7. seducebamur et seducebamus **falsi atque fallentes** in variis cupiditatibus et palam per doctrinas, quas liberales vocant, occulte autem **falso nomine** religionis, hic superbi, ibi superstitiosi, ubique vani (4.1.1).

*We were being led away and we were leading away, both* ***deceived and deceiving*** *in various desires, and openly through the arts which they call liberal, but secretly with the* ***false name*** *of religion, in the former arrogant, in the latter superstitious, in both vain.*

8. et ambulabam per tenebras et lubricum et **quaerebam te foris a me** et non inveniebam deum cordis mei (6.1.1).

*And I was walking through shadows and slippery places and* ***I was seeking you outside from myself,*** *and I was not finding the God of my heart*.

9a. transiens per quendam vicum Mediolanensem animadverti **pauperem mendicum** iam, credo, **saturum iocantem atque laetantem**…nihil vellemus aliud nisi ad securam laetitiam pervenire, quo nos mendicus ille iam praecessisset numquam illuc fortasse venturos (6.6.9).

*Passing through Milan, I noticed a* ***poor beggar****, already, I believe,* ***drunk, laughing, and rejoicing****…We wanted nothing else than to pass through to secure happiness, to which that beggar already had beaten us, and we perhaps were never going to reach it.*

9b. quod posset daret **egentibus** (6.2.2).

*[She] would give to those* ***lacking*** *what she was able.*

10. et erant ora **trium egentium**…et ad te expectantium, ut dares eis **escam** in tempore oportuno (6.10.17).

*And they were the mouths of* ***three lacking men****…and looking to you in order that you give them* ***food*** *at an opportune time.*

11. et inveni longe me esse a te in **regione dissimilitudinis** (7.10.16).

*And I discovered that I was far from you in* ***a region of unlikeness.***

12. donec amplecterer mediatorem dei et hominum, hominem Christum Iesum, …dicentem: ego sum via et veritas et vita (7.18.24).

*Until I understood that he was the mediator between God and man, the man Jesus Christ…[was] saying: I am the way and the truth and life.*

13.Tu autem, domine, inter verba eius retorquebas me ad me ipsum, auferens me a dorso meo, ubi me posueram dum nollem me adtendere, et **constituebas me ante faciem meam**, ut viderem quam turpis essem, quam distortus et sordidus, maculosus et ulcerosus. Et videbam et horrebam et quo a me fugerem non erat. Sed si conabar avertere a me aspectum, narrabat ille quod narrabat, et **tu me rursus opponebas mihi et inpingebas me in oculos meos**, ut invenirem iniquitatem meam et odissem (8.7.16).

*You however, lord, during his speech, turned me back to myself, bringing me from behind my back where I had placed myself since I did not want to consider myself, and* ***you set me before my face*** *so that I would see how foul I was, how distorted and base, spotted and full of sores. And I saw and I was horrified and there was nowhere to which I could flee from myself. But if I tried to turn my sight away from myself, he kept telling his story and* ***you placed me again against myself and you were thrusting me before my own eyes*** *so that I would discover my iniquity and hate it.*

14. et venimus in mentes nostras et transcendimus eas, ut attingeremus **regionem ubertatis** indeficientis, ubi **pascis** Israel in aeternum veritate **pabulo** (9.10.24).

*And we entered our minds and we transcended them, so that we reached a* ***region of unfailing abundance****, where you* ***feed*** *Israel for eternity on the* ***food*** *that is truth*.

Select Bibliography

Dixon, Sandra Lee. 1999. *Augustine: The Scattered and Gathered Self*. St. Louis.

Ferguson, Margaret W. 1975. “Saint Augustine’s Region of Unlikeness: The Crossing of Exile and Language.” *The*

*Georgia Review* 29: 842-864.

Griffiths, Paul J. 2009. *Intellectual Appetite: A Theological Grammar*. Washington D.C..

Wetzel, James. 2011. “Life in Unlikeness: The Materiality of Augustine’s Conversion.” *The Journal of Religion* 91:

46-63.

1. All translations are my own. [↑](#footnote-ref-1)