BYZANTINE GREEK SERIES · VOLUME 74

The Church History of Socrates

Socrates Scholasticus

ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΙΣΤΟΡΙΑ

The Church History of Socrates

Part One: Books I–III

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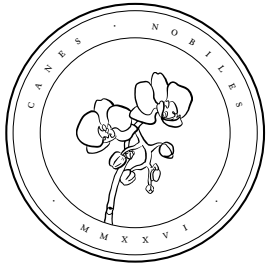
with a word-for-word interlinear English translation

preserving the original word order



CANES NOBILES · MMXXVI

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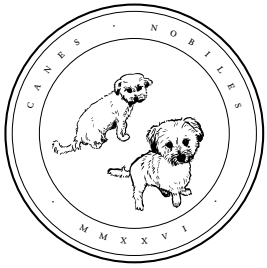

Volume 74 of the Canes Nobiles Byzantine Greek interlinear texts

The Byzantine Greek text follows W. Bright's edition of R. Hussey's text, Socrates' Ecclesiastical History (Oxford, 1893)

Set from the First Thousand Years of Greek, with corrections

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

Each chapter opens with the title the manuscripts give it.

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BOOK I

I · ARIUS AND ALEXANDER

Socrates takes up the history where Eusebius left it, as Diocletian's persecution ends. Constantine sees in the sky a cross of light inscribed "Conquer by this" and defeats Maxentius at the Milvian Bridge. Licinius persecutes the Christians, breaks with Constantine, and is defeated and put to death. In Alexandria the presbyter Arius, suspecting Bishop Alexander of Sabellianism, argues that the Son had a beginning; the quarrel spreads through Egypt and beyond, and Eusebius of Nicomedia takes his side. Alexander's synod deposes Arius, and Socrates gives Alexander's encyclical; the Melitians join the dissension. Constantine sends Hosius of Corduba with a letter urging both men to drop a question that never should have been raised.

Τὸ τοῦ βιβλίου προοίμιον. 1

the of-the book preface

Εὐσέβιος ὁ Παμφίλου ἐν ὅλοις δέκα βιβλίοις τὴν

Eusebius the of-Pamphilus in whole ten books the

ἐκκλησιαστικὴν ἱστορίαν ἐκθέμενος, κατέπαυσεν εἰς τοὺς

ecclesiastical history having-set-forth stopped at the

χρόνους τοῦ βασιλέως Κωνσταντίνου, ἐν οἷς καὶ ὁ

times of-the emperor Constantine in which also the

παρὰ τοῦ Διοκλητιανοῦ κατὰ Χριστιανῶν γενόμενος

by — Diocletian against Christians having-occurred

διωγμὸς ἀπεπαύσατο. Γράφων δὲ ὁ αὐτὸς εἰς τὸν βίον

persecution ceased writing and the same(-man) into the life

Κωνσταντίνου, τῶν κατ᾽ Ἄρειον μερικῶς μνήμην

of-Constantine of-the(-affairs) concerning Arius partially mention

πεποίηται, τῶν ἐπαίνων τοῦ βασιλέως, καὶ τῆς πανηγυρικῆς

has-made of-the praises of-the emperor and of-the panegyric

ὑψηγορίας τῶν λόγων μᾶλλον, ὡς ἐν ἐγκωμίῳ φροντίσας,

grandiloquence of-the words rather as in encomium having-taken-thought

ἢ περὶ τοῦ ἀκριβῶς περιλαβεῖν τὰ γενόμενα.
than about the accurately to-comprehend the(-things) having-happened
Ἡμεῖς δὲ προθέμενοι συγγράψαι τὰ ἐξ ἐκείνου μέχρι
we and having-proposed to-write the(-things) from that(-time) until
τῶν τῇδε περὶ τὰς ἐκκλησίας γενόμενα, τῆς ὑποθέσεως
the(-times) here about the churches having-happened of-the subject
ἀρχὴν, ἐξ ὧν ἐκεῖνος ἀπέλιπε, ποιησόμεθα· οὐ φράσεως
beginning from where that-one left-off will-make not of-diction
ὄγκου φροντίζοντες, ἀλλ' ὅσα ἢ ἐγγράφως εὕρομεν,
bulk taking-thought but as-much-as either in-writing we-found
ἢ παρὰ τῶν ἱστορησάντων ἠκούσαμεν διηγουμένων.
or from the having-recorded(-them) we-heard narrating
Καὶ ἐπειδὴ πρὸς τὸ προκείμενον συλλαμβάνεται ἡμῖν
and since toward the proposed(-matter) it-helps for-us
μνημονεῦσαι, τίνα τρόπον ὁ βασιλεὺς Κωνσταντῖνος ἐπὶ
to-mention in-what manner the emperor Constantine to
τὸ Χριστιανίζειν ἐλήλυθε, μικρὰ περὶ τούτου ὡς οἷόν
the to-be-Christian has-come little(-things) about this as possible
τε μνημονεύσωμεν, ἐνθένδε πόθεν τὴν ἀρχὴν ποιησάμενοι.
— let-us-mention from-here whence the beginning having-made
2 Τίνα τρόπον ὁ βασιλεὺς Κωνσταντῖνος ἐπὶ τὸ
in-what manner the emperor Constantine to the
Χριστιανίζειν ἐλήλυθεν.
to-be-Christian has-come
Ἡνίκα Διοκλητιανὸς, καὶ Μαξιμιανὸς ὁ ἐπικληθεὶς
when Diocletian and Maximian the surnamed
Ἡρκούλιος, ἐκ συνθέματος τὴν βασιλείαν ἀποθέμενοι, τὸν
Herculius by agreement the kingship having-laid-down the
ἰδιωτικὸν ἐπανείλοντο βίον· καὶ Μαξιμιανὸς ὁ ἐπικληθεὶς
private took-up life and Maximian the surnamed
Γαλέριος, ὁ συμβασιλεύσας αὐτοῖς, ἐπιβὰς τῆς Ἰταλίας,
Galerius the having-reigned-with them having-entered — Italy

δύο κατέστησε Καίσαρας, Μαξιμῖνον μὲν ἐν τοῖς κατὰ
two appointed Caesars Maximinus indeed in the(-lands) toward
τὴν ἑῴαν, Σεβῆρον δὲ ἐν τοῖς κατὰ τὴν Ἰταλίαν· κατὰ
the east Severus and in the(-lands) toward — Italy in
δὲ τὰς Βρεττανίας Κωνσταντῖνος ἀνηγορεύθη βασιλεὺς,
and the Britains Constantine was-proclaimed emperor
εἰς τόπον Κωνσταντίου τοῦ πατρὸς αὐτοῦ, τεθνηκότος
into (the)-place of-Constantius the father his having-died
τῷ πρώτῳ ἐνιαυτῷ τῆς διακοσιοστῆς ἑβδομηκοστῆς
in-the first year of-the two-hundredth seventieth
πρώτης Ὀλυμπιάδος, τῇ πέμπτῃ καὶ εἰκάδι τοῦ
first Olympiad on-the fifth and twentieth of-the
Ἰουλίου μηνός· ἐν Ῥώμῃ δὲ ὑπὸ τῶν στρατιωτῶν τῶν
July month in Rome and by the soldiers the
πραιτωρίων, Μαξέντιος ὁ υἱὸς Μαξιμιανοῦ τοῦ Ἡρκουλίου,
praetorian Maxentius the son of-Maximian the Herculius
ᾑρθη τύραννος μᾶλλον ἢ βασιλεύς· ἐκ τούτων ὁ
was-raised tyrant rather than emperor from these —
Ἡρκούλιος εἰς ἐπιθυμίαν πάλιν βασιλείας ἀρθεὶς,
Herculius into desire again of-kingship having-been-raised
ἐπεχείρησεν ἀπολέσαι τὸν υἱὸν Μαξέντιον· ἀλλὰ τοῦτο
attempted to-destroy the son Maxentius but this
μὲν ποιῆσαι ὑπὸ τῶν στρατιωτῶν διεκωλύθη· ὕστερον
indeed to-do by the soldiers he-was-prevented later
δὲ ἐν Ταρσῷ τῆς Κιλικίας ἐτελεύτα τὸν βίον· Σεβῆρος
and in Tarsus — of-Cilicia ended the life Severus
δὲ ὁ Καῖσαρ ὑπὸ τοῦ Γαλερίου Μαξιμίνου πεμφθεὶς εἰς
and the Caesar by — Galerius Maximinus sent to
τὴν Ῥώμην ἐπὶ τὴν Μαξεντίου σύλληψιν, ἀνῃρέθη, τῶν
— Rome for the of-Maxentius arrest was-killed the
στρατιωτῶν προδεδωκότων αὐτόν· καὶ τὰ τελευταῖα
soldiers having-betrayed him and at-the last

πάντα Μαξιμιανὸς ὁ Γαλέριος περιέπων τελευτᾷ,
all(-things) Maximian the Galerius managing dies
Λικίννιον πρότερον βασιλέα καταστήσας· ὃς ἦν ἐκ
Licinius before emperor having-appointed who was from
παλαιῶν τῶν χρόνων συστρατιώτης αὐτῷ καὶ φίλος, ἀπὸ
old the times fellow-soldier to-him and friend from
Δακίας ὁρμώμενος. Μαξέντιος δὲ κακῶς τοὺς Ῥωμαίους
Dacia originating Maxentius and badly the Romans
ἐπέτριβε, τυραννικῷ μᾶλλον ἢ βασιλικῷ τρόπῳ χρώμενος
oppressed with-tyrannical rather than with-royal manner using
κατ᾽ αὐτῶν· μοιχεύων ἀνέδην τὰς τῶν ἐλευθέρων
against them committing-adultery-with openly the of-the free
γυναῖκας, καὶ πολλοὺς ἀναιρῶν, καὶ ποιῶν τὰ τούτοις
wives and many killing and doing the(-things) to-these
ἀκόλουθα. Τοῦτο γνοὺς ὁ βασιλεὺς Κωνσταντῖνος,
consequent this having-learned the emperor Constantine
ῥύσασθαι Ῥωμαίους τῆς ὑπ᾽ αὐτὸν δουλείας ἐσπούδαζεν·
to-rescue Romans from-the under him slavery was-eager
εὐθύς τε φροντίδας ἐτίθη, τίνα τρόπον καθέλοι τὸν
at-once and anxieties set in-what manner he-might-overthrow the
τύραννον· καὶ ὡς ἦν ἐν τηλικαύτῃ φροντίδι, ἐπενόει
tyrant and as he-was in so-great anxiety he-considered
τίνα Θεὸν ἐπίκουρον πρὸς τὴν μάχην καλέσειε· κατὰ νοῦν
which God (as)-helper for the battle he-should-call in mind
τε ἐλάμβανεν, ὡς οὐδὲν ὤναντο οἱ περὶ Διοκλητιανὸν,
and he-took that nothing profited the(-ones) about Diocletian
περὶ τοὺς Ἑλλήνων θεοὺς διακείμενοι· ηὕρισκέν τε
toward the of-pagans gods disposed he-found and
ὡς ὁ αὐτοῦ πατὴρ Κωνστάντιος, ἀποστραφεὶς τὰς
that the his father Constantius having-turned-away-from the
Ἑλλήνων θρησκείας, εὐδαιμονέστερον τὸν βίον διήγαγεν.
of-pagans religions more-happily the life passed

Ἐν τοιαύτῃ τοίνυν ἀμφισβητήσει τυγχάνοντι, καί που
in such therefore uncertainty to-(him)-being and somehow
ἅμα τοῖς στρατιώταις ὁδεύοντι, συνέβη θαυμάσιόν τι
with the soldiers marching it-happened marvelous something
καὶ λόγου κρεῖττον θεάσασθαι. Περὶ γὰρ μεσημβρινὰς
and than-word greater to-see about for midday
ἡλίου ὥρας, ἤδη τῆς ἡμέρας ἀποκλινούσης, εἶδεν ἐν τῷ
of-sun hours already the day declining he-saw in the
οὐρανῷ στύλον φωτὸς σταυροειδῆ, ἐν ᾧ γράμματα ἦν
sky pillar of-light cross-shaped in which letters were
λέγοντα, ‘Ἐν τούτῳ νίκα.’ Τοῦτο φανὲν τὸ σημεῖον
saying in this conquer this having-appeared the sign
τὸν βασιλέα ἐξέπληττεν· αὐτός τε τοῖς οἰκείοις σχεδὸν
the emperor amazed he-himself and the own almost
ἀπιστῶν ὀφθαλμοῖς, ἠρώτα καὶ τοὺς παρόντας, εἰ
disbelieving eyes asked also the present whether
καὶ αὐτοὶ τῆς αὐτῆς ἀπολαύουσιν ὄψεως.
also they-themselves of-the same partake sight
Τῶν δὲ συμφωνησάντων, ἀνερρώννυτο μὲν ὁ βασιλεὺς ἐπὶ
they and having-agreed was-strengthened indeed the emperor at
τῇ θείᾳ καὶ θαυμαστῇ φαντασίᾳ. Νυκτὸς δὲ ἐπιλαβούσης,
the divine and marvelous vision night and having-come-on
κατὰ τοὺς ὕπνους ὁρᾷ τὸν Χριστὸν λέγοντα αὐτῷ,
in the sleep he-sees — Christ saying to-him
κατασκεύασαι κατὰ τὸν τύπον τοῦ ὀφθέντος σημείου,
to-make according-to the pattern of-the seen sign
καὶ τούτῳ κατὰ τῶν πολεμίων, ὡς ἑτοίμῳ κεχρῆσθαι
and this against the enemies as ready to-use
τροπαίῳ. Τούτῳ πεισθεὶς τῷ χρησμῷ, κατασκευάζει
trophy by-this having-been-persuaded the oracle he-makes
μὲν τὸ σταυροειδὲς τρόπαιον, ὃ μέχρι νῦν τοῖς
indeed the cross-shaped trophy which until now in-the

βασιλείοις φυλάττεται· σὺν προθυμίᾳ δὲ μείζονι πρὸς τὰς
palace is-kept with eagerness and greater to the
πράξεις ἐχώρει, συμβαλών τε αὐτῷ πρὸ τῆς Ῥώμης περὶ
deeds went having-engaged and with-him before — Rome near
τὴν καλουμένην Μουλβίαν γέφυραν νικᾷ, Μαξεντίου εἰς
the called Mulvian bridge he-conquers Maxentius in
τὸν ποταμὸν ἀποπνιγέντος· ἦν δὲ τοῦτο ἕβδομον ἔτος
the river having-been-drowned was and this seventh year
τῆς βασιλείας αὐτοῦ, ἡνίκα τὴν κατὰ Μαξεντίου ἤρατο
of-the reign his when the over Maxentius he-won
νίκην. Μετὰ ταῦτα Λικιννίου τοῦ συμβασιλεύοντος
victory after these(-things) Licinius the reigning-with
αὐτῷ, τοῦ καὶ γαμβροῦ αὐτοῦ τυγχάνοντος ἐπὶ τῇ
him the also brother-in-law his being through the
ἀδελφῇ αὐτοῦ Κωνσταντίᾳ, κατὰ τὴν ἑῴαν διάγοντος,
sister his Constantia in the east living
αὐτὸς ἀπολαύσας τῶν τηλικούτων εὐεργεσιῶν τοῦ Θεοῦ,
he-himself having-enjoyed the so-great benefactions — of-God
χαριστήρια τῷ εὐεργέτῃ προσέφερε. Ταῦτα δὲ ἦν, ἀνεῖναι
thank-offerings to-the benefactor brought these and were to-release
τοὺς Χριστιανοὺς τοῦ διώκεσθαι, καὶ τοὺς ἐν ἐξορίᾳ
the Christians from-the to-be-persecuted and the in exile
ὄντας ἀνακαλεῖσθαι, τοὺς δὲ ἐν δεσμωτηρίῳ ἀφίεσθαι, καὶ
being to-recall the and in prison to-be-released and
τοῖς δημευθεῖσιν αὐτῶν τὰς οὐσίας ἀποκαθίστασθαι· τάς
to-the confiscated(-ones) their the properties to-be-restored the
τε ἐκκλησίας ἀνώρθου, καὶ πάντα ἐποίει σὺν προθυμίᾳ
both churches he-restored and all did with eagerness
πολλῇ. Ἐν τούτῳ δὲ καὶ Διοκλητιανὸς, ὁ τὴν
much in this and also Diocletian the(-one) the
βασιλείαν ἀποθέμενος, ἐν Σαλῶνι τῆς Δαλματίας ἐτελεύτα.
kingship having-laid-down at Salona — of-Dalmatia died

Πῶς Κωνσταντίνου τὰ Χριστιανῶν αὔξοντος, 3
how Constantine the(-affairs) of-Christians increasing
Λικίννιος ὁ συμβασιλεύων αὐτῷ Χριστιανοὺς ἐδίωκεν.
Licinius the reigning-with him Christians persecuted
Ἀλλὰ Κωνσταντῖνος μὲν ὁ βασιλεὺς, τὰ τοῦ Χριστοῦ
but Constantine indeed the emperor the(-things) — of-Christ
φρονῶν, πάντα ὡς Χριστιανὸς ἔπραττεν, ἀνεγείρων τὰς
thinking all as Christian did raising-up the
ἐκκλησίας, καὶ πολυτελέσι τιμῶν ἀναθήμασιν· ἔτι δὲ καὶ
churches and with-costly honoring offerings further and also
τοὺς Ἑλλήνων ναοὺς κλείων καὶ καθαιρῶν, καὶ δημοσιεύων
the of-pagans temples closing and pulling-down and making-public
τὰ ἐν αὐτοῖς ἀγάλματα· Λικίννιος δὲ ὁ συμβασιλεύων
the in them statues Licinius and the reigning-with
αὐτῷ, τὰς Ἑλληνικὰς ἔχων δόξας, ἐμίσει Χριστιανούς.
him the pagan holding opinions hated Christians
Καὶ διωγμὸν μὲν προφανῆ, φόβῳ τοῦ βασιλέως
and persecution indeed open from-fear of-the emperor
Κωνσταντίνου, κινεῖν ὑπεστέλλετο· λεληθότως δὲ πολλοὺς
Constantine to-stir he-shrank-from secretly and many
ἐσκευωρεῖτο· προϊὼν δὲ, καὶ φανερῶς αὐτοὺς βλάπτειν
he-plotted-against advancing and also openly them to-harm
ἐπεχείρει. Καὶ γίνεται οὗτος ὁ διωγμὸς τοπικός· ἔνθα
he-tried and becomes this the persecution local where
γὰρ ἦν Λικίννιος, ἐκεῖ μόνον ἐγένετο. Ἐπεὶ δὲ ταῦτά τε
for was Licinius there only it-occurred when and these-things both
καὶ ἄλλα τυραννικῶς ποιῶν, οὐδαμῶς Κωνσταντῖνον
and other(-things) tyrannically doing in-no-way Constantine
ἐλάνθανεν, ἔγνω τε ἐπὶ τούτοις χαλεπαίνοντα, πρὸς
he-escaped he-learned and at these(-things) being-angry to
ἀπολογίαν ἐτρέπετο. Καὶ θεραπεύων αὐτὸν, πλαστὴν
defense he-turned and courting him feigned

φιλίαν ἐσπένδετο, πολλοὺς ὅρκους ὀμνὺς, μηδὲν τυραννικὸν
friendship he-pledged many oaths swearing nothing tyrannical
φρονήσειν ποτέ· ἅμα τε ὀμνὺς, καὶ ἐπιορκῶν· οὐ γὰρ
to-think ever at-once both swearing and perjuring not for
μετετίθετο τοῦ φρονεῖν τε τὰ τυραννικὰ, καὶ κατὰ
he-changed from-the to-think both the tyrannical(-things) and against
Χριστιανῶν κινεῖν διωγμόν. Νόμῳ γὰρ ἐκέλευσε, τοὺς
Christians to-stir persecution by-law for he-ordered the
ἐπισκόπους μὴ φοιτᾷν παρ᾽ Ἕλλησιν, ὡς ἂν μὴ ἔχῃ
bishops not to-visit among pagans so-that — not it-might-have
πρόφασιν αὔξεσθαι τὰ Χριστιανῶν. Ἦν δὲ ὁ διωγμὸς
pretext to-increase the(-cause) of-Christians was and the persecution
θρυλούμενος ἐν ταὐτῷ, καὶ ἀπόρρητος· ἐκρύπτετό τε
talked-of at the-same(-time) and secret it-was-hidden both
τῷ λόγῳ, καὶ ἔργῳ ἦν φανερός· ἀνήκεστα γὰρ οἱ
in-the word and in-fact was manifest incurable(-things) for the
διωκόμενοι, εἴς τε τὸ σῶμα, καὶ εἰς τὰ χρήματα ἔπασχον.
persecuted in both the body and in the property suffered
4 Ὅτι πόλεμος μεταξὺ Κωνσταντίνου καὶ Λικιννίου διὰ
that war between Constantine and Licinius because-of
Χριστιανοὺς ἐγένετο.
Christians occurred
Ἐκ δὲ τούτου, πρὸς ἀπέχθειαν μεγίστην τὸν βασιλέα
from and this to enmity greatest the emperor
Κωνσταντῖνον ἐκίνησεν· ἦσάν τε πολέμιοι, διακοπείσης
Constantine he-moved were and enemies broken-off
αὐτοῖς τῆς ἐπιπλάστου φιλίας. Οὐκ εἰς μακράν τε εἰς τὸ
for-them the feigned friendship not into long(-time) and to the
πολεμεῖν ἀλλήλους ἐτράπησαν. Καὶ πολλῶν γενομένων
to-make-war one-another they-turned and many having-occurred
συμβολῶν καὶ κατὰ γῆν καὶ κατὰ θάλατταν, τέλος
engagements both by land and by sea at-last

πρὸς Χρυσόπολιν τῆς Βιθυνίας, ἐπίνειον δὲ τοῦτο τῆς
at Chrysopolis — of-Bithynia port and this —
Χαλκηδόνος ἐστὶν, ἡττηθεὶς ἐξέδωκεν ἑαυτόν. Ζῶντα
of-Chalcedon is having-been-defeated he-surrendered himself alive
οὖν συλλαβὼν φιλανθρωπεύεται· καὶ κτείνει μὲν οὐδαμῶς,
then having-seized he-treats-humanely and kills indeed in-no-way
οἰκεῖν δὲ τὴν Θεσσαλονικὴν προσέταξεν ἡσυχάζοντα.
to-dwell-in and — Thessalonica he-ordered keeping-quiet
Ὁ δὲ πρὸς ὀλίγον ἡσυχάσας, ὕστερον βαρβάρους τινὰς
he and for little having-kept-quiet later barbarians some
συναγαγὼν, ἀναμαχέσασθαι τὴν ἧτταν ἐσπούδαζεν. Τοῦτο
having-gathered to-retrieve the defeat was-eager this
γνοὺς ὁ βασιλεὺς, ἀναιρεθῆναι αὐτὸν προσέταξε·
having-learned the emperor to-be-killed him ordered
καὶ κελεύσαντος αὐτοῦ ἀνῃρέθη. Κωνσταντῖνος τοίνυν
and having-ordered he he-was-killed Constantine therefore
πάντων γενόμενος ἐγκρατὴς, αὐτοκράτωρ τε βασιλεὺς
of-all having-become master autocrat and emperor
ἀναδειχθεὶς, τὰ Χριστιανῶν αὖθις αὔξειν ἐσπούδαζεν·
having-been-declared the(-cause) of-Christians again to-increase was-eager
ἐποίει τε τοῦτο διαφόρως· καὶ ἦν ἐν βαθείᾳ εἰρήνῃ
did and this variously and were in deep peace
τὰ τοῦ Χριστιανισμοῦ δι᾽ αὐτόν. Ἀλλὰ δὴ τὴν
the(-affairs) of-the Christianity because-of him but indeed the
τηλικαύτην εἰρήνην ἐμφύλιος τῶν Χριστιανῶν πόλεμος
so-great peace civil of-the Christians war
διαδέχεται· τίς δὲ ἦν οὗτος, καὶ ὅπως ἔλαβε τὴν ἀρχὴν,
succeeds what and was this and how it-took the beginning
ὡς οἷόν τε διηγήσομαι.
as possible — I-will-relate

Περὶ τῆς Ἀρείου πρὸς Ἀλέξανδρον τὸν ἐπίσκοπον
about the of-Arius against Alexander the bishop
φιλονεικίας.
contention

Μετὰ Πέτρον τὸν γενόμενον ἐπίσκοπον Ἀλεξανδρείας,
after Peter the having-been bishop of-Alexandria
τὸν καὶ ἐπὶ Διοκλητιανοῦ μαρτυρήσαντα, διαδέχεται τὴν
the(-one) also under Diocletian having-been-martyred succeeds-to the
ἐπισκοπὴν Ἀχιλλᾶς· μετὰ δὲ Ἀχιλλᾶν, Ἀλέξανδρος ἐπὶ
episcopate Achillas after and Achillas Alexander during
τῆς μνημονευθείσης εἰρήνης· καὶ ἀδεέστερον διάγων, τὴν
the mentioned peace and more-fearlessly living the
ἐκκλησίαν συνεκρότει· καί ποτε παρόντων τῶν ὑπ᾽ αὐτῷ
church held-together and once being-present the under him
πρεσβυτέρων καὶ τῶν λοιπῶν κληρικῶν, φιλοτιμότερον
presbyters and the remaining clergy more-ambitiously
περὶ τῆς ἁγίας Τριάδος, ἐν Τριάδι μονάδα εἶναι φιλοσοφῶν,
about the holy Trinity in Trinity unity to-be philosophizing
ἐθεολόγει. Ἄρειος δέ τις πρεσβύτερος τῶν ὑπ᾽ αὐτῷ
theologized Arius and a-certain presbyter of-the under him
ταττομένων, ἀνὴρ οὐκ ἄμοιρος διαλεκτικῆς λέσχης,
ranked man not without-share of-dialectical discussion
οἰόμενος τὸ Σαβελλίου τοῦ Λίβυος δόγμα εἰσηγεῖσθαι
thinking the of-Sabellius the Libyan doctrine to-introduce
τὸν ἐπίσκοπον, ἐκ φιλονεικίας κατὰ διάμετρον εἰς τὸ
the bishop from contention according-to diameter into the
ἐναντίον τῆς τοῦ Λίβυος δόξης ἀπέκλινε, καὶ ὡς ἐδόκει,
opposite of-the of-the Libyan opinion turned-aside and as it-seemed
γοργῶς ὑπαπήντησε πρὸς τὰ παρὰ τοῦ ἐπισκόπου
vigorously he-countered against the(-things) by the bishop
λεχθέντα· καὶ φησὶν, ‘εἰ ὁ Πατὴρ ἐγέννησε τὸν Υἱὸν,
said and he-says if the Father begot the Son

ἀρχὴν ὑπάρξεως ἔχει ὁ γεννηθείς· καὶ ἐκ τούτου δῆλον,
beginning of-existence has the begotten and from this clear
ὅτι ἦν ὅτε οὐκ ἦν ὁ Υἱός· ἀκολουθεῖ τε ἐξ ἀνάγκης,
that there-was when not was the Son it-follows and of necessity
ἐξ οὐκ ὄντων ἔχειν αὐτὸν τὴν ὑπόστασιν.'
from not being to-have him the hypostasis
Ὡς ἐκ τῆς φιλονεικίας ἀρχὴν διαιρέσεως ἡ ἐκκλησία 6
how from the contention beginning of-division the church
ἔλαβε· καὶ ὡς Ἀλέξανδρος ὁ Ἀλεξανδρείας καθεῖλεν
took and how Alexander the(-bishop) of-Alexandria deposed
Ἄρειον, καὶ τοὺς περὶ αὐτόν.
Arius and the(-ones) about him
Ταῦτα τῷ καινοπρεπεῖ· λόγῳ συλλογισάμενος,
these(-things) with-the novel reasoning having-reasoned
ἀναρριπίζει τοὺς πολλοὺς πρὸς τὸ ζήτημα. Καὶ ἀνάπτεται
he-fans-up the many to the question and is-kindled
ἀπὸ σμικροῦ σπινθῆρος μέγα πῦρ. Ἀρξάμενόν τε τὸ
from small spark great fire having-begun and the
κακὸν ἀπὸ τῆς Ἀλεξανδρέων ἐκκλησίας, διέτρεχε τὴν
evil from the of-Alexandrians church ran-through the
σύμπασαν Αἴγυπτόν τε καὶ Λιβύην, καὶ τὴν ἄνω
whole Egypt both and Libya and the upper
Θηβαΐδα· ἤδη δὲ καὶ τὰς λοιπὰς ἐπενέμετο ἐπαρχίας
Thebaid already and also the remaining overran provinces
τε καὶ πόλεις. Συνελαμβάνοντο τῇ Ἀρείου δόξῃ πολλοὶ
both and cities took-part-with the of-Arius opinion many
μὲν καὶ ἄλλοι, μάλιστα δὲ Εὐσέβιος αὐτῆς ἀντείχετο,
indeed and others most and Eusebius it held-to
οὐχ ὁ Καισαρεὺς, ἀλλ' ὁ πρότερον μὲν τῆς
not the Caesarean but the(-one) before indeed of-the
Βηρυτίων ἐκκλησίας ἐπίσκοπος, τότε δὲ τῆς ἐν Βιθυνίᾳ
Berytians church bishop then and of-the in Bithynia

Νικομηδείας τὴν ἐπισκοπὴν ὑποδύς. Ταῦτα ἀκούων
Nicomedia the episcopate having-entered-upon these(-things) hearing
καὶ ὁρῶν τε γινόμενα ὁ Ἀλέξανδρος, πρὸς ὀργὴν
and seeing both happening — Alexander to anger
ἐξάπτεται· καὶ συνέδριον πολλῶν ἐπισκόπων καθίσας, τὸν
is-kindled and council of-many bishops having-seated —
μὲν Ἄρειον, καὶ τοὺς ἀποδεχομένους τὴν δόξαν αὐτοῦ
indeed Arius and the accepting the opinion his
καθαιρεῖ· γράφει δὲ τοῖς κατὰ πόλιν τοιάδε. Ἐπιστολὴ
deposes writes and to-the in (each)-city such(-things) letter
Ἀλεξάνδρου Ἀλεξανδρείας. Τοῖς ἀγαπητοῖς καὶ τιμιωτάτοις
of-Alexander of-Alexandria to-the beloved and most-honored
συλλειτουργοῖς τοῖς ἁπανταχοῦ τῆς καθολικῆς ἐκκλησίας,
fellow-ministers the everywhere of-the catholic church
Ἀλέξανδρος ἐν Κυρίῳ χαίρειν. Ἑνὸς σώματος ὄντος τῆς
Alexander in (the)-Lord greeting one body being the
καθολικῆς ἐκκλησίας, ἐντολῆς τε οὔσης ἐν ταῖς θείαις
catholic church commandment and being in the divine
γραφαῖς, ‘τηρεῖν τὸν σύνδεσμον τῆς ὁμονοίας καὶ εἰρήνης,’
scriptures to-keep the bond of-the concord and peace
ἀκόλουθόν ἐστι γράφειν ἡμᾶς, καὶ σημαίνειν ἀλλήλοις
consequent it-is to-write us and to-signify to-one-another
τὰ παρ’ ἑκάστοις γιγνόμενα, ἵνα ‘εἴτε πάσχει,
the(-things) among each happening so-that whether suffers
εἴτε χαίρει ἓν μέλος, ἢ συμπάσχωμεν, ἢ συγχαίρωμεν
or rejoices one member either we-may-suffer-with or we-may-rejoice-with
ἀλλήλοις.’ Ἐν τῇ ἡμετέρᾳ τοίνυν παροικίᾳ, ἐξῆλθον
one-another in the our therefore diocese have-gone-out
νῦν ἄνδρες παράνομοι καὶ Χριστομάχοι, διδάσκοντες
now men lawless and Christ-fighters teaching
ἀποστασίαν, ἣν εἰκότως ἄν τις πρόδρομον τοῦ
apostasy which reasonably — anyone forerunner of-the

Ἀντιχρίστου νομίσειε καὶ καλέσειε. Καὶ ἐβουλόμην μὲν
Antichrist might-think and call and I-wished indeed
σιωπῇ παραδοῦναι τὸ τοιοῦτον, ἵν' ἴσως ἐν τοῖς
to-silence to-hand-over the such(-thing) so-that perhaps in the
ἀποστάταις μόνοις ἀναλωθῇ τὸ κακὸν, καὶ μὴ εἰς
apostates alone might-be-consumed the evil and not into
ἑτέρους τόπους διαβὰν, ῥυπώσῃ τινῶν ἀκεραίων τὰς
other places having-passed might-defile of-some innocent the
ἀκοάς· ἐπειδὴ δὲ Εὐσέβιος, ὁ νῦν ἐν τῇ Νικομηδείᾳ,
ears since and Eusebius the(-one) now in — Nicomedia
νομίσας ἐπ' αὐτῷ κεῖσθαι τὰ τῆς ἐκκλησίας, ὅτι
having-thought on him to-lie the(-affairs) of-the church because
καταλείψας τὴν Βηρυτὸν, καὶ ἐποφθαλμίσας τῇ ἐκκλησίᾳ
having-left — Berytus and having-cast-eyes-on the church
Νικομηδέων, οὐκ ἐκδεδίκηται κατ' αὐτοῦ, προΐσταται καὶ
of-Nicomedians not it-has-been-avenged against him he-champions also
τούτων τῶν ἀποστατῶν, καὶ γράφειν ἐπεχείρησε πανταχοῦ,
these the apostates and to-write he-has-undertaken everywhere
συνιστῶν αὐτοὺς, εἴπως ὑποσύρῃ τινὰς ἀγνοοῦντας
commending them if-somehow he-might-draw-in some not-knowing
εἰς τὴν ἐσχάτην καὶ Χριστομάχον αἵρεσιν, ἀνάγκην ἔσχον,
into the extreme and Christ-fighting heresy necessity I-had
εἰδὼς τὸ ἐν τῷ νόμῳ γεγραμμένον, μηκέτι μὲν
knowing the(-thing) in the law written no-longer indeed
σιωπῆσαι, ἀναγγεῖλαι δὲ πᾶσιν ὑμῖν, ἵνα γινώσκητε τούς
to-keep-silent to-announce and to-all you so-that you-may-know the
τε ἀποστάτας γενομένους, καὶ τὰ τῆς αἱρέσεως αὐτῶν
both apostates having-become and the of-the heresy their
δύστηνα ῥημάτια, καὶ ἐὰν γράφῃ Εὐσέβιος, μὴ προσέχητε.
wretched little-words and if should-write Eusebius not you-should-heed

Τὴν πάλαι γὰρ αὐτοῦ κακόνοιαν τὴν χρόνῳ σιωπηθεῖσαν,
the old for his malice the by-time silenced
νῦν διὰ τούτων ἀνανεῶσαι βουλόμενος, σχηματίζεται
now through these to-renew wishing he-pretends
μὲν ὡς ὑπὲρ τούτων γράφων· ἔργῳ δὲ δείκνυσιν, ὡς
indeed as for these writing in-fact and he-shows as
ὅτι ὑπὲρ ἑαυτοῦ σπουδάζων, τοῦτο ποιεῖ. Οἱ μὲν οὖν
that for himself being-zealous this he-does the indeed then
ἀποστάται γενόμενοι εἰσὶν, Ἄρειος, Ἀχιλλὰς, Ἀειθαλὴς
apostates having-become are Arius Achillas Aithales
καὶ Καρπώνης, καὶ ἕτερος Ἄρειος, καὶ Σαρμάτης, καὶ
and Carpones and another Arius and Sarmates and
Εὐζώϊος, καὶ Λούκιος, καὶ Ἰουλιανὸς, καὶ Μηνᾶς, καὶ
Euzoius and Lucius and Julian and Menas and
Ἑλλάδιος, καὶ Γάϊος, καὶ σὺν αὐτοῖς Σεκοῦνδος καὶ
Helladius and Gaius and with them Secundus and
Θεωνᾶς, οἱ ποτὲ λεχθέντες ἐπίσκοποι. Ποῖα δὲ
Theonas the(-ones) once called bishops what and
παρὰ τὰς γραφὰς ἐφευρόντες λαλοῦσιν, ἐστὶ ταῦτα.
contrary-to the scriptures having-invented they-say are these
Ὁὐκ ἀεὶ ὁ Θεὸς Πατὴρ ἦν, ἀλλ' ἦν ὅτε ὁ Θεὸς
not always — God Father was but there-was when — God
Πατὴρ οὐκ ἦν· οὐκ ἀεὶ ἦν ὁ τοῦ Θεοῦ Λόγος, ἀλλ'
Father not was not always was the — of-God Word but
ἐξ οὐκ ὄντων γέγονεν. Ὁ γὰρ ὢν Θεὸς τὸν μὴ ὄντα
from not being he-has-come-to-be the for being God the not being
ἐκ τοῦ μὴ ὄντος πεποίηκε· διὸ καὶ ἦν ποτὲ ὅτε
from the not being has-made wherefore also there-was once when
οὐκ ἦν. Κτίσμα γάρ ἐστι καὶ ποίημα ὁ Υἱός. Οὔτε δὲ
not he-was creature for is and work the Son neither and
ὅμοιος κατ' οὐσίαν τῷ Πατρί ἐστιν, οὔτε ἀληθινὸς
like according-to substance to-the Father he-is nor true

καὶ φύσει τοῦ Πατρὸς Λόγος ἐστὶν, οὔτε ἀληθινὴ Σοφία
and by-nature of-the Father Word he-is nor true Wisdom
αὐτοῦ ἐστί· ἀλλ᾽ εἷς μὲν τῶν ποιημάτων καὶ γενητῶν
his he-is but one indeed of-the works and created-things
ἐστί· καταχρηστικῶς δὲ λόγος καὶ σοφία, γενόμενος καὶ
he-is by-misuse and word and wisdom having-come-to-be and
αὐτὸς δὲ τῷ ἰδίῳ τοῦ Θεοῦ Λόγῳ, καὶ τῇ ἐν τῷ Θεῷ
himself too by-the own — of-God Word and by-the in — God
Σοφίᾳ, ἐν ᾗ καὶ τὰ πάντα καὶ αὐτὸν πεποίηκεν ὁ
Wisdom in which both the all(-things) and him has-made —
Θεός· διὸ καὶ τρεπτός ἐστι καὶ ἀλλοιωτὸς τὴν φύσιν,
God wherefore also changeable he-is and alterable the nature
ὡς καὶ πάντα τὰ λογικά· ξένος τε καὶ ἀλλότριος, καὶ
as also all the rational(-beings) foreign both and alien and
ἀπεσχοινισμένος ἐστὶν ὁ Λόγος τῆς τοῦ Θεοῦ οὐσίας.
separated is the Word from-the — of-God substance
Καὶ ἄρρητός ἐστιν ὁ Πατὴρ τῷ Υἱῷ· οὔτε γὰρ τελείως
and ineffable is the Father to-the Son neither for perfectly
καὶ ἀκριβῶς γινώσκει ὁ Λόγος τὸν Πατέρα, οὔτε τελείως
and accurately knows the Word the Father nor perfectly
ὁρᾷν αὐτὸν δύναται. Καὶ γὰρ ἑαυτοῦ τὴν οὐσίαν οὐκ
to-see him he-can and for his-own the substance not
οἶδεν ὁ Υἱὸς ὡς ἔστι· δι᾽ ἡμᾶς γὰρ πεποίηται, ἵνα ἡμᾶς
knows the Son as it-is for us for he-has-been-made so-that us
δι᾽ αὐτοῦ ὡς δι᾽ ὀργάνου κτίσῃ ὁ Θεός· καὶ οὐκ
through him as through instrument might-create — God and not
ἂν ὑπέστη, εἰ μὴ ἡμᾶς ὁ Θεὸς ἤθελεν ποιῆσαι.᾽
— he-would-have-subsisted if not us — God had-wished to-make
Ἠρώτησε γοῦν τις αὐτοὺς, εἰ δύναται ὁ τοῦ
asked at-any-rate someone them whether can the —
Θεοῦ Λόγος τραπῆναι ὡς ὁ διάβολος ἐτράπη· καὶ οὐκ
of-God Word to-be-changed as the devil was-changed and not

ἐφοβήθησαν εἰπεῖν, ‘Ναὶ δύναται· τρεπτῆς γὰρ φύσεως
they-feared to-say yes he-can of-changeable for nature
ἐστὶ, γενητὸς καὶ τρεπτὸς ὑπάρχων.’ Ταῦτα λέγοντας
he-is created and changeable being these(-things) saying
τοὺς περὶ Ἄρειον, καὶ ἐπὶ τούτοις ἀναισχυντοῦντας,
the(-ones) about Arius and at these being-shameless
αὐτούς τε καὶ τοὺς συνακολουθήσαντας αὐτοῖς, ἡμεῖς
them both and the having-followed them we
μὲν μετὰ τῶν κατ’ Αἴγυπτον ἐπισκόπων καὶ τὰς Λιβύας,
indeed with the in Egypt bishops and the Libyas
ἐγγὺς ἑκατὸν ὄντων, συνελθόντες ἀνεθεματίσαμεν.
nearly hundred being having-come-together anathematized
Οἱ δὲ περὶ Εὐσέβιον προσεδέξαντο, σπουδάζοντες
the(-ones) and about Eusebius received(-them) being-eager
συγκαταμίξαι τὸ ψεῦδος τῇ ἀληθείᾳ, καὶ τῇ εὐσεβείᾳ
to-mix-together the falsehood with-the truth and with-the piety
τὴν ἀσέβειαν. Ἀλλ’ οὐκ ἰσχύσουσι, νικᾷ γὰρ ἡ ἀλήθεια·
the impiety but not they-will-prevail conquers for the truth
καὶ οὐδεμία ἐστὶ ‘κοινωνία φωτὶ πρὸς σκότος, οὐδὲ
and no is fellowship for-light with darkness nor
συμφώνησις Χριστῷ πρὸς Βελίαρ.’ Τίς γὰρ ἤκουσε
concord for-Christ with Belial who for heard
πώποτε τοιαῦτα; ἢ τίς νῦν ἀκούων οὐ ξενίζεται, καὶ τὰς
ever such(-things) or who now hearing not is-astonished and the
ἀκοὰς βύει, ὑπὲρ τοῦ μὴ τὸν ῥύπον τούτων τῶν ῥημάτων
ears stops for the not the filth of-these the words
ψαῦσαι τῆς ἀκοῆς; Τίς ἀκούων Ἰωάννου λέγοντος, ‘Ἐν
to-touch the hearing who hearing John saying in
ἀρχῇ ἦν ὁ Λόγος,’ οὐ καταγινώσκει τούτων λεγόντων,
beginning was the Word not condemns these saying
‘Ἦν ποτὲ ὅτε οὐκ ἦν’; ἢ τίς ἀκούων ἐν τῷ εὐαγγελίῳ,
there-was once when not he-was or who hearing in the gospel

‘Ὁ μονογενὴς Υἱὸς,’ καὶ, ‘Δι’ αὐτοῦ ἐγένετο τὰ πάντα,’
the only-begotten Son and through him came-to-be the all(-things)
οὐ μισήσει τούτους φθεγγομένους, ὅτι εἷς ἐστὶ τῶν
not will-hate these uttering that one is of-the
ποιημάτων ὁ Υἱός; Πῶς δὲ δύναται εἷς εἶναι τῶν δι’
works the Son how and can-he one to-be of-the through
αὐτοῦ γενομένων; ἢ πῶς μονογενὴς, ὁ τοῖς πᾶσι
him having-come-to-be or how only-begotten the(-one) with-the all
κατ’ ἐκείνους συναριθμούμενος; πῶς δὲ ἐξ οὐκ ὄντων
according-to those counted-together how and from not being
ἂν εἴη, τοῦ Πατρὸς λέγοντος, ‘Ἐξηρεύξατο ἡ καρδία
— would-be-be the Father saying has-belched-forth the heart
μου λόγον ἀγαθόν·’ καὶ, ‘Ἐκ γαστρὸς πρὸ ἑωσφόρου
my word good and from womb before morning-star
ἐγέννησα σε’; ἢ πῶς ἀνόμοιος τῇ οὐσίᾳ τοῦ Πατρὸς,
I-begot you or how unlike in-the substance of-the Father
ὁ ὢν εἰκὼν τελεία καὶ ‘ἀπαύγασμα’ τοῦ Πατρὸς, καὶ
the(-one) being image perfect and radiance of-the Father and
λέγων, ‘Ὁ ἐμὲ ἑωρακὼς, ἑώρακε τὸν Πατέρα’; Πῶς δὲ
saying the(-one) me having-seen has-seen the Father how and
εἰ Λόγος καὶ Σοφία ἐστὶ τοῦ Θεοῦ ὁ Υἱὸς, ἦν ποτὲ
if Word and Wisdom is — of-God the Son there-was once
ὅτε οὐκ ἦν; ἴσον γὰρ ἐστὶν αὐτοὺς λέγειν, ἄλογον καὶ
when not he-was equal for it-is them to-say wordless and
ἄσοφον ποτὲ τὸν Θεόν. Πῶς δὲ τρεπτὸς ἢ ἀλλοιωτὸς,
wisdomless once — God how and changeable or alterable
ὁ λέγων δι’ ἑαυτοῦ, ‘Ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ
the(-one) saying through himself I in the Father and the
Πατὴρ ἐν ἐμοί·’ καὶ, ‘Ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν·’
Father in me and I and the Father one are
διὰ δὲ τοῦ προφήτου, ‘Ἴδετέ με ὅτι ἐγὼ εἰμὶ, καὶ οὐκ
through and the prophet see me that I am and not

ἠλλοίωμαι'; Εἰ δὲ καὶ ἐπ' αὐτόν τις τὸν Πατέρα τὸ ῥητὸν
have-been-altered if and even to himself anyone the Father the saying
δύναται ἀναφέρειν, ἀλλὰ ἁρμοδιώτερον ἂν εἴη περὶ
can refer but more-fittingly — it-would-be about
τοῦ Λόγου νῦν λεγόμενον, ὅτι καὶ γενομένος ἄνθρωπος
the Word now said that even having-become man
οὐκ ἠλλοίωται, ἀλλ' ὡς ὁ Ἀπόστολος, 'Ἰησοῦς Χριστὸς
not he-has-been-altered but as the Apostle Jesus Christ
χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.' Τί δὲ
yesterday and today the same and to the ages what and
ἄρα εἰπεῖν αὐτοὺς ἔπεισεν, ὅτι δι' ἡμᾶς γέγονε, καίτοι
then to-say them persuaded that for us he-has-come-to-be although
τοῦ Παύλου γράφοντος, 'Δι' ὃν τὰ πάντα,' καὶ 'δι' οὗ
— Paul writing for whom the all(-things) and through whom
τὰ πάντα'; Περὶ μὲν οὖν τοῦ βλασφημεῖν αὐτοὺς, ὅτι οὐκ
the all(-things) about indeed then the to-blaspheme them that not
οἶδε τελείως ὁ Υἱὸς τὸν Πατέρα, οὐ δεῖ θαυμάζειν.
knows perfectly the Son the Father not one-must to-wonder
Ἅπαξ γὰρ προθέμενοι Χριστομαχεῖν, παρακρούονται καὶ
once for having-resolved to-fight-Christ they-set-aside also
τὰς φωνὰς αὐτοῦ Κυρίου λέγοντος, 'Καθὼς γινώσκει με ὁ
the sayings of-himself (the)-Lord saying as knows me the
Πατὴρ, κἀγὼ γινώσκω τὸν Πατέρα.' Εἰ μὲν οὖν ἐκ μέρους
Father and-I know the Father if indeed then in part
γινώσκει ὁ Πατὴρ τὸν Υἱὸν, δῆλον ὅτι καὶ ὁ Υἱὸς ἐκ
knows the Father the Son clear that also the Son in
μέρους γινώσκει τὸν Πατέρα. Εἰ δὲ τοῦτο λέγειν οὐ θέμις,
part knows the Father if and this to-say not (is)-right
οἶδε δὲ τελείως ὁ Πατὴρ τὸν Υἱὸν, δῆλον ὅτι καθὼς
knows and perfectly the Father the Son clear that as
γινώσκει ὁ Πατὴρ τὸν ἑαυτοῦ Λόγον, οὕτω καὶ ὁ Λόγος
knows the Father the his-own Word so also the Word

γινώσκει τὸν ἑαυτοῦ Πατέρα, οὗ καὶ ἔστι Λόγος. Καὶ
knows the his-own Father of-whom also he-is Word and
ταῦτα λέγοντες, καὶ ἀναπτύσσοντες τὰς θείας γραφὰς,
these-things saying and unfolding the divine scriptures
πολλάκις ἀνετρέψαμεν αὐτούς. Καὶ πάλιν ὡς χαμαιλέοντες
often we-overturned them and again as chameleons
μετεβάλλοντο, φιλονεικοῦντες εἰς ἑαυτοὺς ἐφελκύσαι τὸ
they-changed contending to themselves to-draw the
γεγραμμένον, ‘Ὅτ’ ἂν ἔλθῃ ὁ ἀσεβὴς εἰς βάθη κακῶν,
written(-word) when — comes the impious into depths of-evils
καταφρονεῖ.’ Πολλαὶ γοῦν αἱρέσεις πρὸ αὐτῶν γεγόνασιν,
he-despises many at-any-rate heresies before them have-been
αἵτινες πλέον τοῦ δέοντος τολμήσασαι, πεπτώκασιν
which more than-the needful having-dared have-fallen
εἰς ἀφροσύνην· οὗτοι δὲ διὰ πάντων αὐτῶν τῶν
into folly these and through all their the
ῥημάτων, ἐπιχειρήσαντες ταῖς ἀναιρέσεσι τῆς τοῦ Λόγου
words having-attempted the destructions of-the of-the Word
θεότητος, ἐδικαίωσαν ἐξ ἑαυτῶν ἐκείνας, ὡς ἐγγύτεροι
divinity justified from themselves those as nearer
τοῦ Ἀντιχρίστου γενόμενοι. Διὸ καὶ ἀπεκηρύχθησαν ἀπὸ
to-the Antichrist having-become wherefore also they-were-proscribed from
τῆς ἐκκλησίας, καὶ ἀνεθεματίσθησαν. Λυπούμεθα μὲν οὖν
the church and were-anathematized we-grieve indeed then
ἐπὶ τῇ ἀπωλείᾳ τούτων, καὶ μάλιστα ὅτι μαθόντες ποτὲ
at the destruction of-these and most that having-learned once
καὶ αὐτοὶ τὰ τῆς ἐκκλησίας, νῦν ἀπεπήδησαν.
also themselves the(-teachings) of-the church now they-have-leapt-away
Οὐ ξενιζόμεθα δέ· τοῦτο γὰρ καὶ Ὑμέναιος καὶ Φιλητὸς
not we-are-astonished and this for also Hymenaeus and Philetus
πεπόνθασι· καὶ πρὸ αὐτῶν Ἰούδας. ἀκολουθήσας τῷ
have-suffered and before them Judas having-followed the

Σωτῆρι, ὕστερον δὲ προδότης καὶ ἀποστάτης γενόμενος.
Savior later and traitor and apostate having-become
Καὶ περὶ τούτων δὲ αὐτῶν, οὐκ ἀδίδακτοι μεμενήκαμεν·
and about these too themselves not untaught we-have-remained
ἀλλ᾽ ὁ μὲν Κύριος προείρηκε, ‘Βλέπετε μή τις ὑμᾶς
but the indeed Lord foretold see lest anyone you
πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
should-lead-astray many for will-come in the name my
λέγοντες, Ἐγὼ εἰμὶ, καὶ ὁ καιρὸς ἤγγικε· καὶ πολλοὺς
saying I am and the time has-drawn-near and many
πλανήσουσι· μὴ πορευθῆτε ὀπίσω αὐτῶν.’ Ὁ δὲ Παῦλος
they-will-lead-astray not go after them — and Paul
μαθὼν ταῦτα παρὰ τοῦ Σωτῆρος, ἔγραψεν, ‘Ὅτι
having-learned these-things from the Savior wrote that
ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως
in later times will-fall-away some from-the faith
τῆς ὑγιαινούσης, προσέχοντες πνεύμασι πλάνοις, καὶ
the sound giving-heed to-spirits deceiving and
διδασκαλίαις δαιμονίων, ἀποστρεφομένων τὴν ἀλήθειαν.’
to-teachings of-demons turning-away-from the truth
Τοῦ τοίνυν Κυρίου καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
the therefore Lord and Savior our Jesus Christ
διά τε αὐτοῦ παραγγέλλοντος, καὶ διὰ τοῦ Ἀποστόλου
through both himself charging and through the Apostle
σημαίνοντος περὶ τῶν τοιούτων, ἀκολούθως ἡμεῖς
signifying about the such(-men) consequently we
αὐτήκοοι τῆς ἀσεβείας αὐτῶν γενόμενοι, ἀνεθεματίσαμεν,
ear-witnesses of-the impiety their having-become anathematized
καθὰ προείπομεν, τοὺς τοιούτους, ἀποδείξαντες αὐτοὺς
as we-said-before the such(-men) having-shown them
ἀλλοτρίους τῆς καθολικῆς ἐκκλησίας τε καὶ πίστεως.
alien to-the catholic church both and faith

Ἐδηλώσαμεν δὲ καὶ τῇ ὑμετέρᾳ θεοσεβείᾳ, ἀγαπητοὶ
we-have-made-known and also to-the your piety beloved
καὶ τιμιώτατοι συλλειτουργοί, ἵνα μήτε τινας ἐξ αὐτῶν,
and most-honored fellow-ministers so-that neither any of them
εἰ προπετεύσαιντο καὶ πρὸς ὑμᾶς ἐλθεῖν, μὴ προσδέξησθε,
if they-should-be-rash also to you to-come not you-should-receive
μήτε Εὐσεβίῳ, ἢ ἑτέρῳ τινὶ γράφοντι περὶ αὐτῶν
nor by-Eusebius or other anyone writing about them
πεισθῆτε. Πρέπει γὰρ ὑμᾶς ὡς Χριστιανοὺς ὄντας,
you-should-be-persuaded it-befits for you as Christians being
πάντας τοὺς κατὰ Χριστοῦ λέγοντάς τε καὶ φρονοῦντας,
all the against Christ saying both and thinking
ὡς Θεομάχους καὶ φθορέας τῶν ψυχῶν ἀποστρέφεσθαι, καὶ
as God-fighters and corrupters of-the souls to-turn-away-from and
μηδὲ κἂν χαίρειν τοῖς τοιούτοις λέγειν, ἵνα μή ποτε καὶ
not-even even greeting to-the such(-men) to-say so-that not ever also
ταῖς ἁμαρτίαις αὐτῶν κοινωνοὶ γενώμεθα, ὡς παρήγγειλεν
in-the sins their partners we-may-become as charged
ὁ μακάριος Ἰωάννης. Προσείπατε τοὺς παρ᾽ ὑμῖν
the blessed John greet the among you
ἀδελφούς. Ὑμᾶς οἱ σὺν ἐμοὶ προσαγορεύουσι. Τοιαῦτα
brothers you the(-ones) with me address such(-things)
τοῖς ἁπανταχοῦ κατὰ πόλιν Ἀλεξάνδρου γράφοντος,
to-the everywhere in (each)-city Alexander writing
χεῖρον ἐγένετο τὸ κακὸν, εἰς φιλονεικίαν ἐξαπτομένων,
worse became the evil into contention being-kindled
οἷς τὰ γραφέντα ἐγνωρίζετο. Καὶ οἱ μὲν τοῖς
to-whom the written(-things) were-made-known and the(-ones) indeed with-the
γραφεῖσι σύμψηφοι γινόμενοι, καὶ προσυπέγραφον· οἱ
written(-things) agreeing becoming also subscribed the(-ones)
δὲ τοὐναντίον ἐποίουν. Μάλιστα δὲ πρὸς ἀντιπάθειαν
and the-opposite did most and to antipathy

ἐκεκίνητο ὁ τῆς Νικομηδείας Εὐσέβιος, ὅτι αὐτοῦ κακῶς
had-been-moved the — of-Nicomedia Eusebius that of-him badly
Ἀλέξανδρος ἐν τοῖς γραφεῖσι μνήμην πεποίητο. Ἴσχυε
Alexander in the written(-things) mention had-made was-strong
δὲ κατ᾽ ἐκεῖνο τοῦ καιροῦ μάλιστα ὁ Εὐσέβιος, ὅτι
and at that(-point) of-the time most — Eusebius that
κατὰ τὴν Νικομήδειαν ὁ βασιλεὺς τότε διέτριβε· καὶ
at — Nicomedia the emperor then was-staying and
γὰρ ἐκεῖ τὰ βασίλεια μικρὸν ἔμπροσθεν οἱ περὶ
for there the palace little before the(-ones) about
Διοκλητιανὸν ἐπεποίηντο. Διατοῦτο οὖν πολλοὶ τῶν
Diocletian had-made because-of-this then many of-the
ἐπισκόπων τῷ Εὐσεβίῳ ὑπήκουον· κἀκεῖνος συνεχῶς
bishops — Eusebius obeyed and-he continually
ἐπέστελλεν, Ἀλεξάνδρῳ μὲν, ἵνα καθυφεὶς τὸ κινούμενον
wrote to-Alexander indeed so-that having-relaxed the stirred
ζήτημα, δέξηται τοὺς περὶ Ἄρειον· τοῖς δὲ κατὰ
question he-might-receive the(-ones) about Arius to-the and in
πόλιν, ὅπως ἂν μὴ γένοιντο σύμψηφοι Ἀλεξάνδρῳ.
(each)-city so-that — not they-might-become agreeing with-Alexander
Ὅθεν τὰ πάντα ἦν ταραχῆς ἀνάμεστα· οὐ γὰρ μόνους
whence the all(-things) were with-disturbance full not for alone
ἦν ἰδεῖν τοὺς τῶν ἐκκλησιῶν προέδρους λόγοις
it-was-possible to-see the of-the churches presidents with-words
διαπληκτιζομένους, ἀλλὰ καὶ πλήθη τεμνόμενα· τῶν
sparring but also multitudes being-cut the(-ones)
μὲν, ὡς τούτοις· τῶν δὲ, θατέροις ἐπικλινομένων. Εἰς
indeed as to-these the(-ones) and to-the-others inclining to
τοσοῦτον δὲ ἀτοπίας προέβη τὸ πρᾶγμα, ὥστε δημοσίᾳ
such and absurdity advanced the matter that publicly
καὶ ἐν αὐτοῖς θεάτροις τὸν Χριστιανισμὸν γελᾶσθαι. Οἱ
even in the-very theaters the Christianity to-be-laughed-at the(-ones)

μὲν οὖν περὶ αὐτὴν τὴν Ἀλεξάνδρειαν, νεανικῶς περὶ
indeed then about the-very — Alexandria impetuously about
τῶν ἀνωτάτω δογμάτων διεπληκτίζοντο, διεπρεσβεύοντο
the highest doctrines sparred sent-envoys
δὲ πρὸς τοὺς κατ᾽ ἐπαρχίαν ἐπισκόπους· οἱ δὲ, εἰς
and to the in (each)-province bishops the(-ones) and into
θάτερον τεμνόμενοι μέρος, τῆς ἐκείνων ὁμοίας στάσεως
the-other being-cut part of-the of-those like faction
ἐγίνοντο. Συνανεμίγνυντο δὲ τοῖς Ἀρειανίζουσι Μελιτιανοὶ,
became mingled-with and with-the Arianizers Melitians
οἱ μικρὸν ἔμπροσθεν τῆς ἐκκλησίας χωρισθέντες,
the(-ones) little before from-the church having-separated
τίνες δέ εἰσιν οὗτοι, λεκτέον. Ὑπὸ Πέτρου τοῦ ἐπισκόπου
who and are these one-must-say by Peter the bishop
Ἀλεξανδρείας, τοῦ ἐπὶ Διοκλητιανοῦ μαρτυρήσαντος,
of-Alexandria the(-one) under Diocletian having-been-martyred
Μελίτιός τις μιᾶς τῶν ἐν Αἰγύπτῳ πόλεων ἐπίσκοπος
Melitius a-certain of-one of-the in Egypt cities bishop
καθῃρέθη, δι᾽ ἄλλας τε πολλὰς αἰτίας, καὶ μάλιστα ὅτι
was-deposed for other both many causes and most that
ἐν τῷ διωγμῷ, ἀρνησάμενος τὴν πίστιν, ἐπέθυσεν.
in the persecution having-denied the faith be-sacrificed
Οὗτος καθαιρεθεὶς, πολλούς τε ἐσχηκὼς τοὺς ἑπομένους
this-man having-been-deposed many and having-had the following
αὐτῷ, αἱρεσιάρχης κατέστη τῶν ἄχρι νῦν ἐξ αὐτοῦ κατὰ
him heresiarch became of-the until now from him in
τὴν Αἴγυπτον Μελιτιανῶν καλουμένων. Ἀπολογίαν τε
— Egypt Melitians called defense and
οὐδὲ μίαν εὔλογον ἔχων τοῦ κεχωρίσθαι τῆς ἐκκλησίας,
not-even one reasonable having of-the to-have-separated from-the church
ἠδικῆσθαι μὲν ἔλεγεν ἑαυτὸν ἁπλῶς· ἐκακηγόρει δὲ
to-have-been-wronged indeed he-said himself simply he-reviled and

καὶ ἐλοιδόρει τὸν Πέτρον. Ἀλλὰ Πέτρος μὲν ἐν τῷ διωγμῷ
also abused — Peter but Peter indeed in the persecution
μαρτυρήσας, ἐτελεύτησεν· ὁ δὲ μεταφέρει τὰς λοιδορίας
having-been-martyred died he and transfers the abuses
ἐπὶ Ἀχιλλᾶν, ὃς μετὰ Πέτρον ἐπίσκοπος ἦν· καὶ αὖθις ἐπὶ
to Achillas who after Peter bishop was and again to
τὸν μετὰ Ἀχιλλᾶν γεγενημένον Ἀλέξανδρον. Ἐν τούτοις δὴ
the after Achillas having-been Alexander in these indeed
καθεστώτων αὐτῶν, ἐπιγίνεται τὸ κατὰ Ἄρειον ζήτημα.
being they comes-upon(-them) the about Arius question
Καὶ ὁ Μελίτιος ἅμα τοῖς αὐτοῦ, συνελαμβάνετο τῷ Ἀρείῳ,
and — Melitius with the his(-men) took-part-with — Arius
κατὰ τοῦ ἐπισκόπου συμφατριάζων αὐτῷ. Καὶ ὅσοις
against the bishop siding with-him and to-as-many-as
μὲν ἄτοπος ἦν ἡ Ἀρείου δόξα, ἀπεδέχοντο τοῦ Ἀλεξάνδρου
indeed absurd was the of-Arius opinion they-accepted — of-Alexander
τὴν ἐπὶ Ἀρείῳ κρίσιν, καὶ ὡς δικαία εἴη ἡ κατὰ τῶν
the on Arius judgment and that just it-was the against the
οὕτω φρονούντων ψῆφος. Ἔγραφον δὲ καὶ οἱ περὶ
so thinking vote wrote and also the(-ones) about
τὸν Νικομηδέα Εὐσέβιον, καὶ ὅσοι τὴν Ἀρείου δόξαν
the Nicomedian Eusebius and as-many-as the of-Arius opinion
ἠσμένιζον, ὥστε λύειν μὲν τὴν φθάσασαν ἀποκήρυξιν,
welcomed so-as to-loose indeed the earlier proscription
ἐπανάγειν δὲ εἰς τὴν ἐκκλησίαν τοὺς ἀποκηρυχθέντας· μήτε
to-bring-back and to the church the proscribed not
γὰρ δοξάζειν κακῶς. Οὕτως ἐναντίων τῶν γραμμάτων
for to-think badly thus opposite the letters
πρὸς τὸν ἐπίσκοπον τὸν Ἀλεξανδρείας πεμπομένων,
to the bishop the(-one) of-Alexandria being-sent
πεποίηνται τῶν ἐπιστολῶν τούτων συναγωγὰς, Ἄρειος μὲν
they-have-made of-the letters these collections Arius indeed

τῶν ὑπὲρ αὐτοῦ, Ἀλέξανδρος δὲ τῶν ἐναντίων· καὶ τοῦτο
of-the for him Alexander and of-the opposite and this
πρόφασις γέγονεν ἀπολογίας ταῖς νῦν ἐπιπολαζούσαις
pretext has-become of-defense to-the now prevailing
αἱρέσεσιν Ἀρειανῶν, Εὐνομιανῶν, καὶ ὅσοι τὴν
heresies of-Arians of-Eunomians and as-many-as the
ἐπωνυμίαν ἀπὸ Μακεδονίου ἔχουσιν· ἕκαστοι γὰρ μάρτυσι
name from Macedonius have each for as-witnesses
ταῖς ἐπιστολαῖς ἐχρήσαντο τῆς οἰκείας αἱρέσεως.
the letters used of-the own heresy

Ὡς ὁ βασιλεὺς Κωνσταντῖνος λυπηθεὶς ἐπὶ τῇ ταραχῇ τῶν 7
how the emperor Constantine grieved at the disturbance of-the
ἐκκλησιῶν, ἔπεμψεν Ὅσιον τὸν Ἱσπανὸν εἰς Ἀλεξάνδρειαν,
churches sent Hosius the Spaniard to Alexandria
εἰς ὁμόνοιαν παρακαλῶν τὸν ἐπίσκοπον καὶ τὸν Ἄρειον.
to concord exhorting the bishop and — Arius
Ταῦτα δὲ πυθόμενος ὁ βασιλεὺς, καὶ τὴν ψυχὴν
these(-things) and having-learned the emperor and in-the soul
ὑπεραλγήσας, συμφοράν τε οἰκείαν εἶναι τὸ πρᾶγμα
having-been-exceedingly-grieved misfortune and own to-be the matter
ἡγησάμενος, παραχρῆμα τὸ ἀναφθὲν κακὸν κατασβέσαι
having-considered at-once the kindled evil to-quench
σπουδάζων, γράμματα πρὸς Ἀλέξανδρον καὶ Ἄρειον πέμπει,
being-eager letters to Alexander and Arius sends
δι' ἀνδρὸς ἀξιοπίστου, ᾧ ὄνομα μὲν ἦν Ὅσιος,
through man trustworthy to-whom name indeed was Hosius
μιᾶς δὲ τῶν ἐν τῇ Ἱσπανίᾳ πόλεων, ὄνομα Κουδρούβης,
of-one and of-the in — Spain cities name Corduba
ὑπῆρχεν ἐπίσκοπος· πάνυ τε αὐτὸν ἠγάπα καὶ διὰ
he-was bishop much both him loved and in
τιμῆς ἦγεν ὁ βασιλεύς. Ὧν γραμμάτων μέρος ἐνταῦθα
honor held the emperor of-which letters part here

κεῖσθαι οὐκ ἄκαιρον ἡγοῦμαι. Ἡ γὰρ ὅλη ἐπιστολὴ ἐν
to-lie not untimely I-consider the for whole letter in
τοῖς Εὐσεβίου εἰς τὸν Κωνσταντίνου βίον κεῖται βιβλίοις.
the of-Eusebius on the of-Constantine life lies books
Νικητὴς Κωνσταντῖνος, Μέγιστος, Σεβαστὸς, Ἀλεξάνδρῳ
Victor Constantine Greatest Augustus to-Alexander
καὶ Ἀρείῳ. Μανθάνω ἐκεῖθεν ὑπῆρχθαι τοῦ παρόντος
and to-Arius I-learn thence to-have-begun of-the present
ζητήματος τὴν καταβολήν· ὅτε γὰρ σὺ, ὦ Ἀλέξανδρε,
question the foundation when for you O Alexander
ἐζήτεις παρὰ τῶν πρεσβυτέρων, τί δήποτε ἕκαστος αὐτῶν
inquired from the presbyters what ever each of-them
ὑπέρ τινος τόπου τῶν ἐν τῷ νόμῳ γεγραμμένων, μᾶλλον
about some passage of-the in the law written rather
δὲ ὑπέρ τινος ματαίου ζητήματος μέρους, πυνθάνοιτο· σύ
and about some vain question part was-inquiring you
τε, ὦ Ἄρειε, ὅπερ ἢ μήτε τὴν ἀρχὴν ἐνθυμηθῆναι, ἢ
and O Arius what-very either neither at-the outset to-consider or
ἐνθυμηθέντα, σιωπῇ παραδοῦναι προσῆκον ἦν, ἀπροόπτως
having-considered to-silence to-hand-over fitting it-was unadvisedly
ἀντέθηκας· ὅθεν τῆς ἐν ὑμῖν διχονοίας ἐγερθείσης, ἡ
you-set-against whence the among you discord having-been-raised the
μὲν σύνοδος ἠρνήθη· ὁ δὲ ἁγιώτατος λαὸς εἰς ἀμφοτέρους
indeed union was-refused the and most-holy people into both
σχισθεὶς, ἐκ τῆς τοῦ κοινοῦ σώματος ἁρμονίας ἐχωρίσθη.
having-split from the of-the common body harmony was-separated
Οὐκοῦν ἑκάτερος ὑμῶν ἐξίσου τὴν γνώμην παρασχὼν,
therefore each of-you equally the judgment having-offered
ὅπερ ἂν ὁ συνθεράπων ὑμῶν δικαίως παραινεῖ, δέξασθε.
what-very — the fellow-servant your justly advises receive
Τί δὲ τοῦτο ἐστίν; οὔτε ἐρωτᾷν ὑπὲρ τῶν τοιούτων ἐξ
what and this is neither to-ask about the such(-matters) from

ἀρχῆς προσῆκον ἦν, οὔτε ἐρωτώμενον ἀποκρίνασθαι.
(the)-beginning fitting was nor being-asked to-answer
Τὰς γὰρ τοιαύτας ζητήσεις, ὁπόσας οὐ νόμου τινὸς
the for such inquiries as-many-as not of-law some
ἀνάγκη προστάττει, ἀλλὰ ἀνωφελοῦς ἀργίας ἐρεσχελία
necessity orders but of-useless idleness quibbling
προστίθησιν, εἰ καὶ φυσικῆς τινος γυμνασίας ἕνεκα
adds if even of-natural some exercise for-the-sake
γίνοιτο, ὅμως ὀφείλομεν ἔἴσω τῆς διανοίας ἐγκλείειν,
it-should-happen nevertheless we-ought within the mind to-shut-in
καὶ μὴ προχείρως εἰς δημοσίας συνόδους ἐκφέρειν, μηδὲ
and not readily into public synods to-bring-out nor
ταῖς πάντων ἀκοαῖς ἀπρονοήτως πιστεύειν· πόσος γάρ
to-the of-all ears improvidently to-entrust how-great for
ἐστιν ἕκαστος, ὥς τε πραγμάτων οὕτω μεγάλων, καὶ
is each as both of-matters so great and
λίαν δυσχερῶν δύναμιν, ἢ πρὸς τὸ ἀκριβὲς συνιδεῖν, ἢ
very difficult (the)-force either to the accurate to-perceive or
κατ᾽ ἀξίαν ἑρμηνεύσαι; εἰ δὲ καὶ τοῦτο ποιεῖν τις
according-to worth to-interpret if and even this to-do anyone
εὐχερῶς νομισθείη, πόσον μέρος τοῦ δήμου πείσει; ἢ
easily should-be-thought how-great part of-the people will-be-persuade or
τίς ταῖς τῶν τοιούτων ζητημάτων ἀκριβείαις, ἔξω τῆς
who to-the of-the such questions subtleties outside of-the
ἐπικινδύνου παρολισθήσεως, ἀντισταίη; Οὐκοῦν ἐφεκτέον
dangerous slip could-stand therefore one-must-restrain
ἐν τοῖς τοιούτοις τὴν πολυλογίαν, ἵνα μήπως ἡ
in the such(-matters) the much-talk so-that not-somehow the
ἡμῶν ἀσθένεια τῆς φύσεως, τὸ προτεθὲν ἑρμηνεύσαι μὴ
our weakness of-the nature the proposed to-interpret not
δυνηθέντων, ἢ ἡ τῶν διδασκομένων ἀκροατῶν βραδυτέρα
having-been-able or the of-the taught hearers slower

σύνεσις, πρὸς ἀκριβῆ τοῦ ῥηθέντος κατάληψιν ἐλθεῖν μὴ
understanding to accurate of-the said comprehension to-come not
χωρησάντων, αὖθις ἐξ ἑκατέρου τούτων ἢ βλασφημίας,
having-been-able again from each of-these either of-blasphemy
ἢ σχίσματος εἰς ἀνάγκην ὁ δῆμος περισταίη.
or of-schism into necessity the people should-come-round
Διόπερ καὶ ἐρώτησις ἀπροφύλακτος, καὶ ἀπόκρισις
wherefore both question unguarded and answer
ἀπρονόητος, τὴν ἴσην ἀλλήλαις ἐπιδιδότωσαν ἐφ' ἑκατέρῳ
improvident the equal to-one-another let-grant on each
συγγνώμην· οὐδὲ γὰρ ὑπὲρ τοῦ κορυφαίου τῶν ἐν τῷ
pardon not for about the chief of-the in the
νόμῳ παραγγελμάτων ὑμῖν ἐξήφθη πρόφασις, οὐδὲ καινή
law precepts for-you was-kindled pretext nor new
τις ὑμῖν ὑπὲρ τῆς τοῦ Θεοῦ θρησκείας αἵρεσις ἀντεισήχθη·
some for-you about the — of-God worship heresy was-introduced
ἀλλ' ἕνα καὶ τὸν αὐτὸν ἔχετε λογισμὸν, ὥσπερ τὸ
but one and the same you-have reasoning just-as the
τῆς κοινωνίας σύνθημα. Ὑμῶν γὰρ ἐν ἀλλήλοις ὑπὲρ
of-the fellowship token you for among one-another about
μικρῶν καὶ λίαν ἐλαχίστων φιλονεικούντων, τοσοῦτον
small(-things) and very least contending so-great
τὸν τοῦ Θεοῦ λαὸν ταῖς ὑμετέραις ἰθύνεσθαι φρεσὶν
the — of-God people by-the your to-be-directed minds
οὐ προσήκει, διὰ τὸ διχονοεῖν· ἀλλ' οὔτε πρέπον,
not it-befits because-of the to-be-at-variance but neither fitting
οὔτε ὅλως θεμιτὸν εἶναι πιστεύεται· ἵνα δὲ μικρῷ
nor at-all lawful to-be it-is-believed so-that and by-small
παραδείγματι τὴν ὑμετέραν σύνεσιν ὑπομνήσω, λέξω.
example the your understanding I-may-remind I-will-say
Ἴστε δὴ καὶ τοὺς φιλοσόφους αὐτοὺς, ὡς ἑνὶ μὲν
you-know indeed also the philosophers themselves that in-one indeed

ἅπαντες δόγματι συντίθενται. Πολλάκις δὲ ἐπειδὰν ἔν
all doctrine agree often and when in
τινι τῶν ἀποφάσεων μέρει διαφωνῶσιν, εἰ καὶ τῇ τῆς
some of-the pronouncements part they-disagree if even in-the of-the
ἐπιστήμης ἀρετῇ χωρίζονται, τῇ μέντοι τοῦ σώματος
science excellence they-are-separated by-the however of-the body
ἑνώσει πάλιν εἰς ἀλλήλους συμπνέουσιν. Εἰ δὲ τοῦτο ἐστὶ,
union again into one-another they-breathe-together if and this is
πῶς οὐ πολλῷ δικαιότερον ὑμᾶς, τοὺς τοῦ μεγάλου Θεοῦ
how not much more-just you the of-the great God
θεράποντας καθεστῶτας, ἐν τοιαύτῃ προαιρέσει θρησκείας
servants appointed in such purpose of-religion
ὁμοψύχους ἀλλήλοις εἶναι; Ἐπισκεψώμεθα δὲ λογισμῷ
of-one-soul with-one-another to-be let-us-consider and with-reasoning
μείζονι, καὶ πλείονι συνέσει τὸ ῥηθὲν ἐνθυμηθῶμεν,
greater and more understanding the said let-us-ponder
εἴπερ ὀρθῶς ἔχει δι' ὀλίγας καὶ ματαίας ῥημάτων
whether-indeed rightly it-is for few and vain of-words
ἐν ὑμῖν φιλονεικίας, ἀδελφοὺς ἀδελφοῖς ἀντικεῖσθαι, καὶ
among you contentions brothers to-brothers to-be-opposed and
τὸ τῆς συνόδου τίμιον ἀσεβεῖ διχονοίᾳ χωρίζεσθαι δι'
the of-the union precious by-impious discord to-be-separated through
ἡμῶν, οἳ πρὸς ἀλλήλους ὑπὲρ μικρῶν οὕτω καὶ μηδαμῶς
us who toward one-another about small(-things) so and in-no-way
ἀναγκαίων φιλονεικοῦμεν; δημώδη ταῦτ' ἐστὶ, καὶ
necessary contend vulgar these-things are and
παιδικαῖς ἀνοίαις ἁρμόττοντα μᾶλλον, ἢ τῇ τῶν ἱερέων
to-childish follies fitting rather than to-the of-the priests
καὶ φρονίμων ἀνδρῶν συνέσει προσήκοντα. Ἀποστῶμεν
and prudent men understanding befitting let-us-stand-away
ἑκόντες τῶν διαβολικῶν πειρασμῶν. Ὁ μέγας ἡμῶν
willingly from-the devilish temptations the great our

Θεὸς ὁ Σωτὴρ πάντων κοινὸν ἅπασι τὸ φῶς ἐξέτεινεν·
God the Savior of-all common to-all the light stretched-forth
ἐφ᾽ οὗ τῇ προνοίᾳ, ταύτην ἐμοὶ τῷ θεραπευτῇ τοῦ
under whose by-the providence this to-me the servant of-the
κρείττονος τὴν σπουδὴν εἰς τέλος ἐνεγκεῖν συγχωρήσατε,
higher the zeal to end to-bring allow
ὅπως ὑμᾶς τοὺς ἐκείνου δήμους ἐμῇ προσφωνήσει καὶ
so-that you the of-that-one peoples by-my address and
ὑπηρεσίᾳ καὶ νουθεσίας ἐνστάσει πρὸς τὴν τῆς συνόδου
service and of-admonition insistence to the of-the union
κοινωνίαν ἐπανάγοιμι. Ἐπειδὴ γὰρ, ὡς ἔφην, μία τίς
fellowship I-may-bring-back since for as I-said one some
ἐστι πίστις ἐν ὑμῖν, καὶ μία τῆς καθ᾽ ὑμᾶς αἱρέσεως
is faith among you and one of-the among you sect
σύνεσις, τό τε τοῦ νόμου παράγγελμα, τοῖς δι᾽
understanding the both of-the law precept with-the through
ἑαυτοῦ μέρεσιν εἰς μίαν ψυχῆς πρόθεσιν, τὸ ὅλον συγκλείει,
itself parts into one of-soul purpose the whole shuts-together
τοῦτο ὅπερ ὑμῖν ἐν ἀλλήλοις φιλονεικίαν ἤγειρεν,
this which-very for-you among one-another contention roused
ἐπειδὴ μὴ πρὸς τὴν τοῦ παντὸς νόμου δύναμιν ἀνήκει,
since not to the of-the whole law force it-pertains
χωρισμόν τινα καὶ στάσιν ἐν ὑμῖν μηδαμῶς ἐμποιείτω.
separation any and faction among you in-no-way let-it-produce
Καὶ λέγω ταῦτα, οὐχ ὡς ἀναγκάζων ὑμᾶς ἐξάπαντος
and I-say these-things not as compelling you altogether
τῇ λίαν εὐήθει, καὶ οἵα δήποτε ἐστὶν ἐκείνη,
with-the very foolish and whatever-sort ever is that
ζητήσει συντίθεσθαι· δύναται γὰρ καὶ τὸ τῆς συνόδου
question to-agree can for also the of-the union
τιμίον ὑμῖν ἀκέραιον φυλάττεσθαι, καὶ ἡ αὐτὴ κατὰ
precious for-you intact to-be-kept and the same among

πάντων κοινωνία τηρεῖσθαι, κἂν τὰ μάλιστά τις ἐν
all fellowship to-be-preserved even-if the most some in
μέρει πρὸς ἀλλήλους ὑπὲρ ἐλαχίστου διαφωνία γένηται·
part toward one-another about the-least disagreement should-occur
ἐπεὶ μηδὲ πάντες ἐν πᾶσι ταὐτὸ βουλόμεθα, μηδὲ
since not-even all in all the-same we-wish nor
μία τις ἐν ἡμῖν φύσις ἢ γνώμη πολιτεύεται. Περὶ
one any among us nature or judgment is-active about
μὲν οὖν τῆς θείας προνοίας, μία τις ἐν ὑμῖν ἔστω
indeed then the divine providence one some among you let-be
πίστις, μία σύνεσις, μία συνθήκη τοῦ κρείττονος· ἃ
faith one understanding one compact of-the higher what
δὲ ὑπὲρ τῶν ἐλαχίστων τούτων ζητήσεων ἐν ἀλλήλοις
and about the least these inquiries among one-another
ἀκριβολογεῖσθε, κἂν μὴ πρὸς μίαν γνώμην συμφέρητε,
you-dispute-minutely even-if not to one judgment you-should-agree
μένειν ἔσω λογισμῶν προσήκει, τῷ τῆς διανοίας
to-remain within reasonings it-befits in-the of-the mind
ἀπορρήτῳ τηρούμενα. Τὸ μέντοι τῆς κοινῆς φιλίας
secrecy kept the however of-the common friendship
ἀπόρρητόν τε καὶ ἐξαίρετον, καὶ ἡ τῆς ἀληθείας πίστις,
secret both and choice and the of-the truth faith
ἥτε περὶ τὸν Θεὸν καὶ τὴν τοῦ νόμου θρησκείαν τιμὴ,
and-the about — God and the of-the law worship honor
μενέτω παρ' ὑμῖν ἀσάλευτος· ἐπανέλθετε δὴ πρὸς τὴν
let-remain among you unshaken return indeed to the
ἀλλήλων φιλίαν τε καὶ χάριν. Ἀπόδοτε τῷ σύμπαντι
of-one-another friendship both and grace give-back to-the whole
λαῷ τὰς οἰκείας περιπλοκάς· ὑμεῖς τε αὐτοὶ, καθάπερ τὰς
people the own embraces you and yourselves as the
ἑαυτῶν ψυχὰς ἐκκαθάραντες, αὖθις ἀλλήλους ἐπίγνωτε.
your-own souls having-cleansed again one-another recognize

Ἡδίων γὰρ πολλάκις γίνεται φιλία μετὰ τὴν τῆς ἔχθρας
sweeter for often becomes friendship after the of-the enmity
ὑπόθεσιν αὖθις εἰς καταλλαγὴν ἐπανελθοῦσα. Ἀπόδοτε
occasion again to reconciliation having-returned give-back
οὖν μοι γαληνὰς μὲν ἡμέρας, νύκτας δὲ ἀμερίμνους,
then to-me calm indeed days nights and untroubled
ἵνα κἀμοί τις ἡδονὴ καθαροῦ φωτὸς, καὶ βίου λοιπὸν
so-that also-to-me some pleasure of-pure light and of-life henceforth
ἥσυχος εὐφροσύνη σώζηται· εἰ δὲ μὴ, στένειν ἀνάγκη,
quiet gladness may-be-preserved if and not to-groan (is)-necessity
καὶ δακρύοις δι᾽ ὅλου συνέχεσθαι, καὶ μηδὲ τὸν
and in-tears through whole to-be-held and not-even the
τοῦ ζῆν αἰῶνα πραέως ὑφίστασθαι. Τῶν γάρ τοι
of-the to-live age gently to-endure the for indeed
τοῦ Θεοῦ λαῶν, τῶν συνθεραπόντων λέγω τῶν ἐμῶν,
— of-God peoples the fellow-servants I-mean the my
οὕτως ἀδίκῳ καὶ βλαβερᾷ πρὸς ἀλλήλους φιλονεικίᾳ
so in-unjust and harmful toward one-another contention
κεχωρισμένων, ἐμὲ πῶς ἐγχωρεῖ τῷ λογισμῷ συνεστάναι
separated me how is-it-possible in-the reasoning to-stand-firm
λοιπόν; ἵνα δὲ τῆς ἐπὶ τούτῳ λύπης τὴν ὑπερβολὴν
henceforth so-that and of-the at this grief the excess
αἴσθησθε, ἀκούσατε. Πρώην ἐπιστὰς τῇ Νικομηδέων
you-may-perceive hear lately having-come to-the of-Nicomedians
πόλει, παραχρῆμα εἰς τὴν ἑῴαν ἠπειγόμην τῇ γνώμῃ·
city at-once to the east I-was-hastening in-the judgment
σπεύδοντι δέ μοι πρὸς ὑμᾶς ἤδη, καὶ τῷ πλείονι μέρει
hurrying and me toward you already and in-the greater part
σὺν ὑμῖν ὄντι, ἡ τοῦδε τοῦ πράγματος ἀγγελία πρὸς
with you being the of-this the matter news to
τὸ ἔμπαλιν τὸν λογισμὸν ἀνεχαίτισεν· ἵνα μὴ τοῖς
the back the reasoning reined-back so-that not with-the

ὀφθαλμοῖς ὁρᾷν ἀναγκασθείην, ἃ μηδὲ ταῖς ἀκοαῖς
eyes to-see I-might-be-compelled what not-even to-the ears
προσέσθαι δυνατὸν ἡγούμην. Ἀνοίξατε δή μοι λοιπὸν ἐν
to-admit possible I-considered open indeed to-me henceforth in
τῇ καθ' ὑμᾶς ὁμονοίᾳ τῆς ἑῴας τὴν ὁδὸν, ἣν ταῖς πρὸς
the among you concord of-the east the road which by-the toward
ἀλλήλους φιλονεικίαις ἀπεκλείσατε. Καὶ συγχωρήσατε
one-another contentions you-shut and allow
θᾶττον ὑμᾶς τε ὁμοῦ καὶ τοὺς ἄλλους ἅπαντας δήμους
more-quickly you both together and the others all peoples
ἐπιδεῖν χαίροντας, καὶ τὴν ὑπὲρ τῆς κοινῆς ἁπάντων
to-see rejoicing and the for the common of-all
ὁμονοίας τε καὶ ἐλευθερίας ὀφειλομένην χάριν, ἐπ'
concord both and freedom owed thanks with
εὐφήμοις λόγων συνθήμασιν, ὁμολογῆσαι τῷ κρείττονι.
auspicious of-words tokens to-acknowledge to-the higher

The letter fails, and the dispute over the date of Easter adds to the trouble, so Constantine summons the bishops to Nicaea. Socrates quotes Eusebius' account of the bishops gathered from every province; before the sessions open a lay confessor silences the dialecticians, and Eusebius tells of the emperor's patience in the debates. The council sets out its creed with the word "of one substance"; five bishops refuse it, Arius is anathematized and exiled with Eusebius of Nicomedia and Theognis, and Socrates gives the letter in which Eusebius of Caesarea explains to his church why he signed.

8 Περὶ τῆς γεγενημένης Συνόδου ἐν Νικαίᾳ τῆς Βιθυνίας,
about the having-been-held synod at Nicaea — of-Bithynia
καὶ περὶ τῆς ἐκεῖ ἐκτεθείσης πίστεως.
and about the there set-forth faith
Τοιαῦτα μὲν οὖν θαυμαστὰ καὶ σοφίας μεστὰ παρήνει ἡ
such(-things) indeed then wonderful and of-wisdom full advised the
τοῦ βασιλέως ἐπιστολή· τὸ δὲ κακὸν ἐπικρατέστερον ἦν
of-the emperor letter the and evil stronger was
καὶ τῆς τοῦ βασιλέως σπουδῆς, καὶ ἀξιοπιστίας τοῦ
both than-the of-the emperor zeal and trustworthiness of-the(-one)
διακονησαμένου τοῖς γράμμασιν· οὔτε γὰρ Ἀλέξανδρος,
having-served the letters neither for Alexander
οὔτε Ἄρειος ὑπὸ τῶν γραφέντων ἐμαλάσσοντο. Ἀλλά τις
nor Arius by the written(-things) were-softened but some
ἦν ἄκριτος καὶ παρὰ τοῖς λαοῖς ἔρις καὶ ταραχή·
there-was indiscriminate also among the peoples strife and disturbance
προϋπῆρχε δὲ καὶ ἄλλη τις προτέρα νόσος τοπικὴ,
there-existed-before and also other some earlier disease local
τὰς ἐκκλησίας ταράττουσα, ἡ διαφωνία τῆς τοῦ Πάσχα
the churches disturbing the disagreement of-the of-the Easter
ἑορτῆς, ἥτις περὶ τὰ τῆς ἑῴας μέρη μόνον ἐγένετο·
feast which about the of-the east parts only arose

τῶν μὲν Ἰουδαϊκώτερον ἑορτὴν ποιεῖν ἐσπουδακότων,
the(-ones) indeed more-Jewishly (the)-feast to-keep having-been-eager
τῶν δὲ μιμουμένων σύμπαντας τοὺς κατὰ τὴν
the(-ones) and imitating all the throughout the
οἰκουμένην Χριστιανούς. Διαφωνοῦντες δὲ οὕτω περὶ
inhabited-world Christians disagreeing and thus about
τῆς ἑορτῆς, τῆς κοινωνίας μὲν οὐδαμῶς ἐχωρίζοντο·
the feast from-the communion indeed in-no-way they-were-separated
στυγνοτέραν δὲ τὴν ἑορτὴν τῇ διαφωνίᾳ εἰργάζοντο.
gloomier and the feast by-the disagreement they-made
Δι᾽ ἀμφότερα τοίνυν ὁρῶν ὁ βασιλεὺς ταραττομένην
because-of both therefore seeing the emperor being-disturbed
τὴν ἐκκλησίαν, σύνοδον οἰκουμενικὴν συνεκρότει, τοὺς
the church synod ecumenical convened the
πανταχόθεν ἐπισκόπους διὰ γραμμάτων εἰς Νίκαιαν
from-everywhere bishops through letters to Nicaea
τῆς Βιθυνίας ἀπαντῆσαι παρακαλῶν. Παρῆσάν τε ἐκ
— of-Bithynia to-come exhorting were-present and from
πολλῶν ἐπαρχιῶν καὶ πόλεων οἱ ἐπίσκοποι· περὶ ὧν
many provinces and cities the bishops about whom
ὁ Παμφίλου Εὐσέβιος ἐν τῷ τρίτῳ βιβλίῳ τῶν εἰς
the of-Pamphilus Eusebius in the third book of-the(-books) on
τὸν Κωνσταντίνου βίον, τάδε κατὰ λέξιν φησίν. Τῶν
the of-Constantine life these(-words) by word says of-the
γοῦν ἐκκλησιῶν ἁπασῶν, αἳ τὴν Εὐρώπην ἅπασαν,
at-any-rate churches all which — Europe all
Λιβύην τε καὶ τὴν Ἀσίαν ἐπλήρουν, ὁμοῦ συνῆκτο
Libya both and — Asia filled together had-been-gathered
τῶν τοῦ Θεοῦ λειτουργῶν τὰ ἀκροθίνια· εἷς τε οἶκος
of-the — of-God ministers the first-fruits one and house
εὐκτήριος, ὥσπερ ἐκ Θεοῦ πλατυνόμενος, ἔνδον ἐχώρει
of-prayer as-if by God being-widened within held

κατὰ τὸ αὐτὸ Σύρους τε καὶ Κίλικας, Φοίνικάς
at the same(-time) Syrians both and Cilicians Phoenicians
τε καὶ Ἀραβίους, καὶ Παλαιστινοὺς, καὶ ἐπὶ τούτοις
both and Arabians and Palestinians and besides these
Αἰγυπτίους, Θηβαίους, Λίβυας, τούς τε ἐκ μέσης τῶν
Egyptians Thebans Libyans those and from middle of-the
ποταμῶν ὁρμωμένους· ἤδη δὲ καὶ Πέρσης ἐπίσκοπος τῇ
rivers originating already and also Persian bishop at-the
συνόδῳ παρῆν· οὔτε Σκύθης ἀπελιμπάνετο τῆς χορείας·
synod was-present nor Scythian was-left-out of-the choir
Πόντος τε καὶ Ἀσία, Φρυγία τε καὶ Παμφυλία, τοὺς
Pontus both and Asia Phrygia both and Pamphylia the
παρ᾽ αὐτοῖς παρεῖχον ἐκκρίτους. Ἀλλὰ καὶ Θρᾷκες καὶ
among them furnished chosen(-men) but also Thracians and
Μακεδόνες, Ἀχαιοί τε καὶ Ἠπειρῶται, τούτων τε οἱ
Macedonians Achaeans both and Epirotes of-these and the(-ones)
ἔτι προσωτάτω οἰκοῦντες ἀπήντων, αὐτός τε Ἰσπανῶν ὁ
still farthest dwelling came-to-meet himself and of-Spaniards the
πάνυ βοώμενος εἷς ἦν τοῖς πολλοῖς ἅμα συνεδρεύων·
very much-celebrated(-man) one was with-the many together sitting-in-council
τῆς δέ γε βασιλευούσης πόλεως ὁ μὲν προεστὼς
of-the and at-least reigning city the indeed presiding(-bishop)
διὰ γῆρας ὑστέρει· πρεσβύτεροι δὲ αὐτοῦ παρόντες
through old-age was-lacking presbyters and his being-present
τὴν αὐτοῦ τάξιν ἐπλήρουν. Τοιοῦτον μόνος ἐξ αἰῶνος
the his place filled such alone from (the)-age
εἷς βασιλεὺς Κωνσταντῖνος Χριστῷ στέφανον δεσμῷ
one emperor Constantine for-Christ crown by-bond
συνάψας εἰρήνης, τῷ αὐτοῦ Σωτῆρι τῆς κατ᾽ ἐχθρῶν
having-joined of-peace to-the his Savior for-the over enemies

καὶ πολεμίων νίκης θεοπρεπὲς ἀνετίθη χαριστήριον, εἰκόνα
and foes victory God-befitting dedicated thank-offering image
χορείας ἀποστολικῆς ταύτην καθ' ἡμᾶς συστησάμενος.
of-choir apostolic this in our(-time) having-assembled
Ἐπεὶ κατ' ἐκείνους συνῆχθαι λόγος 'ἀπὸ
since in their(-time) to-have-been-gathered (the)-account(-says) from
παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανὸν ἄνδρας εὐλαβεῖς,'
every nation of-the under the heaven men devout
ἐν οἷς ἐτύγχανον 'Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται,
among whom were Parthians and Medes and Elamites
καὶ οἱ κατοικοῦντες Μεσοποταμίαν, Ἰουδαίαν τε καὶ
and those dwelling-in Mesopotamia Judea both and
Καππαδοκίαν, Πόντον τε καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ
Cappadocia Pontus both and — Asia Phrygia both and
Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ
Pamphylia Egypt and the parts — of-Libya of-the about
Κυρήνην, οἵ τε ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ
Cyrene those and sojourning Romans Jews both and
Προσήλυτοι, Κρῆτες καὶ Ἄραβες.' Πλὴν ὅσον ἐκείνοις
Proselytes Cretans and Arabians except as-much-as to-those
μὲν ὑστέρει, τὸ μὴ ἐκ Θεοῦ λειτουργῶν συνεστάναι
indeed fell-short the not of God ministers to-have-been-assembled
τοὺς πάντας· ἐπὶ δὲ τῆς παρούσης χορείας, ἐπισκόπων
the all at and the present choir of-bishops
μὲν πληθὺς τριακοσίων ἀριθμὸν ὑπερακοντίζουσα ἦν·
indeed multitude of-three-hundred number overshooting was
ἑπομένων δὲ τούτοις πρεσβυτέρων καὶ διακόνων,
following and to-these of-presbyters and of-deacons
ἀκολούθων τε πλείστων ὅσων ἑτέρων, οὐδὲ ἦν
of-attendants and very-many as-many-as of-others not-even was
ἀριθμός. Τῶν δὲ τοῦ Θεοῦ λειτουργῶν οἱ μὲν διέπρεπον
number of-the and — of-God ministers some indeed were-eminent

σοφίας λόγῳ, οἱ δὲ βίου στερρότητι καὶ καρτερίας
of-wisdom in-word others and of-life by-firmness and of-endurance
ὑπομονῇ, οἱ δὲ τῷ μέσῳ τρόπῳ κατεκοσμοῦντο. Ἦσαν
by-patience others and in-the middle way were-adorned were
δὲ τούτων οἱ μὲν χρόνου μήκει τετιμημένοι, οἱ δὲ
and of-these some indeed of-time by-length honored others and
νεότητι καὶ ψυχῆς ἀκμῇ διαλάμποντες, οἱ δὲ ἄρτι
by-youth and of-soul by-vigor shining others and just
παρελθόντες ἐπὶ τὸν τῆς λειτουργίας δρόμον. οἷς δὴ
having-entered on the of-the ministry course to-whom indeed
πᾶσι βασιλεὺς ἐφ' ἑκάστης ἡμέρας τὰ σιτηρέσια δαψιλῶς
all (the)-emperor on each day the rations abundantly
χορηγεῖσθαι διετάξατο. Καὶ τοιαῦτα μὲν περὶ τῶν
to-be-supplied ordered and such(-things) indeed about the(-ones)
ἐκεῖ συνελθόντων Εὐσέβιος. Ἐπιτελέσας δὲ ὁ βασιλεὺς
there having-assembled Eusebius having-celebrated and the emperor
ἐπινίκιον κατὰ Λικιννίου ἑορτὴν, ἀπήντα καὶ αὐτὸς εἰς τὴν
victory over Licinius feast came also himself to —
Νίκαιαν. Διέπρεπον δὲ ἐν τοῖς ἐπισκόποις Παφνούτιός
Nicaea were-eminent and among the bishops Paphnutius
τε ὁ ἐκ τῆς ἄνω Θηβαΐδος, καὶ Σπυρίδων ὁ ἐκ
both the(-one) from the upper Thebaid and Spyridon the(-one) from
Κύπρου. Ὅτου χάριν δὲ τούτων ἐμνημονεύσαμεν, μετὰ
Cyprus for-what reason and these we-mentioned after
ταῦτα ἐρῶ. Συμπαρῆσαν δὲ λαϊκοὶ πολλοὶ διαλεκτικῆς
these(-things) I-will-say were-present-together and laymen many of-dialectic
ἔμπειροι, ἐν ἑκατέρῳ μέρει συνηγορεῖν προθυμούμενοι·
experienced on each side to-plead being-eager
ἀλλὰ τὴν μὲν Ἀρείου δόξαν συνεκρότουν Εὐσέβιός τε
but the indeed of-Arius opinion supported Eusebius both
Νικομηδεὺς, ὥς μοι καὶ πρότερον εἴρηται, καὶ Θέογνις,
(the)-Nicomedian as by-me also before has-been-said and Theognis

καὶ Μάρις· ὧν ὁ μὲν Νικαίας ἐπίσκοπος ἦν,
and Maris of-whom the-one indeed of-Nicaea bishop was
Μάρις δὲ τῆς ἐν Βιθυνίᾳ Χαλκηδόνος· τούτοις δὲ
Maris and of-the in Bithynia Chalcedon these and
γενναίως ἀντηγωνίζετο Ἀθανάσιος, διάκονος μὲν τῆς
nobly contended-against Athanasius deacon indeed of-the
Ἀλεξανδρέων ἐκκλησίας· σφόδρα δὲ αὐτὸν διὰ τιμῆς ἦγεν
of-Alexandrians church greatly and him in honor held
Ἀλέξανδρος ὁ ἐπίσκοπος· διὸ καὶ φθόνος ὡπλίσατο
Alexander the bishop wherefore also envy armed-itself
κατ᾽ αὐτοῦ, ὡς ὕστερον λέξομεν. Μικρὸν οὖν πρὸ τῆς εἰς
against him as later we-will-tell a-little then before the into
ἕνα τόπον συνελεύσεως τῶν ἐπισκόπων, οἱ διαλεκτικοὶ
one place coming-together of-the bishops the dialecticians
πρὸς τοὺς πολλοὺς προαγῶνας ἐποιοῦντο τῶν λόγων.
toward the many preliminary-contests made of-the arguments
Ἑλκομένων δὲ πολλῶν πρὸς τὸ τοῦ λόγου τερπνὸν, εἷς
being-drawn and many to the of-the speech charm one
τις τῶν ὁμολογητῶν λαϊκὸς, ἀκέραιον ἔχων τὸ φρόνημα,
some of-the confessors a-layman intact having the mind
ἀντιπίπτει τοῖς διαλεκτικοῖς, καὶ φησὶ πρὸς αὐτούς· ‘ὡς
falls-upon the dialecticians and says to them that
ἄρα ὁ Χριστὸς, καὶ οἱ Ἀπόστολοι, οὐ διαλεκτικὴν ἡμῖν
indeed — Christ and the Apostles not dialectic to-us
παρέδοσαν τέχνην, οὐδὲ κενὴν ἀπάτην, ἀλλὰ γυμνὴν
handed-down art nor empty deceit but naked
γνώμην, πίστει καὶ καλοῖς ἔργοις φυλαττομένην.’ Ταῦτα
mind by-faith and good works guarded these-things
εἰπόντος, οἱ μὲν παρόντες πάντες ἐθαύμασαν καὶ
having-said the indeed present all marveled and

ἀπεδέξαντο· οἱ δὲ διαλεκτικοὶ εὐγνωμονέστερον ποιοῦντες
approved the and dialecticians more-sensibly acting
ἡσύχασαν, τὸν ἁπλοῦν λόγον τῆς ἀληθείας ἀκούσαντες.
were-quiet the simple word of-the truth having-heard
Τότε μὲν οὖν οὕτως ὁ ἐκ τῆς διαλεκτικῆς γινόμενος
at-that-time indeed then thus the from the dialectic arising
θόρυβος κατεστάλη, τῇ δὲ ἑξῆς, πάντες ἅμα οἱ
uproar was-quelled on-the and next(-day) all together the
ἐπίσκοποι εἰς ἕνα τόπον συνήρχοντο. Παρῆει δὲ καὶ ὁ
bishops into one place came-together came-in and also the
βασιλεὺς μετ᾽ αὐτούς· καὶ ἐπεὶ παρῆλθεν, εἰς μέσους ἔστη·
emperor after them and when he-came-forward into (the)-midst stood
καὶ οὐ πρότερον καθίζειν ᾑρεῖτο, πρὶν ἂν οἱ ἐπίσκοποι
and not before to-sit chose before — the bishops
ἐπινεύσειαν. Τοσαύτη τις εὐλάβεια καὶ αἰδὼς τῶν ἀνδρῶν
should-nod such some reverence and awe of-the men
τὸν βασιλέα κατεῖχεν. Ἐπεὶ δὲ καὶ ἡ πρέπουσα τῷ
the emperor held when and also the befitting to-the
καιρῷ ἡσυχία ἐγένετο, ἤρξατο ὁ βασιλεὺς αὐτόθεν ἐκ τῆς
occasion silence arose began the emperor from-there from the
καθέδρας παραινετικοῖς πρὸς αὐτοὺς χρῆσθαι λόγοις, πρὸς
seat exhorting to them to-use words to
συμφωνίαν καὶ ὁμόνοιαν προτρέπων αὐτούς· καὶ τὴν μὲν
agreement and concord urging them and the indeed
ἑκάστου ἰδιάζουσαν λύπην πρὸς τὸν πλησίον, παραχωρεῖν
of-each private grievance toward the neighbor to-give-up
συνεβούλευε· καὶ γὰρ ἀντεγκαλοῦντες ἦσαν ἀλλήλοις οἱ
advised and for accusing-in-turn were one-another the
πλείονες· πολλοί τε ἐξ αὐτῶν βιβλία δεήσεων τῷ βασιλεῖ
most many and from them books of-petitions to-the emperor
τῇ προτεραίᾳ ἦσαν ὀρέξαντες. Ἐπὶ δὲ τὸ προκείμενον,
on-the day-before had offered to and the proposed(-matter)

διὸ καὶ συνεληλύθεισαν, χωρεῖν παρακαλέσας, τὰ
for-which also they-had-come-together to-proceed having-exhorted the
βιβλία καυθῆναι ἐκέλευσεν, ἐπειπὼν μόνον· Κελεύει
books to-be-burned ordered having-added only commands
Χριστὸς ἀφιέναι τῷ ἀδελφῷ τὸν ἀφέσεως τυχεῖν
Christ to-forgive the brother the(-one) forgiveness to-obtain
ἐπειγόμενον.' Τότε οὖν τοὺς περὶ ὁμονοίας καὶ εἰρήνης
hastening at-that-time then the about concord and peace
λόγους εἰς πλάτος διεξελθὼν, αὖθις περὶ τῶν δογμάτων
words at length having-gone-through again about the doctrines
ἐπιμελέστερον ἐπισκέψασθαι τῇ αὐτῶν γνώμῃ ἐπέτρεψεν.
more-carefully to-consider to-the their judgment he-entrusted
Οἷα δὲ καὶ περὶ τούτων ἐν τῷ αὐτῷ τρίτῳ βιβλίῳ
what-sort and also about these in the same third book
τῶν εἰς τὸν βίον Κωνσταντίνου ὁ αὐτός φησιν
of-the(-books) on the life of-Constantine the same says
Εὐσέβιος, ἐπακοῦσαι καλόν· ἔστι δὲ ταῦτα. Πλείστων
Eusebius to-hear (is)-good are and these very-many
δὴ τῶν ὑφ' ἑκατέρῳ τάγματι προτεινομένων, πολλῆς
indeed the(-things) by each party put-forward much
τε ἀμφιλογίας τὰ πρῶτα συνισταμένης, ἀνεξικάκως
and dispute the first arising patiently
ἐπηκροᾶτο ὁ βασιλεὺς τῶν πάντων, σχολῇ τε εὐτόνῳ
listened the emperor to-the all with-leisure and vigorous
τὰς προτάσεις ὑπεδέχετο. Ἐν μέρει τε ἀντιλαμβανόμενος
the propositions received in turn and taking-up
τῶν παρ' ἑκατέρου τάγματος λεγομένων, ἠρέμα
the(-things) from each party said gently
συνῆγε τοὺς φιλονείκως ἐνισταμένους, πραέως τε
he-brought-together those contentiously opposing mildly and
ποιούμενος τὰς πρὸς ἕκαστον ὁμιλίας· ἑλληνίζων τε τῇ
making the to each conversations speaking-Greek and in-the

φωνῇ, ὅτι μηδὲ ταύτης ἀμαθῶς εἶχε, γλυκύτερός τις ἦν
language since not-even of-this ignorantly he-was sweeter some he-was
καὶ ἡδὺς, τοὺς μὲν συμπείθων, τοὺς δὲ καὶ δυσωπῶν
and pleasant some indeed persuading others and also shaming
τῷ λόγῳ· τοὺς δὲ εὖ λέγοντας ἐπαινῶν. Πάντας δὲ
by-the word others and well speaking praising all and
εἰς ὁμόνοιαν ἐλαύνων, ὁμογνώμονάς τε καὶ ὁμοδόξους
to concord driving of-one-mind both and of-one-opinion
αὐτοὺς ἐπὶ τοῖς ἀμφισβητουμένοις ἅπασιν ἐπὶ τὸ αὐτὸ
them on the disputed(-matters) all to the same(-point)
κατεστήσατο· ὡς ὁμοφώνως μὲν κρατῆσαι τὴν πίστιν,
he-brought so-that with-one-voice indeed to-prevail the faith
τῆς δὲ σωτηρίου ἑορτῆς τὸν αὐτὸν παρὰ τοῖς πᾶσιν
of-the and saving feast the same among the all
ὁμολογηθῆναι καιρόν. Ἐκυροῦτό τε ἤδη καὶ ἐγγράφως
to-be-agreed time was-ratified and already also in-writing
δι' ὑποσημειώσεως ἑκάστου τὰ κοινῇ δεδογμένα.
through signature of-each the in-common decreed(-things)
Τοιαῦτα καὶ περὶ τούτων ταῖς ἑαυτοῦ φωναῖς ὁ Εὐσέβιος
such(-things) also about these in-the his-own words — Eusebius
ἐγγράφως κατέλιπεν. Ἡμεῖς δὲ οὐκ ἀκαίρως αὐτοῖς
in-writing left we and not untimely them
ἐχρησάμεθα· ἀλλὰ μάρτυσι χρώμενοι τοῖς ὑπ' αὐτοῦ
used but as-witnesses using the(-things) by him
λεχθεῖσι, τῇδε αὐτὰ κατετάξαμεν τῇ γραφῇ· ἵν'
said here them we-arranged in-the writing so-that
ὅταν τινες τῆς ἐν Νικαίᾳ συνόδου ὡς περὶ τὴν πίστιν
whenever some the at Nicaea synod as about the faith
σφαλείσης καταγινώσκωσι, μὴ αὐτῶν ἀνεχώμεθα, μηδὲ
having-erred condemn not them we-may-bear nor
πιστεύσωμεν Σαβίνῳ τῷ Μακεδονιανῷ, ἰδιώτας αὐτοὺς
may-believe Sabinus the Macedonian laymen them

καὶ ἀφελεῖς καλοῦντι τοὺς ἐκεῖ συνελθόντας. Σαβῖνος
and simple calling those there having-assembled Sabinus
γὰρ, ὁ τῶν ἐν Ἡρακλείᾳ τῆς Θρᾴκης Μακεδονιανῶν
for the of-the in Heraclea — of-Thrace Macedonians
ἐπίσκοπος, συναγωγὴν ὧν διάφοροι ἐπισκόπων σύνοδοι
bishop collection of-what various of-bishops synods
ἐγγράφως ἐξέδωκαν ποιησάμενος, τοὺς μὲν ἐν Νικαίᾳ
in-writing published having-made those indeed at Nicaea
ὡς ἀφελεῖς καὶ ἰδιώτας διέσυρε, μὴ αἰσθανόμενος, ὅτι καὶ
as simple and laymen disparaged not perceiving that also
αὐτὸν Εὐσέβιον, τὸν μετὰ πολλῆς δοκιμασίας τὴν πίστιν
himself Eusebius the(-one) with much scrutiny the faith
ὁμολογήσαντα, ὡς ἰδιώτην διαβάλλει. Καὶ τινὰ μὲν
having-confessed as layman he-slanders and some(-things) indeed
ἑκὼν παρέλιπεν, τινὰ δὲ παρέτρεψεν· πάντα δὲ πρὸς
willingly he-left-out others and he-distorted all and to
τὸν οἰκεῖον σκοπὸν μᾶλλον ἐξείληφεν. Καὶ ἐπαινεῖ μὲν
the own aim rather has-taken and praises indeed
τὸν Παμφίλου Εὐσέβιον, ὡς ἀξιόπιστον μάρτυρα· ἐπαινεῖ
the of-Pamphilus Eusebius as trustworthy witness praises
δὲ καὶ τὸν βασιλέα, ὡς τὰ Χριστιανῶν δογματίζειν
and also the emperor as the(-doctrines) of-Christians to-teach
δυνάμενον· μέμφεταί τε τῇ ἐκτεθείσῃ ἐν Νικαίᾳ πίστει,
able blames and the set-forth at Nicaea faith
ὡς ὑπὸ ἰδιωτῶν καὶ οὐδὲν ἐπισταμένων ἐκδεδομένῃ· καὶ
as by laymen and nothing knowing issued and
ὃν ὡς σοφὸν καὶ ἀψευδῆ καλεῖ μάρτυρα, τούτου τὰς
whom as wise and truthful he-calls witness of-this the
φωνὰς ἑκουσίως ὑπερορᾷ. Φησὶ γὰρ ὁ Εὐσέβιος, ὅτι τῶν
words willingly he-overlooks says for — Eusebius that of-the
παρόντων ἐν τῇ Νικαίᾳ τοῦ Θεοῦ λειτουργῶν οἱ μὲν
present at — Nicaea — of-God ministers some indeed

διέπρεπον σοφίας λόγῳ, οἱ δὲ βίου στερρότητι· καὶ ὅτι ὁ
were-eminent of-wisdom in-word others and of-life by-firmness and that the
βασιλεὺς παρὼν, πάντας εἰς ὁμόνοιαν ἄγων, ὁμογνώμονας
emperor being-present all to concord leading of-one-mind
καὶ ὁμοδόξους κατέστησεν. Ἀλλὰ Σαβίνου μὲν, εἴ που
and of-one-opinion made but of-Sabinus indeed if somewhere
χρεία καλέσοι, ποιησόμεθα μνήμην· ἡ δὲ ἐν Νικαίᾳ παρὰ
need should-call we-will-make mention the and at Nicaea by
τῆς μεγάλης συνόδου μεγαλοφώνως ἐξενεχθεῖσα συμφωνία
the great synod loudly brought-forth agreement
τῆς πίστεως ἔστιν αὕτη. Πιστεύομεν εἰς ἕνα Θεὸν
of-the faith is this we-believe in one God
Πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων
Father almighty of-all visible both and invisible
ποιητήν. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν τὸν Υἱὸν
maker and in one Lord Jesus Christ the Son
τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς, μονογενῆ, τουτέστιν
— of-God begotten of the Father only-begotten that-is
ἐκ τῆς οὐσίας τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ καὶ φῶς ἐκ
of the substance of-the Father God of God and light of
φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ
light God true of God true begotten not
ποιηθέντα· ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα
made of-one-substance with-the Father through whom the all(-things)
ἐγένετο, τά τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ·
came-to-be the(-things) both in the heaven and the(-things) on the earth
δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν
for us the men and for the our salvation
κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα·
having-come-down and having-been-made-flesh and having-become-man

παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, ἀνελθόντα
having-suffered and having-risen on-the third day having-ascended
εἰς τοὺς οὐρανούς, ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.
into the heavens coming to-judge living and dead
Καὶ εἰς τὸ Ἅγιον Πνεῦμα. Τοὺς δὲ λέγοντας ὅτι ‘ἦν
and in the Holy Spirit those and saying that there-was
ποτὲ ὅτε οὐκ ἦν,’ καὶ ‘πρὶν γεννηθῆναι οὐκ ἦν,’ καὶ
once when not he-was and before to-be-begotten not he-was and
ὅτι ‘ἐξ οὐκ ὄντων ἐγένετο,’ ἢ ‘ἐξ ἑτέρας ὑποστάσεως
that from not being(-things) he-came-to-be or of other hypostasis
ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν, ἢ
or substance asserting to-be or created or changeable or
ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ,’ ἀναθεματίζει ἡ ἁγία
alterable the Son — of-God anathematizes the holy
καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. Ταύτην τὴν πίστιν
catholic and apostolic church this the faith
τριακόσιοι μὲν πρὸς τοῖς δεκαοκτὼ ἔγνωσάν τε καὶ
three-hundred indeed in-addition-to the eighteen recognized both and
ἔστερξαν· καὶ, ὡς φησὶν ὁ Εὐσέβιος, ὁμοφωνήσαντες καὶ
approved and as says — Eusebius agreeing and
ὁμοδοξήσαντες ἔγραφον· πέντε δὲ μόνοι οὐ προσεδέξαντο,
of-one-opinion they-signed five and only not accepted
τῆς λέξεως τοῦ ὁμοουσίου ἐπιλαβόμενοι, Εὐσέβιός
the word the of-one-substance having-objected-to Eusebius
τε ὁ Νικομηδείας ἐπίσκοπος, καὶ Θέογνις Νικαίας,
both the of-Nicomedia bishop and Theognis of-Nicaea
Μάρις Χαλκηδόνος, Θεωνᾶς Μαρμαρικῆς, Σεκοῦνδος
Maris of-Chalcedon Theonas of-Marmarica Secundus
Πτολεμαΐδος. Ἐπεὶ γὰρ ἔφασαν ὁμοούσιον εἶναι, ὃ ἔκ
of-Ptolemais since for they-said of-one-substance to-be what from
τινος ἐστὶν, ἢ κατὰ μερισμὸν, ἢ κατὰ ῥεῦσιν, ἢ κατὰ
something is either by division or by flowing or by

προβολήν· κατὰ προβολὴν μὲν, ὡς ἐκ ῥιζῶν βλάστημα·
emission by emission indeed as from roots shoot
κατὰ δὲ ῥεῦσιν, ὡς οἱ πατρικοὶ παῖδες· κατὰ μερισμὸν
by and flowing as the paternal children by division
δὲ, ὡς βώλου χρυσίδες δύο ἢ τρεῖς· κατ᾽ οὐδὲν δὲ τούτων
and as of-a-lump gold-pieces two or three in none and of-these
ἔστιν ὁ Υἱός· διὰ τοῦτο οὐ συγκατατίθεσθαι τῇ πίστει
is the Son for this not to-assent to-the faith
ἔλεγον· πολλὰ οὖν τὴν λέξιν τοῦ ὁμοουσίου σκώψαντες,
they-said much then the word the of-one-substance having-mocked
τῇ καθαιρέσει Ἀρείου ὑπογράψαι οὐκ ἠβουλήθησαν.
to-the deposition of-Arius to-subscribe not they-wished
Διόπερ ἡ σύνοδος Ἄρειον μὲν καὶ τοὺς ὁμοδόξους αὐτοῦ
wherefore the synod Arius indeed and the of-one-opinion his
ἀνεθεμάτισεν ἅπαντας, προσθέντες μήτε ἐπιβαίνειν τῆς
anathematized all having-added neither to-set-foot-in —
Ἀλεξανδρείας αὐτόν· βασιλέως δὲ πρόσταγμα, καὶ αὐτὸν
Alexandria him of-(the)-emperor and (the)-order both him
καὶ τοὺς περὶ Εὐσέβιον καὶ Θέογνιν, εἰς ἐξορίαν ἀπέστειλεν.
and those about Eusebius and Theognis into exile sent
Εὐσέβιος μὲν οὖν καὶ Θέογνις μικρὸν ὕστερον μετὰ
Eusebius indeed then and Theognis a-little later after
τὴν ἐξορίαν βιβλίον μετανοίας ἐπιδόντες, τῇ πίστει τοῦ
the exile book of-repentance having-given-in to-the faith of-the
‘ὁμοουσίου’ συνέθεντο, ὡς προϊόντες δηλώσομεν· τότε δὲ
of-one-substance assented as proceeding we-will-show then and
ἐν τῇ συνόδῳ, Εὐσέβιος ὁ τὴν Παμφίλου προσωνυμίαν
in the synod Eusebius the(-one) the of-Pamphilus surname
ἔχων, καὶ τῆς ἐν Παλαιστίνῃ Καισαρείας τὴν ἐπισκοπὴν
having and of-the in Palestine Caesarea the episcopate
κεκληρωμένος, μικρὸν ἐπιστήσας, καὶ διασκεψάμενος εἰ
having-been-allotted a-little having-paused and having-considered whether

δεῖ προσδέξασθαι τὸν ὅρον τῆς πίστεως, οὕτως ἅμα
one-must to-accept the definition of-the faith thus with
τοῖς πολλοῖς πᾶσι συνήνεσέν τε καὶ συνυπέγραψεν· καὶ
the many all agreed both and subscribed and
τῷ ὑπ᾽ αὐτὸν λαῷ ἔγγραφον τὸν ὅρον τῆς πίστεως
to-the under him people in-writing the definition of-the faith
διεπέμψατο, τὴν τοῦ ‘ὁμοουσίου’ λέξιν ἑρμηνεύσας, ἵνα
sent the of-the of-one-substance word having-interpreted so-that
μηδὲ ὅλως τις ὑπόνοιαν ἀνθ᾽ ὧν ἐπέστησεν ἔχῃ περὶ
not at-all anyone suspicion for what he-paused might-have about
αὐτοῦ. Ἔστι δὲ αὐτὰ τοῦ Εὐσεβίου τὰ γραφέντα, κατὰ
him are and the-very — of-Eusebius the written(-words) by
λέξιν τάδε. Τὰ περὶ τῆς ἐκκλησιαστικῆς πίστεως
word these the(-things) about the ecclesiastical faith
πραγματευθέντα κατὰ τὴν μεγάλην σύνοδον τὴν ἐν
transacted at the great synod the(-one) at
Νικαίᾳ συγκροτηθεῖσαν εἰκὸς μὲν καὶ ὑμᾶς, ἀγαπητοὶ,
Nicaea convened likely indeed also you beloved
μεμαθηκέναι, τῆς φήμης προτρέχειν εἰωθυίας τὸν περὶ
to-have-learned the report to-run-ahead being-wont-to the about
τῶν πραττομένων ἀκριβῆ λόγον.
the(-things) being-done accurate account
Ἀλλ᾽ ἵνα μὴ ἐκ μόνης τοιαύτης ἀκοῆς τὰ
but so-that not from only such hearing the(-things)
τῆς ἀληθείας ἑτεροίως ὑμῖν ἀπαγγέλληται, ἀναγκαίως
of-the truth otherwise to-you may-be-reported necessarily
διεπεμψάμεθα ὑμῖν πρῶτον μὲν τὴν ὑφ᾽ ἡμῶν προτεθεῖσαν
we-sent to-you first indeed the by us set-forth
περὶ τῆς πίστεως γραφὴν, ἔπειτα τὴν δευτέραν, ἣν ταῖς
about the faith writing then the second which to-the
ἡμετέραις φωναῖς προσθήκας ἐπιβαλόντες ἐκδεδώκασι.
our words additions having-put-on they-have-issued

Τὸ μὲν οὖν παρ᾽ ἡμῶν γράμμα, ἐπὶ παρουσίᾳ τοῦ
the indeed then from us letter in (the)-presence of-the
θεοφιλεστάτου ἡμῶν βασιλέως ἀναγνωσθὲν, εὖ τε ἔχειν
most-God-beloved our emperor read well both to-be
καὶ δοκίμως ἀποφανθὲν, τοῦτον ἔχει τὸν τρόπον· Καθὼς
and approvedly having-been-declared this has the way as
παρελάβομεν παρὰ τῶν πρὸ ἡμῶν ἐπισκόπων, καὶ ἐν τῇ
we-received from the before us bishops both in the
κατηχήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνομεν, καὶ καθὼς
catechesis and when the washing we-received and as
ἀπὸ τῶν θείων γραφῶν μεμαθήκαμεν, καὶ ὡς ἐν τῷ
from the divine scriptures we-have-learned and as in the
πρεσβυτερίῳ, καὶ ἐν αὐτῇ τῇ ἐπισκοπῇ ἐπιστεύσαμέν τε
presbyterate and in the-very the episcopate we-believed both
καὶ ἐδιδάσκομεν, οὕτω καὶ νῦν πιστεύοντες, τὴν ἡμετέραν
and we-taught so also now believing the our
πίστιν ὑμῖν προσαναφέρομεν. Ἔστι δὲ αὕτη· Πιστεύομεν
faith to-you we-refer is and this we-believe
εἰς ἕνα Θεὸν, Πατέρα παντοκράτορα, τὸν τῶν ἁπάντων
in one God Father almighty the of-the all
ὁρατῶν τε καὶ ἀοράτων ποιητήν· καὶ εἰς ἕνα Κύριον
visible both and invisible maker and in one Lord
Ἰησοῦν Χριστὸν, τὸν τοῦ Θεοῦ Λόγον, Θεὸν ἐκ Θεοῦ, φῶς
Jesus Christ the — of-God Word God of God light
ἐκ φωτὸς, ζωὴν ἐκ ζωῆς, Υἱὸν μονογενῆ, πρωτότοκον
of light life of life Son only-begotten firstborn
πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ Θεοῦ
of-all creation before all the ages from — God
Πατρὸς γεγεννημένον· δι᾽ οὗ καὶ ἐγένετο τὰ πάντα,
Father begotten through whom also came-to-be the all(-things)
τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν
the(-one) for the our salvation having-been-made-flesh and among

ἀνθρώποις πολιτευσάμενον· καὶ παθόντα, καὶ ἀναστάντα
men having-lived and having-suffered and having-risen
τῇ τρίτῃ ἡμέρᾳ· καὶ ἀνελθόντα πρὸς τὸν πατέρα,
on-the third day and having-ascended to the father
καὶ ἥξοντα πάλιν ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς.
and going-to-come again in glory to-judge living and dead
Πιστεύομεν καὶ εἰς ἓν Πνεῦμα Ἅγιον. Τούτων ἕκαστον
we-believe also in one Spirit Holy of-these each
εἶναι καὶ ὑπάρχειν πιστεύοντες, Πατέρα ἀληθῶς Πατέρα,
to-be and to-exist believing Father truly Father
καὶ Υἱὸν ἀληθῶς Υἱόν, καὶ Πνεῦμα Ἅγιον ἀληθῶς Ἅγιον
and Son truly Son and Spirit Holy truly Holy
Πνεῦμα· καθὼς καὶ ὁ Κύριος ἡμῶν ἀποστέλλων εἰς
Spirit as also the Lord our sending to
τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητὰς, εἶπε· ‘Πορευθέντες
the preaching the his-own disciples said having-gone
μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς
make-disciples all the nations baptizing them into
τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου
the name of-the Father and of-the Son and of-the Holy
Πνεύματος.’’’ Περὶ ὧν καὶ διαβεβαιούμεθα οὕτως
Spirit about which(-things) also we-affirm thus
ἔχειν, καὶ οὕτω φρονεῖν, καὶ πάλαι οὕτως ἐσχηκέναι, καὶ
to-hold and thus to-think and long-ago thus to-have-held and
μέχρι θανάτου οὕτω σχήσειν, καὶ ἐν αὐτῇ ἐνίστασθαι τῇ
until death thus to-hold and in the-very to-stand-firm the
πίστει, ἀναθεματίζοντες πᾶσαν αἵρεσιν ἄθεον· ταῦτα ἀπὸ
faith anathematizing every heresy godless these-things from
καρδίας καὶ ψυχῆς πάντα πεφρονηκέναι, ἐξ οὗπερ
heart and soul all to-have-thought from which-very(-time)
ἴσμεν ἑαυτοὺς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας,
we-know ourselves and now to-think both and to-say from truth

ἐπὶ τοῦ Θεοῦ τοῦ παντοκράτορος, καὶ τοῦ Κυρίου ἡμῶν
before — God the almighty and the Lord our
Ἰησοῦ Χριστοῦ μαρτυρούμεθα· δεικνύναι ἔχοντες δι'
Jesus Christ we-testify to-show being-able through
ἀποδείξεων, καὶ πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρεληλυθότας
proofs and to-persuade you that also the past
χρόνους οὕτως ἐπιστεύομέν τε καὶ ἐκηρύσσομεν ὁμοίως.
times thus we-believed both and we-preached alike
Ταύτης ὑφ' ἡμῶν ἐκτεθείσης τῆς πίστεως, οὐδενὶ παρῆν
this by us set-forth the faith to-no-one was-present
ἀντιλογίας τόπος. Ἀλλ' αὐτός τε πρῶτος ὁ θεοφιλέστατος
of-contradiction room but himself both first the most-God-beloved
ἡμῶν βασιλεὺς, ὀρθότατα περιέχειν αὐτὴν ἐμαρτύρησεν·
our emperor most-rightly to-contain it testified
οὕτω τε καὶ ἑαυτὸν φρονεῖν ἐμαρτύρατο, καὶ ταύτῃ τοὺς
thus both also himself to-think testified and to-this the
πάντας συγκαταθέσθαι, καὶ ὑπογράφειν τοῖς δόγμασι,
all to-assent and to-subscribe to-the doctrines
καὶ συμφωνεῖν τούτοις αὐτοῖς παρεκελεύετο, ἑνὸς μόνου
and to-agree with-these the-very exhorted one only
προσεγγραφέντος ῥήματος τοῦ 'ὁμοουσίου.' Ὃ καὶ αὐτὸς
added word the of-one-substance which also himself
ἡρμήνευσε λέγων, ὅτι μὴ κατὰ τὰ τῶν σωμάτων
interpreted saying that not according-to the of-the bodies
πάθη λέγοι τὸ 'ὁμοούσιον,' οὔτε οὖν κατὰ διαίρεσιν,
affections he-meant the of-one-substance neither then by division
οὔτε κατά τινα ἀποτομὴν ἐκ τοῦ πατρὸς ὑποστῆναι·
nor by any severance from the father to-subsist
μήτε γὰρ δύνασθαι τὴν ἄϋλον καὶ νοερὰν καὶ ἀσώματον
neither for to-be-able the immaterial and intellectual and incorporeal
φύσιν σωματικόν τι πάθος ὑφίστασθαι· θείοις δὲ καὶ
nature bodily any affection to-undergo in-divine and also

ἀπορρήτοις ῥήμασι προσήκει τὰ τοιαῦτα νοεῖν. Καὶ
ineffable words it-befits the such(-things) to-understand and
ὁ μὲν σοφώτατος καὶ εὐσεβὴς ἡμῶν βασιλεὺς τοιάδε
the indeed most-wise and pious our emperor such(-things)
ἐφιλοσόφει· οἱ δὲ, προφάσει τοῦ ‘ὁμοουσίου,’ τήνδε τὴν
philosophized they and on-pretext of-the of-one-substance this the
γραφὴν πεποιήκασι. ΤΟ ΜΑΘΗΜΑ. Πιστεύομεν εἰς ἕνα
writing have-made THE TEACHING we-believe in one
Θεὸν Πατέρα παντοκράτορα, πάντων ὁρατῶν τε καὶ
God Father almighty of-all visible both and
ἀοράτων ποιητήν· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν,
invisible maker and in one Lord Jesus Christ
τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ,
the Son — of-God begotten of the Father only-begotten
τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρός· Θεὸν ἐκ Θεοῦ, φῶς
that-is of the substance of-the Father God of God light
ἐκ φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ
of light God true of God true begotten not
ποιηθέντα· ὁμοούσιον τῷ Πατρί· δι’ οὗ τὰ πάντα
made of-one-substance with-the Father through whom the all(-things)
ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐν τῇ γῇ·
came-to-be the(-things) both in the heaven and the(-things) on the earth
τὸν δι’ ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν
the(-one) for us the men and for the our
σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, ἐνανθρωπήσαντα,
salvation having-come-down and having-been-made-flesh having-become-man
παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα
having-suffered and having-risen on-the third day having-ascended
εἰς τοὺς οὐρανούς· ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.
into the heavens coming to-judge living and dead
Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον. Τοὺς δὲ λέγοντας, ‘ἦν
and in the Spirit the Holy those and saying there-was

ποτὲ ὅτε οὐκ ἦν,' ἢ 'οὐκ ἦν πρὶν γεννηθῆναι,' ἢ 'ἐξ
once when not he-was or not he-was before to-be-begotten or from
οὐκ ὄντων ἐγένετο,' ἢ 'ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας
not being(-things) he-came-to-be or of other hypostasis or substance
φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτὸν, ἢ ἀλλοιωτὸν
asserting to-be or created or changeable or alterable
τὸν Υἱὸν τοῦ Θεοῦ,' τούτους ἀναθεματίζει ἡ καθολικὴ
the Son — of-God these anathematizes the catholic
καὶ ἀποστολικὴ τοῦ Θεοῦ ἐκκλησία. Καὶ δὴ ταύτης τῆς
and apostolic — of-God church and indeed this the
γραφῆς ὑπ' αὐτῶν ὑπαγορευθείσης, ὅπως εἴρηται αὐτοῖς τὸ
writing by them dictated how was-said by-them the
'ἐκ τῆς οὐσίας τοῦ Πατρὸς,' καὶ τὸ 'τῷ Πατρὶ ὁμοούσιον,'
of the substance of-the Father and the with-the Father of-one-substance
οὐκ ἀνεξέταστον αὐτοῖς καταλιμπάνομεν. Ἐπερωτήσεις
not unexamined to-them we-leave questions
τοιγαροῦν καὶ ἀποκρίσεις ἐντεῦθεν ἀνεκινοῦντο, ἐβασάνιζέν
accordingly and answers thereupon were-raised tested
τε ὁ λόγος τὴν διάνοιαν τῶν εἰρημένων· καὶ δὴ
and the reason the sense of-the(-things) said and indeed
καὶ τὸ 'ἐκ τῆς οὐσίας' ὡμολόγητο πρὸς αὐτῶν, δηλωτικὸν
also the of the substance was-confessed by them indicative
εἶναι τοῦ ἐκ μὲν τοῦ Πατρὸς εἶναι, οὐ μὴν ὡς
to-be of-the from indeed the Father to-be not however as
μέρος ὑπάρχειν τοῦ Πατρός· ταύτῃ δὲ καὶ ἡμῖν ἐδόκει
part to-exist of-the Father in-this-way and also to-us it-seemed
καλῶς ἔχειν συγκατατίθεσθαι τῇ διανοίᾳ, τῆς εὐσεβοῦς
well to-be to-assent to-the sense of-the pious
διδασκαλίας ὑπαγορευούσης ἐκ τοῦ Πατρὸς εἶναι τὸν
teaching dictating from the Father to-be the
υἱὸν, οὐ μὴν μέρος τῆς οὐσίας αὐτοῦ τυγχάνειν.
son not however part of-the substance his to-be

Διόπερ τῇ διανοίᾳ καὶ αὐτοὶ συντιθέμεθα, οὐδὲ τὴν
wherefore to-the sense also ourselves assent not-even the
φωνὴν τοῦ ‘ὁμοουσίου’ παραιτούμενοι, τοῦ τῆς εἰρήνης
word of-the of-one-substance refusing the of-the peace
σκοποῦ πρὸ ὀφθαλμῶν ἡμῖν κειμένου, καὶ τοῦ μὴ τῆς
aim before eyes for-us lying and of-the not from-the
ὀρθῆς ἐκπεσεῖν διανοίας. Κατὰ τὰ αὐτὰ δὲ, καὶ τὸ
right to-fall-away sense in the same(-way) and also the
‘γεννηθέντα καὶ οὐ ποιηθέντα’ κατεδεξάμεθα, ἐπειδὴ τὸ
begotten and not made we-accepted since the
ποιηθὲν κοινὸν ἔφασκον εἶναι πρόσρημα τῶν λοιπῶν
made common they-said to-be appellation of-the other
κτισμάτων, τῶν διὰ τοῦ Υἱοῦ γενομένων, ὧν
creatures of-the(-ones) through the Son having-come-to-be to-which
οὐδὲν ὅμοιον ἔχειν τὸν Υἱόν· διὸ δὴ μὴ εἶναι
nothing like to-have the Son wherefore indeed not to-be
αὐτὸν ποίημα, τοῖς δι’ αὐτοῦ γενομένοις ὅμοιον·
him thing-made to-the(-things) through him having-come-to-be like
κρείττονος δὲ ἢ κατὰ πᾶν ποίημα τυγχάνειν οὐσίας, ἣν
of-higher and than in every thing-made to-be substance which
ἐκ τοῦ Πατρὸς γεγεννῆσθαι διδάσκει τὰ θεῖα λόγια, τοῦ
from the Father to-have-been-begotten teach the divine oracles the
τρόπου τῆς γεννήσεως ἀνεκφράστου καὶ ἀνεπιλογίστου
manner of-the begetting inexpressible and incalculable
πάσῃ γενητῇ φύσει τυγχάνοντος. Οὕτω δὲ καὶ τὸ
to-every created nature being thus and also the
‘ὁμοούσιον εἶναι τοῦ Πατρὸς’ τὸν Υἱὸν ἐξεταζόμενος ὁ
of-one-substance to-be with-the Father the Son examined the
λόγος συνίστησιν, οὐ κατὰ τὸν τῶν σωμάτων τρόπον,
reason establishes not according-to the of-the bodies manner
οὐδὲ τοῖς θνητοῖς ζῴοις παραπλησίως· οὔτε γὰρ κατὰ
nor to-the mortal animals similarly neither for by

διαίρεσιν τῆς οὐσίας, οὔτε κατὰ ἀποτομὴν, ἢ ἀλλοίωσιν
division of-the substance nor by severance or alteration
τῆς τοῦ Πατρὸς οὐσίας τε καὶ δυνάμεως· τούτων γὰρ
of-the of-the Father substance both and power of-these for
πάντων ἀλλοτρίαν εἶναι τὴν ἀγέννητον φύσιν τοῦ Πατρός·
all alien to-be the unbegotten nature of-the Father
παραστατικὸν δὲ εἶναι ‘τῷ Πατρὶ τὸ ὁμοούσιον,’
indicative and to-be with-the Father the of-one-substance
τὸ μηδεμίαν ἐμφέρειαν πρὸς τὰ γενητὰ κτίσματα τὸν
the no likeness to the created creatures the
Υἱὸν τοῦ Θεοῦ ἐμφαίνειν· μόνῳ δὲ τῷ Πατρὶ τῷ
Son — of-God to-show only and to-the Father the(-one)
γεγεννηκότι κατὰ πάντα τρόπον ἀφωμοιῶσθαι, καὶ μὴ
having-begotten in every way to-have-been-made-like and not
εἶναι ἐξ ἑτέρας τὲ ὑποστάσεως καὶ οὐσίας, ἀλλ’ ἐκ
to-be of other both hypostasis and substance but from
τοῦ Πατρός. Ὧι καὶ αὐτῷ τοῦτον ἑρμηνευθέντι τὸν
the Father to-which also itself in-this interpreted the
τρόπον, καλῶς ἔχειν ἐφάνη συγκαταθέσθαι· ἐπεὶ καὶ τῶν
way well to-be it-seemed to-assent since also of-the
παλαιῶν τινὰς λογίους καὶ ἐπιφανεῖς ἐπισκόπους καὶ
ancient some learned and illustrious bishops and
συγγραφέας ἔγνωμεν, ἐπὶ τῆς τοῦ Πατρὸς καὶ Υἱοῦ
writers we-know in the of-the Father and Son
θεολογίας τῷ τοῦ ‘ὁμοουσίου’ συγχρησαμένους ὀνόματι.
theology the of-the of-one-substance having-used name
Ταῦτα μὲν οὖν περὶ τῆς ἐκτεθείσης εἰρήσθω πίστεως,
these-things indeed then about the set-forth let-be-said faith
ᾗ συνεφωνήσαμεν οἱ πάντες οὐκ ἀνεξετάστως,
with-which we-agreed the all not without-examination
ἀλλὰ κατὰ τὰς ἀποδοθείσας διανοίας, ἐπ’ αὐτοῦ τοῦ
but according-to the given senses before himself the

θεοφιλεστάτου βασιλέως ἐξετασθείσας, καὶ τοῖς εἰρημένοις
most-God-beloved emperor examined and with-the stated
λογισμοῖς συνομολογηθείσας· καὶ τὸν ἀναθεματισμὸν δὲ
reasonings agreed and the anathema too
τὸν μετὰ τὴν πίστιν πρὸς αὐτῶν ἐκτεθέντα, ἄλυπον
the(-one) after the faith by them set-forth harmless
εἶναι ἡγησάμεθα, διὰ τὸ ἀπείργειν ἀγράφοις χρήσασθαι
to-be we-considered because-of the to-forbid unwritten to-use
φωναῖς· διὸ σχεδὸν ἡ πᾶσα γέγονε σύγχυσίς
words because-of-which nearly the whole has-come-about confusion
τε καὶ ἀκαταστασία τῶν ἐκκλησιῶν. Μηδεμιᾶς γοῦν
both and disorder of-the churches no at-any-rate
θεοπνεύστου γραφῆς τῷ ‘ἐξ οὐκ ὄντων,’ καὶ τῷ ‘ἦν
God-inspired scripture the from not being(-things) and the there-was
ποτὲ ὅτε οὐκ ἦν,’ καὶ τοῖς ἑξῆς ἐπιλεγομένοις κεχρημένης,
once when not he-was and the next added(-phrases) having-used
οὐκ εὔλογον ἐφάνη ταῦτα λέγειν καὶ διδάσκειν· ᾧ καὶ
not reasonable it-seemed these-things to-say and to-teach with-which also
αὐτῷ καλῶς δόξαντι συνεθέμεθα, ἐπεὶ μηδὲ ἐν τῷ πρὸ
itself well having-seemed we-agreed since not-even in the before
τούτου χρόνῳ, τούτοις εἰώθαμεν χρῆσθαι τοῖς ῥήμασι.....
this time these we-were-accustomed to-use the words
Ταῦτα ὑμῖν ἀναγκαίως διεπεμψάμεθα, ἀγαπητοὶ, τὸ
these-things to-you necessarily we-sent beloved the
κεκριμένον τῆς ἡμετέρας ἐξετάσεώς τε καὶ συγκαταθέσεως
decided of-the our examination both and assent
φανερὸν ὑμῖν καθιστῶντες· καὶ, ὡς εὐλόγως, τότε μὲν
clear to-you making and that reasonably then indeed
καὶ μέχρι ὑστάτης ὥρας ἐνιστάμεθα, ὅθ’ ἡμῖν τὰ
even until last hour we-objected when to-us the(-things)
ἑτεροίως γραφέντα προσέκοπτεν· τότε δὲ ἀφιλονείκως
otherwise written gave-offense then and without-contention

τὰ μὴ λυποῦντα κατεδεξάμεθα, ὅτε ἡμῖν εὐγνωμόνως
the(-things) not grieving we-accepted when to-us fairly
ἐξετάζουσι τῶν λόγων τὴν διάνοιαν ἐφάνη συντρέχειν
examining of-the words the sense it-seemed to-agree
τοῖς ὑφ' ἡμῶν αὐτῶν ἐν τῇ προεκτεθείσῃ πίστει
with-the(-things) by us ourselves in the before-set-forth faith
ὡμολογημένοις. Τοιαῦτα μὲν ὁ τοῦ Παμφίλου Εὐσέβιος
confessed such(-things) indeed the — of-Pamphilus Eusebius
εἰς τὴν Παλαιστίνης Καισάρειαν διεπέμψατο. Καὶ τῇ
to the of-Palestine Caesarea sent and to-the
Ἀλεξανδρέων δὲ ἐκκλησίᾳ, καὶ τοῖς ἐν Αἰγύπτῳ καὶ Λιβύῃ
of-Alexandrians too church and to-those in Egypt and Libya
καὶ Πενταπόλει, κοινῇ ψήφῳ τάδε ἡ σύνοδος ἔγραψεν.
and Pentapolis by-common vote these-things the synod wrote

III · THE LETTERS OF THE COUNCIL

Socrates gives the synod's letter to the church of Alexandria: Arius is anathematized, Melitius keeps his title but loses his power, and Easter is to be kept on one day by all. He adds Constantine's letters on the council, against Arius' books, on the common Easter, on the churches and copies of the Scriptures, and against Eusebius and Theognis.

9 Ἐπιστολὴ τῆς συνόδου, περὶ ὧν ὥρισεν ἡ σύνοδος· καὶ
letter of-the synod about what decreed the synod and
ὡς καθῃρέθη Ἄρειος, καὶ οἱ ὁμοφρονοῦντες αὐτῷ.
how was-deposed Arius and those thinking-alike with-him
Τῇ ἁγίᾳ Θεοῦ χάριτι, καὶ μεγάλῃ Ἀλεξανδρέων ἐκκλησίᾳ,
to-the holy of-God by-grace and great of-Alexandrians church
καὶ τοῖς κατ' Αἴγυπτον, καὶ Λιβύην καὶ Πεντάπολιν
and to-those throughout Egypt and Libya and Pentapolis

ἀγαπητοῖς ἀδελφοῖς, οἱ ἐν Νικαίᾳ συναχθέντες, καὶ τὴν
beloved brothers the at Nicaea gathered and the
μεγάλην καὶ ἁγίαν σύνοδον συγκροτήσαντες ἐπίσκοποι·
great and holy synod having-convened bishops
ἐν Κυρίῳ χαίρειν. Ἐπειδὴ τῆς τοῦ Θεοῦ χάριτος, καὶ
in (the)-Lord greeting since the — of-God grace and
τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου συναγαγόντος
the most-God-beloved emperor Constantine having-gathered
ἡμᾶς ἐκ διαφόρων πόλεών τε καὶ ἐπαρχιῶν, μεγάλη
us from various cities both and provinces great
καὶ ἁγία σύνοδος ἐν Νικαίᾳ συνεκροτήθη, ἐξ ἅπαντος
and holy synod at Nicaea was-convened from every(-reason)
ἀναγκαῖον ἐφάνη, παρὰ τῆς ἱερᾶς συνόδου καὶ πρὸς ὑμᾶς
necessary it-seemed by the holy synod also to you
ἐπιστεῖλαι γράμματα· ἵν' εἰδέναι ἔχοιτε τίνα μὲν
to-send letters so-that to-know you-may-be-able what indeed
ἐκινήθη καὶ ἐξητάσθη, τίνα δὲ ἔδοξε καὶ ἐκρατύνθη.
was-moved and was-examined what and was-decreed and was-confirmed
Πρῶτον μὲν οὖν ἐξ ἁπάντων ἐξητάσθη τὰ κατὰ
first indeed then before all was-examined the(-matters) concerning
τὴν ἀσέβειαν καὶ τὴν παρανομίαν Ἀρείου καὶ τῶν
the impiety and the lawlessness of-Arius and of-those
σὺν αὐτῷ ἐπὶ παρουσίᾳ τοῦ θεοφιλεστάτου βασιλέως
with him in (the)-presence of-the most-God-beloved emperor
Κωνσταντίνου· καὶ παμψηφεὶ ἔδοξεν ἀναθεματισθῆναι
Constantine and unanimously it-was-decreed to-be-anathematized
τὴν ἀσεβῆ αὐτοῦ δόξαν, καὶ τὰ ῥήματα καὶ τὰ ὀνόματα
the impious his opinion and the words and the names
τὰ βλάσφημα, οἷς ἐκέχρητο βλασφημῶν, τὸν Υἱὸν
the blasphemous which he-had-used blaspheming the Son
τοῦ Θεοῦ λέγων 'ἐξ οὐκ ὄντων,' καὶ 'εἶναι ποτὲ
— of-God saying from not being(-things) and to-be once

ὅτε οὐκ ἦν,᾽ καὶ αὐτεξουσιότητι κακίας καὶ ἀρετῆς
when not he-was and by-free-will of-vice and of-virtue
δεκτικὸν τὸν Υἱὸν τοῦ Θεοῦ λέγοντος, καὶ κτίσμα καὶ
capable the Son — of-God saying and creature and
ποίημα ὀνομάζοντος, ἅπαντα ταῦτα ἀνεθεμάτισεν ἡ ἁγία
thing-made naming all these anathematized the holy
σύνοδος, οὐδὲ ὅσον ἀκοῦσαι τῆς ἀσεβοῦς δόξης ἢ
synod not-even so-much-as to-hear of-the impious opinion or
ἀπονοίας, καὶ τῶν βλασφήμων ῥημάτων, ἀνασχομένη.
madness and of-the blasphemous words enduring
Καὶ τὰ μὲν κατ᾽ ἐκεῖνον οἵου τέλους τετύχηκε,
and the(-things) indeed concerning him what end he-has-met
πάντως ἢ ἀκηκόατε ἢ ἀκούσεσθε, ἵνα μὴ δόξωμεν
surely either you-have-heard or you-will-hear so-that not we-may-seem
ἐπεμβαίνειν ἀνδρὶ δι᾽ οἰκείαν ἁμαρτίαν ἄξια τὰ ἐπίχειρα
to-trample-on a-man for own sin worthy the wages
κομισαμένῳ. Τοσοῦτον δὲ ἴσχυσε αὐτοῦ ἡ ἀσέβεια, ὡς καὶ
having-received so-much and prevailed his the impiety as even
παραπολέσαι Θεωνᾶν ἀπὸ Μαρμαρικῆς, καὶ Σεκοῦνδον
to-destroy-with(-him) Theonas from Marmarica and Secundus
ἀπὸ Πτολεμαΐδος· τῶν γὰρ αὐτῶν κἀκεῖνοι τετυχήκασιν.
from Ptolemais the for same also-those have-met
Ἀλλ᾽ ἐπειδὴ ἡ τοῦ Θεοῦ χάρις τῆς μὲν κακοδοξίας
but since the — of-God grace from-the indeed false-belief
ἐκείνης καὶ ἀσεβείας καὶ τῆς βλασφημίας, καὶ τῶν
that and impiety and of-the blasphemy and of-the
προσώπων τῶν τολμησάντων διάστασιν καὶ διαίρεσιν
persons of-the(-ones) having-dared division and separation
ποιήσασθαι τοῦ εἰρηνευομένου ἄνωθεν λαοῦ, ἠλευθέρωσεν
to-make of-the at-peace from-of-old people freed
ἡμᾶς, ἐλείπετο δὲ τὸ κατὰ τὴν προπέτειαν
us there-remained and the(-matter) concerning the rashness

Μελιτίου, καὶ τῶν ὑπ᾽ αὐτοῦ χειροτονηθέντων· καὶ περὶ
of-Melitius and of-those by him ordained and about
τούτου τοῦ μέρους ἃ ἔδοξε τῇ συνόδῳ, ἐμφανίζομεν
this the part what was-decreed by-the synod we-make-known
ὑμῖν, ἀγαπητοὶ ἀδελφοί. Ἔδοξεν οὖν Μελίτιον μὲν,
to-you beloved brothers it-was-decreed then Melitius indeed
φιλανθρωπότερον κινηθείσης τῆς συνόδου, — κατὰ γὰρ
more-humanely having-been-moved the synod by for
τὸν ἀκριβῆ λόγον οὐδεμιᾶς συγγνώμης ἄξιος ἦν, — μένειν
the strict reckoning of-no pardon worthy he-was to-remain
ἐν τῇ πόλει ἑαυτοῦ, καὶ μηδεμίαν ἐξουσίαν ἔχειν αὐτὸν
in the city his-own and no authority to-have him
μήτε χειροθετεῖν, μήτε προχειρίζεσθαι, μήτε ἐν χώρᾳ
neither to-lay-on-hands nor to-appoint nor in country
μήτε ἐν πόλει ἑτέρᾳ φαίνεσθαι ταύτης τῆς προφάσεως
nor in city other to-appear this the pretext
ἕνεκα· ψιλὸν δὲ τὸ ὄνομα τῆς τιμῆς κεκτῆσθα.
for-the-sake bare and the name of-the rank to-possess
Τοὺς δὲ ὑπ᾽ αὐτοῦ κατασταθέντας, μυστικωτέρᾳ χειροτονίᾳ
those and by him appointed by-more-mystical ordination
βεβαιωθέντας κοινωνῆσαι ἐπὶ τούτοις, ἐφ᾽ ᾧτε
confirmed to-be-admitted-to-communion on these(-terms) on which-condition
ἔχειν μὲν αὐτοὺς τὴν τιμὴν καὶ λειτουργίαν, δευτέρους δὲ
to-have indeed them the rank and ministry second and
εἶναι ἐξάπαντος πάντων τῶν ἐν ἑκάστῃ παροικίᾳ τε
to-be altogether to-all of-the(-ones) in each parish both
καὶ ἐκκλησίᾳ ἐξεταζομένων, τῶν ὑπὸ τοῦ τιμιωτάτου
and church enrolled of-the(-ones) by the most-honored
καὶ συλλειτουργοῦ ἡμῶν Ἀλεξάνδρου προκεχειρισμένων·
and fellow-minister our Alexander appointed
ὥστε τούτοις μηδεμίαν ἐξουσίαν εἶναι τοὺς ἀρέσκοντας
so-that to-these no authority to-be the(-ones) pleasing

αὐτοῖς προχειρίζεσθαι, ἢ ὑποβάλλειν ὀνόματα, ἢ ὅλως
to-them to-appoint or to-propose names or at-all
ποιεῖν τι χωρὶς γνώμης τῶν τῆς καθολικῆς ἐκκλησίας
to-do anything without judgment of-the of-the catholic church
ἐπισκόπων, τῶν ὑπὸ Ἀλέξανδρον. Τοὺς δὲ χάριτι Θεοῦ
bishops of-the(-ones) under Alexander those and by-grace of-God
καὶ εὐχαῖς ὑμετέραις ἐν μηδενὶ σχίσματι εὑρεθέντας, ἀλλὰ
and by-prayers your in no schism found but
ἀκηλιδώτους ἐν τῇ καθολικῇ ἐκκλησίᾳ ὄντας, καὶ ἐξουσίαν
spotless in the catholic church being both authority
ἔχειν προχειρίζεσθαι καὶ ὀνόματα ἐπιλέγεσθαι τῶν
to-have to-appoint and names to-select of-the(-ones)
ἀξίων τοῦ κλήρου, καὶ ὅλως πάντα ποιεῖν κατὰ νόμον
worthy of-the clergy and in-general all(-things) to-do according-to law
καὶ θεσμὸν τὸν ἐκκλησιαστικόν. Εἰ δέ τινας συμβαίη
and ordinance the ecclesiastical if and some it-should-happen
ἀναπαύσασθαι τῶν ἐν τῇ ἐκκλησίᾳ, τηνικαῦτα
to-rest of-the(-ones) in the church then
προσαναβαίνειν εἰς τὴν τιμὴν τοῦ τετελευτηκότος τοὺς
to-advance to the rank of-the(-one) having-died those
ἄρτι προσληφθέντας, μόνον εἰ ἄξιοι φαίνοιντο, καὶ ὁ
lately admitted only if worthy they-should-appear and the
λαὸς αἱροῖτο, συνεπιψηφίζοντος αὐτῷ καὶ ἐπισφραγίζοντος
people should-choose voting-with him and sealing
τοῦ τῆς Ἀλεξανδρείας ἐπισκόπου. Τοῦτο δὲ τοῖς μὲν
the — of-Alexandria bishop this and to-the indeed
ἄλλοις πᾶσι συνεχωρήθη· ἐπὶ δὲ τοῦ Μελιτίου προσώπου
others all was-granted in and the of-Melitius person
οὐκέτι τὰ αὐτὰ ἔδοξε, διὰ τὴν ἀνέκαθεν αὐτοῦ
no-longer the same was-decreed because-of the from-the-first his
ἀταξίαν, καὶ διὰ τὸ πρόχειρον καὶ προπετὲς τῆς
disorder and because-of the rash and reckless of-the

γνώμης, ἵνα μηδεμία ἐξουσία ἢ αὐθεντία αὐτῷ δοθείη,
mind so-that no authority or power to-him should-be-given
ἀνθρώπῳ δυναμένῳ πάλιν τὰς αὐτὰς ἀταξίας ἐμποιῆσαι.
a-man able again the same disorders to-produce
Ταῦτα ἐστὶ τὰ ἐξαίρετα καὶ διαφέροντα Αἰγύπτῳ, καὶ
these-things are the special and pertaining to-Egypt and
τῇ ἁγιωτάτῃ Ἀλεξανδρέων ἐκκλησίᾳ. Εἰ δέ τι ἄλλο
to-the most-holy of-Alexandrians church if and anything else
ἐκανονίσθη ἢ ἐδογματίσθη, συμπαρόντος τοῦ κυρίου καὶ
was-made-canon or was-decreed being-present-with(-us) the lord and
τιμιωτάτου συλλειτουργοῦ καὶ ἀδελφοῦ ἡμῶν Ἀλεξάνδρου,
most-honored fellow-minister and brother our Alexander
αὐτὸς παρὼν ἀκριβέστερον ἀνοίσει πρὸς ὑμᾶς, ἅτε
himself being-present more-accurately will-report to you inasmuch-as
δὴ καὶ κύριος καὶ κοινωνὸς τῶν γεγενημένων
indeed both lord and partner of-the(-things) having-happened
τυγχάνων. Εὐαγγελιζόμεθα δὲ ὑμῖν, περὶ τῆς συμφωνίας
being we-bring-good-news and to-you about the agreement
τοῦ ἁγιωτάτου Πάσχα, ὅτι ὑμετέραις εὐχαῖς κατωρθώθη
of-the most-holy Easter that by-your prayers was-set-right
καὶ τοῦτο τὸ μέρος· ὥς τε πάντας τοὺς ἐν τῇ ἑῴᾳ
also this the part so as all the in the east
ἀδελφοὺς, τοὺς μετὰ τῶν Ἰουδαίων τὸ πρότερον
brothers the(-ones) with the Jews the formerly
ποιοῦντας, συμφώνως Ῥωμαίοις καὶ ἡμῖν, καὶ πᾶσιν ὑμῖν
keeping(-it) in-agreement with-Romans and with-us and with-all you
τοῖς ἐξ ἀρχαίου μεθ' ἡμῶν φυλάττουσι τὸ Πάσχα, ἐκ
the(-ones) from of-old with us keeping the Easter from
τοῦ δεῦρο ἄγειν. Χαίροντες οὖν ἐπὶ τοῖς κατορθώμασι,
the now(-on) to-keep(-it) rejoicing then at the successes
καὶ τῇ τῆς εἰρήνης συμφωνίᾳ, καὶ ἐπὶ τῷ πᾶσαν
and at-the of-the peace agreement and at the every

αἵρεσιν ἐκκοπῆναι, ἀποδέξασθε μὲν μετὰ μείζονος τιμῆς
heresy to-have-been-cut-off receive indeed with greater honor
καὶ πλείονος ἀγάπης τὸν συλλειτουργὸν ἡμῶν, ὑμῶν
and more love the fellow-minister our your
δὲ ἐπίσκοπον Ἀλέξανδρον, τὸν εὐφράναντα ἡμᾶς ἐν
and bishop Alexander the(-one) having-gladdened us in
τῇ παρουσίᾳ, καὶ ἐν ταύτῃ τῇ ἡλικίᾳ τοσοῦτον πόνον
the presence and at this the age so-great toil
ὑποστάντα ὑπὲρ τοῦ εἰρήνην γενέσθαι καὶ παρ᾽ ὑμῖν.
having-undergone for the peace to-come-about also among you
Εὔχεσθε δὲ ὑπὲρ ἡμῶν ἁπάντων, ἵνα τὰ καλῶς ἔχειν
pray and for us all so-that the(-things) well to-be
δόξαντα, ταῦτα βέβαια μένῃ, διὰ τοῦ παντοκράτορος
having-seemed these firm may-remain through the almighty
Θεοῦ, καὶ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, σὺν
God and through the Lord our Jesus Christ with
Ἁγίῳ Πνεύματι· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν. Ἐν
Holy Spirit to-whom the glory to the ages amen in
ταύτῃ τῇ τῆς συνόδου ἐπιστολῇ φανερὸν καθίστησιν, ὅτι
this the of-the synod letter clear it-makes that
οὐ μόνον Ἄρειον καὶ τοὺς ὁμοδόξους αὐτοῦ ἀνεθεμάτισαν,
not only Arius and the of-one-opinion his they-anathematized
ἀλλὰ καὶ τὰς λέξεις τῆς δόξης αὐτοῦ· καὶ ὅτι περὶ
but also the expressions of-the opinion his and that about
τοῦ Πάσχα ὁμοφρονήσαντες, ἐδέξαντο τὸν αἱρεσιάρχην
the Easter having-agreed they-received the heresiarch
Μελίτιον, τὴν μὲν ἀξίαν τῆς ἐπισκοπῆς ἔχειν αὐτὸν
Melitius the indeed rank of-the episcopate to-have him
συγχωρήσαντες, τὴν δὲ ἐξουσίαν τοῦ πράττειν αὐτὸν
having-allowed the and authority of-the to-act him
τινὰ ὡς ἐπίσκοπον, περιελόντες· δι᾽ ἣν αἰτίαν νομίζω,
anything as bishop having-taken-away for which cause I-think

ἄχρι νῦν κεχωρίσθαι τῆς ἐκκλησίας τοὺς ἐν Αἰγύπτῳ
until now to-have-been-separated from-the church the in Egypt
Μελιτιανούς, ὅτι περιεῖλεν ἡ σύνοδος Μελιτίου τὸ
Melitians because took-away the synod of-Melitius the
δύνασθαι. Ἰστέον δὲ, ὅτι Ἄρειος βιβλίον συνέγραψε
to-be-able one-must-know and that Arius book wrote
περὶ τῆς ἑαυτοῦ δόξης, ὃ ἐπέγραψε Θάλειαν· ἔστι δὲ
about the his-own opinion which be-entitled Thalia is and
ὁ χαρακτὴρ τοῦ βιβλίου χαῦνος καὶ διαλελυμένος, τοῖς
the character of-the book loose and dissolute to-the
Σωταδίοις ἄσμασιν, ἤτοι μέτροις, παραπλήσιος· ὅπερ καὶ
Sotadean songs or meters similar which also
αὐτὸ τότε ἡ σύνοδος ἀπεκήρυξεν. Οὐ μόνη δὲ ἡ σύνοδος
itself then the synod condemned not alone and the synod
τοῦ γράψαι περὶ τῆς γενομένης εἰρήνης ἐφρόντισεν,
of-the to-write about the having-come-about peace took-thought
ἀλλὰ γὰρ καὶ ὁ βασιλεὺς Κωνσταντῖνος δι' οἰκείων
but for also the emperor Constantine through own
γραμμάτων τῇ Ἀλεξανδρέων ἐκκλησίᾳ τάδε ἐπέστειλεν.
letters to-the of-Alexandrians church these-things sent
Ἡ ἐπιστολὴ τοῦ βασιλέως. Κωνσταντῖνος Σεβαστὸς,
the letter of-the emperor Constantine Augustus
τῇ καθολικῇ Ἀλεξανδρέων ἐκκλησίᾳ. Χαίρετε ἀγαπητοὶ
to-the catholic of-Alexandrians church greetings beloved
ἀδελφοί. Τελείαν παρὰ τῆς θείας προνοίας εἰλήφαμεν
brothers perfect from the divine providence we-have-received
χάριν, ἵνα πάσης πλάνης ἀπαλλαγέντες, μίαν καὶ τὴν
grace so-that from-every error having-been-freed one and the
αὐτὴν ἐπιγινώσκωμεν πίστιν. Οὐδὲν λοιπὸν τῷ διαβόλῳ
same we-may-acknowledge faith nothing henceforth to-the devil
ἔξεστι καθ' ἡμῶν· πᾶν εἴ τι δ' ἂν κακοτεχνησάμενος
is-permitted against us everything if any and — having-used-evil-arts

ἐπεχείρησεν, ἐκ βάθρων ἀνῄρηται· τὰς διχονοίας, τὰ
he-attempted from foundations has-been-destroyed the discords the
σχίσματα, τοὺς θορύβους ἐκείνους, καὶ τὰ τῶν διαφωνιῶν,
schisms the tumults those and the of-the disagreements
ἵν' οὕτως εἴπω, θανάσιμα φάρμακα, κατὰ τὴν τοῦ
so-that thus I-may-say deadly poisons according-to the —
Θεοῦ κέλευσιν, ἡ τῆς ἀληθείας ἐνίκησε λαμπρότης. Ἕνα
of-God command the of-the truth conquered brightness one
τοιγαροῦν ἅπαντες καὶ τῷ ὀνόματι προσκυνοῦμεν, καὶ
accordingly all both by-the name we-worship and
εἶναι πεπιστεύκαμεν. Ἵνα δὲ τοῦτο γένηται, ὑπομνήσει
to-be we-have-believed so-that and this might-happen by-prompting
Θεοῦ συνεκάλεσα εἰς τὴν Νικαέων πόλιν τοὺς πλείστους
of-God I-convened to the of-Nicaeans city the most
τῶν ἐπισκόπων, μεθ' ὧν περ εἷς ἐξ ὑμῶν ἐγὼ, ὁ
of-the bishops with whom indeed one of you I the
συνθεράπων ὑμέτερος καθ' ὑπερβολὴν εἶναι χαίρων, καὶ
fellow-servant your to excess to-be rejoicing also
αὐτὸς τὴν τῆς ἀληθείας ἐξέτασιν ἀνεδεξάμην. Ἠλέγχθη
myself the of-the truth examination undertook was-refuted
γοῦν ἅπαντα, καὶ ἀκριβῶς ἐξήτασται, ὅσα δὴ
at-any-rate all and accurately has-been-examined whatever indeed
ἀμφιβολίαν ἢ διχονοίας πρόφασιν ἐδόκει γεννᾷν.
doubt or of-discord pretext seemed to-beget
Καὶ φεισάσθω ἡ θεία μεγαλειότης, ἡλίκα καὶ ὡς δεινὰ
and may-spare(-us) the divine majesty how-great and how terrible
τὰ περὶ τοῦ μεγάλου Σωτῆρος, περὶ τῆς ἐλπίδος καὶ
the(-things) about the great Savior about the hope and
ζωῆς ἡμῶν, ἀπρεπῶς ἐβλασφήμουν τινες, τἀναντία ταῖς
life our unbecomingly blasphemed some the-opposite to-the
θεοπνεύστοις γραφαῖς καὶ τῇ ἁγίᾳ πίστει φθεγγόμενοί
God-inspired scriptures and to-the holy faith uttering

τε καὶ πιστεύειν ὁμολογοῦντες. Τριακοσίων γοῦν καὶ
both and to-believe confessing three-hundred at-any-rate and
πλειόνων ἐπισκόπων, ἐπὶ σωφροσύνῃ τε καὶ ἀγχινοίᾳ
more bishops for prudence both and sagacity
θαυμαζομένων, μίαν καὶ τὴν αὐτὴν πίστιν, ἣ καὶ ταῖς
admired one and the same faith which both by-the
ἀληθείαις καὶ ἀκριβείαις τοῦ θείου νόμου πέφυκε πίστις
truths and exactnesses of-the divine law is-by-nature faith
εἶναι, βεβαιούντων, μόνος Ἄρειος ἐφωράθη τῆς διαβολικῆς
to-be confirming alone Arius was-detected by-the devilish
ἐνεργείας ἡττημένος, καὶ τὸ κακὸν τοῦτο πρῶτον μὲν
working overcome and the evil this first indeed
παρ᾽ ὑμῖν, ἔπειτα καὶ παρ᾽ ἑτέροις ἀσεβεῖ γνώμῃ
among you then also among others with-impious mind
διασπείρας. Ἀναδεξώμεθα τοιγαροῦν, ἣν ὁ παντοκράτωρ
having-scattered let-us-take-up accordingly what the almighty
παρέσχε γνώμην· ἐπανέλθωμεν ἐπὶ τοὺς ἀγαπητοὺς ἡμῶν
provided judgment let-us-return to the beloved our
ἀδελφοὺς, ὧν ἡμᾶς τοῦ διαβόλου ἀναιδής τις ὑπηρέτης
brothers from-whom us of-the devil shameless some servant
ἐχώρισεν· ἐπὶ τὸ κοινὸν σῶμα, καὶ τὰ γνήσια ἡμῶν
separated to the common body and the genuine our
μέλη, σπουδῇ πάσῃ ἴωμεν. Τοῦτο γὰρ καὶ τῇ ἀγχινοίᾳ,
members with-zeal all let-us-go this for both to-the sagacity
καὶ τῇ πίστει, καὶ τῇ ὁσιότητι τῇ ὑμετέρᾳ πρέπει,
and to-the faith and to-the holiness the your befits
ἵνα τῆς πλάνης ἐλεγχθείσης ἐκείνου, ὃν τῆς ἀληθείας
so-that the error having-been-refuted of-that-one who of-the truth
εἶναι ἐχθρὸν συνέστηκεν, πρὸς τὴν θείαν ἐπανέλθητε
to-be enemy is-established to the divine you-may-return
χάριν. Ὃ γὰρ τοῖς τριακοσίοις ἤρεσεν ἐπισκόποις, οὐδὲ
grace what for to-the three-hundred pleased bishops not

ἔστιν ἕτερον, ἢ τοῦ Θεοῦ γνώμη, μάλιστά γε ὅπου
is other than — of-God judgment most at-least where
τὸ ἅγιον Πνεῦμα τοιούτων καὶ τηλικούτων ἀνδρῶν
the holy Spirit of-such and so-great men
ταῖς διανοίαις ἐγκείμενον τὴν θείαν βούλησιν ἐξεφώτισεν.
in-the minds lying the divine will illuminated
Διὸ μηδεὶς ἀμφιβαλλέτω, μηδεὶς ὑπερτιθέσθω· ἀλλὰ
wherefore no-one let-doubt no-one let-delay but
προθύμως πάντες εἰς τὴν ἀληθεστάτην ὁδὸν ἐπάνιτε·
readily all to the truest way return
ἵν' ἐπειδὰν ὅσον οὐδέπω πρὸς ὑμᾶς ἀφίκωμαι, τὰς
so-that when all-but now to you I-come the
ὀφειλομένας τῷ παντεφόρῳ Θεῷ μεθ' ὑμῶν ὁμολογήσω
owed to-the all-seeing God with you I-may-confess
χάριτας, ὅτι τὴν εἰλικρινῆ πίστιν ἐπιδείξας, τὴν εὐκταίαν
thanks that the pure faith having-shown the prayed-for
ὑμῖν ἀγάπην ἀποδέδωκεν. Ὁ Θεὸς ὑμᾶς διαφυλάξοι,
to-you love he-has-given-back — God you may-preserve
ἀγαπητοὶ ἀδελφοί. Ὁ μὲν δὴ βασιλεὺς τοιαῦτα ἔγραφε
beloved brothers the indeed indeed emperor such(-things) wrote
τῷ Ἀλεξανδρέων δήμῳ, μηνύων ὅτι οὐχ ἁπλῶς, οὐδὲ ὡς
to-the of-Alexandrians people indicating that not simply nor as
ἔτυχε, γέγονεν ὁ ὅρος τῆς πίστεως· ἀλλ' ὅτι μετὰ
it-chanced has-come-about the definition of-the faith but that with
πολλῆς συζητήσεως καὶ δοκιμασίας αὐτὸν ὑπηγόρευσαν·
much discussion and scrutiny it they-dictated
καὶ οὐχ ὅτι τινὰ μὲν ἐλέχθη, τινὰ δὲ ἀπεσιγήθη,
and not that some(-things) indeed were-said others and were-passed-over
ἀλλ' ὅτι ὅσα πρὸς σύστασιν τοῦ δόγματος λεχθῆναι
but that as-many-as for establishment of-the doctrine to-be-said
ἥρμοζε, πάντα ἐκινήθη· καὶ ὅτι οὐχ ἁπλῶς ὡρίσθη,
were-fitting all were-moved and that not simply it-was-defined

ἀλλ᾽ ἀκριβῶς ἐξητάσθη πρότερον· ὥστε πάντα ὅσα
but accurately was-examined before so-that all as-many-as
ἢ ἀμφιβολίας, ἢ διχονοίας πρόφασιν ἐδόκει γεννᾷν,
either of-doubt or of-discord pretext seemed to-beget
ταῦτα ἐκποδὼν γεγενῆσθαι. Τὸ κεφάλαιον δὲ, ‘γνώμην
these out-of-the-way to-have-become the sum and judgment
Θεοῦ᾽ τὴν πάντων τῶν ἐκεῖ συνελθόντων γνώμην
of-God the of-all of-the(-ones) there having-assembled judgment
καλεῖ, καὶ Πνεύματι ἁγίῳ τῶν τοσούτων καὶ τηλικούτων
he-calls and by-Spirit holy of-the so-many and so-great
ἐπισκόπων τὴν ὁμοφωνίαν γενέσθαι οὐκ ἀπιστεῖ.
bishops the agreement to-have-come-about not he-disbelieves
Σαβῖνος δὲ, ὁ τῆς Μακεδονίου αἱρέσεως προεστὼς,
Sabinus and the(-one) of-the of-Macedonius heresy presiding
τούτοις μὲν ἑκὼν οὐ προσέχει· ἀλλ᾽ ‘ἰδιώτας, καὶ μὴ
to-these indeed willingly not attends but laymen and not
ἔχειν γνῶσιν,’ τοὺς ἐκεῖ συνελθόντας φησὶν, κινδυνεύων καὶ
to-have knowledge those there having-assembled says running-the-risk also
αὐτὸν τὸν Καισαρέα Εὐσέβιον ἐπὶ ἀγνωσίᾳ διαβάλλειν·
himself the Caesarean Eusebius for ignorance to-slander
καὶ οὐκ ἐνθυμεῖται ὡς, εἰ καὶ ἰδιῶται ἦσαν οἱ τῆς
and not he-considers that if even laymen were the(-members) of-the
συνόδου, κατελάμποντο δὲ ὑπὸ τοῦ Θεοῦ, καὶ τῆς χάριτος
synod were-illumined and by — God and the grace
τοῦ ἁγίου Πνεύματος, οὐδαμῶς ἀστοχῆσαι τῆς ἀληθείας
of-the holy Spirit in-no-way to-miss the truth
ἐδύναντο. Ἐπάκουσον γοῦν, οἷα καὶ δι᾽
they-were-able hear at-any-rate what-sort-of(-things) also through
ἑτέρας ἐπιστολῆς ὁ βασιλεὺς, κατά τε Ἀρείου καὶ τῶν
another letter the emperor against both Arius and the
ὁμοδόξων αὐτοῦ νομοθετήσας, τοῖς πανταχοῦ ἐπισκόποις
of-one-opinion his having-legislated to-the everywhere bishops

τε καὶ λαοῖς διεπέμψατο. Ἄλλη ἐπιστολὴ Κωνσταντίνου.
both and peoples sent another letter of-Constantine
Νικητὴς Κωνσταντῖνος, μέγιστος, Σεβαστὸς, ἐπισκόποις
Victor Constantine greatest Augustus to-bishops
καὶ λαοῖς. Τοὺς πονηροὺς καὶ ἀσεβεῖς μιμησάμενος
and to-peoples the wicked and impious having-imitated
Ἄρειος, δίκαιός ἐστι τὴν αὐτὴν ἐκείνοις ὑπέχειν ἀτιμίαν.
Arius just is the same as-they to-undergo dishonor
Ὥσπερ τοίνυν Πορφύριος ὁ τῆς θεοσεβείας ἐχθρὸς,
as therefore Porphyry the of-the godliness enemy
συντάγματα παράνομα κατὰ τῆς θρησκείας συστησάμενος,
treatises lawless against the religion having-composed
ἄξιον εὕρετο μισθὸν, καὶ τοιοῦτον ὥστε ἐπονείδιστον μὲν
worthy found reward and such so-that disgraced indeed
αὐτὸν πρὸς τὸν ἑξῆς γενέσθαι χρόνον καὶ πλείστης
him to the following to-become time and with-very-much
ἀναπλησθῆναι κακοδοξίας, ἀφανισθῆναι δὲ τὰ ἀσεβῆ
to-be-filled ill-repute to-be-destroyed and the impious
αὐτοῦ συγγράμματα· οὕτω καὶ νῦν ἔδοξεν Ἄρειόν
his writings so also now it-was-decreed Arius
τε καὶ τοὺς Ἀρείου ὁμογνώμονας Πορφυριανοὺς μὲν
both and the of-Arius of-one-mind Porphyrians indeed
καλεῖσθαι, ἵν' ὧν τοὺς τρόπους μεμίμηνται, τούτων
to-be-called so-that of-whom the ways they-have-imitated of-these
ἔχωσι καὶ τὴν προσηγορίαν. Πρὸς δὲ τούτοις, καὶ
they-may-have also the name in-addition and to-these also
εἴ τι σύγγραμμα ὑπὸ Ἀρείου συντεταγμένον εὑρίσκοιτο,
if any treatise by Arius composed should-be-found
τοῦτο πυρὶ παραδίδοσθαι· ἵνα μὴ μόνον τὰ φαῦλα αὐτοῦ
this to-fire to-be-handed-over so-that not only the worthless his
τῆς διδασκαλίας ἀφανισθείη, ἀλλὰ μηδὲ ὑπόμνημα αὐτοῦ
of-the teaching might-be-destroyed but not-even memorial his

ὅλως ὑπολείποιτο. Ἐκεῖνο μέντοι προαγορεύω, ὡς εἴ τις
at-all might-be-left that however I-proclaim-beforehand that if anyone
σύγγραμμα ὑπὸ Ἀρείου συνταγὲν φωραθείη κρύψας,
treatise by Arius composed should-be-detected having-hidden
καὶ μὴ εὐθέως προσενεγκὼν πυρὶ καταναλώσῃ, τούτῳ
and not at-once having-brought with-fire should-destroy for-this-one
θάνατος ἔσται ἡ ζημία· παραχρῆμα γὰρ ἁλοὺς ἐπὶ τούτῳ,
death will-be the penalty at-once for caught in this
κεφαλικὴν ὑποστήσεται τιμωρίαν. Ὁ Θεὸς ὑμᾶς διαφυλάξοι.
capital he-will-undergo punishment — God you may-preserve
Ἄλλη ἐπιστολή. Κωνσταντῖνος Σεβαστὸς ταῖς ἐκκλησίαις.
another letter Constantine Augustus to-the churches
Πεῖραν λαβὼν ἐκ τῆς τῶν κοινῶν εὐπραξίας, ὅση
experience having-taken from the of-the public(-affairs) prosperity how-great
τῆς θείας δυνάμεως πέφυκε χάρις, τοῦτον πρὸ πάντων
of-the divine power is grace this before all
ἔκρινα εἶναί μοι προσήκειν σκοπὸν, ὅπως παρὰ τοῖς
I-judged to-be to-me befitting aim that among the
μακαριωτάτοις τῆς καθολικῆς ἐκκλησίας πλήθεσι πίστις
most-blessed of-the catholic church multitudes faith
μία, καὶ εἰλικρινὴς ἀγάπη, ὁμογνώμων τε περὶ τὸν
one and pure love of-one-mind both about the
παγκρατῆ Θεὸν εὐσέβεια τηρῆται. Ἀλλ' ἐπειδὴ τοῦτο
all-powerful God piety may-be-kept but since this
ἑτέρως οὐχ οἷόν τε ἦν ἀκλινῆ καὶ βεβαίαν τάξιν λαβεῖν,
otherwise not possible — was unswerving and firm order to-take
εἰ μὴ εἰς ταὐτὸ πάντων ὁμοῦ, ἢ τῶν γοῦν πλειόνων
if not into the-same(-place) all together or the at-any-rate more
ἐπισκόπων συνελθόντων, ἑκάστου τῶν προσηκόντων
bishops having-come-together of-each of-the(-things) pertaining
τῇ ἁγιωτάτῃ θρησκείᾳ διάκρισις γένοιτο· τούτου
to-the most-holy religion decision should-be-made of-this

ἕνεκεν πλείστων ὅσων συναθροισθέντων, καὶ αὐτὸς
for-the-sake very-many as-many-as having-been-assembled and myself
δὲ καθάπερ εἷς ἐξ ὑμῶν ἐτύγχανον συμπαρών, — οὐ
too like one of you happened being-present-with(-them) not
γὰρ ἀρνησαίμην ἂν ἐφ᾽ ᾧ μάλιστα χαίρω, συνθεράπων
for I-would-deny — in which most I-rejoice fellow-servant
ὑμέτερος πεφυκέναι, — ἄχρι τοσούτου ἅπαντα τῆς
your to-be until so-much all(-things) the
προσηκούσης τετύχηκεν ἐξετάσεως, ἄχρις οὗ ἡ τῷ
fitting have-received examination until which(-time) the to-the
πάντων ἐφόρῳ ἀρέσκουσα γνώμη πρὸς τὴν τῆς ἑνότητος
of-all overseer pleasing judgment to the of-the unity
συμφωνίαν εἰς φῶς προήχθη· ὡς μηδὲν ἔτι πρὸς
agreement into light was-brought-forth so-that nothing still to
διχόνοιαν ἢ πίστεως ἀμφισβήτησιν ὑπολείπεσθαι.
discord or of-faith dispute to-be-left
Ἔνθα καὶ περὶ τῆς τοῦ Πάσχα ἁγιωτάτης ἡμέρας
there also about the of-the Easter most-holy day
γενομένης ζητήσεως, ἔδοξε κοινῇ γνώμῃ καλῶς
having-arisen question it-was-decreed by-common judgment well
ἔχειν, ἐπὶ μιᾶς ἡμέρας πάντας τοὺς ἁπανταχοῦ ἐπιτελεῖν.
to-be on one day all the everywhere to-celebrate(-it)
Τί γὰρ ἡμῖν κάλλιον, τί δὲ σεμνότερον ὑπάρξαι
what for for-us more-beautiful what and more-solemn to-be
δυνήσεται, τοῦ τὴν ἑορτὴν ταύτην, παρ᾽ ἧς τὴν τῆς
will-be-able than-the the feast this from which the of-the
ἀθανασίας εἰλήφαμεν ἐλπίδα, μιᾷ τάξει καὶ φανερῷ
immortality we-have-received hope by-one order and clear
λόγῳ, παρὰ πᾶσιν ἀδιαπτώτως φυλάττεσθαι; καὶ πρῶτον
reckoning among all unfailingly to-be-kept and first
μὲν, ἀνάξιον ἔδοξεν εἶναι τὴν ἁγιωτάτην ἐκείνην ἑορτὴν
indeed unworthy it-seemed to-be the most-holy that feast

τῇ τῶν Ἰουδαίων ἑπομένους συνηθείᾳ πληροῦν· οἳ
to-the of-the Jews following custom to-fulfill who
τὰς ἑαυτῶν χεῖρας ἀθεμίτῳ πλημμελήματι χράναντες,
the their-own hands with-lawless offense having-defiled
εἰκότως τὰς ψυχὰς οἱ μιαροὶ τυφλώττουσιν· ἔξεστι γὰρ
fittingly the souls the defiled are-blind is-possible for
τοῦ ἐκείνων ἔθους ἀποβληθέντος, ἀληθεστέρᾳ τάξει, ἣν
the of-those custom having-been-cast-off by-truer order which
ἐκ πρώτης τοῦ πάθους ἡμέρας μέχρι τοῦ παρόντος
from (the)-first of-the passion day until the present
ἐφυλάξαμεν, καὶ ἐπὶ τοὺς μέλλοντας αἰῶνας τὴν τῆς
we-have-kept also to the coming ages the of-the
ἐπιτηρήσεως ταύτης συμπλήρωσιν ἐγγίνεσθαι. Μηδὲν
observance this fulfillment to-come-about nothing
τοίνυν ἔστω ὑμῖν κοινὸν μετὰ τοῦ ἐχθίστου τῶν Ἰουδαίων
therefore let-be to-you common with the most-hateful of-the Jews
ὄχλου. Εἰλήφαμεν παρὰ τοῦ Σωτῆρος ἑτέραν ὁδόν·
mob we-have-received from the Savior another way
πρόκειται γὰρ δρόμος τῇ ἱερωτάτῃ ἡμῶν θρησκείᾳ καὶ
lies-before for course to-the most-sacred our religion both
νόμιμος καὶ πρέπων· τούτον συμφώνως ἀντιλαμβανόμενοι,
lawful and befitting this harmoniously taking-hold-of
τῆς αἰσχρᾶς ἐκείνης ἑαυτοὺς συνειδήσεως ἀποσπάσωμεν,
from-the shameful that ourselves knowledge let-us-tear-away
ἀδελφοὶ τιμιώτατοι. Ἔστι γὰρ ὡς ἀληθῶς ἀτοπώτατον
brothers most-honored it-is for as truly most-absurd
ἐκείνους αὐχεῖν, ὡς ἄρα παρεκτὸς τῆς αὐτῶν διδασκαλίας
those to-boast that indeed apart-from the their teaching
ταῦτα φυλάττειν οὐκ ἦμεν ἱκανοί. Τί δὲ φρονεῖν ἐκεῖνοι
these-things to-keep not we-were able what and to-think those
ὀρθὸν δυνήσονται, οἳ μετὰ τὴν Κυριοκτονίαν ἐκείνην
right will-be-able who after the Lord-killing that

ἐκστάντες τῶν φρενῶν, ἄγονται οὐ λογισμῷ τινὶ, ἀλλ'
having-stood-out-of the wits are-led not by-reasoning any but
ὁρμῇ ἀκατασχέτῳ, ὅποι ἂν αὐτοὺς ἡ ἔμφυτος αὐτῶν
by-impulse unrestrainable wherever — them the inborn their
ἀγάγῃ μανία; ἐκεῖθεν τοίνυν κᾆν τούτῳ τῷ μέρει τὴν
may-lead madness thence therefore even-in this the part the
ἀλήθειαν οὐχ ὁρῶσιν, ὡς ἀεὶ κατὰ πλεῖστον αὐτοὺς
truth not they-see so-that always for (the)-most-part them
πλανωμένους, ἀντὶ τῆς προσηκούσης ἐπανορθώσεως,
wandering instead-of the fitting correction
ἐν τῷ αὐτῷ ἔτει δεύτερον τὸ Πάσχα ἐπιτελεῖν. Τίνος
in the same year a-second-time the Easter to-celebrate for-what
οὖν χάριν τούτοις ἑπόμεθα, οἳ δεινὴν πλάνην νοσεῖν
then sake these do-we-follow who terrible error to-be-sick-with
ὡμολόγηνται; δεύτερόν γε τὸ Πάσχα ἐν ἑνὶ ἐνιαυτῷ
have-been-acknowledged a-second-time at-least the Easter in one year
οὐκ ἄν ποτε ποιεῖν ἀνεξόμεθα. Ἀλλ' εἰ καὶ ταῦτα μὴ
not — ever to-keep we-shall-endure but if even these-things not
προὔκειτο, τὴν ὑμετέραν ἀγχίνοιαν ἐχρῆν καὶ διὰ
lay-before(-us) the your sagacity it-behooved both through
σπουδῆς καὶ δι' εὐχῆς ἔχειν πάντοτε, ἐν μηδενὸς
zeal and through prayer to-have always in of-nothing
ὁμοιότητι τὸ καθαρὸν τῆς ἡμετέρας ψυχῆς κοινωνεῖν, ἢ
likeness the pure of-the our soul to-share or
δοκεῖν, ἀνθρώπων ἔθεσι παγκάκων. Πρὸς τούτοις,
to-seem of-men with-customs all-wicked in-addition-to these
κᾀκεῖνο πάρεστι συνορᾶν, ὡς ἐν τηλικούτῳ πράγματι
also-that is-possible to-see that in so-great a-matter
καὶ τοιαύτης θρησκείας ἑορτῇ διαφωνίαν ὑπάρχειν, ἐστὶν
and of-such religion feast disagreement to-exist is
ἀθεώτατον· μίαν γὰρ ἡμῖν τὴν τῆς ἡμετέρας ἐλευθερίας
most-godless one for to-us the of-the our freedom

ἡμέραν, τουτέστι τὴν τοῦ ἁγιωτάτου πάθους, ὁ ἡμέτερος
day that-is the of-the most-holy passion the our
παρέδωκε Σωτὴρ, μίαν εἶναι τὴν καθολικὴν αὐτοῦ
handed-down Savior one to-be the catholic his
ἐκκλησίαν βεβούληται· ἧς εἰ καὶ τὰ μάλιστα εἰς πολλούς
church he-has-willed of-which if even the most into many
τε καὶ διαφόρους τόπους τὰ μέρη διῄρηται, ἀλλ' ὅμως
both and various places the parts have-been-divided but nevertheless
ἑνὶ πνεύματι, τουτέστι τῷ θείῳ βουλήματι, θάλπεται.
by-one spirit that-is by-the divine will it-is-warmed
Λογισάσθω δὲ ἡ τῆς ὑμετέρας ὁσιότητος ἀγχίνοια,
let-consider and the of-the your holiness sagacity
ὅπως ἐστὶ δεινόν τε καὶ ἀπρεπὲς, κατὰ τὰς αὐτὰς
how is terrible both and unseemly on the same
ἡμέρας ἑτέρους μὲν ταῖς νηστείαις σχολάζειν, ἑτέρους
days some indeed to-the fasts to-give-time others
δὲ συμπόσια τελεῖν· καὶ μετὰ τὰς τοῦ Πάσχα ἡμέρας,
and banquets to-hold and after the of-the Easter days
ἄλλους μὲν ἐν ἑορταῖς καὶ ἀνέσεσιν ἐξετάζεσθαι, ἄλλους
others indeed in feasts and relaxations to-be-found others
δὲ ταῖς ὡρισμέναις ἐκδεδόσθαι νηστείαις. Διὰ τοῦτο
and to-the appointed to-be-given-over fasts for this
γοῦν τῆς προσηκούσης ἐπανορθώσεως τυχεῖν, καὶ
at-any-rate the fitting correction to-obtain and
πρὸς μίαν διατύπωσιν ἄγεσθαι τοῦτο, ἡ θεία πρόνοια
to one arrangement to-be-brought this the divine providence
βούλεται, ὡς ἔγωγε ἅπαντας ἡγοῦμαι συνορᾷν. Ὅθεν
wills as I all consider to-see whence
ἐπειδὴ τοῦτο οὕτως ἐπανορθοῦσθαι προσῆκεν, ὡς μηδὲν
since this so to-be-corrected was-fitting so-that nothing
μετὰ τῶν πατροκτόνων τε καὶ Κυριοκτόνων ἐκείνων εἶναι
with the parricides both and Lord-killers those to-be

κοινόν· ἔστι τε τάξις εὐπρεπὴς, ἣν ἅπασαι τῶν δυτικῶν
common is and order seemly which all of-the western
τε καὶ μεσημβρινῶν καὶ ἀρκτῴων τῆς οἰκουμένης μερῶν
both and southern and northern of-the inhabited-world parts
παραφυλάττουσιν αἱ ἐκκλησίαι, καί τινες τῶν κατὰ τὴν
observe the churches and some of-the in the
ἑῴαν τόπων· ὧν ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν
east places of-which for-the-sake at the present well to-be
ἅπαντες ἡγήσαντο, καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοίᾳ
all considered and myself too to-the your sagacity
ἀρέσειν ὑπεσχόμην· ἵν' ὅπερ ἂν κατὰ τὴν Ῥωμαίων
it-would-please promised so-that what-very — in the of-Romans
πόλιν, Ἰταλίαν τε καὶ Ἀφρικὴν, ἅπασαν Αἴγυπτον,
city Italy both and Africa all Egypt
Ἱσπανίας, Γαλλίας, Βρεττανίας, Λιβύην, ὅλην Ἑλλάδα,
(the)-Spains (the)-Gauls (the)-Britains Libya whole Greece
Ἀσιανήν τε διοίκησιν καὶ Ποντικὴν καὶ Κιλικίαν, μιᾷ
Asian both diocese and Pontic and Cilicia with-one
καὶ συμφώνῳ φυλάττεται γνώμῃ, ἀσμένως τοῦτο καὶ ἡ
and harmonious is-kept judgment gladly this also the
ὑμετέρα προσδέξηται σύνεσις· λογιζομένη ὡς οὐ μόνον
your may-accept understanding reckoning that not only
πλείων ἐστὶν ὁ τῶν κατὰ τοὺς προειρημένους τόπους
greater is the of-the in the aforesaid places
ἐκκλησιῶν ἀριθμός, ἀλλὰ καὶ ὡς τοῦτο μάλιστα κοινῇ
churches number but also that this most in-common
πάντας ὁσιώτατόν ἐστι βούλεσθαι, ὅπερ καὶ ὁ ἀκριβὴς
all most-holy is to-wish which-very also the strict
ἀπαιτεῖν δοκεῖ λόγος, καὶ οὐδεμίαν μετὰ τῆς Ἰουδαίων
to-demand seems reason and no with the of-Jews
ἐπιορκίας ἔχειν κοινωνίαν. Ἵνα δὲ τὸ κεφαλαιωδέστατον
perjury to-have fellowship so-that and the most-principal-point

συντόμως εἴπω, κοινῇ πάντων ἤρεσε κρίσει, τὴν
briefly I-may-say by-common of-all it-pleased judgment the
ἁγιωτάτην τοῦ Πάσχα ἑορτὴν μιᾷ καὶ τῇ αὐτῇ ἡμέρᾳ
most-holy of-the Easter feast on-one and the same day
συντελεῖσθαι. Οὐδὲ γὰρ πρέπει ἐν τοιαύτῃ ἁγιότητι εἶναι
to-be-celebrated not for it-befits in such holiness to-be
τινὰ διαφοράν· καὶ κάλλιον ἕπεσθαι τῇ γνώμῃ ταύτῃ, ἐν
any difference and better to-follow the judgment this in
ᾗ οὐδεμία ἔσται ἀλλοτρίας πλάνης καὶ ἁμαρτήματος
which no will-be of-alien error and sin
ἐπιμιξία. Τούτων οὖν οὕτω στοιχούντων, ἀσμένως δέχεσθε
mingling these then thus being-in-order gladly receive
τὴν οὐρανίαν καὶ θείαν ὡς ἀληθῶς ἐντολήν· πᾶν γὰρ ὅ τι
the heavenly and divine as truly command all for what ever
δ' ἂν ἐν τοῖς ἁγίοις τῶν ἐπισκόπων συνεδρίοις πράττηται,
and — in the holy of-the bishops councils is-done
τοῦτο πρὸς τὴν θείαν βούλησιν ἔχει τὴν ἀναφοράν. Διὸ
this to the divine will has the reference wherefore
πᾶσι τοῖς ἀγαπητοῖς ἡμῶν ἀδελφοῖς ἐμφανίσαντες τὰ
to-all the beloved our brothers having-made-known the(-things)
προγεγραμμένα, ἤδη καὶ τὸν προειρημένον λόγον, καὶ
written-above already both the aforesaid reckoning and
τὴν παρατήρησιν τῆς ἁγιωτάτης ἡμέρας ὑποδέχεσθαί τε
the observance of-the most-holy day to-receive both
καὶ διατάττειν ὀφείλετε· ἵν' ἐπειδὰν πρὸς τὴν πάλαι μοι
and to-arrange you-ought so-that when to the long to-me
ποθουμένην τῆς ὑμετέρας διαθέσεως ὄψιν ἀφίκωμαι, ἐν μιᾷ
longed-for of-the your disposition sight I-come on one
καὶ τῇ αὐτῇ ἡμέρᾳ, τὴν ἁγίαν μεθ' ὑμῶν ἑορτὴν ἐπιτελέσαι
and the same day the holy with you feast to-celebrate
δυνηθῶ· καὶ πάντων ἕνεκεν μεθ' ὑμῶν εὐδοκήσω,
I-may-be-able and for all(-things) with you I-may-be-well-pleased

συνορῶν τὴν διαβολικὴν ὠμότητα ὑπὸ τῆς θείας δυνάμεως
seeing the devilish cruelty by the divine power
διὰ τῶν ἡμετέρων πράξεων ἀνῃρημένην, ἀκμαζούσης
through the our deeds destroyed flourishing
πανταχοῦ τῆς ὑμετέρας πίστεως καὶ εἰρήνης καὶ ὁμονοίας.
everywhere the your faith and peace and concord
Ὁ Θεὸς ὑμᾶς διαφυλάξοι, ἀδελφοὶ ἀγαπητοί. Ἄλλη
— God you may-preserve brothers beloved another
ἐπιστολὴ πρὸς Εὐσέβιον. Νικητὴς Κωνσταντῖνος, μέγιστος,
letter to Eusebius Victor Constantine greatest
Σεβαστὸς, Εὐσεβίῳ. Ἕως τοῦ παρόντος χρόνου, τῆς
Augustus to-Eusebius until the present time the
ἀνοσίου βουλήσεως καὶ τυραννίδος τοὺς ὑπηρέτας τοῦ
unholy will and tyranny the servants of-the
Σωτῆρος Θεοῦ διωκούσης, πεπίστευκα καὶ ἀκριβῶς ἐμαυτὸν
Savior God persecuting I-have-believed and accurately myself
πέπεικα, πασῶν τῶν ἐκκλησιῶν τὰ ἔργα ἢ ὑπὸ ἀμελείας
have-persuaded of-all the churches the works either by neglect
διεφθάρθαι ἢ φόβῳ τῆς ἐπικειμένης ἐνεργείας ἐλάττονα
to-have-been-ruined or by-fear of-the impending action less
τῆς ἀξίας γεγενῆσθαι, ἀδελφὲ προσφιλέστατε. Νυνὶ δὲ
than-the worth to-have-become brother most-dear now and
τῆς ἐλευθερίας ἀποδοθείσης, καὶ τοῦ δράκοντος ἐκείνου
the freedom having-been-restored and the dragon that
Λικιννίου τοῦ διώκτου ἀπὸ τῆς τῶν κοινῶν διοικήσεως
Licinius the persecutor from the of-the public(-affairs) administration
Θεοῦ τοῦ μεγίστου προνοίᾳ ἡμετέρᾳ δὲ ὑπηρεσίᾳ
of-God the greatest by-providence by-our and service
διωχθέντος, ἡγοῦμαι καὶ πᾶσι φανερὰν γενέσθαι τὴν
having-been-driven I-think also to-all manifest to-have-become the
θείαν δύναμιν, καὶ τοὺς ἢ φόβῳ ἢ ἀπιστίᾳ ἢ ἁμαρτήμασί
divine power and those either by-fear or by-unbelief or by-sins

τισι περιπεσόντας, ἐπιγνόντας δὲ τὸν ὄντως ὄντα Θεὸν,
some having-fallen having-recognized and the truly being God
ἥξειν ἐπὶ τὴν ἀληθῆ καὶ ὀρθὴν τοῦ βίου κατάστασιν. Ὅσων
to-come to the true and right of-the life condition as-many
τοίνυν ἢ αὐτὸς προϊστασαι ἐκκλησιῶν, ἢ ἄλλους τοὺς
therefore either yourself preside-over of-churches or others the
κατὰ τόπον προϊσταμένους ἐπισκόπους πρεσβυτέρους τε
according-to place presiding bishops presbyters both
ἢ διακόνους οἶσθα, ὑπόμνησον σπουδάζειν περὶ τὰ ἔργα τῶν
or deacons you-know remind to-be-zealous about the works of-the
ἐκκλησιῶν, ἢ ἐπανορθοῦσθαι τὰ ὄντα, ἢ εἰς μείζονα
churches either to-repair the existing(-ones) or to greater
αὔξειν, ἢ ἔνθα ἂν ἡ χρεία ἀπαιτῇ, καινὰ ποιεῖν. αἰτήσεις
to-enlarge or where — the need demands new to-make you-will-ask
δὲ καὶ αὐτὸς, καὶ διὰ σοῦ οἱ λοιποὶ τὰ ἀναγκαῖα,
and both yourself and through you the others the necessary(-things)
παρά τε τῶν ἡγεμονευόντων καὶ τῆς ἐπαρχικῆς τάξεως·
from both the governors and the prefectural staff
τούτοις γὰρ ἐπεστάλη, πάσῃ σπουδῇ ἐξυπηρετήσασθαι
to-these for was-ordered with-all zeal to-serve
τοῖς ὑπὸ τῆς σῆς ὁσιότητος λεγομένοις. Ὁ Θεὸς
the(-things) by the your holiness said — God
διαφυλάξοι σε, ἀγαπητὲ ἀδελφέ. Ταῦτα μὲν οὖν περὶ
may-preserve you beloved brother these-things indeed then about
τῆς τῶν ἐκκλησιῶν οἰκοδομῆς πρὸς τοὺς καθ' ἑκάστην
the of-the churches building to the in each
ἐναρχίαν ἐπισκόπους ἐπέστειλεν. Ὁποῖα δὲ καὶ περὶ
province bishops he-sent what-sort-of(-things) and also about
τῆς τῶν ἱερῶν βιβλίων κατασκευῆς πρὸς Εὐσέβιον ἔγραψε
the of-the sacred books preparation to Eusebius he-wrote
τὸν Παλαιστῖνον, ἐξ αὐτῶν τῶν γραμμάτων καταμαθεῖν
the Palestinian from the-very the letters to-learn

εὐπετές. Νικητὴς Κωνσταντῖνος, μέγιστος, Σεβαστὸς,
easy Victor Constantine greatest Augustus
Εὐσεβίῳ Καισαρείας. Κατὰ τὴν ἐπώνυμον ἡμῖν πόλιν,
to-Eusebius of-Caesarea in the named-after us city
τῆς τοῦ Σωτῆρος Θεοῦ συναιρομένης προνοίας, μέγιστον
the of-the Savior God assisting providence greatest
πλῆθος ἀνθρώπων τῇ ἁγιωτάτῃ ἐκκλησίᾳ ἀνατέθεικεν
multitude of-men to-the most-holy church has-devoted
ἑαυτὸν ὡς πάντων ἐκεῖσε πολλὴν λαβόντων αὔξησιν.
itself as all(-things) there great having-received increase
Σφόδρα τοίνυν ἄξιον καταφαίνεται, καὶ ἐκκλησίας ἐν αὐτῇ
exceedingly therefore fitting it-appears also churches in it
κατασκευασθῆναι πλείους· τοιγάρτοι δέδεξο προθυμότατα
to-be-built more therefore receive most-readily
τὸ δόξαν τῇ ἡμετέρᾳ προαιρέσει· πρέπον
the(-thing) having-seemed-good to-the our purpose fitting
γὰρ κατεφάνη δηλῶσαι τοῦτο τῇ σῇ συνέσει, ὅπως
for appeared to-make-known this to-the your understanding that
ἂν πεντήκοντα σωμάτια ἐν διφθέραις ἐγκατασκεύοις
— fifty copies on parchments well-prepared
εὐανάγνωστά τε καὶ πρὸς τὴν χρῆσιν εὐπαρακόμιστα,
easily-read both and for the use easily-portable
ὑπὸ τεχνιτῶν καλλιγράφων καὶ ἀκριβῶς τὴν τέχνην
by craftsmen calligraphers and accurately the art
ἐπισταμένων, γραφῆναι κελεύσειας· τῶν θείων δηλαδὴ
knowing to-be-written you-may-order of-the divine namely
γραφῶν, ὧν μάλιστα τὴν ἐπισκευὴν καὶ τὴν χρῆσιν
scriptures of-which most the preparation and the use
τῷ τῆς ἐκκλησίας λόγῳ ἀναγκαίαν εἶναι γινώσκεις.
for-the of-the church purpose necessary to-be you-know

Ἀπέσταλται δὲ γράμματα παρὰ τῆς ἡμετέρας ἡμερότητος
have-been-sent and letters from the our clemency
πρὸς τὸν τῆς διοικήσεως καθολικὸν, ὅπως ἂν πάντα
to the of-the diocese finance-officer that — all
τὰ πρὸς τὴν ἐπισκευὴν αὐτῶν ἐπιτήδεια παρασχεῖν
the for the preparation their suitable to-supply
φροντίσειεν. Ἵνα γὰρ ὡς τάχιστα τὰ γραφέντα σωμάτια
he-may-take-care so-that for as quickly-as-possible the written copies
κατασκευασθείη, τῆς σῆς ἐπιμελείας ἔργον τοῦτο γενήσεται·
may-be-prepared of-the your diligence work this will-be
καὶ γὰρ δύο δημοσίων ὀχημάτων ἐξουσίαν εἰς διακομιδὴν,
also for of-two public carriages authority for conveyance
ἐκ τῆς αὐθεντίας τοῦ γράμματος ἡμῶν τούτου λαβεῖν
from the authority of-the letter our this to-take
σε προσήκει. Οὕτω γὰρ ἂν μάλιστα τὰ καλῶς γραφέντα
you it-befits thus for — most the well written(-copies)
καὶ μέχρι τῶν ἡμετέρων ὄψεων ῥᾷστα διακομισθείη, ἑνὸς
even to the our eyes most-easily might-be-conveyed one
δηλαδὴ τοῦτο πληροῦντος τῶν ἐκ τῆς σῆς ἐκκλησίας
namely this fulfilling of-the from the your church
διακόνων· ὃς ἐπειδὰν ἀφίκηται πρὸς ἡμᾶς, τῆς ἡμετέρας
deacons who when he-comes to us the our
πειραθήσεται φιλανθρωπίας. Ὁ Θεός σε διαφυλάξοι,
will-experience kindness — God you may-preserve
ἀδελφὲ ἀγαπητέ. Ἄλλη ἐπιστολὴ πρὸς Μακάριον.
brother beloved another letter to Macarius
Νικητὴς Κωνσταντῖνος, μέγιστος, Σεβαστὸς, Μακαρίῳ
Victor Constantine greatest Augustus to-Macarius
Ἱεροσολύμων. Τοσαύτη τοῦ Σωτῆρος ἡμῶν ἐστὶν ἡ χάρις,
of-Jerusalem so-great of-the Savior our is the grace
ὡς μηδεμίαν λόγων χορηγίαν τοῦ παρόντος πράγματος
that no of-words supply of-the present matter

ἀξίαν εἶναι δοκεῖν. Τὸ γὰρ γνώρισμα τοῦ ἁγιωτάτου
worthy to-be seems the for token of-the most-holy
ἐκείνου πάθους ὑπὸ τῇ γῇ πάλαι κρυπτόμενον τοσαύταις
that passion under the earth long hidden for-so-many
ἐτῶν περιόδοις λαθεῖν, ἄχρις οὗ διὰ τῆς
of-years periods to-have-escaped-notice until which(-time) through the
τοῦ κοινοῦ πάντων ἐχθροῦ ἀναιρέσεως, ἐλευθερωθεῖσι τοῖς
of-the common of-all enemy destruction freed to-the
ἑαυτοῦ θεράπουσιν ἀναλάμπειν ἔμελλε, πᾶσαν ἔκπληξιν
his-own servants to-shine-forth it-was-about all astonishment
ὡς ἀληθῶς ὑπερβαίνει. Εἰ γὰρ πάντες οἱ διὰ
as truly surpasses if for all the(-ones) throughout
πάσης τῆς οἰκουμένης εἶναι δοκοῦντες σοφοὶ εἰς ἓν καὶ
all the inhabited-world to-be seeming wise into one and
τὸ αὐτὸ συνελθόντες ἄξιόν τι τοῦ πράγματος
the same(-place) having-come-together worthy anything of-the matter
ἐθελήσωσιν εἰπεῖν, οὐδ' ἂν πρὸς τὸ βραχύτατον
should-wish to-say not-even — to the least
ἁμιλληθῆναι δυνήσονται· ἐπὶ τοσούτῳ πᾶσαν ἀνθρωπίνου
to-compete would-they-be-able for so-much every of-human
λογισμοῦ χωρητικὴν φύσιν ἡ τοῦ θαύματος τούτου πίστις
reasoning capable nature the of-the miracle this belief
ὑπερβαίνει, ὅσῳ τῶν ἀνθρωπίνων τὰ οὐράνια
surpasses as-much-as than-the human the heavenly(-things)
συνέστηκεν εἶναι δυνατώτερα. Διὰ τοῦτο γοῦν οὗτος
are-established to-be more-powerful for this at-any-rate this
ἀεὶ καὶ πρῶτος καὶ μόνος ἔστι μοὶ σκοπὸς, ἵν' ὥσπερ
always both first and only is to-me aim so-that as
ἑαυτὴν ὁσημέραι καινοτέροις θαύμασιν, ἡ τῆς ἀληθείας
itself daily by-newer miracles the of-the truth
πίστις ἐπιδείκνυσιν, οὕτω καὶ αἱ ψυχαὶ πάντων ἡμῶν περὶ
faith displays so also the souls of-all of-us about

τὸν ἅγιον νόμον σωφροσύνῃ καὶ ὁμογνώμονι προθυμίᾳ
the holy law with-temperance and of-one-mind zeal
σπουδαιότεραι γίγνοιντο. Ὅπερ ἐπειδὴ πᾶσιν εἶναι
more-earnest may-become which-very since to-all to-be
νομίζω φανερὸν, ἐκεῖνο μάλιστά σε πεπεῖσθαι βούλομαι,
I-think manifest that most you to-be-persuaded I-wish
ὡς ἄρα πάντων μοι μέλει μᾶλλον, ὅπως τὸν ἱερὸν
that indeed of-all to-me it-is-a-care rather how the sacred
ἐκεῖνον τόπον, ὃν Θεοῦ προστάγματι αἰσχίστης εἰδώλου
that place which of-God by-command of-most-shameful of-idol
προσθήκης, ὥσπερ τινος ἐπικειμένου βάρους, ἐκούφισα,
addition as some lying-on weight I-lightened
ἅγιον μὲν ἐξ ἀρχῆς Θεοῦ κρίσει γεγενημένον, ἁγιώτερον
holy indeed from beginning of-God by-judgment having-become holier
δὲ ἀποφανθέντα ἀφ' οὗ τὴν τοῦ σωτηρίου πάθους πίστιν
and having-been-shown from which the of-the saving passion belief
εἰς φῶς προήγαγεν, οἰκοδομημάτων κάλλει κοσμήσωμεν.
into light it-brought-forth of-buildings with-beauty we-may-adorn
Προσήκει τοίνυν τὴν σὴν ἀγχίνοιαν οὕτω διατάξαι τε
it-befits therefore the your sagacity so to-arrange both
καὶ ἑκάστου τῶν ἀναγκαίων ποιήσασθαι πρόνοιαν, ὡς
and of-each of-the necessary(-things) to-make provision so-that
οὐ μόνον βασιλικὴν τῶν πανταχοῦ βελτίονα, ἀλλὰ
not only basilica than-the everywhere better but
καὶ τὰ λοιπὰ τοιαῦτα γενέσθαι, ὡς πάντα τὰ ἐφ'
also the rest such to-become that all the(-things) in
ἑκάστης πόλεως καλλιστεύοντα ὑπὸ τοῦ κτίσματος τούτου
each city most-beautiful by the building this
νικᾶσθαι. Καὶ περὶ μὲν τῆς τῶν τοίχων ἐργασίας τε καὶ
to-be-surpassed and about indeed the of-the walls work both and
καλλιεργίας, Δρακιλλιανῷ τῷ ἡμετέρῳ φίλῳ διέποντι τῶν
adornment to-Dracilianus the our friend administering of-the

λαμπροτάτων ἐπάρχων τὰ μέρη, καὶ τῷ τῆς ἐπαρχίας
most-illustrious prefects the parts and to-the of-the province
ἄρχοντι, παρ᾽ ἡμῶν ἐγκεχειρίσθαι τὴν φροντίδα γίνωσκε.
governor by us to-have-been-entrusted the care know
Κεκέλευσται γὰρ ὑπὸ τῆς ἐμῆς εὐσεβείας, καὶ τεχνίτας
has-been-ordered for by the my piety both craftsmen
καὶ ἐργάτας, καὶ πάνθ᾽ ὅσα περὶ τὴν οἰκοδομὴν
and workmen and all(-things) whatever for the building
ἀναγκαῖα τυγχάνειν παρὰ τῆς σῆς καταμάθοιεν ἀγχινοίας,
necessary are from the your they-may-learn sagacity
παραχρῆμα διὰ τῆς ἐκείνων προνοίας ἀποσταλῆναι.
at-once through the their provision to-be-sent
Περὶ δὲ τῶν κιόνων, ἢ τῶν μαρμάρων, ἃ δ᾽ ἂν
about and the columns or the marbles what and —
νομίσῃς εἶναι τιμιώτερά τε καὶ χρησιμώτερα, αὐτὸς
you-think to-be more-precious both and more-useful yourself
συνόψεως γενομένης· πρὸς ἡμᾶς γράψαι σπούδασον·
survey having-been-made to us to-write be-eager
ἵν᾽ ὅσων δ᾽ ἂν καὶ ὁποίων χρείαν εἶναι διὰ τοῦ
so-that how-many and — and of-what-sort need to-be through the
γράμματος ἐπιγνῶμεν, ταῦτα πανταχόθεν μετενεχθῆναι
letter we-may-learn these from-everywhere to-be-transported
δυνηθῇ. Τὸν γὰρ τοῦ κόσμου θαυμασιώτερον τόπον
may-be-able the for of-the world more-wonderful place
κατ᾽ ἀξίαν φαιδρύνεσθαι δίκαιον. Τὴν δὲ τῆς βασιλικῆς
according-to worth to-be-made-splendid (is)-just the and of-the basilica
καμάραν, πότερον λακωναρίαν ἢ διά τινος ἑτέρας
vault whether coffered or through some other
ἐργασίας γενέσθαι δοκεῖ, παρὰ σοῦ γνῶναι βούλομαι·
work to-be-made seems from you to-know I-wish
εἰ γὰρ λακωναρία μέλλοι εἶναι, δυνήσεται καὶ χρυσῷ
if for coffered it-should-be to-be it-will-be-able also with-gold

καλλωπισθῆναι. Τὸ λειπόμενον, ἵνα ἡ σὴ ὁσιότης τοῖς
to-be-adorned the remaining(-thing) so-that the your holiness to-the
προειρημένοις δικασταῖς ᾗ τάχος γνωρισθῆναι ποιήσῃ,
aforesaid judges with-what speed to-be-made-known may-make
ὅσων τε καὶ ἐργατῶν καὶ τεχνιτῶν καὶ ἀναλωμάτων
how-many both and workmen and craftsmen and expenses
χρεία· καὶ πρὸς ἐμὲ εὐθέως ἀνενεγκεῖν σπούδασον, οὐ
(there-is)-need and to me at-once to-report be-eager not
μόνον περὶ τῶν μαρμάρων τε καὶ κιόνων, ἀλλὰ καὶ
only about the marbles both and columns but also
περὶ τῶν λακωναριῶν, εἴγε τοῦτο κάλλιον ἐπικρίνειας.
about the coffered-ceilings if-indeed this better you-should-judge
Ὁ Θεός σε διαφυλάξοι, ἀδελφὲ ἀγαπητέ. Καὶ ἄλλας δὲ
— God you may-preserve brother beloved and other too
ἐπιστολὰς ὁ βασιλεὺς κατὰ Ἀρείου καὶ τῶν ὁμοδόξων
letters the emperor against Arius and the of-one-opinion
αὐτοῦ πανηγυρικώτερον γράψας πανταχοῦ κατὰ πόλεις
his more-rhetorically having-written everywhere in cities
προσέθηκε, διακωμῳδῶν καὶ τῷ τῆς εἰρωνείας ἤθει
put-forth ridiculing and by-the of-the irony manner
διαβάλλων αὐτόν. Οὐ μὴν ἀλλὰ καὶ Νικομηδεῦσι κατὰ
disparaging him not however but also to-Nicomedians against
Εὐσεβίου καὶ Θεόγνιδος γράφων, καθάπτεται μὲν τῆς
Eusebius and Theognis writing he-attacks indeed the
Εὐσεβίου κακοτροπίας, οὐ μόνον ἐπὶ τῷ Ἀρειανισμῷ, ἀλλ'
of-Eusebius ill-disposition not only for the Arianism but
ὅτι καὶ τῷ τυράννῳ ἤδη πρότερον εὐνοῶν τοῖς
because also to-the tyrant already before being-well-disposed against-the
αὐτοῦ πράγμασιν ἐπεβούλευσε· παραινεῖ δὲ ἕτερον ἑλέσθαι
his affairs he-plotted he-urges and other to-choose
ἐπίσκοπον ἀντ' αὐτοῦ. Ἀλλὰ τὰς περὶ τούτων ἐπιστολὰς,
bishop instead-of him but the about these letters

διὰ τὸ ἐν αὐταῖς μῆκος, ἐνταῦθα προσγράψαι περιττὸν
because-of the in them length here to-add superfluous
εἶναι ἐνόμισα· ἔξεστι δὲ τοῖς βουλομένοις ἀναζητῆσαι καὶ
to-be I-thought is-possible and for-those wishing to-search-out and
ἐντυγχάνειν αὐταῖς. Καὶ περὶ τούτων τοσαῦτα εἰρήσθω.
to-read them and about these so-much let-be-said

IV · THE BISHOPS OF THE COUNCIL

Constantine asks the Novatian bishop Acesius whether he agrees with the council, and when Acesius defends his rigor bids him set up a ladder and climb to heaven alone. Paphnutius, who lost an eye in the persecution, persuades the bishops not to forbid married clergy their wives, and Socrates tells the wonders of Spyridon and of the Novatian monk Eutychianus. He lists bishops who attended and dates the council. Eusebius of Nicomedia and Theognis, recalled after a recantation, recover their sees; Athanasius succeeds Alexander; and Constantine rebuilds Byzantium as Constantinople.

10 Ὅτι καὶ τὸν Ναυατιανῶν ἐπίσκοπον Ἀκέσιον κεκλήκει
that also the of-Novatians bishop Acesius had-called
εἰς τὴν σύνοδον ὁ βασιλεύς.
to the synod the emperor
Κινεῖ δέ με ἡ τοῦ βασιλέως σπουδὴ καὶ ἑτέρου
moves and me the of-the emperor zeal also of-another
πράγματος μνήμην ποιήσασθαι τῆς αὐτοῦ γνώμης, ὅπως
matter mention to-make of-the his judgment how
ἐφρόντιζε τῆς εἰρήνης. Τῆς γὰρ ἐκκλησιαστικῆς ὁμονοίας
he-cared-for the peace of-the for ecclesiastical concord
πρόνοιαν ποιούμενος, κέκληκε πρὸς τὴν σύνοδον καὶ
forethought making he-has-called to the synod also
Ἀκέσιον τῆς τῶν Ναυατιανῶν θρησκείας ἐπίσκοπον. Μετὰ
Acesius of-the of-the Novatians sect bishop after

οὖν τὸ γραφῆναι καὶ ὑπογραφῆναι παρὰ τῆς συνόδου
then the to-be-written and to-be-subscribed by the synod
τὸν ὅρον τῆς πίστεως, ἠρώτα ὁ βασιλεὺς τὸν Ἀκέσιον,
the definition of-the faith asked the emperor — Acesius
εἰ καὶ αὐτὸς τῇ πίστει συντίθεται καὶ τῷ ὁρισμῷ
whether also himself to-the faith assents and to-the decree
τῆς τοῦ Πάσχα ἑορτῆς· ὁ δὲ, ‘Οὐδὲν καινὸν,’ ἔφη,
of-the of-the Easter feast he and nothing new said
‘ὦ βασιλεῦ, ἡ σύνοδος ὥρισεν· οὕτω γὰρ ἄνωθεν καὶ
O emperor the synod has-decreed thus for from-of-old and
ἐξ ἀρχῆς ἐκ τῶν ἀποστολικῶν χρόνων παρείληφα
from (the)-beginning from the apostolic times I-have-received
καὶ τὸν ὅρον τῆς πίστεως καὶ τὸν χρόνον τῆς τοῦ
both the definition of-the faith and the time of-the of-the
Πάσχα ἑορτῆς.’ Ἐπανερομένου οὖν τοῦ βασιλέως, ‘Διὰ
Easter feast asking-again then the emperor for
τί οὖν τῆς κοινωνίας χωρίζῃ;’ ἐκεῖνος τὰ
what then from-the communion do-you-separate-yourself he the(-things)
ἐπὶ Δεκίου γενόμενα κατὰ τὸν διωγμὸν ἐδίδασκε·
under Decius having-happened in the persecution taught
καὶ τὴν ἀκρίβειαν τοῦ αὐστηροῦ κανόνος ἔλεγεν, ὡς
and the strictness of-the austere canon told that
ἄρα οὐ χρὴ τοὺς μετὰ τὸ βάπτισμα ἡμαρτηκότας
indeed not one-must those after the baptism having-sinned
ἁμαρτίαν, ἣν ‘πρὸς θάνατον’ καλοῦσιν αἱ θεῖαι γραφαὶ,
sin which unto death call the divine scriptures
τῆς κοινωνίας τῶν θείων μυστηρίων ἀξιοῦσθαι· ἀλλ’
of-the communion of-the divine mysteries to-be-deemed-worthy but
ἐπὶ μετάνοιαν μὲν αὐτοὺς προτρέπειν, ἐλπίδα δὲ
to repentance indeed them to-urge hope and
τῆς ἀφέσεως μὴ παρὰ τῶν ἱερέων, ἀλλὰ παρὰ τοῦ
of-the forgiveness not from the priests but from —

Θεοῦ ἐκδέχεσθαι, τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος
God to-await the(-one) being-able and authority having
συγχωρεῖν ἁμαρτήματα. Ταῦτα εἰπόντος τοῦ Ἀκεσίου,
to-forgive sins these-things having-said — Acesius
ἐπειπεῖν τὸν βασιλέα, Θὲς, ὦ Ἀκέσιε, κλίμακα, καὶ μόνος
to-have-added the emperor set O Acesius a-ladder and alone
ἀνάβηθι εἰς τὸν οὐρανόν.' Τούτων οὔτε ὁ Παμφίλου
climb into the heaven of-these neither the of-Pamphilus
Εὐσέβιος, οὔτε ἄλλος τις ἐμνημόνευσε πώποτε· ἐγὼ δὲ
Eusebius nor other any made-mention ever I and
παρὰ ἀνδρὸς ἤκουσα οὐδαμῶς ψευδομένου, ὃς παλαιός
from a-man heard in-no-way lying who old
τε ἦν σφόδρα, καὶ ὡς ἱστορήσας τὰ κατὰ τὴν
both was very and as having-witnessed the(-things) at the
σύνοδον ἔλεγεν. Ὅθεν καὶ τεκμαίρομαι τοῦτο πεπονθέναι
synod told whence also I-conclude this to-have-happened-to
τοὺς σιωπῇ ταῦτα παραπεμψαμένους, ὃ πολλοὶ τῶν
those in-silence these-things having-passed-over which many of-the
ἱστορίας συγγραψαμένων πεπόνθασιν· ἐκεῖνοι γὰρ πολλὰ
histories having-written have-suffered they for many-things
παραλείπουσιν, ἢ προσπάσχοντές τισιν, ἢ προσώποις
leave-out either being-prejudiced-against some or to-persons
χαριζόμενοι. Τὰ μὲν οὖν Ἀκεσίου τοσαῦτα.
granting-favor the(-matters) indeed then of-Acesius so-much

11 Περὶ Παφνουτίου τοῦ ἐπισκόπου.
about Paphnutius the bishop

Ἐπεὶ δὲ Παφνουτίου καὶ Σπυρίδωνος ποιήσασθαι μνήμην
since and of-Paphnutius and of-Spyridon to-make mention
ἀνωτέρω ἐπηγγειλάμεθα, εὔκαιρον ἐνταῦθα περὶ αὐτῶν
above we-promised opportune here about them
εἰπεῖν. Παφνούτιος γὰρ μιᾶς πόλεως τῶν ἄνω Θηβῶν
to-speak Paphnutius for of-one city of-the upper Thebes

ἐπίσκοπος ἦν· οὕτω δὲ ἦν ἀνὴρ θεοφιλὴς, ὡς καὶ
bishop was so and was (a)-man God-beloved that even
σημεῖα θαυμαστὰ γίνεσθαι ὑπ᾽ αὐτοῦ. Οὗτος ἐν καιρῷ
signs wonderful to-come-about by him this-man in time
τοῦ διωγμοῦ τὸν ὀφθαλμὸν ἐξεκόπη· σφόδρα δὲ ὁ
of-the persecution the eye was-cut-out greatly and the
βασιλεὺς ἐτίμα τὸν ἄνδρα, καὶ συνεχῶς ἐπὶ τὰ βασίλεια
emperor honored the man and continually to the palace
μετεπέμπετο, καὶ τὸν ἐξορωρυγμένον ὀφθαλμὸν κατεφίλει.
summoned(-him) and the gouged-out eye kissed
Τοσαύτη προσῆν τῷ βασιλεῖ Κωνσταντίνῳ εὐλάβεια. Ἓν
so-great was-present-in the emperor Constantine reverence one
μὲν οὖν τοῦτο περὶ Παφνουτίου εἰρήσθω· ὃ δὲ πρὸς
indeed then this about Paphnutius let-be-said what and for
λυσιτέλειαν τῆς ἐκκλησίας καὶ κόσμον τῶν ἱερωμένων
profit of-the church and adornment of-the(-ones) ordained
διὰ τῆς αὐτοῦ συμβουλῆς τότε γέγονε, διηγήσομαι.
through the his counsel then came-about I-will-relate
Ἐδόκει τοῖς ἐπισκόποις νόμον νεαρὸν εἰς τὴν ἐκκλησίαν
it-seemed to-the bishops law new into the church
εἰσφέρειν, ὥστε τοὺς ἱερωμένους, λέγω δὲ ἐπισκόπους
to-bring-in so-that the ordained I-mean and bishops
καὶ πρεσβυτέρους καὶ διακόνους, μὴ συγκαθεύδειν ταῖς
and presbyters and deacons not to-sleep-with the
γαμεταῖς, ἃς ἔτι λαϊκοὶ ὄντες ἠγάγοντο. Καὶ ἐπεὶ περὶ
wives whom still laymen being they-had-married and when about
τούτου βουλεύεσθαι προὔκειτο, διαναστὰς ἐν μέσῳ τοῦ
this to-deliberate was-proposed having-stood-up in (the)-midst of-the
συλλόγου τῶν ἐπισκόπων ὁ Παφνούτιος ἐβόα μακρὰ, μὴ
assembly of-the bishops — Paphnutius cried aloud not
βαρὺν ζυγὸν ἐπιθεῖναι τοῖς ἱερωμένοις ἀνδράσι, ‘τίμιον
heavy yoke to-lay-on the ordained men honorable

εἶναι τὸν γάμον αὐτὸν καὶ τὴν κοίτην ἀμίαντον᾽ παρὰ τῷ
to-be the marriage itself and the bed undefiled with —
Θεῷ λέγων, μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας μᾶλλον τὴν
God saying lest by-the excess of-the strictness rather the
ἐκκλησίαν προσβλάψωσιν· οὐ γὰρ πάντας δύνασθαι φέρειν
church they-should-harm not for all to-be-able to-bear
τῆς ἀπαθείας τὴν ἄσκησιν, οὐδὲ ἴσως φυλαχθήσεσθαι
of-the passionlessness the discipline nor perhaps to-be-kept
τὴν σωφροσύνην τῆς ἑκάστου γαμετῆς· ‘σωφροσύνην᾽ δὲ
the chastity of-the of-each wife chastity and
ἐκάλει καὶ τῆς νομίμου γυναικὸς τὴν συνέλευσιν· ἀρκεῖσθαι
he-called also of-the lawful wife the intercourse to-be-content
τε τὸν φθάσαντα κλήρου τυχεῖν μηκέτι ἐπὶ γάμον
and the(-one) having-already of-clergy to-obtain no-longer to marriage
ἔρχεσθαι, κατὰ τὴν τῆς ἐκκλησίας ἀρχαίαν παράδοσιν,
to-come according-to the of-the church ancient tradition
μὴ μὴν ἀποζεύγνυσθαι ταύτης, ἣν ἅπαξ ἤδη πρότερον
not however to-be-separated from-her whom once already before
λαϊκὸς ὢν ἠγάγετο. Καὶ ταῦτ᾽ ἔλεγεν ἄπειρος ὢν
layman being he-had-married and these-things he-said inexperienced being
γάμου, καὶ ἁπλῶς εἰπεῖν, γυναικός· ἐκ παιδὸς γὰρ ἐν
of-marriage and simply to-say of-woman from boy for in
ἀσκητηρίῳ ἀνετέθραπτο, καὶ ἐπὶ σωφροσύνῃ, εἰ καί τις
ascetic-house he-had-been-brought-up and for chastity if even any
ἄλλος, περιβόητος ὤν. Πείθεται πᾶς ὁ τῶν ἱερωμένων
other renowned being is-persuaded all the of-the ordained
σύλλογος τοῖς Παφνουτίου λόγοις. Διὸ καὶ τὴν περὶ
assembly by-the of-Paphnutius words wherefore also the about
τούτου ζήτησιν ἀπεσίγησαν, τῇ γνώμῃ τῶν βουλομένων
this question they-silenced to-the judgment of-those wishing

ἀπέχεσθαι τῆς ὁμιλίας τῶν γαμετῶν καταλείψαντες. Καὶ
to-abstain-from the intercourse of-the wives having-left(-it) and
τοσαῦτα μὲν περὶ Παφνουτίου.
so-much indeed about Paphnutius
Περὶ Σπυρίδωνος τοῦ Κυπρίων ἐπισκόπου. 12
about Spyridon the of-Cypriots bishop
Περὶ δὲ Σπυρίδωνος, τοσαύτη τῷ ποιμένι προσῆν
about and Spyridon such to-the shepherd was-present
ὁσιότης, ὡς καὶ ἀξιωθῆναι αὐτὸν καὶ ἀνθρώπων
holiness that even to-be-deemed-worthy him also of-men
ποιμένα γενέσθαι· ὃς μιᾶς τῶν ἐν Κύπρῳ πόλεων ὀνόματι
shepherd to-become who of-one of-the in Cyprus cities by-name
Τριμιθοῦντος τὴν ἐπισκοπὴν ἐκεκλήρωτο, διὰ δὲ
of-Trimithus the episcopate had-been-allotted because-of and
ἀτυφίαν πολλὴν ἐχόμενος τῆς ἐπισκοπῆς ἐποίμαινε καὶ τὰ
humility much holding the episcopate he-shepherded also the
πρόβατα. Πολλὰ μὲν οὖν τὰ περὶ αὐτοῦ λεγόμενα·
sheep many indeed then the(-things) about him said
ἑνὸς δὲ ἢ δύο ἐπιμνησθήσομαι, ἵνα μὴ ἔξω τοῦ
of-one and or two I-will-make-mention so-that not outside of-the
προκειμένου δόξω πλανᾶσθαι. Μεσούσης ποτὲ τῆς
proposed(-subject) I-may-seem to-wander being-in-the-middle once the
νυκτὸς, κλέπται ταῖς ἐπαύλεσι τῶν προβάτων λαθραίως
night thieves to-the folds of-the sheep secretly
ἐπελθόντες ἀφαιρεῖσθαι τῶν προβάτων ἐσπούδαζον. Ὁ
having-come-upon to-take-away from-the sheep were-eager —
Θεὸς δὲ ἄρα ὁ τὸν ποιμένα σώζων ἔσωζε καὶ τὰ
God and indeed the(-one) the shepherd saving saved also the
πρόβατα. Οἱ γὰρ κλέπται ἀοράτῳ δυνάμει παρὰ ταῖς
sheep the for thieves by-invisible power at the
ἐπαύλεσιν ἐδέδεντο. Ὄρθρος τε ἦν, καὶ ἦκε παρὰ τὰ
folds had-been-bound dawn and was and he-came to the

ποίμνια· ὡς δὲ εὗρεν ὀπίσω τὰς χεῖρας ἔχοντας, ἔγνω
flocks when and he-found behind the hands having(-them) he-knew
τὸ γεγονός· καὶ εὐχόμενος λύει τοὺς κλέπτας,
the having-happened(-thing) and praying looses the thieves
πολλά τε νουθετήσας, καὶ παραινέσας ἐκ δικαίων
many-things and having-admonished and having-exhorted from just
πόνων σπουδάζειν, μὴ μὴν ἐξ ἀδικίας λαμβάνειν,
labors to-be-eager not however from injustice to-take
κριόν τε αὐτοῖς χαρισάμενος, ἀπέλυσε, καὶ χαριέντως
ram and to-them having-given-freely he-released(-them) and gracefully
ἐπιφθεγξάμενος, 'ἵνα μὴ,' φησὶ, 'μάτην ἠγρυπνηκότες
having-added-the-word so-that not says in-vain having-kept-awake
φανείητε.' Ἓν μὲν δὴ τοῦτο τῶν περὶ Σπυρίδωνος
you-may-appear one indeed indeed this of-the about Spyridon
θαυμάτων. Ἕτερον δὲ τοιοῦτο· ἦν αὐτῷ θυγάτηρ παρθένος,
wonders other and such was to-him daughter virgin
τῆς τοῦ πατρὸς εὐλαβείας μετέχουσα, τοὔνομα Εἰρήνη.
of-the of-the father piety sharing by-name Irene
Ταύτῃ γνώριμός τις πολύτιμον παρέθετο κόσμιον· ἡ
to-her acquaintance a-certain precious deposited ornament she
δὲ ἀσφαλέστερον ποιοῦσα, γῇ τὴν παρακαταθήκην
and more-safely doing(-it) in-earth the deposit
ἔκρυψε· μετ' οὐ πολὺ δὲ τὸν βίον ἀπέλιπεν. Ἥκει μετὰ
hid after not long and the life left comes after
χρόνον ὁ παραθέμενος· μὴ εὑρών τε τὴν παρθένον,
time the(-one) having-deposited not having-found and the virgin
ἐμπλέκεται τῷ πατρὶ, νῦν μὲν ἐγκαλῶν, ἔστιν δὲ ὅτε
entangles-himself with-the father now indeed accusing there-is and when
καὶ παρακαλῶν. Ἐπεὶ δὲ συμφορὰν ἐποιεῖτο τὴν τοῦ
also entreating when and misfortune he-made the of-the
παραθεμένου ζημίαν ὁ γέρων, ἐλθὼν ἐπὶ τὸ μνῆμα τῆς
depositor loss the old-man having-gone to the tomb of-the

θυγατρὸς, ἐπεκαλεῖτο τὸν Θεὸν, πρὸ καιροῦ δεῖξαι αὐτῷ τὴν
daughter called-upon — God before (the)-time to-show to-him the
ἐπαγγελλομένην ἀνάστασιν· καὶ τῆς ἐλπίδος οὐχ ἥμαρτε.
promised resurrection and of-the hope not he-failed
Ζῶσα γὰρ αὖθις ἡ παρθένος, φαίνεται τῷ πατρὶ, καὶ
living for again the virgin appears to-the father and
τὸν τόπον σημάνασα, ἔνθα τὸ κόσμιον ἀπεκέκρυπτο, αὖθις
the place having-indicated where the ornament had-been-hidden again
ἀπεχώρει. Τοιοῦτοι ἄνδρες ἐν τοῖς χρόνοις τοῦ βασιλέως
departed such men in the times of-the emperor
Κωνσταντίνου κατὰ τὰς ἐκκλησίας ἐξέλαμπον. Ταῦτα
Constantine throughout the churches shone these-things
δὲ ἐγὼ καὶ ἀκοῇ παρὰ πολλῶν Κυπρίων παρέλαβον,
and I both by-hearing from many Cypriots received
καὶ συντάγματι Ῥουφίνου τινος πρεσβυτέρου ἐνέτυχον,
and with-treatise of-Rufinus a-certain presbyter met
Ῥωμαϊκῇ λέξει συγγεγραμμένῳ, ἀφ' ὧν ταῦτα καὶ ἕτερα
in-Roman language written from which these-things and other
τινὰ τῶν μετ' οὐ πολὺ ῥηθησομένων συνήγαγον.
some of-the(-things) after not long going-to-be-told I-collected
Περὶ Εὐτυχιανοῦ τοῦ μοναχοῦ. 13
about Eutychianus the monk
Ἤκουσα δὲ ἐγὼ καὶ περὶ Εὐτυχιανοῦ, θεοφιλοῦς ἀνδρὸς
heard and I also about Eutychianus God-beloved man
κατὰ τοὺς αὐτοὺς χρόνους ἀκμάσαντος· ὃς καὶ αὐτὸς τῆς
in the same times having-flourished who also himself of-the
ἐκκλησίας τῶν Ναυατιανῶν τυγχάνων, παραπλήσια ἔργα
church of-the Novatians being similar works
ποιῶν ἐθαυμάζετο. Τίς τε ὁ περὶ τούτου διηγησάμενος,
doing was-admired who and the(-one) about this-man having-related
ἐρῶ μετὰ ἀκριβείας, καὶ οὐκ ἀποκρύψομαι, κἂν δόξω
I-will-say with accuracy and not I-will-conceal even-if I-may-seem

τισιν ἀπεχθάνεσθαι. Αὐξάνων τις τῆς Ναυατιανῶν
to-some to-incur-hatred Auxanon a-certain of-the of-Novatians
ἐκκλησίας πρεσβύτερος μακροβιώτατος γέγονεν· ὃς καὶ
church presbyter very-long-lived became who also
τῇ ἐν Νικαίᾳ συνόδῳ, κομιδῇ νήπιος ὤν, ἅμα
at-the in Nicaea synod quite a-child being together-with
τῷ Ἀκεσίῳ παρέβαλλε, καὶ τὰ κατὰ Ἀκέσιον ἐμοὶ
— Acesius was-present and the(-things) about Acesius to-me
διηγήσατο. Οὗτος ἐξ ἐκείνων τῶν χρόνων ἄχρι τῆς
related this-man from those the times until the
βασιλείας τοῦ νέου Θεοδοσίου ἐξέτεινε, καὶ νεωτέρῳ μοι
reign of-the younger Theodosius lasted and younger to-me
σφόδρα τυγχάνοντι τὰ περὶ Εὐτυχιανοῦ διηγήσατο,
very being the(-things) about Eutychianus related
πολλὰ μὲν διεξελθὼν περὶ τῆς προσούσης αὐτῷ
many-things indeed having-gone-through about the present-in him
θείας χάριτος· ἓν δὲ κἀκεῖνο μνήμης ἄξιον ἐπὶ τοῦ
divine grace one and also-that of-memory worthy under the
βασιλέως ἔφη Κωνσταντίνου. Τῶν δορυφόρων τις, οὓς
emperor he-said Constantine of-the bodyguards one whom
‘οἰκείους’ καλεῖ ὁ βασιλεὺς, τυραννικά τινα πράττειν
domestics calls the emperor tyrannical some(-things) to-do
ὑποπτευθείς, φυγῇ ἐχρήσατο. Ὁ βασιλεὺς δὲ ἐκέλευσεν
having-been-suspected to-flight resorted the emperor and ordered
ἀπειλῇ ἀναιρεῖσθαι αὐτὸν, ἔνθα ἂν εὑρίσκοιτο. Ὃς
with-threat to-be-killed him wherever — he-should-be-found who
περὶ τὸν Βιθυνὸν Ὄλυμπον εὑρεθεὶς, βαρυτάτοις καὶ
about the Bithynian Olympus having-been-found with-heaviest and
χαλεποῖς σιδήροις ἐν εἱρκτῇ κατεκέκλειστο περὶ τὰ μέρη
grievous irons in prison had-been-shut-up about the parts
τοῦ Ὀλύμπου, ἔνθα ἦν καὶ ὁ Εὐτυχιανὸς, τὸν μονήρη βίον
— of-Olympus where was also — Eutychianus the solitary life

ἀσκῶν, πολλῶν τε τὰ σώματα καὶ τὰς ψυχὰς ἐθεράπευεν·
practicing of-many both the bodies and the souls he-healed
συνῆν δὲ αὐτῷ καὶ ὁ μακροβιώτατος Αὐξάνων, νέος
was-with and him also the very-long-lived Auxanon young
ὢν πάνυ, καὶ τὰ τοῦ μοναχικοῦ βίου ὑπ᾽ αὐτῷ
being quite and the(-things) of-the monastic life under him
παιδευόμενος. Παρὰ τοῦτον τὸν Εὐτυχιανὸν ἦκον πολλοὶ,
being-taught to this — Eutychianus came many
παρακαλοῦντες ῥύεσθαι τὸν δέσμιον βασιλεῖ παρακλήσεις
entreating to-rescue the prisoner to-the-emperor entreaties
προσφέροντα. Καὶ γὰρ ἐληλύθει εἰς τὰς ἀκοὰς τοῦ
offering and for had-come into the ears of-the
βασιλέως τὰ παρὰ τοῦ Εὐτυχιανοῦ γινόμενα θαύματα. Ὁ
emperor the by — Eutychianus done wonders he
δὲ ἑτοίμως ὑπέσχετο παρὰ τὸν βασιλέα πορεύεσθαι. Ἐπεὶ
and readily promised to the emperor to-go since
δὲ ὁ δεσμώτης ἐκ τῶν δεσμῶν ἀνήκεστα ἔπασχεν, οἱ
and the prisoner from the bonds incurable(-things) suffered those
παρακαλοῦντες ὑπὲρ αὐτοῦ φθάνειν ἔλεγον καὶ τὴν παρὰ
entreating for him to-anticipate said both the from
βασιλέως τιμωρίαν καὶ τὰς ὑπὲρ αὐτοῦ παρακλήσεις
(the)-emperor punishment and the for him entreaties
τὸν ἐκ τῶν δεσμῶν ἐπικείμενον θάνατον. Εὐτυχιανὸς
the from the bonds impending death Eutychianus
δὲ πέμψας παρακαλεῖ τοὺς δεσμοφύλακας ἀνεῖναι τὸν
and having-sent entreats the jailers to-release the
ἄνθρωπον. Τῶν δὲ λεγόντων κίνδυνον φέρειν αὐτοῖς τὴν
man they and saying danger to-bring to-them the
ἄνεσιν τοῦ δεσμώτου, αὐτὸς δι᾽ ἑαυτοῦ ἅμα τῷ
release of-the prisoner himself through himself together-with —
Αὐξάνοντι πρὸς τὸ δεσμωτήριον παραγίνεται. Ἐκείνων
Auxanon to the prison comes they

δὲ μὴ βουλομένων ἀνοίγειν τὴν εἱρκτὴν, ἡ προσοῦσα
and not wishing to-open the prison the present-in(-him)
χάρις Εὐτυχιανῷ φανερωτέρα ἐγίνετο· αὐτόματοι γὰρ
grace to-Eutychianus more-manifest became of-their-own-accord for
αἱ πύλαι τοῦ δεσμωτηρίου ἠνοίγοντο, τῶν δεσμοφυλάκων
the gates of-the prison opened the jailers
τὰς κλεῖς ἐχόντων παρ' ἑαυτοῖς.
the keys having with themselves
Εἰσελθόντος δὲ τοῦ Εὐτυχιανοῦ ἅμα τῷ Αὐξάνοντι,
having-entered and — Eutychianus together-with — Auxanon
καὶ πολλῆς τοῖς τότε παροῦσιν ἐκπλήξεως γενομένης,
and much to-those then present astonishment having-arisen
αὐτόματοι οἱ δεσμοὶ τὸν δεσμώτην ἀπέλιπον. Μετὰ
of-their-own-accord the bonds the prisoner left after
ταῦτα ἐπὶ τὸ πάλαι μὲν Βυζάντιον, ὕστερον δὲ
these(-things) to the formerly indeed Byzantium later and
Κωνσταντινούπολιν, ἅμα τῷ Αὐξάνοντι παρεγένετο.
Constantinople together-with — Auxanon he-came
Δεχθείς τε εἰς τὰς βασιλικὰς αὐλὰς τοῦ θανάτου
having-been-received and into the imperial courts from-the death
ἐρρύσατο τὸν ἄνθρωπον. Ἑτοίμως γὰρ ὁ βασιλεὺς τιμῶν
he-rescued the man readily for the emperor honoring
τὸν ἄνδρα κατένευσε πρὸς τὴν αἴτησιν. Τοῦτο μὲν οὖν
the man assented to the request this indeed then
ὕστερον ἐγένετο. Τότε δὲ οἱ ἐν τῇ συνόδῳ ἐπίσκοποι
later happened then and the in the synod bishops
καὶ ἄλλα τινὰ ἐγγράψαντες, ἃ κανόνας ὀνομάζειν
also other some(-things) having-written which canons to-name
εἰώθασιν, αὖθις κατὰ πόλιν τὴν ἑαυτῶν ἀνεχώρησαν.
they-are-accustomed again to city the their-own departed
Φιλομαθὲς δὲ εἶναι νομίζω καὶ τὰ ὀνόματα τῶν ἐν
learning-loving and to-be I-think also the names of-the at

Νικαίᾳ συνελθόντων ἐπισκόπων, ἃ εὑρεῖν ἐδυνήθημεν,
Nicaea having-assembled bishops which to-find we-were-able
καὶ ἧς ἕκαστος ἐπαρχίας τε καὶ πόλεως ἦν, καὶ τὸν
and of-which each province both and city was and the
χρόνον ἐν ᾧ συνῆλθον, παραθέσθαι ἐνταῦθα. ‘Ὅσιος
time in which they-assembled to-set-down here Hosius
ἐπίσκοπος Κουδρούβης Ἱσπανίας· οὕτως πιστεύω ὡς
bishop of-Corduba of-Spain thus I-believe as
προγέγραπται· Ῥώμης Βίτων καὶ Βικεντῖνος πρεσβύτεροι·
has-been-written-above of-Rome Vito and Vincentius presbyters
Αἰγύπτου Ἀλέξανδρος· Ἀντιοχείας τῆς μεγάλης Εὐστάθιος·
of-Egypt Alexander of-Antioch the great Eustathius
Ἱεροσολύμων Μακάριος· Ἁρποκρατίων Κύνων· καὶ τῶν
of-Jerusalem Macarius Harpocration Cynon and of-the
λοιπῶν· ὧν εἰς πλῆρες τὰ ὀνόματα κεῖται ἐν τῷ
rest of-whom in full the names lie in the
“Συνοδικῷ” Ἀθανασίου τοῦ Ἀλεξανδρείας ἐπισκόπου. Καὶ
Synodicon of-Athanasius the of-Alexandria bishop and
ὁ χρόνος δὲ τῆς συνόδου, ὡς ἐν παρασημειώσεσιν εὕρομεν,
the time too of-the synod as in notes we-found
ὑπατείας Παυλίνου καὶ Ἰουλιανοῦ τῇ εἰκάδι τοῦ Μαΐου
in-the-consulship of-Paulinus and of-Julian on-the twentieth of-the May
μηνός· τοῦτο δὲ ἦν ἑξακοσιοστὸν τριακοστὸν ἕκτον ἔτος,
month this and was six-hundredth thirtieth sixth year
ἀπὸ τῆς Ἀλεξάνδρου τοῦ Μακεδόνος βασιλείας. Τὰ
from the of-Alexander the Macedonian reign the(-affairs)
μὲν οὖν τῆς συνόδου τέλος εἶχεν· ἰστέον δὲ, ὅτι μετὰ
indeed then of-the synod end had one-must-know and that after
τὴν σύνοδον ὁ βασιλεὺς ἐπὶ τὰ ἑσπέρια μέρη ἀφίκετο.’
the synod the emperor to the western parts came

14 Ὅτι Εὐσέβιος ὁ Νικομηδείας καὶ Θέογνις ὁ
that Eusebius the(-bishop) of-Nicomedia and Theognis the(-bishop)
Νικαίας ἐξορισθέντες διὰ τὸ συμφρονῆσαι Ἀρείῳ, ὕστερον
of-Nicaea exiled for the to-have-agreed with-Arius later
βιβλίον μετανοίας διαπεμψάμενοι, καὶ συνθέμενοι τῇ
book of-repentance having-sent and having-assented to-the
ἐκθέσει τῆς πίστεως, τοὺς ἑαυτῶν ἀπέλαβον θρόνους.
exposition of-the faith the their-own received-back sees
Εὐσέβιος δὲ καὶ Θέογνις, βιβλίον μετανοίας τοῖς
Eusebius and also Theognis book of-repentance to-the
κορυφαίοις τῶν ἐπισκόπων ἀποστείλαντες, ἀνεκλήθησάν
leading of-the bishops having-sent were-recalled
τε τῆς ἐξορίας ἐκ βασιλικοῦ προστάγματος, καὶ τὰς
both from-the exile by imperial order and the
ἐκκλησίας ἑαυτῶν ἀπέλαβον· τοὺς εἰς τόπον ἑαυτῶν
churches their-own received-back those into place their-own
χειροτονηθέντας ἐξωθήσαντες, Ἀμφίωνα μὲν Εὐσέβιος,
ordained having-thrust-out Amphion indeed Eusebius
Χρῆστον δὲ Θέογνις. Οὗ βιβλίου τὸ ἀντίγραφον ἔστι
Chrestus and Theognis of-which book the copy is
τόδε. Ἤδη μὲν οὖν καταψηφισθέντες πρὸ κρίσεως παρὰ
this already indeed then condemned before trial by
τῆς εὐλαβείας ὑμῶν, ἐν ἡσυχίᾳ φέρειν τὰ κεκριμένα
the piety your in quietness to-bear the(-things) judged
παρὰ τῆς ἁγίας ὑμῶν ἐπικρίσεως ὀφείλομεν. Ἀλλ' ἐπειδὴ
by the holy your verdict we-ought but since
ἄτοπον καθ' ἑαυτῶν δοῦναι τῶν συκοφαντῶν τὴν ἀπόδειξιν
absurd against ourselves to-give of-the slanderers the proof
τῇ σιωπῇ, τούτου ἕνεκα ἀναφέρομεν ὡς ἡμεῖς καὶ τῇ
by-the silence of-this for-the-sake we-report that we both to-the
πίστει συνεδράμομεν, καὶ τὴν ἔννοιαν ἐξετάσαντες ἐπὶ τῷ
faith concurred and the meaning having-examined on the

ὁμοουσίῳ ὅλοι ἐγενόμεθα τῆς εἰρήνης, οἱ μηδαμοῦ τῇ
of-one-substance wholly became of-the peace who nowhere the
αἱρέσει ἐξακολουθήσαντες. Ὑπομνήσαντες δὲ ἐπὶ ἀσφαλείᾳ
heresy having-followed having-reminded and for safety
τῶν ἐκκλησιῶν ὅσα τὸν λογισμὸν ἡμῶν ὑπέτρεχε, καὶ
of-the churches whatever the reasoning our occurred-to and
πληροφορήσαντες τοὺς δι᾽ ἡμῶν πεισθῆναι ὀφείλοντας,
having-satisfied those through us to-be-persuaded owing
ὑπεσημηνάμεθα τῇ πίστει· τῷ δὲ ἀναθεματισμῷ οὐχ
we-subscribed to-the faith to-the and anathema not
ὑπεγράψαμεν, οὐχ ὡς τῆς πίστεως κατηγοροῦντες, ἀλλ᾽
we-subscribed not as the faith accusing but
ὡς ἀπιστοῦντες τοιοῦτον εἶναι τὸν κατηγορηθέντα, ἐκ
as disbelieving such to-be the(-one) accused from
τῶν ἰδίᾳ πρὸς ἡμᾶς παρ᾽ αὐτοῦ διά τε ἐπιστολῶν
the(-things) privately to us from him through both letters
καὶ τῶν εἰς πρόσωπον διαλέξεων πεπληροφορημένοι
and the face-to face conversations having-been-assured
μὴ τοιοῦτον εἶναι. Εἰ δὲ ἐπείσθη ἡ ἁγία ὑμῶν
not such to-be if and was-persuaded the holy your
σύνοδος, οὐκ ἀντιτείνοντες, ἀλλὰ συντιθέμενοι τοῖς
synod not resisting but assenting to-the(-things)
παρ᾽ ὑμῖν κεκριμένοις, καὶ διὰ τούτου τοῦ γράμματος
by you judged also through this the letter
πληροφοροῦμεν τὴν συγκατάθεσιν· οὐ τὴν ἐξορίαν βαρέως
we-confirm the assent not the exile heavily
φέροντες, ἀλλὰ τὴν ὑπόνοιαν τῆς αἱρέσεως ἀποδυόμενοι. Εἰ
bearing but the suspicion of-the heresy putting-off if
γὰρ καταξιώσητε νῦν γοῦν εἰς πρόσωπον ἐπαναλαβεῖν
for you-should-deign now at-any-rate into presence to-take-back
ἡμᾶς, ἔχετε ἐν πᾶσι συμψύχους, ἀκολουθοῦντας τοῖς
us you-have(-us) in all of-one-soul following the(-things)

παρ᾽ ὑμῖν κεκριμένοις· ὁπότε αὐτὸν τὸν ἐπὶ τούτοις
by you judged since himself the(-one) on these(-charges)
ἐναγόμενον, ἔδοξε τῇ ὑμῶν εὐλαβείᾳ φιλανθρωπεύσασθαι
accused it-seemed to-the your piety to-treat-humanely
καὶ ἀνακαλέσασθαι. Ἄτοπον δὲ, τοῦ δοκοῦντος εἶναι
and to-recall absurd and the(-one) seeming to-be
ὑπευθύνου ἀνακεκλημένου καὶ ἀπολογησαμένου ἐφ᾽ οἷς
guilty having-been-recalled and having-defended-himself on what
διεβάλλετο, ἡμᾶς σιωπᾷν, καθ᾽ ἑαυτῶν διδόντας τὸν
he-was-slandered us to-be-silent against ourselves giving the
ἔλεγχον. Καταξιώσατε γοῦν, ὡς ἁρμόζει τῇ φιλοχρίστῳ
proof deign at-any-rate as befits the Christ-loving
ὑμῶν εὐλαβείᾳ καὶ τὸν θεοφιλέστατον βασιλέα ὑπομνῆσαι,
your piety both the most-God-beloved emperor to-remind
καὶ τὰς δεήσεις ἡμῶν ἐγχειρίσαι, καὶ θᾶττον βουλεύσασθαι
and the petitions our to-hand-in and more-quickly to-resolve
τὰ ὑμῖν ἁρμόζοντα ἐφ᾽ ἡμῖν. Καὶ τοῦτο μὲν τὸ
the(-things) to-you befitting about us and this indeed the
τῆς παλινῳδίας βιβλίον Εὐσεβίου καὶ Θεόγνιδός ἐστιν·
of-the recantation book of-Eusebius and of-Theognis is
ἀπὸ δὲ τῶν ῥημάτων αὐτοῦ τεκμαίρομαι, ὅτι οὗτοι
from and the words its I-conclude that these
μὲν τῇ ὑπαγορευθείσῃ πίστει ὑπεσημήναντο, τῇ δὲ
indeed to-the dictated faith subscribed to-the and
καθαιρέσει Ἀρείου σύμψηφοι γενέσθαι οὐκ ἐβουλήθησαν·
deposition of-Arius of-one-vote to-become not they-wished
καὶ ὅτι Ἄρειος πρὸ τούτων φαίνεται ἀνακληθείς. Ἀλλ᾽
and that Arius before these appears having-been-recalled but
εἰ καὶ τοῦτο οὕτως ἔχειν δοκεῖ, ὅμως τῆς Ἀλεξανδρείας
if even this so to-be seems nevertheless — Alexandria
ἐπιβαίνειν κεκώλυτο· τοῦτο δὲ δείκνυται, ἀφ᾽ ὧν
to-set-foot-in he-had-been-prevented this and is-shown from what

ὕστερον ἑαυτῷ κάθοδον εἰς τὴν ἐκκλησίαν καὶ εἰς τὴν
later for-himself return into the church and into —
Ἀλεξάνδρειαν ἐπενόησεν, ἐπιπλάστῳ μετανοίᾳ χρησάμενος,
Alexandria he-devised feigned repentance having-used
ὡς κατὰ χώραν ἐροῦμεν.
as in place we-will-say
Ὅτι μετὰ τὴν σύνοδον, Ἀλεξάνδρου τελευτήσαντος, 15
that after the synod Alexander having-died
Ἀθανάσιος καθίσταται τῆς Ἀλεξανδρέων πόλεως ἐπίσκοπος.
Athanasius is-appointed of-the of-Alexandrians city bishop
Μετὰ ταῦτα δὲ εὐθέως Ἀλεξάνδρου τοῦ ἐπισκόπου τῆς
after these(-things) and immediately Alexander the bishop —
Ἀλεξανδρείας τελευτήσαντος, προΐσταται τῆς ἐκκλησίας
of-Alexandria having-died presides-over the church
Ἀθανάσιος. Τοῦτον φησὶν ὁ Ῥουφῖνος κομιδῇ νήπιον
Athanasius this-one says — Rufinus quite a-child
ὄντα, παίζειν σὺν ἑτέροις ἡλικιώταις ἱερὸν παίγνιον.
being to-play with other agemates sacred game
Τοῦτο δὲ ἦν μίμησις ἱερωσύνης καὶ τοῦ καταλόγου τῶν
this and was imitation of-priesthood and of-the roll of-the
ἱερωμένων ἀνδρῶν. Ἐν δὴ οὖν τῷ παιγνίῳ τούτῳ
ordained men in indeed then the game this
Ἀθανάσιος μὲν τῆς ἐπισκοπῆς ἐκεκλήρωτο τὸν θρόνον·
Athanasius indeed of-the episcopate had-been-allotted the throne
τῶν δὲ ἄλλων νέων ἕκαστος ἢ πρεσβύτερον ἢ διάκονον
of-the and other youths each either presbyter or deacon
ἐμιμεῖτο. Ταῦτα ἔπαιζον οἱ παῖδες κατὰ τὴν ἡμέραν,
imitated these-things played the children on the day
ἐν ᾗ τοῦ μάρτυρος καὶ ἐπισκόπου Πέτρου ἐπετελεῖτο
on which of-the martyr and bishop Peter was-celebrated
μνήμη. Τότε δὴ καὶ Ἀλέξανδρος ὁ τῆς Ἀλεξανδρείας
(the)-memory then indeed also Alexander the — of-Alexandria

ἐπίσκοπος διαβαίνων, ὁρᾷ τὸ γιγνόμενον παίγνιον· καὶ
bishop passing-by sees the happening game and
μεταπεμψάμενος τοὺς παῖδας, ἐπύθετο παρ᾽ αὐτῶν τὸν
having-summoned the children inquired from them the
ἐν τῷ παιγνίῳ κληρωθέντα τόπον ἑκάστῳ, προμηνύεσθαί
in the game allotted place to-each to-be-foretold
τι διὰ τοῦ γεγονότος ἡγησάμενος. Ἐκέλευσέν
something through the having-happened(-thing) having-considered ordered
τε ἐν τῇ ἐκκλησίᾳ ἄγεσθαι τοὺς παῖδας, καὶ παιδείας
both in the church to-be-brought the children and of-education
μεταλαμβάνειν, ἐξαιρέτως δὲ τὸν Ἀθανάσιον· εἶτα ἐν τελείᾳ
to-partake especially and — Athanasius then at full
γενόμενον ἡλικίᾳ καὶ διάκονον χειροτονήσας, ἦγεν ἐπὶ
having-come age also deacon having-ordained(-him) he-took(-him) to
τὴν Νίκαιαν, συναγωνιζόμενον αὐτῷ ἐκεῖ, ὅτε συνεκροτεῖτο
— Nicaea contending-with him there when was-convened
ἡ σύνοδος. Ταῦτα μὲν ὁ Ῥουφῖνος περὶ αὐτοῦ Ἀθανασίου
the synod these-things indeed — Rufinus about himself Athanasius
ἐν τοῖς συντάγμασιν ἑαυτοῦ εἴρηκεν. Οὐκ ἀπεικὸς δὲ
in the treatises his-own has-said not unlikely and
γενέσθαι· καὶ γὰρ πολλὰ τοιαῦτα γενόμενα πολλάκις
to-have-happened and for many such(-things) having-happened often
ἐφεύρηται. Περὶ οὗ τέως τοσαῦτα εἰρήσθω μοι.
have-been-found about whom for-the-present so-much let-be-said by-me

16 Ὡς βασιλεὺς Κωνσταντῖνος τὸ πάλαι Βυζάντιον αὐξήσας,
how (the)-emperor Constantine the formerly Byzantium having-enlarged
Κωνσταντίνου πόλιν ἐπωνόμασεν.
of-Constantine city named(-it)
Ὁ βασιλεὺς δὲ μετὰ τὴν σύνοδον ἐν εὐφροσύνῃ διῆγεν·
the emperor and after the synod in gladness lived
ἐπιτελέσας οὖν δημοτελῆ τῆς εἰκοσαετηρίδος αὐτοῦ ἑορτὴν,
having-celebrated then public of-the twentieth-anniversary his feast

εὐθέως περὶ τὸ ἀνορθοῦν τὰς ἐκκλησίας ἐσπούδαζεν·
immediately about the to-restore the churches was-eager
ἐποίει τε τοῦτο κατὰ τὰς ἄλλας πόλεις καὶ ἐν τῇ
did and this in the other cities and in the
αὐτοῦ ἐπωνύμῳ, ἣν Βυζάντιον καλουμένην τὸ πρότερον
of-him named-after which Byzantium called the before
ηὔξησε, τείχη μεγάλα περιβαλὼν, καὶ διαφόροις
he-enlarged walls great having-thrown-around and with-various
κοσμήσας οἰκοδομήμασιν· ἴσην τε τῇ βασιλευούσῃ
having-adorned buildings equal both to-the reigning
Ῥώμῃ ἀποδείξας, καὶ ‘Κωνσταντινούπολιν’ μετονομάσας,
Rome having-shown(-it) and Constantinople having-renamed
χρηματίζειν ‘δευτέραν Ῥώμην’ νόμῳ ἐκύρωσεν· ὃς νόμος
to-be-styled second Rome by-law he-ratified which law
ἐν λιθίνῃ γέγραπται στήλῃ, καὶ δημοσίᾳ ἐν τῷ καλουμένῳ
on stone has-been-written pillar and publicly in the called
στρατηγίῳ πλησίον τοῦ ἑαυτοῦ ἐφίππου παρέθηκε.
Strategium near the his-own equestrian(-statue) he-set-up
Καὶ ἐν ταύτῃ τῇ πόλει, δύο μὲν οἰκοδομήσας ἐκκλησίας,
and in this the city two indeed having-built churches
μίαν ἐπωνόμασεν Εἰρήνην, ἑτέραν δὲ τὴν τῶν Ἀποστόλων
one he-named Irene other and the of-the Apostles
ἐπώνυμον. Καὶ οὐ μόνον, ὡς ἔφην, ηὔξει τὰ τῶν
named-after and not only as I-said he-increased the(-affairs) of-the
Χριστιανῶν, ἀλλὰ καὶ τὰ τῶν Ἑλλήνων καθῄρει.
Christians but also the(-things) of-the pagans he-pulled-down
Τὰ γοῦν ἀγάλματα κόσμον τῇ Κωνσταντίνου
the at-any-rate statues as-adornment for-the of-Constantine
πόλει προὐτίθει δημοσίᾳ, καὶ τοὺς Δελφικοὺς τρίποδας
city he-set-out publicly and the Delphic tripods
ἐν τῷ ἱπποδρομίῳ δημοσιεύσας προὔθηκε. Ταῦτα μὲν
in the hippodrome having-made-public he-set-forth these-things indeed

οὖν δόξει περιττὰ λέγεσθαι νῦν· ὁρᾶται γὰρ πρότερον
then will-seem superfluous to-be-said now are-seen for sooner
ἢ ἀκούεται. Τότε δὲ ὅμως μεγίστην ἐπίδοσιν ἔλαβε
than are-heard then and nevertheless greatest growth took
τὰ τοῦ Χριστιανισμοῦ· καὶ γὰρ ἐν τοῖς καιροῖς τοῦ
the(-affairs) of-the Christianity and for in the times of-the
βασιλέως Κωνσταντίνου, καὶ ἄλλα πλεῖστα ἡ τοῦ Θεοῦ
emperor Constantine also others very-many the — of-God
ἐφύλαττε πρόνοια. Οὕτω τῶν τοῦ βασιλέως ἐγκωμίων
guarded providence thus of-the of-the emperor praises
μετὰ μεγαλοφώνου φράσεως ὁ Παμφίλου Εὐσέβιος
with grandiloquent phrasing the of-Pamphilus Eusebius
μνήμην πεποίηται· οὐκ ἄκαιρον δὲ ἡγοῦμαι καὶ ἡμᾶς
mention has-made not untimely and I-think also us
περὶ τῶν αὐτῶν, ὡς οἷόν τε, διὰ βραχέων εἰπεῖν.
about the same as possible — through brief(-words) to-speak

Helena finds the cross at Jerusalem, proved true by the healing of a dying woman, and builds churches there and at Bethlehem. Under Constantine the faith spreads: Frumentius becomes bishop of the inner Indians, and a captive woman converts the king of the Iberians. Socrates traces the Manichaean heresy from Scythianus to Manes, flayed alive by the king of Persia.

Ὡς τοῦ βασιλέως μήτηρ Ἑλένη, ἐπὶ τὰ Ἱεροσόλυμα 17
how of-the emperor (the)-mother Helena to — Jerusalem
παραγενομένη, τὸν σταυρὸν τοῦ Χριστοῦ ἀναζητήσασα
having-come the cross — of-Christ having-sought-out
εὗρε, καὶ ἐκκλησίαν ἀνῳκοδόμησεν.
found(-it) and church built
Ἡ τοῦ βασιλέως μήτηρ Ἑλένη, ἧς ἐπ' ὀνόματι
the of-the emperor mother Helena of-whom in name
τὴν ποτὲ κώμην Δρεπάνην πόλιν ποιήσας ὁ βασιλεὺς
the once village Drepane city having-made the emperor
Ἑλενούπολιν ἐπωνόμασε, δι' ὀνείρων χρηματισθεῖσα εἰς
Helenopolis named through dreams having-been-warned to
τὰ Ἱεροσόλυμα παρεγένετο· καὶ τὴν ποτὲ Ἱερουσαλὴμ
— Jerusalem came and the once Jerusalem
ἔρημον 'ὡς ὀπωροφυλάκιον' κατὰ τὸν προφήτην
desolate as a-fruit-watcher's-hut according-to the prophet
εὑροῦσα, τὸ τοῦ Χριστοῦ μνῆμα, ἔνθα ταφεὶς ἀνέστη,
having-found the — of-Christ tomb where buried he-rose
σπουδαίως ἐζήτει· καὶ δυσχερῶς μὲν, σὺν Θεῷ δὲ
eagerly sought and with-difficulty indeed with God and
εὑρίσκει. Τίς δὲ ἡ αἰτία τῆς δυσχερείας, διὰ βραχέων
finds(-it) what and the cause of-the difficulty through brief(-words)
ἐρῶ· ὅτι οἱ μὲν τὰ τοῦ Χριστοῦ φρονοῦντες
I-will-say that those indeed the(-things) — of-Christ thinking

μετὰ τὸν καιρὸν τοῦ πάθους ἐτίμων τὸ μνῆμα· οἱ δὲ
after the time of-the passion honored the tomb those and
φεύγοντες τὰ τοῦ Χριστοῦ, χώσαντες τὸν τόπον,
fleeing the(-things) — of-Christ having-heaped-up the place
Ἀφροδίτης κατ᾽ αὐτοῦ ναὸν κατασκευάσαντες ἐπέστησαν
of-Aphrodite over it temple having-built set-up
ἄγαλμα, μὴ ποιοῦντες μνήμην τοῦ τόπου. Τοῦτο μὲν οὖν
statue not making mention of-the place this indeed then
πάλαι προὐχώρει. Τῇ δὲ μητρὶ τοῦ βασιλέως φανερὸν
long-ago had-gone-forward to-the and mother of-the emperor manifest
τοῦτο ἐγένετο. Καθελοῦσα οὖν τὸ ξόανον, καὶ τὸν
this became having-pulled-down then the image and the
τόπον ἐκχώσασα καὶ καθαρὸν ἐργασαμένη, τρεῖς εὑρίσκει
place having-dug-out and clean having-made three she-finds
σταυροὺς ἐν τῷ μνήματι· ἕνα μὲν τὸν μακαριστὸν, ἐν
crosses in the tomb one indeed the blessed on
ᾧ Χριστὸς ἐξετανύσθη· τοὺς δὲ ἑτέρους, ἐν οἷς οἱ
which Christ was-stretched-out the and others on which the
συσταυρωθέντες δύο λῃσταὶ τεθνήκεσαν. Σὺν αὐτοῖς δὲ
crucified-with(-him) two robbers had-died with them and
εὕρητο καὶ ἡ τοῦ Πιλάτου σανὶς, ἐν ᾗ βασιλέα
had-been-found also the — of-Pilate board on which king
τῶν Ἰουδαίων τὸν σταυρωθέντα Χριστὸν προσγράφων,
of-the Jews the crucified Christ inscribing
ἐν διαφόροις γράμμασι ἐκήρυττεν. Ἐπεὶ δὲ ἀμφίβολος
in various letters he-proclaimed since and doubtful
ἦν ὁ σταυρὸς ὁ ζητούμενος, οὐχ ἡ τυχοῦσα λύπη
was the cross the(-one) sought not the ordinary grief
κατεῖχε τὴν τοῦ βασιλέως μητέρα. Οὐκ εἰς μακρὰν
held the of-the emperor mother not into long(-time)
δὲ παύει τὰ τῆς λύπης ὁ τῶν Ἱεροσολύμων
and stops the(-things) of-the grief the — of-Jerusalem

ἐπίσκοπος, ᾧ ὄνομα ἦν Μακάριος· λύει δὲ πίστει
bishop whose name was Macarius resolves and by-faith
τὸ ἀμφίβολον· σημεῖον γὰρ ᾔτει παρὰ τοῦ Θεοῦ, καὶ
the doubtful sign for he-asked from — God and
ἐλάμβανε. Τὸ δὲ σημεῖον ἦν τοιοῦτο· γυνή τις τῶν
received the and sign was such woman a-certain of-the
ἐγχωρίων, νόσῳ χρονίᾳ ληφθεῖσα, πρὸς αὐτῷ λοιπὸν τῷ
natives by-disease chronic seized to very at-last the
θανάτῳ ἐγένετο. Προσάγεσθαι οὖν τῇ ἀποθνησκούσῃ τῶν
death was to-be-brought then to-the dying of-the
σταυρῶν ἕκαστον ὁ ἐπίσκοπος παρεσκεύασε, πιστεύσας
crosses each the bishop arranged having-believed
ἀναρρωσθῆναι τὴν γυναῖκα ἁψαμένην τοῦ τιμίου σταυροῦ·
to-be-restored the woman having-touched the precious cross
καὶ τῆς ἐλπίδος οὐκ ἥμαρτε· προσενεχθέντων γὰρ τῶν
and of-the hope not he-failed having-been-brought for the
μὴ κυρίων δύο σταυρῶν, ἔμενεν οὐδὲν ἧττον ἡ γυνὴ
not genuine two crosses remained nothing less the woman
ἀποθνήσκουσα. Ὡς δὲ ὁ τρίτος ὁ γνήσιος προσηνέχθη, ἡ
dying when and the third the genuine was-brought the
ἀποθνήσκουσα εὐθὺς ἀνερρώσθη, καὶ ἐν τοῖς ὑγιαίνουσιν
dying(-woman) at-once recovered and among the healthy
ἦν. Τοῦτον μὲν οὖν τὸν τρόπον τὸ τοῦ σταυροῦ ξύλον
was in-this indeed then the way the of-the cross wood
ηὕρηται. Ἡ δὲ τοῦ βασιλέως μήτηρ οἶκον μὲν εὐκτήριον
has-been-found the and of-the emperor mother house indeed of-prayer
ἐν τῷ τοῦ μνήματος τόπῳ πολυτελῆ κατεσκεύασεν,
in the of-the tomb place costly built
‘Ἱερουσαλήμ τε νέαν’ ἐπωνόμασεν, ἀντιπρόσωπον τῇ
Jerusalem and new named(-it) facing to-the
παλαιᾷ ἐκείνῃ καὶ καταλελειμμένῃ ποιήσασα.
old that and abandoned having-made(-it)

Τοῦ δὲ σταυροῦ μέρος μέν τι θήκῃ ἀργυρᾷ περικλείσασα,
of-the and cross part indeed some in-case silver having-enclosed
μνημόσυνον τοῖς ἱστορεῖν βουλομένοις αὐτόθι κατέλιπε· τὸ
memorial to-those to-inquire wishing there she-left the
δὲ ἕτερον μέρος ἀποστέλλει τῷ βασιλεῖ. Ὅπερ δεξάμενος,
and other part sends to-the emperor which having-received
καὶ πιστεύσας τελείως σωθήσεσθαι τὴν πόλιν ἔνθα ἂν
and having-believed completely to-be-saved the city where —
ἐκεῖνο φυλάττηται, τῷ ἑαυτοῦ ἀνδριάντι κατέκρυψεν,
that should-be-kept in-the his-own statue be-hid(-it)
ὃς ἐν τῇ αὐτῇ Κωνσταντίνου πόλει, ἐν τῇ ἐπιλεγομένῃ
which in the same of-Constantine city in the called
ἀγορᾷ Κωνσταντίνου, ἐπὶ τοῦ πορφυροῦ καὶ μεγάλου
market of-Constantine on the porphyry and great
κίονος ἵδρυται. Τοῦτο μὲν ἀκοῇ γράψας ἔχω· πάντες
column is-set-up this indeed by-hearsay having-written I-have all
δὲ σχεδὸν οἱ τὴν Κωνσταντίνου πόλιν οἰκοῦντες, ἀληθὲς
and nearly those the of-Constantine city inhabiting true
εἶναι φασί. Καὶ τοὺς ἥλους δὲ, οἷ ταῖς χερσὶ τοῦ Χριστοῦ
to-be say and the nails too which to-the hands — of-Christ
κατὰ τὸν σταυρὸν ἐνεπάγησαν, ὁ Κωνσταντῖνος λαβὼν,
on the cross were-fixed — Constantine having-taken
(καὶ γὰρ καὶ τούτους ἡ μήτηρ ἐν τῷ μνήματι εὑροῦσα
also for also these the mother in the tomb having-found
ἀπέστειλεν), χαλινούς τε καὶ περικεφαλαίαν ποιήσας, ἐν
sent bridle-bits both and helmet having-made in
τοῖς πολέμοις ἐκέχρητο. Ἐχορήγει μὲν οὖν πάσας τὰς
the wars he-used supplied indeed then all the
ὕλας ὁ βασιλεὺς εἰς τὴν κατασκευὴν τῶν ἐκκλησιῶν·
materials the emperor for the building of-the churches
ἔγραφε δὲ καὶ Μακαρίῳ τῷ ἐπισκόπῳ, ἐπισπεύδειν τὰς
wrote and also to-Macarius the bishop to-hasten the

οἰκοδομάς. Ἡ δὲ τοῦ βασιλέως μήτηρ, ποιήσασα τὴν
buildings the and of-the emperor mother having-made the
νέαν Ἱερουσαλὴμ, καὶ ἐν τῷ ἄντρῳ τῆς Βηθλεὲμ, ἔνθα ἡ
new Jerusalem also in the cave — of-Bethlehem where the
κατὰ σάρκα γέννησις τοῦ Χριστοῦ, ἑτέραν ἐκκλησίαν
according-to flesh birth — of-Christ another church
οὐχ ἥττω κατεσκεύαζεν· οὐ μὴν ἀλλὰ καὶ ἐν τῷ ὄρει
not inferior built not however but also on the mountain
τῆς ἀναλήψεως. Οὕτω δὲ εἶχεν εὐλαβῶς περὶ ταῦτα,
of-the ascension so and was-disposed reverently about these-things
ὡς καὶ συνεύχεσθαι ἐν τῷ τῶν γυναικῶν τάγματι·
that even to-pray-with(-them) in the of-the women rank
καὶ τὰς παρθένους τὰς ἀναγεγραμμένας ἐν τῷ τῶν
and the virgins those enrolled in the of-the
ἐκκλησιῶν κανόνι ἐπὶ ἑστίασιν προτρεπομένη, δι᾽ ἑαυτῆς
churches canon to feast inviting through herself
λειτουργοῦσα, τὰ ὄψα ταῖς τραπέζαις προσέφερε. Πολλὰ
serving the dishes to-the tables brought many-things
δὲ καὶ ἐδωρεῖτο ταῖς ἐκκλησίαις καὶ τοῖς πένησιν· εὐσεβῶς
and also she-gave to-the churches and to-the poor piously
τε διανύσασα τὴν ζωὴν, ἐτελεύτησε περὶ ὀγδοηκοστὸν
and having-completed the life died about (the)-eightieth
ἔτος· καὶ τὸ σῶμα αὐτῆς εἰς τὴν βασιλεύουσαν νέαν
year and the body her to the reigning new
Ῥώμην διακομισθὲν ἐν τοῖς βασιλικοῖς μνήμασιν ἀπετέθη.
Rome having-been-conveyed in the imperial tombs was-laid

18 Ὡς καὶ ὁ βασιλεὺς Κωνσταντῖνος τὰ μὲν Ἑλλήνων
how also the emperor Constantine the(-shrines) indeed of-pagans
καθῄρει, πολλὰς δὲ ἐκκλησίας ἐν διαφόροις τόποις
pulled-down many and churches in various places
ἵδρυσεν.
founded
Καὶ μετὰ ταῦτα δὲ ὁ βασιλεὺς ἐπιμελέστερος ὢν
and after these(-things) too the emperor more-careful being
περὶ τὰ Χριστιανῶν ἀπεστράφη τὰς Ἑλληνικὰς
about the(-affairs) of-Christians turned-away-from the pagan
θρησκείας. Καὶ παύει μὲν τὰ μονομάχια· εἰκόνας δὲ
worships and stops indeed the gladiatorial-shows images and
τὰς ἰδίας ἐν τοῖς ναοῖς ἐναπέθετο. Λεγόντων δὲ τῶν
the (his)-own in the temples set-up saying and the
Ἑλλήνων, ὡς ἄρα ὁ Σάραπις εἴη ὁ τὸν Νεῖλον
pagans that indeed — Serapis was the(-one) the Nile
ἀνάγων ἐπὶ ἀρδείᾳ τῆς Αἰγύπτου, τῷ τὸν πῆχυν
bringing-up for irrigation — of-Egypt because-of-the the cubit
εἰς τὸν ναὸν τοῦ Σαράπιδος κομίζεσθαι, αὐτὸς εἰς τὴν
into the temple — of-Serapis to-be-carried himself into the
ἐκκλησίαν τὸν πῆχυν Ἀλεξανδρέων μετατιθέναι ἐκέλευσε.
church the cubit of-Alexandrians to-transfer ordered
Τῶν δὲ φημιζόντων, ὡς οὐκ ἀναβήσεται ὁ Νεῖλος
the(-ones) and spreading-the-rumor that not will-rise the Nile
ὀργῇ τοῦ Σαράπιδος, ἥτε ἄνοδος τοῦ ποταμοῦ τῷ
from-the-wrath — of-Serapis and-the rise of-the river in-the
τε ἑξῆς ἔτει καὶ εἰς τὸ μετὰ ταῦτα ἐγένετό τε καὶ
both next year and in the after these(-things) took-place both and
γίνεται· ἔργῳ τε δείκνυται ὡς οὐ διὰ θρησκείαν, ἀλλὰ
takes-place by-deed and it-is-shown that not through worship but
διὰ τοὺς ὅρους τῆς προνοίας, ἡ τοῦ Νείλου ἀνάβασις
because-of the bounds of-the providence the of-the Nile rising

γίνεται. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους καὶ βαρβάρων
takes-place at and the same times also barbarians
Σαρματῶν καὶ Γότθων κατατρεχόντων τὴν Ῥωμαίων
Sarmatians and Goths overrunning the of-Romans
γῆν, οὐδαμῶς ἡ περὶ τὰς ἐκκλησίας τοῦ βασιλέως
land in-no-way the about the churches of-the emperor
πρόθεσις ἐνεκόπτετο· ἀλλ᾽ ἀμφοτέρων τὴν ἁρμόζουσαν
purpose was-hindered but for-both the fitting
ἐποίησατο πρόνοιαν· τοὺς μὲν γὰρ τῷ Χριστιανικῷ
he-made provision those indeed for in-the Christian
τροπαίῳ πεπιστευκὼς κατὰ κράτος ἐνίκα, ὡς καὶ
trophy having-trusted by force he-conquered so-that even
τὸ εἰωθὸς παρὰ τῶν πάλαι βασιλέων δίδοσθαι χρυσίον
the customary from the of-old emperors to-be-given gold
τοῖς βαρβάροις περιελεῖν, ἐκείνους τε ἐκπεπληγμένους
to-the barbarians to-take-away those and astounded
τῷ παραλόγῳ τῆς ἥττης πιστεῦσαι τότε πρῶτον τῇ
by-the unexpectedness of-the defeat to-believe then first in-the
Χριστιανισμοῦ θρησκείᾳ, δι᾽ ἧς καὶ Κωνσταντῖνος
of-Christianity religion through which also Constantine
ἐσώζετο. Αὖθις δὲ ἑτέρας ἐκκλησίας ἐποίει· καὶ μίαν
was-saved again and other churches he-made and one
μὲν ἐν τῇ καλουμένῃ δρυΐ τῇ Μαμβρῇ, ὑφ᾽ ἣν τοὺς
indeed at the called oak — Mamre under which the
ἀγγέλους ἐξενίσθαι πρὸς τοῦ Ἀβραὰμ οἱ ἱεροὶ λόγοι
angels to-have-been-entertained by — Abraham the sacred words
μηνύουσι, κατεσκεύαζε. Μαθὼν γὰρ ὁ βασιλεὺς βωμοὺς
declare he-built having-learned for the emperor altars
ὑπὸ τῇ δρυΐ ἱδρύσθαι, καὶ θυσίας Ἑλληνικὰς τελεῖσθαι
under the oak to-have-been-set-up and sacrifices pagan to-be-performed
ἐπ᾽ αὐτῷ, μέμφεται μὲν δι᾽ ἐπιστολῆς Εὐσεβίῳ τῷ
on it blames indeed through letter Eusebius the

τῆς Καισαρείας ἐπισκόπῳ· κελεύει δὲ, τὸν μὲν βωμὸν
— *of-Caesarea bishop orders and the indeed altar*
ἀνατραπῆναι, πρὸς δὲ τὴν δρῦν κατασκευασθῆναι οἶκον
to-be-overturned by and the oak to-be-built house
εὐκτήριον. Ἑτέραν δὲ ἐκκλησίαν ἐν Ἡλιουπόλει τῆς
of-prayer other and church in Heliopolis —
Φοινίκης κατασκευασθῆναι προσέταξε, δι᾽ αἰτίαν τοιαύτην·
of-Phoenicia to-be-built he-commanded for cause such
οἱ Ἡλιουπολῖται, τίνα μὲν ἔσχον ἐξ ἀρχῆς νομοθέτην
the Heliopolitans what indeed they-had from (the)-beginning lawgiver
οὐκ ἔχω εἰπεῖν, ὁποῖος ἦν τὸ ἦθος· τὸ δὲ ἦθος ἐκ
not I-can to-say of-what-sort was the character the and character from
τῆς πόλεως δείκνυται. Κοινὰς γὰρ εἶναι παρ᾽ αὐτοῖς
the city is-shown common for to-be among them
τὰς γυναῖκας ἐγχώριος νόμος ἐκέλευε· καὶ διὰ τοῦτο,
the women native law ordered and for this
ἀμφίβολα μὲν ἦν παρ᾽ αὐτοῖς τὰ τικτόμενα·
doubtful indeed were among them the(-children) born
γονέων γὰρ καὶ τέκνων οὐδεμία διάκρισις ἦν· τὰς γὰρ
of-parents for and children no distinction was the for
παρθένους τοῖς παριοῦσι ξένοις παρεῖχον πορνεύεσθαι.
virgins to-the passing strangers they-offered to-be-prostituted
Καὶ τοῦτο ἐξ ἀρχαίου κρατοῦν παρ᾽ αὐτοῖς, λῦσαι
and this from ancient(-times) prevailing among them to-abolish
ἐσπούδασε. Νόμῳ γὰρ σεμνῷ τῶν αἰσχρῶν ἀνελὼν
he-was-eager by-law for solemn of-the shameful(-things) having-removed
τὸ μῦσος, τὰ γένη ἑαυτὰ ἐπιγινώσκειν παρεσκεύασεν.
the defilement the families themselves to-recognize he-caused
Ἐκκλησίας τε κτίσας, καὶ ἐπίσκοπον χειροτονηθῆναι
churches and having-founded also bishop to-be-ordained
παρεσκεύασε, καὶ κλῆρον ἱερόν. Οὕτω τὰ Ἡλιουπολιτῶν
he-caused and clergy sacred thus the of-Heliopolitans

κακὰ μετριώτερα ἀπειργάσατο. Παραπλησίῳ δὲ τρόπῳ
evils more-moderate he-made in-similar and way
καὶ τὸ ἐν Ἀφάκοις τοῦ Λιβάνου ἱερὸν τῆς Ἀφροδίτης
also the at Aphaca — of-Lebanon temple — of-Aphrodite
καθελὼν, τὰς ἐκεῖ γιγνομένας ἀνέδην ἀρρητοποιΐας
having-pulled-down the there happening openly unspeakable-deeds
ἐξέκοψε. Τί δ' ἂν εἴποιμι ὅπως τὸν ἐν Κιλικίᾳ Πυθωνικὸν
he-cut-out what and — might-I-say how the in Cilicia Pythonic
ἐξήλασε δαίμονα, τὸν οἶκον ἐν ᾧ ἐνεφώλευεν ἐκ θεμελίων
he-drove-out demon the house in which it-lurked from foundations
ἀνατραπῆναι κελεύσας; Τοσοῦτος δὲ ἦν ὁ τοῦ βασιλέως
to-be-overturned having-ordered so-great and was the of-the emperor
περὶ τὸν Χριστιανισμὸν πόθος, ὡς καὶ Περσικοῦ μέλλοντος
for the Christianity longing that even Persian being-about
κινεῖσθαι πολέμου, κατασκευάσας σκηνὴν ἐκ ποικίλης
to-be-stirred war having-made tent of embroidered
ὀθόνης ἐκκλησίας τύπον ἀποτελοῦσαν, ὥσπερ Μωϋσῆς ἐν
linen of-church form completing as Moses in
τῇ ἐρήμῳ πεποιήκει, καὶ ταύτην φέρεσθαι, ἵνα ἔχοι
the desert had-made also this to-be-carried so-that he-might-have
κατὰ τοὺς ἐρημοτάτους τόπους εὐκτήριον ἠὐτρεπισμένον.
in the most-desert places house-of-prayer made-ready
Ἀλλ' οὐ προέβη τότε ὁ πόλεμος· ἔφθη γὰρ
but not went-forward then the war it-was-beforehand for
δέει τοῦ βασιλέως σβεσθῆναι. Ὅτι δὲ καὶ περὶ τὸ
through-fear of-the emperor to-be-quenched that and also about the
ἀνορθοῦν τὰς πόλεις σπουδαῖος ἦν ὁ βασιλεὺς, καὶ
to-restore the cities zealous was the emperor and
ὅπως κώμας πολλὰς πόλεις ἀπέδειξεν, ὡς τὴν Δρεπάνην
how villages many cities he-made as — Drepane
ἐπώνυμον τῆς μητρὸς, καὶ ἐν Παλαιστίνῃ Κωνσταντίαν
named-after the mother and in Palestine Constantia

ἐπ᾽ ὀνόματι τῆς ἑαυτοῦ ἀδελφῆς Κωνσταντίας, οὐκ
in name of-the his-own sister Constantia not
εὔκαιρον ἡγοῦμαι γράφειν. Οὐ γὰρ πρόκειται τὰς
opportune I-think to-write not for is-proposed the
πράξεις τοῦ βασιλέως ἀριθμεῖν, ὅτι μὴ ὅσαι πρὸς
deeds of-the emperor to-count except only as-many-as to
Χριστιανισμὸν ἁρμόζουσιν, ἀλλ᾽ ὅσαι μόνον περὶ τὰς
Christianity are-fitted but as-many-as only about the
ἐκκλησίας ἐγένοντο· διὸ τὰ κατορθώματα τοῦ βασιλέως
churches took-place wherefore the successes of-the emperor
ἑτέρας ὑποθέσεως ὄντα, ἰδίας τε δεόμενα πραγματείας,
of-another subject being own and needing treatment
ἑτέροις ἀφίημι, τοῖς τὰ τοιαῦτα συγγράφειν δυναμένοις.
to-others I-leave the(-ones) the such(-things) to-write being-able
Ἐγὼ δὲ, εἰ μὲν ἀδιαίρετος ἡ ἐκκλησία μεμενήκει,
I and if indeed undivided the church had-remained
καὶ αὐτὸς ἡσυχίαν ἂν ἦγον. Ὅπου γὰρ ὑπόθεσις
also myself quiet — would-keep where for subject
μὴ χορηγεῖ τὰ γινόμενα, περιττὸς ὁ λέγων ἐστίν.
not supplies the events superfluous the(-one) speaking is
Ἐπειδὴ δὲ τὴν ἀποστολικὴν τοῦ Χριστιανισμοῦ πίστιν
since and the apostolic of-the Christianity faith
ἡ διαλεκτικὴ καὶ κενὴ ἀπάτη συνέχεεν ἐν ταὐτῷ καὶ
the dialectical and empty deceit confused at the-same(-time) and
διέσπειρεν, ᾠήθην δεῖν γραφῇ ταῦτα παραδοῦναι,
scattered I-thought to-be-needful in-writing these-things to-hand-down
ὅπως ἂν μὴ ἀφανῆ γένηται τὰ κατὰ τὰς ἐκκλησίας
so-that — not unknown may-become the(-things) in the churches
γενόμενα· ἡ γὰρ περὶ τούτων γνῶσις παρὰ μὲν τοῖς
having-happened the for about these knowledge among indeed the
πολλοῖς καὶ εὔκλειαν φέρει, αὐτὸν δὲ τὸν ἐπιστάμενον
many also renown brings himself and the(-one) knowing

ἀσφαλέστερον ἀπεργάζεται, διδάσκει τε μὴ σαλεύεσθαι,
more-secure makes teaches and not to-be-shaken
κενοφωνίας τινὸς ἐμπεσούσης ἐκ λέξεων.
empty-talk some having-fallen-in from words
Τίνα τρόπον ἐπὶ τῶν χρόνων Κωνσταντίνου τὰ ἐνδοτέρω 19
in-what way in the times of-Constantine the inner
ἔθνη τῶν Ἰνδῶν ἐχριστιάνισαν.
nations of-the Indians became-Christian
Αὖθις οὖν μνημονευτέον καὶ ὅπως ἐπὶ τῶν καιρῶν
again then one-must-mention also how in the times
τοῦ βασιλέως ὁ Χριστιανισμὸς ἐπλατύνετο· τηνικαῦτα
of-the emperor the Christianity was-spread-abroad then
γὰρ Ἰνδῶν τε τῶν ἐνδοτέρω καὶ Ἰβήρων τὰ ἔθνη
for of-Indians both of-the inner and of-Iberians the nations
πρὸς τὸ Χριστιανίζειν ἐλάμβανε τὴν ἀρχήν. Τίνος δὲ
toward the to-become-Christian took the beginning for-what and
ἕνεκεν τῇ προσθήκῃ τῶν ἐνδοτέρω ἐχρησάμην, διὰ
sake the addition of-the inner I-used through
βραχέων ἐρῶ. Ἡνίκα οἱ ἀπόστολοι κλήρῳ τὴν εἰς
brief(-words) I-will-say when the apostles by-lot the to
τὰ ἔθνη πορείαν ἐποιοῦντο, Θωμᾶς μὲν τὴν Πάρθων
the nations journey made Thomas indeed the of-Parthians
ἀποστολὴν ὑπεδέχετο, Ματθαῖος δὲ τὴν Αἰθιοπίαν,
apostolate received Matthew and — Ethiopia
Βαρθολομαῖος δὲ ἐκληροῦτο τὴν συνημμένην ταύτῃ
Bartholomew and was-allotted the joined to-this
Ἰνδίαν· τὴν μέντοι ἐνδοτέρω Ἰνδίαν, ᾗ προσοικεῖ
India the however inner India which border-on
βαρβάρων ἔθνη πολλά, διαφόροις χρώμενα γλώσσαις,
of-barbarians nations many various using tongues
οὐδέ πω πρὸ τῶν Κωνσταντίνου χρόνων ὁ τοῦ
not yet before the of-Constantine times the of-the

Χριστιανισμοῦ λόγος ἐφώτιζε. Τίς δὲ ἡ αἰτία τοῦ
Christianity word enlightened what and the cause of-the
καὶ αὐτοὺς Χριστιανίσαι, νῦν ἔρχομαι καταλέξων.
also them to-become-Christian now I-come going-to-recount
Μερόπιός τις φιλόσοφος, τῷ γένει Τύριος, ἱστορῆσαι
Meropius a-certain philosopher by-the race Tyrian to-explore
τὴν Ἰνδῶν χώραν ἔσπευσεν, ἁμιλλησάμενος πρὸς τὸν
the of-Indians country hastened having-vied with the
φιλόσοφον Μητρόδωρον, ὃς πρὸ αὐτοῦ τὴν Ἰνδῶν
philosopher Metrodorus who before him the of-Indians
χώραν ἱστόρησεν. Παραλαβὼν οὖν δύο παιδάρια συγγενῆ
country explored having-taken then two boys kinsmen
ὁ Μερόπιος, Ἑλληνικῆς οὐκ ἄμοιρα διαλέκτου,
— Meropius of-Greek not without-share language
καταλαμβάνει πλοίῳ τὴν χώραν· ἱστορήσας τε ὅσα
reaches by-ship the country having-explored and as-much-as
ἐβούλετο, προσορμίζει χρείᾳ τῶν ἐπιτηδείων τόπῳ
he-wished puts-in for-need of-the provisions at-a-place
λιμένα ἔχοντι ἀσφαλῆ. Συμβεβήκει δὲ τότε πρὸς ὀλίγον
harbor having safe it-had-happened and then for a-little
τὰς σπονδὰς διεσπᾶσθαι τὰς μεταξὺ Ῥωμαίων τε
the treaties to-have-been-broken the(-ones) between Romans both
καὶ Ἰνδῶν. Συλλαβόντες δὲ οἱ Ἰνδοὶ τὸν φιλόσοφον καὶ
and Indians having-seized and the Indians the philosopher and
τοὺς συμπλέοντας, πλὴν τῶν δύο συγγενῶν παιδαρίων,
those sailing-with(-him) except the two kinsmen boys
ἅπαντας διεχρήσαντο· τοὺς δὲ δύο παῖδας, οἴκτῳ
all killed the and two boys from-pity
τῆς ἡλικίας διασώσαντες, δῶρον τῷ Ἰνδῶν βασιλεῖ
of-the age having-spared gift to-the of-Indians king
προσκομίζουσιν. Ὁ δὲ ἡσθεὶς τῇ προσόψει τῶν νέων,
they-bring he and pleased by-the appearance of-the youths

ἕνα μὲν αὐτῶν, ᾧ ὄνομα ἦν Αἰδέσιος, οἰνοχόον τῆς
one indeed of-them whose name was Aedesius cupbearer of-the
αὐτοῦ τραπέζης καθίστησι· τὸν δὲ ἕτερον, Φουρμέντιος
his table appoints the and other Frumentius
ὄνομα αὐτῷ, τῶν βασιλικῶν γραμματοφυλάκων φροντίζειν
name to-him of-the royal archives to-take-care-of
προσέταξεν. Μετ᾽ οὐ πολὺ δὲ τελευτῶν ὁ βασιλεὺς
he-ordered after not long and dying the king
ἐπὶ υἱῷ κομιδῇ νηπίῳ καὶ γυναικὶ, ἐλευθέρους τούτους
with son quite infant and wife free these
ἀφίησιν. Ἡ δὲ γυνὴ τοῦ βασιλέως, υἱὸν ἔχουσα
leaves the and wife of-the king son having
καταλελειμμένον ἐν ἡλικίᾳ μικρᾷ, εἶπεν αὐτοῖς πρόνοιαν
left in age small told them care
αὐτοῦ ποιήσασθαι, ἄχρις οὗ εἰς ἄνδρα τελέσῃ.
of-him to-take until which(-time) to man he-should-grow
Πεισθέντες οὖν οἱ νεανίσκοι πρόνοιαν ποιοῦνται τῶν
persuaded then the young-men care take of-the
τοῦ βασιλέως πραγμάτων. Φουρμέντιος δὲ ἦν μάλιστα
of-the king affairs Frumentius and was most
ὁ διοικῶν σύμπαντα· ἔργον δὲ ἐποιεῖτο, τοὺς
the(-one) administering all work and he-made the
ἐπιδημοῦντας τῇ χώρᾳ Ῥωμαίους ἐμπόρους ζητεῖν,
sojourning in-the country Roman merchants to-seek
εἴπου τινὰ τῶν Χριστιανιζόντων ἐφεύροι. Εὑρὼν δὲ,
if-somewhere any of-the Christians he-might-find having-found and
καὶ τὰ καθ᾽ ἑαυτὸν διδάσκων, παρεκάλει τόπους
also the(-things) concerning himself teaching he-urged places
καταλαμβάνειν ἰδιάζοντας ἐπὶ τῷ τὰς Χριστιανικὰς
to-occupy set-apart for the the Christian
ἐκτελεῖν εὐχάς.
to-perform prayers

Κατὰ βραχὺ δὲ προϊόντος τοῦ χρόνου, καὶ εὐκτήριον
by little and advancing the time also house-of-prayer
κατεσκεύασε, καί τινας τῶν Ἰνδῶν κατηχοῦντες
he-built and some of-the Indians instructing
συνεύχεσθαι αὐτοῖς παρεσκεύασαν. Ἐπεὶ δὲ ὁ τοῦ
to-pray-with them they-caused when and the of-the
βασιλέως παῖς τῆς τελείας ἡλικίας ἐπέβη, οἱ περὶ
king son the full age reached those about
τὸν Φουρμέντιον παραδόντες τὰ καλῶς ὑπ᾽ αὐτῶν
— Frumentius having-handed-over the well by them
διοικηθέντα πράγματα, ᾔτουν ἐπὶ τὴν ἑαυτῶν ἀποχωρῆσαι
administered affairs asked to the their-own to-depart
πατρίδα· τοῦ δὲ βασιλέως καὶ τῆς ἑαυτοῦ μητρὸς
homeland the and king and of-the his-own mother
ἐπιμένειν παρακαλούντων καὶ μὴ πεισάντων, ἀνεχώρουν
to-stay urging and not having-persuaded they-departed
ἐπιθυμίᾳ τῆς ἐνεγκαμένης. Αἰδέσιος μὲν οὖν ὡς
from-longing for-the(-land) having-borne(-them) Aedesius indeed then as
ἐπὶ τὴν Τύρον ἐσπούδαζεν, ὀψόμενος γονέας τε καὶ
to — Tyre hastened going-to-see parents both and
συγγενεῖς· Φουρμέντιος δὲ καταλαβὼν τὴν Ἀλεξάνδρειαν,
kinsmen Frumentius and having-reached — Alexandria
τῷ ἐπισκόπῳ Ἀθανασίῳ τότε νεωστὶ τῆς ἐπισκοπῆς
to-the bishop Athanasius then newly of-the episcopate
ἀξιωθέντι, ὑπαναφέρει τὸ πρᾶγμα, διδάξας τά
having-been-deemed-worthy refers the matter having-told the(-things)
τε τῆς ἑαυτοῦ ἀποδημίας, καὶ ὡς ἐλπίδας ἔχουσιν
both of-the his-own sojourn and how hopes have
Ἰνδοὶ τὸν Χριστιανισμὸν παραδέξασθαι· ἐπίσκοπόν
Indians the Christianity to-accept bishop
τε καὶ κλῆρον ἀποστέλλειν, καὶ μηδαμῶς περιορᾷν
both and clergy to-send and in-no-way to-overlook

τοὺς δυναμένους σωθῆναι. Ἀθανάσιος δὲ λαβὼν εἰς
those able to-be-saved Athanasius and having-taken into
ἔννοιαν τὸ λυσιτελὲς, αὐτὸν Φουρμέντιον τὴν ἐπισκοπὴν
consideration the profitable himself Frumentius the episcopate
ἀναδέξασθαι παρεσκεύασεν, εἰπὼν μὴ ἔχειν αὐτοῦ
to-take-up caused having-said not to-have than-him
ἐπιτηδειότερον. Γίνεται δὴ τοῦτο· καὶ Φουρμέντιος
more-suitable happens indeed this and Frumentius
ἀξιωθεὶς τῆς ἐπισκοπῆς αὖθις ἐπὶ τὴν Ἰνδῶν
having-been-deemed-worthy of-the episcopate again to the of-Indians
παραγίνεται χώραν, καὶ κῆρυξ τοῦ Χριστιανισμοῦ
comes country and herald of-the Christianity
γίνεται, εὐκτήριά τε πολλὰ ἱδρύει, ἀξιωθείς
becomes houses-of-prayer and many founds having-been-deemed-worthy
τε θείας χάριτος, πολλὰ μὲν σημεῖα, πολλῶν δὲ
and of-divine grace many indeed signs of-many and
σὺν τῇ ψυχῇ καὶ τὰ σώματα ἐθεράπευε. Ταῦτα δὲ
with the soul also the bodies he-healed these-things and
ὁ Ῥουφῖνος παρὰ τοῦ Αἰδεσίου, ὕστερον καὶ αὐτοῦ
— Rufinus from — Aedesius later also himself
ἱερωσύνης ἀξιωθέντος ἐν τῇ Τύρῳ, ἀκηκοέναι
of-priesthood having-been-deemed-worthy in — Tyre to-have-heard
φησίν.
says
Τίνα τρόπον Ἴβηρες ἐχριστιάνισαν. 20
in-what way Iberians became-Christian
Καιρὸς δὲ ἤδη λέγειν, ὅπως καὶ Ἴβηρες ὑπὸ τὸν
time and now to-tell how also Iberians at the
αὐτὸν χρόνον ἐχριστιάνισαν. Γυνή τις, βίον σεμνὸν καὶ
same time became-Christian woman a-certain life solemn and
σώφρονα μετερχομένη, θείᾳ τινὶ προνοίᾳ ὑπ᾽ Ἰβήρων
chaste pursuing by-divine some providence by Iberians

αἰχμάλωτος γίνεται. Ἴβηρες δὲ οὗτοι προσοικοῦσι μὲν
captive becomes Iberians and these border-on indeed
τὸν Εὔξεινον πόντον, ἄποικοι δὲ εἰσὶν Ἰβήρων τῶν
the Euxine sea colonists and are of-Iberians of-the(-ones)
ἐν Ἱσπανίᾳ. Ἡ γυνὴ τοίνυν ἡ αἰχμάλωτος ἐν μέσοις
in Spain the woman therefore the captive in midst
οὖσα τοῖς βαρβάροις ἐφιλοσόφει· σὺν γὰρ τῇ πολλῇ
being the barbarians practiced-philosophy with for the great
τῆς σωφροσύνης ἀσκήσει, νηστείᾳ τε βαθυτάτῃ καὶ
of-the chastity discipline to-fasting both deepest and
συντόνοις προσέκειτο ταῖς εὐχαῖς· τοῦτο δὲ ὁρῶντες οἱ
to-intense she-devoted-herself the prayers this and seeing the
βάρβαροι τὸν ξενισμὸν τοῦ πραττομένου ἐθαύμαζον.
barbarians the strangeness of-the(-thing) done marveled-at
Συμβαίνει δὴ τὸν τοῦ βασιλέως παῖδα νήπιον ὄντα
it-happens indeed the of-the king child infant being
ἀρρωστίᾳ περιπεσεῖν· καὶ ἔθει τινὶ ἐγχωρίῳ, παρὰ
into-sickness to-fall and by-custom some native to
τὰς ἄλλας γυναῖκας ἡ τοῦ βασιλέως γυνὴ ἔπεμπε τὸν
the other women the of-the king wife sent the
παῖδα θεραπευθησόμενον, εἴπου τι βοήθημα πρὸς τὴν
child going-to-be-healed if-somewhere any remedy for the
νόσον ἐκ πείρας ἐπίστανται. Ὡς δὲ περιαχθεὶς
disease from experience they-know when and having-been-carried-about
ὁ παῖς ὑπὸ τῆς τροφοῦ, παρ᾽ οὐδεμιᾶς τῶν γυναικῶν
the child by the nurse from none of-the women
θεραπείας ἐτύγχανε, τέλος ἄγεται πρὸς τὴν αἰχμάλωτον.
healing obtained at-last he-is-brought to the captive
Ἡ δὲ, ἐπὶ παρουσίᾳ πολλῶν γυναικῶν, ὑλικὸν μὲν
she and in (the)-presence of-many women material indeed
βοήθημα προσέφερεν οὐδέν· οὐδὲ γὰρ ἠπίστατο· δεξαμένη
remedy offered none not for she-knew(-one) having-received

δὲ τὸν παῖδα, καὶ εἰς τὸ ἐκ τριχῶν ὑφασμένον
and the child and on the of hair woven
αὐτῇ στρωμάτιον ἀνακλίνασα, λόγον εἶπεν ἁπλοῦν· ‘Ὁ
for-her little-mattress having-laid(-him) word said simple —
Χριστὸς,’ φησὶν, ‘ὁ πολλοὺς ἰασάμενος, καὶ τοῦτο
Christ she-says the(-one) many having-healed also this
τὸ βρέφος ἰάσεται.’ Ἐπευξαμένης τε ἐπὶ τῷ λόγῳ
the babe will-heal having-prayed and over the word
τούτῳ, καὶ ἐπικαλεσαμένης Θεὸν, παραχρῆμα ὁ παῖς
this and having-called-upon God at-once the child
ἀνερρώννυτο, καὶ εἶχεν ἐξ ἐκείνου καλῶς· φήμη τε
recovered and was from that(-time) well report and
ἐντεῦθεν τὰς τῶν βαρβάρων γυναῖκας καὶ αὐτὴν τὴν
thence the of-the barbarians women and herself the
τοῦ βασιλέως διέτρεχε· καὶ φανερωτέρα ἡ αἰχμάλωτος
of-the king ran-through and more-famous the captive
ἐγίνετο. Μετ’ οὐ πολὺ δὲ καὶ ἡ τοῦ βασιλέως
became after not long and also the of-the king
γυνὴ ἀρρωστίᾳ περιπεσοῦσα τὴν αἰχμάλωτον γυναῖκα
wife into-sickness having-fallen the captive woman
μετεπέμπετο. Τῆς δὲ παραιτησαμένης μετριαζούσης τε
sent-for she and having-declined being-modest and
ἐν τοῖς ἤθεσιν, αὐτὴ φέρεται παρ’ αὐτήν· ποιεῖ δὲ ἡ
in the manners she-herself is-carried to her does and the
αἰχμάλωτος ἃ καὶ ἐπὶ τοῦ παιδὸς πεποιήκει πρότερον·
captive what also on the child she-had-done before
παραχρῆμα δὲ ἡ νοσοῦσα ἐρρώσθη καὶ ηὐχαρίστει
at-once and the sick(-woman) was-restored and thanked
τῇ γυναικί. Ἡ δὲ, ‘Οὐκ ἐμὸν,’ ἔφη, ‘τὸ ἔργον, ἀλλὰ
the woman she and not mine said the work but
Χριστοῦ, ὃς Υἱός ἐστι τοῦ Θεοῦ, τοῦ τὸν κόσμον
of-Christ who Son is — of-God the(-one) the world

ποιήσαντος·’ τοῦτόν τε ἐπικαλεῖσθαι παρήνει, καὶ ἀληθῆ
having-made this-one both to-call-upon she-urged and true
γνωρίζειν Θεόν. Θαυμάσας δὲ ὁ βασιλεὺς τῶν Ἰβήρων
to-recognize God having-marveled and the king of-the Iberians
τὴν ἐκ τῆς νόσου εἰς ὑγιείαν ταχυτῆτα, πυθόμενός
the from the disease to health swiftness having-learned
τε τίς εἴη ὁ θεραπεύσας, δώροις ἠμείβετο τὴν
and who it-was the(-one) having-healed(-her) with-gifts rewarded the
αἰχμάλωτον.
captive
Ἡ δὲ οὐκ ἔφη δεῖσθαι πλούτου· ἔχειν γὰρ πλοῦτον τὴν
she and not said to-need wealth to-have for (as)-wealth the
εὐσέβειαν, καὶ δέχεσθαι μέγα δῶρον, εἰ ἐπιγνώσειε τὸν
piety and to-receive great gift if he-should-recognize —
Θεὸν, τὸν ὑπ’ αὐτῆς γινωσκόμενον. Ταῦτα εἰποῦσα,
God the(-one) by her known these-things having-said
τὰ δῶρα ἀντέπεμπεν· ὁ δὲ βασιλεὺς τὸν μὲν λόγον
the gifts she-sent-back the and king the indeed word
ἐταμιεύσατο. Μεθ’ ἡμέραν δὲ ἐξελθόντι αὐτῷ εἰς θήραν,
stored-up after day and having-gone-out to-him to hunting
συμβαίνει τοιοῦτό τι. Τὰς κορυφὰς τῶν ὀρέων καὶ
happens such something the peaks of-the mountains and
τὰς νάπας ἔνθα ἐθήρα κατέχεεν ὁμίχλη σκότος τε
the glens where he-hunted covered mist darkness and
πολύ. καὶ ἦν ἄπορος μὲν ἡ θήρα, ἀδιεξίτητος δὲ
much and was impossible indeed the hunting impassable and
ἡ ὁδός· ἐν ἀμηχανίᾳ δὲ γενόμενος πολὺ τοὺς θεοὺς
the road in perplexity and having-been much the gods
ἐπεκαλεῖτο οὓς ἔσεβεν. Ὡς δὲ οὐδὲν ἤνυε πλέον,
he-called-upon whom he-worshiped when and nothing he-accomplished more
τέλος εἰς ἔννοιαν τῆς αἰχμαλώτου λαμβάνει τὸν Θεὸν,
at-last into thought of-the captive he-takes — God

καὶ τοῦτον καλεῖ βοηθόν· καὶ ἅμα γε εὔχετο, καὶ
and this-one calls helper and at-once at-least he-prayed and
τὸ ἐκ τῆς ὁμίχλης διελύετο σκότος. Θαυμάζων δὲ
the from the mist was-dispersed darkness marveling and
τὸ γενόμενον, χαίρων ἐπὶ τὰ οἰκεῖα ἀνεχώρει,
at-the having-happened(-thing) rejoicing to the own(-home) he-returned
καὶ τὸ συμβεβηκὸς διηγεῖτο τῇ γυναικί. Καὶ τὴν
and the having-happened(-thing) related to-the wife and the
αἰχμάλωτον εὐθὺς μεταπέμπεται, καὶ τίς εἴη ὃν σέβει
captive at-once sends-for and who it-was whom she-worships
Θεὸν ἐπυνθάνετο· ἡ δὲ εἰς πρόσωπον ἐλθοῦσα, κήρυκα
God inquired she and into presence having-come herald
τοῦ Χριστοῦ τὸν τῶν Ἰβήρων βασιλέα ἐποίησε γενέσθαι.
— of-Christ the of-the Iberians king made to-become
Πιστεύσας γὰρ τῷ Χριστῷ διὰ τῆς εὐσεβοῦς γυναικὸς,
having-believed for — in-Christ through the pious woman
πάντας τοὺς ὑπ᾽ αὐτὸν Ἰβήρας συγκαλεῖ· καὶ τὰ
all the under him Iberians calls-together and the(-things)
συμβάντα περί τε τῆς θεραπείας τῆς γυναικὸς καὶ τοῦ
having-happened about both the healing of-the woman and of-the
παιδίου, οὐ μὴν ἀλλὰ καὶ τὰ κατὰ τὴν θήραν
child not however but also the(-things) at the hunt
ἐκθέμενος, παρήνει σέβεσθαι τὸν τῆς αἰχμαλώτου Θεόν.
having-set-forth urged to-worship the of-the captive God
Ἐγένοντο οὖν ἀμφότεροι κήρυκες τοῦ Χριστοῦ· ὁ μὲν
became then both heralds — of-Christ the indeed
βασιλεὺς τοῖς ἀνδράσιν, ἡ δὲ γυνὴ ταῖς γυναιξί· μαθὼν
king to-the men the and woman to-the women having-learned
δὲ παρὰ τῆς αἰχμαλώτου τὸ σχῆμα τῶν παρὰ Ῥωμαίοις
and from the captive the form of-the among Romans
ἐκκλησιῶν, εὐκτήριον οἶκον ἐκέλευσε γενέσθαι· εὐθύς τε
churches of-prayer house ordered to-be-made at-once and

τὰ πρὸς οἰκοδομὴν προσέταξεν εὐτρεπίζεσθαι. Καὶ
the(-things) for building he-commanded to-be-made-ready and
ὁ οἶκος ἠγείρετο. Ἐπεὶ δὲ καὶ τοὺς στύλους ἀνορθοῦν
the house was-raised when and also the columns to-set-up
ἐπειρῶντο, οἰκονομεῖ τι πρὸς πίστιν τοὺς ἐνοικοῦντας
they-tried arranges something toward faith the inhabitants
ἡ τοῦ Θεοῦ ἕλκουσα πρόνοια. Εἷς γὰρ τῶν στύλων
the — of-God drawing providence one for of-the columns
ἀκίνητος ἔμενε· καὶ οὐδεμία εὑρίσκετο μηχανὴ δυναμένη
immovable remained and no was-found device able
κινῆσαι αὐτὸν, ἀλλὰ τὰ μὲν καλώδια διερρήγνυτο,
to-move it but the indeed ropes were-broken
τὰ δὲ μηχανήματα κατεάγνυτο· ἀπεγνωκότες οὖν οἱ
the and machines were-shattered having-despaired then the
ἐργαζόμενοι ἀπεχώρουν. Τότε δείκνυται τῆς αἰχμαλώτου
workmen departed then is-shown of-the captive
ἡ πίστις· νυκτὸς γὰρ μηδενὸς ἐγνωκότος καταλαμβάνει
the faith by-night for no-one having-known she-reaches
τὸν τόπον, καὶ διανυκτερεύει τῇ εὐχῇ σχολάζουσα.
the place and spends-the-night in-the prayer engaging
Προνοίᾳ τε Θεοῦ ὁ στύλος ἀνορθοῦται, καὶ ὑψηλότερος
by-providence and of-God the column is-set-upright and higher
τῆς βάσεως ἐν τῷ ἀέρι ἐστήρικτο, μηδαμῶς τῆς
than-the base in the air was-fixed in-no-way the
κρηπῖδος ἁπτόμενος.
foundation touching
Ἡμέρα δὲ ἦν, καὶ ὁ βασιλεὺς ἔμφρων τις ὢν
day and was and the king prudent somewhat being
ἐπὶ τὴν οἰκοδομὴν παρῆν, ὁρᾷ τε τὸν στύλον ἐπὶ
at the building was-present sees and the column over
τὴν ἰδίαν κρεμάμενον βάσιν· καὶ ἐκπλήττεται μὲν
the (its)-own hanging base and is-astonished indeed

αὐτὸς ἐπὶ τῷ γεγονότι, ἐκπλήττονται δὲ καὶ
himself at the having-happened(-thing) are-astonished and also
οἱ παρόντες σὺν αὐτῷ. Μετ᾽ οὐ πολὺ γὰρ ἐπ᾽
those present with him after not long for before
ὀφθαλμοῖς αὐτῶν τῇ ἰδίᾳ βάσει ὁ στύλος κατιὼν
eyes their to-the (its)-own base the column descending
ἱδρύεται· βοή τε ἐντεῦθεν τῶν ἀνθρώπων βοώντων,
is-set shout and thence of-the men shouting
καὶ ἀληθῆ τὴν πίστιν ἀνακαλούντων τοῦ βασιλέως,
and true the faith proclaiming of-the king
καὶ ὑμνούντων τὸν τῆς αἰχμαλώτου Θεόν· ἐπίστευόν
and hymning the of-the captive God they-believed
τε λοιπὸν, καὶ σὺν προθυμίᾳ πολλῇ τοὺς ὑπολοίπους
both thenceforth and with zeal much the remaining
στύλους ἀνώρθουν· καὶ οὐκ εἰς μακρὰν τὸ ἔργον
columns set-up and not into long(-time) the work
τετέλεστο. Πρεσβεία ἐντεῦθεν πρὸς τὸν βασιλέα
had-been-finished embassy thence to the emperor
Κωνσταντῖνον ἐγένετο· παρεκάλουν τε τοῦ λοιποῦ
Constantine was-made they-asked and for-the rest
ὑπόσπονδοι Ῥωμαίων γίνεσθαι, λαμβάνειν τε ἐπίσκοπον
allies of-Romans to-become to-receive and bishop
καὶ ἱερὸν κλῆρον· πιστεύειν γὰρ εἰλικρινῶς ἔλεγον τῷ
and sacred clergy to-believe for sincerely they-said —
Χριστῷ. Ταῦτα φησὶν ὁ Ῥουφῖνος παρὰ Βακουρίου
in-Christ these-things says — Rufinus from Bacurius
μεμαθηκέναι, ὃς πρότερον μὲν ἦν βασιλίσκος Ἰβήρων,
to-have-learned who formerly indeed was petty-king of-Iberians
ὕστερον δὲ Ῥωμαίοις προσελθὼν, ταξίαρχος τοῦ ἐν
later and to-Romans having-come-over commander of-the in
Παλαιστίνῃ στρατιωτικοῦ κατέστη· καὶ μετὰ ταῦτα
Palestine soldiery was-appointed and after these(-things)

στρατηλατῶν τὸν κατὰ Μαξίμου τοῦ τυράννου πόλεμον
as-general the against Maximus the tyrant war
τῷ βασιλεῖ Θεοδοσίῳ συνηγωνίσατο. Τοῦτον μὲν τὸν
with-the emperor Theodosius he-fought-together in-this indeed the
τρόπον καὶ Ἴβηρες ἐχριστιάνισαν ἐπὶ τῶν Κωνσταντίνου
way also Iberians became-Christian in the of-Constantine
χρόνων.
times

21 Περὶ Ἀντωνίου τοῦ μοναχοῦ.
about Antony the monk

Ὁποῖος δὲ ἦν ἐπὶ τῶν αὐτῶν χρόνων καὶ ὁ μοναχὸς
of-what-sort and was in the same times also the monk
Ἀντώνιος ἐν τῇ ἐρήμῳ τῆς Αἰγύπτου, ὃς φανερῶς τοῖς
Antony in the desert — of-Egypt who openly with-the
δαίμοσιν ἀντεπάλαιεν, ἐφευρίσκων τε ἁπλῶς τὰς τέχνας
demons wrestled discovering both simply the arts
αὐτῶν καὶ τοὺς ἄθλους, καὶ ὅπως πολλὰ ἐποίει τεράστια,
their and the contests and how many he-did prodigies
περιττὸν λέγειν ἡμᾶς· ἔφθασε γὰρ Ἀθανάσιος ὁ
superfluous to-say for-us has-anticipated for Athanasius the
Ἀλεξανδρείας ἐπίσκοπος, μονόβιβλον εἰς τὸν αὐτοῦ βίον
of-Alexandria bishop single-book on the his life
ἐκθέμενος. Τοιούτων ἀγαθῶν εὐφορία κατὰ ταὐτὸν
having-set-forth of-such goods abundance at the-same(-time)
ὑπὸ τοὺς χρόνους Κωνσταντίνου τοῦ βασιλέως ἐγένετο.
in the times of-Constantine the emperor came-about

Περὶ Μάνετος τοῦ ἀρχηγοῦ τῆς αἱρέσεως τῶν Μανιχαίων, 22
about Manes the founder of-the heresy of-the Manichaeans
καὶ ὅθεν ἦν τὴν ἀρχήν.
and whence he-was (in)-the beginning
Ἀλλὰ μεταξὺ τοῦ χρηστοῦ σίτου εἴωθε καὶ ζιζάνια φύεσθαι·
but among the good wheat is-wont also tares to-grow
φθόνος γὰρ τοῖς ἀγαθοῖς ἐφεδρεύειν φιλεῖ. Παρεφύη
envy for the good(-things) to-lie-in-wait-for loves sprang-up-beside
γὰρ μικρὸν ἔμπροσθεν τῶν Κωνσταντίνου χρόνων
for a-little before the of-Constantine times
τῷ ἀληθεῖ Χριστιανισμῷ Ἑλληνίζων Χριστιανισμὸς,
beside-the true Christianity paganizing Christianity
καθάπερ καὶ τοῖς προφήταις ψευδοπροφῆται, καὶ
as also beside-the prophets false-prophets and
ἀποστόλοις ψευδαπόστολοι παρεφύοντο. Τηνικαῦτα
beside-apostles false-apostles sprang-up then
γὰρ τὸ Ἐμπεδοκλέους τοῦ παρ᾽ Ἕλλησι φιλοσόφου
for the of-Empedocles the among Greeks philosopher
δόγμα διὰ τοῦ Μανιχαίου Χριστιανισμὸν ὑπεκρίνατο·
doctrine through the Manichaean Christianity feigned
περὶ οὗ Εὐσέβιος μὲν ὁ Παμφίλου ἐν τῇ ἑβδόμῃ
about which Eusebius indeed the of-Pamphilus in the seventh
τῆς ἐκκλησιαστικῆς ἱστορίας ἐπεμνήσθη· οὐ μὴν
of-the ecclesiastical history made-mention not however
ἀκριβῶς διηγήσατο. Διόπερ τὸ παραλειφθὲν ἐκείνῳ
accurately he-related wherefore the(-thing) left-out by-him
ἀναπληρῶσαι ἀναγκαῖον ἡγοῦμαι· γνωσθήσεται γὰρ, τίς
to-fill-up necessary I-consider will-be-known for who
τε ὢν ὁ Μανιχαῖος καὶ πόθεν, τοιαῦτα ἐτόλμησε.
both being the Manichaean and whence such(-things) he-dared
Σκυθιανός τις Σαρακηνὸς γυναῖκα εἶχεν αἰχμάλωτον
Scythianus a-certain Saracen wife had captive

ἐκ τῶν ἄνω Θηβῶν· δι' ἣν τὴν Αἴγυπτον οἰκήσας,
from the upper Thebes because-of whom — Egypt having-inhabited
καὶ τὴν Αἰγυπτίων παιδείαν μαθὼν, τὴν Ἐμπεδοκλέους
and the of-Egyptians learning having-learned the of-Empedocles
καὶ Πυθαγόρου δόξαν εἰς τὸν Χριστιανισμὸν παρεισήγαγε·
and of-Pythagoras opinion into the Christianity introduced
δύο φύσεις εἰπὼν, ἀγαθήν τε καὶ πονηρὰν, ὡς καὶ
two natures having-said good both and evil as also
Ἐμπεδοκλῆς, νεῖκος ὀνομάζων τὴν πονηρὰν, φιλίαν δὲ
Empedocles strife naming the evil friendship and
τὴν ἀγαθήν. Τούτου δὲ τοῦ Σκυθιανοῦ μαθητὴς γίνεται
the good of-this and — of-Scythianus disciple becomes
Βούδδας, πρότερον Τερέβινθος καλούμενος· ὅς τις ἐπὶ
Buddas formerly Terebinthus called who ever to
τὴν Βαβυλωνίαν χώραν ὁρμήσας, ἥ τις ὑπὸ Περσῶν
the Babylonian country having-set-out which ever by Persians
οἰκεῖται, πολλὰ περὶ ἑαυτοῦ ἐτερατεύετο, φάσκων
is-inhabited many-things about himself told-marvels claiming
ἐκ παρθένου γεγενῆσθαι, καὶ ἐν ὄρεσιν ἀνατετράφθαι.
from virgin to-have-been-born and in mountains to-have-been-reared
Εἶτα συγγράφει βιβλία τέσσαρα, ἓν μὲν ἐπονομάσας
then he-writes books four one indeed having-named
'τῶν Μυστηρίων,' ἕτερον δὲ, 'τὸ Εὐαγγέλιον·' καὶ 'τὸν
of-the Mysteries another and the Gospel and the
Θησαυρὸν' τρίτον, καὶ 'τὰ Κεφάλαια' τέταρτον. Τελετὰς
Treasure third and the Chapters fourth rites
δέ τινας ποιεῖν σχηματιζόμενος, ἐδισκεύθη ὑπὸ
and some to-perform pretending he-was-hurled-down by
πνεύματος, καὶ οὕτως ἀπώλετο. Γυνὴ δέ τις, παρ'
spirit and thus perished woman and a-certain with
ᾗ κατέλυεν, ἔθαψεν αὐτόν· καὶ τὰ ἐκείνου χρήματα
whom he-lodged buried him and the his property

κατασχοῦσα, παιδάριον ὠνήσατο, περὶ ἑπτὰ ἔτη τὴν
having-seized boy bought about seven years the
ἡλικίαν, ὀνόματι Κούβρικον· τοῦτον ἐλευθερώσασα, καὶ
age by-name Cubricus this-one having-freed and
γράμματα ἐκδιδάξασα, μετὰ χρόνον ἐτελεύτησε, πάντα
letters having-taught after time died all
αὐτῷ τὰ χρήματα τοῦ Τερεβίνθου καταλείψασα, καὶ
to-him the property — of-Terebinthus having-left and
τὰ βιβλία ἅπερ ἦν συντάξας ἐκεῖνος, ὑπὸ Σκυθιανῷ
the books which had composed he under Scythianus
παιδευόμενος. Ταῦτα λαβὼν ὁ ἀπελεύθερος Κούβρικος,
being-taught these having-taken the freedman Cubricus
καὶ ἐπὶ τὰ Περσῶν μέρη χωρήσας, μετονομάζει μὲν
and to the of-Persians parts having-gone renames indeed
ἑαυτὸν Μάνην· τὰ δὲ τοῦ Βούδδα ἤτοι Τερεβίνθου
himself Manes the and — of-Buddas or of-Terebinthus
βιβλία, ὡς οἰκεῖα, τοῖς ὑπ᾽ αὐτοῦ πλανηθεῖσιν ἐξέδωκεν.
books as own to-those by him led-astray published
Αἱ τῶν βίβλων τοίνυν ὑποθέσεις Χριστιανίζουσι μὲν τῇ
the of-the books therefore subjects Christianize indeed in-the
φωνῇ, τοῖς δὲ δόγμασιν Ἑλληνίζουσι· καὶ γὰρ πολλοὺς
language in-the and doctrines paganize and for many
θεοὺς σέβειν ὁ Μανιχαῖος προτρέπεται ἄθεος ὤν, καὶ
gods to-worship the Manichaean urges godless being and
τὸν ἥλιον προσκυνεῖν διδάσκει· καὶ εἱμαρμένην εἰσάγει,
the sun to-worship teaches and fate introduces
καὶ τὸ ἐφ᾽ ἡμῖν ἀναιρεῖ· καὶ μετενσωμάτωσιν δογματίζει,
and the up-to us destroys and transmigration teaches
φανερῶς Ἐμπεδοκλέους καὶ Πυθαγόρου καὶ Αἰγυπτίων
openly of-Empedocles and of-Pythagoras and of-Egyptians
ταῖς δόξαις ἀκολουθήσας· καὶ τὸν Χριστὸν ἐν σαρκὶ
the opinions having-followed and — Christ in flesh

γεγονέναι οὐ βούλεται, φάντασμα αὐτὸν λέγων εἶναι·
to-have-come not he-wills phantom him saying to-be
καὶ νόμον καὶ προφήτας ἀθετεῖ· καὶ ἑαυτὸν ὀνομάζει
and law and prophets rejects and himself names
Παράκλητον· ἅπερ πάντα ἀλλότρια τῆς ὀρθοδόξου
Paraclete which all alien of-the orthodox
ἐκκλησίας καθέστηκεν.
church are
Ἐν δὲ ταῖς ἐπιστολαῖς, καὶ ἀπόστολον ἑαυτὸν ὀνομάζειν
in and the letters also apostle himself to-name
ἐτόλμησεν. Ἀλλὰ τοῦ τηλικούτου ψεύδους ἀξίαν εὗρετο
he-dared but of-the so-great lie worthy found
δίκην διὰ τοιάνδε αἰτίαν. Τοῦ βασιλέως Περσῶν
penalty for such cause of-the king of-Persians
υἱὸς νόσῳ περιπεπτώκει· ὁ δὲ πατὴρ, τὸ δὴ
son into-disease had-fallen the and father the indeed
λεγόμενον, πάντα λίθον ἐκίνει, τὸν υἱὸν σωθῆναι
saying every stone moved the son to-be-saved
βουλόμενος· μαθών τε περὶ τοῦ Μανιχαίου, καὶ τὰς
wishing having-learned and about the Manichaean and the
τερατείας αὐτοῦ νομίσας εἶναι ἀληθεῖς, ὡς ἀπόστολον
prodigies his having-thought to-be true as apostle
μεταπέμπεται, πιστεύσας δι᾽ αὐτοῦ σωθήσεσθαι τὸν
sends-for(-him) having-believed through him to-be-saved the
υἱόν. Ὁ δὲ παραγενόμενος μετὰ τοῦ ἐπιπλάστου
son he and having-come with the feigned
σχήματος ἐγχειρίζεται τὸν τοῦ βασιλέως υἱόν· ὁ δὲ
guise takes-in-hand the of-the king son the and
βασιλεὺς ἑωρακὼς ὅτι ὁ παῖς ἐν ταῖς χερσὶν αὐτοῦ
king having-seen that the child in the hands his
ἐτεθνήκει, συγκλείσας αὐτὸν, τιμωρεῖσθαι ἕτοιμος ἦν· ὁ
had-died having-shut-up him to-punish ready was he

δὲ διαδρὰς ἐπὶ τὴν Μεσοποταμίαν διασώζεται. Μαθὼν
and having-escaped to — Mesopotamia gets-safe-away having-learned
τε αὐτὸν ὁ τῶν Περσῶν βασιλεὺς ἐκεῖ διατρίβειν,
and him the of-the Persians king there to-be-staying
ἀνάρπαστον ποιήσας, ζῶντα ἐξέδειρεν· καὶ ἀχύρων
seized having-made(-him) alive flayed(-him) and with-chaff
τὴν δορὰν πληρώσας, πρὸ τῆς πύλης τῆς πόλεως
the skin having-filled before the gate of-the city
προὔθηκε. Ταῦτα δὲ ἡμεῖς, οὐ πλάσαντες λέγομεν,
set(-it)-out these-things and we not having-invented say
ἀλλὰ διαλόγῳ Ἀρχελάου τοῦ ἐπισκόπου Κασχάρων, μιᾶς
but with-dialogue of-Archelaus the bishop of-Caschar of-one
τῶν ἐν Μεσοποταμίᾳ πόλεων, ἐντυχόντες συνηγάγομεν.
of-the in Mesopotamia cities having-met we-collected
Αὐτὸς γὰρ Ἀρχέλαος διαλεχθῆναι αὐτῷ φησὶ κατὰ
himself for Archelaus to-have-disputed with-him says to
πρόσωπον, καὶ τὰ προγεγραμμένα εἰς τὸν βίον
face and the(-things) written-above into the life
αὐτοῦ ἐκτίθεται. Τοῖς οὖν ἀγαθοῖς ἐνακμάζουσιν ὁ
his sets-forth the then good(-things) flourishing the
φθόνος, καθὰ ἔφην, ἐφεδρεύειν φιλεῖ. Τίς δὲ ἡ αἰτία,
envy as I-said to-lie-in-wait-for loves what and the cause
δι᾽ ἣν ὁ ἀγαθὸς Θεὸς τοῦτο γίνεσθαι συγχωρεῖ,
for which the good God this to-happen allows
πότερον γυμνάσαι τὰ ἀγαθὰ τῶν δογμάτων βουλόμενος
whether to-exercise the good of-the doctrines wishing
τῆς ἐκκλησίας, καὶ τὴν ἐπὶ τῇ πίστει προσγινομένην
of-the church and the at the faith arising
ἀλαζονείαν ἐκκόπτειν, ἢ ὅπως ποτὲ ἔχοι, δυσχερὴς
arrogance to-cut-out or however ever it-may-be difficult
μὲν καὶ μακρὰ ἡ ἀπόδοσις, οὐκ εὐκαίρως δὲ νῦν
indeed and long the answer not opportunely and now

ἐξετάζεται· οὔτε γὰρ δόγματα πρόκειται γυμνάζειν
is-examined neither for doctrines is-proposed to-exercise
ἡμῖν, οὔτε τοὺς περὶ προνοίας καὶ κρίσεως τοῦ Θεοῦ
for-us nor the about providence and judgment — of-God
δυσευρέτους λόγους κινεῖν, ἀλλ' ἱστορίαν γεγονότων
hard-to-find reasonings to-stir but history of-having-happened
περὶ τὰς ἐκκλησίας πραγμάτων ὡς οἷόν τε διηγήσασθαι.
in the churches matters as possible — to-relate
Ὅπως μὲν οὖν μικρὸν ἔμπροσθεν τῶν Κωνσταντίνου
how indeed then a-little before the of-Constantine
χρόνων ἡ Μανιχαίων παρεφύη θρησκεία, εἴρηται·
times the of-Manichaeans sprang-up religion has-been-said
ἐπανέλθωμεν δὲ ἐπὶ τοὺς χρόνους τῆς προκειμένης
let-us-return and to the times of-the proposed
ἱστορίας.
history

Back from exile, Eusebius of Nicomedia and Theognis work to undo Nicaea by bringing down Athanasius, and a synod at Antioch deposes Eustathius. A presbyter wins the emperor for Arius. Athanasius refuses to admit him and is accused of levying linen, of a chalice broken by his presbyter, and of killing Arsenius; at Tyre he produces Arsenius alive, but he flees to the emperor and is deposed. At Jerusalem the bishops receive Arius.

Ὡς Εὐσέβιος ὁ Νικομηδείας καὶ Θέογνις ὁ 23
how Eusebius the(-bishop) of-Nicomedia and Theognis the(-bishop)
Νικαίας ἀναθαρσήσαντες σπουδὴν πεποίηνται παρατρέψαι
of-Nicaea having-taken-courage effort have-made to-pervert
τὴν ἐν Νικαίᾳ πίστιν, διὰ τὸ σκευωρήσασθαι
the at Nicaea faith because-of the to-intrigue-against
Ἀθανάσιον.
Athanasius

Οἱ περὶ Εὐσέβιον καὶ Θέογνιν τῆς ἐξορίας ἐπανελθόντες
those about Eusebius and Theognis from-the exile having-returned
τὰς μὲν ἐκκλησίας κατέλαβον, ἐξωθήσαντες, ὡς ἔφην,
the indeed churches occupied having-thrust-out as I-said
τοὺς χειροτονηθέντας εἰς τὸν τόπον αὐτῶν· παρρησίαν
those ordained into the place their freedom-of-speech
τε οὐ τὴν τυχοῦσαν ἐκτήσαντο παρὰ τῷ βασιλεῖ, ὃς
and not the ordinary acquired with the emperor who
πάνυ διὰ τιμῆς ἦγεν αὐτοὺς, ὡς ἀπὸ κακοδοξίας εἰς τὴν
much in honor held them as from false-belief to the
ὀρθοδοξίαν ἐπιστρέψαντας. Οἱ δὲ, τῇ δοθείσῃ παρρησίᾳ
orthodoxy having-turned they and the given freedom-of-speech
καταχρησάμενοι, μείζονα τῆς προλαβούσης ταραχὴν
having-abused greater than-the preceding disturbance
τῇ οἰκουμένῃ ἐκίνησαν, διχόθεν ὁρμώμενοι, ἔκ τε τῆς
in-the inhabited-world stirred from-two-sides setting-out from both the

προκατασχούσης αὐτοὺς Ἀρειανῆς δόξης, καὶ ἐκ τῆς πρὸς
having-possessed-before them Arian opinion and from the toward
Ἀθανάσιον ἀπεχθείας· ἐπειδὴ αὐτοῖς ἐκεῖνος ἐν τῇ συνόδῳ
Athanasius enmity since them he in the synod
γενναίως περὶ τῶν ζητουμένων δογμάτων ἀντέπεσεν.
nobly about the debated doctrines had-opposed
Πρῶτον μὲν τὴν Ἀθανασίου χειροτονίαν διέβαλλον, καὶ ὡς
first indeed the of-Athanasius ordination they-slandered both as
ἀναξίου πρὸς τὴν ἐπισκοπὴν, καὶ μὴ ὡς ὑπὸ ἀξιοπίστων
unworthy for the episcopate and not as by trustworthy(-men)
γεγενημένου· ἐπεὶ δὲ ἐκεῖνος κρείττων τῆς διαβολῆς
having-come-about since and he superior-to the slander
ἐδείκνυτο, ἐγκρατὴς γὰρ τῆς Ἀλεξανδρέων ἐκκλησίας
was-shown master for of-the of-Alexandrians church
γενόμενος, διαπύρως ὑπὲρ τῆς ἐν Νικαίᾳ πίστεως
having-become ardently for the at Nicaea faith
ἠγωνίζετο, τότε δὴ οἱ περὶ Εὐσέβιον σπουδὴν ἐτίθεντο,
he-contended then indeed those about Eusebius effort made
Ἀθανάσιον μὲν σκευωρήσασθαι, Ἄρειον δὲ καταγαγεῖν
Athanasius indeed to-intrigue-against Arius and to-bring-back
εἰς τὴν Ἀλεξάνδρειαν· οὕτω γὰρ μόνως δυνήσεσθαι τὴν
into — Alexandria thus for only to-be-able the
τοῦ ‘ὁμοουσίου’ πίστιν ἐκβαλεῖν, παρεισάγειν δὲ τὴν
of-the of-one-substance faith to-throw-out to-introduce and the
Ἀρειανίζουσαν. Ἔγραφεν οὖν Εὐσέβιος Ἀθανασίῳ, δέχεσθαι
Arianizing(-faith) wrote then Eusebius to-Athanasius to-receive
Ἄρειον καὶ τοὺς ἀμφ’ αὐτόν· καὶ γράφων μὲν παρεκάλει,
Arius and those about him and writing indeed he-urged
ἔξωθεν δὲ διηπείλει. Ἐπεὶ δὲ Ἀθανάσιος οὐδενὶ τρόπῳ
from-without and threatened since and Athanasius in-no way
ἐπείθετο, κατασκευάζει πεισθῆναι τὸν βασιλέα, δέξασθαι
was-persuaded he-contrives to-be-persuaded the emperor to-receive

μὲν εἰς πρόσωπον τὸν Ἄρειον, καὶ κάθοδον αὐτῷ εἰς
indeed into presence — Arius and return to-him into
τὴν Ἀλεξάνδρειαν παρασχεῖν· καὶ ταῦτα μὲν ὅπως
— Alexandria to-grant and these-things indeed how
ἐξίσχυσε κατεργάσασθαι, κατὰ χώραν ἐρῶ. Πρὸ τούτων
he-prevailed to-accomplish in place I-will-say before these
δὲ ἑτέρα ταῖς ἐκκλησίαις ἐπιγίνεται ταραχή· καὶ γὰρ
and another to-the churches comes-upon disturbance and for
πάλιν τὴν εἰρήνην οἱ οἰκεῖοι τῆς ἐκκλησίας ἐτάραττον.
again the peace the members of-the church disturbed
Εὐσέβιος μὲν οὖν ὁ Παμφίλου φησὶν, εὐθὺς μετὰ
Eusebius indeed then the of-Pamphilus says immediately after
τὴν σύνοδον πρὸς ἑαυτὴν στασιάζειν τὴν Αἴγυπτον,
the synod against itself to-be-in-faction — Egypt
τὴν αἰτίαν μὴ προστιθείς· ἐξ ὧν καὶ διγλώσσου
the cause not adding from which also of-double-tongued
δόξαν ἐκτήσατο, ὅτι τὰς αἰτίας λέγειν ἐκκλίνων, μὴ
reputation he-acquired because the causes to-tell declining not
συνευδοκεῖν τοῖς ἐν Νικαίᾳ συνέθετο· ὡς δὲ ἡμεῖς ἐκ
to-be-content-with the(-decrees) at Nicaea he-agreed as and we from
διαφόρων ἐπιστολῶν εὑρήκαμεν, ἃς μετὰ τὴν συνόδον
various letters have-found which after the synod
οἱ ἐπίσκοποι πρὸς ἀλλήλους ἔγραφον, ἡ τοῦ ‘ὁμοουσίου’
the bishops to one-another wrote the of-the of-one-substance
λέξις τινὰς διετάραττε· περὶ ἣν κατατριβόμενοι καὶ
word some troubled about which wearing-themselves-out and
ἀκριβολογούμενοι τὸν κατὰ ἀλλήλων πόλεμον ἤγειραν·
splitting-hairs the against one-another war they-raised
νυκτομαχίας τε οὐδὲν ἀπεῖχε τὰ γινόμενα· οὐδὲ
from-a-night-battle and nothing differed the(-things) happening not
γὰρ ἀλλήλους ἐφαίνοντο νοοῦντες, ἀφ’ ὧν ἀλλήλους
for one-another appeared understanding from which one-another

βλασφημεῖν ὑπελάμβανον. Οἱ μὲν γὰρ τοῦ ‘ὁμοουσίου’
to-blaspheme they-supposed those indeed for of-the of-one-substance
τὴν λέξιν ἐκκλίνοντες, τὴν Σαβελλίου καὶ Μοντανοῦ
the word declining the of-Sabellius and of-Montanus
δόξαν εἰσηγεῖσθαι τοὺς αὐτὴν προσδεχομένους ἐνόμιζον·
opinion to-introduce those it accepting thought
καὶ διὰ τοῦτο βλασφήμους ἐκάλουν, ὡς ἀναιροῦντας
and for this blasphemers called(-them) as destroying
τὴν ὕπαρξιν τοῦ Υἱοῦ τοῦ Θεοῦ· οἱ δὲ πάλιν τῷ
the existence of-the Son — of-God those and again to-the
‘ὁμοουσίῳ’ προσκείμενοι, πολυθεΐαν εἰσάγειν τοὺς ἑτέρους
of-one-substance adhering polytheism to-introduce the others
νομίζοντες, ὡς Ἑλληνισμὸν εἰσάγοντας ἐξετρέποντο.
thinking as paganism introducing turned-away-from(-them)
Καὶ Εὐστάθιος μὲν ὁ Ἀντιοχείας ἐπίσκοπος διασύρει
and Eustathius indeed the of-Antioch bishop disparages
τὸν Παμφίλου Εὐσέβιον, ὡς τὴν ἐν Νικαίᾳ πίστιν
the of-Pamphilus Eusebius as the at Nicaea faith
παραχαράττοντα· Εὐσέβιος δὲ τὴν μὲν ἐν Νικαίᾳ πίστιν
falsifying Eusebius and the indeed at Nicaea faith
οὔ φησι παραβαίνειν, διαβάλλει δὲ Εὐστάθιον, ὡς τὴν
not says to-transgress slanders and Eustathius as the
Σαβελλίου δόξαν εἰσάγοντα· διὰ ταῦτα ἕκαστοι ὡς
of-Sabellius opinion introducing for these-things each(-side) as
κατὰ ἀντιπάλων τοὺς λόγους συνέγραφον· ἀμφότεροί
against opponents the treatises wrote both
τε λέγοντες ἐνυπόστατόν τε καὶ ἐνυπάρχοντα τὸν Υἱὸν
and saying subsisting both and existing the Son
εἶναι τοῦ Θεοῦ, ἕνα τε Θεὸν ἐν τρισὶν ὑποστάσεσιν εἶναι
to-be — of-God one and God in three hypostases to-be

ὁμολογοῦντες, ἀλλήλοις, οὐκ οἶδ' ὅπως, συμφωνῆσαι οὐκ
confessing with-one-another not I-know how to-agree not
ἴσχυον· καὶ διὰ ταῦτα ἡσυχάζειν οὐδενὶ τρόπῳ ἠνείχοντο.
they-could and for these-things to-keep-quiet in-no way they-endured
Περὶ τῆς γενομένης συνόδου ἐν Ἀντιοχείᾳ, ἣ καθεῖλεν 24
about the held synod at Antioch which deposed
Εὐστάθιον τὸν Ἀντιοχείας ἐπίσκοπον· ἐφ' ᾧ στάσεως
Eustathius the of-Antioch bishop on which faction
γενομένης, μικροῦ ἀνετράπη ἡ πόλις.
having-arisen almost was-overturned the city
Σύνοδον οὖν ἐν Ἀντιοχείᾳ ποιήσαντες, καθαιροῦσιν
synod then in Antioch having-held they-depose
Εὐστάθιον, ὡς τὰ Σαβελλίου μᾶλλον φρονοῦντα, ἢ
Eustathius as the(-views) of-Sabellius rather holding than
ἅπερ ἡ ἐν Νικαίᾳ σύνοδος ἐδογμάτισεν· ὡς μὲν οὖν
what the at Nicaea synod decreed as indeed then
τινες φασὶν, δι' ἄλλας οὐκ ἀγαθὰς αἰτίας· φανερῶς γὰρ
some say for other not good causes openly for
οὐκ εἰρήκασι. Τοῦτο δὲ ἐπὶ πάντων εἰώθασι τῶν
not they-have-said this and in-the-case-of all are-wont of-the(-ones)
καθαιρουμένων ποιεῖν οἱ ἐπίσκοποι, κατηγοροῦντες μὲν
deposed to-do the bishops accusing indeed
καὶ ἀσεβεῖν λέγοντες, τὰς δὲ αἰτίας τῆς ἀσεβείας
and to-be-impious saying the and causes of-the impiety
οὐ προστιθέντες. Ὅτι μέντοι ὡς Σαβελλίζοντα καθεῖλον
not adding that however as Sabellianizing they-deposed
Εὐστάθιον, Κύρου τοῦ Βεροίας ἐπισκόπου κατηγοροῦντος
Eustathius Cyrus the of-Beroea bishop accusing
αὐτοῦ, Γεώργιος ὁ Λαοδικείας τῆς ἐν Συρίᾳ ἐπίσκοπος,
him George the of-Laodicea of-the in Syria bishop
εἷς ὢν τῶν μισούντων τὸ 'ὁμοούσιον,' ἐν τῷ ἐγκωμίῳ
one being of-those hating the of-one-substance in the encomium

τῷ εἰς Εὐσέβιον τὸν Ἐμισηνὸν ἔγραψεν [εἰρηκέναι].
the(-one) on Eusebius the Emesene wrote to-have-said
Καὶ περὶ μὲν τοῦ Ἐμισηνοῦ Εὐσεβίου κατὰ χώραν
and about indeed the Emesene Eusebius in place
ἐροῦμεν. Γεώργιος δὲ περὶ Εὐσταθίου γράφει· φάσκων γὰρ
we-will-say George and about Eustathius writes saying for
Εὐστάθιον ὑπὸ τοῦ Κύρου κατηγορεῖσθαι ὡς Σαβελλίζοντα,
Eustathius by — Cyrus to-be-accused as Sabellianizing
αὖθις τὸν Κῦρον ἐπὶ τοῖς αὐτοῖς ἁλόντα καθῃρῆσθαι
again — Cyrus on the same(-charges) convicted to-have-been-deposed
φησί. Καὶ πῶς οἷόν τε, Κῦρον τὰ Σαβελλίου
says and how possible (is-it) Cyrus the(-views) of-Sabellius
φρονοῦντα κατηγορεῖν Εὐσταθίου ὡς Σαβελλίζοντος;
holding to-accuse Eustathius as Sabellianizing
Ἔοικεν οὖν Εὐστάθιον δι' ἑτέρας καθῃρῆσθαι προφάσεις.
it-seems then Eustathius for other to-have-been-deposed pretexts
Τότε δὲ ἐν τῇ Ἀντιοχείᾳ δεινὴ στάσις ἐπὶ τῇ αὐτοῦ
then and in — Antioch terrible faction over the his
καθαιρέσει γεγένηται· καὶ μετὰ ταῦτα πολλάκις περὶ
deposition has-arisen and after these(-things) often about
ἐπιλογῆς ἐπισκόπου τοσοῦτος ἐξήφθη πυρσὸς, ὡς
choice of-bishop so-great was-kindled fire so-that
μικροῦ δεῆσαι τὴν πᾶσαν ἀνατραπῆναι πόλιν, εἰς δύο
almost to-fall-short the whole to-be-overturned city into two
τμήματα διαιρεθέντος τοῦ λαοῦ· τῶν μὲν Εὐσέβιον τὸν
sections divided the people the(-ones) indeed Eusebius the
Παμφίλου ἐκ τῆς ἐν Παλαιστίνῃ Καισαρείας μεταφέρειν
of-Pamphilus from the in Palestine Caesarea to-transfer
φιλονεικούντων ἐπὶ τὴν Ἀντιόχειαν, τῶν δὲ σπευδόντων
contending to — Antioch the(-ones) and hastening
ἐπαναγαγεῖν Εὐστάθιον. Συνελαμβάνετο δὲ ἑκατέρῳ μέρει
to-bring-back Eustathius took-part and with-each side

καὶ τὸ κοινὸν τῆς πόλεως· καὶ στρατιωτικὴ χεὶρ, ὡς κατὰ
also the commons of-the city and military hand as against
πολεμίων κεκίνητο, ὡς καὶ ξιφῶν μέλλειν ἅπτεσθαι,
enemies had-been-moved so-that even swords to-be-about to-take-hold-of
εἰ μὴ ὁ Θεός τε καὶ ὁ παρὰ τοῦ βασιλέως φόβος τὰς
if not — God both and the from the emperor fear the
ὁρμὰς τοῦ πλήθους ἀνέστειλεν. Ὁ μὲν γὰρ βασιλεὺς δι᾽
impulses of-the multitude checked the indeed for emperor through
ἐπιστολῶν τὰ γεγενημένα καὶ τὰς στάσεις κατέπαυσεν,
letters the(-things) having-happened and the factions stopped
Εὐσέβιος δὲ παραιτησάμενος· ἐφ᾽ ᾧ καὶ θαυμάσας
Eusebius and having-declined at which also having-admired
αὐτὸν ὁ βασιλεὺς, γράφει τε αὐτῷ καὶ τὴν πρόθεσιν
him the emperor writes both to-him and the purpose
αὐτοῦ ἐπαινέσας, μακάριον ἀποκαλεῖ, ὅτι οὐ μιᾶς
his having-praised blessed calls(-him) because not of-one
πόλεως, ἀλλὰ πάσης σχεδὸν τῆς οἰκουμένης ἐπίσκοπος
city but of-all nearly the inhabited-world bishop
ἄξιος εἶναι ἐκρίθη. Ἐφεξῆς οὖν ἐπὶ ἔτη ὀκτὼ λέγεται
worthy to-be he-was-judged in-succession then for years eight it-is-said
τὸν ἐν Ἀντιοχείᾳ θρόνον τῆς ἐκκλησίας σχολάσαι· ὀψὲ
the in Antioch throne of-the church to-have-stood-vacant late
δέ ποτε σπουδῇ τῶν τὴν ἐν Νικαίᾳ πίστιν παρατρέπειν
and at-last by-zeal of-those the at Nicaea faith to-pervert
σπουδαζόντων, χειροτονεῖται Εὐφρόνιος. Τοσαῦτα μὲν
being-eager is-ordained Euphronius so-much indeed
περὶ τῆς συνόδου, ἣ κατὰ τὴν Ἀντιόχειαν δι᾽
about the synod which at — Antioch because-of
Εὐστάθιον γέγονεν, ἱστορείσθω. Μετὰ ταῦτα δὲ εὐθὺς
Eustathius took-place let-be-recorded after these(-things) and immediately
καὶ ὁ τὴν Βηρυτὸν μὲν πάλαι καταλιπὼν Εὐσέβιος,
also the — Berytus indeed long-ago having-left Eusebius

τότε δὲ τῆς ἐν Νικομηδείᾳ κρατῶν ἐκκλησίας, σπουδὴν
then and of-the in Nicomedia ruling church effort
ἔθετο σὺν τοῖς ἀμφ᾽ αὐτὸν, Ἄρειον καταγαγεῖν εἰς τὴν
made with those about him Arius to-bring-back into —
Ἀλεξάνδρειαν· πῶς δὲ ἐξίσχυσαν τοῦτο κατεργάσασθαι,
Alexandria how and they-prevailed this to-accomplish
καὶ πῶς ἐπείσθη ὁ βασιλεὺς εἰς πρόσωπον δέξασθαι
and how was-persuaded the emperor into presence to-receive
Ἄρειον καὶ τὸν σὺν αὐτῷ Εὐζώϊον, ἤδη λεκτέον.
Arius and the with him Euzoius now must-be-told
25 Περὶ τοῦ πρεσβυτέρου τοῦ σπουδάσαντος ἀνακληθῆναι
about the presbyter the(-one) having-been-eager to-be-recalled
Ἄρειον.
Arius

Ἦν ἀδελφὴ τῷ βασιλεῖ Κωνσταντίνῳ, τοὔνομα
there-was sister to-the emperor Constantine by-name
Κωνσταντία· γυνὴ δὲ ἐγεγόνει Λικιννίου, τοῦ
Constantia wife and she-had-become of-Licinius the(-one)
πρότερον μὲν συμβασιλεύσαντος αὐτῷ Κωνσταντίνῳ,
formerly indeed having-reigned-with him Constantine
μετὰ ταῦτα δὲ τυραννήσαντος, καὶ διὰ τοῦτο
after these(-things) and having-usurped and for this
ἀναιρεθέντος. Ταύτῃ πρεσβύτερός τις τῷ Ἀρειανῶν
having-been-killed to-her presbyter a-certain to-the of-Arians
προσκείμενος δόγματι γνώριμος ἦν, καὶ ἐν τοῖς οἰκείοις
adhering doctrine known was and among the household
ἐτάττετο. Ὑποβαλόντος οὖν Εὐσεβίου καὶ τῶν σὺν αὐτῷ,
was-ranked having-suggested then Eusebius and those with him
λόγους περὶ Ἀρείου πρὸς τὴν γυναῖκα παρέσπειρεν,
words about Arius to the woman he-sowed
ἠδικῆσθαι φάσκων αὐτὸν ὑπὸ τῆς συνόδου, καὶ μὴ
having-been-wronged saying him by the synod and not

φρονεῖν ὡς περὶ αὐτοῦ λόγος κατέχει. Ταῦτα ἀκούσασα
to-think as about him report holds these-things having-heard
ἡ Κωνσταντία τῷ μὲν πρεσβυτέρῳ ἐπίστευεν, τῷ
— Constantia to-the indeed presbyter believed to-the
δὲ βασιλεῖ λέγειν οὐκ ἐτόλμα. Συμβαίνει δὲ χαλεπῇ
and emperor to-say not dared happens and into-grievous
νόσῳ περιπεσεῖν τὴν Κωνσταντίαν· ὁ δὲ βασιλεὺς
disease to-fall — Constantia the and emperor
συνεχῶς ἀρρωστοῦσαν αὐτὴν ἐπεσκέπτετο. Ἐπειδὴ δὲ ἡ
continually being-sick her visited since and the
γυνὴ ἐκ τῆς νόσου χαλεπώτερον διετέθη, θνήσκειν δὲ
woman from the disease more-grievously was-affected to-die and
προσεδόκα, παρακατατίθεται τῷ βασιλεῖ τὸν πρεσβύτερον,
expected entrusts to-the emperor the presbyter
μαρτυροῦσα αὐτῷ σπουδὴν καὶ εὐλάβειαν, καὶ ὡς εὔνους
testifying to-him zeal and piety and that well-disposed
εἴη περὶ τὴν βασιλείαν αὐτοῦ. Ἡ μὲν οὖν μετ᾽ οὐ πολὺ
he-was toward the reign his she indeed then after not long
τεθνήκει· ὁ δὲ πρεσβύτερος ἐν τοῖς οἰκειοτάτοις τοῦ
had-died the and presbyter among the most-intimate of-the
βασιλέως ἐτάττετο· καὶ δὴ κατὰ βραχὺ τὴν παρρησίαν
emperor was-ranked and indeed by little the freedom-of-speech
αὐξήσας, τοὺς αὐτοὺς ἀναφέρει λόγους περὶ τοῦ Ἀρείου
having-increased the same brings-up words about — Arius
τῷ βασιλεῖ, οἷς πρὸς τὴν ἀδελφὴν ἐχρήσατο πρότερον·
to-the emperor which to the sister he-used before
φάσκων μὴ ἄλλως φρονεῖν Ἄρειον, ἢ ὃ τῇ συνόδῳ
saying not otherwise to-think Arius than what to-the synod
δοκεῖ· ἐλθόντα τε αὐτὸν κατὰ πρόσωπον, συντίθεσθαι
seems having-come and him to face to-assent
τούτοις, καὶ ἀλόγως συκοφαντεῖσθαι τούτοις. Ξένα
to-these and unreasonably to-be-slandered in-these strange

καταφαίνεται τῷ βασιλεῖ τὰ παρὰ τοῦ πρεσβυτέρου
appear to-the emperor the(-things) by the presbyter
λεγόμενα· καὶ ‘εἰ Ἄρειος,’ ἔφη, ‘συντίθεται τῇ συνόδῳ,
said and if Arius he-said assents to-the synod
καὶ εἰ τὰ ἐκείνης φρονεῖ, δέξομαί τε αὐτὸν εἰς
and if the(-things) of-that-one thinks I-will-receive both him into
πρόσωπον, καὶ σὺν τιμῇ ἐκπέμψω ἐπὶ τὴν Ἀλεξάνδρειαν.’
presence and with honor will-send(-him) to — Alexandria
Ταῦτα ἔλεγε, καὶ αὐτίκα πρὸς αὐτὸν ἔγραφε τάδε.
these-things he-said and at-once to him wrote these
Νικητὴς Κωνσταντῖνος μέγιστος σεβαστὸς Ἀρείῳ. Πάλαι
Victor Constantine greatest Augustus to-Arius long-ago
μὲν ἐδηλώθη τῇ στερρότητί σου, ὅπως ἂν εἰς
indeed it-was-made-known to-the firmness your that — to
τὸ ἐμὸν στρατόπεδον ἀφίκοιο, ἵνα τῆς ἡμετέρας
the my camp you-should-come so-that the our
θέας ἀπολαῦσαι δυνηθείης. Θαυμάζομεν δὲ σφόδρα, μὴ
sight to-enjoy you-might-be-able we-marvel and greatly not
παραχρῆμα τοῦτο πεποιηκότα. Διόπερ νῦν ἐπιβὰς
at-once this having-done(-you) wherefore now having-mounted
ὀχήματος δημοσίου εἰς τὸ ἡμέτερον στρατόπεδον
carriage public to the our camp
ἀφικέσθαι ἐπείχθητι· ὅπως ἂν τῆς παρ᾽ ἡμῶν εὐμενείας
to-come hasten so-that — the from us goodwill
τε καὶ ἐπιμελείας τυχὼν, ἐπὶ τὴν πατρίδα ἀφικέσθαι
both and care having-obtained to the homeland to-come
δυνηθῇς. Ὁ Θεός σε διαφυλάττοι, ἀγαπητέ. Ἐδόθη
you-may-be-able — God you may-guard beloved it-was-given
τῇ πρὸ πέντε καλανδῶν Δεκεμβρίων. Καὶ αὕτη μὲν ἡ
on-the before five Kalends of-December and this indeed the
πρὸς Ἄρειον τοῦ βασιλέως ἐπιστολή. Θαυμάσαι δέ μοι
to Arius of-the emperor letter to-marvel and to-me

ἔπεισι τὴν σπουδὴν καὶ τὸν ζῆλον, ὃν εἶχεν ὁ βασιλεὺς
it-occurs-to the zeal and the ardor which had the emperor
περὶ τὴν θεοσέβειαν· φαίνεται γὰρ διὰ τῆς ἐπιστολῆς,
for the godliness it-appears for through the letter
ὡς πλειστάκις αὐτὸν ἐπὶ μετάνοιαν προτρεψάμενος,
that very-often him to repentance having-urged
ἀφ' ὧν μέμφεται ὅτι πολλάκις αὐτοῦ γράψαντος, μὴ
from which he-blames(-him) that often him having-written not
ταχέως Ἄρειος ἐπανῆλθεν εἰς τὴν ἀλήθειαν. Ἄρειος μὲν
quickly Arius returned to the truth Arius indeed
οὖν δεξάμενος τοῦ βασιλέως τὰ γράμματα, μετ' οὐ πολὺ
then having-received of-the emperor the letters after not long
παρῆν ἐπὶ τὴν Κωνσταντινούπολιν· συμπαρῆν δὲ αὐτῷ
was-present at — Constantinople was-present-with and him
καὶ Εὐζώϊος, ὃν καθεῖλεν Ἀλέξανδρος ὄντα διάκονον,
also Euzoius whom deposed Alexander being deacon
ὅτε καθῄρει τοὺς περὶ Ἄρειον. Δέχεται οὖν αὐτοὺς ὁ
when he-deposed those about Arius receives then them the
βασιλεὺς εἰς πρόσωπον, καὶ διεπυνθάνετο εἰ τῇ πίστει
emperor into presence and inquired whether to-the faith
συντίθενται· τῶν δὲ συνθεμένων ἑτοίμως, ὁ βασιλεὺς
they-assent they and having-assented readily the emperor
ἔγγραφον αὐτοὺς ἐπιδιδόναι τὴν πίστιν ἐκέλευσεν.
in-writing them to-hand-in the faith ordered
Ὡς Ἄρειος ἀνακληθεὶς, βιβλίον μετανοίας δοὺς τῷ 26
how Arius having-been-recalled book of-repentance having-given to-the
βασιλεῖ, τὴν ἐν Νικαίᾳ πίστιν ὑπεκρίνατο.
emperor the at Nicaea faith feigned
Οἱ δὲ βιβλίον συντάξαντες, τῷ βασιλεῖ προσκομίζουσι,
they and book having-composed to-the emperor bring
τοῦτον ἔχον τὸν τρόπον. Τῷ εὐλαβεστάτῳ καὶ
this having the way to-the most-pious and

θεοφιλεστάτῳ δεσπότῃ ἡμῶν βασιλεῖ Κωνσταντίνῳ
most-God-beloved lord our emperor Constantine
Ἄρειος καὶ Εὐζώϊος· καθὼς προσέταξεν ἡ θεοφιλής σου
Arius and Euzoius as commanded the God-beloved your
εὐσέβεια, δέσποτα βασιλεῦ, ἐκτιθέμεθα τὴν ἑαυτῶν πίστιν,
piety lord emperor we-set-forth the our-own faith
καὶ ἐγγράφως ὁμολογοῦμεν ἐπὶ Θεοῦ, οὕτως πιστεύειν καὶ
and in-writing confess before God thus to-believe both
αὐτοὶ καὶ οἱ σὺν ἡμῖν, ὡς ὑποτέτακται. Πιστεύομεν εἰς
ourselves and those with us as is-subjoined we-believe in
ἕνα Θεὸν, Πατέρα παντοκράτορα· καὶ εἰς Κύριον Ἰησοῦν
one God Father almighty and in Lord Jesus
Χριστὸν τὸν Υἱὸν αὐτοῦ, τὸν ἐξ αὐτοῦ πρὸ πάντων
Christ the Son his the(-one) from him before all
τῶν αἰώνων γεγεννημένον Θεὸν Λόγον, δι' οὗ τὰ
the ages begotten God Word through whom the
πάντα ἐγένετο, τά τε ἐν τοῖς οὐρανοῖς, καὶ τὰ
all(-things) came-to-be the(-things) both in the heavens and the(-things)
ἐπὶ τῆς γῆς· τὸν κατελθόντα, καὶ σαρκωθέντα, καὶ
upon the earth the(-one) having-come-down and having-been-made-flesh and
παθόντα, καὶ ἀναστάντα, ἀνελθόντα εἰς τοὺς οὐρανοὺς,
having-suffered and having-risen having-ascended into the heavens
καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· καὶ εἰς
and again coming to-judge living and dead and in
τὸ Ἅγιον Πνεῦμα, καὶ εἰς σαρκὸς ἀνάστασιν, καὶ εἰς ζωὴν
the Holy Spirit and in of-flesh resurrection and in life
τοῦ μέλλοντος αἰῶνος, καὶ εἰς βασιλείαν οὐρανῶν, καὶ εἰς
of-the coming age and in kingdom of-heavens and in
μίαν καθολικὴν ἐκκλησίαν τοῦ Θεοῦ, τὴν ἀπὸ περάτων
one catholic church — of-God the(-one) from ends
ἕως περάτων. Ταύτην δὲ τὴν πίστιν παρειλήφαμεν ἐκ
to ends this and the faith we-have-received from

τῶν ἁγίων εὐαγγελίων, λέγοντος τοῦ Κυρίου τοῖς ἑαυτοῦ
the holy gospels saying the Lord to-the his-own
μαθηταῖς· Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη,
disciples having-gone make-disciples all the nations
βαπτίζοντες αὐτοὺς εἰς ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ
baptizing them into name of-the Father and of-the Son
καὶ τοῦ Ἁγίου Πνεύματος.' Εἰ δὲ μὴ ταῦτα οὕτως
and of-the Holy Spirit if and not these-things thus
πιστεύομεν καὶ ἀποδεχόμεθα ἀληθῶς, Πατέρα, Υἱὸν, καὶ
we-believe and accept truly Father Son and
Πνεῦμα Ἅγιον, ὡς πᾶσα ἡ καθολικὴ ἐκκλησία καὶ αἱ
Spirit Holy as all the catholic church and the
γραφαὶ διδάσκουσιν, αἷς κατὰ πάντα πιστεύομεν, κριτὴς
scriptures teach which in all(-things) we-believe judge
ἡμῶν ἐστὶν ὁ Θεὸς καὶ νῦν καὶ ἐν τῇ μελλούσῃ κρίσει.
our is — God both now and in the coming judgment
Διὸ παρακαλοῦμέν σου τὴν θεοσέβειαν, θεοφιλέστατε
wherefore we-entreat your the godliness most-God-beloved
βασιλεῦ, ἐκκλησιαστικοὺς ἡμᾶς ὄντας, καὶ τὴν πίστιν
emperor churchmen us being and the faith
καὶ τὸ φρόνημα τῆς ἐκκλησίας καὶ τῶν ἁγίων γραφῶν
and the mind of-the church and of-the holy scriptures
ἔχοντας, ἑνοῦσθαι ἡμᾶς διὰ τῆς εἰρηνοποιοῦ σοῦ καὶ
having to-be-united us through the peacemaking your and
θεοσεβοῦς εὐσεβείας, τῇ μητρὶ ἡμῶν, τῇ ἐκκλησίᾳ δηλαδὴ,
godly piety to-the mother our the church namely
περιῃρημένων τῶν ζητημάτων καὶ περισσολογιῶν· ἵνα
having-been-removed the questions and superfluous-words so-that
καὶ ἡμεῖς καὶ ἡ ἐκκλησία εἰρηνεύσαντες μετ' ἀλλήλων
both we and the church having-made-peace with one-another

τὰς συνήθεις εὐχὰς, ὑπὲρ τῆς εἰρηνικῆς σου βασιλείας
the customary prayers for the peaceful your reign
καὶ παντὸς τοῦ γένους σου, κοινῇ πάντες ποιησώμεθα.
and all the family your in-common all may-make

27 Ὡς Ἀρείου εἰς τὴν Ἀλεξάνδρειαν γνώμῃ τοῦ βασιλέως
how Arius to — Alexandria by-judgment of-the emperor
κατελθόντος, καὶ μὴ δεχθέντος ὑπὸ Ἀθανασίου, οἱ
having-returned and not having-been-received by Athanasius those
περὶ Εὐσέβιον διαφόρους κατὰ Ἀθανασίου διαβολὰς πρὸς
about Eusebius various against Athanasius slanders to
τὸν βασιλέα πεποίηνται.
the emperor have-made

Οὕτω μὲν οὖν Ἄρειος τὸν βασιλέα πείσας, ἐχώρει
thus indeed then Arius the emperor having-persuaded went
ἐπὶ τὴν Ἀλεξάνδρειαν. Οὐ μέντοι γε κρείσσων ἡ
to — Alexandria not however at-least stronger the
κατασκευὴ τῆς σιωπωμένης ἀληθείας ἐγίνετο· ὡς γὰρ
contrivance than-the silenced truth became when for
καταλαμβάνοντα αὐτὸν τὴν Ἀλεξάνδρειαν Ἀθανάσιος
arriving-at him — Alexandria Athanasius
οὐκ ἐδέχετο ὡς μῦσος γὰρ αὐτὸν ἐξετρέπετο, αὖθις
not received as defilement for him be-turned-away-from again
ἀνακινεῖν ἐπεχείρει τὴν Ἀλεξάνδρειαν, παρεμβαλὼν τὴν
to-stir-up be-attempted — Alexandria having-thrust-in the
αἵρεσιν. Τότε δὴ καὶ οἱ περὶ Εὐσέβιον αὐτοί
heresy then indeed also those about Eusebius themselves
τε ἔγραφον, καὶ τὸν βασιλέα γράφειν παρεσκεύαζον,
both wrote and the emperor to-write caused
ὅπως ἂν προσδεχθῶσιν οἱ περὶ Ἄρειον. Ἀθανάσιος
so-that — might-be-received those about Arius Athanasius
μὲν οὖν πάντῃ τοῦ δέξασθαι αὐτοὺς ἀπηγόρευσε· καὶ
indeed then altogether the to-receive them refused and

τὸν βασιλέα γράφων ἐδίδασκεν, ἀδύνατον εἶναι τοὺς
the emperor writing he-taught impossible to-be those
ἅπαξ τὴν πίστιν ἀθετήσαντας καὶ ἀναθεματισθέντας
once the faith having-rejected and having-been-anathematized
αὖθις ἐξ ὑποστροφῆς συλλαμβάνεσθαι. Ὁ δὲ βασιλεὺς
again on return to-be-taken-in the and emperor
βαρέως ἐνεγκὼν, τάδε Ἀθανασίῳ γράφων ἠπείλησε.
heavily having-borne(-it) these-things to-Athanasius writing threatened
Μέρος ἐπιστολῆς τοῦ βασιλέως. Ἔχων τοίνυν τῆς ἐμῆς
part of-letter of-the emperor having therefore of-the my
βουλῆς τὸ γνώρισμα, πᾶσι τοῖς βουλομένοις εἰς τὴν
will the token to-all those wishing into the
ἐκκλησίαν εἰσελθεῖν ἀκώλυτον παράσχου τὴν εἴσοδον.
church to-enter unhindered grant the entrance
Ἐὰν γὰρ γνῶ ὡς κεκώλυκας τινὰς αὐτῶν τῆς ἐκκλησίας
if for I-learn that you-have-hindered some of-them the church
μεταποιουμένους, ἢ ἀπείρξας τῆς εἰσόδου, ἀποστελῶ
claiming or have-shut-out from-the entrance I-will-send
παραχρῆμα τὸν καθαιρήσοντά σε ἐξ ἐμῆς κελεύσεως, καὶ
at-once the(-one) going-to-depose you by my command and
τῶν τόπων μεταστήσοντα. Ταῦτα ἔγραφεν ὁ βασιλεὺς,
from-the places going-to-remove(-you) these-things wrote the emperor
τοῦ λυσιτελοῦντος γινόμενος, καὶ μὴ βουλόμενος τὴν
of-the profitable becoming(-careful) and not wishing the
ἐκκλησίαν διασπᾶσθαι· τοὺς γὰρ πάντας ἐπὶ τὴν ὁμόνοιαν
church to-be-torn-apart the for all to the concord
ἄγειν ἐσπούδαζε. Τότε δὴ καιρὸν εὔκαιρον οἱ περὶ
to-lead he-was-eager then indeed occasion opportune those about
Εὐσέβιον εὑρηκέναι νομίσαντες, ἀπεχθῶς πρὸς Ἀθανάσιον
Eusebius to-have-found thinking hostilely toward Athanasius
ἔχοντες, τὴν τοῦ βασιλέως λύπην ὑπουργὸν ἐλάμβανον
being the of-the emperor vexation as-helper took

τοῦ ἰδίου σκοποῦ· καὶ διὰ τοῦτο ἐκύκων πάντα,
of-the (their)-own aim and for this they-stirred-up all-things
ἀποκινῆσαι αὐτὸν τῆς ἐπισκοπῆς σπουδάζοντες· οὕτω
to-remove him from-the episcopate being-eager thus
γὰρ ἤλπιζον μόνως τὴν Ἀρειανὴν δόξαν κρατήσειν,
for they-hoped only the Arian opinion to-prevail
Ἀθανασίου ἐκποδὼν γινομένου. Συμπαρατάττονται οὖν
Athanasius out-of-the-way becoming range-themselves-together then
κατ᾽ αὐτοῦ Εὐσέβιος ὁ Νικομηδείας, Θέογνις
against him Eusebius the(-bishop) of-Nicomedia Theognis
Νικαίας, Μάρις Χαλκηδόνος, Οὐρσάκιος Σιγγιδόνος τῆς
of-Nicaea Maris of-Chalcedon Ursacius of-Singidunum of-the
ἄνω Μυσίας, καὶ Οὐάλης Μουρσῶν τῆς Παννονίας. Οὗτοι
upper Mysia and Valens of-Mursa — of-Pannonia these
μισθοῦνται τινὰς τῆς Μελιτίου αἱρέσεως καὶ διαφόρους
hire some of-the of-Melitius heresy and various
κατὰ Ἀθανασίου κατηγορίας ἐκίνησαν· καὶ πρῶτον
against Athanasius accusations stirred and first
μὲν διὰ Ἰσίωνος καὶ Εὐδαίμονος καὶ Καλλινίκου,
indeed through Ision and Eudaemon and Callinicus
Μελιτιανῶν, διαβολὴν ἐργάζονται, ὡς Ἀθανασίου λινῆν
Melitians slander they-work-up that Athanasius linen
ἐσθῆτα τελεῖν τοὺς Αἰγυπτίους τῇ Ἀλεξανδρέων ἐκκλησίᾳ
garment to-pay the Egyptians to-the of-Alexandrians church
κελεύσαντος. Ἀλλὰ ταύτην μὲν τὴν διαβολὴν Ἀλύπιος καὶ
having-ordered but this indeed the slander Alypius and
Μακάριος πρεσβύτεροι τῆς Ἀλεξανδρέων, τότε τυχηρῶς
Macarius presbyters of-the of-Alexandrians then by-chance
ἐν Νικομηδείᾳ τυγχάνοντες, κατέσβεσαν, ψευδῆ τὰ
in Nicomedia being quenched false the(-things)
κατὰ Ἀθανασίου λεχθέντα διδάξαντες εἶναι τὸν βασιλέα.
against Athanasius said having-taught to-be the emperor

Διὸ τῶν μὲν κατηγόρων διὰ γραμμάτων ὁ βασιλεὺς
wherefore the indeed accusers through letters the emperor
καθήψατο, Ἀθανάσιον δὲ πρὸς ἑαυτὸν ἐλθεῖν προετρέψατο.
attacked Athanasius and to himself to-come urged
Πρὶν ἢ δὲ ἐπιστῆ, φθάσαντες οἱ περὶ Εὐσέβιον
sooner than and he-arrived having-anticipated those about Eusebius
ἑτέραν ἐπισυνάπτουσι τῇ προτέρᾳ διαβολῇ καὶ πολλῷ
another join to-the former slander and much
τῆς προτέρας χείρονα· ὡς Ἀθανάσιος ἐπιβουλεύων
than-the former worse that Athanasius plotting-against
τοῖς βασιλέως πράγμασι Φιλουμένῳ τινι ἔπεμψε
the of-(the)-emperor affairs to-Philumenus a-certain sent
γλωσσόκομον πλῆρες χρυσίου. Ἀλλὰ περὶ μὲν τούτου
case full of-gold but about indeed this
ὁ βασιλεὺς ἐν Ψαμαθίᾳ — προάστειον δὲ τοῦτο
the emperor at Psamathia suburb and this
τῆς Νικομηδείας ἐστὶ — διαγνοὺς, καὶ ἀθῷον
— of-Nicomedia is having-examined(-it) and guiltless
εὑρὼν Ἀθανάσιον μετὰ τιμῆς ἐξέπεμψε, γράψας τῇ
having-found Athanasius with honor sent(-him)-away having-written to-the
Ἀλεξανδρέων ἐκκλησίᾳ, ὅτι αὐτῶν ἐπίσκοπος Ἀθανάσιος
of-Alexandrians church that their bishop Athanasius
ψευδῶς διεβέβλητο. Οἷα μέντοι μετὰ ταῦτα οἱ
falsely had-been-slandered what-sort-of(-things) however after these(-things) those
περὶ Εὐσέβιον κατὰ Ἀθανασίου συνέθεσαν, καλὸν μὲν ἦν
about Eusebius against Athanasius composed good indeed it-was
καὶ πρέπον σιγῇ παραδοῦναι, ἵνα μὴ ἡ τοῦ Χριστοῦ
and fitting to-silence to-hand-over so-that not the — of-Christ
ἐκκλησία ὑπὸ τῶν μὴ φρονούντων τὰ τοῦ Χριστοῦ
church by those not thinking the(-things) — of-Christ
καταγινώσκηται. Ἐπειδὴ δὲ ἐγγράφως ἐπιδοθέντα φανερὰ
may-be-condemned since and in-writing given-in manifest

τοῖς πᾶσιν ἐγένετο, διὰ τοῦτο ἀναγκαῖον ἡγησάμην ὡς οἷόν
to-the all they-became for this necessary I-considered as possible
τε διὰ βραχέων εἰπεῖν τὰ ἰδιαζούσης πραγματείας
— through brief(-words) to-tell the(-things) special treatment
δεόμενα· ὅθεν δὲ ἡ τῆς συκοφαντίας ὑπόθεσις καὶ οἱ τὰς
needing whence and the of-the slander basis and those the
συκοφαντίας κινήσαντες ἔλαβον τὴν ἀρχὴν, διὰ βραχέων
slanders having-stirred took the beginning through brief(-words)
ἐρῶ. Μαρεώτης χώρα τῆς Ἀλεξανδρείας ἐστί· κῶμαι
I-will-say Mareotis country — of-Alexandria is villages
δέ εἰσιν ἐν αὐτῇ πολλαὶ σφόδρα καὶ πολυάνθρωποι, καὶ
and are in it many very and populous and
ἐν αὐταῖς ἐκκλησίαι πολλαὶ καὶ λαμπραί· τάττονται δὲ
in them churches many and splendid are-ranked and
αὗται αἱ ἐκκλησίαι ὑπὸ τῷ τῆς Ἀλεξανδρείας ἐπισκόπῳ,
these the churches under the — of-Alexandria bishop
καὶ εἰσὶν ὑπὸ τὴν αὐτοῦ πόλιν ὡς παροικίαι. Ἐν δὲ
and are under the his city as parishes in and
τῷ Μαρεώτῃ τούτῳ Ἰσχύρας τις οὕτω καλούμενος
the Mareotis this Ischyras a-certain so called
πρᾶγμα ὑπέδυ πολλῶν θανάτων ἄξιον· οὐδὲ πώποτε
deed entered-on of-many deaths worthy not-even ever
γὰρ ἱερωσύνης τυχὼν, τὸ τοῦ πρεσβυτέρου ὄνομα
for of-priesthood having-obtained the of-the presbyter name
ἑαυτῷ περιθέμενος τὰ ἱερέως πράττειν ἐτόλμησε.
on-himself having-put the(-acts) of-a-priest to-do he-dared
Φωραθεὶς τοίνυν ἐπὶ τοῖς λεγομένοις ὁ Ἰσχύρας
detected therefore in the(-things) said — Ischyras
ἀποδρὰς ἐκεῖθεν, καὶ καταλαβὼν τὴν Νικομήδειαν,
having-escaped thence and having-reached — Nicomedia
προσφεύγει τοῖς περὶ Εὐσέβιον. Οἱ δὲ μίσει τῷ
flees to-those about Eusebius they and from-hatred the

πρὸς Ἀθανάσιον, δέχονται μὲν αὐτὸν ὡς πρεσβύτερον,
toward Athanasius receive indeed him as presbyter
ἐπαγγέλλονται δὲ καὶ τῇ τῆς ἐπισκοπῆς ἀξίᾳ τιμῆσαι,
promise and also with-the of-the episcopate rank to-honor(-him)
εἰ κατηγορίαν ἐνστήσεται κατὰ Ἀθανασίου, πρόφασιν
if accusation he-will-set-up against Athanasius pretext
λαμβάνοντες ὅσα ὁ Ἰσχύρας ἐπλάττετο· ἐφήμιζε γὰρ,
taking what — Ischyras fabricated he-spread-about for
ὡς εἴη τὰ πάνδεινα ἐξ ἐφόδου πεπονθώς· καὶ ὅτι
that he-had the most-terrible(-things) by assault suffered and that
Μακάριος εἰσπηδήσας εἰς τὸ θυσιαστήριον ἀνέτρεψε μὲν
Macarius having-burst into the sanctuary overturned indeed
τὴν τράπεζαν, ποτήριον δὲ κατέαξε μυστικόν· καὶ ὅτι τὰ
the table cup and broke mystic and that the
ἱερὰ βιβλία κατέκαυσε. Μισθὸν οὖν αὐτῷ, ὡς ἔφην, τῆς
sacred books he-burned-up (as)-reward then to-him as I-said for-the
κατηγορίας τὴν ἐπισκοπὴν ἐπηγγείλαντο, γινώσκοντες ὡς
accusation the episcopate they-promised knowing that
ἡ κατὰ Μακαρίου κατηγορία σὺν τῷ κατηγορουμένῳ
the against Macarius accusation with the accused
καὶ τὸν πέμψαντα καθαιρεῖ Ἀθανάσιον.
also the(-one) having-sent deposes Athanasius
Ταύτην μὲν οὖν τὴν κατηγορίαν ὕστερον συνεστήσαντο·
this indeed then the accusation later they-set-up
πρὸ δὲ ταύτης τὴν παντὸς πεπληρωμένην μύσους,
before and this the(-one) of-all filled defilement
περὶ ἧς ἤδη λεκτέον. Χεῖρα ἀνθρώπου οὐκ οἶδα πόθεν
about which now must-be-told hand of-a-man not I-know whence
λαβόντες, πότερον ἀνελόντες τινα καὶ χειροκοπήσαντες, ἢ
having-taken whether having-killed someone and having-cut-off-his-hand or
ἤδη νεκροῦ ὄντος ἀπέκοψαν, ὁ Θεὸς οἶδε, καὶ οἱ αὐθέναι
already dead being they-cut(-it)-off — God knows and the authors

τῆς πράξεως· προεχειρίζοντο δ' οὖν ὅμως αὐτὴν, ὡς
of-the deed they-produced and then nevertheless it as
Ἀρσενίου τινὸς ἐπισκόπου τῆς Μελιτιανῶν θρησκείας
of-Arsenius a-certain bishop of-the of-Melitians sect
τυγχάνουσαν· καὶ ταύτην ἔφερον ἐν μέσῳ, τὸν Ἀρσένιον
being and this they-carried in (the)-midst — Arsenius
ἀποκρύψαντες· καὶ ἔλεγον τὴν χεῖρα ταύτην Ἀθανάσιον
having-hidden and said the hand this Athanasius
ἐσχηκέναι πρὸς μαγείας τινάς. Τὸ μὲν οὖν μέγιστον
to-have-had for magic some the indeed then greatest
κεφάλαιον, ὃ οἱ συκοφάνται συνέθεσαν, τοιοῦτον ἦν.
head which the slanderers composed such was
Οἷα δὲ φιλεῖ ἐν τοῖς τοιούτοις γίνεσθαι, ἄλλοι ἄλλα
what-sort and loves in the such(-cases) to-happen others other(-things)
κατηγόρουν αὐτοῦ· ἐπετίθεντο γὰρ τότε μάλιστα οἱ
accused him attacked for then most those
πρὸς αὐτὸν ἀπεχθανόμενοι. Ταῦτα γνοὺς ὁ βασιλεὺς,
toward him being-hostile these-things having-learned the emperor
γράφει τῷ κήνσορι Δαλματίῳ, τῷ ἀδελφιδῷ ἑαυτοῦ
writes to-the censor Dalmatius the nephew his-own
ἐν Ἀντιοχείᾳ τῆς Συρίας διάγοντι, ἀγωγίμους ποιῆσαι
in Antioch — of-Syria staying liable-to-trial to-make
τοὺς κατηγορουμένους, καὶ διαγνόντα δίκην τοὺς
those accused and having-examined(-it) penalty those
ἐλεγχθέντας εἰσπράξασθαι. Ἔπεμπε δὲ καὶ Εὐσέβιον ἅμα
convicted to-exact sent and also Eusebius with
Θεόγνιδι, ἵνα ἐπὶ παρουσίᾳ αὐτῶν κρίνοιτο Ἀθανάσιος·
Theognis so-that in presence their might-be-judged Athanasius
ὁ δὲ ὡς ἔγνω καλεῖσθαι ὑπὸ τοῦ κήνσορος, πέμπει εἰς
he and when he-knew to-be-summoned by the censor sends into
Αἴγυπτον ἀναζητῆσαι τὸν Ἀρσένιον· καὶ μανθάνει μὲν
Egypt to-search-for — Arsenius and learns indeed

αὐτὸν κρύπτεσθαι, συλλαβεῖν δὲ οὐ δεδύνηται ἄλλοτε
him to-be-hidden to-seize and not has-been-able at-different-times
ἀλλαχοῦ μεθιστάμενον. Παύει δὲ ὁ βασιλεὺς τὸ ἐπὶ
elsewhere moving stops and the emperor the before
τοῦ κήνσορος δικαστήριον δι᾽ αἰτίαν τοιαύτην.
the censor court for cause such
Ὡς διὰ τὰς κατηγορίας τὰς κατὰ Ἀθανασίου 28
how because-of the accusations the(-ones) against Athanasius
σύνοδον ἐπισκόπων ἐν τῇ Τύρῳ ὁ βασιλεὺς γενέσθαι
synod of-bishops in — Tyre the emperor to-be-held
παρεσκεύασεν.
arranged
Σύνοδον ἐπισκόπων ἐκήρυξε γενέσθαι ἐπὶ τῇ καθιερώσει
synod of-bishops he-proclaimed to-be-held at the consecration
τοῦ εὐκτηρίου οἴκου, ὃν ἐν τοῖς Ἱεροσολύμοις
of-the of-prayer house which in — Jerusalem
ἀνήγειρεν. Ὁδοῦ οὖν πάρεργον, πρότερον ἐν τῇ Τύρῳ
he-had-raised of-the-way then (as)-a-side-work first in — Tyre
συναχθέντας τοὺς ἐπισκόπους τὰ κατὰ Ἀθανάσιον
assembled the bishops the(-charges) against Athanasius
γυμνάσαι προσέταξεν· ὅπως ἂν ἐκεῖ πρότερον ἐκποδὼν
to-examine he-commanded so-that — there first out-of-the-way
γενομένης τῆς ἐρεσχελίας, εἰρηνικώτερον τὰ ἐπιβατήρια
having-become the wrangling more-peaceably the dedication(-rites)
τῆς ἐκκλησίας ἐπιτελέσωσι καθιεροῦντες αὐτὴν τῷ
of-the church they-might-perform consecrating it —
Θεῷ. Τριακοστὸν δὲ ἔτος ἦν τοῦτο τῆς βασιλείας
to-God thirtieth and year was this of-the reign
Κωνσταντίνου· καὶ παρῆσαν ἐπὶ τὴν Τύρον ἐκ διαφόρων
of-Constantine and were-present at — Tyre from various
τόπων ἐπίσκοποι τὸν ἀριθμὸν ἑξήκοντα, Διονυσίου
places bishops the number sixty Dionysius

τοῦ ἀπὸ ὑπατικῶν συναγαγόντος αὐτούς. Καὶ ἤγετο
the from consulars having-assembled them and was-brought
μὲν Μακάριος ὁ πρεσβύτερος ἐκ τῆς Ἀλεξανδρείας
indeed Macarius the presbyter from — Alexandria
σιδηροδέσμιος διὰ στρατιωτικῆς χειρός. Ἀθανάσιος δὲ
in-iron-bonds through military hand Athanasius and
ἀπαντῆσαι οὐκ ἐβούλετο, οὐ τοσοῦτον τὰς κατηγορίας
to-come not wished not so-much the accusations
εὐλαβούμενος, οὐδὲν γὰρ τῶν κατηγορουμένων
fearing nothing for of-the(-things) charged
ἐγίνωσκεν, ἀλλὰ φοβούμενος μή τι καινοτομηθῇ
he-knew but fearing lest something be-innovated
παρὰ τὰ ἐν Νικαίᾳ τῇ τότε συνόδῳ συναρέσαντα·
against the(-things) at Nicaea to-the then synod having-pleased
ἐδεδοίκει γὰρ τὰ τοῦ βασιλέως ἀπειλητικὰ γράμματα·
he-feared for the of-the emperor threatening letters
ἐγέγραπτο γὰρ αὐτῷ, ὡς εἰ μὴ ἑκὼν ἀπαντήσοι,
it-had-been-written for to-him that if not willingly he-would-come
ἀνάγκῃ ἀχθήσεσθαι. Παρῆν οὖν ἐξ ἀνάγκης καὶ
by-necessity he-would-be-brought was-present then from necessity also
Ἀθανάσιος.
Athanasius

29 Περὶ Ἀρσενίου καὶ τῆς κεκόφθαι λεγομένης αὐτοῦ
about Arsenius and the to-have-been-cut-off said his
χειρός.
hand

Θεοῦ δέ τις πρόνοια τὸν Ἀρσένιον ἐπὶ τὴν Τύρον
of-God and some providence — Arsenius to — Tyre
ἤλαυνεν· ἀμελήσας γὰρ τῶν ἐντολῶν, ὧν αὐτῷ οἱ τὰ
drove having-neglected for the commands which to-him the the
χρήματα συκοφάνται παρασχόντες δεδώκασι, καθ' ἱστορίαν
money slanderers having-supplied had-given for observation

τῶν γενησομένων κεκρυμμένως παρῆν. Ἔτυχε
of-the(-things) going-to-happen secretly he-was-present it-happened
δέ πως τοῦ ὑπατικοῦ Ἀρχελάου οἰκέτας ἐν καπηλείῳ
and somehow of-the consular Archelaus servants in tavern
ἀκοῦσαι λεγόντων τινῶν, ὡς Ἀρσένιος ὁ λεγόμενος
to-hear saying some that Arsenius the(-one) said
ἀνῃρῆσθαι πάρεστιν ἔν τινος οἰκίᾳ κρυπτόμενος.
to-have-been-killed is-present in some(-one's) house hiding
Ταῦτα ἀκούσαντες, καὶ τοὺς εἰπόντας σημειωσάμενοι,
these-things having-heard and those having-spoken having-marked
καταφανῆ τὰ ἀκουσθέντα τῷ δεσπότῃ ποιοῦσιν.
plain the(-things) heard to-the master make
Ὁ δὲ, ὡς εἶχε, μὴ μελλήσας ἀνεζήτησε καὶ εὗρε,
he and as he-was not having-delayed searched and found(-him)
καὶ εὑρὼν ἠσφαλίσατο· καὶ τῷ Ἀθανασίῳ δηλοῖ
and having-found secured(-him) and — to-Athanasius makes-known
μηδὲν ταράσσεσθαι, παρεῖναι γὰρ ζῶντα τὸν Ἀρσένιον.
nothing to-be-troubled to-be-present for alive — Arsenius
Συλληφθεὶς οὖν Ἀρσένιος ἠρνεῖτο εἶναι ὃς ἦν· ἀλλ'
having-been-seized then Arsenius denied to-be who he-was but
αὐτὸν Παῦλος ὁ τῆς Τύρου ἐπίσκοπος πάλαι γινώσκων
him Paul the — of-Tyre bishop long knowing
ἐξήλεγξεν. Ταῦτα τῆς προνοίας προευτρεπισάσης, μετ'
exposed these-things the providence having-prepared-beforehand after
οὐ πολὺ ἐκαλεῖτο ὑπὸ τῆς συνόδου ὁ Ἀθανάσιος·
not long was-summoned by the synod — Athanasius
καὶ παρόντος, οἱ συκοφάνται τὴν χεῖρα εἰς μέσον
and him-being-present the slanderers the hand into (the)-midst
ἦγον, καὶ τὴν κατηγορίαν ἐνίσταντο. Ὁ δὲ σοφῶς
brought and the accusation set-up he and wisely
μετῆλθε τὸ πρᾶγμα· ἠρώτησε γὰρ τοὺς παρόντας
pursued the matter he-asked for those present

καὶ τοὺς κατηγόρους, ‘τίνες εἶεν οἱ γινώσκοντες
and the accusers who they-were those knowing
τὸν Ἀρσένιον;’ πολλῶν δὲ εἰπόντων γινώσκειν αὐτὸν,
— Arsenius many and having-said to-know him
εἰσάγεσθαι ποιεῖ τὸν Ἀρσένιον, ἔνδον τοῦ ἱματίου
to-be-brought-in he-makes — Arsenius within the cloak
τὰς χεῖρας αὐτοῦ ἔχοντα. Εἶτα αὖθις ἐρωτᾷ· ‘Οὗτος
the hands his having then again he-asks this-one
ἐστὶν ὁ τὴν χεῖρα ἀπολωλεκώς;’ οἱ δὲ ἐπὶ μὲν
is the(-one) the hand having-lost they and at indeed
τῷ παραδόξῳ κατεπλάγησαν, πλὴν τῶν εἰδότων ὅθεν
the unexpected were-astounded except those knowing whence
ἡ χεὶρ ἡ κοπεῖσα· οἱ δὲ λοιποὶ ἀληθῶς ᾠοντο
the hand the(-one) cut-off the and rest truly thought
λείπειν τῷ Ἀρσενίῳ τὴν χεῖρα, καὶ προσεδόκων ἐξ
to-be-lacking — to-Arsenius the hand and expected from
ἑτέρας ὑποθέσεως ἀπολογεῖσθαι τὸν Ἀθανάσιον. Ὁ δὲ,
other basis to-make-defense — Athanasius he and
ἀνελίξας τὸ ἱμάτιον τοῦ Ἀρσενίου καθ’ ἕτερον τῶν
having-unrolled the cloak — of-Arsenius on one of-the
μερῶν δείκνυσι τοῦ ἀνθρώπου τὴν χεῖρα. Πάλιν δὲ
sides shows of-the man the hand again and
νομιζόντων τινῶν τῆς ἑτέρας ἐστερῆσθαι αὐτὸν,
thinking some of-the other to-have-been-deprived him
μικρὸν παρελκύσας ἀμφιβόλους αὐτοὺς κατέστησεν.
a-little having-delayed doubtful them he-made
Εἶτα μὴ μελλήσας, καὶ τὸ ἕτερον ἀνελίξας μέρος,
then not having-delayed also the other having-unrolled side
καὶ τὴν ἑτέραν τοῦ Ἀρσενίου χεῖρα ἐπέδειξεν· οὕτω
also the other — of-Arsenius hand he-showed thus
τε εἶπε πρὸς τοὺς παρόντας· ‘Ἀρσένιος μὲν, ὡς
and said to those present Arsenius indeed as

ὁρᾶτε, τὰς δύο χεῖρας ἔχων ἐφεύρηται· τῆς τρίτης
you-see the two hands having has-been-found of-the third
δὲ τὸν τόπον ὅθεν ἀφῄρηται, δεικνύτωσαν οἱ
and the place whence it-has-been-taken-off let-show the
κατήγοροι.'
accusers
Ὡς Ἀθανασίου ἐπὶ τῇ κατηγορίᾳ ἀθῴου εὑρεθέντος, οἱ 30
how Athanasius on the accusation guiltless having-been-found the
κατήγοροι φυγῇ ἐχρήσαντο.
accusers to-flight resorted
Τούτων οὕτως ἐπὶ Ἀρσενίῳ πραχθέντων, ἐν ἀμηχανίᾳ
these-things thus over Arsenius having-been-done in perplexity
μὲν οἱ ῥάψαντες τὸν δόλον κατέστησαν·
indeed those having-stitched-together the deceit were-set
Ἀχαὰβ δὲ, ὁ καὶ Ἰωάννης, ὁ κατήγορος, τοῦ
Achab and the(-one) also John the accuser from-the
δικαστηρίου διαδὺς ἐν τῷ θορύβῳ διέφυγε. Καὶ
court having-slipped-out in the uproar escaped and
οὕτω μὲν ταύτην τὴν κατηγορίαν Ἀθανάσιος ἀπεδύσατο
thus indeed this the accusation Athanasius put-off
μηδεμιᾷ χρησάμενος παραγραφῇ, ἐθάρρει γὰρ, ὡς
no having-used demurrer he-was-confident for that
καταπλήξει τοὺς συκοφάντας καὶ μόνη τοῦ Ἀρσενίου ἡ
would-confound the slanderers even alone — of-Arsenius the
ζωή.
life

31 Ὅτι τὰς ἐπὶ τῇ δευτέρᾳ κατηγορίᾳ ἀπολογίας Ἀθανασίου
that the on the second accusation defenses of-Athanasius
μὴ καταδεξαμένων τῶν ἐπισκόπων, Ἀθανάσιος πρὸς τὸν
not having-accepted the bishops Athanasius to the
βασιλέα ἀνέδραμεν.
emperor ran-up
Ἐπὶ δὲ ταῖς κατὰ Μακαρίου συκοφαντίαις ταῖς νομικαῖς
against and the against Macarius slanders the legal
ἐχρήσατο παραγραφαῖς· καὶ πρῶτον μὲν τοὺς περὶ
he-used demurrers and first indeed those about
Εὐσέβιον ὡς ἐχθροὺς παρεγράφετο, φάσκων μὴ δεῖν
Eusebius as enemies he-objected-to saying not to-be-right
ἐπὶ ἀντιδίκων κρίνεσθαι· ἔπειτα δὲ καὶ δείκνυσθαι,
before adversaries to-be-judged then and also to-be-shown
εἰ ὁ κατήγορος Ἰσχύρας ἀληθῶς πρεσβυτέρου ἔχει
whether the accuser Ischyras truly of-presbyter has
ἀξίαν· οὕτω γὰρ καὶ ἐν τῇ κατηγορίᾳ ἐγέγραπτο.
rank thus for also in the accusation it-had-been-written
Ἐπεὶ δὲ τούτων οὐδένα λόγον οἱ κριταὶ προσεδέξαντο,
since and of-these no account the judges accepted
εἰσήχθη μὲν ἡ κατὰ Μακαρίου δίκη· ἀτονησάντων
was-brought-in indeed the against Macarius case having-failed
δὲ τῶν κατηγόρων, ὑπέρθεσιν ἐλάμβανεν ἡ ἀκρόασις,
and the accusers adjournment took the hearing
ἐφ᾽ ᾧ παραγενέσθαι εἰς τὸν Μαρεώτην τινὰς,
on which(-condition) to-go to the Mareotis some
ἵνα ἐπὶ τῶν τόπων ζητηθῇ τὰ ἀμφίβολα. Ὡς
so-that on the places might-be-investigated the doubtful(-things) when
δὲ Ἀθανάσιος πεμπομένους εἶδεν οὓς παρεγράψατο, —
and Athanasius being-sent saw whom he-had-objected-to
ἐπέμπετο γὰρ Θέογνις, Μαρὶς, Θεόδωρος, Μακεδόνιος,
was-sent for Theognis Maris Theodorus Macedonius

Οὐάλης, Οὐρσάκιος, — ἐβόα ‘σκευωρίαν εἶναι καὶ δόλον
Valens Ursacius he-cried conspiracy to-be and deceit
τὰ γινόμενα· οὐδὲ γὰρ δίκαιον εἶναι Μακάριον
the(-things) happening not for just to-be Macarius
μὲν τὸν πρεσβύτερον ἐν δεσμοῖς εἶναι, τὸν δὲ
indeed the presbyter in bonds to-be the and
κατήγορον ἅμα τοῖς ἐχθροῖς δικασταῖς εἶναι, ἐφ᾽ ᾧ
accuser together-with the hostile judges to-be on which
τε ἐκ μονομεροῦς πρᾶξιν ὑπομνημάτων ποιήσασθαι.’
both from one-sided record of-minutes to-make
Ταῦτα βοῶντος τοῦ Ἀθανασίου, καὶ διαμαρτυρομένου
these-things crying — Athanasius and calling-to-witness
τό τε κοινὸν τῆς συνόδου, καὶ τὸν ἀπὸ ὑπατικῶν
the both commons of-the synod and the from consulars
Διονύσιον, ὡς οὐδεὶς αὐτοῦ λόγον ἐποιεῖτο, διαλαθὼν
Dionysius when no-one of-him account made having-escaped-notice
ἀνεχώρησεν. Οἱ μὲν οὖν ἀποσταλέντες εἰς τὸν
he-withdrew those indeed then sent to the
Μαρεώτην ἐκ μονομεροῦς ὑπομνήματα ποιήσαντες,
Mareotis from one-sided(-hearing) minutes having-made
ὡς ἀληθῶς γενομένων ἃ ὁ κατήγορος ἔλεγεν,
as truly having-happened what the accuser said
εἶχον.
had(-them)
Ὅτι Ἀθανασίου ἀναχωρήσαντος οἱ τῆς συνόδου 32
that Athanasius having-withdrawn the(-members) of-the synod
καθαίρεσιν αὐτοῦ ἐψηφίσαντο.
deposition his voted
Καὶ Ἀθανάσιος μὲν ἀναχωρήσας πρὸς τὸν βασιλέα
and Athanasius indeed having-withdrawn to the emperor
ἀνέδραμεν· ἡ σύνοδος δὲ πρῶτον μὲν ἐρήμην
ran-up the synod and first indeed by-default

αὐτοῦ κατεδιήτησεν. Ὡς δὲ καὶ τὰ ἐν
him condemned when and also the(-things) in
τῷ Μαρεώτῃ πεπραγμένα συνέφθασε, καθαίρεσιν
the Mareotis done arrived deposition
ἐψηφίσαντο, πολλὰ ἐν τοῖς καθαιρετικοῖς αὐτὸν
they-voted many-things in the deposition(-decrees) him
λοιδορήσαντες, καὶ τῆς ἐπὶ τῷ φόνῳ κατηγορίας
having-reviled and of-the on the murder accusation
τῶν συκοφαντῶν τὴν ἧτταν ἀποσιγήσαντες.
of-the slanderers the defeat having-passed-over-in-silence
Ἐδέξαντο δὲ καὶ αὐτὸν Ἀρσένιον τὸν ἀνῃρῆσθαι
they-received and also himself Arsenius the(-one) to-have-been-killed
λεγόμενον· ὃς πρότερον μὲν τῆς Μελιτιανῶν
said who formerly indeed of-the of-Melitians
θρησκείας ἐπίσκοπος ἦν, τότε δὲ εἰς τὴν κατὰ
sect bishop was then and to the against
Ἀθανασίου καθαίρεσιν ὡς τῆς Ὑψηλοπολιτῶν πόλεως
Athanasius deposition as of-the of-Hypselopolitans city
ἐπίσκοπος καθυπέγραψε· καὶ, τὸ παράδοξον, ὁ
bishop subscribed and the paradox the(-one)
λεγόμενος ἀνῃρῆσθαι ὑπὸ Ἀθανασίου ζῶν καθαιρεῖ τὸν
said to-have-been-killed by Athanasius living deposes —
Ἀθανάσιον.
Athanasius

Ὅπως ἡ σύνοδος ἀπὸ τῆς Τύρου ἐπὶ τὰ Ἱεροσόλυμα 33
how the synod from — Tyre to — Jerusalem
παραγέγονε, καὶ τὰ ἐγκαίνια ποιησαμένη τῆς νέας
came and the dedication having-made of-the new
Ἱερουσαλὴμ, τοὺς περὶ Ἄρειον εἰς κοινωνίαν ἐδέξαντο.
Jerusalem those about Arius into communion received
Παρῆν δὲ εὐθὺς γράμματα τοῦ βασιλέως σημαίνοντα
came and immediately letters of-the emperor signifying
ἐπὶ τὴν ‘νέαν Ἱερουσαλὴμ’ σπεύδειν τὴν σύνοδον·
to the new Jerusalem to-hasten the synod
εὐθύς τε, ὡς εἶχον, ἐκ τῆς Τύρου σπουδαίως ἐπὶ τὰ
immediately and as they-were from — Tyre eagerly to —
Ἱεροσόλυμα ἐπορεύοντο· πάνδημον δὲ ποιήσαντες ἑορτὴν
Jerusalem they-went public and having-made feast
ἐπὶ τῇ καθιερώσει τῶν τόπων, Ἄρειον μὲν καὶ τοὺς
at the consecration of-the places Arius indeed and those
περὶ αὐτὸν ἐδέξαντο, τοῖς βασιλέως γράμμασι πειθαρχεῖν
about him they-received to-the of-(the)-emperor letters to-obey
λέγοντες, δι’ ὧν δεδηλώκει αὐτοῖς πεπεῖσθαι περὶ
saying through which he-had-shown to-them to-have-been-persuaded about
τῆς πίστεως Ἀρείου καὶ Εὐζωΐου. Ἔγραφον δὲ καὶ τῇ
the faith of-Arius and of-Euzoius they-wrote and also to-the
Ἀλεξανδρέων ἐκκλησίᾳ, ὡς παντὸς ἐξορισθέντος φθόνου
of-Alexandrians church that all having-been-banished envy
ἐν εἰρήνῃ τὰ τῆς ἐκκλησίας καθέστηκε πράγματα· καὶ
in peace the of-the church are-set matters and
ὅτι Ἄρειος ἐκ μετανοίας ἐπιγνοὺς τὴν ἀλήθειαν,
that Arius from repentance having-recognized the truth
ὡς λοιπὸν τῆς ἐκκλησίας ὢν, δικαίως καὶ λοιπὸν
as thenceforth of-the church being justly also thenceforth
παρ’ αὐτῶν προσεδέχθη, ἐξορισθέντα τὸν Ἀθανάσιον
by them was-received banished — Athanasius

αἰνιττόμενοι. Οὐ μὴν ἀλλὰ καὶ τῷ βασιλεῖ τὰ
hinting-at not however but also to-the emperor the(-things)
περὶ τῶν αὐτῶν γνώριμα καθίστων. Ταῦτα δὴ
about the same known made these-things indeed
τῶν ἐπισκόπων διατεθέντων, ἐπικαταλαμβάνει ἕτερα
the bishops having-been-disposed overtakes(-them) other
τοῦ βασιλέως γράμματα σημαίνοντα, Ἀθανάσιον μὲν
of-the emperor letters signifying Athanasius indeed
ἀναδεδραμηκέναι πρὸς αὐτὸν, αὐτοὺς δὲ ἀναγκαῖον
to-have-run-up to him them and necessary
εἶναι δι᾽ αὐτὸν παραγενέσθαι ἐν Κωνσταντινούπολει.
to-be because-of him to-come to Constantinople
Ἔστι δὲ τὰ ἐπικαταλαβόντα γράμματα τοῦ βασιλέως
are and the overtaking letters of-the emperor
τάδε.
these

Constantine summons the bishops of Tyre to Constantinople, and Athanasius' enemies charge him with threatening to stop Alexandria's grain, so the emperor exiles him to Treves. The same bishops depose Marcellus of Ancyra for his book against Asterius. Arius, recalled from Alexandria, swears to the creed; Alexander of Constantinople has prayed that, if Arius is wrong, he be punished, and on the eve of his reception Arius dies in a public latrine. Constantine, baptized at Nicomedia, names his three sons heirs, leaves his will with the presbyter who won Arius' recall, and is buried in the church of the Apostles.

34

Ὅτι ὁ βασιλεὺς τὴν σύνοδον ἐκάλει πρὸς ἑαυτὸν δι'
that the emperor the synod called to himself through
ἐπιστολῆς, ἵν' ἐπὶ ἑαυτοῦ τὰ κατὰ Ἀθανάσιον
letter so-that before himself the(-things) concerning Athanasius
ἀκριβῶς ἐξετασθῇ.
accurately might-be-examined
Νικητὴς Κωνσταντῖνος, μέγιστος, σεβαστὸς, τοῖς
Victor Constantine greatest Augustus to-the(-ones)
ἐν Τύρῳ συνελθοῦσιν ἐπισκόποις. Ἐγὼ μὲν ἀγνοῶ
at Tyre having-assembled bishops I indeed do-not-know
τίνα ἐστὶ τὰ ὑπὸ τῆς ὑμετέρας συνόδου μετὰ
what are the(-things) by the your synod with
θορύβου καὶ χειμῶνος κριθέντα· δοκεῖ δέ πως ὑπό τινος
uproar and storm judged it-seems and somehow by some
ταραχώδους ἀταξίας ἡ ἀλήθεια διεστράφθαι, ὑμῶν
turbulent disorder the truth to-have-been-perverted you
δηλαδὴ διὰ τὴν πρὸς τὸν πλησίον ἐρεσχελίαν, ἣν
namely because-of the toward the neighbor wrangling which
ἀήττητον εἶναι βούλεσθε, τὰ τῷ Θεῷ ἀρέσκοντα
unconquered to-be you-wish the(-things) — to-God pleasing
μὴ συνορώντων. Ἀλλ' ἔσται τῆς θείας προνοίας ἔργον
not seeing but it-will-be of-the divine providence work

καὶ τὰ τῆς φιλονεικίας ταύτης κακὰ φανερῶς ἁλόντα
also the of-the contention this evils manifestly convicted
διασκεδάσαι, καὶ ἡμῖν διαρρήδην, εἴτινα τῆς ἀληθείας
to-scatter and to-us expressly whether-any of-the truth
αὐτοὶ οἱ συνελθόντες ἐποιήσασθε φροντίδα, καὶ εἰ
yourselves those having-assembled made care and whether
τὰ κεκριμένα χωρίς τινος χάριτος καὶ ἀπεχθείας
the(-things) judged without any favor and enmity
ἐκρίνατε, φανερῶσαι. Τοιγαροῦν ἠπειγμένως πάντας ὑμᾶς
you-judged to-make-manifest therefore in-haste all you
πρὸς τὴν ἐμὴν εὐσέβειαν ἀνελθεῖν δεῖ, ἵνα τὴν
to the my piety to-come-up it-is-needful so-that the
τῶν πεπραγμένων ὑμῖν ἀκρίβειαν δι' ὑμῶν αὐτῶν
of-the(-things) done by-you accuracy through you yourselves
παραστήσητε. Τίνος δὲ ἕνεκεν ταῦτα γράψαι πρὸς ὑμᾶς
you-may-set-forth for-what and sake these-things to-write to you
ἐδικαίωσα, καὶ ὑμᾶς πρὸς ἐμαυτὸν διὰ τοῦ γράμματος
I-thought-right and you to myself through the letter
καλῶ, ἐκ τῶν ἑπομένων γνώσεσθε. Ἐπιβαίνοντί μοι
I-call from the following you-will-know entering me
λοιπὸν τῆς ἐπωνύμου ἡμῶν καὶ πανευδαίμονος πατρίδος
lately the named-after us and all-blessed homeland
τῆς Κωνσταντινουπόλεως, — συνέβαινε δὲ τηνικαῦτα ἐφ'
— Constantinople it-happened and then on
ἵππου με ὀχεῖσθαι, — ἐξαίφνης Ἀθανάσιος ὁ ἐπίσκοπος
horse me to-be-riding suddenly Athanasius the bishop
ἐν μέσῳ τῆς λεωφόρου, μετὰ ἱερῶν τινῶν οὓς
in (the)-middle of-the highway with sacred(-men) some whom
περὶ αὐτὸν εἶχεν, ἀπροσδοκήτως οὕτω προσῆλθεν ὡς
about him he-had unexpectedly so approached that
καὶ παρασχεῖν ἐκπλήξεως ἀφορμήν. Μαρτυρεῖ γάρ μοι
even to-give of-astonishment occasion witnesses for to-me

ὁ πάντων ἔφορος Θεὸς, ὡς οὐδὲ ἐπιγνῶναι αὐτὸν
the of-all overseer God that not-even to-recognize him
ὅς τις ἦν παρὰ τὴν πρώτην ὄψιν ἐδυνήθην, εἰ μὴ
who ever he-was at the first sight I-was-able if not
τῶν ἡμετέρων τινες, καὶ ὅς τις ἦν καὶ τὴν ἀδικίαν
of-the ours some both who ever he-was and the injustice
ἣν πέπονθε διηγήσασθαι πυνθανομένοις, ὥσπερ εἰκὸς,
which he-has-suffered to-relate to-us-inquiring as was-natural
ἀνήγγειλαν ἡμῖν. Ἐγὼ μὲν οὖν οὔτε διελέχθην αὐτῷ
reported to-us I indeed then neither conversed with-him
κατ᾽ ἐκεῖνο καιροῦ, οὔτε ὁμιλίας ἐκοινώνησα. Ὡς δὲ
at that(-point) of-time nor in-conversation shared when and
ἐκεῖνος μὲν ἀκουσθῆναι ἠξίου, ἐγὼ δὲ παρῃτούμην καὶ
he indeed to-be-heard asked I and declined and
μικροῦ δεῖν ἀπελαύνειν αὐτὸν ἐκέλευον, μετὰ πλείονος
little lacking to-drive-away him ordered with more
παρρησίας οὐδὲν ἕτερον παρ᾽ ἡμῶν ἢ τὴν ὑμετέραν
boldness nothing other from us than the your
ἄφιξιν ἠξίωσεν ὑπάρξαι, ἵνα ὑμῶν παρόντων ἃ
coming he-asked to-be so-that you being-present what
πέπονθεν ἀναγκαίως ἀποδύρασθαι δυνηθῇ. Ὅθεν ἐπειδὴ
he-has-suffered necessarily to-lament he-might-be-able whence since
εὔλογόν μοι εἶναι φαίνεται καὶ τοῖς καιροῖς πρέπον
reasonable to-me to-be it-appears and to-the times fitting
καταφαίνεται, ἀσμένως ταῦτα γραφῆναι πρὸς ὑμᾶς
it-is-evident gladly these-things to-be-written to you
προσέταξα, ἵνα πάντες, ὅσοι τὴν σύνοδον τὴν
I-commanded so-that all as-many-as the synod the(-one)
ἐν Τύρῳ γενομένην ἀνεπληρώσατε, ἀνυπερθέτως εἰς τὸ
at Tyre held filled without-delay to the
στρατόπεδον τῆς ἡμετέρας ἡμερότητος ἐπειχθῆτε, τοῖς
camp of-the our clemency you-may-hasten by-the

ἔργοις αὐτοῖς ἐπιδείξοντες τὸ τῆς ὑμετέρας κρίσεως
deeds themselves going-to-show the of-the your judgment
καθαρόν τε καὶ ἀδιάστροφον, ἐπ᾽ ἐμοῦ δηλαδὴ, ὃν
pure both and unperverted before me namely whom
τοῦ Θεοῦ γνήσιον εἶναι θεράποντα οὐδ᾽ ἂν ὑμεῖς
— of-God genuine to-be servant not-even — you
ἀρνηθείητε.
would-deny
Τοιγαροῦν διὰ τῆς ἐμῆς πρὸς τὸν Θεὸν λατρείας
therefore through the my toward — God worship
τὰ πανταχοῦ εἰρηνεύεται, καὶ ὑπὸ τῶν βαρβάρων
the(-things) everywhere are-at-peace and by the barbarians
αὐτῶν τὸ τοῦ Θεοῦ ὄνομα γνησίως εὐλογούμενον,
themselves the — of-God name genuinely blessed
οἳ μέχρι νῦν τὴν ἀλήθειαν ἠγνόουν. Δῆλον δὲ
who until now the truth were-ignorant-of clear and
ὅτι ὁ τὴν ἀλήθειαν ἀγνοῶν οὐδὲ τὸν Θεὸν
that the(-one) the truth not-knowing not-even — God
ἐπιγινώσκει. Πλὴν ὅμως, καθὰ προείρηται, καὶ οἱ
recognizes but nevertheless as has-been-said-before also the
βάρβαροι δι᾽ ἐμὲ τὸν τοῦ Θεοῦ θεράποντα γνήσιον
barbarians because-of me the — of-God servant genuine
ἐπέγνωσαν τὸν Θεὸν, καὶ εὐλαβεῖσθαι μεμαθήκασιν,
recognized — God and to-revere have-learned
ὃν ὑπερασπίζειν μου πανταχοῦ καὶ προνοεῖσθαι, τοῖς
whom to-shield me everywhere and to-provide-for by-the
ἔργοις αὐτοῖς ᾔσθοντο· ὅθεν μάλιστα καὶ ἴσασι τὸν
deeds themselves they-perceived whence most also they-know —
Θεὸν, ὃν ἐκεῖνοι μὲν διὰ τὸν πρὸς ἡμᾶς φόβον
God whom they indeed because-of the toward us fear
εὐλαβοῦνται. Ἡμεῖς δὲ, οἱ τὰ ἅγια μυστήρια τῆς
revere we and those the holy mysteries of-the

ἐκκλησίας αὐτοῦ δοκοῦντες προβάλλεσθαι (οὐ γὰρ
church his seeming to-put-forward not for
εἴποιμι φυλάττειν), ἡμεῖς, φημὶ, οὐδὲν πράττομεν ἢ
I-would-say to-guard we I-say nothing do but
τὰ πρὸς διχόνοιαν καὶ μῖσος συντείνοντα, καὶ
the(-things) toward discord and hatred tending and
ἁπλῶς εἰπεῖν, τὰ πρὸς ὄλεθρον τοῦ ἀνθρωπίνου
simply to-say the(-things) toward destruction of-the human
γένους συντείνοντα. Ἀλλ' ἐπείχθητε, καθὰ προεῖπον,
race tending but hasten as I-said-before
πρὸς ἡμᾶς πάντες ἧ τάχος· πεπεισμένοι ὡς
to us all with-what speed persuaded that
παντὶ σθένει κατορθῶσαι πειρασόμεθα, ὅπως ἐν
with-all strength to-accomplish we-will-try that in
τῷ νόμῳ τοῦ Θεοῦ ταῦτα ἐξαιρέτως ἀδιάπτωτα
the law — of-God these-things especially unfailing
φυλάττηται, οἷς οὔτε ψόγος οὔτε κακοδοξία τις
may-be-kept to-which neither blame nor ill-repute any
δυνήσεται προσπλακῆναι, διασκεδασθέντων δηλαδὴ καὶ
will-be-able to-cling having-been-scattered namely and
συντριβέντων ἄρδην καὶ παντελῶς ἀφανισθέντων τῶν
having-been-crushed utterly and completely having-been-destroyed the
ἐχθρῶν τοῦ νόμου, οἵ τινες ἐπὶ προσχήματι τοῦ
enemies of-the law who ever under pretext of-the
ἁγίου ὀνόματος ποικίλας καὶ διαφόρους βλασφημίας
holy name various and different blasphemies
ἐμβάλλουσιν.
throw-in

Ὅτι τῆς συνόδου μὴ ἐλθούσης παρὰ τὸν 35
that the synod not having-come to the
βασιλέα, οἱ περὶ Εὐσέβιον διέβαλλον Ἀθανάσιον
emperor those about Eusebius slandered Athanasius

ὡς ἀπειλήσαντα ἀποστρέφειν τὸν σῖτον τὸν
as having-threatened to-turn-back the grain the(-one)
ἐκ τῆς Ἀλεξανδρείας τῇ Κωνσταντίνου πόλει
from — Alexandria to-the of-Constantine city
χορηγούμενον· ἐφ' οἷς κινηθεὶς ὁ βασιλεὺς εἰς
supplied at which moved the emperor into
ἐξορίαν ἐξέπεμψε τὸν Ἀθανάσιον κελεύσας τὰς Γαλλίας
exile sent — Athanasius having-ordered the Gauls
οἰκεῖν.
to-inhabit
Ταῦτα τὰ γράμματα εἰς ἀγῶνα τοὺς ἐν τῇ συνόδῳ
these the letters into contest those in the synod
κατέστησε· καθὸ οἱ μὲν πλείους ἐπὶ τὰς ἑαυτῶν
set according-as the indeed most to the their-own
ἐχώρησαν πόλεις. Οἱ δὲ περὶ Εὐσέβιον καὶ Θέογνιν
went cities those and about Eusebius and Theognis
καὶ Μάριν, Πατρόφιλόν τε καὶ Οὐρσάκιον καὶ
and Maris Patrophilus both and Ursacius and
Οὐαλέντα εἰς τὴν Κωνσταντινούπολιν ἐλθόντες οὐκέτι
Valens to — Constantinople having-come no-longer
περὶ ποτηρίου κατεαγότος, ἢ τραπέζης, ἢ Ἀρσενίου
about cup broken or table or Arsenius
ἀναιρεθέντος ζήτησιν γενέσθαι συνεχώρησαν· ἀλλ' ἐπὶ
killed inquiry to-be-made allowed but to
ἑτέραν χωροῦσι διαβολὴν διδάξαντες τὸν βασιλέα, ὡς
another go slander having-taught the emperor that
εἴη Ἀθανάσιος ἀπειλήσας κωλύσειν πεμφθῆναι τὸν
had Athanasius threatened to-prevent to-be-sent the
σῖτον τὸν ἐξ ἔθους ἐκ τῆς Ἀλεξανδρείας εἰς τὴν
grain the(-one) by custom from — Alexandria to —
Κωνσταντινούπολιν κομιζόμενον· καὶ τούτων λεγομένων
Constantinople carried and these-things being-said

παρὰ Ἀθανασίου ἀκηκοέναι Ἀδαμάντιον, Ἀνουβίωνα,
by Athanasius to-have-heard Adamantius Anubion
Ἀρβαθίωνα, καὶ Πέτρον, τοὺς ἐπισκόπους. Ἀλλὰ γὰρ
Arbathion and Peter the bishops but for
ἰσχύει διαβολὴ, ὅταν ὁ διαβάλλων ἀξιόπιστος ᾖ.
prevails slander when the(-one) slandering trustworthy is
Τούτῳ γὰρ συναρπαγεὶς ὁ βασιλεὺς καὶ εἰς θυμὸν
by-this for carried-away the emperor and into anger
ἀχθεὶς ἐξορίᾳ ὑποβάλλει τὸν Ἀθανάσιον, τὰς Γαλλίας
led to-exile subjects — Athanasius the Gauls
κελεύσας οἰκεῖν. Φασὶ δέ τινες τοῦτο πεποιηκέναι
having-ordered to-inhabit say and some this to-have-done
τὸν βασιλέα σκοπῷ τοῦ ἑνωθῆναι τὴν ἐκκλησίαν,
the emperor with-aim of-the to-be-united the church
ἐπειδὴ Ἀθανάσιος πάντῃ κοινωνῆσαι τοῖς περὶ Ἄρειον
since Athanasius altogether to-communicate with-those about Arius
ἐξετρέπετο. Ἀλλ᾽ οὗτος μὲν ἐν Τριβέρει τῆς Γαλλίας
turned-away but he indeed in Treves — of-Gaul
διήγαγεν.
lived
Περὶ Μαρκέλλου τοῦ Ἀγκύρας καὶ Ἀστερίου τοῦ 36
about Marcellus the(-bishop) of-Ancyra and Asterius the
σοφιστοῦ.
sophist
Οἱ δὲ ἐν Κωνσταντινουπόλει συναχθέντες ἐπίσκοποι
the and in Constantinople assembled bishops
καὶ Μάρκελλον τὸν Ἀγκύρας τῆς ἐν τῇ μικρᾷ
also Marcellus the(-bishop) of-Ancyra of-the in the lesser
Γαλατίᾳ καθεῖλον δι᾽ αἰτίαν τοιαύτην. Ἀστέριός τις
Galatia deposed for cause such Asterius a-certain
ἐν Καππαδοκίᾳ σοφιστικὴν μετιὼν, τὴν μὲν κατέλειπε,
in Cappadocia sophistry practicing it indeed left

Χριστιανίζειν δὲ ἐπηγγέλλετο· ἐπεχείρει δὲ καὶ λόγους
to-be-a-Christian and professed attempted and also treatises
συγγράφειν, οἳ μέχρι νῦν φέρονται, δι᾽ ὧν τὸ
to-write which until now are-current through which the
Ἀρείου συνίστη δόγμα, τὸν Χριστὸν οὕτω λέγων εἶναι
of-Arius established doctrine — Christ so saying to-be
Θεοῦ δύναμιν, ὡς εἴρηται παρὰ Μωϋσῇ τὴν ἀκρίδα καὶ
of-God power as it-is-said by Moses the locust and
τὴν κάμπην ‘δύναμιν’ εἶναι Θεοῦ, καὶ ἕτερα τούτοις
the caterpillar power to-be of-God and other(-things) to-these
παραπλήσια. Συνῆν δὲ ὁ Ἀστέριος συνεχῶς καὶ τοῖς
similar was-with and — Asterius continually also the
ἐπισκόποις τοῖς μάλιστα τὴν Ἀρειανῶν δόξαν μὴ ἀθετοῦσι.
bishops those most the of-Arians opinion not rejecting
Καὶ δὴ καὶ εἰς τὰς συνόδους ἀπήντα, ὑποδῦναι μιᾶς
and indeed also to the synods he-went to-slip-into of-one
πόλεως ἐπισκοπὴν προθυμούμενος· ἀλλ᾽ ἱερωσύνης μὲν
city episcopate eager but of-priesthood indeed
ἠστόχησε διὰ τὸ ἐπιτεθυκέναι κατὰ τὸν διωγμόν.
he-missed because-of the to-have-sacrificed in the persecution
Περιϊὼν δὲ τὰς ἐν Συρίᾳ πόλεις οὓς συνέταξε λόγους
going-round and the in Syria cities which he-composed treatises
ἐπεδείκνυτο. Ταῦτα γνοὺς ὁ Μάρκελλος, ἀντιπράττειν
he-displayed these-things having-learned — Marcellus to-oppose
αὐτῷ βουλόμενος, κατὰ διάμετρον πολὺ εἰς τὸ ἐναντίον
him wishing by diameter far into the opposite
ἐξέπεσε· ψίλον γὰρ ἄνθρωπον, ὡς ὁ Σαμοσατεὺς,
fell mere for man as the Samosatene
ἐτόλμησεν εἰπεῖν τὸν Χριστόν. Ταῦτα γνόντες οἱ
dared to-say — Christ these-things having-learned those
τότε ἐν Ἱεροσολύμοις συνελθόντες Ἀστερίου μὲν οὐδένα
then at Jerusalem having-assembled of-Asterius indeed no

λόγον ἐτίθεντο, ἐπεὶ μηδὲ εἰς τὸν κατάλογον τῶν ἱερέων
account took since not-even in the roll of-the priests
ἐτέτακτο· Μάρκελλον δὲ, ὡς ἱερωμένον, λόγον ἀπῄτουν
he-had-been-ranked (from)-Marcellus and as ordained account demanded
τοῦ συγγραφέντος αὐτῷ βιβλίου. Ὡς δὲ ηὕρισκον
of-the written by-him book when and they-found
αὐτὸν τὰ τοῦ Σαμοσατέως φρονοῦντα, ἐκέλευον
him the(-views) of-the Samosatene holding they-ordered
αὐτὸν μεταθέσθαι τῆς δόξης· ὁ δὲ καταισχυνθεὶς
him to-change from-the opinion he and having-been-shamed
ἐπηγγέλλετο κατακαύσειν τὸ βιβλίον. Ὡς δὲ σπουδῇ
promised to-burn the book when and in-haste
διελύθη ὁ τῶν ἐπισκόπων σύλλογος, τοῦ βασιλέως
was-dissolved the of-the bishops assembly the emperor
εἰς τὴν Κωνσταντινούπολιν καλοῦντος αὐτοὺς, τότε δὴ
to — Constantinople calling them then indeed
τῶν περὶ Εὐσέβιον ἐν τῇ Κωνσταντινουπόλει παρόντων,
those about Eusebius in — Constantinople being-present
αὖθις τὰ κατὰ Μάρκελλον ἀνεζητεῖτο. Ὡς δὲ
again the(-matters) concerning Marcellus were-inquired-into when and
ὁ Μάρκελλος οὐχ ᾑρεῖτο κατακαῦσαι, καθὰ ὑπέσχετο,
— Marcellus not chose to-burn as he-had-promised
τὴν ἄκαιρον συγγραφὴν, οἱ παρόντες τὸν μὲν καθεῖλον,
the untimely writing those present him indeed deposed
Βασίλειον δὲ ἀντ᾽ αὐτοῦ εἰς τὴν Ἄγκυραν ἔπεμψαν.
Basil and instead-of him to — Ancyra sent
Ἀλλὰ τοῦτο μὲν τὸ σύγγραμμα Εὐσέβιος ἐν τρισὶ
but this indeed the treatise Eusebius in three
βιβλίοις ἀνέτρεψεν, ἐξελέγξας τὴν κακοδοξίαν αὐτοῦ.
books overturned having-refuted the false-belief its
Μάρκελλος δὲ ὕστερον ἐν τῇ κατὰ Σαρδικὴν συνόδῳ
Marcellus and later in the at Sardica synod

τὴν ἐπισκοπὴν ἀνέλαβεν, εἰπὼν μὴ νενοῆσθαι
the episcopate recovered having-said not to-have-been-understood
αὐτοῦ τὸ σύγγραμμα, καὶ διὰ τοῦτο τοῦ Σαμοσατέως
his the treatise and for this of-the Samosatene
δόξαν λαβεῖν. Περὶ μὲν οὖν τούτου κατὰ χώραν
reputation to-take about indeed then this in place
ἐροῦμεν.
we-will-say

37 Ὅπως Ἄρειος μετὰ τὴν Ἀθανασίου ἐξορίαν ἐκ
how Arius after the of-Athanasius exile from
τῆς Ἀλεξανδρείας ὑπὸ τοῦ βασιλέως μεταπεμφθεὶς
— Alexandria by the emperor summoned
ταραχὰς ἐκίνησεν Ἀλεξάνδρῳ τῷ ἐπισκόπῳ Κωνσταντίνου
disturbances stirred-up for-Alexander the bishop of-Constantine
πόλεως.
city

Τριακοστὸν δὲ ἔτος τῆς βασιλείας Κωνσταντίνου τούτων
thirtieth and year of-the reign of-Constantine these-things
γινομένων ἐπληροῦτο· καὶ Ἄρειος σὺν τοῖς περὶ αὐτὸν
happening was-being-completed and Arius with those about him
καταλαβὼν τὴν Ἀλεξάνδρειαν αὖθις ὅλην ἐτάραττε, τοῦ
having-reached — Alexandria again whole disturbed the
Ἀλεξανδρέων λαοῦ δυσφοροῦντος ἐπί τε τῇ Ἀρείου
of-Alexandrians people being-indignant at both the of-Arius
καθόδῳ καὶ τῶν ἀμφ᾽ αὐτὸν, καὶ ὅτι ὁ ἐπίσκοπος
return and of-those about him and that the bishop
αὐτῶν Ἀθανάσιος εἰς ἐξορίαν ἀπέσταλτο. Ὡς δὲ ὁ
their Athanasius into exile had-been-sent when and the
βασιλεὺς ἐπυνθάνετο διεστράφθαι τὴν Ἀρείου γνώμην,
emperor learned to-have-been-perverted the of-Arius mind
μετάπεμπτον αὖθις εἰς τὴν Κωνσταντινούπολιν ἥκειν
summoned again to — Constantinople to-come

αὐτὸν ἐκέλευσε, λόγον δώσοντα ὧν αὖθις ἀνακινεῖν
him ordered account going-to-give of-what again to-stir-up
ἐπεχείρει. Ἐτύγχανε δὲ τότε τῆς ἐν Κωνσταντινουπόλει
he-attempted happened and then of-the in Constantinople
προεστὼς Ἀλέξανδρος ἐκκλησίας, Μητροφάνην πάλαι
presiding Alexander church Metrophanes long-ago
διαδεξάμενος. Τοῦτον τὸν ἄνδρα θεοφιλῆ ὄντα ἡ πρὸς
having-succeeded this the man God-beloved being the toward
Ἄρειον τότε γενομένη μάχη ἀνέδειξεν· ὡς γὰρ ἦκε τότε
Arius then arising battle displayed when for came then
Ἄρειος, καὶ ὁ λαὸς εἰς δύο πάλιν τμήματα ἐμερίζετο,
Arius and the people into two again sections was-divided
ταραχή τε κατὰ τὴν πόλιν ἐγένετο, τῶν μὲν τὴν ἐν
disturbance and in the city arose the(-ones) indeed the at
Νικαίᾳ πίστιν μηδαμῶς παρασαλεύειν λεγόντων, τῶν
Nicaea faith in-no-way to-shake saying the(-ones)
δὲ εὔλογα λέγειν τὸν Ἄρειον φιλονεικούντων, εἰς
and reasonable(-things) to-say — Arius contending into
ἀγῶνα μέγιστον κατέστη ὁ Ἀλέξανδρος· καὶ μάλιστα
contest greatest was-set — Alexander and most
μὲν, ὅτι Εὐσέβιος ὁ Νικομηδείας πολλὰ διηπείλει
indeed that Eusebius the(-bishop) of-Nicomedia many-things threatened
αὐτῷ, λέγων ὅσον οὐδέπω καθαιρήσειν αὐτὸν, εἰ μὴ
him saying all-but now to-depose him if not
εἰς κοινωνίαν δέξηται τὸν Ἄρειον καὶ τοὺς ἀμφ' αὐτόν.
into communion he-received — Arius and those about him
Ἀλεξάνδρῳ δὲ οὐ τοσοῦτον περὶ καθαιρέσεως ἔμελεν,
to-Alexander and not so-much about deposition it-was-a-care
ὅσον ἐδεδίει ἐπὶ τῇ σπουδαζομένῃ παραλύσει τοῦ
as-much-as he-feared at the being-pressed dissolution of-the
δόγματος· φύλακα γὰρ ἑαυτὸν τῶν ὅρων τῆς συνόδου
doctrine guardian for himself of-the definitions of-the synod

νομίζων, παντοῖος ἐγίνετο μὴ παρατρωθῆναι τοὺς τύπους
considering of-every-sort he-became not to-be-wounded the forms
αὐτῆς. Ἐν ταύτῃ τοίνυν τῇ ἀγωνίᾳ καθεστὼς, χαίρειν
its in this therefore the agony set bidding-farewell
πολλὰ φράσας τῇ διαλεκτικῇ προσφεύγει Θεῷ· καὶ
much saying to-the dialectic he-flees-to God and
νηστείαις μὲν συνεχέσιν ἐσχόλαζε, καὶ τοῦ προσεύχεσθαι
in-fasts indeed continual he-engaged and of-the to-pray
οὐδένα τρόπον παρέλειπε· καὶ δὴ τοιοῦτο ἐνθύμιον εἶχε,
no way he-neglected and indeed such design he-had
καὶ λαθὼν ἐπετέλει τὰ δόξαντα. Ἐν τῇ ἐκκλησίᾳ
and secretly carried-out the(-things) resolved in the church
ᾗ ἐπώνυμον Εἰρήνη μόνον ἑαυτὸν κατακλειστὸν
which by-name Irene alone himself shut-in
ποιήσας, καὶ εἰς τὸ θυσιαστήριον εἰσελθὼν, ὑπὸ τὴν
having-made and into the sanctuary having-entered under the
ἱερὸν τράπεζαν ἑαυτὸν ἐπὶ στόμα ἐκτείνας εὔχεται
sacred table himself on (his)-face having-stretched-out prays
δακρύων. Νύκτας τε πολλὰς ἐφεξῆς καὶ ἡμέρας τοῦτο
weeping nights both many in-succession and days this
ποιῶν διετέλει· ᾐτεῖτο γὰρ παρὰ Θεοῦ, καὶ ἐλάμβανεν.
doing he-continued he-asked for from God and received
Ἡ δὲ αἴτησις ἦν τοιαύτη· Εἰ μὲν ἀληθὴς ἡ Ἀρείου
the and request was such if indeed true the of-Arius
δόξα, ἑαυτὸν τὴν ὡρισμένην ἡμέραν τῇ συζητήσει μὴ
opinion himself the appointed day for-the debate not
ὄψεσθαι· εἰ δὲ ἣν αὐτὸς ἔχει πίστιν ἀληθὴς, Ἄρειον
to-see if and which he-himself holds faith (is)-true Arius
τῆς ἀσεβείας δίκην διδόναι τὸν πάντων αἴτιον τῶν
of-the impiety penalty to-pay the of-all cause of-the
κακῶν.’
evils

Περὶ τοῦ θανάτου Ἀρείου. 38

about the death of-Arius

Τοιαῦτα μὲν οὖν Ἀλέξανδρος ηὔχετο. Ὁ βασιλεὺς δὲ
such(-things) indeed then Alexander prayed the emperor and
ἀπόπειραν Ἀρείου ποιήσασθαι βουληθεὶς, ἐπὶ τὰ βασίλεια
trial of-Arius to-make having-wished to the palace
αὐτὸν μεταπέμπεται, ἠρώτα τε εἰ τοῖς ὅροις στοιχεῖ
him summons asked and whether with-the definitions he-agrees
τῆς ἐν Νικαίᾳ συνόδου. Ὁ δὲ ἑτοίμως μηδὲν μελλήσας
of-the at Nicaea synod he and readily nothing having-delayed
ἐπ᾽ αὐτοῦ ὑπέγραφε τὰ περὶ τῆς πίστεως ὁρισθέντα
before him subscribed the(-things) about the faith defined
σοφισάμενος. Καὶ ὁ μὲν βασιλεὺς θαυμάσας καὶ
having-used-a-sophistry and the indeed emperor having-marveled also
ὅρκον ἐπέφερεν. Ὁ δὲ καὶ τοῦτο σοφιζόμενος ἐποίει·
oath imposed he and also this using-a-sophistry did
τίνα δὲ τρόπον ἐτεχνάζετο γράφων, ὡς ἤκουσα, ἔστι
in-what and way he-contrived writing as I-heard is
ταῦτα. Καταγράψας, φησὶν, ὁ Ἄρειος ἐν χάρτῃ ἦν
these having-written-down he-says — Arius on paper what
εἶχε δόξαν, ὑπὸ μάλης ἔφερεν· ὤμνυ τε ἀληθῶς
he-had opinion under (his)-armpit he-carried swore and truly
οὕτω φρονεῖν ὡς καὶ γεγραφηκὼς εἴη. Τοῦτο μὲν οὖν
thus to-think as also having-written he-had this indeed then
οὕτω γεγενῆσθαι, ἀκοῇ γράψας ἔχω· ὅτι μέντοι καὶ
thus to-have-happened by-hearsay having-written I-have that however also
ὅρκον ἐπέθηκε τοῖς γραφεῖσιν, ἐκ τῶν ἐπιστολῶν
oath he-added to-the(-things) written from the letters
τοῦ βασιλέως ἀνελεξάμην. Πιστεύσας δὲ ὁ βασιλεὺς
of-the emperor I-gathered having-believed and the emperor
δεχθῆναι αὐτὸν ὑπὸ τοῦ ἐπισκόπου Κωνσταντινουπόλεως
to-be-received him by the bishop of-Constantinople

Ἀλεξάνδρου εἰς κοινωνίαν ἐκέλευσεν. Σαββάτου δὲ ἦν
Alexander into communion he-ordered of-Sabbath and was
τότε ἡμέρα, καὶ τῇ ἑξῆς προσεδόκα συνάγεσθαι.
then (the)-day and on-the next(-day) he-expected to-assemble
Δίκη δὲ ἐπηκολούθει τοῖς Ἀρείου τολμήμασιν. Ὡς γὰρ
penalty and followed the of-Arius audacities when for
ἐξῆλθε τῆς βασιλικῆς αὐλῆς, ἐδορυφορεῖτο μὲν ὑπὸ
he-went-out of-the imperial court he-was-escorted indeed by
τῶν περὶ Εὐσέβιον διὰ μέσης τότε τῆς πόλεως,
those about Eusebius through middle then of-the city
περίοπτός τε ἦν· καὶ ἐπεὶ ἐγένετο πλησίον τῆς
conspicuous and he-was and when he-came near the
ἐπιλεγομένης ἀγορᾶς Κωνσταντίνου, ἔνθα ὁ πορφυροῦς
called market of-Constantine where the porphyry
ἵδρυται κίων, φόβος ἔκ τινος συνειδότος κατεῖχε τὸν
is-set-up column fear from some conscience held —
Ἄρειον· σύν τε τῷ φόβῳ τῆς γαστρὸς ἐκινεῖτο χαύνωσις·
Arius with and the fear of-the belly was-moved looseness
ἐρόμενός τε εἰ ἀφεδρών που πλησίον, μαθών
having-asked and whether privy somewhere near having-learned
τε εἶναι ὄπισθεν τῆς ἀγορᾶς Κωνσταντίνου, ἐκεῖσε
and to-be behind the market of-Constantine thither
ἐβάδιζεν. Λαμβάνει οὖν λιποθυμία τὸν ἄνθρωπον· καὶ
he-went takes then faintness the man and
ἅμα τοῖς διαχωρήμασιν ἡ ἕδρα τότε παραυτίκα
together-with the evacuations the seat then immediately
παρεκπίπτει, καὶ αἵματος πλῆθος ἐπηκολούθει, καὶ
falls-out and of-blood quantity followed and
τὰ λεπτὰ τῶν ἐντέρων, συνέτρεχε δὲ αἷμα αὐτῷ
the small(-parts) of-the intestines ran-together and blood with-him
σπληνί τε καὶ ἥπατι· αὐτίκα οὖν ἐτεθνήκει. Ὁ δὲ
spleen both and liver at-once then he-had-died the and

ἀφεδρὼν ἄχρι νῦν ἐν τῇ Κωνσταντινουπόλει δείκνυται,
privy until now in — Constantinople is-shown
ὡς ἔφην, ὄπισθεν τῆς ἀγορᾶς Κωνσταντίνου καὶ τοῦ
as I-said behind the market of-Constantine and of-the
ἐν τῇ στοᾷ μακέλλου, πάντων τε τῶν παριόντων
in the colonnade meat-market all and those passing-by
ἐγειρόντων δάκτυλον κατ᾽ αὐτοῦ, ἀειμνημόνευτον τοῦ
raising finger at it ever-memorable of-the
θανάτου τὸν τρόπον ἀπεργαζόμενος. Τούτου γενομένου
death the manner making this having-happened
φόβος καὶ ἀγωνία κατεῖχε τοὺς περὶ τὸν Νικομηδέα
fear and agony held those about the Nicomedian
Εὐσέβιον· διέτρεχέ τε ἡ φήμη δι᾽ ὅλης τῆς πόλεως,
Eusebius ran-through and the report through whole the city
ὡς δὲ εἰπεῖν, καὶ τῆς συμπάσης οἰκουμένης. Ὡς δὲ
as and to-say also of-the whole inhabited-world when and
ὁ βασιλεὺς τῷ Χριστιανισμῷ μᾶλλον προσετίθετο,
the emperor to-the Christianity more attached-himself
καὶ ἀληθῶς ἐκ Θεοῦ μεμαρτυρῆσθαι τὴν ἐν Νικαίᾳ
and truly by God to-have-been-attested the at Nicaea
πίστιν ἔφησεν, εὐφραίνετο ἐπὶ τοῖς γεγονόσι· καὶ
faith said he-rejoiced at the having-happened(-things) and
ἐπὶ τρισὶν υἱοῖς οὓς Καίσαρας ἀνηγορεύκει, ἕκαστον
in three sons whom Caesars he-had-proclaimed each
κατὰ δεκάδα ἐνιαυτῶν τῆς βασιλείας αὐτοῦ, τὸν μὲν
at decade of-years of-the reign his the indeed
πρῶτον ὁμώνυμον ἑαυτοῦ Κωνσταντῖνον τῶν ἑσπερίων
first namesake of-himself Constantine of-the western
μερῶν ἄρχειν καταστήσας ἐν τῇ πρώτῃ δεκάδι τῆς
parts to-rule having-appointed in the first decade of-the
βασιλείας αὐτοῦ. Τῶν δὲ πρὸς τῇ ἑῴᾳ μερῶν τὸν τῷ
reign his of-the and toward the east parts the after-the

πάππῳ ἐπώνυμον Κωνστάντιον ἐν τῇ εἰκοσαετηρίδι
grandfather named Constantius in the twentieth-anniversary
κατέστησε Καίσαρα· τὸν δὲ νεώτερον Κώνσταντα ἐν τῇ
he-appointed Caesar the and younger Constans in the
τριακονταετηρίδι τῆς ἑαυτοῦ βασιλείας ἐχειροτόνησεν.
thirtieth-anniversary of-the his-own reign he-appointed
39 Ὡς ὁ βασιλεὺς ἀρρωστίᾳ περιπεσὼν τέλει τοῦ βίου
how the emperor into-sickness having-fallen end of-the life
ἐχρήσατο.
met
Ἐνιαυτοῦ δὲ μετὰ ταῦτα παραδραμόντος ἐπιβὰς
year and after these(-things) having-passed having-reached
ἑξηκονταπέντε ἐνιαυτῶν ὁ βασιλεὺς Κωνσταντῖνος
sixty-five years the emperor Constantine
ἀρρωστίᾳ περιπίπτει· καὶ ἐκ τῆς Κωνσταντινουπόλεως
into-sickness falls and from — Constantinople
ἐκπλεῖ ἐπὶ τὴν Ἑλενούπολιν, ὡς φυσικοῖς θερμοῖς
sails-out to — Helenopolis as natural hot-springs
χρησόμενος τοῖς ἐκεῖ γειτνιάζουσιν. Ἐπεὶ δὲ σφοδροτέρου
going-to-use the(-ones) there neighboring when and more-violent
τοῦ νοσήματος ᾔσθετο, τὰ μὲν λουτρὰ ὑπερέθετο· ἀπαίρει
the disease he-felt the indeed baths he-put-off departs
δὲ ἐκ τῆς Ἑλενουπόλεως εἰς τὴν Νικομήδειαν· κἀκεῖ
and from — Helenopolis to — Nicomedia and-there
ἐν προαστείῳ διάγων τοῦ Χριστιανικοῦ μεταλαμβάνει
in suburb staying of-the Christian partakes
βαπτίσματος. Εὔθυμός τε ἐπὶ τούτῳ γενόμενος
baptism cheerful and at this having-become
διαθήκας ποιεῖται, ἐν αἷς τοὺς μὲν τρεῖς υἱοὺς
testament makes in which the indeed three sons
κληρονόμους τῆς βασιλείας ἐνίσταται, καθὰ καὶ ζῶν
heirs of-the empire he-sets as also living

αὐτοῖς τοὺς κλήρους διένειμε. Πολλὰ δὲ τῇ
to-them the portions he-had-distributed many and to-the
Ῥωμαίων πόλει καὶ τῇ ἑαυτοῦ ἐπωνύμῳ πρεσβεῖα
of-Romans city and to-the his-own namesake privileges
καταλιπὼν, τὰς διαθήκας ἐκείνῳ παρατίθεται τῷ
having-left the testament to-that entrusts the
πρεσβυτέρῳ δι' ὃν περ Ἄρειος ἀνακέκληται,
presbyter because-of whom indeed Arius has-been-recalled
οὗ καὶ μικρὸν ἔμπροσθεν πεποιήμεθα μνήμην·
of-whom also a-little before we-have-made mention
ἐντειλάμενος μηδενὶ ἑτέρῳ ἢ τῷ υἱῷ τῷ τῆς
having-enjoined to-no-one other than the son the of-the
ἀνατολῆς ἄρχοντι Κωνσταντίῳ εἰς τὰς χεῖρας βαλεῖν.
east ruler Constantius into the hands to-put(-it)
Μετὰ δὲ τὸ θέσθαι τὰς διαθήκας ὀλίγας ἡμέρας
after and the to-make the testament few days
ἐπιβιοὺς τὸν βίον ἀπέλιπε· τῶν μέντοι υἱῶν αὐτοῦ
having-survived the life left of-the however sons his
ἐπὶ τῇ τελευτῇ παρῆν οὐδείς· πέμπεται οὖν εὐθὺς
at the end was-present none is-sent then immediately
πρὸς τὴν ἑῴαν ὁ Κωνσταντίῳ μηνύσων τὴν
to the east the(-one) to-Constantius going-to-announce the
τελευτήν.
death
Περὶ τῆς κηδείας τοῦ βασιλέως Κωνσταντίνου. 40
about the funeral of-the emperor Constantine
Τὸ δὲ σῶμα τοῦ βασιλέως οἱ ἐπιτήδειοι χρυσῇ ἐνθέμενοι
the and body of-the emperor the intimates in-golden having-placed
λάρνακι ἐπὶ τὴν Κωνσταντινούπολιν διεκόμισαν· ἀπέθεντό
coffin to — Constantinople conveyed laid
τε ἐν τοῖς βασιλείοις ἐφ' ὑψηλοῦ, καὶ διὰ τιμῆς ἦγον
and in the palace on high and in honor held

καὶ δορυφορίας πολλῆς, ὡς καὶ ζῶντος ἐγίνετο· καὶ
and guard much as also living it-was and
τοῦτο ἐποίουν ἕως τις τῶν υἱῶν αὐτοῦ παραγένηται.
this they-did until one of-the sons his should-come
Μετὰ δὲ ταῦτα ἐκ τῶν ἀνατολικῶν μερῶν ἐπιστάντος
after and these(-things) from the eastern parts having-arrived
Κωνσταντίου, κηδείας τῆς βασιλικῆς ἠξιοῦτο
Constantius of-funeral the imperial he-was-deemed-worthy
ἀποτεθεὶς ἐν τῇ ἐκκλησίᾳ τῇ ἐπωνύμῳ τῶν ἀποστόλων,
having-been-laid in the church the named-after the apostles
ἣν δι' αὐτὸ τοῦτο πεποιήκει, ὅπως ἂν οἱ βασιλεῖς
which for itself this he-had-made so-that — the emperors
τε καὶ οἱ ἱερεῖς τῶν ἀποστολικῶν λειψάνων μὴ
both and the priests of-the apostolic relics not
ἀπολιμπάνοιντο. Ἔζησε δὲ ὁ βασιλεὺς Κωνσταντῖνος
might-be-lacking lived and the emperor Constantine
ἔτη ἑξηκονταπέντε, ἐβασίλευσε δὲ ἔτη τριάκοντα ἕν·
years sixty-five reigned and years thirty one
ἐτελεύτησε δὲ ἐν ὑπατίᾳ Φιλικιανοῦ καὶ Τατιανοῦ, τῇ
died and in consulship of-Felicianus and of-Tatianus on-the
δευτέρᾳ καὶ εἰκάδι τοῦ Μαΐου μηνός· τοῦτο δὲ ἦν
second and twentieth of-the May month this and was
δεύτερον ἔτος τῆς διακοσιοστῆς ἑβδομηκοστῆς ὀγδόης
second year of-the two-hundredth seventieth eighth
Ὀλυμπιάδος. Περιέχει δὲ ἡ βίβλος χρόνον ἐτῶν ἑνὸς
Olympiad contains and the book time of-years one
πρὸς τοῖς τριάκοντα.
in-addition-to the thirty

BOOK II

VIII · THE SONS OF CONSTANTINE

Socrates explains that he has rewritten his first two books, which followed Rufinus, from Athanasius and the documents. The presbyter who won Arius' recall gains the eunuchs and the empress, and through them Constantius, and the quarrel spreads through the East. Athanasius returns to Alexandria with a letter from the younger Constantine. Acacius succeeds Eusebius at Caesarea, and Constantine the younger is killed. At Constantinople Paul is chosen over Macedonius, and Constantius replaces him with Eusebius of Nicomedia. At the dedication of the church in Antioch ninety bishops renew the charges against Athanasius and name Eusebius of Emesa for Alexandria; since the Alexandrians love Athanasius, Eusebius is sent to Emesa instead, is reviled there as an astrologer, and flees, but is later restored.

Προοίμιον, δι' ἣν αἰτίαν τὸ πρῶτον καὶ τὸ δεύτερον 1
preface for which cause the first and the second
βιβλίον ἄνωθεν ἐλέχθη.
book anew was-told
Ῥουφῖνος, ὁ τῇ Ῥωμαίων γλώττῃ τὴν ἐκκλησιαστικὴν
Rufinus the(-one) in-the of-Romans tongue the ecclesiastical
ἱστορίαν συντάξας, περὶ τοὺς χρόνους ἐπλανήσθη. Τὰ
history having-composed about the times erred the(-things)
γὰρ κατὰ Ἀθανάσιον νομίζει μετὰ τὴν τελευτὴν τοῦ
for concerning Athanasius he-thinks after the death of-the
βασιλέως Κωνσταντίνου γεγενῆσθαι· ἀγνοεῖ δὲ καὶ
emperor Constantine to-have-happened is-ignorant-of and also
τὴν ἐν Γαλλίαις γενομένην αὐτοῦ ἐξορίαν καὶ ἕτερα
the in the-Gauls having-happened his exile and other
πλείονα. Ἡμεῖς οὖν πρότερον Ῥουφίνῳ ἀκολουθήσαντες
more(-things) we then first Rufinus having-followed
τὸ πρῶτον καὶ τὸ δεύτερον τῆς ἱστορίας βιβλίον ᾗ
the first and the second of-the history book as

ἐκείνῳ ἐδόκει συνεγράψαμεν. Ἀπὸ δὲ τοῦ τρίτου ἄχρι τοῦ
to-him it-seemed wrote from and the third until the
ἑβδόμου βιβλίου τὰ μὲν παρὰ Ῥουφίνου λαβόντες,
seventh book some(-things) indeed from Rufinus having-taken
τὰ δὲ ἐκ διαφόρων συναγαγόντες, τινὰ δὲ καὶ παρὰ
others and from various(-sources) having-collected some and also from
τῶν ἔτι ζώντων ἀκούσαντες ἐπληρώσαμεν. Ὕστερον
those still living having-heard we-completed later
μέντοι συντυχόντες Ἀθανασίου συντάγμασιν, ἐν οἷς τὰ
however having-met-with of-Athanasius treatises in which the
καθ' ἑαυτὸν ὀδύρεται πάθη καὶ ὅπως διὰ τὴν
concerning himself he-laments sufferings and how because-of the
διαβολὴν τῶν περὶ Εὐσέβιον ἐξωρίσθη, ἔγνωμεν δεῖν
slander of-those about Eusebius he-was-exiled we-recognized it-was-needful
πιστεύειν μᾶλλον τῷ πεπονθότι καὶ τοῖς γινομένων τῶν
to-believe rather the(-one) having-suffered and those happening the
πραγμάτων παροῦσιν, ἢ τοῖς καταστοχασαμένοις αὐτῶν
matters being-present than those having-conjectured them
καὶ διὰ τοῦτο πλανηθεῖσιν. Ἔτι μὴν καὶ ἐπιστολῶν τῶν
and for this having-erred still indeed also letters of-the
τότε διαφόρων ἐπιτετυχηκότες, ὡς οἷόν τε τὴν ἀλήθειαν
then various having-come-upon as possible — the truth
ἀνιχνεύσαμεν. Διὸ ἠναγκάσθημεν τὸ πρῶτον καὶ τὸ
we-tracked-down wherefore we-were-compelled the first and the
δεύτερον βιβλίον ἄνωθεν ὑπαγορεύσαι, συγχρώμενοι καὶ
second book anew to-dictate making-use(-of-him) also
ἐν οἷς ὁ Ῥουφῖνος οὐκ ἐκπίπτει τοῦ ἀληθοῦς. Οὐ μὴν
in what — Rufinus not falls-away-from the true not however
ἀλλὰ καὶ τοῦτο ἰστέον, ὅτι οὐ παρεθήκαμεν ἐν τῇ
but also this one-must-know that not we-set-down in the
πρώτῃ ὑπαγορεύσει τὸ καθαιρετικὸν Ἀρείου οὔτε μὴν τὰς
first dictation the deposition(-decree) of-Arius nor indeed the

βασιλέως ἐπιστολὰς, ἀλλὰ τὰ γυμνὰ μόνον πράγματα,
of-(the)-emperor letters but the bare only facts
ὑπὲρ τοῦ μὴ πολυστίχου γενομένης τῆς ἱστορίας ὀκνηροὺς
for the not lengthy having-become the history wearied
τοὺς ἀναγινώσκοντας ἀπεργάσασθαι. Ἐπεὶ δὲ πρὸς
the readers to-make since and for
σὴν χάριν, ὦ ἱερὲ τοῦ Θεοῦ ἄνθρωπε Θεόδωρε, καὶ
your sake O sacred — of-God man Theodorus also
τοῦτο ἔδει ποιῆσαι, ὥστε μὴ ἀγνοεῖν καὶ ὅσα
this it-behooved to-do so-that not to-be-ignorant also of-what
αὐταῖς λέξεσιν οἱ βασιλεῖς ἐπέστειλαν, ἢ κατὰ διαφόρους
in-their-very words the emperors sent or in various
συνόδους οἱ ἐπίσκοποι τὴν πίστιν καταβραχὺ μεταποιοῦντες
synods the bishops the faith little-by-little altering
ἐξέδωκαν, διὰ τοῦτο ὅσα ἀναγκαῖα ἡγησάμεθα ἐν τῇδε
published for this what necessary we-considered in this
τῇ μετὰ ταῦτα ὑπαγορεύσει μετατεθείκαμεν. Καὶ τοῦτο
the after these(-things) dictation we-have-transferred and this
ἐν τῷ πρώτῳ βιβλίῳ ποιήσαντες, καὶ ἐν τῷ μετὰ
in the first book having-done also in the(-one) in
χεῖρας, λέγω δὲ τῷ δευτέρῳ, ποιῆσαι σπουδάζομεν.
hand I-mean and the second to-do we-are-eager
Ἀρκτέον δὲ ἤδη τῆς ἱστορίας.
one-must-begin and now the history

2 Ὡς οἱ περὶ Εὐσέβιον τὸν Νικομηδείας ἐπίσκοπον αὖθις
how those about Eusebius the of-Nicomedia bishop again
τὸ Ἀρείου σπουδάσαντες εἰσαγαγεῖν δόγμα ταραχὰς ταῖς
the of-Arius having-striven to-introduce doctrine disturbances in-the
ἐκκλησίαις ἐκίνησαν.
churches stirred
Τοῦ βασιλέως Κωνσταντίνου τελευτήσαντος, οἱ περὶ
the emperor Constantine having-died those about
Εὐσέβιον τὸν Νικομηδέα καὶ Θέογνιν Νικαίας ἐπίσκοπον,
Eusebius the Nicomedian and Theognis of-Nicaea bishop
καιροῦ δεδράχθαι εὐκαίρου νομίσαντες, ἀγῶνα ἔθεντο
of-opportunity to-have-seized opportune thinking struggle made
τὴν τοῦ ‘ὁμοουσίου’ πίστιν ἐκβαλεῖν, ἀντεισάγειν δὲ τὴν
the of-the of-one-substance faith to-throw-out to-introduce-instead and the
Ἀρειανίζουσαν. Περιέσεσθαι δὲ τούτου οὐκ ἂν δύναιντο,
Arianizing(-faith) to-prevail and over-this not — they-could
εἰ μὴ ὑπονοστήσῃ Ἀθανάσιος. Ταῦτα δὲ κατεσκεύαζον
if not should-return Athanasius these-things and they-contrived
ὑπουργῷ χρώμενοι τῷ πρεσβυτέρῳ, ὃς τῆς Ἀρείου
as-helper using the presbyter who of-the of-Arius
ἀνακλήσεως αἴτιος μικρὸν ἔμπροσθεν ἐγεγόνει. Πῶς δὲ
recall cause a-little before had-been how and
τοῦτο ἐπράχθη λεκτέον. Τὴν διαθήκην ὁ πρεσβύτερος
this was-done must-be-told the testament the presbyter
καὶ τὰ ἐνταλθέντα παρὰ τοῦ κατοιχομένου βασιλέως
and the(-things) enjoined by the departed emperor
προσφέρει Κωνσταντίῳ τῷ τοῦ βασιλέως υἱῷ· ὁ δὲ τοῦθ’
brings to-Constantius the of-the emperor son he and this
εὑρηκὼς γεγραμμένον ὅπερ ἐβούλετο, — τῆς γὰρ ἑῴας
having-found written which-very he-wished of-the for east
βασιλεύειν αὐτὸν ἐπέτρεπεν ἡ διαθήκη, — διὰ τιμῆς ἦγε
to-reign him entrusted the testament in honor held

τὸν πρεσβύτερον, παρρησίας τε μετεδίδου πολλῆς, εἴς
the presbyter freedom-of-speech and shared much into
τε τὰ βασίλεια θαρροῦντα εἰσιέναι ἐκέλευεν. Ἡ τοίνυν
and the palace confidently to-enter ordered the therefore
δοθεῖσα παρρησία γνώριμον αὐτὸν ταχέως κατέστησε
given freedom-of-speech known him quickly made
τῇ τε τοῦ βασιλέως γαμετῇ καὶ τοῖς εὐνούχοις αὐτῆς.
to-the both of-the emperor wife and to-the eunuchs her
Ἦν δὲ ἐν τῷ χρόνῳ τούτῳ πρωτότυπος τῶν κοιτώνων
there-was and in the time this chief of-the bedchambers
τοῦ βασιλέως εὐνοῦχος, ᾧ ὄνομα ἦν Εὐσέβιος· τοῦτον ὁ
of-the emperor eunuch whose name was Eusebius this-one the
πρεσβύτερος συνθέσθαι τῇ Ἀρείου δόξῃ συνέπεισεν. Ἐκ
presbyter to-assent to-the of-Arius opinion persuaded from
δὲ τούτου καὶ οἱ λοιποὶ τῶν εὐνούχων τὰ αὐτὰ φρονεῖν
and this also the rest of-the eunuchs the same to-think
ἀνεπείθοντο· οὐ μὴν ἀλλὰ καὶ ἡ τοῦ βασιλέως γαμετὴ
were-persuaded not however but also the of-the emperor wife
διὰ τῶν εὐνούχων καὶ τοῦ πρεσβυτέρου τῇ Ἀρείου δόξῃ
through the eunuchs and the presbyter to-the of-Arius opinion
προστίθεται. Μετ᾽ οὐ πολὺ δὲ καὶ ἐπ᾽ αὐτὸν διέβαινε τὸν
attaches-herself after not long and also to himself passed the
βασιλέα τὸ ζήτημα. Τοῦτο γίνεται φανερὸν κατὰ βραχὺ
emperor the question this becomes manifest by little
πρῶτον μὲν τοῖς κατὰ τὰ βασίλεια στρατευομένοις·
first indeed to-those in the palace serving
ἔπειτα δὲ διεδόθη καὶ εἰς τὰ πλήθη τῆς πόλεως.
then and was-spread also into the multitudes of-the city
Διελέγοντο δὲ περὶ τῆς δόξης ἐν μὲν τοῖς βασιλείοις
they-disputed and about the opinion in indeed the palace
οἱ ἐπικοιτωνῖται ἅμα ταῖς γυναιξίν· ἐν δὲ τῇ πόλει
the chamberlains together-with the women in and the city

καθ᾽ ἑκάστην οἰκίαν διαλεκτικὸς πόλεμος ἦν. Διέτρεχεν
in each house dialectical war there-was ran-through
οὖν ταχέως τὸ κακὸν καὶ ἐπὶ τὰς ἄλλας ἐπαρχίας τε
then quickly the evil also to the other provinces both
καὶ πόλεις. Καὶ ὡς σπινθὴρ ἐκ μικροῦ λαμβάνον τὴν
and cities and as spark from small taking the
ἀρχὴν, τὸ ζήτημα εἰς φιλονεικίαν τοὺς ἀκούοντας ἤγειρεν.
beginning the question into contention those hearing roused
Ἕκαστος γὰρ τῶν πυνθανομένων τῆς ταραχῆς τὴν αἰτίαν
each for of-those inquiring of-the disturbance the cause
πρόφασιν εὐθὺς εἶχε ζητήσεως· καὶ ἅμα τῇ ἐρωτήσει
pretext at-once had of-inquiry and together-with the asking
ἐρίζειν ἐβούλετο, ἐκ δὲ τῆς ἔριδος πάντα ἀνατέτραπτο.
to-quarrel wished from and the strife all-things had-been-overturned
Ταῦτα μὲν οὖν κατὰ τὰς ἀνατολικὰς πόλεις ἐγένετο·
these-things indeed then in the eastern cities happened
αἱ γὰρ ἐν Ἰλλυριοῖς καὶ τὰ ἑσπέρια μέρη τέως
the(-cities) for in Illyricum and the western parts meanwhile
ἡσύχαζον· τοὺς ὅρους γὰρ τοὺς τῆς ἐν Νικαίᾳ συνόδου
were-quiet the definitions for the of-the at Nicaea synod
παρασαλεύειν οὐκ ἤθελον. Ὡς οὖν ἐξαφθὲν τὸ πρᾶγμα
to-shake not they-wished when then kindled the matter
ἐπὶ τὸ χεῖρον ἐπέδωκε, τηνικαῦτα οἱ περὶ Εὐσέβιον
to the worse advanced then those about Eusebius
τὸν Νικομηδέα ἕρμαιον ἡγοῦντο τὴν τῶν πολλῶν
the Nicomedian windfall considered the of-the many
ταραχήν. Οὕτω γὰρ μόνως δύνασθαι τῆς Ἀλεξανδρείας
disturbance thus for only to-be-able — of-Alexandria
ἐπίσκοπον ἀναδεῖξαι τῆς αὐτῶν δόξης ὁμόφρονα· ἀλλὰ
bishop to-appoint of-the their opinion like-minded but
τότε μὲν ἔφθασεν ἐπανελθὼν εἰς αὐτὴν Ἀθανάσιος
then indeed anticipated(-them) having-returned to it Athanasius

ἑνὸς τῶν Αὐγούστων ὠχυρωμένος γράμμασιν, ἅπερ τῷ
of-one of-the Augusti fortified by-letters which to-the
Ἀλεξανδρέων λαῷ Κωνσταντῖνος ὁ νέος, ὁ τῷ πατρὶ
of-Alexandrians people Constantine the younger the to-the father
ὁμώνυμος, ἐκ τῆς ἐν Γαλλίᾳ Τριβέρεως ἔπεμψεν. Ἔστι
namesake from the in Gaul Treves sent are
δὲ τάδε τὰ γράμματα τὰ ὑποτεταγμένα.
and these the letters the subjoined
Ὅπως Ἀθανάσιος Κωνσταντίνου τοῦ νεωτέρου γράμμασι 3
how Athanasius of-Constantine the younger in-letters
θαρρήσας τὴν Ἀλεξάνδρειαν κατέλαβεν.
having-taken-courage — Alexandria reached
Κωνσταντῖνος Καῖσαρ τῷ λαῷ τῆς καθολικῆς
Constantine Caesar to-the people of-the catholic
Ἀλεξανδρέων ἐκκλησίας. Οὐδὲ τῆς ὑμετέρας ἱερᾶς
of-Alexandrians church not-even of-the your sacred
ἐννοίας ἀποπεφευγέναι τὴν γνῶσιν οἶμαι, διὰ τοῦτο
understanding to-have-escaped the knowledge I-think for this
Ἀθανάσιον τὸν τοῦ προσκυνητοῦ νόμου ὑποφήτην πρὸς
Athanasius the of-the adorable law interpreter for
καιρὸν εἰς τὰς Γαλλίας ἀπεστάλθαι, ἵνα ἐπειδὴ ἡ
(a)-time into the Gauls to-have-been-sent so-that since the
ἀγριότης τῶν αἱμοβόρων καὶ πολεμίων αὐτοῦ ἐχθρῶν
savageness of-the bloodthirsty and hostile his enemies
εἰς κίνδυνον τῆς ἱερᾶς αὐτοῦ κεφαλῆς ἐπέμενε, μὴ
to danger of-the sacred his head persisted lest
ἄρα διὰ τῆς τῶν φαύλων διαστροφῆς ἀνήκεστα
indeed through the of-the base perversity incurable(-things)
ὑποστῇ. Πρὸς τὸ διαπαῖξαι τοίνυν ταύτην ἁφῃρέθη
he-should-suffer to the to-mock therefore this he-was-snatched
τῶν φαρύγγων τῶν ἐπικειμένων αὐτῷ ἀνδρῶν, ὑπ᾽
from-the jaws of-the attacking him men under

ἐμοὶ διάγειν κελευσθεὶς οὕτως, ὡς ἐν ταύτῃ τῇ πόλει
me to-live having-been-ordered so as in this the city
ἐν ᾗ διέτριβεν πᾶσι τοῖς ἀναγκαίοις ἐμπλεονάζειν, εἰ
in which he-stayed with-all the necessities to-abound if
καὶ τὰ μάλιστα αὐτοῦ ἡ ἀοίδιμος ἀρετὴ, ταῖς θείαις
even the most his the celebrated virtue in-the divine
πεποιθυῖα βοηθείαις, καὶ τὰ τῆς τραχυτέρας τύχης
having-trusted helps even the(-things) of-the harsher fortune
ἄχθη ἐξουθενεῖ. Τοιγαροῦν εἰ καὶ τὰ μάλιστα πρὸς τὴν
burdens despises therefore if even the most toward the
προσφιλεστάτην ὑμῶν θεοσέβειαν ὁ δεσπότης ἡμῶν, ὁ
most-beloved your godliness the lord our the
τῆς μακαρίας μνήμης Κωνσταντῖνος ὁ σεβαστὸς ὁ ἐμὸς
of-the blessed memory Constantine the Augustus the my
πατὴρ, τὸν αὐτὸν ἐπίσκοπον τῷ ἰδίῳ τόπῳ παρασχεῖν
father the same bishop to-the own place to-restore
προήρητο, ὅμως ἐπειδὴ ἀνθρωπίνῳ κλήρῳ προληφθεὶς
had-chosen nevertheless since by-human lot having-been-overtaken
πρὸ τοῦ τὴν εὐχὴν πληρῶσαι ἀνεπαύσατο, ἀκόλουθον
before the the vow to-fulfill he-went-to-rest consistent
ἡγησάμην τὴν προαίρεσιν τοῦ τῆς θείας μνήμης βασιλέως,
I-considered the purpose of-the of-the divine memory emperor
δαιδεξάμενος πληρῶσαι. Ὅστις ἐπειδὰν τῆς ὑμετέρας τύχῃ
having-succeeded-to to-fulfill who when the your obtains
προσόψεως, ὅσης παρ᾽ ἐμοῦ αἰδοῦς τετύχηκε γνώσεσθε·
sight how-great from me respect he-has-obtained you-will-know
οὐ γὰρ θαυμαστὸν, εἴ τι δ᾽ ἂν ὑπὲρ αὐτοῦ πεποίηκα.
not for wonderful if anything and — for him I-have-done
Καὶ γὰρ τὴν ἐμὴν ψυχὴν ἡ τοῦ ὑμετέρου πόθου
also for the my soul the of-the your longing
εἰκὼν, καὶ τὸ τοῦ τηλικούτου ἀνδρὸς σχῆμα εἰς τοῦτο
image and the of-the so-great man form to this

ἐκίνει καὶ προέτρεπεν. Ἡ θεία πρόνοια ὑμᾶς διαφυλάξοι,
moved and urged the divine providence you may-preserve
ἀδελφοὶ ἀγαπητοί. Τούτοις θαρρῶν τοῖς γράμμασιν ὁ
brothers beloved in-these trusting the letters —
Ἀθανάσιος καταλαμβάνει τὴν Ἀλεξάνδρειαν· καὶ ἥδιστα
Athanasius reaches — Alexandria and most-gladly
μὲν αὐτὸν ἀνεδέξατο ὁ τῶν Ἀλεξανδρέων λαός· ὅσοι
indeed him received the of-the Alexandrians people as-many-as
δὲ ἐτύγχανον Ἀρειανίζοντες ἐν αὐτῇ φατρίας συνίσταντο
and were Arianizing in it factions formed
κατ᾽ αὐτοῦ, δι᾽ ὧν συνεχεῖς στάσεις ἐγίνοντο, αἵτινες
against him through which continual riots happened which
ὑπόθεσιν παρεῖχον τοῖς περὶ Εὐσέβιον τοῦ διαβάλλειν
pretext furnished to-those about Eusebius of-the to-slander
αὐτὸν βασιλεῖ, ὅτι μὴ κρίναντος τοῦ κοινοῦ συνεδρίου
him to-(the)-emperor that not having-judged the common council
τῶν ἐπισκόπων, ἑαυτῷ ἐπιτρέψας τὴν ἐκκλησίαν
of-the bishops to-himself having-entrusted the church
κατελάμβανεν. Ἐπὶ τοσοῦτον δὲ τὰς διαβολὰς ἐξέτεινον,
he-occupied(-it) to so-far and the slanders they-extended
ὡς ὀργισθέντα τὸν βασιλέα τῆς Ἀλεξανδρείας ἐκβαλεῖν.
that angered the emperor — from-Alexandria to-expel(-him)
Πῶς μὲν οὖν τοῦτο ἐγένετο, μικρὸν ὕστερον λέξω.
how indeed then this happened a-little later I-will-tell
Ὡς τελευτήσαντος Εὐσεβίου τοῦ Παμφίλου Ἀκάκιος τὴν 4
how having-died Eusebius the of-Pamphilus Acacius the
ἐπισκοπὴν Καισαρείας διεδέξατο.
episcopate of-Caesarea succeeded-to
Ἐν δὲ τῷδε τῷ χρόνῳ τελευτήσαντος Εὐσεβίου, ὃς τῆς ἐν
in and this the time having-died Eusebius who of-the in
Παλαιστίνῃ Καισαρείας ἐπίσκοπος ἦν καὶ τὴν Παμφίλου
Palestine Caesarea bishop was and the of-Pamphilus

προσωνυμίαν ἐκέκτητο, Ἀκάκιος μαθητὴς αὐτοῦ τὴν
surname had-acquired Acacius disciple his the
ἐπισκοπὴν διαδέχεται· ὃς ἄλλα μὲν βιβλία πολλὰ ἐξέθετο,
episcopate succeeds-to who other indeed books many set-forth
καὶ εἰς τὸν βίον δὲ τοῦ διδασκάλου αὐτοῦ συνέγραψεν.
and on the life also of-the teacher his wrote
5 Περὶ τῆς Κωνσταντίνου τοῦ νεωτέρου τελευτῆς.
about the of-Constantine the younger death
Μετ᾽ οὐ πολὺ δὲ ὁ τοῦ βασιλέως Κωνσταντίου ἀδελφὸς
after not long and the of-the emperor Constantius brother
ὃς ἦν ὁμώνυμος τῷ πατρὶ, ὁ νέος Κωνσταντῖνος,
who was namesake to-the father the younger Constantine
ἐπιὼν τοῖς μέρεσι τοῦ νέου ἀδελφοῦ Κώνσταντος,
attacking the parts of-the younger brother Constans
συμβαλών τε τοῖς στρατιώταις αὐτοῦ, ἀναιρεῖται ὑπ᾽
having-engaged and with-the soldiers his is-killed by
αὐτῶν ἐν ὑπατείᾳ Ἀκινδύνου καὶ Πρόκλου.
them in consulship of-Acindynus and of-Proculus
6 Ὡς Ἀλέξανδρος ὁ Κωνσταντίνου πόλεως ἐπίσκοπος
how Alexander the of-Constantine city bishop
τελευτῶν ὑπόψηφον πεποίηκε Παῦλον καὶ Μακεδόνιον.
dying candidates has-made Paul and Macedonius
Ὑπὸ δὲ τὸν αὐτὸν τοῦτον χρόνον κατὰ τὴν
at and the same this time at —
Κωνσταντινούπολιν ἑτέρα ταῖς προτέραις ἐπισυμπλέκεται
Constantinople another to-the former becomes-entangled
ταραχὴ ἐξ αἰτίας τοιαύτης. Ἀλέξανδρος ὁ κατὰ
disturbance from cause such Alexander the(-one) in
τήνδε τὴν πόλιν τῶν ἐκκλησιῶν προεστὼς, ὁ τὴν
this the city of-the churches presiding the(-one) the
πρὸς Ἄρειον μάχην ἀγωνισάμενος, τὸν ἐνθάδε βίον
against Arius battle having-fought the here life

ἀπέλειπεν, εἰκοσιτρία μὲν ἔτη κατὰ τὴν ἐπισκοπὴν
left twenty-three indeed years in the episcopate
διατρίψας, ἐνενήκοντα καὶ ὀκτὼ δὲ ἔτη τὰ πάντα βιοὺς,
having-spent ninety and eight and years the all having-lived
οὐδένα εἰς τὸν αὐτοῦ τόπον χειροτονήσας. Ἐνετείλατο
no-one into the his place having-ordained he-enjoined
δὲ τοῖς καθήκουσιν ἑλέσθαι δυοῖν τὸν ἕτερον ὧν ἂν
and those concerned to-choose of-two the one whom —
αὐτὸς ὀνομάσειεν· καὶ εἰ μὲν βούλοιντο διδασκαλικὸν ἐν
he-himself should-name and if indeed they-should-wish (one)-apt-to-teach at
ταὐτῷ καὶ βίου χρηστοῦ μαρτυρούμενον, Παῦλον τὸν
the-same(-time) and of-life good attested Paul the
ὑπ᾽ αὐτοῦ χειροτονηθέντα πρεσβύτερον, ἄνδρα νέον μὲν
by him ordained presbyter a-man young indeed
τὴν ἡλικίαν, προβεβηκότα δὲ ταῖς φρεσίν· εἰ δὲ μόνον
in-the age advanced and in-the mind if and only
ἐκ τοῦ προσχήματος τῆς εὐλαβείας δεικνύμενον, αἱρεῖσθαι
from the outward-show of-the piety displayed to-choose
Μακεδόνιον, διάκονον τυγχάνοντα μὲν ἤδη πάλαι τῆς
Macedonius deacon being indeed already long of-the
ἐκκλησίας, τῇ ἡλικίᾳ δὲ γέροντα. Ἐκ τούτου μείζων
church in-the age and old-man from this greater
φιλονεικία περὶ χειροτονίας γίνεται ἐπισκόπου, καὶ τὴν
contention about ordination arises of-bishop and the
ἐκκλησίαν διετάραττεν. Ἐπεὶ γὰρ ὁ λαὸς εἰς δύο διετέτμητο
church disturbed since for the people into two had-been-cut
μέρη, τῶν μὲν προσκειμένων τῷ Ἀρειανῷ δόγματι,
parts the(-ones) indeed adhering to-the Arian doctrine
τῶν δὲ φρονούντων καθ᾽ ἃ ἡ ἐν Νικαίᾳ σύνοδος
the(-ones) and thinking according-to what the at Nicaea synod
ὥρισε· καὶ ἕως μὲν Ἀλέξανδρος περιῆν, κατεκράτουν
defined and while indeed Alexander survived prevailed

οἱ φρονοῦντες τὸ ‘ὁμοούσιον,’ τῶν Ἀρειανιζόντων
those holding the of-one-substance the Arianizers
διακρινομένων καὶ ὁσημέραι διαπληκτιζομένων περὶ τοῦ
being-divided and daily skirmishing about the
δόγματος, ἐπεὶ δὲ ἐκεῖνος τετελευτήκει, ἀμφήριστος
doctrine since and he had-died doubtful
ἡ τοῦ λαοῦ μάχη καθίστατο· διὸ οἱ μὲν τοῦ
the of-the people battle became wherefore those indeed of-the
‘ὁμοουσίου’ τὴν πίστιν φυλάττοντες Παῦλον εἰς τὴν
of-one-substance the faith guarding Paul to the
ἐπισκοπὴν προχειρίζονται, οἱ δὲ Ἀρειανίζοντες Μακεδόνιον
episcopate put-forward the and Arianizers Macedonius
ἔσπευδον. Καὶ ἐν μὲν τῇ τῆς Εἰρήνης ἐπωνύμῳ
hastened(-to-promote) and in indeed the — of-Irene named
ἐκκλησίᾳ καὶ ἐχομένῃ τῆς νῦν μεγάλης καὶ Σοφίας
church and adjoining the now great and Sophia
ὀνομαζομένης χειροτονεῖται Παῦλος, ἐφ’ οὗ καὶ μᾶλλον
named is-ordained Paul at whom also rather
ἡ τοῦ ἀπελθόντος ψῆφος ἐδόκει κρατεῖν.
the of-the departed vote seemed to-prevail

7 Ὡς ὁ βασιλεὺς Κωνστάντιος Παῦλον τὸν προσβληθέντα
how the emperor Constantius Paul the promoted
ἐπίσκοπον ἐκβάλλει· Εὐσεβίῳ δὲ ἐκ τῆς Νικομηδείας
bishop expels to-Eusebius and from — Nicomedia
μεταπεμφθέντι τὴν ἐπισκοπὴν Κωνσταντίνου πόλεως
summoned the episcopate of-Constantine city
ἐνεχείρισεν.
entrusted
Μετ’ οὐ πολὺ δὲ ἐπιστὰς ὁ βασιλεὺς τῇ
after not long and having-arrived the emperor —
Κωνσταντινουπόλει πρὸς ὀργὴν ἐκκάεται ἐπὶ τῇ γενομένῃ
at-Constantinople to anger is-inflamed at the having-happened

χειροτονίᾳ. Καὶ καθιστὰς συνέδριον τῶν τὰ Ἀρείου
ordination and setting-up council of-the the(-views) of-Arius
φρονούντων ἐπισκόπων, τὸν μὲν Παῦλον σχολάζειν
holding bishops — indeed Paul to-be-idle
ἐποίησεν, Εὐσέβιον δὲ ἐκ τῆς Νικομηδείας μεταστήσας
made Eusebius and from — Nicomedia having-transferred
τῆς Κωνσταντινουπόλεως ἐπίσκοπον ἀναδείκνυσι. Καὶ ὁ
— of-Constantinople bishop appoints and the
μὲν βασιλεὺς ταῦτα πράξας ἐπὶ τὴν Ἀντιόχειαν ὥρμησεν.
indeed emperor these-things having-done to — Antioch set-out
Ὡς Εὐσέβιος ἑτέραν σύνοδον ποιησάμενος ἐν Ἀντιοχείᾳ 8
how Eusebius another synod having-held in Antioch
τῆς Συρίας ἑτέραν ἔκθεσιν πίστεως ὑπαγορευθῆναι
— of-Syria another exposition of-faith to-be-dictated
ἐποίησε.
caused
Εὐσέβιος δὲ οὐδενὶ τρόπῳ ἡσυχάζειν ἐβούλετο, ἀλλὰ,
Eusebius and in-no way to-keep-quiet wished but
τὸ τοῦ λόγου, ‘πάντα λίθον ἐκίνει,’ ὅπως ἂν ὃ
the of-the saying every stone moved so-that — what
προέθετο κατεργάσηται. Κατασκευάζει οὖν σύνοδον ἐν
he-proposed he-might-accomplish contrives then synod in
Ἀντιοχείᾳ τῆς Συρίας γενέσθαι, προφάσει μὲν τῶν
Antioch — of-Syria to-be-held on-pretext indeed of-the
ἐγκαινίων τῆς ἐκκλησίας, ἣν ὁ πατὴρ μὲν τῶν
dedication of-the church which the father indeed of-the
Αὐγούστων κατασκευάζειν ἤρξατο, μετὰ τελευτὴν δὲ
Augusti to-build began after death and
αὐτοῦ ὁ υἱὸς Κωνστάντιος δεκάτῳ ἔτει ἀπὸ τῆς
his the son Constantius in-the-tenth year from the
θεμελιώσεως συνετέλεσεν, τὸ δὲ ἀληθὲς ἐπὶ τῇ ἀνατροπῇ
founding completed the and truth for the overthrow

καὶ καθαιρέσει τῆς ‘ὁμοουσίου’ πίστεως. Ἐν ταύτῃ δὲ
and destruction of-the of-one-substance faith in this and
τῇ συνόδῳ συνῆλθον ἐκ διαφόρων πόλεων ἐπίσκοποι
the synod assembled from various cities bishops
ἐνενήκοντα. Μάξιμος μέντοι ὁ τῶν Ἱεροσολύμων
ninety Maximus however the — of-Jerusalem
ἐπίσκοπος, ὃς Μακάριον διεδέξατο, οὐ παρεγένετο ἐν
bishop who Macarius succeeded not came in
αὐτῇ, ἐπιλογισάμενος ὡς εἴη συναρπαγὶς καὶ τῇ
it having-considered that he-had-been carried-away and to-the
καθαιρέσει ὑπογράψας Ἀθανασίου. Ἀλλὰ μὴν οὐδὲ
deposition having-subscribed of-Athanasius but indeed not-even
Ἰούλιος παρῆν ὁ τῆς μεγίστης Ῥώμης ἐπίσκοπος·
Julius was-present the of-the greatest Rome bishop
οὐδὲ μὴν εἰς τὸν τόπον αὐτοῦ ἀπεστάλκει τινα· καίτοι
nor indeed into the place his had-sent anyone although
κανόνος ἐκκλησιαστικοῦ κελεύοντος, μὴ δεῖν παρὰ
canon ecclesiastical ordering not to-be-right against
τὴν γνώμην τοῦ ἐπισκόπου Ῥώμης τὰς ἐκκλησίας
the judgment of-the bishop of-Rome the churches
κανονίζειν. Συγκροτεῖται οὖν αὕτη ἡ σύνοδος ἐν τῇ
to-regulate is-convened then this the synod in —
Ἀντιοχείᾳ παρουσίᾳ Κωνσταντίου τοῦ βασιλέως, ἐν
Antioch in-presence of-Constantius the emperor in
ὑπατείᾳ Μαρκέλλου καὶ Προβίνου· ἦν δὲ πέμπτον
consulship of-Marcellus and of-Probinus was and fifth
ἔτος τοῦτο τῆς τελευτῆς τοῦ τῶν Αὐγούστων πατρὸς
year this from-the death of-the of-the Augusti father
Κωνσταντίνου. Προειστήκει δὲ τότε τῆς ἐν Ἀντιοχείᾳ
Constantine presided and then of-the in Antioch
ἐκκλησίας Πλάκιτος διαδεξάμενος Εὐφρόνιον. Οἱ περὶ
church Placitus having-succeeded Euphronius those about

Εὐσέβιον οὖν ἔργον τίθενται προηγουμένως Ἀθανάσιον
Eusebius then work make principally Athanasius
διαβάλλειν, πρῶτον μὲν ὡς παρὰ κανόνα πράξαντα ὃν
to-slander first indeed as against canon having-acted which
αὐτοὶ ὥρισαν τότε, ὅτι μὴ γνώμῃ κοινοῦ συνεδρίου
they-themselves defined then because not by-judgment of-common council
τῶν ἐπισκόπων τὴν τάξιν τῆς ἱερωσύνης ἀνέλαβεν,
of-the bishops the rank of-the priesthood he-resumed
ἐπανελθὼν γὰρ ἀπὸ τῆς ἐξορίας, ἑαυτῷ ἐπιτρέψας,
having-returned for from the exile to-himself having-entrusted(-it)
εἰς τὴν ἐκκλησίαν εἰσεπήδησε· καὶ ὅτι ἐν τῇ εἰσόδῳ
into the church he-leapt and that at the entrance
αὐτοῦ ταραχῆς γενομένης πολλοὶ ἐν τῇ στάσει ἀπέθανον·
his disturbance having-arisen many in the riot died
καὶ ὡς τινων αἰκισθέντων ὑπὸ Ἀθανασίου, τινῶν δὲ
and as some having-been-maltreated by Athanasius others and
δικαστηρίοις παραδοθέντων. Οὐ μὴν ἀλλὰ καὶ τὰ ἐν
to-courts having-been-handed-over not however but also the(-things) at
τῇ Τύρῳ πεπραγμένα κατὰ Ἀθανασίου εἰς μέσον ἦγον.
— Tyre done against Athanasius into (the)-midst they-brought
Περὶ Εὐσεβίου τοῦ Ἐμισηνοῦ. 9
about Eusebius the Emesene
Ἐπὶ τούτοις τότε τῆς διαβολῆς γενομένης, προχειρίζονται
on these then the slander having-been-made they-put-forward
τῆς Ἀλεξανδρείας ἐπίσκοπον, πρῶτον μὲν Εὐσέβιον τὸν
— of-Alexandria bishop first indeed Eusebius the(-one)
ἐπικληθέντα Ἐμισηνόν. Τίς δὲ οὗτος ἦν διδάσκει Γεώργιος
surnamed Emesene who and this-man was teaches George
ὁ Λαοδικείας, ὃς τότε παρῆν ἐν τῇ συνόδῳ.
the(-bishop) of-Laodicea who then was-present at the synod
Φησὶ γὰρ ἐν τῷ εἰς αὐτὸν πεπονημένῳ βιβλίῳ, ὡς εἴη
says for in the on him labored book that was

Εὐσέβιος ἐκ τῶν εὐπατριδῶν τῆς ἐν Μεσοποταμίᾳ Ἐδέσης
Eusebius from the nobles of-the in Mesopotamia Edessa
καταγόμενος· ἐκ νέας τε ἡλικίας τὰ ἱερὰ μαθὼν
descended from young and age the sacred having-learned
γράμματα. Εἶτα τὰ Ἑλλήνων παιδευθεὶς παρὰ
letters then the(-learning) of-Greeks having-been-taught by
τῷ τηνικαῦτα τῇ Ἐδέσῃ ἐπιδημήσαντι παιδευτῇ, τέλος
the then — in-Edessa sojourning teacher finally
ὑπὸ Πατροφίλου καὶ Εὐσεβίου τὰ ἱερὰ ἡρμηνεύσθη
by Patrophilus and Eusebius the sacred he-was-taught-to-interpret
βιβλία· ὧν ὁ μὲν τῶν ἐν Καισαρείᾳ, ὁ δὲ
books of-whom the-one indeed of-the(-church) in Caesarea the-other and
τῆς ἐν Σκυθοπόλει προΐστατο ἐκκλησίας. Μετὰ ταῦτα
of-the in Scythopolis presided church after these(-things)
δὲ ἐπιδημήσαντος αὐτοῦ τῇ Ἀντιοχείᾳ, συνέβη Εὐστάθιον
and having-sojourned him — in-Antioch it-happened Eustathius
ὑπὸ Κύρου κατηγορηθέντα τοῦ Βεροιέως καθαιρεθῆναι
by Cyrus accused the Beroean to-be-deposed
ὡς Σαβελλίζοντα. Εἶτα αὖθις τὸν Εὐσέβιον συνεῖναι
as Sabellianizing then again — Eusebius to-be-with
Εὐφρονίῳ τῷ διαδεξαμένῳ Εὐστάθιον, φεύγοντά τε τὴν
Euphronius the(-one) having-succeeded Eustathius fleeing and the
ἱερωσύνην καταλαβεῖν τὴν Ἀλεξάνδρειαν, κἀκεῖ μαθεῖν
priesthood to-reach — Alexandria and-there to-learn
τὰ φιλόσοφα· ἐπανελθόντα τε εἰς τὴν Ἀντιόχειαν
the philosophical(-things) having-returned and to — Antioch
Πλακίτῳ τῷ μετὰ Εὐφρόνιον συνεῖναι, ὑπό τε Εὐσεβίου
with-Placitus the(-one) after Euphronius to-be-with by and Eusebius
τοῦ Κωνσταντινουπόλεως ἐπισκόπου προβληθῆναι εἰς
the of-Constantinople bishop to-be-put-forward for
τὴν Ἀλεξανδρείας ἐπισκοπήν· ἀλλ᾽ ἐκεῖ μὲν μηκέτι
the of-Alexandria episcopate but there indeed no-longer

ὁρμῆσαι, διὰ τὸ σφόδρα ὑπὸ τοῦ Ἀλεξανδρέων λαοῦ
to-set-out because-of the greatly by the of-Alexandrians people
ἀγαπᾶσθαι Ἀθανάσιον, πεμφθῆναι δὲ εἰς τὴν Ἐμισηνῶν
to-be-loved Athanasius to-be-sent and to the of-Emesenes
πόλιν. Διαστασιασάντων δὲ τῶν Ἐμισηνῶν ἐπὶ τῇ
city having-revolted and the Emesenes at the
χειροτονίᾳ αὐτοῦ — ἐλοιδορεῖτο γὰρ ὡς μαθηματικὴν
ordination his he-was-reviled for as astrology
ἀσκούμενος — φυγῇ χρῆται, καὶ ἄπεισιν εἰς Λαοδίκειαν
practicing to-flight he-resorts and goes-off to Laodicea
πρὸς τὸν περὶ αὐτοῦ πολλὰ εἰπόντα Γεώργιον. Οὗτος
to the about him many-things having-said George this-one
δὲ αὐτὸν εἰς τὴν Ἀντιόχειαν καταστήσας, παρεσκεύασεν
and him into — Antioch having-set arranged
αὖθις ὑπὸ Πλακίτου καὶ Ναρκίσσου καταχθῆναι εἰς
again by Placitus and Narcissus to-be-brought-back to
τὴν Ἔμισαν· πάλιν τε μέμψιν ὑπομεῖναι ὡς τὰ
— Emesa again and blame to-undergo as the(-views)
Σαβελλίου φρονοῦντα αὐτόν. Καὶ τὰ μὲν περὶ τῆς
of-Sabellius holding him and the(-things) indeed about the
καταστάσεως αὐτοῦ πλατύτερον διεξῆλθεν ὁ Γεώργιος·
installation his more-broadly went-through — George
τελευταῖον δὲ ἐπάγει, ὅτι καὶ ὁ βασιλεὺς αὐτὸν ἐπὶ
last and he-adds that also the emperor him against
τοὺς βαρβάρους ἀπιὼν ἀπῆγε, καὶ ὅτι τεράστια ἐν ταῖς
the barbarians going took(-him) and that prodigies in the
χερσὶν αὐτοῦ ἐγένετο. Τὰ μὲν δὴ Γεωργίῳ εἰρημένα
hands his happened the(-things) indeed indeed by-George said
περὶ τοῦ Ἐμισηνοῦ Εὐσεβίου ἐπὶ τοσοῦτον λελέχθω μοι.
about the Emesene Eusebius to so-far let-be-told by-me

The synod at Antioch puts Gregory forward for Alexandria and issues two new statements of the faith. Gregory is brought in with troops, and Athanasius escapes during an evening vigil and goes to Rome. When Eusebius dies, Paul is restored and the Arians ordain Macedonius; the general Hermogenes is killed by the crowd while trying to expel Paul, and Constantius drives Paul out and cuts the city's grain. Julius sends Athanasius and Paul back to their sees, and the Eastern bishops protest. The prefect Philip spirits Paul away from the baths, and Macedonius is enthroned amid a massacre of about 3,150. Accused of selling the poor's grain, Athanasius flees and Julius summons him; Constans asks for envoys, who bring yet another creed.

10 Ὡς οἱ ἐν Ἀντιοχείᾳ συνελθόντες ἐπίσκοποι, διὰ τὸ
how those at Antioch having-assembled bishops because-of the
παραιτήσασθαι τὴν Ἀλεξάνδρειαν Εὐσέβιον τὸν Ἐμισηνὸν,
to-have-declined — Alexandria Eusebius the Emesene
Γρηγόριον χειροτονήσαντες τὴν τῆς ἐν Νικαίᾳ πίστεως
Gregory having-ordained the of-the at Nicaea faith
φράσιν μετεποίησαν.
phrasing altered
Τότε δὲ τοῦ Εὐσεβίου ἐν τῇ Ἀντιοχείᾳ προβληθέντος
then and — Eusebius in — Antioch having-been-put-forward
καὶ δεδοικότος τὴν εἰς Ἀλεξάνδρειαν ἄφιξιν, προχειρίζονται
and fearing the to Alexandria arrival they-put-forward
Γρηγόριον εἰς τὴν Ἀλεξανδρείας ἐπισκοπήν. Καὶ τοῦτο
Gregory for the of-Alexandria episcopate and this
κατεργασάμενοι μεταποιοῦσι τὴν πίστιν, οὐδὲν μὲν
having-accomplished they-alter the faith nothing indeed
τῶν ἐν Νικαίᾳ μεμψάμενοι, τὸ δὲ ἀληθὲς, ἐπὶ
of-the(-things) at Nicaea having-blamed the and truth for
καθαιρέσει καὶ παρατροπῇ τῆς 'ὁμοουσίου' πίστεως διὰ
destruction and perversion of-the of-one-substance faith through

τοῦ συνεχεῖς ποιεῖσθαι συνόδους καὶ ἄλλοτε ἄλλως
the continual to-hold synods and at-different-times differently
ὑπαγορεύειν τὸν ὅρον τῆς πίστεως, ὥστε κατὰ βραχὺ
to-dictate the definition of-the faith so-that by little
εἰς τὴν Ἀρειανὴν δόξαν παρατρέψωσι. Ταῦτα μὲν
to the Arian opinion they-might-pervert(-it) these-things indeed
οὖν ὅπως ἐγένετο, προϊόντος τοῦ λόγου δηλώσομεν.
then how they-happened advancing the narrative we-will-show
Ἡ δὲ ὑπαγορευθεῖσα περὶ τῆς πίστεως ἐπιστολὴ ἔστιν
the and dictated about the faith letter is
ἥδε· Ἡμεῖς οὔτε ἀκόλουθοι Ἀρείου γεγόναμεν· πῶς
this we neither followers of-Arius have-become how
γὰρ ἐπίσκοποι ὄντες ἀκολουθήσομεν πρεσβυτέρῳ; οὔτε
for bishops being shall-we-follow a-presbyter nor
ἄλλην τινα πίστιν παρὰ τὴν ἐξ ἀρχῆς ἐκτεθεῖσαν
other any faith beside the(-one) from (the)-beginning set-forth
ἐδεξάμεθα. Ἀλλὰ καὶ ἡμεῖς ἐξετασταὶ καὶ δοκιμασταὶ τῆς
have-we-received but also we examiners and testers of-the
πίστεως αὐτοῦ γενόμενοι, μᾶλλον αὐτὸν προσηκάμεθα ἤπερ
faith his having-become rather him we-admitted than
ἠκολουθήσαμεν. Καὶ γνώσεσθε ἀπὸ τῶν λεγομένων.
followed(-him) and you-will-know from the(-things) said
Μεμαθήκαμεν γὰρ ἐξ ἀρχῆς, εἰς ἕνα τὸν τῶν ὅλων
we-have-learned for from (the)-beginning in one the of-the universe
Θεὸν πιστεύειν, τῶν πάντων νοητῶν τε καὶ αἰσθητῶν
God to-believe of-the all intelligible both and sensible
δημιουργόν τε καὶ προνοητήν· καὶ εἰς ἕνα Υἱὸν τοῦ
creator both and provider and in one Son —
Θεοῦ μονογενῆ, πρὸ πάντων τῶν αἰώνων ὑπάρχοντα,
of-God only-begotten before all the ages existing
καὶ συνόντα τῷ γεγεννηκότι αὐτὸν Πατρὶ, δι' οὗ
and being-with the having-begotten him Father through whom

καὶ τὰ πάντα ἐγένετο τὰ ὁρατὰ καὶ τὰ ἀόρατα·
also the all(-things) came-to-be the visible and the invisible
τὸν καὶ ἐπ᾽ ἐσχάτων τῶν ἡμερῶν κατ᾽ εὐδοκίαν τοῦ
the(-one) also in last of-the days by good-pleasure of-the
Πατρὸς κατελθόντα, καὶ σάρκα ἐκ τῆς ἁγίας παρθένου
Father having-come-down and flesh from the holy virgin
ἀνειληφότα, καὶ πᾶσαν τὴν πατρικὴν αὐτοῦ βουλὴν
having-taken-up and all the paternal his will
συνεκπεπληρωκότα, πεπονθέναι, καὶ ἐγηγέρθαι, καὶ
having-fulfilled to-have-suffered and to-have-been-raised and
εἰς οὐρανοὺς ἀνεληλυθέναι, καὶ ἐν δεξιᾷ τοῦ Πατρὸς
into heavens to-have-ascended and at (the)-right of-the Father
καθέζεσθαι· καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκροὺς, καὶ
to-sit and coming to-judge living and dead and
διαμένοντα βασιλέα καὶ Θεὸν εἰς τοὺς αἰῶνας. Πιστεύομεν
remaining king and God to the ages we-believe
καὶ εἰς τὸ Ἅγιον Πνεῦμα. Εἰ δὲ δεῖ προσθεῖναι,
also in the Holy Spirit if and it-is-needful to-add
πιστεύομεν καὶ περὶ σαρκὸς ἀναστάσεως, καὶ ζωῆς
we-believe also about of-flesh resurrection and life
αἰωνίου. Ταῦτα μὲν ἐν τῇ πρώτῃ ἐπιστολῇ γράψαντες
eternal these-things indeed in the first letter having-written
τοῖς κατὰ πόλιν ἔπεμπον. Ἐπιμείναντες δὲ μικρὸν ἐν τῇ
to-those in (each)-city they-sent having-stayed and a-little in —
Ἀντιοχείᾳ, καὶ ὥσπερ καταγνόντες ταύτης, αὖθις ἑτέραν
Antioch and as-if having-condemned this again another
ὑπαγορεύουσιν ἐν τοῖσδε τοῖς ῥήμασι· Ἄλλη ἔκθεσις.
they-dictate in these the words another exposition
Πιστεύομεν ἀκολούθως τῇ εὐαγγελικῇ καὶ ἀποστολικῇ
we-believe consistently-with the evangelical and apostolic
παραδόσει, εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, τὸν τῶν
tradition in one God Father almighty the of-the

ὅλων δημιουργόν τε καὶ ποιητήν· καὶ εἰς ἕνα Κύριον
universe creator both and maker and in one Lord
Ἰησοῦν Χριστὸν, τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ Θεὸν, δι᾽
Jesus Christ the Son his the only-begotten God through
οὗ τὰ πάντα ἐγένετο· τὸν γεννηθέντα πρὸ πάντων
whom the all(-things) came-to-be the(-one) begotten before all
τῶν αἰώνων ἐκ τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ, ὅλον ἐξ
the ages from the Father God from God whole from
ὅλου, μόνον ἐκ μόνου, τέλειον ἐκ τελείου, βασιλέα ἐκ
whole only from only perfect from perfect king from
βασιλέως, Κύριον ἀπὸ Κυρίου, λόγον ζῶντα, σοφίαν,
king Lord from Lord word living wisdom
ζωὴν, φῶς ἀληθινὸν, ὁδὸν ἀληθείας, ἀνάστασιν, ποιμένα,
life light true way of-truth resurrection shepherd
θύραν, ἄτρεπτόν τε καὶ ἀναλλοίωτον, τὴν τῆς θεότητος,
door unchangeable both and unalterable the of-the Godhead
οὐσίας τε καὶ δυνάμεως, καὶ βουλῆς καὶ δόξης τοῦ
substance both and power and will and glory of-the
Πατρὸς ἀπαράλλακτον εἰκόνα, τὸν ‘πρωτότοκον πάσης
Father unvarying image the firstborn of-all
κτίσεως,’ τὸν ὄντα ἐν ἀρχῇ πρὸς τὸν Θεὸν, Λόγον
creation the(-one) being in (the)-beginning with — God Word
Θεὸν, κατὰ τὸ εἰρημένον ἐν τῷ εὐαγγελίῳ, ‘καὶ
God according-to the(-thing) said in the gospel and
Θεὸς ἦν ὁ Λόγος·’ δι᾽ οὗ ‘τὰ πάντα ἐγένετο,’ καὶ
God was the Word through whom the all(-things) came-to-be and
ἐν ᾧ ‘τὰ πάντα συνέστηκε,’ τὸν ἐπ᾽ ἐσχάτων τῶν
in whom the all(-things) consist the(-one) in last of-the
ἡμερῶν κατελθόντα ἄνωθεν, καὶ γεννηθέντα ἐκ παρθένου
days having-come-down from-above and having-been-born from virgin
κατὰ τὰς γραφὰς, καὶ ἄνθρωπον γενόμενον, μεσίτην
according-to the scriptures and man having-become mediator

Θεοῦ καὶ ἀνθρώπων, ἀπόστολόν τε τῆς πίστεως ἡμῶν,
of-God and of-men apostle both of-the faith our
καὶ ‘ἀρχηγὸν τῆς ζωῆς,’ ὥς φησι, ‘Ὅτι καταβέβηκα ἐκ
and author of-the life as he-says for I-have-come-down from
τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ
the heaven not that I-may-do the will the my but
τὸ θέλημα τοῦ πέμψαντός με·’ τὸν παθόντα ὑπὲρ
the will of-the(-one) having-sent me the(-one) having-suffered for
ἡμῶν, καὶ ἀναστάντα ὑπὲρ ἡμῶν τῇ τρίτῃ ἡμέρᾳ, καὶ
us and having-risen for us on-the third day and
ἀνελθόντα εἰς οὐρανοὺς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ
having-ascended into heavens and having-sat at (the)-right of-the
Πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης καὶ δυνάμεως,
Father and again coming with glory and power
κρῖναι ζῶντας καὶ νεκρούς.
to-judge living and dead
Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ εἰς παράκλησιν καὶ
and in the Spirit the Holy the(-one) for comfort and
ἁγιασμὸν καὶ εἰς τελείωσιν τοῖς πιστεύουσι διδόμενον·
sanctification and for perfection to-those believing given
καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς διετάξατο
as also the Lord our Jesus Christ commanded
τοῖς μαθηταῖς λέγων, ‘Πορευθέντες μαθητεύσατε πάντα
the disciples saying having-gone make-disciples all
τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς,
the nations baptizing them into the name of-the Father
καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος·’ δηλονότι
and of-the Son and of-the Holy Spirit clearly
Πατρὸς ἀληθῶς ὄντος Πατρὸς, καὶ Υἱοῦ ἀληθῶς Υἱοῦ
Father truly being Father and Son truly Son
ὄντος, καὶ Πνεύματος Ἁγίου ἀληθῶς ὄντος Πνεύματος
being and Spirit Holy truly being Spirit

Ἁγίου· τῶν ὀνομάτων οὐχ ἁπλῶς οὐδὲ ἀργῶν κειμένων,
Holy the names not simply nor idle lying
ἀλλὰ σημαινόντων ἀκριβῶς τὴν ἰδίαν ἑκάστου τῶν
but signifying accurately the own of-each of-the(-ones)
ὀνομαζομένων ὑπόστασίν τε καὶ τάξιν καὶ δόξαν· ὡς
named hypostasis both and order and glory so-that
εἶναι τῇ μὲν ὑποστάσει τρία, τῇ δὲ συμφωνίᾳ ἕν.
to-be in-the indeed hypostasis three in-the and agreement one
Ταύτην οὖν ἔχοντες τὴν πίστιν, ἐνώπιον τοῦ Θεοῦ καὶ τοῦ
this then having the faith before — God and —
Χριστοῦ, πᾶσαν αἱρετικὴν ἀναθεματίζομεν κακοδοξίαν. Καὶ
Christ every heretical we-anathematize false-belief and
εἴ τις παρὰ τὴν ὑγιῆ τῶν γραφῶν ὀρθὴν πίστιν διδάσκει
if anyone beside the sound of-the scriptures right faith teaches
λέγων, ἢ καιρὸν ἢ αἰῶνα εἶναι ἢ γεγονέναι, πρὸ τοῦ
saying either time or age to-be or to-have-been before the
τὸν Υἱὸν τοῦ Θεοῦ, ἀνάθεμα ἔστω. Καὶ εἴ τις λέγει τὸν
the Son — of-God anathema let-him-be and if anyone says the
Υἱὸν κτίσμα ὡς ἓν τῶν κτισμάτων, ἢ γέννημα ὡς ἓν τῶν
Son creature as one of-the creatures or offspring as one of-the
γεννημάτων, καὶ μὴ ὡς αἱ θεῖαι γραφαὶ παραδεδώκασι
offspring and not as the divine scriptures have-handed-down
τῶν προειρημένων ἕκαστα, ἢ εἴ τις ἄλλο διδάσκει ἢ
of-the(-things) aforesaid each or if anyone other teaches or
εὐαγγελίζεται παρ' ὃ παρελάβομεν, ἀνάθεμα ἔστω. Ἡμεῖς
preaches beside what we-received anathema let-him-be we
γὰρ πᾶσι τοῖς ἐκ τῶν θείων γραφῶν παραδεδομένοις
for all the(-things) from the divine scriptures handed-down
ὑπό τε τῶν προφητῶν καὶ ἀποστόλων ἀληθινῶς τε καὶ
by both the prophets and apostles truly both and
ἐμφανῶς καὶ πιστεύομεν καὶ ἀκολουθοῦμεν. Τοιαῦται μὲν
manifestly both we-believe and follow such indeed

αἱ τῶν ἐν Ἀντιοχείᾳ τότε συνελθόντων περὶ τῆς πίστεως
the of-those at Antioch then having-assembled about the faith
ἐκθέσεις ἐγένοντο· αἷς καὶ Γρηγόριος, μήπω τῆς
expositions were to-which also Gregory not-yet —
Ἀλεξανδρείας ἐπιβὰς, ὡς ἐπίσκοπος αὐτῆς καθυπέγραψε.
Alexandria having-entered as bishop of-it subscribed
Καὶ ἡ μὲν ἐκεῖ τότε γενομένη σύνοδος ταῦτα πράξασα
and the indeed there then held synod these-things having-done
καὶ ἄλλα τινα νομοθετήσασα διελύθη. Ἐν δὲ τῷδε τῷ
and other some(-things) having-legislated was-dissolved in and this the
χρόνῳ καὶ τὰ δημόσια πράγματα συνέβη ταράσσεσθαι·
time also the public affairs it-happened to-be-disturbed
ἔθνος, οἳ Φράγκοι καλοῦνται, τοῖς περὶ Γαλλίαν
(the)-nation who Franks are-called the about Gaul
κατέτρεχον Ῥωμαίοις. Ἐν ταὐτῷ δὲ καὶ σεισμοὶ
overran Romans at the-same(-time) and also earthquakes
μέγιστοι ἐν τῇ ἑῴᾳ ἐγένοντο· μάλιστα δὲ ἡ Ἀντιόχεια
very-great in the east happened most and — Antioch
ἐπὶ ἐνιαυτὸν ὅλον ἐσείετο.
for year whole was-shaken

11 Ὡς Γρηγορίου μετὰ χειρὸς στρατιωτικῆς εἰς Ἀλεξάνδρειαν
how Gregory with hand military into Alexandria
κατελθόντος Ἀθανάσιος ἔφυγεν.
having-come-down Athanasius fled
Τούτων γινομένων καὶ Γρηγόριον κατήγαγον ἐν
these-things happening also Gregory they-brought-down in
Ἀλεξανδρείᾳ Συριανός τε ὁ στρατηγὸς, καὶ οἱ σὺν
Alexandria Syrianus both the general and those with
αὐτῷ ὁπλῖται στρατιῶται ἀριθμὸς ὄντες πεντακισχίλιοι.
him armed soldiers number being five-thousand
Συνελαμβάνοντο δὲ αὐτοῖς καὶ οἱ ἐκεῖ τὰ Ἀρείου
took-part and with-them also those there the(-views) of-Arius

φρονοῦντες. Ὅπως δὲ Ἀθανάσιος τῆς ἐκκλησίας
holding how and Athanasius from-the church
ἐξωθούμενος τοῦ συλληφθῆναι αὐτὸν διέφυγε, λεκτέον.
being-thrust-out the to-be-seized him escaped must-be-told
Ἑσπέρα μὲν ἦν· ὁ δὲ λαὸς ἐπαννύχιζε προσδοκωμένης
evening indeed it-was the and people kept-vigil being-expected
συνάξεως. Ἥκει δὲ ὁ στρατηγὸς κατὰ φάλαγγα τοὺς
assembly comes and the general in phalanx the
στρατιώτας τάξας πανταχόθεν τῆς ἐκκλησίας. Ἀθανάσιος
soldiers having-ranged on-all-sides of-the church Athanasius
δὲ ἑωρακὼς τὰ γινόμενα φροντίδα ἔθετο ὅπως ἂν
and having-seen the(-things) happening thought took that —
τῷ λαῷ μηδαμῶς βλάβη γένηται δι᾽ αὐτόν· καὶ
to-the people in-no-way harm might-come because-of him and
προστάξας διακόνῳ κηρύξαι εὐχὴν, αὖθις ψαλμὸν λέγεσθαι
having-ordered deacon to-proclaim prayer again psalm to-be-said
παρεσκεύασε. Συμφωνίας δὲ ἐκ τῆς ψαλμῳδίας γενομένης,
he-caused harmony and from the psalmody having-arisen
διὰ μιᾶς τῶν πυλῶν τῆς ἐκκλησίας πάντες ἐξῄεσαν.
through one of-the gates of-the church all went-out
Τούτου γινομένου οἱ στρατιῶται ἀπόμαχοι ἔμενον· ὁ δὲ
this happening the soldiers out-of-action remained — and
Ἀθανάσιος ἐν μέσοις τοῖς ψαλμῳδοῦσιν ἀβλαβὴς διεσώζετο.
Athanasius in midst of-the psalm-singers unharmed was-saved
Τοῦτον δὲ τὸν τρόπον διεκφυγὼν ἐπὶ τὴν Ῥώμην ἀνέδραμε·
in-this and the way having-escaped to — Rome ran-up
καὶ Γρηγόριος μὲν τότε τῆς ἐκκλησίας ἐκράτησεν. Ὁ
and Gregory indeed then of-the church took-possession the
δὲ Ἀλεξανδρέων λαὸς, οὐκ ἐνεγκόντες τὸ γεγονὸς,
and of-Alexandrians people not having-borne the having-happened(-thing)
τὴν καλουμένην Διονυσίου ἐκκλησίαν ἐνέπρησαν. Τοσαῦτα
the called of-Dionysius church set-on-fire so-much

μὲν οὖν περὶ τούτων εἰρήσθω. Εὐσέβιος δὲ ὅσα ἐβούλετο
indeed then about these let-be-said Eusebius and what he-wished
κατεργασάμενος, διεπρεσβεύετο πρὸς Ἰούλιον τὸν Ῥώμης
having-accomplished sent-envoys to Julius the of-Rome
ἐπίσκοπον, αὐτὸν κριτὴν τῶν κατὰ Ἀθανάσιον
bishop him judge of-the(-matters) concerning Athanasius
γενέσθαι παρακαλῶν, καὶ πρὸς ἑαυτὸν καλεῖν τὴν δίκην.
to-become urging and to himself to-call the case
12 Ὡς Εὐσεβίου τελευτήσαντος ὁ ἐν Κωνσταντινουπόλει
how Eusebius having-died the in Constantinople
λαὸς Παῦλον αὖθις ἐνεθρόνισε· καὶ ὡς οἱ Ἀρειανοὶ
people Paul again enthroned and how the Arians
Μακεδόνιον προεβάλλοντο.
Macedonius put-forward
Ἀλλ' οὐκ ἔφθασε μαθεῖν Εὐσέβιος τὰ παρὰ Ἰουλίου
but not had-time to-learn Eusebius the(-things) by Julius
περὶ Ἀθανασίου κριθέντα· μικρὸν γὰρ μετὰ τὴν σύνοδον
about Athanasius decided a-little for after the synod
ἐπιβιοὺς ἐτελεύτησε. Διόπερ καὶ ὁ ἐν Κωνσταντινουπόλει
having-survived he-died wherefore also the in Constantinople
λαὸς αὖθις εἰς τὴν ἐκκλησίαν τὸν Παῦλον εἰσάγουσι. Κατὰ
people again into the church — Paul bring-in at
ταὐτὸν δὲ καὶ οἱ Ἀρειανίζοντες ἐν τῇ λεγομένῃ ἐπὶ
the-same(-time) and also the Arianizers in the called after
Παῦλον ἐκκλησίᾳ χειροτονοῦσι τὸν Μακεδόνιον. Καὶ τοῦτο
Paul church ordain — Macedonius and this
δὲ ἐποίησαν οἱ πρώην Εὐσεβίῳ τῷ πάντα κυκῶντι
too did those lately with-Eusebius the(-one) all-things stirring-up
συμπράττοντες, τότε δὴ τὴν αὐθεντίαν διαδεξάμενοι· εἰσὶ
acting-together then indeed the authority having-succeeded-to are
δὲ οὗτοι Θέογνις Νικαίας, Μάρις Χαλκηδόνος, Θεόδωρος
and these Theognis of-Nicaea Maris of-Chalcedon Theodorus

Ἡρακλείας τῆς ἐν Θρᾴκῃ, Οὐρσάκιος Σιγγιδόνος τῆς
of-Heraclea of-the in Thrace Ursacius of-Singidunum of-the
ἄνω Μυσίας, Οὐάλης Μουρσῶν τῆς ἄνω Παννονίας.
upper Mysia Valens of-Mursa of-the upper Pannonia
Οὐρσάκιος μὲν οὖν καὶ Οὐάλης ὕστερον μεταγνόντες,
Ursacius indeed then and Valens later having-changed-their-minds
βιβλίον μετανοίας τῷ ἐπισκόπῳ Ἰουλίῳ ἐπιδόντες, τῇ
book of-repentance to-the bishop Julius having-handed-in to-the
‘ὁμοουσίῳ’ τε δόξῃ συντιθέμενοι ἐκοινώνησαν. Τότε δὲ
of-one-substance and opinion assenting communicated then and
διαπύρως τὴν Ἀρειανὴν συγκροτοῦντες θρησκείαν οὐ τοὺς
ardently the Arian supporting religion not the
τυχόντας κατὰ τῶν ἐκκλησιῶν πολέμους ἐτύρευσαν, ὧν
chance against the churches wars they-stirred-up of-which
εἷς ἦν ὁ διὰ Μακεδονίου ἐν τῇ Κωνσταντινουπόλει
one was the(-one) through Macedonius in — Constantinople
γενόμενος. Ὑπὸ γὰρ τοῦδε τοῦ ἐμφυλίου τῶν Χριστιανῶν
having-happened by for this the civil of-the Christians
πολέμου συνεχεῖς ἐγίνοντο κατὰ τὴν πόλιν στάσεις,
war continual happened in the city riots
πολλοί τε ἐκ τῶν γινομένων συντριβέντες ἀπώλοντο.
many and from the(-things) happening crushed perished
Περὶ τῆς Ἑρμογένους τοῦ στρατηλάτου ἀναιρέσεως, καὶ 13
about the of-Hermogenes the general killing and
ὅπως πάλιν διὰ τοῦτο ἐξεώθη ὁ Παῦλος τῆς
how again because-of this was-thrust-out — Paul from-the
ἐκκλησίας.
church
Ἦλθε δὲ τὰ γινόμενα εἰς ἀκοὰς Κωνσταντίου
came and the(-things) happening into (the)-ears of-Constantius
τοῦ βασιλέως κατὰ τὴν Ἀντιόχειαν διατρίβοντος.
the emperor at — Antioch staying

Ἐντέλλεται οὖν Ἑρμογένει τῷ στρατηλάτῃ, ἐπὶ τὰ
he-enjoins then Hermogenes the general to the
Θρᾴκια πεμπομένῳ μέρη, ὁδοῦ πάρεργον ποιῆσαι, καὶ
Thracian being-sent parts of-the-way (as)-a-side-work to-do and
ἐξωθῆσαι τῆς ἐκκλησίας τὸν Παῦλον. Ὃς καταλαβὼν
to-thrust-out from-the church — Paul who having-reached
τὴν Κωνσταντινούπολιν, ὅλην διετάραξε βιαζόμενος
— Constantinople whole threw-into-confusion forcing
ἐκβαλεῖν τὸν ἐπίσκοπον· στάσις γὰρ εὐθὺς ἐκ τοῦ
to-expel the bishop riot for at-once from the
δήμου παρηκολούθει, καὶ ἕτοιμοι ἦσαν ἀμύνεσθαι. Ὡς
populace followed and ready they-were to-defend-themselves when
δὲ ἐπέκειτο ὁ Ἑρμογένης διὰ στρατιωτικῆς χειρὸς
and pressed-on — Hermogenes through military hand
ἀπελάσαι τὸν Παῦλον, παροξυνθὲν τότε τὸ πλῆθος, οἷα ἐν
to-drive-out — Paul provoked then the multitude as in
τοῖς τοιούτοις φιλεῖ γίνεσθαι, ἀλογωτέρας ἐποιεῖτο κατ᾽
the such(-cases) loves to-happen more-unreasoning made against
αὐτοῦ τὰς ὁρμάς· καὶ ἐμπίπρησι μὲν αὐτοῦ τὴν οἰκίαν,
him the onsets and sets-on-fire indeed his the house
αὐτὸν δὲ σύραντες ἀπέκτειναν. Ταῦτα δὲ πέπρακται
him and having-dragged they-killed these-things and were-done
ἐν ὑπατείᾳ τῶν δύο Αὐγούστων Κωνσταντίου τὸ τρίτον
in consulship of-the two Augusti of-Constantius the third(-time)
καὶ Κώνσταντος τὸ δεύτερον. Καθ᾽ ὃν χρόνον Κώνστας
and of-Constans the second(-time) at which time Constans
μὲν Φράγκων ἔθνος νικήσας ὑποσπόνδους Ῥωμαίοις
indeed of-Franks nation having-conquered bound-by-treaty to-Romans
ἐποίησε. Κωνστάντιος δὲ ὁ βασιλεὺς περὶ τῆς ἀναιρέσεως
made Constantius and the emperor about the killing
Ἑρμογένους πυθόμενος, ἐκ τῆς Ἀντιοχείας ἱππεὺς
of-Hermogenes having-learned from — Antioch on-horseback

ἐλάσας καταλαμβάνει τὴν Κωνσταντινούπολιν· καὶ τὸν
having-ridden reaches — Constantinople and —
μὲν Παῦλον ἐξελαύνει τῆς πόλεως, ἐζημίωσε δὲ τὴν πόλιν
indeed Paul drives-out of-the city punished and the city
ἀφελὼν τοῦ σιτηρεσίου τοῦ παρασχεθέντος παρὰ
having-taken-away of-the ration of-the(-one) provided by
τοῦ πατρὸς αὐτοῦ ἡμερησίου ὑπὲρ τέσσαρας μυριάδας·
the father his daily over four myriads
ὀκτὼ γὰρ ἐγγὺς μυριάδες ἐχορηγοῦντο πρότερον τοῦ σίτου
eight for nearly myriads were-supplied before of-the grain
ἐκ τῆς Ἀλεξανδρέων κομιζομένου πόλεως. Μακεδόνιον
from the of-Alexandrians brought city Macedonius
δὲ ἀναδεῖξαι τῆς πόλεως ἐπίσκοπον ὑπερέθετο· ὠργίζετο
and to-appoint of-the city bishop he-put-off he-was-angry
γὰρ οὐ μόνον περὶ αὐτοῦ, ὅτι παρὰ γνώμην αὐτοῦ
for not only about him that against judgment his
κεχειροτόνητο, ἀλλ' ὅτι καὶ διὰ τὰς μεταξὺ αὐτοῦ
he-had-been-ordained but that also because-of the between him
τε καὶ Παύλου γενομένας στάσεις πολλοί τε ἄλλοι καὶ
both and Paul having-arisen riots many both others and
ὁ στρατηλάτης Ἑρμογένης ἀνῄρητο. Ἐάσας οὖν αὐτὸν
the general Hermogenes had-been-killed having-let then him
ἐν ᾗ ἐχειροτονήθη ἐκκλησίᾳ συνάγειν, αὖθις ἐπὶ τὴν
in which he-was-ordained church to-hold-assembly again to —
Ἀντιόχειαν ἀνεχώρησεν.
Antioch he-withdrew

14 Ὅτι οἱ Ἀρειανοὶ Γρηγόριον τῆς Ἀλεξανδρείας
that the Arians Gregory — from-Alexandria
μεταστήσαντες Γεώργιον ἀνταπέστειλαν.
having-removed George sent-instead
Ἐν δὲ τῷδε καὶ οἱ Ἀρειανίζοντες μεθιστῶσιν ἐκ τῆς
in and this also the Arianizers remove from —
Ἀλεξανδρείας Γρηγόριον ὡς μισούμενον ἐν ταὐτῷ δὲ
Alexandria Gregory as hated at the-same(-time) and
καὶ διὰ τὸν τῆς ἐκκλησίας ἐμπρησμὸν, καὶ ὅτι ἧττον
also because-of the of-the church burning and that less
τὴν αὐτῶν δόξαν συνεκρότει. Ἀντέπεμπον δὲ Γεώργιον,
the their opinion he-supported they-sent-instead and George
ὃς ἐκ Καππαδοκίας μὲν ὥρμᾶτο, δόξαν δὲ δεινοῦ
who from Cappadocia indeed came reputation and of-one-skilled
περὶ τὴν αὐτῶν θρησκείαν ἐκέκτητο.
for the their religion had-acquired
15 Ὡς Ἀθανάσιος καὶ Παῦλος εἰς τὴν Ῥώμην παραγενόμενοι
how Athanasius and Paul to — Rome having-come
καὶ γράμμασιν ὀχυρωθέντες τοῦ ἐπισκόπου Ἰουλίου
and by-letters fortified of-the bishop Julius
κατέλαβον αὖθις τοὺς ἰδίους θρόνους.
occupied again the own thrones
Ἀθανάσιος μέντοι ὀψέποτε διαβῆναι ἐπὶ τὴν Ἰταλίαν
Athanasius however at-length to-cross to — Italy
ἐξίσχυσε. Τῶν δὲ ἑσπερίων τηνικαῦτα μερῶν Κώνστας
was-able of-the and western then parts Constans
ὁ νεώτερος τῶν Κωνσταντίνου παίδων μόνος
the younger of-the of-Constantine sons alone
ἐκράτει, Κωνσταντίνου τοῦ ἀδελφοῦ αὐτοῦ ὑπὸ τῶν
ruled Constantine the brother his by the
στρατιωτῶν ἀναιρεθέντος, καθὰ καὶ ἤδη φθάσαντες
soldiers having-been-killed as also already earlier

προείπομεν. Κατ᾽ αὐτὸ δὲ καὶ Παῦλος ὁ
we-said-before at the-same(-time) and also Paul the(-bishop)
τῆς Κωνσταντινουπόλεως, καὶ Ἀσκληπᾶς Γάζης, καὶ
— of-Constantinople and Asclepas of-Gaza and
Μάρκελλος Ἀγκύρας τῆς μικρᾶς Γαλατίας, καὶ Λούκιος
Marcellus of-Ancyra of-the lesser Galatia and Lucius
Ἀδριανουπόλεως, ἄλλος δι᾽ ἄλλο κατηγορηθέντες καὶ
of-Adrianople one for one-thing accused and
τῶν ἐκκλησιῶν ἐξελαθέντες, ἐν τῇ βασιλευούσῃ Ῥώμῃ
from-the churches driven-out in the reigning Rome
εὑρίσκονται. Γνωρίζουσιν οὖν τῷ ἐπισκόπῳ Ῥώμης Ἰουλίῳ
are-found make-known then to-the bishop of-Rome Julius
τὰ καθ᾽ ἑαυτούς· ὁ δὲ, ἅτε προνόμια τῆς ἐν
the(-things) concerning themselves he and inasmuch-as privileges the in
Ῥώμῃ ἐκκλησίας ἐχούσης, παρρησιαστικοῖς γράμμασιν
Rome church having with-outspoken letters
ὠχύρωσεν αὐτοὺς, καὶ ἐπὶ τὴν ἀνατολὴν ἀποστέλλει
fortified them and to the east sends(-them)
τὸν οἰκεῖον ἑκάστῳ τόπον ἀποδιδοὺς, καὶ καθαπτόμενος
the own to-each place restoring and attacking
τῶν προπετῶς καθελόντων αὐτούς. Οἱ δὲ ἀναζεύξαντες
those rashly having-deposed them they and having-departed
ἐκ τῆς Ῥώμης, καὶ τοῖς τύποις τοῦ ἐπισκόπου Ἰουλίου
from — Rome and in-the decrees of-the bishop Julius
θαρροῦντες, τάς τε ἑαυτῶν ἐκκλησίας καταλαμβάνουσι,
trusting the both their-own churches occupy
καὶ τὰς ἐπιστολὰς πρὸς οὓς ἐγράφησαν διαπέμπονται.
and the letters to whom they-were-written send
Οἱ δὲ δεξάμενοι ὕβριν ἐποιοῦντο τὴν ἐπίπληξιν· καὶ
they and having-received insult made the rebuke and
σύνοδον ἐν τῇ Ἀντιοχείᾳ κηρύξαντες, συνελθόντες ἐν αὐτῇ
synod in — Antioch having-proclaimed having-assembled in it

γνώμῃ κοινῇ σφοδρότερον δι᾽ ἐπιστολῆς ἀντεγκαλοῦσι
by-judgment common more-vehemently through letter counter-accuse
τῷ Ἰουλίῳ, δηλοῦντες μὴ δεῖν κανονίζεσθαι παρ᾽ αὐτοῦ,
— Julius declaring not to-be-right to-be-regulated by him
εἰ βούλοιντο ἐξελαύνειν τινας τῶν ἐκκλησιῶν· μηδὲ γὰρ
if they-should-wish to-drive-out some from-the churches nor for
αὐτοὺς ἀντειπεῖν, ὅτε Ναύατον τῆς ἐκκλησίας ἤλαυνον.
themselves to-have-opposed when Novatus from-the church they-drove
Ταῦτα μὲν οἱ τῆς ἑῴας ἐπίσκοποι τῷ ἐπισκόπῳ
these-things indeed the of-the east bishops to-the bishop
Ῥώμης Ἰουλίῳ διεπέμποντο. Ἐπειδὴ δὲ Ἀθανασίου εἰς
of-Rome Julius sent since and Athanasius into
τὴν Ἀλεξάνδρειαν εἰσιόντος, ὠθισμὸς τῶν ὑπὸ Γεωργίου
— Alexandria entering thrusting of-those under George
τοῦ Ἀρειανοῦ ἐγένετο, ἐκ δὲ τούτου φασὶ ταραχὰς καὶ
the Arian took-place from and this they-say disturbances and
διαφθορὰς ἀνθρώπων γεγονέναι, οἵ τε Ἀρειανίζοντες τὴν
destructions of-men to-have-arisen the and Arianizers the
βλασφημίαν καὶ τὰ ἐκ τούτων ἐγκλήματα ἐπὶ Ἀθανάσιον
blasphemy and the from these charges on Athanasius
ὡς αἴτιον ἀναφέρουσι, βραχέα περὶ τούτων λεκτέον.
as cause lay brief(-things) about these must-be-told
Τὰς μὲν γὰρ ἀληθεῖς αἰτίας ὁ Θεὸς οἶδεν, ὁ αὐτῆς
the indeed for true causes — God knows the very
τῆς ἀληθείας κριτής. Ὅτι δὲ ταῦτα κατὰ τὸ πλεῖστον
of-the truth judge that and these-things for the most(-part)
εἴωθε γίνεσθαι ὅταν καθ᾽ ἑαυτῶν στασιάζῃ τὰ πλήθη,
are-wont to-happen when against themselves riot the multitudes
οὐκ ἄγνωστα τοῖς εὖ φρονοῦσι καθέστηκεν. Ὥστε μάτην
not unknown to-those well thinking stands so-that in-vain
Ἀθανασίῳ τὴν αἰτίαν ἀνάπτουσιν οἱ λοιδοροῦντες αὐτὸν,
to-Athanasius the cause fasten those reviling him

καὶ μάλιστα Σαβῖνος ὁ τῆς Μακεδονίου προεστὼς
and most Sabinus the(-one) of-the of-Macedonius presiding
αἱρέσεως· ὃς εἰ διελογίζετο, πόσα κακὰ κατὰ Ἀθανασίου
heresy who if he-had-reckoned how-many evils against Athanasius
οἱ Ἀρειανίζοντες καὶ τῶν τὸ ‘ὁμοούσιον’ φρονούντων
the Arianizers also (against)-those the of-one-substance holding
εἰργάσαντο, ἢ ὅσαι δι’ Ἀθανάσιον γενόμεναι σύνοδοι
worked or how-many because-of Athanasius held synods
ἀπωδύραντο, ἢ ὅσα αὐτὸς ὁ αἱρεσιάρχης Μακεδόνιος
lamented or how-many himself the heresiarch Macedonius
κατὰ πασῶν τῶν ἐκκλησιῶν διεπράξατο, ἡσυχίαν ἦγεν
against all the churches committed quiet would-keep
ἂν, ἢ φθεγγόμενος εὔφημα ἂν πρὸ τούτων ἐφθέγγετο.
— or uttering auspicious(-words) — before these would-utter
Νῦν δὲ ταῦτα πάντα ἀποσιγήσας, ἐκεῖνα διαβάλλει·
now and these-things all having-passed-over-in-silence those slanders
ἀλλ’ οὐδ’ ὅλως τοῦ αἱρεσιάρχου μνήμην πεποίηται,
but not-even at-all of-the heresiarch mention has-made
πάντως που τὰ τῆς δραματουργίας αὐτοῦ τολμήματα
altogether surely the of-the playacting his audacities
καλύπτειν βουλόμενος. Καὶ τὸ δὴ θαυμαστότερον, οὓς
to-cover wishing and the indeed more-wonderful whom
πέφευγεν Ἀρειανοὺς οὐκ εἶπε κακῶς· ᾧ δὲ ἠκολούθησε
he-has-fled Arians not spoke badly(-of) whom and he-followed
Μακεδονίῳ τούτου καὶ τὴν χειροτονίαν ἀπέκρυψεν. Εἰ
Macedonius of-this-one also the ordination he-concealed if
γὰρ αὐτῆς ἐμέμνητο, ἐμέμνητο ἂν πάντως καὶ
for it he-had-mentioned he-would-have-mentioned — altogether also
τῶν ἀδικημάτων αὐτοῦ, ὡς τὰ ἐπ’ αὐτῆς γενόμενα
the wrongs his as the(-things) at it having-happened
δείκνυσι. Τοσαῦτα μὲν περὶ τούτου.
show so-much indeed about this

16 Ὡς ὁ βασιλεὺς παρεσκεύασε διὰ Φιλίππου τοῦ ἐπάρχου
how the emperor arranged through Philip the prefect
ἐξωσθῆναι τὸν Παῦλον καὶ εἰς ἐξορίαν πεμφθῆναι,
to-be-thrust-out — Paul and into exile to-be-sent
Μακεδόνιον δὲ ἐνθρονισθῆναι.
Macedonius and to-be-enthroned
Ὁ μέντοι βασιλεὺς Κωνστάντιος ἐν Ἀντιοχείᾳ διάγων,
the however emperor Constantius in Antioch staying
πυθόμενος πάλιν τὸν Παῦλον ἀπειληφέναι τὸν θρόνον,
having-learned again — Paul to-have-recovered the throne
δι᾽ ὀργῆς ἐτίθετο τὸ γιγνόμενον. Πρόσταγμα οὖν
in anger held the(-thing) happening order then
ἔγγραφον ἀποστέλλει τῷ ἐπάρχῳ Φιλίππῳ, ὡς μείζονα
written sends to-the prefect Philip as greater
μὲν τῶν ἄλλων ἀρχόντων τὴν ἐξουσίαν κεκληρωμένῳ,
indeed than-the other rulers the power having-been-allotted
δευτέρῳ δὲ μετὰ βασιλέα χρηματίζοντι, ὅπως ἂν τὸν μὲν
second and after (the)-emperor being-styled that — — indeed
Παῦλον τῆς ἐκκλησίας ἐκβάλλῃ, ἀντεισάγῃ δὲ εἰς
Paul from-the church he-may-expel may-bring-in-instead and into
αὐτὴν Μακεδόνιον. Ὁ οὖν ἔπαρχος Φίλιππος, εὐλαβηθεὶς
it Macedonius the then prefect Philip having-feared
τὴν ἀπὸ τοῦ πλήθους στάσιν, τέχνῃ μετῆλθε τὸν Παῦλον·
the from the multitude riot by-art pursued — Paul
καὶ κρύπτει μὲν παρ᾽ ἑαυτῷ τὴν τοῦ βασιλέως βουλήν·
and hides indeed with himself the of-the emperor will
πλασάμενος δὲ δημοσίων πραγμάτων ποιεῖσθαι φροντίδα,
having-pretended and of-public affairs to-make care
πρόεισιν εἰς τὸ λουτρὸν τὸ δημόσιον ᾧ ἐπώνυμον
proceeds to the bath the public which by-name
Ζεύξιππος· κἀκεῖθεν μεταπέμπεται μετὰ τιμῆς δῆθεν τὸν
Zeuxippus and-thence summons with honor ostensibly —

Παῦλον, ὡς ἀναγκαῖον ἐλθεῖν παρ᾽ αὐτόν. Καὶ ἦλθεν·
Paul as necessary to-come to him and he-came
ἐπεὶ δὲ ἐκεῖνος ἦλθε μεταπεμφθεὶς, ἐπεδείκνυεν εὐθὺς
when and he came having-been-summoned showed immediately
ὁ ἔπαρχος τοῦ βασιλέως τὸ πρόσταγμα. Καὶ ὁ μὲν
the prefect of-the emperor the order and the indeed
ἐπίσκοπος εὐγνωμόνως ἔφερε τὴν ἄκριτον καταδίκην. Ὁ
bishop with-good-grace bore the untried condemnation he
δὲ, δείσας τοὺς περιεστηκότας καὶ τοῦ πλήθους τὴν
and having-feared those standing-around and of-the multitude the
ὁρμὴν, — καὶ γὰρ πολλοὶ συνεληλύθεισαν ἐκ φήμης
impulse also for many had-assembled from report
ὑπόπτου περὶ τὸ δημόσιον, — ἐκφραγῆναι μίαν τοῦ
suspicious about the public(-bath) to-be-broken-open one of-the
λουτροῦ θυρίδα κελεύει· δι᾽ ἧς ἐπὶ τὰς βασιλικὰς αὐλὰς
bath little-door orders through which to the imperial courts
ἀπαχθεὶς ὁ Παῦλος, ἐμβληθείς τε εἰς πλοῖον ἐπὶ τοῦτο
having-been-led-away — Paul having-been-put and into boat for this
εὐτρεπισθὲν, ταχέως ἐπ᾽ ἐξορίαν ἐπέμπετο. Προσέταξέν τε
made-ready quickly into exile was-sent commanded and
ὁ ἔπαρχος ἐπὶ τὴν Μακεδονίας μητρόπολιν Θεσσαλονίκην
the prefect to the of-Macedonia metropolis Thessalonica
ἐλθεῖν, ἧς καὶ ἐκ προγόνων ὁ Παῦλος ἐτύγχανεν ὢν, ἐν
to-go of-which also from ancestors — Paul happened being in
ᾗ τὰς διατριβὰς ποιεῖσθαι, ἀδεῶς τε ἐπιβαίνειν καὶ κατὰ
which the stays to-make fearlessly and to-visit also in
τὰς ἄλλας τῶν ἐν Ἰλλυριοῖς πόλεις· μὴ μὴν ἐξεῖναι
the other of-the in Illyricum cities not however to-be-permitted
αὐτῷ ἐπὶ τὰ ἀνατολικὰ μέρη διαβῆναι. Ὁ μὲν οὖν Παῦλος,
to-him to the eastern parts to-cross — indeed then Paul
παρὰ προσδοκίαν ἐκβληθεὶς τῆς ἐκκλησίας ἐν
contrary-to expectation having-been-expelled from-the church at

ταὐτῷ καὶ τῆς πόλεως, μετὰ σπουδῆς ἀπήγετο. Ὁ δὲ
the-same(-time) also from-the city with haste was-led-away the and
τοῦ βασιλέως ἔπαρχος Φίλιππος ἐκ τοῦ δημοσίου ἐπὶ τὴν
of-the emperor prefect Philip from the public(-bath) to the
ἐκκλησίαν ἠπείγετο. Σὺν αὐτῷ δὲ ὡς ἐκ μηχανῆς τινος
church hastened with him and as from contrivance some
παρὼν ὁ Μακεδόνιος ἐν τῷ ὀχήματι σύνθρονος τῷ
being-present — Macedonius in the carriage throne-sharer with-the
ἐπάρχῳ ἐν πᾶσιν ἐδείκνυτο· στρατιωτική τε χεὶρ ξιφήρης
prefect before all was-displayed military and hand sword-bearing
περὶ αὐτοὺς ἐτύγχανε. Δέος δὲ ἐντεῦθεν καταλαμβάνει τὰ
about them was fear and thence seizes the
πλήθη· καὶ πάντες εἰς τὴν ἐκκλησίαν συνέρρεον οἵ τε
multitudes and all into the church streamed-together those both
τῆς ‘ὁμοουσίου’ πίστεως καὶ οἱ τοῦ Ἀρειανοῦ δόγματος,
of-the of-one-substance faith and those of-the Arian doctrine
ἕκαστοι καταλαμβάνειν τὴν ἐκκλησίαν σπουδάζοντες.
each to-seize the church being-eager
Ἐπεὶ δὲ ὁ ἔπαρχος ἅμα τῷ Μακεδονίῳ πλησίον τῆς
when and the prefect with — Macedonius near the
ἐκκλησίας ἐγένετο, τότε δὴ ἄλογος φόβος καταλαμβάνει
church came then indeed unreasoning fear seizes
τὰ πλήθη, ἀλλὰ γὰρ καὶ τοὺς στρατιώτας αὐτούς. Ἐπεὶ γὰρ
the multitudes but for also the soldiers themselves since for
οἱ παρόντες ὄχλος ἦσαν πολὺς, πάροδος δὲ τῷ ἐπάρχῳ
those present crowd were great passage and for-the prefect
κατάγοντι τὸν Μακεδόνιον οὐδεμία ἐγίνετο, ὠθισμὸς παρὰ
bringing-in — Macedonius none there-was thrusting by
τῶν στρατιωτῶν ἐτολμᾶτο βίαιος. Ἐπεὶ δὲ συνωθούμενον
the soldiers was-ventured violent since and pressed-together
τὸ πλῆθος διὰ τὴν στενοχωρίαν ὑποχωρεῖν οὐχ οἷόν
the multitude because-of the narrowness to-give-way not possible

τε ἦν, ἀνθίστασθαι τοὺς ὄχλους οἱ στρατιῶται νομίζοντες
— *was to-resist the crowds the soldiers thinking*
καὶ ἑκόντας κωλύειν τὴν πάροδον, γυμνοῖς τοῖς ξίφεσιν
and willingly to-prevent the passage with-naked the swords
ὡς ἀντεπιόντες ἐκέχρηντο, καὶ δὴ καὶ τοῦ ἔργου
as attacking-in-turn they-used(-them) and indeed also to-the deed
εἴχοντο. Ἀπέθανον οὖν, ὡς λέγεται, περὶ τοὺς τρισχιλίους
held were-killed then as is-said about the three-thousand
ἑκατὸν πεντήκοντα· οἱ μὲν ὑπὸ τῶν στρατιωτῶν
one-hundred fifty the(-ones) indeed by the soldiers
σφαγέντες, οἱ δὲ ὑπὸ τοῦ πλήθους φθαρέντες. Ἐπὶ
slaughtered the(-ones) and by the multitude crushed upon
τοῖς τοιούτοις δὴ τοῖς κατορθώμασιν ὁ Μακεδόνιος,
the such indeed the successes — Macedonius
ὡς οὐδὲν φαῦλον πεπραχὼς, ἀλλὰ καθαρὸς καὶ ἀθῷος
as nothing base having-done but pure and guiltless
τῶν γενομένων τυγχάνων, ὑπὸ τοῦ ἐπάρχου μᾶλλον
of-the(-things) having-happened being by the prefect rather
ἢ ὑπὸ ἐκκλησιαστικοῦ κανόνος ἐνθρονίζεται. Οὕτως μὲν
than by ecclesiastical canon is-enthroned thus indeed
οὖν Μακεδόνιος καὶ οἱ Ἀρειανοὶ διὰ τοσούτων φόνων τῆς
then Macedonius and the Arians through so-many murders of-the
ἐκκλησίας ἐκράτησαν. Κατὰ δὲ τὸν καιρὸν τοῦτον καὶ ὁ
church took-possession at and the time this also the
βασιλεὺς τὴν μεγάλην ἐκκλησίαν ἔκτιζεν, ἥτις ‘Σοφία’ μὲν
emperor the great church was-building which Sophia indeed
προσαγορεύεται νῦν· συνῆπται δὲ τῇ ἐπωνύμῳ Εἰρήνῃ,
is-called now is-joined and to-the named Irene
ἣν ὁ πατὴρ τοῦ βασιλέως μικρὰν οὖσαν τὸ πρότερον
which the father of-the emperor small being the formerly

εἰς κάλλος καὶ μέγεθος ηὔξησε, καὶ νῦν εἰσὶν εἰς ἕνα
to beauty and size enlarged and now they-are in one
περίβολον ἄμφω ὁρώμεναι μιᾶς τὴν προσωνυμίαν ἔχουσαι.
enclosure both seen of-one the name having

17 Ὡς Ἀθανάσιος φοβηθεὶς τὰς τοῦ βασιλέως ἀπειλὰς ἐπὶ
how Athanasius having-feared the of-the emperor threats to
τὴν Ῥώμην ἀνέδραμεν.
— Rome ran-up

Ἐν τούτῳ δὲ τῷ καιρῷ, καὶ ἑτέρα διαβολὴ κατὰ
in this and the time also another slander against
Ἀθανασίου παρὰ τῶν Ἀρειανιζόντων συρράπτεται,
Athanasius by the Arianizers is-stitched-together
πρόφασιν ἐφευρόντων τοιαύτην. Τῇ Ἀλεξανδρέων
pretext having-invented such to-the of-Alexandrians
ἐκκλησίᾳ σιτηρέσιον ἤδη πρότερον δεδώρητο ὁ τῶν
church grain-allowance already before had-given the of-the
Αὐγούστων πατὴρ εἰς διατροφὴν τῶν πτωχῶν. Τοῦτο
Augusti father for maintenance of-the poor this
ἔφασαν ἐξαργυρίζειν τὸν Ἀθανάσιον καὶ εἰς οἰκεῖον
they-said to-turn-into-money — Athanasius and to own
ἀποφέρεσθαι κέρδος. Πιστεύσας οὖν ὁ βασιλεὺς θάνατον
to-carry-off profit having-believed then the emperor death
αὐτῷ τὴν ζημίαν ἠπείλησεν. Ὁ δὲ προαισθόμενος τῆς
to-him the penalty threatened he and having-perceived-beforehand the
βασιλέως ἀπειλῆς χρῆται φυγῇ καὶ ἦν ἀφανής. Τότε δὴ
of-(the)-emperor threat uses flight and was invisible then indeed
καὶ Ἰούλιος ὁ τῆς Ῥώμης ἐπίσκοπος γνοὺς τὰ
also Julius the — of-Rome bishop having-learned the(-things)
παρὰ τῶν Ἀρειανιζόντων κατὰ Ἀθανασίου γινόμενα,
by the Arianizers against Athanasius done
δεξάμενος δὲ καὶ τὰ Εὐσεβίου τοῦ τετελευτηκότος
having-received and also the of-Eusebius the having-died

γράμματα, καλεῖ πρὸς ἑαυτὸν τὸν Ἀθανάσιον, πυθόμενος
letters calls to himself — Athanasius having-learned
τὸν τόπον ἔνθα κέκρυπται. Φθάνει δὲ ἐν ταὐτῷ
the place where he-has-been-hidden arrive and at the-same(-time)
καὶ τὰ γράμματα, ἅπερ οἱ ἐν Ἀντιοχείᾳ πρότερον
also the letters which those in Antioch formerly
συναχθέντες ἀπεστάλκεισαν. Ἐπέμπετο δὲ καὶ ἕτερα
assembled had-sent were-sent and also other
γράμματα πρὸς αὐτὸν παρὰ τῶν ἐν Αἰγύπτῳ ἐπισκόπων,
letters to him from the in Egypt bishops
διδάσκοντα ψευδῆ εἶναι τὰ κατὰ Ἀθανασίου λεγόμενα.
teaching false to-be the(-things) against Athanasius said
Οὕτως ἐναντίων πεμπομένων τῶν γραμμάτων, ὁ Ἰούλιος
thus contrary being-sent the letters — Julius
τοῖς ἐν Ἀντιοχείᾳ συναχθεῖσιν ἀντιγράφων ἐμέμψατο,
to-those in Antioch assembled writing-back blamed
πρῶτον μὲν οὖν τὸ ἐπαχθὲς τῆς αὐτῶν ἐπιστολῆς,
first indeed then the offensive of-the their letter
ἔπειτα παρὰ κανόνας ποιοῦντας, διότι εἰς τὴν σύνοδον
then against canons acting because to the synod
αὐτὸν οὐκ ἐκάλεσαν, τοῦ ἐκκλησιαστικοῦ κανόνος
him not they-called the ecclesiastical canon
κελεύοντος, μὴ δεῖν παρὰ γνώμην τοῦ ἐπισκόπου
ordering not to-be-right against judgment of-the bishop
Ῥώμης κανονίζειν τὰς ἐκκλησίας, καὶ ὅτι τὴν πίστιν
of-Rome to-regulate the churches and that the faith
λεληθότως παραχαράττουσιν· ἔτι δὲ ὡς καὶ τὰ ἐν
secretly they-falsify still and that also the(-things) at
Τύρῳ πάλαι πραχθέντα ἐκ συναρπαγῆς ἐγεγόνει διὰ
Tyre long-ago done from carrying-away had-happened because-of
τὸ ἐκ μονομερείας τὰ ἐν τῷ Μαρεώτῃ ὑπομνήματα
the from one-sidedness the in the Mareotis minutes

πεπράχθαι· οὐ μὴν ἀλλὰ καὶ τὰ κατὰ Ἀρσένιον
to-have-been-made not however but also the(-things) concerning Arsenius
φανερῶς συκοφαντία ἐδέδεικτο. Ταῦτα καὶ τὰ τοιαῦτα
manifestly slander had-been-shown these-things and the such(-things)
διὰ πλειόνων ὁ Ἰούλιος τοῖς ἐν Ἀντιοχείᾳ συναχθεῖσιν
through more(-words) — Julius to-those in Antioch assembled
ἔγραφε. Παρεθέμεθα δ' ἂν καὶ τὰς πρὸς Ἰούλιον
wrote we-would-have-set-down and — also the to Julius
ἐπιστολὰς καὶ τὴν παρ' αὐτοῦ, εἰ μὴ τὸ πολυεπὲς αὐτῶν
letters and the(-one) from him if not the verbose their
μῆκος ἐκώλυσε. Σαβῖνος μέντοι ὁ τῆς Μακεδονίου
length had-prevented Sabinus however the(-one) of-the of-Macedonius
αἱρέσεως, οὗ καὶ ἤδη πρότερον ἐμνημονεύσαμεν, τὰς
heresy of-whom also already before we-made-mention the
παρὰ Ἰουλίου ἐπιστολὰς ἐν τῇ 'Συναγωγῇ τῶν συνόδων'
from Julius letters in the Collection of-the synods
οὐκ ἔθηκεν· καίτοι τὴν παρὰ τῶν ἐν Ἀντιοχείᾳ
not placed although the(-one) from those in Antioch
πρὸς Ἰούλιον οὐ παρέλειπε. Τοῦτο δὲ σύνηθες αὐτῷ
to Julius not he-left-out this and customary for-him
ποιεῖν· ἐν οἷς μὲν γὰρ αἱ τῶν συνόδων ἐπιστολαὶ
to-do in which indeed for the of-the synods letters
σιγῶσιν ἢ ἀθετοῦσι τὸ 'ὁμοούσιον,' ταύτας σπουδαίως
are-silent-on or reject the of-one-substance these eagerly
παρατίθεται, τὰς δὲ ἐναντίας ἑκὼν ὑπερβαίνει. Τοσαῦτα
he-sets-down the and contrary(-ones) willingly passes-over so-much
μὲν περὶ τούτων. Μετ' οὐ πολὺ δὲ καὶ Παῦλος ἐκ τῆς
indeed about these after not long and also Paul from —
Θεσσαλονίκης ὑποκρινόμενος εἰς τὴν Κόρινθον ἀπαίρειν,
Thessalonica pretending to — Corinth to-depart

ἐπὶ τὴν Ἰταλίαν ἀφίκετο. Ἄμφω οὖν τὰ καθ᾽
to — Italy came both then the(-things) concerning
ἑαυτοὺς γνώριμα καθιστῶσι τῷ ἐκεῖ βασιλεῖ.
themselves known make to-the there emperor
Ὡς ὁ τῶν ἑσπερίων βασιλεὺς ἐζήτησε παρὰ τοῦ ἀδελφοῦ 18
how the of-the westerners emperor asked from the brother
πεμφθῆναι τοὺς λόγον δώσοντας περὶ Ἀθανασίου καὶ
to-be-sent those account going-to-give about Athanasius and
Παύλου· καὶ ὅτι ἑτέραν οἱ πεμφθέντες ὑπηγόρευσαν
Paul and that another those sent dictated
ἔκθεσιν πίστεως.
exposition of-faith
Ὁ δὲ τῶν ἑσπερίων μερῶν βασιλεὺς γνοὺς τὰ
the and of-the western parts emperor having-learned the(-things)
κατ᾽ αὐτοὺς ἰδιοπαθεῖ· καὶ πρὸς τὸν ἀδελφὸν γράμματα
concerning them feels-for(-them) and to the brother letters
διαπέμπεται, δηλῶν τρεῖς ἐπισκόπους πεμφθῆναι παρ᾽
sends showing three bishops to-be-sent to
αὐτὸν τοὺς λόγον δώσοντας τῆς Παύλου καὶ Ἀθανασίου
him those account going-to-give of-the of-Paul and of-Athanasius
καθαιρέσεως. Καὶ πέμπονται Νάρκισσος ὁ Κίλιξ, καὶ
deposition and are-sent Narcissus the Cilician and
Θεόδωρος ὁ Θρᾷξ, καὶ Μάρις Χαλκηδόνος, καὶ Μάρκος
Theodorus the Thracian and Maris of-Chalcedon and Mark
ὁ Σύρος· οἵ τινες παραγενόμενοι τοῖς μὲν περὶ
the Syrian who ever having-arrived with-those indeed about
Ἀθανάσιον οὐδαμῶς εἰς λόγους ἐλθεῖν κατεδέξαντο· τὴν
Athanasius in-no-way into words to-come consented the
δὲ ἐν Ἀντιοχείᾳ ἐκτεθεῖσαν πίστιν ἀποκρυψάμενοι, ἑτέραν
and in Antioch set-forth faith having-concealed another
δὲ συγκαττύσαντες ἐπιδεδώκασι τῷ βασιλεῖ Κώνσταντι
and having-patched-together have-handed to-the emperor Constans

ἐν τούτοις οὖσαν τοῖς ῥήμασιν· Ἄλλη ἔκθεσις. Πιστεύομεν
in these being the words another exposition we-believe
εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, κτίστην καὶ ποιητὴν
in one God Father almighty creator and maker
τῶν πάντων, ‘ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ
of-the all(-things) from whom every fatherhood in heavens and
ἐπὶ γῆς ὀνομάζεται.’ Καὶ εἰς τὸν μονογενῆ αὐτοῦ Υἱὸν,
on earth is-named and in the only-begotten his Son
τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν πρὸ πάντων
the Lord our Jesus Christ the(-one) before all
τῶν αἰώνων ἐκ τοῦ Πατρὸς γεννηθέντα, Θεὸν ἐκ Θεοῦ,
the ages from the Father begotten God from God
φῶς ἐκ φωτὸς, δι’ οὗ ἐγένετο τὰ πάντα ἐν τοῖς
light from light through whom came-to-be the all(-things) in the
οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τά τε ὁρατὰ, καὶ τὰ ἀόρατα,
heavens and on the earth the both visible and the invisible
λόγον ὄντα, καὶ σοφίαν, καὶ δύναμιν, καὶ ζωὴν, καὶ
word being and wisdom and power and life and
φῶς ἀληθινὸν, τὸν ἐπ’ ἐσχάτων τῶν ἡμερῶν δι’ ἡμᾶς
light true the(-one) in last of-the days for us
ἐνανθρωπήσαντα, καὶ γεννηθέντα ἐκ τῆς ἁγίας παρθένου,
having-become-man and having-been-born from the holy virgin
τὸν σταυρωθέντα, καὶ ἀποθανόντα, καὶ ταφέντα,
the(-one) crucified and having-died and having-been-buried
ἀναστάντα ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀνεληλυθότα
having-risen from dead on-the third day and having-ascended
εἰς τοὺς οὐρανοὺς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ Πατρὸς,
into the heavens and having-sat at (the)-right of-the Father
καὶ ἐρχόμενον ἐπὶ συντελείᾳ τῶν αἰώνων κρῖναι ζῶντας
and coming at (the)-consummation of-the ages to-judge living
καὶ νεκροὺς καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα
and dead and to-render to-each according-to the works

αὐτοῦ· οὗ ἡ βασιλεία ἀκατάπαυστος οὖσα διαμενεῖ εἰς
his whose the kingdom unceasing being will-remain to
τοὺς ἀπείρους αἰῶνας· ἔσται γὰρ καθεζόμενος ἐν δεξιᾷ
the endless ages he-will-be for sitting at (the)-right
τοῦ Πατρὸς, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ
of-the Father not only in the age this but also
ἐν τῷ μέλλοντι. Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τουτέστι
in the coming(-one) and in the Spirit the Holy that-is
τὸν Παράκλητον, ὅπερ ἐπαγγειλάμενος τοῖς ἀποστόλοις
the Paraclete which having-promised to-the apostles
μετὰ τὴν εἰς οὐρανοὺς αὐτοῦ ἄνοδον ἀπέστειλε διδάξαι
after the into heavens his ascent he-sent to-teach
καὶ ὑπομνῆσαι πάντα, δι᾽ οὗ καὶ ἁγιασθήσονται αἱ
and to-remind-of all(-things) through whom also will-be-sanctified the
τῶν εἰλικρινῶς εἰς αὐτὸν πεπιστευκότων ψυχαί. Τοὺς
of-those sincerely in him having-believed souls those
δὲ λέγοντας ἐξ οὐκ ὄντων τὸν Υἱὸν, ἢ ἐξ ἑτέρας
and saying from not being(-things) the Son or from other
ὑποστάσεως καὶ μὴ ἐκ τοῦ Θεοῦ, καὶ ἦν ποτε
hypostasis and not from — God and there-was once
χρόνος ὅτε οὐκ ἦν, ἀλλοτρίους οἶδεν ἡ καθολικὴ
time when not he-was aliens knows the catholic
ἐκκλησία. Ταῦτα ἐπιδεδωκότες τῷ βασιλεῖ, καὶ πολλοῖς
church these-things having-handed to-the emperor and to-many
ἑτέροις ἐκδόντες, οὐδὲν πλέον ἀνύσαντες ἀνεχώρησαν.
others having-published nothing more having-accomplished they-departed
Ἀδιαφόρου τοίνυν ἔτι τυγχανούσης τῆς μεταξὺ τῶν
undifferentiated therefore still being the between the
δυτικῶν τε καὶ ἀνατολικῶν κοινωνίας, ἐπεφύη ἐν Σιρμίῳ,
westerners both and easterners communion sprang-up in Sirmium
πόλις δὲ αὕτη τῶν Ἰλλυριῶν, αἵρεσις ἑτέρα. Φωτεινὸς
city and this of-the Illyrians heresy another Photinus

γὰρ τῶν ἐκεῖ ἐκκλησιῶν προεστὼς, γένος τῆς μικρᾶς
for of-the there churches presiding by-race of-the lesser
Γαλατίας, Μαρκέλλου τε τοῦ καθῃρημένου μαθητὴς,
Galatia of-Marcellus and the deposed disciple
ἀκολουθῶν τῷ διδασκάλῳ, ψιλὸν ἄνθρωπον τὸν Υἱὸν
following the teacher mere man the Son
ἐδογμάτισε. Καὶ περὶ μὲν τούτων κατὰ χώραν ἐροῦμεν.
taught and about indeed these in place we-will-say

X · THE LONG CREED AND SARDICA

The Eastern bishops send the West a long creed condemning Marcellus and Photinus. The Westerners hold to Nicaea, and the two emperors call a council at Sardica; the Easterners withdraw to Philippopolis and anathematize the word "of one substance," and the Westerners restore Athanasius, Paul, and Marcellus. Socrates defends Eusebius of Caesarea against the charge of Arianism from his books against Marcellus. East and West break communion, and Constans threatens war unless Athanasius and Paul are restored.

19 Περὶ τῆς μακροστίχου ἐκθέσεως.
about the long-lined exposition
Τριετοῦς δὲ ἐν τῷ μέσῳ διαδραμόντος χρόνου, αὖθις οἱ
three-year and in the middle having-elapsed time again the
ἀνατολικοὶ ἐπίσκοποι συνέδριον ποιησάμενοι, καὶ ἑτέραν
eastern bishops council having-held and another
πίστιν συντάξαντες, τοῖς ἐν Ἰταλίᾳ ἀποστέλλουσι δι᾽
faith having-composed to-those in Italy send(-it) through
Εὐδοξίου τοῦ τότε ἐπισκόπου Γερμανικείας καὶ Μαρτυρίου
Eudoxius the then bishop of-Germanicia and Martyrius
καὶ Μακεδονίου, ὃς Μοψουεστίας τῆς ἐν Κιλικίᾳ ἐπίσκοπος
and Macedonius who of-Mopsuestia of-the in Cilicia bishop

ἦν. Ἡ δὲ πίστις διὰ μακροτέρων γραφεῖσα, προσθήκας
was the and faith through longer(-words) written additions
τε πλείστας παρὰ τὰ προλαβόντα περιέχουσα, ἐν
and very-many beside the(-ones) preceding containing in
τούτοις ἐξετέθη τοῖς ῥήμασι· Πιστεύομεν εἰς ἕνα Θεὸν
these was-set-forth the words we-believe in one God
Πατέρα παντοκράτορα, κτίστην καὶ ποιητὴν τῶν πάντων,
Father almighty creator and maker of-the all(-things)
ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται.
from whom every fatherhood in heavens and on earth is-named
Καὶ εἰς τὸν μονογενῆ αὐτοῦ Υἱὸν Ἰησοῦν Χριστὸν τὸν
and in the only-begotten his Son Jesus Christ the
Κύριον ἡμῶν, τὸν πρὸ πάντων τῶν αἰώνων γεννηθέντα
Lord our the(-one) before all the ages begotten
ἐκ τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, δι' οὗ
from the Father God from God light from light through whom
ἐγένετο τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ
came-to-be the all(-things) the(-things) in the heavens and the(-things)
ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, λόγον ὄντα, καὶ
on the earth the visible and the invisible word being and
σοφίαν, καὶ δύναμιν, καὶ ζωὴν, καὶ φῶς ἀληθινὸν, τὸν
wisdom and power and life and light true the(-one)
ἐπ' ἐσχάτου τῶν ἡμερῶν δι' ἡμᾶς ἐνανθρωπήσαντα, καὶ
at last of-the days for us having-become-man and
γεννηθέντα ἐκ τῆς ἁγίας παρθένου, τὸν σταυρωθέντα,
having-been-born from the holy virgin the(-one) having-been-crucified
καὶ ἀποθανόντα, καὶ ταφέντα, καὶ ἀναστάντα ἐκ
and having-died and having-been-buried and having-risen from
νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀναληφθέντα εἰς οὐρανὸν,
dead on-the third day and having-been-taken-up into heaven
καὶ καθεσθέντα ἐκ δεξιῶν τοῦ Πατρὸς, ἐρχόμενον ἐπὶ
and having-sat at (the)-right of-the Father coming at

συντελείᾳ τῶν αἰώνων κρῖναι ζῶντας καὶ νεκροὺς
(the)-consummation of-the ages to-judge living and dead
καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, οὗ
and to-render to-each according-to the works his whose
ἡ βασιλεία ἀκατάπαυστος οὖσα διαμένει εἰς ἀπείρους
the kingdom unceasing being remains to endless
αἰῶνας· καθέζεται γὰρ ἐν δεξιᾷ τοῦ Πατρὸς, οὐ μόνον
ages he-sits for at (the)-right of-the Father not only
ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Πιστεύομεν
in the age this but also in the coming(-one) we-believe
δὲ καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τουτέστιν εἰς τὸν
and also in the Spirit the Holy that-is in the
Παράκλητον· ὅπερ ἐπαγγειλάμενος τοῖς ἀποστόλοις, μετὰ
Paraclete which having-promised to-the apostles after
τὴν εἰς οὐρανὸν ἄνοδον ἀπέστειλε διδάξαι καὶ ὑπομνῆσαι
the into heaven ascent he-sent to-teach and to-remind
αὐτοὺς πάντα, δι᾽ οὗ καὶ ἁγιάζονται αἱ τῶν εἰλικρινῶς
them all(-things) through whom also are-sanctified the of-those sincerely
εἰς αὐτὸν πιστευόντων ψυχαί. Τοὺς δὲ λέγοντας ἐξ οὐκ
in him believing souls those and saying from not
ὄντων τὸν Υἱὸν, ἢ ἐξ ἑτέρας ὑποστάσεως, καὶ μὴ
being(-things) the Son or from other hypostasis and not
ἐκ τοῦ Θεοῦ, καὶ ὅτι ἦν ποτε χρόνος ἢ αἰὼν ὅτε
from — God and that there-was once time or age when
μὴ ἦν, ἀλλοτρίους οἶδεν ἡ ἁγία καθολικὴ ἐκκλησία.
not he-was aliens knows the holy catholic church
Ὁμοίως καὶ τοὺς λέγοντας τρεῖς εἶναι Θεοὺς, ἢ τὸν
likewise also those saying three to-be Gods or —
Χριστὸν μὴ εἶναι Θεὸν πρὸ τῶν αἰώνων, μήτε Χριστὸν,
Christ not to-be God before the ages neither Christ
μήτε Υἱὸν Θεοῦ εἶναι αὐτὸν, ἢ τὸν αὐτὸν εἶναι Πατέρα
nor Son of-God to-be him or the same to-be Father

καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα, καὶ ἀγέννητον τὸν Υἱὸν,
and Son and Holy Spirit and unbegotten the Son
ἢ ὅτι οὐ βουλήσει οὐδὲ θελήσει ἐγέννησεν ὁ Πατὴρ τὸν
or that not by-will nor by-wish begot the Father the
Υἱὸν, ἀναθεματίζει ἡ ἁγία καὶ καθολικὴ ἐκκλησία.
Son anathematizes the holy and catholic church
Οὔτε γὰρ ἐξ οὐκ ὄντων λέγειν τὸν Υἱὸν ἀσφαλὲς, ἐπεὶ
neither for from not being(-things) to-say the Son (is)-safe since
μηδαμοῦ τοῦτο τῶν θεοπνεύστων γραφῶν ἐμφέρεται περὶ
nowhere this of-the God-inspired scriptures is-contained about
αὐτοῦ· οὔτε μὴν ἐξ ἑτέρας ὑποστάσεως παρὰ τὸν Πατέρα
him nor indeed from other hypostasis beside the Father
προϋποκειμένης, ἀλλ' ἐκ μόνου τοῦ Θεοῦ γνησίως αὐτὸν
pre-existing but from alone — God genuinely him
γεγεννῆσθαι διδασκόμεθα· ἓν γὰρ τὸ ἀγέννητον καὶ
to-have-been-begotten we-are-taught one for the unbegotten and
ἄναρχον, τὸν Χριστοῦ Πατέρα, ὁ θεῖος διδάσκει λόγος.
without-beginning the of-Christ Father the divine teaches word
Ἀλλ' οὐδὲ τὸ 'ἦν ποτε ὅτε οὐκ ἦν' ἐξ ἀγράφων
but not-even the there-was once when not he-was from unwritten(-sources)
ἐπισφαλῶς λέγοντας, χρονικὸν διάστημα προενθυμητέον
unsafely saying temporal interval one-must-conceive-before
αὐτοῦ, ἀλλ' ἢ μόνον τὸν ἀχρόνως αὐτὸν γεγεννηκότα
him other than only the(-one) timelessly him having-begotten
Θεόν· καὶ χρόνοι γὰρ καὶ αἰῶνες γεγόνασι δι' αὐτοῦ.
God both times for and ages have-come-to-be through him
Οὔτε μὴν συνάναρχον, οὔτε συναγέννητον τὸν Υἱὸν τῷ
nor indeed co-unoriginate nor co-unbegotten the Son with-the
Πατρὶ εἶναι, νομιστέον· συνανάρχου γὰρ καὶ συναγεννήτου
Father to-be one-must-think of-co-unoriginate for and co-unbegotten
οὐδεὶς κυρίως πατὴρ ἢ υἱὸς λεχθήσεται· ἀλλὰ τὸν μὲν
no-one properly father or son will-be-called but the indeed

Πατέρα μόνον ἄναρχον ὄντα καὶ ἀνέφικτον γεγεννηκέναι
Father alone unoriginate being and inaccessible to-have-begotten
ἀνεφίκτως καὶ πᾶσιν ἀκαταλήπτως οἴδαμεν· τὸν δὲ
inaccessibly and to-all incomprehensibly we-know the and
Υἱὸν γεγεννῆσθαι πρὸ τῶν αἰώνων, καὶ μηκέτι ὁμοίως
Son to-have-been-begotten before the ages and no-longer like
τῷ Πατρὶ ἀγέννητον εἶναι καὶ αὐτὸν, ἀλλ' ἀρχὴν ἔχειν
the Father unbegotten to-be also himself but beginning to-have
τὸν γεννήσαντα Πατέρα· 'κεφαλὴ γὰρ Χριστοῦ, ὁ
the(-one) having-begotten Father head for of-Christ —
Θεός.' Οὔτε μὴν τρία ὁμολογοῦντες πράγματα, καὶ τρία
God nor indeed three confessing things and three
πρόσωπα, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου
persons of-the Father and of-the Son and of-the Holy
Πνεύματος κατὰ τὰς γραφὰς, τρεῖς διὰ τοῦτο τοὺς
Spirit according-to the scriptures three for this the
Θεοὺς ποιοῦμεν. Ἐπειδὴ τὸν αὐτοτελῆ καὶ ἀγέννητον
Gods do-we-make since the self-perfect and unbegotten
ἄναρχόν τε καὶ ἀόρατον Θεὸν, ἕνα μόνον οἴδαμεν τὸν
unoriginate both and invisible God one alone we-know —
Θεὸν, καὶ Πατέρα τοῦ μονογενοῦς, τὸν μόνον μὲν
God and Father of-the only-begotten the(-one) alone indeed
ἐξ ἑαυτοῦ τὸ εἶναι ἔχοντα, μόνον δὲ τοῖς ἄλλοις πᾶσιν
from himself the to-be having alone and to-the others all
ἀφθόνως τὸ εἶναι παρεχόμενον. Οὔτε μὴν ἕνα Θεὸν
ungrudgingly the to-be supplying nor indeed one God
μόνον λέγοντες εἶναι τὸν τοῦ Κυρίου Ἰησοῦ Χριστοῦ
alone saying to-be the of-the Lord Jesus Christ
Πατέρα, τὸν μόνον ἀγέννητον, διὰ τοῦτο ἀρνούμεθα
Father the(-one) alone unbegotten for this do-we-deny
τὸν Χριστὸν Θεὸν εἶναι προαιώνιον· ὁποῖοι εἰσὶν οἱ
— Christ God to-be before-the-ages of-what-sort are those

ἀπὸ Παύλου τοῦ Σαμοσατέως, ὕστερον αὐτὸν μετὰ τὴν
from Paul the Samosatene later him after the
ἐνανθρώπησιν ἐκ προκοπῆς τεθεοποιῆσθαι λέγοντες, τῷ
incarnation by advancement to-have-been-made-God saying in-the
τὴν φύσιν ψιλὸν ἄνθρωπον γεγονέναι. Οἴδαμεν γὰρ καὶ
the nature mere man to-have-been we-know for also
αὐτὸν, εἰ καὶ ὑποτέτακται τῷ Πατρὶ καὶ τῷ Θεῷ
him if even he-is-subjected to-the Father and — to-God
ἀλλ' ὅμως γεννηθέντα ἐκ τοῦ Θεοῦ, Θεὸν κατὰ φύσιν
but nevertheless begotten from — God God by nature
τέλειον εἶναι καὶ ἀληθῆ, καὶ μὴ ἐξ ἀνθρώπων μετὰ
perfect to-be and true and not from men after
ταῦτα Θεὸν, ἀλλ' ἐκ Θεοῦ ἐνανθρωπῆσαι δι' ἡμᾶς, καὶ
these(-things) God but from God to-have-become-man for us and
μηδὲ πώποτε ἀπολωλεκότα τὸ εἶναι Θεόν. Βδελυσσόμεθα
not-even ever having-lost the to-be God we-abhor
δὲ πρὸς τούτοις καὶ ἀναθεματίζομεν καὶ τοὺς λόγον
and in-addition-to these and we-anathematize also those word
μὲν μόνον αὐτὸν τοῦ Θεοῦ ψιλὸν καὶ ἀνύπαρκτον
indeed only him — of-God mere and unsubstantial
ἐπιπλάστως καλοῦντας, ἐν ἑτέρῳ τὸ εἶναι ἔχοντα, νῦν
fictitiously calling in another the to-be having now
μὲν ὡς τὸν προφορικὸν λεγόμενον ὑπό τινων, νῦν δὲ ὡς
indeed as the uttered(-word) said by some now and as
τὸν ἐνδιάθετον, Χριστὸν δὲ αὐτὸν καὶ Υἱὸν τοῦ Θεοῦ,
the immanent(-word) Christ and him and Son — of-God
καὶ μεσίτην, καὶ εἰκόνα τοῦ Θεοῦ, μὴ εἶναι πρὸ αἰώνων
and mediator and image — of-God not to-be before ages
θέλοντας, ἀλλ' ἔκτοτε Χριστὸν αὐτὸν γεγονέναι καὶ
wishing but from-that-time Christ him to-have-become and
Υἱὸν τοῦ Θεοῦ ἐξ οὗ τὴν ἡμετέραν ἐκ τῆς παρθένου
Son — of-God from when the our from the virgin

σάρκα ἀνείληφε, πρὸ τετρακοσίων ὅλων ἐτῶν· ἔκτοτε
flesh he-has-taken-up before four-hundred whole years from-that-time
γὰρ τὸν Χριστὸν ἀρχὴν βασιλείας ἐσχηκέναι θέλουσι,
for — Christ beginning of-kingdom to-have-had they-wish
καὶ τέλος ἔξειν αὐτὴν μετὰ τὴν συντέλειαν καὶ κρίσιν.
and end to-have it after the consummation and judgment
Τοιοῦτοι δέ εἰσιν οἱ ἀπὸ Μαρκέλλου καὶ Φωτεινοῦ,
such and are those from Marcellus and Photinus
τῶν Ἀγκυρογαλατῶν· οἳ τὴν προαιώνιον ὕπαρξίν τε
of-the Ancyro-Galatians who the before-the-ages existence both
καὶ θεότητα τοῦ Χριστοῦ καὶ τὴν ἀτελεύτητον αὐτοῦ
and Godhead — of-Christ and the endless his
βασιλείαν ὁμοίως Ἰουδαίοις ἀθετοῦσιν, ἐπὶ προφάσει τοῦ
kingdom like Jews reject on pretext of-the
συνίστασθαι δοκεῖν τὴν μοναρχίαν. Ἴσμεν γὰρ αὐτὸν ἡμεῖς
to-be-established to-seem the monarchy we-know for him we
οὐχ ἁπλῶς λόγον προφορικὸν ἢ ἐνδιάθετον τοῦ Θεοῦ,
not simply word uttered or immanent — of-God
ἀλλὰ ζῶντα Θεὸν Λόγον, καθ' ἑαυτὸν ὑπάρχοντα καὶ
but living God Word by himself existing and
Υἱὸν Θεοῦ καὶ Χριστὸν, καὶ οὐ προγνωστικῶς συνόντα
Son of-God and Christ and not foreknowingly being-with
καὶ συνδιατρίβοντα πρὸ αἰώνων τῷ ἑαυτοῦ Πατρὶ,
and abiding-with before ages with-the his-own Father
καὶ πρὸς πᾶσαν διακονησάμενον αὐτῷ τὴν δημιουργίαν,
and for all having-ministered to-him the creation
εἴτε τῶν ὁρατῶν, εἴτε τῶν ἀοράτων· ἀλλ' ἐνυπόστατον
whether of-the visible or of-the invisible but subsistent
Λόγον ὄντα τοῦ Πατρὸς, καὶ Θεὸν ἐκ Θεοῦ. Οὗτος γάρ
Word being of-the Father and God from God this-one for
ἐστι πρὸς ὃν εἶπεν ὁ Πατὴρ, ὅτι 'ποιήσωμεν ἄνθρωπον
is to whom said the Father that let-us-make man

κατ᾽ εἰκόνα ἡμετέραν καὶ καθ᾽ ὁμοίωσιν·᾽ ὃς καὶ
according-to image our and according-to likeness who also
τοῖς πατράσιν αὐτοπροσώπως ὤφθη δεδωκὼς τὸν νόμον,
to-the fathers in-his-own-person was-seen having-given the law
καὶ λαλήσας διὰ τῶν προφητῶν, καὶ τὰ τελευταῖα
and having-spoken through the prophets and at-the last
ἐνανθρωπήσας, καὶ τὸν ἑαυτοῦ Πατέρα πᾶσιν ἀνθρώποις
having-become-man and the his-own Father to-all men
φανερώσας, καὶ βασιλεύων εἰς τοὺς ἀτελευτήτους αἰῶνας,
having-manifested and reigning to the endless ages
οὐδὲν γὰρ πρόσφατον ὁ Χριστὸς προσείληφεν ἀξίωμα·
nothing for recent — Christ has-taken-on dignity
ἀλλ᾽ ἄνωθεν τέλειον αὐτὸν, καὶ τῷ Πατρὶ κατὰ πάντα
but from-the-first perfect him and to-the Father in all(-things)
ὅμοιον πεπιστεύκαμεν. Καὶ τοὺς λέγοντας δὲ τὸν αὐτὸν
like we-have-believed and those saying too the same
εἶναι Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα, καθ᾽ ἑνὸς
to-be Father and Son and Holy Spirit of one
καὶ τοῦ αὐτοῦ πράγματός τε καὶ προσώπου τὰ τρία
and the same thing both and person the three
ὀνόματα ἀσεβῶς ἐκλαμβάνοντας, εἰκότως ἀποκηρύσσομεν
names impiously taking reasonably we-proclaim-cut-off
τῆς ἐκκλησίας, ὅτι τὸν ἀχώρητον καὶ ἀπαθῆ Πατέρα
from-the church because the uncontainable and impassible Father
χωρητὸν ἅμα καὶ παθητὸν διὰ τῆς ἐνανθρωπήσεως
containable at-once and passible through the incarnation
ὑποτίθενται. Τοιοῦτοι γάρ εἰσιν οἱ Πατροπασιανοὶ παρὰ
they-suppose such for are the Patripassians among
Ῥωμαίοις, Σαβελλιανοὶ δὲ παρ᾽ ἡμῖν λεγόμενοι. Οἴδαμεν
Romans Sabellians and among us called we-know
γὰρ ἡμεῖς, τὸν μὲν ἀποστείλαντα Πατέρα ἐν τῷ οἰκείῳ
for we the indeed having-sent Father in the own

τῆς ἀναλλοιώτου θεότητος ἤθει μεμενηκέναι· τὸν δὲ
of-the unalterable Godhead state to-have-remained the and
ἀποσταλέντα Χριστὸν τὴν τῆς ἐνανθρωπήσεως οἰκονομίαν
sent Christ the of-the incarnation dispensation
πεπληρωκέναι. Ὁμοίως δὲ καὶ τοὺς οὐ βουλήσει οὐδὲ
to-have-fulfilled likewise and also those not by-will nor
θελήσει γεγεννῆσθαι τὸν Χριστὸν εἰρηκότας ἀνευλαβῶς,
by-wish to-have-been-begotten — Christ having-said irreverently
ἀνάγκην δὲ δηλονότι ἀβούλητον οὖσαν καὶ ἀπροαίρετον
necessity and evidently unwilled being and unchosen
περιτεθεικότας τῷ Θεῷ ἵνα ἄκων γεννήσῃ τὸν Υἱὸν,
having-attached — to-God so-that unwilling he-might-beget the Son
δυσσεβεστάτους καὶ τῆς ἀληθείας ξένους ἐπιγινώσκομεν·
most-impious and of-the truth strangers we-recognize
ὅτι τε παρὰ τὰς κοινὰς ἐννοίας περὶ Θεοῦ, καὶ δὴ
because both contrary-to the common notions about God and indeed
παρὰ τὸ βούλημα τῆς θεοπνεύστου γραφῆς, τοιαῦτα
contrary-to the intent of-the God-inspired scripture such(-things)
τετολμήκασι περὶ αὐτοῦ διορίσασθαι. Αὐτοκράτορα γὰρ
they-have-dared about him to-define autocrat for
ἡμεῖς τὸν Θεὸν καὶ Κύριον αὐτὸν ἑαυτοῦ εἰδότες, ἑκουσίως
we — God and Lord himself of-himself knowing willingly
αὐτὸν καὶ θέλοντα τὸν Υἱὸν γεγεννηκέναι, εὐσεβῶς
him and wishing the Son to-have-begotten piously
ὑπειλήφαμεν· πιστεύοντες δὲ ἐμφόβως καὶ τὸ περὶ
we-have-understood believing and with-fear also the(-thing) about
αὐτοῦ λεγόμενον, ‘Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ
him said (the)-Lord created me beginning of-ways his
εἰς ἔργα αὐτοῦ,’ οὐχ ὁμοίως αὐτὸν τοῖς δι’ αὐτοῦ
for works his not like him to-the through him
γενομένοις κτίσμασιν ἢ ποιήμασι γεγενῆσθαι νοοῦμεν.
having-come-to-be creatures or things-made to-have-come-to-be we-understand

Ἀσεβὲς γὰρ, καὶ τῆς ἐκκλησιαστικῆς πίστεως ἀλλότριον,
impious for and of-the ecclesiastical faith alien
τὸ τὸν κτίστην τοῖς δι᾽ αὐτοῦ ἐκτισμένοις δημιουργήμασι
the the creator to-the through him created works
παραβάλλειν, καὶ τὸν αὐτὸν τῆς γενέσεως τοῖς ἀλλοτρίοις
to-compare and the same of-the generation with-the alien(-things)
τρόπον ἔχειν καὶ αὐτὸν νομίζειν. Μόνον γὰρ καὶ μόνως
manner to-have also him to-think alone for and solely
τὸν μονογενῆ Υἱὸν γνησίως τε καὶ ἀληθῶς διδάσκουσιν
the only-begotten Son genuinely both and truly teach
ἡμᾶς αἱ θεῖαι γραφαὶ γεγεννῆσθαι· ἀλλ᾽ οὐδὲ τὸν Υἱὸν
us the divine scriptures to-have-been-begotten but not-even the Son
καθ᾽ ἑαυτὸν εἶναι ζῆν τε καὶ ὑπάρχειν ὁμοίως τῷ Πατρὶ
by himself to-be to-live both and to-exist like the Father
λέγοντες, διὰ τοῦτο χωρίζομεν αὐτὸν τοῦ Πατρὸς,
saying for this do-we-separate him from-the Father
τόπους καὶ διαστήματά τινα μεταξὺ τῆς συναφείας αὐτῶν
places and intervals some between the union their
σωματικῶς ἐπινοοῦντες. Πεπιστεύκαμεν γὰρ ἀμεσιτεύτως
bodily conceiving we-have-believed for without-mediation
αὐτοὺς καὶ ἀδιαστάτως ἐπισυνῆφθαι, καὶ ἀχωρίστως
them and without-interval to-be-joined and inseparably
ὑπάρχειν ἑαυτῶν· ὅλον μὲν τοῦ Πατρὸς ἐνεστερνισμένου
to-exist from-each-other whole indeed the Father having-embraced
τὸν Υἱὸν, ὅλου δὲ τοῦ Υἱοῦ ἐξηρτημένου καὶ προσπεφυκότος
the Son whole and the Son hanging-from and grown-to
τῷ Πατρὶ, καὶ μόνον τοῖς πατρῴοις κόλποις ἀναπαυόμενον
the Father and alone in-the paternal bosom resting
διηνεκῶς. Πιστεύοντες οὖν εἰς τὴν παντέλειον Τριάδα τὴν
continually believing then in the all-perfect Trinity the
ἁγιωτάτην, τὸν Πατέρα λέγοντες Θεὸν, καὶ τὸν Υἱὸν, οὐ δύο
most-holy the Father calling God and the Son not two

τούτους Θεοὺς, ἀλλ᾽ ἕνα ὁμολογοῦμεν, μετὰ τὸ τῆς θεότητος
these Gods but one we-confess with the of-the Godhead
ἀξίωμα, καὶ μίαν ἀκριβῆ τῆς βασιλείας τὴν συνάφειαν·
dignity and one exact of-the kingdom the union
πανταρχοῦντος μὲν καθόλου τοῦ Πατρὸς πάντων, καὶ
ruling-all indeed universally the Father of-all and
αὐτοῦ τοῦ Υἱοῦ· τοῦ δὲ Υἱοῦ ὑποτεταγμένου τῷ Πατρὶ,
of-himself the Son the and Son subjected to-the Father
ἐκτὸς δὲ αὐτοῦ, πάντων τῶν μετ᾽ αὐτὸν βασιλεύοντος τῶν
apart and from-him over-all those after him reigning those
δι᾽ αὐτοῦ γενομένων, καὶ τὴν τοῦ Ἁγίου Πνεύματος
through him having-come-to-be and the of-the Holy Spirit
χάριν ἀφθόνως τοῖς ἁγίοις δωρουμένου πατρικῷ
grace ungrudgingly to-the saints bestowing by-paternal
βουλήματι· οὕτως γὰρ τὸν περὶ τῆς ἐν Χριστῷ μοναρχίας
will thus for the about the in Christ monarchy
συνίστασθαι λόγον παραδεδώκασιν ἡμῖν οἱ ἱεροὶ λόγοι.
to-be-established doctrine have-handed-down to-us the sacred words
Ταῦτα ἠναγκάσθημεν μετὰ τὴν ἐν ἐπιτομῇ ἐκτεθεῖσαν
these-things we-were-compelled after the in summary set-forth
πίστιν πλατύτερον ἐπεξεργάσασθαι, οὐ κατὰ περιττὴν
faith more-broadly to-work-out not from superfluous
φιλοτιμίαν, ἀλλ᾽ ἵνα πᾶσαν τὴν κατὰ τῆς ἡμετέρας
ambition but so-that all the against the our
ὑπολήψεως ἀλλοτρίαν ἀποκαθάρωμεν ὑποψίαν παρὰ τοῖς
understanding alien we-may-purge suspicion among those
τὰ καθ᾽ ἡμᾶς ἀγνοοῦσι· καὶ γνῶσιν οἱ κατὰ τὴν
the(-things) concerning us not-knowing and may-know those in the
δύσιν πάντες ὁμοῦ μὲν τῆς συκοφαντίας τῶν ἑτεροδόξων
west all together indeed of-the slander of-the heterodox
τὴν ἀναίδειαν, ὁμοῦ δὲ τῶν ἀνατολικῶν τὸ ἐκκλησιαστικὸν
the shamelessness together and of-the easterners the ecclesiastical

ἐν Χριστῷ φρόνημα, μαρτυρούμενον ἀβιάστως ὑπὸ τῶν
in Christ mind attested unforcedly by the
θεοπνεύστων γραφῶν παρὰ τοῖς ἀδιαστρόφοις.
God-inspired scriptures among the unperverted
Περὶ τῆς ἐν Σαρδικῇ συνόδου. 20
about the at Sardica synod
Ταῦτα οἱ κατὰ τὰ ἑσπέρια μέρη ἐπίσκοποι διὰ
these-things the in the western parts bishops because-of
τὸ ἀλλογλώσσους εἶναι καὶ διὰ τὸ μὴ συνιέναι οὐ
the of-another-tongue to-be and because-of the not to-understand not
προσεδέχοντο, ἀρκεῖν τὴν ἐν Νικαίᾳ πίστιν λέγοντες,
accepted to-suffice the at Nicaea faith saying
καὶ μηδὲν περαιτέρω περιεργάζεσθαι. Ἐπεὶ οὖν πάλιν
and nothing further to-meddle since then again
γράψαντος τοῦ βασιλέως, ὥστε ἀποδοθῆναι Παύλῳ καὶ
having-written the emperor so-that to-be-restored to-Paul and
Ἀθανασίῳ τοὺς οἰκείους τόπους, οὐδὲν πλέον ἠνύετο —
to-Athanasius the own places nothing more was-accomplished
στάσις γὰρ μεταξὺ τοῦ πλήθους ἐγίνετο συνεχὴς —
riot for among the multitude arose continual
σύνοδον ἄλλην παρακαλοῦσι γενέσθαι οἱ περὶ Παῦλον καὶ
synod another urge to-be-held those about Paul and
Ἀθανάσιον, ὥστε καὶ τὰ κατ᾽ αὐτοὺς καὶ τὰ
Athanasius so-that both the(-matters) concerning them and the(-matters)
τῆς πίστεως ἐπὶ οἰκουμενικῆς συνόδου πέρας λαβεῖν,
of-the faith before ecumenical synod end might-take
διδάσκοντες ἐπὶ καταλύσει τῆς πίστεως τὰς καθαιρέσεις
teaching for destruction of-the faith the depositions
γίνεσθαι. Κηρύσσεται οὖν αὖθις οἰκουμενικὴ σύνοδος
to-be-made is-proclaimed then again ecumenical synod
ὡς ἐπὶ τὴν Σαρδικὴν — πόλις δὲ αὕτη Ἰλλυριῶν —
as to — Sardica city and this of-Illyrians

γνώμῃ τῶν δυεῖν βασιλέων, τοῦ μὲν διὰ γραμμάτων
by-judgment of-the two emperors the(-one) indeed through letters
αἰτήσαντος, τοῦ δὲ τῆς ἑῴας ἑτοίμως ὑπακούσαντος.
having-asked the(-one) and of-the east readily having-complied
Ἑνδέκατον ἔτος ἦν ἀπὸ τῆς τελευτῆς τοῦ πατρὸς τῶν
eleventh year it-was from the death of-the father of-the
δύο Αὐγούστων, ὕπατοι δὲ ἦσαν Ῥουφῖνος καὶ Εὐσέβιος,
two Augusti consuls and were Rufinus and Eusebius
ὅτε ἡ ἐν Σαρδικῇ συνεκροτήθη σύνοδος. Ἐκ μὲν οὖν τῶν
when the at Sardica was-convened synod from indeed then the
ἑσπερίων μερῶν περὶ τοὺς τριακοσίους συνῆλθον ἐπίσκοποι,
western parts about the three-hundred assembled bishops
ὥς φησιν Ἀθανάσιος· ἐκ δὲ τῶν ἑῴων ἑβδομήκοντα
as says Athanasius from and the eastern seventy
ἓξ μόνον ὁ Σαβῖνος φησὶν, ἐν οἷς κατηριθμεῖτο
six only — Sabinus says among whom was-counted
καὶ Ἰσχύρας ὁ τοῦ Μαρεώτου ἐπίσκοπος, ὃν οἱ
also Ischyras the of-the Mareotis bishop whom those
καθελόντες Ἀθανάσιον εἰς τὴν ἐπισκοπὴν τῆσδε τῆς χώρας
having-deposed Athanasius to the see of-this the country
χειροτονοῦσι. Προὐβάλλοντο δὲ οἱ μὲν ἀσθένειαν τοῦ
ordain put-forward and some indeed weakness of-the
σώματος, ἄλλοι δὲ τὸ στενὸν τῆς προθεσμίας ἐμέμφοντο,
body others and the narrowness of-the appointed-time blamed
τὴν αἰτίαν ἐπὶ Ἰούλιον τὸν ἐπίσκοπον Ῥώμης ἀναφέροντες·
the cause on Julius the bishop of-Rome bringing
καίτοι ἐνιαυτοῦ καὶ ἓξ μηνῶν διαγενομένων, ἀφ᾽ οὗ
although year and six months having-passed from which
ἥ τε σύνοδος ἐκεκήρυκτο, καὶ οἱ περὶ Ἀθανάσιον ἐν
the both synod had-been-proclaimed and those about Athanasius in
τῇ Ῥώμῃ διέτριβον τὴν σύνοδον περιμένοντες. Ὡς οὖν
— Rome were-staying the synod awaiting when then

συνῆλθον ἐν τῇ Σαρδικῇ, οἱ μὲν ἀνατολικοὶ εἰς πρόσωπον
they-assembled in — Sardica the indeed eastern(-bishops) into presence
τῶν ἑσπερίων ἐλθεῖν οὐκ ἐβούλοντο, φάσκοντες μὴ ἄλλως
of-the western to-come not wished saying not otherwise
εἰς λόγους ἐλθεῖν, εἰ μὴ τοὺς περὶ Ἀθανάσιον καὶ Παῦλον
into words to-come if not those about Athanasius and Paul
ἐξελάσωσι τοῦ συλλόγου. Ὡς δὲ Πρωτογένης ὁ
they-should-drive-out from-the assembly when and Protogenes the
Σαρδικῆς ἐπίσκοπος καὶ Ὅσιος ὁ Κουδρούβης —
of-Sardica bishop and Hosius the(-bishop) of-Corduba
πόλις δὲ αὕτη τῆς Ἱσπανίας, ὡς καὶ πρότερον εἴρηται —
city and this — of-Spain as also before has-been-said
οὐκ ἠνείχοντο μὴ παρεῖναι τοὺς περὶ Παῦλον καὶ Ἀθανάσιον,
not endured not to-be-present those about Paul and Athanasius
ἀπεχώρουν εὐθέως· καὶ γενόμενοι ἐν τῇ Φιλιππουπόλει τῆς
they-withdrew at-once and having-come to — Philippopolis —
Θρᾴκης, ἰδίαζον ποιοῦντες συνέδριον, καὶ φανερῶς λοιπὸν
of-Thrace kept-apart making council and openly thenceforth
τὸ μὲν ‘ὁμοούσιον’ ἀναθεματίζουσι, τὴν δὲ τοῦ ‘ἀνομοίου’
the indeed of-one-substance anathematize the and of-the unlike
δόξαν ἐπιστολὰς συγγράψαντες πανταχοῦ διαπέμπονται.
opinion letters having-written everywhere they-send
Οἱ δὲ ἐν Σαρδικῇ πρῶτον μὲν τούτων ἐρήμην
those and at Sardica first indeed these by-default
κατεψηφίσαντο, ἔπειτα τοὺς κατηγόρους Ἀθανασίου τῆς
condemned then the accusers of-Athanasius of-the
ἀξίας ἀφείλοντο, τὸν ὅρον τε τῆς πίστεως τῆς ἐν
rank deprived the definition and of-the faith the(-one) at
Νικαίᾳ κρατύναντες, καὶ τὸ ‘ἀνόμοιον’ ἐκβαλόντες, τὸ
Nicaea having-confirmed and the unlike having-cast-out the
‘ὁμοούσιον’ φανερώτερον ἐκδιδόασι· καὶ ἐγγράψαντές τε
of-one-substance more-clearly publish and having-written-down and

καὶ αὐτοὶ πανταχοῦ διαπέμπονται. Γνώμῃ μὲν οὖν
also themselves everywhere send by-judgment indeed then
ἑκάτεροι τοιάδε δικαίως πεποιηκέναι νομίσαντες, οἱ μὲν
each(-side) such(-things) justly to-have-done thinking the indeed
ἀνατολικοὶ, ὅτι τοὺς ὑπ᾽ αὐτῶν καθαιρεθέντας οἱ ἑσπέριοι
eastern because those by them deposed the western
προσεδέξαντο· οἱ δὲ ἑσπέριοι, ὅτι πρὸ διαγνώσεως οἱ
received the and western because before examination those
καθελόντες ἀπέφυγον, καὶ ὅτι αὐτοὶ μὲν τὴν ἐν Νικαίᾳ
having-deposed fled and because they indeed the at Nicaea
πίστιν ἐφύλαττον, ἐκεῖνοι δὲ παραχαράττειν ἐτόλμησαν.
faith guarded those and to-falsify dared
Ἀποδιδόασιν οὖν τὸν τόπον τοῖς περὶ Παῦλον καὶ
restore then the place to-those about Paul and
Ἀθανάσιον· ἔτι μὴν καὶ Μαρκέλλῳ τῷ Ἀγκύρας, τῆς
Athanasius still indeed also to-Marcellus the(-bishop) of-Ancyra of-the
πρὸς τῇ μικρᾷ Γαλατίᾳ, ὃς πάλαι μὲν καθήρητο, ὡς ἐν
near the lesser Galatia who long-ago indeed had-been-deposed as in
τῷ πρὸ τούτου βιβλίῳ πεποιήμεθα μνήμην· τότε δὲ ἐν τῷ
the before this book we-have-made mention then and in the
τὴν καταδίκην ἀναπαλαῖσαι ἐσπούδασε, διδάξας ὡς οὐ
the condemnation to-wrestle-back he-was-eager having-taught that not
νοηθείη ἡ ὑπ᾽ αὐτοῦ ἐν τῷ βιβλίῳ φράσις, καὶ διὰ τοῦτο
was-understood the by him in the book phrasing and for this
ὑπόνοιαν τοῦ Σαμοσατέως λαβεῖν. Οὐκ ἀγνοητέον
suspicion of-the Samosatene to-take not one-must-be-ignorant
μέντοι ὅτι τὸ Μαρκέλλου βιβλίον ὁ Παμφίλου Εὐσέβιος
however that the of-Marcellus book the of-Pamphilus Eusebius
ἀνεσκεύασεν ἐν ὅλοις τρισὶ βιβλίοις πρὸς αὐτὸν
demolished in whole three books against him
διαλεγόμενος, ᾧ ‘πρὸς Μάρκελλον’ ἐπέγραψε· καὶ τίθησι
disputing which against Marcellus he-entitled and sets

μὲν τὰ ῥήματα Μαρκέλλου, πρὸς αὐτὰ δὲ διαγωνίζεται,
indeed the words of-Marcellus against them and contends
ὡς ψιλὸν ἄνθρωπον τὸν Κύριον, καθὰ Σαβέλλιος ὁ Λίβυς
as mere man the Lord as Sabellius the Libyan
καὶ Παῦλος ὁ Σαμοσατεὺς, τοῦ Μαρκέλλου εἰσάγοντος.
and Paul the Samosatene — Marcellus introducing
Ἀπολογία ὑπὲρ Εὐσεβίου τοῦ Παμφίλου. 21
defense for Eusebius the of-Pamphilus
Ἐπειδὴ δέ τινες ἐπεχείρησαν καὶ αὐτὸν λοιδορῆσαι,
since and some attempted also him to-revile
φημὶ δὴ τὸν Παμφίλου Εὐσέβιον, ὡς Ἀρειανίζοντα ἐν
I-mean indeed the of-Pamphilus Eusebius as Arianizing in
οἷς λόγοις ἐξέδωκε, μικρὰ καὶ περὶ αὐτοῦ εἰπεῖν οὐκ
which treatises he-published brief(-things) also about him to-say not
ἄκαιρον ἡγοῦμαι. Πρῶτον μὲν γὰρ τῇ ἐν Νικαίᾳ συνόδῳ
untimely I-consider first indeed for to-the at Nicaea synod
τὸ ‘ὁμοούσιον’ ὁριζούσῃ καὶ παρῆν καὶ συνέθετο· λέγει
the of-one-substance defining both he-was-present and assented says
δὲ καὶ αὐτὸς ἐν τῷ τρίτῳ βιβλίῳ τῷ εἰς τὸν βίον
and also himself in the third book the(-one) on the life
Κωνσταντίνου κατὰ λέξιν ταῦτα· Πάντας δὲ ὁ βασιλεὺς
of-Constantine by word these-things all and the emperor
εἰς ὁμόνοιαν ἐλαύνων, εἰς ὅτε ὁμογνώμονας καὶ ὁμοδόξους
to concord driving up-to when of-one-mind and of-one-opinion
αὐτοὺς ἐπὶ τοῖς ἀμφισβητουμένοις ἅπασι τὸ ἐπ’ αὐτῷ
them on the disputed(-matters) all the to him(-lay)
κατέστησεν· ὡς ὁμόφωνον κρατῆσαι τὴν (ἐν Νικαίᾳ)
he-brought so-that of-one-voice to-prevail the at Nicaea
πίστιν. Εἰ τοίνυν Εὐσέβιος, τῆς ἐκεῖσε συνόδου μνήμην
faith if therefore Eusebius of-the there synod mention
ποιούμενος, λελύσθαι μὲν τὰ τότε ἀμφισβητούμενα
making to-have-been-resolved indeed the then disputed(-points)

λέγει, πάντας δὲ ὁμοφρονῆσαι καὶ ὁμοδοξῆσαι, πῶς
says all and to-have-agreed and to-have-been-of-one-opinion how
Ἀρειανίζειν αὐτόν τινες ὑπολαμβάνουσιν; πλανῶνται δὲ
to-Arianize him some suppose err and
καὶ Ἀρειανοὶ φρονεῖν αὐτὸν νομίζοντες τὰ αὐτῶν.
also Arians to-think him thinking the(-things) of-them
Ἀλλ' ἐρεῖ τις ὡς ἐν τοῖς λόγοις αὐτοῦ Ἀρειανίζειν
but will-say someone that in the treatises his to-Arianize
δοκεῖ τῷ συνεχῶς λέγειν 'διὰ Χριστοῦ.' Πρὸς
he-seems through-the continually to-say through Christ to
ὃν ἀποκρινούμεθα, ὅτι τῇ λέξει ταύτῃ πολλάκις καὶ
whom we-will-answer that the expression this often also
οἱ τῆς ἐκκλησίας ἐχρήσαντο, καὶ ταῖς ἄλλαις
those of-the church used and the other(-expressions)
ταῖς μηνυούσαις τὴν οἰκονομίαν τῆς ἀνθρωπότητος
the(-ones) indicating the dispensation of-the humanity
τοῦ Σωτῆρος ἡμῶν. Καὶ πρό γε ἁπάντων τούτων
of-the Savior our and before at-least all these
ὁ ἀπόστολος ταῖς λέξεσι ταύταις ἐχρήσατο· καὶ οὐδὲ
the apostle the expressions these used and not-even
πώποτε ὡς κακοδοξίας διδάσκαλος ἐνομίσθη. Ἔτι μὴν καὶ
ever as of-false-belief teacher was-thought still indeed also
Ἀρείου κτίσμα τὸν Υἱὸν ὡς ἓν τῶν ἄλλων τολμήσαντος
Arius creature the Son as one of-the others having-dared
εἰπεῖν, ἐπάκουσον οἷα Εὐσέβιος περὶ τούτου ἐν τῷ
to-say hear what-sort-of(-things) Eusebius about this in the
πρώτῳ βιβλίῳ τῷ πρὸς Μάρκελλον κατὰ λέξιν φησίν·
first book the(-one) against Marcellus by word says
Ὁ μονογενὴς Υἱὸς τοῦ Θεοῦ μόνος αὐτὸς, καὶ οὐ δὲ ἄλλος
the only-begotten Son — of-God alone himself and not even another
ἀνηγόρευταί τε καὶ ἔστιν· ὅθεν εἰκότως ἄν τις μέμψαιτο
has-been-proclaimed both and is whence reasonably — anyone would-blame

τοῖς κτίσμα αὐτὸν φᾶναι τετολμηκόσιν, ἐξ οὐκ ὄντων
those creature him to-call having-dared from not being(-things)
ὅμοιον τοῖς λοιποῖς κτίσμασι γενόμενον. Καὶ πῶς γὰρ
like to-the other creatures having-come-to-be and how for
ἔτι ἔσται Υἱὸς, πῶς δὲ μονογενὴς τοῦ Θεοῦ, ὁ τὴν
still will-he-be Son how and only-begotten — of-God the(-one) the
αὐτὴν τοῖς λοιποῖς κτίσμασιν ἐπιγραφόμενος φύσιν;...
same with-the other creatures being-ascribed nature
τῶν τε πολλῶν γενητῶν ἔσται εἷς, ἅτε τῆς ἐξ οὐκ
of-the and many created(-things) will-be one inasmuch-as of-the from not
ὄντων κτίσεως ὁμοίως αὐτοῖς μετασχὼν κοινωνίας· ἀλλ'
being(-things) creation likewise with-them having-shared fellowship but
οὐχ ὧδε περὶ αὐτοῦ τὰ θεῖα παιδεύει λόγια. Εἶτα μετ'
not thus about him the divine teach oracles then after
ὀλίγα πάλιν ἐπιφέρει· ὁ τοίνυν γενητὸν ἐξ οὐκ
a-few(-words) again he-adds the(-one) therefore created from not
ὄντων καὶ κτίσμα προηγμένον ἐκ τοῦ μὴ ὄντος τὸν
being(-things) and creature brought-forth from the not being(-thing) the
Υἱὸν ὁριζόμενος, λέληθε τοὔνομα μὲν αὐτῷ μόνον
Son defining has-escaped-notice the-name indeed to-him only
χαριζόμενος, τὸ δὲ ἀληθῶς, Υἱὸς εἶναι ἀρνούμενος· ὁ
granting the and truly Son to-be denying the(-one)
γὰρ ἐξ οὐκ ὄντων γεγονὼς οὐκ ἀληθῶς γένοιτ'
for from not being(-things) having-come-to-be not truly would-become
ἂν Υἱὸς τοῦ Θεοῦ, ὅτι μηδὲ ἄλλο τι τῶν γενητῶν.
— Son — of-God because not-even other anything of-the created(-things)
Ἀλλ' ἀληθῶς Υἱὸς τοῦ Θεοῦ ὁ ἐξ αὐτοῦ, ὡς, ἅτε
but truly Son — of-God the(-one) from him as inasmuch-as
ἐκ Πατρὸς ἀποτεχθεὶς, εἰκότως ἂν καὶ μονογενὴς καὶ
from Father brought-forth reasonably — both only-begotten and
ἀγαπητὸς χρηματίσειε τοῦ Πατρός· οὕτω δὲ, καὶ Θεὸς
beloved would-be-styled of-the Father thus and also God

ἂν εἴη. Τί γὰρ ἂν καὶ Θεοῦ γέννημα, ἢ τὸ
— would-be what for — also of-God offspring than the(-one)
τῷ γεγεννηκότι ἀφωμοιωμένον; Κτίζει μὲν οὖν βασιλεὺς
to-the having-begotten made-like builds indeed then a-king
πόλιν, ἀλλ᾽ οὐ γεννᾷ πόλιν· γεννᾷ δὲ υἱὸν, ἀλλ᾽ οὐ κτίζειν
city but not begets city to-beget and son but not to-build
λέγεται. Καὶ τεχνίτης ‘δημιουργὸς,’ ἀλλ᾽ οὐ πατὴρ γένοιτ᾽
is-said and craftsman maker but not father would-be
ἂν τοῦ πρὸς αὐτοῦ δημιουργουμένου· τοῦ δὲ ἐξ αὐτοῦ
— of-the(-thing) by him being-made of-the and from him
φύντος υἱοῦ οὐκ ἂν ‘δημιουργὸς’ λεχθείη. Καὶ δὴ καὶ
born son not — maker would-be-called and indeed also
ὁ τῶν ὅλων Θεὸς τοῦ μὲν Υἱοῦ Πατὴρ, τοῦ δὲ κόσμου
the of-the universe God of-the indeed Son Father of-the and world
κτίστης ἂν εἰκότως καὶ ποιητὴς λέγοιτο. Εἰ δὲ ἅπαξ
creator — reasonably also maker would-be-called if and once
που τῆς γραφῆς εὑρίσκοι τις εἰρημένον τὸ, ‘Κύριος
somewhere of-the scripture should-find anyone said the (the)-Lord
ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,’ τὸν νοῦν
created me beginning of-ways his for works his the meaning
ἐπισκοπεῖν χρὴ τοῦ λόγου, ὃν μικρὸν ὕστερον ἐκθήσομαι,
to-examine one-must of-the saying which a-little later I-will-set-forth
ἀλλὰ μὴ κατὰ Μάρκελλον ἐκ μιᾶς λέξεως τὸ κυριώτατον
but not like Marcellus from one expression the most-sovereign
τῆς ἐκκλησίας παρασαλεύειν δόγμα. Τοιαῦτα μὲν καὶ ἕτερα
of-the church to-shake doctrine such(-things) indeed and other
πλείονα ὁ Παμφίλου Εὐσέβιος ἐν τῷ πρώτῳ λόγῳ τῷ
more the of-Pamphilus Eusebius in the first treatise the(-one)
πρὸς Μάρκελλον φησίν. Καὶ ἐν τρίτῳ δὲ ὁ αὐτὸς, διδάσκων
against Marcellus says and in third too the same teaching
πῶς δεῖ τὸ κτίσμα τὴν λέξιν ἐκδέχεσθαι, τοιάδε φησίν·
how one-must the creature the expression to-understand such(-things) says

Τούτων τοίνυν ὧδε ἐπικατασκευαζομένων, ἀκόλουθον ἐστὶ
these therefore thus being-further-established consistent it-is
μετὰ τῶν προεκτεθέντων ἁπάντων, καὶ τὸ, ‘Κύριος ἔκτισέ
with the before-set-forth all also the (the)-Lord created
με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,’ λελέχθαι. Εἰ δὲ
me beginning of-ways his for works his to-have-been-said if and
λέγει ἐκτίσθαι ἑαυτὸν, οὐχ ὡς ἐκ τοῦ μὴ ὄντος εἰς τὸ
he-says to-have-been-created himself not as from the not being into the
εἶναι παρελθὼν ταῦτα ἂν εἴποι, οὐδ’ ὡς τοῖς λοιποῖς
to-be having-passed these-things — he-would-say nor as to-the other
κτίσμασι καὶ αὐτὸς ἐκ τοῦ μὴ ὄντος ὁμοίως γεγονὼς,
creatures also himself from the not being likewise having-come-to-be
ὅ τινες οὐκ ὀρθῶς ὑπειλήφασιν· ἀλλ’ ὡς ὑφεστὼς μὲν καὶ
which some not rightly have-supposed but as subsisting indeed and
ζῶν, προών τε καὶ προϋπάρχων τῆς τοῦ παντὸς κόσμου
living pre-existing both and existing-before of-the of-the whole world
συστάσεως, ἄρχειν δὲ τῶν ὅλων ὑπὸ τοῦ Κυρίου τοῦ ἑαυτοῦ
constitution to-rule and of-the universe by the Lord the his-own
Πατρὸς κατατεταγμένος· τοῦ ‘ἔκτισεν’ ἐνταῦθα ἀντὶ τοῦ
Father appointed the created here instead-of the
‘κατέταξεν’ ἢ ‘κατέστησεν’ εἰρημένου. Διαρρήδην οὖν τοὺς
appointed or established said expressly then those
ἐν ἀνθρώποις ἄρχοντας καὶ ἡγεμόνας ‘κτίσιν’ ὠνόμασεν
among men rulers and governors creation named
ὁ εἰπὼν ἀπόστολος, ‘Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ
the having-said apostle be-subject then to-every human
κτίσει διὰ τὸν Κύριον, εἴτε βασιλεῖ, ὡς ὑπερέχοντι, εἴτε
creation for the Lord whether to-king as excelling or
ἡγεμόσιν, ὡς δι’ αὐτοῦ πεμπομένοις.’ Καὶ ὁ εἰπὼν δὲ
to-governors as through him sent and the having-said too
προφήτης, ‘Ἑτοιμάζου τοῦ ἐπικαλεῖσθαι τὸν Θεόν σου
prophet prepare for-the to-call-upon — God your

Ἰσραήλ· διότι ἰδοὺ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα,
Israel because behold establishing thunder and creating spirit
καὶ ἀναγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ·'....
and announcing to men — Christ his
τὸ 'κτίζων' οὐκ ἐκ τοῦ γεγονότος ἐξ ἀνυπαρξίας
the creating not from the having-come-to-be from non-existence
παρείληφεν· οὐ γὰρ τότε ἔκτισεν ὁ Θεὸς τὸ πνεῦμα, ὅτε τὸν
he-has-taken not for then created — God the spirit when —
Χριστὸν αὐτοῦ πᾶσιν ἀνθρώποις κατήγγειλεν, 'Οὐδὲν γὰρ
Christ his to-all men he-announced nothing for
πρόσφατον ὑπὸ τὸν ἥλιον·' ἀλλ' ἦν μὲν καὶ προϋπῆρχεν,
recent under the sun but it-was indeed and pre-existed
ἀπεστέλλετο δὲ καθ' ὃν καιρὸν ἦσαν οἱ ἀπόστολοι
was-sent and at which time were the apostles
συνηγμένοι, ὅτε δίκην βροντῆς ' Ἐγένετο ἦχος ἐκ τοῦ
assembled when like thunder there-came sound from the
οὐρανοῦ, ὥσπερ φερομένης πνοῆς βιαίας, ἐπληρώθησαν δὲ
heaven as of-rushing breath violent they-were-filled and
Πνεύματος Ἁγίου.' Καὶ οὕτως εἰς πάντας ἀνθρώπους τὸν
with-Spirit Holy and thus to all men —
Χριστὸν τοῦ Θεοῦ κατήγγειλαν ἀκολούθως τῇ προφητείᾳ
Christ — of-God they-announced consistently-with the prophecy
φησάσῃ, 'Διότι ἰδοὺ στερεῶν βροντὴν, καὶ κτίζων πνεῦμα,
having-said because behold establishing thunder and creating spirit
καὶ ἀπαγγέλλων εἰς ἀνθρώπους τὸν Χριστὸν αὐτοῦ,' τοῦ
and announcing to men — Christ his the
'κτίζων' ἀντὶ τοῦ 'καταπέμπων' ἢ 'κατατάσσων' εἰρημένου,
creating instead-of the sending-down or appointing said
τῆς δὲ βροντῆς καθ' ἕτερον τρόπον τὸ εὐαγγελικὸν κήρυγμα
the and thunder in another way the evangelical preaching
δηλούσης. Καὶ ὁ λέγων δὲ, 'Καρδίαν καθαρὰν κτίσον ἐν
showing and the(-one) saying too heart clean create in

ἐμοὶ ὁ Θεὸς,' οὐχ ὡς μὴ ἔχων καρδίαν τοῦτο ἔλεγε, καθαρὰν
me O God not as not having heart this said clean
δὲ αὐτῷ τὴν διάνοιαν ἀποτελεσθῆναι ηὔχετο. Οὕτως εἴρηται
and to-him the mind to-be-made he-prayed thus is-said
καὶ, ‘Ἵνα τοὺς δύο κτίσῃ εἰς ἕνα καινὸν ἄνθρωπον,'
also so-that the two he-might-create into one new man
ἀντὶ τοῦ ‘συναγάγῃ.' Ὅρα μήποτε τοιοῦτόν ἐστι
instead-of the might-bring-together see whether-perhaps such is
καὶ τὸ, ‘Ἐνδύσασθε τὸν καινὸν ἄνθρωπον, τὸν κατὰ
also the put-on the new man the(-one) according-to
Θεὸν κτισθέντα·' καὶ τὸ, ‘Εἴ τις οὖν ἐν Χριστῷ, καινὴ
God created and the if anyone then in Christ new
κτίσις·' καὶ ὅσα ἄλλα εὕροι τις ἂν τοιούτῳ τρόπῳ
creation and as-many other(-things) would-find anyone — in-such way
τὴν θεόπνευστον γραφὴν διερευνώμενος· μὴ θαυμάσῃς εἰ
the God-inspired scripture searching not wonder if
μεταφορικῶς καὶ ἐν τῷ, ‘Κύριος ἔκτισέ με ἀρχὴν ὁδῶν
metaphorically also in the (the)-Lord created me beginning of-ways
αὐτοῦ,' τὸ ‘ἔκτισεν' ἀντὶ τοῦ ‘κατέστησεν' ἢ ‘κατέταξε.'
his the created instead-of the established or appointed
Τοιαῦτα μὲν ὁ Εὐσέβιος ἐν τοῖς πρὸς Μάρκελλον
such(-things) indeed — Eusebius in the(-books) against Marcellus
διέξεισιν· ἡμεῖς δὲ αὐτὰ παρεθέμεθα διὰ τοὺς μάτην
goes-through we and them set-down because-of those in-vain
ἐρεσχελοῦντας καὶ βλασφημεῖν τὸν ἄνδρα ἐπιχειρήσαντας.
wrangling and to-blaspheme the man having-attempted
Οὔτε γὰρ ἔχουσι δεῖξαι ὅτι Εὐσέβιος ἀρχὴν τῆς ὑπάρξεως
neither for they-are-able to-show that Eusebius beginning of-the existence
δίδωσι τῷ Υἱῷ τοῦ Θεοῦ, κἂν ταῖς τῆς οἰκονομίας λέξεσιν
gives to-the Son — of-God even-if the of-the dispensation expressions
ἐν τοῖς βιβλίοις εὑρίσκουσιν αὐτὸν καταχρώμενον· μάλιστα
in the books they-find him using most

δὲ ὅτι ζηλωτὴς καὶ θαυμαστὴς τῶν Ὠριγένους βιβλίων
and that zealot and admirer of-the of-Origen books
ἐστὶν, ἐν οἷς πανταχοῦ τὸν Υἱὸν ἐκ τοῦ Πατρὸς γεννηθέντα
he-is in which everywhere the Son from the Father begotten
εὑρίσκουσιν οἱ τῶν Ὠριγένους βιβλίων τὸ βάθος
find those the of-Origen books the depth
κατανοῆσαι δυνάμενοι. Καὶ ταῦτα μὲν ἐν παρεκβάσει
to-perceive able and these-things indeed in digression
διὰ τοὺς λοιδορεῖν ἐπιχειρήσαντας τὸν Εὐσέβιον εἴρηται.
because-of those to-revile having-attempted — Eusebius have-been-said

22 Ὡς τῆς ἐν Σαρδικῇ συνόδου ἀποδούσης τοὺς θρόνους
how the at Sardica synod having-restored the thrones
Ἀθανασίῳ καὶ Παύλῳ, καὶ τοῦ βασιλέως τῆς ἑῴας μὴ
to-Athanasius and Paul and the emperor of-the east not
δεχομένου, πόλεμον ὁ τῶν ἑσπερίων ἠπείλησε βασιλεύς.
accepting(-it) war the of-the westerners threatened emperor
Οἱ μέντοι ἐν Σαρδικῇ συνελθόντες καὶ ἐν Φιλιππουπόλει
those however at Sardica having-assembled and in Philippopolis
τῆς Θράκης ἰδιάζοντα συνέδρια ποιησάμενοι, τὰ
— of-Thrace separate councils having-held the(-things)
δοκοῦντα αὐτοῖς ἑκάτεροι πράξαντες, κατὰ πόλεις τὰς
seeming(-good) to-them each having-done to cities the
ἑαυτῶν ἀνεχώρησαν. Διεσπᾶτο οὖν τῆς ἀνατολῆς ἡ
their-own withdrew was-torn-apart then from-the east the
δύσις· καὶ ἦν ὅρος τῆς κοινωνίας αὐτοῖς τὸ ὄρος
west and was boundary of-the communion to-them the mountain
τὸ λεγόμενον Τισοῦκις, ὅπερ ἐστὶν Ἰλλυριῶν τε καὶ
the(-one) called Tisoucis which-very is of-Illyrians both and
Θρᾳκῶν· καὶ ἕως μὲν τοῦ ὄρους τούτου ἀδιάφορος ἦν ἡ
of-Thracians and as-far-as indeed the mountain this undifferentiated was the
κοινωνία, διαφόρου τυγχανούσης τῆς πίστεως· περαιτέρω
communion different being the faith further

δὲ ἀλλήλοις οὐκ ἐκοινώνουν. Τοιαύτη τις ἦν τότε τῆς
and with-one-another not they-communicated such some was then of-the
περὶ τὰς ἐκκλησίας καταστάσεως σύγχυσις. Μετὰ ταῦτα
about the churches state confusion after these(-things)
δὲ εὐθὺς ὁ τῶν ἑσπερίων μερῶν βασιλεὺς τὰ ἐν
and immediately the of-the western parts emperor the(-things) at
τῇ κατὰ Σαρδικὴν γενόμενα γνώριμα τῷ ἀδελφῷ
the(-synod) at Sardica having-happened known to-the brother
Κωνσταντίῳ καθίστησιν, ἀποδίδοσθαί τε τοῖς περὶ
Constantius makes to-be-restored and to-those about
Παῦλον καὶ Ἀθανάσιον τοὺς ἰδίους τόπους παρεκελεύετο.
Paul and Athanasius the own places exhorted
Ὡς δὲ ὁ Κωνστάντιος παρεῖλκε πρὸς τὰ γραφόμενα,
when and — Constantius delayed toward the(-things) written
αἵρεσιν αὖθις προὐτίθει ὁ τῶν ἑσπερίων μερῶν βασιλεὺς,
choice again set-forth the of-the western parts emperor
ἢ δέχεσθαι τοὺς περὶ Παῦλον καὶ Ἀθανάσιον ἐν τῇ
either to-receive those about Paul and Athanasius in the
οἰκείᾳ τάξει, καὶ ἀποδιδόναι αὐτοῖς τὰς ἐκκλησίας, ἢ
own rank and to-restore to-them the churches or
μὴ ποιοῦντα τοῦτο ἐχθρόν τε εἶναι καὶ προσδέχεσθαι
not doing this enemy both to-be and to-expect
πόλεμον. Ἔστι δὲ τὰ πρὸς τὸν ἀδελφὸν γραφέντα
war are and the(-things) to the brother written
τάδε· Ὧδε μέν εἰσι παρ᾽ ἐμοὶ Ἀθανάσιος καὶ Παῦλος·
these here indeed are with me Athanasius and Paul
ἀλλὰ πυνθανόμενος διέγνων εὐσεβείας αὐτοὺς χάριν
but inquiring I-discerned for-piety's them sake
διώκεσθαι. Εἰ μὲν οὖν ἐπαγγέλλῃ ἀποδιδόναι τούτοις τοὺς
to-be-persecuted if indeed then you-promise to-restore to-these the
θρόνους, ἐπαμυνόμενος τοὺς μάτην αὐτοῖς προσφυομένους,
thrones repelling those in-vain to-them clinging

ἀποστελῶ πρός σε τοὺς ἄνδρας· εἰ δ' ἀνανεύοις ταῦτα
I-will-send to you the men if and you-should-refuse these-things
οὕτω ποιεῖν, εὖ ἴσθι ὅτι αὐτὸς ἐγὼ αὐτόθι γενόμενος, καὶ
so to-do well know that myself I there having-come even
ἄκοντός σου, τούτοις τοὺς οἰκείους ἀποδίδωμι θρόνους.
unwilling you to-these the own I-restore thrones

XI · ATHANASIUS RESTORED

Fearing his brother's threats, Constantius writes three times to recall Athanasius, who shows the letters to Julius of Rome; Julius writes to the Alexandrians rejoicing at his return. Constantius asks one church in Alexandria for Athanasius' opponents, Athanasius asks one in every city for his own side, and the matter is dropped. The emperor restores the exiled bishops and annuls the proceedings against Athanasius. Maximus' synod at Jerusalem receives him, Ursacius and Valens recant at Rome, and his ordinations in other bishops' dioceses begin a new charge.

23 Ὡς φοβηθεὶς ὁ Κωνστάντιος τὰς ἀπειλὰς τοῦ ἀδελφοῦ
how having-feared — Constantius the threats of-the brother
δι' ἐπιστολῶν ἐκάλεσε τὸν Ἀθανάσιον, καὶ εἰς τὴν
through letters called — Athanasius and to —
Ἀλεξάνδρειαν ἔπεμψε.
Alexandria sent(-him)
Ταῦτα γνοὺς ὁ τῆς ἑῴας βασιλεὺς εἰς ἀγωνίαν οὐ τὴν
these-things having-learned the of-the east emperor into agony not the
τυχοῦσαν κατέστη· μεταπεμψάμενός τε εὐθὺς πλείστους
chance was-set having-summoned and immediately very-many
τῶν ἀνατολικῶν ἐπισκόπων, τήν τε αἵρεσιν τοῦ ἀδελφοῦ
of-the eastern bishops the both choice of-the brother
προὐτίθει, καὶ περὶ τοῦ πρακτέου διεπυνθάνετο. Οἱ
set-forth and about the(-thing) to-be-done inquired they

δὲ κρεῖσσον ἔφασαν τῶν ἐκκλησιῶν παραχωρῆσαι τοῖς
and better said from-the churches to-give-way to-those
περὶ Ἀθανάσιον, ἢ ἐμφύλιον ἀναδέξασθαι πόλεμον. Ὅθεν
about Athanasius than civil to-undertake war whence
ἐπ᾽ ἀνάγκῃ καταστὰς ὁ βασιλεὺς ἐκάλει πρὸς ἑαυτὸν τοὺς
in necessity having-come the emperor called to himself those
περὶ Ἀθανάσιον. Καὶ τέως μὲν παραχρῆμα τὸν Παῦλον,
about Athanasius and meanwhile indeed at-once — Paul
μετὰ δυεῖν ἐπισκόπων καὶ τῆς ἄλλης τιμῆς, γράμμασί
with two bishops and the other honor with-letters
τε πάλιν τοῖς οἰκείοις ὁ τῶν ἑσπερίων βασιλεὺς, ἔτι τε
and again the own the of-the westerners emperor still and
καὶ τοῖς ἀπὸ τῆς συνόδου, κατοχυρώσας, ἀποστέλλει
also the(-letters) from the synod having-fortified sends
ἐπὶ τὴν Κωνσταντινούπολιν. Τοῦ δὲ Ἀθανασίου ἔτι
to — Constantinople — and Athanasius still
ὑποστελλομένου καὶ ἀμφιβάλλοντος ἐλθεῖν πρὸς αὐτὸν —
shrinking and doubting to-come to him
ηὐλαβεῖτο γὰρ τὰς τῶν συκοφαντῶν σκευωρίας — ὁ
he-feared for the of-the slanderers intrigues the
βασιλεὺς τῆς ἑῴας αὐτὸν οὐχ ἅπαξ μόνον, ἀλλὰ καὶ δὶς
emperor of-the east him not once only but also twice
καὶ τρὶς ἐκάλει παρ᾽ ἑαυτόν· ὡς τὰ παρ᾽ αὐτοῦ γράμματα
and thrice called to himself as the from him letters
δεικνύει, ἅπερ ἐκ τῆς Ῥωμαϊκῆς μεταβληθέντα γλώσσης
show which from the Roman translated tongue
τοῦτον ἔχει τὸν τρόπον· Ἐπιστολὴ Κωνσταντίου πρὸς
this has the way letter of-Constantius to
Ἀθανάσιον. Κωνστάντιος νικητὴς Αὔγουστος Ἀθανασίῳ
Athanasius Constantius victor Augustus to-Athanasius
ἐπισκόπῳ. Ἐπὶ πολύ σε κλυδωνίζεσθαι καὶ χειμάζεσθαι
bishop for long you to-be-tossed and to-be-storm-beaten

τοῖς τῆς θαλάσσης ὁμοίως κύμασιν ἀγρίοις οὐκ ἀφῆκεν
by-the of-the sea like waves savage not permitted
ἡ τῆς ἡμετέρας ἡμερότητος φιλανθρωπία. Γυμνωθέντα
the of-the our clemency humanity stripped
σε τῆς πατρῴας ἑστίας, καὶ στερηθέντα τῶν ἰδίων,
you of-the paternal hearth and deprived of-the own
καὶ πλανώμενον ἐν θηριώδεσιν ἀνοδίαις, οὐ παρεῖδεν ἡ
and wandering in wild trackless(-places) not overlooked the
ἀκάματος ἡμῶν εὐσέβεια. Εἰ καὶ τὰ μάλιστα ἐπὶ πολὺ
untiring our piety if even the most for long
ὑπερεθέμην γράψαι τὴν πρόθεσιν τῆς ἐμῆς διανοίας,
I-delayed to-write the purpose of-the my mind
προσδοκῶν αὐθαίρετόν σε παραγενέσθαι πρὸς ἡμᾶς,
expecting of-your-own-accord you to-come to us
καὶ τῶν καμάτων αἰτεῖν θεραπείαν· ὅμως ἐπειδὴ ἴσως
and for-the toils to-ask relief nevertheless since perhaps
ὁ φόβος τὴν προαίρεσιν τῆς σῆς προθέσεως ἐνεπόδιζε,
the fear the choice of-the your purpose hindered
διὰ τοῦτο δωρεᾶς πληρέστατα γράμματα πρὸς τὴν σὴν
for this of-bounty fullest letters to the your
στερρότητα διεπεμψάμεθα· ἵνα ἀφόβως ταῖς ἡμετέραις
firmness we-have-sent so-that fearlessly to-the our
προσόψεσι ταχεῖαν τὴν σαυτοῦ παρουσίαν παρασχεῖν
sight speedy the your-own presence to-offer
σπουδάσῃς, ὑπὲρ τοῦ τῆς σαυτοῦ ἐπιθυμίας ἀπολαῦσαι,
you-may-hasten for the the your-own desire to-enjoy
καὶ πειραθεὶς ἡμῶν τῆς φιλανθρωπίας, τοῖς ἰδίοις
and having-experienced our the humanity to-the own
ἀποκατασταθῇς. Τούτου γὰρ ἕνεκα καὶ τὸν δεσπότην
you-may-be-restored of-this for for-the-sake also the lord
καὶ ἀδελφόν μου Κώνσταντα τὸν νικητὴν Αὔγουστον
and brother my Constans the victor Augustus

ὑπὲρ σοῦ παρεκάλεσα, ἵνα τοῦ ἐλθεῖν ἐξουσίαν σοι
for you I-entreated that of-the to-come authority to-you
δῷ, ἐπὶ τῷ ἀμφοτέρων ἡμῶν ἐπινευσάντων τῇ
he-may-give on the(-condition) both we having-assented to-the
πατρίδι ἀποκατασταθῆς, ἔχων τοῦτο τῆς ἡμῶν χάριτος
homeland you-may-be-restored having this of-the our favor
ἐνέχυρον. Ἄλλη ἐπιστολὴ πρὸς Ἀθανάσιον. Κωνστάντιος
pledge another letter to Athanasius Constantius
νικητὴς Αὔγουστος Ἀθανασίῳ ἐπισκόπῳ.
victor Augustus to-Athanasius bishop
Εἰ καὶ τὰ μάλιστα διὰ προτέρων γραμμάτων ἐδηλώσαμεν,
if even the most through former letters we-showed
ὅπως ἀμερίμνως εἰς τὸ ἡμέτερον κομιτάτον παραγένῃ,
that free-of-care to the our court you-should-come
διὰ τὸ μάλιστα βούλεσθαι ἡμᾶς ἀποστεῖλαί σε εἰς τὰ
because-of the most to-wish us to-send you to the
ἴδια, ὅμως καὶ νῦν ταῦτα τὰ γράμματα πρὸς τὴν σὴν
own nevertheless also now these the letters to the your
στερρότητα δεδηλώκαμεν. Διὸ προτρεπόμεθα χωρὶς
firmness we-have-made-known wherefore we-urge without
τινὸς ἀπιστίας καὶ φόβου ἐπιβῆναί σε δημοσίοις ὀχήμασι,
any distrust and fear to-mount you public carriages
καὶ σπουδάσαι πρὸς ἡμᾶς, ἵνα ὧν ἐπιθυμεῖς ἀπολαῦσαι
and to-hasten to us so-that what you-desire to-enjoy
δυνηθείης. Ἄλλη ἐπιστολὴ πρὸς τὸν αὐτόν. Κωνστάντιος
you-may-be-able another letter to the same Constantius
νικητὴς Αὔγουστος Ἀθανασίῳ ἐπισκόπῳ. Ἡνίκα ἐν τῇ
victor Augustus to-Athanasius bishop when in —
Ἐδέσῃ διετρίβομεν, παρόντων τῶν σῶν πρεσβυτέρων,
Edessa we-were-staying being-present the your presbyters
ἤρεσεν ὅπως ἀποσταλέντος πρεσβυτέρου πρός σε, ἐλθεῖν
it-pleased that having-been-sent a-presbyter to you to-come

πρὸς τὸ ἡμέτερον κομιτάτον σπουδάσῃς, ἐπὶ τῷ
to the our court you-should-hasten on the(-condition)
ἰδόντα σε τὴν ἡμετέραν πρόσοψιν εὐθέως εἰς τὴν
having-seen you the our face immediately to —
Ἀλεξάνδρειαν ὁδεῦσαι. Ἀλλ᾽ ἐπειδὴ πλεῖστος χρόνος
Alexandria to-travel but since very-long time
παρῆλθεν, ἀφ᾽ οὗ γράμματα δεξάμενος παρ᾽ ἡμῶν οὐκ
has-passed from which letters having-received from us not
ἀπήντησας, διὰ τοῦτο καὶ νῦν ὑπομνῆσαί σε ἐσπουδάσαμεν,
you-came for this also now to-remind you we-have-hastened
ἵνα καὶ νῦν τὴν σὴν παρουσίαν ταχεῖαν ποιῆσαι πρὸς
so-that also now the your presence speedy to-make to
ἡμᾶς σπουδάσῃς, καὶ οὕτω δυνηθῇς τῇ πατρίδι σου
us you-may-hasten and thus you-may-be-able to-the homeland your
ἀποκατασταθῆναι, καὶ τῆς εὐχῆς σου ἐπιτυχεῖν. Πρὸς δὲ
to-be-restored and the prayer your to-obtain for and
πληρεστάτην διήγησιν Ἀχήταν τὸν διάκονον ἀπεστείλαμεν,
fullest account Achetas the deacon we-sent
παρ᾽ οὗ δυνήσῃ μαθεῖν τῆς τε ἡμετέρας ψυχῆς τὴν
from whom you-will-be-able to-learn the both our soul's the
προαίρεσιν, καὶ ὅτι τούτων ὧν εὔχῃ τυχεῖν δυνήσῃ.
purpose and that these which you-pray to-obtain you-will-be-able
Ταύτας τὰς ἐπιστολὰς ἐν τῇ Ἀκυληΐᾳ δεξάμενος
these the letters in — Aquileia having-received
Ἀθανάσιος — ἐκεῖ γὰρ τῆς Σαρδικῆς ἀναχωρήσας
Athanasius there for — from-Sardica having-withdrawn
διέτριβεν — εὐθέως ἐπὶ τὴν Ῥώμην ἀνέδραμεν· ἐπιδείξας
he-stayed immediately to — Rome ran-up having-shown
τε τὰ γράμματα τῷ ἐπισκόπῳ Ἰουλίῳ, ἐν μεγίστῃ μὲν
and the letters to-the bishop Julius in greatest indeed
χαρᾷ τὴν Ῥωμαίων ἐκκλησίαν κατέστησεν. Ἐδόκει γὰρ καὶ
joy the of-Romans church set it-seemed for also

ὁ τῆς ἑῴας βασιλεὺς συντίθεσθαι αὐτῶν τῇ πίστει διὰ
the of-the east emperor to-assent their to-the faith through
τοῦ καλεῖν Ἀθανάσιον παρ᾽ ἑαυτόν. Ἰούλιος δὲ τοῖς ἐν
the to-call Athanasius to himself Julius and to-the in
Ἀλεξανδρείᾳ κληρικοῖς τε καὶ λαοῖς τάδε περὶ Ἀθανασίου
Alexandria clergy both and peoples these-things about Athanasius
ἐπέστειλεν· Ἐπιστολὴ Ἰουλίου ἐπισκόπου Ῥώμης πρὸς τοὺς
sent letter of-Julius bishop of-Rome to those
ἐν Ἀλεξανδρείᾳ. Ἰούλιος ἐπισκόποις καὶ πρεσβυτέροις καὶ
in Alexandria Julius to-bishops and presbyters and
διακόνοις καὶ λαῷ παροικοῦντι Ἀλεξάνδρειαν ἀγαπητοῖς
deacons and people dwelling-in Alexandria beloved
ἀδελφοῖς, ἐν Κυρίῳ χαίρειν. Συγχαίρω κἀγὼ ὑμῖν,
brothers in (the)-Lord greeting I-rejoice-with also-I you
ἀδελφοὶ ἀγαπητοί, ὅτι τὸν καρπὸν τῆς ἑαυτῶν πίστεως
brothers beloved that the fruit of-the your-own faith
ἐπ᾽ ὀφθαλμῶν λοιπὸν ὁρᾶτε. Τοῦτο γὰρ ἀληθῶς ἄν τις
before eyes at-last you-see this for truly — anyone
ἴδοι γενόμενον ἐπὶ τοῦ ἀδελφοῦ καὶ συνεπισκόπου
would-see having-happened in-the-case-of the brother and fellow-bishop
μου Ἀθανασίου· ὃν διά τε τὴν καθαρότητα τοῦ βίου,
my Athanasius whom for both the purity of-the life
καὶ διὰ τὰς ὑμετέρας εὐχάς, ὁ Θεὸς ὑμῖν ἀποδίδωσιν.
and for the your prayers — God to-you gives-back
Ἐκ δὴ τούτου συνορᾷν ἐστὶν καθαρὰς ὑμῶν καὶ
from indeed this to-see it-is pure your and
μεστὰς ἀγάπης ἀεὶ τὰς εὐχὰς ἀνενηνοχέναι πρὸς τὸν
full of-love always the prayers to-have-offered to —
Θεόν. Μνήμονες γὰρ ὄντες τῶν οὐρανίων ἐπαγγελιῶν
God mindful for being of-the heavenly promises
καὶ τῆς πρὸς αὐτὰς ἀγάπης, ἣν ἐκ τῆς διδασκαλίας
and of-the toward them love which from the teaching

τοῦ προειρημένου ἀδελφοῦ μου ἐπαιδεύθητε, ἔγνωτε
of-the aforesaid brother my you-were-taught you-knew
ἀληθῶς, καὶ κατὰ τὴν προσοῦσαν ὑμῖν ὀρθὴν πίστιν
truly and according-to the present-in you right faith
κατειλήφατε τοῦτο, ὡς οὐκ ἂν εἰς τέλος οὕτος ἀφ' ὑμῶν
you-have-grasped this that not — to end this-one from you
ἀποσχοινισθήσεται, ὃν ἐν ταῖς θεοσεβέσιν ὑμῶν ψυχαῖς
will-be-cut-off whom in the godly your souls
ἐσχήκατε ὡς παρόντα ἀεί. Οὐκοῦν οὐ πολλῶν μοι
you-have-had as present always therefore not of-many to-me
χρεία λόγων πρὸς ὑμᾶς ἐπιστέλλοντι· ὅσα γὰρ ὑμῖν
(is-there)-need words to you writing what for to-you
λέλεκται παρ' ἐμοῦ, ταῦτα ἡ ὑμετέρα πίστις προὔλαβε·
has-been-said by me these-things the your faith anticipated
καὶ πεπλήρωται κατὰ Χριστοῦ χάριν τὰ τῆς
and have-been-fulfilled according-to Christ's grace the(-things) of-the
κοινῆς ὑμῶν πάντων εὐχῆς. Συγχαίρω τοίνυν ὑμῖν· πάλιν
common your all prayer I-rejoice-with therefore you again
γὰρ ἐρῶ, ὅτι τὰς ψυχὰς ἀκαταμαχήτους ἐν τῇ πίστει
for I-will-say that the souls unconquerable in the faith
τετηρήκατε. Καὶ αὐτῷ δὲ τῷ ἀδελφῷ μου Ἀθανασίῳ οὐκ
you-have-kept and himself too the brother my Athanasius not
ἔλαττον συγχαίρω, ὅτι, καίπερ πολλὰ πάσχων λυπηρὰ,
less I-rejoice-with that although many suffering grievous(-things)
οὐδεμίαν ὥραν ἐπιλήσμων γέγονε τῆς ὑμετέρας ἀγάπης
not-one hour forgetful he-has-become of-the your love
καὶ τοῦ ὑμετέρου πόθου. Εἰ γὰρ καὶ τῷ σώματι πρὸς
and of-the your longing if for even in-the body for
καιρὸν ἔδοξεν ἀφ' ὑμῶν ἀφελκυσθῆναι, ἀλλὰ τῷ πνεύματι
(a)-time he-seemed from you to-be-dragged-away but in-the spirit
διαπαντὸς ὡς συνὼν ὑμῖν διῆγε. Καὶ ἔγωγε, ἀγαπητοὶ,
always as being-with you he-lived and I beloved

τὸν γενόμενον κατ᾽ αὐτοῦ πάντα πειρασμὸν οὐκ ἄδοξον
the having-come against him every trial not inglorious
ἡγοῦμαι γεγενῆσθαι· καὶ γὰρ καὶ ἡ ὑμετέρα καὶ ἡ
I-consider to-have-been both for also the your and the
τούτου πίστις ἐγνώσθη παρὰ πᾶσι καὶ δεδοκίμασται. Εἰ
his faith became-known among all and has-been-proved if
γὰρ μὴ τοσαῦτα συμβεβήκει, τίς ἂν ἐπίστευσεν ἢ
for not so-many(-things) had-happened who — would-have-believed either
ὑμᾶς τοσαύτην κρίσιν καὶ τοσαύτην ἀγάπην περὶ τὸν
you so-great judgment and so-great love for the
τηλικοῦτον ἐπίσκοπον ἔχειν, ἢ ἐκεῖνον τοσαύταις ἀρεταῖς
so-great bishop to-have or him with-so-many virtues
περιβεβλῆσθαι, δι᾽ ἃς καὶ τῆς ἐν οὐρανοῖς ἐλπίδος οὐκ
to-be-clothed through which also of-the in heavens hope not
ἀλλότριος γένοιτο; Ἐπέτυχε τοίνυν οἱῳδήποτε τρόπῳ,
alien he-would-become he-has-obtained therefore in-whatever way
καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι, καὶ ὁμολογίας ἔνδοξον
both in the now and in the coming(-age) also of-confession glorious
μαρτυρίαν. Διαφόρως γὰρ κατά τε γῆν καὶ κατὰ θάλατταν
testimony variously for on both land and on sea
πολλὰ χειμασθεὶς, τὴν σκευωρίαν πᾶσαν τῆς Ἀρειανῆς
much storm-tossed the intrigue all of-the Arian
αἱρέσεως κατεπάτησε, καὶ πολλάκις διὰ φθόνον καὶ εἰς
heresy he-trampled and often through envy also into
κίνδυνον ἐπιβουλευθεὶς κατεφρόνησε θανάτου, φρουρούμενος
danger plotted-against he-despised death guarded
ὑπὸ τοῦ παντοκράτορος Θεοῦ καὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ
by the almighty God and the Lord our Jesus
Χριστοῦ· ἐλπίζων ἅμα καὶ τὰς ἐπιβουλὰς ἐκκλίνειν, καὶ
Christ hoping at-once both the plots to-avoid and
ἀποκατασταθήσεσθαι πρὸς ὑμετέραν παράκλησιν, φέρων
to-be-restored to your comfort bringing

ὑμῖν ἅμα ἐκ τῆς ὑμετέρας συνειδήσεως μείζονα τὰ
to-you at-once from the your conscience greater the
τρόπαια. Ἐν οἷς καὶ ἄχρι τερμάτων πάσης τῆς γῆς ἔνδοξος
trophies in which also to ends of-all the earth glorious
ἐγνώσθη, δοκιμασθεὶς ἐκ τοῦ βίου, παρρησιασάμενος
he-became-known having-been-proved from the life having-spoken-boldly
μὲν τῇ προθέσει καὶ τῇ οὐρανίᾳ διδασκαλίᾳ,
indeed by-the purpose and by-the heavenly teaching
ἀποδειχθεὶς δὲ ἀθανάτῳ κρίσει παρ᾽ ὑμῶν ἀγαπώμενος.
shown and by-immortal judgment by you loved
Ἐπανέρχεται τοιγαροῦν πρὸς ὑμᾶς λαμπρότερος νῦν ἢ ὅτε
he-returns therefore to you more-brilliant now than when
παρ᾽ ὑμῶν ἀπεδήμησεν. Εἰ γὰρ καὶ τὰς τιμίας ὕλας, χρυσὸν
from you he-went-abroad if for even the precious materials gold
δὴ λέγω καὶ ἄργυρον, εἰς καθαρότητα τὸ πῦρ δοκιμάζει,
indeed I-mean and silver to purity the fire tests
τί ἄν τις εἴποι κατ᾽ ἀξίαν τοῦ τοσούτου ἀνδρὸς,
what — anyone would-say according-to worth of-the so-great man
ὃς τοσούτων θλίψεων πυρὰν καὶ κινδύνους νικήσας
who of-so-many afflictions pyre and dangers having-conquered
ἀποδίδοται νῦν ὑμῖν, ἀθῷος οὐ παρ᾽ ἡμῶν μόνον, ἀλλὰ καὶ
is-given-back now to-you guiltless not by us only but also
παρὰ πάσης τῆς συνόδου ἀποδεχθείς; Ὑποδέξασθε τοίνυν,
by all the synod accepted receive therefore
ἀγαπητοὶ ἀδελφοὶ, μετὰ πάσης τῆς κατὰ Θεὸν δόξης τε
beloved brothers with all the according-to God glory both
καὶ χαρᾶς τὸν ἐπίσκοπον ὑμῶν Ἀθανάσιον, μετὰ τούτων
and joy the bishop your Athanasius with these
οἵ τινες αὐτῶν κοινωνοὶ γεγόνασι· καὶ χαίρετε τῶν εὐχῶν
who ever of-them partners have-become and rejoice the prayers
ἀπολαύοντες, οἳ τὸν ποιμένα τὸν ὑμέτερον, ἵν᾽ οὕτως
enjoying who the shepherd the your so-that thus

εἴπω, ποθοῦντα καὶ διψῶντα τὴν ὑμετέραν θεοσέβειαν,
I-may-say longing and thirsting-for the your godliness
σωτηρίοις γραφαῖς ἐθρέψατέ τε καὶ ἐποτίσατε. Καὶ γὰρ
with-saving scriptures you-nourished both and gave-drink and for
καὶ τῆς ἐπὶ ξένης αὐτοῦ διατριβῆς ὑμεῖς παραμυθεία
also of-the in foreign(-land) his sojourn you consolation
γεγόνατε· καὶ διωκόμενον καὶ ἐπιβουλευόμενον ἐθάλψατε
have-become and persecuted and plotted-against you-cherished(-him)
ταῖς πιστοτάταις ἑαυτῶν ψυχαῖς καὶ διανοίαις. Ἐμὲ δὲ
with-the most-faithful your-own souls and minds me and
ἤδη εὐφραίνει ἐννοούμενον καὶ προορῶντα τῷ λογισμῷ
already gladdens thinking and foreseeing in-the reasoning
τὴν ἐπὶ τῇ ἐπανόδῳ ἑκάστου ὑμῶν χαράν, καὶ τοῦ
the at the return of-each of-you joy and of-the
πλήθους τὰς θεοσεβεστάτας ἀπαντήσεις, καὶ τὴν ἔνδοξον
multitude the most-godly meetings and the glorious
τῶν συντρεχόντων ἑορτήν, καὶ τίς ἐκείνη ἡ ἡμέρα
of-those running-together festival and what that the day
ὑμῖν καὶ ποία ἔσται, ἐπανερχομένου μὲν τοῦ ἀδελφοῦ
for-you and what-sort will-be returning indeed the brother
μου, παυσαμένων δὲ τῶν προγενομένων, καὶ τῆς
my having-ceased and the(-things) having-happened-before and the
πολυτιμήτου κατ᾽ εὐχὴν ἐπανόδου εἰς εὐφροσύνην
much-honored according-to prayer return into gladness
τινα πληρεστάτης χαρᾶς συναπτούσης τοὺς πάντας. Ἡ
some of-fullest joy joining the all the
τοιαύτη χαρὰ κατὰ τὸ μέγιστον μέχρις ἡμῶν φθάνει,
such joy in the greatest(-degree) as-far-as us reaches
οἷς θεόθεν καὶ τοῦτο συγκεχωρῆσθαι συνέστηκεν, ὅπως
to-whom from-God also this to-have-been-granted is-established that
εἰς γνῶσιν τοῦ τηλικούτου ἀνδρὸς ἐλθεῖν δυνηθῶμεν. Εἰς
into knowledge of-the so-great man to-come we-may-be-able in

εὐχὴν οὖν τὴν ἐπιστολὴν τελειῶσαι καλόν. Ὁ Θεὸς ὁ
prayer then the letter to-finish (is)-good — God the
παντοκράτωρ, καὶ ὁ τούτου Υἱὸς, ὁ Κύριος καὶ Σωτὴρ
almighty and the his Son the Lord and Savior
ἡμῶν Ἰησοῦς Χριστὸς, διηνεκῆ τὴν χάριν ταύτην ὑμῖν
our Jesus Christ perpetual the grace this to-you
παράσχοι, διδοὺς ἔπαθλον τῇ θαυμαστῇ ὑμῶν πίστει, ἣν
may-grant giving prize to-the wonderful your faith which
περὶ τὸν ἐπίσκοπον ὑμῶν ἐνδόξῳ μαρτυρίᾳ ἐνεδείξασθε,
about the bishop your by-glorious testimony you-displayed
ἵνα ὑμῖν τε καὶ τοῖς μεθ' ὑμᾶς ἐνταῦθα, καὶ ἐν τῷ
so-that to-you both and to-those after you here and in the
μέλλοντι τὰ βελτίονα μένοι, ‘ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ
coming(-age) the better(-things) may-remain which eye not saw and
οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,
ear not heard and on heart of-man not ascended
ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτὸν,’ διὰ τοῦ
which prepared — God for-those loving him through the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ τῷ παντοκράτορι
Lord our Jesus Christ through whom to-the almighty
Θεῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
God the glory to the ages of-the ages amen
Ἐρρῶσθαι ὑμᾶς εὔχομαι, ἀγαπητοὶ ἀδελφοί. Τούτοις
to-be-well you I-pray beloved brothers in-these
πεπιστευκὼς τοῖς γράμμασιν Ἀθανάσιος ἐπὶ τὴν ἀνατολὴν
having-trusted the letters Athanasius to the east
παρεγένετο. Κωνστάντιος δὲ ὁ βασιλεὺς οὐκ ἀπεχθῶς
came Constantius and the emperor not hostilely
μὲν τότε ἀπεδέξατο, σοφίζεσθαι δὲ αὐτὸν ἐπεχείρει ἐκ
indeed then received(-him) to-outwit and him attempted by
κατασκευῆς τῶν Ἀρειανιζόντων ὑποβαλλόμενος· καὶ φησὶ
contrivance of-the Arianizers being-prompted and says

πρὸς αὐτόν· Τὸν μὲν θρόνον τὸν σαυτοῦ ψήφῳ τῆς
to him the indeed throne the your-own by-vote of-the
συνόδου καὶ ἡμετέρᾳ συναινέσει ἀπείληφας· ἐπειδὴ δὲ
synod and our consent you-have-recovered since and
εἰσὶν ἐν τῇ Ἀλεξανδρείᾳ τινες τοῦ λαοῦ διακρινόμενοι τὴν
are in — Alexandria some of-the people disagreeing-with the
πρός σε κοινωνίαν, μίαν ἐν τῇ πόλει ἐκκλησίαν ἔασον
with you communion one in the city church allow
ἔχειν αὐτούς.' Πρὸς τὴν πρότασιν ταύτην Ἀθανάσιος
to-have them to the proposal this Athanasius
γοργῶς ὑπαπήντησε καὶ φησὶ, 'Ὦ βασιλεῦ, ἐπ' ἐξουσίας
sharply responded and says O emperor in power
μὲν ἔχεις κελεύειν τε καὶ πράττειν ὅσα ἂν θέλῃς·
indeed you-have to-order both and to-do whatever — you-wish
χάριν δὲ καὶ αὐτὸς αἰτῶ, καὶ δέομαι, δός μοι.' Τοῦ
favor and also myself I-ask and beg give to-me the
δὲ βασιλέως δώσειν ἑτοίμως ἐπαγγειλαμένου, εὐθὺς
and emperor to-give readily having-promised immediately
ἐπήγαγεν Ἀθανάσιος, τὴν αὐτὴν ἀξιῶν χάριν λαβεῖν,
added Athanasius the same claiming favor to-receive
ἣν ὁ βασιλεὺς ἐπεζήτει λαβεῖν. Μίαν γὰρ καὶ αὐτὸς
which the emperor sought to-receive one for also himself
ἐκκλησίαν ἀπονεμηθῆναι ἠξίου καθ' ἑκάστην πόλιν τοῖς
church to-be-allotted he-asked in each city to-those
διακρινομένοις πρὸς τὴν τῶν Ἀρειανιζόντων κοινωνίαν.
disagreeing toward the of-the Arianizers communion
Τὴν Ἀθανασίου τοίνυν γνώμην ἀλυσιτελῆ γνόντες οἱ
the of-Athanasius therefore proposal unprofitable having-recognized the
Ἀρειανίζοντες, ὑπερτίθεσθαι μὲν τοῦτο ἔλεγον, πράττειν
Arianizers to-put-off indeed this they-said to-do
δὲ τὰ δοκοῦντα τῷ βασιλεῖ παρεχώρουν. Διόπερ
and the(-things) seeming(-good) to-the emperor they-allowed wherefore

ὁ βασιλεὺς Ἀθανασίῳ τε καὶ Παύλῳ καὶ Μαρκέλλῳ
the emperor to-Athanasius both and to-Paul and to-Marcellus
τοὺς ἰδίους ἀπεδίδου θρόνους· ἔτι μὲν καὶ Ἀσκληπᾷ
the own restored thrones still indeed also to-Asclepas
τῷ Γάζης, καὶ Λουκίῳ Ἀδριανουπόλεως. Καὶ γὰρ
the(-bishop) of-Gaza and to-Lucius of-Adrianople and for
οὗτοι ὑπὸ τῆς ἐν Σαρδικῇ συνόδου ἐδέχθησαν· Ἀσκληπᾶς
these by the at Sardica synod were-received Asclepas
μὲν ὑπομνήματα ἐπιδείξας, ἐν οἷς ἐδέδεικτο Εὐσέβιος ὁ
indeed minutes having-shown in which had-been-shown Eusebius the
Παμφίλου ἅμα πλείοσι διαγνοὺς τὰ κατ᾽ αὐτὸν,
of-Pamphilus with more having-examined the(-things) concerning him
καὶ ἀποδοὺς τὴν ἀξίαν αὐτοῦ· Λούκιος δὲ, ὅτι οἱ
and having-restored the rank his Lucius and because those
κατηγοροῦντες αὐτοῦ φυγῇ ἐχρήσαντο. Προστάγματα οὖν
accusing him to-flight resorted orders then
τοῦ βασιλέως εἰς τὰς ἑαυτῶν ἐφοίτα πόλεις, κελεύοντα
of-the emperor to the their-own went cities ordering
ἑτοίμως αὐτοὺς ὑποδέχεσθαι. Ἐν μὲν οὖν Ἀγκύρᾳ,
readily them to-receive in indeed then Ancyra
Βασιλείου ἐξωθουμένου καὶ ἀντεισιόντος Μαρκέλλου,
Basil being-thrust-out and entering-instead Marcellus
ταραχὴ οὐχ ἡ τυχοῦσα ἐγένετο, ἣ πρόφασιν λοιδορίας
disturbance not the chance arose which pretext of-reviling
παρέσχε τοῖς τὰ ἐναντία φρονοῦσιν· Ἀσκληπᾶν δὲ
furnished to-those the opposite thinking Asclepas and
ἑτοίμως Γαζαῖοι ἐδέξαντο. Ἐν δὲ τῇ Κωνσταντινουπόλει
readily Gazaeans received in and — Constantinople
Μακεδόνιος Παύλῳ πρὸς ὀλίγον ὑπεξέστη, καθ᾽ ἑαυτὸν ἐν
Macedonius to-Paul for a-little gave-way by himself in
ἰδιαζούσῃ ἐκκλησίᾳ τῆς πόλεως τὰς συνόδους ποιούμενος.
separate church of-the city the assemblies making

Ὑπὲρ μέντοι Ἀθανασίου ὁ βασιλεὺς ἐπισκόποις τε καὶ
for however Athanasius the emperor to-bishops both and
κληρικοῖς καὶ λαοῖς περὶ τοῦ ἀσμένως αὐτὸν ὑποδεχθῆναι
clergy and peoples about the gladly him to-be-received
ἐπέστειλεν· ἔτι μὴν καὶ τὰ κατ᾽ αὐτοῦ ἐν δικαστηρίοις
wrote still indeed also the(-things) against him in courts
πραχθέντα δι᾽ ἑτέρων γραμμάτων ἀφανισθῆναι ἐκέλευσε.
done through other letters to-be-destroyed he-ordered
Τὰ δὲ περὶ ἀμφοτέρων τούτων γραφέντα ἔστι
the(-things) and about both these written are
τάδε. Ἐπιστολὴ Κωνσταντίου ὑπὲρ Ἀθανασίου. Νικητὴς
these letter of-Constantius for Athanasius Victor
Κωνστάντιος, μέγιστος, Σεβαστὸς, ἐπισκόποις καὶ
Constantius greatest Augustus to-bishops and
πρεσβυτέροις τῆς καθολικῆς ἐκκλησίας. Οὐκ ἀπελείφθη
presbyters of-the catholic church not was-left-destitute
τῆς τοῦ Θεοῦ χάριτος ὁ αἰδεσιμώτατος ἐπίσκοπος
of-the — of-God grace the most-reverend bishop
Ἀθανάσιος. Ἀλλ᾽ εἰ καὶ ἐν βραχεῖ χρόνῳ τῇ κατὰ
Athanasius but if even in short time to-the by
ἀνθρώπους δοκιμασίᾳ ὑπεβλήθη, ὅμως τὴν ὀφειλομένην
men test he-was-subjected nevertheless the due
παρὰ τῆς παντεφόρου προνοίας ἀπηνέγκατο ψῆφον·
from the all-seeing providence he-carried-off vote
ἀπολαβὼν βουλήσει τοῦ κρείττονος καὶ κρίσει ἡμετέρᾳ
having-recovered by-will of-the higher and by-judgment our
τὴν πατρίδα ὁμοῦ καὶ τὴν ἐκκλησίαν, ἧς θείῳ νεύματι
the homeland together and the church of-which by-divine nod
προστάτης ἐτύγχανε. Τούτῳ τὰ ἀκόλουθα ἔδει
president he-was to-this-one the consequent(-things) it-was-needful
παρὰ τῆς ἡμετέρας ὑπάρξαι πραότητος· ὥστε πάντα
from the our mildness to-be so-that all

τὰ πρὸ τούτου κατὰ τῶν αὐτῷ κεκοινωνηκότων
the(-things) before this against those with-him having-communicated
ὡρισμένα νῦν ἀμνηστίᾳ παραδοθῆναι, πᾶσάν τε ὑποψίαν
defined now to-oblivion to-be-handed-over all and suspicion
τὴν κατ᾽ αὐτοῦ σχολάσαι τοῦ λοιποῦ, τήν τε ἀτέλειαν
the(-one) against him to-cease for-the future the and exemption
ἧς ἔτυχον πάλαι οἱ ἅμα αὐτῷ κληρικοὶ, τούτοις
which obtained long-ago the with him clergy for-these
βεβαιωθῆναι προσηκόντως. Ἀλλὰ μὴν καὶ τοῦτο τῇ εἰς
to-be-confirmed fittingly but indeed also this to-the toward
αὐτὸν χάριτι προστεθῆναι ἐδικαιώσαμεν, ὥστε πάντας
him favor to-be-added we-thought-right so-that all
τοὺς τοῦ ἱεροῦ καταλόγου γινώσκειν ἐνδεδόσθαι τὸ
those of-the sacred roll to-know to-have-been-granted the
ἄφοβον πᾶσι τοῖς αὐτῷ προστεθειμένοις, εἴτε ἐπισκόποις
fearlessness to-all those to-him attached whether bishops
εἴτε κληρικοῖς. Ἱκανὸν δὲ γνώρισμα τῆς ἑκάστου ὀρθῆς
or clergy sufficient and token of-the of-each right
προαιρέσεως ἔσται ἡ πρὸς τοῦτον ἕνωσις. Ὅσοι γὰρ ἂν,
choice will-be the with him union as-many-as for —
τῆς καλλίονος ὁμοῦ κρίσεώς τε καὶ μοίρας γενόμενοι, τὴν
of-the better at-once judgment both and lot having-become the
τούτου ἕλωνται κοινωνίαν, τούτους πάντας ἐκελεύσαμεν,
of-this-one choose communion these all we-ordered
καθ᾽ ὁμοιότητα τῆς φθανούσης προνοίας, καὶ νῦν τῆς ὑφ᾽
in likeness of-the preceding providence also now of-the by
ἡμῶν βουλήσει τοῦ κρείττονος παρασχεθείσης χάριτος
us by-will of-the higher supplied grace
ἀπολαύειν. Ἄλλη ἐπιστολὴ τοῖς Ἀλεξανδρεῦσι πεμφθεῖσα.
to-enjoy another letter to-the Alexandrians sent
Νικητὴς Κωνστάντιος, μέγιστος, Σεβαστὸς, τῷ λαῷ
Victor Constantius greatest Augustus to-the people

τῆς κατὰ Ἀλεξάνδρειαν καθολικῆς ἐκκλησίας. Σκοπὸν
of-the at Alexandria catholic church aim
ποιούμενοι τὴν ὑμετέραν ἐν ἅπασιν εὐνομίαν, εἰδότες τε ὡς
making the your in all(-things) good-order knowing and that
ἐπὶ πολὺ τῆς τοῦ ἐπισκοποῦντος προνοίας ἐστέρησθε,
for long of-the of-the overseeing(-one) providence you-have-been-deprived
Ἀθανάσιον τὸν ἐπίσκοπον, ἄνδρα τοῖς πᾶσι διά τε τὴν
Athanasius the bishop a-man to-the all through both the
προσοῦσαν ὀρθότητα καὶ διὰ τὴν οἰκείαν εὐτροπίαν
present-in(-him) uprightness and because-of the own good-character
γνώριμον, πάλιν πρὸς ὑμᾶς ἀποστεῖλαι ἐδικαιώσαμεν.
known again to you to-send we-thought-right
Τοῦτον συνήθως καὶ προσηκόντως ὑποδεξάμενοι, καὶ ταῖς
this-one customarily and fittingly having-received and in-the
πρὸς τὸν Θεὸν εὐχαῖς βοηθὸν προστησάμενοι, τὴν ὑμῖν τε
to — God prayers helper having-set-up the to-you both
πρέπουσαν καὶ ἡμῖν ἀρεστὴν ὁμόνοιαν καὶ εἰρήνην κατὰ
befitting and to-us pleasing concord and peace according-to
τὸν τῆς ἐκκλησίας θεσμὸν διαρκῆ φυλάττειν σπουδάσατε.
the of-the church ordinance continual to-keep be-eager
Οὐδὲ γὰρ εὔλογόν ἐστι, διχόνοιάν τινα ἢ στάσιν ἐν ὑμῖν
not for reasonable is discord any or faction among you
κινηθῆναι ὑπεναντίαν τῆς τῶν ἡμετέρων καιρῶν εὐμοιρίας.
to-be-stirred contrary to-the of-the our times good-fortune
Καὶ τοῦτο μὲν ἀπεῖναι ἀφ' ὑμῶν παντελῶς βουλόμεθα·
and this indeed to-be-absent from you entirely we-wish
τὸ δέ γε ταῖς εὐχαῖς ὑμᾶς διαρκῶς αὐτῷ, ὡς
the(-thing) and at-least in-the prayers you continually him as
προείρηται, προστάτῃ καὶ ἐπικούρῳ χρωμένους πρὸς τὸ
has-been-said-before as-president and helper using toward the
Θεῖον ἐμμένειν συνήθως παραινοῦμεν· ὡς ἂν τῆς τοιαύτης
Divine to-abide customarily we-exhort so-that — the such

ὑμῶν προθέσεως εἰς τὰς ἁπάντων εὐχὰς διαβαινούσης,
your purpose into the of-all prayers passing
καὶ ἐκ τῶν ἐθνῶν οἳ τῇ τῶν εἰδώλων πλάνῃ ἔτι καὶ
also from the nations who to-the of-the idols error still even
νῦν προσανέχοντες ἐπὶ τὴν τῆς ἱερᾶς θρησκείας ἐπίγνωσιν
now adhering to the of-the sacred religion knowledge
προθυμότατα σπεύδοιεν, Ἀλεξανδρεῖς προσφιλέστατοι.
most-eagerly might-hasten Alexandrians most-beloved
Καὶ αὖθις οὖν παραινοῦμεν τοῖς προειρημένοις ἐμμένειν·
and again then we-exhort to-the aforesaid to-abide
τὸν δὲ ἐπίσκοπον ψήφῳ τοῦ κρείττονος καὶ ἡμετέρᾳ
the and bishop by-vote of-the higher and our
γνώμῃ ἀπεσταλμένον ἡδέως δέξασθε, καὶ πάσῃ ψυχῇ
judgment sent gladly receive and with-all soul
καὶ γνώμῃ ἀσπαστὸν ἡγήσασθε. Τοῦτο γὰρ καὶ ὑμῖν
and judgment welcome consider(-him) this for both for-you
πρέπει, καὶ τῇ ἡμετέρᾳ πραότητι προσήκειν συνέστηκεν.
befits and to-the our mildness to-pertain is-established
Ὑπὲρ γὰρ τοῦ πᾶσαν ἀνασοβὴν καὶ στάσεως πρόφασιν
for for the all commotion and of-faction pretext
περιαιρεθῆναι τῶν ἐθελοκακίᾳ χρωμένων, τοῖς παρ' ὑμῖν
to-be-removed of-those with-wickedness dealing to-the among you
δικασταῖς διὰ γραμμάτων προσετάξαμεν ἅπαντας οὓς
judges through letters we-commanded all whom
ἂν στασιώδεις καταμάθοιεν τῇ τῶν νόμων ὑποβάλλειν
— factious they-should-find to-the of-the laws to-subject
ἐκδικίᾳ. Ἀμφότερα τοίνυν συνορῶντες, καὶ τὴν ἡμετέραν
vengeance both therefore seeing both the our
μετὰ τοῦ κρείττονος γνώμην καὶ τὸν ὑπὲρ ὑμῶν καὶ τῆς
with the higher judgment and the for you and the
ὁμονοίας λόγον, καὶ τὴν κατὰ τῶν ἀτάκτων τιμωρίαν,
concord reckoning and the against the disorderly punishment

τὰ πρέποντα καὶ ἁρμόζοντα τῷ τῆς ἱερᾶς θρησκείας
the(-things) befitting and fitting to-the of-the sacred religion
θεσμῷ διαφυλάττοντες, τὸν προειρημένον διὰ πάσης
ordinance guarding the aforesaid with all
αἰδοῦς καὶ τιμῆς ἄγοντες, τὰς εὐχὰς ἅμα αὐτῷ ὑπέρ
respect and honor holding the prayers together-with him for
τε ἑαυτῶν καὶ τῆς τοῦ βίου παντὸς εὐνομίας τῷ τῶν
both yourselves and the of-the life all good-order to-the of-the
ὅλων Πατρὶ Θεῷ ἀναπέμπειν σπουδάζετε. Ἐπιστολὴ περὶ
universe Father God to-send-up be-eager letter about
τοῦ ἀφανισθῆναι τὰ πραχθέντα κατὰ Ἀθανασίου.
the to-be-destroyed the(-things) done against Athanasius
Νικητὴς Κωνστάντιος Αὔγουστος Νεστορίῳ· τῷ δὲ αὐτῷ
Victor Constantius Augustus to-Nestorius in-the and same
τύπῳ καὶ τοῖς ἐν Αὐγουστομνίκῃ καὶ Θηβαΐδι καὶ Λιβύῃ
form also to-the in Augustamnica and Thebaid and Libya
ἡγεμόσιν. Εἴ τί ποτε πρὸ τούτου ἐπὶ βλάβῃ καὶ ὕβρει
governors if anything ever before this to harm and insult
τῶν κοινωνούντων Ἀθανασίῳ τῷ ἐπισκόπῳ πραχθὲν
of-those communicating with-Athanasius the bishop done
εὑρίσκεται, τοῦτο νῦν ἀπαλειφθῆναι βουλόμεθα· καὶ γὰρ
is-found this now to-be-wiped-out we-wish and for
τὴν ἀλειτουργησίαν, ἣν οἱ αὐτοῦ κληρικοὶ εἶχον, τὴν αὐτὴν
the exemption which the his clergy had the same
πάλιν θέλομεν ἔχειν. Ταύτην δὲ τὴν ἡμετέραν πρόσταξιν
again we-wish to-have this and the our command
φυλαχθῆναι βουλόμεθα· ὥστε ἀποδοθέντος Ἀθανασίου
to-be-kept we-wish so-that having-been-restored Athanasius
τοῦ ἐπισκόπου τῇ ἐκκλησίᾳ, τοὺς κοινωνοῦντας αὐτῷ
the bishop to-the church those communicating with-him

ἔχειν ἀλειτουργησίαν ἣν ἀεὶ ἔσχον, ἣν καὶ οἱ λοιποὶ
to-have exemption which always they-had which also the other
κληρικοὶ ἔχουσιν· ἵν' οὕτως ἔχοντες καὶ αὐτοὶ χαίρωσιν.
clergy have so-that thus having(-it) also themselves may-rejoice

24 Ὡς Ἀθανάσιος ἐπὶ τὴν Ἀλεξάνδρειαν διὰ τῶν
how Athanasius to — Alexandria through —
Ἱεροσολύμων παριὼν ὑπὸ Μαξίμου εἰς κοινωνίαν
Jerusalem passing by Maximus into communion
ἀνεδέχθη, καὶ σύνοδον ἐπισκόπων τὰ ἐν Νικαίᾳ
was-received and synod of-bishops the(-decrees) at Nicaea
κυροῦσαν συνήγαγεν.
confirming assembled

Ταῖς τοιαύταις ἐπιστολαῖς ὀχυρωθεὶς Ἀθανάσιος ὁ
with-the such letters fortified Athanasius the
ἐπίσκοπος, διὰ τῆς Συρίας ὁρμήσας τῆς Παλαιστίνης
bishop through — Syria having-set-out — Palestine
ἐπέβη· καταλαβών τε τὰ Ἱεροσόλυμα, καὶ τῷ ἐπισκόπῳ
entered having-reached and — Jerusalem and to-the bishop
Μαξίμῳ καταφανῆ ποιήσας τά τε ὑπὸ τῆς ἐν Σαρδικῇ
Maximus plain having-made the(-things) both by the at Sardica
συνόδου γνωσθέντα, καὶ ὡς ὁ βασιλεὺς Κωνστάντιος τῇ
synod decided and that the emperor Constantius to-the
ἐκείνων κρίσει ἐγένετο σύμψηφος, παρασκευάζει σύνοδον
their judgment became of-one-vote arranges synod
τῶν ἐκεῖ ἐπισκόπων γενέσθαι. Μάξιμός τε μηδὲν μελλήσας
of-the there bishops to-be-held Maximus and nothing having-delayed
μετεπέμπετό τινας τῶν ἀπὸ Συρίας καὶ Παλαιστίνης
summoned some of-the from Syria and Palestine
ἐπισκόπων· καὶ καθίσας συνέδριον, ἀποδίδωσι καὶ αὐτὸς
bishops and having-seated council restores also himself
τὴν κοινωνίαν Ἀθανασίῳ καὶ τὴν ἀξίαν. Γράφει τε
the communion to-Athanasius and the rank writes and

καὶ αὐτὴ ἡ σύνοδος τοῖς τε ἐν Ἀλεξανδρείᾳ, καὶ
also itself the synod to-those both in Alexandria and
πᾶσι τοῖς ἐν Αἰγύπτῳ καὶ Λιβύῃ ἐπισκόποις τὰ
to-all the in Egypt and Libya bishops the(-things)
ἐγνωσμένα καὶ ἐψηφισμένα περὶ Ἀθανασίου· ἐφ' ᾧ
decided and voted about Athanasius at which
σφόδρα κατεμωκήσαντο τοῦ Μαξίμου οἱ ἀπεχθῶς
greatly mocked — Maximus those hostilely
ἔχοντες πρὸς Ἀθανάσιον, ὅτι πρότερον καθελὼν αὐτὸν,
being toward Athanasius that formerly having-deposed him
αὖθις ἐκ μεταμελείας, ὡς μηδενὸς γενομένου, ψῆφον ὑπὲρ
again from repentance as nothing having-happened vote for
Ἀθανασίου ἐξήνεγκεν τήν τε κοινωνίαν αὐτῷ καὶ τὴν ἀξίαν
Athanasius he-brought-forth the both communion to-him and the rank
παρέχουσαν. Ταῦτα γνόντες Οὐρσάκιος καὶ Οὐάλης, οἱ
granting these-things having-learned Ursacius and Valens those
περὶ τὸ Ἀρειάνιον δόγμα πρότερον διαπύρως σπουδάζοντες,
about the Arian doctrine formerly ardently striving
καταγνόντες τότε τῆς προλαβούσης σπουδῆς ἐπὶ τὴν Ῥώμην
having-condemned then the preceding zeal to — Rome
ἀνῆλθον· βιβλίον τε μετανοίας τῷ ἐπισκόπῳ Ἰουλίῳ
went-up book and of-repentance to-the bishop Julius
ἐπιδόντες, τῷ τε 'ὁμοουσίῳ' συνέθεντο, καὶ γράμματα
having-given-in to-the both of-one-substance assented and letters
πρὸς Ἀθανάσιον διαπεμψάμενοι κοινωνεῖν αὐτῷ τοῦ
to Athanasius having-sent to-communicate with-him for-the
λοιποῦ ὡμολόγησαν. Οὕτω μὲν οὖν τότε Οὐρσάκιος καὶ
rest confessed thus indeed then at-that-time Ursacius and
Οὐάλης, τοῖς ἐπὶ Ἀθανασίῳ γεγονόσιν ἡττηθέντες, ὡς
Valens by-the(-things) for Athanasius having-happened overcome as
ἔφην, τῷ 'ὁμοουσίῳ' συνέθεντο. Ἀθανάσιος δὲ διὰ τοῦ
I-said to-the of-one-substance assented Athanasius and through —

Πηλουσίου ἐπὶ τὴν Ἀλεξάνδρειαν ἐπορεύετο· κατὰ πόλεις τε
Pelusium to — Alexandria traveled in cities and
παριὼν ἐδίδασκε, τοὺς μὲν Ἀρειανίζοντας ἐκτρέπεσθαι,
passing-through taught the indeed Arianizers to-turn-away-from
ἀσπάζεσθαι δὲ τοὺς τὸ ‘ὁμοούσιον’ ὁμολογοῦντας. Ἔν
to-embrace and those the of-one-substance confessing in
τισι δὲ τῶν ἐκκλησιῶν καὶ χειροτονίας ἐποίει· καὶ τοῦτο
some and of-the churches also ordinations he-made and this
γέγονεν ἀρχὴ ἑτέρας μέμψεως κατ᾽ αὐτοῦ, ὅτι ἐν ταῖς
became beginning of-another blame against him that in the
ἄλλων παροικίαις χειροτονεῖν ἐπεχείρει. Τὰ μὲν οὖν
of-others parishes to-ordain he-attempted the(-things) indeed then
κατὰ Ἀθανάσιον οὕτως τότε προέβαινεν.
concerning Athanasius thus then proceeded

XII · THE USURPERS AND SIRMIUM

Dalmatius and the younger Constantine are killed, and Magnentius kills Constans; Vetranio is proclaimed in Illyricum. The Arians accuse Athanasius again, Paul is strangled in exile, and Macedonius persecutes the Nicenes. Socrates quotes Athanasius on George's outrages. Constantius pensions Vetranio, makes Gallus Caesar, and at Sirmium a synod deposes Photinus.

25 Περὶ τῶν τυράννων Μαγνεντίου καὶ Βετρανίωνος.
about the usurpers Magnentius and Vetranio
Ἐν τούτῳ δὲ τὰ δημόσια οὐχ ἡ τυχοῦσα ταραχὴ
in this and the public(-affairs) not the chance disturbance
διεδέχετο· περὶ ἧς ὅσα κεφαλαιώδη παραδραμεῖν οὐκ
succeeded about which as-many-as principal(-points) to-pass-over not
ἀναγκαῖον ἀναλαβόντες, βραχὺ λέξομεν. Ὅτι τοῦ κτίστου
necessary having-taken-up briefly we-will-tell that the founder

τῆς Κωνσταντινουπόλεως τελευτήσαντος, οἱ τρεῖς αὐτοῦ
— *of-Constantinople having-died the three his*
παῖδες τὴν βασιλείαν αὐτοῦ διεδέξαντο, ὡς ἐν τῷ πρὸ
sons the empire his succeeded-to as in the before
τούτου βιβλίῳ πεποιήμεθα μνήμην. Ἰστέον δὲ ὅτι
this book we-have-made mention one-must-know and that
συνεβασίλευσε τούτοις ἀνεψιὸς αὐτῶν, ᾧ ὄνομα Δαλμάτιος
reigned-with these cousin their whose name Dalmatius
ὁμώνυμος τῷ ἰδίῳ πατρί· ὃν ἐπ᾽ ὀλίγον συμβασιλεύσαντα
namesake to-the own father whom for a-little having-reigned-with(-them)
οἱ στρατιῶται ἀνεῖλον, οὐ κελεύοντος Κωνσταντίου τὴν
the soldiers killed not ordering Constantius the
σφαγήν, ἀλλὰ μὴ κωλύοντος. Ὡς δὲ Κωνσταντῖνος ὁ
slaughter but not preventing(-it) how and Constantine the
νέος τοῖς τοῦ ἀδελφοῦ μέρεσιν ἐπιὼν καὶ αὐτὸς ὑπὸ τῶν
younger the of-the brother parts attacking also himself by the
στρατιωτῶν συμβαλὼν ἀνῃρέθη, ἤδη πολλάκις πρότερον
soldiers having-engaged was-killed already often before
εἴρηται. Μετὰ δὲ τὴν ἐκείνου ἀναίρεσιν ὁ Περσικὸς
has-been-said after and the his killing the Persian
πρὸς Ῥωμαίους ἐκινήθη πόλεμος, καθ᾽ ὃν Κωνστάντιος
against Romans was-stirred war in which Constantius
οὐδὲν ἔπραττεν εὐτυχῶς· νυκτομαχίας γὰρ περὶ τοὺς
nothing did successfully night-battle for about the
ὅρους Ῥωμαίων καὶ Περσῶν γενομένης, ἐπικρατέστερα
borders of-Romans and of-Persians having-taken-place stronger
τότε τὰ Περσῶν πρὸς ὀλίγον ἔδοξε γίνεσθαι. Καθ᾽
then the(-affairs) of-Persians for a-little seemed to-become at
ὃν καιρὸν οὔτε τὰ Χριστιανῶν ἡσύχαζεν, ἀλλὰ
which time neither the(-affairs) of-Christians were-quiet but
δι᾽ Ἀθανάσιον καὶ τὴν τοῦ ‘ὁμοουσίου’ λέξιν περὶ τὰς
because-of Athanasius and the of-the of-one-substance word about the

ἐκκλησίας πόλεμος ἦν. Ἐν τούτοις καθεστώτων τῶν
churches war there-was in these standing the
πραγμάτων, Μαγνέντιος περὶ τὰ ἑσπέρια μέρη ἐπεφύη
affairs Magnentius in the western parts sprang-up
τύραννος· ὃς Κώνσταντα, τὸν τῶν ἑσπερίων μερῶν
usurper who Constans the(-one) of-the western parts
βασιλεύοντα, περὶ τὰς Γαλλίας διάγοντα ἐκ συσκευῆς
reigning in the Gauls staying by conspiracy
ἀνεῖλε. Οὗ γενομένου, ἐμφύλιος μέγιστος ἀνερριπίσθη
killed which having-happened civil very-great was-fanned
πόλεμος. Μαγνέντιος μὲν γὰρ ὁ τύραννος πάσης Ἰταλίας
war Magnentius indeed for the usurper of-all Italy
ἐκράτει, Ἀφρικήν τε καὶ Λιβύην ὑφ' ἑαυτῷ πεποίητο, καὶ
took-control Africa both and Libya under himself had-made and
αὐτὰς τὰς Γαλλίας ἔσχε λαβών. Ἐν Ἰλλυρικοῖς δὲ
the-very the Gauls held having-taken(-them) in Illyricum and
ἐν Σιρμίῳ πόλει ὑπὸ τῶν στρατιωτῶν ἕτερος ἐπῄρτο
in Sirmium city by the soldiers another had-been-raised
τύραννος· ὄνομα δὲ αὐτῷ Βετρανίων. Οὐ μὴν ἀλλὰ
usurper name and to-him Vetranio not however but
καὶ τὴν Ῥώμην ταραχὴ κατεῖχεν· τοῦ Κωνσταντίου γὰρ
also — Rome disturbance held — of-Constantius for
ἀδελφιδοῦς ἦν, ᾧ Νεπωτιανὸς ὄνομα, ὃς ἀντεποιεῖτο
nephew there-was whose Nepotianus name who claimed
τῆς βασιλείας χειρὶ μονομάχων δορυφορούμενος.
the empire with-hand of-gladiators guarded
Νεπωτιανὸν μὲν οὖν οἱ Μαγνεντίου καθεῖλον στρατηγοί·
Nepotianus indeed then the of-Magnentius put-down generals
Μαγνέντιος δὲ ἐπιὼν πάντα τὰ ἑσπέρια κατεστρέφετο.
Magnentius and advancing all the western(-parts) subdued

Ὡς τοῦ βασιλέως τῶν ἑσπερίων τελευτήσαντος αὖθις 26
how the emperor of-the westerners having-died again
τῶν ἰδίων ἐξεβλήθησαν τόπων Παῦλος καὶ Ἀθανάσιος·
from-the own were-expelled places Paul and Athanasius
καὶ ὡς Παῦλος μὲν εἰς ἐξορίαν ἀγόμενος ἀνῃρέθη·
and how Paul indeed into exile being-led was-killed
Ἀθανάσιος δὲ ἀπέδρα.
Athanasius and ran-away
Τούτων δὲ πάντων τῶν κακῶν σύρροια ἐν βραχεῖ
of-these and all the evils confluence in short
γέγονε χρόνῳ· τετάρτῳ γὰρ ὕστερον ἔτει μετὰ τὴν ἐν
happened time in-the-fourth for later year after the at
Σαρδικῇ σύνοδον γέγονε, κατὰ τὴν ὑπατείαν Σεργίου
Sardica synod it-happened in the consulship of-Sergius
καὶ Νιγριανοῦ. Τούτων ἀγγελθέντων, ἐδόκει μὲν εἰς
and of-Nigrianus these-things having-been-announced it-seemed indeed to
Κωνστάντιον μόνον περιεληλυθέναι τὰ τῆς βασιλείας·
Constantius alone to-have-come-round the(-affairs) of-the empire
αὐτοκράτωρ δὲ ἐν τοῖς ἀνατολικοῖς ἀναδειχθεὶς μέρεσι,
autocrat and in the eastern having-been-proclaimed parts
κατὰ τῶν τυράννων παντοῖος ἦν εὐτρεπίζεσθαι. Καιρὸν
against the usurpers of-every-sort he-was to-make-ready occasion
δὲ εὔκαιρον οἱ πρὸς Ἀθανάσιον διαφερόμενοι εὑρηκέναι
and opportune those toward Athanasius at-variance to-have-found
νομίσαντες, αὖθις κατ᾽ αὐτοῦ καὶ μηδέπω τῆς Ἀλεξανδρείας
thinking again against him even not-yet — Alexandria
ἐπιστάντος μεγίστας διαβολὰς ἐξειργάζοντο· διδάσκουσί
having-arrived greatest slanders worked-up they-teach
τε τὸν βασιλέα Κωνστάντιον, ὡς εἴη πᾶσαν ἀνατρέπων
and the emperor Constantius that he-was all overturning
Αἴγυπτον καὶ Λιβύην. Μάλιστα δὲ τὴν διαβολὴν ηὔξησε
Egypt and Libya most and the slander increased

τὸ χειροτονίας αὐτὸν ἐν ἀλλοτρίαις παροικίαις ποιήσασθαι.
the ordinations him in others' parishes to-have-made
Ἀθανάσιος δὲ ἐν τοσούτῳ καταλαβὼν τὴν Ἀλεξάνδρειαν
Athanasius and in the-meantime having-reached — Alexandria
συνόδους τῶν ἐν Αἰγύπτῳ ἐπισκόπων συνήθροισεν· οἱ
synods of-the in Egypt bishops assembled who
ὁμόφωνα ἐψηφίσαντο τοῖς τότε ἐν Σαρδικῇ συνελθοῦσι
in-agreement voted with-those then at Sardica having-assembled
καὶ τῇ παρὰ Μαξίμου ἐν τοῖς Ἱεροσολύμοις γενομένῃ
and with-the by Maximus at — Jerusalem held
συνόδῳ. Ὁ δὲ βασιλεὺς, καὶ αὐτὸς πάλαι τῇ Ἀρειανῇ
synod the and emperor also himself long by-the Arian
κατεχόμενος δόξῃ, πάντα τὰ μικρὸν ἔμπροσθεν
held opinion all the(-things) a-little before
αὐτῷ δεδογμένα εἰς τοὐναντίον μετέστρεφε. Καὶ πρῶτον
by-him decided to the-opposite turned and first
μὲν τῆς Κωνσταντινουπόλεως τὸν ἐπίσκοπον Παῦλον
indeed — of-Constantinople the bishop Paul
ἐξόριστον γενέσθαι ἐκέλευσεν, ὃν οἱ ἀπαγαγόντες ἐν
exiled to-be ordered whom those having-led-away at
Κουκουσῷ τῆς Καππαδοκίας ἀπέπνιξαν. Μαρκέλλου δὲ
Cucusus — of-Cappadocia strangled Marcellus and
ἐκβληθέντος, αὖθις τῆς ἐν Ἀγκύρᾳ ἐκκλησίας ἐγκρατὴς
having-been-expelled again of-the in Ancyra church master
Βασίλειος γέγονε. Λούκιος δὲ, ὁ τῆς Ἀδριανουπόλεως,
Basil became Lucius and the(-bishop) — of-Adrianople
σιδηροδέσμιος ἐν εἱρκτῇ διεφθάρη. Τοσοῦτο δὲ ἐπεκράτησε
in-iron-bonds in prison perished so-much and prevailed
τὰ περὶ Ἀθανασίου λεγόμενα, ὡς εἰς ἄμετρον ὀργὴν
the(-things) about Athanasius said that into boundless anger
ἐκπεσεῖν τὸν βασιλέα, κελεῦσαί τε ἀναιρεθῆναι αὐτὸν,
to-fall the emperor to-order and to-be-killed him

ἔνθα ἂν εὑρίσκοιτο· σὺν αὐτῷ δὲ Θεόδουλον καὶ
wherever — he-should-be-found with him and Theodulus and
Ὀλύμπιον, προεστῶτας ἐκκλησιῶν ἐν Θρᾴκῃ. Ἀθανάσιον
Olympius presiding-over churches in Thrace Athanasius
δὲ τὰ τῷ βασιλεῖ δεδογμένα οὐκ ἔλαθεν· ἀλλὰ
and the(-things) by-the emperor decided not escaped but
προαισθόμενος αὖθις φυγῇ ἐχρήσατο, καὶ οὕτως τὴν
having-perceived-beforehand again to-flight resorted and thus the
ἀπειλὴν τοῦ βασιλέως διέφυγεν. Ταύτην αὐτοῦ τὴν φυγὴν
threat of-the emperor escaped this his the flight
διέβαλλον οἱ Ἀρειανίζοντες, καὶ μάλιστα Νάρκισσος ὁ
slandered the Arianizers and most Narcissus the
Νερωνιάδος τῆς ἐν Κιλικίᾳ ἐπίσκοπος, καὶ Γεώργιος
of-Neronias of-the in Cilicia bishop and George
ὁ Λαοδικείας, καὶ Λεόντιος ὁ τῆς ἐν Ἀντιοχείᾳ
the(-bishop) of-Laodicea and Leontius the(-one) of-the in Antioch
ἐκκλησίας τότε προεστηκὼς, ὅστις ἡνίκα πρεσβύτερος
church then presiding who when presbyter
ἦν ἀφῃρέθη τῆς ἀξίας, ὅτι γυναικὶ συνδιημερεύων
he-was was-deprived of-the rank because with-a-woman spending-his-days
Εὐστολίῳ ὄνομα, καὶ τὴν εἰς αὐτὴν αἰσχρὰν ὑπόνοιαν
Eustolium by-name and the about her shameful suspicion
ἐπικρύψαι σπουδάσας, τῶν γεννητικῶν ἐξέτεμεν ἑαυτὸν,
to-hide having-been-eager of-the genitals castrated himself
καὶ τοῦ λοιποῦ παρρησιέστερον τῇ γυναικὶ συνδιῆγεν,
and for-the rest more-freely with-the woman lived
ὡς μὴ ἔχων δι' ἃ εἰς αὐτὴν διεβάλλετο. Γνώμῃ δὲ
as not having for which concerning her he-was-slandered by-judgment and
καὶ σπουδῇ τοῦ βασιλέως Κωνσταντίου τῆς ἐν Ἀντιοχείᾳ
also zeal of-the emperor Constantius of-the in Antioch

ἐκκλησίας προεβλήθη ἐπίσκοπος μετὰ Στέφανον, ὃς
church was-put-forward bishop after Stephen who
Πλάκιτον διεδέδεκτο πρότερον. Τοσαῦτα μὲν περὶ τούτου.
Placitus had-succeeded before so-much indeed about this
27 Ὡς Μακεδόνιος τοῦ θρόνου ἐπιλαβόμενος πολλὰ κακὰ
how Macedonius the throne having-seized many evils
τοὺς μὴ φρονοῦντας τὰ αὐτοῦ πεποίηκε.
those not thinking the(-things) of-him did
Τότε δὲ καὶ ἐν Κωνσταντινουπόλει Μακεδόνιος τῶν
then and also in Constantinople Macedonius of-the
ἐκκλησιῶν ἐγκρατὴς γίνεται, Παύλου ἐκποδὼν γενομένου
churches master becomes Paul out-of-the-way having-become
καθ' ὃν εἴρηται τρόπον· παρρησίαν τε παρὰ βασιλεῖ
in which has-been-said way freedom-of-speech and with (the)-emperor
μεγίστην κτησάμενος, Χριστιανικὸν ἐκίνησε πόλεμον, οὐχ
very-great having-acquired Christian stirred war not
ἧττονα ἢ ὑπὸ τὸν αὐτὸν χρόνον ἐποίουν οἱ τύραννοι·
less than at the same time made the usurpers
πείσας τε τὸν βασιλέα συλλαμβάνεσθαι αὐτῷ
having-persuaded and the emperor to-assist him
πορθοῦντι τὰς ἐκκλησίας, παρασκευάζει νόμῳ κυροῦσθαι
ravaging the churches arranges by-law to-be-ratified
ὅσα κακῶς πράττειν ἐβούλετο. Καὶ τὸ ἐντεῦθεν
what wickedly to-do he-wished and the(-time) from-then
κατὰ πόλεις μὲν νόμος προὐτίθετο, στρατιωτικὴ δὲ χεὶρ
in cities indeed law was-set-forth military and hand
ὑπουργεῖν κεκέλευστο τοῖς τοῦ βασιλέως θεσπίσμασιν·
to-assist had-been-ordered the of-the emperor decrees
ἐξωθοῦντό τε οἱ φρονοῦντες τὸ 'ὁμοούσιον' οὐκ ἐκ τῶν
were-thrust-out and those holding the of-one-substance not from the
ἐκκλησιῶν μόνον, ἀλλ' ἤδη καὶ ἐκ τῶν πόλεων. Καὶ
churches only but already also from the cities and

τὸ μὲν πρότερον περὶ τὸ ἐξωθεῖν μόνον ἐσχόλαζον·
at-the indeed first with the to-thrust-out only they-occupied-themselves
προβαίνοντος δὲ τοῦ κακοῦ, ἐπὶ τὸ ἀναγκάζειν συγκοινωνεῖν
advancing and the evil to the to-compel to-communicate
αὐτοῖς ἐτρέποντο, μικρὰ τῶν ἐκκλησιῶν φροντίσαντες.
with-them they-turned little for-the churches having-cared
Ἦν δὲ ἡ ἀνάγκη οὐ μείων ἧς πρότερον παρέσχον
was and the compulsion not less than-that-which formerly furnished
οἱ τοῖς ἀγάλμασι προσκυνεῖν ἀναγκάσαντες. Καὶ γὰρ
those to-the statues to-bow-down having-compelled and for
παντοίας αἰκίας προσέφερον, καὶ στρεβλώσεις ποικίλας καὶ
all-kinds-of outrages they-applied and tortures various and
δημεύσεις χρημάτων· ἐξορίαις τε πολλοὶ ὑπεβάλλοντο· καὶ
confiscations of-property to-exiles and many were-subjected and
οἱ μὲν ταῖς βασάνοις ἐναπέθνησκον, οἱ δὲ ἐφθείροντο
some indeed under-the tortures died others and perished
κατὰ τὰς ἐξορίας ἀπαγόμενοι. Καὶ ταῦτα ἐγίνοντο κατὰ
on the exiles being-led-away and these-things happened in
πάσας μὲν τὰς ἀνατολικὰς πόλεις, ἐξαιρέτως δὲ ἐν
all indeed the eastern cities especially and in
τῇ Κωνσταντινουπόλει. Τοῦτον μὲν οὖν τὸν ἐμφύλιον
— Constantinople this indeed then the civil
διωγμὸν, βραχὺν ὄντα πρότερον, εἰς τὴν ἐπισκοπὴν
persecution slight being before into the episcopate
παρελθὼν Μακεδόνιος ηὔξησεν. Αἱ δὲ περὶ τὴν Ἑλλάδα
having-come Macedonius increased the and about — Greece
πόλεις καὶ Ἰλλυριοὺς καὶ τὰ ἑσπέρια μέρη ἔμμενον
cities and Illyrians and the western parts remained
ἔτι ἀσάλευτοι, τῷ συμφωνεῖν τε ἀλλήλοις καὶ τὸν
still unshaken by-the to-agree both with-one-another and the
παραδοθέντα ἐκ τῆς ἐν Νικαίᾳ συνόδου κανόνα κρατεῖν.
handed-down from the at Nicaea synod canon to-hold

28 Περὶ τῶν γεγονότων ἐν τῇ Ἀλεξανδρείᾳ ὑπὸ Γεωργίου
about the(-things) having-happened in — Alexandria by George
τοῦ Ἀρειανοῦ, ἐκ τῆς Ἀθανασίου διηγήσεως.
the Arian from the of-Athanasius account
Οἷα δὲ τῇ Ἀλεξανδρείᾳ Γεώργιος ὑπὸ τὸν
what-sort-of(-things) and — in-Alexandria George at the
αὐτὸν χρόνον εἰργάζετο, τῆς φωνῆς Ἀθανασίου τοῦ
same time worked from-the voice of-Athanasius the(-one)
πεπονθότος καὶ παρόντος τοῖς γινομένοις ἐπάκουσον. Ἐν
having-suffered and present at-the happenings hear in
γὰρ τῷ ἀπολογητικῷ ‘περὶ τῆς φυγῆς’ ἑαυτοῦ λόγῳ κατὰ
for the apologetic about the flight his-own treatise by
λέξιν περὶ τῶν ἐκεῖ γεγενημένων φησί· Καὶ γὰρ εἰς τὴν
word about the(-things) there having-happened he-says and for into —
Ἀλεξάνδρειαν ἐπεφύησαν ζητοῦντες πάλιν ἡμᾶς ἀποκτεῖναι.
Alexandria they-sprang-upon seeking again us to-kill
Καὶ γέγονε τὰ ὕστερα χείρονα τῶν πρώτων· στρατιῶται
and became the later(-things) worse than-the first soldiers
γὰρ ἐξαίφνης τὴν ἐκκλησίαν ἐκύκλωσαν, καὶ τὰ
for suddenly the church surrounded and the(-things)
πολέμων ἀντὶ τῶν εὐχῶν ἐγίνετο. Εἶτα εἰσελθὼν τῇ
of-wars instead-of the prayers took-place then having-entered in-the
Τεσσαρακοστῇ ὁ παρ’ αὐτῶν ἀποσταλεὶς ἐκ Καππαδοκίας
Lent the by them sent from Cappadocia
Γεώργιος ηὔξησεν ἃ παρ’ αὐτῶν μεμάθηκε κακά. Μετὰ
George increased what from them he-had-learned evils after
γὰρ τὰ ἕβδομα τοῦ Πάσχα παρθένοι εἰς δεσμωτήριον
for the week of-the Easter virgins into prison
ἐβάλλοντο· ἐπίσκοποι ἤγοντο ὑπὸ στρατιωτῶν δεδεμένοι·
were-thrown bishops were-led by soldiers bound
ὀρφανῶν καὶ χηρῶν ἡρπάζοντο οἰκίαι τε καὶ ἄρτοι· ἔφοδοι
of-orphans and widows were-seized houses both and loaves attacks

κατὰ τῶν οἰκιῶν ἐγίνοντο· καὶ νυκτὸς οἱ Χριστιανοὶ
on the houses took-place and by-night the Christians
κατεφέροντο· ἐπεσφραγίσθησαν οἰκίαι· καὶ ἀδελφοὶ
were-carried-off were-sealed-up houses and brothers
κληρικῶν ὑπὲρ τῶν ἀδελφῶν ἐκινδύνευον. Καὶ δεινὰ μὲν
of-clergy for the brothers were-in-danger and terrible indeed
ταῦτα, δεινότερα δὲ τὰ μετὰ ταῦτα τετολμημένα.
these-things more-terrible and the(-things) after these(-things) dared
Τῇ γὰρ ἑβδομάδι μετὰ τὴν ἁγίαν Πεντηκοστὴν ὁ λαὸς
in-the for week after the holy Pentecost the people
νηστεύσας ἐξῆλθε περὶ τὸ κοιμητήριον εὔξασθαι, διὰ
having-fasted went-out about the cemetery to-pray because-of
τὸ πάντας ἀποστρέφεσθαι τὴν πρὸς Γεώργιον κοινωνίαν.
the all to-turn-away-from the with George communion
Ἀλλὰ τοῦτο μαθὼν ὁ παμπόνηρος αὐτὸς παροξύνει
but this having-learned the all-wicked(-one) himself provokes
τὸν στρατηλάτην Σεβαστιανὸν, Μανιχαῖον ὄντα. Καὶ
the general Sebastianus Manichaean being and
λοιπὸν αὐτὸς μετὰ πλήθους στρατιωτῶν, ὅπλα καὶ ξίφη
thenceforth himself with multitude of-soldiers arms and swords
γυμνὰ καὶ τόξα καὶ βέλη φερόντων, ὥρμησεν ἐν αὐτῇ
naked and bows and arrows carrying rushed on the-very
τῇ Κυριακῇ κατὰ τῶν λαῶν. Καὶ ὀλίγους εὑρὼν
the Lord's-day against the peoples and few having-found
εὐχομένους — οἱ γὰρ πλεῖστοι λοιπὸν διὰ τὴν ὥραν
praying the for most by-now because-of the hour
ἀναχωρήσαντες ἔτυχον — τοιαῦτα εἰργάσατο, οἷα παρ'
having-withdrawn happened such(-things) he-worked as by
αὐτῶν ἔπρεπε πραχθῆναι. Πυρκαϊὰν γὰρ ἅψας, καὶ
them it-befitted to-be-done pyre for having-lit and
στήσας παρθένους παρὰ τὸ πῦρ, ἠνάγκαζε λέγειν αὐτὰς
having-set virgins by the fire he-compelled to-say them

τῆς Ἀρείου πίστεως εἶναι. Ὡς δὲ νικώσας αὐτὰς ἔβλεπε
of-the of-Arius faith to-be when and conquering them he-saw
καὶ μὴ φροντιζούσας τοῦ πυρὸς, γυμνώσας λοιπὸν
and not caring-for the fire having-stripped(-them) thenceforth
οὕτω κατέκοψεν αὐτὰς εἰς τὰ πρόσωπα, ὡς μετὰ χρόνον
so beat them on the faces that after time
μόγις ἐπιγνωσθῆναι. Ἄνδρας τε κρατήσας τεσσαράκοντα,
scarcely to-be-recognized men and having-seized forty
καινοτέρῳ τρόπῳ κατέκοψε· ῥάβδους γὰρ τὰς ἀπὸ τῶν
in-newer way he-beat rods for those from the
φοινίκων εὐθὺς τεμὼν ἐν ἑαυταῖς ἐχούσας ἔτι τοὺς
palms just having-cut in themselves having still the
σκόλοπας, τὰ νῶτα τούτων οὕτως ἐξέδειρεν, ὡς τινὰς
thorns the backs of-these so he-flayed that some
μὲν πολλάκις χειρουργηθῆναι διὰ τοὺς ἀποπαγέντας
indeed often to-be-operated-on because-of the stuck
ἐν αὐτοῖς σκόλοπας, τινὰς δὲ καὶ μὴ φέροντας ἀποθανεῖν.
in them thorns some and also not bearing(-it) to-die
Πάντας μὲν οὖν τοὺς περιλειφθέντας ἀθρόως καὶ τὴν
all indeed then those left-behind together and the
παρθένον ἐξώρισαν εἰς τὴν μεγάλην Ὄασιν.
virgin they-exiled to the great Oasis
Τὰ δὲ σώματα τῶν τετελευτηκότων οὐδὲ τοῖς ἰδίοις
the and bodies of-those having-died not-even to-the own
κατὰ τὴν ἀρχὴν ἀποδοθῆναι συνεχώρησαν· ἀλλ᾽ ἔκρυψαν
at the beginning to-be-given-back they-allowed but hid(-them)
ὡς ἠθέλησαν, ἄταφα βαλόντες ὑπὲρ τοῦ δοκεῖν
as they-wished unburied having-thrown(-them) for the to-seem
αὐτοὺς λανθάνειν τὴν τοσαύτην ὠμότητα. Πράττουσι
them to-escape-notice the so-great cruelty they-do
δὲ τοῦτο πεπλανημένοι τῇ διανοίᾳ οἱ παράφρονες.
and this led-astray in-the mind the senseless(-ones)

Τῶν γὰρ οἰκείων τῶν τετελευτηκότων χαιρόντων μὲν
of-the for kin of-those having-died rejoicing indeed
διὰ τὴν ὁμολογίαν, θρηνούντων δὲ διὰ τὰ σώματα,
because-of the confession mourning and because-of the bodies
μεῖζον ἐξηχεῖτο κατ᾽ αὐτῶν ὁ τῆς ἀσεβείας καὶ
greater rang-out against them the of-the impiety and
ὠμότητος ἔλεγχος. Καὶ γὰρ εὐθὺς ἀπὸ τῆς Αἰγύπτου
cruelty proof and for immediately from — Egypt
καὶ τῶν Λιβύων ἐξώρισαν μὲν ἐπισκόπους Ἀμμώνιον,
and the Libyas they-exiled indeed bishops Ammonius
Θμοῦϊν, Γάϊον, Φίλωνα, Ἑρμῆν, Πλήνιον, Ψενόσιριν,
Thmuis Gaius Philo Hermes Plenius Psenosiris
Νειλάμμωνα, Ἀγάθωνα, Ἀνάγαμφον, Μάρκον, Ἀμμώνιον,
Nilammon Agathon Anagamphus Mark Ammonius
ἕτερον Μάρκον, Δρακόντιον, Ἀδέλφιον, Ἀθηνόδωρον, καὶ
another Mark Dracontius Adelphius Athenodorus and
πρεσβυτέρους Ἱέρακα καὶ Διόσκορον. Καὶ οὕτω πικρῶς
presbyters Hierax and Dioscorus and so bitterly
ἤλασαν αὐτοὺς, ὥς τινας μὲν αὐτῶν ἐν ταῖς ὁδοῖς,
drove them that some indeed of-them on the roads
τινὰς δὲ ἐν αὐτῷ τῷ ἐξορισμῷ ἀποθανεῖν· ἐφυγάδευσαν
others and in the-very the exile to-die they-banished
δὲ ἐπισκόπους πλείους ἢ τριάκοντα. Σπουδὴ γὰρ ἦν
and bishops more than thirty zeal for was
αὐτοῖς κατὰ τὸν Ἀχαὰβ, εἰ δυνατὸν ἐξᾶραι τὴν ἀλήθειαν.
to-them like — Ahab if possible to-root-out the truth
Τοιαῦτα μὲν Ἀθανάσιος περὶ τῶν ὑπὸ Γεωργίου κατὰ
such(-things) indeed Athanasius about the(-things) by George in
τὴν Ἀλεξάνδρειαν γενομένων οἰκείαις διεξῆλθε φωναῖς. Ὁ
— Alexandria having-happened in-his-own went-through words the
δὲ βασιλεὺς ἐπὶ τὴν Ἰλλυρίδα ἐστρατοπεδεύετο· ἦγε γὰρ
and emperor in — Illyricum was-encamped led for

αὐτὸν ἐκεῖσε τῶν δημοσίων χρειῶν ἡ ἀνάγκη, μάλιστα
him thither of-the public needs the necessity most
δὲ ἡ Βετρανίωνος ὑπὸ τῶν στρατιωτῶν ἀναγόρευσις.
and the of-Vetranio by the soldiers proclamation
Γενόμενος δὲ ἐν Σιρμίῳ κατὰ συνθήκας ἐντυγχάνει
having-come and to Sirmium by agreement meets
τῷ Βετρανίωνι, κατασκευάζει τε μεταθέσθαι τοὺς
— Vetranio contrives and to-change-sides the
ἀνακηρύξαντας αὐτὸν στρατιώτας· οἱ καὶ μεταθέμενοι
having-proclaimed him soldiers who also having-changed-sides
Κωνστάντιον μόνον ἀνεφώνουν Αὔγουστον καὶ βασιλέα
Constantius alone acclaimed Augustus and emperor
καὶ αὐτοκράτορα· Βετρανίωνος δὲ οὐδαμοῦ μνήμη
and autocrat of-Vetranio and nowhere mention
βοώντων ἐγίνετο. Ὁ δὲ εὐθὺς αἰσθόμενος προδίδοσθαι,
(they)-shouting there-was he and immediately having-perceived to-be-betrayed
παρὰ τοὺς πόδας ἐκυλινδεῖτο τοῦ βασιλέως. Κωνστάντιος
at the feet rolled of-the emperor Constantius
δὲ αὐτοῦ περιελὼν τὸν βασιλικὸν στέφανον καὶ τὴν
and his having-taken-off the imperial crown and the
ἁλουργίδα φιλανθρωπεύεται, παραινέσας ἰδιωτικῷ σχήματι
purple treats(-him)-humanely having-advised in-private dress
ἡσυχέστερον διάγειν· πρέπειν γὰρ τῷ προβεβηκότι τὴν
more-quietly to-live to-befit for the(-one) advanced in-the
ἡλικίαν ἀπραγμονέστερον βιοῦν ἢ ἔχειν ὄνομα φροντίδων
age more-free-of-affairs to-live than to-have name of-cares
μεστόν. Τὰ μὲν οὖν κατὰ Βετρανίωνα τοιαύτην
full the(-affairs) indeed then concerning Vetranio such
ἔσχε τὴν ἔκβασιν. Ὁ δὲ βασιλεὺς αὐτῷ παντοίαν δαπάνην
had the outcome the and emperor for-him every-kind-of expense
ἐκ δημοσίων φόρων ἐκέλευσε δίδοσθαι. Πολλάκις δὲ
from public revenues ordered to-be-given often and

αὐτῷ ὕστερον ἐν Προύσῃ τῆς Βιθυνίας διάγοντι γράφων
to-him later in Prusa — of-Bithynia living writing
ἐδήλου, ὡς εἴη μεγίστων ἀγαθῶν αἴτιος αὐτῷ γεγονὼς,
he-showed that he-was of-greatest goods cause to-him having-become
ἀπαλλάξας φροντίδων καὶ ὅσα σύνεστι τῇ βασιλείᾳ
having-freed(-him) from-cares and as-many-as are-with the empire
κακά· οὐκ εὖ τε πράττειν ἔλεγεν αὐτὸν, ὅτι ὧν
evils not well and to-do he-said him because what
ἐκείνῳ παρέσχεν, αὐτὸς οὐκ ἀπέλαυσε. Καὶ τοσαῦτα
to-that-one he-had-given himself not enjoyed and so-much
μὲν περὶ τούτων λελέχθω. Τότε δὲ ὁ βασιλεὺς Γάλλον
indeed about these let-it-be-said then and the emperor Gallus
μὲν ἀνεψιὸν ἑαυτοῦ Καίσαρα καταστήσας, τό τε οἰκεῖον
indeed cousin his-own Caesar having-appointed the and own
θεὶς αὐτῷ ὄνομα, εἰς τὴν Συρίας Ἀντιοχείαν ἔπεμψε,
having-given to-him name to the of-Syria Antioch sent
φρουρεῖσθαι τὰ τῆς ἑῴας μέρη δι᾽ αὐτοῦ προνοούμενος.
to-be-guarded the of-the east parts through him providing
Ὅτε καὶ ἐπιστάντος αὐτοῦ τῇ Ἀντιοχέων, τὸ τοῦ
when also having-arrived him at-the(-city) of-Antiochenes the of-the
Σωτῆρος σημεῖον περὶ τὴν ἀνατολὴν ἐφάνη· στύλος γὰρ
Savior sign in the east appeared pillar for
σταυροειδὴς ἐν τῷ οὐρανῷ ὀφθεὶς μέγιστον θαῦμα τοῖς
cross-shaped in the heaven seen greatest wonder to-those
ὁρῶσιν ἐγένετο. Τοὺς δὲ ἄλλους αὐτοῦ στρατηγοὺς σὺν
seeing became the and other his generals with
δυνάμει πολλῇ κατὰ Μαγνεντίου προὔπεμπε· παρεῖλκέ
force great against Magnentius he-sent-ahead delayed
τε ἐν τῷ Σιρμίῳ προσμένων τὰ ἐκβησόμενα.
and in — Sirmium awaiting the(-things) going-to-turn-out

29 Περὶ Φωτεινοῦ τοῦ αἱρεσιάρχου.
about Photinus the heresiarch

Τότε δὴ καὶ Φωτεινὸς ὁ τῆς ἐκεῖ ἐκκλησίας
then indeed also Photinus the(-one) of-the there church
προεστηκὼς τὸ παρευρεθὲν αὐτῷ δόγμα φανερώτερον
presiding the found-out by-him doctrine more-openly
ἐξεθρύλει. Διὸ ταραχῆς ἐκ τούτου γενομένης, ὁ
blazed-abroad wherefore disturbance from this having-arisen the
βασιλεὺς σύνοδον ἐπισκόπων ἐν τῷ Σιρμίῳ γένεσθαι
emperor synod of-bishops in — Sirmium to-be-held
ἐκέλευσε. Συνῆλθον οὖν ἐκεῖ τῶν μὲν ἀνατολικῶν Μάρκος
ordered assembled then there of-the indeed eastern Mark
ὁ Ἀρεθούσιος, Γεώργιός τε ὁ Ἀλεξανδρείας, ὃν
the Arethusian George and the(-bishop) of-Alexandria whom
οἱ Ἀρειανίζοντες ἔπεμψαν ἀποκινήσαντες Γρηγόριον, ὥς
the Arianizers sent having-removed Gregory as
μοι πρότερον εἴρηται, Βασίλειός τε ὁ ἐκβληθέντος
by-me before has-been-said Basil and the(-one) having-been-expelled
Μαρκέλλου τῆς ἐν Ἀγκύρᾳ προεστὼς ἐκκλησίας,
Marcellus of-the in Ancyra presiding church
Παγκράτιος Πηλουσίου, Ὑπατιανὸς Ἡρακλείας. Τῶν
Pancratius of-Pelusium Hypatianus of-Heraclea of-the
δὲ δυτικῶν, Οὐάλης Μουρσῶν, καὶ ὁ περιβόητος τοῖς
and western Valens of-Mursa and the famous to-the
τότε ἀνθρώποις Ὅσιος, ὁ τῆς ἐν Ἱσπανίᾳ Κουδρούβης
then men Hosius the of-the in Spain Corduba
ἐπίσκοπος, ἄκων παρῆν. Οὗτοι μετὰ τὴν ὑπατείαν
bishop unwilling was-present these after the consulship
Σεργίου καὶ Νιγριανοῦ, καθ' ὃν ἐνιαυτὸν διὰ τοὺς
of-Sergius and of-Nigrianus in which year because-of the
ἐκ τῶν πολέμων θορύβους οὐδεὶς ὕπατος τὰς συνήθεις
from the wars tumults no consul the customary

ὑπατείας ἐπετέλεσε, συνελθόντες δὲ ἐν Σιρμίῳ, καὶ τὸν
consular(-rites) performed having-assembled and in Sirmium and —
Φωτεινὸν τὸ δόγμα Σαβελλίου τοῦ Λίβυος καὶ Παύλου
Photinus the doctrine of-Sabellius the Libyan and of-Paul
τοῦ Σαμοσατέως φρονοῦντα φωράσαντες, καθεῖλον εὐθύς.
the Samosatene holding having-detected deposed(-him) at-once
Καὶ τοῦτο μὲν ὡς καλῶς καὶ δικαίως γενόμενον
and this indeed as well and justly having-happened
πάντες ἐπῄνεσαν καὶ τότε καὶ μετὰ ταῦτα· οἱ δὲ
all praised both then and after these(-things) the(-ones) and
ἐπιμείναντες ἔπραξαν ὅπερ οὐ πᾶσιν ἦν ἀρεστόν.
having-stayed did what not to-all was pleasing

XIII · THE CREEDS OF SIRMIUM

The bishops at Sirmium issue several creeds, a Greek one by Mark of Arethusa and discordant Latin ones; Photinus, defeated in debate by Basil of Ancyra, is condemned, and the aged Hosius is flogged into signing. Magnentius, beaten at Mursa and Mons Seleucus, kills himself at Lyon. Gallus crushes the Jews of Diocaesarea but is put to death for plotting against Constantius, Julian is made Caesar, and Liberius succeeds Julius at Rome. Aetius founds the sect later named for his pupil Eunomius, and at Milan Western bishops protest the Eastern demand to condemn Athanasius until the synod breaks up.

Περὶ τῶν ἐν τῷ Σιρμίῳ ἐκτεθεισῶν πίστεων παρουσίᾳ 30
about the in — Sirmium set-forth faiths in-presence
τοῦ βασιλέως Κωνσταντίου.
of-the emperor Constantius
Ὥσπερ γὰρ καταγινώσκοντες τῶν πάλαι αὐτοῖς
as-if for condemning the(-things) long-ago by-them
περὶ τῆς πίστεως δεδογμένων, αὖθις ἑτέρας περὶ τῆς
about the faith decreed again other about the

πίστεως ἐνομοθέτουν ἐκθέσεις· μίαν μὲν ἣν Μάρκος ὁ
faith they-legislated expositions one indeed which Mark the
Ἀρεθούσιος ὑπηγόρευσεν Ἑλλάδι γλώσσῃ· ἄλλας δὲ τῇ
Arethusian dictated in-Greek tongue others and in-the
Ῥωμαίων φωνῇ, σύμφωνον οὐκ ἐχούσας οὔτε τὴν λέξιν
of-Romans language agreeing not having neither the wording
οὔτε τὴν σύνθεσιν, οὔτε πρὸς ἑαυτὰς οὔτε μὴν πρὸς
nor the composition neither with themselves nor indeed with
τὴν Ἑλληνικὴν ἣν ὁ Ἀρεθούσιος ὑπηγόρευσε. Τὴν μὲν
the Greek(-one) which the Arethusian dictated the indeed
οὖν μίαν τῶν Ῥωμαϊκῶν ἐκθέσεων τῇ ὑπὸ Μάρκου
then one of-the Roman expositions to-the(-one) by Mark
συντεθείσῃ συζεύξας ἐνταῦθα ὑποτάξω· τὴν δὲ δευτέραν,
composed having-yoked here I-will-subjoin the and second
ἣν ὕστερον ἐν Σιρμίῳ ἀνέγνωσαν, τῷ οἰκείῳ τάξομεν
which later in Sirmium they-read in-the own we-will-set
τόπῳ, ὅτε τὰ ἐν Ἀριμήνῳ γενόμενα ἐκτιθέμεθα.
place when the(-things) at Ariminum having-happened we-set-forth
Ἰστέον δὲ ὅτι ἀμφότεραι εἰς Ἑλλάδα μετεβλήθησαν
one-must-know and that both into Greek were-translated
γλῶτταν. Ἔστι δὲ ἡ ὑπὸ Μάρκου ὑπαγορευθεῖσα τῆς
tongue is and the by Mark dictated of-the
πίστεως ἔκθεσις ἥδε. Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα
faith exposition this we-believe in one God Father
παντοκράτορα, τὸν κτίστην καὶ ποιητὴν τῶν πάντων, ἐξ
almighty the creator and maker of-the all(-things) from
οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται.
whom every fatherhood in heavens and on earth is-named
Καὶ εἰς τὸν μονογενῆ αὐτοῦ Υἱὸν, τὸν Κύριον ἡμῶν
and in the only-begotten his Son the Lord our
Ἰησοῦν Χριστὸν, τὸν πρὸ πάντων τῶν αἰώνων ἐκ τοῦ
Jesus Christ the(-one) before all the ages from the

Πατρὸς γεννηθέντα, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, δι᾽
Father begotten God from God light from light through
οὗ ἐγένετο τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς, καὶ
whom came-to-be the all(-things) the(-things) in the heavens and
τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα· Λόγον
the(-things) on the earth the visible and the invisible Word
ὄντα, καὶ Σοφίαν, καὶ φῶς ἀληθινὸν, καὶ ζωήν· τὸν
being and Wisdom and light true and life the(-one)
ἐπ᾽ ἐσχάτων τῶν ἡμερῶν δι᾽ ἡμᾶς ἐνανθρωπήσαντα, καὶ
in last of-the days for us having-become-man and
γεννηθέντα ἐκ τῆς ἁγίας παρθένου, καὶ σταυρωθέντα
having-been-born from the holy virgin and crucified
καὶ ἀποθανόντα καὶ ταφέντα, καὶ ἀναστάντα ἐκ
and having-died and having-been-buried and having-risen from
νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ ἀναληφθέντα εἰς οὐρανὸν,
dead on-the third day and having-been-taken-up into heaven
καὶ καθίσαντα ἐκ δεξιῶν τοῦ Πατρὸς, καὶ ἐρχόμενον
and having-sat at (the)-right of-the Father and coming
ἐπὶ συντελείᾳ τοῦ αἰῶνος κρῖναι ζῶντας καὶ νεκροὺς,
at (the)-consummation of-the age to-judge living and dead
καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, οὗ ἡ
and to-render to-each according-to the works his whose the
βασιλεία ἀκατάπαυστος οὖσα διαμένει εἰς τοὺς ἀπείρους
kingdom unceasing being remains to the endless
αἰῶνας· ἔσται γὰρ καθεζόμενος ἐν δεξιᾷ τοῦ Πατρὸς, οὐ
ages he-will-be for sitting at (the)-right of-the Father not
μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Καὶ
only in the age this but also in the coming(-one) and
εἰς τὸ Πνεῦμα τὸ Ἅγιον, τουτέστι τὸν Παράκλητον· ὅπερ
in the Spirit the Holy that-is the Paraclete which
ἐπαγγειλάμενος τοῖς ἀποστόλοις μετὰ τὴν εἰς οὐρανοὺς
having-promised to-the apostles after the into heavens

ἄνοδον ἀποστεῖλαι, διδάξαι καὶ ὑπομνῆσαι αὐτοὺς πάντα,
ascent to-send to-teach and to-remind them all(-things)
ἔπεμψεν· δι' οὗ καὶ ἁγιάζονται αἱ τῶν εἰλικρινῶς
he-sent through whom also are-sanctified the of-those sincerely
εἰς αὐτὸν πεπιστευκότων ψυχαί. Τοὺς δὲ λέγοντας 'ἐξ
in him having-believed souls those and saying from
οὐκ ὄντων' τὸν Υἱὸν ἢ 'ἐξ ἑτέρας ὑποστάσεως,' καὶ
not being(-things) the Son or from other hypostasis and
μὴ ἐκ τοῦ Θεοῦ, καὶ ὅτι 'ἦν χρόνος ἢ αἰὼν ὅτε οὐκ
not from — God and that there-was time or age when not
ἦν,' ἀλλοτρίους οἶδεν ἡ ἁγία καὶ καθολικὴ ἐκκλησία.
he-was aliens knows the holy and catholic church
Πάλιν οὖν ἐροῦμεν, εἴ τις τὸν Πατέρα καὶ τὸν Υἱὸν
again then we-will-say if anyone the Father and the Son
δύο λέγει Θεοὺς, ἀνάθεμα ἔστω· καὶ εἴ τις, λέγων Θεὸν
two says Gods anathema let-him-be and if anyone saying God
τὸν Χριστὸν πρὸ αἰώνων Υἱὸν τοῦ Θεοῦ, ὑπουργηκότα
— Christ before ages Son — of-God having-assisted
τῷ Πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν μὴ ὁμολογοίη,
the Father in the of-the universe creation not should-confess
ἀνάθεμα ἔστω. Εἴ τις τὸν ἀγέννητον, ἢ μέρος αὐτοῦ,
anathema let-him-be if anyone the unbegotten or part of-him
ἐκ Μαρίας λέγειν γεγεννῆσθαι τολμᾷ, ἀνάθεμα ἔστω.
from Mary to-say to-have-been-born dares anathema let-him-be
Εἴ τις κατὰ πρόγνωσιν τὸν ἐκ Μαρίας λέγοι Υἱὸν
if anyone by foreknowledge the(-one) from Mary should-say Son
εἶναι, καὶ μὴ πρὸ αἰώνων ἐκ τοῦ Πατρὸς γεγεννημένον
to-be and not before ages from the Father begotten
πρὸς τὸν Θεὸν εἶναι, καὶ δι' αὐτοῦ γεγενῆσθαι τὰ
with — God to-be and through him to-have-come-to-be the
πάντα, ἀνάθεμα ἔστω. Εἴ τις τὴν οὐσίαν τοῦ Θεοῦ
all(-things) anathema let-him-be if anyone the substance — of-God

πλατύνεσθαι ἢ συστέλλεσθαι φάσκοι, ἀνάθεμα ἔστω.
to-be-extended or to-be-contracted should-say anathema let-him-be
Εἴ τις πλατυνομένην τὴν οὐσίαν τοῦ Θεοῦ τὸν Υἱὸν
if anyone being-extended the substance — of-God the Son
λέγοι ποιεῖν, ἢ τὸν πλατυσμὸν τῆς οὐσίας αὐτοῦ
should-say to-make or the extension of-the substance his
Υἱὸν ὀνομάζοι, ἀνάθεμα ἔστω. Εἴ τις ἐνδιάθετον ἢ
Son should-name anathema let-him-be if anyone immanent or
προφορικὸν λόγον λέγοι τὸν Υἱὸν τοῦ Θεοῦ, ἀνάθεμα
uttered word should-say the Son — of-God anathema
ἔστω. Εἴ τις ἄνθρωπον μόνον λέγοι τὸν Υἱὸν τὸν
let-him-be if anyone man only should-say the Son the(-one)
ἐκ Μαρίας, ἀνάθεμα ἔστω. Εἴ τις, Θεὸν καὶ ἄνθρωπον
from Mary anathema let-him-be if anyone God and man
τὸν ἐκ Μαρίας λέγων, Θεὸν τὸν ἀγέννητον αὐτὸν
the(-one) from Mary saying God the unbegotten him
νοεῖ, ἀνάθεμα ἔστω. Εἴ τις τὸ, ‘Ἐγὼ Θεὸς
understands anathema let-him-be if anyone the I (am)-God
πρῶτος, καὶ ἐγὼ μετὰ ταῦτα, καὶ πλὴν ἐμοῦ οὐκ ἔστι
first and I after these(-things) and besides me not is
Θεὸς,’ τὸ ἐπ’ ἀναιρέσει εἰδώλων καὶ τῶν μὴ ὄντων
God the(-thing) for destruction of-idols and of-the not being
Θεῶν εἰρημένον, ἐπ’ ἀναιρέσει τοῦ μονογενοῦς πρὸ τῶν
Gods said for destruction of-the only-begotten before the
αἰώνων Θεοῦ Ἰουδαϊκῶς ἐκλαμβάνοι, ἀνάθεμα ἔστω. Εἴ
ages God Jewishly should-take anathema let-him-be if
τις τὸ, ‘Ὁ Λόγος σὰρξ ἐγένετο,’ ἀκούων, τὸν Λόγον εἰς
anyone the the Word flesh became hearing the Word into
σάρκα μεταβεβλῆσθαι νομίζοι, ἢ τροπὴν ὑπομεμενηκότα
flesh to-have-been-changed should-think or change having-undergone
ἀνειληφέναι τὴν σάρκα, ἀνάθεμα ἔστω. Εἴ τις, τὸν
to-have-taken-up the flesh anathema let-him-be if anyone the

μονογενῆ Υἱὸν τοῦ Θεοῦ ἐσταυρωμένον ἀκούων, φθορὰν
only-begotten Son — of-God crucified hearing corruption
ἢ πάθος ἢ τροπὴν ἢ μείωσιν ἢ ἀναίρεσιν ὑπομεμενηκέναι
or suffering or change or diminution or destruction to-have-undergone
λέγοι, ἀνάθεμα ἔστω. Εἴ τις τὸ, ‘Ποιήσωμεν ἄνθρωπον,’
should-say anathema let-him-be if anyone the let-us-make man
μὴ τὸν Πατέρα πρὸς τὸν Υἱὸν λέγειν, ἀλλὰ αὐτὸν πρὸς
not the Father to the Son to-say but himself to
ἑαυτὸν λέγοι τὸν Θεὸν εἰρηκέναι, ἀνάθεμα ἔστω. Εἴ
himself should-say — God to-have-spoken anathema let-him-be if
τις μὴ τὸν Υἱὸν λέγοι τῷ Ἀβραὰμ ἑωρᾶσθαι, ἀλλὰ
anyone not the Son should-say — to-Abraham to-have-been-seen but
τὸν ἀγέννητον Θεὸν, ἢ μέρος αὐτοῦ, ἀνάθεμα ἔστω. Εἴ
the unbegotten God or part of-him anathema let-him-be if
τις τῷ Ἰακὼβ μὴ τὸν Υἱὸν ὡς ἄνθρωπον πεπαλαικέναι,
anyone — with-Jacob not the Son as man to-have-wrestled
ἀλλὰ τὸν ἀγέννητον Θεὸν, ἢ μέρος αὐτοῦ, λέγοι, ἀνάθεμα
but the unbegotten God or part of-him should-say anathema
ἔστω. Εἴ τις τὸ, ‘Ἔβρεξε Κύριος παρὰ Κυρίου,’ μὴ
let-him-be if anyone the rained (the)-Lord from (the)-Lord not
ἐπὶ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ἐκλαμβάνοι, ἀλλ’ αὐτὸν
of the Father and the Son should-take but him
παρ’ ἑαυτοῦ λέγοι βεβρεχέναι, ἀνάθεμα ἔστω· ἔβρεξε
from himself should-say to-have-rained anathema let-him-be rained
γὰρ Κύριος ὁ Υἱὸς, παρὰ Κυρίου τοῦ Πατρός.
for (the)-Lord the Son from (the)-Lord the Father
Εἴ τις ἀκούων Κύριον τὸν Πατέρα, καὶ τὸν Υἱὸν
if anyone hearing Lord the Father and the Son
Κύριον, καὶ Κύριον τὸν Πατέρα καὶ τὸν Υἱὸν εἴποι, καὶ
Lord and Lord the Father and the Son should-say also
‘Κύριος ἐκ Κυρίου’ λέγων, δύο λέγοι Θεοὺς, ἀνάθεμα
Lord from Lord saying two should-say Gods anathema

ἔστω. Οὐ γὰρ συντάσσομεν τὸν Υἱὸν τῷ Πατρὶ, ἀλλ'
let-him-be not for we-rank-with the Son with-the Father but
ὑποτεταγμένον τῷ Πατρί· οὔτε γὰρ κατῆλθεν εἰς σῶμα
subjected to-the Father neither for he-came-down into body
ἄνευ βουλῆς τοῦ Πατρός· οὐδὲ ἔβρεξεν ἀφ' ἑαυτοῦ, ἀλλὰ
without will of-the Father nor rained from himself but
'παρὰ Κυρίου' αὐθεντοῦντος, δηλαδὴ τοῦ Πατρός. Οὔτε
from (the)-Lord having-authority namely the Father nor
κάθηται ἐκ δεξιῶν ἀφ' ἑαυτοῦ, ἀλλ' ἀκούει τοῦ Πατρὸς
sits at (the)-right from himself but hears the Father
λέγοντος, 'Κάθου ἐκ δεξιῶν μου' [ἀνάθεμα ἔστω]. Εἴ
saying sit at right my anathema let-him-be if
τις τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ Ἅγιον Πνεῦμα ἓν
anyone the Father and the Son and the Holy Spirit one
πρόσωπον λέγοι, ἀνάθεμα ἔστω. Εἴ τις τὸ Πνεῦμα τὸ
person should-say anathema let-him-be if anyone the Spirit the
Ἅγιον Παράκλητον λέγων, τὸν ἀγέννητον λέγοι Θεὸν,
Holy Paraclete saying the unbegotten should-say God
ἀνάθεμα ἔστω. Εἴ τις, ὡς ἐδίδαξεν ἡμᾶς, μὴ ἄλλον
anathema let-him-be if anyone as he-taught us not other
λέγει τὸν Παράκλητον παρὰ τὸν Υἱὸν, εἴρηκε γὰρ,
says the Paraclete beside the Son he-has-said for
'Καὶ ἄλλον Παράκλητον πέμψει ὑμῖν ὁ Πατὴρ ὃν ἐγὼ
and other Paraclete will-send to-you the Father whom I
ἐρωτήσω,' ἀνάθεμα ἔστω. Εἴ τις τὸ Πνεῦμα μέρος
will-ask anathema let-him-be if anyone the Spirit part
λέγοι τοῦ Πατρὸς ἢ τοῦ Υἱοῦ, ἀνάθεμα ἔστω. Εἴ τις
should-say of-the Father or of-the Son anathema let-him-be if anyone
τὸν Πατέρα καὶ τὸν Υἱὸν καὶ τὸ Ἅγιον Πνεῦμα τρεῖς
the Father and the Son and the Holy Spirit three
λέγοι Θεοὺς, ἀνάθεμα ἔστω. Εἴ τις βουλήσει τοῦ Θεοῦ,
should-say Gods anathema let-him-be if anyone by-will — of-God

ὡς ἓν τῶν κτισμάτων, γεγονέναι λέγοι τὸν Υἱὸν τοῦ
as one of-the creatures to-have-come-to-be should-say the Son —
Θεοῦ, ἀνάθεμα ἔστω. Εἴ τις μὴ θελήσαντος τοῦ Πατρὸς
of-God anathema let-him-be if anyone not having-willed the Father
γεγεννῆσθαι τὸν Υἱὸν λέγοι, ἀνάθεμα ἔστω. Οὐ γὰρ μὴ
to-have-been-begotten the Son should-say anathema let-him-be not for not
βουλομένου τοῦ Πατρὸς, βιασθεὶς ὁ Πατὴρ ὑπὸ ἀνάγκης
willing the Father forced the Father by necessity
φυσικῆς ἀχθεὶς, ὡς οὐκ ἤθελεν, ἐγέννησε τὸν Υἱόν· ἀλλ'
natural led as not he-wished begot the Son but
ἅμα τε ἐβουλήθη, καὶ ἀχρόνως καὶ ἀπαθῶς ἐξ ἑαυτοῦ
at-once both he-willed and timelessly and impassibly from himself
αὐτὸν γεννήσας ἐπέδειξεν. Εἴ τις ἀγέννητον καὶ ἄναρχον
him having-begotten displayed if anyone unbegotten and unoriginate
λέγοι τὸν Υἱὸν, ὡς δύο ἄναρχα καὶ δύο ἀγέννητα λέγων,
should-say the Son as two unoriginate and two unbegotten saying
καὶ δύο ποιῶν Θεοὺς, ἀνάθεμα ἔστω. Κεφαλὴ γάρ ἐστι
and two making Gods anathema let-him-be head for is
καὶ ἀρχὴ πάντων ὁ Υἱός· 'κεφαλὴ δὲ ἐστὶ τοῦ Χριστοῦ
and beginning of-all the Son head and is — of-Christ
ὁ Θεός·' οὕτω γὰρ εἰς μίαν ἄναρχον τῶν ὅλων ἀρχὴν
— God thus for to one unoriginate of-the universe beginning
δι' Υἱοῦ εὐσεβῶς τὰ πάντα ἀνάγομεν. Καὶ πάλιν οὖν
through Son piously the all(-things) we-refer and again then
διακριβοῦντες τοῦ Χριστιανισμοῦ τὴν ἔννοιαν λέγομεν ὅτι,
defining-exactly of-the Christianity the meaning we-say that
εἴ τις Χριστὸν Ἰησοῦν Υἱὸν τοῦ Θεοῦ πρὸ αἰώνων ὄντα,
if anyone Christ Jesus Son — of-God before ages being
ὑπουργηκότα τῷ Πατρὶ εἰς τὴν τῶν ὅλων δημιουργίαν
having-assisted the Father in the of-the universe creation
μὴ λέγοι, ἀλλ' ἐξ οὗ ἐγεννήθη ἐκ Μαρίας, ἔκτοτε
not should-say but from when he-was-born from Mary from-then

καὶ Υἱὸν καὶ Χριστὸν κεκλῆσθαι, καὶ ἀρχὴν εἰληφέναι
both Son and Christ to-have-been-called and beginning to-have-taken
τοῦ Θεὸν εἶναι, ἀνάθεμα ἔστω, ὡς ὁ Σαμοσατεύς.
of-the God to-be anathema let-him-be as the Samosatene
Πίστις ἐκτεθεῖσα ἑτέρως ἐν Σιρμίῳ Ῥωμαϊστὶ καὶ
faith set-forth otherwise at Sirmium in-Latin and
ἑρμηνευθεῖσα. Ἐπειδὴ περὶ πίστεως ἔδοξέ τινα διάσκεψιν
translated since about faith it-seemed some inquiry
γεγενῆσθαι, πάντα ἀσφαλῶς ἐζητήθη καὶ διηρμηνεύθη ἐν
to-have-taken-place all(-things) securely were-sought and were-interpreted in
τῷ Σιρμίῳ ἐπὶ παρουσίᾳ Οὐάλεντος καὶ Οὐρσακίου καὶ
— Sirmium in presence of-Valens and of-Ursacius and
Γερμινίου καὶ τῶν λοιπῶν. Συνέστηκεν, ἕνα Θεὸν εἶναι
of-Germinius and of-the rest it-is-established one God to-be
Πατέρα παντοκράτορα, καθὼς καὶ ἐν πάσῃ τῇ οἰκουμένῃ
Father almighty as also in all the inhabited-world
καταγγέλλεται· καὶ ἕνα μονογενῆ αὐτοῦ Υἱὸν Ἰησοῦν
is-proclaimed and one only-begotten his Son Jesus
Χριστὸν, τὸν Κύριον καὶ Θεὸν καὶ Σωτῆρα ἡμῶν, ἐξ
Christ the Lord and God and Savior our from
αὐτοῦ πρὸ αἰώνων γεννηθέντα. Δύο δὲ Θεοὺς μὴ χρῆναι
him before ages begotten two and Gods not to-be-right
λέγειν, ἐπειδὴ καὶ αὐτὸς ὁ Κύριος εἴρηκεν, Πορεύομαι
to-say since also himself the Lord has-said I-go
πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου
to the Father my and Father your and God my
καὶ Θεὸν ὑμῶν.' Διὰ τοῦτο καὶ πάντων Θεός ἐστι, καθὼς
and God your for this also of-all God he-is as
καὶ ὁ ἀπόστολος ἐδίδαξεν, Ἢ Ἰουδαίων ὁ Θεὸς μόνον,
also the apostle taught or of-Jews — God only
οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν· ἐπείπερ εἷς Θεὸς,
not and also of-nations yes also of-nations since one God

ὃς δικαιώσει περιτομὴν ἐκ πίστεως·' καὶ τὰ μὲν λοιπὰ
who will-justify circumcision from faith and the indeed rest
πάντα συμφωνεῖ, καὶ οὐδεμίαν ἀμφιβολίαν ἔχει. Ἐπεὶ δὲ
all agrees and no doubt has since and
πολλούς τινας κινεῖ περὶ τῆς λεγομένης Ῥωμαϊστὶ μὲν
many some it-moves about the called in-Latin indeed
'σουβεσταντίας,' Ἑλληνιστὶ δὲ λεγομένης 'οὐσίας,' τουτέστιν
substantia in-Greek and called ousia that-is
ἵνα ἀκριβέστερον γνωσθῇ τὸ 'ὁμοούσιον,' ἤτοι λεγόμενον
so-that more-accurately may-be-known the of-one-substance or called
'ὁμοιούσιον,' οὐ χρή τινα τούτων παντελῶς μνήμην
of-like-substance not it-is-right any of-these at-all mention
γενέσθαι, οὐδὲ περὶ τούτων ἐξηγεῖσθαι τῇ ἐκκλησίᾳ διὰ
to-be-made nor about these to-expound in-the church for
ταύτην τὴν αἰτίαν καὶ διὰ τοῦτον τὸν λογισμὸν, ὅτι ἐν ταῖς
this the cause and for this the reasoning that in the
θείαις γραφαῖς οὐ γέγραπται περὶ τούτων, καὶ ὅτι ταῦτα
divine scriptures not it-is-written about these and that these-things
ὑπὲρ τὴν τῶν ἀνθρώπων γνῶσιν καὶ τὸν ἀνθρώπινον
beyond the of-the men knowledge and the human
νοῦν ἐστίν· καὶ ὅτι οὐδεὶς δύναται τὴν γενεὰν τοῦ Υἱοῦ
mind are and that no-one can the generation of-the Son
διηγήσασθαι, καθὼς γέγραπται, 'Τὴν γενεὰν αὐτοῦ τίς
to-relate as it-is-written the generation his who
διηγήσεται;' μόνον γὰρ εἰδέναι τὸν Πατέρα φανερόν ἐστι,
will-relate only for to-know the Father clear it-is
πῶς τὸν Υἱὸν ἐγέννησε· καὶ πάλιν τὸν Υἱὸν, πῶς αὐτὸς
how the Son he-begot and again the Son how he-himself
γεγέννηται ἀπὸ τοῦ Πατρός. Οὐδενὶ δὲ ἀμφίβολον ἐστὶ,
has-been-begotten from the Father to-no-one and doubtful is
μείζονα εἶναι τὸν Πατέρα τιμῇ καὶ ἀξίᾳ καὶ θεότητι,
greater to-be the Father in-honor and in-dignity and in-Godhead

καὶ αὐτῷ τῷ ὀνόματι τῷ πατρικῷ μείζονα εἶναι,
and in-the-very the name the paternal greater to-be
διαμαρτυρομένου αὐτοῦ τοῦ Υἱοῦ, ‘Ὁ ἐμὲ πέμψας Πατὴρ
testifying himself the Son the(-one) me having-sent Father
μείζων μου ἐστί.’ Καὶ τοῦτο δὲ καθολικὸν εἶναι οὐδεὶς
greater than-I is and this too catholic to-be no-one
ἀγνοεῖ δύο πρόσωπα εἶναι Πατρὸς καὶ Υἱοῦ· καὶ τὸν μὲν
is-ignorant-of two persons to-be of-Father and of-Son and the indeed
Πατέρα μείζονα, τὸν δὲ Υἱὸν ὑποτεταγμένον μετὰ πάντων
Father greater the and Son subjected with all
ὧν αὐτῷ ὁ Πατὴρ αὐτοῦ ὑπέταξεν. Τὸν δὲ Πατέρα ἀρχὴν
which to-him the Father his subjected the and Father beginning
μὴ ἔχειν, καὶ ἀόρατον εἶναι, καὶ ἀθάνατον εἶναι, καὶ ἀπαθῆ
not to-have and invisible to-be and immortal to-be and impassible
εἶναι· τὸν δὲ Υἱὸν γεγεννῆσθαι ἐκ τοῦ Πατρὸς Θεὸν
to-be the and Son to-have-been-begotten from the Father God
ἐκ Θεοῦ, φῶς ἐκ φωτός· καὶ τούτου τὴν γένεσιν, καθὼς
from God light from light and of-this-one the generation as
προείρηται, μηδένα γινώσκειν, εἰ μὴ μόνον τὸν Πατέρα.
has-been-said-before no-one to-know if not only the Father
Αὐτὸν δὲ τὸν Υἱὸν τὸν Κύριον καὶ Θεὸν ἡμῶν, σάρκα
himself and the Son the Lord and God our flesh
ἤτοι σῶμα, τουτέστιν ἄνθρωπον, εἰληφέναι, καθάπερ
or body that-is man to-have-taken as
καὶ ὁ ἄγγελος εὐηγγελίσατο· καθὼς δὲ καὶ πᾶσαι αἱ
also the angel announced as and also all the
γραφαὶ διδάσκουσι, καὶ μάλιστα αὐτὸς ἀπόστολος, ὁ
scriptures teach and most himself (the)-apostle the
διδάσκαλος τῶν ἐθνῶν, ἄνθρωπον ἀνέλαβεν ὁ Χριστὸς
teacher of-the nations man took-up — Christ
ἀπὸ Μαρίας τῆς παρθένου, δι’ οὗ πέπονθεν. Τὸ δὲ
from Mary the virgin through which he-has-suffered the and

κεφάλαιον πάσης τῆς πίστεως καὶ ἡ βεβαιότης ἐστὶν,
head of-all the faith and the firmness is
ἵνα Τριὰς ἀεὶ φυλάττηται, καθὼς ἀνέγνωμεν ἐν τῷ
that Trinity always be-kept as we-read in the
εὐαγγελίῳ, ‘Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη,
gospel having-gone make-disciples all the nations
βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ
baptizing them into the name of-the Father and of-the
Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος·’ ἀκέραιος δὲ καὶ τέλειος
Son and of-the Holy Spirit entire and also perfect
ἐστὶν ὁ ἀριθμὸς τῆς Τριάδος. Ὁ δὲ Παράκλητος, τὸ
is the number of-the Trinity the and Paraclete the
Πνεῦμα τὸ Ἅγιον δι’ Υἱοῦ ἀποσταλὲν, ἦλθε κατὰ
Spirit the Holy through Son sent came according-to
τὴν ἐπαγγελίαν, ἵνα τοὺς ἀποστόλους καὶ πάντας
the promise so-that the apostles and all
τοὺς πιστεύοντας ἁγιάσῃ καὶ ἀναδιδάξῃ. Τούτοις τὸν
those believing he-might-sanctify and might-teach to-these —
Φωτεινὸν καὶ μετὰ καθαίρεσιν συνθέσθαι καὶ συνυπογράψαι
Photinus even after deposition to-assent and to-subscribe-with
συμπείθειν ἐπειρῶντο, ἐπαγγειλάμενοι ἀποδώσειν αὐτῷ
to-persuade they-tried having-promised to-restore to-him
τὴν ἐπισκοπὴν ἐὰν ἐκ μετανοίας ἀναθεματίσῃ μὲν τὸ
the episcopate if from repentance he-should-anathematize indeed the
παρευρεθὲν αὐτῷ δόγμα, συνθῆται δὲ τῇ αὐτῶν γνώμῃ.
devised by-him doctrine should-assent and to-the their judgment
Ὁ δὲ τὴν μὲν πρότασιν οὐκ ἐδέξατο, προεκαλεῖτο δὲ
he and the indeed proposal not accepted challenged and
αὐτοὺς εἰς διάλεξιν. Ὁρισθείσης δὲ ἡμέρας γνώμῃ καὶ
them to debate having-been-fixed and (a)-day by-judgment also
τοῦ βασιλέως συνῆλθον οἵτε παρόντες ἐπίσκοποι καὶ
of-the emperor assembled those-both present bishops and

τῶν συγκλητικῶν οὐκ ὀλίγοι, οὓς ἐκέλευσε παρεῖναι
of-the senators not few whom ordered to-be-present
τῇ διαλέξει ὁ βασιλεύς. Ἐφ᾽ ὧν ἀντικατέστη τῷ
at-the debate the emperor before whom was-set-against —
Φωτεινῷ Βασίλειος ὁ τῆς ἐν Ἀγκύρᾳ τότε προεστὼς
Photinus Basil the(-one) of-the in Ancyra then presiding
ἐκκλησίας, ὀξυγράφων τε τὰς φωνὰς αὐτῶν γραφόντων.
church shorthand-writers and the words their writing
Μεγίστη δὲ μάχη μεταξὺ τῶν παρ᾽ ἑκατέρου λόγων
very-great and battle between the from each-side arguments
ἐγένετο· ἐν οἷς ὁ Φωτεινὸς ἡττηθεὶς κατεκρίθη, ἐν φυγῇ
took-place in which — Photinus defeated was-condemned in flight
τε διάγων τοῦ λοιποῦ λόγους συνέγραψεν ἀμφοτέραις
and living for-the rest treatises wrote in-both
γλώσσαις, ἐπεὶ μηδὲ τῆς Ῥωμαϊκῆς ἦν ἄμοιρος.
tongues since not-even of-the Latin he-was without-share
Ἔγραφε δὲ κατὰ πασῶν αἱρέσεων, τὸ οἰκεῖον μόνον
he-wrote and against all heresies the own only
δόγμα παρατιθέμενος. Περὶ μὲν οὖν Φωτεινοῦ τοσαῦτα
doctrine setting-forth about indeed then Photinus so-much
εἰρήσθω. Ἰστέον μέντοι ὅτι οἱ ἐν Σιρμίῳ συνελθόντες
let-be-said one-must-know however that those in Sirmium having-assembled
ἐπίσκοποι μετέγνωσαν ἐπὶ τῇ Ῥωμαϊκῇ τῆς πίστεως
bishops repented at the Latin of-the faith
ἐκδόσει· πολλὰ γὰρ μετὰ τὴν ἔκδοσιν ἐναντία ἔχειν
version many(-things) for after the publication contrary to-have
αὐτοῖς κατεφαίνετο. Διὸ σπουδὴν ἐτίθεντο παρὰ τῶν
to-them appeared wherefore effort they-made from those
ἐγγραψαμένων ἀναλαμβάνειν αὐτήν. Ἐπειδὴ δὲ πολλοὶ
having-copied(-it) to-take-back it since and many
ἀπέκρυπτον, ὁ βασιλεὺς διατάγμασιν ἐκέλευσε ζητεῖσθαι
hid(-it) the emperor by-edicts ordered to-be-sought

τὴν ἔκδοσιν, τιμωρίαν ἀπειλήσας εἴ τις φωραθείη
the version punishment having-threatened if anyone should-be-detected
κρύπτων αὐτήν. Ἀλλ᾽ οὐδ᾽ αἱ ἀπειλαὶ τὴν ἅπαξ
hiding it but not-even the threats the once
ἐκδοθεῖσαν ἀφανίσαι δεδύνηνται τῷ φθάσαι εἰς
published to-destroy have-been-able through-the having-already into
πλείονας ἐμπεσεῖν. Τοσαῦτα μὲν περὶ τούτου λελέχθω.
more to-fall so-much indeed about this let-be-told

31 Περὶ Ὁσίου τοῦ Κουδρούβης ἐπισκόπου.
about Hosius the of-Corduba bishop

Ἐπειδὴ δὲ περὶ Ὁσίου τοῦ Ἱσπανοῦ μνήμην ὡς
since and about Hosius the Spaniard mention as
ἀκουσίως παρόντος πεποιήμεθα, βραχέα καὶ περὶ τούτου
unwillingly being-present we-have-made brief(-things) also about this-one
λεκτέον. Μικρὸν γὰρ ἔμπροσθεν οὗτος ἐκ συσκευῆς τῶν
must-be-told a-little for before this-one by conspiracy of-the
Ἀρειανιζόντων εἰς ἐξορίαν ἀπέσταλτο· τότε δὲ σπουδῇ
Arianizers into exile had-been-sent then and by-zeal
τῶν ἐν τῷ Σιρμίῳ συνελθόντων ὁ βασιλεὺς αὐτὸν
of-those in — Sirmium having-assembled the emperor him
μετεπέμψατο, βουλόμενος ἢ πειθοῖ ἢ ἀνάγκῃ τοῖς
summoned wishing either by-persuasion or by-compulsion with-those
παροῦσιν ὁμοφωνῆσαι. Τούτου γὰρ γενομένου, μέγιστον
present to-agree this for having-happened greatest
ἐδόκει μαρτύριον ὑπάρχειν τῆς ἐκείνων πίστεως. Διὰ
it-seemed testimony to-be of-the their faith for
ταῦτα οὖν, ὡς ἔφην, ἐξ ἀνάγκης ἄκων παρῆν.
these-things then as I-said from necessity unwilling he-was-present
Ἐπεὶ δὲ αὐτὸς παρῃτεῖτο συντίθεσθαι, πληγάς τε
since and he-himself refused to-assent blows both
καὶ στρεβλώσεις τῷ πρεσβύτῃ προσέφερον· διὸ καὶ
and tortures to-the old-man they-applied wherefore also

ἐξ ἀνάγκης ταῖς τότε ἐκδοθείσαις ὑπαγορεύσεσι καὶ
from necessity to-the then published dictations both
συνέθετο καὶ ὑπέγραψε. Καὶ τὰ μὲν ἐν Σιρμίῳ τότε
assented and subscribed and the(-things) indeed at Sirmium then
γενόμενα τοιοῦτον ἔχει τὸ τέλος. Ὁ μέντοι βασιλεὺς
having-happened such has the end the however emperor
Κωνστάντιος παρεῖλκεν ἐν τῷ Σιρμίῳ, περιμένων τοῦ
Constantius delayed in — Sirmium awaiting of-the
πρὸς Μαγνέντιον πολέμου τὴν ἔκβασιν.
against Magnentius war the outcome
Περὶ τῆς ἥττης Μαγνεντίου τοῦ τυράννου. 32
about the defeat of-Magnentius the usurper
Μαγνέντιος μὲν οὖν τὴν βασιλεύουσαν Ῥώμην καταλαβὼν
Magnentius indeed then the reigning Rome having-seized
πολλοὺς μὲν τῆς συγκλήτου βουλῆς ἀνῄρει, πολλοὺς
many indeed of-the senatorial council killed many
δὲ καὶ τοῦ δήμου ἀπώλλυεν· ὡς δὲ οἱ στρατηγοὶ
and also of-the people destroyed when and the generals
Κωνσταντίου τὴν Ῥωμαϊκὴν δύναμιν συγκροτήσαντες ἐπ᾽
of-Constantius the Roman force having-gathered against
αὐτὸν ἐχώρουν, ἀναχωρήσας τῆς Ῥώμης τὰς Γαλλίας
him advanced having-withdrawn — from-Rome the Gauls
κατέλαβεν. Ἔνθα συμβολαὶ συνεχεῖς ἐγίνοντο· καὶ ποτὲ
he-occupied there engagements continual took-place and at-one-time
μὲν τοῦτο τὸ μέρος, ποτὲ δὲ θάτερον ἐκράτει. Τέλος
indeed this the side at-another and the-other prevailed at-last
δὲ περὶ Μούρσαν — φρούριον δὲ τοῦτο τῶν Γαλλιῶν —
and about Mursa fortress and this of-the Gauls
ὁ Μαγνέντιος ἡττηθεὶς συνεκλείσθη. Ἐν ᾧ φρουρίῳ
— Magnentius defeated was-shut-in in which fortress
λέγεται τοιόνδε θαῦμα συμβῆναι. Ὁ Μαγνέντιος, ὑπὸ
it-is-said such wonder to-have-happened — Magnentius by

τῆς ἥττης καταπεπτωκότας τοὺς ἑαυτοῦ στρατιώτας
the defeat fallen-down the his-own soldiers
ἀναρρῶσαι σπουδάζων, ὑψηλοῦ βήματος ἐπέβη. Οἱ δὲ τὴν
to-encourage being-eager high platform mounted they and the
συνήθη τοῖς βασιλεῦσιν εὐφημίαν ἐπιβοῆσαι βουλόμενοι,
customary for-the emperors acclamation to-shout wishing
παρὰ γνώμην ἐπὶ τὸν Κωνστάντιον ταύτην μεταφέρουσιν·
against intention to — Constantius this transfer
οὐ γὰρ ‘Μαγνέντιον,’ ἀλλὰ ‘Κωνστάντιον Αὔγουστον’
not for Magnentius but Constantius Augustus
κοινῇ πάντες ἐβόησαν. Τοῦτο σύμβολον καθ’ ἑαυτοῦ
in-common all shouted this omen against himself
ὁ Μαγνέντιος ἡγησάμενος, ἐκ τοῦ φρουρίου εὐθὺς
— Magnentius having-considered from the fortress at-once
ἀπανίσταται φυγῇ ἐπὶ τὰ περαιτέρω τῆς Γαλλίας
departs in-flight to the(-parts) farther — of-Gaul
χωρῶν. Ἐπέκειντο δὲ οἱ τοῦ Κωνσταντίου στρατηγοὶ
going pressed-on and the — of-Constantius generals
διώκοντες· αὖθίς τε γίνεται συμβολὴ περὶ τόπον, ᾧ
pursuing again and occurs engagement about place whose
ὄνομα Μιλτοσέλευκος· ἐν ᾧ κατὰ κράτος ἡττηθεὶς
name Mons-Seleucus in which by force defeated
ὁ Μαγνέντιος φεύγει μόνος εἰς Λουγδοῦνον πόλιν τῆς
— Magnentius flees alone to Lugdunum city —
Γαλλίας, εἰς ἣν ἀπὸ Μούρσων ἐστὶ τοῦ φρουρίου τριῶν
of-Gaul to which from Mursa is the fortress of-three
ἡμερῶν ὁδός. Ἐν ταύτῃ τῇ Λουγδούνῳ γενόμενος ὁ
days road in this — Lugdunum having-come —
Μαγνέντιος ἀναιρεῖ μὲν τὴν ἑαυτοῦ μητέρα· ἀνελὼν
Magnentius kills indeed the his-own mother having-killed
δὲ καὶ τὸν ἀδελφὸν, ὃν Καίσαρα ἑαυτῷ πεποιήκει,
and also the brother whom Caesar for-himself he-had-made

τέλος ἐπικατέσφαξεν ἑαυτόν. Τοῦτο ἐπράχθη ἐν ὑπατείᾳ
at-last slew-besides himself this was-done in consulship
Κωνσταντίου τὸ ἕκτον καὶ Κωνσταντίου τοῦ Γάλλου τὸ
of-Constantius the sixth(-time) and of-Constantius — Gallus the
δεύτερον, περὶ τὴν πεντεκαιδεκάτην τοῦ Αὐγούστου μηνός.
second(-time) about the fifteenth of-the August month
Οὐκ εἰς μακρὰν δὲ καὶ ὁ ἕτερος τοῦ Μαγνεντίου ἀδελφὸς,
not into long(-time) and also the other — of-Magnentius brother
Δεκένιος ὄνομα αὐτῷ, τοῦ βίου ἐξήγαγεν ἑαυτὸν ἀγχόνῃ
Decentius name to-him from-the life took himself noose
χρησάμενος. Τὰ μὲν οὖν κατὰ Μαγνέντιον τέλος
having-used the(-affairs) indeed then concerning Magnentius end
τοιοῦτο ἐδέξατο· τὰ δὲ δημόσια τελέως οὐχ ἡσύχαζεν.
such received the and public(-affairs) entirely not were-quiet
Μετὰ ταῦτα γὰρ εὐθὺς ἕτερος ἐπανέστη τύραννος,
after these(-things) for immediately another rose-up usurper
ᾧ ὄνομα Σιλουανός. Καὶ τοῦτον δὲ οἱ Κωνσταντίου
whose name Silvanus and this-one too the of-Constantius
στρατηγοὶ περὶ τὴν Γαλλίαν ταράττοντα ταχέως καθεῖλον.
generals in — Gaul making-trouble quickly put-down
Περὶ τῶν ἐν Διοκαισαρείᾳ τῆς Παλαιστίνης Ἰουδαίων. 33
about the in Diocaesarea — of-Palestine Jews
Ἐπισυνήχθη δὲ τοῖς γινομένοις καὶ περὶ τὴν ἀνατολὴν
was-added and to-the happenings also in the east
ἕτερος ἐγχώριος πόλεμος. Οἱ γὰρ ἐν Διοκαισαρείᾳ τῆς
another native war the for in Diocaesarea —
Παλαιστίνης Ἰουδαῖοι κατὰ Ῥωμαίων ὅπλα ἀντῆραν, καὶ
of-Palestine Jews against Romans arms raised and
περὶ τοὺς τόπους ἐκείνους κατέτρεχον. Ἀλλὰ τούτους
about the places those overran but these
μὲν Γάλλος, ὁ καὶ Κωνστάντιος, ὃν Καίσαρα
indeed Gallus the(-one) also Constantius whom Caesar

καταστήσας ὁ βασιλεὺς εἰς τὴν ἑῴαν ἐξαπέστειλεν,
having-appointed the emperor to the east sent-out
δύναμιν ἀποστείλας κατηγωνίσατο· καὶ τὴν πόλιν αὐτῶν
force having-sent overcame and the city their
Διοκαισάρειαν εἰς ἔδαφος κατενεχθῆναι ἐκέλευσεν.
Diocaesarea to ground to-be-brought-down ordered

34 Περὶ Γάλλου τοῦ Καίσαρος.
about Gallus the Caesar

Ταῦτά τε πράξας ὁ Γάλλος τὴν εὐτυχίαν οὐκ ἤνεγκεν·
these-things and having-done — Gallus the good-fortune not bore
ἀλλ' εὐθὺς νεωτερίζειν κατὰ τοῦ προχειρισαμένου αὐτὸν
but at-once to-revolt against the(-one) having-promoted him
ἐπεχείρησεν, τυραννεῖν τε καὶ αὐτὸς ἐβούλετο· ὥστε οὐκ
attempted to-usurp and also himself wished so-that not
εἰς μακρὰν ὁ σκοπὸς αὐτοῦ ὑπὸ Κωνσταντίου κατάφωρος
into long(-time) the aim his by Constantius detected
ἐγένετο. Δομετιανὸν γὰρ τὸν τότε ἔπαρχον τῆς ἑῴας, καὶ
became Domitianus for the then prefect of-the east and
Μάγνον κυαίστωρα, αὐθεντήσας ἀνεῖλε, μὴ μηνύσας
Magnus quaestor on-his-own-authority he-killed not having-informed
τῷ βασιλεῖ τὸν σκοπὸν αὐτοῦ. Ἐφ' ᾧ κινηθεὶς ὁ
the emperor the aim his at which moved —
Κωνστάντιος μετάπεμπτον ἐκάλει τὸν Γάλλον πρὸς ἑαυτόν·
Constantius summoned called — Gallus to himself
ὁ δὲ περίφοβος γενόμενος ἄκων ἐπορεύετο. Καταλαβόντα
he and very-frightened having-become unwilling went having-reached
δὲ αὐτὸν τὰ ἑσπέρια μέρη καὶ περὶ Φλάνωνα τὴν νῆσον
and him the western parts and about Flanona the island
γενόμενον ὁ Κωνστάντιος ἀναιρεθῆναι ἐκέλευσεν. Μετ'
having-come — Constantius to-be-killed ordered after
οὐ πολὺ δὲ Ἰουλιανὸν τὸν Γάλλου ἀδελφὸν Καίσαρα
not long and Julian the of-Gallus brother Caesar

καταστήσας ἐπὶ τοὺς ἐν Γαλλίᾳ βαρβάρους ἀπέστειλεν.
having-appointed against the in Gaul barbarians he-sent
Γάλλος μὲν οὖν ὁ καὶ Κωνστάντιος ἐν τῇ ἑβδόμῃ
Gallus indeed then the(-one) also Constantius in the seventh
τοῦ βασιλέως Κωνσταντίου ὑπατείᾳ ἀνῃρέθη, καθ' ἣν
of-the emperor Constantius consulship was-killed in which
καὶ αὐτὸς ὕπατος ἦν τὸ τρίτον. Ἰουλιανὸς δὲ τῇ ἑξῆς
also himself consul was the third(-time) Julian and in-the next
ὑπατείᾳ Ἀρβιτίωνος καὶ Λολλιανοῦ κατέστη Καῖσαρ, τῇ
consulship of-Arbitio and of-Lollianus was-appointed Caesar on-the
ἕκτῃ τοῦ Νοεμβρίου μηνός. Περὶ μὲν οὖν Ἰουλιανοῦ ἐν
sixth of-the November month about indeed then Julian in
τῷ μετὰ τοῦτο βιβλίῳ ποιησόμεθα μνήμην. Κωνστάντιος
the after this book we-will-make mention Constantius
δὲ ἐκ τῶν ἐν ποσὶ κακῶν ἡσυχάσας, ἐπὶ τὸν
and from the at feet evils having-rested to the
ἐκκλησιαστικὸν αὖθις πόλεμον τὴν οἰκείαν ἔτρεπε γνώμην.
ecclesiastical again war the own turned mind
Ἐκ γὰρ τοῦ Σιρμίου ἐπὶ τὴν βασιλεύουσαν πόλιν Ῥώμην
from for — Sirmium to the reigning city Rome
ἀπιὼν, συνόδον ἐπισκόπων αὖθις ἐκήρυξεν, καί τινας
going synod of-bishops again proclaimed and some
τῶν ἀνατολικῶν ἐπισκόπων ἐπὶ τὴν Ἰταλίαν σπεύδειν
of-the eastern bishops to — Italy to-hasten
ἐκέλευσεν· ἐν ταὐτῷ δὲ ἰέναι καὶ τοὺς τῶν ἑσπερίων
ordered at the-same(-time) and to-go also those of-the western
μερῶν παρεσκεύαζεν. Ἐν τοσούτῳ δὲ, τούτων ἐπὶ τὴν
parts arranged in the-meantime and these to —
Ἰταλίαν παρασκευαζομένων πορεύεσθαι, τάδε ἐπισυνέβη
Italy preparing to-go these-things happened
γενέσθαι. Ἰούλιος μὲν ὁ τῆς Ῥώμης ἐπίσκοπος ἐτελεύτησε,
to-occur Julius indeed the — of-Rome bishop died

πέντε πρὸς τοῖς δέκα ἐνιαυτοὺς τῆς ἐν αὐτῇ ἐκκλησίας
five in-addition-to the ten years of-the in it church
προστάς· Λιβέριος δὲ αὐτοῦ τὴν ἐπισκοπὴν διαδέχεται.
having-presided Liberius and his the episcopate succeeds-to
Περὶ Ἀετίου τοῦ Σύρου τοῦ διδασκάλου Εὐνομίου.
about Aetius the Syrian the teacher of-Eunomius
Ἐν δὲ Ἀντιοχείᾳ τῆς Συρίας ἕτερος ἐπεφύη αἱρεσιάρχης
in and Antioch — of-Syria another sprang-up heresiarch
Ἀέτιος, ὁ ἐπικληθεὶς ‘Ἄθεος.’ Οὗτος τὰ αὐτὰ μὲν
Aetius the(-one) surnamed Godless this-one the same(-things) indeed
ἐφρόνει Ἀρείῳ, καὶ τὴν αὐτὴν συνεκρότει δόξαν· πρὸς
thought with-Arius and the same supported opinion from
δὲ Ἀρειανίζοντας διεκρίνετο, διότι Ἄρειον εἰς κοινωνίαν
and Arianizers was-separated because Arius into communion
ἐδέξαντο. Ἄρειος γὰρ, ὡς πρότερον ἔφην, ἕτερα κατὰ
they-received Arius for as before I-said other(-things) in
διάνοιαν φρονῶν ἕτερα τῇ φωνῇ ὡμολόγησεν, ὅτε
mind thinking other(-things) with-the voice confessed when
τὸν ἐν Νικαίᾳ τῆς συνόδου τύπον δεχόμενος καθυπέγραψε,
the at Nicaea of-the synod form accepting he-subscribed
τὸν τότε βασιλέα πλανῶν. Διὰ τοῦτο μὲν οὖν καὶ Ἀέτιος
the then emperor deceiving for this indeed then also Aetius
πρὸς Ἀρειανοὺς διεκρίνετο. Ἦν δὲ καὶ πρότερον Ἀέτιος
from Arians was-separated was and also before Aetius
αἱρετικὸς ἄνθρωπος, καὶ τῷ Ἀρείου δόγματι συνηγορεῖν
heretical man and the of-Arius doctrine to-advocate
διαπύρως ἔσπευδεν. Ἐν γὰρ τῇ Ἀλεξανδρείᾳ μικρὰ
ardently hastened in for — Alexandria little
παιδευθεὶς, ἀναζεύγνυσι, καὶ καταλαβὼν τὴν ἐν Συρίᾳ
having-been-educated he-departs and having-reached the in Syria
Ἀντιόχειαν — ἐντεῦθεν γὰρ ἦν — ὑπὸ Λεοντίου τοῦ τότε
Antioch thence for he-was by Leontius the then

τῆς Ἀντιοχείας ἐπισκόπου χειροτονεῖται διάκονος. Εὐθὺς
— of-Antioch bishop is-ordained deacon at-once
οὖν ἐξενοφώνει τοὺς ἐντυγχάνοντας. Τοῦτο δὲ ἐποίει ταῖς
then he-spoke-strangely-to those meeting(-him) this and he-did in-the
‘Κατηγορίαις’ Ἀριστοτέλους πιστεύων· βιβλίον δὲ οὕτως
Categories of-Aristotle trusting book and thus
ἐστὶν ἐπιγεγραμμένον αὐτῷ· ἐξ αὐτῶν τε διαλεγόμενος
is entitled by-him from them both disputing
καὶ ἑαυτῷ σόφισμα ποιῶν οὐκ ᾔσθετο, οὐδὲ παρὰ τῶν
and for-himself sophism making not he-perceived nor from the
ἐπιστημόνων ἔμαθε τὸν Ἀριστοτέλους σκοπόν. Ἐκεῖνος γὰρ
experts learned the of-Aristotle aim he for
διὰ τοὺς σοφιστὰς, τὴν φιλοσοφίαν τότε χλευάζοντας,
because-of the sophists the philosophy then mocking
γυμνασίαν ταύτην συγγράψας τοῖς νέοις, τὴν διαλεκτικὴν
exercise this having-written for-the young the dialectic
τοῖς σοφισταῖς διὰ τῶν σοφισμάτων ἀντέθηκεν. Οἱ
to-the sophists through the sophisms set-against the
γοῦν ἐφεκτικοὶ τῶν φιλοσόφων, τὰ Πλάτωνος
at-any-rate ephectic(-ones) of-the philosophers the(-doctrines) of-Plato
καὶ Πλωτίνου ἐκτιθεμένοι, ἐξελέγχουσι τὰ τεχνικῶς
and of-Plotinus setting-forth refute the(-things) technically
παρὰ Ἀριστοτέλους λεγόμενα. Ἀλλὰ Ἀέτιος, ἐφεκτικοῦ μὴ
by Aristotle said but Aetius ephectic not
τυχὼν διδασκάλου, τοῖς ἐκ τῶν Κατηγοριῶν σοφίσμασι
having-obtained teacher to-the from the Categories sophisms
συνεπέμεινε. Διὸ οὔτε νοῆσαι δεδύνηται, πῶς ἐστὶν
held-fast wherefore neither to-understand has-been-able how is
ἀγέννητος γέννησις, καὶ ὅπως τὸ γεννώμενον συναΐδιόν
unbegotten begetting and how the begotten co-eternal
ἐστι τῷ γεννήσαντι. Οὕτω δὲ ἦν ὀλιγομαθὴς ὁ
is with-the(-one) having-begotten thus and was of-little-learning —

Ἀέτιος καὶ τῶν ἱερῶν γραμμάτων ἀμύητος, τὸ ἐριστικὸν δὲ
Aetius and of-the sacred writings uninitiated the contentious and
κατωρθώκει μόνον, ὅπερ ἂν καὶ ἄγροικός τις ποιήσειεν,
he-had-mastered only which-very — even rustic someone might-do
ὡς μήτε τοὺς ἀρχαίους τοὺς τὰ Χριστιανικὰ λόγια
so-as neither the ancients those the Christian oracles
ἑρμηνεύσαντας ἀσκηθῆναι, πολλὰ χαίρειν φράσας τοῖς
having-interpreted to-have-been-exercised-in much farewell saying to-those
περὶ Κλήμεντα καὶ Ἀφρικανὸν καὶ Ὠριγένην, ἄνδρας πάσης
about Clement and Africanus and Origen men of-all
σοφίας ἐπιστήμονας. Ἐπιστολάς τε συνεκάττυε πρὸς τὸν
wisdom knowing letters and he-patched-together to the
βασιλέα Κωνστάντιον καὶ πρὸς ἑτέρους τινας, ἐρεσχελίας
emperor Constantius and to others some quibbles
συμπλέκων καὶ σοφίσματα μελετῶν. Διὸ καὶ ἐπεκαλεῖτο
weaving and sophisms practicing wherefore also he-was-called
‘ὁ Ἄθεος.’ Ἀλλ’ εἰ καὶ τὰ αὐτὰ τοῖς Ἀρειανίζουσιν
the Godless but if even the same(-things) to-the Arianizers
ἔλεγεν, ὅμως ὑπὸ τῶν οἰκείων, οὐ δυναμένων συνιέναι
he-said nevertheless by the own(-party) not being-able to-understand
τὸ περισκελὲς τῶν συλλογισμῶν, ὡς αἱρετικὸς ὁ
the intricacy of-the syllogisms as heretical the(-one)
ὁμόφρων αὐτοῖς ἐνομίζετο. Καὶ διὰ τοῦτο ἐξελαθεὶς
like-minded with-them was-thought and for this driven-out
τῆς αὐτῶν ἐκκλησίας, ἔδοξεν αὐτὸς μὴ βούλεσθαι
from-the their church he-seemed himself not to-wish
κοινωνεῖν αὐτοῖς. Καὶ νῦν εἰσὶν ἐξ ἐκείνου οἱ τότε μὲν
to-communicate with-them and now are from him those then indeed
Ἀετιανοὶ, νῦν δὲ Εὐνομιανοὶ προσαγορευόμενοι· χρόνῳ
Aetians now and Eunomians called in-time
γὰρ ὕστερον Εὐνόμιος, ταχυγράφος ὢν ἐκείνου, καὶ ὑπ’
for later Eunomius shorthand-writer being of-him and under

αὐτῷ παιδευθεὶς τὴν αἱρετικὴν λέξιν, τοῦ στίφους τούτου
him taught the heretical diction of-the band this
προέστη. Περὶ μὲν οὖν Εὐνομίου κατὰ χώραν ἐροῦμεν.
presided-over about indeed then Eunomius in place we-will-say
Περὶ τῆς ἐν Μεδιολάνῳ συνόδου. 36
about the at Milan synod
Τότε δὲ ἐν τῇ Ἰταλίᾳ συνῆλθον ἐπίσκοποι, τῶν μὲν
then and in — Italy assembled bishops of-the indeed
ἀνατολικῶν οὐ σφόδρα πολλοί, ἐπεὶ τοὺς πλείους αὐτῶν
eastern not very many since the most of-them
τὸ τῆς ἡλικίας γῆρας καὶ τῆς ὁδοῦ τὸ διάστημα παρεῖναι
the of-the age old-age and of-the road the distance to-be-present
ἐκώλυσεν· τῶν δὲ ἑσπερίων ὑπὲρ τοὺς τριακοσίους
prevented of-the and western over the three-hundred
ἀπήντησαν. Πρόσταγμα δὲ ἦν τοῦ βασιλέως ἐν Μεδιολάνῳ
came command and was of-the emperor in Milan
πόλει ποιεῖσθαι τὴν σύνοδον· καθ' ἣν συνελθόντων,
city to-hold the synod at which having-assembled
οἱ ἐκ τῆς ἀνατολῆς πρὸ πάντων ψῆφον κοινὴν κατὰ
those from the east before all vote common against
Ἀθανασίου ἐκφέρειν ἠξίουν, ὅπως ἂν, τούτου γενομένου,
Athanasius to-bring-forth asked so-that — this having-happened
τελέως ἄβατος ἐκείνῳ ἡ Ἀλεξάνδρεια γένηται. Ὡς
completely inaccessible to-him — Alexandria might-become when
δὲ ᾔσθοντο Παυλῖνος ὁ τῆς ἐν Γαλλίᾳ Τριβέρεως
and perceived Paulinus the(-one) of-the in Gaul Treves
ἐπίσκοπος, Διονύσιός τε καὶ Εὐσέβιος, ὧν ὁ μὲν
bishop Dionysius both and Eusebius of-whom the-one indeed
Ἄλβας τῆς Ἰταλῶν μητροπόλεως ἐπίσκοπος ἦν, Εὐσέβιος
of-Alba of-the of-Italians metropolis bishop was Eusebius
δὲ Βρεκέλλων — πόλις δὲ αὕτη τῶν ἐν Ἰταλίᾳ Λιγύων —
and of-Vercelli city and this of-the in Italy Ligurians

ὡς ἐπὶ καθαιρέσει τῆς πίστεως τοὺς ἀνατολικοὺς σπεύδειν
that for destruction of-the faith the eastern hastened
κυρῶσαι τὸ κατὰ Ἀθανασίου ψήφισμα, ἀναστάντες ἐβόων
to-ratify the against Athanasius decree having-stood-up cried
μακρὰ, ‘δόλον ὑπομένειν καὶ ἀπάτην διὰ τῶν γινομένων
loud deceit to-undergo and fraud through the happenings
τὸν Χριστιανισμόν. Οὐ γὰρ ἀληθῆ τὴν κατὰ Ἀθανασίου
the Christianity not for true the against Athanasius
μέμψιν ἔλεγον εἶναι, ἀλλ’ ἐπὶ παρατροπῇ τῆς πίστεως
blame they-said to-be but for perversion of-the faith
ταῦτα αὐτοὺς ἐπινοεῖν.’ Τοιαῦτα κεκραγότων, διαλύεται
these-things them to-devise such(-things) having-cried is-dissolved
μὲν τότε τῶν ἐπισκόπων ὁ σύλλογος.
indeed then of-the bishops the assembly

XIV · ARIMINUM

Constantius divides the council, the West at Ariminum and the East at Seleucia. At Ariminum Ursacius and Valens bring a dated creed from Sirmium, which Athanasius mocks; the council keeps the Nicene creed and deposes them. Constantius puts off the envoys and enforces the creed in Italy, exiling Liberius of Rome; the Arians publish it at Nice in Thrace as the Nicene.

37 Περὶ τῆς ἐν Ἀριμίνῳ συνόδου, καὶ περὶ τῆς ἐκεῖσε
about the at Ariminum synod and about the there
ἐκτεθείσης πίστεως.
set-forth faith
Γνοὺς δὲ ὁ βασιλεὺς, τοὺς μὲν ἐκποδὼν δι’ ἐξορίας
having-learned and the emperor them indeed out-of-the-way through exile
ποιεῖ· οἰκουμενικὴν δὲ σύνοδον συγκροτεῖν ἐβούλετο,
makes ecumenical and synod to-convene wished

ὅπως ἂν πάντας τοὺς τῆς ἀνατολῆς ἐπισκόπους εἰς
so-that — all the of-the east bishops into
τὴν δύσιν ἑλκύσας, ὁμοδόξους, εἰ δύναιτο, τοὺς πάντας
the west having-drawn of-one-opinion if he-could the all
ποιήσειεν. Ὡς δὲ αὐτῷ ταῦτα σκεπτομένῳ χαλεπὰ
he-might-make when and to-him these-things considering difficult
τὰ τῆς ὁδοῦ κατεφαίνετο, διμερῆ γενέσθαι τὴν
the(-things) of-the road appeared two-part to-be the
σύνοδον αὐτοῖς προσέταξεν, ἐν Ἀριμίνῳ μὲν τῆς Ἰταλίας
synod to-them he-commanded at Ariminum indeed — of-Italy
τοὺς τότε παρόντας συνελθεῖν ἐπιτρέψας· τοὺς δὲ ἐν
those then present to-assemble having-allowed those and in
ἀνατολῇ διὰ γραμμάτων ἐν Νικομηδείᾳ τῆς Βιθυνίας
east through letters at Nicomedia — of-Bithynia
ἀπαντῆσαι ἐκέλευσε. Ταῦτα μὲν ὁ βασιλεὺς σκοπῷ
to-meet he-ordered these-things indeed the emperor with-aim
τῆς ὁμοφωνίας ἐκέλευσεν· οὐ μὴν αὐτῷ ὁ σκοπὸς
of-the agreement ordered not however for-him the aim
χρηστὴν ἔσχεν ἔκβασιν· οὐδετέρα γὰρ τῶν συνόδων ἑαυτῇ
good had outcome neither for of-the synods with-itself
συνεφώνησεν, ἀλλ᾽ ἑκατέρα διῃρέθη. Οὔτε γὰρ οἱ ἐν
agreed but each was-divided neither for those at
Ἀριμίνῳ συνελθόντες ὁμοφωνῆσαι δεδύνηνται· καὶ οἱ τῆς
Ariminum having-assembled to-agree have-been-able and those of-the
ἀνατολῆς συνελθόντες ἐν Σελευκείᾳ τῆς Ἰσαυρίας ἕτερον
east having-assembled at Seleucia — of-Isauria another
σχίσμα εἰργάσαντο. Ὅπως μὲν οὖν ἕκαστα τούτων
schism worked how indeed then each of-these
ἐγένετο προϊόντες δηλώσομεν, πρότερον περὶ Εὐδοξίου
happened proceeding we-will-show first about Eudoxius
μικρὰ μνημονεύσαντες. Περὶ γὰρ τόνδε τὸν χρόνον
a-little having-mentioned about for this the time

Λεοντίου τελευτήσαντος, ὃς τὸν αἱρετικὸν Ἀέτιον εἰς τὴν
Leontius having-died who the heretical Aetius into the
διακονίαν προβέβλητο, Εὐδόξιος Γερμανικείας ἐπίσκοπος
diaconate had-put-forward Eudoxius of-Germanicia bishop
ὢν — Συρίας δὲ καὶ ἥδε ἡ πόλις — κατὰ τὴν Ῥώμην
being of-Syria and also this the city at — Rome
τότε παρὼν ἐπείγεσθαι σκέπτεται. Καὶ τῷ βασιλεῖ
then being-present to-hasten-away considers and with-the emperor
δολίως διαλέγεται, ὡς χρῃζούσης τῆς Γερμανικέων πόλεως
deceitfully converses that needing the of-Germanicians city
παραμυθίας καὶ φυλακῆς, συγχωρηθῆναι αὐτῷ ταχεῖαν
consolation and guard to-be-granted to-him speedy
ἐπάνοδον. Οὐδὲν δὲ ὁ βασιλεὺς προειδόμενος ἀφίησιν
return nothing and the emperor having-foreseen lets-go
αὐτόν· ὁ δὲ τοὺς τοῦ κοιτῶνος κρατοῦντας ἔχων συνεργοὺς,
him he and those of-the bedchamber controlling having as-fellow-workers
τὴν Ἀντιοχείας ἐπισκοπὴν ὑπορύξας, τὴν ἑαυτοῦ πόλιν
the of-Antioch episcopate having-undermined the his-own city
ἀπέλιπε. Καὶ τὸν Ἀέτιον συγκροτεῖν ἐπειρᾶτο, σπουδήν τε
left and — Aetius to-support he-tried effort and
ἐτίθετο συνέδριον ἐπισκόπων καθίσαι, καὶ ἀποδοῦναι αὐτῷ
made council of-bishops to-seat and to-restore to-him
τῆς διακονίας τὴν ἀξίαν. Τοῦτο μὲν οὖν οὐδαμῶς ἐγένετο,
of-the diaconate the rank this indeed then in-no-way happened
διότι ἐπικρατέστερον ἦν τὸ κατὰ Ἀετίου μῖσος τῆς
because stronger was the against Aetius hatred than-the
Εὐδοξίου σπουδῆς. Τοσαῦτα καὶ περὶ τούτων εἰρήσθω.
of-Eudoxius zeal so-much also about these let-be-said
Τῶν δὲ ἐν τῇ Ἀριμίνῳ συνελθόντων, οἱ μὲν ἀνατολικοὶ
of-those and at — Ariminum having-assembled those indeed eastern
σιγῇ τὰ κατὰ Ἀθανασίου παραπέμψαντες
in-silence the(-matters) concerning Athanasius having-passed-over

συνεληλυθέναι ἔφασκον. Συνελαμβάνοντο δὲ τῇ τούτων
to-have-come-together said took-part and in-the their
σπουδῇ Οὐρσάκιος καὶ Οὐάλης, οἱ ἐξ ἀρχῆς μὲν τὸ
zeal Ursacius and Valens those from (the)-beginning indeed the
τοῦ Ἀρείου συγκροτήσαντες δόγμα, ἐν τῷ μέσῳ δὲ τῷ
— of-Arius having-supported doctrine in the middle and to-the
‘ὁμοουσίῳ’ συνθέμενοι διὰ τοῦ ἐπιδοθέντος βιβλίου τῷ
of-one-substance having-assented through the handed-in book to-the
ἐπισκόπῳ τῆς Ῥώμης, ὥς μοι καὶ πρότερον εἴρηται·
bishop — of-Rome as by-me also before has-been-said
οὗτοι γὰρ ἀεὶ πρὸς τοὺς ἐπικρατοῦντας ἐπέκλινον.
these for always to those prevailing inclined
Συνελαμβάνοντο δὲ τούτοις Γερμάνιος καὶ Αὐξέντιος,
took-part and with-these Germinius and Auxentius
Δημόφιλός τε καὶ Γάϊος. Ὡς οὖν ἐν τῷ συλλόγῳ τῶν
Demophilus both and Gaius when then in the assembly of-those
παρόντων ἄλλος ἄλλο τι προβάλλεσθαι παρετάττοντο,
present one another thing to-put-forward were-ranged
τηνικαῦτα οἱ περὶ Οὐρσάκιον καὶ Οὐάλεντα πάντα ἔλεγον
then those about Ursacius and Valens all(-things) they-said
τὰ περὶ τῆς πίστεως ὑπαγορευθέντα μένειν ἀργὰ,
the(-things) about the faith dictated to-remain idle
δέχεσθαι δὲ νεωτέραν ἔκθεσιν, ἣν μικρὸν ἔμπροσθεν ἐν
to-receive and newer exposition which a-little before at
Σιρμίῳ συνελθόντες ἐξέθεντο. Ταῦτα ἔλεγον, καὶ χάρτην
Sirmium having-assembled they-set-forth these-things they-said and paper
μετὰ χεῖρας ἔχοντες, ἀναγινώσκεσθαι πεποιήκασιν, ἄλλην
in hands having to-be-read have-made other
δὲ ἔκθεσιν πίστεως, ἣν ἐν Σιρμίῳ προτυπώσαντες, ἐκεῖ
and exposition of-faith which at Sirmium having-drafted there
μὲν, ὡς καὶ πρότερον ἔφην, ἐταμιεύσαντο, τότε δὲ ἐν τῇ
indeed as also before I-said they-stored-up then and in —

Ἀριμίνῳ φανερὰν πεποιήκασιν· ἥτις ἐκ Ῥωμαϊκοῦ μὲν
Ariminum manifest have-made which from Latin indeed
ἡρμηνεύθη, ἐστὶ δὲ ἐν τούτοις τοῖς ῥήμασιν· Ἐξετέθη
was-translated is and in these the words was-set-forth
πίστις ἡ καθολικὴ ἐπὶ παρουσίᾳ τοῦ δεσπότου ἡμῶν
faith the catholic in presence of-the lord our
Κωνσταντίου, ἐν ὑπατείᾳ Φλαβίου Εὐσεβίου καὶ Ὑπατίου
Constantius in consulship of-Flavius Eusebius and of-Hypatius
τῶν λαμπροτάτων, ἐν Σιρμίῳ τῇ προένδεκα καλανδῶν
the most-illustrious at Sirmium on-the eleventh-before Kalends
Ἰουνίων. Πιστεύομεν εἰς ἕνα τὸν μόνον καὶ ἀληθινὸν
of-June we-believe in one the only and true
Θεὸν, Πατέρα παντοκράτορα, κτίστην καὶ δημιουργὸν
God Father almighty creator and maker
τῶν πάντων· καὶ εἰς ἕνα μονογενῆ Υἱὸν τοῦ Θεοῦ, τὸν
of-the all(-things) and in one only-begotten Son — of-God the(-one)
πρὸ πάντων τῶν αἰώνων, καὶ πρὸ πάσης ἀρχῆς, καὶ πρὸ
before all the ages and before every beginning and before
παντὸς ἐπινοουμένου χρόνου, καὶ πρὸ πάσης καταληπτῆς
every conceived time and before every comprehensible
ἐπινοίας γεγεννημένον ἀπαθῶς ἐκ τοῦ Θεοῦ, δι᾽ οὗ
thought begotten impassibly from — God through whom
οἵ τε αἰῶνες κατηρτίσθησαν, καὶ τὰ πάντα ἐγένετο·
the both ages were-framed and the all(-things) came-to-be
γεγεννημένον δὲ μονογενῆ, μόνον ἐκ μόνου ὑπὸ τοῦ
begotten and only-begotten alone from alone by the
Πατρὸς, Θεὸν ἐκ Θεοῦ, ὅμοιον τῷ γεννήσαντι αὐτὸν Πατρὶ
Father God from God like to-the having-begotten him Father
κατὰ τὰς γραφάς· οὗ τὴν γέννησιν οὐδεὶς ἐπίσταται,
according-to the scriptures whose the begetting no-one knows
ἢ μόνος ὁ γεννήσας αὐτὸν Πατήρ. Τοῦτον ἴσμεν τὸν
except alone the having-begotten him Father this-one we-know the

μονογενῆ αὐτοῦ Υἱὸν, νεύματι πατρικῷ παραγενόμενον ἐκ
only-begotten his Son by-nod paternal having-come from
τῶν οὐρανῶν εἰς ἀθέτησιν τῆς ἁμαρτίας, καὶ γεννηθέντα
the heavens for annulment of-the sin and having-been-born
ἐκ Μαρίας τῆς παρθένου, καὶ ἀναστραφέντα μετὰ τῶν
from Mary the virgin and having-lived with the
μαθητῶν, καὶ πᾶσαν τὴν οἰκονομίαν πληρώσαντα κατὰ
disciples and all the dispensation having-fulfilled according-to
τὴν πατρικὴν βούλησιν, σταυρωθέντα, καὶ ἀποθανόντα,
the paternal will having-been-crucified and having-died
καὶ εἰς τὰ καταχθόνια κατελθόντα, καὶ τὰ ἐκεῖσε
and into the lower-regions having-descended and the(-things) there
οἰκονομήσαντα, ὃν ‘πυλωροὶ ᾅδου ἰδόντες ἔφριξαν,’ καὶ
having-ordered whom gatekeepers of-Hades having-seen shuddered and
ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, καὶ ἀναστραφέντα μετὰ
having-risen on-the third day and having-lived with
τῶν μαθητῶν, καὶ τεσσαράκοντα ἡμερῶν πληρουμένων,
the disciples and forty days being-fulfilled
ἀναληφθέντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ
having-been-taken-up into the heavens and sitting at
δεξιῶν τοῦ Πατρὸς, καὶ ἐλευσόμενον τῇ ἐσχάτῃ ἡμέρᾳ
(the)-right of-the Father and going-to-come on-the last day
τῇ δόξῃ τῇ πατρικῇ, ἀποδιδόντα ἑκάστῳ κατὰ τὰ
in-the glory the paternal rendering to-each according-to the
ἔργα αὐτοῦ. Καὶ εἰς τὸ Ἅγιον Πνεῦμα, ὃ αὐτὸς ὁ
works his and in the Holy Spirit which himself the
μονογενὴς τοῦ Θεοῦ Υἱὸς Ἰησοῦς Χριστὸς ἐπηγγείλατο
only-begotten — of-God Son Jesus Christ promised
πέμψαι τῷ γένει τῶν ἀνθρώπων, τὸν Παράκλητον,
to-send to-the race of-the men the Paraclete
κατὰ τὸ γεγραμμένον, ‘Ἀπέρχομαι πρὸς τὸν
according-to the(-thing) written I-go-away to the

Πατέρα μου, καὶ παρακαλέσω τὸν Πατέρα μου, καὶ ἄλλον
Father my and I-will-ask the Father my and another
Παράκλητον πέμψει ὑμῖν, τὸ Πνεῦμα τῆς ἀληθείας.
Paraclete he-will-send to-you the Spirit of-the truth
Ἐκεῖνος ἐκ τοῦ ἐμοῦ λήψεται, καὶ διδάξει καὶ ὑπομνήσει
he from the mine will-take and will-teach and will-remind
ὑμᾶς πάντα.' Τὸ δὲ ὄνομα τῆς 'οὐσίας,' διὰ τὸ
you all(-things) the and name of-the substance because-of the
ἁπλούστερον ὑπὸ τῶν πατέρων τεθεῖσθαι, ἀγνοούμενον
more-simply by the fathers to-have-been-set not-known
δὲ ὑπὸ τῶν λαῶν, σκάνδαλον φέρειν, διὰ τὸ μήτε τὰς
and by the peoples offense to-bring because-of the neither the
γραφὰς τοῦτο περιέχειν, ἤρεσε τοῦτο περιαιρεθῆναι, καὶ
scriptures this to-contain it-pleased this to-be-removed and
παντελῶς μηδεμίαν μνήμην 'οὐσίας' ἐπὶ Θεοῦ εἶναι
entirely no mention of-substance with-regard-to God to-be
τοῦ λοιποῦ, διὰ τὸ τὰς θείας γραφὰς μηδαμοῦ περὶ
for-the future because-of the the divine scriptures nowhere about
Πατρὸς καὶ Υἱοῦ οὐσίας μεμνῆσθαι. Ὅμοιον δὲ λέγομεν
of-Father and of-Son substance to-have-made-mention like and we-say
τὸν Υἱὸν τῷ Πατρὶ κατὰ πάντα, ὡς αἱ ἅγιαι γραφαὶ
the Son to-the Father in all(-things) as the holy scriptures
λέγουσίν τε καὶ διδάσκουσιν. Τούτων ἀναγνωσθέντων,
say both and teach these-things having-been-read
διαναστάντες οἷς ταῦτα οὐκ ἤρεσκεν ἔφασαν,
having-stood-up (those)-to-whom these-things not pleased said
'Οὐ δεόμενοι πίστεως ἐνταῦθα συνεληλύθαμεν· ὑγιῆ γὰρ
not needing faith here we-have-assembled sound for
φυλάττομεν, ἣν ἐξ ἀρχῆς παρειλήφαμεν· ἀλλ' ἵνα, εἴ
we-keep which from (the)-beginning we-have-received but so-that if
τις περὶ ταύτην καινοτομία γένοιτο, ταύτην κωλύσωμεν.
any about it innovation should-arise this we-may-prevent

Εἰ οὖν τὰ ἀναγνωσθέντα μηδὲν καινοτομεῖ, φανερῶς
if then the(-things) read nothing innovate openly
ἤδη τὴν Ἀρειανὴν αἵρεσιν ἀναθεματίσατε, καθ' ὃν τρόπον
now the Arian heresy anathematize in which way
καὶ τὰς ἄλλας αἱρέσεις ὁ παλαιὸς κανὼν τῆς ἐκκλησίας
also the other heresies the old canon of-the church
ὡς βλασφήμους ἐξέβαλεν. Ὅτι γὰρ τὸ βλάσφημον Ἀρείου
as blasphemous cast-out that for the blasphemous of-Arius
δόγμα τοὺς θορύβους τῆς ἐκκλησίας καὶ τὰς ἄχρι νῦν
doctrine the tumults of-the church and the until now
γινομένας, ἐκίνησε ταραχὰς, τοῦτο τῇ οἰκουμένῃ δῆλον
happening stirred disturbances this to-the inhabited-world clear
καθέστηκεν.' Αὕτη ἡ πρότασις, ἡ ὑπὸ τῶν περὶ
stands this the proposal the(-one) by those about
Οὐρσάκιον καὶ Οὐάλεντα, Γερμάνιόν τε καὶ Αὐξέντιον
Ursacius and Valens Germinius both and Auxentius
καὶ Δημόφιλον καὶ Γάϊον μὴ δεχθεῖσα, τελέως τὴν
and Demophilus and Gaius not accepted completely the
ἐκκλησίαν διέσπασεν. Οὗτοι μὲν γὰρ τοῖς τότε κατὰ
church tore-apart these indeed for to-the(-things) then at
τὴν ἐν Ἀριμίνῳ ἀναγνωσθεῖσι προσέθεντο· οἱ δὲ
the(-one) at Ariminum read attached-themselves the(-others) and
τὴν ἐν Νικαίᾳ πίστιν αὖθις ἐκύρωσαν, κατεγέλασαν δὲ
the at Nicaea faith again ratified laughed-at and
καὶ τῆς προγραφῆς τῶν ἀναγνωσθέντων· μάλιστα
also the heading of-the(-things) read most
δὲ Ἀθανάσιος, δι' ὧν πρὸς τοὺς ἑαυτοῦ γνωρίμους
and Athanasius through what to the his-own acquaintances
ἐπιστέλλων τοιάδε κατὰ λέξιν φησίν. Τί γὰρ ἔλειπε
writing such(-things) by word says what for was-lacking
διδασκαλίας εἰς εὐσέβειαν τῇ καθολικῇ ἐκκλησίᾳ,
of-teaching for piety to-the catholic church

ἵνα νῦν περὶ πίστεως ζητῶσι, καὶ τὴν ὑπατείαν
so-that now about faith they-should-inquire and the consulship
τῶν παρόντων χρόνων προτάσσωσι τῶν παρ᾽ αὐτῶν
of-the present times should-place-before of-the by them
ἐκτιθεμένων ῥημάτων δῆθεν περὶ πίστεως; Οὐρσάκιος γὰρ
set-forth words forsooth about faith Ursacius for
καὶ Οὐάλης καὶ Γερμάνιος πεποιήκασιν, ὃ μήτε γέγονεν
and Valens and Germinius have-done what neither has-happened
μήτε ἠκούσθη ποτε παρὰ Χριστιανοῖς. Γράψαντες γὰρ
nor was-heard ever among Christians having-written for
ὡς ἤθελον αὐτοὶ πιστεύειν, προέταξαν τὴν ὑπατείαν
as they-wished themselves to-believe they-placed-before the consulship
καὶ τὸν μῆνα καὶ τὴν ἡμέραν τοῦ παρόντος χρόνου,
and the month and the day of-the present time
ἵνα δείξωσι πᾶσι τοῖς φρονίμοις, ὅτι μὴ πρότερον
so-that they-might-show to-all the prudent that not before
ἀλλὰ νῦν ἐπὶ Κωνσταντίου ἀρχὴν ἔχει τούτων ἡ πίστις.
but now under Constantius beginning has of-these the faith
Πάντες γὰρ πρὸς τὴν ἰδίαν αἵρεσιν βλέποντες ἔγραφον.
all for to the own heresy looking wrote
Πρὸς τούτοις περὶ τοῦ Κυρίου προσποιούμενοι γράφειν,
in-addition-to these about the Lord pretending to-write
ἄλλον ‘δεσπότην’ ἑαυτῶν ὀνομάζουσι Κωνστάντιον· αὐτὸς
another master of-themselves they-name Constantius he
γὰρ ἦν ὁ τὴν δυναστείαν τῆς ἀσεβείας αὐτοῖς
for was the(-one) the power of-the impiety to-them
παρέχων. Καὶ αἰώνιον δὲ αὐτὸν βασιλέα εἰρήκασιν οἱ
providing and eternal too him emperor they-have-called those
τὸν Υἱὸν ἀΐδιον ἀρνούμενοι· οὕτως εἰσὶ πρὸς ἀσέβειαν
the Son everlasting denying so are toward impiety
Χριστομάχοι. Ἀλλ᾽ ἴσως ἐστὶν αὐτοῖς πρόφασις τῆς
Christ-fighters but perhaps is for-them pretext of-the

ὑπατείας ἡ τῶν ἁγίων προφητῶν χρονογραφία. Ἀλλὰ
consulship the of-the holy prophets dating but
κἂν τοῦτο τολμήσωσιν εἰπεῖν, πολὺ τὴν ἀμαθίαν ἑαυτῶν
even-if this they-dare to-say greatly the ignorance of-themselves
ἐξαγγέλλουσιν. Αἱ μὲν γὰρ τῶν ἁγίων προφητεῖαι χρόνων
they-proclaim the indeed for of-the holy prophecies of-times
ἔχουσι μνήμην· καὶ Ἡσαΐας μὲν καὶ Ὡσηὲ ‘ἐν ἡμέραις
have mention and Isaiah indeed and Hosea in days
Ὀζίου καὶ Ἰωάθαμ καὶ Ἄχαζ καὶ Ἐζεκίου’ γεγόνασιν·
of-Uzziah and of-Jotham and of-Ahaz and of-Hezekiah were
Ἱερεμίας δὲ ἐν ἡμέραις Ἰωσίου· Ἰεζεκιὴλ δὲ καὶ Δανιὴλ
Jeremiah and in days of-Josiah Ezekiel and also Daniel
ἐπὶ Κύρου καὶ Δαρείου. Καὶ ἄλλοι ἐν ἄλλοις χρόνοις
under Cyrus and Darius and others in other times
ἐπροφήτευσαν, οὐ τῆς θεοσεβείας ἀρχὴν καταβαλλόμενοι·
prophesied not of-the godliness beginning laying-down
ἦν γὰρ καὶ πρὸ αὐτῶν καὶ ἀεὶ καὶ πρὸ καταβολῆς
it-was for both before them and always and before foundation
κόσμου· ταύτην ἡμῖν ὁ Θεὸς ἐν Χριστῷ προητοίμασεν·
of-world this for-us — God in Christ prepared
οὐδὲ τῆς αὐτῶν πίστεως τοὺς χρόνους ἐσήμαινον· ἦσαν
nor of-the their faith the times did-they-signify they-were
γὰρ καὶ πρὸ τούτων τῶν χρόνων αὐτοὶ πιστοί· ἀλλὰ τῆς
for even before these the times themselves faithful but of-the
δι’ αὐτῶν ἀπαγγελίας ἦσαν οἱ χρόνοι. Ἡ δὲ ἀπαγγελία
through them announcement were the times the and announcement
προηγουμένως μὲν περὶ τῆς ἐπιδημίας τοῦ Σωτῆρος ἡμῶν·
primarily indeed about the coming of-the Savior our
ἐπακολούθημα δὲ περὶ τῶν ἐσομένων τῷ Ἰσραὴλ καὶ
(as)-consequence and about the(-things) going-to-be — for-Israel and
τοῖς ἔθνεσι· καὶ ἦσαν οἱ χρόνοι σημαινόμενοι οὐκ ἀρχὴ
for-the nations and were the times signified not beginning

πίστεως, καθὰ προεῖπον, ἀλλ᾽ αὐτῶν τῶν προφητῶν,
of-faith as I-said-before but of-the-very the prophets
καθ᾽ οὓς αὐτοὶ γενόμενοι τοιαῦτα προεφήτευον. Οὗτοι δὲ
in which they having-been such(-things) prophesied these and
οἱ νῦν σοφοὶ οὐχ ἱστορίας ἐξηγούμενοι, οὐδὲ τὰ μέλλοντα
the now wise not histories expounding nor the coming(-things)
προλέγοντες, ἀλλὰ γράψαντες, ‘᾽Εξετέθη ἡ πίστις ἡ
foretelling but having-written was-set-forth the faith the
καθολικὴ,’ εὐθὺς προσέθηκαν καὶ τὴν ὑπατείαν καὶ τὸν
catholic at-once added both the consulship and the
μῆνα καὶ τὴν ἡμέραν. Ὥσπερ οἱ ἅγιοι τῶν ἱστοριῶν καὶ
month and the day as the saints of-the histories and
τῆς ἑαυτῶν διακονίας τοὺς χρόνους ἔγραφον, οὕτως οὗτοι
of-the their-own ministry the times wrote so these
τῆς ἑαυτῶν πίστεως τὸν χρόνον σημαίνουσι. Καὶ εἴθε
of-the their-own faith the time signify and would-that
περὶ τῆς ἑαυτῶν ἔγραφον — νῦν γὰρ ἤρξαντο — καὶ
about the their-own they-were-writing now for they-began and
μὴ ὡς περὶ τῆς καθολικῆς ἐπεχείρουν· οὐ γὰρ ἔγραψαν,
not as about the catholic they-attempted not for they-wrote
‘οὕτω πιστεύομεν,’ ἀλλ᾽ ὅτι ‘ἐξετέθη ἡ καθολικὴ πίστις.’
thus we-believe but that was-set-forth the catholic faith
Τὸ μὲν οὖν τολμηρὸν τῆς προαιρέσεως ἐλέγχει τὴν
the indeed then audacity of-the purpose convicts the
ἀμαθίαν αὐτῶν· τὸ δὲ καινὸν ἐπινόημα τῆς γραφῆς
ignorance their the and new device of-the writing
ἴσον ἐστὶ τῆς Ἀρειανῆς αἱρέσεως. Οὕτω γὰρ γράψαντες
equal is to-the Arian heresy thus for having-written
ἐδίδαξαν, πότε μὲν ἤρξαντο πιστεύειν αὐτοί· ἀπὸ δὲ
they-taught when indeed began to-believe themselves from and
τοῦ νῦν βούλονται τὴν πίστιν αὐτῶν καταγγέλλεσθαι.
the now they-wish the faith their to-be-proclaimed

Καὶ ὥσπερ κατὰ τὸν εὐαγγελιστὴν Λουκᾶν ἐτέθη
and as according-to the evangelist Luke was-set-forth
δόγμα περὶ τῆς ἀπογραφῆς, καὶ τοῦτο τὸ δόγμα πρότερον
decree about the census and this the decree before
μὲν οὐκ ἦν, ἀπὸ δὲ τῶν ἡμερῶν ἐκείνων ἤρξατο εἶναι,
indeed not was from and the days those began to-be
καὶ ἐτέθη παρὰ τοῦ γράψαντος, οὕτω καὶ οὗτοι
and was-set-forth by the(-one) having-written(-it) so also these
γράψαντες, ‘ἐξετέθη νῦν ἡ πίστις,’ ἔδειξαν ὅτι νεώτερον τὸ
having-written was-set-forth now the faith showed that newer the
τῆς αἱρέσεως αὐτῶν ἐστὶ φρόνημα, καὶ οὐκ ἦν πρότερον.
of-the heresy their is mind and not it-was before
Εἰ δὲ προστιθέασι ‘τῆς καθολικῆς,’ ἔλαθον ἑαυτοὺς
if and they-add of-the catholic they-have-escaped-notice themselves
πεσόντες εἰς τὴν παρανομίαν τῶν ἀπὸ Φρυγίας· ὥστε καὶ
having-fallen into the lawlessness of-those from Phrygia so-that also
αὐτοὺς κατ’ ἐκείνους εἰπεῖν, ‘ἡμῖν πρῶτον ἀπεκαλύφθη,
themselves like those to-say to-us first it-was-revealed
καὶ ἀφ’ ἡμῶν ἡ πίστις ἄρχεται τῶν Χριστιανῶν·’ καὶ
and from us the faith begins of-the Christians and
ὥσπερ ἐκεῖνοι Μαξίμιλλαν καὶ Μοντανὸν, οὕτως οὗτοι
as those Maximilla and Montanus so these
ἀντὶ τοῦ Χριστοῦ δεσπότην Κωνστάντιον ἐπιγράφονται.
instead-of — Christ master Constantius inscribe
Εἰ δὲ κατ’ αὐτοὺς ἀπὸ τῆς νῦν ὑπατείας ἀρχὴν ἡ
if and according-to them from the present consulship beginning the
πίστις ἔχει, τί ποιήσουσιν οἱ πατέρες καὶ οἱ μακάριοι
faith has what will-do the fathers and the blessed
μάρτυρες; τί δὲ καὶ αὐτοὶ ποιήσουσι τοὺς παρ’ αὐτῶν
martyrs what and also themselves will-they-do-with those by them
κατηχηθέντας, καὶ πρὸ τῆς ὑπατείας ταύτης κοιμηθέντας;
catechized and before the consulship this having-fallen-asleep

πῶς αὐτοὺς ἐγείρουσιν, ἵνα ἃ μὲν ἔδοξαν δεδιδαχέναι,
how them do-they-raise so-that what indeed they-seemed to-have-taught
τούτους ἀπαλείψωσιν, ἃ δὲ νῦν ὡς ἐφευρόντες ἔγραψαν,
these-ones they-may-wipe-out what and now as having-invented they-wrote
ἐπισπείρωσιν αὐτοῖς; οὕτως εἰσὶν ἀμαθεῖς, μόνον εἰδότες
they-may-sow-in them so they-are ignorant only knowing
πλάττειν προφάσεις, καὶ ταύτας ἀπρεπεῖς καὶ ἀπιθάνους,
to-fabricate pretexts and these unseemly and unconvincing
ἐχούσας εὐθὺς τὸν ἔλεγχον. Τοιαῦτα μὲν Ἀθανάσιος
having at-once the refutation such(-things) indeed Athanasius
τοῖς ἑαυτοῦ γνωρίμοις ἐπέστελλεν. Ἐξέστω δὲ τοῖς
to-the his-own acquaintances wrote let-it-be-permitted and to-the
φιλομαθέσιν ἀναζητήσασι τὴν ἐπιστολὴν γνῶναι τὰ ἐν
lovers-of-learning having-searched-out the letter to-know the(-things) in
αὐτῇ δυνατῶς εἰρημένα· ἡμεῖς γὰρ μέρος αὐτῆς ἐνταῦθα
it powerfully said we for part of-it here
παρατεθείκαμεν, τὸ μῆκος παραιτησάμενοι. Ἰστέον δὲ,
have-set-down the length having-declined one-must-know and
ὅτι ἡ σύνοδος καθεῖλε τοὺς περὶ Οὐάλεντα καὶ Οὐρσάκιον,
that the synod deposed those about Valens and Ursacius
Αὐξέντιόν τε καὶ Γερμάνιον καὶ Γάϊον καὶ Δημόφιλον,
Auxentius both and Germinius and Gaius and Demophilus
ὅτι τὴν Ἀρειάνιον δόξαν ἀναθεματίσαι οὐ κατεδέξαντο.
because the Arian opinion to-anathematize not they-consented
Διὸ οὗτοι μὲν ἀγανακτοῦντες ἐπὶ τῇ καθαιρέσει,
wherefore these indeed being-indignant at the deposition
πρὸς τὸν βασιλέα ταχέως ἀνέδραμον, ἐπικομιζόμενοι τὴν
to the emperor quickly ran-up carrying-with(-them) the
ἀναγνωσθεῖσαν ἐν τῇ συνόδῳ τῆς πίστεως ἔκδοσιν. Ἡ
read in the synod of-the faith version the
σύνοδος δὲ δι᾽ ἐπιστολῆς γνώριμα τὰ ὑπ᾽ αὐτῆς
synod and through letter known the(-things) by it

γνωσθέντα καθίστη τῷ βασιλεῖ· ἧς ἐκ Ῥωμαϊκῶν
decided made to-the emperor of-which from Latin
μεταβληθείσης ἥδε ἔστιν ἡ διάνοια. Ἐπιστολὴ τῆς ἐν
translated this is the sense letter of-the at
Ἀριμίνῳ συνόδου πρὸς τὸν βασιλέα Κωνστάντιον. Ἔκ
Ariminum synod to the emperor Constantius from
τε τῆς τοῦ Θεοῦ κελεύσεως, καὶ τοῦ τῆς σῆς εὐσεβείας
both the — of-God command and the of-the your piety
προστάγματος, τὰ πάλαι δογματισθέντα γεγενῆσθαι
order the(-things) long-ago decreed to-have-been-done
πιστεύομεν· εἰς γὰρ Ἀρίμινον ἐκ πασῶν τῶν πρὸς δύσιν
we-believe to for Ariminum from all the toward west
πόλεων εἰς τὸ αὐτὸ πάντες ἐπίσκοποι συνήλθομεν· ἵνα
cities to the same all bishops we-assembled so-that
καὶ ἡ πίστις τῆς καθολικῆς ἐκκλησίας γνωρισθῇ,
both the faith of-the catholic church might-be-made-known
καὶ οἱ τἀναντία φρονοῦντες ἔκδηλοι γένωνται.
and those the-opposite thinking manifest might-become
Ὡς γὰρ ἐπὶ πλεῖστον διασκοποῦντες εὑρήκαμεν, ἀρεστὸν
as for to (the)-utmost considering we-have-found pleasing
ἐφάνη τὴν πίστιν τὴν ἔκπαλαι διαμένουσαν, ἣν καὶ οἱ
it-appeared the faith the from-of-old remaining which both the
προφῆται καὶ τὰ εὐαγγέλια καὶ οἱ ἀπόστολοι διὰ τοῦ
prophets and the gospels and the apostles through the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐκήρυξαν, τοῦ καὶ τῆς σῆς
Lord our Jesus Christ preached the(-one) both of-the your
βασιλείας φρουροῦ καὶ τῆς σῆς ῥώσεως προστάτου, ἵνα
empire guardian and of-the your strength protector so-that
ταύτην κατασχόντες φυλάξωμεν, καὶ φυλάττοντες μέχρι
this having-held-fast we-might-guard and guarding until
τέλους διατηρῶμεν. Ἄτοπον γὰρ καὶ ἀθέμιτον ἐφάνη
end might-preserve absurd for and unlawful it-appeared

τῶν ὀρθῶς καὶ δικαίως ὡρισμένων τι μεταλλάσσειν,
of-the rightly and justly defined anything to-alter
καὶ τῶν ἐν Νικαίᾳ κοινῇ μετὰ τοῦ ἐνδοξοτάτου σου
and of-the(-things) at Nicaea in-common with the most-glorious your
πατρὸς καὶ βασιλέως Κωνσταντίνου ἐσκεμμένων· ὧν ἡ
father and emperor Constantine considered of-which the
διδασκαλία τε καὶ τὸ φρόνημα διῆλθέ τε καὶ ἐκηρύχθη
teaching both and the mind went-through both and was-proclaimed
εἰς πάσας ἀνθρώπων ἀκοάς τε καὶ διανοίας, ἥτις
into all of-men ears both and minds which
ἀντίπαλος μόνη καὶ ὀλετὴρ τῆς Ἀρείου αἱρέσεως ὑπῆρξε·
opponent alone and destroyer of-the of-Arius heresy was
δι᾽ ἧς οὐ μόνον αὐτὴ, ἀλλὰ καὶ αἱ λοιπαὶ αἱρέσεις
through which not only it but also the other heresies
καθῃρέθησαν· ἐν ᾗ ὄντως καὶ τὸ προσθεῖναί τι
were-destroyed in which truly both the to-add anything
σφαλερὸν, καὶ τὸ ἀφελέσθαι ἐπικίνδυνον ὑπάρχει· ὡς
dangerous and the to-take-away hazardous is so-that
εἴπερ καὶ θάτερον γένοιτο, ἔσται τοῖς ἐχθροῖς ἄδεια
if-indeed also either should-happen there-will-be for-the enemies license
ποιεῖν ἅπερ βούλοιντο. Ὅθεν Οὐρσάκιός τε καὶ Οὐάλης,
to-do whatever they-wish whence Ursacius both and Valens
ἐπειδὴ ἔκπαλαι μέτοχοί τε καὶ σύμφρονες τοῦ Ἀρειανικοῦ
since from-of-old partakers both and like-minded of-the Arian
δόγματος ἦσαν καθεστηκότες, καὶ τῆς ἡμετέρας κοινωνίας
doctrine were having-been and from-the our communion
χωρισθέντες ἀπεφάνθησαν. ἧς ἵνα μετάσχωσιν, ἐφ᾽ οἷς
separated were-declared which so-that they-might-share for what
ἑαυτοῖς συνεγνώκεισαν πλημμελήσαντες μετανοίας τε
themselves they-had-been-conscious-of having-erred of-repentance both
καὶ συγγνώμης ᾐξίουν τυχεῖν, ὡς καὶ τὰ ἔγγραφα τὰ
and of-pardon they-asked to-obtain as also the documents those

ὑπ᾽ ἐκείνων γεγενημένα μαρτυρεῖ· δι᾽ ὧν ἁπάντων
by them made testify through which of-all
φειδὼ γεγένηται καὶ τῶν ἐγκλημάτων συγγνώμη. Ἦν δὲ
sparing has-been-made and of-the charges pardon was and
ὁ καιρὸς καθ᾽ ὃν ταῦτα ἐπράττετο, ὅτε ἐν Μεδιολάνῳ
the time in which these-things were-done when in Milan
τὸ συνέδριον τῆς συνόδου συνεκροτεῖτο, συμπαρόντων
the council of-the synod was-convened being-present-with(-us)
δὲ καὶ τῶν πρεσβυτέρων τῆς τῶν Ῥωμαίων ἐκκλησίας.
and also the presbyters of-the of-the Romans church
Ἐγνωκότες δὲ ἅμα καὶ τὸν μετὰ τελευτὴν ἄξιον μνήμης
having-known and at-once also the after death worthy of-memory
Κωνσταντῖνον μετὰ πάσης ἀκριβείας καὶ ἐξετάσεως
Constantine with all accuracy and examination
τὴν συγγραφεῖσαν πίστιν ἐκτεθεικότα, ἐπειδὴ δὲ ὡς
the written faith having-set-forth since and as
ἐξ ἀνθρώπων ἐγένετο βαπτισθεὶς, καὶ πρὸς τὴν
from men he-departed having-been-baptized and to the
ὀφειλομένην εἰρήνην ἀνεχώρησεν, ἄτοπον εἶναι μετ᾽ ἐκεῖνόν
owed peace withdrew absurd to-be after him
τι καινοτομεῖν, καὶ τοσούτους ἁγίους ὁμολογητὰς καὶ
anything to-innovate and so-many holy confessors and
μάρτυρας τοὺς καὶ τοῦδε τοῦ δόγματος συγγραφεῖς τε
martyrs those also of-this the doctrine writers both
καὶ εὑρετὰς ὑπεριδεῖν, οἵ τινες κατὰ τὸν παλαιὸν
and discoverers to-overlook who ever according-to the old
τῆς καθολικῆς ἐκκλησίας θεσμὸν ἅπαντα φρονοῦντες
of-the catholic church ordinance all(-things) thinking
διαμεμενήκασιν. Ὧν ὁ Θεὸς τὴν πίστιν καὶ εἰς τοὺς
have-remained of-whom — God the faith also to the
σοὺς χρόνους τῆς βασιλείας μετέδωκε διὰ τοῦ Κυρίου
your times of-the empire imparted through the Lord

ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ σοὶ καὶ τὸ βασιλεύειν
our Jesus Christ through whom to-you also the to-reign
οὕτως ὑπῆρξεν, ὡς καὶ τῆς καθ' ἡμᾶς οἰκουμένης κρατεῖν.
so was-granted that also of-the of us inhabited-world to-rule
Πάλιν γοῦν οἱ ἐλεεινοὶ καὶ οἰκτροὶ τῷ φρονήματι
again at-any-rate the pitiable and wretched in-the mind
ἀθεμίτῳ τολμήματι τῆς δυσσεβοῦς φρονήσεως κήρυκας
with-unlawful audacity of-the impious thinking heralds
ἑαυτοὺς ἀνήγγειλαν, καὶ ἐπιχειροῦσιν ἀνατρέπειν πᾶν
themselves proclaimed and attempt to-overturn all
τὸ τῆς ἀληθείας σύνταγμα. Ὡς γὰρ κατὰ τὸ σὸν
the of-the truth constitution when for according-to the your
πρόσταγμα τὸ συνέδριον τῆς συνόδου συνεκροτεῖτο,
command the council of-the synod was-being-convened
κἀκεῖνοι τῆς ἰδίας ἀπάτης ἐγύμνουν τὴν σκέψιν· ἐπειρῶντο
and-they of-the own deceit stripped the design they-tried
γὰρ πανουργίᾳ τινι καὶ ταραχῇ προσφέροντές τι
for with-knavery some and disturbance bringing something
καινοτομεῖν, τῆς τοιαύτης ἑτεροίας τοὺς συναλισκομένους
to-innovate of-the such other-teaching the(-ones) caught-together
εὑρόντες Γερμάνιον, Αὐξέντιον καὶ Γάϊον, τοὺς τὴν ἔριν
having-found Germinius Auxentius and Gaius those the strife
καὶ διχοστασίαν ἐμποιοῦντας· ὧν ἡ διδασκαλία μία
and dissension producing of-whom the teaching one
μὲν οὖσα πᾶν πλῆθος βλασφημιῶν ὑπερβέβηκεν. Ὡς
indeed being every multitude of-blasphemies has-surpassed when
δὲ συνεῖδον οὐχὶ τῆς αὐτῆς προαιρέσεως ὄντας
and they-perceived(-them) not of-the same purpose being
οὔτε ὁμογνωμονοῦντας ἐφ' οἷς κακῶς ἐφρόνουν, εἰς
nor of-one-mind in what badly they-thought into
τὸ συμβούλιον ἡμῶν μετήγαγον ἑαυτοὺς, ὡς δοκεῖν
the council our they-transferred themselves so-as to-seem

ἕτερον γράφειν. Ἦν δὲ ὁ καιρὸς βραχὺς, ὁ
other(-things) to-write was and the time short the(-one)
καὶ τὰς γνώμας αὐτῶν ἐξελέγχων. Ἵνα μὴ οὖν τοῖς
also the judgments their exposing so-that not then to-the
αὐτοῖς ἀεὶ τὰ τῆς ἐκκλησίας περιπίπτῃ, καὶ
same always the(-affairs) of-the church may-fall and
ταραχὴ καὶ θόρυβος κυλινδούμενος ἅπαντα συγχέῃ,
disturbance and tumult rolling all may-confound
βέβαιον ἐφάνη τὰ πάλαι ὡρισμένα ἔμμονα καὶ
firm it-appeared the(-things) long-ago defined steadfast and
ἀμετακίνητα διαφυλάττειν, τοὺς δὲ προειρημένους ἀπὸ
immovable to-guard the and aforesaid from
τῆς ἡμετέρας κοινωνίας ἀποκεχωρίσθαι. Δι᾽ ἣν αἰτίαν
the our communion to-have-been-separated for which cause
τοὺς ἀναδιδάξοντας πρέσβεις πρὸς τὴν σὴν ἐπιείκειαν
those going-to-instruct envoys to the your clemency
ἀπεστάλκαμεν, τὴν γνώμην τοῦ συνεδρίου διὰ τῆς
we-have-sent the judgment of-the council through the
ἐπιστολῆς μηνύσοντας· τοῖς γε πρεσβεύουσι πρό
letter going-to-announce to-the at-least envoys before
γε πάντων τοῦτο παρεκελευσάμεθα, τὸ τὴν ἀλήθειαν
at-least all this we-exhorted the the truth
πιστώσασθαι, ἐκ τῶν πάλαι ἀρχαίων καὶ δικαίων
to-confirm from the long-ago ancient and just(-things)
ὁρμωμένους. Οἳ καὶ τὴν σὴν ἀναδιδάξουσιν ὁσιότητα,
setting-out who also the your will-instruct holiness
ὅτι οὐχ ὥσπερ ἔφησαν Οὐρσάκιός τε καὶ Οὐάλης, ἔσται
that not as said Ursacius both and Valens will-be
εἰρήνη, εἴπερ τι τῶν δικαίων ἀνατραπείη. Πῶς γὰρ
peace if-indeed anything of-the just(-things) should-be-overturned how for
εἰρήνην οἷόν τε ἄγειν τοὺς τὴν εἰρήνην καταλύοντας;
peace possible — to-keep those the peace dissolving

μᾶλλον γὰρ ἔρις καὶ ταραχὴ ἐκ τούτων σὺν ταῖς λοιπαῖς
rather for strife and disturbance from these with the other
πόλεσι καὶ τῇ τῶν Ῥωμαίων ἐκκλησίᾳ γενήσεται. Διὸ
cities and the of-the Romans church will-arise wherefore
δὴ καὶ ἱκετεύομεν τὴν σὴν ἐπιείκειαν, ἵνα προσηνέσιν
indeed also we-entreat the your clemency that with-gentle
ἀκοαῖς καὶ γαληναίῳ βλέμματι τὰ τῆς ἡμετέρας
ears and calm look the(-things) of-the our
πρεσβείας ἀθρήσειας, μήτε πρὸς ὕβριν τῶν τετελευτηκότων
embassy you-may-regard nor to insult of-the having-died
καινόν τι μεταλλάττειν ἐπιτρέψειας, ἀλλ᾽ ἐάσῃς ἡμᾶς
new anything to-alter you-may-permit but you-may-let us
ἐμμένειν τοῖς παρὰ τῶν προγόνων ὁρισθεῖσί τε καὶ
to-abide-by the(-things) by the forefathers defined both and
νενομοθετημένοις· οὓς ἅπαντας μετὰ ἀγχινοίας τε καὶ
legislated whom all with sagacity both and
φρονήσεως καὶ Πνεύματος Ἁγίου πεποιηκέναι φήσαιμεν
prudence and Spirit Holy to-have-acted we-would-say
ἄν. Τὰ γὰρ νῦν παρ᾽ ἐκείνων καινοτομούμενα τοῖς
— the for now by them innovated(-things) in-the
μὲν πιστεύσασιν ἀπιστίαν ἐμποιεῖ, τοῖς δὲ ἀπιστήσασιν
indeed having-believed unbelief produce in-the and having-disbelieved
ὠμότητα. Ἱκετεύομεν δὲ ἔτι, ἵνα κελεύσῃς τοὺς
cruelty we-entreat and further that you-may-order the
ἐπισκόπους τοὺς ἐν ταῖς ἀλλοδαπαῖς διατρίβοντας, οὓς
bishops those in the foreign(-lands) staying whom
καὶ τὸ τῆς ἡλικίας ἐπίπονον καὶ τὸ τῆς πενίας ἐνδεὲς
both the of-the age toil and the of-the poverty want
τρύχει, τὴν εἰς τὰ οἰκεῖα ἀνακομιδὴν ῥᾳδίαν ποιήσασθαι,
wears-out the to the own return easy to-make
ἵνα μὴ ἔρημοι τῶν ἐπισκόπων αἱ ἐκκλησίαι διαμένωσιν.
so-that not destitute of-the bishops the churches may-remain

Ἔτι δὲ πρὸς ἅπασι καὶ τοῦτο δεόμεθα, ἵνα μήτε
further and besides all also this we-ask that neither
ἐλλείπῃ τι τῶν προϋπαρξάντων μήτε πλεονάζῃ,
may-be-lacking anything of-the(-things) pre-existing nor may-be-in-excess
ἀλλὰ πάντα ἄρρηκτα διαμένῃ ἐκ τῆς τοῦ σοῦ πατρὸς
but all unbroken may-remain from the of-the your father
εὐσεβείας καὶ εἰς τὸν νῦν χρόνον διαφυλαττόμενα· μήτε
piety even to the present time preserved nor
λοιπὸν ἡμᾶς μοχθεῖν, καὶ ἐκτὸς τῶν ἰδίων παροικιῶν
further us to-toil and outside of-the own parishes
ἐπιτρέψειας γενέσθαι, ἀλλ' ἵνα οἱ ἐπίσκοποι σὺν τοῖς
you-may-permit to-be but so-that the bishops with the
ἰδίοις λαοῖς μετ' εἰρήνης εἰς εὐχάς τε καὶ λατρείας σχολὴν
own peoples with peace in prayers both and worships leisure
ἄγοιεν, ἱκετεύοντες ὑπὲρ τῆς σῆς σωτηρίας καὶ βασιλείας
may-keep entreating for the your safety and empire
καὶ εἰρήνης, ἣν ἡ θειότης σοι εἰς τὸ διηνεκὲς
and peace which the divinity to-you for the perpetual(-time)
χαριεῖται. Οἱ δὲ ἡμέτεροι πρέσβεις τὰς ὑπογραφὰς καὶ
will-grant the and our envoys the signatures and
τὰς τῶν ἐπισκόπων προσηγορίας κομίζουσιν· οἵτινες καὶ
the of-the bishops titles bring who also
ἐξ αὐτῶν τῶν θείων γραφῶν τὴν σὴν ἀναδιδάξουσι
from the-very the divine scriptures the your will-instruct
θειότητα. Ταῦτα μὲν οὖν ἡ σύνοδος ἔγραψε, καὶ δι'
divinity these-things indeed then the synod wrote and through
ἐπισκόπων ἀπέστειλεν. Οἱ μέντοι περὶ Οὐρσάκιον καὶ
bishops sent those however about Ursacius and
Οὐάλεντα, φθάσαντες τὴν τούτων ἄφιξιν, προδιαβάλλουσι
Valens having-anticipated the their arrival slander-beforehand
μὲν τὴν σύνοδον, ἐπιδείξαντες ἣν ἐπεκομίζοντο πίστεως
indeed the synod having-shown which they-brought of-faith

ἔκδοσιν. Ὁ βασιλεὺς δὲ, ἐκ προλήψεως τῇ Ἀρειανῇ
version the emperor and from prejudice to-the Arian
δόξῃ προσκείμενος, ἠγανάκτει μὲν κατὰ τῆς συνόδου·
opinion attached was-indignant indeed against the synod
τοὺς δὲ περὶ Οὐάλεντα καὶ Οὐρσάκιον διὰ τιμῆς ἦγε
those and about Valens and Ursacius in honor held
πολλῆς. Διὸ οἱ ἀπὸ τῆς συνόδου πεμφθέντες ἐχρόνιζον,
much wherefore those from the synod sent delayed
ἀποκρίσεως οὐ τυγχάνοντες. Ὀψὲ δέ ποτε τοιάδε
of-answer not obtaining late and at-last such(-things)
πρὸς τὴν σύνοδον διὰ τῶν παρόντων ἀντέγραψεν
to the synod through those present wrote-back
ὁ βασιλεύς· Κωνστάντιος νικητὴς καὶ θριαμβευτὴς
the emperor Constantius victor and triumpher
Αὔγουστος, πᾶσι τοῖς ἐν Ἀριμίνῳ ἐπισκόποις συνελθοῦσιν.
Augustus to-all the at Ariminum bishops having-assembled
Ἀεὶ μὲν προηγουμένην ἔχειν ἡμᾶς φροντίδα περὶ τοῦ
always indeed foremost to-have us care about the
θείου καὶ προσκυνητοῦ νόμου οὐδὲ ἡ ὑμετέρα χρηστότης
divine and adorable law not-even the your goodness
ἀγνοεῖ. Ἀλλὰ νῦν τοὺς ἀπὸ τῆς συνέσεως ὑμῶν
is-ignorant-of but now those from the understanding your
ἀποσταλέντας εἴκοσι ἐπισκόπους, ἀναδεξαμένους τὴν παρ᾽
sent twenty bishops having-undertaken the from
ὑμῶν πρεσβείαν, τέως οὐκ ἠδυνήθημεν ἰδεῖν· ἀναγκαία
you embassy meanwhile not we-were-able to-see necessary
γὰρ ἡμῖν ἡ πρὸς τοὺς βαρβάρους ὁδός, καὶ ὡς οἴδατε,
for to-us the against the barbarians journey and as you-know
πρέπει τὴν ψυχὴν καθαρὰν οὖσαν ἀπὸ πάσης φροντίδος
it-befits the soul pure being from all care
τὰ περὶ τοῦ θείου νόμου γυμνάζειν. Τοιγαροῦν τοὺς
the(-things) about the divine law to-examine therefore the

ἐπισκόπους ἐκελεύσαμεν ἐν τῇ Ἀδριανουπόλει ἐκδέξασθαι
bishops we-ordered in — Adrianople to-await
τὴν ἡμετέραν ἐπάνοδον, ἵν' ἐπειδὰν πάντα καλῶς
the our return so-that when all well
διατεθῇ τὰ δημόσια, τότε λοιπὸν ἅπερ ὑποβάλλουσιν
have-been-arranged the public(-affairs) then thenceforth what they-propose
ἀκοῦσαι καὶ δοκιμάσαι δυνηθῶμεν. Τῇ μέντοι στερρότητι
to-hear and to-test we-may-be-able to-the however firmness
ὑμῶν μὴ βαρὺ φαινέσθω ὥστε ἐκδέξασθαι τὴν αὐτῶν
your not heavy let-it-appear so-as to-await the their
ἐπάνοδον, ἵν' ἐπειδὰν ἐπανέλθωσι κομίζοντες ὑμῖν τὰς
return so-that when they-return bringing to-you the
ἡμετέρας ἀποκρίσεις, δυνηθῆτε εἰς πέρας ἀγαγεῖν τὰ
our answers you-may-be-able to end to-bring the(-things)
πρὸς τὴν λυσιτέλειαν ἀνήκοντα τῇ καθολικῇ ἐκκλησίᾳ.
to the profit pertaining to-the catholic church
Ταῦτα δεξάμενοι τὰ γράμματα οἱ ἐπίσκοποι, αὖθις
these having-received the letters the bishops again
τοιαῦτα ἀντέγραψαν· Τὰ γράμματα τῆς σῆς φιλανθρωπίας
such(-things) wrote-back the letters of-the your humanity
ἐδεξάμεθα, κύριε θεοφιλέστατε βασιλεῦ, τὰ περιέχοντα
we-received lord most-God-beloved emperor the(-ones) containing
διὰ τὴν τῶν δημοσίων ἀνάγκην τέως μὴ δεδυνῆσθαί
because-of the of-the public(-affairs) necessity meanwhile not to-have-been-able
σε τοὺς ἡμετέρους πρέσβεις θεωρῆσαι· ἡμᾶς δὲ κελεύεις
you the our envoys to-see us and you-order
ἐκδέξασθαι τὴν αὐτῶν ἐπάνοδον, ἕως ἂν τὰ παρ'
to-await the their return until — the(-things) by
ἡμῶν ὁρισθέντα ἀκολούθως τοῖς προγόνοις ἡμῶν ἐπιγνῷ
us defined consistently-with the forefathers our may-learn
παρ' αὐτῶν ἡ σὴ εὐλάβεια. Ἀλλὰ καὶ νῦν διὰ τούτων
from them the your piety but also now through these

τῶν γραμμάτων ὁμολογοῦμεν καὶ διαβεβαιούμεθα μηδαμῶς
the letters we-confess and affirm in-no-way
ἡμᾶς ἀναχωρεῖν τῆς ἡμετέρας προθέσεως· τοῦτο γὰρ
us to-withdraw from-the our purpose this for
καὶ τοῖς πρέσβεσιν ἡμῶν ἐνετειλάμεθα. Ἀξιοῦμεν τοίνυν,
also to-the envoys our we-enjoined we-ask therefore
ὅπως γαληναίᾳ τῇ προσόψει τά τε νῦν γράμματα τῆς
that with-calm the countenance the and now letters of-the
ἡμετέρας μετριότητος κελεύσῃς ἀναγνωσθῆναι· ἀλλὰ γὰρ
our moderation you-may-order to-be-read but for
κἀκεῖνα ἃ διὰ τῶν πρέσβεων ἡμῶν ἐνετειλάμεθα,
also-those which through the envoys our we-enjoined
ἡδέως ὑποδέξῃ. Ἐκεῖνο μέντοι συνορᾷ μεθ' ἡμῶν καὶ ἡ
gladly you-may-receive that however sees with us also the
σὴ ἡμερότης, ὅση νῦν ἐστὶ λύπη καὶ κατήφεια, ὅτι ἐν
your clemency how-great now is grief and dejection that in
τοῖς σοῖς μακαριωτάτοις καιροῖς τοσαῦται ἐκκλησίαι χωρὶς
the your most-blessed times so-many churches without
ἐπισκόπων εἰσί. Καὶ διὰ τοῦτο πάλιν τὴν σὴν φιλανθρωπίαν
bishops are and for this again the your humanity
ἀξιοῦμεν, κύριε θεοφιλέστατε βασιλεῦ, ὅπως πρὸ τῆς
we-ask lord most-God-beloved emperor that before the
τραχύτητος τῶν χειμώνων, εἴπερ ἀρέσειε τῇ σῇ εὐσεβείᾳ,
harshness of-the winters if-indeed it-should-please the your piety
κελεύσεις ἡμᾶς εἰς τὰς ἡμετέρας ἐκκλησίας ἐπανελθεῖν,
you-will-order us to the our churches to-return
ὑπὲρ τοῦ δύνασθαι ἡμᾶς τῷ παντοκράτορι Θεῷ καὶ τῷ
for the to-be-able us to-the almighty God and to-the
δεσπότῃ καὶ Σωτῆρι ἡμῶν Ἰησοῦ Χριστῷ, τῷ Υἱῷ αὐτοῦ
lord and Savior our Jesus Christ the Son his
τῷ μονογενεῖ, ὑπὲρ τῆς σῆς βασιλείας τὰς ἐθίμους εὐχὰς
the only-begotten for the your empire the customary prayers

μετὰ τῶν λαῶν ἀποπληροῦν, καθὼς καὶ ἀεὶ ἐπετελέσαμεν
with the peoples to-fulfill as also always we-performed
καὶ νῦν ποιοῦμεν εὐχόμενοι. Ταῦτα γράψαντες, καὶ μικρὸν
and now we-do praying these-things having-written and a-little
ἐπιμείναντες χρόνον, ὡς οὐκ ἠξίου αὐτοὺς ὁ βασιλεὺς
having-waited time when not deemed-worthy them the emperor
ἀποκρίσεως, κατὰ πόλεις τὰς ἑαυτῶν ἀνεχώρησαν. Ὁ
of-answer to cities the their-own they-withdrew the
βασιλεὺς δὲ καὶ ἤδη μὲν πρότερον ἐσκόπει τὴν
emperor and also already indeed before was-considering the
Ἀρειανὴν δόξαν ταῖς ἐκκλησίαις ἐγκατασπεῖραι· ταύτην
Arian opinion in-the churches to-sow this
τε κρατήσειν ἐσπουδακὼς, πρόφασιν ὕβρεως τὴν ἐκείνων
and to-prevail having-been-eager pretext of-insult the their
ποιεῖται ἀναχώρησιν, καταπεφρονῆσθαι λέγων, ὅτι παρὰ
makes withdrawal to-have-been-despised saying because against
γνώμην αὐτοῦ διελύθησαν. Διὸ τοῖς μὲν περὶ Οὐρσάκιον
judgment his they-dispersed wherefore to-those indeed about Ursacius
ὅσα αὐτοῖς ἐδόκει σὺν παρρησίᾳ κατὰ τῶν ἐκκλησιῶν
whatever to-them seemed(-good) with freedom against the churches
πράττειν ἐπέτρεψε, τὴν δὲ ἔκδοσιν τῆς ἀναγνωσθείσης
to-do he-permitted the and version of-the read
ἐν Ἀριμίνῳ πίστεως ἐκέλευσεν εἰς τὰς περὶ Ἰταλίαν
at Ariminum faith ordered to the about Italy
ἐκκλησίας ἐκπέμπεσθαι, προστάξας τοὺς μὴ βουλομένους
churches to-be-sent-out having-commanded those not wishing
ὑπογράφειν αὐτῇ ἐξεῶσθαι τῶν ἐκκλησιῶν, καὶ εἰς
to-subscribe to-it to-be-thrust-out from-the churches and into
τοὺς τόπους αὐτῶν ἑτέρους ἀντικαθίστασθαι. Καὶ πρῶτος
the places their others to-be-installed-instead and first
μὲν Λιβέριος ὁ τῆς Ῥώμης ἐπίσκοπος, παραιτησάμενος
indeed Liberius the — of-Rome bishop having-refused

ἐκείνῃ τῇ πίστει συνθέσθαι, ἐξόριστος γίνεται, τῶν
to-that the faith to-assent exiled becomes those
περὶ Οὐρσάκιον εἰς τὸν τόπον αὐτοῦ καταστησάντων
about Ursacius into the place his having-installed
Φίληκα, ὃς διάκονος ὢν τῆς ἐν Ῥώμῃ ἐκκλησίας, καὶ
Felix who deacon being of-the in Rome church and
τῇ Ἀρειανῇ δόξῃ προστεθεὶς, εἰς τὴν ἐπισκοπὴν
to-the Arian opinion having-attached-himself to the episcopate
προεβλήθη· εἰσὶ δὲ οἱ λέγοντες, ὅτι οὐ προσέθετο μὲν
was-put-forward are and those saying that not attached-himself indeed
τῇ Ἀρειανῇ δόξῃ, βίᾳ δὲ καὶ ἀνάγκῃ κεχειροτόνητο.
to-the Arian opinion by-force and also necessity had-been-ordained
Πάντα μὲν οὖν τότε τὰ κατὰ τὴν δύσιν
all indeed then at-that-time the(-things) in the west
καινοτομούμενα ταραχὴν εἶχε, τῶν μὲν ἐξωθουμένων
innovated disturbance had the(-ones) indeed being-thrust-out
καὶ ἀποστελλομένων εἰς ἐξορίαν· τῶν δὲ εἰς τόπον τῶν
and being-sent into exile the(-ones) and into place of-the
αὐτῶν ἀντικαθισταμένων. Καὶ ταῦτα ἐγίνετο βίᾳ καὶ
same being-installed-instead and these-things happened by-force also
τῶν βασιλικῶν προσταγμάτων, ἅπερ καὶ εἰς τὰ ἑῷα μέρη
of-the imperial orders which also into the eastern parts
ἀπέσταλτο. Ὁ Λιβέριος μὲν οὖν μικρὸν ὕστερον, τῆς
had-been-sent — Liberius indeed then a-little later from-the
ἐξορίας ἀνακληθεὶς, τὸν οἰκεῖον θρόνον ἀπέλαβε, τοῦ ἐν
exile recalled the own throne recovered the in
Ῥώμῃ λαοῦ στασιάσαντος καὶ τῆς ἐκκλησίας ἐκβάλοντος
Rome people having-rioted and from-the church having-expelled
τὸν Φίληκα· ὅ τε βασιλεὺς καὶ παρὰ γνώμην τούτοις
— Felix the both emperor even against judgment with-these
ἐγένετο σύμψηφος. Οἱ δὲ περὶ Οὐρσάκιον τῆς Ἰταλίας
became of-one-vote those and about Ursacius — from-Italy

ἀναχωρήσαντες καὶ ἐπὶ τὰ ἀνατολικὰ διαβαίνοντες μέρη,
having-withdrawn and to the eastern crossing parts
πόλιν τῆς Θρᾴκης, ὄνομα Νίκην, καταλαμβάνουσι· μικρὸν
city — of-Thrace by-name Nice reach a-little
δὲ ἐπιμείναντες ἐν αὐτῇ χρόνον, ἕτερον ποιοῦνται ἐν
and having-stayed in it time another make in
αὐτῇ συνέδριον· καὶ τὴν ἀναγνωσθεῖσαν ἐν Ἀριμίνῳ τῆς
it council and the read at Ariminum of-the
πίστεως ἔκδοσιν εἰς Ἑλλάδα γλῶσσαν ἑρμηνεύσαντες,
faith version into Greek tongue having-translated
καθ' ὃν ἀνωτέρω γέγραπται τρόπον, εἶτα δημοσιεύσαντες
in which above has-been-written way then having-published
ἐβεβαίωσαν, ἐπιφημίσαντες ὑπὸ τῆς οἰκουμενικῆς συνόδου
confirmed(-it) having-given-out by the ecumenical synod
καὶ ὑπηγορεῦσθαι τὴν πίστιν τὴν ἐν Νίκῃ, τῷ
also to-have-been-dictated the faith the(-one) at Nice by-the
παρομοίῳ τοῦ ὀνόματος συναρπάζειν τοὺς ἁπλουστέρους
similarity of-the name to-carry-away the simpler
βουλόμενοι· τὴν ἐν Νικαίᾳ γὰρ τῆς Βιθυνίας πίστιν εἶναι
wishing the at Nicaea for — of-Bithynia faith to-be
ἐνόμιζον. Ἀλλ' οὐδὲν αὐτοὺς ὤνησε τὸ σόφισμα· μετ' οὐ
they-thought but nothing them profited the sophism after not
πολὺ γὰρ ἐξηλέγχθη· διετέλουν γὰρ γελώμενοι. Περὶ μὲν
long for it-was-exposed they-continued for being-laughed-at about indeed
οὖν τῶν κατὰ τὰ ἑσπέρια γενομένων μέρη τοσαῦτα
then the(-things) in the western having-happened parts so-much
εἰρήσθω. Μετιτέον δὲ ἐπὶ τὴν διήγησιν τῶν κατὰ
let-be-said one-must-pass and to the narrative of-the(-things) at
τὸν αὐτὸν χρόνον κατὰ τὴν ἀνατολὴν γεγενημένων·
the same time in the east having-happened
ἀρκτέον δὲ ἐντεῦθεν.
one-must-begin and hence

Macedonius persecutes the Novatians and the orthodox at Constantinople with torture and forced communion; the Novatians carry their church to Sycae, and at Mantinium the Paphlagonians kill the soldiers sent against them. Macedonius moves Constantine's coffin, and a battle fills the church's court with blood, angering Constantius. At Seleucia the majority ratify the Antiochene creed, Acacius proposes a creed of likeness, and after Leonas withdraws, the majority depose the Acacians, name Anianus bishop of Antioch, and go to the emperor.

38 Περὶ τῆς Μακεδονίου ὠμότητος, καὶ περὶ τῶν δι᾽
about the of-Macedonius cruelty and about the through
αὐτοῦ γεγονότων ταραχῶν.
him having-happened disturbances
Οἱ τοῦ Ἀρειανοῦ μέρους ἐπίσκοποι μεῖζον ἐκ τῶν
the of-the Arian party bishops greater from the
βασιλικῶν προσταγμάτων προσελάμβανον θράσος· καὶ
imperial orders took-on boldness and
ὅπως τὴν μὲν σύνοδον παρεσκευάζοντο συγκροτεῖν,
how the indeed synod they-prepared to-convene
μικρὸν ὕστερον λέξω· τὰ δὲ πρὸ τῆς συνόδου
a-little later I-will-tell the(-things) and before the synod
ὑπ᾽ αὐτῶν γενόμενα πρότερον ἐπιδράμωμεν. Ἀκάκιος
by them done first let-us-run-over Acacius
μὲν γὰρ καὶ Πατρόφιλος Μάξιμον τὸν Ἱεροσολύμων
indeed for and Patrophilus Maximus the(-bishop) of-Jerusalem
ἐξωθήσαντες, Κύριλλον ἀντικατέστησαν. Μακεδόνιος
having-thrust-out Cyril installed-instead Macedonius
δὲ τὰς γειτνιαζούσας ἐν Κωνσταντινουπόλει ἐπαρχίας
and the neighboring to Constantinople provinces
τε καὶ πόλεις ἀνέτρεπεν, ὑπουργοὺς τοῦ οἰκείου
both and cities overturned assistants of-the own

σκοποῦ κατὰ τῶν ἐκκλησιῶν προβαλλόμενος, καὶ τῆς
aim against the churches putting-forward and —
μὲν Κυζίκου Ἐλεύσιον ἐπίσκοπον ἀναδεικνὺς, τῆς δὲ
indeed of-Cyzicus Eleusius bishop appointing — and
Νικομηδείας Μαραθώνιον· ὃς πρότερον μὲν διάκονος
of-Nicomedia Marathonius who formerly indeed deacon
ἦν ὑπὸ Μακεδονίῳ ταττόμενος, σπουδαῖος δὲ περὶ τὸ
was under Macedonius ranked zealous and about the
συστήσασθαι ἀνδρῶν τε καὶ γυναικῶν μοναστήρια. Ὅπως
to-establish of-men both and of-women monasteries how
δὲ Μακεδόνιος τὰς περὶ Κωνσταντινούπολιν ἐπαρχίας
and Macedonius the about Constantinople provinces
καὶ πόλεις ἀνέτρεπεν, ἤδη λεκτέον. Οὗτος γὰρ, ὡς
and cities overturned now must-be-told this-one for as
καὶ φθάσας εἶπον, δραξάμενος τῆς ἐπισκοπῆς μυρία
also earlier I-said having-seized the episcopate countless
κακὰ ποιεῖ τοῖς μὴ αἱρουμένοις τὰ αὐτοῦ φρονεῖν·
evils does to-those not choosing the(-things) of-him to-think
καὶ οὐ μόνον γε τοὺς τῆς ἐκκλησίας διακρινομένους
and not only at-least those of-the church differing(-from-him)
συνήλαυνεν, ἀλλὰ γὰρ καὶ Ναυατιανοὺς, εἰδὼς καὶ αὐτοὺς
he-harassed but for also Novatians knowing also them
φρονοῦντας τὸ ‘ὁμοούσιον.’ Συνηλαύνοντο οὖν καὶ οὗτοι
holding the of-one-substance were-harassed then also these
τὰ ἀνήκεστα πάσχοντες· καὶ φεύγει μὲν αὐτῶν ὁ
the incurable(-things) suffering and flees indeed their the
ἐπίσκοπος, Ἀγέλιος ὄνομα αὐτῷ· πολλοὶ δὲ τῶν ἐπισήμων
bishop Agelius name to-him many and of-the notable(-men)
ἐπ᾽ εὐλαβείᾳ συλληφθέντες ᾐκίζοντο, ἐπεὶ μὴ ἐβούλοντο
for piety seized were-tortured since not they-wished
μετέχειν τῆς κοινωνίας αὐτοῦ. Μετὰ δὲ τοὺς αἰκιζομένους,
to-share the communion his after and those being-maltreated

βίᾳ τῶν μυστηρίων μετέχειν τοὺς ἄνδρας ἠνάγκαζον·
by-force of-the mysteries to-partake the men they-compelled
ξύλῳ γὰρ διαιροῦντες τὰ στόματα τῶν ἀνθρώπων τὰ
with-wood for prying-open the mouths of-the men the
μυστήρια ἐνετίθεσαν. Οἱ δὲ ὑπομένοντες τοῦτο μείζονα
mysteries they-put-in those and enduring this greater
τῶν ἄλλων τιμωριῶν κόλασιν ταύτην ἐνόμιζον. Γύναιά
than-the other punishments punishment this considered women
τε καὶ παιδία συναρπάζοντες μυεῖσθαι ἠνάγκαζον· εἰ δέ
both and children seizing to-be-initiated they-compelled if and
τις παραιτοῖτο ἢ ἄλλως ἀντέλεγεν, εὐθὺς ἐπηκολούθουν
anyone refused or otherwise spoke-against at-once followed
πληγαὶ, καὶ μετὰ τὰς πληγὰς δεσμοί τε καὶ δεσμωτήρια,
blows and after the blows bonds both and prisons
καὶ τὰ ἄλλα δεινά· ὧν ἑνὸς ἢ δυοῖν ἐπιμνησθεὶς,
and the other terrible(-things) of-which one or two having-mentioned
φανερὰν τὴν ἀπήνειαν καὶ ὠμότητα Μακεδονίου καὶ τῶν
manifest the harshness and cruelty of-Macedonius and of-the
τότε ἀκμασάντων ἀνθρώπων τοῖς ἀκούουσι καταστήσω.
then flourishing men to-those hearing I-will-make
Γυναικῶν γὰρ τῶν μὴ ἀνασχομένων μετασχεῖν τῶν
of-women for those not having-endured to-partake of-the
μυστηρίων τοὺς μαστοὺς ἐν κιβωτῷ βαλόντες ἀπέπριον.
mysteries the breasts in box having-put they-sawed-off
Ἄλλων τε γυναικῶν τὰ αὐτὰ μόρια, τοῦτο μὲν σιδήρῳ,
of-other and women the same parts this indeed with-iron
τοῦτο δὲ ᾠοῖς εἰς ἄκρον πυρὶ θερμανθεῖσι, προσφέροντες
this and with-eggs to extremity by-fire heated applying
ἔκαιον. Ξένη τε καὶ παρὰ τὰς Ἑλλήνων τιμωρίας αὕτη
they-burned strange both and beyond the of-pagans punishments this
ἡ ὑπὸ τῶν Χριστιανίζειν λεγόντων ἐγίνετο. Ταῦτα
the(-one) by those to-be-Christians saying took-place these-things

δὲ ἐγὼ παρὰ τοῦ μακροχρονιωτάτου Αὐξάνοντος ἤκουσα,
and I from the longest-lived Auxanon heard
οὗ κἂν τῷ πρώτῳ βιβλίῳ μνήμην πεποίημαι· ὃς
of-whom also-in the first book mention I-have-made who
πρεσβύτερος μὲν ἦν τῆς τῶν Ναυατιανῶν ἐκκλησίας.
presbyter indeed was of-the of-the Novatians church
Πεπονθέναι δὲ ἔλεγε καὶ αὐτὸς οὐκ ὀλίγα παρὰ
to-have-suffered and he-said also himself not few from
τῶν Ἀρειανιζόντων κακὰ, οὔπω τηνικαῦτα τῆς τοῦ
the Arianizers evils not-yet then of-the of-the
πρεσβυτέρου ἀξίας λαχών· ἅμα δὲ Ἀλεξάνδρῳ
presbyter rank having-obtained together and with-Alexander
Παφλαγόνι συνασκοῦντι αὐτῷ εἴς τε εἱρκτὴν
a-Paphlagonian practicing-asceticism-with him into both prison
βεβλῆσθαι καὶ πληγὰς ὑπομεῖναι πολλάς. Ἐνεγκεῖν
to-have-been-thrown and blows to-undergo many to-have-borne
μὲν τὰς βασάνους αὐτὸς ἔλεγεν, Ἀλέξανδρον δὲ ὑπὸ τῶν
indeed the tortures himself he-said Alexander and under the
πληγῶν ἐν τῇ εἱρκτῇ τελευτῆσαι· ὃς τέθαπται νῦν ἐν
blows in the prison to-have-died who is-buried now on
δεξιᾷ εἰσπλεύσαντι τὸν Βυζάντιον κόλπον, ὃς καλεῖται
(the)-right to-one-sailing-into the Byzantine bay which is-called
Κέρας, πλησίον τῶν ποταμῶν· οὗ καὶ ἐκκλησία ἐστὶ τῶν
Horn near the rivers where also church is of-the
Ναυατιανῶν, Ἀλεξάνδρου ἐπώνυμος. Καθῄρουν μὲν οὖν οἱ
Novatians Alexander named-after pulled-down indeed then the
Ἀρειανίζοντες, Μακεδονίου κελεύοντος, ἄλλας τε πολλὰς
Arianizers Macedonius ordering other both many
κατὰ πόλεις ἐκκλησίας, καὶ δὴ καὶ Ναυατιανῶν τὴν
in cities churches and indeed also of-Novatians the(-one)
πλησίον τοῦ Πελαργοῦ ἐν τῇ Κωνσταντινουπόλει κειμένην.
near — Pelargus in — Constantinople lying

Ὅτου χάριν δὲ ταύτην ἰδικῶς ἐμνημόνευσα, λέξων
for-what reason and this particularly I-mentioned to-tell
ἔρχομαι, ὅσα παρὰ τοῦ γεραιτάτου Αὐξάνοντος ἤκουσα. Ὁ
I-come what from the most-aged Auxanon I-heard the
βασιλέως νόμος καὶ ἡ Μακεδονίου βία καθαιρεῖσθαι τῶν
of-(the)-emperor law and the of-Macedonius force to-be-pulled-down of-those
τὸ ‘ὁμοούσιον’ φρονούντων τὰς ἐκκλησίας ἐκέλευον. Ἕλκει
the of-one-substance holding the churches ordered drags
δὴ τὸ θέσπισμα καὶ ἡ βία κατὰ τῆσδε τῆς ἐκκλησίας, καὶ
indeed the decree and the force against this the church and
ἤπειγον οἱ προστεταγμένοι τοῦτο ποιεῖν. Θαυμάσαι οὖν
pressed those commanded this to-do to-wonder then
μοι ἔπεισι τόν τε Ναυατιανῶν λαὸν, ὁπόσον εἶχον ζῆλον
to-me it-comes the both of-Novatians people how-great they-had zeal
καὶ σπουδὴν περὶ τὴν ἑαυτῶν ἐκκλησίαν, καὶ τὴν εὔνοιαν
and earnestness for the their-own church and the goodwill
ἣν εἶχον περὶ αὐτοὺς οἱ τότε μὲν τῆς ἐκκλησίας
which had toward them those then indeed from-the church
ὑπὸ τῶν Ἀρειανῶν ἐκβληθέντες, νῦν δὲ ἐν εἰρήνῃ τὰς
by the Arians expelled now and in peace the
ἐκκλησίας κατέχοντες. Ὡς δὲ ἤπειγον καθαιρεῖσθαι καὶ
churches holding when and they-pressed to-be-pulled-down also
τήνδε τὴν ἐκκλησίαν οἷς τοῦτο προσετέτακτο, συνήγοντο
this the church to-whom this had-been-commanded were-gathered
πλεῖστος ὅμιλος ἀνθρώπων Ναυατιανῶν τε καί τινες τῶν
very-great crowd of-men of-Novatians both and some of-those
ὁμοφρονούντων αὐτοῖς· καὶ καθελόντες τὴν ἐκκλησίαν
like-minded with-them and having-taken-down the church
αὐτῶν εἰς ἄλλον τόπον μετέθεσαν. Ὁ δὲ τόπος οὗτος
their to another place transferred(-it) the and place this
ἀντιπέραθεν μὲν κεῖται τῆς πόλεως· Συκαὶ δὲ ὀνομάζονται,
opposite indeed lies the city Sycae and are-named

καὶ ἐστὶ τρισκαιδέκατον τῆς Κωνσταντινουπόλεως κλίμα.
and is thirteenth — of-Constantinople region
Ταχεῖα δὲ ἐγένετο ἡ τῆς ἐκκλησίας μετάθεσις, λαοῦ
swift and became the of-the church transfer people
πολλοῦ σὺν προθυμίᾳ μεγίστῃ μεταφερόντων αὐτήν. Ὁ
much with zeal greatest carrying it the
μὲν γάρ τις ἔφερε κέραμον, ὁ δὲ λίθον, ἕτερος δὲ
indeed for one carried tile the(-other) and stone another and
ξύλον· καὶ ἄλλος ἄλλο λαμβάνων, ἐπὶ τὰς Συκὰς
wood and another another(-thing) taking to — Sycae
ἀπεκόμιζεν. Συνεπελαμβάνοντο δὲ καὶ γυναῖκες καὶ ἡ
carried-away took-part and also women and the
μικρὰ ἡλικία, εὐχὴν ἡγούμενοι πληροῦν καὶ μέγα κέρδος
small age vow considering to-fulfill and great gain
λαμβάνειν, τῶν ἀφιερωθέντων τῷ Θεῷ φύλακες
to-take of-the(-things) consecrated — to-God guardians
ἀκέραιοι γενέσθαι ἠξιωμένοι. Οὕτως μὲν οὖν
intact to-become having-been-deemed-worthy thus indeed then
τότε ἡ τῶν Ναυατιανῶν ἐκκλησία εἰς τὰς Συκὰς
at-that-time the of-the Novatians church to — Sycae
μετενήνεκτο· χρόνῳ δὲ ὕστερον μετὰ τὴν τελευτὴν
had-been-transferred in-time and later after the death
Κωνσταντίου, ὁ βασιλεὺς Ἰουλιανὸς τόν τε τόπον
of-Constantius the emperor Julian the both place
ἀποδοθῆναι ἐκέλευσε καὶ ἀνοικοδομεῖν ἐπέτρεψεν.
to-be-restored ordered and to-rebuild permitted
Αὖθίς τε ὁ λαὸς τὸν αὐτὸν τρόπον ἀντιμετενεγκόντες
again and the people in-the same way having-carried-back
τὰς ὕλας, τὴν ἐκκλησίαν εἰς τὸν ἐξ ἀρχῆς
the materials the church in the from (the)-beginning
ᾠκοδόμησαν τόπον· καὶ βελτιώσαντες, ‘Ἀναστασίαν’
built place and having-improved(-it) Anastasia

καλεῖσθαι φερωνύμως ἠξίωσαν. Ἡ μὲν οὖν ἐκκλησία
to-be-called aptly-named deemed-fit the indeed then church
ὕστερον, ὡς ἔφην, ἐπὶ Ἰουλιανοῦ ἀνέστη· τότε δὲ
later as I-said under Julian rose then and
ἄμφω οἵ τε τῆς ἐκκλησίας καὶ οἱ Ναυατιανοὶ ὁμοίως
both those both of-the church and the Novatians alike
ἠλαύνοντο. Διὸ καὶ οἱ τῆς ἐκκλησίας ἐβδελύττοντο
were-harassed wherefore also those of-the church loathed
ἐν τοῖς εὐκτηρίοις εὔχεσθαι τόποις, ἐν οἷς οἱ Ἀρειανοὶ
in the of-prayer to-pray places in which the Arians
συνήγοντο· εἰς δὲ τὰς ἄλλας τρεῖς — τοσαύτας γὰρ ἐντὸς
assembled into and the other three so-many for within
τῆς πόλεως ἔχουσιν οἱ τῶν Ναυατιανῶν ἐκκλησίας —
the city have those of-the Novatians churches
συνερχόμενοι ἀλλήλοις συνηύχοντο· μικροῦ τε ἐδέησεν
coming-together with-one-another prayed-together a-little and it-lacked
ἑνωθῆναι αὐτοὺς, εἰ μὴ Ναυατιανοὶ φυλάττοντες ἀρχαῖον
to-be-united them if not Novatians guarding ancient
παράγγελμα παρῃτήσαντο· ὅμως δὲ τὴν ἄλλην εὔνοιαν
precept refused nevertheless and the other goodwill
εἰς ἀλλήλους προθυμότερον ἐφύλαττον, ὑπεραποθνήσκειν
toward one-another more-eagerly they-kept to-die-for
ἀλλήλων αἱρούμενοι. Συνηλαύνοντο οὖν ἐν τῇ αὐτῇ
one-another choosing were-harassed then in the same
Κωνσταντινουπόλει, καὶ κατὰ τὰς ἄλλας ἐπαρχίας τε
Constantinople and in the other provinces both
καὶ πόλεις. Αὐτίκα γοῦν ἐν Κυζίκῳ Ἐλεύσιος ὁ
and cities for-instance at-any-rate in Cyzicus Eleusius the
τῆσδε ἐπίσκοπος ὁμοίως ἅμα Μακεδονίῳ κατὰ τῶν
of-this bishop alike together-with Macedonius against the
Χριστιανῶν ἐποίει, πανταχόθεν ἐλαύνων καὶ διαστρέφων
Christians acted from-all-sides driving and perverting

αὐτούς· τήν τε ἐν Κυζίκῳ τῶν Ναυατιανῶν ἐκκλησίαν
them the and in Cyzicus of-the Novatians church
καθεῖλεν εἰς ἔδαφος. Μακεδόνιος δὲ τὸν κολοφῶνα τῶν
pulled-down to ground Macedonius and the crowning of-the
κακῶν οἷς ἔδρασεν ἐπιτίθησι· πυθόμενος γὰρ κατὰ τὸ
evils which he-did adds having-learned for in the
Παφλαγόνων ἔθνος πλείστους εἶναι τῆς Ναυατιανῆς
of-Paphlagonians nation very-many to-be of-the Novatian
θρησκείας, καὶ μάλιστα κατὰ τὸ Μαντίνιον, συνιδών τε
sect and most at — Mantinium having-perceived and
ὡς οὐχ οἷόν τε τοσοῦτον πλῆθος δι᾽ ἐκκλησιαστικῶν
that not possible — so-great multitude through ecclesiastical
ἀνθρώπων ἐλαύνεσθαι, τέσσαρας ἀριθμοὺς στρατιωτῶν
men to-be-driven four numbers of-soldiers
γνώμῃ τοῦ βασιλέως ἐπὶ τὴν Παφλαγονίαν πεμφθῆναι
by-judgment of-the emperor to — Paphlagonia to-be-sent
πεποίηκεν, ὅπως φόβῳ τῶν ὁπλιτῶν τὴν Ἀρειανὴν δόξαν
he-caused so-that from-fear of-the armed(-men) the Arian opinion
προσδέξωνται. Οἱ δὲ οἰκοῦντες τὸ Μαντίνιον, ζήλῳ τῆς
they-might-accept those and inhabiting — Mantinium from-zeal for-the
θρησκείας, ἀπονοίᾳ κατὰ τῶν στρατιωτῶν ἐχρήσαντο·
religion desperation against the soldiers used
γενόμενοί τε ἅμα πολλοὶ, δρέπανά τε μακρὰ καὶ ἀξίνας
having-become and together many sickles both long and axes
λαβόντες, καὶ παντὶ τῷ παρατυχόντι ὅπλῳ χρώμενοι,
having-taken and every the chance weapon using
ἀπήντων τοῖς στρατιώταις. Καὶ γενομένης συμβολῆς,
met the soldiers and having-taken-place engagement
πολλοὶ μὲν τῶν Παφλαγόνων ἀπέθανον· τῶν δὲ
many indeed of-the Paphlagonians died of-the and
στρατιωτῶν πλὴν ὀλίγων οἱ πάντες. Ταῦτα ἐγὼ παρὰ
soldiers except few they all these-things I from

ἀγροίκου Παφλαγόνος ἔμαθον, ὃς ἔλεγε παρεῖναι τῇ
rustic Paphlagonian learned who said to-have-been-present at-the
μάχῃ· λέγουσι δὲ ταῦτα καὶ ἄλλοι Παφλαγόνων πολλοί.
battle say and these-things also others of-Paphlagonians many
Τοιαῦτα μὲν οὖν τὰ Μακεδονίου ὑπὲρ τοῦ Χριστιανισμοῦ
such indeed then the of-Macedonius for the Christianity
κατορθώματα, φόνοι καὶ μάχαι καὶ ἀνδραποδισμοὶ καὶ
successes murders and battles and enslavements and
ἐμφύλιοι πόλεμοι. Αὕτη μέντοι ἡ πρᾶξις οὐ μόνον παρὰ
civil wars this however the deed not only among
τῶν ἠδικημένων, ἀλλὰ καὶ παρὰ τῶν οἰκείως πρὸς
those wronged but also among those friendly toward
αὐτὸν ἐχόντων, δίκαιον κατ᾽ αὐτοῦ μῖσος εἰργάσατο.
him being just against him hatred worked
Προσέκρουσέ τε καὶ αὐτῷ τῷ βασιλεῖ διά τε τοῦτο,
he-offended and also himself the emperor because-of both this
καὶ δι᾽ ἑτέραν αἰτίαν τοιάνδε· ὁ οἶκος ἔνθα ἡ
and because-of another cause such the house where the
λάρναξ, ἐν ᾗ τὸ σῶμα τοῦ βασιλέως Κωνσταντίνου
coffin in which the body of-the emperor Constantine
ἀπέκειτο, πτῶσιν ἠπείλει. Ἦσαν οὖν διὰ τοῦτο οἵ τε
lay collapse threatened were then because-of this those both
εἰσπορευόμενοι καὶ οἱ προσεδρεύοντες καὶ εὐχόμενοι ἐν
going-in and those attending and praying in
φόβῳ πολλῷ. Ὁ οὖν Μακεδόνιος ἐβουλεύσατο μεταφέρειν
fear much — then Macedonius planned to-transfer
τὰ τοῦ βασιλέως ὀστᾶ, ὅπως ἂν μὴ συλληφθῇ ἡ θήκη
the of-the emperor bones so-that — not might-be-caught the tomb
ὑπὸ τοῦ πτώματος. Τοῦτο γνόντες οἱ λαοὶ διακωλύειν
by the collapse this having-learned the people to-prevent
ἐπεχείρουν, φάσκοντες ‘μὴ δεῖν τοῦ βασιλέως τὰ ὀστᾶ
attempted saying not to-be-right of-the emperor the bones

μεταφέρεσθαι, ἴσον γὰρ εἶναι τὸ ἀνορύττεσθαι.᾽ Διῃροῦντό
to-be-transferred equal for to-be the to-be-dug-up were-divided
τε εὐθὺς οἱ λαοὶ εἰς δύο τμήματα· καὶ οἱ μὲν μηδὲν
and at-once the peoples into two sections and the(-ones) indeed nothing
βλάπτεσθαι τὸ μεταφέρεσθαι τὸν νεκρὸν ἔφασκον· οἱ
to-be-harmed the to-be-transferred the corpse said the(-ones)
δὲ ἀνόσιον ἔλεγον τὸ γιγνόμενον. Συνήρχοντό τε καὶ οἱ
and unholy called the happening assembled and also those
τοῦ ‘ὁμοουσίου’ φρονήματος, τῷ γιγνομένῳ ἀντέχοντες. Ὁ
of-the of-one-substance mind to-the happening opposing —
δὲ Μακεδόνιος μικρὰ τῶν αὐτῷ ἀντιλεγόντων φροντίσας,
and Macedonius little for-those him contradicting having-cared
μεταφέρει τὸ σῶμα τοῦ βασιλέως εἰς τὴν ἐκκλησίαν, ἐν
transfers the body of-the emperor into the church in
ᾗ τὸ σῶμα τοῦ μάρτυρος Ἀκακίου ἀπόκειται. Τούτου
which the body of-the martyr Acacius lies this
γενομένου, συνδρομὴ τῶν διχονοούντων τοῦ πλήθους εἰς
having-happened concourse of-those disagreeing of-the multitude into
ἐκείνην τὴν ἐκκλησίαν σύντονος γίνεται. Ἀνθίσταντό τε
that the church intense takes-place they-opposed and
ἀλλήλοις τὰ μέρη, καὶ μὴ μελλήσαντες χερσὶν ἠμύναντο,
one-another the parties and not having-delayed with-hands fought
καὶ γίνεται φόνος ἀνθρώπων πολύς· ὥστε τὴν αὐλὴν τῆς
and takes-place slaughter of-men great so-that the court of-the
ἐκκλησίας ἐκείνης αἵματος πλήρη γενέσθαι, καὶ τὸ ἐν
church that of-blood full to-become and the in
αὐτῇ φρεὰρ ὑπερβλύσαι τοῦ αἵματος, ἐκρεῖν δὲ τοῦτο
it well to-overflow with-the blood to-flow and this
καὶ εἰς τὴν ἐχομένην στοὰν ἄχρι τῆς πλατείας αὐτῆς.
also into the adjoining colonnade as-far-as the street itself
Τοῦτο τὸ ἀτύχημα πυθόμενος ὁ βασιλεὺς ὀργίζεται κατὰ
this the misfortune having-learned the emperor is-angered against

τοῦ Μακεδονίου, καὶ διὰ τοὺς ἀπολωλότας, καὶ ὅτι
— *Macedonius both because-of those having-perished and because*
τοῦ πατρὸς αὐτοῦ τὸ σῶμα παρακινῆσαι παρὰ τὴν
of-the father his the body to-disturb against the
αὐτοῦ γνώμην ἐτόλμησε. Καταλιπὼν οὖν τῶν ἑσπερίων
his judgment he-dared having-left then of-the western
μερῶν φροντίζειν τὸν Καίσαρα Ἰουλιανὸν, αὐτὸς ἐπὶ
parts to-take-care-of the Caesar Julian himself to
τὴν ἑῴαν ἐπορεύετο. Ὅπως μὲν οὖν Μακεδόνιος μικρὸν
the east went how indeed then Macedonius a-little
ὕστερον καθῃρέθη, βραχεῖαν ἀντὶ τηλικούτων κακῶν
later was-deposed slight in-return-for so-great evils
ταύτην δεδωκὼς δίκην, ὀλίγον ὕστερον λέξω.
this having-paid penalty a-little later I-will-tell

39 Περὶ τῆς ἐν Σελευκείᾳ τῆς Ἰσαυρίας συνόδου.
about the at Seleucia — of-Isauria synod

Περὶ δὲ τῆς ἑτέρας συνόδου, ἣν ἀντίμιμον τῆς ἐν Ἀριμίνῳ
about and the other synod which counterpart of-the at Ariminum
συνόδου κατὰ τὴν ἀνατολὴν γενέσθαι τὸ βασιλέως
synod in the east to-be-held the of-(the)-emperor
ἐκέλευε πρόσταγμα, νῦν διηγήσομαι. Ἐδέδοκτο πρότερον
ordered command now I-will-relate it-had-been-decreed before
ἐν Νικομηδείᾳ τῆς Βιθυνίας τοὺς ἐπισκόπους συνάγεσθαι·
at Nicomedia — of-Bithynia the bishops to-assemble
ἐνέκοψε δὲ αὐτῶν τὴν ἐκεῖσε συνέλευσιν σεισμὸς
cut-short and their the there meeting earthquake
ἐπιγενόμενος μέγιστος, ἀφ' οὗ συνέβη τὴν Νικομηδέων
having-occurred very-great from which it-happened the of-Nicomedians
πόλιν πεσεῖν. Τοῦτο δὲ γέγονεν ὑπατευόντων Τατιανοῦ
city to-fall this and happened being-consuls Tatianus
καὶ Κερεαλίου περὶ τὴν ὀγδόην εἰκάδα τοῦ Αὐγούστου
and Cerealis about the eighth twentieth of-the August

μηνός. Ἐβουλεύοντο οὖν μεταθεῖναι τὴν σύνοδον εἰς
month they-deliberated then to-transfer the synod to
τὴν γειτνιάζουσαν αὐτῇ Νίκαιαν. Καὶ τοῦτο μὲν αὖθις
the neighboring to-it Nicaea and this indeed again
μετέδοξεν, εἰς Ταρσὸν δὲ τῆς Κιλικίας ἐδόκει
was-changed to Tarsus and — of-Cilicia it-seemed(-good)
συνέρχεσθαι· οὐ δὲ τούτου ἀρέσαντος, εἰς Σελεύκειαν τῆς
to-assemble not and this having-pleased to Seleucia —
Ἰσαυρίας τὴν ἐπικαλουμένην Τραχεῖαν συνεληλύθασι.
of-Isauria the(-one) surnamed Rugged they-have-assembled
Τοῦτο δὲ ἐν τῷ αὐτῷ ἐνιαυτῷ πεποιήκασιν, ὑπατευόντων
this and in the same year they-have-done being-consuls
Εὐσεβίου καὶ Ὑπατίου. Ἦσαν δὲ οἱ συνελθόντες τὸν
Eusebius and Hypatius were and those having-assembled the
ἀριθμὸν ἑκατὸν ἑξήκοντα· συμπαρῆν δὲ αὐτοῖς εἷς τῶν
number one-hundred sixty was-present-with and them one of-the
ἐν τοῖς βασιλικοῖς ἐκφανῶν, ὄνομα Λεωνᾶς, ἐφ' οὗ
in the imperial(-service) distinguished by-name Leonas before whom
προθεῖναι τὸ περὶ τῆς πίστεως ζήτημα τὸ βασιλέως
to-put-forward the about the faith question the of-(the)-emperor
ἐκέλευε πρόσταγμα. Προστέτακτο παρεῖναι καὶ Λαυρίκιος,
ordered command had-been-commanded to-be-present also Lauricius
ὁ τῶν κατὰ τὴν Ἰσαυρίαν στρατιωτῶν ἡγούμενος,
the(-one) of-the in — Isauria soldiers commanding
ὑπουργήσων εἰ δεήσοι τοῖς ἐπισκόποις. Ἐπὶ τοῦτον
going-to-assist if it-should-be-needful the bishops before this-one
δὴ συνελθόντες τῇ ἑβδόμῃ καὶ εἰκάδι τοῦ Σεπτεμβρίου
indeed having-assembled on-the seventh and twentieth of-the September
μηνὸς, ἐπὶ δημοσίων ὑπομνημάτων διελέγοντο. Παρῆσαν
month with public minutes they-discussed were-present
γὰρ δὴ καὶ ὀξυγράφοι τὰ παρ' ἑκάστου λεγόμενα
for indeed also shorthand-writers the(-things) by each said

σημειούμενοι· ὧν τὰ μὲν καθ᾽ ἕκαστον ἐν τῇ
noting of-which the(-things) indeed in detail in the
συναγωγῇ Σαβίνου ζητείτωσαν οἱ φιλομαθεῖς διὰ
collection of-Sabinus let-seek the lovers-of-learning through
μακροτέρων ἐγκείμενα· ἡμεῖς δὲ τὰ κεφαλαιώδη μόνον
longer(-words) contained we and the principal(-things) only
ἐπιτρέχοντες ἐκθησόμεθα. Ἐν δὲ τῇ πρώτῃ ἡμέρᾳ
running-over will-set-forth in and the first day
συνελθόντων, ὁ Λεωνᾶς τὰ ἑκάστῳ δοκοῦντα
(they)-having-assembled — Leonas the(-things) to-each seeming
προθεῖναι ἐκέλευσεν· οἱ δὲ παρόντες οὐ πρότερον ἔφασάν
to-put-forward ordered those and present not before said
τινα κινῆσαι ζήτησιν, πρὶν ἂν οἱ ἀπολειφθέντες συνέλθωσι·
any to-stir question before — those absent should-assemble
καὶ γὰρ ἦσαν ἀπολειφθέντες ἐπίσκοποι, Μακεδόνιος
and for were absent bishops Macedonius
ὁ Κωνσταντινουπόλεως, Βασίλειος Ἀγκύρας, καὶ
the(-bishop) of-Constantinople Basil of-Ancyra and
ἄλλοι τινες κατηγορίας ὑφορώμενοι. Μακεδόνιος μὲν οὖν
others some accusations suspecting Macedonius indeed then
νοσεῖν εἰπὼν ἀπολέλειπτο· Πατρόφιλος δὲ ὀφθαλμιᾷν
to-be-sick having-said had-stayed-away Patrophilus and to-have-ophthalmia
ἔλεγε, καὶ διὰ τοῦτο ἐν προαστείῳ τῆς Σελευκείας
said and for this in suburb — of-Seleucia
ἀνάγκην ἔχειν διάγειν· καὶ τῶν ἄλλων δὲ ἕκαστος
necessity to-have to-stay and of-the others too each
πρόφασίν τινα τῆς ἀπολείψεως προεβάλλοντο. Ἐπεὶ δὲ
pretext some of-the absence put-forward since and
ὁ Λεωνᾶς καὶ τούτων μὴ παρόντων δεῖν προτιθέναι
— Leonas even these not being-present it-is-needful to-propose
τὰ τῆς ζητήσεως ἔλεγεν, οἱ παρόντες αὖθις ἐπῆγον,
the(-things) of-the question said those present again added

ὡς οὐδ᾽ ἥν τινα κινήσωσι ζήτησιν, εἰ μὴ πρότερον
that not-even which ever they-would-stir question if not first
τῶν κατηγορουμένων οἱ βίοι ἐξετασθῶσι.
of-those accused the lives should-be-examined
Κατηγόρηντο γὰρ ἤδη πρότερον Κύριλλος ὁ
had-been-accused for already before Cyril the(-bishop)
Ἱεροσολύμων, Εὐστάθιος Σεβαστίας τῆς ἐν Ἀρμενίᾳ, καὶ
of-Jerusalem Eustathius of-Sebastia of-the in Armenia and
ἄλλοι τινες. Ἐκ τούτου φιλονεικία εἰς τοὺς παρόντας
others some from this contention into those present
ἐνέπεσεν· οἱ μὲν γὰρ τοὺς βίους τῶν κατηγορουμένων
fell those indeed for the lives of-those accused
πρότερον ἐρευνᾶσθαι ἔλεγον· οἱ δὲ πρὸ τῆς πίστεως μὴ
first to-be-investigated said those and before the faith not
προτιθέναι ζήτημα. Ἐκίνει δὲ τὴν φιλονεικίαν ἡ διάφορος
to-propose question stirred and the contention the differing
τοῦ βασιλέως γνώμη· γράμματα γὰρ αὐτοῦ προεφέρετο,
of-the emperor judgment letters for his were-produced
νῦν μὲν πρότερον τοῦτο ζητεῖσθαι κελεύοντα, νῦν δὲ
now indeed first this to-be-inquired ordering now and
τὸ ἕτερον. Περὶ τούτου οὖν τῆς φιλονεικίας γινομένης,
the other about this then the contention arising
σχίσμα εἰς τοὺς παρόντας ἐχώρησε· καὶ αὕτη γέγονε
schism into those present advanced and this became
προφάσεως ἀρχὴ τοῦ καὶ τὴν ἐν Σελευκείᾳ εἰς δύο μέρη
of-pretext beginning of-the also the at Seleucia into two parts
διαιρεθῆναι σύνοδον. Ἡγοῦντο δὲ τοῦ μὲν ἑνὸς μέρους
to-be-divided synod led and of-the indeed one party
Ἀκάκιος ὁ τῆς ἐν Παλαιστίνῃ Καισαρείας, Γεώργιος
Acacius the(-bishop) of-the in Palestine Caesarea George
Ἀλεξανδρείας, Οὐράνιος Τύρου, Εὐδόξιος Ἀντιοχείας·
of-Alexandria Uranius of-Tyre Eudoxius of-Antioch

οἷς τριάκοντα δύο μόνον συνῄνουν ἄλλοι. Τοῦ δὲ
with-whom thirty two only agreed others of-the and
ἑτέρου, Γεώργιος Λαοδικείας τῆς ἐν Συρίᾳ, Σωφρόνιος
other George of-Laodicea of-the in Syria Sophronius
Πομπηϊουπόλεως τῆς ἐν Παφλαγονίᾳ, Ἐλεύσιος Κυζίκου·
of-Pompeiopolis of-the in Paphlagonia Eleusius of-Cyzicus
οἷς ἠκολούθουν οἱ πλείονες. Ὡς οὖν ἐπεκράτει τὸ
whom followed the most when then prevailed the
πρότερον ζητεῖσθαι περὶ τῆς πίστεως, οἱ μὲν τοῦ μέρους
first to-be-inquired about the faith those indeed of-the party
Ἀκακίου τὴν ἐν Νικαίᾳ πίστιν φανερῶς ἠθέτησαν, ἄλλην
of-Acacius the at Nicaea faith openly rejected other
τε πίστιν ὑπαγορεύειν ᾐνίττοντο· οἱ δὲ τοῦ ἑτέρου
and faith to-dictate hinted those and of-the other
μέρους, οἱ τῷ ἀριθμῷ πλεονάζοντες, τὰ μὲν ἄλλα
party those in-the number exceeding the indeed other
πάντα τῆς ἐν Νικαίᾳ συνόδου ἀπεδέχοντο· μόνην δὲ τὴν
all of-the at Nicaea synod accepted alone and the
τοῦ ‘ὁμοουσίου’ λέξιν ἐμέμφοντο. Πολλὰ οὖν ἄχρι δείλης
of-the of-one-substance word blamed much then until evening
ὀψίας πρὸς ἀλλήλους φιλονεικούντων, τέλος Σιλβανὸς τῆς
late with one-another contending at-last Silvanus —
Ταρσοῦ προεστὼς ἐκκλησίας μέγα ἀνέκραγε, λέγων ‘μὴ
of-Tarsus presiding church loudly cried-out saying not
χρῆναι καινὴν ὑπαγορεύειν πίστεως ἔκδοσιν, ἀλλὰ τὴν
to-be-right new to-dictate of-faith version but the
ἤδη πρότερον ἐν Ἀντιοχείᾳ τοῖς ἐγκαινίοις ὑπαγορευθεῖσαν
already before at Antioch at-the dedication dictated
ὀφείλειν κρατεῖν.’ Τούτου λεχθέντος, οἱ μὲν περὶ Ἀκάκιον
ought to-prevail this having-been-said those indeed about Acacius
ὑπεξῆλθον· οἱ δὲ τοῦ ἑτέρου μέρους προεκόμισαν τὴν
withdrew those and of-the other party brought-forward the

ἐν Ἀντιοχείᾳ πίστιν, καὶ ἀναγνόντες διέλυσαν ἐν ἐκείνῃ
at Antioch faith and having-read(-it) dissolved on that
τῇ ἡμέρᾳ τὸν σύλλογον. Τῇ δὲ ἑξῆς εἰς τὸν ἐν
the day the assembly on-the and next(-day) into the in
Σελευκείᾳ εὐκτήριον συνελθόντες οἶκον, καὶ τὰς θύρας
Seleucia of-prayer having-assembled house and the doors
ἀποκλείσαντες, τὴν ἀναγνωσθεῖσαν πίστιν ὑπογράφοντες
having-shut the read faith subscribing
ἐκύρουν. Ὑπέγραφον δὲ ὑπὲρ ἀπολειφθέντων τινῶν
ratified subscribed and for absent some(-men)
παρόντες ἀναγνῶσται καὶ διάκονοι, δι᾽ ὧν στέρξειν
present readers and deacons through whom to-accept
τὸν ὅρον οἱ ἀπολειφθέντες ὡμολόγησαν.
the definition those absent confessed
Ὅτι ἐν τῇ κατὰ Σελεύκειαν συνόδῳ Ἀκάκιος ὁ 40
that in the at Seleucia synod Acacius the(-bishop)
Καισαρείας ἄλλην ὑπηγόρευσεν ἔκθεσιν πίστεως.
of-Caesarea another dictated exposition of-faith
Ἀκάκιος δὲ καὶ οἱ τοῦ μέρους αὐτοῦ τὰ
Acacius and also those of-the party his the(-things)
γινόμενα διεμέμφοντο, διότι τὴν ἐκκλησίαν ἀποκλείσαντες
happening found-fault-with because the church having-shut
καθυπέγραφον· ‘τὰ γὰρ ἐν παραβύστῳ,’ φησὶ,
they-subscribed the(-things) for in secret he-says
‘γινόμενα ἀδόκιμα καὶ ὑποψίας ἐντός.’ Ταῦτα ἔλεγε,
happening (are)-unapproved and of-suspicion within these-things he-said
βουλόμενος ἑτέραν ἔκδοσιν πίστεως ἀντεισενεγκεῖν, ἔχων
wishing another version of-faith to-bring-in-instead having(-it)
εὐτρεπισμένην, ἣν ἀνεγνώκει μὲν τοῖς ἄρχουσι Λαυρικίῳ
prepared which he-had-read indeed to-the officials Lauricius
καὶ Λεωνᾷ, μόνην δὲ αὐτὴν κρατήσειν ἐσπούδαζε.
and Leonas alone and it to-prevail he-was-eager

Τούτων μὲν οὖν πλέον οὐδὲν κατὰ τὴν δευτέραν ἡμέραν
of-these indeed then more nothing on the second day
ἐγίνετο· κατὰ δὲ τὴν τρίτην ὁ Λεωνᾶς αὖθις τὰ
happened on and the third — Leonas again the
μέρη συναγαγεῖν ἐσπούδαζε· καθ' ἣν οὐκ ἀπελείφθη
parties to-bring-together was-eager on which not was-absent
καὶ Μακεδόνιος ὁ Κωνσταντινουπόλεως, οὐδὲ μὴν
also Macedonius the(-bishop) of-Constantinople nor indeed
ὁ Ἀγκύρας Βασίλειος. Ἐπεὶ οὖν ἀμφότεροι εἰς ταὐτὸ
the(-bishop) of-Ancyra Basil since then both into the-same
μέρος συνεληλύθεισαν, αὖθις οἱ περὶ Ἀκάκιον ἀπαντᾷν
party had-come again those about Acacius to-meet
οὐκ ἐβούλοντο, φάσκοντες 'δεῖν πρότερον ἐκβάλλεσθαι
not wished saying to-be-needful first to-be-expelled
τοῦ συλλόγου τούς τε ἤδη πρότερον καθαιρεθέντας,
from-the assembly those both already before deposed
καὶ τοὺς ἐν τῷ παρόντι κατηγορουμένους.' Ἐπεὶ δὲ,
and those at the present accused since and
φιλονεικησάντων, τοῦτο μᾶλλον ἐκράτησεν, ὑπεξῆεσαν
they-having-contended this rather prevailed withdrew
μὲν οἱ ἐν αἰτιάσει τυγχάνοντες, ἀντεισῆλθον δὲ οἱ περὶ
indeed those in accusation being came-in-instead and those about
Ἀκάκιον. Τότε δὲ ὁ Λεωνᾶς ἔφη βιβλίον δεδόσθαι
Acacius then and — Leonas said book to-have-been-given
αὐτῷ παρὰ τῶν περὶ Ἀκάκιον, ἀποκρύψας ὡς εἴη
to-him by those about Acacius having-concealed that it-was
δόγματος ὑπαγόρευσις τοῦτο μὲν λεληθότως, τοῦτο δὲ
of-doctrine dictation partly indeed secretly partly and
καὶ φανερῶς μαχομένου τοῖς προλαβοῦσιν. Ὡς δὲ οἱ
also openly conflicting with-the preceding(-things) when and those
παρόντες ἡσύχασαν, ἄλλο τι μᾶλλον ἢ πίστεως
present kept-quiet other something rather than of-faith

ἔκδοσιν περιέχειν τὸ βιβλίον νομίσαντες, τηνικαῦτα
version to-contain the book having-thought then
καὶ Ἀκακίου τῆς πίστεως σύνταγμα σὺν τῷ προοιμίῳ
also of-Acacius of-the faith composition with the preface
ἀνεγνώσθη, τοῦτον ἔχον τὸν τρόπον· Ἡμεῖς συνελθόντες
was-read this having the way we having-assembled
ἐν Σελευκείᾳ τῆς Ἰσαυρίας κατὰ τὸ βασιλικὸν βούλημα
at Seleucia — of-Isauria according-to the imperial will
τῇ χθὲς ἡμέρᾳ, ἥτις ἦν πρὸ πέντε Καλανδῶν
on-the yesterday day which was before five Kalends
Ὀκτωβρίων, πᾶσαν σπουδὴν ἐθέμεθα μετὰ πάσης εὐταξίας
of-October all zeal we-made with all good-order
τὴν εἰρήνην τῇ ἐκκλησίᾳ φυλάξαι, καὶ περὶ τῆς πίστεως
the peace for-the church to-guard and about the faith
εὐσταθῶς διαλαβεῖν, ὡς προσέταξεν ὁ θεοφιλέστατος
steadily to-discuss as commanded the most-God-beloved
βασιλεὺς ἡμῶν Κωνστάντιος, κατὰ τὰς προφητικὰς καὶ
emperor our Constantius according-to the prophetic and
εὐαγγελικὰς φωνὰς, καὶ μηδὲν παρὰ τὰς θείας γραφὰς
evangelical words and nothing beside the divine scriptures
ἐπεισενέγκαι τῇ ἐκκλησιαστικῇ πίστει. Ἐπειδὴ δέ τινες ἐν
to-introduce to-the ecclesiastical faith since and some in
τῇ συνόδῳ τοὺς μὲν ἡμῶν ὕβρισαν τοὺς δὲ ἐπεστόμισαν,
the synod some indeed of-us insulted others and muzzled
οὐ συγχωροῦντες λαλεῖν, τοὺς δὲ ἀπέκλεισαν ἄκοντας,
not allowing to-speak others and shut-out unwilling
καὶ τοὺς καθῃρημένους δὲ ἐκ διαφόρων ἐπαρχιῶν εἶχον
and the deposed too from various provinces they-had
μεθ' ἑαυτῶν, καὶ τοὺς παρὰ κανόνα καταστάντας ἦγον
with themselves and those against canon appointed they-brought
μεθ' ἑαυτῶν, ὡς πανταχόθεν θορύβου πλήρη γενέσθαι
with themselves so-that from-all-sides of-uproar full to-become

τὴν σύνοδον, καθὼς καὶ ὁ λαμπρότατος κόμης Λεωνᾶς
the synod as also the most-illustrious count Leonas
καὶ ὁ λαμπρότατος ἡγούμενος τῆς ἐπαρχίας Λαυρίκιος
and the most-illustrious governor of-the province Lauricius
αὐτοψίᾳ παρέλαβον, τούτου ἕνεκεν διαλαλοῦμεν ταῦτα·
by-their-own-sight received of-this for-the-sake we-declare these-things
ὡς οὐ φεύγομεν τὴν ἐκτεθεῖσαν αὐθεντικὴν πίστιν ἐν τοῖς
that not we-flee the set-forth authentic faith at the
ἐγκαινίοις τοῖς κατὰ τὴν Ἀντιόχειαν, προκομίζοντες
dedication the(-one) at — Antioch bringing-forward
αὐτὴν, εἰ καὶ τὰ μάλιστα οἱ πατέρες ἡμῶν κατ᾽ ἐκεῖνο
it if even the most the fathers our at that(-point)
τοῦ καιροῦ πρὸς τὸ ὑποκείμενον τῆς ζητήσεως συνέδραμον.
of-the time to the subject of-the inquiry concurred
Ἐπεὶ δὲ πολλοὺς ἐθορύβησεν τὸ ‘ὁμοούσιον’ καὶ τὸ
since and many troubled the of-one-substance and the
‘ὁμοιούσιον’ ἐν τοῖς παρελθοῦσι χρόνοις καὶ μέχρι νῦν,
of-like-substance in the past times and until now
ἀλλὰ καὶ ἀρτίως λέγεται καινοτομεῖσθαι ὑπό τινων
but also lately is-said to-be-innovated by some
τὸ ‘ἀνόμοιον’ Υἱοῦ πρὸς Πατέρα, τούτου χάριν τὸ
the unlike of-Son to Father for-this sake the
μὲν ‘ὁμοούσιον’ καὶ τὸ ‘ὁμοιούσιον’ ἐκβάλλομεν, ὡς
indeed of-one-substance and the of-like-substance we-cast-out as
ἀλλότριον τῶν γραφῶν, τὸ δὲ ‘ἀνόμοιον’ ἀναθεματίζομεν·
alien to-the scriptures the and unlike we-anathematize
καὶ πάντας ὅσοι τοιοῦτοι τυγχάνουσιν, ἀλλοτρίους
and all as-many-as such are aliens
ἡγούμεθα τῆς ἐκκλησίας. Τὸ δὲ ‘ὅμοιον’ τοῦ Υἱοῦ πρὸς
we-consider from-the church the and like of-the Son to
τὸν Πατέρα σαφῶς ὁμολογοῦμεν, κατὰ τὸν ἀπόστολον
the Father clearly we-confess according-to the apostle

τὸν λέγοντα περὶ τοῦ Υἱοῦ, ‘Ὃς ἐστιν εἰκὼν τοῦ
the(-one) saying about the Son who is image —
Θεοῦ τοῦ ἀοράτου.’ Ὁμολογοῦμεν δὲ καὶ πιστεύομεν εἰς
of-God the invisible we-confess and also we-believe in
ἕνα Θεὸν, Πατέρα παντοκράτορα, ποιητὴν οὐρανῶν καὶ
one God Father almighty maker of-heavens and
γῆς, ὁρατῶν καὶ ἀοράτων. Πιστεύομεν δὲ καὶ εἰς τὸν
of-earth visible and invisible we-believe and also in the
Κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν Υἱὸν αὐτοῦ, τὸν
Lord our Jesus Christ the Son his the(-one)
ἐξ αὐτοῦ γεννηθέντα ἀπαθῶς πρὸ πάντων τῶν αἰώνων,
from him begotten impassibly before all the ages
Θεὸν Λόγον ἐκ Θεοῦ μονογενῆ, φῶς, ζωὴν, ἀλήθειαν,
God Word from God only-begotten light life truth
σοφίαν· δι’ οὗ τὰ πάντα ἐγένετο, τά τε ἐν
wisdom through whom the all(-things) came-to-be the(-things) both in
τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, εἴτε ὁρατὰ εἴτε
the heavens and the(-things) on the earth whether visible or
ἀόρατα. Τοῦτον πιστεύομεν ἐπὶ συντελείᾳ τῶν αἰώνων,
invisible this-one we-believe at (the)-consummation of-the ages
εἰς ἀθέτησιν ἁμαρτίας, σάρκα ἀνειληφέναι ἐκ τῆς ἁγίας
for abolition of-sin flesh to-have-taken-up from the holy
παρθένου Μαρίας, καὶ ἐνανθρωπήσαντα, παθόντα ὑπὲρ
virgin Mary and having-become-man having-suffered for
τῶν ἁμαρτιῶν ἡμῶν, καὶ ἀναστάντα, καὶ ἀναληφθέντα
the sins our and having-risen and having-been-taken-up
εἰς οὐρανοὺς, καθέζεσθαι ἐν δεξιᾷ τοῦ Πατρός· καὶ πάλιν
into heavens to-sit at (the)-right of-the Father and again
ἐρχόμενον ἐν δόξῃ κρῖναι ζῶντας καὶ νεκρούς. Πιστεύομεν
coming in glory to-judge living and dead we-believe
καὶ εἰς τὸ Ἅγιον Πνεῦμα, ὃ καὶ Παράκλητον ὠνόμασεν
also in the Holy Spirit which also Paraclete named

ὁ Σωτὴρ ὁ Κύριος ἡμῶν, ἐπαγγειλάμενος μετὰ τὸ
the Savior the Lord our having-promised after the
ἀπελθεῖν αὐτὸν, πέμψαι τοῦτο τοῖς μαθηταῖς, ὃ καὶ
to-depart him to-send this to-the disciples which also
ἀπέστειλε· δι' οὗ καὶ ἁγιάζει τοὺς ἐν τῇ ἐκκλησίᾳ
he-sent through whom also he-sanctifies those in the church
πιστεύοντας, καὶ βαπτιζομένους ἐν ὀνόματι τοῦ Πατρὸς καὶ
believing and being-baptized in name of-the Father and
τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Τοὺς δὲ παρὰ ταύτην
of-the Son and of-the Holy Spirit those and beside this
τὴν πίστιν ἄλλο τι κηρύττοντας, ἀλλοτρίους εἶναι
the faith other anything preaching aliens to-be
τῆς καθολικῆς ἐκκλησίας. Αὕτη μὲν ἡ Ἀκακίου περὶ τῆς
of-the catholic church this indeed the of-Acacius about the
αὐτοῦ πίστεως ἔκδοσις· ἦσαν δὲ αὐτῇ καθυπογράψαντες
his faith version were and it having-subscribed
αὐτὸς Ἀκάκιος καὶ οἱ τὰ αὐτοῦ φρονοῦντες, τοσοῦτοι
himself Acacius and those the(-things) of-him thinking so-many
ὄντες τὸν ἀριθμὸν ὅσον μικρὸν ἔμπροσθεν ἐμνημονεύσαμεν.
being the number as a-little before we-mentioned
Ἀναγνωσθείσης δὲ αὐτῆς, Σωφρόνιος Πομπηϊουπόλεως
having-been-read and it Sophronius of-Pompeiopolis
τῆς ἐν Παφλαγονίᾳ τοιαῦτα αὐταῖς λέξεσιν ἀνεβόησεν·
of-the in Paphlagonia such(-things) in-the-very words cried-out
Εἰ τὸ καθ' ἑκάστην ἡμέραν ἰδίαν ἐκτίθεσθαι βούλησιν
if the in each day own to-set-forth will
"πίστεως" ὑπάρχει "ἔκθεσις," ἐπιλείψει ἡμᾶς ἡ τῆς
of-faith is exposition will-fail us the of-the
ἀληθείας ἀκρίβεια.' Ταῦτα μὲν ὁ Σωφρόνιος ἔφησεν·
truth exactness these-things indeed — Sophronius said
ἐγὼ δέ φημι, ὡς εἰ ἐξ ἀρχῆς τοιαῦτα περὶ τῆς ἐν
I and say that if from (the)-beginning such(-things) about the at

Νικαίᾳ πίστεως οἵ τε πρὸ αὐτῶν καὶ οἱ μετ᾽ ἐκείνους
Nicaea faith those both before them and those after those
διενοήθησαν, πέπαυτο ἂν πᾶσα φιλόνεικος ζήτησις, καὶ
had-thought would-have-ceased — all contentious inquiry and
οὐκ ἂν τῶν ἐκκλησιῶν ἄλογος ἐκράτησε ταραχή.
not — of-the churches unreasoning would-have-prevailed disturbance
Ἀλλ᾽ ὅπως μὲν ἔχει ταῦτα, κρινάτωσαν οἱ κατανοεῖν
but how indeed are these-things let-judge those to-understand
δυνάμενοι· τότε δὲ πολλὰ πρὸς ἀλλήλους περί τε
able then and much to one-another about both
τούτου καὶ τῶν κατηγορουμένων εἰπόντες καὶ ἀκούσαντες
this and the accused having-said and having-heard
διελύθησαν. Τῇ δὲ τετάρτῃ αὖθις ἡμέρᾳ συνῆλθον ἅπαντες
they-dispersed on-the and fourth again day assembled all
εἰς ταὐτὸ, καὶ αὖθις ἀνεκίνουν μετὰ ἐρεσχελίας τοὺς
into the-same(-place) and again stirred with wrangling the
λόγους· ἐν οἷς Ἀκάκιος τοιάνδε κατὰ λέξιν εἰσηγήσατο
arguments in which Acacius such by word introduced
γνώμην· ‘Εἰ ἅπαξ ἡ ἐν Νικαίᾳ πίστις μετεποιήθη καὶ
opinion if once the at Nicaea faith was-altered and
μετὰ ταῦτα πολλάκις, οὐδὲν κωλύει καὶ νῦν ἑτέραν
after these(-things) often nothing prevents also now another
ὑπαγορευθῆναι πίστιν.’ Πρὸς ταῦτα Ἐλεύσιος ὁ
to-be-dictated faith to these-things Eleusius the(-bishop)
Κυζίκου τοίαδε εἶπεν· ‘Ἡ σύνοδος συνεκροτήθη ἐπὶ τοῦ
of-Cyzicus such(-things) said the synod was-convened at the
παρόντος, οὐχ ἵνα μάθῃ ἃ μὴ μεμάθηκεν, οὔθ᾽ ἵνα
present not that it-may-learn what not it-has-learned nor that
πίστιν δέξηται ἣν μὴ κέκτηται· ἀλλὰ τῇ τῶν πατέρων
faith it-may-receive which not it-possesses but in-the of-the fathers
πίστει στοιχοῦσα ταύτης μέχρι ζωῆς καὶ θανάτου οὐκ
faith walking from-this until life and death not

ἐξίσταται.' Τοιούτοις καὶ ὁ Ἐλεύσιος πρὸς τὴν Ἀκακίου
it-departs with-such(-words) also — Eleusius to the of-Acacius
γνώμην ἀπήντησε, 'πίστιν πατέρων' τὴν ἐν Ἀντιοχείᾳ
opinion responded faith of-fathers the at Antioch
ἐκτεθεῖσαν πίστιν καλῶν. Ἀπαντήσει δ' ἄν τις καὶ
set-forth faith calling would-respond and — someone also
πρὸς τοῦτον· 'Πῶς τοὺς ἐν Ἀντιοχείᾳ συνελθόντας
to this-one how those at Antioch having-assembled
"πατέρας" ὀνομάζεις, Ἐλεύσιε, τοὺς καὶ ἐκείνων πατέρας
fathers do-you-name Eleusius those also of-those fathers
ἀρνούμενος; οἱ γὰρ ἐν Νικαίᾳ συνελθόντες καὶ τὸ
denying those for at Nicaea having-assembled and the
"ὁμοούσιον" τῇ πίστει συμφωνήσαντες κυριώτερον ἂν
of-one-substance in-the faith having-agreed more-properly —
"πατέρες" λέγοιντο, τῷ καὶ προαναβεβηκέναι τοῖς
fathers would-be-called through-the both to-have-preceded in-the
χρόνοις, καὶ ὅτι οἱ ἐν Ἀντιοχείᾳ γενόμενοι ὑπ' ἐκείνων
times and because those at Antioch having-been by those
εἰς τὴν ἱερωσύνην προβέβληντο. Εἰ δὲ οἱ ἐν Ἀντιοχείᾳ
into the priesthood had-been-promoted if and those at Antioch
τοὺς ἰδίους πατέρας ἠθέτησαν, λελήθασιν ἑαυτοὺς
the own fathers rejected have-escaped-the-notice-of themselves
οἱ μετὰ ταῦτα τοῖς πατραλοίαις ἑπόμενοι. Πῶς δὲ
those after these(-things) the parricides following how and
καὶ ὧν ἐκεῖνοι τὴν πίστιν ὡς ἀδόκιμον ἠθέτησαν, τὴν
also of-whom those the faith as unapproved rejected the
χειροτονίαν ὡς δοκίμην ἐδέξαντο; εἰ δὲ ἐκεῖνοι οὐκ εἶχον
ordination as approved received if and those not had
τὸ Πνεῦμα τὸ Ἅγιον, ὃ διὰ τῆς χειροτονίας ἐπέρχεται,
the Spirit the Holy which through the ordination comes
οὐδὲ οὗτοι τὴν ἱερωσύνην ἔλαβον· πῶς γὰρ ἐλάμβανον
neither these the priesthood received how for they-received

παρὰ τῶν οὐκ ἐχόντων τὸ διδόμενον;' Ταῦτα μὲν
from those not having the(-thing) given these-things indeed
οὖν ἀντιθήσει τις πρὸς τὰ ὑπὸ Ἐλευσίου λεχθέντα·
then will-object someone to the(-things) by Eleusius said
τότε δὲ αὖθις ἐπὶ ἑτέραν ἐχώρησαν ζήτησιν. Ἐπεὶ γὰρ
then and again to another went inquiry since for
καὶ οἱ περὶ Ἀκάκιον ἐν τῇ ἀναγνωσθείσῃ πίστει 'ὅμοιον'
also those about Acacius in the read faith like
ἔφασαν 'τὸν Υἱὸν τῷ Πατρὶ,' διεπυνθάνοντο ἀλλήλων,
said the Son to-the Father they-inquired-of one-another
κατὰ τί ὅμοιος ἐστὶν ὁ Υἱὸς τῷ Πατρί· καὶ οἱ μὲν
in what like is the Son to-the Father and those indeed
περὶ Ἀκάκιον ἔλεγον, 'κατὰ τὴν βούλησιν μόνον, οὐ μὴν
about Acacius said in the will only not however
κατὰ τὴν οὐσίαν ὅμοιον τῷ Πατρὶ εἶναι τὸν Υἱόν.' Οἱ
in the substance like to-the Father to-be the Son the
δὲ ἄλλοι σύμπαντες 'καὶ κατὰ τὴν οὐσίαν' ἀπεφήναντο.
and others all also in the substance declared
Περὶ τούτου δὲ τοῦ ζητήματος φιλονεικοῦντες ἐνδιημέρευον,
about this and the question contending they-spent-the-day
καὶ τὸν Ἀκάκιον ἐξήλεγχον, ὡς εἴη ἐν τοῖς λόγοις αὐτοῦ,
and — Acacius they-convicted that he-was in the treatises his
οὓς συγγράψας ἐξέδωκεν, 'ὅμοιον κατὰ πάντα' εἰπὼν
which having-written he-published like in all(-things) having-said
τὸν Υἱὸν τῷ Πατρί. 'Καὶ πῶς νῦν,' ἔφασαν, 'ἀρνῇ τὴν
the Son to-the Father and how now they-said do-you-deny the
κατ' οὐσίαν τοῦ Υἱοῦ πρὸς τὸν Πατέρα ὁμοιότητα;' Ὁ δὲ,
in substance of-the Son to the Father likeness he and
'Ἀπὸ συγγραμμάτων,' ἔφη, 'οὔτε νέος τις οὔτε ἀρχαῖος
from writings he-said neither young anyone nor ancient
ἐκρίθη.' Πολλὰ δὲ πρὸς ἀλλήλους περὶ τοῦ ζητήματος
was-judged much and to one-another about the question

τούτου ἀκριβολογουμένων καὶ μηδαμῶς συμφωνούντων,
this splitting-hairs and in-no-way agreeing
ὁ Λεωνᾶς ἀναστὰς διέλυσε τὸν σύλλογον· καὶ τοῦτο
— Leonas having-stood-up dissolved the assembly and this
τέλος ἔσχεν ἡ ἐν Σελευκείᾳ γενομένη σύνοδος. Τῇ γὰρ
end had the at Seleucia held synod on-the for
ἑξῆς παρακαλούμενος οὐκέτι εἰς ταὐτὸν συνελθεῖν
next(-day) being-entreated no-longer into the-same(-place) to-come-together
αὐτοῖς ἠθέλησε, φήσας ‘ἀπεστάλθαι παρὰ τοῦ βασιλέως
with-them he-wished having-said to-have-been-sent by the emperor
ἐπὶ τῷ παρεῖναι τῇ συνόδῳ ὁμοφωνούσῃ· ἐπειδὴ
for the to-be-present at-the synod agreeing since
δέ τινες διέστησαν, οὐ δύναμαι,’ ἔφη, ‘παραγενέσθαι·
and some have-divided not I-can he-said to-be-present
ἀπέλθετε οὖν, καὶ ἐν τῇ ἐκκλησίᾳ φλυαρεῖτε.’ Τούτου
go-away then and in the church talk-nonsense this
γενομένου, οἱ περὶ Ἀκάκιον ἕρμαιον ἡγησάμενοι
having-happened those about Acacius windfall having-considered(-it)
οὐδὲ αὐτοὶ ἀπαντῆσαι ἠθέλησαν. Οἱ δὲ τοῦ ἄλλου
not-even themselves to-meet wished those and of-the other
μέρους διακριθέντες, καὶ συνελθόντες κατὰ τὴν ἐκκλησίαν,
party having-separated and having-assembled in the church
ἐκάλουν τοὺς περὶ Ἀκάκιον ἐπὶ τῷ κρῖναι τὰ κατὰ
summoned those about Acacius for the to-judge the(-matters) concerning
Κύριλλον τὸν ἐπίσκοπον Ἱεροσολύμων. Ἰστέον γὰρ ὅτι
Cyril the bishop of-Jerusalem one-must-know for that
Κύριλλος ἤδη πρότερον κατηγόρητο· καὶ διὰ τί μέν,
Cyril already before had-been-accused and for what indeed
οὐκ ἔχω φράσαι· καθῃρέθη δὲ, ὅτι πολλάκις ἐπὶ τὸ
not I-can to-say he-was-deposed and because often to the
κριθῆναι καλούμενος ἐφεξῆς δύο ἐναυτῶν διέφυγε τὰς
to-be-judged summoned in-succession two years he-avoided the

κατηγορίας εὐλαβούμενος. Καθαιρεθεὶς δ᾽ οὖν ὅμως
accusations fearing having-been-deposed and then nevertheless
ἐκκλήτου βιβλίον τοῖς καθελοῦσι διαπεμψάμενος,
of-appeal book to-those having-deposed(-him) having-sent
μεῖζον ἐπεκαλέσατο δικαστήριον· οὗ τῇ ἐκκλήτῳ καὶ ὁ
greater he-called-upon court whose to-the appeal also the
βασιλεὺς Κωνστάντιος ἐγεγόνει σύμψηφος. Τοῦτο μὲν οὖν
emperor Constantius had-become of-one-vote this indeed then
μόνος καὶ πρῶτος παρὰ τὸ σύνηθες τῷ ἐκκλησιαστικῷ
alone and first contrary-to the custom of-the ecclesiastical
κανόνι Κύριλλος ἐποίησεν, ἐκκλήτοις ὡς ἐν δημοσίῳ
canon Cyril did to-appeals as in public
δικαστηρίῳ χρησάμενος· τότε δὲ ἐν τῇ Σελευκείᾳ παρῆν
court having-resorted then and at — Seleucia he-was-present
κριθησόμενος. Καὶ διὰ τοῦτο οἱ ἐπίσκοποι τοὺς περὶ Ἀκάκιον
going-to-be-judged and for this the bishops those about Acacius
ἐκάλουν, ὡς μικρῷ ἔμπροσθεν ἐμνημονεύσαμεν, ὅπως ἂν
summoned as a-little before we-mentioned so-that —
περὶ τῶν κατηγορουμένων διαγνόντες κοινὴν ἐξενέγκωσι
about those accused having-examined common they-might-bring-forth
ψῆφον. Ἐκάλουν γὰρ δὴ καί τινας ἄλλους τῶν
vote they-summoned for indeed also some others of-those
κατηγορουμένων, οἳ τοῖς περὶ Ἀκάκιον προσπεφεύγασιν.
accused who to-those about Acacius had-fled
Ἐπεὶ οὖν πολλάκις καλούμενοι οὐκ ἀπήντησαν, καθεῖλον
since then often summoned not they-came they-deposed
αὐτόν τε Ἀκάκιον, Γεώργιον Ἀλεξανδρείας, Οὐράνιον
himself both Acacius George of-Alexandria Uranius
Τύρου, Θεόδουλον Χαιρετάπων τῆς Φρυγίας, Θεοδόσιον
of-Tyre Theodulus of-Chaeretapa — of-Phrygia Theodosius
Φιλαδελφείας τῆς ἐν Λυδίᾳ, Εὐάγριον Μιτυλήνης τῆς
of-Philadelphia of-the in Lydia Evagrius of-Mytilene the

νήσου, Λεόντιον Τριπόλεως τῆς Λυδίας, καὶ Εὐδόξιον τὸν
island Leontius of-Tripolis — of-Lydia and Eudoxius the(-one)
πρότερον μὲν Γερμανικείας, μετὰ ταῦτα δὲ Ἀντιοχείας
formerly indeed of-Germanicia after these(-things) and of-Antioch
τῆς ἐν Συρίᾳ τὴν ἐπισκοπὴν ὑποδύντα. Καθεῖλον δὲ
of-the in Syria the episcopate having-slipped-into deposed and
καὶ Πατρόφιλον, ὅτι αὐτὸς ὑπὸ Δορωθέου πρεσβυτέρου
also Patrophilus because himself by Dorotheus presbyter
κατηγορούμενος, κληθεὶς οὐχ ὑπήκουσε. Τούτους
accused having-been-summoned not obeyed these
μὲν οὖν καθεῖλον· ἀκοινωνήτους δὲ πεποιήκασιν Ἀστέριον,
indeed then they-deposed excommunicate and have-made Asterius
Εὐσέβιον, Ἄβγαρον, Βασιλικὸν, Φοῖβον, Φιδήλιον, Εὐτύχιον,
Eusebius Abgarus Basilicus Phoebus Fidelius Eutychius
Μάγνον καὶ Εὐστάθιον· ὁρίσαντες οὕτω μένειν αὐτοὺς,
Magnus and Eustathius having-decreed thus to-remain them
ἕως ἂν ἀπολογησάμενοι τὰς κατηγορίας ἀποδύσωνται.
until — having-defended-themselves the accusations they-put-off
Ταῦτα πράξαντες, διὰ γραμμάτων τε τὰ περὶ
these-things having-done through letters and the(-things) about
τῶν καθαιρεθέντων ταῖς ἐκείνων παροικίαις γνωρίσαντες,
those deposed to-the their parishes having-made-known
καθιστῶσιν εἰς τὸν τόπον Εὐδοξίου τῆς Ἀντιοχείας
they-install into the place of-Eudoxius — of-Antioch
ἐπίσκοπον, Ἀνιανὸν τοὔνομα· ὃν συλλαβόντες οἱ περὶ
bishop Anianus by-name whom having-seized those about
Ἀκάκιον Λεωνᾷ καὶ Λαυρικίῳ παρέδοσαν· οἱ δὲ αὐτὸν
Acacius to-Leonas and Lauricius handed-over they and him
ἐξόριστον πεποιήκασι. Τούτου γενομένου, οἱ ἐπίσκοποι οἱ
exiled have-made this having-happened the bishops those
προβεβλημένοι τὸν Ἀνιανὸν διαμαρτυρίαις ἐχρῶντο κατὰ
having-put-forward — Anianus protests used against

τῶν περὶ Ἀκάκιον πρὸς τὸν Λεωνᾶν καὶ Λαυρίκιον, δι᾽
those about Acacius to — Leonas and Lauricius through
ὧν ἀδικεῖσθαι τῆς συνόδου τὴν κρίσιν ἐμήνυον. Ὡς δὲ οὐδὲν
which to-be-wronged of-the synod the judgment they-declared when and nothing
πλέον ἠνύετο, ἐπὶ τὴν Κωνσταντινούπολιν ὥρμησαν
more was-accomplished to — Constantinople they-set-out
ἐπὶ τῷ διδάξαι τὸν βασιλέα τὰ κριθέντα αὐτοῖς.
for the to-teach the emperor the(-things) decided by-them

XVI · THE DEATH OF CONSTANTIUS

At Constantinople the Acacians confirm the Ariminum creed, forbid both substance and hypostasis, depose Macedonius, Cyril, and others, and make Eudoxius bishop, whose jest about the impious Father sets the church laughing. Eustathius of Sebastia is later condemned at Gangra. Meletius, installed at Antioch, preaches the Nicene faith and is exiled. Macedonius founds the Macedonians, whom the orthodox call Pneumatomachi; at a second meeting in Antioch some of the Acacians call the Son unlike the Father and are named Anomoeans; and the Apollinarii start their heresy. Constantius is baptized, marches against Julian, and dies at Mopsucrenae.

Ὡς τοῦ βασιλέως ἐπανελθόντος ἐκ τῶν ἑσπερίων μερῶν, 41
how the emperor having-returned from the western parts
οἱ περὶ Ἀκάκιον ἐν τῇ Κωνσταντίνου πόλει συναχθέντες
those about Acacius in the of-Constantine city assembled
τὴν ἐν Ἀριμίνῳ πίστιν ἐκύρωσαν προσθέντες αὐτῇ τινα.
the at Ariminum faith ratified having-added to-it some(-things)
Καὶ γὰρ παρῆν ἀπὸ τῶν ἑσπερίων μερῶν ἀναστρέψας ὁ
and for was-present from the western parts having-returned the
βασιλεύς· καὶ τότε τὸν ἔπαρχον τῆς Κωνσταντινουπόλεως
emperor and then the prefect — of-Constantinople
κατέστησεν, Ὀνωράτον ὄνομα, τὴν ἀνθυπάτων παύσας
appointed Honoratus by-name the of-proconsuls having-ended

ἀρχήν. Φθάσαντες δὲ οἱ περὶ Ἀκάκιον προδιαβάλλουσιν
rule having-anticipated and those about Acacius slander-beforehand
αὐτοὺς βασιλεῖ, διδάξαντες μὴ δέχεσθαι τὴν ὑπ᾽
them to-(the)-emperor having-taught not to-accept the by
αὐτῶν ἐκτεθεῖσαν πίστιν. Διόπερ ἀγανακτήσας ὁ
them set-forth faith wherefore having-been-indignant the
βασιλεὺς ἐπενόησε διασπεῖραι αὐτοὺς, νόμῳ κελεύσας
emperor devised to-scatter them by-law having-ordered
τοὺς ὑποκειμένους αὐτῶν δημοσίοις λειτουργήμασι τῇ
those subject of-them to-public duties to-the
ἰδίᾳ τύχῃ ἀποδίδοσθαι. Καὶ γὰρ ἦσαν τινες ἐξ αὐτῶν
own fortune to-be-returned and for were some of them
λειτουργίαις ὑποκείμενοι, οἱ μὲν βουλευτηρίων, οἱ
to-duties subject some indeed of-councils others
δὲ τῶν ἐν ταῖς ἐπαρχίαις τάξεων. Τούτων δὴ
and of-the in the provinces staffs these indeed
οὕτως ταραττομένων, οἱ περὶ Ἀκάκιον ἐπιμείναντες τῇ
thus being-disturbed those about Acacius having-stayed —
Κωνσταντινουπόλει συνέδριον ἕτερον πεποιήκασι, τοὺς
in-Constantinople council another have-made the
ἀπὸ Βιθυνίας ἐπισκόπους μεταπεμψάμενοι. Γενόμενοι οὖν
from Bithynia bishops having-summoned having-been then
οἱ πάντες τὸν ἀριθμὸν πεντήκοντα, οἷς κατηρίθμητο
the all the number fifty among-whom had-been-counted
Μάρις ὁ Χαλκηδόνος, βεβαιοῦσι τὴν ἐν Ἀριμίνῳ μετὰ
Maris the(-bishop) of-Chalcedon they-confirm the at Ariminum with
τῆς ὑπατείας ἀναγνωσθεῖσαν πίστιν· ἣν περιττὸν ἦν
the consulship read faith which superfluous would-be
ἂν ἐνταῦθα προσκεῖσθαι, εἰ μηδὲν αὐτῇ προστεθείκασιν.
— here to-be-set-down if nothing to-it they-had-added
Ἐπειδὴ δέ τινα αὐτῇ προστεθείκασι ῥήματα, ἀναγκαῖον
since and some to-it they-have-added words necessary

καὶ αὖθις αὐτὴν ἐνταῦθα παραγράψαι· ἔστι δὲ ἐν τοῖς
also again it here to-write-beside is and in the
ῥήμασι τούτοις· Πιστεύομεν εἰς ἕνα μόνον Θεὸν, Πατέρα
words these we-believe in one only God Father
παντοκράτορα, ἐξ οὗ τὰ πάντα· καὶ εἰς τὸν μονογενῆ
almighty from whom the all(-things) and in the only-begotten
Υἱὸν τοῦ Θεοῦ, πρὸ πάντων τῶν αἰώνων καὶ πρὸ
Son — of-God before all the ages and before
πάσης ἀρχῆς γεννηθέντα ἐκ τοῦ Θεοῦ· δι' οὗ τὰ
every beginning begotten from — God through whom the
πάντα ἐγένετο, τὰ ὁρατὰ καὶ τὰ ἀόρατα· γεννηθέντα δὲ
all(-things) came-to-be the visible and the invisible begotten and
μονογενῆ, μόνον ἐκ μόνου τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ,
only-begotten alone from alone the Father God from God
ὅμοιον τῷ γεννήσαντι αὐτὸν Πατρὶ κατὰ τὰς γραφάς·
like to-the having-begotten him Father according-to the scriptures
οὗ τὴν γέννησιν οὐδεὶς γινώσκει, εἰ μὴ μόνος ὁ γεννήσας
whose the begetting no-one knows if not only the having-begotten
αὐτὸν Πατήρ. Τοῦτον οἴδαμεν μονογενῆ τοῦ Θεοῦ Υἱὸν,
him Father this-one we-know only-begotten — of-God Son
πέμποντος τοῦ Πατρὸς, παραγενέσθαι ἐκ τῶν οὐρανῶν,
sending the Father to-have-come from the heavens
ὡς γέγραπται, ἐπὶ καταλύσει τῆς ἁμαρτίας καὶ τοῦ
as it-is-written for destruction of-the sin and of-the
θανάτου· καὶ γεννηθέντα ἐκ Πνεύματος Ἁγίου, καὶ Μαρίας
death and begotten from Spirit Holy and Mary
τῆς παρθένου τὸ κατὰ σάρκα, ὡς γέγραπται,
the virgin the(-part) according-to flesh as it-is-written
καὶ ἀναστραφέντα μετὰ τῶν μαθητῶν· καὶ πάσης τῆς
and having-lived with the disciples and all the
οἰκονομίας πληρωθείσης κατὰ τὴν πατρικὴν βούλησιν,
dispensation having-been-fulfilled according-to the paternal will

σταυρωθέντα, καὶ ἀποθανόντα, καὶ ταφέντα, καὶ εἰς
crucified and having-died and having-been-buried and to
τὰ καταχθόνια κατεληλυθότα· ὅν τινα καὶ αὐτὸς ὁ ᾅδης
the underworld having-descended whom ever also himself — Hades
ἔπτηξεν. Ὃς τις καὶ ἀνέστη ἀπὸ τῶν νεκρῶν τῇ τρίτῃ
cowered-before who ever also rose from the dead on-the third
ἡμέρᾳ, καὶ διέτριψε μετὰ τῶν μαθητῶν· καὶ πληρωθεισῶν
day and stayed with the disciples and having-been-fulfilled
τῶν τεσσαράκοντα ἡμερῶν, ἀνελήφθη εἰς τοὺς οὐρανούς,
the forty days was-taken-up into the heavens
καὶ καθέζεται ἐν δεξιᾷ τοῦ Πατρὸς, ἐλευσόμενος ἐν
and sits at (the)-right of-the Father going-to-come on
τῇ ἐσχάτῃ ἡμέρᾳ τῆς ἀναστάσεως ἐν τῇ πατρικῇ δόξῃ,
the last day of-the resurrection in the paternal glory
ἵνα ἀποδώσῃ ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.
so-that he-may-render to-each according-to the works his
Καὶ εἰς τὸ Ἅγιον Πνεῦμα, ὅπερ αὐτὸς ὁ μονογενὴς τοῦ
and in the Holy Spirit which himself the only-begotten —
Θεοῦ ὁ Χριστὸς, ὁ Κύριος καὶ Θεὸς ἡμῶν, ἐπηγγείλατο
of-God — Christ the Lord and God our promised
πέμπειν τῷ γένει τῶν ἀνθρώπων Παράκλητον, καθάπερ
to-send to-the race of-the men (as)-Paraclete as
γέγραπται, ‘τὸ Πνεῦμα τῆς ἀληθείας·’ ὅπερ αὐτοῖς
it-is-written the Spirit of-the truth which to-them
ἔπεμψεν, ὅτε ἀνελήφθη εἰς τοὺς οὐρανούς. Τὸ δὲ
he-sent when he-was-taken-up into the heavens the and
ὄνομα τῆς ‘οὐσίας,’ ὅπερ ἁπλούστερον ὑπὸ τῶν πατέρων
name of-the substance which more-simply by the fathers
ἐτέθη, ἀγνοούμενον δὲ τοῖς λαοῖς σκάνδαλον ἔφερε, διότι
was-set not-known and by-the peoples offense brought because
μηδὲ αἱ γραφαὶ τοῦτο περιέχουσιν, ἤρεσε περιαιρεθῆναι,
not-even the scriptures this contain it-pleased to-be-removed

καὶ παντελῶς μηδεμίαν μνήμην τοῦ λοιποῦ γενέσθαι,
and entirely no mention for-the future to-be-made
ἐπειδήπερ καὶ αἱ θεῖαι γραφαὶ οὐδαμοῦ ἐμνημόνευσαν
since also the divine scriptures nowhere made-mention
περὶ οὐσίας Πατρὸς καὶ Υἱοῦ. Καὶ γὰρ οὐκ ὀφείλει
about substance of-Father and of-Son and for not ought
‘ὑπόστασις’ περὶ Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος
hypostasis about Father and Son and Holy Spirit
ὀνομάζεσθαι. Ὅμοιον δὲ λέγομεν τὸν Υἱὸν τῷ Πατρὶ,
to-be-named like and we-say the Son to-the Father
ὡς λέγουσιν αἱ θεῖαι γραφαὶ καὶ διδάσκουσι. Πᾶσαι δὲ
as say the divine scriptures and teach all and
αἱρέσεις, αἵ τε ἤδη πρότερον κατεκρίθησαν, καὶ αἵ
heresies those both already before were-condemned and those
τινες ἐὰν καινότεραι γένωνται, ἐναντίαι τυγχάνουσαι τῆς
whatever if newer should-arise contrary being to-the
ἐκτεθείσης ταύτης γραφῆς, ἀνάθεμα ἔστωσαν. Ταῦτα
set-forth this writing anathema let-them-be these-things
μὲν ἐν Κωνσταντινουπόλει τότε ἀνεγνώσθησαν· ἡμεῖς
indeed at Constantinople then were-read we
δὲ τὸν λαβύρινθον τῶν ἐκθέσεων ὀψέ ποτε διανύσαντες,
and the labyrinth of-the expositions late at-last having-traversed
τὴν ἀπαρίθμησιν αὐτῶν συναγάγωμεν. Μετὰ γὰρ τὴν
the enumeration of-them let-us-gather after for the
ἐν Νικαίᾳ πίστιν, ὕστερον ἐν Ἀντιοχείᾳ τοῖς ἐγκαινίοις
at Nicaea faith later at Antioch at-the dedication
δισσὰς ἐκθέσεις ὑπηγόρευσαν. Τρίτη δέ ἐστιν ἡ
two expositions they-dictated third and is the(-one)
ἐπιδοθεῖσα παρὰ τῶν περὶ Νάρκισσον ἐν ταῖς Γαλλίαις
handed by those about Narcissus in the Gauls
τῷ βασιλεῖ Κώνσταντι. Τετάρτη δὲ, ἡ δι’
to-the emperor Constans fourth and the(-one) through

Εὐδοξίου τοῖς ἐν Ἰταλίᾳ πεμφθεῖσα· ἔν τε Σιρμίῳ
Eudoxius to-those in Italy sent at and Sirmium
τρεῖς ὑπηγορεύθησαν, ὧν ἡ μία ἐν Ἀριμίνῳ μετὰ τῆς
three were-dictated of-which the one at Ariminum with the
ὑπατείας ἀνεγνώσθη. Ὀγδόη δέ ἐστιν ἡ ἐν Σελευκείᾳ,
consulship was-read eighth and is the(-one) at Seleucia
ἣν οἱ περὶ Ἀκάκιον ἀνεγνώκεισαν. Τελευταία δὲ ἐν
which those about Acacius had-read last and at
Κωνσταντινουπόλει μετὰ τῆς προσθήκης ἐκδέδοται·
Constantinople with the addition has-been-published
πρόσκειται γὰρ αὐτῇ, ‘μήτε οὐσίαν, μήτε ὑπόστασιν
is-added for to-it neither substance nor hypostasis
ἐπὶ Θεοῦ λέγειν.’ Ταύτῃ καὶ Οὐλφίλας ὁ τῶν Γότθων
of God to-say to-this also Ulfilas the of-the Goths
ἐπίσκοπος τότε πρῶτον συνέθετο· τὸν γὰρ ἔμπροσθεν
bishop then first assented the for before
χρόνον τὴν ἐν Νικαίᾳ πίστιν ἠσπάζετο, ἑπόμενος Θεοφίλῳ,
time the at Nicaea faith he-embraced following Theophilus
ὃς τῶν Γότθων ἐπίσκοπος ὢν τῇ ἐν Νικαίᾳ συνόδῳ
who of-the Goths bishop being at-the at Nicaea synod
παρὼν καθυπέγραψε. Τοσαῦτα μὲν περὶ τούτων εἰρήσθω.
being-present subscribed so-much indeed about these let-be-said
42 Ὡς καθαιρεθέντος Μακεδονίου, Εὐδόξιος τὴν ἐπισκοπὴν
how having-been-deposed Macedonius Eudoxius the episcopate
Κωνσταντίνου πόλεως κατέσχεν.
of-Constantine city held
Οἱ δὲ περὶ Ἀκάκιον καὶ Εὐδόξιον ἐν τῇ Κωνσταντινουπόλει
those and about Acacius and Eudoxius in — Constantinople
περὶ τὸ ἀντικαθαιρεῖν καὶ αὐτοὶ τινὰς τοῦ ἑτέρου
about the to-depose-in-turn also themselves some of-the other
μέρους ἀγῶνα ἐτίθεντο. Ἰστέον δὲ ὅτι οὐδέτεροι διὰ
party struggle made one-must-know and that neither-side for

θρησκείαν, ἀλλὰ δι᾽ ἑτέρας προφάσεις, τὰς καθαιρέσεις
religion but for other pretexts the depositions
πεποίηνται· διακρινόμενοι γὰρ περὶ πίστεως, ἐν τῷ
have-made differing for about faith in the
καθαιρεῖν ἀλλήλους τὴν ἀλλήλων πίστιν οὐ διεμέμφοντο.
to-depose one-another the of-one-another faith not they-blamed
Συγχρώμενοι δὲ οἱ περὶ Ἀκάκιον τῇ τοῦ βασιλέως ὀργῇ,
using and those about Acacius the of-the emperor anger
ἣν κατά τε τῶν ἄλλων, καὶ μάλιστα κατὰ Μακεδονίου,
which against both the others and most against Macedonius
φυλάττων ἐκτελέσαι ἐσπούδαζεν, καθαιροῦσι, πρῶτον μὲν
keeping to-carry-out he-was-eager they-depose first indeed
Μακεδόνιον, καὶ ὡς αἴτιον πολλῶν φόνων γενόμενον, καὶ
Macedonius both as cause of-many murders having-been and
ὅτι διάκονον ἐπὶ πορνείᾳ ἁλόντα ἐδέξατο εἰς κοινωνίαν·
because deacon in fornication caught he-received into communion
Ἐλεύσιον δὲ τὸν Κυζίκου, διότι Ἡράκλειόν τινα
Eleusius and the(-bishop) of-Cyzicus because Heraclius a-certain
ἱερέα τοῦ ἐν Τύρῳ Ἡρακλέους ἐπὶ γοητείᾳ ληφθέντα
priest of-the in Tyre Heracles for sorcery taken
βαπτίσας εἰς διάκονον προεβάλετο· Βασίλειον δὲ, τὸν
having-baptized to deacon he-promoted Basil and the(-one)
καὶ Βασιλᾶν, καὶ γὰρ οὕτως ὠνομάζετο, τὸν ἐν Ἀγκύρᾳ
also Basilas also for thus he-was-named the(-one) at Ancyra
εἰς τὸν τόπον Μαρκέλλου προχειρισθέντα, ὡς ἀδίκως τινα
into the place of-Marcellus appointed as unjustly someone
βασανίσαντα καὶ σιδηροδέσμοις φυλακαῖς κατακλείσαντα,
having-tortured and in-iron-bound prisons having-shut-up
καὶ ὅτι συκοφαντίας τισιν ἔρραψεν, ἔτι μὴν καὶ
and because slanders against-some he-stitched still indeed also
ὅτι δι᾽ ἐπιστολῶν τὰς ἐν Ἀφρικῇ ἐκκλησίας ἐτάραξεν·
because through letters the in Africa churches he-disturbed

Δρακόντιον δὲ, ὅτι ἀπὸ Γαλατίας μετέβη εἰς Πέργαμον·
Dracontius and because from Galatia he-moved to Pergamum
καθεῖλον δὲ καὶ Νεωνᾶν τὸν Σελευκείας, ἐν ᾗ
they-deposed and also Neonas the(-bishop) of-Seleucia in which
ἐγεγόνει ἡ σύνοδος· ἔτι μὴν καὶ Σωφρόνιον τὸν
had-been the synod still indeed also Sophronius the(-bishop)
Πομπηϊουπόλεως τῆς ἐν Παφλαγονίᾳ, καὶ Ἐλπίδιον
of-Pompeiopolis of-the in Paphlagonia and Elpidius
Σατάλων τῆς Μακεδονίας, καὶ τῶν Ἱεροσολύμων
of-Satala — of-Macedonia and — of-Jerusalem
Κύριλλον· καὶ ἄλλους δι᾽ ἄλλας αἰτίας ἐξέβαλλον.
Cyril and others for other causes they-expelled

43 Περὶ Εὐσταθίου τοῦ Σεβαστείας ἐπισκόπου.
about Eustathius the of-Sebastia bishop

Εὐστάθιος δὲ ὁ τῆς ἐν Ἀρμενίᾳ Σεβαστείας οὔτε εἰς
Eustathius and the(-bishop) of-the in Armenia Sebastia not-even to
ἀπολογίαν ἐδέχθη, διότι ὑπὸ Εὐλαλίου τοῦ ἰδίου πατρὸς
defense was-admitted because by Eulalius the own father
καὶ ἐπισκόπου Καισαρείας τῆς ἐν Καππαδοκίᾳ ἤδη
and bishop of-Caesarea of-the in Cappadocia already
πρότερον καθῄρητο, ἐπειδὴ ἀνάρμοστον τῇ ἱερωσύνῃ
before had-been-deposed since unfitting to-the priesthood
στολὴν ἠμφίεστο. Ἰστέον δὲ ὅτι εἰς τόπον Εὐσταθίου
garment he-had-put-on one-must-know and that into place of-Eustathius
Μελέτιος κατέστη ἐπίσκοπος, περὶ οὗ μικρὸν ὕστερον
Meletius was-appointed bishop about whom a-little later
ἐροῦμεν. Εὐστάθιος μέντοι καὶ μετὰ ταῦτα ἐν τῇ δι᾽
we-will-say Eustathius however also after these(-things) in the because-of
αὐτὸν γενομένῃ ἐν Γάγγραις τῆς Παφλαγονίας συνόδῳ
him held at Gangra — of-Paphlagonia synod
κατεκρίθη, διότι μετὰ τὸ καθαιρεθῆναι αὐτὸν ἐν τῇ κατὰ
was-condemned because after the to-be-deposed him in the at

Καισάρειαν συνόδῳ πολλὰ παρὰ τοὺς ἐκκλησιαστικοὺς
Caesarea synod many(-things) contrary-to the ecclesiastical
τύπους ἔπραττεν. Γαμεῖν γὰρ ἐκώλυε, καὶ βρωμάτων
rules he-did to-marry for he-forbade and from-foods
ἀπέχεσθαι ἐδογμάτιζεν· καὶ διὰ τούτων πολλοὺς μὲν
to-abstain taught and through these many indeed
γεγαμηκότας τοῦ συνοικεσίου ἐχώριζε, καὶ τὰς ἐκκλησίας
having-married from-the cohabitation he-separated and the churches
ἐκτρεπομένους ἐπ᾽ οἰκίας τὴν κοινωνίαν ποιεῖσθαι ἀνέπειθε.
turning-away-from at houses the communion to-make persuaded
Δούλους τε προσχήματι θεοσεβείας τῶν δεσποτῶν
slaves and on-pretext of-godliness from-the masters
ἀπέσπα. Αὐτός τε φιλοσόφου σχῆμα φορῶν, καὶ τοὺς
he-tore himself both philosopher's garb wearing and those
ἀκολουθοῦντας αὐτῷ ξένῃ στολῇ χρῆσθαι ἐποίει, καὶ τὰς
following him strange dress to-use made and the
γυναῖκας κείρεσθαι παρεσκεύαζεν. Καὶ τὰς μὲν ὡρισμένας
women to-be-shorn caused and the indeed appointed
νηστείας ἐκτρέπεσθαι, τὰς Κυριακὰς δὲ νηστεύειν
fasts to-avoid the Lord's-days and to-fast
ἐδίδασκεν· ἐν οἴκοις τε γεγαμηκότων εὐχὰς ἐκώλυε
taught in houses and of-married(-people) prayers forbade
γενέσθαι· καὶ πρεσβυτέρου γυναῖκα ἔχοντος, ἣν νόμῳ
to-be-made and of-presbyter wife having whom by-law
λαϊκὸς ὢν ἠγάγετο, τὴν εὐλογίαν καὶ τὴν κοινωνίαν ὡς
layman being he-had-married the blessing and the communion as
μῦσος ἐκκλίνειν ἐκέλευε. Καὶ ἄλλα πλεῖστα παραπλήσια
defilement to-shun ordered and other very-many similar
τούτοις ποιοῦντος αὐτοῦ καὶ διδάσκοντος, σύνοδος, ὡς
to-these doing him and teaching synod as
ἔφην, ἐν Γάγγραις τῆς Παφλαγονίας συναχθεῖσα αὐτόν τε
I-said at Gangra — of-Paphlagonia assembled him both

καθεῖλε, καὶ τὰ δόγματα αὐτοῦ ἀνεθεμάτισε. Ταῦτα μὲν
deposed and the doctrines his anathematized these-things indeed
οὖν ὕστερον ἐγένετο· τότε δὲ ἐκβληθέντος Μακεδονίου,
then later happened then and having-been-expelled Macedonius
Εὐδόξιος ἐν δευτέρῳ τὸν Ἀντιοχείας θέμενος θρόνον, τῆς
Eudoxius in second(-place) the of-Antioch having-put throne —
Κωνσταντινουπόλεως ἀναδείκνυται, τῶν περὶ Ἀκάκιον
of-Constantinople is-appointed those about Acacius
ἐνθρονισάντων αὐτόν. Οἳ ἐλάνθανον ἑαυτοὺς ἐναντία
having-enthroned him who escaped-the-notice-of themselves the-opposite
νομοθετοῦντες τοῖς ὑπ᾽ αὐτῶν κεκριμένοις· οἱ γὰρ
legislating to-the(-things) by them judged those for
Δρακόντιον καθελόντες, διότι ἐκ Γαλατίας μετέβη εἰς
Dracontius having-deposed because from Galatia he-moved to
Πέργαμον, οὐκ ἐλογίζοντο, Εὐδόξιον δεύτερον τότε
Pergamum not reckoned Eudoxius a-second(-time) then
ποιούμενον τὴν μετάβασιν ἐνθρονίζοντες, ὡς ὑπεναντία
making the move enthroning that contrary
τοῖς οἰκείοις δόγμασιν ἔπραττον. Ταῦτα κατεργασάμενοι,
to-the own decrees they-acted these-things having-accomplished
τὴν μὲν ἀναγνωσθεῖσαν πίστιν εἰς τὴν Ἀρίμινον μετὰ τῆς
the indeed read faith at — Ariminum with the
γενομένης προσθήκης ὡς διορθώσαντες ἐξεπέστειλαν,
having-been-made addition as having-corrected(-it) they-sent-out
ἐντειλάμενοι τοὺς μὴ ὑπογράφοντας αὐτῇ ἐξορίζεσθαι
having-enjoined those not subscribing to-it to-be-exiled
κατὰ πρόσταγμα τοῦ βασιλέως. Γνώριμα δὲ καθιστῶσι
according-to command of-the emperor known and make
τὰ ὑπ᾽ αὐτῶν πεπραγμένα τοῖς τε ἄλλοις τοῖς
the(-things) by them done to-the both others those
κατὰ τὴν ἀνατολὴν ὁμοδόξοις, καὶ Πατροφίλῳ τῷ
in the east of-one-opinion and to-Patrophilus the(-bishop)

Σκυθοπόλεως· οὗτος γὰρ ἐκ τῆς Σελευκείας ἐπὶ τὴν
of-Scythopolis this-one for from — Seleucia to the
οἰκείαν εὐθὺς ὥρμησε πόλιν. Εὐδοξίου δὲ ἀναδειχθέντος
own at-once set-out city Eudoxius and having-been-appointed
τῆς μεγαλοπόλεως, τηνικαῦτα ἡ μεγάλη ἐκκλησία
of-the great-city then the great church
ὀνομαζομένη ‘Σοφία’ ἐνεκαινίσθη, ἐν ὑπατείᾳ Κωνσταντίου
called Sophia was-dedicated in consulship of-Constantius
τὸ δέκατον, καὶ Ἰουλιανοῦ Καίσαρος τὸ τρίτον, τῇ
the tenth(-time) and of-Julian Caesar the third(-time) on-the
πεντεκαιδεκάτῃ τοῦ Φεβρουαρίου μηνός. Εὐδόξιος δὲ
fifteenth of-the February month Eudoxius and
καθεσθεὶς εἰς τὸν θρόνον αὐτῆς, πρώτην ἐκείνην τὴν
having-sat on the throne its first that the
πολυθρύλητον ἀφῆκε φωνὴν, φράσας, ‘Ὁ Πατὴρ ἀσεβὴς,
much-talked-of let-go utterance saying the Father impious
ὁ Υἱὸς εὐσεβής.’ Θορύβου δὲ καὶ στάσεως ἐπὶ τούτῳ
the Son pious uproar and also faction at this
γενομένης, ‘Μηδὲν,’ ἔφη, ‘ταράττεσθε πρὸς τὸ λεχθὲν
having-arisen nothing he-said be-troubled at the(-thing) said
ὑπ’ ἐμοῦ· ὁ γὰρ Πατὴρ ἀσεβὴς, ὅτι οὐδένα σέβει·
by me the for Father impious because no-one he-reveres
ὁ δὲ Υἱὸς εὐσεβὴς, ὅτι σέβει τὸν Πατέρα.’ Τοιαῦτα
the and Son pious because he-reveres the Father such(-things)
δὲ τοῦ Εὐδοξίου εἰπόντος, ὁ μὲν θόρυβος κατεστάλη,
and — Eudoxius having-said the indeed uproar was-quelled
γέλως δὲ ἀντὶ θορύβου κατεῖχε πολὺς τὴν ἐκκλησίαν·
laughter and instead-of uproar held much the church
καὶ μένει τὸ λεχθὲν ἄχρι δεῦρο γελώμενον. Τοιαῦτα
and remains the(-thing) said until now laughed-at such(-things)
γὰρ δὴ οἱ αἱρεσιάρχαι σοφιζόμενοι, καὶ περὶ τοιαύτας
for indeed the heresiarchs quibbling and about such

ἀσχολούμενοι λέξεις, τὴν ἐκκλησίαν διέσπασαν. Τοῦτο
busying-themselves expressions the church tore-apart this
μὲν οὖν τοιοῦτο τέλος καὶ ἡ ἐν Κωνσταντινουπόλει
indeed then such end also the at Constantinople
γενομένη σύνοδος ἔσχεν.
held synod had

44 Περὶ Μελετίου τοῦ Ἀντιοχείας ἐπισκόπου.
about Meletius the of-Antioch bishop

Ἤδη δὲ λοιπὸν καὶ τὰ περὶ Μελετίου λεκτέον. Οὗτος
now and further also the(-things) about Meletius must-be-told this-one
γὰρ, ὡς μικρὸν ἔμπροσθεν εἶπον, τῆς Ἀρμενίων Σεβαστείας
for as a-little before I-said of-the of-Armenians Sebastia
ἐπίσκοπος προεβλήθη, Εὐσταθίου καθαιρεθέντος· ἐκ δὲ
bishop was-put-forward Eustathius having-been-deposed from and
Σεβαστείας εἰς Βέροιαν τῆς Συρίας μετηνέχθη. Γενόμενος
Sebastia to Beroea — of-Syria was-transferred having-been
δὲ ἐν τῇ κατὰ Σελεύκειαν συνόδῳ, καὶ τῇ πίστει τῶν
and in the at Seleucia synod and to-the faith of-those
περὶ Ἀκάκιον ὑπογράψας, ὡς εἶχεν ἐπὶ τὴν Βέροιαν
about Acacius having-subscribed as he-was to — Beroea
ἀνεχώρησε. Γενομένης δὲ τῆς ἐν Κωνσταντινουπόλει
withdrew having-been-held and the at Constantinople
συνόδου, οἱ ἐν Ἀντιοχείᾳ πυθόμενοι τὸν Εὐδόξιον
synod those in Antioch having-learned — Eudoxius
καταπεφρονηκέναι μὲν τῆς αὐτῶν ἐκκλησίας, ἐπὶ
to-have-despised indeed the their church toward
δὲ τὸν πλοῦτον Κωνσταντινουπόλεως ἀποκεκλικέναι,
and the wealth of-Constantinople to-have-turned
μεταπεμψάμενοι τὸν Μελέτιον ἐκ τῆς Βεροίας εἰς
having-summoned — Meletius from — Beroea into
τὴν Ἀντιοχείας ἐκκλησίαν ἐνθρονίζουσιν. Ὁ δὲ πρῶτον
the of-Antioch church enthrone he and first

μὲν περὶ δόγματος διαλέγεσθαι ὑπερετίθετο, μόνην
indeed about doctrine to-discourse put-off only
δὲ τὴν ἠθικὴν διδασκαλίαν τοῖς ἀκροαταῖς προσῆγεν·
and the moral teaching to-the hearers he-brought
προβαίνων δὲ τὴν ἐν Νικαίᾳ παρετίθετο πίστιν, καὶ
proceeding and the at Nicaea set-forth faith and
διδάσκει τὸ ‘ὁμοούσιον.’ Ταῦτα πυθόμενος ὁ βασιλεὺς
teaches the of-one-substance these-things having-learned the emperor
τὸν μὲν ἐξόριστον γενέσθαι ἐκέλευσεν· Εὐζώϊον δὲ,
him indeed exiled to-become ordered Euzoius and
τὸν ἤδη πρότερον ἅμα Ἀρείῳ καθαιρεθέντα, τῆς
the(-one) already before together-with Arius deposed —
Ἀντιοχείας ἐπίσκοπον προχειρισθῆναι πεποίηκεν. Ὅσοι
of-Antioch bishop to-be-appointed caused as-many-as
δὲ τὴν πρὸς Μελέτιον διάθεσιν ἔσωζον, καταλιπόντες
and the toward Meletius attachment kept having-left
τὸ Ἀρειανικὸν ἄθροισμα, κατ’ ἰδίαν τὰς συναγωγὰς
the Arian assembly by themselves the assemblies
ἐποιήσαντο· τῶν τὸ ‘ὁμοούσιον’ ἐξ ἀρχῆς φρονούντων
made those the of-one-substance from (the)-beginning holding
μὴ θελησάντων αὐτοῖς κοινωνεῖν, διότι ἐκ τῆς Ἀρειανῆς
not having-wished with-them to-communicate because from the Arian
ψήφου τὴν χειροτονίαν Μελέτιος εἶχε λαβὼν, καὶ
vote the ordination Meletius had having-received(-it) and
ὅτι ἀκολουθήσαντες αὐτῷ ὑπ’ ἐκείνων βαπτισθέντες
because having-followed him by those baptized
ἐτύγχανον. Τοῦτον μὲν οὖν τὸν τρόπον καὶ ἡ ἐν
they-were in-this indeed then the way also the in
Ἀντιοχείᾳ ἐκκλησία εἰς ἕτερον ὁμόδοξον διετέθη μέρος. Ὁ
Antioch church into another of-one-opinion was-disposed party the

μέντοι βασιλεὺς, πυθόμενος κινεῖσθαι πάλιν κατὰ Ῥωμαίων
however emperor having-learned to-be-stirred again against Romans
τὰ Περσῶν ἔθνη, ταχέως ἐπὶ τὸν Ἀντιόχειαν ὥρμησεν.
the of-Persians nations quickly to — Antioch set-out
45 Περὶ τῆς Μακεδονίου αἱρέσεως.
about the of-Macedonius heresy
Μακεδόνιος δὲ τῆς Κωνσταντινουπόλεως ἐκβληθεὶς, καὶ
Macedonius and — from-Constantinople expelled and
μὴ φέρων τὴν καταδίκην, ἡσυχάζειν οὐδαμῶς ἠνείχετο·
not bearing the condemnation to-keep-quiet in-no-way endured
ἀλλὰ ἀποκλίνει μὲν πρὸς τοὺς τοῦ ἑτέρου μέρους, οἳ ἐν
but he-inclines indeed toward those of-the other party who at
τῇ Σελευκείᾳ καθεῖλον τοὺς περὶ Ἀκάκιον· διεπρεσβεύετο
— Seleucia deposed those about Acacius sent-envoys
δὲ πρός τε Σωφρόνιον καὶ Ἐλεύσιον, ἀντέχεσθαι μὲν
and to both Sophronius and Eleusius to-hold-fast-to indeed
τῆς πρότερον ἐν Ἀντιοχείᾳ ἐκτεθείσης πίστεως, μετὰ
the before at Antioch set-forth faith after
ταῦτα δὲ ἐν Σελευκείᾳ βεβαιωθείσης, καὶ παρασήμῳ
these(-things) and at Seleucia confirmed and by-distinctive
ὀνόματι ‘ὁμοιούσιον’ τὴν πίστιν ἐπιφημισθῆναι παρῄνεσε.
name of-like-substance the faith to-be-called advised
Συνέρρεον οὖν πρὸς αὐτὸν πολλοὶ τῶν γνωρίμων αὐτῷ,
streamed-together then to him many of-the acquaintances his
οἳ νῦν ‘Μακεδονιανοὶ’ χρηματίζουσιν ἐξ αὐτοῦ· ὅσοι
who now Macedonians are-styled from him as-many-as
τε ἐν τῇ κατὰ Σελεύκειαν συνόδῳ τοῖς περὶ Ἀκάκιον
and in the at Seleucia synod from-those about Acacius
διεκρίθησαν, φανερῶς τὸ ‘ὁμοιούσιον’ ἐδογμάτισαν, τὸ
were-separated openly the of-like-substance taught the
πρότερον ἤδη μὲν οὐκ ἐκτρανοῦντες αὐτό. Φήμη δέ
before already indeed not declaring-clearly it report and

τις παρὰ τοῖς πολλοῖς ἐκράτει, ὡς οὐκ εἴη Μακεδονίου
some among the many prevailed that not was of-Macedonius
τοῦτο εὕρεμα, Μαραθωνίου δὲ μᾶλλον, ὃν μικρὸν
this invention of-Marathonius and rather whom a-little
ἔμπροσθεν τῆς Νικομηδείας πεποιήκεισαν ἐπίσκοπον·
before — of-Nicomedia they-had-made bishop
διὸ καὶ ‘Μαραθωνιανοὺς’ καλοῦσιν αὐτούς. Τούτοις
wherefore also Marathonians call them to-these
δὴ προσφεύγει καὶ Εὐστάθιος, ὁ τῆς Σεβαστείας
indeed flees also Eustathius the(-bishop) — of-Sebastia
ἐκβληθεὶς διὰ πρόφασιν ἣν μικρῷ πρότερον εἴρηκα. Ὡς
expelled for pretext which a-little before I-have-said when
δὲ ὁ Μακεδόνιος τὸ Ἅγιον Πνεῦμα συναναλαβεῖν εἰς τὴν
and — Macedonius the Holy Spirit to-take-up-together into the
θεολογίαν τῆς Τριάδος ἐξέκλινε, τότε δὴ καὶ Εὐστάθιος,
theology of-the Trinity declined then indeed also Eustathius
‘Ἐγὼ,’ ἔφη, ‘οὔτε Θεὸν ὀνομάζειν τὸ Πνεῦμα τὸ Ἅγιον
I he-said neither God to-name the Spirit the Holy
αἱροῦμαι, οὔτε κτίσμα καλεῖν τολμήσαιμι.’ Διὰ ταύτην
choose nor creature to-call I-would-dare for this
δὲ τὴν αἰτίαν καὶ ‘Πνευματομάχους’ ἀποκαλοῦσιν αὐτοὺς
and the cause also Spirit-fighters call them
οἱ τὸ ‘ὁμοούσιον’ φρονοῦντες. Ὅπως μὲν οὖν οἱ περὶ
those the of-one-substance holding how indeed then those about
Μακεδόνιον εἰς τὸν Ἑλλήσποντον πλεονάζουσι, κατὰ χώραν
Macedonius in the Hellespont abound in place
ἐρῶ. Οἱ δὲ περὶ Ἀκάκιον σπουδὴν πεποίηνται αὖθις
I-will-say those and about Acacius effort have-made again
ἐν τῇ Ἀντιοχείᾳ συνελθεῖν, μεταγνόντες ὅτι ὅλως ‘ὅμοιον’
in — Antioch to-assemble having-repented that wholly like
εἰρήκασι τὸν Υἱὸν τῷ Πατρί. Τῇ οὖν ἑξῆς ὑπατείᾳ, ἥτις
they-have-said the Son to-the Father in-the then next consulship which

ἐστὶ Ταύρου καὶ Φλωρεντίου, γενόμενοι κατὰ τὴν Συρίας
is of-Taurus and of-Florentius having-been in the of-Syria
Ἀντιόχειαν, Εὐζωΐου κρατοῦντος τῆς ἐκεῖ ἐκκλησίας, καὶ
Antioch Euzoius holding the there church and
τοῦ βασιλέως ἐν αὐτῇ διατρίβοντος, ὀλίγοι τινες ἀνεκίνουν
the emperor in it staying few some stirred-up
αὖθις τὰ δεδογμένα αὐτοῖς, φάσκοντες δεῖν
again the(-things) decreed by-them saying to-be-needful
περιαιρεθῆναι τὴν τοῦ ‘ὁμοίου’ λέξιν ἐκ τῆς ἐκδοθείσης
to-be-removed the of-the like word from the published
πίστεως ἐν τῇ Ἀριμήνῳ καὶ ἐν Κωνσταντινουπόλει· οὐκέτι
faith at — Ariminum and at Constantinople no-longer
ἐπικρύπτοντες, ἀλλὰ ἀναφανδὸν λέγοντες, ὅτι ‘κατὰ πάντα
concealing but openly saying that in all
ἀνόμοιος ὁ Υἱὸς τῷ Πατρὶ, οὐ μόνον κατὰ τὴν οὐσίαν,
unlike the Son to-the Father not only in the substance
ἀλλὰ δὴ καὶ κατὰ βούλησιν·’ ἐξ οὐκ ὄντων τε αὐτὸν,
but indeed also in will from not being(-things) and him
ὡς Ἄρειος ἔλεγε, καὶ αὐτοὶ γενέσθαι ἀπεφήναντο.
as Arius said also themselves to-have-come-to-be declared
Συνελαμβάνοντο δὲ ταύτῃ τῇ δόξῃ οἱ ἐν Ἀντιοχείᾳ
took-part and in-this the opinion those in Antioch
τότε τὰ Ἀετίου φρονοῦντες· διόπερ, μετὰ τοῦ ἔχειν
then the(-views) of-Aetius holding wherefore besides the to-have
τὴν Ἀρειανὴν προσωνυμίαν, ἔτι καὶ ‘Ἀνόμοιοι’ καὶ
the Arian surname further also Anomoeans and
‘Ἐξουκόντιοι’ ἐκλήθησαν ὑπὸ τῶν ἐν Ἀντιοχείᾳ φρονούντων
Exucontians were-called by those in Antioch holding
μὲν τὸ ‘ὁμοούσιον,’ διῃρημένων δὲ τότε διὰ τὴν ἐπὶ
indeed the of-one-substance divided and then because-of the over
Μελετίῳ γενομένην αἰτίαν, ὥς μοι καὶ πρότερον εἴρηται.
Meletius having-arisen cause as by-me also before has-been-said

Ἐρωτηθέντες δ' οὖν ὅμως παρ' ἐκείνων, διὰ τί, ἐν τῇ
having-been-asked and then nevertheless by them for what in the
ἐκθέσει τῆς ἑαυτῶν πίστεως 'Θεὸν ἐκ Θεοῦ' τὸν Υἱὸν
exposition of-the their-own faith God from God the Son
εἰπόντες, ἀνόμοιόν τε καὶ ἐξ οὐκ ὄντων τολμῶσιν
having-called unlike both and from not being(-things) they-dare
ὀνομάζειν, τοιοῖσδε σοφίσμασιν ἐπεχείρουν τὴν ἀντίθεσιν
to-name with-such sophisms they-attempted the objection
ἀποδύεσθαι· ὅτι 'οὕτως,' φησὶν, 'εἴρηται τὸ "ἐκ Θεοῦ,"
to-strip-off that thus he-says is-said the from God
ὡς εἴρηται παρὰ τῷ ἀποστόλῳ, "Τὰ δὲ πάντα ἐκ
as is-said by the apostle the and all(-things) from
τοῦ Θεοῦ·" ἓν οὖν τῶν πάντων, καὶ ὁ Υἱός ἐστιν ἐκ
— God one then of-the all(-things) also the Son is from
τοῦ Θεοῦ· καὶ διὰ τοῦτο πρόσκειται ἐν ταῖς ἐκδόσεσι
— God and for this is-added in the editions
τὸ "κατὰ τὰς γραφάς."' Τούτου δὲ τοῦ σοφίσματος
the according-to the scriptures of-this and the sophism
ἀρχηγὸς ἦν Γεώργιος ὁ Λαοδικείας ἐπίσκοπος· ὅστις
author was George the of-Laodicea bishop who
ἀνάγωγος ὢν τῶν τοιούτων λόγων, ἠγνόησεν ὅπως τὰ
uninstructed being in-the such arguments was-ignorant how the
τοιαῦτα τοῦ ἀποστόλου ἰδιώματα τοῖς ἀνωτέρω χρόνοις
such of-the apostle idioms in-the earlier times
Ὠριγένης πλατύτερον ἐξετάσας ἡρμήνευσεν. Ἀλλ' ὅμως,
Origen more-broadly having-examined interpreted but nevertheless
εἰ καὶ τοιαῦτα ἐπεχείρουν σοφίζεσθαι, τοὺς ὀνειδισμοὺς
if even such(-things) they-attempted to-sophisticate the reproaches
καὶ τὴν κατάγνωσιν οὐ φέροντες, ἀνέγνωσαν τὴν αὐτὴν
and the condemnation not bearing they-read the same
πίστιν ἣν καὶ ἐν Κωνσταντινουπόλει· καὶ οὕτως κατὰ
faith which also at Constantinople and thus to

πόλεις τὰς ἑαυτῶν ἀνεχώρησαν. Γεώργιος μὲν οὖν
cities the their-own withdrew George indeed then
ἐπὶ τὴν Ἀλεξάνδρειαν ὁρμήσας τῶν τε ἐκκλησιῶν ἔτι
to — Alexandria having-set-out of-the both churches still
ἐκράτει, Ἀθανασίου ἔτι ἀφανοῦς τυγχάνοντος, καὶ τοὺς
held-control Athanasius still hidden being and those
ἐν Ἀλεξανδρείᾳ μὴ φρονοῦντας τὰ αὐτοῦ συνήλαυνε.
in Alexandria not thinking the(-things) of-him harassed
Χαλεπὸς δὲ ἦν καὶ τῷ δήμῳ τῆς πόλεως· τοῖς πλείοσι
harsh and was also to-the populace of-the city to-the most
γὰρ ἦν ἀπεχθής. Ἐν δὲ τοῖς Ἱεροσολύμοις ἀντὶ
for he-was hateful in and — Jerusalem instead-of
Κυρίλλου προεχειρίσθη Ἀρρήνιος. Ἰστέον δὲ, ὅτι καὶ
Cyril was-appointed Arrhenius one-must-know and that also
μετ' ἐκεῖνον Ἡράκλειος κατέστη, καὶ αὖθις Ἱλάριος·
after him Heraclius was-appointed and again Hilarius
ὕστερον δὲ χρόνῳ Κύριλλος ἐπέβη τῶν Ἱεροσολύμων,
later and in-time Cyril set-foot-on — Jerusalem
καὶ τῆς ἐκεῖ ἐκκλησίας ἐγκρατὴς ἐγένετο. Τότε δὲ καὶ
and of-the there church master became then and also
ἑτέρα παρεφύη αἵρεσις ἐξ αἰτίας τοιάσδε.
another sprang-up heresy from cause such

46 Περὶ τῶν Ἀπολιναριστῶν καὶ τῆς αἱρέσεως αὐτῶν.
about the Apollinarians and the heresy their
Ἐν Λαοδικείᾳ τῆς Συρίας δύο ἦσαν ἄνδρες ὁμώνυμοι,
in Laodicea — of-Syria two were men of-the-same-name
πατήρ τε καὶ παῖς· ἑκατέρῳ γὰρ ἦν ὄνομα Ἀπολινάριος·
father both and son to-each for was name Apollinarius
ὧν ὁ μὲν πατὴρ τοῦ πρεσβυτερίου κατὰ τὴν ἐκκλησίαν
of-whom the indeed father of-the presbyterate in the church
ἠξιοῦτο, ὁ δὲ παῖς τὴν τοῦ ἀναγνώστου τάξιν
was-deemed-worthy the and son the of-the reader rank

εἶχεν. Ἀμφότεροι δὲ ἦσαν Ἑλληνικῶν λόγων διδάσκαλοι·
had both and were of-Greek letters teachers
γραμματικῶν μὲν ὁ πατὴρ, ῥητορικῶν δὲ ὁ υἱός. Ὁ
of-grammar indeed the father of-rhetoric and the son the
μὲν οὖν πατὴρ Ἀλεξανδρεὺς ὢν τὸ γένος, πρότερον δὲ
indeed then father Alexandrian being by-the race before and
ἐν τῇ Βηρυτῷ διδάξας, εἶτα μεταστὰς εἰς Λαοδίκειαν καὶ
in — Berytus having-taught then having-moved to Laodicea and
γήμας ἐκεῖ, ἴσχει τὸν υἱὸν Ἀπολινάριον. Ἄμφω δὲ
having-married there has the son Apollinarius both and
ὅμως τότε συνήκμαζον Ἐπιφανίῳ τῷ σοφιστῇ, καὶ γνήσιοι
nevertheless then flourished-with Epiphanius the sophist and genuine
ὄντες φίλοι συνεκρότουν αὐτόν. Δείσας δὲ Θεόδοτος ὁ
being friends supported him having-feared and Theodotus the
τῆς Λαοδικείας ἐπίσκοπος μὴ τῇ συνεχεῖ τἀνδρὸς ὁμιλίᾳ
— of-Laodicea bishop lest by-the continual of-the-man association
πρὸς τὸν Ἑλληνισμὸν ἀποκλίνωσι, διεκώλυε φοιτᾷν παρ᾽
toward the paganism they-should-incline forbade to-frequent to
αὐτόν· οἱ δὲ, μικρὰ τοῦ ἐπισκόπου φροντίσαντες, τὴν τοῦ
him they and little for-the bishop having-cared the —
Ἐπιφανίου φιλίαν ἠσπάζοντο. Μετὰ ταῦτα Γεώργιος
of-Epiphanius friendship embraced after these(-things) George
ὁ Θεοδότου διάδοχος σπεύσας ἀποστῆσαι αὐτοὺς, καὶ
the of-Theodotus successor having-hastened to-detach them and
μηδενὶ τρόπῳ πεῖσαι δυνηθεὶς, ἄμφω τῆς κοινωνίας
in-no way to-persuade having-been-able both from-the communion
ἐζημίωσεν. Ὕβριν τε ἡγεῖται ὁ παῖς Ἀπολινάριος
punished insult both considers the son Apollinarius
τὰ γενόμενα, καὶ τῇ ἐννοίᾳ τοῦ σοφιστικοῦ λόγου
the(-things) having-happened and in-the thought of-the sophistical reasoning
θαρρῶν καινοτομεῖ καὶ αὐτὸς αἵρεσιν, ἣ νῦν ἐπιπολάζει,
trusting innovates also himself heresy which now prevails

τοὔνομα τοῦ εὑρόντος εὔχουσα. Φασὶ δέ τινες
the-name of-the(-one) having-found(-it) having say and some
διενεχθῆναι αὐτοὺς πρὸς Γεώργιον οὐ τοσοῦτον διὰ τὴν
to-have-quarreled them with George not so-much because-of the
προειρημένην αἰτίαν, ἀλλ' ὅτι ἑώρων αὐτὸν ἀλλόκοτα
aforesaid cause but because they-saw him strange(-things)
δογματίζοντα, καὶ νῦν μὲν 'ὅμοιον' ὁμολογοῦντα τὸν Υἱὸν
teaching and now indeed like confessing the Son
τῷ Πατρὶ, καθ' ὃ ἐν τῇ Σελευκείᾳ συνέθετο, νῦν δὲ εἰς
to-the Father in which at — Seleucia be-assented now and to
τὴν Ἀρειανὴν ἀποκλίνοντα δόξαν. Διόπερ εὐπροφάσιστον
the Arian inclining opinion wherefore plausible
λαβόντες αἰτίαν, ποιοῦνται τὴν ἀναχώρησιν· ὡς δὲ οὐδεὶς
having-taken cause they-make the withdrawal when and no-one
αὐτοῖς προσεῖχε, παρεισάγουσι σχῆμα θρησκείας. Καὶ
to-them attended they-introduce form of-religion and
πρότερον μὲν ἔλεγον ἀναληφθῆναι τὸν ἄνθρωπον ὑπὸ
before indeed they-said to-have-been-taken-up the man by
τοῦ Θεοῦ Λόγου, ἐν τῇ οἰκονομίᾳ τῆς ἐνανθρωπήσεως,
— God Word in the dispensation of-the incarnation
ψυχῆς ἄνευ. Εἶτα ὡς ἐκ μετανοίας ἐπιδιορθούμενοι
soul without then as from repentance correcting
προσέθεσαν, ψυχὴν μὲν ἀνειληφέναι, νοῦν δὲ οὐκ ἔχειν
they-added soul indeed to-have-taken-up mind and not to-have
αὐτὴν, ἀλλ' εἶναι τὸν Θεὸν Λόγον ἀντὶ νοῦ εἰς τὸν
it but to-be — God Word instead-of mind in the
ἀναληφθέντα ἄνθρωπον. Περὶ τούτου μόνου δὴ λέγουσι
taken-up man about this alone indeed they-say
διαφέρεσθαι οἱ νῦν ἐξ ἐκείνων τὴν προσωνυμίαν ἔχοντες·
to-differ those now from them the name having

τὴν γὰρ Τριάδα ὁμοούσιον εἶναι φασί. Περὶ μὲν οὖν
the for Trinity of-one-substance to-be they-say about indeed then
τῶν Ἀπολιναρίων καὶ αὖθις κατὰ χώραν μνημονεύσομεν.
the Apollinarii also again in place we-will-make-mention
Περὶ τῆς Κωνσταντίου τοῦ βασιλέως τελευτῆς. 47
about the of-Constantius the emperor death
Τοῦ μέντοι βασιλέως Κωνσταντίου ἐν Ἀντιοχείᾳ διάγοντος,
the however emperor Constantius in Antioch staying
ὁ Καῖσαρ Ἰουλιανὸς ἐν ταῖς Γαλλίαις πολλοῖς βαρβάροις
the Caesar Julian in the Gauls with-many barbarians
συμπλέκει· καὶ νικήσας, πᾶσι μὲν τοῖς στρατευομένοις
engages and having-conquered to-all indeed the serving(-soldiers)
ἐπέραστος διὰ τοῦτο γεγονὼς, ὑπ᾽ αὐτῶν ἀναγορεύεται
beloved because-of this having-become by them is-proclaimed
βασιλεύς. Τούτου διαγγελθέντος, ὁ βασιλεὺς Κωνστάντιος
emperor this having-been-announced the emperor Constantius
εἰς ἀγῶνα κατέστη· βαπτισθεὶς δὲ ὑπὸ Εὐζωΐου, ἐπὶ
into agony was-set having-been-baptized and by Euzoius to
τὸν πρὸς αὐτὸν ἐχώρει πόλεμον. Γενόμενος δὲ μεταξὺ
the against him went war having-come and between
Καππαδοκίας καὶ Κιλικίας, ἐν Μοψουκρήναις ἐτελεύτα
Cappadocia and Cilicia at Mopsucrenae ended
τὸν βίον, ὑπὸ φροντίδος ἀποπληξίᾳ ληφθεὶς, ἐν ὑπατείᾳ
the life from anxiety with-apoplexy seized in consulship
Ταύρου καὶ Φλωρεντίου, τῇ τρίτῃ τοῦ Νοεμβρίου μηνός.
of-Taurus and of-Florentius on-the third of-the November month
Τοῦτο δὲ ἦν ἔτος πρῶτον τῆς διακοσιοστῆς ὀγδοηκοστῆς
this and was year first of-the two-hundredth eightieth
πέμπτης Ὀλυμπιάδος. Ἔζησε δὲ Κωνστάντιος ἔτη
fifth Olympiad lived and Constantius years
τεσσαράκοντα πέντε, βασιλεύσας ἔτη τριάκοντα ὀκτώ·
forty five having-reigned years thirty eight

συμβασιλεύσας μὲν τῷ πατρὶ ἔτη δεκατρία· μετὰ δὲ
having-reigned-with indeed the father years thirteen after and
τὴν τελευτὴν αὐτοῦ, ἔτη εἰκοσιπέντε, ὅσων περ καὶ
the death his years twenty-five of-as-many-as indeed also
ἡ βίβλος περιέχει χρόνον ἐτῶν.
the book contains time of-years

BOOK III

XVII · JULIAN

Socrates tells Julian's family and education: spared as a child, taught by Christians, drawn to paganism by Maximus at Nicomedia, he feigns the monastic life; Eusebia wins him leave to study at Athens, and Constantius makes him Caesar and sends him to Gaul, where the army proclaims him emperor. Constantius dies before civil war, and Julian recalls the exiled bishops, purges the palace, and opens the temples. When Christians parade the skulls found in a Mithraeum, the pagan mob kills George; Julian rebukes the city, Athanasius returns, and Lucifer ordains Paulinus at Antioch.

Περὶ Ἰουλιανοῦ καὶ γένους αὐτοῦ καὶ παιδεύσεως, καὶ 1
about Julian and race his and education and
ὅπως ἐπὶ τὴν βασιλείαν παρελθὼν ἐπὶ τὸ ἑλληνίζειν
how to the empire having-come to the to-paganize
ἀπέκλινεν.
he-inclined

Ὁ μὲν βασιλεὺς Κωνστάντιος ἐν μεθορίοις τῆς Κιλικίας
the indeed emperor Constantius on (the)-borders — of-Cilicia
περὶ τρίτην τοῦ Νοεμβρίου μηνὸς, ὑπατευόντων Ταύρου
about (the)-third of-the November month being-consuls Taurus
καὶ Φλωρεντίου, ἐτελεύτα τὸν βίον. Ἰουλιανὸς δὲ ἐπὶ
and Florentius ended the life Julian and under
τῶν αὐτῶν ὑπάτων, περὶ τὴν ἑνδεκάτην τοῦ ἑξῆς
the same consuls about the eleventh of-the following
μηνὸς Δεκεμβρίου, ἐκ τῶν ἑσπερίων μερῶν ἐλάσας,
month December from the western parts having-ridden
εἰς τὴν Κωνσταντινούπολιν εἰσελήλυθε, καὶ ἐν αὐτῇ
into — Constantinople entered and in it
αὐτοκράτωρ ἀποδείκνυται. Ἐπεὶ δὲ περὶ Ἰουλιανοῦ
sole-ruler is-proclaimed since and about Julian

τοῦ βασιλέως, ἐλλογίμου ἀνδρὸς, ὀλίγα διεξελθεῖν
the emperor eminent man a-few(-things) to-go-through
πρόκειται, μηδεὶς τῶν αὐτῷ γνωρίμων ἐπιζητείτω
is-proposed let-no-one of-those with-him acquainted seek
κόμπον φράσεως, ὡς δέον τὸν περὶ τοῦ τοιούτου
pomp of-phrasing as it-being-needful the about the such(-man)
λόγον μὴ ἀπολείπεσθαι, περὶ οὗ ὁ λόγος. Χριστιανικῆς
speech not to-fall-short about whom the speech Christian
δ' οὔσης τῆς ἱστορίας, διὰ σαφήνειαν ταπεινὸς καὶ
and being the history for clarity humble and
χαμαίζηλος πρόεισιν ὁ λόγος· καὶ τοῦτο ἐξ ἀρχῆς
lowly proceeds the speech and this from (the)-beginning
ἐπηγγείλατο. Ὅμως δὲ λεκτέον περὶ αὐτοῦ καὶ γένους
it-promised nevertheless and must-be-told about him and race
αὐτοῦ καὶ παιδεύσεως, καὶ ὅπως ἐπὶ τὴν βασιλείαν
his and education and how to the empire
παρῆλθεν· καὶ τοῦτο ποιητέον ἡμῖν μικρὸν ἄνωθεν
he-came and this must-be-done by-us a-little from-above
ἀρξαμένοις. Κωνσταντῖνος, ὁ τὸ Βυζάντιον τῷ ἰδίῳ
having-begun Constantine the(-one) — Byzantium by-the own
προσαγορεύσας ὀνόματι, δύο ἔσχεν ὁμοπατρίους ἀδελφοὺς
having-called name two had of-the-same-father brothers
οὐκ ἐκ τῆς αὐτῆς γενομένους μητρός· Δαλμάτιος ὄνομα
not from the same born mother Dalmatius name
τῷ ἑνὶ, θατέρῳ δὲ Κωνστάντιος. Καὶ Δαλμάτιος
to-the one to-the-other and Constantius and Dalmatius
μὲν υἱὸν ἔσχεν ὁμώνυμον αὐτῷ· Κωνσταντίῳ δὲ δύο
indeed son had namesake to-himself to-Constantius and two
ἐγεννήθησαν υἱοὶ, Γάλλος καὶ Ἰουλιανός. Ὡς οὖν μετὰ
were-born sons Gallus and Julian when then after
τὴν τελευτὴν τοῦ κτίστου τῆς Κωνσταντινουπόλεως
the death of-the founder — of-Constantinople

οἱ στρατιῶται τὸν νέον ἀνεῖλον Δαλμάτιον, τότε δὴ
the soldiers the young killed Dalmatius then indeed
καὶ οὗτοι ἀπορφανισθέντες τοῦ οἰκείου πατρὸς μικροῦ
also these orphaned of-the own father little
δεῖν τῷ Δαλματίῳ συνεκινδύνευσαν· εἰ μὴ Γάλλον
lacking — with-Dalmatius shared-the-danger if not Gallus
μὲν νόσος προσδοκίαν ἔχουσα θανάτου ἐρρύσατο,
indeed disease expectation having of-death rescued
Ἰουλιανὸν δὲ ἡ ἡλικία — ὀκταετὴς γὰρ ἦν ἔτι —
Julian and the age eight-years-old for he-was still
διέσωσεν. Ἐπεὶ δὲ ἡ κατ᾽ αὐτῶν τοῦ βασιλέως ὁρμὴ
saved since and the against them of-the emperor impulse
ἐκεχαύνωτο, Γάλλος μὲν τοῖς ἐν Ἰωνίᾳ κατὰ τὴν
had-slackened Gallus indeed to-the in Ionia at —
Ἔφεσον ἐφοίτα διδασκάλοις, ἔνθα αὐτοῖς καὶ κτῆσις
Ephesus went teachers where for-them also property
ἦν ἐκ προγόνων πολλή· Ἰουλιανὸς δὲ αὐξηθεὶς τῶν
was from ancestors much Julian and having-grown of-the
ἐν Κωνσταντινουπόλει παιδευτηρίων ἠκροᾶτο, εἰς τὴν
in Constantinople schools was-a-hearer at the
βασιλικὴν, ἔνθα τότε τὰ παιδευτήρια ἦν, ἐν λιτῷ
basilica where then the schools were in plain
σχήματι προϊών, καὶ ὑπὸ Μαρδονίου τοῦ εὐνούχου
garb going-forth and by Mardonius the eunuch
παιδαγωγούμενος. Τῶν μὲν οὖν γραμματικῶν λόγων
being-tutored of-the indeed then grammatical studies
Νικοκλῆς ὁ Λάκων ἦν αὐτῷ παιδευτὴς, ῥητορικὴν
Nicocles the Laconian was to-him teacher rhetoric
δὲ παρὰ Ἐκηβολίῳ κατώρθου τῷ σοφιστῇ, Χριστιανῷ
and with Hecebolius he-mastered the sophist Christian
τότε τυγχάνοντι. Τούτου δὲ ὁ βασιλεὺς Κωνστάντιος
then being of-this and the emperor Constantius

προενόησε, μήπως Ἕλληνος διδασκάλου ἀκροώμενος
took-forethought lest-perhaps a-pagan teacher hearing
πρὸς δεισιδαιμονίαν ἐκκλίνοι. Χριστιανὸς γὰρ ἦν ἐξ
to superstition he-might-incline Christian for was from
ἀρχῆς Ἰουλιανός.
(the)-beginning Julian
Ἀκμάζοντος δὲ αὐτοῦ περὶ τοὺς λόγους, φήμη τις εἰς τὸν
flourishing and him in the studies report some into the
δῆμον διέτρεχεν, ὡς εἴη ἱκανὸς τὰ Ῥωμαίων πράγματα
populace ran that he-was able the of-Romans affairs
διοικεῖν. Καὶ τοῦτο λοιπὸν φανερῶς θρυλούμενον ταραχὴν
to-administer and this thenceforth openly being-noised disturbance
ἐποίει τῷ βασιλεῖ· διὸ μεθίστησιν αὐτὸν ἐκ τῆς
made for-the emperor wherefore removes him from the
μεγαλοπόλεως εἰς τὴν Νικομήδειαν, κελεύσας μὴ φοιτᾷν
great-city to — Nicomedia having-ordered not to-frequent
παρὰ Λιβανίῳ τῷ Σύρῳ σοφιστῇ. Τότε γὰρ ὁ Λιβάνιος,
with Libanius the Syrian sophist then for — Libanius
ὑπὸ τῶν παιδαγωγῶν τῆς Κωνσταντινουπόλεως ἐκβληθεὶς,
by the tutors — of-Constantinople expelled
ἐν τῇ Νικομηδείᾳ τὰς διατριβὰς ἐποιεῖτο. Οὗτος μὲν
in — Nicomedia the lectures made this-one indeed
οὖν τὴν ὀργὴν κατὰ τῶν παιδαγωγῶν εἰς τὸν κατ᾽
then the anger against the tutors into the against
αὐτῶν αὐτῷ γραφέντα λόγον ἐκένωσεν· Ἰουλιανὸς δ᾽
them by-him written speech emptied Julian and
ἐκωλύετο φοιτᾷν παρ᾽ αὐτὸν, διότι Λιβάνιος Ἕλλην
was-prevented to-frequent with him because Libanius pagan
τὴν θρησκείαν ἐτύγχανεν ὤν· ὅμως δὲ, ἐραστὴς ὢν
in-the religion happened being nevertheless and lover being
τῶν λόγων αὐτοῦ, λεληθότως συνάγων αὐτοὺς ἠσκεῖτο.
of-the speeches his secretly collecting them he-practiced

Προκόπτοντος δὲ αὐτοῦ κατὰ τὴν ῥητορικὴν, ἐφίσταται
advancing and him in the rhetoric arrives
τῇ Νικομηδείᾳ Μάξιμος ὁ φιλόσοφος, οὐχ ὁ Βυζάντιος
— at-Nicomedia Maximus the philosopher not the Byzantine
ὁ Εὐκλείδου πατὴρ, ἀλλ' ὁ Ἐφέσιος, ὃν ὕστερον
the of-Euclides father but the Ephesian whom later
ὡς μαγγανείας ποιοῦντα ὁ βασιλεὺς Οὐαλεντινιανὸς
as sorceries doing the emperor Valentinian
ἀναιρεθῆναι ἐκέλευσε. Τοῦτο μὲν οὖν ὕστερον γέγονε· τότε
to-be-killed ordered this indeed then later happened then
δὲ οὐ δι' ἕτερόν τι παρῆν εἰς τὴν Νικομήδειαν,
and not for other anything he-was-present in — Nicomedia
ἀλλὰ Ἰουλιανοῦ φήμη ἦγεν αὐτόν. Παρὰ τούτῳ δὴ
but of-Julian report brought him with this-one indeed
φιλοσόφων λόγων γευσάμενος, εὐθὺς ἐμιμεῖτο καὶ τὴν
of-philosophical studies having-tasted at-once he-imitated also the
θρησκείαν τοῦ παιδευτοῦ, τοῦ καὶ ἐπιθυμίαν τῆς
religion of-the teacher the(-one) also desire of-the
βασιλείας ἐμβαλόντος αὐτῷ. Ἐπεὶ δὲ ταῦτα τὰς ἀκοὰς
empire having-cast-into him since and these-things the ears
τοῦ κρατοῦντος οὐκ ἐλάνθανεν, ἐν μέσῳ ἐλπίδος καὶ
of-the ruler not escaped in midst of-hope and
φόβου ὢν τὴν ὑπόνοιαν ἐκφυγεῖν βουλόμενος, ὁ πρώην
fear being the suspicion to-escape wishing the formerly
γνήσιος Χριστιανὸς τότε πλαστὸς ἐγένετο, ἐν χρῷ τε
genuine Christian then feigned became to skin and
κειράμενος τὸν τῶν μοναχῶν ὑπεκρίνετο βίον. Καὶ
having-shaved the of-the monks feigned life and
λεληθότως μὲν ἠσκεῖτο τὰ φιλόσοφα· ἐν δὲ τῷ
secretly indeed he-practiced the philosophical(-things) in and the
φανερῷ τὰ ἱερὰ τῶν Χριστιανῶν ἀνεγίνωσκε γράμματα,
open the sacred of-the Christians read writings

καὶ δὴ τῆς ἐν Νικομηδείᾳ ἐκκλησίας ἀναγνώστης
and indeed of-the in Nicomedia church reader
καθίσταται· καὶ διὰ τοῦ τοιούτου προσχήματος τὴν τοῦ
is-appointed and through the such pretext the of-the
βασιλέως ἐλάνθανεν ὁρμήν. Καὶ διὰ μὲν τὸν φόβον
emperor escaped impulse and because-of indeed the fear
ταῦτα ἔπραττεν· τῆς δὲ ἐλπίδος οὐκ ἀφιστάμενος,
these-things he-did from-the and hope not standing-away
πολλοῖς τῶν γνωρίμων εὐδαιμονήσειν ἔλεγε τοὺς καιρούς,
to-many of-the acquaintances to-prosper he-said the times
ἢν αὐτὸς τῶν ὅλων κρατήσειεν. Ἐν τούτοις δὴ
if he-himself of-the whole should-rule in these indeed
καθεστώτων τῶν κατ᾽ αὐτὸν, Γάλλος ὁ ἀδελφὸς
standing the(-affairs) concerning him Gallus the brother
αὐτοῦ Καῖσαρ ἀναδειχθεὶς ἦκεν ὀψόμενος αὐτὸν εἰς
his Caesar having-been-appointed came going-to-see him to
τὴν Νικομήδειαν, ὅτε ἐπὶ τὴν ἑῴαν ἐπορεύετο. Ἐπεὶ
— *Nicomedia when to the east he-was-going since*
δὲ Γάλλος μικρὸν ὕστερον ἀνῃρέθη, παραχρῆμα καὶ
and Gallus a-little later was-killed immediately also
Ἰουλιανὸς ὕποπτος κατέστη τῷ βασιλεῖ· διὸ καὶ
Julian suspect became to-the emperor wherefore also
φρουρεῖσθαι αὐτὸν ἐκέλευσεν· ἰσχύσας δὲ διαδρᾶσαι
to-be-guarded him he-ordered having-been-able and to-escape
τοὺς φρουροῦντας αὐτὸν, τόπον ἐκ τόπου ἀμείβων
those guarding him place from place changing
διεσώζετο.
he-kept-safe
Ὀψὲ δέ ποτε ἡ τοῦ βασιλέως γαμετὴ Εὐσεβία
late and at-last the of-the emperor wife Eusebia
κρυπτόμενον ἀνευροῦσα, πείθει τὸν βασιλέα μηδὲν μὲν
hiding having-found(-him) persuades the emperor nothing indeed

αὐτὸν δρᾶσαι κακὸν, συγχωρῆσαι δὲ ἐπὶ τὰς Ἀθήνας
him to-do evil to-permit and to — Athens
ἐλθόντι φιλοσοφεῖν. Ἐντεῦθεν αὐτὸν, ὡς συντόμως
having-gone to-study-philosophy thence him so-as concisely
εἰπεῖν, ὁ βασιλεὺς μεταπεμψάμενος κατέστησε Καίσαρα·
to-say the emperor having-summoned appointed Caesar
καὶ δοὺς αὐτῷ γυναῖκα τὴν ἀδελφὴν Ἑλένην ἐπὶ
and having-given to-him as-wife the sister Helena to
τὰς Γαλλίας κατὰ τῶν βαρβάρων ἀπέστειλεν. Οἱ
the Gauls against the barbarians sent the
γὰρ δὴ βάρβαροι, οὓς ὁ βασιλεὺς Κωνστάντιος
for indeed barbarians whom the emperor Constantius
εἰς συμμαχίαν κατὰ Μαγνεντίου μικρὸν ἔμπροσθεν
into alliance against Magnentius a-little before
ἐμισθώσατο, εἰς οὐδὲν χρήσιμον κατὰ τοῦ τυράννου
had-hired for nothing useful against the usurper
γενόμενοι, τὰς Ῥωμαίων ἔφθειρον πόλεις. Καὶ ἐπειδὴ
having-been the of-Romans ravaged cities and since
νέος ἦν τὴν ἡλικίαν, ἐκέλευσε μηδὲν αὐτὸν πράττειν
young he-was in-the age he-ordered nothing him to-do
δίχα γνώμης τῶν ἡγουμένων τοῦ στρατοῦ. Ὡς δὲ
without judgment of-those commanding the army when and
ἐκεῖνοι τῆς ἐξουσίας ταύτης λαβόμενοι ῥαθυμότερον
those of-the authority this having-taken-hold more-slackly
τῶν πραγμάτων ἐφρόντιζον, καὶ διὰ τοῦτο τὰ
for-the affairs cared and for this the(-affairs)
βαρβάρων ἐπικρατέστερα ἦν, ὁ Ἰουλιανὸς τοὺς μὲν
of-barbarians stronger were — Julian the indeed
στρατηγοὺς εἴα τρυφαῖς καὶ πότοις σχολάζειν, τοὺς
generals let in-luxuries and drinking-bouts to-pass-time the
δὲ στρατιώτας προθυμοτέρους ἐποίησε, μισθὸν ὡρισμένον
and soldiers more-eager made pay fixed

τῷ ἀνελόντι βάρβαρον ὑποσχόμενος. Τοῦτο παρέσχεν
for-the(-one) having-killed barbarian having-promised this furnished
ἀρχὴν τοῦ καὶ τὰ βαρβάρων ἐλαττοῦσθαι, καὶ αὐτὸν
beginning of-the both the(-affairs) of-barbarians to-be-diminished and himself
ἐράσμιον παρὰ τοῖς στρατιώταις γενέσθαι. Λόγος δέ τις,
beloved among the soldiers to-become report and some
ὅτι εἰς ἓν τῶν πολιχνίων εἰσελθόντος αὐτοῦ, στέφανος
that into one of-the small-towns having-entered him crown
ἀφ' ὧν τὰς πόλεις κοσμοῦσιν, ἐν μέσῳ τῶν κιόνων
of-those with-which the cities they-adorn in middle of-the columns
ἐκ καλωδίων ἠρτημένος, τῇ κεφαλῇ κατενεχθεὶς
from ropes hung on-the head having-fallen-down
ἥρμοσεν, ἐπί τε τούτῳ πάντας τοὺς παρόντας ἀναβοῆσαι·
fitted at and this all those present to-have-shouted
προδηλοῦσθαι γὰρ αὐτῷ διὰ τοῦ γενομένου σημείου
to-be-foreshown for to-him through the having-happened sign
τὴν βασιλείαν. Φασὶ δέ τινες, ὡς Κωνστάντιος αὐτὸν
the empire say and some that Constantius him
διὰ τοῦτο ἐπὶ τοὺς βαρβάρους ἀπέστειλεν, ἵνα ἐκεῖ
for this against the barbarians sent so-that there
διαφθαρῇ συμπλεκόμενος αὐτοῖς. Οὐκ οἶδα δὲ, εἰ οἱ
be-might-perish engaging them not I-know and whether those
τὸ τοιοῦτο λεγόντες ἀληθεύουσιν· ὁ γὰρ τὴν ἀδελφὴν
the such saying speak-truly the(-one) for the sister
τὴν ἰδίαν αὐτῷ συνοικίσας, ἐπιβουλεύων, οὐδὲν ἄλλο
the own with-him having-married plotting nothing else
ἢ καθ' ἑαυτοῦ τὴν ἐπιβουλὴν ἔτρεπε. Τοῦτο μὲν οὖν,
than against himself the plot would-turn this indeed then
ὡς ἑκάστῳ δοκεῖ, κρινέτω. Ἰουλιανοῦ δὲ μεμψαμένου
as to-each seems let-him-judge Julian and having-blamed
παρὰ βασιλεῖ τὴν ῥαθυμίαν τῶν στρατηγούντων,
before (the)-emperor the slackness of-those commanding

ἕτερος ἐπέμφθη στρατηγὸς ἡρμοσμένος τῇ προθυμίᾳ
another was-sent general suited to-the zeal
Ἰουλιανοῦ· ὃν ἔχων ὑπουργὸν θαρρῶν τοῖς βαρβάροις
of-Julian whom having as-helper confidently with-the barbarians
συνέβαλλεν. Οἱ δὲ διεπρεσβεύοντο πρὸς αὐτὸν, δεικνύντες
he-engaged they and sent-envoys to him showing
ὡς τὰ βασιλέως γράμματα εἰς τὴν Ῥωμαίων χώραν
that the of-(the)-emperor letters into the of-Romans country
παρεῖναι κελεύει αὐτοὺς, καὶ τὰς ἐπιστολὰς ἐπεδείκνυον.
to-come orders them and the letters they-showed
Ὁ δὲ τὸν μὲν πρεσβευτὴν δεσμώτην ἐποίησε· συμβάλλει
he and the indeed envoy prisoner made engages
δὲ τῷ πλήθει, καὶ κατὰ κράτος νικᾷ· καὶ τὸν
and with-the multitude and by force conquers and the
βασιλέα τῶν βαρβάρων αἰχμάλωτον λαβὼν Κωνσταντίῳ
king of-the barbarians captive having-taken to-Constantius
ἔπεμψε.
sent(-him)
Ταῦτα εὐτυχήσας ἀναγορεύεται ὑπὸ τῶν στρατιωτῶν
these-things having-succeeded-in he-is-proclaimed by the soldiers
βασιλεύς· ὡς δὲ στέφανος βασιλικὸς οὐ παρῆν, εἷς
emperor when and crown imperial not was-present one
τῶν δορυφόρων ὃν εἶχε περιτραχήλιον ἑαυτοῦ στρεπτὸν
of-the bodyguards which he-had around-the-neck his-own torque
λαβὼν, τῇ κεφαλῇ Ἰουλιανοῦ περιτέθεικε. Τοῦτον
having-taken on-the head of-Julian placed in-this
μὲν οὖν τὸν τρόπον Ἰουλιανὸς ἐβασίλευσε. Τὰ δὲ
indeed then the way Julian became-emperor the(-things) and
ἐντεῦθεν, εἰ φιλοσόφου, δοκιμαζέτωσαν οἱ ἀκούοντες.
thereafter whether of-a-philosopher let-judge those hearing
Μὴ διαπρεσβευσάμενος γὰρ πρὸς Κωνστάντιον, μηδὲ
not having-sent-envoys for to Constantius nor

θεραπεύσας ὡς εὐεργέτην, πάντα ἔπραττεν ἃ ἐδόκει
having-courted(-him) as benefactor all(-things) he-did which seemed(-good)
αὐτῷ. Καὶ τοὺς μὲν κατ' ἐπαρχίαν ἄρχοντας ἤμειβε·
to-him and the indeed in province rulers he-changed
διέσυρε δὲ τὸν Κωνστάντιον κατὰ πόλεις, ἀναγινώσκων
disparaged and — Constantius in cities reading
αὐτοῦ δημοσίᾳ τὰς πρὸς τοὺς βαρβάρους ἐπιστολάς· διόπερ
his publicly the to the barbarians letters wherefore
αὐτῷ προσετίθεντο, Κωνσταντίου δὲ ἀφίσταντο. Τότε δὴ
to-him they-attached-themselves from-Constantius and stood-away then indeed
καὶ τὴν ὑπόκρισιν τοῦ Χριστιανίζειν φανερῶς ἀπεδύσατο·
also the pretense of-the to-be-a-Christian openly put-off
περιϊὼν γὰρ κατὰ πόλεις, τούς τε ναοὺς ἀνοίγων, τοῖς
going-round for in cities the and temples opening to-the
ἀγάλμασι προσέφερε, καὶ ἑαυτὸν ἀρχιερέα ὠνόμαζεν· οἵ
statues he-offered-sacrifice and himself high-priest named those
τε τὴν θρησκείαν Ἕλληνες ἑορτὰς ἐπετέλουν Ἑλληνικάς.
and in-the religion pagans feasts celebrated pagan
Καὶ ταῦτα ποιῶν πόλεμον ἐμφύλιον ἀνερρίπιζε κατὰ
and these-things doing war civil he-fanned against
Κωνσταντίου, ποιούμενος τὰς ἀφορμάς· καὶ ὅσον μέντοι
Constantius making the occasions and as-far-as however
ἐπ' αὐτῷ, πάντα ἂν ἐγεγόνει, ὅσα ὁ πόλεμος ἔχει
to him all(-things) — would-have-happened as-many-as the war has
κακά. Οὐ γὰρ ἂν δίχα πολλῶν αἱμάτων διεκρίθη
evils not for — without much bloodshed would-have-been-decided
ἡ τοῦ 'φιλοσόφου' σπουδή. Θεὸς δὲ, ὁ τῶν ἰδίων
the of-the philosopher zeal God and the of-the own
βουλημάτων κριτὴς, τὸν ἕτερον τῶν ἀνταγωνιστῶν δίχα
wills judge the one of-the opponents without
τῆς τῶν ἄλλων ζημίας ἔπαυσε τῆς ὁρμῆς. Γενομένου γὰρ
the of-the others loss stopped from-the impulse having-been for

Ἰουλιανοῦ περὶ τὰ Θρᾳκῶν ἔθνη, ἀπηγγέλθη τεθνηκέναι
Julian about the of-Thracians nations it-was-announced to-have-died
Κωνστάντιον· καὶ οὕτω τὸν ἐμφύλιον πόλεμον τότε
Constantius and thus the civil war then
διέφυγεν ἡ Ῥωμαίων ἀρχή. Καταλαβὼν δὲ Ἰουλιανὸς
escaped the of-Romans empire having-reached and Julian
τὴν Κωνσταντινούπολιν, εὐθὺς ἐσκόπει τίνα τρόπον
— Constantinople at-once considered in-what way
οἰκειώσεται τὰ πλήθη, καὶ τὴν ἀπ᾽ αὐτῶν εὔνοιαν
he-will-make-his-own the multitudes and the from them goodwill
ἐπισπάσεται. Τέχνῃ οὖν χρῆται τοιαύτῃ· εὖ ἠπίστατο
will-draw art then he-uses such well he-knew
Κωνστάντιον ὑπὸ ὅλων τῶν λαῶν τῶν τὸ ‘ὁμοούσιον’
Constantius by all the peoples those the of-one-substance
φρονούντων μισούμενον, ἐφ᾽ οἷς τε τῶν ἐκκλησιῶν
holding hated for what both from-the churches
ἠλαύνοντο, καὶ ὅτι τοὺς αὐτοῖς καθήκοντας ἐπισκόπους
they-were-driven and because the to-them belonging bishops
δημεύσας ἐξώρισεν. Ἐγίνωσκέ τε σαφῶς τοὺς
having-confiscated(-their-goods) he-exiled he-knew and clearly the
Ἕλληνίζοντας ἀνιωμένους, ἐφ᾽ οἷς θύειν ἐκωλύοντο·
pagans grieved at what to-sacrifice they-were-prevented
ἐπιθυμεῖν τε καιροῦ δράξασθαι, ἐν ᾧ καὶ τὰ ἱερὰ
to-desire and occasion to-seize in which both the temples
ἀνοιγήσεται, καὶ ἐξέσται αὐτοῖς θυσίας ἀναφέρειν τοῖς
will-be-opened and it-will-be-permitted to-them sacrifices to-offer to-the
ἀγάλμασιν. Οὕτω μὲν οὖν ἑκατέρους ἰδίᾳ λυπουμένους
statues thus indeed then each(-party) privately grieved
πρὸς τὸν ἀπελθόντα ἐγίνωσκε· κοινῇ δὲ πάντας πρὸς
toward the departed(-one) he-knew in-common and all at
τὴν τῶν εὐνούχων βίαν καὶ τοὺς πρωτοτύπους Εὐσεβίου
the of-the eunuchs violence and the chief(-chamberlains) of-Eusebius

τε τὰς ἁρπαγὰς ἀχθομένους ἐφεύρισκεν. Πᾶσιν οὖν
both the plunderings vexed he-found to-all then
τεχνικῶς προσεφέρετο· καὶ τοὺς μὲν εἰρωνεύετο, τινὰς
artfully he-behaved and some indeed he-dissembled-with some
δὲ καὶ πρὸς τὸ κενόδοξον ἀφορῶν εὐηργέτει· κοινῇ
and also toward the vainglorious looking benefited in-common
δὲ πᾶσιν ὅπως εἶχε περὶ τὴν δεισιδαιμονίαν ἐδείκνυε.
and to-all how he-was about the superstition he-showed
Καὶ πρῶτον μὲν τὴν Κωνσταντίου ὠμότητα περὶ τοὺς
and first indeed the of-Constantius cruelty toward the
ὑπηκόους διαβάλλειν καὶ ἐξελέγχειν παρὰ τῷ πλήθει
subjects to-slander and to-expose before the multitude
βουλόμενος, τοὺς ἐξορισθέντας ἐπισκόπους ἀνακληθῆναι
wishing the exiled bishops to-be-recalled
ἐκέλευσε, καὶ τὰς δημευθείσας οὐσίας αὐτοῖς ἀπεδίδου·
he-ordered and the confiscated properties to-them he-restored
καὶ τὰ ἱερὰ τῶν Ἑλλήνων ᾗ τάχος ἀνοίγειν τοῖς
and the temples of-the pagans with-what speed to-open to-those
ἐπιτηδείοις προσέταττε· τοὺς δὲ ὑπὸ τῶν εὐνούχων
suitable he-commanded those and by the eunuchs
ἀδικηθέντας ἀπολαμβάνειν τὰ κακῶς ἀφαιρεθέντα
wronged to-recover the(-things) wrongly taken-away
ἐθέσπιζεν. Εὐσέβιον δὲ τὸν προεστῶτα τοῦ βασιλικοῦ
he-decreed Eusebius and the(-one) presiding-over the imperial
κοιτῶνος ἐζημίωσε θανάτῳ, οὐ μόνον δὲ διὰ τὸ πολλοὺς
bedchamber he-punished with-death not only and because-of the many
ἠδικῆσθαι ὑπ᾽ αὐτοῦ, ἀλλ᾽ ὅτι καὶ Γάλλον τὸν ἑαυτοῦ
to-have-been-wronged by him but because also Gallus the his-own
ἀδελφὸν ἀναιρεῖσθαι ἐκ τῆς ἐκείνου διαβολῆς ἐπυνθάνετο.
brother to-have-been-killed from the his slander he-learned
Καὶ τὸ μὲν σῶμα Κωνσταντίου βασιλικῶς τιμήσας
and the indeed body of-Constantius royally having-honored

ἐκήδευσεν· ἐξέβαλε δὲ τῶν βασιλείων εὐνούχους, κουρεῖς,
he-buried expelled and from-the palace eunuchs barbers
μαγείρους· εὐνούχους μὲν, διὰ τὸ ἀποβεβληκέναι τὴν
cooks eunuchs indeed because-of the to-have-lost the
γαμετὴν, μεθ' ἣν ἄλλην οὐκέτι ἠγάγετο· μαγείρους δὲ,
wife after whom another no-longer he-married cooks and
διὰ τὸ λιτῇ χρῆσθαι διαίτῃ· 'κουρεὺς δὲ,' ἔφη, 'εἷς πολλοῖς
because-of the plain to-use diet barber and he-said one for-many
ἀρκέσειε.' Τοὺς μὲν οὖν διὰ ταύτας τὰς αἰτίας ἐξέβαλε.
would-suffice these indeed then for these the causes he-expelled
Τῶν μέντοι ὑπογραφέων τοὺς πλείστους τῇ ἐξ ἀρχῆς
of-the however secretaries the most to-the from (the)-beginning
παραδοὺς τύχῃ, τοῖς λοιποῖς αὐτῶν μισθὸν ὑπογραφέως
having-handed-over fortune to-the rest of-them pay of-secretary
ἐκέλευσε δίδοσθαι. Περιεῖλε δὲ καὶ τὸν δημόσιον τῶν
he-ordered to-be-given abolished and also the public of-the
χρειῶν δρόμον, οἷον ἡμιόνων, βοῶν, καὶ ὄνων· μόνον δὲ
needs post such-as of-mules of-oxen and of-asses only and
τῶν ἵππων ταῖς δημοσίαις χρείαις συνεχώρησεν ὑπουργεῖν.
the horses for-the public needs be-allowed to-serve
Ταῦτα δὲ αὐτοῦ ἐπαινοῦσι μὲν ὀλίγοι· οἱ πλείους δὲ
these-things and his praise indeed few the most and
ψέγουσιν, ὅτι παυομένη ἡ ἐκ τοῦ βασιλικοῦ πλούτου
blame because ceasing the from the imperial wealth
τοῖς πολλοῖς ἐγγινομένη κατάπληξις εὐκαταφρόνητον ἐποίει
on-the many arising awe contemptible made
τὴν βασιλείαν. Οὐ μὴν ἀλλὰ καὶ διανυκτερεύων λόγους
the empire not however but also staying-up-all-night speeches
συνέγραφε, καὶ τούτους κατιὼν εἰς τὴν συγκλήτου βουλὴν
he-wrote and these going-down into the senatorial council
ἐπεδείκνυτο· μόνος γὰρ βασιλέων ἀπὸ Ἰουλίου Καίσαρος
he-displayed alone for of-emperors since Julius Caesar

πρῶτος εἰς τὴν τῆς συγκλήτου βουλὴν λόγους ἐπεδείκνυτο.
first in the of-the senate council speeches displayed
Ἐτίμα δὲ καὶ τοὺς περὶ παιδείαν ἐσπουδακότας· μάλιστα
he-honored and also those about education having-been-zealous most
δὲ τοὺς ἐπαγγελλομένους φιλοσοφεῖν. Διὸ καὶ τοὺς
and those professing to-philosophize wherefore also those
πανταχῆ ἦγεν ἡ φήμη βρυάζοντας ἐπὶ τὰ βασίλεια·
from-everywhere brought the report swaggering to the palace
οἳ φοροῦντες τοὺς τρίβωνας, πολλοὶ ἐκ τοῦ σχήματος
who wearing the cloaks many from the garb
μᾶλλον ἢ ἐκ παιδείας ἐδείκνυντο· πάντες δὲ ἦσαν
rather than from education were-shown all and were
βαρεῖς τοῖς Χριστιανίζουσιν, ἄνδρες ἀπατεῶνες, καὶ ἀεὶ
heavy to-those being-Christian men deceivers and always
τοῦ κρατοῦντος οἰκειούμενοι τὴν θρησκείαν. Ἔχων δὲ ὁ
of-the ruler appropriating the religion having and the
βασιλεὺς πλεονάζον ἐν ἑαυτῷ τὸ κενόδοξον, πάντας τοὺς
emperor abounding in himself the vainglory all the
πρὸ αὐτοῦ βασιλεῖς ἐκωμῴδησεν ἐν τῷ λόγῳ ὃν ἐπέγραψε
before him emperors he-satirized in the speech which he-entitled
‘Καίσαρας.’ Ἐκ τοῦ τοιούτου ἤθους κινούμενος καὶ
Caesars from the such character moved also
τοὺς ‘κατὰ Χριστιανῶν’ λόγους συνέγραψε. Τὸ μὲν γὰρ
the against Christians treatises he-wrote the indeed for
μαγείρους καὶ κουρεῖς ἐκβαλεῖν φιλοσόφου ἔργον, οὐ μὴν
cooks and barbers to-expel of-philosopher work not however
βασιλέως· τὸ δὲ διασύρειν ἢ σκώπτειν οὐκέτι φιλοσόφου,
of-emperor the and to-disparage or to-mock no-longer of-philosopher
ἀλλὰ μὴν οὐδὲ βασιλέως. Ἀμφότεροι γὰρ πᾶσαν λοιδορίαν
but indeed not-even of-emperor both for all reviling
καὶ βασκανίαν ὑπερβεβήκασι. Βασιλεῖ μὲν γὰρ ἐξέστω
and malice transcend to-emperor indeed for let-it-be-permitted

φιλοσοφεῖν, ὅσα πρὸς σωφροσύνην ὁρᾷ· φιλόσοφος
to-philosophize as-much-as toward temperance looks philosopher
δὲ, εἰ πάντα τῶν βασιλέων μιμήσοιτο, διαπεσεῖται τοῦ
and if all(-things) of-the emperors should-imitate will-fall-from the
σκοποῦ. Περὶ μὲν δὴ Ἰουλιανοῦ τοῦ βασιλέως γένους
aim about indeed indeed Julian the emperor race
τε αὐτοῦ καὶ παιδεύσεως καὶ ἤθους, καὶ ὅπως ἐπὶ τὴν
both his and education and character and how to the
βασιλείαν παρῆλθεν, τοσαῦτα ὡς ἐν ἐπιδρομῇ εἰρήσθω.
empire he-came so-much as in summary let-be-said
Περὶ τῆς ἐν Ἀλεξανδρείᾳ γενομένης στάσεως, καὶ ὅπως 2
about the in Alexandria having-arisen riot and how
Γεώργιος ἀνῃρέθη.
George was-killed
Αὖθις δὲ τῶν περὶ τὰς ἐκκλησίας ὑπὸ τὸν αὐτὸν
again and of-the(-things) about the churches at the same
γενομένων χρόνον μνήμην ποιούμεθα. Κατὰ τὴν μεγάλην
having-happened time mention we-make in the great
Ἀλεξάνδρου πόλιν συνέβη ταραχὴν γενέσθαι ἐξ αἰτίας
of-Alexander city it-happened disturbance to-arise from cause
τοιάσδε. Τόπος ἦν τῇ πόλει ἐκ παλαιῶν τῶν χρόνων
such place there-was in-the city from ancient the times
ἔρημος καὶ ἠμελημένος, συρφετοῦ τε γέμων πολλοῦ, ἐν
deserted and neglected rubbish and full-of much in
ᾧ οἱ Ἕλληνες τὸ παλαιὸν τῷ Μίθρᾳ τελετὰς ποιοῦντες
which the pagans the of-old — to-Mithras rites making
ἀνθρώπους κατέθυον. Τοῦτον Κωνστάντιος ὡς σχολαῖον
men sacrificed this Constantius as vacant
ἤδη πρότερον τῇ Ἀλεξανδρέων ἐκκλησίᾳ προσκεκυρώκει.
already before to-the of-Alexandrians church had-confirmed
Γεώργιος δὲ βουλόμενος ἐν αὐτῷ εὐκτήριον οἶκον
George and wishing in it of-prayer house

κατασκευάσαι, ἀνακαθαρθῆναι κελεύει τὸν τόπον. Καὶ
to-build to-be-cleared orders the place and
δὴ ἀνακαθαιρομένου, ἄδυτον ηὕρηται κατὰ βάθους
indeed being-cleared shrine was-found at depth
πολλοῦ, ἐν ᾧ τὰ μυστήρια τῶν Ἑλλήνων ἐκέκρυπτο.
great in which the mysteries of-the pagans had-been-hidden
Ταῦτα δὲ ἦν κρανία ἀνθρώπων πολλὰ νέων τε καὶ
these and were skulls of-men many of-young both and
παλαιῶν, οὓς λόγος κατεῖχε πάλαι ἀναιρεῖσθαι, ὅτι ταῖς
old whom report held long-ago to-be-killed because the
διὰ σπλάγχνων μαντείαις ἐχρῶντο οἱ Ἕλληνες, καὶ
through entrails divinations used the pagans and
μαγικὰς ἐτέλουν θυσίας, καταμαγγανεύοντες τὰς ψυχάς.
magic performed sacrifices bewitching the souls
Οἱ οὖν Χριστιανοὶ ταῦτα εὑρόντες ἐν τῷ ἀδύτῳ τοῦ
the then Christians these-things having-found in the shrine of-the
Μιθρείου, σπουδὴν ἔθεντο πᾶσιν ἐν τῷ φανερῷ γέλωτα
Mithraeum effort made to-all in the open laughingstock
δεῖξαι τὰ Ἑλλήνων μυστήρια· ἐξεπόμπευον δὲ εὐθὺς
to-show the of-pagans mysteries they-paraded and at-once
γυμνὰ τῷ δήμῳ τὰ κρανία δεικνύοντες. Ταῦτα ὁρῶντες
naked to-the populace the skulls showing these-things seeing
οἱ κατὰ Ἀλεξάνδρειαν Ἕλληνες, καὶ μὴ φέροντες τὸ
those in Alexandria pagans and not bearing the
τοῦ πράγματος ἐπονείδιστον, εἰς ὀργὴν ἐξάπτονται· καὶ
of-the matter disgraceful into anger are-kindled and
πᾶν τὸ παρατυχὸν ὅπλον ποιούμενοι ὥρμησαν κατὰ
every the chance weapon making(-it) rushed against
τῶν Χριστιανῶν, καὶ διὰ πάσης ἰδέας θανάτου ἀνεῖλον
the Christians and through every form of-death killed
πολλοὺς ἐξ αὐτῶν. Τοὺς μὲν γὰρ ξίφεσι, τοὺς δὲ ξύλοις
many of them some indeed for with-swords others and with-clubs

ἢ λίθοις ἀπέκτειναν, ἄλλους δὲ σχοινίοις ἀπέπνιξαν·
or with-stones killed others and with-ropes strangled
τινὰς δὲ αὐτῶν καὶ ἐσταύρωσαν, ἐφ' ὕβρει τοῦ σταυροῦ
some and of-them also crucified for insult of-the cross
τοῦτον ἐπάγοντες τὸν θάνατον· τοὺς δὲ πλείστους
this inflicting the death the and most
τραυματίας ἐποίησαν. Τότε δὲ, οἷα ἐν τοῖς τοιούτοις
wounded made then and as in the such(-cases)
φιλεῖ γίνεσθαι, οὐδὲ τῶν οἰκειοτάτων ἀπέσχοντο· ἀλλὰ
loves to-happen not-even from-the nearest(-kin) did-they-abstain but
καὶ φίλος φίλον ἔπληξε, καὶ ἀδελφὸς ἀδελφὸν, καὶ γονεῖς
also friend friend struck and brother brother and parents
παῖδας, καὶ ἀλλήλων πρὸς φόνον ὥρμησαν. Διὸ καὶ οἱ
children and at-one-another for murder rushed wherefore also the
Χριστιανοὶ τοῦ ἐκκαθαίρειν τὸ Μιθρεῖον ἐπαύσαντο· οἱ
Christians from-the to-clear-out the Mithraeum ceased they
δὲ τὸν Γεώργιον τῆς ἐκκλησίας ἐκσύραντες, καμήλῳ τε
and — George from-the church having-dragged-out to-camel and
προσδήσαντες, καὶ σπαράξαντες, σὺν αὐτῇ κατέκαυσαν.
having-bound(-him) and having-torn(-him) with it burned(-him)
Ὡς ὁ βασιλεὺς ἐπὶ τῇ Γεωργίου χαλεπήνας ἀναιρέσει 3
how the emperor at the of-George having-been-angered killing
δι' ἐπιστολῆς τῶν Ἀλεξανδρέων καθήψατο.
through letter the Alexandrians attacked
Ἐπὶ μὲν οὖν τῇ Γεωργίου ἀναιρέσει χαλεπήνας
at indeed then the of-George killing having-been-angered
ὁ βασιλεὺς, δι' ἐπιστολῆς τοῦ Ἀλεξανδρέων δήμου
the emperor through letter the of-Alexandrians populace
καθήψατο. Λόγος δὲ διεδόθη, ὡς ταῦτα εἰς Γεώργιον
attacked report and spread that these-things to George
ἔδρασαν οἱ δι' Ἀθανάσιον ἀπεχθῶς ἔχοντες πρὸς
did those because-of Athanasius hostilely being toward

αὐτόν. Ἐγὼ δὲ ἡγοῦμαι μὲν καὶ τοὺς μισοῦντας ἐν
him I and think indeed also those hating in
ταῖς στάσεσι συνεπιτίθεσθαι τοῖς ἀδικοῦσιν· ἡ μέντοι τοῦ
the riots to-join-in-attacking those doing-wrong the however of-the
βασιλέως ἐπιστολὴ τῷ δήμῳ μᾶλλον ἢ Χριστιανοῖς
emperor letter to-the populace rather than Christians
ἐγκαλεῖ. Καὶ φαίνεται δὲ Γεώργιος καὶ πρότερον καὶ
accuses and appears too George both before and
μετὰ ταῦτα βαρὺς γεγονὼς καὶ ὀχληρὸς τοῖς πᾶσι· καὶ
after these(-things) heavy having-been and troublesome to-the all and
διὰ τοῦτο ἐξεκαύθη εἰς φιλονεικίαν τὰ πλήθη. Ὅτι δὲ
for this was-inflamed into contention the multitudes that and
τῷ δήμῳ μᾶλλον ἐγκαλεῖ, αὐτῆς ἐπάκουε τῆς ἐπιστολῆς·
to-the populace rather it-accuses the-very hear the letter
Αὐτοκράτωρ Καῖσαρ Ἰουλιανὸς, μέγιστος, σεβαστὸς,
Emperor Caesar Julian greatest Augustus
Ἀλεξανδρέων τῷ δήμῳ. Εἰ μὴ τὸν Ἀλέξανδρον τὸν
of-Alexandrians to-the populace if not — Alexander the
οἰκιστὴν ὑμῶν, καὶ πρό γε τούτου τὸν θεὸν τὸν μέγαν,
founder your and before at-least this the god the great
τὸν ἁγιώτατον Σάραπιν αἰδεῖσθε, τοῦ κοινοῦ γοῦν ὑμᾶς
the most-holy Serapis you-revere for-the common at-any-rate you
καὶ ἀνθρωπίνου καὶ πρέποντος πῶς οὐδεὶς εἰσῆλθε λόγος;
and human and befitting how no came-in reasoning
προσθήσω δὲ ὅτι καὶ ἡμῶν, οὓς οἱ θεοὶ πάντες, ἐν
I-will-add and that also of-us whom the gods all among
πρώτοις δὲ ὁ μέγας Σάραπις, ἄρχειν ἐδικαίωσαν τῆς
first and the great Serapis to-rule deemed-right the
οἰκουμένης, οἷς πρέπον ἦν τὴν ὑπὲρ τῶν ἠδικηκότων
inhabited-world to-whom fitting it-was the for those having-wronged
ὑμᾶς φυλάξαι διάγνωσιν. Ἀλλ' ὀργὴ τυχὸν ἴσως ὑμᾶς
you to-reserve decision but anger perhaps perhaps you

ἐξηπάτησε καὶ θυμὸς, ὅσπερ οὖν εἴωθε τὰ δεινὰ
deceived and rage which-very then is-wont the terrible(-things)
πράττειν, τὰς φρένας μετοικίσας. Εἶτα τῆς ὁρμῆς
to-do the wits having-displaced then from-the impulse
ἀναστείλαντες, τοῖς παραχρῆμα βεβουλευμένοις καλῶς
having-checked to-the at-once resolved(-things) well
ὕστερον ἐπηγάγετε τὴν παρανομίαν· οὐδ' ᾐσχύνθητε δῆμος
later you-added the lawlessness nor were-you-ashamed people
ὄντες τολμῆσαι ταῦτα, ἐφ' οἷς ἐκείνους ἐμισήσατε δικαίως.
being to-dare these-things for which those you-hated justly
Εἴπατε γάρ μοι πρὸς τοῦ Σαράπιδος, ὑπὲρ ποίων
tell for me by — Serapis for what-sort-of
ἀδικημάτων ἐχαλεπήνατε Γεωργίῳ; Τὸν μακαριώτατον
wrongs were-you-angered at-George the most-blessed
Κωνστάντιον, ἐρεῖτε δήπουθεν, ὅτι καθ' ὑμῶν παρώξυνεν.
Constantius you-will-say forsooth that against you he-provoked
Εἶτα εἰσήγαγεν εἰς τὴν ἱερὰν πόλιν στρατόπεδον· καὶ
then he-led-in to the sacred city army and
κατέλαβεν ὁ στρατηγὸς τῆς Αἰγύπτου τὸ ἁγιώτατον τοῦ
seized the general — of-Egypt the most-holy of-the
θεοῦ τέμενος, ἀποσυλήσας ἐκεῖθεν εἰκόνας καὶ ἀναθήματα,
god precinct having-plundered thence images and offerings
καὶ τὸν ἐν τοῖς ἱεροῖς κόσμον. Ὑμῶν δὲ ἀγανακτούντων
and the in the temples adornment you and being-indignant
εἰκότως, καὶ πειρωμένων ἀμύνειν τῷ θεῷ, μᾶλλον δὲ
reasonably and trying to-defend the god rather and
τοῖς τοῦ θεοῦ κτήμασιν, ὁ δὲ ἐτόλμησεν ὑμῖν ἐπιπέμψαι
the of-the god possessions he and dared on-you to-send
τοὺς ὁπλίτας ἀδίκως καὶ παρανόμως καὶ ἀσεβῶς. Ἴσως
the soldiers unjustly and lawlessly and impiously perhaps
Γεώργιον μᾶλλον ἢ τὸν Κωνστάντιον δεδοικὼς, ἑαυτὸν
George rather than — Constantius fearing himself

παρεφύλαττεν, εἰ μετριώτερον ὑμῖν καὶ πολιτικώτερον,
he-guarded if more-moderately toward-you and more-civilly
ἀλλὰ μὴ τυραννικώτερον πόρρωθεν προσεφέρετο. Τούτων
but not more-tyrannically from-afar he-had-behaved of-these
οὖν ἕνεκεν ὀργιζόμενοι τῷ θεοῖς ἐχθρῷ Γεωργίῳ, τὴν
then for-the-sake being-angry at-the to-gods hateful George the
ἱερὰν αὖθις ἐμιάνατε πόλιν, ἐξὸν ὑποβάλλειν αὐτὸν
sacred again you-defiled city it-being-possible to-subject him
ταῖς τῶν δικαστῶν ψήφοις.
to-the of-the judges votes
Οὕτω γὰρ ἐγίνετο ἂν οὐ φόνος οὐδὲ παρανομία
thus for would-be — not murder nor lawlessness
τὸ πρᾶγμα, δίκη δὲ ἐμμελὴς, ὑμᾶς μὲν ἀθῴους
the matter justice and fitting you indeed guiltless
πάντῃ φυλάττουσα, τιμωρουμένη μὲν τὸν ἀνίατα
altogether keeping punishing indeed the(-one) incurably
δυσσεβήσαντα, σωφρονίζουσα δὲ τοὺς ἄλλους πάντας,
having-been-impious bringing-to-their-senses and the others all
ὅσοι τῶν θεῶν ὀλιγωροῦσι, καὶ προσέτι τὰς τοιαύτας
as-many-as for-the gods care-little and besides the such
πόλεις καὶ τοὺς ἀνθοῦντας δήμους ἐν οὐδενὶ τίθενται,
cities and the flourishing peoples at nothing set
τῆς ἑαυτῶν δὲ ποιοῦνται πάρεργον δυναστείας τὴν
the their-own and make side-work of-power the
κατ᾽ ἐκείνων ὠμότητα. Παραβάλλετε τοίνυν ταύτην μου
against those cruelty compare therefore this my
τὴν ἐπιστολὴν, ᾗ μικρῷ πρώην ἐπέστειλα· καὶ
the letter with-which a-little lately I-sent and
τὸ διάφορον κατανοήσατε, πόσους μὲν ὑμῶν ἐπαίνους
the difference consider how-many indeed of-you praises
ἔγραφον τότε. Νυνὶ δὲ, μὰ τοὺς θεοὺς, ὀφείλων ὑμᾶς
I-wrote then now and by the gods owing you

ἐπαινεῖν, οὐ δύναμαι διὰ τὴν παρανομίαν. Τολμᾷ
to-praise not I-can because-of the lawlessness dares
δῆμος, ὥσπερ οἱ κύνες, ἄνθρωπον σπαράττειν· εἶτα
a-people like the dogs a-man to-tear then
οὐκ αἰσχύνεται καὶ φυλάττει καθαρὰς τὰς χεῖρας, ὡς
not is-ashamed and keeps pure the hands so-as
προσάγειν πρὸς τοὺς θεοὺς αἵματος καθαρευούσας. Ἀλλὰ
to-bring(-them) to the gods of-blood clean but
Γεώργιος ἄξιος ἦν τοῦ τοιαῦτα παθεῖν·' καὶ τούτων ἴσως
George worthy was of-the such(-things) to-suffer and than-these perhaps
ἐγὼ φαίην ἂν χείρονα καὶ πικρότερα· καὶ δι' ὑμᾶς, ἐρεῖτε·
I would-say — worse and more-bitter and for you you-will-say
σύμφημι καὶ αὐτός· παρ' ὑμῶν δὲ εἰ λέγοιτο τοῦτο,
I-agree also myself by you and if it-should-be-said this
οὐκέτι συγχωρῶ· νόμοι γὰρ ὑμῖν εἰσὶν, οὓς χρὴ τιμᾶσθαι
no-longer I-allow laws for to-you are which ought to-be-honored
μάλιστα μὲν ὑπὸ πάντων ἰδίᾳ καὶ στέργεσθαι. Πλὴν
most indeed by all privately and to-be-loved but
ἐπειδὴ συμβαίνει τῶν καθ' ἕκαστόν τινας παρανομεῖν,
since it-happens of-the(-ones) by each some to-break-the-law
ἀλλὰ τὰ κοινὰ γοῦν εὐνομεῖσθαι χρὴ, καὶ
but the common(-affairs) at-any-rate to-be-well-ordered it-is-needful and
πειθαρχεῖν τοῖς νόμοις ὑμᾶς, καὶ μὴ παραβαίνειν ὅσαπερ
to-obey the laws you and not to-transgress whatever
ἐξ ἀρχῆς ἐνομίσθη καλῶς. Εὐτύχημα γέγονεν ὑμῖν,
from (the)-beginning was-established well good-fortune has-befallen you
ἄνδρες Ἀλεξανδρεῖς, ἐπ' ἐμοῦ πλημμελῆσαι τοιοῦτό
men Alexandrians under me to-have-offended such
τι ὑμᾶς, ὃς αἰδοῖ τῇ πρὸς τὸν θεὸν, καὶ διὰ
something you who from-reverence the toward the god and for
τὸν πάππον τὸν ἐμὸν καὶ ὁμώνυμον, ὃς ἦρξεν αὐτῆς
the grandfather the my and namesake who ruled itself

τε Αἰγύπτου, καὶ τῆς ὑμετέρας πόλεως, ἀδελφικὴν ὑμῖν
both Egypt and the your city brotherly to-you
εὔνοιαν ἀποσώζω. Τὸ γὰρ τῆς ἐξουσίας ἀκαταφρόνητον,
goodwill I-preserve the for of-the authority not-to-be-despised
καὶ τὸ ἀπηνέστερον καὶ καθαρὸν τῆς ἀρχῆς, οὔποτε
and the harsher and pure of-the rule never
ἂν δήμου περιίδοιεν τόλμημα, μὴ, καθάπερ νόσημα
— of-a-people would-overlook audacity not as disease
χαλεπὸν, πικροτέρῳ διακαθᾶραι φαρμάκῳ. Προσφέρω
grievous with-more-bitter to-purge medicine I-offer
δὲ ἐγὼ ὑμῖν, δι' ἅσπερ ἔναγχος ἔφην αἰτίας, τὸ
and I to-you for which-very just-now I-said causes the
προσηνέστατον, παραίνεσιν καὶ λόγους. Ὑφ' ὧν εὖ οἶδ'
gentlest exhortation and words by which well I-know
ὅτι πείσεσθε μᾶλλον, εἴπερ ἐστὲ, καθάπερ ἀκούω, τό
that you-will-be-persuaded rather if-indeed you-are as I-hear the
τε ἀρχαῖον Ἕλληνες, καὶ τὰ νῦν ἔτι τῆς εὐγενείας ἐκείνης
both of-old Greeks and the now still of-the nobility that
ὕπεστιν ὑμῖν ἀξιόλογος καὶ γενναῖος ἐν τῇ διανοίᾳ καὶ
remains in-you notable and noble in the mind and
τοῖς ἐπιτηδεύμασιν ὁ χαρακτήρ. Προτεθήτω τοῖς ἐμοῖς
the pursuits the character let-it-be-posted for-the my
πολίταις Ἀλεξανδρεῦσιν. Τοιαῦτα μὲν οὖν ὁ βασιλεύς.
citizens Alexandrians such(-things) indeed then the emperor

4 Ὡς Γεωργίου ἀναιρεθέντος, Ἀθανάσιος κατελθὼν εἰς τὴν
how George having-been-killed Athanasius having-returned into the
ἐκκλησίαν τῆς Ἀλεξανδρείας ἐγκρατὴς ἐγένετο.
church — of-Alexandria master became
Οὐκ εἰς μακρὰν δὲ ἐκ τῆς φυγῆς κατελθόντα Ἀθανάσιον
not into long(-time) and from the flight having-returned Athanasius
ἀσμένως ὁ τῶν Ἀλεξανδρέων λαὸς ἐδέξατο· ἐξώθησαν
gladly the of-the Alexandrians people received thrust-out

τότε ἐκ τῶν ἐκκλησιῶν τοὺς τοῦ Ἀρειανοῦ δόγματος,
then from the churches those of-the Arian doctrine
παραδιδόασι δὲ Ἀθανασίῳ τοὺς εὐκτηρίους τόπους. Οἱ
hand-over and to-Athanasius the of-prayer places the
δὲ Ἀρειανίζοντες ἐν οἰκίσκοις ἀσήμοις συναγόμενοι εἰς
and Arianizers in little-houses obscure assembling into
τόπον Γεωργίου Λούκιον προχειρίζονται. Ἐν τοιαύτῃ μὲν
place of-George Lucius put-forward in such indeed
δὴ καταστάσει τὰ κατὰ τὴν Ἀλεξάνδρειαν ἦν.
indeed condition the(-affairs) in — Alexandria were
Περὶ Λουκίφερος καὶ Εὐσεβίου. 5
about Lucifer and Eusebius
Ἐν δὲ δὴ τῷδε τῷ χρόνῳ Λούκιφερ καὶ Εὐσέβιος
in and indeed this the time Lucifer and Eusebius
προστάγματι τοῦ βασιλέως τῆς ἐξορίας ἀνακέκληντο·
by-command of-the emperor from-the exile had-been-recalled
Λούκιφερ μὲν Καράλων ἐπίσκοπος, ἥ ἐστι πόλις
Lucifer indeed of-Calaris bishop which is city
Σαρδανίας, Εὐσέβιος δὲ Βρεκέλλων· πόλις δὲ αὕτη
of-Sardinia Eusebius and of-Vercelli city and this
τῶν ἐν Ἰταλίᾳ Λιγύων, ὥς μοι καὶ πρότερον εἴρηται.
of-the in Italy Ligurians as by-me also before has-been-said
Ἄμφω οὖν τῶν ἄνω Θηβῶν τῆς ἐξορίας ἐπανϊόντες,
both then from-the upper Thebes the exile returning
συμβουλὴν ἐποιοῦντο, τίνα τρόπον τὸν τῆς ἐκκλησίας
counsel made in-what way the of-the church
κανόνα διαφθειρόμενον μὴ παρίδωσιν.
canon being-corrupted not they-might-overlook

6 Ὡς Λούκιφερ ἐν Ἀντιοχείᾳ γενόμενος Παυλῖνον
how Lucifer at Antioch having-been Paulinus
ἐχειροτόνησεν.
ordained
Ἐδόκει οὖν, Λουκίφερα μὲν ἐπὶ τὴν Συρίας Ἀντιόχειαν
it-seemed then Lucifer indeed to the of-Syria Antioch
παραγενέσθαι, Εὐσέβιον δὲ ἐπ' Ἀλεξάνδρειαν· ὅπως ἂν
to-go Eusebius and to Alexandria so-that —
σύνοδον ἅμα Ἀθανασίῳ ἀθροίσαντες τὰ τῆς ἐκκλησίας
synod with Athanasius having-assembled the of-the church
κρατύνωσι δόγματα. Λούκιφερ μὲν οὖν διάκονον εἰς
they-might-strengthen doctrines Lucifer indeed then deacon into
τὸν αὐτοῦ τόπον ἀποστέλλει, δι' οὗ στέρξειν ὡμολόγει
the his place sends through whom to-accept he-promised
τὰ ὑπὸ τῆς συνόδου τυπούμενα. Αὐτὸς δὲ ἐπὶ τὴν
the(-things) by the synod decreed himself and to —
Ἀντιόχειαν χωρήσας, εὑρίσκει τεταραγμένην τὴν ἐκκλησίαν·
Antioch having-gone finds disturbed the church
ἐδιχονόει γὰρ τὰ πλήθη πρὸς ἑαυτά. Οὐ γὰρ μόνον ἡ
were-at-variance for the multitudes with themselves not for only the
Ἀρειανὴ αἵρεσις ὑπὸ Εὐζωΐου τυγχάνουσα τὴν ἐκκλησίαν
Arian heresy under Euzoius being the church
ἐχώριζεν· ἀλλὰ γὰρ καὶ, ὡς ἤδη πρότερον ἔφην, καὶ
separated but for also as already before I-said also
οἱ Μελετίῳ ἀκολουθήσαντες, ἐν σπουδῇ τῇ περὶ τὸν
those Meletius having-followed in zeal the for the
καθηγητὴν, πρὸς τοὺς ὁμόφρονας διεκρίνοντο. Καταστήσας
leader from those like-minded were-divided having-appointed
οὖν Παυλῖνον ἐπίσκοπον αὐτοῖς, αὖθις ἀπεχώρει.
then Paulinus bishop for-them again departed

Eusebius of Vercelli and Athanasius hold a synod at Alexandria that counts the Holy Spirit in the Trinity and rules on substance and hypostasis; Socrates quotes Athanasius' defense of his flight. Eusebius fails to reconcile the parties at Antioch, Lucifer's followers break away, and Hilary defends the faith in the West. The Macedonians anathematize the Acacians.

Ὡς Εὐσέβιος ἑνωθεὶς Ἀθανασίῳ σύνοδον ἐπισκόπων 7
how Eusebius united with-Athanasius synod of-bishops
πεποιήκασιν ἐν Ἀλεξανδρείᾳ, τρανῶς τὴν Τριάδα ὁμοούσιον
have-made in Alexandria clearly the Trinity of-one-substance
ἀνακηρύξαντες.
having-proclaimed
Εὐσέβιος δὲ καταλαβὼν τὴν Ἀλεξάνδρειαν, σπουδαιότερον
Eusebius and having-reached — Alexandria more-eagerly
ἅμα Ἀθανασίῳ συνεκρότει τὴν σύνοδον· συνῆλθόν τε
with Athanasius convened the synod assembled and
ἐκ διαφόρων πόλεων ἐπίσκοποι, καὶ περὶ πλείστων
from various cities bishops and about very-many
καὶ ἀναγκαιοτάτων λόγους ἐγύμνασαν. Ἔνθα καὶ τὸ
and most-necessary(-matters) arguments exercised there also the
Ἅγιον Πνεῦμα θεολογήσαντες τῇ ὁμοουσίῳ Τριάδι
Holy Spirit having-declared-God to-the of-one-substance Trinity
συνανελαμβάνοντο· καὶ τὸν ἐνανθρωπήσαντα οὐ μόνον
they-took-up-together and the(-one) having-become-man not only
ἔνσαρκον, ἀλλὰ καὶ ἐμψυχωμένον ἀπεφήναντο, ᾗ καὶ
in-flesh but also ensouled they-declared as also
πάλαι τοῖς ἐκκλησιαστικοῖς ἀνδράσιν ἐδόκει. Οὐ γὰρ
long-ago to-the ecclesiastical men it-seemed not for
νεαράν τινα θρησκείαν ἐπινοήσαντες εἰς τὴν ἐκκλησίαν
new any religion having-devised into the church

εἰσήγαγον, ἀλλ᾽ ἅπερ ἐξ ἀρχῆς καὶ ἡ ἐκκλησιαστικὴ
they-introduced but what-very from (the)-beginning both the ecclesiastical
παράδοσις ἔλεγε, καὶ ἀποδεικτικῶς παρὰ τοῖς Χριστιανῶν
tradition said and demonstratively among the of-Christians
σοφοῖς ἐφιλοσοφεῖτο. Οὕτω γὰρ πάντες οἱ παλαιότεροι
wise was-philosophized thus for all the older(-ones)
περὶ τούτου λόγον γυμνάσαντες ἔγγραφον ἡμῖν κατέλιπον.
about this argument having-exercised in-writing to-us left
Καὶ γὰρ Εἰρηναῖός τε καὶ Κλήμης, Ἀπολινάριός τε
and for Irenaeus both and Clement Apollinarius both
ὁ Ἱεραπολίτης καὶ Σαραπίων ὁ τῆς ἐν Ἀντιοχείᾳ
the Hierapolitan and Serapion the(-one) of-the in Antioch
προεστὼς ἐκκλησίας ἔμψυχον τὸν ἐνανθρωπήσαντα, ἐν
presiding church ensouled the(-one) having-become-man in
τοῖς πονηθεῖσιν αὐτοῖς λόγοις ὡς ὁμολογούμενον αὐτοῖς
the labored by-them treatises as agreed by-them
φάσκουσιν. Οὐ μὴν ἀλλὰ καὶ ἡ διὰ Βήρυλλον
say not however but also the because-of Beryllus
τὸν Φιλαδελφείας τῆς ἐν Ἀραβίᾳ ἐπίσκοπον γενομένη
the of-Philadelphia of-the in Arabia bishop held
σύνοδος γράφουσα Βηρύλλῳ τὰ αὐτὰ παραδέδωκεν.
synod writing to-Beryllus the same(-things) handed-down
Ὠριγένης δὲ πανταχοῦ μὲν ἐν τοῖς φερομένοις αὐτοῦ
Origen and everywhere indeed in the current his
βιβλίοις ἔμψυχον τὸν ἐνανθρωπήσαντα οἶδεν. Ἰδικῶς
books ensouled the(-one) having-become-man knows particularly
δὲ ὁ εἰς τὴν Γένεσιν αὐτῷ πεπονημένος ἔνατος τόμος
and the on the Genesis by-him labored ninth volume
τὸ περὶ τούτου μυστήριον ἐφανέρωσεν, ἔνθα Ἀδὰμ μὲν
the about this mystery made-manifest where Adam indeed
τὸν Χριστὸν, Εὔαν δὲ τὴν ἐκκλησίαν εἶναι πλατύτερον
— Christ Eve and the church to-be more-broadly

κατεσκεύασε. Μάρτυρες τούτων ἀξιόπιστοι ὅ τε ἱερὸς
he-established witnesses of-these trustworthy the both sacred
Πάμφιλος καὶ ὁ ἐξ αὐτοῦ χρηματίζων Εὐσέβιος.
Pamphilus and the(-one) after him styled Eusebius
Ἄμφω γὰρ κοινῇ τὸν Ὠριγένους παρατιθέμενοι βίον,
both for in-common the of-Origen setting-forth life
καὶ πρὸς τοὺς ἐκ προλήψεως ἀπεχθανομένους πρὸς τὸν
and to those from prejudice being-hostile toward the
ἄνδρα ἀπαντῶντες, ἐνδόξοις βιβλίοις ἀπολογίαν ὑπὲρ
man responding with-glorious books defense for
αὐτοῦ ποιούμενοι, οὐ πρῶτον Ὠριγένην ἐπὶ ταύτην τὴν
him making not first Origen to this the
πραγματείαν ἐλθεῖν φασὶν, ἀλλὰ τὴν τῆς ἐκκλησίας
treatment to-have-come they-say but the of-the church
μυστικὴν ἑρμηνεῦσαι παράδοσιν. Κἀκεῖνοι δὲ οἱ ἐν τῇ
mystic to-have-interpreted tradition and-those and the in the
Ἀλεξανδρείᾳ συνόδῳ παρόντες οὐκ ἀβασάνιστον εἴασαν,
Alexandrian synod present not unexamined left
φημὶ δὴ τὸ περὶ ‘οὐσίας’ καὶ ‘ὑποστάσεως.’ Ὅσιος
I-mean indeed the(-question) about substance and hypostasis Hosius
γὰρ ὁ Κοδρούβης τῆς ἐν Ἱσπανίᾳ ἐπίσκοπος, οὗ
for the of-Corduba of-the in Spain bishop of-whom
καὶ ἔμπροσθεν πεποιήμεθα μνήμην, ὑπὸ τοῦ βασιλέως
also before we-have-made mention by the emperor
Κωνσταντίνου εἰς τὸ κατασβέσαι τὴν τότε ὑπὸ τοῦ
Constantine for the to-quench the then by —
Ἀρείου γενομένην ταραχὴν προαποσταλεὶς, τὸ Σαβελλίου
Arius arisen disturbance sent-ahead the of-Sabellius
τοῦ Λίβυος ἐκβαλεῖν δόγμα προθυμούμενος τὴν περὶ
the Libyan to-cast-out doctrine being-eager the about
‘οὐσίας καὶ ὑποστάσεως’ πεποίηται ζήτησιν, ἥτις καὶ αὐτὴ
substance and hypostasis has-made inquiry which also itself

ἑτέρας ἐρεσχελίας ὑπόθεσις γέγονεν. Ἀλλὰ τότε μὲν ἡ
of-another wrangling basis has-become but then indeed the
ἐν Νικαίᾳ ἐπιγενομένη σύνοδος τὴν περὶ τούτου ζήτησιν
at Nicaea following synod the about this inquiry
οὐδὲ λόγου ἠξίωσεν· ἐπεὶ δὲ μετὰ ταῦτά τινες περὶ
not-even of-a-word deemed-worthy since and after these(-things) some about
τούτου ἐρεσχελεῖν ἤθελον, διὰ τοῦτο ἐν ταύτῃ τῇ συνόδῳ
this to-wrangle wished for this in this the synod
περὶ ‘οὐσίας τε καὶ ὑποστάσεως’ τάδε ἀπεφήναντο.
about substance both and hypostasis these-things they-declared
Οὐκ ἐπὶ Θεοῦ δεῖν ἔφασαν ταύταις χρῆσθαι ταῖς
not of God to-be-right they-said these to-use the
λέξεσιν· ‘οὐσίαν’ μὲν γὰρ μηδὲ ὠνομάσθαι ὑπὸ τῶν
expressions substance indeed for not-even to-have-been-named by the
ἱερῶν γραμμάτων· τῷ δὲ τῆς ‘ὑποστάσεως’ ὀνόματι
sacred writings with-the and of-the hypostasis name
καταχρήσασθαι τὸν ἀπόστολον τῇ τῶν δογμάτων
to-have-used the apostle by-the of-the doctrines
ἀνάγκῃ. Καθ’ ἕτερον δὲ λόγον προσπαραλαμβάνειν
necessity in other and sense to-admit-besides
τὰς λέξεις ἐδογμάτισαν, ὅτ’ ἂν τὴν Σαβελλίου δόξαν
the expressions they-decreed when — the of-Sabellius opinion
ἐκβάλλωσιν, ἵνα μὴ στενώσει τῶν λέξεων ὡς ἓν πρᾶγμα
they-cast-out so-that not by-narrowness of-the expressions as one thing
τριώνυμον νομίζωμεν, ἀλλ’ ἕκαστον τῶν ὀνομαζομένων
three-named we-might-think but each of-the(-ones) named
περὶ τῆς Τριάδος ἐν ἰδίᾳ ‘ὑποστάσει’ θεολογοῖτο.
concerning the Trinity in own hypostasis might-be-declared-God
Ταῦτα μὲν τότε ἡ σύνοδος· ἃ δὲ ἡμεῖς περὶ ‘οὐσίας
these-things indeed then the synod what and we about substance
καὶ ὑποστάσεως’ ἴσμεν οὐδὲν κωλύει διὰ βραχέων
and hypostasis know nothing prevents through brief(-words)

εἰπεῖν. Οἱ τὴν Ἑλληνικὴν παρ᾽ Ἕλλησι σοφίαν ἐκθέμενοι
to-say those the Greek among Greeks wisdom having-set-forth
τὴν μὲν ‘οὐσίαν’ πολλαχῶς ὡρίσαντο· ‘ὑποστάσεως’ δὲ
the indeed substance in-many-ways defined of-hypostasis and
οὐδ᾽ ἡντιναοῦν μνήμην πεποίηνται. Εἰρηναῖος δὲ ὁ
not-even any mention have-made Irenaeus and the
γραμματικὸς, ἐν τῷ κατὰ στοιχεῖον ‘Ἀττικιστῇ,’ καὶ
grammarian in the by letter Atticist also
‘βάρβαρον’ ἀποκαλεῖ τὴν λέξιν· μηδὲ γὰρ παρά τισι τῶν
barbarous calls the word not-even for by any of-the
παλαιῶν εἰρῆσθαι. Εἰ δέ που καὶ ηὕρηται, μὴ
ancients to-have-been-said if and somewhere even it-has-been-found not
ταῦτα σημαίνειν, ἐφ᾽ ὧν νῦν παραλαμβάνεται· παρὰ μὲν
these-things to-signify for which now it-is-taken-up by indeed
γὰρ Σοφοκλεῖ ἐν Φοίνικι ἐνέδραν σημαίνειν τὴν ‘ὑπόστασιν·’
for Sophocles in Phoenix ambush to-signify the hypostasis
παρὰ δὲ Μενάνδρῳ τὰ καρυκεύματα, ὡς εἴτις λέγοι τὴν
by and Menander the sauces as if-anyone should-call the
ἐν τῷ πίθῳ τοῦ οἴνου τρύγα ‘ὑπόστασιν.’ Ἰστέον μέντοι
in the jar of-the wine lees hypostasis one-must-know however
ὅτι εἰ καὶ οἱ παλαιοὶ φιλόσοφοι τὴν λέξιν παρέλιπον, ἀλλ᾽
that if even the ancient philosophers the word passed-over but
ὅμως οἱ νεώτεροι τῶν φιλοσόφων συνεχῶς ἀντὶ τῆς
nevertheless the newer of-the philosophers continually instead-of the
‘οὐσίας,’ τῇ λέξει τῆς ‘ὑποστάσεως’ ἀπεχρήσαντο. ‘Οὐσίας’
substance the word of-the hypostasis used of-substance
δὲ τὸν ὅρον, ὡς ἔφαμεν, διαφόρως ἀποδεδώκασιν· εἰ δὲ
and the definition as we-said variously have-given if and
ὅρῳ ‘ἡ οὐσία’ περιλαμβάνεται, πῶς ἐπὶ Θεοῦ τοῦ
by-definition the substance is-comprehended how of God the(-one)
μὴ δυναμένου περιληφθῆναι, κυρίως τῇ λέξει χρησαίμεθα;
not being-able to-be-comprehended properly the word might-we-use

Εὐάγριος δὲ ἐν τῷ ‘Μοναχικῷ’ προπετῶς μὲν καὶ
Evagrius and in the Monachicus rashly indeed and
ἀπερισκέπτως θεολογεῖν ἀποσυμβουλεύει· ὁρίζεσθαι δὲ,
unconsiderately to-speak-of-God advises-against to-define and
ὡς ἁπλοῦν, τὸ θεῖον πάντη ἀπαγορεύει· τῶν γὰρ
as simple the divine altogether forbids of-the for
συνθέτων εἶναι τοὺς ὅρους φησίν. Ὁ δὲ αὐτὸς καὶ
composite to-be the definitions he-says the and same also
ταῦτα κατὰ λέξιν διδάσκει· ‘Πᾶσα πρότασις,’ φησὶν,
these-things by word teaches every proposition he-says
‘ἢ γένος ἔχει κατηγορούμενον, ἢ εἶδος, ἢ διαφοράν,
either genus has predicated or species or difference
ἢ ἴδιον, ἢ συμβεβηκὸς, ἢ τὸ ἐκ τούτων συγκείμενον·
or property or accident or the from these composed
οὐδὲν δὲ ἐπὶ τῆς ἁγίας Τριάδος τῶν εἰρημένων ἐστι
none and in the holy Trinity of-the(-things) said is
λαβεῖν· σιωπῇ προσκυνείσθω τὸ ἄρρητον.’ Ταῦτα μὲν
to-take in-silence let-be-worshiped the ineffable these-things indeed
οὖν ὁ Εὐάγριος, περὶ οὗ εἰς ὕστερον ἐροῦμεν· ἡμεῖς δὲ
then — Evagrius about whom for later we-will-say we and
εἰ καὶ ἐν παρεκβάσει δοκοῦμεν ταῦτα εἰρηκέναι, ἀλλ’
if even in digression we-seem these-things to-have-said but
ὡς χρησίμων τῇ ὑποθέσει τῆς ἱστορίας ἐμνημονεύσαμεν.
as useful to-the subject of-the history we-mentioned(-them)

8 Ἐκ τοῦ ἀπολογητικοῦ Ἀθανασίου περὶ τῆς ἑαυτοῦ φυγῆς.
from the defense of-Athanasius about the his-own flight

Ἀθανάσιος δὲ καὶ τὸν ‘περὶ τῆς φυγῆς’ ἀπολογητικὸν λόγον
Athanasius and also the about the flight apologetic speech
πάλαι πεπονημένον αὐτῷ ἐπὶ τῶν παρόντων τότε διεξῆλθεν.
long-ago labored by-him before those present then went-through
Οὗ μέρη τὰ χρήσιμα καὶ ἐπωφελῆ ἐνταῦθα προσγράφων,
of-which parts the useful and beneficial here writing-in

τὸν ὅλον λόγον πολύστιχον ὄντα ζητεῖν καὶ ἀναγινώσκειν
the whole speech long being to-seek and to-read
τοῖς φιλοπόνοις ἀνῆκα. Ἰδοῦ ταῦτα τῶν ἀσεβῶν τὰ
to-the industrious I-left behold these-things of-the impious the
τολμήματα· ταῦτα δρῶντες, καὶ μὴ ἐντραπέντες ἐφ'
audacities these-things doing and not having-been-ashamed at
οἷς πρότερον καθ' ἡμῶν ἐτύρευσαν κακοῖς, ἔτι καὶ νῦν
what before against us they-contrived evils still even now
κατηγοροῦσιν ἐκφυγεῖν δυνηθέντας αὐτῶν τὰς ἀνδροφόνους
they-accuse(-us) to-escape having-been-able their the murderous
χεῖρας· μᾶλλον δὲ ὀδύρονται πικρῶς, ὅτι μὴ καὶ ἐκποδὼν
hands rather and they-lament bitterly that not also out-of-the-way
τέλεον πεποιήκασι. Καὶ λοιπὸν προφασίζονται 'δειλίαν'
completely they-have-made(-us) and thenceforth they-make-pretext cowardice
ὀνειδίζοντες, ἀγνοοῦντες ὅτι καὶ τοῦτο γογγύζοντες εἰς
reproaching not-knowing that also this murmuring upon
ἑαυτοὺς ἐπιστρέφουσι μᾶλλον τὴν μέμψιν. Εἰ γὰρ φαῦλον
themselves they-turn rather the blame if for base
τὸ φεύγειν, πολλῷ χεῖρον τὸ διώκειν. Ὁ μὲν γὰρ, ἵνα
the to-flee much worse the to-pursue the-one indeed for so-that
μὴ ἀποθάνῃ, κρύπτεται· ὁ δὲ διώκει ζητῶν ἀποκτεῖναι.
not he-may-die hides the-other and pursues seeking to-kill
Καὶ τὸ μὲν 'φεύγειν' γέγραπται· ὁ δὲ ζητῶν ἀναιρῆσαι
and the indeed to-flee is-written the(-one) and seeking to-kill
παραβαίνει νόμον, καὶ μᾶλλον αὐτὸς τὴν πρόφασιν
transgresses law and rather himself the pretext
τοῦ φεύγειν παρέχει. Εἴπερ οὖν τὴν φυγὴν ὀνειδίζουσιν,
of-the to-flee furnishes if-indeed then the flight they-reproach
ἐντρεπέτωσαν πλέον ἑαυτοὺς οἱ διώκοντες· παυέσθωσαν
let-shame more themselves those pursuing let-them-cease
ἐπιβουλεύοντες, καὶ παύονται καὶ οἱ φεύγοντες εὐθύς.
plotting and cease also those fleeing at-once

Ἀλλὰ τῆς μὲν ἰδίας πονηρίας οὐ παύονται· τοῦ δὲ
but of-the indeed own wickedness not they-cease of-the and
καταλαβεῖν ἕνεκα πάντα πράττουσιν, εἰδότες ὅτι τῶν
to-seize for-the-sake all(-things) they-do knowing that of-those
διωκομένων ἡ φυγὴ μέγας ἔλεγχός ἐστι κατὰ τῶν
persecuted the flight great proof is against those
διωκόντων. Οὐδεὶς γὰρ τὸν πρᾷον καὶ φιλάνθρωπον φεύγει,
persecuting no-one for the gentle and humane flees
ἀλλὰ μᾶλλον τὸν ἄγριον καὶ πονηρὸν ὄντα τὸν τρόπον·
but rather the savage and wicked being in-the character
‘πᾶς γὰρ κατώδυνος καὶ ὑπόχρεως’ ἀπὸ μὲν τοῦ Σαοὺλ
every for distressed and debtor from indeed — Saul
ἔφευγε, πρὸς δὲ τὸν Δαβὶδ κατέφευγε. Διὰ τοῦτο καὶ οὗτοι
fled to and — David fled-for-refuge for this also these
τοὺς κρυπτομένους αὐτοὺς ἀναιρεῖν σπουδάζουσιν, ὑπὲρ τοῦ
those hiding themselves to-kill are-eager for the
μὴ δοκεῖν ἔχειν τῆς ἑαυτῶν πονηρίας τὸν ἔλεγχον. Ἀλλὰ
not to-seem to-have of-the their-own wickedness the proof but
καὶ ἐν τούτῳ δοκοῦσιν τυφλώττειν οἱ πλανώμενοι· ὅσῳ
even in this they-seem to-be-blind those erring as-much
γὰρ ἡ φυγὴ πρόδηλος, τοσούτῳ πλέον ἡ ἐξ ἐπιβουλῆς
for the flight (is)-evident so-much more the from plot
γιγνομένη παρ’ αὐτῶν ἀναίρεσις καὶ ἐξορία προφανεστέρα
happening by them killing and exile more-manifest
γενήσεται. Ἂν τε γὰρ ἀποκτείνωσιν, ὁ θάνατος
will-become if both for they-kill the death
μεῖζον ἠχήσει κατ’ αὐτῶν· ἄν τε πάλιν ἐξορίσωσι,
louder will-resound against them if and again they-exile
πανταχοῦ καθ’ ἑαυτῶν αὐτοὶ μνημεῖα τῆς παρανομίας
everywhere against themselves they memorials of-the lawlessness
ἐξαποστέλλουσιν. Εἰ μὲν οὖν ἔσωζον τὰς φρένας, ἔβλεπον
send-out if indeed then they-kept the wits they-would-see

ἑαυτοὺς ἐν τούτοις συνεχομένους, καὶ τοῖς ἑαυτῶν
themselves in these held-fast and against-the their-own
προσκόπτοντας λογισμοῖς. Ἐπειδὴ δὲ καὶ τὸ σωφρονεῖν
stumbling reasonings since and also the to-be-sensible
ἀπώλεσαν, διὰ τοῦτο καὶ διώκοντες ἐξάγονται, καὶ
they-lost for this both pursuing they-are-carried-away and
ζητοῦντες ἀνελεῖν οὐχ ὁρῶσιν ἑαυτῶν τὴν ἀσέβειαν.....
seeking to-kill not they-see of-themselves the impiety
Εἰ γὰρ λοιδοροῦσι τοὺς κρυπτομένους ἀπὸ τῶν ζητούντων
if for they-revile those hiding from those seeking
ἀνελεῖν, καὶ διαβάλλουσι τοὺς φεύγοντας ἀπὸ τῶν
to-kill(-them) and slander those fleeing from those
διωκόντων, τί ποιήσουσιν ὁρῶντες τὸν μὲν Ἰακὼβ
pursuing what will-they-do seeing — indeed Jacob
φεύγοντα τὸν ἀδελφὸν Ἡσαῦ, τὸν δὲ Μωϋσῆν εἰς
fleeing the brother Esau — and Moses to
Μαδιὰν ἀναχωροῦντα διὰ τὸν φόβον τοῦ Φαραώ;
Midian withdrawing because-of the fear — of-Pharaoh
Τί δὲ τοιαῦτα φλυαροῦντες ἀπολογήσονται τῷ Δαβὶδ
what and such(-things) babbling will-they-say-in-defense — to-David
φεύγοντι τὸν Σαοὺλ ἀπὸ τῆς οἰκίας ἀποστείλαντα αὐτὸν
fleeing — Saul from the house having-sent him
ἀναιρεθῆναι, καὶ κρυπτομένῳ μὲν αὐτῷ ἐν τῷ σπηλαίῳ,
to-be-killed and hiding indeed him in the cave
καὶ ἀλλοιοῦντι τὸ πρόσωπον ἑαυτοῦ, ἕως οὗ
and changing the face his-own until which(-time)
παρέλθῃ τὸν Ἀβιμέλεχ, καὶ τὴν ἐπιβουλὴν ἐκκλίνῃ; Τί
he-should-pass — Abimelech and the plot should-avoid what
δ' ἂν εἴποιεν οἱ πάντα λέγοντες εὐχερῶς, τὸν μέγαν
and — would-say those all(-things) saying readily the great
Ἠλίαν ὁρῶντες ἐπικαλούμενον μὲν τὸν Θεὸν, καὶ νεκρὸν
Elijah seeing calling-upon indeed — God and dead

ἐγείροντα, κρυπτόμενον δὲ διὰ τὸν Ἀχαὰβ, καὶ φεύγοντα
raising hiding and because-of — Ahab and fleeing
διὰ τὰς ἀπειλὰς τῆς Ἰεζάβελ; τότε γὰρ ζητούμενοι
because-of the threats — of-Jezebel then for sought
οἱ υἱοὶ τῶν προφητῶν ἐκρύπτοντο, λανθάνοντες ἐν τοῖς
the sons of-the prophets hid lying-hidden in the
σπηλαίοις παρὰ τῷ Ἀβδίᾳ. Ἢ τούτοις μὲν ὡς παλαιοῖς
caves with — Obadiah or these indeed as ancient
οὐκ ἐνέτυχον, τῶν δὲ κατὰ τὸ εὐαγγέλιον οὐδεμίαν
not they-have-read of-the(-things) and in the gospel no
μνήμην ἔχουσι· καὶ γὰρ καὶ οἱ μαθηταὶ διὰ τὸν φόβον
memory have and for also the disciples for the fear
τῶν Ἰουδαίων ἀνεχώρουν κρυπτόμενοι· καὶ ὁ Παῦλος ἐν
of-the Jews withdrew hiding and — Paul in
Δαμασκῷ παρὰ τοῦ ἐθνάρχου ζητούμενος, ἀπὸ τοῦ τείχους
Damascus by the ethnarch sought from the wall
‘ἐν σαργάνῃ κεχάλασται, καὶ ἐξέφυγε τοῦ ζητοῦντος
in basket has-been-let-down and escaped of-the(-one) seeking
τὰς χεῖρας.’ Τῆς τοίνυν γραφῆς τοιαῦτα λεγούσης περὶ
the hands the therefore scripture such(-things) saying about
τῶν ἁγίων, ποίαν ἄρα πρόφασιν τῆς ἑαυτῶν προπετείας
the saints what-sort then pretext of-the their-own rashness
ἐξευρεῖν δυνήσονται; Ἄν τε γὰρ ‘δειλίαν’ ὀνειδίσωσι, κατ’
to-find will-they-be-able if both for cowardice they-reproach against
αὐτῶν ὡς μαινομένων τὸ τόλμημα· κἂν τε ὡς παρὰ τὸ
them as raving the audacity even-if and as against the
βούλημα τοῦ Θεοῦ ποιοῦντας αὐτοὺς διαβάλλουσιν, οὐκ
will — of-God acting them they-slander not
εἰδότες εἰσὶ παντελῶς τὰς γραφάς. Ἐν μὲν γὰρ τῷ νόμῳ
knowing are altogether the scriptures in indeed for the law
πρόσταξις ἦν, ἐκταγῆναι καὶ πόλεις ‘φυγαδευτηρίους,’ ὑπὲρ
command was to-be-appointed also cities of-refuge for

τοῦ τοὺς ζητουμένους εἰς θάνατον ὅπως δήποτε δύνασθαι
the the(-ones) sought to death how ever to-be-able
διασώζεσθαι. Ἐπὶ δὲ συντελείᾳ τῶν αἰώνων παραγενόμενος
to-be-saved at and consummation of-the ages having-come
αὐτὸς ὁ τῷ Μωϋσεῖ λαλήσας Λόγος τοῦ Πατρὸς
himself the(-one) — to-Moses having-spoken Word of-the Father
πάλιν ἐντολὴν ταύτην δίδωσι, λέγων, ‘Ὅταν δὲ διώκωσιν
again command this gives saying when and they-persecute
ὑμᾶς ἐκ τῆς πόλεως ταύτης, φεύγετε εἰς τὴν ἑτέραν.’ Καὶ
you from the city this flee to the other and
μετ’ ὀλίγα φησὶν, ‘Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς
after a-few(-words) he-says when then you-see the abomination of-the
ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου,
desolation the(-thing) spoken through Daniel the prophet
ἑστὼς ἐν τόπῳ ἁγίῳ, (ὁ ἀναγινώσκων νοείτω), τότε
standing in place holy the(-one) reading let-understand then
οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ ἐπὶ τοῦ
those in — Judea let-flee to the mountains the(-one) on the
δώματος μὴ καταβήτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ·
housetop not let-come-down to-take the(-things) from the house his
ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ἆραι τὰ ἱμάτια αὐτοῦ.’
the(-one) in the field not let-return to-take the garments his
Ταῦτα γὰρ εἰδότες οἱ ἅγιοι τοιαύτην εἶχον τῆς πολιτείας
these-things for knowing the saints such had of-the conduct
ἀγωγήν· ἃ γὰρ νῦν προσέταξεν ὁ Κύριος, ταῦτα καὶ
course what for now commanded the Lord these-things also
πρὸ τῆς ἐνσάρκου παρουσίας ἐν τοῖς ἁγίοις ἐλάλει.
before the in-the-flesh coming in the saints he-spoke
Καὶ ἔστιν οὗτος ὅρος ἀνθρώποις εἰς τελειότητα φέρων,
and is this rule for-men to perfection bearing
ὃ δ’ ἂν ὁ Θεὸς προστάξῃ, τοῦτο ποιεῖν. Διὰ τοῦτο καὶ
what and — — God commands this to-do for this also

αὐτὸς ὁ Λόγος, δι' ἡμᾶς γενόμενος ἄνθρωπος, κατηξίωσε
himself the Word for us having-become man deigned
ζητούμενος ὡς ἡμεῖς 'κρυβῆναι,' καὶ πάλιν διωκόμενος
being-sought as we to-be-hidden and again being-persecuted
φεύγειν, καὶ τὴν ἐπιβουλὴν ἐκκλῖναι. Ἔπρεπε γὰρ αὐτὸν,
to-flee and the plot to-avoid it-befitted for him
ὡς ἐκ τοῦ πεινῆν καὶ διψῆν, καὶ τοῦτο παθεῖν, οὕτω
as from the to-hunger and to-thirst and this to-suffer so
καὶ ἐκ τούτου δεικνύειν ἑαυτὸν ἐνανθρωπήσαντα. Ἐξ
also from this to-show himself having-become-man from
ἀρχῆς μὲν ἅμα τῷ γενέσθαι ἄνθρωπος, ὅτε παιδίον
(the)-beginning indeed at-once with-the to-become man when child
ἦν, αὐτὸς διὰ τοῦ ἀγγέλου ἐνετείλατο τῷ Ἰωσὴφ,
he-was himself through the angel commanded — Joseph
'Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,
having-arisen take the child and the mother his
καὶ φεῦγε εἰς Αἴγυπτον· μέλλει γὰρ Ἡρώδης ζητεῖν
and flee into Egypt is-about for Herod to-seek
τὴν ψυχὴν τοῦ παιδίου.' Καὶ ἀποθανόντος δὲ Ἡρώδου,
the life of-the child and having-died too Herod
φαίνεται δι' Ἀρχέλαον τὸν υἱὸν αὐτοῦ ἀναχωρῶν εἰς
he-appears because-of Archelaus the son his withdrawing to
τὴν Ναζαρέτ. Ὅτε δὲ λοιπὸν καὶ Θεὸν ἑαυτὸν ἐδείκνυε,
— Nazareth when and thenceforth also God himself he-showed
καὶ τὴν ξηρὰν χεῖρα πεποίηκεν ὑγιῆ, 'οἱ μὲν Φαρισαῖοι
and the withered hand made sound the indeed Pharisees
ἐξελθόντες συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν
having-gone-out counsel made against him how him
ἀπολέσωσιν· ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν.'
they-might-destroy — and Jesus having-known withdrew thence
Καὶ γὰρ καὶ ὅτε τὸν Λάζαρον ἤγειρεν ἐκ νεκρῶν,
and for also when — Lazarus he-raised from dead

‘ἀπ᾽ ἐκείνης,’ φησὶ, ‘τῆς ἡμέρας ἐβουλεύσαντο ἵνα
from that he-says the day they-took-counsel so-that
ἀποκτείνωσιν αὐτόν· ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ
they-might-kill him — then Jesus no-longer openly
περιεπάτει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπῆλθεν ἐκεῖθεν
walked among the Jews but went-away thence
εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου.’ Εἶτα λέγοντος τοῦ
into the country near the desert then saying the
Σωτῆρος, ‘Πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι,’ οἱ μὲν
Savior before Abraham was I am the indeed
Ἰουδαῖοι ἔλαβον λίθους ἵνα βάλωσιν ἐπ᾽ αὐτόν· ὁ δὲ
Jews took stones so-that they-might-cast at him — and
Ἰησοῦς ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ· καὶ ‘διελθὼν
Jesus was-hidden and went-out from the temple and having-gone-through
διὰ μέσου αὐτῶν “ἐπορεύετο” καὶ παρῆγεν οὕτως.’
through midst of-them went and passed thus
Ἆρα ταῦτα βλέποντες, μᾶλλον δὲ κατανοοῦντες, ἐπεὶ
do-they-then these-things seeing rather and perceiving since
‘μὴ βλέπουσι’ κατὰ τὸ γεγραμμένον, οὐ θέλουσι
not they-see according-to the(-thing) written not wish
‘γενέσθαι πυρίκαυστοι,’ ὅτι ἐναντία ὧν ὁ Κύριος
to-become burned because the-opposite of-what the Lord
ποιεῖ καὶ διδάσκει, βουλεύονται καὶ φθέγγονται; Καὶ γὰρ
does and teaches they-plan and utter and for
ὅτε Ἰωάννης μεμαρτύρηκε, καὶ ‘οἱ μαθηταὶ τὸ σῶμα
when John had-been-martyred and the disciples the body
ἔθαψαν, ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ
buried having-heard — Jesus withdrew thence in boat
εἰς ἔρημον τόπον κατ᾽ ἰδίαν.’ Ὁ μὲν οὖν Κύριος ἐποίει
into desert place by himself the indeed then Lord did
ταῦτα, καὶ οὕτως ἐδίδασκεν. Εἴθε δὲ οὗτοι κἂν οὕτως
these-things and thus taught would-that and these at-least thus

αἰσχυνθῶσι, καὶ μέχρι τῶν ἀνθρώπων στήσωσιν ἑαυτῶν
might-be-ashamed and to the men might-stop their
τὴν προπέτειαν, καὶ μὴ πλέον μανέντες ἐγκαλέσωσι
the rashness and not more having-raved might-accuse
καὶ τῷ Σωτῆρι ‘δειλίαν,’ ἅπαξ κατ’ αὐτοῦ βλασφημεῖν
also the Savior of-cowardice once against him to-blaspheme
μελετήσαντες. Ἀλλ’ οὔτε μαινομένων αὐτῶν τις ἀνέξεται·
having-practiced but neither raving them anyone will-endure
μᾶλλον δὲ καὶ τὰ εὐαγγέλια μὴ νοοῦντες ἐλεγχθήσονται.
rather and also the gospels not understanding they-will-be-convicted
Ἔστι γὰρ ἡ πρόφασις τῆς τοιαύτης ἀναχωρήσεως
is for the pretext of-the such withdrawal
καὶ φυγῆς εὔλογος καὶ ἀληθής· ἣν ἐπὶ μὲν τοῦ
and flight reasonable and true which in-the-case indeed of-the
Σωτῆρος οἱ εὐαγγελισταὶ κειμένην ἀπεμνημόνευσαν·
Savior the evangelists lying recorded
δεῖ δὲ ἡμᾶς ἐκ τούτου ἐπὶ πάντων τῶν
it-is-needful and us from this in-the-case-of all the
ἁγίων τὴν αὐτὴν λογίζεσθαι. Ἃ γὰρ ἐπὶ τοῦ
saints the same to-reckon what for in-the-case-of the
Σωτῆρος ἀνθρωπίνως γέγραπται, ταῦτα τῷ κοινῷ
Savior humanly is-written these-things to-the common
γένει τῶν ἀνθρώπων ἀναφέρεσθαι προσήκει. Τὰ
race of-the men to-be-referred befits the(-things)
γὰρ ἡμῶν ἐκεῖνος ἀνεδέξατο, καὶ τὰ τῆς ἡμετέρας
for our he took-on and the of-the our
ἀσθενείας πάθη ἐνεδείκνυτο· ἅπερ ὁ Ἰωάννης ἔγραφεν
weakness sufferings displayed which-very — John wrote
οὕτως· ‘Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν
thus they-sought then him to-seize and no-one laid
ἐπ’ αὐτὸν τὰς χεῖρας, ὅτι οὔπω ἐληλύθει ἡ ὥρα
on him the hands because not-yet had-come the hour

αὐτοῦ.’ Καὶ γὰρ καὶ πρὸ τοῦ ταύτην ἐλθεῖν, ἔλεγεν
his and for also before the this-one to-come he-said
αὐτὸς τῇ μὲν μητρὶ, ‘Οὔπω ἦλθεν ἡ ὥρα μου·’
himself to-the indeed mother not-yet has-come the hour my
τοῖς δὲ χρηματίσασιν ἀδελφοῖς αὐτοῦ, ‘‘Ο ἐμὸς καιρὸς
to-the and styled brothers his the my time
οὔπω πάρεστι.’ Πάλιν τε ἐλθόντος τοῦ καιροῦ, ἔλεγε
not-yet is-present again and having-come the time he-said
τοῖς μαθηταῖς, ‘Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοῦ
to-the disciples sleep thenceforth and rest behold
γὰρ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
for has-drawn-near the hour and the son of-the man
παραδοθήσεται εἰς χεῖρας ἁμαρτωλῶν.’.... Οὔτε δὲ πρὸ
will-be-betrayed into hands of-sinners neither and before
τοῦ τὸν χρόνον ἐλθεῖν ἤφιεν ἑαυτὸν κρατεῖσθαι, οὔτε
the the time to-come did-he-let himself be-seized nor
τοῦ καιροῦ παρόντος ἐκρύπτετο· ἀλλὰ καὶ ἔκδοτον
the time being-present did-he-hide but also given-up
ἑαυτὸν ἐδίδου τοῖς ἐπιβουλεύουσιν..... Οὕτω καὶ οἱ
himself he-gave to-those plotting thus also the
μακάριοι μάρτυρες ἐν τοῖς κατὰ καιροὺς διωγμοῖς
blessed martyrs in the at times persecutions
ἐφύλαττον· καὶ διωκόμενοι μὲν ἔφευγον, καὶ λανθάνοντες
kept and being-persecuted indeed fled and lying-hidden
ἐκαρτέρουν· εὑρισκόμενοι δὲ ἐμαρτύρουν. Τοιαῦτα μὲν
endured being-found and bore-witness such(-things) indeed
οὖν Ἀθανάσιος ἐν τῷ περὶ τῆς φυγῆς ἀπολογητικῷ
then Athanasius in the about the flight apologetic
διεξῆλθεν.
went-through

9 Ὡς μετὰ τὴν ἐν Ἀλεξανδρείᾳ τῶν τὸ ὁμοούσιον
how after the in Alexandria of-those the of-one-substance
πρεσβευσάντων σύνοδον Εὐσέβιος εἰς Ἀντιόχειαν
having-championed synod Eusebius to Antioch
ὑποστρέψας, καὶ τοὺς ὁμοδόξους διῃρημένους εὑρὼν
having-returned and those of-one-opinion divided having-found
διὰ τὴν Παυλίνου χειροτονίαν, καὶ τούτους ἑνῶσαι
because-of the of-Paulinus ordination and these to-unite
μὴ δυνηθεὶς, ὑπανεχώρησεν.
not having-been-able withdrew
Εὐσέβιος δὲ ὁ Βρεκέλλων ἐπίσκοπος εὐθὺς μετὰ τὴν
Eusebius and the of-Vercelli bishop at-once after the
σύνοδον ἐκ τῆς Ἀλεξανδρείας ἐπὶ τὴν Ἀντιόχειαν
synod from — Alexandria to — Antioch
ὥρμησεν. Εὑρών τε Παυλῖνον μὲν ὑπὸ Λουκίφερος
set-out having-found and Paulinus indeed by Lucifer
χειροτονηθέντα, τὰ δὲ πλήθη διεστηκότα, — οἱ γὰρ
ordained the and multitudes divided those for
Μελιτίῳ ἀκολουθήσαντες ἰδίᾳ συνήγοντο, — ταραχθεὶς
Meletius having-followed apart assembled troubled
ὅτι τῇ γενομένῃ χειροτονίᾳ μὴ πάντες συνῄνουν,
because the having-happened ordination not all agreed-with
κατέγνω μὲν καθ' ἑαυτὸν τοῦ γενομένου, τῇ
he-condemned indeed by himself the having-happened(-thing) from-the
δὲ πρὸς Λουκίφερα αἰδοῖ σιωπήσας ἀνεχώρησεν,
and toward Lucifer respect having-kept-silent withdrew
ἐπαγγειλάμενος ἐν συνεδρίῳ ἐπισκόπων τὰ γενόμενα
having-promised in council of-bishops the(-things) having-happened
διορθώσασθαι. Καὶ μετὰ ταῦτα πολλὴν σπουδὴν
to-set-right and after these(-things) much effort
θέμενος ἑνῶσαι τοὺς διεστῶτας οὐκ ἴσχυσεν. Ἔφθασε
having-made to-unite those divided not he-could anticipated

δὲ Μελίτιος τῆς ἐξορίας ἐπανελθών· καὶ εὑρὼν ἰδίᾳ
and Meletius from-the exile having-returned and having-found apart
συναγομένους τοὺς συνελθόντας αὐτῷ, τούτων προΐστατο·
assembling those having-come-together to-him these presided-over
ἀλλὰ τῶν μὲν ἐκκλησιῶν ἐκράτει Εὐζώϊος ὁ τῆς
but the indeed churches held Euzoius the(-one) of-the
Ἀρειανῆς προεστὼς θρησκείας. Παυλῖνός τε μίαν τῶν
Arian presiding religion Paulinus and one of-the
μικρῶν ἔνδον τῆς πόλεως ἐκκλησιῶν εἶχεν, ἧς αὐτὸν
small within the city churches had from-which him
Εὐζώϊος αἰδοῖ τῇ πρὸς αὐτὸν οὐκ ἐξέβαλε· Μελίτιος
Euzoius from-respect the toward him not expelled Meletius
δὲ ἔξω τῶν πυλῶν τῆς πόλεως τὰς συναγωγὰς ἐποιεῖτο.
and outside the gates of-the city the assemblies made
Τότε μὲν δὴ οὕτω τῆς Ἀντιοχείας Εὐσέβιος ἀνεχώρησε.
then indeed indeed thus — from-Antioch Eusebius withdrew
Λούκιφερ δὲ πυθόμενος μὴ δέχεσθαι ὑπὸ Εὐσεβίου τὴν
Lucifer and having-learned not to-be-accepted by Eusebius the
χειροτονίαν αὐτοῦ, ὕβριν ἡγεῖτο, καὶ δεινῶς ἠγανάκτει·
ordination his insult considered(-it) and terribly was-indignant
διεκρίνετο οὖν κοινωνεῖν Εὐσεβίῳ· καὶ τὰ τῇ
he-refused then to-communicate with-Eusebius and the(-things) by-the
συνόδῳ ἀρέσαντα ἀποδοκιμάζειν ἐκ φιλονεικίας ἐβούλετο.
synod pleasing to-reject from contention wished
Ταῦτα ἐν καιρῷ λύπης λεγόμενα πολλοὺς τῆς ἐκκλησίας
these-things in time of-grief said many from-the church
ἀπέστησε· καὶ γίνεται πάλιν Λουκιφεριανῶν ἑτέρα αἵρεσις.
detached and arises again of-Luciferians another heresy
Ἀλλὰ Λούκιφερ τὴν ὀργὴν ἀποπληρῶσαι οὐκ ἴσχυσεν·
but Lucifer the anger to-satisfy not could
ἐδέδετο γὰρ ταῖς ἑαυτοῦ ὁμολογίαις, δι' ὧν,
he-had-been-bound for by-the his-own promises through which

ἀποστείλας τὸν διάκονον, στέρξειν τὰ ὑπὸ τῆς συνόδου
having-sent the deacon to-accept the(-things) by the synod
τυπούμενα καθυπέσχετο. Διόπερ αὐτὸς μὲν τὰ τῆς
decreed he-undertook wherefore he-himself indeed the(-things) of-the
ἐκκλησίας φρονῶν εἰς τὴν Σαρδανίαν ἐπὶ τὸν οἰκεῖον
church holding to — Sardinia to the own
θρόνον ἀπεχώρει· οἱ δὲ πρότερον συλλυπηθέντες αὐτῷ
throne departed those and before having-grieved-with him
ἔτι καὶ νῦν τῆς ἐκκλησίας χωρίζονται. Εὐσέβιος μέντοι,
still even now from-the church are-separated Eusebius however
δίκην ἀγαθοῦ ἰατροῦ, κατὰ τὴν ἀνατολὴν τὰς πορείας
like good physician in the east the journeys
ποιούμενος, τοὺς ἠσθενηκότας περὶ τὴν πίστιν ἀνελάμβανε,
making those having-grown-weak about the faith restored
στοιχειῶν καὶ διδάσκων τὰ ἐκκλησιαστικὰ κηρύγματα.
instructing and teaching the ecclesiastical teachings
Μεταβὰς δὲ ἐκεῖθεν ἐπί τε Ἰλλυριοὺς παραγίνεται, καὶ
having-passed and thence to both Illyrians comes and
Ἰταλίας ἐπιβὰς τὰ αὐτὰ διεπράττετο.
Italy having-entered the same(-things) accomplished
10 Περὶ Ἱλαρίου τοῦ Πυκτάβων ἐπισκόπου.
about Hilary the of-Poitiers bishop
Ἐφθάκει δὲ καὶ Ἱλάριος, ὁ Πυκτάβων ἐπίσκοπος,
had-anticipated and also Hilary the of-Poitiers bishop
(πόλις δὲ αὕτη δευτέρας Ἀκυτανίας), προκαταβεβλημένος
city and this of-second Aquitania having-laid-down-beforehand
τὰ τῆς ὁμοδόξου πίστεως δόγματα τοῖς τε ἐν Ἰταλίᾳ
the of-the of-one-opinion faith doctrines to-the both in Italy
καὶ Γαλλίᾳ ἐπισκόποις· καὶ γὰρ πρότερος τῆς ἐξορίας
and Gaul bishops and for earlier from-the exile
ἐπανιὼν κατειλήφει τοὺς τόπους. Ἄμφω μὲν οὖν γενναίως
returning he-had-reached the places both indeed then nobly

τῇ πίστει συνηγωνίσαντο. Ἱλάριος δὲ καὶ ἐλλόγιμος ὢν
for-the faith contended-together Hilary and also eloquent being
βιβλίοις τῇ Ῥωμαίων γλώττῃ τὰ τοῦ ‘ὁμοουσίου’ παρέδωκε
in-books in-the of-Romans tongue the of-the of-one-substance handed-down
δόγματα· δι’ ὧν ἱκανῶς μὲν τούτῳ συνέστη, δυνατῶς
doctrines through which sufficiently indeed this he-supported powerfully
δὲ καὶ τῶν Ἀρειανῶν δογμάτων καθήψατο. Ταῦτα μὲν
and also the Arian doctrines attacked these-things indeed
οὖν μικρὸν ὕστερον μετὰ τὴν ἀνάκλησιν τῶν ἐξορισθέντων
then a-little later after the recall of-those exiled
ἐγένετο. Ἰστέον δὲ, ὅτι κατὰ τόνδε τὸν χρόνον οἱ περὶ
happened one-must-know and that at this the time those about
Μακεδόνιον καὶ Ἐλεύσιον, Εὐστάθιόν τε καὶ Σωφρόνιον,
Macedonius and Eleusius Eustathius both and Sophronius
πάντες ἐκ τοῦ ἑνὸς Μακεδονιανοὶ χρηματίζοντες,
all from the one(-man) Macedonians styled
συνόδους συνεχῶς ἐν διαφόροις ἐποιοῦντο τόποις. Καὶ
synods continually in various held places and
συγκαλοῦντες τοὺς ἐν Σελευκείᾳ τῇ αὐτῶν ἀκολουθήσαντας
calling-together those at Seleucia the their having-followed
γνώμῃ, τοὺς τοῦ ἑτέρου μέρους ἀναθεμάτιζον, λέγω
judgment those of-the other party anathematized I-mean
δὴ τοὺς περὶ Ἀκάκιον, καὶ τὴν ἐν Ἀριμίνῳ πίστιν
indeed those about Acacius and the at Ariminum faith
ἐκβάλλοντες, τὴν ἐν Σελευκείᾳ ἀναγνωσθεῖσαν ἐκύρουν·
casting-out the at Seleucia read ratified
αὕτη δὲ ἦν ἐν Ἀντιοχείᾳ ἤδη πρότερον ἐκτεθεῖσα, ὡς ἐν
this and was at Antioch already before set-forth as in
τῷ πρὸ τούτου βιβλίῳ πεποιήμεθα μνήμην. Ἐρωτηθέντες
the before this book we-have-made mention having-been-asked
γοῦν ὑπό τινων· ‘Ὑμεῖς,’ φησὶ, ‘οἱ Μακεδονιανοὶ
at-any-rate by some you he-says the Macedonians

χρηματίζοντες, εἰ ἕτερα φρονεῖτε τοῖς περὶ Ἀκάκιον,
styled if other(-things) you-think than-those about Acacius
πῶς αὐτοῖς ἄχρι νῦν ὡς ὁμοδόξοις ἐκοινωνεῖτε;' πρὸς
how with-them until now as of-one-opinion did-you-communicate to
ταύτην τὴν πεῦσιν ἀπεκρίναντο διὰ Σωφρονίου τοῦ
this the question they-answered through Sophronius the
Πομπηϊουπόλεως τῆς ἐν Παφλαγονίᾳ ἐπισκόπου τάδε·
of-Pompeiopolis of-the in Paphlagonia bishop these-things
Οἱ κατὰ τὴν δύσιν, φησὶν, ἐνόσουν τὸ 'ὁμοούσιον·'
those in the west he-says were-sick-with the of-one-substance
Ἀέτιος δὲ ἐν τῇ ἀνατολῇ παραχαράξας εἰσήγαγε τὸ 'κατ'
Aetius and in the east having-falsified introduced the in
οὐσίαν ἀνόμοιον·' καὶ ἦν ἔκνομα ἀμφότερα. Οἱ μὲν
substance unlike and were unlawful both the(-ones) indeed
γὰρ ἀτάκτως τὰς ἰδιαζούσας ὑποστάσεις Πατρὸς καὶ Υἱοῦ
for disorderly the own hypostases of-Father and of-Son
συνέπλεκον εἰς ἑνότητα, τῷ τοῦ 'ὁμοουσίου' ὀνόματι,
wove-together into unity by-the of-the of-one-substance name
χορδῇ κακίας, δεσμούμενοι. Ὁ δὲ καὶ σφόδρα τῆς
by-string of-evil bound the(-other) and also greatly of-the
τοῦ Υἱοῦ πρὸς τὸν Πατέρα φύσεως διίστα τὴν οἰκειότητα
of-the Son to the Father nature separated the kinship
τῷ τοῦ 'ἀνομοίου κατ' οὐσίαν' ὀνόματι. Ἀμφοτέρων δὲ
by-the of-the unlike in substance name of-both and
εἰς πολλὴν τῶν ἐναντίων πιπτόντων ἀκρότητα, ἡ μέση
into great of-the opposite(-errors) falling extremity the middle
ἀμφοῖν ὁδὸς ἱκανῶς ἡμῖν ἐφάνη τὴν τῆς ἀληθείας ἔχειν
of-both road sufficiently to-us appeared the of-the truth to-have
εὐσέβειαν, 'ὅμοιον λέγουσα τὸν Υἱὸν τῷ Πατρὶ καθ'
piety like saying the Son to-the Father in
ὑπόστασιν.' Τοιαῦτα μὲν οὖν οἱ Μακεδονιανοὶ πρὸς τὴν
hypostasis such(-things) indeed then the Macedonians to the

πεῦσιν διὰ Σωφρονίου ἀπεκρίναντο, καθὰ ὁ Σαβῖνος
question through Sophronius answered as — Sabinus
ἐν τῇ ‘συναγωγῇ τῶν συνοδικῶν’ φησί. Διὰ δὲ τοῦ
in the collection of-the synodical(-acts) says through and the
μέμψασθαι Ἀέτιον ὡς τοῦ ‘ἀνομοίου’ ἀρχηγὸν, καὶ μὴ
to-have-blamed Aetius as of-the unlike author and not
τοὺς περὶ Ἀκάκιον, φαίνονται σοφιζόμενοι τὴν ἀλήθειαν,
those about Acacius they-appear sophisticating the truth
δοκοῦντες ἐν μέρει τοὺς Ἀρειανοὺς ἐκκλίνειν, ἐν μέρει
seeming in part the Arians to-avoid in part
δὲ τοὺς φρονοῦντας τὸ ‘ὁμοούσιον.’ Ἐλέγχονται δὲ
and those holding the of-one-substance they-are-convicted and
διὰ τῆς ἰδίας φωνῆς, ὅτι ἀμφοτέρων καινοτομοῦντες
through the own voice that of-both innovating
ἐξέδυσαν. Τοσαῦτα δὴ καὶ περὶ τούτων λελέχθω.
they-stripped(-themselves) so-much indeed also about these let-be-told

Julian orders the Novatian church at Cyzicus rebuilt and favors paganism; blind Maris of Chalcedon reproaches him. He bars Christians from Greek education and office, and fines those who will not sacrifice. Athanasius escapes on the Nile, three Christians are roasted at Merus, and the Apollinarii rewrite Scripture in classical forms. Mocked at Antioch, Julian answers with the Misopogon.

11 Ὡς ὁ βασιλεὺς Ἰουλιανὸς χρήματα τοὺς Χριστιανοὺς
how the emperor Julian money the Christians
εἰσεπράττετο.
exacted
Ὁ μέντοι βασιλεὺς Ἰουλιανὸς κατ᾽ ἀρχὰς ἡδὺς τοῖς
the however emperor Julian at beginnings pleasant to-the
πᾶσιν φανείς, προβαίνων οὐ πᾶσιν ὅμοιος ἐδείκνυτο.
all having-appeared advancing not to-all alike was-shown
Ἀλλ᾽ ἔνθα μὲν διαβολή τις κατὰ Κωνσταντίου ἐγίνετο,
but where indeed slander any against Constantius arose
προθυμότατα τοῖς Χριστιανοῖς τὰς αἰτήσεις παρεῖχεν·
most-readily to-the Christians the requests he-granted
ὅπου δὲ μὴ τοῦτο ἦν, τὸ οἰκεῖον μῖσος, ὃ κοινῇ κατὰ
where and not this was the own hatred which in-common against
πάντων Χριστιανῶν εἶχε, φανερῶς πᾶσιν ἀπεδείκνυεν.
all Christians he-had openly to-all he-displayed
Αὐτίκα γοῦν Ναυατιανῶν μὲν τὴν ἐν Κυζίκῳ ἐκκλησίαν
at-once at-any-rate of-Novatians indeed the in Cyzicus church
ὑπὸ Εὐζωΐου εἰς ἔδαφος καθαιρεθεῖσαν οἰκοδομηθῆναι
by Euzoius to ground pulled-down to-be-rebuilt
κελεύει, καταδίκην βαρυτάτην ἐπιθεὶς Ἐλευσίῳ τῷ τῇδε
he-orders penalty very-heavy having-imposed on-Eleusius the here
ἐπισκόπῳ, ἢν μὴ ἐντὸς δύο μηνῶν οἰκείοις ἀναλώμασι τὴν
bishop if not within two months at-own expenses the

οἰκοδομίαν ποιήσηται. Τὸν μέντοι Ἑλληνισμὸν συνεκρότει·
building he-should-make the however paganism he-supported
καὶ τὰ μὲν ἱερὰ τῶν Ἑλλήνων, ὡς ἔφην, ἠνέῳκτο·
and the indeed temples of-the pagans as I-said had-been-opened
θυσίας δὲ ἐπετέλει τῇ Κωνσταντινουπόλεως τύχῃ δημοσίᾳ
sacrifices and he-performed to-the of-Constantinople fortune publicly
ἐν τῇ βασιλικῇ, ἔνθα καὶ τὸ τῆς Τύχης ἵδρυται ἄγαλμα.
in the basilica where also the — of-Fortune is-set-up statue
Περὶ Μάρι τοῦ ἐπισκόπου Χαλκηδόνος. 12
about Maris the bishop of-Chalcedon
Τότε δὴ καὶ Μάρις, ὁ τῆς ἐν Βιθυνίᾳ Χαλκηδόνος
then indeed also Maris the of-the in Bithynia Chalcedon
ἐπίσκοπος, χειραγωγούμενος, — ἦν γὰρ δὴ πρὸς
bishop led-by-the-hand he-was for indeed in-addition-to
τῷ γήρᾳ ὑπόχυσιν ὀφθαλμῶν ὑπομείνας, — πολλὰ τὸν
the old-age cataract of-eyes having-undergone many-things the
βασιλέα προσελθὼν περιύβρισε, τὸν ‘ἀσεβῆ’ καλῶν,
emperor having-approached reviled the impious calling(-him)
τὸν ‘ἀποστάτην,’ τὸν ‘ἄθεον.’ Ὁ δὲ λόγοις τὰς ὕβρεις
the apostate the godless he and with-words the insults
ἠμύνετο, ‘τυφλὸν’ καλέσας. ‘Καὶ οὐκ ἂν,’ φησὶν, ‘οὐδὲ
repelled blind having-called(-him) and not — he-says not-even
ὁ Γαλιλαῖός σου Θεὸς θεραπεύσειε σέ.’ ‘Γαλιλαῖον’ γὰρ
the Galilean your God would-heal you Galilean for
εἰώθει ὁ Ἰουλιανὸς καλεῖν τὸν Χριστὸν, καὶ τοὺς
was-accustomed — Julian to-call — Christ and the
Χριστιανοὺς ‘Γαλιλαίους.’ Ὁ δὲ δὴ Μάρις παρρησιαίτερον
Christians Galileans — and indeed Maris more-boldly
πρὸς τὸν βασιλέα ἀπήντησεν· ‘Εὐχαριστῶ,’ φησὶ, ‘τῷ Θεῷ
to the emperor answered I-thank he-says — God
τυφλώσαντί με, ἵνα μὴ ἴδω τὸ πρόσωπόν σου οὕτως
having-blinded me so-that not I-may-see the face your thus

ἐκπεπτωκὸς πρὸς τὴν ἀσέβειαν.' Οὐδὲν πρὸς ταῦτα ὁ
fallen-away to the impiety nothing to these-things the
βασιλεὺς ἀπεκρίνατο· δεινῶς δὲ καὶ τοῦτο μετήρχετο·
emperor answered cleverly and also this he-pursued
ἑωρακὼς γὰρ τοὺς ἐπὶ Διοκλητιανοῦ μαρτυρήσαντας ὑπὸ
having-seen for those under Diocletian having-been-martyred by
τῶν Χριστιανῶν τιμωμένους, προθύμως τε σπεύδειν ἐπὶ τὸ
the Christians honored eagerly and to-hasten to the
μαρτυρῆσαι πολλοὺς ἐπιστάμενος, ὥσπερ αὐτῷ τούτῳ τοὺς
to-be-martyred many knowing as-if by-very this the
Χριστιανοὺς ἀμυνόμενος ἐπὶ ἑτέραν ἐτρέπετο. Καὶ τὴν μὲν
Christians repaying to another he-turned and the indeed
ὑπερβάλλουσαν ἐπὶ Διοκλητιανοῦ ὠμότητα ὑπερέθετο· οὐ
exceeding under Diocletian cruelty he-put-off not
μὴν πάντῃ τοῦ διώκειν ἀπέσχετο· 'διωγμὸν' δὲ λέγω,
however altogether from-the to-persecute he-abstained persecution and I-mean
τὸ ὁπωσοῦν ταράττειν τοὺς ἡσυχάζοντας. Ἐτάραττε δὲ
the in-any-way to-disturb those being-quiet he-disturbed and
ὧδε· νόμῳ ἐκέλευε Χριστιανοὺς παιδεύσεως μὴ μετέχειν·
thus by-law he-ordered Christians of-education not to-partake
'Ἵνα μὴ,' φησὶν, 'ἀκονώμενοι τὴν γλῶτταν ἑτοίμως
so-that not he-says sharpening the tongue readily
πρὸς τοὺς διαλεκτικοὺς τῶν Ἑλλήνων ἀπαντῶσιν.'
to the dialecticians of-the Greeks they-may-respond

13 Περὶ τῆς ταραχῆς ἣν ἐποίησαν οἱ Ἕλληνες κατὰ τῶν
about the disturbance which made the pagans against the
Χριστιανῶν.
Christians

Ἐκέλευε δὲ μηδὲ κατὰ τὰ βασίλεια στρατεύεσθαι τοὺς
he-ordered and not-even in the palace to-serve those
μὴ βουλομένους καταλιπεῖν μὲν τὸν Χριστιανισμὸν,
not wishing to-abandon indeed the Christianity

ἐπὶ τὸ θύειν δὲ τοῖς ἀγάλμασιν ἔρχεσθαι· μήτε μὴν
to the to-sacrifice and to-the statues to-come nor indeed
Χριστιανοὺς τῶν ἐπαρχιῶν ἄρχοντας γίνεσθαι, λέγων
Christians of-the provinces governors to-become saying
ὡς κελεύει νόμος μὴ χρῆσθαι ξίφει κατὰ τῶν ἄξια
that orders law not to-use sword against those worthy(-things)
θανάτου πεπλημμεληκότων· πολλοὺς δὲ καὶ κολακείαις καὶ
of-death having-offended many and also with-flatteries and
δωρεαῖς ἐπὶ τὸ θύειν προετρέπετο. Αὐτίκα γοῦν, ὡς ἐν
gifts to the to-sacrifice be-urged at-once at-any-rate as in
χωνευτηρίῳ, οἵ τε ὄντες Χριστιανοὶ καὶ οἱ νομιζόμενοι
crucible those both being Christians and those reputed
φανεροὶ πᾶσιν ἐγίνοντο· οἱ μὲν γὰρ ὀρθῇ γνώμῃ
manifest to-all became the(-ones) indeed for with-right mind
Χριστιανίζοντες εὐθυμότεροι τὴν ζώνην ἀπετίθεντο, πάντα
being-Christian more-cheerfully the belt laid-down all
μᾶλλον ὑπομένειν ἢ ἀρνεῖσθαι τὸν Χριστὸν αἱρούμενοι.
rather to-endure than to-deny — Christ choosing
Ἐν τούτοις ἦσαν Ἰοβιανὸς, Οὐαλεντιανός τε καὶ Οὐάλης,
among these were Jovian Valentinian both and Valens
οἱ καὶ ὕστερον βασιλεύσαντες· ἕτεροι δὲ ὅσοι μὴ
those also later having-reigned others and as-many-as not
ὀρθῇ γνώμῃ ἐχριστιάνιζον, καὶ ὅσοι τὰ χρήματα καὶ
with-right mind were-Christian and as-many-as the money and
τὴν ἐνταῦθα τιμὴν τῆς ἀληθοῦς εὐδαιμονίας προέκριναν,
the here honor than-the true happiness preferred
μηδὲν μελλήσαντες πρὸς τὸ θύειν ἀπέκλινον. Ὧν
nothing having-delayed to the to-sacrifice inclined of-whom
εἷς ἦν καὶ ὁ Κωνσταντινουπόλεως σοφιστὴς Ἑκηβόλιος·
one was also the of-Constantinople sophist Hecebolius
ὅστις τοῖς ἤθεσι τῶν βασιλέων ἑπόμενος, ἐπὶ μὲν
who the ways of-the emperors following under indeed

Κωνσταντίου διαπύρως Χριστιανίζειν ὑπεκρίνατο, ἐπὶ
Constantius ardently to-be-Christian pretended under
δὲ Ἰουλιανοῦ γοργὸς Ἕλλην ἐφαίνετο, καὶ αὖθις μετὰ
and Julian vigorous pagan appeared and again after
Ἰουλιανὸν Χριστιανίζειν ἤθελε. Ῥίψας γὰρ ἑαυτὸν πρηνῆ
Julian to-be-Christian wished having-thrown for himself prone
πρὸ τῆς πύλης τοῦ εὐκτηρίου οἴκου, ‘Πατήσατέ με,’ ἐβόα,
before the gate of-the of-prayer house trample me he-cried
‘τὸ ἅλας τὸ ἀναίσθητον.’ Τοιοῦτος μὲν οὖν κοῦφος καὶ
the salt the savorless such indeed then fickle and
εὐχερὴς Ἑκηβόλιος πρότερόν τε καὶ ὕστερον ἦν. Τότε δὲ
easy Hecebolius before both and after was then and
ὁ βασιλεὺς Πέρσας ἀμύνεσθαι βουλόμενος, ἀνθ’ ὧν ἐπὶ
the emperor Persians to-punish wishing for what under
Κωνσταντίου τὴν Ῥωμαίων χώραν κατέδραμον, σπουδαίως
Constantius the of-Romans country they-overran eagerly
διὰ τῆς Ἀσίας ἐπὶ τὰ ἑῷα μέρη διέβαινεν. Εἰδὼς δὲ
through — Asia to the eastern parts crossed knowing and
ὅσα πόλεμος ἔχει κακὰ, καὶ ὡς πολλῶν δεῖται χρημάτων
how-many war has evils and how much it-needs money
καὶ ἄνευ τούτων οὐ κατορθοῦται, πανούργως ἐπενόησε
and without these not is-accomplished craftily he-devised
συλλέγειν τὰ χρήματα παρὰ τῶν Χριστιανῶν. Τοῖς γὰρ
to-collect the money from the Christians to-those for
μὴ βουλομένοις θύειν ἐπέθηκε χρηματικὴν καταδίκην·
not wishing to-sacrifice he-imposed money penalty
καὶ ἀπαίτησις κατὰ τῶν ἀληθῶς Χριστιανιζόντων ἐγίνετο
and exaction against those truly being-Christian took-place
σύντονος· ἕκαστος γὰρ κατὰ τὴν ὕπαρξιν ἀναλόγως
intense each for according-to the property proportionately
εἰσέφερε. Καὶ ὁ βασιλεὺς ἐκ τῆς ἀδίκου συλλογῆς τῶν
paid-in and the emperor from the unjust collection of-the

ἀδίκων χρημάτων ταχὺ πλούσιος ἦν· ἐχρῆτο γὰρ τῷ
unjust money quickly rich was he-used for the
νόμῳ, ὅπου τε μὴ παρῆν, καὶ ὅπου διέβαινε. Τηνικαῦτα
law where both not he-was-present and where he-passed then
καὶ οἱ Ἕλληνες τῶν Χριστιανιζόντων κατέτρεχον· σύρροιά
also the pagans the Christians assailed concourse
τε τῶν ‘φιλοσοφεῖν’ λεγόντων ἐγίνετο· καὶ τελετάς
and of-those to-philosophize saying took-place and rites
τινας συνίστασαν, ὡς καὶ σπλαγχνοσκοπούμενοι παῖδας
some they-set-up so-that also inspecting-entrails children
καταθύειν ἀφθόρους ἄρρενας καὶ θηλείας, καὶ τῶν σαρκῶν
to-sacrifice undefiled male and female and of-the flesh
ἀπογεύεσθαι. Καὶ ταῦτα ἐποίουν κατά τε τὰς ἄλλας
to-taste and these-things they-did in both the other
πόλεις, καὶ κατὰ τὰς Ἀθήνας, καὶ κατὰ τὴν Ἀλεξάνδρειαν.
cities and in — Athens and in — Alexandria
Ἔνθα καὶ κατὰ Ἀθανασίου τοῦ ἐπισκόπου σκευωρίαν
there also against Athanasius the bishop intrigue
ποιησάμενοι γνωρίζουσι βασιλεῖ, ὡς λυμαίνοιτο τὴν
having-made they-make-known to-(the)-emperor that he-was-ruining the
πόλιν καὶ πᾶσαν τὴν Αἴγυπτον, καὶ δεῖν αὐτὸν
city and all — Egypt and it-was-needful him
ἀπαλλάττειν τῆς πόλεως· κεκίνητό τε κατ’ αὐτοῦ ἐκ
to-remove from-the city had-been-moved and against him from
προστάγματος βασιλικοῦ καὶ ὁ Ἀλεξανδρείας ἔπαρχος.
order imperial also the of-Alexandria prefect
Περὶ τῆς Ἀθανασίου φυγῆς. 14
about the of-Athanasius flight
Ὁ δὲ φεύγει πάλιν, εἰπὼν τοῖς γνωρίμοις, ‘Ὑποσταλῶμεν
he and flees again having-said to-the friends let-us-withdraw
μικρὸν, ὦ φίλοι· νεφύδριον γάρ ἐστι, καὶ παρέρχεται.’
a-little O friends little-cloud for it-is and passes-over

Ταῦτα εἰπὼν, εὐθὺς ὡς εἶχε, πλοίῳ διὰ τοῦ Νείλου
these-things having-said at-once as he-was by-boat through the Nile
εἰς τὴν Αἴγυπτον ἔφυγεν· ἐδίωκον δὲ κατόπιν οἱ
into — Egypt fled pursued and behind those
συλλαβεῖν αὐτὸν σπεύδοντες. Ἐπειδὴ δὲ οὐ πόρρωθεν
to-seize him hastening when and not far
εἶναι ἐπύθετο τοὺς διώκοντας, οἱ μὲν συνόντες ὡς ἐπὶ
to-be he-learned the pursuers those indeed being-with(-him) as to
τὴν ἔρημον αὖθις φεύγειν ἐκέλευον· ὁ δὲ σοφῇ γνώμῃ
the desert again to-flee urged he and wise judgment
χρησάμενος διέφυγε τοὺς διώκοντας. Τοῖς γὰρ διώκουσιν
having-used escaped the pursuers the for pursuers
ἐξυποστρέψαντας ἀπαντᾶν συνεβούλευε, καὶ τοῦτο ᾗ
having-turned-back to-meet he-advised and this with-what
τάχος ἐγίνετο· ἐπεὶ δὲ πλησίον τῶν διωκόντων οἱ πρὸ
speed happened when and near the pursuers those before
μικροῦ φεύγοντες ἦσαν, οὐδὲν οἱ ζητοῦντες ἠρώτων
a-little fleeing were nothing the(-ones) seeking asked
τοὺς περὶ Ἀθανάσιον, ἢ ‘ποῦ Ἀθανάσιον τεθέανται.’ Οἱ
those about Athanasius than where Athanasius they-have-seen they
δὲ ‘ἐγγὺς αὐτοῦ που εἶναι’ ἐμήνυον, ‘καὶ εἰ ἐπισπεύσειεν,
and near him somewhere to-be indicated and if he-should-hasten
οὐκ εἰς μακρὰν αὐτὸν καταλήψεσθαι’ ἔλεγον. Καὶ οὕτως
not into long(-time) him to-overtake said and thus
οἱ μὲν παρατραπέντες συντόνως μάτην ἐδίωκον· ὁ δὲ
they indeed having-been-turned-aside intensely in-vain pursued he and
διαφυγὼν τὴν Ἀλεξάνδρειαν λαθραίως κατέλαβε. Καὶ ἐκεῖ
having-escaped — Alexandria secretly reached and there
λανθάνων διῆγεν, ἕως οὗ ὁ διωγμὸς ἐπαύσατο.
lying-hidden lived until which(-time) the persecution ceased
Τοιαῦτα μὲν οὖν μετὰ τοὺς πολλοὺς Χριστιανικοὺς
such(-things) indeed then after the many Christian

διωγμοὺς καὶ τὰ παρ᾽ Ἑλλήνων κακὰ τὸν Ἀλεξανδρείας
persecutions also the from pagans evils the of-Alexandria
ἐπίσκοπον διεδέξατο. Οἱ μέντοι κατὰ τὰς ἐπαρχίας
bishop befell-in-turn the however in the provinces
ἄρχοντες, καιρὸν οἰκείου κέρδους τὴν τοῦ βασιλέως
governors occasion of-own gain the of-the emperor
θρησκείαν νομίσαντες, πέρα τῶν βασιλικῶν προσταγμάτων
religion having-thought beyond the imperial orders
τοὺς Χριστιανοὺς κακῶς διετίθεσαν, χρήματα μὲν πλείονα
the Christians badly treated money indeed more
ἢ ἐχρῆν εἰσπραττόμενοι, ἔστι δὲ ὅτε καὶ σωματικὰς
than was-right exacting there-is and when also bodily
τιμωρίας προσάγοντες. Ταῦτα μανθάνων ὁ βασιλεὺς
punishments applying these-things learning the emperor
περιεώρα, καὶ τοῖς Χριστιανοῖς περὶ τούτου προσελθοῦσιν
overlooked(-them) and to-the Christians about this having-approached
αὐτῷ, ‘Ὑμέτερόν ἐστιν,’ ἔλεγεν αὐτοῖς, ‘πάσχοντας κακῶς
him yours it-is he-said to-them suffering badly
ὑπομένειν· τοῦτο γὰρ τοῦ ὑμετέρου Θεοῦ παράγγελμα.’
to-endure this for of-the your God (is)-precept
Περὶ τῶν ἐν Μηρῷ τῇ πόλει τῆς Φρυγίας ἐπὶ Ἰουλιανοῦ 15
about those at Merus the city — of-Phrygia under Julian
μαρτυρησάντων.
having-been-martyred

Ἐν γοῦν Μηρῷ πόλει τῆς ἐπαρχίας τῆς Φρυγίας
at at-any-rate Merus city of-the province — of-Phrygia
ἄρχων ἦν Ἀμάχιος, τὸ τῇδε ἱερὸν ἀνοιγῆναι προστάξας,
governor was Amachius the here temple to-be-opened having-commanded
ἐκκαθαίρεσθαί τε τὸν ἐκ τοῦ χρόνου συναχθέντα ῥύπον
to-be-cleansed and the from the time gathered filth
ἐκέλευε, καὶ τὰ ἐν αὐτῷ ἀγάλματα ἐπιμελείας ἠξίου.
ordered and the in it statues of-care deemed-worthy

Τοῦτο γινόμενον σφόδρα τοὺς Χριστιανοὺς ἐλύπει.
this happening greatly the Christians grieved
Μακεδόνιος δέ τις, καὶ Θεόδουλος, καὶ Τατιανὸς, ζήλῳ
Macedonius and a-certain and Theodulus and Tatianus from-zeal
τοῦ Χριστιανισμοῦ τὴν λύπην οὐκ ἤνεγκαν, ἀλλ' ἔνθερμον
for-the Christianity the grief not bore but ardent
τὸ φρόνημα πρὸς ἀρετὴν κεκτημένοι, νυκτὸς εἰς τὸν
the spirit for virtue having-acquired by-night into the
ναὸν εἰσπηδήσαντες συντρίβουσι τὰ ἀγάλματα. Τοῦ δὲ
temple having-burst smash the statues the and
ἡγεμόνος ἐπὶ τῷ γεγονότι σφόδρα χαλεπήναντος,
governor at the having-happened(-thing) greatly having-been-angered
καὶ πολλοὺς τῶν κατὰ τὴν πόλιν ἀναιτίων ἀναιρεῖσθαι
and many of-those in the city innocent to-kill
σπουδάζοντος, προσφέρουσιν ἑαυτοὺς οἱ αὐθένται τοῦ
being-eager offer themselves the authors of-the
πράγματος· καὶ μᾶλλον αὐτοὶ ὑπὲρ τῆς ἀληθείας
deed and rather themselves for the truth
ἀποθνήσκειν ᾑροῦντο, ἤπερ ἰδεῖν ἑτέρους ἀνθ' ἑαυτῶν
to-die chose than to-see others instead-of themselves
ἀποθνήσκοντας. Τούτους λαβὼν ὁ ἡγεμὼν ὡς ὑπὲρ
dying these having-taken the governor as for
τοῦ ἀδικήματος τοῦ παρ' αὐτῶν γενομένου διὰ θυσίας
the wrong the by them having-happened through sacrifices
ἀπολογεῖσθαι ἐκέλευε· μὴ ποιοῦντας δὲ τοῦτο τιμωρεῖσθαι
to-make-amends ordered not doing and this to-be-punished
ἠπείλει. Οἱ δὲ γενναῖοι τὸ φρόνημα ὄντες, μικρὰ τῶν
threatened they and noble in-the spirit being little for-the
ἀπειλῶν φροντίσαντες, πάνθ' ὑπομένειν ἑτοίμως εἶχον·
threats having-cared all to-endure readily were
καὶ μᾶλλον θνήσκειν ᾑροῦντο ἢ ταῖς θυσίαις μολύνεσθαι.
and rather to-die chose than by-the sacrifices to-be-defiled

Τότε δὴ πάσαις βασάνοις ὑποβαλὼν τοὺς ἄνδρας,
then indeed to-all tortures having-subjected the men
τέλος ἐσχάραις ἐπιθεὶς, καὶ πῦρ ταύταις ἐπιτεθῆναι
at-last on-gridirons having-placed(-them) and fire under-these to-be-put
κελεύσας, οὕτως ἀπόλλυσιν. Οἱ δὲ τὴν κορωνίδα τῆς
having-ordered thus destroys(-them) they and the crowning of-the
ἀνδρίας τηνικαῦτα ἐπέδειξαν, πρὸς τὸν ἡγεμόνα τοιαῦτα
courage then displayed to the governor such(-things)
εἰπόντες· Εἰ ἐπεθύμησας ὀπτῶν, ὦ Ἀμάχιε, κρεῶν
having-said if you-desired roasted O Amachius of-meats
ἀπογεύσασθαι, στρέψον ἡμᾶς καὶ εἰς τὰς ἑτέρας πλευράς,
to-taste turn us also onto the other sides
ἵνα μὴ εἰς τὴν γεῦσιν ἡμίοπτοι φανῶμέν σοι.' Τοῦτον
so-that not to the taste half-roasted we-may-appear to-you in-this
μὲν οὖν τὸν τρόπον οὗτοι τὸν βίον ἐτέλεσαν.
indeed then the way these the life ended
Ὡς τοῦ βασιλέως κωλύσαντος τοὺς Χριστιανοὺς Ἑλληνικὴν 16
how the emperor having-forbidden the Christians Greek
παίδευσιν μανθάνειν, οἱ Ἀπολινάριοι εἰς τὸ ἐπιγράφειν
education to-learn the Apollinarii to the to-write
λόγους ὡρμήθησαν.
treatises set-out
Ὁ μέντοι τοῦ βασιλέως νόμος, ὃς τοὺς Χριστιανοὺς
the however of-the emperor law which the Christians
Ἑλληνικῆς παιδείας μετέχειν ἐκώλυε, τοὺς Ἀπολιναρίους,
of-Greek education to-partake forbade the Apollinarii
ὧν καὶ πρότερον ἐμνημονεύσαμεν, φανερωτέρους
of-whom also before we-made-mention more-conspicuous
ἀπέδειξεν. Ὡς γὰρ ἄμφω ἦστην ἐπιστήμονες λόγων, ὁ
showed(-to-be) since for both were skilled of-letters the
μὲν πατὴρ γραμματικῶν, σοφιστικῶν δὲ ὁ υἱὸς, χρειώδεις
indeed father of-grammatical of-rhetorical and the son useful

ἑαυτοὺς πρὸς τὸν παρόντα καιρὸν τοῖς Χριστιανοῖς
themselves for the present time to-the Christians
ἀπεδείκνυον. Ὁ μὲν γὰρ εὐθὺς γραμματικὸς ἅτε,
showed the(-one) indeed for at-once grammarian as-being
τὴν τέχνην γραμματικὴν Χριστιανικῷ τύπῳ συνέταττε·
the art grammatical in-Christian form composed
τά τε Μωϋσέως βιβλία διὰ τοῦ ἡρωϊκοῦ λεγομένου
the both of-Moses books through the heroic called
μέτρου μετέβαλε, καὶ ὅσα κατὰ τὴν παλαιὰν διαθήκην
meter changed and as-many-as in the old testament
ἐν ἱστορίας τύπῳ συγγέγραπται. Καὶ τοῦτο μὲν τῷ
in of-history form are-written and this indeed in-the
δακτυλικῷ μέτρῳ συνέταττε, τοῦτο δὲ καὶ τῷ τῆς
dactylic meter composed this and also in-the of-the
τραγῳδίας τύπῳ δραματικῶς ἐξειργάζετο· καὶ παντὶ μέτρῳ
tragedy form dramatically worked-out and every meter
ῥυθμικῷ ἐχρῆτο, ὅπως ἂν μηδεὶς τρόπος τῆς Ἑλληνικῆς
rhythmic he-used so-that — no form of-the Greek
γλώττης τοῖς Χριστιανοῖς ἀνήκοος ᾖ. Ὁ δὲ νεώτερος
tongue to-the Christians unheard might-be the and younger
Ἀπολινάριος, εὖ πρὸς τὸ λέγειν παρεσκευασμένος, τὰ
Apollinarius well for the to-speak equipped the
εὐαγγέλια καὶ τὰ ἀποστολικὰ δόγματα ἐν τύπῳ διαλόγων
gospels and the apostolic doctrines in form of-dialogues
ἐξέθετο, καθὰ καὶ Πλάτων παρ᾽ Ἕλλησιν. Οὕτω μὲν
set-forth as also Plato among Greeks thus indeed
οὖν τῷ Χριστιανισμῷ χρειώδεις φανέντες, τοῦ βασιλέως
then to-the Christianity useful having-appeared of-the emperor
τὸ σόφισμα διὰ τῶν οἰκείων πόνων ἐνίκησαν. Ἀλλ᾽ ἡ
the sophism through the own labors they-conquered but the
πρόνοια τοῦ Θεοῦ κρείσσων ἐγένετο καὶ τῆς τούτων
providence — of-God stronger became both than-the of-these

σπουδῆς καὶ τῆς τοῦ βασιλέως ὁρμῆς· ὁ μὲν γὰρ νόμος
zeal and than-the of-the emperor impulse the indeed for law
οὐκ εἰς μακρὰν ἀπέσβη τῷ βασιλεῖ, ὡς προϊόντες
not into long(-time) was-quenched with-the emperor as proceeding
δηλώσομεν, τῶν δὲ οἱ πόνοι ἐν ἴσῳ τοῦ μὴ γραφῆναι
we-will-show of-these and the labors in equal of-the not to-have-been-written
λογίζονται. Ἀλλ' ἐρεῖ τις γοργῶς πρὸς ἡμᾶς ἀπαντῶν,
are-reckoned but will-say someone sharply to us responding
Πῶς φῂς προνοίᾳ Θεοῦ ταῦτα γενέσθαι; τὴν
how do-you-say by-providence of-God these-things to-have-happened the
μὲν γὰρ τοῦ βασιλέως ταχεῖαν τελευτὴν λυσιτελῆσαι
indeed for of-the emperor speedy death to-have-profited
τῷ Χριστιανισμῷ δῆλον ἐστί· τὸ δὲ παρερρίφθαι τὰ
the Christianity clear is the and to-have-been-cast-aside the
τῶν Ἀπολιναρίων Χριστιανικὰ ποιήματα, καὶ πάλιν τοὺς
of-the Apollinarii Christian poems and again the
Χριστιανοὺς τὴν Ἑλλήνων μανθάνειν παιδείαν, οὐκέτι
Christians the of-Greeks to-learn education no-longer
τοῦτο λυσιτελεῖν τῷ Χριστιανισμῷ· πρὸς βλάβης γὰρ
this to-profit the Christianity for harm for
εἶναι τὴν Ἑλληνικὴν παιδείαν πολυθεΐαν διδάσκουσαν.'
to-be the Greek education polytheism teaching
Πρὸς ταῦτα οὖν τὰ ὑποπίπτοντα ἡμῖν ὡς οἷόν
to these-things then the(-objections) occurring to-us as possible
τε λέξομεν. Ἡ Ἑλληνικὴ παίδευσις οὔτε παρὰ τοῦ
— we-will-say the Greek education neither by —
Χριστοῦ, οὔτε παρὰ τῶν αὐτοῦ μαθητῶν, ἢ ὡς
Christ nor by the his disciples either as
θεόπνευστος ἐδέχθη, ἢ ὡς ἐπιβλαβὴς ἐξεβλήθη. Καὶ
God-inspired was-received or as harmful was-cast-out and
τοῦτο, ὡς ἡγοῦμαι, οὐκ ἀπρονοήτως ἐποίησαν· πολλοὶ
this as I-think not without-forethought they-did many

γὰρ τῶν παρ᾽ Ἕλλησι φιλοσοφησάντων οὐ μακρὰν
for of-those among Greeks having-philosophized not far
τοῦ γνῶναι τὸν Θεὸν ἐγένοντο. Καὶ γὰρ καὶ πρὸς
from-the to-know — God came and for also against
τοὺς ἀπρονοησίαν εἰσάγοντας, οἷον Ἐπικουρείους, ἢ
those absence-of-providence introducing such-as Epicureans or
ἄλλως ἐριστικοὺς, μετὰ τῆς λογικῆς ἐπιστήμης γενναίως
otherwise contentious(-men) with the logical science nobly
ἀπήντησαν, τὴν ἀμαθίαν αὐτῶν ἀνατρέποντες.
they-responded the ignorance their overturning
Καὶ διὰ τούτων τῶν λόγων, χρειώδεις μὲν τοῖς
and through these the arguments useful indeed to-those
τὴν εὐσέβειαν ἀγαπῶσι κατέστησαν, οὐ μὴν τῆς
the piety loving they-became not however the
κεφαλῆς τοῦ λόγου ἐκράτησαν, τοῦ μὴ γνῶναι ‘τὸ
head of-the matter they-grasped of-the not to-know the
ἀποκρυπτόμενον ἀπὸ τῶν γενεῶν καὶ ἀπὸ τῶν αἰώνων᾽
hidden from the generations and from the ages
κατὰ Χριστὸν ‘μυστήριον.᾽ Καὶ τοῦθ᾽ οὕτως ἔχειν,
according-to Christ mystery and this so to-be
ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ ὁ ἀπόστολος δείκνυσι,
in the to Romans letter the apostle shows
δι᾽ ὧν φησὶν, ‘᾽Αποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ᾽
through which he-says is-revealed for wrath of-God from
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν
heaven upon all impiety and injustice of-men those
τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων· διότι τὸ γνωστὸν
the truth in injustice holding-down because the known
τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ Θεὸς γὰρ αὐτοῖς
— of-God manifest is among them — God for to-them
ἐφανέρωσε· τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου
manifested the for invisible(-things) his from creation of-world

τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ
by-the things-made understood are-seen the both everlasting his
δύναμις καὶ θειότης εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους,
power and divinity to the to-be them inexcusable
διότι, γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν.᾽ Διὰ
because having-known — God not as God they-glorified through
τούτων φαίνονται γνῶσιν μὲν ἀληθείας ἔχοντες, ἣν
these they-appear knowledge indeed of-truth having which
ὁ Θεὸς αὐτοῖς ἐφανέρωσεν, ἔνοχοι δὲ γίνονται, διότι
— God to-them manifested liable and they-become because
γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν. Οὐκοῦν τὸ
having-known — God not as God they-glorified therefore the
μὴ κωλύσαι τὰ Ἑλλήνων μανθάνειν, τῇ γνώμῃ
not to-prevent the(-learning) of-Greeks to-learn to-the judgment
τῶν βουλομένων κατέλιπον. Εἷς μὲν οὖν οὗτος λόγος
of-those wishing they-left one indeed then this argument
εἰρήσθω ἡμῖν πρὸς τὸ προκείμενον· ἕτερος δὲ τοιοῦτος.
let-be-said by-us toward the proposed(-question) another and such
Αἱ θεόπνευστοι γραφαὶ δόγματα μὲν θαυμαστὰ καὶ
the God-inspired scriptures doctrines indeed wonderful and
ὄντως θεῖα διδάσκουσι· καὶ πολλὴν μὲν εὐλάβειαν καὶ
truly divine teach and much indeed piety and
βίον ὀρθὸν τοῖς ἀκροαταῖς ἐντιθέασι, πίστιν τε θεοφιλῆ
life upright in-the hearers place faith and God-loving
τοῖς σπουδαίοις παρέχουσιν· οὐ μὴν τέχνην διδάσκουσι
to-the earnest furnish not however art they-teach
λογικὴν πρὸς τὸ δύνασθαι ἀπαντᾶν τοῖς βουλομένοις τῇ
logical for the to-be-able to-respond to-those wishing the
ἀληθείᾳ προσπολεμεῖν. Σφόδρα δὲ καταπολεμοῦνται οἱ
truth to-war-against greatly and are-defeated the
πολέμιοι, ὅταν τοῖς αὐτῶν ὅπλοις χρώμεθα κατ᾽ αὐτῶν·
enemies when the their weapons we-use against them

τοῦτο δὲ οὐκ ἐνῆν ὑπάρξειν τοῖς Χριστιανίζουσι,
this and not was-possible to-be for-those being-Christian
δι᾽ ὧν οἱ Ἀπολινάριοι ἔγραψαν. Τοῦτο καὶ ὁ βασιλεὺς
through what the Apollinarii wrote this also the emperor
Ἰουλιανὸς σκοπήσας, νόμῳ τοὺς Χριστιανοὺς ἀπέτρεπε
Julian having-considered by-law the Christians turned-away
τὰ Ἑλλήνων παιδεύεσθαι· εὖ γὰρ ἠπίστατο, ὡς οἱ
the(-learning) of-Greeks to-be-taught well for he-knew that the
μῦθοι εὐδιάβολον αὐτοῦ τὴν δόξαν ποιήσουσιν. Ὧν καὶ
myths easy-to-slander his the opinion would-make which also
καταγνοὺς Σωκράτης, ὁ παρ᾽ αὐτοῖς κορυφαιότατος
having-condemned Socrates the among them most-eminent
φιλόσοφος, ὡς παραχαράσσων τὰ παρ᾽ αὐτοῖς δαιμόνια
philosopher as falsifying the among them divinities
κατεκρίθη. Ἄλλως τε παρεγγυῶσιν ἡμῖν ὅ τε Χριστὸς καὶ
was-condemned besides and charge us — both Christ and
ὁ τούτου ἀπόστολος, ‘Γίνεσθε τραπεζῖται δόκιμοι᾽ ὥστε
the his apostle become money-changers approved so-as
‘τὰ πάντα δοκιμάζειν, τὸ καλὸν κατέχοντας·’ προσέχειν
the all(-things) to-test the good holding-fast to-take-heed
δὲ, ‘μή τις ὑμᾶς ἔσται συλαγωγῶν διὰ τῆς φιλοσοφίας
and lest anyone you will-be leading-astray through the philosophy
καὶ κενῆς ἀπάτης.’ Τοῦτο δὲ οὐκ ἂν πεισόμεθα, εἰ μὴ
and empty deceit this and not — we-would-suffer if not
ὅπλα τῶν πολεμίων κτησαίμεθα, καὶ ἐν τῷ κτᾶσθαι μὴ
weapons of-the enemies we-should-acquire and in the to-acquire not
τὰ τῶν πολεμίων φρονῶμεν, ἀλλὰ τὸ μὲν κακὸν
the(-things) of-the enemies think but the indeed evil
ἐκτρεπόμεθα, τὸ δὲ καλὸν καὶ τὴν ἀλήθειαν ἔχοντες,
turn-away-from the and good and the truth having
πάντα προσλαμβάνομεν δοκιμάζοντες· τὸ γὰρ καλὸν,
all(-things) we-take-in testing the for good

ἔνθα ἂν ᾖ, ἴδιον τῆς ἀληθείας ἐστίν. Εἰ δέ τις ἡμᾶς
wherever — it-is proper of-the truth is if and anyone us
βιαίως ταῦτα λέγειν νομίζει, σκοπησάτω ὅτι ὁ ἀπόστολος
forcibly these-things to-say thinks let-him-consider that the apostle
οὐ μόνον οὐ κωλύει μανθάνειν Ἑλληνικὴν παίδευσιν, ἀλλὰ
not only not prevents to-learn Greek education but
γὰρ φαίνεται καὶ αὐτὸς μὴ ἀμελήσας αὐτῆς, ἕνεκεν
for appears also himself not having-neglected it for-the-sake
τοῦ γνῶναι πολλὰ τῶν εἰρημένων τοῖς Ἕλλησιν.
of-the to-know many of-the(-things) said by-the Greeks
Ἐπεὶ πόθεν ὁρμώμενος ἔλεγε, ‘Κρῆτες ἀεὶ ψεῦσται,
since from-where setting-out did-he-say Cretans always liars
κακὰ θηρία, γαστέρες ἀργαί,’ εἰ μὴ τοὺς Ἐπιμενίδου
evil beasts bellies idle if not the of-Epimenides
τοῦ Κρητὸς, ἀνδρὸς τελεστοῦ, ἀνεγνώκει χρησμούς; ἢ
the Cretan man initiator he-had-read oracles or
πόθεν ἐγνώκει τὸ, ‘Τοῦ γὰρ καὶ γένος ἐσμὲν,’ εἰ μὴ τὰ
whence had-he-known the of-him for also race we-are if not the
‘Φαινόμενα’ τοῦ ἀστρονόμου Ἀράτου ἠπίστατο; ἀλλὰ καὶ
Phaenomena of-the astronomer Aratus he-knew but also
τὸ, ‘Φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί,’ δείκνυσι
the corrupt characters good associations evil shows(-him)
μὴ ἀνήκοον τῶν Εὐριπίδου δραμάτων τυγχάνοντα. Καὶ
not unacquainted with-the of-Euripides dramas being and
τί δεῖ περὶ τούτων μηκύνειν τὸν λόγον; καὶ ἀνέκαθεν,
what need about these to-lengthen the speech also from-of-old
ὡς ἔκ τινος μὴ κεκωλυμένης συνηθείας, οἱ κατὰ τὰς
as from some not forbidden custom the in the
ἐκκλησίας διδάσκαλοι δείκνυνται ἄχρι γήρως τὰ
churches teachers are-shown until old-age the(-learning)
Ἑλλήνων ἀσκούμενοι· τοῦτο μὲν, εὐγλωττίας χάριν καὶ
of-Greeks practicing this indeed of-eloquence for-the-sake and

γυμνασίας τοῦ νοῦ· τοῦτο δὲ, καὶ πρὸς τὴν αὐτῶν
exercise of-the mind this and also for the of-the-very
ἐκείνων κατάγνωσιν, περὶ ὧν ἀπεσφάλησαν. Ταῦτα μὲν
those condemnation about what they-erred these-things indeed
οὖν ἕνεκεν τῶν Ἀπολιναρίων ὡς οἷόν τε εἰρήσθω.
then for-the-sake of-the Apollinarii as possible — let-be-said

17 Ὡς ὁ βασιλεὺς εἰς Πέρσας μέλλων ἐλαύνειν καὶ
how the emperor against Persians being-about to-march and
ἐν Ἀντιοχείᾳ γενόμενος, ὑπ᾽ αὐτῶν σκωφθεὶς τὸν
in Antioch having-been by them mocked the
Μισοπώγωνα λόγον προσεφώνησε.
Misopogon speech addressed

Ὁ μέντοι βασιλεὺς, πλεῖστα ἐκ τῶν Χριστιανῶν
the however emperor very-much from the Christians
κομισάμενος χρήματα, ἐπὶ Πέρσας τε τὴν σπουδὴν
having-collected money against Persians and the zeal
ποιούμενος, τὴν ἐν Συρίᾳ καταλαμβάνει Ἀντιόχειαν. Ἐν ᾗ
making the in Syria reaches Antioch in which
γενόμενος, τὸ προσόν τε αὐτῷ φιλότιμον καὶ Ἀντιοχεῦσιν
having-been the present-in both him love-of-honor also to-Antiochenes
ἐπιδεῖξαι βουλόμενος, τὰς τιμὰς τῶν ὠνίων πλέον ἢ
to-show wishing the prices of-the wares more than
ἔδει εἰς ἔλαττον κατεβίβασε, μὴ στοχασάμενος τοῦ
was-needful to less brought-down not having-aimed-at the
καιροῦ, μηδὲ λογισάμενος ὡς παρουσία πολυπληθίας
occasion nor having-reckoned that presence of-multitude
στρατοπέδου τοῖς τε ἐπαρχιώταις ἐξ ἀνάγκης ζημία
of-army to-the both provincials from necessity loss
γίνεται, καὶ τὴν ἀφθονίαν ἐκκόπτει τῶν πόλεων. Διόπερ οἱ
becomes and the abundance cuts-off of-the cities wherefore the
μεταβολεῖς καὶ οἱ τῶν ὠνίων κάπηλοι, μὴ ἐνεγκόντες τὴν
retailers and the of-the wares hucksters not having-borne the

ἐκ τοῦ βασιλικοῦ προστάγματος ζημίαν, τῆς ἐμπορίας
from the imperial order loss from-the trade
τότε ἀπέσχοντο. Ἐκ δὲ τούτου τὰ ὤνια ἀπελείπετο· καὶ
then abstained from and this the wares failed and
τὴν προσβολὴν μὴ ἐνεγκόντες οἱ Ἀντιοχεῖς, — εὐρίπιστοι
the affront not having-borne the Antiochenes easily-swayed
γὰρ οἱ ἄνθρωποι εἰς ὕβρεις, — μὴ μελλήσαντες, κατὰ τοῦ
for the men to insults not having-delayed against the
βασιλέως ἐχώρησαν· κατεβόων τε αὐτοῦ, καὶ ἀπέσκωπτον
emperor went cried-down both him and jeered
εἰς τὸν πώγωνα, βαθυγένειος γὰρ ἦν, ‘κείρειν τε ἔλεγον
at the beard deep-bearded for he-was to-shave both they-said
τοῦτον καὶ σχοινία πλέκειν ἐξ αὐτοῦ· τὸ νόμισμά τε
this and ropes to-weave from it the coin and
αὐτοῦ ταῦρον ἔχειν, καὶ τὸν κόσμον ἀνατετράφθαι.’ Ὢν
his bull to-have and the world to-have-been-overturned being
γὰρ δὴ ὁ βασιλεὺς πολὺ δεισιδαίμων, ταύρους τε
for indeed the emperor much superstitious bulls and
συνεχῶς θύων πρὸς τοῖς βωμοῖς τῶν εἰδώλων, βωμὸν
continually sacrificing at the altars of-the idols altar
καὶ ταῦρον ἐντυπωθῆναι κεκελεύκει τῷ ἑαυτοῦ νομίσματι.
and bull to-be-stamped had-ordered on-the his-own coin
Ἐκ τούτων δὴ τῶν σκωμμάτων εἰς ὀργὴν ἐκπεσὼν
from these indeed the jests into anger having-fallen
ὁ βασιλεὺς διηπείλει πᾶν ποιῆσαι κακὸν τῇ Ἀντιοχέων
the emperor threatened every to-do evil to-the of-Antiochenes
πόλει· καὶ ἐπὶ Ταρσὸν τῆς Κιλικίας ἐξυποστρέφει·
city and to Tarsus — of-Cilicia turns-back
ἐκεῖ τε τὰ ἐπιτήδεια κελεύσας εὐτρεπισθῆναι, ἀπαίρειν
there and the necessaries having-ordered to-be-made-ready to-depart
ἐσπούδαζεν. Ὅθεν ὑπόθεσιν ἔσχεν ὁ σοφιστὴς Λιβάνιος
hastened whence subject had the sophist Libanius

γράψαι τόν τε ‘πρεσβευτικὸν ὑπὲρ Ἀντιοχέων,’ καὶ τὸν
to-write the both of-embassy for Antiochenes and the(-one)
‘πρὸς Ἀντιοχεῖς’ περὶ τῆς τοῦ βασιλέως ὀργῆς. Ἀλλὰ
to Antiochenes about the of-the emperor anger but
τούτους μὲν τοὺς λόγους φασὶ γράψαντα τὸν σοφιστὴν
these indeed the speeches they-say having-written the sophist
μηκέτι εἰς πολλοὺς εἰρηκέναι. Ὁ βασιλεὺς δὲ ἀφέμενος
no-longer before many to-have-spoken the emperor and having-forgone
ἔργοις τοὺς ὑβρικότας ἀμύνασθαι, τῷ ἀντισκῶψαι τὴν
by-deeds those having-insulted to-punish by-the to-jest-back the
ὀργὴν διελύσατο· τὸν γὰρ πεπονημένον αὐτῷ ‘Ἀντιοχικὸν
anger dissolved the for labored by-him Antiochicus
ἤτοι Μισοπώγωνα λόγον’ διεξελθὼν, στίγματα διηνεκῆ
or Misopogon speech having-gone-through brands perpetual
τῇ Ἀντιοχέων πόλει κατέλιπεν. Περὶ μὲν δὴ τούτων
on-the of-Antiochenes city left about indeed indeed these
τοσαῦτα εἰρήσθω· λεκτέον δὲ καὶ οἷα τοῖς ἐν
so-much let-be-said must-be-told and also what-sort-of(-things) to-the in
Ἀντιοχείᾳ Χριστιανοῖς ὁ βασιλεὺς τότε πεποιήκει.
Antioch Christians the emperor then had-done

The oracle at Daphne is silent because of the martyr Babylas, whose coffin the Christians carry away singing psalms, and Julian has the confessor Theodore tortured. He orders the Jews' temple at Jerusalem rebuilt, but an earthquake and fire from heaven destroy the work, and crosses appear on their garments. Julian invades Persia, refuses the king's offers, and dies of a javelin. Jovian, accepting the empire once the soldiers declare themselves Christians, makes a forced peace, surrendering Nisibis; Libanius laments Julian.

Ὡς τοῦ βασιλέως χρησμὸν θελήσαντος λαβεῖν, τὸ 18
how the emperor oracle having-wished to-receive the
Δαιμόνιον οὐκ ἀπεκρίνατο εὐλαβηθὲν Βαβυλᾶν τὸν
Demon not answered having-feared Babylas the
μάρτυρα.
martyr
Τὰ γὰρ κατὰ τὴν Ἀντιόχειαν ἱερὰ τῶν Ἑλλήνων
the for in — Antioch temples of-the pagans
ἀνοιγῆναι κελεύσας, χρησμὸν λαβεῖν παρὰ τοῦ ἐν Δάφνῃ
to-be-opened having-ordered oracle to-receive from the in Daphne
Ἀπόλλωνος ἔσπευδεν. Ὡς δὲ ὁ ἐνοικῶν τῷ ἱερῷ δαίμων
Apollo he-hastened when and the dwelling-in the temple demon
τὸν γείτονα δεδοικὼς, λέγω δὴ Βαβυλᾶν τὸν μάρτυρα,
the neighbor fearing I-mean indeed Babylas the martyr
οὐκ ἀπεκρίνατο, — πλησίον γὰρ ἦν ἡ σορὸς ἡ τὸ
not answered near for was the coffin the(-one) the
σῶμα τοῦ μάρτυρος κρύπτουσα, — γνοὺς τὴν αἰτίαν
body of-the martyr hiding having-learned the cause
ὁ βασιλεὺς τὴν σορὸν τάχος κελεύει μετοικίζεσθαι. Τοῦτο
the emperor the coffin quickly orders to-be-moved this
μαθόντες οἱ κατὰ τὴν Ἀντιόχειαν Χριστιανοὶ, ἅμα
having-learned the in — Antioch Christians together-with

γυναιξὶ καὶ νέᾳ ἡλικίᾳ χαίροντες καὶ ψαλμῳδοῦντες ἀπὸ
women and young age rejoicing and singing-psalms from
τῆς Δάφνης ἐπὶ τὴν πόλιν μετέφερον τὴν σορόν. Αἱ
— Daphne to the city carried the coffin the
δὲ ψαλμῳδίαι ἤπτοντο τῶν Ἑλληνικῶν θεῶν, καὶ τῶν
and psalms attacked the pagan gods and those
πεπιστευκότων αὐτοῖς τε καὶ τοῖς εἰδώλοις αὐτοῖς.
having-trusted in-them both and the idols themselves

19 Περὶ τῆς τοῦ βασιλέως ὀργῆς, καὶ περὶ Θεοδώρου τοῦ
about the of-the emperor anger and about Theodore the
ὁμολογητοῦ.
confessor

Τότε δὴ καὶ τὸ κρυπτόμενον ἦθος τοῦ βασιλέως
then indeed also the hidden character of-the emperor
ἐξηλέγχετο· οὐ γὰρ ἔτι κατεῖχεν ἑαυτὸν ὁ πρώην
was-exposed not for any-longer restrained himself the(-one) formerly
φιλοσοφεῖν ἐπαγγελλόμενος. Ἀλλ' ἐκ τῶν ὀνειδιστικῶν
to-philosophize professing but from the reproachful
ὕμνων εὐέμπτωτος ἦν εἰς ὀργὴν, ἕτοιμός τε ἦν
hymns easily-falling he-was into anger ready and he-was
ταῦτα ποιεῖν τοῖς Χριστιανοῖς, οἷα οἱ περὶ Διοκλητιανὸν
these-things to-do to-the Christians as those about Diocletian
πρότερον πεποιήκεισαν. Ἐπεὶ δὲ ἡ κατὰ Περσῶν σπουδὴ
before had-done since and the against Persians zeal
οὐ παρεῖχε τῇ προθέσει καιρὸν, κελεύει Σαλουστίῳ
not gave to-the purpose occasion he-orders Sallustius
τῷ ἐπάρχῳ συλλαβεῖν ἐπὶ τὸ κολάσαι τοὺς μάλιστα
the prefect to-arrest for the to-punish the most
σπουδαίους τῶν ψαλμῳδῶν. Ὁ δὲ ἔπαρχος, καίτοι Ἕλλην
zealous of-the psalm-singers the and prefect although pagan
ὢν τὴν θρησκείαν, τὸ μὲν ἐπίταγμα ἡδέως οὐκ ἐδέξατο·
being in-the religion the indeed command gladly not received

ἀντιλέγειν δὲ οὐκ ἔχων, συλλαμβάνει μὲν πολλοὺς τῶν
to-object and not being-able arrests indeed many of-the
Χριστιανῶν, καί τινας δεσμωτήριον οἰκεῖν προσέταξεν.
Christians and some prison to-inhabit commanded
Ἕνα δὲ νεανίσκον, ὀνόματι Θεόδωρον, αὐτῷ παρὰ
one and young-man by-name Theodore to-him by
τῶν Ἑλληνιζόντων προσαχθέντα, βασάνοις καὶ διαφόροις
the pagans brought to-tortures and various
κολαστηρίοις ὑπέβαλεν, καταξανθῆναι κατὰ παντὸς
punishments he-subjected to-be-torn over all
κελεύσας τοῦ σώματος· καὶ αὐτὸν τότε ἠφίει τῶν
having-ordered the body and him then he-released from-the
βασάνων, ὅτε μηκέτι ζήσεσθαι ᾤετο. Ἀλλὰ Θεὸς ἦν ὁ
tortures when no-longer to-live he-thought but God was the(-one)
σώζων τὸν ἄνδρα· ἐπεβίω γὰρ χρόνον μετ' ἐκείνην τὴν
saving the man he-survived for time after that the
ὁμολογίαν πολύν. Τούτῳ τῷ Θεοδώρῳ Ῥουφῖνος, ὁ τῇ
confession long this — Theodore Rufinus the(-one) in-the
Ῥωμαίων γλώσσῃ τὴν ἐκκλησιαστικὴν ἱστορίαν συγγράψας,
of-Romans tongue the ecclesiastical history having-written
φησὶ μετὰ ταῦτα χρόνῳ ὕστερον πολλῷ συντετυχηκέναι,
says after these(-things) in-time later much to-have-met
καὶ ἠρωτηκέναι, εἰ τυπτόμενος καὶ στρεβλούμενος
and to-have-asked whether being-beaten and being-racked
μεγίστης τῆς ὀδύνης ᾐσθάνετο· τὸν δὲ εἰρηκέναι, βραχεῖαν
greatest the pain he-felt him and to-have-said short
μὲν αὐτῷ σφόδρα γενέσθαι τὴν ἐκ τῶν βασάνων ὀδύνην·
indeed to-him very to-have-been the from the tortures pain
παραστῆναι δέ τινα νεανίσκον, καὶ ἀπομάττειν αὐτοῦ τὸν
to-have-stood-by and some young-man and to-wipe-off his the
ἐκ τοῦ ἀγῶνος ἱδρῶτα ἐπιγινόμενον, ἐπιρρωννύειν τε
from the contest sweat coming-on to-strengthen and

αὐτοῦ τὴν ψυχὴν, καὶ τέρψιν αὐτῷ μᾶλλον ἢ ἀγῶνα τὸν
his the soul and delight for-him rather than contest the
χρόνον τῆς βασάνου ποιεῖν. Καὶ περὶ μὲν τοῦ θαυμαστοῦ
time of-the torture to-make and about indeed the wonderful
Θεοδώρου τοσαῦτα εἰρήσθω. Τότε δὲ παρῆσαν πρέσβεις
Theodore so-much let-be-said then and were-present envoys
Περσῶν, αἰτοῦντες ἐπὶ φανεροῖς καταθέσθαι τὸν πόλεμον.
of-Persians asking on manifest(-terms) to-lay-down the war
Ὁ δὲ αὐτοὺς ἀπέπεμψεν εἰπών, Αὐτόν με ὄψεσθε μετ'
he and them sent-away having-said myself me you-will-see after
οὐ πολὺ, καὶ οὐδέν μοι δεήσει πρεσβείας.'
not long and nothing for-me will-there-be-need of-embassy
20 Ὡς καὶ Ἰουδαίους ὁ βασιλεὺς ἐπὶ τὸ θύειν προετρέψατο,
how also Jews the emperor to the to-sacrifice urged
καὶ περὶ τῆς τῶν Ἱεροσολύμων τελείας ἀνατροπῆς.
and about the — of-Jerusalem complete overthrow
Καὶ κατ' ἄλλον δὲ τρόπον ὁ βασιλεὺς τοὺς Χριστιανοὺς
and in other too way the emperor the Christians
βλάπτειν σπουδάζων τὴν οἰκείαν δεισιδαιμονίαν ἐξήλεγχε.
to-harm being-eager the own superstition exposed
Φιλοθύτης γὰρ ὢν, οὐ μόνον αὐτὸς τῷ αἵματι ἔχαιρεν,
fond-of-sacrifice for being not only himself in-the blood rejoiced
ἀλλ' εἰ μὴ καὶ ἄλλοι τοῦτο ποιῶσι, ζημίαν ἐνόμιζεν.
but if not also others this should-do loss he-thought
Ἐπειδὴ δὲ ὀλίγους τοὺς τοιούτους ἐφεύρισκεν, Ἰουδαίους
since and few the such he-found Jews
μεταπέμπεται· καὶ παρ' αὐτῶν ἐπυνθάνετο, τοῦ χάριν,
he-summons and from them inquired for-what reason
τοῦ Μωσαϊκοῦ νόμου κελεύσαντος θύειν, ἀπέχονται.
the Mosaic law having-ordered to-sacrifice they-abstain
Τῶν δὲ μὴ ἀλλαχοῦ φησάντων δύνασθαι τοῦτο ποιεῖν, εἰ
they and not elsewhere having-said to-be-able this to-do if

μὴ μόνον ἐν τοῖς Ἱεροσολύμοις, κελεύει τάχος κτίζεσθαι
not only in — Jerusalem he-orders quickly to-be-built
τὸν Σολομῶνος ναόν. Καὶ αὐτὸς ἐπὶ Πέρσας ἤλαυνε.
the of-Solomon temple and he-himself against Persians marched
Ἰουδαῖοι δὲ καιροῦ δράξασθαι πάλαι ἐπιθυμοῦντες, ἐν ᾧ
Jews and occasion to-seize long desiring in which
τὸ ἱερὸν αὐτοῖς πρὸς τὸ θύειν ἀνοικοδομηθήσεται, τότε
the temple for-them for the to-sacrifice will-be-rebuilt then
σπουδαῖοι μὲν πρὸς τὸ ἔργον ἐγίνοντο· φοβεροὺς δὲ τοῖς
zealous indeed for the work became formidable and to-the
Χριστιανοῖς ἐπεδείκνυσαν ἑαυτοὺς, ἠλαζονεύοντό τε κατ᾽
Christians showed themselves boasted and against
αὐτῶν, ἐπαπειλοῦντες τοσαῦτα ποιήσειν, ὅσα αὐτοὶ
them threatening so-much to-do as-much-as they-themselves
παρὰ Ῥωμαίων πάλαι πεπόνθασι. Τοῦ δὲ βασιλέως
from Romans long-ago have-suffered the and emperor
ἐκ δημοσίων τὴν δαπάνην παρασχεθῆναι κελεύσαντος,
from public(-funds) the expense to-be-supplied having-ordered
εὐτρέπιστο πάντα, ξύλα καὶ λίθοι, καὶ πλίνθος ὀπτὴ,
had-been-made-ready all timbers and stones and brick baked
καὶ πηλὸς, καὶ ἄσβεστος, καὶ τὰ ἄλλα ὅσα πρὸς
and clay and lime and the other(-things) as-many-as for
οἰκοδομὴν ἐπιτήδεια γίνεται. Τότε δὴ Κύριλλος ὁ τῶν
building suitable are then indeed Cyril the —
Ἱεροσολύμων ἐπίσκοπος τὸ τοῦ προφήτου Δανιὴλ
of-Jerusalem bishop the(-saying) of-the prophet Daniel
κατὰ νοῦν ἐλάμβανεν, ὅπερ καὶ ὁ Χριστὸς ἐν τοῖς
into mind took which-very also — Christ in the
ἁγίοις εὐαγγελίοις ἐπεσφραγίσατο, πολλοῖς τε προέλεγεν,
holy gospels sealed to-many and foretold
ὡς ἄρα νῦν ἥκει ὁ καιρὸς, ὅτε ‘λίθος ἐπὶ λίθον
that indeed now has-come the time when stone upon stone

οὐκ ἂν μένοι᾽ εἰς τὸν ναὸν, ἀλλὰ τὸ τοῦ Σωτῆρος
not — would-remain in the temple but the of-the Savior
λόγιον πληρωθήσεται. Ταῦτα ἔλεγεν ὁ ἐπίσκοπος. Καὶ
oracle will-be-fulfilled these-things said the bishop and
διὰ τῆς νυκτὸς σεισμὸς μέγας ἐπιγενόμενος ἀνέβρασσε
during the night earthquake great having-occurred threw-up
τοὺς λίθους τῶν πάλαι θεμελίων τοῦ ναοῦ, καὶ πάντας
the stones of-the old foundations of-the temple and all
διέσπειρε σὺν τοῖς παρακειμένοις οἰκήμασι. Δέος δὲ ἐκ
scattered with the adjoining buildings fear and from
τοῦ γενομένου Ἰουδαίους κατέλαβε· καὶ φήμη ἐπὶ
the having-happened(-thing) Jews seized and report to
τὸν τόπον ἦγε καὶ τοὺς πόρρω διάγοντας. Παρόντων
the place brought also those far living being-present
οὖν σφόδρα πολλῶν, ἕτερον τεράστιον ἐπιγίνεται. Πῦρ
then very many another prodigy occurs fire
γὰρ ἐξ οὐρανοῦ κατασκῆψαν πάντα τὰ τῶν οἰκοδόμων
for from heaven having-darted-down all the of-the builders
ἐργαλεῖα διέφθειρεν. Ἦν γοῦν ἰδεῖν ὑπὸ τῆς
tools destroyed it-was-possible at-any-rate to-see by the
φλογὸς ἀπολλυμένας τὰς σφύρας, τὰς γλαρίδας, τοὺς
flame perishing the hammers the chisels the
πρίονας, τοὺς πελέκεις, τὰ σκέπαρνα, πάντα ἁπλῶς
saws the axes the adzes all simply
ὅσα πρὸς τὸ ἔργον ἐπιτήδεια εἶχον οἱ ἐργαζόμενοι.
as-many-as for the work suitable had those working
Ἐπενέμετο μὲν οὖν ταῦτα τὸ πῦρ δι᾽ ὅλης τῆς ἡμέρας.
fed-on indeed then these the fire through whole the day
Ἰουδαῖοι δὲ ἐν μεγίστῳ φόβῳ γενόμενοι καὶ ἄκοντες
Jews and in greatest fear having-been even unwilling
ὡμολόγουν τὸν Χριστὸν, Θεὸν λέγοντες. Οὐκ ἐποίουν
confessed — Christ God calling(-him) not did

δὲ αὐτοῦ τὸ θέλημα, ἀλλ᾽ ἔμενον τῇ τοῦ Ἰουδαϊσμοῦ
and his the will but remained by-the of-the Judaism
προλήψει κρατούμενοι. Οὐδὲ γὰρ τὸ τρίτον θαῦμα
prejudice held not-even for the third wonder
τὸ ὕστερον ἐπιγενόμενον εἰς πίστιν τῆς ἀληθείας
the(-one) later having-occurred to faith of-the truth
ἦγεν αὐτούς· καὶ γὰρ τῇ ἐχομένῃ νυκτὶ σφραγῖδες
led them and for in-the following night seals
σταυροῦ ἀκτινοειδεῖς τοῖς ἱματίοις αὐτῶν ἐντετυπωμέναι
of-cross ray-like on-the garments their imprinted
ἐφάνησαν· ἃς ἡμέρας ἐπιγενομένης ἰδόντες, ἀποπλύνειν
appeared which day having-come having-seen to-wash-off
καὶ ἀποσμήχειν θέλοντες, οὐδενὶ τρόπῳ ἠδύναντο.
and to-rub-off wishing in-no way they-could
‘Πεπώρωντο’ οὖν κατὰ τὸν ἀπόστολον, καὶ τὸ ἀγαθὸν
had-been-hardened then according-to the apostle and the good
ἐν χερσὶν ἔχοντες, ἔρριπτον. Οὕτω μὲν οὖν ὁ ναὸς
in hands having they-threw(-it)-away thus indeed then the temple
τότε ἀντὶ τοῦ οἰκοδομηθῆναι εἰς τέλεον ἀνατέτραπτο.
then instead-of the to-be-rebuilt to (the)-uttermost had-been-overturned
Περὶ τῆς εἰς Περσίδα τοῦ βασιλέως ἀφίξεως, καὶ περὶ 21
about the into Persia of-the emperor arrival and about
τῆς ἀναιρέσεως αὐτοῦ.
the killing his
Ὁ δὲ βασιλεὺς εἰς τὴν τῶν Περσῶν ἐνέβαλεν μικρὸν
the and emperor into the(-land) of-the Persians invaded a-little
πρὸ τοῦ ἔαρος, πυθόμενος ἀσθενέστατα καὶ ἀνανδρότατα
before the spring having-learned most-weak and most-unmanly
εἶναι χειμῶνος τὰ ἔθνη Περσῶν. Κρυμὸν γὰρ μὴ
to-be in-winter the nations of-Persians frost for not
φέροντες, ἀπόμαχοι μένουσι κατὰ τόνδε τὸν χρόνον· ἀλλ᾽
bearing out-of-action they-remain during this the time but

‘οὐδὲ χεῖρα,’ τὸ τοῦ λόγου, ‘βάλλοι ἂν τότε ἔξω τοῦ
not-even hand the of-the saying would-put — then outside of-the
φάρους Μῆδος ἀνήρ.’ Ῥωμαίους δ’ εἰδὼς καὶ χειμῶνος
cloak (a)-Mede man Romans and knowing even in-winter
ἀγωνίζεσθαι δυναμένους, ἐπαφῆκε τῇ χώρᾳ τὸν στρατόν.
to-fight able he-let-loose on-the country the army
Πολλὰς οὖν χώρας καὶ κώμας καὶ φρούρια πορθήσαντες
many then countries and villages and forts having-ravaged
ἤδη καὶ τὰς πόλεις ἐλάμβανον. Περιστοιχίσας δὲ
already also the cities they-took having-surrounded and
Κτησιφῶντα τὴν μεγάλην πόλιν, τοσοῦτον ἐπολιόρκει
Ctesiphon the great city so-much he-besieged
τὸν βασιλέα, ὥστε ἐκεῖνον πρεσβείαις χρήσασθαι συχναῖς,
the king that he embassies to-use frequent
ἱκετεύειν τε ζημιωθῆναι μέρος τι τῆς αὐτοῦ πατρίδος, εἰ
to-entreat and to-be-deprived-of part some of-the his homeland if
καταλύσας τὸν πόλεμον ἀποχωρήσῃ. Ὁ δὲ οὐκ ἔπαθε
having-ended the war he-should-depart he and not was-touched
τὴν ψυχὴν, οὐδὲ τοὺς ἱκετεύοντας ἠλέησεν· ἀλλ’ οὐδὲ τὸ
in-the soul nor those entreating pitied but not-even the
τοῦ λόγου κατὰ νοῦν ἔλαβεν, ὡς ἄρα ‘νικᾶν μὲν καλὸν,
of-the saying into mind took that indeed to-conquer indeed (is)-fine
ὑπερνικᾶν δὲ ἐπίφθονον.’ Πεπιστευκὼς δὲ μαντείαις τισιν
to-over-conquer and invidious having-trusted and in-divinations some
ἃς αὐτῷ συμπαρὼν ὁ φιλόσοφος Μάξιμος ὑπετίθετο,
which to-him being-present the philosopher Maximus suggested
καὶ ὀνειροπολήσας τὴν Ἀλεξάνδρου τοῦ Μακεδόνος δόξαν
and having-dreamed the of-Alexander the Macedonian glory
λαβεῖν, ἢ καὶ μᾶλλον ὑπερβαίνειν, τὰς ἱκεσίας Περσῶν
to-take or even rather to-surpass the entreaties of-Persians
ἀπεκρούσατο. Καὶ ἐνόμιζε κατὰ τὴν Πυθαγόρου καὶ
he-repelled and he-thought according-to the of-Pythagoras and

Πλάτωνος δόξαν ἐκ μετενσωματώσεως τὴν Ἀλεξάνδρου
of-Plato opinion from transmigration the of-Alexander
ἔχειν ψυχὴν, μᾶλλον δὲ αὐτὸς εἶναι Ἀλέξανδρος ἐν ἑτέρῳ
to-have soul rather and himself to-be Alexander in another
σώματι. Αὕτη ἡ οἴησις αὐτὸν ἐξηπάτησε, καὶ παρεσκεύασε
body this the conceit him deceived and caused
τότε τὴν ἱκεσίαν τοῦ Πέρσου μὴ παραδέξασθαι. Διόπερ
then the entreaty of-the Persian not to-accept wherefore
ἐκεῖνος γνοὺς ἀνήνυτα αὐτῷ τὰ τῆς πρεσβείας
he having-known ineffectual to-him the(-things) of-the embassy
γενόμενα, εἰς ἀνάγκην καθίσταται· καὶ τῇ ἐχομένῃ μετὰ
having-become into necessity is-set and on-the following after
τὴν πρεσβείαν ἡμέρᾳ πᾶσαν ἣν εἶχε δύναμιν ἀντιτάττει
the embassy day all which he-had force sets-against
τῷ Ῥωμαίῳ στρατῷ. Διεμέμφοντο μὲν οὖν τὸν βασιλέα
the Roman army blamed indeed then the emperor
Ῥωμαῖοι, διότι μὴ ἐπικερδῶς ὑφῆκε τῆς μάχης· ὅμως
Romans because not profitably he-let-go the battle nevertheless
δὲ τοῖς παροῦσιν ἀντεπράττοντο· καὶ αὖθις τοὺς
and against-the present(-foe) they-acted and again the
πολεμίους τρέπουσιν εἰς φυγήν. Ὁ δὲ βασιλεὺς παρῆν
enemies turn to flight the and emperor was-present
ἱππότης μὲν, καὶ ἐπερρώννυε τὸν στρατὸν, ἄοπλος δὲ,
horseman indeed and encouraged the army unarmed and
τῇ τῆς εὐτυχίας ἐλπίδι μόνῃ θαρρῶν. Ἐξ ἀφανοῦς
in-the of-the good-fortune hope alone trusting from unseen(-place)
δὲ ἀκόντιον φέρεται κατ' αὐτοῦ, καὶ διὰ βραχίονος
and javelin is-borne against him and through arm
διαδραμὸν εἰς τὴν πλευρὰν εἰσέδυ. Ἐκ ταύτης δὲ
having-run-through into the side entered from this and
τῆς πληγῆς τὸν βίον κατέστρεψεν, ἀδήλου γενομένου
the wound the life he-ended unclear having-become

τοῦ ἀνελόντος αὐτόν· οἱ μὲν γὰρ ὑπό τινος Πέρσου
the(-one) having-killed him some indeed for by some Persian
αὐτομόλου βληθῆναι φασίν· οἱ δὲ ὑπὸ οἰκείου
deserter to-have-been-struck say others and by own
στρατιώτου, ὡς ὁ πολὺς λόγος κρατεῖ. Κάλλιστος δὲ,
soldier as the much report prevails Callistus and
ὁ ἐν τοῖς οἰκείοις τοῦ βασιλέως στρατευόμενος,
the(-one) among the household(-guards) of-the emperor serving
ἱστορήσας τὰ κατ᾽ αὐτὸν ἐν ἡρωϊκῷ μέτρῳ, τὸν τότε
having-recorded the(-things) about him in heroic meter the then
πόλεμον διηγούμενος, ὑπὸ δαίμονος βληθέντα τελευτῆσαι
war relating by demon struck to-have-died
φησίν. Ὅπερ τυχὸν μὲν ὡς ποιητὴς ἔπλασε, τυχὸν
says which perhaps indeed as poet he-fabricated perhaps
δὲ καὶ οὕτως ἔχει· πολλοὺς γὰρ ἐριννύες μετῆλθον. Ἢ
and also so it-is many for furies pursued or
ὅπως δ᾽ ἂν ἔχοι τὰ κατ᾽ αὐτὸν, ἀλλ᾽ οὖν ἐκεῖνά
however and — may-be the(-things) about him but then those-things
γε οὐκ ἐλάνθανεν, ὡς ἦν ὁ ἀνὴρ διὰ προθυμίαν οὐκ
at-least not escaped-notice that was the man through eagerness not
ἀσφαλὴς, δι᾽ εὐπαιδευσίαν κενόδοξος, δι᾽ ἐπιείκειαν
safe through good-education vainglorious through mildness
πεπλασμένην εὐκαταφρόνητος. Ἰουλιανὸς μὲν οὖν ἐν
feigned contemptible Julian indeed then in
τῇ τετάρτῃ ἑαυτοῦ ὑπατείᾳ, ἣν ἅμα Σαλουστίῳ
the fourth his-own consulship which together-with Sallustius
ἐδεδώκει, περὶ τὴν ἕκτην καὶ εἰκάδα τοῦ Ἰουνίου μηνὸς,
he-had-held about the sixth and twentieth of-the June month
ἐν τῇ Περσῶν χώρᾳ, ὡς ἔφην, τὸν βίον κατέλυσεν.
in the of-Persians country as I-said the life ended
Τοῦτο δὲ ἔτος ἦν τρίτον τῆς βασιλείας αὐτοῦ, ἕβδομον
this and year was third of-the reign his seventh

δὲ ἀφ᾽ οὗ Καῖσαρ ἀπὸ Κωνσταντίου προεβλήθη,
and from which Caesar by Constantius he-was-put-forward
τριακοστὸν δὲ καὶ πρῶτον ἦν τῆς ζωῆς αὐτοῦ.
thirtieth and also first was of-the life his
Περὶ τῆς ἀναγορεύσεως Ἰοβιανοῦ. 22
about the proclamation of-Jovian
Οἱ δὲ στρατιῶται ἐν μεγίστῃ περιστάσει γενόμενοι,
the and soldiers in greatest straits having-been
μηδὲν ὑπερθέμενοι, τῇ ἑξῆς ἡμέρᾳ ἀναδεικνύουσι βασιλέα
nothing having-put-off on-the next day proclaim emperor
Ἰοβιανὸν, ἄνδρα γενναῖον καὶ εὐγενῆ· ὅστις χιλίαρχος
Jovian man noble and well-born who tribune
ὢν ἡνίκα Ἰουλιανὸς αἵρεσιν τοῖς στρατευομένοις νόμῳ
being when Julian choice to-those serving by-law
προὐτίθει, ἢ θύειν ἢ ἀποστρατεύεσθαι, μᾶλλον
set-forth either to-sacrifice or to-leave-the-service rather
τὴν ζώνην ἀποθέσθαι προῃρεῖτο ἢ ἐκτελεῖν ἀσεβοῦς
the belt to-lay-down chose than to-carry-out of-impious
βασιλέως ἐπίταγμα. Ἀλλὰ Ἰουλιανὸς μὲν τῇ ἀνάγκῃ
emperor command but Julian indeed by-the necessity
τοῦ ἐπικειμένου πολέμου ἐν τοῖς στρατηγοῦσιν εἶχε τὸν
of-the impending war among those commanding kept the
ἄνδρα. Τότε δὲ αἱρεθεὶς εἰς τὸ βασιλεῦσαι παρῃτεῖτο· βίᾳ
man then and chosen for the to-reign he-refused by-force
τε ἑλκόμενος ὑπὸ τῶν στρατιωτῶν, ἐβόα, ‘μὴ βούλεσθαι’
and being-dragged by the soldiers cried not to-wish
λέγων ‘βασιλεύειν ἀνθρώπων Ἑλληνίζειν προαιρουμένων,
saying to-reign-over men to-paganize choosing
αὐτὸς ὢν Χριστιανός.’ Ὡς οὖν φωνὴ κοινῇ πάντων
himself being Christian when then voice in-common of-all
ἐγίνετο, ὁμολογοῦσα καὶ αὐτοὺς εἶναι Χριστιανοὺς, δέχεται
arose confessing also themselves to-be Christians he-accepts

μὲν τὴν βασιλείαν. Ἐν στενῷ δὲ ἐξαίφνης ἀποληφθεὶς ἐν
indeed the empire in strait and suddenly caught in
τῇ Περσῶν, καὶ τῶν στρατιωτῶν λιμῷ φθειρομένων,
the(-land) of-Persians and the soldiers by-famine perishing
κατέλυσεν ἐπὶ συνθήκαις τὸν πόλεμον· αἱ συνθῆκαι δὲ
he-ended on terms the war the terms and
πρὸς μὲν τὴν δόξαν Ῥωμαίων ἦσαν ἀπρεπεῖς, πρὸς δὲ
for indeed the glory of-Romans were unseemly for and
τὸν καιρὸν ἀναγκαῖαι. Ζημιωθεὶς γὰρ τοὺς Σύρους
the occasion necessary having-been-deprived for of-the Syrians
τῆς ἀρχῆς, καὶ παραδοὺς τοῖς Πέρσαις τὴν ἐν
from-the empire and having-handed-over to-the Persians the in
Μεσοποταμίᾳ Νίσιβιν πόλιν, ἐξήλαυνεν ἐκεῖθεν. Τούτων
Mesopotamia Nisibis city he-marched-out thence these-things
διαγγελθέντων, Χριστιανοὶ μὲν ἀνερρώννυντο, οἱ δὲ
having-been-announced Christians indeed took-courage the and
τὴν θρησκείαν Ἕλληνες πένθος ἐποιοῦντο τὴν Ἰουλιανοῦ
in-the religion pagans mourning made the of-Julian
τελευτήν. Τὸ στρατιωτικὸν δὲ σύμπαν τὴν ἀφύλακτον
death the military and whole the unguarded
αὐτοῦ θερμότητα διεμέμφοντο, καὶ τὴν αἰτίαν τῆς ζημίας
his rashness blamed and the cause of-the loss
τῶν ὅρων εἰς αὐτὸν ἀνέφερον, ὅτι ὑπὸ αὐτομόλου
of-the boundaries to him referred because by deserter
Πέρσου ἀπατηθεὶς τὰ σιτηγοῦντα διὰ τῶν ποταμῶν
Persian deceived the grain-carrying through the rivers
πλοῖα κατέκαυσε, διὸ καὶ λιμῷ περιέπεσεν ὁ
boats he-burned wherefore also into-famine fell the
στρατός. Τότε δὴ καὶ ὁ σοφιστὴς Λιβάνιος θρῆνον ἐπὶ
army then indeed also the sophist Libanius lament for
Ἰουλιανῷ συνέταττεν, ὃν ‘Ἰουλιανὸν’ ἤτοι ‘ἐπιτάφιον’
Julian composed which Julianus or Epitaphios

ἐπέγραψεν. Ἐν ᾧ λόγῳ πάντα σχεδὸν τὰ κατ' αὐτὸν
he-entitled in which speech all nearly the(-things) about him
ἐγκωμιαστικῶς διεξῆλθε· μνημονεύσας καὶ τῶν βιβλίων
encomiastically he-went-through having-mentioned also the books
ὧν 'κατὰ Χριστιανῶν' Ἰουλιανὸς συνέθηκε, καὶ ὡς εἴη ἐν
which against Christians Julian composed and that he-had in
αὐτοῖς 'γέλωτα καὶ φλήναφον' ἀποδείξας τὰς Χριστιανῶν
them laughingstock and nonsense shown the of-Christians
βίβλους. Εἰ μὲν οὖν τὰ ἄλλα τοῦ βασιλέως ὁ
books if indeed then the other(-things) of-the emperor the
σοφιστὴς ἐνεγκωμίαζεν, ἡσύχως ἂν ἐπὶ τὰ ἐχόμενα τῆς
sophist had-praised quietly — to the next(-things) of-the
ἱστορίας ἐβάδιζον. Ἐπειδὴ δὲ ὡς δεινὸς ῥήτωρ, τῇ μνήμῃ
history I-would-go since and as clever orator by-the mention
τῶν Ἰουλιανοῦ βιβλίων τοῦ Χριστιανισμοῦ καθάπτεται,
of-the of-Julian books the Christianity he-attacks
διὰ τοῦτο εἰπεῖν καὶ ἡμεῖς ὀλίγα περὶ τούτων
for this to-say also we a-few(-things) about these
προαιρούμεθα, πρότερον θέντες αὐτοῦ τὰ ῥήματα.
choose first having-set-down his the words

Socrates answers Libanius, who praised Julian's books against the Christians: he compares Julian with Porphyry as mockers, quotes Gregory of Nazianzus on Julian's character, and lists the men the pagans deified. Jovian restores the Nicene faith and recalls the exiles. The Macedonians petition him, and Meletius and the Acacians at Antioch accept the word of one substance in a letter to him. Jovian buries Julian at Tarsus and dies at Dadastana after a reign of seven months.

23 Πρὸς Λιβάνιον τὸν σοφιστὴν ἀντιλογία περὶ Ἰουλιανοῦ.
against Libanius the sophist rebuttal about Julian
Τοῦ χειμῶνος, φησὶ, τὰς νύκτας ἐκτείνοντος, ἐπιθέμενος ὁ
the winter he-says the nights lengthening having-attacked the
βασιλεὺς ταῖς βίβλοις, αἳ τὸν ἐκ Παλαιστίνης ἄνθρωπον
emperor the books which the from Palestine man
Θεόν τε καὶ Θεοῦ παῖδα ποιοῦσι, μάχῃ τε μακρᾷ καὶ
God both and of-God son make with-battle both long and
ἐλέγχων ἰσχύϊ γέλωτα ἀποφήνας καὶ φλήναφον τὰ
of-refutations by-strength laughingstock having-shown and nonsense the(-things)
τιμώμενα, σοφώτερος ἐν τοῖς αὐτοῖς δέδεικται τοῦ
honored wiser in the same(-matters) has-been-shown than-the
Τυρίου γέροντος. Ἵλεως δὲ οὗτος ὁ Τύριος εἴη, καὶ
Tyrian old-man gracious and this the Tyrian may-be and
δέχοιτο εὐμενῶς τὸ ῥηθὲν, ὡς ἂν υἱῷ ἡττώμενος.
may-receive kindly the(-thing) said as — by-son being-surpassed
Ταῦτα μὲν τὰ ῥήματα τοῦ σοφιστοῦ Λιβανίου. Ἐγὼ δὲ
these-things indeed the words of-the sophist Libanius I and
σοφιστὴν μὲν αὐτὸν ἄριστον γενέσθαι φημί· ἐπίσταμαί
sophist indeed him most-excellent to-have-been say I-know
τε ὡς εἰ μὴ εἴη τῷ βασιλεῖ κατὰ τὴν θρησκείαν
and that if not he-were with-the emperor in the religion
ὁμόδοξος, πάντα ἂν αὐτὸν εἶπεν ὅσα οἱ
of-one-opinion all(-things) — him he-would-have-said as-many-as the

Χριστιανοὶ λέγουσι, καὶ ὡς εἰκὸς, ἅτε σοφιστὴν ὄντα,
Christians say and as likely inasmuch-as sophist being
μεγαλύναι τὰ λεγόμενα. Ἐπεὶ καὶ εἰς Κωνστάντιον
would-magnify the(-things) said since also on Constantius
ζῶντα μὲν ἐπαίνους ἔγραφεν· τελευτήσαντος δὲ ὕβρεις
living indeed praises he-wrote having-died and insults
μεστὰς ἐγκλημάτων κατέχεεν. Ὥστε εἰ καὶ Πορφύριος
full of-charges he-poured-down so-that if even Porphyry
ἦν βασιλεὺς, προκρίνειν τὰ ἐκείνου βιβλία τῶν
had-been emperor to-prefer the his books to-those
Ἰουλιανοῦ· καὶ εἰ Ἰουλιανὸς ἦν σοφιστὴς, εἶπεν
of-Julian and if Julian had-been sophist he-would-have-called
ἂν καὶ αὐτὸν κακὸν σοφιστὴν, ὡς καὶ Ἑκηβόλιον ἐν τῷ
— also him bad sophist as also Hecebolius in the
ἐπιταφίῳ Ἰουλιανοῦ. Ἐπεὶ οὖν ἐκεῖνος καὶ ὡς ὁμόδοξος,
epitaph of-Julian since then he both as of-one-opinion
καὶ ὡς σοφιστὴς, καὶ φίλος τῷ βασιλεῖ, ὅσα ἐδόκει
and as sophist and friend to-the emperor whatever seemed(-good)
αὐτῷ διεξῆλθε, καὶ ἡμεῖς πρὸς τὰ ὑπ᾽ αὐτοῦ γραφέντα
to-him went-through also we to the(-things) by him written
κατὰ δύναμιν ἀπαντήσωμεν. Πρῶτον μὲν γάρ φησιν
according-to ability let-us-respond first indeed for he-says
αὐτὸν ‘ἐπιθέσθαι’ ταῖς βίβλοις, τοῦ χειμῶνος τὰς νύκτας
him to-have-attacked the books the winter the nights
ἐκτείνοντος. Τὸ δὲ ‘ἐπιθέσθαι’ σημαίνει, ὅτι ἔργον ἔθετο
lengthening the and to-have-attacked signifies that work he-made
ψόγον γράψαι, ὡς ἔθος τοῖς σοφισταῖς ποιεῖν ἐν τῇ τῶν
blame to-write as custom to-the sophists to-do in the of-the
νέων εἰσαγωγῇ· πάλαι μὲν γὰρ τὰς βίβλους ἐπίστατο,
young introduction long-ago indeed for the books he-knew
τότε δὲ ἐπέθετο. Καὶ μάχῃ μακρᾷ σχολάσας
then and he-attacked(-them) and in-battle long having-spent-leisure

οὐχ, ὡς φησὶ Λιβάνιος, ἐλέγχων ἰσχύϊ, ἀλλὰ ἀσθενείᾳ
not as says Libanius of-refutations by-strength but by-weakness
τοῦ ἀληθοῦς τὰ καλῶς ἑαυτοῖς ἠσφαλισμένα ὡς
of-the true the(-things) well by-themselves secured as
φιλοσκώπτης διέσυρε. Πᾶς γὰρ ὁ μαχόμενος τινι
mocker he-disparaged every for the(-one) fighting someone
νῦν μὲν παρατρέπων, νῦν δὲ ἐπικρύπτων τὴν ἀλήθειαν,
now indeed perverting now and hiding the truth
καταψεύδεται τοῦ πρὸς ὃν ἡ μάχη συνίσταται. Καὶ
lies-against the(-one) against whom the battle is-set and
ὁ ἀπεχθῶς ἔχων πρός τινα πάντα ὡς πολέμιος οὐ
the(-one) hostilely being toward someone all(-things) as enemy not
μόνον πράττειν, ἀλλὰ καὶ λέγειν ἐσπούδακε· καὶ τὰ αὐτῷ
only to-do but also to-say has-been-eager and the to-himself
προσόντα φαῦλα τῷ πρὸς ὃν ἡ ἔχθρα περιτρέπειν
belonging bad to-the(-one) against whom the enmity to-turn-upon
φιλεῖ. Ὅτι μὲν οὖν καὶ Ἰουλιανὸς καὶ Πορφύριος, ὃν
loves that indeed then both Julian and Porphyry whom
‘Τύριον’ καλεῖ ‘γέροντα,’ ἄμφω φιλοσκῶπται ἦσαν, ὑπὸ
Tyrian he-calls old-man both mockers were by
τῶν οἰκείων λόγων ἐλέγχονται.
the own words they-are-convicted
Πορφύριος μὲν γὰρ τοῦ κορυφαιοτάτου τῶν φιλοσόφων
Porphyry indeed for of-the most-eminent of-the philosophers
Σωκράτους τὸν βίον διέσυρεν ἐν τῇ γεγραμμένῃ αὐτῷ
Socrates the life disparaged in the written by-him
‘Φιλοσόφῳ Ἱστορίᾳ.’ Καὶ τοιαῦτα περὶ αὐτοῦ γράψας
Philosophic History and such(-things) about him having-written
κατέλειπεν, οἷα ἂν μήτε Μέλιτος, μήτε Ἄνυτος, οἱ
left as — neither Meletus nor Anytus those
γραψάμενοι Σωκράτην, εἰπεῖν ἐπεχείρησαν· Σωκράτους,
having-indicted Socrates to-say attempted of-Socrates

φημὶ, τοῦ παρ᾽ Ἕλλησι θαυμαζομένου ἐπί τε σωφροσύνῃ
I-mean the(-one) among Greeks admired for both temperance
καὶ δικαιοσύνῃ καὶ ταῖς ἄλλαις ἀρεταῖς· ὃν Πλάτων
and justice and the other virtues whom Plato
ὁ θαυμαστὸς παρ᾽ αὐτοῖς φιλόσοφος, καὶ Ξενοφῶν,
the wonderful among them philosopher and Xenophon
καὶ ὁ ἄλλος τῶν φιλοσόφων θίασος, οὐ μόνον ὡς
and the other of-the philosophers company not only as
θεοφιλῆ τιμῶσιν, ἀλλὰ δὴ καὶ ὑπὲρ ἄνθρωπον φρονεῖν
God-beloved honor but indeed also beyond man to-think
νενομίκασιν. Ἰουλιανὸς δὲ τὸν ‘πατέρα’ ζηλῶν, τὸ ἴδιον
have-considered Julian and the father emulating the own
πάθος εἰς τοὺς Καίσαρας ἤλεγξε, πάντας μωμησάμενος
passion in the Caesars exposed all having-faulted
τοὺς πρὸ αὐτοῦ βασιλεῖς, καὶ οὐδὲ τοῦ φιλοσόφου
the before him emperors and not-even the philosopher
Μάρκου φεισάμενος. Καὶ ὅτι μὲν φιλοσκῶπται ἄμφω,
Marcus having-spared and that indeed mockers both
ἐξ ἑαυτῶν τὸν ἔλεγχον ἔχουσι· καὶ οὐ δεῖ μοι πολλῶν ἢ
from themselves the proof they-have also not need to-me of-many or
δεινῶν λόγων, ἀλλὰ ἀπόχρη ταῦτα εἰς παράστασιν τοῦ
clever words but suffice these-things for demonstration of-the
ἤθους αὐτῶν. Ἐγὼ μὲν οὖν ταῦτα ἐκ τῶν ἑκατέρων
character their I indeed then these-things from the of-each
λόγων περὶ ἤθους αὐτῶν τεκμαιρόμενος ταῦτα γράφω.
words about character their inferring these-things write
Οἷα δὲ περὶ Ἰουλιανοῦ ὁ Ναζιανζηνὸς Γρηγόριος
what-sort-of(-things) and about Julian the Nazianzene Gregory
εἴρηκε, τῶν αὐτοῦ λόγων ἐπάκουε· φησὶ γὰρ ἐν τῷ
has-said of-the his words hear he-says for in the
δευτέρῳ λόγῳ πρὸς Ἕλληνας κατὰ λέξιν τάδε· Ταῦτα
second speech against pagans by word these these-things

τοῖς μὲν ἄλλοις ἡ πεῖρα παρέστησε, καὶ ἡ δυναστεία
to-the indeed others the experience showed and the power
προσλαβοῦσα τὴν ἐξουσίαν· ἐμοὶ δὲ καὶ πόρρωθεν
having-taken-on the authority to-me and even from-afar
τρόπον τινὰ ἑωρᾶτο, ἐξ οὗ τῷ ἀνδρὶ συνεγενόμην
in-way some it-was-seen from when with-the man I-was-together
Ἀθήνῃσιν. Ἦλθε γὰρ κἀκεῖσε, ἄρτι τῶν κατὰ τὸν
at-Athens he-came for also-there just-then of-the(-things) concerning the
ἀδελφὸν αὐτοῦ νεωτερισθέντων, τὸν βασιλέα τοῦτο αὐτὸ
brother his innovated the emperor this itself
παραιτησάμενος. Διττὸς δὲ αὐτοῦ τῆς ἐπιδημίας ὁ λόγος·
having-asked twofold and his of-the sojourn the reason
ὁ μὲν εὐπρεπέστερος, καθ' ἱστορίαν τῆς Ἑλλάδος καὶ
the indeed more-seemly for observation — of-Greece and
τῶν ἐκεῖσε παιδευτηρίων· ὁ δὲ ἀπορρητότερος καὶ οὐ
of-the there schools the and more-secret and not
πολλοῖς γνώριμος, ὥστε τοῖς ἐκεῖ θύταις καὶ ἀπατεῶσι
to-many known so-that with-the there sacrificers and deceivers
περὶ τῶν καθ' ἑαυτὸν συγγενέσθαι, οὔπω παρρησίαν
about the(-things) concerning himself to-consort not-yet freedom-of-speech
ἐχούσης τῆς ἀσεβείας. Τότε τοίνυν οὐ φαῦλος ἐγὼ τοῦ
having the impiety then therefore not bad I of-the
ἀνδρὸς εἰκαστὴς οἶδα γενόμενος, καίτοι γε οὐ τῶν εὖ
man guesser I-know having-become although at-least not of-those well
πεφυκότων περὶ ταῦτα εἷς ὤν. Ἀλλ' ἐποίει με μαντικὸν
gifted about these-things one being but made me prophetic
ἡ τοῦ ἤθους ἀνωμαλία, καὶ τὸ περιττὸν τῆς ἐκστάσεως,
the of-the character unevenness and the excess of-the derangement
εἴπερ 'μάντις ἄριστος ὅστις εἰκάζει καλῶς.' Οὐδενὸς γὰρ
if-indeed prophet best whoever guesses well of-nothing for
ἐδόκει μοι σημεῖον εἶναι χρηστοῦ αὐχὴν ἀπαγὴς, ὦμοι
seemed to-me sign to-be good neck unsteady shoulders

παλλόμενοι καὶ ἀνακοπτόμενοι, ὀφθαλμὸς σοβούμενος καὶ
shaking and twitching eye rolling and
περιφερόμενος καὶ μανικὸν βλέπων, πόδες ἀστατοῦντες
roving and madly looking feet unsteady
καὶ μετοκλάζοντες, μυκτὴρ ὕβριν πνέων καὶ περιφρόνησιν,
and shifting nostril insolence breathing and contempt
προσώπου σχηματισμοὶ καταγέλαστοι, τὸ αὐτὸ φρονοῦντες
of-face configurations ridiculous the same expressing
γέλωτες ἀκρατεῖς καὶ βρασματώδεις, νεύσεις καὶ ἀνανεύσεις
laughs uncontrolled and gushing noddings and nods-back
σὺν οὐδενὶ λόγῳ, λόγος ἱστάμενος καὶ κοπτόμενος
with no reason speech halting and cut-off
πνεύματι, ἐρωτήσεις ἄτακτοι καὶ ἀσύνετοι, ἀποκρίσεις
by-breath questions disorderly and senseless answers
οὐδὲν τούτων ἀμείνους, ἀλλήλαις ἐπεμβαίνουσαι, καὶ
nothing than-these better upon-one-another trampling and
οὐκ εὐσταθεῖς, οὐδὲ τάξει προϊοῦσαι παιδεύσεως.
not steady nor in-order proceeding of-education
Τί ἂν τὰ καθ' ἕκαστον γράφοιμι; τοιοῦτον πρὸ τῶν
why — the(-things) by each might-I-write such before the
ἔργων ἐθεασάμην, οἷον καὶ ἐπὶ τῶν ἔργων ἐγνώρισα·
deeds I-saw as also in the deeds I-recognized
καὶ εἴ μοι παρῆσάν τινες τῶν τηνικαῦτα συνόντων
and if to-me were-present some of-those then being-with(-us)
καὶ ἀκουσάντων, οὐ χαλεπῶς ἂν ἐμαρτύρησαν, οἷς
and having-heard not with-difficulty — they-would-have-testified to-whom
ἐπειδὴ ταῦτα ἐθεασάμην, εὐθὺς ἐφθεγξάμην, 'Οἷον
when these-things I-saw at-once I-uttered what
κακὸν ἡ Ῥωμαίων τρέφει.' Καὶ προαγορεύσας, καὶ
evil the of-Romans(-state) nourishes and having-foretold also
γενέσθαι ψευδόμαντις ἐμαυτῷ κατηυξάμην· κρεῖσσον
to-become false-prophet for-myself I-prayed better

γὰρ ἢ τοιούτων πλησθῆναι τὴν οἰκουμένην κακῶν,
for than with-such to-be-filled the inhabited-world evils
καὶ τοιοῦτον ἀναφανῆναι τέρας, οἷον οὔπω πρότερον·
and such to-appear monster as not-yet before
πολλῶν μὲν ἐπικλυσμῶν θρυλουμένων, πολλῶν δὲ
many indeed floods noised-abroad many and
ἐμπρησμῶν καὶ βρασμῶν γῆς καὶ χασμάτων, ἔτι
fires and tremors of-earth and chasms still
δὲ καὶ ἀνδρῶν ἀπάνθρωποι καὶ θηριώδεις ἀλλοκότων
and also of-men inhuman and beastly strange
τε καὶ συνθέτων φύσεις καινοτομηθεῖσαι. Ταύτῃ τοι
both and composite natures innovated in-this-way indeed
καὶ τέλος ἄξιον ἠνέγκατο τῆς ἀπονοίας. Τοιαῦτα μὲν
also end worthy he-carried-off of-the madness such(-things) indeed
Γρηγόριος περὶ Ἰουλιανοῦ διεξῆλθεν. Ὅτι δὲ καὶ κατὰ
Gregory about Julian went-through that and also against
Χριστιανῶν λόγους πολλοὺς ἀναλώσαντες τὴν ἀλήθειαν
Christians words many having-spent the truth
ἐπεχείρησαν βιάσασθαί, τινα μὲν τῶν ἱερῶν γραμμάτων
they-attempted to-force some indeed of-the sacred writings
παρατρέψαντες, τὰ δὲ ἐγκαταλέξαντες, πάντα δὲ πρὸς
having-perverted others and having-inserted all and to
τὸν οἰκεῖον ἐκλαβόντες σκοπὸν, πολλοὶ μὲν πρὸς αὐτοὺς
the own having-taken aim many indeed against them
ἀπαντήσαντες ἔδειξαν, ἀνατρέψαντές τε καὶ ἐξελέγξαντες
having-responded showed having-overturned both and having-refuted
αὐτῶν τὰ σοφίσματα. Πρὸ δὲ ἁπάντων Ὠριγένης, καὶ
their the sophisms before and all Origen also
πολλῷ τῶν Ἰουλιανοῦ χρόνων ἀνώτερος ὢν, τὰ
much than-the of-Julian times earlier being the(-things)
δοκοῦντα ταράττειν τοὺς ἐντυγχάνοντας ταῖς ἱεραῖς
seeming to-trouble those reading the sacred

βίβλοις ἀνθυπενεγκὼν ἑαυτῷ καὶ ἑρμηνεύσας, τὰς τῶν
books having-raised-as-objection to-himself and having-interpreted the of-the
ἀγνωμονούντων σοφιστικὰς εὑρεσιλογίας ἀπέκλεισεν. Οἷς
unfair sophistical quibblings shut-out which
εἰ μὴ παρέργως ἐντετυχήκασιν Ἰουλιανὸς καὶ Πορφύριος,
if not cursorily they-had-read Julian and Porphyry
εὐγνωμόνως τε αὐτὰ ἐδέξαντο, πάντως ἂν εἰς ἕτερά
fairly and them had-received altogether — to other
τινα τοὺς λόγους ἔτρεψαν, καὶ οὐκ ἂν εἰς
some(-things) the words they-would-have-turned and not — to
τὸ σοφίσματα βλάσφημα γράφειν ἐτράπησαν. Ὅτι
the sophisms blasphemous to-write they-would-have-turned that
δὲ ὁ βασιλεὺς σκῶψαι ἐπετήδευσε πρὸς τοὺς ἰδιώτας
and the emperor to-mock practiced toward the laymen
καὶ ἁπλουστέρους τοὺς λόγους ποιούμενος, οὐ μὴν
and simpler the words making not however
πρὸς τοὺς ἐκ τῶν ἱερῶν γραμμάτων ‘μόρφωσιν’ τῆς
toward those from the sacred writings form of-the
ἀληθείας ἔχοντας, ἐκεῖθεν δῆλον ἐστί· λαβὼν γὰρ τὰ
truth having thence clear is having-taken for the
ῥήματα, ὅσα χρείας ἕνεκεν οἰκονομικῶς ἐπὶ τοῦ
words as-many-as of-need for-the-sake economically of —
Θεοῦ ἀνθρωπικώτερον τέτακται, καὶ πολλὰ τοιαῦτα
God more-humanly are-set and many such(-things)
ἐπισυνείρας, τέλος ἐπιφέρει κατὰ λέξιν τάδε· Τούτων
having-strung-together at-last he-adds by word these of-these
τοίνυν ἕκαστον, εἰ μὴ λόγος ἐστὶν ἀπόρρητον ἔχων τινὰ
therefore each if not word is secret having some
θεωρίαν, ὅπερ ἐγὼ νενόμικα, πολλῆς γέμουσιν οἱ λόγοι
contemplation which-very I have-thought much are-full the words
περὶ αὐτοῦ βλασφημίας. Ταῦτα μὲν ἐν τῷ τρίτῳ αὐτοῦ
about him of-blasphemy these-things indeed in the third his

κατὰ Χριστιανῶν βιβλίῳ αὐταῖς λέξεσιν εἴρηκε. Καὶ
against Christians book in-the-very words he-has-said and
ἐν τῷ λόγῳ δὲ αὐτοῦ, ὃν Περὶ Κυνισμοῦ ἐπέγραψε,
in the speech and his which On Cynicism he-entitled
διδάσκων ὅπως δεῖ τοὺς ἱεροὺς πλάττειν μύθους,
teaching how it-is-needful the sacred to-fashion myths
φησὶ δεῖν κρύπτειν τὴν περὶ τῶν τοιούτων ῥημάτων
he-says to-be-needful to-hide the about the such words
ἀλήθειαν, λέγων αὐτοῖς ῥήμασι τάδε· Φιλεῖ γὰρ ἡ φύσις
truth saying in-the-very words these loves for the nature
κρύπτεσθαι· καὶ τὸ κεκρυμμένον τῆς τῶν θεῶν οὐσίας οὐκ
to-be-hidden and the hidden of-the of-the gods substance not
ἀνέχεται γυμνοῖς εἰς ἀκαθάρτους ἀκοὰς ῥίπτεσθαι ῥήμασι.
endures in-naked into impure ears to-be-thrown words
Φαίνεται δὴ διὰ τούτων ὁ βασιλεὺς ὑπόνοιαν ἔχειν
appears indeed through these the emperor suspicion to-have
περὶ τῶν θείων γραφῶν, ὡς εἴησαν λόγοι μυστικοὶ
about the divine scriptures that they-were words mystical
ἀπόρρητόν τινα θεωρίαν ἔχοντες· ἀγανακτεῖ δὲ, ἐφ' οἷς μὴ
secret some contemplation having is-indignant and at what not
καὶ πάντες τὴν αὐτὴν περὶ τούτων ὑπόνοιαν ἔχουσι· καὶ
also all the same about these suspicion have and
κατατρέχει τῶν ἐν Χριστιανοῖς ἁπλούστερον δεχομένων
runs-down those among Christians more-simply receiving
τὰ λόγια. Οὐκ ἔδει δὲ τοσοῦτον καταδραμεῖν
the oracles not it-was-needful and so-much to-run-down
τῆς ἁπλότητος τῶν πολλῶν, οὐδὲ τυφωθῆναι δι'
the simplicity of-the many nor to-be-puffed-up because-of
ἐκείνους κατὰ τῶν ἱερῶν γραμμάτων, οὐδὲ μισῆσαι καὶ
them against the sacred writings nor to-hate and
ἀποστραφῆναι τὰ καλῶς αὐτῷ νοούμενα, ὅτι μὴ
to-turn-away-from the(-things) well by-him understood because not

πάντες αὐτὰ ἐνόουν ὡς αὐτὸς ἐβούλετο. Νῦν δὲ, ὡς
all them understood as he wished now and as
ἔοικε, τὰ αὐτὰ Πορφυρίῳ πέπονθεν· ἐκεῖνος μὲν
it-seems the same(-things) as-Porphyry he-has-suffered he indeed
γὰρ πληγὰς ἐν Καισαρείᾳ τῆς Παλαιστίνης ὑπό τινων
for blows in Caesarea — of-Palestine from some
Χριστιανῶν εἰληφὼς, καὶ μὴ ἐνεγκὼν τὴν ὀργὴν, ἐκ
Christians having-received and not having-borne the anger from
μελαγχολίας τὸν μὲν Χριστιανισμὸν ἀπέλειπε, μίσει
melancholy the indeed Christianity abandoned from-hatred
δὲ τῶν τυπτησάντων αὐτὸν εἰς τὸ βλάσφημα κατὰ
and of-those having-beaten him into the blasphemous(-things) against
Χριστιανῶν γράφειν ἐξέπεσεν, ὡς αὐτὸν Εὐσέβιος ὁ
Christians to-write fell-away as him Eusebius the
Παμφίλου ἐξήλεγξεν, ἀνασκευάσας τοὺς λόγους αὐτοῦ.
of-Pamphilus refuted having-demolished the arguments his
Ὁ δὲ βασιλεὺς πρὸς τοὺς ἰδιώτας ὑπεροπτικῶς κατὰ
the and emperor toward the laymen contemptuously against
τῶν Χριστιανῶν ἐσχηκὼς, ἐκ τοῦ αὐτοῦ πάθους εἰς τὴν
the Christians having-been from the same passion into the
Πορφυρίου βλασφημίαν ἀπέκλινεν· ἀμφότεροι οὖν ἑκουσίως
of-Porphyry blasphemy inclined both then willingly
δυσσεβήσαντες, ἐν γνώσει ἁμαρτίας τὸ ἐπιτίμιον ἔχουσιν.
having-been-impious in knowledge of-sin the penalty have
Ἐπειδὴ δὲ καὶ ὁ σοφιστὴς Λιβάνιος ἐπιχλευάζων, ‘τὸν
since and also the sophist Libanius mocking the
ἐκ Παλαιστίνης,’ φησὶν, ‘ἄνθρωπον Θεόν τε καὶ Θεοῦ
from Palestine he-says man God both and of-God
παῖδα ποιοῦσιν,’ ἐκλελῆσθαί μοι δοκεῖ, ὅπως αὐτὸς
son making to-have-forgotten to-me seems how he-himself
ἐπὶ τέλει τοῦ αὐτοῦ λόγου τὸν Ἰουλιανὸν ἀπεθέωσε.
at end of-the same speech — Julian deified

‘Τὸν γὰρ πρῶτον,’ φησὶ, ‘ἄγγελον τῆς τελευτῆς μικροῦ
the for first he-says messenger of-the death almost
κατέλευσαν, ὡς θεοῦ καταψευδόμενον.’ Εἶτα πρόσω
they-stoned as about-god lying then forward
μικρὸν ὑποβὰς, ‘Ὦ δαιμόνων μὲν,’ φησὶ, ‘τρόφιμε,
a-little having-gone-down O of-demons indeed he-says nursling
δαιμόνων δὲ μαθητὰ, δαιμόνων δὲ παρεδρευτά.’ Εἰ καὶ
of-demons and disciple of-demons and assessor if even
αὐτὸς ἄλλως ἐνόει, ἀλλ’ οὖν γε τὴν ὁμωνυμίαν τοῦ
he-himself otherwise meant but then at-least the homonymy of-the
χείρονος μὴ ἐκκλίνας ταῦτ’ ἔδοξε λέγειν, ἃ καὶ
worse not having-avoided these-things he-seemed to-say which also
οἱ Χριστιανοὶ ὀνειδίζοντες λέγουσιν. Εἰ οὖν ἐπαίνων
the Christians reproaching say if then of-praises
ἐφρόντιζεν, ἔδει φυγεῖν τὴν ὁμωνυμίαν, ὥσπερ ἔφυγε
he-cared it-was-needful to-flee the homonymy as he-fled
καὶ ἑτέραν λέξιν, δι’ ἣν λοιδορηθεὶς τῶν ἑαυτοῦ
also another word because-of which having-been-reviled from-the his-own
λόγων ἐξέκοψεν. Ὅπως μὲν οὖν ὁ κατὰ Χριστὸν
speeches he-cut-out how indeed then the according-to Christ
ἄνθρωπος θεολογεῖται, καὶ ὅπως τὸ μὲν φανερὸν
man is-declared-God and how the indeed visible
ἄνθρωπος ἦν, τὸ δὲ ἀφανὲς Θεὸς, ὅπως τε ἀληθῆ ἄμφω
man was the and invisible God how and true both
ἐστὶ, Χριστιανῶν μὲν οἱ θεῖοι λόγοι ἐπίστανται. Ἕλληνες
are of-Christians indeed the divine words know pagans
δὲ πρὸ τοῦ πιστεῦσαι συνιέναι οὐ δύνανται· καὶ γὰρ
and before the to-believe to-understand not are-able and for
λόγιόν ἐστι τὸ λέγον, ὅτι ‘ἐὰν μὴ πιστεύσητε, οὐδ’
oracle it-is the(-one) saying that if not you-believe not-even
οὐ μὴ συνῆτε.’ Διὸ οὐκ αἰσχύνονται πολλοὺς
not ever you-will-understand wherefore not they-are-ashamed many

ἀνθρώπους ἀποθεώσαντες· καὶ εἴθε γε κἂν χρηστοὺς
men having-deified and would-that at-least at-least good
τὸν τρόπον, ἢ δικαίους, ἢ σώφρονας· ἀλλὰ ἀνάγνους,
in-the character or just or temperate but unholy
ἀδίκους, μέθῃ δεδουλωμένους, Ἡρακλέας φημὶ καὶ
unjust by-drunkenness enslaved Heracleses I-mean and
Διονύσους καὶ Ἀσκληπιούς· καθ' ὧν συνεχῶς ἐν τοῖς
Dionysuses and Asclepiuses by whom continually in the
αὐτοῦ λόγοις ὀμνύων Λιβάνιος οὐκ αἰσχύνεται· ὧν
his speeches swearing Libanius not is-ashamed of-whom
τοὺς ἀρρενικοὺς καὶ θηλυκοὺς ἔρωτας εἰ ἀπαριθμησαίμην,
the male and female loves if I-should-enumerate
μακρὸς ἡμῖν ἔσται ὁ τῆς παρεκβάσεως λόγος. Ἀρκέσει δὲ
long for-us will-be the of-the digression speech will-suffice and
τοῖς ταῦτα γνῶναι ἐθέλουσιν ὁ Ἀριστοτέλους 'Πέπλος,'
for-those these-things to-know wishing the of-Aristotle Peplus
καὶ ὁ Διονύσου 'Στέφανος,' καὶ Ῥηγίνου ὁ 'Πολυμνήμων,'
and the of-Dionysus Crown and of-Rheginus the Polymnemon
καὶ τῶν ποιητῶν τὸ πλῆθος· οἳ περὶ αὐτῶν γράψαντες
and of-the poets the multitude who about them having-written
'γέλωτα ὄντως καὶ φλήναφον' παρὰ πᾶσι τῆς Ἑλλήνων
laughingstock truly and nonsense before all of-the of-pagans
θεολογίας δεικνύουσιν. Ὅτι δὲ ἴδιον Ἑλλήνων τὸ εὐχερῶς
theology show that and peculiar of-pagans the readily
ἀνθρώπους ἀποθεοῦν, ἀρκέσει ὀλίγων ὑπομνησθῆναι.
men to-deify will-suffice a-few to-be-reminded
Ῥοδίοις μὲν γὰρ συμφορᾷ περιπεσοῦσιν ἐδόθη χρησμὸς,
to-Rhodians indeed for into-misfortune having-fallen was-given oracle

ὅπως ἂν τὸν Φρύγιον Ἄττιν, τὸν ἱερέα τῆς μανικῆς ἐν
that — the Phrygian Attis the priest of-the frenzied among
Φρυξὶν τελετῆς, θεραπεύωσιν· ἔχει δὲ ὁ χρησμὸς ὧδε·
Phrygians rite they-should-worship has and the oracle thus

Ἄττυν ἱλάσκεσθε, θεὸν μέγαν ἁγνὸν Ἄδωνιν,
Attis propitiate god great holy Adonis
Εὔβιον, ὀλβιόδωρον, ἐϋπλόκαμον Διόνυσον.
Eubius bliss-giving fair-tressed Dionysus

Ὁ μὲν δὴ χρησμὸς Ἄττιν, τὸν ἐκ μανίας ἐρωτικῆς
the indeed indeed oracle Attis the(-one) from frenzy erotic
ἑαυτὸν ἀποκόψαντα, τὸν Ἄδωνιν καὶ Διόνυσον εἶναι φησί.
himself having-castrated — Adonis and Dionysus to-be says
Τοῦ δὲ Μακεδόνων βασιλέως Ἀλεξάνδρου ἐπὶ τὴν Ἀσίαν
of-the and of-Macedonians king Alexander to — Asia
διαβαίνοντος, οἱ Ἀμφικτύονες Ἀλεξάνδρῳ ἐχαρίζοντο, καὶ
crossing the Amphictyons to-Alexander curried-favor and
ἀνεῖλεν ἡ Πυθία τάδε·
responded the Pythia these

Ζᾶνα θεῶν ὕπατον, καὶ Ἀθηνᾶν Τριτογένειαν
Zeus of-gods highest and Athena Trito-born
Τιμᾶτε, βροτέῳ τ᾽ ἐν σώματι κρυπτὸν ἄνακτα,
honor mortal and in body hidden lord
Ὃν Ζεὺς ἀρίσταις γοναῖς ἔσπειρεν, ἀρωγὸν
whom Zeus with-best begettings sowed helper
Εὐνομίης θνητοῖσιν Ἀλέξανδρον βασιλῆα.
of-good-order for-mortals Alexander king

Ταῦτα τὸ ἐν Πυθοῖ δαιμόνιον ἐχρημάτισεν· ὃ καὶ αὐτὸ
these-things the at Pytho demon declared which also itself
τοὺς δυνάστας κολακεῦον ἐθεοποίει· καὶ τοῦτο μὲν ἴσως
the potentates flattering deified and this indeed perhaps
κολακείᾳ ἐποίει. Τί δ' ἂν εἴποι τις, ὡς Κλεομήδην
from-flattery did what and — would-say anyone how Cleomedes
τὸν πύκτην ἀποθεώσαντες, ἔχρησαν περὶ αὐτοῦ τάδε;
the boxer having-deified they-pronounced about him these

Ὕστατος ἡρώων Κλεομήδης Ἀστυπαλιεύς·
last of-heroes Cleomedes Astypalaean
Ὃν θυσίαις τιμᾶθ', ὡς μηκέτι θνητὸν ἐόντα.
whom with-sacrifices honor as no-longer mortal being

Διὰ μὲν οὖν τὸν χρησμὸν τόνδε Διογένης ὁ Κύων καὶ
because-of indeed then the oracle this Diogenes the Dog and
Οἰνόμαος ὁ φιλόσοφος κατέγνωσαν τοῦ Πυθίου Ἀπόλλωνος.
Oenomaus the philosopher condemned the Pythian Apollo
Κυζικηνοὶ δὲ τρισκαιδέκατον θεὸν Ἀδριανὸν ἀνηγόρευσαν·
Cyzicenes and thirteenth god Hadrian proclaimed
αὐτός τε Ἀδριανὸς Ἀντίνοον τὸν ἑαυτοῦ ἐρώμενον
himself and Hadrian Antinous the his-own beloved
ἀπεθέωσε. Καὶ ταῦτα 'γέλωτα καὶ φλήναφον' οὐκ ὀνομάζει
deified and these-things laughingstock and nonsense not names
Λιβάνιος· καίτοι καὶ τοὺς χρησμοὺς καὶ τὸ μονόβιβλον, ὃ
Libanius although both the oracles and the single-book which
Ἀδρίας εἰς τὸν Ἀλεξάνδρου βίον ἐπέγραψεν, ἐπιστάμενος,
Adrias on the of-Alexander life entitled knowing
οὐκ ἐγκαλύπτεται καὶ αὐτὸν ἀποθεῶν τὸν Πορφύριον·
not he-veils-himself also himself deifying — Porphyry
'Ἵλεως γὰρ,' φησὶν, 'ὁ Τύριος εἴη,' προκρίνοντος αὐτοῦ
gracious for he-says the Tyrian may-be preferring he

τὰ τοῦ βασιλέως βιβλία. Ταῦτα μὲν οὖν διὰ τὴν τοῦ
the of-the emperor books these-things indeed then because-of the of-the
σοφιστοῦ λοιδορίαν ἐν παρεκβάσει αὐτάρκως εἰρήσθω,
sophist reviling in digression sufficiently let-be-said
ἰδίας τε πραγματείας δεόμενα παραλιπεῖν μοι δοκῶ· τὰ
own and treatment needing to-pass-over to-me I-think the
δὲ λοιπὰ τῆς ἱστορίας ἐπιτεθείη ἡμῖν.
and rest of-the history let-be-set-to by-us

24 Ὡς οἱ πανταχόθεν ἐπίσκοποι προσέδραμον Ἰοβιανῷ,
how the from-everywhere bishops ran to-Jovian
ἐλπίζοντες ἕκαστος αὐτῶν εἰς τὴν ἑαυτῶν πίστιν τοῦτον
hoping each of-them to the their-own faith this-one
ἐπισπάσασθαι.
to-draw

Τοῦ δὲ βασιλέως Ἰοβιανοῦ ἀπὸ τῆς Περσίδος
the and emperor Jovian from — Persia
ἀναχωρήσαντος, αὖθις ἀνεκινεῖτο τὰ τῶν ἐκκλησιῶν·
having-withdrawn again were-stirred the(-affairs) of-the churches
οἵ τε προεστῶτες τῶν ἐκκλησιῶν προτρέχειν
those and presiding-over the churches to-run-ahead
ἐσπούδαζον, προσδοκῶντες ἕκαστος τῇ ἑαυτῶν πίστει
were-eager expecting each to-the their-own faith
προσθήσεσθαι τὸν βασιλέα. Ὁ δὲ ἐξ ἀρχῆς μὲν τῇ
to-attach the emperor he and from (the)-beginning indeed to-the
‘ὁμοουσίῳ’ πίστει προσέκειτο· τοῦτο δὲ πᾶσιν εἰρηκὼς
of-one-substance faith adhered this and to-all having-declared
προέκρινε. Καὶ ἀναρρώννυσι μὲν διὰ γραμμάτων τὸν
preferred and encourages indeed through letters the
τῆς Ἀλεξανδρείας ἐπίσκοπον Ἀθανάσιον, ὃς εὐθὺς
— of-Alexandria bishop Athanasius who immediately
μετὰ τὴν τελευτὴν Ἰουλιανοῦ τῆς ἐκκλησίας τῶν
after the death of-Julian of-the church of-the

Ἀλεξανδρέων ἐγκρατὴς ἐγένετο, τότε δὲ παρρησιαίτερος
Alexandrians master became then and more-bold
ἐκ τῶν γραμμάτων γενόμενος, καὶ τοῦ πανταχόθεν
from the letters having-become also from-the from-everywhere
δέους ἀπήλλακτο. Ἀνεκάλει δὲ ὁ βασιλεὺς τοὺς ὑπὸ
fear had-been-freed recalled and the emperor the by
Κωνσταντίου μὲν ἐξορισθέντας ἐπισκόπους, ὑπὸ Ἰουλιανοῦ
Constantius indeed exiled bishops by Julian
δὲ ἀνακληθῆναι μὴ φθάσαντας. Τηνικαῦτα δὴ καὶ τὰ
and to-be-recalled not having-been-in-time then indeed also the
ἱερὰ τῶν Ἑλλήνων πάντα ἀπεκλείετο· αὐτοὶ δὲ ἄλλος
temples of-the pagans all were-shut they and one
ἀλλαχῆ κατεδύοντο. Οἵ τε τριβωνοφόροι τοὺς τρίβωνας
elsewhere hid those both cloak-wearers the cloaks
ἀπέθεντο, καὶ εἰς τὸ κοινὸν σχῆμα μετημφιέννυντο·
put-off and into the common dress changed
πέπαυτο δὲ αὐτοῖς καὶ ὁ δι᾽ αἵματος δημοσίᾳ γινόμενος
had-ceased and for-them also the through blood publicly happening
μολυσμὸς, ᾧ κατακόρως ἐπὶ Ἰουλιανοῦ κατεχρήσαντο.
defilement which to-satiety under Julian they-indulged
Ὡς οἱ τὰ Μακεδονίου φρονοῦντες καὶ οἱ περὶ 25
how those the(-views) of-Macedonius holding and those about
Ἀκάκιον ἐν Ἀντιοχείᾳ συνελθόντες τὴν ἐν Νικαίᾳ πίστιν
Acacius at Antioch having-assembled the at Nicaea faith
ἐκύρωσαν.
ratified
Τὰ μέντοι Χριστιανῶν οὐχ ἡσύχαζεν· οἱ γὰρ
the(-affairs) however of-Christians not were-quiet the for
προεστῶτες τῶν θρησκειῶν προσελεύσεις ἐποίουν τῷ
presiding-over the religions approaches made to-the
βασιλεῖ, τὴν παρ᾽ αὐτοῦ κατὰ τῶν νομιζομένων αὐτοῖς
emperor the from him against those thought by-them

ἀντιπάλων παρρησίαν ὑπάρχειν νομίζοντες. Καὶ πρῶτοι
adversaries freedom-of-speech to-be-had thinking and first
μὲν οἱ ‘Μακεδονιανοὶ’ χρηματίσαντες βιβλίον προσφέρουσιν,
indeed the Macedonians styled book bring
ἀξιοῦντες ἐξωθεῖσθαι μὲν τῶν ἐκκλησιῶν τοὺς τὸ
asking to-be-thrust-out indeed from-the churches those the
‘ἀνόμοιον’ δογματίζοντας, ἑαυτοὺς δὲ ἀντεισάγεσθαι.
unlike teaching themselves and to-be-brought-in-instead
Ἦσαν δὲ οἱ τὸ βιβλίον τῶν δεήσεων ἐπιδόντες,
were and those the book of-the petitions having-handed-in
Βασίλειος ὁ Ἀγκύρας, Σιλβανὸς Ταρσοῦ, Σωφρόνιος
Basil the(-bishop) of-Ancyra Silvanus of-Tarsus Sophronius
Πομπηϊουπόλεως, Πασίνικος Ζήνων, Λεόντιος Κομάνων,
of-Pompeiopolis Pasinicus Zeno Leontius of-Comana
Καλλικράτης Κλαυδιουπόλεως, Θεόφιλος Κασταβάλων.
Callicrates of-Claudiopolis Theophilus of-Castabala
Τούτων δεξάμενος τὸ βιβλίον ὁ βασιλεὺς ἀναποκρίτους
of-these having-received the book the emperor unanswered
αὐτοὺς ἀπέπεμψε, μόνον δὲ τοῦτο ἐφθέγξατο· ‘Ἐγὼ,’ ἔφη,
them sent-away only and this uttered I he-said
‘φιλονεικίαν μισῶ, τοὺς δὲ τῇ ὁμονοίᾳ προστρέχοντας
contention hate those and to-the concord running
ἀγαπῶ καὶ τιμῶ.’ Ταῦτα εἰς τὰς ἀκοὰς τῶν ἄλλων
love and honor these-things into the ears of-the others
διαδοθέντα τὸν τόνον τῶν φιλονεικεῖν αἱρουμένων
spread the tension of-those to-contend choosing
ἐχαύνωσε· καὶ τοῦτο κατὰ σκοπὸν τοῦ βασιλέως
slackened and this according-to aim of-the emperor
ἐγίνετο. Καὶ γὰρ δὴ τηνικαῦτα καὶ ὁ τῶν περὶ Ἀκάκιον
happened and for indeed then also the of-those about Acacius
φιλόνεικος τρόπος ἠλέγχετο, καὶ ὡς εἴησαν ἀεὶ πρὸς τοὺς
contentious manner was-exposed and that they-were always toward those

κρατοῦντας ἀποκλίνοντες, φανερῶς ἐπέδειξαν. Συνελθόντες
ruling inclining openly they-showed having-assembled
γὰρ ἐν Ἀντιοχείᾳ τῆς Συρίας εἰς λόγους ἔρχονται Μελιτίῳ,
for in Antioch — of-Syria into words come with-Meletius
ὃς μικρὸν ἔμπροσθεν αὐτῶν χωρισθεὶς τῷ ‘ὁμοουσίῳ’
who a-little before from-them separated to-the of-one-substance
προσέθετο. Τοῦτο δὲ ἐποίησαν, ἐπειδὴ τιμώμενον ὑπὸ τοῦ
attached-himself this and they-did since honored by the
βασιλέως ἑώρων ἐκεῖ τότε διάγοντος. Κοινῇ οὖν γνώμῃ
emperor they-saw(-him) there then staying by-common then judgment
βιβλίον συντάξαντες καθομολογοῦσι τὸ ‘ὁμοούσιον,’ καὶ τὴν
book having-composed they-confess the of-one-substance and the
ἐν Νικαίᾳ πίστιν κυρώσαντες τῷ βασιλεῖ προσκομίζουσιν.
at Nicaea faith having-ratified to-the emperor bring
Ἔστι δὲ τὸ βιβλίον ἐν τοῖσδε· Τῷ εὐσεβεστάτῳ καὶ
is and the book in these to-the most-pious and
θεοφιλεστάτῳ δεσπότῃ ἡμῶν Ἰοβιανῷ νικητῇ Αὐγούστῳ,
most-God-beloved lord our Jovian victor Augustus
ἡ τῶν ἐν Ἀντιοχείᾳ παρόντων ἐπισκόπων ἐκ διαφόρων
the of-the in Antioch present bishops from various
ἐπαρχιῶν σύνοδος. Τὴν ἐκκλησιαστικὴν εἰρήνην τε καὶ
provinces synod the ecclesiastical peace both and
ὁμόνοιαν ὅτι σοῦ καὶ πρώτη πρεσβεύειν ἐσπούδασεν ἡ
concord that your also first to-champion was-eager the
εὐσέβεια, εὖ ἴσμεν καὶ αὐτοὶ, θεοφιλέστατε βασιλεῦ. Ὅτι
piety well we-know also ourselves most-God-beloved emperor that
δὲ κεφάλαιον τῆς τοιαύτης ἑνότητος τῆς ἀληθοῦς καὶ
and head of-the such unity of-the true and
ὀρθοδόξου πίστεως καλῶς ὑπείληφας τὸν χαρακτῆρα,
orthodox faith well you-have-understood the stamp
οὐδὲ τοῦτο ἀγνοοῦμεν. Ἵνα μὴ τοίνυν μετὰ τῶν
not-even this we-are-ignorant-of so-that not therefore with those

παραχαρασσόντων τὸ δόγμα τῆς ἀληθείας τετάχθαι
falsifying the doctrine of-the truth to-be-ranked
νομιζώμεθα, ἀναφέρομεν τῇ σῇ εὐλαβείᾳ, ὅτι τῆς ἁγίας
we-may-be-thought we-report to-the your piety that of-the holy
συνόδου τῆς ἐν Νικαίᾳ πάλαι πρότερον συγκροτηθείσης
synod of-the at Nicaea long before convened
τὴν πίστιν καὶ ἀποδεχόμεθα καὶ κατέχομεν. Ὁπότε καὶ
the faith both we-accept and hold since also
τὸ δοκοῦν ἐν αὐτῇ τισιν ὄνομα, τὸ τοῦ ‘ὁμοουσίου’
the seeming in it to-some name the of-the of-one-substance
φαμὲν, ἀσφαλοῦς τετύχηκε παρὰ τοῖς πατράσιν ἑρμηνείας,
we-say safe has-obtained among the fathers interpretation
σημαινούσης ὅτι ἐκ τῆς οὐσίας τοῦ Πατρὸς ὁ Υἱὸς
signifying that from the substance of-the Father the Son
ἐγεννήθη, καὶ ὅτι ὅμοιος κατ’ οὐσίαν τῷ Πατρί· οὔτε δὲ
was-begotten and that like in substance to-the Father neither and
ὡς πάθους τινὸς περὶ τὴν ἄρρητον γέννησιν ἐπινοουμένου,
as suffering any about the ineffable begetting conceived
οὔτε κατά τινα χρῆσιν Ἑλληνικὴν λαμβάνεται τοῖς
nor in any use Greek is-taken by-the
πατράσι τὸ ὄνομα τῆς οὐσίας, εἰς ἀνατροπὴν δὲ τοῦ
fathers the name of-the substance for overthrow and of-the
‘ἐξ οὐκ ὄντων,’ περὶ τοῦ Χριστοῦ ἀσεβῶς τολμηθέντος
from not being(-things) about — Christ impiously dared
παρὰ τοῦ Ἀρείου, ὅπερ καὶ οἱ νῦν ἐπιφοιτήσαντες
by — Arius which also the now having-come-in
‘ἀνόμοιοι’ ἔτι θρασύτερον καὶ τολμηρότερον ἐπὶ λύμῃ τῆς
Anomoeans still more-boldly and more-daringly for ruin of-the
ἐκκλησιαστικῆς ὁμονοίας ἀναισχύντως παρρησιάζονται.
ecclesiastical concord shamelessly speak-out

Διὸ συνετάξαμεν τῇδε ἡμῶν τῇ ἀναφορᾷ καὶ τὸ
wherefore we-have-joined to-this our the report also the
ἀντίγραφον τῆς πίστεως τῆς ἐν Νικαίᾳ ὑπὸ τῶν
copy of-the faith of-the at Nicaea by the
συγκροτηθέντων ἐπισκόπων ἐκτεθείσης, ἥντινα καὶ
convened bishops set-forth which also
ἀγαπῶμεν, ἥτις ἐστίν· Πιστεύομεν εἰς ἕνα Θεὸν
we-love which is we-believe in one God
Πατέρα παντοκράτορα·' καὶ τὰ λοιπὰ τοῦ μαθήματος,
Father almighty and the rest of-the teaching
πλήρης. Μελίτιος ἐπίσκοπος Ἀντιοχείας ἔδωκα συναινῶν
full Meletius bishop of-Antioch I-gave assenting
τοῖς προγεγραμμένοις, Εὐσέβιος Σαμοσάτων, Εὐάγριος
to-the(-things) written-above Eusebius of-Samosata Evagrius
Σικελῶν, Οὐράνιος Ἀπαμείας, Ζώϊλος Λαρίσων, Ἀκάκιος
of-Sicily Uranius of-Apamea Zoilus of-Larissa Acacius
Καισαρείας, Ἀντίπατρος Ῥώσου, Ἀβράμιος Οὐρίμων,
of-Caesarea Antipater of-Rhosus Abramius of-Urima
Ἀριστόνικος Σελευκοβήλου, Βαρλαμένος Περγάμου,
Aristonicus of-Seleucobelus Barlamenus of-Pergamum
Οὐράνιος Μελιτινῆς, Μάγνος Χαλκηδόνος, Εὐτύχιος
Uranius of-Melitene Magnus of-Chalcedon Eutychius
Ἐλευθεροπόλεως, Ἰσακόκις Ἀρμενίας μεγάλης, Τῖτος
of-Eleutheropolis Isacocis of-Armenia great Titus
Βόστρων, Πέτρος Σίππων, Πελάγιος Λαοδικείας,
of-Bostra Peter of-Sippa Pelagius of-Laodicea
Ἀραβιανὸς Ἄντρου, Πίσων Ἀδάνων διὰ Λαμυδρίωνος
Arabianus of-Antrus Piso of-Adana through Lamydrion
πρεσβυτέρου, Σαβινιανὸς Ζεύγματος, Ἀθανάσιος Ἀγκύρων
presbyter Sabinianus of-Zeugma Athanasius of-Ancyra
διὰ Ὀρφίτου καὶ Ἀετίου πρεσβυτέρων, Εἰρηνίων Γάζης,
through Orfitus and Aetius presbyters Irenion of-Gaza

Πίσων Αὐγούστης, Πατρίκιος Πάλτου διὰ Λαμυρίωνος
Piso of-Augusta Patricius of-Paltus through Lamyrion
πρεσβυτέρου, Ἀνατόλιος Βεροίων, Θεότιμος Ἀράβων,
presbyter Anatolius of-Beroea Theotimus of-the-Arabs
Λουκιανὸς Ἄρκων. Τοῦτο μὲν δὴ τὸ βιβλίον τῇ
Lucianus of-Arca this indeed indeed the book in-the
συναγωγῇ τῶν συνοδικῶν Σαβίνου γεγραμμένον εὑρήκαμεν.
collection of-the synodical(-acts) of-Sabinus written we-have-found
Ὁ μέντοι βασιλεὺς πρόθεσιν εἶχε κολακείᾳ καὶ πειθοῖ
the however emperor purpose had by-flattery and persuasion
τῶν διεστώτων τὴν φιλονεικίαν ἐκκόψαι, φήσας ‘μηδενὶ
of-those divided the contention to-cut-out having-said to-no-one
ὀχληρὸς τῶν ὁπωσοῦν πιστευόντων ἔσεσθαι, ἀγαπήσειν
troublesome of-those in-any-way believing to-be to-love
δὲ καὶ ὑπερτιμήσειν τοὺς ἀρχὴν τῇ ἑνώσει τῆς
and also to-honor-highly those beginning to-the union of-the
ἐκκλησίας παρέξοντας.’ Ταῦτα δὲ οὕτως αὐτὸν πρᾶξαι
church going-to-furnish these-things and so him to-have-done
καὶ Θεμίστιος φησὶν ὁ φιλόσοφος· ‘ὑπατικὸν γὰρ λόγον’
also Themistius says the philosopher consular for speech
εἰς αὐτὸν διελθὼν, θαυμάζει τὸν βασιλέα, ὡς τὸ
to him having-gone-through admires the emperor as the
ἐφεῖναι θρησκεύειν ὡς ἕκαστοι βούλονται νικήσαντα τῶν
to-permit to-worship as each wish having-conquered of-the
κολάκων τοὺς τρόπους. Οὓς καὶ διασύρων πάνυ γελοίως
flatterers the ways whom also disparaging very laughably
ἔφη, ‘ἐλέγχεσθαι αὐτοὺς ἁλουργίδα, οὐ Θεὸν, θεραπεύοντας,
he-said to-be-convicted them purple not God serving
μηδέν τε διαφέρειν αὐτοὺς Εὐρίπου, νῦν μὲν ἐπὶ τάδε
nothing and to-differ them from-Euripus now indeed to these(-ways)
νῦν δὲ εἰς τοὐναντίον τὰ ῥεύματα μεταβάλλοντος.’
now and to the-opposite the currents changing

Περὶ τῆς τελευτῆς Ἰοβιανοῦ τοῦ βασιλέως. 26

about the death of-Jovian the emperor

Οὕτω μὲν οὖν ὁ βασιλεὺς τότε τὴν ὁρμὴν τῶν

thus indeed then the emperor then the impulse of-those

ἐρεσχελεῖν προαιρουμένων ἐπέσχεν· ᾗ τάχος δὲ τῆς

to-wrangle choosing checked with-what speed and —

Ἀντιοχείας ἀναχωρήσας, τὴν Ταρσόν τε καταλαβὼν τῆς

from-Antioch having-withdrawn — Tarsus and having-reached —

Κιλικίας, ἐκεῖ τὸ Ἰουλιανοῦ σῶμα ἔθαψε. Καὶ πάντα

of-Cilicia there the of-Julian body buried and all

ἐπὶ τῇ κηδείᾳ τὰ νόμιμα πληρώσας, ὕπατός τε

at the funeral the customary(-rites) having-fulfilled consul both

ἀναγορεύεται, καὶ αὖθις ἐπὶ τὴν Κωνσταντινούπολιν

is-proclaimed and again to — Constantinople

διαβαίνειν σπουδάζων, ἐν χωρίῳ τινὶ παραγίνεται, ᾧ

to-cross hastening at place some arrives whose

προσωνυμία Δαδάστανα· μεθόριον δέ ἐστι τοῦτο Γαλατίας

name Dadastana boundary and is this of-Galatia

καὶ Βιθυνίας. Ἔνθα καὶ Θεμίστιος ὁ φιλόσοφος μετὰ τῶν

and of-Bithynia there also Themistius the philosopher with the

ἄλλων συγκλητικῶν ἀπαντήσας, τὸν ὑπατικὸν ἐπ᾽ αὐτοῦ

other senators having-met the consular before him

διεξῆλθε λόγον, ὃν ὕστερον καὶ ἐν Κωνσταντινουπόλει

went-through speech which later also in Constantinople

ἐπὶ τοῦ πλήθους ἐπεδείξατο. Ἀλλ᾽ εὐτυχῶς τὰ

before the multitude he-delivered but fortunately the(-affairs)

Ῥωμαίων ἔπραξεν ἂν τά τε δημόσια καὶ τὰ τῶν

of-Romans would-have-fared — the both public(-affairs) and the(-affairs) of-the

ἐκκλησιῶν, οὕτως ἀγαθοῦ βασιλέως εὐτυχήσαντα, εἰ μὴ

churches so good emperor having-been-blessed-with if not

αἰφνίδιος ἐπιγενόμενος θάνατος τὸν τοιοῦτον ἄνδρα τῶν

sudden having-come death the such man from-the

πραγμάτων ἀφείλετο. Ἐν γὰρ τῷ προρρηθέντι χωρίῳ,
affairs had-taken-away in for the aforesaid place
χειμῶνος ὥρᾳ, τῷ τῆς ἐμφράξεως νοσήματι συσχεθεὶς
of-winter in-season by-the of-the obstruction disease seized
ἐτελεύτησεν, ἐν ὑπατείᾳ τῇ αὐτοῦ καὶ Βαρωνιανοῦ τοῦ
he-died in consulship the his and of-Varronianus the
υἱοῦ αὐτοῦ, τῇ ἑπτακαιδεκάτῃ τοῦ Φεβρουαρίου μηνός·
son his on-the seventeenth of-the February month
βασιλεύσας μῆνας ἑπτὰ, ζήσας ἔτη τριακοντατρία.
having-reigned months seven having-lived years thirty-three
Περιέχει δὲ ἡ βίβλος χρόνον ἐτῶν δύο, μηνῶν πέντε.
contains and the book time of-years two of-months five
