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The Church History of Socrates

Socrates Scholasticus

ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΙΣΤΟΡΙΑ

The Church History of Socrates

Part Two: Books IV–VII

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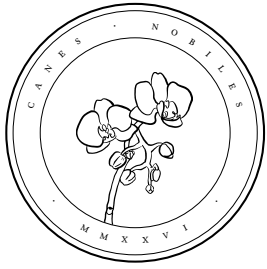
with a word-for-word interlinear English translation

preserving the original word order



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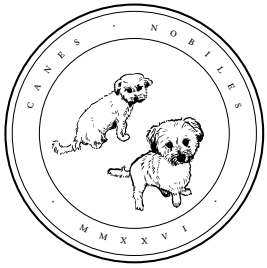

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The Byzantine Greek text follows W. Bright's edition of R. Hussey's text, Socrates' Ecclesiastical History (Oxford, 1893)

Set from the First Thousand Years of Greek, with corrections

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Each chapter opens with the title the manuscripts give it.

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BOOK IV

I · VALENTINIAN AND VALENS

After Jovian's death Valentinian, a Nicene, is proclaimed and takes his Arian brother Valens as colleague, who persecutes the Nicenes at Antioch. Procopius usurps at Constantinople, earthquake and flood strike many cities, and the Macedonians at Lampsacus condemn the creed of Ariminum. Valens kills Procopius and the generals who betrayed him and forces Eleusius of Cyzicus to Arianize; Eunomius replaces him until the Cyzicenes expel him. An oracle turns up in Chalcedon's demolished wall, the Novatians are briefly persecuted, Gratian is made emperor, and hail and earthquakes follow.

Ὅτι Ἰοβιανοῦ τελευτήσαντος, Οὐαλεντινιανὸν 1
that Jovian having-died Valentinian
ἀναγορεύουσιν, ὃς δὴ κοινωνὸν τῆς βασιλείας
they-proclaim who indeed partner of-the reign
λαμβάνει τὸν ἀδελφὸν Οὐάλεντα· καὶ ὅτι Οὐαλεντινιανὸς
takes the brother Valens and that Valentinian
μὲν ἦν ὀρθόδοξος, Οὐάλης δὲ Ἀρειανός.
indeed was orthodox Valens and Arian
Τοῦ δὴ βασιλέως Ἰοβιανοῦ Δαδαστάνοις, ὡς ἔφημεν,
the indeed emperor Jovian at-Dadastana as we-said
τελευτήσαντος τῇ ἑαυτοῦ ὑπατείᾳ καὶ Βαρωνιανοῦ τοῦ
having-died in-the his-own consulship and of-Varronianus the
υἱοῦ αὐτοῦ, τῇ ἑπτακαιδεκάτῃ τοῦ Φεβρουαρίου μηνὸς, οἱ
son his on-the seventeenth of-the February month the
στρατιῶται ἐκ τῆς Γαλατῶν ἑβδομαῖοι εἰς Νίκαιαν
soldiers from the(-land) of-the-Galatians on-the-seventh-day to Nicaea
τῆς Βιθυνίας ἐλθόντες κοινῇ ψήφῳ Οὐαλεντινιανὸν
— of-Bithynia having-come by-common vote Valentinian
ἀνακηρύττουσι βασιλέα, τῇ πέμπτῃ καὶ εἰκάδι τοῦ
proclaim emperor on-the fifth and twentieth of-the

αὐτοῦ Φεβρουαρίου μηνὸς, ἐν τῇ αὐτῇ ὑπατείᾳ· ὅστις
same February month in the same consulship who
Παννόνιος μὲν ἦν τὸ γένος, πόλεως Κιβάλεως· τάξιν
Pannonian indeed was by-the race of-the-city of-Cibalis rank
δὲ στρατιωτῶν ἐγχειρισάμενος, πολλὴν ἐπεδείξατο
and of-soldiers having-been-entrusted-with much he-displayed
τῶν τακτικῶν ἐπιστήμην. Ἦν δὲ καὶ μεγαλόψυχος ὁ
of-the tactical(-arts) knowledge was and also great-souled the
ἀνὴρ, καὶ ἀεὶ τῆς παρούσης τύχης μείζων ἐφαίνετο.
man and always than-the present fortune greater appeared
Ὡς οὖν αὐτὸν ἀνεστήσαντο βασιλέα, εὐθὺς ἐπὶ τὴν
when then him they-raised-up emperor at-once to —
Κωνσταντινούπολιν γενόμενος κοινωνὸν τῆς βασιλείας
Constantinople having-come partner of-the reign
προσλαμβάνει τὸν ἀδελφὸν Οὐάλεντα, μετὰ τριάκοντα
takes-to-himself the brother Valens after thirty
ἡμέρας τῆς αὐτοῦ ἀνακηρύξεως. Ἀλλ' ἄμφω μὲν ἦσαν
days of-the his proclamation but both indeed were
Χριστιανοὶ, διεφώνουν δὲ περὶ τὴν τοῦ Χριστιανισμοῦ
Christians differed and about the of-the Christianity
πίστιν· Οὐαλεντινιανὸς μὲν γὰρ τὴν πίστιν τῆς ἐν
faith Valentinian indeed for the faith of-the at
Νικαίᾳ συνόδου ἔσεβεν, Οὐάλης δὲ τῷ Ἀρειανῷ δόγματι
Nicaea synod revered Valens and to-the Arian doctrine
ἐκ προλήψεως μᾶλλον προσέκειτο. Τὴν δὲ πρόληψιν
from prejudice rather adhered the and prejudice
ἐποιήσατο τὸ ὑπὸ Εὐδοξίου τοῦ προεστῶτος τῆς ἐν
made the by Eudoxius the(-one) presiding-over the in
Κωνσταντινουπόλει Ἀρειανῆς θρησκείας βεβαπτίσθαι
Constantinople Arian religion to-have-been-baptized
αὐτόν. Καὶ ζῆλον μὲν εἶχον ἄμφω σπουδαῖον περὶ
him and zeal indeed had both earnest about

ὃ ἕκαστος ἔσεβε· τῷ δὲ τρόπῳ πολὺ διεστήκεισαν
what each revered in-the and manner much differed
ἀλλήλων γενόμενοι βασιλεῖς. Πρότερον μὲν γὰρ ἐπὶ
from-one-another having-become emperors formerly indeed for under
Ἰουλιανοῦ, ὅτε ὁ μὲν Οὐαλεντινιανὸς χιλίαρχος ἦν,
Julian when — indeed Valentinian tribune was
Οὐάλης δὲ ἐν τοῖς οἰκείοις τοῦ βασιλέως ἐστρατεύετο,
Valens and in the household of-the emperor served
οἷον εἶχεν ἕκαστος ζῆλον ἐπέδειξαν. Θύειν γὰρ
such-as had each zeal they-displayed to-sacrifice for
ἀναγκαζόμενοι, τὰς ζώνας τῆς στρατείας μᾶλλον ἀφιέναι
being-compelled the belts of-the service rather to-give-up
ἡροῦντο ἢ ἀφιέναι τὸν Χριστιανισμόν. Ἀλλὰ τότε
chose than to-give-up the Christianity but then
μὲν Ἰουλιανὸς ὁ βασιλεὺς, χρειώδεις τοὺς ἄνδρας τοῖς
indeed Julian the emperor useful the men to-the
δημοσίοις εἰδὼς, οὐδένα τῆς στρατείας ἐκίνει, ὥσπερ
public(-affairs) knowing no-one from-the service removed as
οὐδὲ Ἰοβιανὸν τὸν μετ' αὐτὸν βασιλεύσαντα. Ὕστερον
not-even Jovian the(-one) after him having-reigned later
δὲ βασιλεύσαντες, περὶ μὲν τὴν τῶν δημοσίων πρόνοιαν
and having-reigned about indeed the of-the public(-affairs) care
ἐν ἀρχῇ παραπλήσιοι ἀλλήλοις ὄντες ἐτύγχανον· περὶ
in beginning similar to-one-another being happened about
δὲ τὸν Χριστιανισμὸν, ὡς ἔφην, διαφωνοῦντες, οὐκέθ'
and the Christianity as I-said differing no-longer
ὁμοίῳ τρόπῳ κατὰ τῶν Χριστιανιζόντων ἐκέχρηντο.
in-like manner against the Christians dealt
Οὐαλεντινιανὸς γὰρ τοὺς μὲν οἰκείους συνεκρότει, τοῖς
Valentinian for the indeed own(-party) supported to-the
δὲ Ἀρειανίζουσιν οὐδαμῶς ἦν ὀχληρός. Οὐάλης δὲ
and Arianizers in-no-way was troublesome Valens and

Ἀρειανοὺς αὐξῆσαι προαιρούμενος, δεινὰ κατὰ τῶν
Arians to-increase choosing terrible(-things) against those
μὴ τοιαῦτα φρονούντων εἰργάσατο, ὡς προϊὼν ὁ τῆς
not such thinking did as advancing the of-the
ἱστορίας δηλώσει λόγος. Κατὰ δὴ τὸν χρόνον τόνδε
history will-show account at indeed the time this
τῆς μὲν ἐν Ῥώμῃ ἐκκλησίας προεστήκει Λιβέριος·
of-the indeed in Rome church presided Liberius
ἐν δὲ τῇ Ἀλεξανδρείᾳ, τῆς μὲν ‘ὁμοουσίου’ πίστεως
in and — Alexandria of-the indeed of-one-substance faith
Ἀθανάσιος, τῆς δὲ Ἀρειανιζούσης Λούκιος, ὃν μετὰ
Athanasius of-the and Arianizing Lucius whom after
Γεώργιον κατέστησαν οἱ Ἀρειανίζοντες. Τῶν δὲ κατὰ τὴν
George appointed the Arianizers of-the and at —
Ἀντιόχειαν Ἀρειανῶν ἡγεῖτο Εὐζώϊος· διῄρηντο δὲ καὶ
Antioch Arians led Euzoius were-divided and also
οἱ τοῦ ‘ὁμοουσίου·’ τῶν μὲν γὰρ Παυλῖνος, τῶν δὲ
those of-the of-one-substance of-some indeed for Paulinus of-others and
Μελίτιος προειστήκεισαν. Τῶν δὲ περὶ τὰ Ἱεροσόλυμα
Meletius presided of-those and about — Jerusalem
Κύριλλος αὖθις ἐκράτει. Ἐν δὲ Κωνσταντινουπόλει
Cyril again held-sway in and Constantinople
Εὐδόξιος μὲν τῶν ἐκκλησιῶν ἐκράτει, τὴν Ἀρείου
Eudoxius indeed the churches held-sway-over the of-Arius
δόξαν διδάσκων· οἱ δὲ τοῦ ‘ὁμοουσίου’ φρονήματος
opinion teaching those and of-the of-one-substance mind
ἐν μικρῷ οἰκίσκῳ τὰς συναγωγὰς ἐποιοῦντο ἔνδον
in small little-house the assemblies made within
τῆς πόλεως. Τῆς δὲ Μακεδονιανῆς θρησκείας ἔτι
the city of-the and Macedonian religion still
κατὰ τὰς πόλεις ἐκράτουν τῶν εὐκτηρίων οἴκων οἱ
in the cities held the of-prayer houses those

ἐν Σελευκείᾳ διακριθέντες τοῖς περὶ Ἀκάκιον. Ἐν
at Seleucia having-separated from-those about Acacius in
τοιαύτῃ μὲν δὴ καταστάσει τὰ τῶν ἐκκλησιῶν
such indeed indeed state the(-affairs) of-the churches
ἦν.
were
Ὅτι Οὐαλεντινιανοῦ ἐπὶ τὰ ἑσπέρια μέρη γενομένου, Οὐάλης 2
that Valentinian to the western parts having-gone Valens
ἐν Κωνσταντινουπόλει προσελθόντων Μακεδονιανῶν καὶ
in Constantinople having-approached(-him) Macedonians and
αἰτούντων σύνοδον γενέσθαι, ἐπένευσε· καὶ ὅτι τοὺς τοῦ
asking synod to-take-place consented and that those of-the
ὁμοουσίου ἐπολέμει.
of-one-substance he-made-war-on
Τῶν δὲ βασιλέων, Οὐαλεντινιανὸς μὲν τὰ ἑσπέρια
of-the and emperors Valentinian indeed the western
μέρη ταχέως κατέλαβεν· εἶλκε γὰρ αὐτὸν ἡ τῶν ἐκεῖ
parts quickly reached drew for him the of-the there
πραγμάτων φροντίς· Οὐάλεντι δὲ μικρὸν κατὰ τὴν
affairs care to-Valens and a-little in —
Κωνσταντινούπολιν ἐπιμείναντι προσέρχονται πλεῖστοι
Constantinople having-remained approach very-many
τῶν ἐπισκόπων τῆς Μακεδονιανῶν θρησκείας, ἐξαιτοῦσίν
of-the bishops of-the of-Macedonians religion ask
τε ἄλλην γενέσθαι σύνοδον ἐπὶ διορθώσει τῆς πίστεως.
and another to-take-place synod for correction of-the faith
Ὁ δὲ βασιλεὺς, νομίσας συναινέσαι αὐτοὺς τοῖς περὶ
the and emperor having-thought to-have-agreed them with-those about
Ἀκάκιον καὶ Εὐδόξιον, γενέσθαι ἐπέτρεψε. Καὶ οὗτοι
Acacius and Eudoxius to-take-place permitted and these
μὲν συγκροτεῖν σύνοδον ἐν τῇ Λαμψάκῳ ἔσπευδον.
indeed to-assemble synod in — Lampsacus hastened

Οὐάλης δὲ ᾗ τάχος ἐπὶ τὴν Συρίας Ἀντιόχειαν
Valens and with-all speed to the of-Syria Antioch
ὥρμησεν, ὑφορώμενος μὴ οἱ Πέρσαι τὰς γενομένας
set-out suspecting lest the Persians the made
ἐπὶ Ἰοβιανοῦ τριακοντούτεις σπονδὰς παραλύσαντες
under Jovian thirty-year treaty having-broken
τοῖς Ῥωμαίων ὅροις ἐπέλθοιεν. Ἀλλὰ τὰ μὲν
the of-Romans borders should-attack but the(-affairs) indeed
Περσικὰ ἡσύχασεν. Αὐτὸς δὲ τῇ ἡσυχίᾳ καταχρώμενος
of-Persia were-quiet he-himself and the quiet using
κατὰ τῶν τὸ ‘ὁμοούσιον’ φρονούντων ἄσπονδον ἤγειρε
against those the of-one-substance thinking truceless raised
πόλεμον· καὶ Παυλῖνον μὲν τὸν ἐπίσκοπον δι’
war and Paulinus indeed the bishop because-of
ὑπερβάλλουσαν τοῦ ἀνδρὸς εὐλάβειαν οὐδὲν κακὸν
surpassing of-the man piety nothing evil
ἐποίησεν, Μελίτιον δὲ ἐξορίᾳ ἐζημίωσε· τοὺς δὲ ἄλλους,
did Meletius and with-exile punished the and others
ὅσοι μὴ ἐβούλοντο Εὐζωΐῳ κοινωνεῖν, τῶν μὲν
as-many-as not wished with-Euzoius to-communicate from-the indeed
ἐκκλησίων τῶν ἐν Ἀντιοχείᾳ ἐξήλαυνεν, ζημίαις δὲ
churches those in Antioch drove-out to-penalties and
καὶ τιμωρίαις διαφόροις ὑπέβαλλεν. Λέγεται δὲ, ὅτι
also punishments various subjected it-is-said and that
καὶ πολλοὺς εἰς τὸν παρακείμενον ποταμὸν Ὀρρόντην
also many into the adjacent river Orontes
ἀπέπνιξεν.
he-drowned

Ὅτι Οὐάλεντος κακῶς ποιοῦντος ἐν τῇ ἀνατολῇ τοὺς 3
that Valens evilly treating in the east those
τὸ ὁμοούσιον φρονοῦντας, ἐν τῇ Κωνσταντινουπόλει
the of-one-substance thinking in — Constantinople
τύραννος ἀνέστη Προκόπιος· ἐν δὲ τῷ αὐτῷ καιρῷ
usurper arose Procopius in and the same time
καὶ σεισμὸς ἐπιγενόμενος καὶ θαλάσσης ἐπίκλυσις τὰς
also earthquake having-occurred and of-sea flooding the
πολλὰς τῶν πόλεων ἔβλαψε.
many of-the cities harmed
Ταῦτα δὲ αὐτοῦ κατὰ τὴν Συρίαν ποιοῦντος, ἐπανίστατο
these-things and him in — Syria doing rose-up
ἐκ τῆς Κωνσταντινουπόλεως τύραννος, Προκόπιος ὄνομα
from — Constantinople usurper Procopius name
αὐτῷ· ὃς πολλὴν συγκροτήσας ἐν βραχεῖ χρόνῳ δύναμιν,
to-him who great having-assembled in short time force
ὁρμᾷν κατὰ τοῦ βασιλέως ἐσπούδαζεν. Τοῦτο ἀπαγγελθὲν
to-march against the emperor hastened this having-been-reported
εἰς ἀγωνίαν μεγίστην τὸν βασιλέα κατέστησεν, ἥτις
into anxiety greatest the emperor put which
αὐτοῦ καὶ τὴν κατὰ τῶν διωκομένων ὁρμὴν πρὸς
his also the against those persecuted impulse for
ὀλίγον ἐπέσχεν. Ὡς δὲ ἐκ τοῦ πολέμου ταραχὴ
little(-while) checked when and from the war disturbance
τέως ὠδίνετο, σεισμὸς ἐπιγενόμενος πολλὰς τῶν
meanwhile was-in-labor earthquake having-occurred many of-the
πόλεων ἔβλαψεν. Ἥ τε θάλασσα τοὺς οἰκείους ὅρους
cities harmed the and sea the own bounds
ἐνήλλαξεν· ἔν τισι μὲν γὰρ τόποις τοσοῦτον ἐπέκλυσεν,
changed in some indeed for places so-much it-flooded
ὡς τοὺς πρώην βασίμους τόπους πλεῖσθαι· ἑτέρων δὲ
that the formerly passable places to-be-sailed from-other and

τόπων τοσοῦτον ἀπέστη, ὡς ἐν ξηρᾷ εὑρεθῆναι. Καὶ
places so-much it-withdrew that in dry(-land) to-be-found and
τοῦτο ἐγένετο κατὰ τὴν πρώτην ὑπατείαν τῶν δύο
this happened in the first consulship of-the two
βασιλέων.
emperors

4 Ὅτι θορύβου ὄντος ἐν τοῖς δημοσίοις καὶ ἐν τοῖς
that disturbance being in the public(-affairs) and in the
ἐκκλησιαστικοῖς, οἱ τὴν σύνοδον ἐν τῇ Λαμψάκῳ
ecclesiastical(-affairs) those the synod in — Lampsacus
συγκροτήσαντες Μακεδονιανοὶ τὴν μὲν ἐν Ἀντιοχείᾳ
having-assembled Macedonians the indeed at Antioch
πίστιν αὖθις κρατύναντες, τὴν ἐν Ἀριμίνῳ ἀνεθεμάτισαν,
creed again having-confirmed the(-one) at Ariminum anathematized
καὶ αὖθις τὴν Ἀκακίου καὶ Εὐδοξίου καθαίρεσιν βεβαιοῦσιν.
and again the of-Acacius and Eudoxius deposition confirm
Τούτων δὴ γενομένων, οὐδέτερα ἡσύχαζεν οὔτε τὰ
these indeed having-happened neither(-side) was-quiet either the
δημόσια πράγματα οὔτε μὴν τὰ τῶν ἐκκλησιῶν.
public affairs or indeed the(-affairs) of-the churches
Οἱ μὲν οὖν παρὰ τοῦ βασιλέως τὴν σύνοδον
those indeed then from the emperor the synod
συγκροτηθῆναι αἰτήσαντες ἐν τῇ Λαμψάκῳ συνῆλθον,
to-be-assembled having-asked in — Lampsacus came-together
ἐν ὑπατείᾳ τῇ αὐτῇ· τοῦτο δὲ ἦν ἕβδομον ἔτος
in consulship the same this and was seventh year
ἀπὸ τῆς ἐν Σελευκείᾳ γενομένης συνόδου. Κἀκεῖ
from the at Seleucia held synod and-there
πάλιν τὴν ἐν Ἀντιοχείᾳ πίστιν ἐπιβεβαιώσαντες, ᾗ
again the at Antioch creed having-confirmed which
καὶ ἐν Σελευκείᾳ ὑπέγραψαν, ἀναθεματίζουσι τὴν ἐν
also at Seleucia they-had-signed they-anathematize the at

Ἀριμίνῳ ὑπὸ τῶν πρώην ὁμοδόξων ἐκτεθεῖσαν
Ariminum by those formerly of-the-same-opinion set-forth
πίστιν· καὶ αὖθις καταψηφίζονται τῶν περὶ Ἀκάκιον
creed and again condemn those about Acacius
καὶ Εὐδόξιον, ὡς δικαίως καθαιρεθέντων. Τούτοις
and Eudoxius as justly deposed to-these
οὐδὲν ἀντιλέγειν Εὐδόξιος ὁ τῆς Κωνσταντινουπόλεως
nothing to-object Eudoxius the — of-Constantinople
ἐπίσκοπος ἴσχυεν· οὐ γὰρ αὐτῷ ἀμύνασθαι τούτους ὁ
bishop was-able not for him to-retaliate-against these the
ἐνεστηκὼς δημόσιος συνεχώρει πόλεμος. Διὸ καὶ οἱ
present public allowed war wherefore also those
περὶ Ἐλεύσιον τὸν Κυζίκου ἐπίσκοπον ἐπικρατέστεροι
about Eleusius the of-Cyzicus bishop more-powerful
τότε πρὸς ὀλίγον ἐγένοντο, συγκροτήσαντες τὸ
then for little(-while) became having-strengthened the
χρηματίσαν Μακεδονίου δόγμα, μικρόν τε ἔμπροσθεν
having-been-styled of-Macedonius doctrine little both before
καὶ τὸ ἐν τῇ κατὰ Λάμψακον συνόδῳ γενόμενον
and the(-doctrine) in the at Lampsacus synod having-become
φανερώτερον. Ταύτην ἐγὼ νομίζω τὴν σύνοδον
more-manifest this I think the synod
αἰτίαν γενέσθαι τοῦ πλεονάζειν ἐν Ἑλλησπόντῳ
cause to-have-become of-the to-abound in Hellespont
τοὺς Μακεδονιανοὺς χρηματίζοντας· ἡ γὰρ Λάμψακος
the Macedonians so-styled — for Lampsacus
ἐν τῷ στενῷ τοῦ Ἑλλησπόντου κεῖται πορθμῷ.
in the strait of-the Hellespont lies passage
Αὕτη μὲν οὖν ἡ σύνοδος τοιαύτην ἔσχε τὴν
this indeed then the synod such had the
ἔκβασιν.
outcome

5 Ὅτι συμβολῆς γενομένης περὶ πόλιν τῆς Φρυγίας, τοῦ
that battle having-taken-place near city — of-Phrygia of-the
τε βασιλέως καὶ τοῦ τυράννου Προκοπίου, προδοσίᾳ
both emperor and of-the usurper Procopius by-treachery
τῶν στρατηγῶν ἑλὼν τὸν τύραννον αὐτόν τε καὶ
of-the generals having-captured the usurper him both and
αὐτοὺς ξέναις τιμωρίαις ὑποβαλὼν ἀνεῖλεν.
them to-strange punishments having-subjected he-killed
Τῇ δὲ ἑξῆς ὑπατείᾳ, ἥτις ἦν Γρατιανοῦ καὶ Δαγαλαίφου,
in-the and next consulship which was of-Gratian and of-Dagalaifus
τὰ τῶν πολέμων ἐπέθετο. Ὡς γὰρ ὁ τύραννος
the(-matters) of-the wars began when for the usurper
Προκόπιος ἀπὸ τῆς Κωνσταντινουπόλεως ὁρμηθεὶς ἕτοιμος
Procopius from — Constantinople having-set-out ready
ἦν ἐπιστρατεύειν τῷ βασιλεῖ, πυθόμενος ὁ Οὐάλης
was to-march-against the emperor having-learned — Valens
φθάνει ἐκ τῆς Ἀντιοχείας ἐλάσας, καὶ συμβάλλει τῷ
anticipates from — Antioch having-marched and engages —
Προκοπίῳ περὶ πόλιν τῆς Φρυγίας, ᾗ προσωνυμία
with-Procopius near city — of-Phrygia to-which name
Νακώλεια. Καὶ τὴν μὲν πρώτην μάχην ἡττήθη· μετ᾽
Nacolea and the indeed first battle he-was-defeated after
οὐ πολὺ δὲ ζωγρήσας εἶχε τὸν Προκόπιον, Ἀγέλωνος
not long and having-taken-alive held — Procopius Agilo
καὶ Γομαρίου τῶν στρατηγῶν προδεδωκότων αὐτόν· οὓς
and Gomarius the generals having-betrayed him whom
καὶ ξέναις τιμωρίαις ὑπέβαλεν. Τοὺς μὲν προδότας,
also to-strange punishments he-subjected the indeed traitors
ὑπεριδὼν τοὺς ὅρκους οὓς αὐτοῖς ὀμωμόκει, πρίοσι
having-disregarded the oaths which to-them he-had-sworn with-saws
διελὼν ἀπέκτεινε· τοῦ δὲ τυράννου, δύο δένδρων
having-cut-apart killed of-the and usurper two trees

καμφθέντων γειτνιαζόντων ἀλλήλοις, ἑκάτερον σκέλος
bent standing-near one-another each leg
ἐκδήσας, ἐπικαμφθέντων ἀφῆκεν ὀρθοῦσθαι· τὰ δὲ
having-tied-to having-been-bent-down he-let-go to-be-straightened they and
ἀνεγειρόμενα διέσπασε τὸν Προκόπιον. Καὶ οὕτως ὁ
rising-up tore-apart — Procopius and thus the
τύραννος διχοτομηθεὶς ἀπώλετο.
usurper cut-in-two perished
Ὅτι μετὰ τὴν τοῦ τυράννου ἀναίρεσιν, πάλιν ὁ βασιλεὺς 6
that after the of-the usurper killing again the emperor
ἠνάγκαζε τοὺς τῆς συνόδου ἀρειανίσαι καὶ πάντας
compelled those of-the synod to-Arianize and all
Χριστιανούς.
Christians
Ὁ δὲ βασιλεὺς εὐτυχῶς τότε πράξας αὖθις κατὰ
the and emperor successfully then having-fared again against
τῶν Χριστιανιζόντων θορύβους ἐκίνει, πᾶσαν θρησκείαν
the Christians disturbances stirred every religion
Ἀρειανίζειν βουλόμενος. Μάλιστα δὲ αὐτὸν εἰς ὀργὴν
to-Arianize wishing most and him to anger
ἦγεν ἡ κατὰ τὴν Λάμψακον γενομένη σύνοδος, οὐ μόνον
led the at — Lampsacus held synod not only
ὅτι τοὺς Ἀρειανίζοντας ἀπεκήρυξεν ἐπισκόπους, ἀλλ᾽
because the Arianizers it-had-proscribed bishops but
ὅτι καὶ τὴν ἐν Ἀριμίνῳ τῆς πίστεως ἀνεθεμάτισεν
because also the at Ariminum of-the faith it-anathematized
ἔκθεσιν. Γενόμενος οὖν ἐν Νικομηδείᾳ τῆς Βιθυνίας,
exposition having-come then to Nicomedia — of-Bithynia
μεταπέμπεται παρ᾽ ἑαυτὸν Ἐλεύσιον τὸν Κυζίκου
summons to himself Eleusius the of-Cyzicus
ἐπίσκοπον· οὗτος δὲ τῇ Μακεδονίου δόξῃ προσέκειτο
bishop this-man and to-the of-Macedonius opinion adhered

μᾶλλον, ὥς μοι καὶ πρότερον εἴρηται. Καθίσας
rather as by-me also before has-been-said having-seated
οὖν ὁ βασιλεὺς συνέδριον ἐπισκόπων τῆς Ἀρειανῆς
then the emperor council of-bishops of-the Arian
αἱρέσεως, συντίθεσθαι τὸν Ἐλεύσιον τῇ πίστει ἐκείνων
heresy to-assent — Eleusius to-the faith of-those
ἠνάγκαζεν. Ὁ δὲ πρότερον μὲν ἀπηρνεῖτο· ἐξορίας
compelled he and at-first indeed refused exile
δὲ αὐτῷ καὶ δημεύσεως ἀπειληθείσης, περιδεὴς
and to-him and confiscation having-been-threatened very-afraid
γενόμενος τῇ Ἀρειανῇ δόξῃ συντίθεται. Συνθέμενος
having-become to-the Arian opinion assents having-assented
δὲ, εὐθὺς μετεμέλετο· καὶ καταλαβὼν τὴν Κύζικον,
and at-once repented and having-reached — Cyzicus
ἐπὶ παντὸς τοῦ λαοῦ τὴν βίαν ἀπωδύρατο, φάσκων
before all the people the violence lamented saying
τὴν συγκατάθεσιν ἐκ βίας, οὐ μὴν ἐκ προαιρέσεως,
the assent from violence not indeed from choice
πεποιῆσθαι· ζητεῖν τε αὐτοὺς ἕτερον ἐπίσκοπον, διότι
to-have-been-made to-seek and them another bishop because
αὐτὸς τῇ ἀνάγκῃ τὸ οἰκεῖον δόγμα ἠρνήσατο.
he-himself by-the compulsion the own doctrine denied
Κυζικηνοὶ δὲ φιλοστοργίᾳ τῇ πρὸς αὐτὸν ὑφ' ἑτέρῳ
Cyzicenes and from-affection the toward him under another
ἐπισκόπῳ τάττεσθαι οὐκ ἐβούλοντο, οὔτε μὴν ἑτέρῳ
bishop to-be-ranged not wished nor indeed to-another
τῆς ἐκκλησίας παραχωρεῖν. Ἔμενον μὲν οὖν ὑπ'
the church to-yield they-remained indeed then under
αὐτῷ ταττόμενοι, μὴ μετατιθέμενοι δὲ τῆς οἰκείας
him ranged not changing and from-the own
αἱρέσεως.
heresy

Ὅτι Εὐνόμιος Κυζίκου γέγονεν ἐπίσκοπος Ἐλεύσιον τὸν 7
that Eunomius of-Cyzicus became bishop Eleusius the
Μακεδονιανὸν ἐκβαλών· καὶ περὶ τοῦ πόθεν ὥρμητο,
Macedonian having-expelled and about the(-matter) whence he-came
καὶ ὅτι Ἀετίου τοῦ ἀθέου ὑπογραφεὺς ὢν τὰ ἐκείνου
and that of-Aetius the godless secretary being the(-ways) of-that-man
ἐζήλωσεν.
he-emulated

Ταῦτα ἀκούσας ὁ τῆς Κωνσταντινουπόλεως ἐπίσκοπος
these-things having-heard the — of-Constantinople bishop
προβάλλεται πρὸς τὴν ἐπισκοπὴν τῆς Κυζίκου Εὐνόμιον,
puts-forward for the episcopate — of-Cyzicus Eunomius
ὡς δυνάμενον δεινότητι λόγων πρὸς ἑαυτὸν ἑλκύσαι
as being-able by-cleverness of-words to himself to-draw
τὰ πλήθη. Κατελθόντος δὲ τοῦ Εὐνομίου, πρόσταγμα
the multitudes having-come-down and — Eunomius order
τοῦ βασιλέως ἐκέλευσεν ἐξωθεῖσθαι μὲν τὸν Ἐλεύσιον,
of-the emperor commanded to-be-thrust-out indeed — Eleusius
ἐνθρονίζεσθαι δὲ τὸν Εὐνόμιον. Καὶ δὴ τούτου γενομένου,
to-be-enthroned and — Eunomius and indeed this having-happened
οἱ περὶ τὸν Ἐλεύσιον ἔξω τῆς πόλεως εὐκτήριον οἶκον
those about — Eleusius outside the city of-prayer house
κατασκευάσαντες, τὰς συναγωγὰς ἐποιήσαντο. Καὶ περὶ
having-built the assemblies made and about
μὲν Ἐλευσίου τοσαῦτα εἰρήσθω· περὶ δὲ Εὐνομίου ἐκεῖνα
indeed Eleusius so-much let-be-said about and Eunomius those-things
λεκτέον. Εὐνόμιος ὑπογραφεὺς γέγονεν Ἀετίου, τοῦ
must-be-said Eunomius secretary became of-Aetius the(-one)
ἐπικληθέντος Ἀθέου, οὗ καὶ ἀνωτέρω πεποιήμεθα
surnamed Godless of-whom also above we-have-made
μνήμην. Συνὼν δὲ αὐτῷ τὸν ἐκείνου σοφιστικὸν τρόπον
mention being-with and him the that-man's sophistical manner

ἐζήλωσε· λεξειδίοις τε σχολάζων καὶ ποιῶν ἑαυτῷ
he-emulated on-little-phrases both spending-his-time and making for-himself
σοφίσματα οὐκ ᾐσθάνετο. Ἐκ τούτων τε τυφωθεὶς εἰς
sophisms not perceived from these and puffed-up into
βλασφημίαν ἐξέπεσε, τὸ Ἀρείου μὲν δόγμα ζηλῶν,
blasphemy he-fell-away the of-Arius indeed doctrine emulating
κατὰ πολλὰ δὲ τοῖς τῆς ἀληθείας δόγμασι πολεμῶν·
in many(-things) and the of-the truth doctrines warring
ὀλιγομαθῶς μὲν ἔχων πρὸς τὰ ἱερὰ γράμματα, καὶ
little-learned indeed being toward the sacred writings and
μηδὲ συνιέναι αὐτὰ δυνάμενος· πολύχους δὲ τὴν λέξιν,
not-even to-understand them being-able diffuse and in-the diction
καὶ τὰ αὐτὰ περιστρέφων ἀεὶ, καὶ μὴ δυνάμενος
and the same-things turning-round always and not being-able
περιγενέσθαι τοῦ προτεθέντος σκοποῦ· ὡς δεικνύουσιν
to-master the proposed aim as show
αὐτοῦ οἱ ἑπτὰ τόμοι, οὓς ἐματαιπόνησεν εἰς τὴν
his the seven volumes which he-labored-in-vain on the
πρὸς Ῥωμαίους τοῦ ἀποστόλου ἐπιστολήν. Πολλοὺς
to Romans of-the apostle epistle many
γὰρ λόγους εἰς αὐτὴν ἀναλώσας, τῆς ἐπιστολῆς τὸν
for words on it having-spent of-the epistle the
σκοπὸν ἑλεῖν οὐ δεδύνηται. Ἐφάμιλλοι δὲ αὐτοῦ καὶ
aim to-grasp not has-been-able rivals and of-it also
οἱ ἄλλοι οἱ φερόμενοι λόγοι τυγχάνουσιν· ὧν ὁ
the other the circulating discourses happen-to-be of-which the(-one)
βουλόμενος πεῖραν λαβεῖν εὑρήσει ἐν πολυλεξίᾳ τὴν
wishing trial to-take will-find in wordiness the
τῶν νοημάτων εὐτέλειαν. Τοῦτον τοίνυν τὸν Εὐνόμιον
of-the thoughts cheapness this therefore — Eunomius
Εὐδόξιος πρὸς τὴν ἐπισκοπὴν τῆς Κυζίκου προὐβάλλετο.
Eudoxius for the episcopate — of-Cyzicus put-forward

Ὡς οὖν ἐγένετο κατ᾽ αὐτὴν, τῇ συνήθει διαλεκτικῇ
when then he-came to it the customary dialectic
χρώμενος, ἐξενοφώνει τοὺς ἀκροωμένους αὐτοῦ· καὶ
using he-bewildered those hearing him and
ταραχὴ κατὰ τὴν Κύζικον ἦν. Μὴ ἐνεγκόντες οὖν
disturbance in — Cyzicus was not having-borne then
αὐτοῦ τὸν λεξικὸν τύφον, οἱ Κυζικηνοὶ τῆς πόλεως
his the verbal conceit the Cyzicenes from-the city
ἐξελαύνουσιν· ὁ δὲ καταλαβὼν τὴν Κωνσταντινούπολιν
drive-out he and having-reached — Constantinople
συνῆν μὲν τῷ Εὐδοξίῳ, σχολαῖος δὲ ἐπίσκοπος
was-with indeed — Eudoxius without-see and bishop
ἦν. Ἵνα δὲ μὴ δόξωμεν λοιδορίας χάριν ταῦτα
was that and not we-may-seem of-abuse for-the-sake these-things
λέγειν, αὐτῆς ἐπάκουε τῆς Εὐνομίου φωνῆς, οἷα
to-say itself hear the of-Eunomius voice what-sort-of-things
σοφιζόμενος περὶ Θεοῦ λέγειν τολμᾷ· φησὶ γὰρ κατὰ
sophisticating about God to-say he-dares he-says for by
λέξιν τάδε· Ὁ Θεὸς περὶ τῆς ἑαυτοῦ οὐσίας οὐδὲν
word these-things — God about the his-own substance nothing
πλέον ἡμῶν ἐπίσταται· οὐδέ ἐστιν αὕτη μᾶλλον μὲν
more than-us knows nor is it more indeed
ἐκείνῳ, ἧττον δὲ ἡμῖν γινωσκομένη· ἀλλ᾽ ὅπερ ἂν
by-him less and by-us known but whatever —
εἰδείημεν ἡμεῖς περὶ αὐτῆς, τοῦτο πάντως κἀκεῖνος
we-should-know we about it this altogether also-he
οἶδεν· ὃ δ᾽ αὖ πάλιν ἐκεῖνος, τοῦτο εὑρήσεις
knows what and in-turn again he this you-will-find
ἀπαραλλάκτως ἐν ἡμῖν. Ταῦτα μὲν καὶ ἄλλα πολλὰ
unchangingly in us these-things indeed and other many
τοιαῦτα Εὐνόμιος σοφίσματα ποιῶν οὐκ ἠσθάνετο· ὅπως
such Eunomius sophisms making not perceived how

δὲ τῶν Ἀρειανῶν μικρὸν ὕστερον ἐχωρίσθη, κατὰ
and from-the Arians a-little later he-was-separated in
χώραν ἐρῶ.
place I-will-tell

8 Περὶ τοῦ εὑρεθέντος χρησμοῦ ἐν λίθῳ γεγλυμμένῳ· ὅτε
about the found oracle on stone carved when
τὸ Χαλκηδόνος τεῖχος ἐλύετο κατ᾽ ὀργὴν τοῦ
the of-Chalcedon wall was-being-pulled-down in anger of-the
βασιλέως Οὐάλεντος.
emperor Valens
Ὁ μέντοι βασιλεὺς Χαλκηδόνος, τῆς κατ᾽ ἀντικρὺ
the however emperor of-Chalcedon the over against
Βυζαντίου πόλεως, τὰ τείχη λύειν προσέταττεν.
of-Byzantium city the walls to-pull-down ordered
Ὠμωμόκει γὰρ τοῦτο ποιήσειν, νικήσας τὸν τύραννον,
he-had-sworn for this to-do having-conquered the usurper
ὅτι Χαλκηδόνιοι τῷ τυράννῳ προσθέμενοι αἰσχρῶς
because Chalcedonians to-the usurper having-sided shamefully
αὐτὸν περιύβρισαν, καὶ τὰς πύλας τῆς πόλεως προσιόντος
him had-insulted and the gates of-the city him-approaching
ἀπέκλεισαν. Τὸ μὲν οὖν τεῖχος κελεύσει τοῦ βασιλέως
had-shut the indeed then wall by-command of-the emperor
ἐλύετο· καὶ οἱ λίθοι εἰς τὸ Κωνσταντινουπόλεως
was-pulled-down and the stones to the of-Constantinople
δημόσιον λουτρὸν μετεφέροντο, ᾧ προσωνυμία
public bath were-carried to-which name
Κωνσταντιαναί. Εὕρηται δὲ ἐν ἑνὶ τῶν λίθων
Constantianae there-was-found and on one of-the stones
ἐπιγεγραμμένος χρησμὸς, ὃς ἐκέκρυπτο μὲν ἐκ
inscribed oracle which had-been-hidden indeed from
παλαιοῦ, τότε δὲ φανερὸς ἐγένετο, δηλῶν, ὡς ἡνίκα
of-old then and manifest became showing that when

δαψιλὲς ὕδωρ ὑπάρξαι τῇ πόλει, τότε τὸ μὲν
abundant water should-be for-the city then the indeed
τεῖχος λουτρῷ ὑπουργήσει· μυρία δὲ φῦλα βαρβάρων,
wall for-a-bath will-serve countless and tribes of-barbarians
καταδραμόντα τὴν Ῥωμαίων γῆν καὶ πολλὰ χαλεπὰ
having-overrun the of-Romans land and many grievous(-things)
δράσαντα, τελευταῖον καὶ αὐτὰ φθαρήσεται. Οὐδὲν δὲ
having-done at-last also themselves will-be-destroyed nothing and
κωλύει φιλομαθίας ἕνεκεν καὶ τὸν χρησμὸν ἐνταῦθα
prevents of-love-of-learning for-the-sake also the oracle here
προσθεῖναι·
to-add

Ἀλλ' ὅτε δὴ νύμφαι δροσερὴν κατὰ ἄστυ χορείην
but when indeed nymphs dewy through the-city dance
Τερπόμεναι στήσωνται ἐϋστεφέας κατ' ἀγυιὰς,
delighting shall-set-up well-garlanded through streets
Καὶ τεῖχος λουτροῖο πολύστονον ἔσσεται ἄλκαρ·
and wall of-a-bath much-lamented will-be defense
Δὴ τότε μυρία φῦλα πολυσπερέων ἀνθρώπων,
indeed then countless tribes of-far-scattered men
Ἄγρια, μαργαίνοντα, κακὴν ἐπιειμένα ἀλκὴν,
wild raging with-evil clothed might
Ἴστρου καλλιρόοιο πόρον διαβάντα σὺν αἰχμῇ,
of-Ister fair-flowing passage having-crossed with spear
Καὶ Σκυθικὴν ὀλέσει χώρην καὶ Μυσίδα γαῖαν,
both Scythian will-destroy land and Mysian earth
Θρηϊκίης δ' ἐπιβάντα σὺν ἐλπίσι μαινομένῃσιν,
of-Thracian and having-set-foot-on(-land) with hopes raving
Αὐτοῦ κεν βιότοιο τέλος, καὶ πότμον ἐπίσποι.
there — of-life end and fate would-meet

Οὗτος μὲν οὖν ὁ χρησμός. Συνέβη δὲ μετὰ χρόνον
this indeed then the oracle it-happened and after time
τὸν ὀλκὸν τοῦ ὕδατος ὑπὸ Οὐάλεντος κατασκευασθέντα
the channel of-the water by Valens built
δαψιλὲς παρασχεῖν τῇ Κωνσταντινουπόλει τὸ ὕδωρ·
abundant to-supply — to-Constantinople the water
καὶ τότε τὰ βαρβαρικὰ ἐκινήθη, ὡς ὕστερον
and then the barbarian(-affairs) were-set-in-motion as later
λέξομεν. Τὸν μέντοι χρησμὸν καὶ κατὰ ἄλλον τρόπον
we-will-tell the however oracle also in other way
συνέπεσεν ἐκληφθῆναι· τοῦ ὑδραγωγοῦ γὰρ εἰσαχθέντος
it-happened to-be-taken of-the aqueduct for having-been-brought-in
εἰς τὴν πόλιν, Κλέαρχος, ἔπαρχος ὢν τῆς πόλεως,
into the city Clearchus prefect being of-the city
ὑδρεῖον μέγιστον κατεσκεύασεν ἐν τῇ νῦν Θεοδοσίου
reservoir greatest built in the now of-Theodosius
ἀγορᾷ καλουμένῃ, ὃ ἐφημίσθη ‘Δαψιλὲς ὕδωρ.’ Ἐφ’
forum called which was-named abundant water on
ᾧ ἑορτὴν ἱλαρὰν ἦγεν ἡ πόλις· καὶ τοῦτο
which(-occasion) festival merry kept the city and this
εἶναι τὸ λεγόμενον τῷ χρησμῷ, τὸ, χορείην
to-be the(-thing) spoken by-the oracle the dance
Τερπόμεναι στήσονται ἐϋστεφέας κατ’ ἀγυιάς. Ἀλλὰ
delighting shall-set-up well-garlanded through streets but
τὰ μὲν κατὰ τὸν χρησμὸν μικρὸν ὕστερον
the(-things) indeed according-to the oracle a-little later
ἐγένετο· τότε δὲ λυομένου, Κωνσταντινουπολῖται
happened then and it-being-pulled-down Constantinopolitans
παρεκάλουν τὸν βασιλέα παῦσαι τὴν τοῦ τείχους
begged the emperor to-stop the of-the wall
κατάλυσιν. Συμπαρεκάλουν δὲ καὶ οἱ ἐκ Βιθυνίας
demolition joined-in-begging and also those from Bithynia

παρόντες ἐν τῇ Κωνσταντινουπόλει Νικομηδεῖς τε
present in — Constantinople Nicomedians both
καὶ οἱ ἐνοικοῦντες τὴν Νίκαιαν. Ὁ δὲ βασιλεὺς
and those inhabiting — Nicaea the and emperor
περιοργὴς ὢν μόλις μὲν ἐδέχετο τῶν ἱκετευόντων
very-angry being with-difficulty indeed accepted of-those supplicating
τὴν δέησιν· ἀφοσιούμενος δὲ τῷ ὅρκῳ, ἅμα τε λύειν
the petition discharging and the oath at-once both to-pull-down
ἐκέλευσε, καὶ ἅμα πληροῦν τὰ λυόμενα ἑτέροις
ordered and at-once to-fill-up the(-parts) pulled-down with-other
λίθοις μικροῖς. Καὶ νῦν ἐστὶν ἰδεῖν ἔν τισι τοῦ
stones small and now it-is-possible to-see in some of-the
τείχους μέρεσιν, ὅπως τοῖς μεγίστοις καὶ θαυμαστοῖς
wall parts how on-the greatest and wondrous
λίθοις ἡ τότε γενομένη εὐτελὴς οἰκοδομὴ ἐπίκειται.
stones the then made cheap building lies
Τοσαῦτα καὶ περὶ τοῦ Χαλκηδονίων τείχους εἰρήσθω
so-much also about the of-Chalcedonians wall let-be-said
μοι.
by-me
Ὡς ὁ βασιλεὺς Οὐάλης καὶ Ναυατιανοὺς ὁμοίως τοῖς 9
how the emperor Valens also Novatians like the
ὀρθοδόξοις τὸ ὁμοούσιον φρονοῦντας ἤλαυνεν.
orthodox the of-one-substance thinking drove-out
Ὁ μέντοι βασιλεὺς τοῦ διώκειν τοὺς τοῦ ‘ὁμοουσίου’
the however emperor from-the to-persecute those of-the of-one-substance
φρονήματος οὐκ ἐπαύετο, ἀλλ’ ἐξήλαυνε μὲν αὐτοὺς τῆς
mind not ceased but drove-out indeed them —
Κωνσταντινουπόλεως· σὺν αὐτοῖς δὲ καὶ Ναυατιανοὺς
from-Constantinople with them and also Novatians
ὡς ὁμόφρονας. Καὶ τὰς ἐκκλησίας αὐτῶν κλεισθῆναι
as like-minded and the churches their to-be-shut

ἐκέλευσε· καὶ τὸν ἐπίσκοπον αὐτῶν ἐξορίᾳ ζημιοῦν
ordered and the bishop their with-exile to-punish
προσέταττε. Ἀγέλιος ὄνομα αὐτῷ· ἀνὴρ ἤδη πάλαι ἐκ
commanded Agelius name to-him a-man already long-ago from
τῶν Κωνσταντίνου χρόνων τῶν ἐκκλησιῶν προεστὼς,
the of-Constantine times over-the churches presiding
καὶ βίον ἀποστολικὸν βιούς· ἀνυπόδητος γὰρ διόλου
and life apostolic living barefoot for throughout
διῆγε, καὶ ἑνὶ χιτῶνι ἐκέχρητο, τὸ τοῦ εὐαγγελίου
he-went-about and one tunic used the of-the gospel
φυλάττων ῥητόν. Ἐπέσχε δὲ τὴν κατὰ Ναυατιανῶν
keeping saying checked and the against Novatians
τοῦ βασιλέως ὀργὴν ἀνὴρ εὐλαβὴς ἐν ταὐτῷ καὶ
of-the emperor anger a-man pious at the-same(-time) and
ἐλλόγιμος, Μαρκιανὸς τοὔνομα, ὃς πάλαι μὲν κατὰ
eloquent Marcianus by-name who formerly indeed at
τὰ βασίλεια ἐστρατεύετο, τότε δὲ καὶ πρεσβύτερος
the palace served then and also presbyter
τῆς Ναυατιανῶν ἐκκλησίας τυγχάνων γραμματικοὺς
of-the of-Novatians church being grammatical
λόγους Ἀναστασίαν καὶ Κάρωσαν τὰς τοῦ βασιλέως
lessons Anastasia and Carosa the of-the emperor
θυγατέρας ἐδίδασκεν, ὧν ἐπ᾽ ὀνόματι καὶ δημόσια
daughters taught of-whom in name also public
λουτρὰ ἐν τῇ Κωνσταντινουπόλει κατεσκευασμένα ὑπὸ
baths in — Constantinople built by
Οὐάλεντος δείκνυται. Αἰδοῖ οὖν τῇ πρὸς τὸν ἄνδρα,
Valens are-shown from-respect then the toward the man
πρὸς ὀλίγον κλεισθεῖσαι, αἱ τῶν Ναυατιανῶν ἐκκλησίαι
for little(-while) having-been-shut the of-the Novatians churches
αὖθις ἠνοίγοντο. Οὐ μέντοι ταραχῆς τῆς παρὰ
again were-opened not however from-disturbance the from

Ἀρειανῶν ἐπιφερομένης τελέως ἦσαν ἐλεύθεροι· ἐμισοῦντο
Arians brought-upon(-them) wholly were free were-hated
γὰρ ὑπ᾽ αὐτῶν, ὅτι τοὺς ὁμόφρονας ἠγάπων καὶ
for by them because the like-minded they-loved and
ἔστεργον. Τὰ μὲν οὖν περὶ τόνδε τὸν χρόνον
cherished the(-affairs) indeed then about this the time
οὕτω διέκειτο· ἰστέον δὲ, ὅτι ὁ μὲν πρὸς τὸν
thus stood it-must-be-known and that the indeed against the
τύραννον Προκόπιον πόλεμος ἐν ὑπατείᾳ Γρατιανοῦ
usurper Procopius war in consulship of-Gratian
καὶ Δαγαλαίφου ἐγένετο περὶ τὰ τελευταῖα τοῦ Μαΐου
and of-Dagalaifus took-place about the last(-days) of-the May
μηνός.
month
Ὡς ὁ βασιλεὺς Οὐαλεντινιανὸς ὁμώνυμον παῖδα 10
how the emperor Valentinian of-the-same-name son
γεγέννηκεν, Γρατιανοῦ πρὸ τῆς βασιλείας αὐτοῦ
begot Gratian before the reign his
γεγεννημένου.
having-been-born
Ὀλίγον δὲ ὕστερον τοῦδε τοῦ πολέμου κατὰ τὴν αὐτὴν
little and later than-this the war in the same
ὑπατείαν Οὐαλεντινιανῷ τῷ βασιλεῖ ἐν τοῖς ἑσπερίοις
consulship to-Valentinian the emperor in the western
μέρεσιν ἐτέχθη υἱὸς ὁμώνυμος αὐτῷ· Γρατιανὸς γὰρ
parts was-born son of-the-same-name with-him Gratian for
ἤδη πρότερον πρὸ τῆς βασιλείας αὐτῷ γεγέννητο.
already before before the reign to-him had-been-born

11 Περὶ τῆς κατενεχθείσης οὐρανόθεν ἐξαισίου χαλάζης, καὶ
about the brought-down from-heaven extraordinary hail and
περὶ τῶν ἐν Βιθυνίᾳ καὶ Ἑλλησπόντῳ σεισμῶν.
about the in Bithynia and Hellespont earthquakes
Τῇ δὲ ἑξῆς ὑπατείᾳ, ἥτις ἦν Λουπικίνου καὶ Ἰοβιανοῦ,
in-the and next consulship which was of-Lupicinus and of-Jovian
χειροπληθὴς κατηνέχθη χάλαζα ἐν τῇ Κωνσταντινουπόλει
handful-sized was-brought-down hail in — Constantinople
τῇ δευτέρᾳ τοῦ Ἰουνίου μηνὸς λίθοις ἐμφερής.
on-the second of-the June month to-stones like
Τὴν δὲ χάλαζαν πολλοὶ ἔφασκον κατὰ μῆνιν Θεοῦ
the and hail many said in wrath of-God
κατενηνέχθαι, ὅτι πολλοὺς τῶν ἱερωμένων ἀνδρῶν
to-have-been-brought-down because many of-the consecrated men
ἐξορίστους ὁ βασιλεὺς ἐποίει, μὴ βουλομένους κοινωνεῖν
exiles the emperor made not wishing to-communicate
Εὐδοξίῳ. Ὀλίγον δὲ μετὰ τόνδε τὸν χρόνον κατὰ
with-Eudoxius little and after this the time in
τὴν αὐτὴν ὑπατείαν Οὐαλεντινιανὸς ὁ βασιλεὺς τὸν
the same consulship Valentinian the emperor the
υἱὸν Γρατιανὸν βασιλέα κατέστησε τῇ τετάρτῃ καὶ
son Gratian emperor appointed on-the fourth and
εἰκάδι τοῦ Αὐγούστου μηνός. Τῇ δὲ ἑξῆς ὑπατείᾳ,
twentieth of-the August month in-the and next consulship
ἥτις ἦν Οὐαλεντινιανοῦ τὸ δεύτερον καὶ Οὐάλεντος
which was of-Valentinian the second-time and of-Valens
τὸ δεύτερον, σεισμὸς περὶ τὴν Βιθυνίαν γενόμενος
the second-time earthquake about — Bithynia having-occurred
Νίκαιαν τὴν πόλιν κατέστρεψεν τῇ ἑνδεκάτῃ τοῦ
Nicaea the city overturned on-the eleventh of-the
μηνὸς Ὀκτωβρίου· τοῦτο ἦν δωδέκατον ἔτος μετὰ
month October this was twelfth year after

τὴν Νικομηδείας πτῶσιν. Ὀλίγον δὲ μετὰ τόνδε τὸν
the of-Nicomedia fall little and after this the
σεισμὸν καὶ Γέρμης τῆς ἐν Ἑλλησπόντῳ τὰ πολλὰ
earthquake also of-Germa the in Hellespont the many
μέρη ὑπὸ τοῦ ἑτέρου σεισμοῦ κατηνέχθη. Καὶ τούτων
parts by the other earthquake were-brought-down and these
γινομένων, οὐδεμία εὐλάβεια οὔτε Εὐδόξιον ὑπεισῄει
happening no reverence either Eudoxius stole-upon
τὸν τῶν Ἀρειανῶν ἐπίσκοπον, οὔτε μὴν τὸν βασιλέα
the of-the Arians bishop nor indeed the emperor
Οὐάλεντα· τοῦ γὰρ διώκειν τοὺς μὴ τὰ αὐτῶν
Valens from-the for to-persecute those not the(-things) their
φρονοῦντας οὐκ ἐπαύοντο. Τεκμήρια δὲ ἐδόκει εἶναι
thinking not they-ceased signs and seemed to-be
τὰ τῶν σεισμῶν τῆς τῶν ἐκκλησιῶν ταραχῆς.
the(-events) of-the earthquakes of-the of-the churches disturbance
Ἐγίνοντο οὖν, ὡς ἔφην, ἐξόριστοι πολλοὶ τῶν ἱερωμένων
became then as I-said exiles many of-the consecrated
ἀνδρῶν· μόνοι δὲ ἔκ τινος Θεοῦ προνοίας, δι᾽
men alone and from some of-God providence because-of
ὑπερβάλλουσαν εὐλάβειαν, οὐχ ὑπεβλήθησαν ἐξορίαις
surpassing piety not were-subjected to-exiles
Βασίλειος καὶ Γρηγόριος, ὧν ὁ μὲν Καισαρείας
Basil and Gregory of-whom the indeed of-Caesarea
τῆς ἐν Καππαδοκίᾳ ἐπίσκοπος ἦν, Γρηγόριος δὲ
the in Cappadocia bishop was Gregory and
Ναζιανζοῦ πόλεως εὐτελοῦς γειτνιαζούσης τῇ Καισαρείᾳ.
of-Nazianzus city insignificant bordering-on — Caesarea
Περὶ μὲν οὖν Βασιλείου καὶ Γρηγορίου προϊόντες
about indeed then Basil and Gregory going-forward
ἐροῦμεν.
we-will-speak

Hard pressed by Valens, the Macedonians send envoys to Liberius of Rome and accept the homoousion in writing, but Eudoxius blocks their synod at Tarsus. Eunomius breaks with Eudoxius; Athanasius flees Alexandria again and is restored when the people riot. At Eudoxius' death the Arians choose Demophilus and the Nicenes Evagrius, and Valens exiles Evagrius and Eustathius. Eighty presbyters sent to plead with him are burned at sea, famine follows in Phrygia, and Valens persecutes the Nicenes at Antioch.

12 Ὡς οἱ τὰ Μακεδονίου φρονοῦντες διὰ τὴν
how those the(-views) of-Macedonius holding because-of the
τοῦ βασιλέως περὶ αὐτοὺς βίαν στενοχωρούμενοι πρὸς
of-the emperor toward them violence being-hard-pressed to
Λιβέριον τὸν Ῥώμης διαπρεσβευσάμενοι τῷ ὁμοουσίῳ
Liberius the of-Rome having-sent-envoys to-the of-one-substance
ἐγγράφως προσέθεντο.
in-writing assented
Τῶν δὲ φρονούντων τὸ 'ὁμοούσιον' σφοδρῶς τότε
of-those and holding the of-one-substance violently then
συνελαθέντων, αὖθις οἱ διώκοντες κατὰ τῶν Μακεδονιανῶν
having-been-hard-pressed again the persecutors against the Macedonians
ἐχώρουν. Οἱ δὲ φόβῳ μᾶλλον καὶ βίᾳ στενοχωρούμενοι
went they and by-fear rather and by-violence hard-pressed
κατὰ πόλεις διεπρεσβεύοντο πρὸς ἀλλήλους· δηλοῦντες,
by cities sent-envoys to one-another showing
δεῖν ἐξ ἀνάγκης καταφεύγειν ἐπί τε τὸν ἀδελφὸν
to-be-needful of necessity to-take-refuge with both the brother
τοῦ βασιλέως, καὶ ἐπὶ Λιβέριον τὸν Ῥώμης ἐπίσκοπον,
of-the emperor and with Liberius the of-Rome bishop
ἀσπάζεσθαί τε τὴν ἐκείνων πίστιν μᾶλλον ἢ κοινωνεῖν
to-embrace and the of-those faith rather than to-communicate

τοῖς περὶ Εὐδόξιον. Πέμπουσιν οὖν Εὐστάθιον τὸν ἐκ
with-those about Eudoxius they-send then Eustathius the(-one) from
Σεβαστείας, ὃς πολλάκις καθῄρητο, Σιλβανὸν Ταρσοῦ
Sebastia who often had-been-deposed Silvanus of-Tarsus
τῆς Κιλικίας, καὶ Θεόφιλον Κασταβάλων, Κιλικίας δὲ
— *of-Cilicia and Theophilus of-Castabala of-Cilicia and*
καὶ ἥδε πόλις, ἐντειλάμενοι μὴ διακριθῆναι πρὸς
also this city having-charged(-them) not to-dispute with
Λιβέριον περὶ πίστεως, ἀλλὰ καὶ κοινωνῆσαι τῇ
Liberius about faith but also to-communicate with-the
Ῥωμαίων ἐκκλησίᾳ, καὶ κυρῶσαι τὴν τοῦ ‘ὁμοουσίου’
of-Romans church and to-ratify the of-the of-one-substance
πίστιν. Οὗτοι γράμματα τῶν ἐν Σελευκείᾳ διακριθέντων
faith these letters of-those at Seleucia having-separated
ἐπικομιζόμενοι τὴν παλαιὰν Ῥώμην κατέλαβον· καὶ τῷ
bringing the old Rome reached and the
βασιλεῖ μὲν οὐκ ἐντυγχάνουσι· περὶ τὰς Γαλλίας
emperor indeed not meet about the Gallic(-provinces)
γὰρ ἠσχολεῖτο, Σαυρομάτας ἐκεῖ πολεμῶν· Λιβερίῳ δὲ
for he-was-busy Sarmatians there warring to-Liberius and
τὰς ἐπιστολὰς ἐγχειρίζουσιν. Ὁ δὲ αὐτοὺς προσδέξασθαι
the letters hand-over he and them to-receive
οὐδαμῶς ἐβούλετο· τῆς γὰρ Ἀρειανῶν μοίρας εἶναι, καὶ
in-no-way wished of-the for of-Arians party to-be(-they) and
μὴ δύνασθαι δεχθῆναι ὑπὸ τῆς ἐκκλησίας ἔλεγεν, ὡς τὴν
not to-be-able to-be-received by the church he-said as the
ἐν Νικαίᾳ πίστιν ἀθετήσαντες. Οἱ δὲ ἀπεκρίναντο, ἐκ
at Nicaea faith having-set-aside they and answered from
μεταμελείας ἐπεγνώκεναι τὴν ἀλήθειαν, καὶ ἠρνῆσθαι μὲν
repentance to-have-recognized the truth and to-have-denied indeed
ἤδη πρότερον τὴν τῶν ‘ἀνομοίων’ πίστιν, ‘ὅμοιόν’ τε
already before the of-the unlike faith like and

ὡμολογηκέναι ‘κατὰ πάντα τὸν Υἱὸν τῷ Πατρί·’ μηδέν
to-have-confessed in all-respects the Son to-the Father in-nothing
τε διαφέρειν τοῦ ‘ὁμοουσίου’ τὸ ‘ὅμοιον.’ Ταῦτα λέγοντας
and to-differ from-the of-one-substance the like these-things them-saying
Λιβέριος ἔγγραφον τὴν ὁμολογίαν τῆς γνώμης ἀπῄτησεν·
Liberius written the confession of-the opinion demanded
οἱ δὲ αὐτῷ βιβλίον ὤρεξαν, ἐν ᾧ καὶ τὰ ῥήματα
they and to-him book held-out in which also the words
τῆς κατὰ Νίκαιαν ἐκδοθείσης πίστεως προσεγέγραπτο.
of-the at Nicaea published faith had-been-written-in
Τὰς μὲν οὖν ἐπιστολὰς, ἃς ἀπὸ Σμύρνης τῆς ἐν Ἀσίᾳ,
the indeed then letters which from Smyrna the in Asia
καὶ ἀπὸ Πισιδίας, Ἰσαυρίας τε καὶ Παμφυλίας καὶ
and from Pisidia Isauria both and Pamphylia and
Λυκίας, συνόδους ποιησάμενοι ἔγραψαν, ἐνταῦθα διὰ τὸ
Lycia synods having-held they-wrote here because-of the
μῆκος οὐ προσέγραψα. Τὸ μέντοι βιβλίον, ὃ οἱ περὶ
length not I-have-added the however book which those about
Εὐστάθιον πρέσβεις Λιβερίῳ ἐπέδοσάν, ἐστι τόδε· Κυρίῳ
Eustathius envoys to-Liberius delivered is this to-lord
ἀδελφῷ καὶ συλλειτουργῷ Λιβερίῳ Εὐστάθιος, Θεόφιλος,
brother and fellow-minister to-Liberius Eustathius Theophilus
Σιλβανὸς ἐν Κυρίῳ χαίρειν. Διὰ τὰς τῶν αἱρετικῶν
Silvanus in Lord greeting because-of the of-the heretics
μανιώδεις ὑπονοίας, οἳ οὐ παύονται ταῖς καθολικαῖς
mad suspicions who not cease to-the catholic
ἐκκλησίαις σκάνδαλα ἐπιφέροντες, τούτου χάριν πᾶσαν
churches offenses bringing-upon of-this for-the-sake every
ἀφορμὴν αὐτῶν ἀναιροῦντες, ὁμολογοῦμεν τὴν σύνοδον
pretext their removing we-acknowledge the synod
τὴν γενομένην ἐν Λαμψάκῳ καὶ ἐν Σμύρνῃ, καὶ ἐν ἑτέροις
the having-been-held at Lampsacus and at Smyrna and in other

διαφόροις τόποις, τῶν ὀρθοδόξων ἐπισκόπων. Ἧς συνόδου
various places of-the orthodox bishops of-which synod
πρεσβείαν ποιούμενοι πρὸς τὴν χρηστότητά σου καὶ πάντας
embassy making to the goodness your and all
τοὺς Ἰταλούς τε καὶ Δυτικοὺς ἐπισκόπους γράμματα
the Italian both and Western bishops letters
κομίζομεν, τὴν καθολικὴν πίστιν κρατεῖν καὶ φυλάσσειν,
we-bring the catholic faith to-hold and to-keep
ἥτις ἐν τῇ ἁγίᾳ Νικαέων συνόδῳ, ἐπὶ τοῦ μακαρίου
which in the holy of-Nicaeans synod under the blessed
Κωνσταντίνου, ὑπὸ τριακοσίων δέκα καὶ ὀκτὼ ἐπισκόπων
Constantine by three-hundred ten and eight bishops
βεβαιωθεῖσα ἀκεραίᾳ καὶ ἀσαλεύτῳ καταστάσει ἕως
having-been-confirmed in-unmixed and unshaken state until
νῦν καὶ διηνεκῶς διαμένει· ἐν ᾗ τὸ ‘ὁμοούσιον’ ἁγίως
now and continually remains in which the of-one-substance holily
καὶ εὐσεβῶς κεῖται ὑπεναντίως τῆς Ἀρείου διαστροφῆς.
and piously lies opposite to-the of-Arius perversion
Ὁμοίως καὶ ἡμᾶς μετὰ τῶν προειρημένων τὴν αὐτὴν
likewise also we with the(-men) aforesaid the same
πίστιν κεκρατηκέναι τε καὶ κρατεῖν καὶ ἄχρι τέλους
faith to-have-held both and to-hold and until end
φυλάσσειν ἰδίᾳ χειρὶ ὁμολογοῦμεν, κατακρίνοντες
to-keep with-own hand we-acknowledge condemning
Ἄρειον, καὶ τὴν ἀσεβῆ διδαχὴν αὐτοῦ, σὺν τοῖς μαθηταῖς
Arius and the impious teaching his with the disciples
αὐτοῦ, καὶ τοὺς ὁμόφρονας αὐτοῦ, καὶ πᾶσαν αἵρεσιν
his and the like-minded his and every heresy
Σαβελλίου, Πατροπασσιανοὺς, Μαρκιωνιστὰς, Φωτιανοὺς,
of-Sabellius Patripassians Marcionists Photinians
Μαρκελλιανοὺς, καὶ Παύλου τοῦ Σαμοσατέως, καὶ τούτων
Marcellians and of-Paul the Samosatene and of-these

τὴν διδαχὴν, καὶ πάντας τοὺς ὁμόφρονας αὐτῶν, καὶ
the teaching and all the like-minded their and
πάσας τὰς αἱρέσεις τὰς ἐναντιουμένας τῇ προειρημένῃ
all the heresies the opposing the aforesaid
ἁγίᾳ πίστει, ἥτις εὐσεβῶς καὶ καθολικῶς ὑπὸ τῶν ἁγίων
holy faith which piously and catholicly by the holy
ἐξετέθη πατέρων ἐν Νικαίᾳ· ἀναθεματίζοντες ἐξαιρέτως
was-set-forth fathers at Nicaea anathematizing especially
καὶ τὴν ἐν Ἀριμίνῳ συνόδῳ ἀναγνωσθεῖσαν ἔκθεσιν, ὡς
also the at Ariminum synod read exposition as
ὑπεναντίως τῆς προειρημένης ταύτης πίστεως τῆς ἁγίας
contrary-to the aforesaid this faith of-the holy
συνόδου τῆς ἐν Νικαίᾳ πραχθεῖσαν· οἷς δόλῳ καὶ ἐπιορκίᾳ
synod the at Nicaea having-been-done which by-guile and perjury
ὑποπεισθέντες οἱ ἐν Κωνσταντινουπόλει κομισθεῖσιν ἀπὸ
having-been-induced those in Constantinople brought from
Νίκης τῆς Θρᾴκης ὑπέγραψαν. Ἔστι δὲ ἡ πίστις ἡμῶν,
Nike — of-Thrace signed is and the faith our
καὶ αὐτῶν ὧν προείρηται, ὧν καὶ τὴν πρεσβείαν
and of-them-too of-whom it-has-been-said-before for-whom also the embassy
ποιούμεθα, αὕτη. Πιστεύομεν εἰς ἕνα Θεὸν, Πατέρα
we-make this we-believe in one God Father
παντοκράτορα, πάντων ὁρατῶν καὶ ἀοράτων ποιήτην· καὶ
almighty of-all visible and invisible maker and
εἰς ἕνα μονογενῆ Θεὸν, Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν
in one only-begotten God Lord Jesus Christ the Son
τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς, τουτέστιν ἐκ τῆς
— of-God begotten from the Father that-is from the
οὐσίας τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεὸν
substance of-the Father God from God light from light God
ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα,
true from God true begotten not made

ὁμοούσιον τῷ Πατρὶ, δι' οὗ τὰ πάντα
of-one-substance with-the Father through whom the(-things) all
ἐγένετο, τά τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐπὶ
came-into-being the(-things) both in the heaven and the(-things) on
τῆς γῆς· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ
the earth the(-one) because-of us the men and because-of
τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα,
the our salvation having-come-down and having-been-made-flesh
καὶ ἐνανθρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ
and having-become-man having-suffered and having-risen on-the third
ἡμέρᾳ, ἀνελθόντα εἰς οὐρανοὺς, καὶ ἐρχόμενον κρῖναι
day having-gone-up into heavens and coming to-judge
ζῶντας καὶ νεκρούς· καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον.
living and dead and in the Spirit the Holy
Τοὺς δὲ λέγοντας, "ἦν ποτὲ ὅτε οὐκ ἦν," καὶ "πρὶν
those and saying there-was once when not he-was and before
γεννηθῆναι οὐκ ἦν," καὶ ὅτι "ἐξ οὐκ ὄντων ἐγένετο,"
to-be-begotten not he-was and that from not being(-things) he-came-into-being
ἢ "ἐξ ἑτέρας ὑποστάσεως ἢ οὐσίας" φάσκοντας εἶναι,
or from other hypostasis or substance saying to-be
ἢ "τρεπτὸν, ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ," τούτους
or changeable or alterable the Son — of-God these
ἀναθεματίζει ἡ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία τοῦ
anathematizes the catholic and apostolic church —
Θεοῦ.' Ἐγὼ δὲ Εὐστάθιος ἐπίσκοπος πόλεως Σεβαστείας,
of-God I and Eustathius bishop of-the-city of-Sebastia
καὶ Θεόφιλος, καὶ Σιλβανὸς, πρέσβεις συνόδων Λαμψάκου,
and Theophilus and Silvanus envoys of-the-synods of-Lampsacus
Σμύρνης, καὶ τῶν λοιπῶν, ταύτην τὴν ὁμολογίαν χερσὶν
of-Smyrna and of-the rest this the confession with-hands
ἡμῶν καὶ οἰκείαις προαιρέσεσιν ἐγράψαμεν. Εἰ δέ τις
our and own wills wrote if and anyone

μετὰ τὴν ἐκτεθεῖσαν παρ᾽ ἡμῶν πίστιν, καθ᾽ ἡμῶν ἤτοι
after the set-forth by us faith against us or
τῶν ἀποστειλάντων ἡμᾶς ἔγκλημά τι προσενεγκεῖν
of-those having-sent us charge some to-bring
θελήσει, μετὰ γραμμάτων τῆς σῆς ἁγιοσύνης, πρὸς οὓς
shall-wish with letters of-the your holiness to whom-ever
ἐὰν δοκιμάσῃ ἡ σὴ ἁγιότης ὀρθοδόξους ἐπισκόπους
— may-approve the your holiness orthodox bishops
ἔρχεσθαι, καὶ ἐπ᾽ αὐτῶν μεθ᾽ ἡμῶν διαδικάζεσθαι.
to-come and before them with us to-be-tried
Καὶ εἴ τι ἐγκλήματος ἕνεκεν συσταθῇ, εἰς τὸν
and if any of-charge for-the-sake should-be-established on the
αἴτιον ἐκδικηθείη. Τούτῳ δὴ τῷ βιβλίῳ τοὺς πρέσβεις
guilty(-one) may-it-be-avenged with-this indeed the book the envoys
ἀσφαλισάμενος ὁ Λιβέριος, εἰς κοινωνίαν τε ἐδέξατο, καὶ
having-secured — Liberius into communion both received and
τάδε τὰ γράμματα δοὺς ἀπέλυσεν· Ἐπιστολὴ Λιβερίου
these the letters having-given dismissed(-them) letter of-Liberius
τοῦ ἐπισκόπου τῆς Ῥωμαίων πρὸς τοὺς ἐπισκόπους τῶν
the bishop of-the of-Romans to the bishops of-the
Μακεδονιανῶν. Τοῖς ἀγαπητοῖς ἀδελφοῖς καὶ συλλειτουργοῖς
Macedonians to-the beloved brothers and fellow-ministers
Εὐηθίῳ, Κυρίλλῳ, Ὑπερεχίῳ, Οὐρανίῳ, Ἥρωνι, Ἐλπιδίῳ,
Evethius Cyril Hyperechius Uranius Heron Elpidius
Μαξίμῳ, Εὐσεβίῳ, Εὐκαρπίῳ, Ἑορτασίῳ, Νέωνι, Εὐμαθίῳ,
Maximus Eusebius Eucarpius Heortasius Neon Eumathius
Φαυστίνῳ, Προκλίνῳ, Πασινίκῳ, Ἀρσενίῳ, Σευήρῳ,
Faustinus Proclinus Pasinicus Arsenius Severus
Διδυμίωνι, Βρεττανίῳ, Καλλικράτει, Δαλματίῳ, Αἰδεσίῳ,
Didymion Brettanius Callicrates Dalmatius Aedesius
Εὐστοχίῳ, Ἀμβροσίῳ, Γελωνίῳ, Παρδαλίῳ, Μακεδονίῳ,
Eustochius Ambrose Gelonius Pardalius Macedonius

Παύλῳ, Μαρκέλλῳ, Ἡρακλείῳ, Ἀλεξάνδρῳ, Ἀδολίῳ,
Paul Marcellus Heraclius Alexander Adolius
Μαρκιανῷ, Σθενέλῳ, Ἰωάννῃ, Μάκερι, Χαρισίῳ, Σιλβανῷ,
Marcianus Sthenelus John Macer Charisius Silvanus
Φωτεινῷ, Ἀντωνίῳ, Ἀΰθῳ, Κέλσῳ, Εὐφράνονι, Μιλησίῳ,
Photinus Antony Aythus Celsus Euphranon Milesius
Πατρικίῳ, Σευηριανῷ, Εὐσεβίῳ, Εὐμολπίῳ, Ἀθανασίῳ,
Patricius Severianus Eusebius Eumolpius Athanasius
Διοφάντῳ, Μηνοδώρῳ, Διοκλεῖ, Χρυσαμπέλῳ, Νέωνι,
Diophantus Menodorus Diocles Chrysampelus Neon
Εὐγενίῳ, Εὐσταθίῳ, Καλλικράτει, Ἀρσενίῳ, Εὐγενίῳ,
Eugenius Eustathius Callicrates Arsenius Eugenius
Μαρτυρίῳ, Ἱερακίῳ, Λεοντίῳ, Φιλαγρίῳ, Λουκίῳ, καὶ
Martyrius Hieracius Leontius Philagrius Lucius and
πᾶσι τοῖς ἐν τῇ ἀνατολῇ ὀρθοδόξοις ἐπισκόποις Λιβέριος
all the in the east orthodox bishops Liberius
ἐπίσκοπος Ἰταλίας, καὶ οἱ κατὰ τὴν δύσιν ἐπίσκοποι, ἐν
bishop of-Italy and the in the west bishops in
Κυρίῳ πάντοτε χαίρειν. Τὴν εὐκταιοτάτην ἡμῖν χαρὰν τῆς
Lord always greeting the most-desired to-us joy of-the
εἰρήνης καὶ τῆς ὁμονοίας ἤνεγκε τὰ ὑμέτερα γράμματα,
peace and of-the concord brought the your letters
τῷ τῆς πίστεως φωτὶ προλαμπόμενοι ἀδελφοὶ ἀγαπητοὶ,
with-the of-the faith light shining-forth brothers beloved
τὰ ἀποδοθέντα ἡμῖν διὰ τῶν τιμιωτάτων ἀδελφῶν
the(-letters) delivered to-us through the most-honored brothers
τῶν ἐπισκόπων, Εὐσταθίου, Σιλβανοῦ, καὶ Θεοφίλου.
the bishops Eustathius Silvanus and Theophilus
Καὶ ταύτῃ μάλιστα, ὅτι τὴν ὑμετέραν γνώμην καὶ τὰ
and in-this most that the your opinion and the
ὑμέτερα φρονήματα συμφωνεῖν καὶ συνᾴδειν πρός τε
your sentiments to-agree and to-be-in-harmony with both

τὴν ἐμὴν ἐλαχιστότητα, καὶ τῶν ἐν Ἰταλίᾳ καὶ δυτικῶν
the my littleness and of-those in Italy and western
πάντων, διεβεβαιώσαντο καὶ ἀπέδειξαν. Καὶ ταύτην εἶναι
all they-affirmed and showed and this to-be
γινώσκομεν τὴν καθολικὴν καὶ ἀποστολικὴν πίστιν, ἥτις
we-know the catholic and apostolic faith which
μέχρι τῆς κατὰ Νίκαιαν συνόδου ἀκεραία καὶ ἀσάλευτος
until the at Nicaea synod unmixed and unshaken
διέμεινε. Ταύτην τε αὐτοῖς ἔχειν ὡμολόγησαν, καὶ χαρὰς
remained this and themselves to-hold they-confessed and with-joys
ἀναπλησθέντες, πᾶν ἴχνος καὶ ζώπυρον ἀτόπου ὑπονοίας
having-been-filled every trace and spark of-strange suspicion
ἐκβαλόντες, οὐ μόνον διὰ λόγου, ἀλλὰ καὶ ἐγγράφως
having-cast-out not only by word but also in-writing
ταύτην ἐξέθεντο. Ἧς καὶ τὸ ἀντίτυπον ἀναγκαίως
this they-set-forth of-which also the copy necessarily
τούτοις τοῖς γράμμασιν ὑποτάξαι ἡγησάμεθα δεῖν,
to-these the letters to-subjoin we-thought to-be-needful
μή τινα πρόφασιν τοῖς αἱρετικοῖς εἰς ἐπιβουλὴν αὖθις
lest any pretext to-the heretics for plot again
καταλείπωμεν, ἐν ᾗ πάλιν τὰ ὑπεκκαύματα τῆς ἰδίας
we-should-leave in which again the kindling of-the own
κακίας ἀνακινοῦντες, πυρκαϊὰς διὰ διχοστασιῶν συνήθως
wickedness stirring-up conflagrations through dissensions customarily
ἐξάπτοιεν. Ἔπειτα καὶ τοῦτο ὡμολόγησαν οἱ τιμιώτατοι
they-might-kindle then also this confessed the most-honored
ἀδελφοὶ ἡμῶν, Εὐστάθιος καὶ Σιλβανὸς καὶ Θεόφιλος,
brothers our Eustathius and Silvanus and Theophilus
ἑαυτούς τε καὶ τὴν ὑμετέραν ἀγάπην πάντοτε ταύτην τὴν
themselves both and the your love always this the
πίστιν ἐσχηκέναι, καὶ ταύτην μέχρι τέλους διαφυλάξειν,
faith to-have-held and this until end to-keep

δηλαδὴ τὴν ἐν Νικαίᾳ δοκιμασθεῖσαν ὑπὸ τριακοσίων
namely the(-faith) at Nicaea approved by three-hundred
δέκα καὶ ὀκτὼ ὀρθοδόξων ἐπισκόπων· ἥτις τὴν τελείαν
ten and eight orthodox bishops which the perfect
περιέχει ἀλήθειαν, καὶ πάντα τὰ τῶν αἱρετικῶν πλήθη
contains truth and all the of-the heretics multitudes
ἐπιστομίζει τε καὶ ἀνατρέπει.
muzzles both and overturns
Οὐδὲ γὰρ ἀπὸ ταὐτομάτου, ἀλλὰ θείῳ νεύματι, ὁ
not for by chance but by-divine nod the
τῶν τοσούτων ἀριθμὸς ἐπισκόπων συνεκροτήθη κατὰ
of-the so-many number of-bishops was-assembled against
τῆς Ἀρείου μανίας· ἀλλ᾽ ἐν ὅσῳ ἀριθμῷ ὁ μακάριος
the of-Arius madness but in as-great number(-as) the blessed
Ἀβραὰμ τοσαύτας χιλιάδας διὰ πίστεως κατεστρέψατο·
Abraham so-many thousands through faith overthrew
ἥτις πίστις ἐν τῇ ‘ὑποστάσει’ καὶ τῷ ὀνόματι τοῦ
which faith in the hypostasis and the name of-the
‘ὁμοουσίου’ περιεχομένη, ὥσπερ ἔρυμα ὀχυρὸν καὶ ἄμαχον,
of-one-substance contained as bulwark strong and invincible
πάσας τὰς προσβολὰς καὶ τὰς κακομηχανίας τῆς Ἀρείου
all the assaults and the evil-devices of-the of-Arius
κενοδοξίας καθαιρεῖ τε καὶ ἀποτρέπεται. Τοιγαροῦν
vainglory pulls-down both and turns-back therefore
πάντων τῶν κατὰ τὴν δύσιν ἐπισκόπων τῶν εἰς τὸ
of-all the in the west bishops those to —
Ἀρίμινον συνελθόντων, ὁπότε τούτους ἡ κακοήθεια τῶν
Ariminum having-come-together when them the malice of-the
Ἀρειανῶν συνεκρότησεν, ὅπως ἢ διὰ πειθοῦς τινὸς,
Arians assembled that either by persuasion some
ἢ ἵνα ἀληθέστερον εἴπω, κοσμικῆς δυναστείας, τοῦθ᾽
or that more-truly I-may-say of-worldly power this

ὅπερ ἀσφαλέστατον ἦν ἐν τῇ πίστει κείμενον ἀνέλοιεν,
which most-securely was in the faith lying they-might-destroy
ἢ πλαγίως ἀρνήσωνται, οὐδὲν τούτων ὠφέλησεν ἡ
or obliquely might-deny nothing of-these profited the
πανουργία. Καὶ γὰρ σχεδὸν πάντες ἐκεῖνοι οἱ ἐν
villainy and for almost all those the(-ones) at
τῇ Ἀριμίνῳ γενόμενοι, καὶ δελεασθέντες ἢ ὑπαχθέντες
— Ariminum having-been and having-been-ensnared or having-been-induced
τότε, νῦν ἀναφρονήσαντες καὶ ἀναθεματίσαντες τὴν
then now having-come-to-their-senses and having-anathematized the
ἔκθεσιν τῶν ἐν Ἀριμίνῳ συνελθόντων, καὶ ὑπογράψαντες
exposition of-those at Ariminum having-come-together and having-subscribed
τῇ καθολικῇ καὶ ἀποστολικῇ πίστει τῇ κατὰ Νίκαιαν
to-the catholic and apostolic faith the at Nicaea
θεσπισθείσῃ, οἱ καὶ ἡμῖν κοινωνήσαντες, ἐκθυμότερον
decreed who also with-us having-communicated more-vehemently
κατὰ τοῦ Ἀρείου δόγματος καὶ κατὰ τῶν αὐτοῦ μαθητῶν
against the of-Arius doctrine and against the his disciples
χαλεπαίνουσιν. Οὗτινος πράγματος τὸν ἔλεγχον καὶ
are-angry of-which matter the proof also
αὐτοὶ οἱ πρέσβεις τῆς ὑμετέρας ἀγάπης ἐπιγνόντες, ὑμᾶς
themselves the envoys of-the your love having-recognized you
αὐτοὺς τῇ οἰκείᾳ ὑπογραφῇ συνέζευξαν, ἀναθεματίζοντες
yourselves to-the own subscription joined anathematizing
Ἄρειον καὶ τὰ ἐν Ἀριμίνῳ πραχθέντα κατὰ τῆς
Arius and the(-things) at Ariminum done against the
πίστεως τῆς ἐν Νικαίᾳ θεσπισθείσης, οἷς καὶ ὑμεῖς
faith the at Nicaea decreed to-which also you
αὐτοὶ δελεασθέντες δι᾽ ὁρκωμοσιῶν ὑπεγράψατε. Ὅθεν
yourselves having-been-ensnared through oaths subscribed whence
ἀκόλουθον ἡμῖν ἐφάνη γράψαι πρὸς τὴν ὑμετέραν
consistent to-us it-appeared to-write to the your

ἀγάπην, καὶ βοηθῆσαι τοῖς δίκαια αἰτουμένοις· μάλιστα
love and to-help those just-things asking especially
ὅτε διὰ τῆς ὁμολογίας τῶν ὑμετέρων πρεσβειῶν
when through the confession of-the your embassies
ἀναφρονήσαντας τοὺς ἀνατολικοὺς συμφωνεῖν πρὸς τοὺς
having-come-to-their-senses the easterners to-agree with the
ὀρθοδόξους τῶν δυτικῶν ἐπέγνωμεν. Καὶ δηλοῦμεν
orthodox of-the westerners we-recognized and we-make-known
ὅπως εἰδέναι ἔχοιτε, τὰς ἐν τῇ Ἀριμίνῳ βλασφημίας
that to-know you-may-be-able the at — Ariminum blasphemies
καὶ ὑπὸ τῶν δοξασάντων τότε κατὰ συναρπαγὴν
also by those having-judged(-themselves) then by surprise
παραβεβλάφθαι νῦν ἀναθεματισθείσας, καὶ πάντας πρὸς
to-have-been-harmed now anathematized and all toward
τὴν κατὰ Νίκαιαν πίστιν συμπεπνευκέναι. Καὶ χρὴ
the at Nicaea faith to-have-agreed and it-is-needful
δι᾽ ὑμῶν τοῦτο πᾶσι γνωσθῆναι, ὅπως δυνηθεῖεν καὶ
through you this to-all to-be-made-known so-that they-may-be-able also
οἱ κατ᾽ ἐπήρειαν παραβλαφθέντες ἤδη ποτὲ ἐκ τοῦ
those by abuse harmed already at-length from the
αἱρετικοῦ σκότους πρὸς τὸ θεῖον φῶς τῆς καθολικῆς
heretical darkness to the divine light of-the catholic
ἐλευθερίας ἀνακάμψαι. Οἵτινες μετὰ ταύτην τὴν σύνοδον,
freedom to-return who after this the synod
εἰ μὴ θελήσειαν ἀποπτύσαι τὸν τῆς κακοδοξίας ἰὸν,
if not they-should-wish to-spit-out the of-the wrong-belief poison
καὶ τὰς βλασφημίας Ἀρείου πάσας ἀνελεῖν, ταύτας τε
and the blasphemies of-Arius all to-destroy these and
ἀναθεματίσαι, γινωσκέτωσαν ἑαυτοὺς μετὰ τοῦ Ἀρείου
to-anathematize let-them-know themselves with — Arius
καὶ τῶν τούτου μαθητῶν καὶ τῶν λοιπῶν ὄφεων, ἤτοι
and the of-this-man disciples and the other serpents whether

Σαβελλιανῶν ἢ Πατροπασσιανῶν ἢ οἱασδήποτε ἄλλης
Sabellians or Patripassians or of-whatever other
αἱρέσεως, ἐκσπόνδους εἶναι καὶ ἀκοινωνήτους τῶν
heresy excluded to-be and excommunicate from-the
ἐκκλησιαστικῶν συνάξεων, ἥτις τοὺς ἐκ μοιχείας υἱοὺς
ecclesiastical assemblies which the from adultery sons
οὐ προσίεται. Ὁ Θεὸς ὑμᾶς ἐρρωμένους διαφυλάξοι,
not admits — God you in-health may-he-keep
ἀδελφοὶ ἀγαπητοί. Ταῦτα τὰ γράμματα οἱ περὶ
brothers beloved these the letters those about
Εὐστάθιον δεξάμενοι αὖθις ἐπὶ τὴν Σικελίαν ὥρμησαν·
Eustathius having-received again to — Sicily set-out
ἐκεῖ τε παρασκευάσαντες γενέσθαι σύνοδον τῶν Σικελῶν
there and having-arranged to-take-place synod of-the Sicilian
ἐπισκόπων, ἐπ᾽ αὐτῶν τε τὴν τοῦ ‘ὁμοουσίου’ πίστιν
bishops before them both the of-the of-one-substance faith
ὁμολογήσαντες, καὶ τὴν ἐν Νικαίᾳ πίστιν κυρώσαντες,
having-confessed and the at Nicaea faith having-ratified
ὁμόψηφά τε καὶ παρ᾽ ἐκείνων δεξάμενοι γράμματα,
concurring both also from them having-received letters
ἐπανῆκον παρὰ τοὺς πέμψαντας. Οἱ δὲ τὰς Λιβερίου
returned to those having-sent(-them) they and the of-Liberius
ἐπιστολὰς δεξάμενοι διεπρεσβεύοντο κατὰ πόλεις πρὸς
letters having-received sent-envoys by cities to
τοὺς προεστῶτας τῆς ‘ὁμοουσίου’ πίστεως, προτρεπόμενοι
those presiding of-the of-one-substance faith urging
συνελθεῖν ὁμοθυμαδὸν εἰς Ταρσὸν τῆς Κιλικίας, ἐπὶ
to-come-together with-one-accord to Tarsus — of-Cilicia for
τῷ κυρῶσαι τὴν ἐν Νικαίᾳ πίστιν, καὶ λῦσαι πᾶσαν
the to-ratify the at Nicaea faith and to-dissolve all
μετὰ ταῦτα γεγενημένην ἐρεσχελίαν. Καὶ δὴ ἴσως
after these-things having-arisen quibbling and indeed perhaps

ἂν ταῦτα ἐγεγόνει, εἰ μὴ ὁ μέγιστον τότε
— these-things would-have-happened if not the(-one) greatest then
δυνάμενος παρὰ βασιλεῖ διεκώλυσε, λέγω δὴ Εὐδόξιος
having-power with the-emperor had-prevented I-mean indeed Eudoxius
ὁ τῆς Ἀρειανῆς προεστὼς θρησκείας· ὃς καὶ πλείω
the of-the Arian presiding-over religion who also more
διὰ τὴν κηρυχθεῖσαν σύνοδον ἐξαφθεὶς, μείζονα
because-of the proclaimed synod having-been-inflamed greater
κακὰ τούτους εἰργάσατο. Ὅτι μὲν οὖν Μακεδονιανοὶ
evils on-them worked that indeed then Macedonians
δι' ὧν ἔπεμψαν πρεσβευτῶν κοινωνήσαντες Λιβερίῳ
through whom they-sent envoys having-communicated with-Liberius
τὴν ἐν Νικαίᾳ πίστιν ἐκύρωσαν, αὐτὸς Σαβῖνος ἐν τῇ
the at Nicaea faith ratified himself Sabinus in the
'συναγωγῇ τῶν συνοδικῶν' ὡμολόγησεν.
collection of-the synodical(-acts) confessed
Ὅπως Εὐνόμιος Εὐδοξίου κεχώριστο διὰ τὸ 13
how Eunomius from-Eudoxius had-been-separated because-of the
προσκεῖσθαι αὐτὸν Ἀετίῳ, καὶ ὅτι σπουδῇ Εὐδοξίου ταραχῆς
to-adhere him to-Aetius and that by-the-zeal of-Eudoxius disturbance
ἐν Ἀλεξανδρείᾳ γενομένης, Ἀθανάσιος πάλιν φεύγει· καὶ ὅτι
in Alexandria having-arisen Athanasius again flees and that
τοῦ λαοῦ διὰ τοῦτο στασιάσαντος, ὁ βασιλεὺς δείσας,
the people because-of this having-rioted the emperor having-feared
διὰ γραμμάτων τε τοὺς ἐν Ἀλεξανδρείᾳ παρακαλέσας,
through letters and those in Alexandria having-exhorted
αὖθις τὸν Ἀθανάσιον κρατεῖν ἀδεῶς τὴν ἐκκλησίαν ἐκέλευσε.
again — Athanasius to-hold fearlessly the church ordered
Περὶ δὲ τούσδε τοὺς χρόνους Εὐνόμιος Εὐδοξίου
about and these the times Eunomius from-Eudoxius
χωρισθεὶς κατ' ἰδίαν τὰς συναγωγὰς ἐποιήσατο, ὅτι
having-separated by himself the assemblies made because

πολλάκις αὐτοῦ παρακαλοῦντος δεχθῆναι τὸν καθηγητὴν
often him urging to-be-received the teacher
ἑαυτοῦ Ἀέτιον, Εὐδόξιος οὐχ ὑπήκουσε. Τοῦτο δὲ οὐχ
his-own Aetius Eudoxius not obeyed this and not
ἑκὼν ἐποίησεν· οὐ γὰρ τὴν Ἀετίου δόξαν ἠθέτει,
willingly he-did not for the of-Aetius opinion he-rejected
τὴν αὐτὴν οὖσαν τῇ ἑαυτοῦ· ἀλλ᾽ ὅτι πάντες οἱ
the same being with-the his-own but because all the
ὁμόφρονες ὡς ἑτερόδοξον περιΐσταντο· αὕτη ἡ αἰτία
like-minded as of-other-opinion shunned(-him) this the cause
τοῦ Εὐδοξίου τὸν Εὐνόμιον χωρισθῆναι πεποίηκε. Ταῦτα
of-the from-Eudoxius — Eunomius to-be-separated made these-things
μὲν ἐν Κωνσταντινουπόλει τοῦτον τὸν τρόπον ἐγένετο·
indeed in Constantinople this the way happened
κατὰ δὲ τὴν Ἀλεξάνδρειαν πρόσταγμα ἐπάρχων σπουδῇ
in and — Alexandria order of-prefects by-the-zeal
Εὐδοξίου πεμφθὲν τὴν ἐκκλησίαν ἐτάραξεν. Ἀθανάσιος
of-Eudoxius sent the church disturbed Athanasius
δὲ τὴν ἐκ τοῦ πλήθους ἄλογον ὁρμὴν ὑφορώμενος,
and the from the multitude irrational impulse suspecting
δεδοικώς τε μὴ τῶν γενησομένων ἀτόπων αὐτὸς
fearing and lest of-the going-to-happen outrages he-himself
τὴν αἰτίαν λάβῃ, τέσσαρας ὅλους μῆνας ἐν μνημείῳ
the blame should-take four whole months in tomb
πατρῴῳ ἀπέκρυπτεν ἑαυτόν. Ἐπειδὴ δὲ διὰ τὴν
ancestral hid himself when and because-of the
αὐτοῦ ἀπουσίαν ὁ λαὸς πόθῳ τῷ πρὸς αὐτὸν
his absence the people from-longing the toward him
ἐστασίαζε, μαθὼν ὁ βασιλεὺς στυγνάζειν διὰ
rioted having-learned the emperor to-be-gloomy because-of
τοῦτο τὴν Ἀλεξάνδρειαν, διὰ γραμμάτων ἐσήμανεν,
this — Alexandria through letters signified

ἀδεῶς κρατεῖν τῶν ἐκκλησιῶν Ἀθανάσιον. Καὶ τοῦτ᾽
fearlessly to-hold the churches Athanasius and this
ἦν αἴτιον τοῦ μὴ ταραχθῆναι τὴν Ἀλεξανδρέων
was cause of-the not to-be-disturbed the of-Alexandrians
ἐκκλησίαν, ἕως τῆς Ἀθανασίου τελευτῆς. Ὅτι μὲν οὖν
church until the of-Athanasius death that indeed then
μετὰ τὴν τελευτὴν αὐτοῦ, πάλιν οἱ τοῦ Ἀρειανοῦ
after the death his again those of-the Arian
μέρους τῶν ἐκκλησιῶν ἐκράτησαν, μικρῷ ὕστερον
party the churches held-sway-over a-little later
λέξομεν.
we-will-tell

Ὡς Εὐδοξίου ἐν Κωνσταντινουπόλει τελευτήσαντος, οἱ 14
how Eudoxius in Constantinople having-died the
μὲν Ἀρειανοὶ Δημόφιλον, οἱ ὀρθόδοξοι δὲ Εὐάγριον,
indeed Arians Demophilus the orthodox and Evagrius
δι᾽ Εὐσταθίου τοῦ Ἀντιοχείας ἐχειροτόνησαν.
through Eustathius the(-bishop) of-Antioch ordained
Τοιγαροῦν ὁ βασιλεὺς Οὐάλης, πάλιν ἐπὶ τὴν Ἀντιόχειαν
therefore the emperor Valens again to — Antioch
σπεύδων, ἀπῆρεν ἀπὸ τῆς Κωνσταντινουπόλεως· καὶ
hastening set-out from — Constantinople and
γενόμενος ἐν Νικομηδείᾳ πόλει τῆς Βιθυνίας, ἐπεσχέθη
having-come to Nicomedia city — of-Bithynia was-detained
κατ᾽ αὐτὴν δι᾽ αἰτίαν τοιαύτην. Εὐδόξιος οὗτος ὁ
in it because-of cause such Eudoxius this the
τῆς Ἀρειανῆς ἐκκλησίας ἐπίσκοπος εὐθὺς μετὰ τὴν
of-the Arian church bishop at-once after the
τοῦ βασιλέως ἔξοδον τέλει τοῦ βίου ἐχρήσατο, ἐν
of-the emperor departure end of-the life met in
ὑπατείᾳ Οὐαλεντινιανοῦ τὸ τρίτον καὶ Οὐάλεντος τὸ
consulship of-Valentinian the third and of-Valens the

τρίτον, δεκάενα ἐνιαυτοὺς τῆς ἐν Κωνσταντινουπόλει
third eleven years of-the in Constantinople
ἐκκλησίας τὸν θρόνον κατεσχηκώς. Διὸ οἱ Ἀρειανοὶ
church the throne having-held wherefore the Arians
εἰς τὸν τόπον αὐτοῦ καθιστῶσι Δημόφιλον· καιροῦ
in the place his appoint Demophilus opportunity
δὲ νομίσαντες δεδράχθαι οἱ τοῦ ‘ὁμοουσίου’ τῆς
and having-thought to-have-seized those of-the of-one-substance of-the
ἑαυτῶν πίστεως Εὐάγριόν τινα προεβάλλοντο· καὶ
own faith Evagrius some put-forward and
χειροτονεῖ τοῦτον Εὐστάθιος, ὁ πάλαι ποτὲ ἐπίσκοπος
ordains him Eustathius the(-one) long-ago once bishop
Ἀντιοχείας γεγονώς. Ὃς πρότερον μὲν ὑπὸ Ἰοβιανοῦ
of-Antioch having-been who formerly indeed by Jovian
τῆς ἐξορίας ἀνακέκλητο, τότε δὲ παρῆν εἰς
from-the exile had-been-recalled then and was-present to
τὴν Κωνσταντινούπολιν, σκοπῷ τοῦ στηρίξαι τοὺς
— *Constantinople with-the-aim of-the to-strengthen those*
τῆς ‘ὁμοουσίου’ πίστεως· καὶ κατ’ αὐτὴν λανθάνων
of-the of-one-substance faith and in it secretly
διέτριβεν.
stayed

15 Ὡς τοῦ βασιλέως Εὐάγριον καὶ Εὐστάθιον ἐξορίσαντος,
how the emperor Evagrius and Eustathius having-exiled
οἱ τὰ Ἀρείου φρονοῦντες σφόδρα τοὺς τὸ ὁμοούσιον
those the(-views) of-Arius holding violently those the of-one-substance
κρατοῦντας ἐκάκουν.
holding maltreated
Τούτου δὲ γενομένου, αὖθις ἐξ ἑτέρας ἀρχῆς
this and having-happened again from another beginning
ἀνεκίνουν οἱ Ἀρειανοὶ τὸν διωγμὸν κατ’ αὐτῶν.
stirred-up the Arians the persecution against them

Εἰς γνῶσιν οὖν τοῦ βασιλέως ταχέως ἔρχεται
into knowledge then of-the emperor quickly come
τὰ γινόμενα· εὐλαβούμενός τε μή τις ἐκ τῆς
the(-things) happening fearing and lest some from the
παρατριβῆς τῶν ὄχλων γενομένη στάσις ἀνατρέψῃ
friction of-the crowds arising riot should-overturn
τὴν πόλιν, στρατιωτικὴν χεῖρα ἐκ τῆς Νικομηδείας
the city military hand from — Nicomedia
εἰς τὴν Κωνσταντινούπολιν ἔπεμψεν· ἐκέλευσέν τε ἐν
to — Constantinople he-sent ordered and at
ταὐτῷ συλληφθέντας τὸν χειροτονήσαντα καὶ
the-same(-time) arrested the(-one) having-ordained and
τὸν χειροτονηθέντα ἄλλον ἀλλαχοῦ περιορίζεσθαι.
the(-one) ordained one elsewhere to-be-confined
Εὐστάθιος μὲν οὖν ἐν Βιζύῃ τῆς Θρᾴκης πόλει
Eustathius indeed then in Bizye — of-Thrace city
περιωρίζετο· Εὐάγριος δὲ εἰς ἄλλον τόπον ἀπήχθη.
was-confined Evagrius and to another place was-led-away
Τούτων οὕτω καταπραχθέντων, πλέον οἱ Ἀρειανίζοντες
these thus having-been-accomplished more the Arianizers
καταθρασυνόμενοι τοὺς τῆς ἐκκλησίας κατέβλαπτον·
growing-bold those of-the church harmed
τύπτοντες, καθυβρίζοντες, κατακλείστους δεσμωτηρίοις
beating insulting shut-up in-prisons
ποιοῦντες, χρήμασι ζημιοῦντες, πάντα ἁπλῶς τὰ
making with-money fining all-things simply the
ἀνήκεστα πράττοντες κατ᾽ αὐτῶν. Ἅπερ μὴ φέροντες,
incurable(-things) doing against them which not bearing
ἐπὶ τῷ δεηθῆναι τοῦ βασιλέως ἤρχοντο, εἴ πως
for the to-petition the emperor they-went if somehow
δύναιντο μερικῶς γοῦν ἀνεθῆναι τῆς βίας·
they-might-be-able partly at-any-rate to-be-relieved from-the violence

ἀλλὰ τοῦτο σκεψάμενοι, πολὺ τῆς ἐλπίδος διήμαρτον,
but this having-considered much of-the hope they-failed
ὅτι παρὰ τοῦ ἀδικοῦντος τῶν δικαίων προσεδόκων
because from the(-one) wronging(-them) the just(-things) they-expected
τυχεῖν.
to-obtain

16 Περὶ τῶν ἐν τῷ πλοίῳ κατακαέντων ἁγίων πρεσβυτέρων,
about the in the ship burned holy presbyters
καὶ περὶ τοῦ διὰ ταῦτα κατὰ μῆνιν Θεοῦ ἐν τῇ
and about the because-of these-things in wrath of-God in —
Φρυγίᾳ γεγονότος λιμοῦ.
Phrygia having-occurred famine
Ὡς γὰρ ἐπιλεχθέντες ἄνδρες εὐλαβεῖς τοῦ ἐκκλησιαστικοῦ
when for chosen men pious of-the ecclesiastical
τυγχάνοντες τάγματος, τὸν ἀριθμὸν ὄντες ὀγδοήκοντα,
being order the number being eighty
ὧν ἡγοῦντο Οὐρβανὸς, Θεόδωρος, Μενέδημος, εἰς
whom led Urbanus Theodorus Menedemus to
τὴν Νικομήδειαν παρεγένοντο, καὶ ἱκεσίας ὤρεγον
— Nicomedia came and supplications offered
τῷ βασιλεῖ, ἀναδιδάσκοντες τὴν βίαν καὶ ὅσα
to-the emperor informing(-him) the violence and how-much
ὑπέμενον, περιοργὴς γενόμενος ὁ βασιλεὺς τοσοῦτον
they-were-enduring very-angry having-become the emperor so-much
ἐπέκρυψε τῆς ὀργῆς, ὅσον λαθραίως Μοδέστῳ τῷ
concealed of-the anger as-much-as secretly to-Modestus the
ἐπάρχῳ κελεῦσαι συλλαβεῖν καὶ θανάτῳ ζημιῶσαι τοὺς
prefect to-order to-arrest and with-death to-punish the
ἄνδρας. Ὁ δὲ τρόπος τοῦ θανάτου ξένος τις ἦν·
men the and manner of-the death strange some was
διὸ καὶ μνήμῃ παραδοθήσεται. Δεδιὼς ὁ ὕπαρχος,
wherefore also to-memory it-will-be-handed-down fearing the prefect

μὴ στάσιν ὑπὸ τοῦ πλήθους ἄλογον ὑπομείνῃ ἐν
lest riot from the multitude irrational he-should-undergo in
τῷ φανερῷ φονεύων αὐτοὺς, πλάττεται εἰς ἐξορίαν
the open killing them he-pretends into exile
πέμπειν τοὺς ἄνδρας. Τῶν δὲ εὐγενῶς καταδεξαμένων,
to-send the men they and nobly having-accepted(-it)
ὁ ὕπαρχος κελεύει πλοίῳ ἐμβληθέντας ὡς ἐπὶ τὴν
the prefect orders on-a-ship having-been-put as to the
ἐξορίαν δῆθεν ἀπάγεσθαι· ἐντειλάμενος τοῖς ναύταις,
exile supposedly to-be-led-away having-charged the sailors
ἐπειδὰν κατὰ μέσου γένωνται τοῦ πελάγους, ὑφάψαι
when in-the midst they-should-be of-the sea to-set-fire-to
τὸ πλοῖον· ἵνα τὸν τρόπον τοῦτον ἀποθανόντες μὴ
the ship that the manner this having-died not
ἔξουσι τοὺς κηδεύοντας. Ταῦτα ἐγίνοντο· καὶ
they-should-have those burying(-them) these-things happened and
ἀναχθέντες, κατὰ μέσον τε τοῦ Ἀστακηνοῦ πελάγους
having-put-to-sea in the-middle both of-the Astacene sea
γενόμενοι, ποιοῦσι τὸ προσταχθέν· εἰς ἕτερόν
having-come they-do the(-thing) ordered into another
τε παρεπόμενον ἀκάτιον μεταβάντες ἀπεχώρησαν,
and following boat having-crossed went-away
τὸ πλοῖον ὑφάψαντες. Συμβὰν δὲ ἄνεμον πνεῖν
the ship having-set-on-fire it-having-happened and wind to-blow
ἀφηλιώτην σφοδρὸν, ἐξωθεῖται ἐπὶ πολὺ καιομένη ἡ
east strong is-driven for long burning the
ναῦς· ὥστε τάχιον μὲν τὴν ὁρμὴν ποιεῖσθαι· διαρκέσαι
ship so-that faster indeed the course to-make to-hold-out
δὲ ἄχρι τοῦ ἐπινείου, ᾧ προσωνυμία Δακίδιζος,
and until the harbor to-which name Dacidizus
κἀκεῖ τελέως σὺν τοῖς ἀνδράσιν ἀναλωθῆναι. Τοῦτο
and-there completely with the men to-be-consumed this

οὐκ ἀτιμώρητον ἔλεγον γεγενῆσθαι πολλοί· λιμὸν γὰρ
not unpunished said to-have-happened many famine for
σύντονον ἐπισυνέβη γενέσθαι περὶ τὰ Φρυγῶν ἔθνη· ὡς
severe happened-besides to-arise about the of-Phrygians peoples so-that
ἀνάγκην ἔχειν πρὸς ὀλίγον τῆς χώρας ἀπανίστασθαι
necessity to-have for little(-while) from-the country to-move-away
τῶν ἐνοικούντων τοὺς πλείονας, καὶ καταφεύγειν ἐπί
of-the inhabitants the most and to-flee to
τε Κωνσταντινούπολιν καὶ ἄλλας ἐπαρχίας. Ἀεὶ γὰρ
both Constantinople and other provinces always for
δὴ Κωνσταντινούπολις, καὶ ἄπειρα τρέφουσα πλήθη,
indeed Constantinople even countless feeding multitudes
τὰ πολλὰ εὐθηνεῖται, τῷ τε διὰ θαλάσσης ἔχειν
in-the most(-things) abounds by-the both by sea to-have
τῶν πανταχόθεν ἐπιτηδείων τὴν προσκομιδήν, καὶ ὅτι
of-the from-everywhere necessaries the importation and because
ὁ Εὔξεινος Πόντος παρακείμενος ἄφθονον αὐτῇ, ἡνίκα
the Euxine Sea lying-near abundant to-it whenever
προσδεηθῇ παρέχει τὸν σῖτον.
it-needs supplies the grain

17 Ὡς ὁ βασιλεὺς ἐν Ἀντιοχείᾳ γενόμενος πάλιν τοὺς τὸ
how the emperor in Antioch having-come again those the
ὁμοούσιον φρονοῦντας ἐδίωκε.
of-one-substance thinking persecuted

Οὐάλης δὲ ὁ βασιλεὺς μικρὰ τῶν ἐκ τοῦ λιμοῦ
Valens and the emperor little(-things) of-the from the famine
γενομένων φροντίσας ἐπὶ τὴν Συρίας Ἀντιόχειαν
happening having-cared-for to the of-Syria Antioch
παραγίνεται· διατρίβων τε κατ᾽ αὐτὴν ἐπόρθει τοὺς μὴ
arrives staying and in it ravaged those not
Ἀρειανίζοντας. Τέλεον γὰρ ἐξελάσας τοὺς τὸ ‘ὁμοούσιον’
Arianizing completely for having-driven-out those the of-one-substance

φρονοῦντας τῶν ἐκκλησιῶν σχεδὸν τῶν ἀνατολικῶν
thinking from-the churches almost of-the eastern
πόλεων, οὐκ ἠρκεῖτο τούτῳ, ἀλλὰ καὶ διαφόροις
cities not was-content with-this but also to-various
κολαστηρίοις ὑπέβαλλεν. Ἀπώλλυεν δὲ πολλῷ πλείους
punishments subjected killed and many more
τῶν πρότερον, διαφόροις μὲν θανάτοις παραδιδοὺς,
than-the former(-ones) to-various indeed deaths handing-over
ἐξαιρέτως δὲ τῷ ποταμῷ.
especially and to-the river

III · EDESSA, AND THE DEATH OF ATHANASIUS

At Edessa the people, and a poor woman with her child, flock to the shrine of Thomas ready to die for their faith, and the prefect persuades Valens to give up his anger. Valens kills many whose names begin with the letters Theod-, after a necromancy. Athanasius dies, leaving Peter in his place, but on Valens' order Euzoius installs Lucius at Alexandria and Peter is jailed, then escapes to Damasus at Rome. Lucius persecutes the desert monks, and Socrates describes the monks of the desert, quoting Evagrius.

Περὶ τῶν ἐν Ἐδέσῃ γενομένων, τῆς τε τοῦ ὑπάρχου 18
about the(-things) in Edessa having-happened of-the both of-the prefect
ὕβρεως, καὶ περὶ τῆς τῶν πολιτῶν πίστεως καὶ
insolence and about the of-the citizens faith and
παρρησίας, καὶ τῆς θεοφιλοῦς γυναικός.
boldness and of-the god-loving woman
Λεκτέον δὲ οἷα καὶ ἐν Ἐδέσῃ τῆς Μεσοποταμίας
it-must-be-told and what-sort-of-things also in Edessa — of-Mesopotamia
ἐγίνετο. Ἐν δὲ τῇδε τῇ πόλει Θωμᾶ τοῦ ἀποστόλου
happened in and this the city of-Thomas the apostle

μαρτύριόν ἐστι λαμπρὸν καὶ περιφανὲς, συνεχεῖς τε
shrine is splendid and conspicuous continual and
ἐν αὐτῷ συνάξεις ἐπιτελοῦνται διὰ τὴν τοῦ τόπου
in it assemblies are-held because-of the of-the place
ἁγιότητα. Τοῦτο ἱστορῆσαι ὁ βασιλεὺς Οὐάλης θελήσας,
holiness this to-visit the emperor Valens having-wished
καὶ μαθὼν πᾶν τῆς αὐτοῦ ἀπεχθές αἱρέσεως εἶναι
and having-learned all of-the his hostile heresy to-be
τῶν συνερχομένων τὸ πλῆθος, λέγεται τῇ χειρὶ
of-those assembling the multitude is-said with-the hand
πλῆξαι τὸν ὕπαρχον, ὅτι μὴ προὐνόησε ἐξελάσαι
to-strike the prefect because not he-had-taken-care to-drive-out
κἀκεῖθεν αὐτούς. Ὡς δὲ ὁ ὕπαρχος περιυβρισθεὶς
also-from-there them when and the prefect having-been-insulted
ἕτοιμος ἦν ἄκων ὑπουργεῖν τῇ βασιλέως ὀργῇ, — οὐ
ready was unwilling to-serve the of-the-emperor anger not
γὰρ ἐβούλετο τοσούτων ἀνδρῶν φόνον ἐργάζεσθαι, —
for he-wished of-so-many men murder to-work
λαθραίως δηλοῖ, ὅπως ἂν μηδεὶς ἐν τῷ μαρτυρίῳ
secretly he-makes-known that — no-one in the shrine
καταληφθῇ. Ἀλλὰ προσεῖχεν οὐδεὶς οὐδὲ τῇ συμβουλῇ
should-be-caught but heeded no-one either the advice
οὐδὲ τῇ ἀπειλῇ· πάντες γὰρ τῇ ἑξῆς εἰς τὸν εὐκτήριον
or the threat all for on-the next(-day) to the of-prayer
τόπον συνέρρεον. Ὡς δὲ ὁ ὕπαρχος σὺν χειρὶ πολλῶν
place flocked when and the prefect with hand of-many
στρατιωτῶν ἐπὶ τὸ μαρτύριον ἔσπευδεν, ἐκπληρώσων
soldiers to the shrine hastened going-to-fulfill
τὴν τοῦ βασιλέως ὀργὴν, γυνή τις πενιχρὰ, τὸ ἑαυτῆς
the of-the emperor anger woman some poor the her-own
παιδίον ἐκ χειρὸς ἕλκουσα, ἐπὶ τὸ μαρτύριον ἔτρεχε, καὶ
little-child by hand dragging to the shrine ran and

διακόπτει τὸ τάγμα τῶν δορυφορούντων τὸν ὕπαρχον.
cuts-through the rank of-those guarding the prefect
Ἀγανακτήσας δὲ ὁ ὕπαρχος προσάγεσθαι αὐτῷ τὴν
having-been-vexed and the prefect to-be-brought to-him the
γυναῖκα κελεύει, καὶ φησὶ πρὸς αὐτὴν, ‘Ὦ ταλαίπωρον
woman orders and says to her O wretched
γύναιον, ποῦ τρέχεις οὕτως ἀκόσμως;’ ἡ δὲ, ‘Ἔνθα,’
little-woman where are-you-running thus disorderly she and where
φησὶ, ‘καὶ οἱ ἄλλοι συντρέχουσι.’ Ὁ δὲ, ‘Οὐκ ἀκήκοας,’
she-says also the others are-running-together he and not have-you-heard
ἔφη, ‘ὅτι ὁ ὕπαρχος μέλλει πάντας ἀναιρεῖν οὓς ἂν
he-said that the prefect is-about all to-kill whom-ever —
εὑρίσκῃ;’ Καὶ ἡ γυνὴ, ‘Ἤκουσα,’ ἔφη, ‘καὶ διὰ τοῦτο
he-may-find and the woman I-have-heard she-said and because-of this
σπεύδω, ὥστε ἐκεῖ εὑρεθῆναι.’ ‘Καὶ ποῦ τοῦτο τὸ μικρὸν
I-hasten so-that there to-be-found and where this the little
ἕλκεις παιδίον;’ φήσαντος τοῦ ὑπάρχου, ἡ γυνὴ
are-you-dragging child having-said the prefect the woman
φησὶν, ‘Ὥστε καὶ αὐτὸ μαρτυρίου καταξιωθῆναι.’ Ταῦτα
says so-that also it of-martyrdom to-be-deemed-worthy these-things
ὡς ἤκουσεν ὁ ἀνὴρ, ἐτεκμήρατο τῶν συνερχομένων τὴν
when heard the man he-inferred of-those assembling the
ἀπόνοιαν· καὶ εὐθὺς παραγενόμενος πρὸς τὸν βασιλέα
desperation and at-once having-come to the emperor
ἐδίδασκεν αὐτὸν, ὡς εἴησαν πάντες ἕτοιμοι ὑπὲρ τῆς
informed him that they-were all ready for the
αὐτῶν ἀποθνήσκειν πίστεως· καὶ ἄλογον εἶναι εἰπὼν,
their to-die faith and irrational to-be having-said
τοσούτους ἐν βραχεῖ χρόνῳ ἀνελεῖν, παρέπεισε τὸν βασιλέα
so-many in short time to-kill persuaded the emperor

παύσασθαι τῆς ὀργῆς. Τοῦτον τὸν τρόπον Ἐδεσηνοὶ τὸ
to-cease from-the anger this the way Edessenes the
μὴ καταπολεμηθῆναι ὑπὸ τοῦ οἰκείου βασιλέως ἐξέφυγον.
not to-be-warred-down by the own emperor escaped

19 Ὡς βασιλεὺς Οὐάλης πολλοὺς ἀνεῖλε στοιχεῖον Θῆτα
how emperor Valens many killed letter Theta
ἔχοντας ἐν τῇ καταρχῇ τοῦ ὀνόματος, ἔκ τινος
having in the beginning of-the name from some
νεκυομαντείας τοῦτο φημισθείσης.
necromancy this having-been-rumored

Ὑπὸ δὲ τὸν αὐτὸν χρόνον καὶ δαίμων τις ἀλάστωρ
about and the same time also demon some avenging
τῇ τοῦ βασιλέως ὠμότητι ἀπεχρήσατο· ἀνέπεισε γάρ
the of-the emperor cruelty made-use-of persuaded for
τινας περιεργαζομένους, τίς μετὰ Οὐάλεντα βασιλεύσειεν,
some busying-themselves who after Valens should-reign
νεκυομαντείαν ποιήσασθαι. Οἷστισι μαγικῇ τινὶ μαγγανείᾳ
necromancy to-make to-whom magical some trickery
χρωμένοις ἀνεῖλεν ὁ δαίμων οὐ φανερὰ, ἀλλὰ συνήθως
using answered the demon not clear(-things) but as-usual
λοξά· δείξας τέσσαρα γράμματα, θ′ καὶ ε′ καὶ ο′ καὶ
oblique having-shown four letters th and e and o and
δ′, εἰπὼν, ἐκ τούτων ἄρχεσθαι τοὔνομα τοῦ μετὰ
d having-said from these to-begin the-name of-the(-one) after
Οὐάλεντα βασιλεύσοντος, εἶναι δὲ αὐτὸ σύνθετον. Ἥκει
Valens going-to-reign to-be and it compound came
δὲ εἰς τὰς ἀκοὰς τοῦ βασιλέως ἡ τῶν γενομένων
and into the ears of-the emperor the of-the(-things) having-happened
φήμη. Καὶ γὰρ οὐ παρεχώρει τὸ μέλλον εἰδέναι Θεῷ,
report and for not be-left the future to-know to-God
καὶ ποιεῖν ὃ ἐδόκει τῷ πάντα διοικοῦντι καλῶς·
and to-do what seemed-good to-the(-one) all-things administering well

ἀλλὰ παρεὶς τὰ τοῦ Χριστιανισμοῦ παραγγέλματα,
but having-disregarded the of-the Christianity precepts
ὧν ζῆλον ἔχειν ἐνόμιζεν, πολλοὺς ἀπώλλυεν, οὓς
of-which zeal to-have he-thought many he-destroyed whom
τυραννήσειν ὑπώπτευεν. Ἀπεκτίννυντο οὖν Θεόδωροι καὶ
to-usurp he-suspected were-killed then Theodoruses and
Θεόδοτοι καὶ Θεοδόσιοι καὶ Θεόδουλοι, καὶ ὅσοι τούτοις
Theodotuses and Theodosiuses and Theoduluses and as-many-as to-these
εἶχον ὀνόματα παραπλήσια. Ἐν οἷς καὶ Θεοδοσίολός
had names like among whom also Theodosiolus
τις, ἀνὴρ γενναῖος ἐκ τῶν εὐπατριδῶν τῆς Ἱσπανίας
some man noble from the patricians — of-Spain
καταγόμενος, ἀνῃρεῖτο. Ὑπὸ δὲ τοῦ ἐπικειμένου δέους,
descended was-killed by and the impending fear
πολλοὶ τὰ ἑαυτῶν ὀνόματα μετετίθεσαν, ἀπαρνούμενοι
many the their-own names changed denying
ἃ οἱ γονεῖς τεχθεῖσιν ἐπέθεσαν, ὡς κίνδυνον ἔχοντα.
what the parents to-them-born gave as danger having
Περὶ μὲν δὴ τούτου τοσαῦτα εἰρήσθω.
about indeed indeed this so-much let-be-said
Περὶ τῆς Ἀθανασίου τελευτῆς, καὶ Πέτρου προαγωγῆς. 20
about the of-Athanasius death and of-Peter promotion
Ἰστέον δὲ, ὅτι ἕως περιῆν Ἀθανάσιος ὁ τῆς
it-must-be-known and that as-long-as survived Athanasius the of-the
Ἀλεξανδρέων ἐπίσκοπος, ἔκ τινος Θεοῦ προνοίας
Alexandrians bishop from some of-God providence
ὑπερέθετο ταράξαι τὴν Ἀλεξάνδρειαν καὶ τὴν Αἴγυπτον
put-off to-disturb — Alexandria and — Egypt
ὁ βασιλεὺς, πυνθανόμενος πλεῖστον εἶναι κατ᾽ αὐτὴν τὸ
the emperor learning very-great to-be in it the
πλῆθος τῶν προσκειμένων Ἀθανασίῳ, καὶ ἐκ τούτου
multitude of-those adhering to-Athanasius and from this

ὑφορώμενος, μήποτε, γενομένης κατὰ τὴν Ἀλεξάνδρειαν
suspecting lest-ever having-arisen in — Alexandria
στάσεως, φύσει τὸ δημῶδες ἔνθερμον ὂν προσβλάψῃ
riot by-nature the populace hot being should-harm-besides
τὰ δημόσια πράγματα. Ὁ δὲ Ἀθανάσιος ἐν ὑπατείᾳ
the public affairs — and Athanasius in consulship
Γρατιανοῦ τὸ δεύτερον καὶ Πρόβου, μετὰ πολλοὺς
of-Gratian the second-time and of-Probus after many
ἐκείνους τοὺς ὑπὲρ τῆς ἐκκλησίας ἀγῶνας, τὸν τῇδε
those the for the church struggles the here
βίον κατέλειπε, τεσσαράκοντα καὶ ἓξ ἔτη σὺν πολλοῖς
life left forty and six years with many
κινδύνοις τὴν ἐπισκοπὴν διανύσας, καταλιπὼν εἰς τὸν
dangers the episcopate having-completed having-left in the
ἑαυτοῦ τόπον Πέτρον, ἄνδρα εὐλαβῆ καὶ ἐλλόγιμον.
his-own place Peter a-man pious and eloquent

21 Ὡς Ἀθανασίου τελευτήσαντος, οἱ Ἀρειανοὶ προστάξει τοῦ
how Athanasius having-died the Arians by-order of-the
βασιλέως Οὐάλεντος Λουκίῳ τῷ ὑπ᾽ αὐτῶν πρότερον
emperor Valens to-Lucius the(-one) by them formerly
χειροτονηθέντι τὰς ἐν Ἀλεξανδρείᾳ παραδόντες ἐκκλησίας
ordained the in Alexandria having-handed-over churches
τὸν Πέτρον φυλακῇ παρέδοσαν.
— Peter to-prison handed-over
Εὐθὺς οὖν ἀνεθάρρουν οἱ Ἀρειανίζοντες, τῇ τοῦ
at-once then took-courage the Arianizers in-the of-the
βασιλέως αὐχοῦντες θρησκείᾳ· καὶ μηδὲν μελλήσαντες
emperor priding-themselves religion and not-at-all having-delayed
γνωρίζουσι βασιλεῖ κατὰ τὴν Ἀντιόχειαν τότε διάγοντι.
make-known to-the-emperor in — Antioch then staying
Τότε δὴ καὶ Εὐζώϊος ὁ ἐν Ἀντιοχείᾳ τῆς
then indeed also Euzoius the(-one) in Antioch of-the

Ἀρειανῆς προεστὼς θρησκείας ἁρπάζει τὸ εὐεπιχείρητον
Arian presiding-over religion seizes the convenience
τοῦ καιροῦ· κατασκευάζει τε αὐτὸς κατελθεῖν εἰς
of-the opportunity arranges and himself to-go-down to
τὴν Ἀλεξάνδρειαν, ἐπὶ τῷ παραδοῦναι Λουκίῳ τῷ
— *Alexandria for the to-hand-over to-Lucius the*
Ἀρειανῷ τὰς ἐκεῖ ἐκκλησίας. Ταῦτ' ἐδόκει καὶ
Arian the there churches these-things seemed-good also
βασιλεῖ· καὶ ᾗ τάχος σὺν δυνάμει βασιλικῇ
to-the-emperor and with-all speed with force imperial
παρῆν ἐπὶ τὴν Ἀλεξάνδρειαν· καὶ γὰρ Μάγνος
he-was-present at — Alexandria and for Magnus
ὁ ἐπὶ τῶν βασιλικῶν θησαυρῶν συγκατῆλθεν
the(-one) over the imperial treasuries went-down-with
αὐτῷ. Καὶ βασιλέως πρόσταγμα Παλλαδίῳ τῷ
him and of-the-emperor order to-Palladius the
Ἀλεξανδρείας ἐπάρχῳ ἐγέγραπτο, καὶ στρατιωτικὴ
of-Alexandria prefect had-been-written and military
χεὶρ ὑπουργεῖν προσετέτακτο· διὸ τὸν μὲν Πέτρον
hand to-assist had-been-ordered wherefore — indeed Peter
συλλαβόντες, κατάκλειστον πεποιήκασι· τοὺς δὲ ἄλλους
having-arrested shut-up they-made the and other
κληρικοὺς ἄλλον ἀλλαχῇ διασπείραντες, τὸν Λούκιον
clergy one elsewhere having-scattered — Lucius
ἐνθρονίζουσιν.
enthrone

22 Ὅτι πολλῶν κακῶν γενομένων εἰς τὸν Λουκίου ἐνθρονισμὸν,
that many evils having-happened at the of-Lucius enthronement
Σαβῖνος ὁ Μακεδονιανὸς οὐδενὸς ἐμνημόνευσε· Πέτρος
Sabinus the Macedonian of-none made-mention Peter
δὲ συγγράφων ἐμνήσθη, ὃς καὶ διαφυγὼν πρὸς Δάμασον
and writing made-mention who also having-escaped to Damasus
τὸν Ῥώμης ἀπεσώθη· οἱ δὲ Ἀρειανοὶ καὶ Λούκιος
the(-bishop) of-Rome got-safely the and Arians and Lucius
πολλὰ κακὰ τοῖς ἐν ἐρήμῳ ἁγίοις μονάζουσιν ἐνεδείξαντο.
many evils to-the in desert holy solitaries displayed
Οἷα μὲν οὖν κακὰ ἐπὶ τῆς εἰσόδου Λουκίου γεγένηται,
what-sort indeed then evils at the entry of-Lucius happened
ἢ ὅσα κατὰ τῶν ἐξωθηθέντων ἔν τε δικαστηρίοις
or how-many-things against those thrust-out in both courts
καὶ ἐκτὸς δικαστηρίων ἐπράχθη, ὅπως τε οἱ μὲν
and outside courts were-done how and some indeed
βασάνοις ποικίλαις ὑπεβλήθησαν, οἱ δὲ καὶ μετὰ τὰς
to-tortures various were-subjected others and even after the
βασάνους ἐξωρίσθησαν, Σαβῖνος μὲν οὐδ' ἡντιναοῦν
tortures were-exiled Sabinus indeed not any-whatever
πεποίηται μνήμην· Ἀρειανίζων γὰρ τὸ ἥμισυ, κρύπτει τὰ
has-made mention Arianizing for the half he-hides the
τῶν φίλων ἀδικήματα. Πέτρος δέ τοι γράμμασιν οἰκείοις,
of-the friends wrongs Peter and indeed in-letters own
ἃ μετὰ τὴν ἐκ τῶν δεσμῶν φυγὴν ταῖς πανταχοῦ
which after the from the bonds escape to-the everywhere
ἐκκλησίαις διεπέμψατο, φανερὰ τοῖς πᾶσι κατέστησεν.
churches he-sent manifest to-the all made
Οὗτος μὲν οὖν διαδράσαι τῆς εἱρκτῆς ἰσχύσας, πρὸς
he indeed then to-run-away from-the prison having-been-able to
Δάμασον τὸν ἐπίσκοπον Ῥώμης ἀνέδραμε. Πάλιν δὲ
Damasus the bishop of-Rome ran-up again and

οἱ Ἀρειανοὶ, καὶ ὀλίγοι τυγχάνοντες, τῶν κατὰ τὴν
the Arians although few being the in —
Ἀλεξάνδρειαν ἐκκλησιῶν ὅμως ἐκράτησαν. Οὐ πολὺς δὲ
Alexandria churches nevertheless held-sway-over not much and
ἐν μέσῳ χρόνος ἐγίνετο, καὶ βασιλέως ἐκέλευε πρόσταγμα,
in between time came-to-be and of-the-emperor ordered command
τῆς τε Ἀλεξανδρείας καὶ πανταχόθεν τῆς Αἰγύπτου
— both from-Alexandria and from-all-parts — of-Egypt
ἐλαύνεσθαι τοὺς φρονοῦντας τὸ ‘ὁμοούσιον.’ Ἐπετέτακτο
to-be-driven-out those holding the of-one-substance had-been-ordered
δὲ καὶ ὁ ἄρχων σὺν πολλῷ πλήθει στρατιωτῶν διώκειν
and also the governor with great multitude of-soldiers to-pursue
πανταχόθεν ὅσους ἐκέλευσε Λούκιος. Ἔσκυλαν δὲ
from-all-sides as-many-as ordered Lucius harassed and
τηνικαῦτα καὶ ἐτάραξαν καὶ δεινῶς κατεπολέμησαν τὰ
then both disturbed and terribly warred-down the
ἐν τῇ ἐρήμῳ μοναστήρια· ἐπελθόντες γὰρ ἔνοπλοι
in the desert monasteries having-come-upon(-them) for armed
γυμνοῖς ἀνδράσι καὶ οὐδὲ τὴν χεῖρα αὐτὴν ἐκτείνειν
on-unarmed men and not-even the hand itself to-stretch-out
πρὸς πληγὴν αἱρουμένοις, οὕτως ἐλεεινῶς ἐξεπόρθησαν,
to blow choosing so piteously they-sacked
ὡς εἶναι λόγου κρείσσονα τὰ κατ’ αὐτῶν πάθη
that to-be than-word greater the against them sufferings
γενόμενα.
having-happened

Κατάλογος τῶν ἐν τῇ ἐρήμῳ ἁγίων μοναχῶν. 23
catalog of-the in the desert holy monks

Ἐπειδὴ δὲ τῶν ἐν Αἰγύπτῳ μοναστηρίων μνήμην
since and of-the in Egypt monasteries mention
ἐποιησάμην, οὐδὲν κωλύει περὶ αὐτῶν βραχέα διεξελθεῖν.
I-made nothing prevents about them briefly to-go-through

Τὰ ἐν Αἰγύπτῳ ἀσκητήρια ἴσως μὲν ἐκ μακρῶν τῶν
the in Egypt ascetic-houses perhaps indeed from long the
χρόνων ἔλαβε τὴν ἀρχήν· ἐπλατύνθη μέντοι καὶ ἐπὶ
times took the beginning were-broadened however and to
μεῖζον προέκοψεν ἐξ ἀνδρὸς θεοφιλοῦς, ᾧ ὄνομα
greater advanced from a-man god-loving to-whom name
ἦν Ἀμμοῦν. Οὗτος νέος ὢν παρῃτεῖτο τὸν γάμον· ὡς
was Ammoun this-man young being refused the marriage when
δέ τινες τῶν προσηκόντων παρῄνουν μὴ καθυβρίζειν
and some of-those related urged not to-despise
τὸν γάμον, ἀλλὰ γυναῖκα ἄγεσθαι, πείθεται μὲν
the marriage but wife to-take he-is-persuaded indeed
καὶ ἔρχεται ἐπὶ γάμον. Εὐθὺς δὲ ἀπὸ τῆς παστάδος
and goes to marriage at-once and from the bridal-chamber
παραλαβὼν τὴν παρθένον, καὶ ἀγαγὼν ἐπὶ τὸν κοιτῶνα
having-taken the virgin and having-led to the bedroom
μετὰ τῆς εἰωθυίας πομπῆς, τέλος ἀναχωρησάντων
with the customary procession at-last having-withdrawn
τῶν ἐπιτηδείων, αὐτὸς βιβλίον λαβὼν ἀποστολικὸν,
the friends he-himself book having-taken apostolic
τὴν πρὸς Κορινθίους Παύλου ἐπιστολὴν ἀνεγίνωσκε,
the to Corinthians of-Paul epistle read
καὶ πρὸς τὴν γαμετὴν τὰ τοῦ ἀποστόλου πρὸς τοὺς
and to the wife the of-the apostle to those
γεγαμηκότας παραγγέλματα διεξήρχετο. Πολλὰ δὲ καὶ
having-married precepts went-through many and also
ἔξωθεν αὐτὸς προστιθεὶς ἐδίδασκεν, ὅσα ὁ γάμος
from-outside himself adding he-taught how-many-things the marriage
ἔχει φορτικὰ, ὅπως τε ἐπώδυνος ἡ μεταξὺ ἀνδρὸς καὶ
has burdensome how both painful the between man and
γυναικὸς συμβίωσις, καὶ οἷαι ὠδῖνες τὴν κυοφοροῦσαν
woman life-together and what pains the pregnant(-woman)

ἐκδέχονται· καὶ τὰ ἐκ τῆς παιδοτροφίας προσετίθει
await and the(-troubles) from the child-rearing he-added
μοχθηρά. Ἐπῆγε δὲ τὰ ἐκ τῆς ἁγνείας χρηστὰ, καὶ
grievous he-brought-in and the from the chastity goods and
ὅπως ὁ καθαρὸς βίος ἐστὶν ἐλεύθερος καὶ ἀμόλυντος
how the pure life is free and undefiled
καὶ παντὸς ῥύπου ἐκτός· καὶ ὅτι ἡ παρθενία παρὰ
and every filth outside and that the virginity with
Θεὸν εἶναι ποιεῖ. Ταῦτα καὶ πολλὰ τοιαῦτα πρὸς τὴν
God to-be makes these-things and many such to the
γαμετὴν παρθένον οὖσαν διεξελθὼν, πείθει αὐτὴν
wife virgin being having-gone-through he-persuades her
σὺν αὐτῷ πρὸ τοῦ συνελθεῖν ἀποτάξασθαι τῷ βίῳ
with him before the to-come-together to-renounce the life
τῷ κοσμικῷ. Καὶ ταύτας ἄμφω τὰς συνθήκας θέμενοι,
the worldly and these both the agreements having-made
ἐπὶ τὸ ὄρος τῆς καλουμένης Νιτρίας χωροῦσιν· ἐκεῖ
to the mountain of-the called Nitria they-go there
τε βραχὺν χρόνον καλύβῃ διάγοντες ἀσκητήριον εἶχον
and short time in-a-hut spending ascetic-house they-had
κοινὸν, οὐκ ἔχοντες διάκρισιν θηλείας τε καὶ ἄρρενος·
common not having distinction of-female both and of-male
ἀλλὰ ὄντες ‘ἓν,’ κατὰ τὸν ἀπόστολον, ‘ἐν Χριστῷ.’
but being one according-to the apostle in Christ
Οὐ πολλοῦ δὲ παραδραμόντος καιροῦ, ἡ νεόνυμφος καὶ
not much and having-passed time the newly-wed and
ἀμόλυντος τοιάδε πρὸς τὸν Ἀμμοῦν ἔλεξεν· ‘Οὐ πρέπον,’
undefiled such-things to — Ammoun said not fitting
ἔφη, ‘ἀσκοῦντί σοι σωφροσύνην, ὁρᾷν ἐν τοσούτῳ
she-said practicing for-you self-control to-see in so-small
οἰκήματι θήλειαν· διὸ εἰ δοκεῖ, ἕκαστος ἰδίᾳ τὴν
dwelling female wherefore if it-seems-good each by-ourselves the

ἄσκησιν ποιησώμεθα.’ Αὗται πάλιν αἱ συνθῆκαι ἤρεσκον
discipline let-us-practice these again the agreements pleased
ἀμφοτέροις· καὶ χωρισθέντες ἀπ’ ἀλλήλων, οὕτως τὸ
both and having-separated from one-another thus the
λοιπὸν τοῦ βίου διήνυσαν, ἀπεχόμενοι οἴνου τε καὶ
rest of-the life they-completed abstaining from-wine both and
ἐλαίου, μόνον τε ξηρὸν ἄρτον, καὶ αὐτὸν ποτὲ μὲν
oil only and dry bread and it sometimes indeed
ὑπὲρ μίαν ἡμέραν, ποτὲ δὲ ὑπὲρ δύο, ἔστι δὲ καὶ
after one day sometimes and after two it-is-possible and also
ὑπὲρ πλείους ἐσθίοντες.
after more eating
Τούτου τοῦ Ἀμμοῦν τὴν ψυχὴν μετὰ θάνατον
of-this — Ammoun the soul after death
ἀναλαμβανομένην ὑπὸ ἀγγέλων ὁ κατ’ αὐτὸν βιώσας
being-taken-up by angels the in his(-time) having-lived
Ἀντώνιος ἐθεάσατο, ὥς φησιν ἐν τῷ βίῳ αὐτοῦ ὁ
Antony saw as says in the life his the
τῆς Ἀλεξανδρείας ἐπίσκοπος Ἀθανάσιος. Ἐζήλωσαν οὖν
— of-Alexandria bishop Athanasius emulated then
τὸν βίον τοῦ Ἀμμοῦν πάνυ πολλοί· καὶ κατὰ μέρος
the life — of-Ammoun very many and by part
ἐπληρώθη τὸ τῆς Νιτρίας ὄρος, καὶ τὸ τῆς Σκίτεως,
was-filled the — of-Nitria mountain and the(-one) — of-Scetis
ἐκ τοῦ πλήθους τῶν μοναχῶν. Ὧν πάντων τὸν
from the multitude of-the monks of-whom all the
βίον συγγράφειν ἰδίας ἔργον ἐστὶν ὑποθέσεως· ἐπεὶ
life to-write of-a-separate work is subject since
δὲ ἐγένοντο ἐν αὐτοῖς ἄνδρες θεοφιλεῖς, καὶ ἐν τῇ
and there-were among them men god-loving and in the
ἀσκήσει διαπρέψαντες, καὶ ἀποστολικὸν βίον βιώσαντες,
discipline having-excelled and apostolic life having-lived

χρειώδη τέ τινα καὶ ἄξια τοῦ ἀπομνημονεύεσθαι
useful both some(-things) and worthy of-the to-be-remembered
ἐποίησάν τε καὶ ἔλεξαν, χρήσιμον οἶμαι ἐκ πολλῶν
did both and said useful I-think from many
ὀλίγα ἐγκαταμίξαι τῇ ἱστορίᾳ πρὸς ὠφέλειαν τῶν
few(-things) to-mix-in with-the history for benefit of-those
ἐντυγχανόντων. Λέγεται τοίνυν Ἀμμοῦν οὗτος γυμνὸν
reading it-is-said therefore Ammoun this naked
ἑαυτὸν μὴ ἑωρακέναι ποτέ· λέγων ἀπρεπὲς εἶναι τῷ
himself not to-have-seen ever saying unbecoming to-be for-the
μοναχῷ καὶ τὸ ἑαυτοῦ σῶμα γυμνὸν θεωρεῖν. Καί
monk even the his-own body naked to-look-at and
ποτε διαβῆναι ποταμὸν βουλόμενος, ὤκνει ἀποδύσασθαι·
once to-cross river wishing he-shrank to-strip
ηὔξατό τε τῷ Θεῷ, γενέσθαι αὐτῷ τὴν διάβασιν μὴ
prayed and — to-God to-be-made for-him the crossing not
ἐγκοπτομένῳ τὴν πρόθεσιν· καὶ ἄγγελος μετέθηκεν αὐτὸν
being-hindered-in the purpose and angel transferred him
εἰς τὸ πέραν τοῦ ποταμοῦ. Δίδυμος ἄλλος· οὗτος μοναχὸς
to the other-side of-the river Didymus another this monk
ἐνενήκοντα ἔτη βιοὺς οὐδενὶ ἀνθρώπων συνέμεινεν
ninety years having-lived with-no-one of-men stayed
ἄχρι τῆς τελευτῆς. Ἀρσήνιος ἄλλος τοὺς τῶν νέων
until the death Arsenius another the of-the young
πταίσαντας οὐκ ἀφώριζεν, ἀλλὰ τοὺς προκόψαντας·
having-stumbled not excommunicated but those having-advanced
λέγων ὅτι ‘ὁ νέος ἀφορισθεὶς καταφρονητὴς γίνεται,
saying that the young-man excommunicated a-despiser becomes
ὁ δὲ προκόψας τῆς ἐκ τοῦ ἀφορισμοῦ ὀδύνης
the(-one) and having-advanced of-the from the excommunication pain
ταχεῖαν λαμβάνει τὴν αἴσθησιν.’ Πίωρ περιπατῶν ἤσθιεν·
quick takes the perception Pior walking-about ate

πυθομένου δέ τινος, ‘Διὰ τί οὕτως ἐσθίεις;’ ‘Οὐ
having-asked and someone because-of what thus do-you-eat not
βούλομαι,’ ἔφη, ‘ὡς ἔργῳ τῷ βρώματι χρήσασθαι,
I-wish he-said as a-business the food to-use
ἀλλ’ ὡς παρέργῳ.’ Πρὸς ἄλλον δὲ περὶ τοῦ αὐτοῦ
but as by-the-way to another and about the same(-thing)
ἐρωτήσαντα ἀπεκρίνατο· ‘Ἵνα μηδὲ ἐν τῷ ἐσθίειν,’
having-asked he-answered that not-even in the to-eat
φησὶν, ‘ἡδονῆς σωματικῆς αἰσθάνοιτο ἡ ψυχή.’ Ἰσίδωρος
he-says pleasure bodily may-perceive the soul Isidore
ἔλεγε τεσσαρακοστὸν ἔτος ἔχειν, ἀφ’ οὗ αἰσθάνεσθαι
said fortieth year to-have from which to-perceive
μὲν τῆς κατὰ διάνοιαν ἁμαρτίας, μηδέ ποτε δὲ
indeed of-the in thought sin not-even ever and
συγκατατίθεσθαι μήτε ἐπιθυμίᾳ μήτε θυμῷ. Παμβὼς δὲ
to-assent either to-desire or to-anger Pambo and
ἀγράμματος ὢν προσῆλθέ τινι ἐπὶ τῷ διδαχθῆναι
unlettered being went-to someone for the to-be-taught
ψαλμόν· ἀκούσας δὲ τὸν πρῶτον στίχον τοῦ λη΄
psalm having-heard and the first verse of-the thirty-eighth
ψαλμοῦ τοῦ λέγοντος, ‘Εἶπα, φυλάξω τὰς ὁδούς
psalm the(-one) saying I-said I-will-guard the ways
μου, τοῦ μὴ ἁμαρτάνειν με ἐν γλώσσῃ μου,’ δευτέρου
my of-the not to-sin me with tongue my second
ἀκοῦσαι μὴ ἀνεχόμενος ἀνεχώρησεν· ‘ἀρκεῖσθαι’ φήσας
to-hear not enduring withdrew to-suffice having-said
‘τούτῳ τῷ ἑνὶ στίχῳ, ἐὰν δυνηθῶ ἔργῳ αὐτὸν ἐκμαθεῖν.’
this the one verse if I-can in-deed it to-learn
Ἐγκαλέσαντος δὲ τοῦ παραδεδωκότος τὸν στίχον,
having-charged(-him) and the(-one) having-handed-down the verse
‘διὰ τί ἑξαμηνιαίου παραδραμόντος χρόνου μὴ ἑωράκει
because-of what six-months having-passed time not he-had-seen

αὐτὸν,' ἀπεκρίνατο, '*Ὅτι* τοῦ ψαλμοῦ τὸν στίχον οὔπω
him he-answered because of-the psalm the verse not-yet
τῷ ἔργῳ ἐξέμαθον.' Μετὰ ταῦτα δὲ πολλοὺς ἐπιβιοὺς
in-the deed I-had-learned after these-things and many having-survived
χρόνους, πρός τινα τῶν γνωρίμων ἐρωτήσαντα 'εἰ τὸν
years to someone of-the acquaintances having-asked if the
στίχον ἐξέμαθεν,' ''Εν ὅλοις,' ἔφη, 'ἐννεακαίδεκα ἔτεσι
verse he-had-learned in whole he-said nineteen years
μόλις αὐτὸν πράττειν ἐξέμαθον.' Ὁ αὐτὸς, δεδωκότος
with-difficulty it to-do I-learned the same(-man) having-given
τινος χρυσίον εἰς διατροφὴν τῶν πτωχῶν, καὶ εἰπόντος,
someone gold for maintenance of-the poor and having-said
'Ἀρίθμησον ὃ δέδωκα,' ἔφη, 'ἀριθμοῦ οὐ χρῄζειν, ἀλλ'
count what I-have-given he-said of-number not to-need but
ὑγιοῦς διαθέσεως.' Οὗτος ὁ Παμβὼς, Ἀθανασίου τοῦ
of-sound disposition this — Pambo Athanasius the
ἐπισκόπου παρακαλέσαντος, κατῆλθεν ἐκ τῆς ἐρήμου εἰς
bishop having-summoned(-him) came-down from the desert to
τὴν Ἀλεξάνδρειαν.
— Alexandria
Ἰδὼν δὲ ἐκεῖ γυναῖκα θεατρικὴν, σύνδακρυς ἐγένετο·
having-seen and there woman of-the-theater weeping-with(-her) became
τῶν δὲ παρόντων πυθομένων 'διὰ τί ἐδάκρυσε,'
of-those and present having-asked because-of what he-wept
'Δύο,' ἔφη, 'ἐκίνησεν· ἓν μὲν, ἡ ἐκείνης ἀπώλεια·
two(-things) he-said moved(-me) one indeed the of-that-woman perdition
ἕτερον δὲ, ὅτι ἐγὼ οὐ τηλικαύτην ἔχω σπουδὴν πρὸς τὸ
other and that I not so-great have zeal toward the
ἀρέσαι τῷ Θεῷ, ὅσην αὕτη ἵνα ἀρέσῃ ἀνθρώποις
to-please — God as-much-as she that she-may-please men
αἰσχροῖς.' Ἄλλος δέ τις ἔλεγεν, ὅτι 'ὁ μοναχὸς
base another and someone said that the monk

εἰ μὴ ἐργάζοιτο, ἐπίσης τῷ πλεονέκτῃ κρίνεται.'
if not he-should-work equally with-the greedy-man is-judged
Πιτηροῦς πολλά τινα φυσικὰ θεωρήματα ἠπίστατο· καὶ
Piterus many some natural speculations knew and
συνεχῶς ἄλλοτε ἄλλα πρὸς τοὺς ἐντυγχάνοντας
continually at-one-time other(-things) to those meeting(-him)
ἔλεγεν· καθ' ἕκαστον δὲ τῶν θεωρημάτων ηὔχετο.
said at each and of-the speculations he-prayed
Ἐγένοντο δὲ ἐν τοῖς μοναχοῖς κατ' ἐκεῖνον τὸν
there-were and among the monks at that the
χρόνον δύο ἄνδρες θεοφιλεῖς ὁμώνυμοι ἑαυτοῖς,
time two men god-loving of-the-same-name with-each-other
ἑκατέρῳ γὰρ αὐτῶν ὄνομα ἦν Μακάριος. Ὧν ὁ
to-each for of-them name was Macarius of-whom the(-one)
μὲν ἐκ τῆς ἄνω Αἰγύπτου ἦν, ὁ δὲ ἐκ τῆς
indeed from the Upper Egypt was the(-other) and from the
Ἀλεξανδρέων πόλεως· ἀμφότεροι δὲ πολλῶν ἕνεκεν
of-Alexandrians city both and of-many(-things) for-the-sake
γεγόνασι περιβόητοι, δι' ἄσκησιν, διὰ βίον, διὰ
have-become renowned because-of discipline because-of life because-of
τὰ ἐν χερσὶν αὐτῶν γενόμενα θαύματα. Ὁ μὲν οὖν
the at hands their done wonders the indeed then
Αἰγύπτιος Μακάριος τοσαύτας θεραπείας ποιησάμενος,
Egyptian Macarius so-many cures having-made
καὶ τοσούτους τῶν δαιμονώντων ἐξήλασε δαίμονας, ὡς
and so-many of-the demoniacs drove-out demons that
ἰδίας δεῖσθαι συγγραφῆς, ὧν χάριτι Θεοῦ διεπράξατο·
a-separate to-need writing of-what by-grace of-God he-accomplished
ἦν δὲ μετὰ τοῦ εὐλαβοῦς πρὸς τοὺς ἐντυγχάνοντας
he-was and with the piety toward those meeting(-him)
αὐστηρός. Ὁ δὲ Ἀλεξανδρεὺς Μακάριος, κατὰ πάντα
severe the and Alexandrian Macarius in all-respects

παραπλήσιος ὢν τῷ Αἰγυπτίῳ, ἐν τούτῳ διήλλασσεν,
similar being to-the Egyptian in this differed
ὅτι πρὸς τοὺς ἐντυγχάνοντας ἱλαρός τε ἦν, καὶ τῷ
that toward those meeting(-him) cheerful both he-was and by-the
χαριεντίζεσθαι τοὺς νέους ἦγεν πρὸς ἄσκησιν. Τούτων
to-jest the young led to discipline of-these
Εὐάγριος γενόμενος μαθητὴς τὴν δι' ἔργων φιλοσοφίαν
Evagrius having-become disciple the through deeds philosophy
ἐκτήσατο, πρότερον λόγῳ μόνῳ φιλόσοφος ὤν· ὃς ἐν
acquired formerly in-word only philosopher being who in
τῇ Κωνσταντινουπόλει ὑπὸ Γρηγορίου τοῦ Ναζιανζηνοῦ
— Constantinople by Gregory the Nazianzene
εἰς τὴν τοῦ διακόνου προχειρισθεὶς τάξιν, εἶτα ἅμα
to the of-the deacon having-been-promoted rank then together-with
αὐτῷ εἰς τὴν Αἴγυπτον κατελθὼν, καὶ τοῖς προλεχθεῖσιν
him to — Egypt having-gone-down and the aforesaid
ἐντυχὼν ἀνδράσι, τὸν ἐκείνων βίον ἐζήλωσε. Καὶ τοσαῦτα
having-met men the of-those life emulated and so-many
τεράστια ἐν ταῖς χερσὶν αὐτοῦ γέγονεν, ὅσα καὶ ἐν
marvels at the hands his happened as-many-as also at
ταῖς τῶν αὐτοῦ καθηγητῶν. Τούτῳ καὶ βιβλία ἄγαν
those of-the his teachers by-this-man also books very
σπουδαῖα συγγέγραπται· ὧν τὸ μὲν, 'Μοναχὸς, ἢ
excellent have-been-written of-which the(-one) indeed the-Monk or
περὶ πρακτικῆς,' ἐπιγέγραπται· τὸ δὲ, 'Γνωστικὸς,
about practical(-life) is-entitled the(-other) and the-Gnostic
ἢ πρὸς τὸν καταξιωθέντα γνώσεως,' κεφάλαια δὲ
or to the(-one) deemed-worthy of-knowledge chapters and
αὐτοῦ πεντήκοντα· τὸ δὲ, 'Ἀντιρρητικὸς ἀπὸ τῶν
of-it fifty the(-other) and the-Refuter from the
θείων γραφῶν πρὸς τοὺς πειράζοντας δαίμονας,' ἐν
divine scriptures against the tempting demons in

ὀκτὼ διῃρημένον μέρεσι κατὰ τὸν ἀριθμὸν τῶν ὀκτὼ
eight divided parts according-to the number of-the eight
λογισμῶν. Καὶ ἑξακόσια ‘προγνωστικὰ προβλήματα·’
thoughts and six-hundred prognostic problems
ἔτι μὴν καὶ στιχηρὰ δύο, ἓν ‘πρὸς τοὺς ἐν τοῖς
further indeed also verses two one to those in the
κοινοβίοις ἢ ἐν συνοδίαις μοναχοὺς,’ καὶ ἓν ‘πρὸς τὴν
coenobia or in communities monks and one to the
παρθένον·’ ἅτινα ὅπως ἐστὶ θαυμαστὰ, οἱ ἐντυγχάνοντες
virgin which how are wonderful those reading
εἴσονται.
will-know
Εὔκαιρον δὲ, ὡς ἡγοῦμαι, μικρὰ τῶν αὐτῷ
timely and as I-think little(-things) of-the by-him
μνημονευθέντων περὶ τῶν μοναχῶν τούτοις συνάψαι·
recorded about the monks to-these to-join
φησὶ γὰρ κατὰ λέξιν τάδε· Ἀναγκαῖον καὶ τὰς ὁδοὺς
he-says for by word these-things necessary also the ways
τῶν προοδευσάντων μοναχῶν ὀρθῶς διερωτᾷν, καὶ πρὸς
of-the having-gone-before monks rightly to-inquire-into and by
αὐτὰς κατορθοῦσθαι· πολλὰ γάρ ἐστιν ὑπ’ αὐτῶν ῥηθέντα
them to-be-directed many for are by them said
τε καὶ πραχθέντα καλῶς. Ἐν οἷς καὶ τοῦτό τις
both and done well among which also this someone
ἔφησεν, ὅτι ‘τὴν ξηροτέραν καὶ μὴ ἀνώμαλον δίαιταν,
said that the drier and not irregular diet
ἀγάπῃ συζευχθεῖσαν, θᾶττον διάγειν τὸν μοναχὸν εἰς
with-love joined more-quickly to-lead the monk to
τὸν τῆς ἀπαθείας λιμένα.’ Ὁ δὲ αὐτὸς ταρασσόμενόν
the of-the passionlessness harbor the and same(-man) troubled
τινα νύκτωρ τῶν ἀδελφῶν τῶν φασμάτων ἀπήλλαξεν,
someone by-night of-the brothers from-the apparitions freed

ἀσθενοῦσι μετὰ νηστείας ὑπηρετῆσαι προστάξας· ‘Οὐδενὶ
to-the-sick with fasting to-minister having-ordered by-nothing
γὰρ οὕτως,’ ἐρωτηθεὶς ἔφησεν, ‘ὡς ἐλέῳ τὰ τοιαῦτα
for so having-been-asked he-said as by-mercy the such
κατασβέννυται πάθη.’ Τῷ δικαίῳ Ἀντωνίῳ προσῆλθέν
are-quenched passions to-the just Antony came
τις τῶν τότε σοφῶν, καὶ, ‘Πῶς διακαρτερεῖς,’ εἶπεν,
someone of-the then wise(-men) and how do-you-endure he-said
‘ὦ πάτερ, τῆς ἐκ τῶν βιβλίων παραμυθίας ἐστερημένος;’
O father of-the from the books consolation deprived
‘Τὸ ἐμὸν βιβλίον,’ ἔφη ὁ Ἀντώνιος, ‘ὦ φιλόσοφε, ἡ
the my book said — Antony O philosopher the
φύσις τῶν γεγονότων ἐστι· καὶ πάρεστιν, ὅτε
nature of-the(-things) made is and is-present whenever
βούλομαι, τοὺς λόγους ἀναγινώσκειν τοὺς τοῦ Θεοῦ.’
I-wish the words to-read the(-words) — of-God
Ἠρώτησέ με τὸ ‘σκεῦος τῆς ἐκλογῆς,’ ὁ Αἰγύπτιος
asked me the vessel of-the election the Egyptian
γέρων Μακάριος, ‘Τί δή ποτε μνησικακοῦντες μὲν
old-man Macarius why indeed ever bearing-grudges indeed
τοῖς ἀνθρώποις τὴν μνημονευτικὴν δύναμιν τῆς
against-the men the remembering power of-the
ψυχῆς ἀφανίζομεν, δαίμοσι δὲ μνησικακοῦντες ἀβλαβεῖς
soul we-destroy against-demons and bearing-grudges unharmed
διαμένομεν;’ Κἀμοῦ πρὸς τὴν ἀπόκρισιν ἀπορήσαντος,
we-remain and-I to the answer being-at-a-loss
καὶ παρακαλοῦντος τὸν λόγον μαθεῖν, ‘Διότι,’ φησὶν
and urging the reason to-learn because he-says
ἐκεῖνος, ‘τὸ μὲν πρότερον πάθος παρὰ φύσιν, τὸ δὲ
that-man the indeed former passion against nature the and
δεύτερον κατὰ φύσιν ἐστὶ τοῦ θυμοῦ.’ Παρέβαλλον
second according-to nature is of-the anger I-visited

κατ᾽ αὐτὴν τὴν σταθηρὰν μεσημβρίαν τῷ ἁγίῳ πατρὶ
at very the high midday the holy father
Μακαρίῳ, καὶ λίαν ὑπὸ τῆς δίψης φλεγόμενος, ᾔτουν
Macarius and very by the thirst burning I-asked
ὕδωρ πιεῖν. Ὁ δέ φησιν, ‘Ἀρκέσθητι τῇ σκιᾷ· πολλοὶ
water to-drink he and says be-content with-the shade many
γὰρ ὁδοιποροῦντες νῦν, ἢ καὶ πλέοντες, καὶ ταύτης
for traveling now or also sailing even of-this
ἐστέρηνται.’ Εἶτα λόγους μου πρὸς αὐτὸν περὶ ἐγκρατείας
are-deprived then words my to him about self-control
γυμνάζοντος, ‘Θάρσει,’ φησὶν, ‘ὦ τέκνον· ἐν ὅλοις εἴκοσιν
exercising take-courage he-says O child in whole twenty
ἔτεσιν, οὔτε ἄρτου οὔτε ὕδατος οὔτε ὕπνου κόρον εἴληφα.
years neither of-bread nor of-water nor of-sleep fill have-I-taken
Τὸν μὲν γὰρ ἄρτον μου ἤσθιον σταθμῷ, τὸ δὲ ὕδωρ
the indeed for bread my I-ate by-weight the and water
ἔπινον μέτρῳ· τοῖς τοίχοις δὲ ἐμαυτὸν παρανακλίνων
I-drank by-measure against-the walls and myself leaning-back
μικρόν τι τοῦ ὕπνου μέρος ἀφήρπαζον.’ Ἐμηνύθη
little some of-the sleep part I-snatched was-announced
τινι τῶν μοναχῶν θάνατος τοῦ πατρός· ὁ δὲ πρὸς
to-someone of-the monks death of-the father he and to
τὸν ἀπαγγείλαντα, ‘Παῦσαι,’ φησὶ, ‘βλασφημῶν· ὁ
the(-one) having-reported stop he-says blaspheming the
γὰρ ἐμὸς Πατὴρ ἀθάνατός ἐστιν.’ Ἐκέκτητό τις τῶν
for my Father immortal is possessed someone of-the
ἀδελφῶν εὐαγγέλιον μόνον· καὶ τοῦτο πωλήσας, ἔδωκεν
brothers gospel only and this having-sold gave
εἰς τροφὴν τοῖς πεινῶσιν, ἄξιον μνήμης ἐπιφθεγξάμενος
for food to-the hungry worthy of-memory having-uttered
ῥῆμα· ‘Αὐτὸν γὰρ,’ φησὶ, ‘τὸν λόγον πεπώληκα τὸν
word itself for he-says the word I-have-sold the(-word)

λέγοντα, Πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς.’
saying sell your the possessions and give to-poor
Ἔστι δέ τις περὶ τὴν Ἀλεξάνδρειαν νῆσος κατ’ αὐτὸ
is and some about — Alexandria island toward itself
τὸ βόρειον πέραν τῆς λίμνης κειμένη τῆς καλουμένης
the north beyond the lake lying the called
Μαρίας· προσοικεῖ δὲ αὐτῇ μοναχὸς τῆς Παρεμβολῆς
Maria dwells-near and it monk of-the Parembole
τῶν γνωστικῶν ὁ δοκιμώτατος, ὅστις ἀπεφήνατο ‘πάντα
of-the gnostics the most-approved who declared all
τὰ πραττόμενα ὑπὸ τῶν μοναχῶν πράττεσθαι
the(-things) done by the monks to-be-done
δι’ αἰτίας πέντε, διὰ Θεὸν, διὰ φύσιν, διὰ
for causes five because-of God because-of nature because-of
ἔθος, δι’ ἀνάγκην, διὰ ἔργον χειρῶν.’ Ὁ δὲ
habit because-of necessity because-of work of-hands the and
αὐτὸς ἔλεγε πάλιν ‘μίαν μὲν εἶναι τῇ φύσει τὴν
same(-man) said again one indeed to-be in-the nature the
ἀρετὴν, εἰδοποιεῖσθαι δὲ αὐτὴν ἐν ταῖς δυνάμεσι τῆς
virtue to-take-form and it in the powers of-the
ψυχῆς· καὶ γὰρ καὶ τὸ φῶς τὸ ἡλιακὸν ἀσχημάτιστον
soul and for also the light the solar shapeless
μὲν, φησὶν, ἐστὶ, ταῖς δὲ δι’ ὧν εἰσβάλλει θυρίσι
indeed he-says is by-the and through which it-enters windows
σχηματίζεσθαι πέφυκεν.’ Ἄλλος δέ τις τῶν μοναχῶν,
to-be-shaped is-wont another and someone of-the monks
‘Διὰ τοῦτο περιαιρῶ τὰς ἡδονὰς,’ εἶπεν, “ἵνα τὰς
because-of this I-remove the pleasures he-said that the
τοῦ θυμοῦ περικόψω προφάσεις· οἶδα γὰρ αὐτὸν ἀεὶ
of-the anger I-may-cut-off pretexts I-know for it always
μαχόμενον ὑπὲρ τῶν ἡδονῶν, καὶ ἐκταράσσοντά μου τὸν
fighting for the pleasures and troubling my the

νοῦν, καὶ τὴν γνῶσιν ἀποδιώκοντα.' Ἔλεγε δέ τις
mind and the knowledge chasing-away said and someone
τῶν γερόντων, ὅτι 'ἡ ἀγάπη παραθήκας βρωμάτων ἢ
of-the old-men that the love deposits of-foods or
χρημάτων τηρεῖν οὐκ ἐπίσταται.' Ὁ δὲ αὐτὸς, 'Οὐκ οἶδα,'
of-money to-keep not knows-how the and same(-man) not I-know
φησὶν, 'εἰς ταὐτὸ δὶς ὑπὸ δαιμόνων ἀπατηθείς.'
he-says in the-same(-thing) twice by demons having-been-deceived
Ταῦτα μὲν ὁ Εὐάγριος ἐν τῷ ἐπιγραφομένῳ αὐτοῦ
these-things indeed — Evagrius in the entitled his
'Πρακτικῷ' κατὰ λέξιν ἀπεμνημόνευσεν· ἐν δὲ τῷ
Practical by word recorded in and the
'Γνωστικῷ' αὐτοῦ τοιαῦτά φησι· Τέσσαρας ἀρετὰς, καὶ
Gnostic his such-things he-says four virtues and
τὰς θεωρίας αὐτῶν, παρὰ τοῦ δικαίου Γρηγορίου
the contemplations their from the just Gregory
μεμαθήκαμεν εἶναι· φρόνησιν καὶ ἀνδρείαν, σωφροσύνην
we-have-learned to-be prudence and courage self-control
καὶ δικαιοσύνην.
and justice
Καὶ 'φρονήσεως μὲν ἔργον ἔλεγεν εἶναι, τὸ θεωρεῖν τὰς
and of-prudence indeed work he-said to-be the to-contemplate the
νοερὰς καὶ ἁγίας δυνάμεις δίχα τῶν λόγων· τούτους
intellectual and holy powers apart-from the reasons these
γὰρ ὑπὸ τῆς σοφίας δηλοῦσθαι παραδέδωκεν· ἀνδρείας
for by the wisdom to-be-revealed he-has-handed-down of-courage
δὲ, τὸ ἐγκαρτερεῖν τοῖς ἀληθέσι καὶ πολεμούμενον, καὶ
and the to-persevere in-the true(-things) even being-warred-on and
μὴ ἐμβατεύειν εἰς τὰ μὴ ὄντα· τὸ δὲ παρὰ τοῦ
not to-tread into the(-things) not being the and from the
πρώτου γεωργοῦ δέχεσθαι σπέρμα, καὶ ἀπωθεῖσθαι τὸν
first husbandman to-receive seed and to-thrust-away the

ἐπισπορέα, τῆς σωφροσύνης ἴδιον ἀπεκρίνατο εἶναι·
sower-upon(-it) of-the self-control proper he-answered to-be
δικαιοσύνης δὲ πάλιν, τὸ κατ᾽ ἀξίαν ἑκάστου λόγον
of-justice and again the according-to worth of-each reason
ἀποδιδόναι, τὰ μὲν σκοτεινῶς ἀπαγγέλλουσαν, τὰ δὲ
to-render some indeed obscurely announcing others and
δι᾽ αἰνιγμάτων σημαίνουσαν, τινα δὲ καὶ φανεροῦσαν
through riddles signifying some and also revealing
πρὸς ὠφέλειαν τῶν ἁπλουστέρων.᾽ Τῆς ἀληθείας στύλος ὁ
for benefit of-the simpler of-the truth pillar the
Καππαδόκης Βασίλειος, ‘Τὴν μὲν ἀπ᾽ ἀνθρώπων, φησὶν,
Cappadocian Basil the indeed from men he-says
ἐπισυμβαίνουσαν γνῶσιν προσεχὴς μελέτη καὶ γυμνασία
coming-to(-them) knowledge diligent study and exercise
κρείσσονα ποιεῖ· τὴν δὲ ἐκ Θεοῦ χάριτος ἐγγινομένην
better makes the and from of-God grace arising
δικαιοσύνη καὶ ἀοργησία καὶ ἔλεος. Καὶ τὴν μὲν
justice and freedom-from-anger and mercy and the indeed
προτέραν δυνατὸν καὶ τοὺς ἐμπαθεῖς ὑποδέξασθαι· τῆς
former possible even the passionate to-receive of-the
δὲ δευτέρας οἱ ἀπαθεῖς μόνοι εἰσὶ δεκτικοὶ, οἳ καὶ παρὰ
and second the passionless only are receptive who even during
τὸν καιρὸν τῆς προσευχῆς τὸ οἰκεῖον φέγγος τοῦ νοῦ
the time of-the prayer the own light of-the mind
περιλάμπον αὐτοὺς θεωροῦσι.᾽ Τῶν Αἰγυπτίων ὁ ἅγιος
shining-around them behold of-the Egyptians the holy
φωστὴρ Ἀθανάσιος, ‘Τὴν τράπεζαν,᾽ φησὶ, ‘Μωϋσῆς εἰς
luminary Athanasius the table he-says Moses toward
τὸ βόρειον μέρος στῆσαι προστάσσεται· γινωσκέτωσαν οἱ
the north part to-set is-ordered let-them-know the
γνωστικοὶ, τίς ὁ πνέων ἐστὶ κατ᾽ αὐτῶν, καὶ πάντα
gnostics who the(-one) blowing is against them and every

πειρασμὸν γενναίως ὑπομενέτωσαν, καὶ μετὰ προθυμίας
temptation nobly let-them-endure and with eagerness
τοὺς προσιόντας τρεφέτωσαν.' Ἔλεγε δὲ ὁ τῆς Θμουϊτῶν
those approaching let-them-feed said and the of-the of-Thmuites
ἐκκλησίας ἄγγελος Σαραπίων ὅτι 'ὁ νοῦς μὲν πεποκὼς
church angel Serapion that the mind indeed having-drunk
πνευματικὴν γνῶσιν τελείως καθαίρεται· ἀγάπη δὲ τὰ
spiritual knowledge completely is-cleansed love and the
φλεγμαίνοντα μόρια τοῦ θυμοῦ θεραπεύει· πονηρὰς δὲ
inflamed parts of-the anger heals wicked and
ἐπιθυμίας ἐπιρρεούσας ἵστησιν ἐγκράτεια.' 'Τοὺς περὶ
desires flowing-in stops self-control the about
προνοίας καὶ κρίσεως κατὰ σαυτὸν ἀεὶ γύμναζε λόγους,'
providence and judgment by yourself always exercise words
φησὶν ὁ μέγας καὶ γνωστικὸς διδάσκαλος Δίδυμος, 'καὶ
says the great and gnostic teacher Didymus and
τούτων τὰς ὕλας διὰ μνήμης φέρειν πειράθητι· ἅπαντες
of-these the matters through memory to-carry try all
γὰρ σχεδὸν ἐν τούτοις προσπταίουσι. Καὶ τοὺς μὲν
for almost in these stumble and the indeed
περὶ κρίσεως λόγους ἐν τῇ διαφορᾷ τῶν σωμάτων καὶ
about judgment words in the difference of-the bodies and
κατὰ τὸν κόσμον εὑρήσεις· τοὺς δὲ περὶ προνοίας ἐν
in-respect-of the world you-will-find the and about providence in
τοῖς τρόποις τοῖς ἀπὸ κακίας καὶ ἀγνωσίας ἐπὶ τὴν
the ways those from vice and ignorance to the
ἀρετὴν ἢ ἐπὶ τὴν γνῶσιν ἡμᾶς ἐπανάγουσι.' Τοσαῦτα
virtue or to the knowledge us bringing-back so-much
μὲν ἐκ τῶν Εὐαγρίου ἐνταῦθα παρεθέμεθα. Ἐγένετο
indeed from the(-writings) of-Evagrius here we-have-set-beside was
δὲ καὶ ἄλλος ἀνὴρ θαυμάσιος ἐν τοῖς μοναχοῖς, ᾧ
and also another man wonderful among the monks to-whom

ὄνομα Ἀμμώνιος, ὅστις οὕτως ἦν ἀπερίεργος, ὥστε ἐν
name Ammonius who so was incurious that in
τῇ Ῥώμῃ ἅμα Ἀθανασίῳ γενόμενος μηδὲν ἑλέσθαι
— Rome together-with Athanasius having-been nothing to-choose
ἱστορῆσαι τῶν ἔργων τῆς πόλεως, μόνον δὲ ἰδεῖν τὸ
to-view of-the works of-the city only and to-see the
Πέτρου καὶ Παύλου μαρτύριον.
of-Peter and Paul shrine
Οὗτος ὁ Ἀμμώνιος εἰς ἐπισκοπὴν ἑλκόμενος καὶ διαφυγών,
this — Ammonius to episcopate being-dragged and having-escaped
τὸ δεξιὸν οὖς αὐτοῦ ἐξέκοψεν, ὅπως ἂν τῷ ἀσχήμῳ τοῦ
the right ear his cut-off that — by-the disfigurement of-the
σώματος τὴν χειροτονίαν ἐκφύγῃ. Ἐπειδὴ δὲ χρόνῳ
body the ordination he-might-escape since and in-time
ὕστερον καὶ Εὐάγριος ὑπὸ Θεοφίλου τοῦ ἐπισκόπου
later also Evagrius by Theophilus the bishop
Ἀλεξανδρείας πρὸς ἐπισκοπὴν συλληφθεὶς ἀπέφυγεν, οὐδὲν
of-Alexandria for episcopate having-been-seized escaped nothing
ἀκρωτηριάσας τοῦ σώματος, περιτυχὼν τῷ Ἀμμωνίῳ
having-mutilated of-the body having-met — Ammonius
χαριεντιζόμενος ἔλεγεν, ὡς ‘κακῶς εἴη πράξας ἐκκόψας
jesting said that badly be-had done having-cut-off
τὴν ἀκοήν· καὶ ἔνοχος εἶναι Θεοῦ τοῦτο ποίησας.’ Ὁ δὲ
the hearing and liable to-be to-God this having-done — and
Ἀμμώνιος πρὸς αὐτὸν, ‘Ἀλλὰ σὺ,’ ἔφη, ‘Εὐάγριε, οὐκ
Ammonius to him but you he-said Evagrius not
οἴει δώσειν δίκην τὴν γλῶσσαν ἀποτεμών, διὰ
do-you-think to-give penalty the tongue having-cut-off because-of
φιλαυτίαν τῇ δοθείσῃ χάριτι μὴ χρησάμενος;’ Ἐγένοντο
self-love the given grace not having-used were
μὲν οὖν κατὰ τὸν αὐτὸν χρόνον ἐν τοῖς μοναστηρίοις
indeed then at the same time in the monasteries

καὶ ἄλλοι πλεῖστοι ἄνδρες θαυμαστοὶ καὶ θεοφιλεῖς, ὧν
also other very-many men wonderful and god-loving of-whom
ἐν τῇ προκειμένῃ συγγραφῇ μνημονεύειν μακρὸν ἂν
in the present writing to-make-mention long —
εἴη· ἄλλως τε καὶ ἐκβαίνειν τοῦ προκειμένου ἀνάγκη,
would-be besides both and to-go-out of-the proposed(-subject) necessity
εἰ βουλοίμεθα καθ' ἕκαστον τῶν ἀνδρῶν τοὺς βίους, καὶ
if we-should-wish by each of-the men the lives and
ὅσα ἐποίησαν θαύματα διὰ τὴν προσοῦσαν αὐτοῖς
how-many they-did wonders because-of the belonging to-them
ἁγιότητα, λέγειν. Εἰ δέ τις βούλοιτο τὰ περὶ αὐτῶν
holiness to-tell if and anyone should-wish the(-things) about them
μανθάνειν, ὧν τε ἐποίησαν, ὧν τε ἔπραξαν, καὶ
to-learn of-what both they-did of-what and they-performed and
ὧν πρὸς ὠφέλειαν τῶν ἀκουσάντων ἐφθέγξαντο, ὅπως
of-what for benefit of-those having-heard they-uttered how
τε αὐτοῖς τὰ θηρία ὑπήκουον, πεπόνηται Παλλαδίῳ
and to-them the beasts obeyed has-been-labored-on by-Palladius
τῷ μοναχῷ ἴδιον μονόβιβλον· ὃς Εὐαγρίου μὲν ἦν
the monk special single-book who of-Evagrius indeed was
μαθητὴς, πάντα δὲ ἀκριβῶς περὶ αὐτῶν διεξῆλθεν· ἐν
disciple all-things and exactly about them went-through in
ᾧ καὶ γυναικῶν ἐφάμιλλον τοῖς προειρημένοις ἀνδράσιν
which also of-women rival to-the aforesaid men
ἐπανελομένων βίον μνήμην πεποίηται. Εὐάγριος μὲν
having-taken-up life mention he-has-made Evagrius indeed
οὖν καὶ Παλλάδιος μικρὸν ὕστερον μετὰ τὴν Οὐάλεντος
then and Palladius a-little later after the of-Valens
τελευτὴν ἤνθησαν. Ἐπανέλθωμεν δὲ ὅθεν ἐξέβημεν.
death flourished let-us-return and whence we-went-out

Lucius and the soldiers fall on the Egyptian monks, and the two Macarii, exiled to a pagan island, heal the priest's daughter and convert the islanders. Socrates tells of Didymus the blind, of Basil and Gregory of Nazianzus and their studies, of Basil defying Valens, whose son then dies, and of Gregory the Wonderworker. He then traces the Novatians from Novatus and how those in Phrygia came to keep Easter as the Jews do.

Περὶ τῶν ἐξορισθέντων ἁγίων μοναχῶν, ὅπως ὁ 24
about the exiled holy monks how —
Θεὸς ταῖς αὐτῶν θαυματοποιΐαις πάντας πρὸς ἑαυτὸν
God by-the their wonder-workings all to himself
ἐφειλκύσατο.
drew

Τοῦ τοίνυν βασιλέως Οὐάλεντος νόμῳ κελεύσαντος
the therefore emperor Valens by-law having-ordered
διώκεσθαι τούς τ' ἐν Ἀλεξανδρείᾳ καὶ τοὺς κατ'
to-be-persecuted those both in Alexandria and those in
Αἴγυπτον, πάντα ἐπορθεῖτο καὶ ἀνετρέπετο· τῶν μὲν
Egypt all-things were-ravaged and overturned some indeed
ἑλκομένων εἰς δικαστήρια, τῶν δὲ βαλλομένων εἰς
being-dragged to courts others and being-thrown into
δεσμωτήρια, ἄλλων τε ἄλλως στρεβλουμένων. Διάφοροι
prisons others and otherwise being-tortured various
γὰρ τιμωρίαι κατὰ τῶν ἡσυχάζειν φιλούντων ἐγίνοντο.
for punishments against those to-be-quiet loving took-place
Ἐπεὶ δὲ ταῦτα ἐν τῇ Ἀλεξανδρείᾳ ᾗ ἐδόκει Λουκίῳ
when and these-things in — Alexandria as seemed-good to-Lucius
ἐπέπρακτο, Εὐζώϊος ἐπὶ τὴν Ἀντιόχειαν αὖθις ὑπέστρεψεν·
had-been-done Euzoius to — Antioch again returned
οἱ δὲ εὐθὺς ἐπὶ τὰ τῆς Αἰγύπτου μοναστήρια ἐχώρουν,
they and at-once to the — of-Egypt monasteries went

ὁ δὲ στρατηγὸς σὺν πλήθει πολλῶν στρατιωτῶν, καὶ
the and general with multitude of-many soldiers and
ὁ Ἀρειανὸς Λούκιος. Οὐδὲ γὰρ αὐτὸς ἀπελείπετο, ἀλλὰ
the Arian Lucius not-even for he-himself was-left-behind but
στῖφος ἁγίων ἀνδρῶν οὐδαμῶς οἰκτιζόμενος, χείρονα τῶν
band of-holy men in-no-way pitying worse than-the
στρατιωτῶν διεπράττετο. Ὡς δὲ ἐπὶ τὸν τόπον ἐγίνοντο,
soldiers did when and to the place they-came
κατελάμβανον τοὺς ἄνδρας τὰ συνήθη πράττοντας,
they-found the men the customary(-things) doing
εὐχομένους, πάθη θεραπεύοντας, δαίμονας ἐξελαύνοντας.
praying diseases healing demons driving-out
Οἱ δὲ μικρὰ τῶν τοῦ Θεοῦ θαυμάτων φροντίσαντες, οὐδὲ
they and little of-the — of-God wonders having-cared not-even
τὰς συνήθεις εὐχὰς ἐν τοῖς εὐκτηρίοις τόποις συνεχώρουν
the customary prayers in the of-prayer places allowed
ἐπιτελεῖσθαι· ἀλλὰ αὐτοὺς καὶ τούτων ἐξέβαλλον. Καὶ οὐκ
to-be-performed but them also from-these expelled and not
ἐπὶ τούτων μόνον ἔστησαν, ἀλλὰ προϊόντες τοῖς ὅπλοις
at these only they-stopped but going-on the arms
ἐκέχρηντο κατ᾽ αὐτῶν. Ταῦτα καὶ ὁ Ῥουφῖνος ἑωρακέναι
used against them these-things also — Rufinus to-have-seen
παρὼν καὶ πεπονθέναι φησίν· ἀνενεοῦντό τε καὶ ἐπ᾽
being-present and to-have-suffered says were-renewed and also in
αὐτῶν τὰ τοῦ ἀποστόλου λεγόμενα· ἐνεπαίζοντο γὰρ,
them the(-things) of-the apostle spoken they-were-mocked for
καὶ ‘μαστίγων πεῖραν ἐλάμβανον, ἐγυμνοῦντο, ἐδεσμοῦντο,
and of-scourges trial took were-stripped were-bound
ἐλιθάζοντο, ἐν φόνῳ μαχαίρας ἀπέθνησκον, ἄνδρες
were-stoned in slaughter of-sword died men
περιερχόμενοι κατὰ τὴν ἔρημον ἐν μηλωταῖς, ἐν αἰγείοις
going-about in the desert in sheepskins in goat

δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν
skins being-destitute being-afflicted being-ill-treated of-whom
οὐκ ἦν ἄξιος ὁ κόσμος, ἐπ᾽ ἐρημίαις πλανώμενοι, καὶ
not was worthy the world in deserts wandering and
ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὀπαῖς τῆς γῆς·᾽ καὶ
in-mountains and in-caves and in-the holes of-the earth and
ταῦτα, μαρτυρηθέντες ὑπό τε τῆς πίστεως καὶ τῶν
that(-though) having-been-witnessed by both the faith and the
ἔργων καὶ τῶν ἰαμάτων, ὅσα ἐν ταῖς χερσὶν αὐτῶν
works and the healings as-many-as at the hands their
ἡ τοῦ Χριστοῦ χάρις εἰργάζετο. Ἀλλ᾽ ὡς ἔοικεν, ἡ τοῦ
the — of-Christ grace worked but as it-seems the —
Θεοῦ πρόνοια ταῦτα παθεῖν τοὺς ἄνδρας συνεχώρησεν,
of-God providence these-things to-suffer the men allowed
‘κρεῖττόν τι προβλεψαμένη,᾽ ἵνα δι᾽ ὧν αὐτοὶ
better something having-foreseen that through what they-themselves
κακῶς ἔπασχον, ἕτεροι τὴν ἐν Θεῷ σωτηρίαν εὕρωσιν·
badly suffered others the in God salvation might-find
καὶ τοῦτο ἡ ἀπόβασις ἔδειξεν. Ὡς οὖν οἱ θαυμάσιοι
and this the outcome showed when then the wonderful
ἐκεῖνοι ἄνδρες κρείττονες τῆς ἐπιφερομένης ἀνάγκης
those men stronger than-the brought-upon(-them) compulsion
ἐγίνοντο, ἀποκνήσας ὁ Λούκιος γνώμην δίδωσι τῷ
became having-shrunk — Lucius opinion gives to-the
ἡγουμένῳ τοῦ στρατιωτικοῦ τάγματος, ὑποβάλλειν ἐξορίᾳ
leader of-the military unit to-subject to-exile
τοὺς πατέρας τῶν μοναχῶν· αὐτοὶ δὲ ἦσαν ὁ Αἰγύπτιος
the fathers of-the monks they and were the Egyptian
Μακάριος καὶ ὁ Ἀλεξανδρεὺς, ὁ τούτου ἐπώνυμος.
Macarius and the Alexandrian the of-this-one namesake

Ἐξωρίζοντο οὖν οἱ ἄνδρες εἰς νῆσόν τινα, ἥτις οὐδένα
were-exiled then the men to island some which none
τῶν Χριστιανῶν εἶχεν οἰκήτορα· κατ᾽ αὐτήν τε τὴν νῆσον
of-the Christians had inhabitant on itself and the island
ἐτύγχανεν ὂν ἱερὸν, καὶ ἱερεὺς ἐν αὐτῷ, ὃν πάντες οἱ
happened being temple and priest in it whom all those
ἐκεῖ ἴσα θεῷ ἔσεβον. Γενομένων δὲ τῶν θεοφιλῶν ἀνδρῶν
there equal to-god revered having-come and the god-loving men
ἐν τῇ νήσῳ, πάντα μὲν τὰ ἐκεῖ δαιμόνια ἐν θορύβῳ
to the island all indeed the there demons in uproar
καὶ φόβῳ ἐγίνοντο. Συνέβαινε δὲ κατ᾽ αὐτὸ καὶ τοιοῦτό
and fear became it-happened and at it also such
τι πρᾶγμα γενέσθαι· ἡ τοῦ ἱερέως θυγάτηρ ἄφνω ὑπὸ
some thing to-happen the of-the priest daughter suddenly by
δαίμονος κάτοχος γενομένη ἐξεμάνη, καὶ πάντα ἀνέτρεπεν·
demon possessed having-become went-mad and all-things overturned
ἀκατάσχετός τε ἦν, καὶ οὐδενὶ τρόπῳ ἡσυχάσαι ἠδύνατο·
uncontrollable both was and in-no way to-be-quiet was-able
ἀλλ᾽ ἐβόα μεγάλα, καὶ πρὸς τοὺς θεοφιλεῖς ἐκείνους
but cried loudly also to those god-loving those
ἄνδρας, ‘Τί,’ φησὶν, ‘ἦλθετε καὶ ἐντεῦθεν ἐξελάσαι
men why she-says have-you-come also from-here to-drive-out
ἡμᾶς;’ Πάλιν οὖν οἱ ἄνδρες ἐκεῖ τὸ ἴδιον ἔργον, ὃ
us again then the men there the own work which
ἐκ Θεοῦ χάριτος εἰλήφασιν, ἐπεδείκνυντο· ἐξελάσαντες
from of-God grace they-had-received displayed having-driven-out
γὰρ τὸν δαίμονα τῆς παρθένου, καὶ ὑγιῆ αὐτὴν τῷ
for the demon from-the virgin and sound her to-the
πατρὶ παραδόντες, εἰς πίστιν τοῦ Χριστιανισμοῦ ἤγαγον
father having-handed-over into faith of-the Christianity they-led
τόν τε ἱερέα καὶ πάντας τοὺς ἐκεῖ ἐνοικοῦντας ἐν τῇ
the both priest and all those there inhabiting in the

νήσῳ. Εὐθὺς οὖν τὰ μὲν ἀγάλματα ἐξέβαλον· τὸ δὲ
island at-once then the indeed images they-cast-out the and
σχῆμα τοῦ ναοῦ εἰς ἐκκλησίας τύπον μεταποιήσαντες,
form of-the temple into of-church type having-transformed
ἐβαπτίζοντό τε καὶ πάντα τὰ τοῦ Χριστιανισμοῦ
were-baptized both and all the(-things) of-the Christianity
χαίροντες ἐδιδάσκοντο. Οὕτω μὲν δὴ ἐλαυνόμενοι διὰ
rejoicing were-taught thus indeed indeed being-driven because-of
τὴν τοῦ ‘ὁμοουσίου’ πίστιν οἱ θαυμάσιοι ἐκεῖνοι ἄνδρες
the of-the of-one-substance faith the wonderful those men
αὐτοί τε δοκιμώτεροι ἐγίνοντο, καὶ ἄλλους ἔσωζον, καὶ
themselves both more-approved became and others saved and
τὴν πίστιν βεβαιοτέραν εἰργάζοντο.
the faith firmer made

Περὶ Διδύμου τοῦ τυφλοῦ. 25
about Didymus the blind

Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους καὶ ἕτερον ἄνδρα πιστὸν
about and the same times also another man faithful
ἀνέδειξεν ὁ Θεὸς, δι’ αὐτοῦ μαρτυρηθῆναι δικαιώσας
showed — God through him to-be-witnessed having-deemed-right
τὴν πίστιν. Δίδυμος γὰρ, ἀνὴρ θαυμαστὸς καὶ ἐλλόγιμος,
the faith Didymus for a-man wonderful and eloquent
κατὰ τὸν αὐτὸν ἤνθησε χρόνον, πάσῃ διαπρέψας παιδεύσει·
at the same flourished time in-all having-excelled learning
οὗτος κομιδῇ νέος ὢν, καὶ τὰ πρῶτα τῶν γραμμάτων
this-man quite young being and the first of-the letters
στοιχεῖα μαθὼν, τῷ τῆς ὀφθαλμίας περιέπεσε πάθει,
elements having-learned to-the of-the ophthalmia fell-into disease
καὶ κακῶς διατεθεὶς τὸ ὁρατικὸν ἀπέβαλεν. Ὁ Θεὸς
and badly having-been-affected the sight lost — God
δὲ αὐτῷ ἀντὶ τῶν αἰσθητῶν ὀφθαλμῶν παρέσχε τοὺς
and to-him instead-of the sensible eyes gave the

νοητούς· ἃ γὰρ δι᾽ ὀφθαλμῶν παιδευθῆναι οὐκ
intelligible(-ones) what for through eyes to-be-taught not
ἴσχυσε, ταῦτα δι᾽ ἀκοῆς ἐξεμάνθανε. Ἐκ παιδὸς γὰρ
he-could these-things through hearing he-learned-thoroughly from child for
ὢν εὐφυὴς, καὶ ψυχῆς λαχὼν ἀγαθῆς, ἐνίκα τοὺς
being gifted and soul having-obtained good he-surpassed the
εὐφυεῖς καὶ ὀξύτατα βλέποντας· γραμματικῆς τε γὰρ τοὺς
gifted and most-sharply seeing of-grammar both for the
κανόνας ῥαδίως κατώρθου, καὶ ῥητορικῆς πάλιν θᾶττον
rules easily mastered and of-rhetoric again more-quickly
ἐλάμβανεν. Ἐλθὼν δὲ ἐπὶ τὰ φιλόσοφα θαυμαστῶς
grasped having-come and to the philosophical(-studies) wonderfully
πως καὶ τὴν διαλεκτικὴν ἐξέμαθε, καὶ ἀριθμητικήν τε
somehow both the dialectic learned-thoroughly and arithmetic both
καὶ μουσικὴν, καὶ τὰ ἄλλα τῶν φιλοσόφων μαθήματα ἐν
and music and the other of-the philosophers learnings in
τῇ ψυχῇ κατέθετο, ὡς προθύμως αὐτὸν ἀπαντᾷν πρὸς
the soul stored so-that eagerly him to-meet with
τοὺς ταῦτα δι᾽ ὀφθαλμῶν κατορθώσαντας. Οὐ μὴν
those these-things through eyes having-mastered not indeed
ἀλλὰ καὶ τὰ θεῖα λόγια παλαιᾶς καὶ καινῆς Διαθήκης
but also the divine oracles of-old and new Testament
οὕτως ἀκριβῶς ἐγνώκει, ὥστε πολλὰ μὲν ἐκδοῦναι
so exactly had-known that many indeed to-publish
βιβλία· ὑπαγορεῦσαι δὲ καὶ τὰ ‘περὶ Τριάδος’ τρία βιβλία·
books to-dictate and also the on Trinity three books
ἑρμηνεῦσαι δὲ καὶ τὰ ‘περὶ Ἀρχῶν’ Ὠριγένους,
to-interpret and also the(-books) on First-Principles of-Origen
ὑπομνήματά τε ἐκδοὺς εἰς αὐτὰ, δι᾽ ὧν συνίστησιν
commentaries and having-published on them through which he-establishes
ὡς εἴη ἄριστα γεγραμμένα, καὶ μάτην ἐρεσχελοῦσιν
that they-were excellently written and in-vain quibble

οἱ κακηγορεῖν τὸν ἄνδρα καὶ τὰ βιβλία διασύρειν
those to-revile the man and the books to-disparage
σπουδάζοντες· ‘μηδὲ γὰρ αὐτοὺς δύνασθαι,’ φησὶν, ‘ἑλεῖν τὴν
being-eager not-even for them to-be-able he-says to-grasp the
τοῦ ἀνδρὸς σύνεσιν.’ Εἴ τις οὖν τὴν πολυμαθίαν καὶ τὸ
of-the man understanding if anyone then the much-learning and the
διάπυρον τῆς ψυχῆς Διδύμου γνῶναι προῄρηται, ἐντυχὼν
ardor of-the soul of-Didymus to-know chooses having-read
τοῖς πεπονημένοις αὐτῷ βιβλίοις μαθήσεται. Τούτῳ
the labored by-him books will-learn this-man
λέγεται καὶ Ἀντώνιον ἤδη πρότερον κατὰ τὸν Οὐάλεντος
is-said also Antony already before in the of-Valens
χρόνον, ὅτε διὰ τοὺς Ἀρειανοὺς ἐν τῇ Ἀλεξανδρείᾳ ἐκ
time when because-of the Arians in — Alexandria from
τῆς ἐρήμου κατῆλθεν, ἐντυχεῖν τῷ Διδύμῳ, καὶ μαθόντα
the desert he-came-down to-have-met — Didymus and having-learned
τὴν τοῦ ἀνδρὸς σύνεσιν εἰπεῖν πρὸς αὐτόν· ‘Μηδὲν,
the of-the man understanding to-have-said to him nothing
ὦ Δίδυμε, ταραττέτω σε ἡ τῶν αἰσθητῶν ὀφθαλμῶν
O Didymus let-trouble you the of-the sensible eyes
ἀποβολή· τοιοῦτοι γάρ σοι λείπουσιν ὀφθαλμοὶ, οἷς
loss such for to-you are-lacking eyes with-which
καὶ μυῖαι καὶ κώνωπες βλέψαι ἰσχύουσιν· χαῖρε δὲ ὅτι
also flies and gnats to-see are-able rejoice and that
ἔχεις ὀφθαλμοὺς, οἷς καὶ ἄγγελοι βλέπουσι, δι’ ὧν
you-have eyes with-which also angels see through which
καὶ ὁ Θεὸς θεωρεῖται, καὶ τὸ αὐτοῦ φῶς καταλαμβάνεται.’
also — God is-beheld and the his light is-apprehended
Ταῦτα μὲν ἤδη πρότερον παρὰ τοῦ θεοφιλοῦς Ἀντωνίου
these-things indeed already before by the god-loving Antony
πρὸς Δίδυμον εἴρητο· τότε δὲ μέγιστος συνήγορος τῆς
to Didymus had-been-said then and greatest advocate of-the

οἰκείας πίστεως ἐφαίνετο Δίδυμος, πρὸς τοὺς Ἀρειανοὺς
own faith appeared Didymus against the Arians
ἀπαντῶν, καὶ τὰ σοφίσματα ἀναλύων αὐτῶν, καὶ τοὺς
meeting(-them) and the sophisms resolving their and the
κιβδήλους καὶ δολεροὺς αὐτῶν λόγους ἐξελέγχων.
counterfeit and deceitful their arguments refuting
26 Περὶ Βασιλείου Καισαρείας, καὶ Γρηγορίου Ναζιανζοῦ.
about Basil of-Caesarea and Gregory of-Nazianzus
Ἀλλὰ Δίδυμον μὲν τοῖς ἐν Ἀλεξανδρείᾳ Ἀρειανίζουσιν
but Didymus indeed against-those in Alexandria Arianizing
ἡ τοῦ Θεοῦ ἀντέταξε πρόνοια· ἐν δὲ ταῖς ἄλλαις
the — of-God set-against providence in and the other
πόλεσιν, Βασίλειόν τε τὸν Καισαρέα καὶ Γρηγόριον
cities Basil both the Caesarean and Gregory
τὸν Ναζιανζηνόν· περὶ ὧν βραχέα εἰπεῖν εὔκαιρον
the Nazianzene about whom briefly to-speak timely
ἡγοῦμαι. Ἤρκει μὲν γὰρ ἡ παρὰ πᾶσι σωζομένη τῶν
I-consider sufficed indeed for the among all preserved of-the
ἀνδρῶν μνήμη, καὶ ἡ ἐκ τῶν γεγραμμένων αὐτοῖς
men memory and the from the written by-them
βιβλίων μάθησις, παραθέσθαι τὴν ἑκατέρου εὔκλειαν·
books learning to-set-forth the of-each glory
ἐπεὶ δὲ κατ᾽ ἐκεῖνο καιροῦ τὰ πολλὰ ταῖς ἐκκλησίαις
since and at that of-time the many(-things) to-the churches
αὐτοὶ συνεβάλλοντο, καὶ ὡς ἐμπύρευμα τῆς πίστεως
they-themselves contributed and as live-coal of-the faith
ἐφυλάχθησαν, ἀπαιτεῖ ἡ ὑπόθεσις μάλιστα τούτων μνήμην
were-preserved requires the subject especially of-these mention
ποιήσασθαι. Βασιλείου τοίνυν καὶ Γρηγορίου εἴ τις
to-make of-Basil therefore and Gregory if anyone
βούλοιτο σύγκρισιν ποιήσασθαι, διεξιέναι τε τὸν ἑκάστου
should-wish comparison to-make to-go-through and the of-each

βίον καὶ τρόπον, καὶ τὰς προσούσας αὐτοῖς ἀρετὰς,
life and manner and the belonging to-them virtues
ἀμφιβάλλοι ἂν ἕτερον τοῦ ἑτέρου προκρῖναι. Ἄμφω γὰρ
he-would-doubt — one than-the other to-prefer both for
ἦσαν ἀλλήλοις ἐφάμιλλοι κατά τε τὴν ὀρθὴν πολιτείαν,
were to-one-another rivals in both the right conduct
καὶ κατὰ τὰς παιδεύσεις, τήν τε Ἑλληνικήν φημι, καὶ
and in the learnings the both Greek I-mean and
τὴν τῶν ἱερῶν γραμμάτων. Νέοι γὰρ δὴ ὄντες
the(-learning) of-the sacred writings young for indeed being
οὗτοι, ἐν ταῖς Ἀθήναις γενόμενοι, τῶν τότε ἀκμασάντων
these in — Athens having-been of-the then flourishing
σοφιστῶν Ἱμερίου καὶ Προαιρεσίου ἀκροαταὶ γενόμενοι,
sophists Himerius and Prohaeresius hearers having-become
καὶ μετὰ ταῦτα ἐν τῇ Ἀντιοχείᾳ τῆς Συρίας Λιβανίῳ
and after these-things in — Antioch — of-Syria with-Libanius
συμφοιτήσαντες, ἄκρως τὴν ῥητορικὴν ἐξεπόνησαν. Ἄξιοί
having-studied-together to-the-utmost the rhetoric worked-at worthy
τε τοῦ σοφιστεύειν κριθέντες, ὑπὸ πολλῶν παρεκλήθησαν
and of-the to-teach-rhetoric having-been-judged by many they-were-urged
ἐπὶ τὸν διδασκαλικὸν βίον ἐλθεῖν· ἄλλων δὲ αὐτοὺς
to the teaching life to-come others and them
ἐπὶ δικανικὴν παρακαλούντων, ἀμφοτέρων κατεφρόνησαν·
to legal(-practice) urging both they-despised
καὶ καταλιπόντες τὸ σοφιστεύειν, τὸν μονήρη βίον
and having-abandoned the to-teach-rhetoric the solitary life
προέκριναν. Ἁψάμενοι οὖν φιλοσόφων λόγων παρὰ τῷ
preferred having-taken-up then philosophical words with the(-man)
τηνικαῦτα ἐν τῇ Ἀντιοχείᾳ συμπράττοντι τὰ φιλόσοφα,
then in — Antioch practicing the philosophical(-studies)
μετ᾽ οὐ πολὺ τὰ Ὠριγένους βιβλία συνάγοντες, ἐξ
after not long the of-Origen books collecting from

αὐτῶν τὴν ἑρμηνείαν τῶν ἱερῶν γραμμάτων ἐπέγνωσαν·
them the interpretation of-the sacred writings they-learned
μέγα γὰρ κλέος τὸ Ὠριγένους καθ' ὅλης τότε
great for fame the(-fame) of-Origen over whole then
τῆς οἰκουμένης ἐφήπλωτο· ὧν ἀσκηθέντες δυνατῶς
the inhabited-world had-spread in-which having-been-trained powerfully
ἀπήντων πρὸς τοὺς Ἀρειανίζοντας· καίτοι τῶν Ἀρειανῶν
they-met with the Arianizers although the Arians
τὰ Ὠριγένους βιβλία εἰς μαρτυρίαν, ὡς ᾤοντο, τοῦ
the of-Origen books for witness as they-thought of-the
ἰδίου καλούντων δόγματος, αὐτοὶ ἐξήλεγχον, καὶ
own calling doctrine they-themselves refuted and
ἐδείκνυον μὴ νοήσαντας τὴν Ὠριγένους σύνεσιν.
showed(-them) not having-understood the of-Origen understanding
Παρὰ τοῖς πολλοῖς τε τότε οἱ Ἀρειανοὶ καὶ ὁ τότε
among the many and then the Arians and the then
Ἀρειανίζων Εὐνόμιος, ἐλλόγιμοι νομίζοντες εἶναι, τοῖς
Arianizing Eunomius eloquent thinking to-be with-those
περὶ Γρηγόριον καὶ Βασίλειον ἐντυγχάνοντες, ἀπαίδευτοι
about Gregory and Basil meeting uneducated
τελείως ἐδείκνυντο. Βασίλειος μὲν οὖν ὑπὸ Μελετίου
wholly were-shown Basil indeed then by Meletius
τοῦ Ἀντιοχείας ἐπισκόπου εἰς τὴν τοῦ διακόνου τάξιν
the of-Antioch bishop to the of-the deacon rank
προχειρισθεὶς, μετὰ ταῦτα δὲ καὶ ἐπίσκοπος τῆς ἑαυτοῦ
having-been-promoted after these-things and also bishop of-the his-own
πατρίδος, λέγω δὴ τῆς ἐν Καππαδοκίᾳ Καισαρείας,
native-city I-mean indeed of-the in Cappadocia Caesarea
προβληθεὶς, φροντίδα τῶν ἐκκλησιῶν ἐποιεῖτο.
having-been-put-forward care of-the churches made

Δεδιὼς γὰρ μή πως Ἀρειανὴ καινοτομία καὶ τὰς κατὰ
fearing for lest somehow Arian innovation also the in
τὸν Πόντον ἐπινεμηθῇ ἐπαρχίας, δρομαῖος ἐπὶ τὰ ἐκεῖ
— Pontus should-spread-over provinces running to the there
μέρη διέβαινεν· ἐκεῖ τε ἀσκητήρια συστησάμενος, καὶ
parts he-crossed there and ascetic-houses having-established and
κατηχήσας τοὺς ἄνδρας ταῖς αὐτοῦ διδασκαλίαις, τοὺς
having-instructed the men with-the his teachings those
σαλευομένους ἐστήριξε. Γρηγόριος δὲ τῆς Ναζιανζοῦ
wavering he-steadied Gregory and of-the of-Nazianzus
πόλεως εὐτελοῦς ἐν Καππαδοκίᾳ, ἧς καὶ ὁ αὐτοῦ
city insignificant in Cappadocia of-which also the his
πατὴρ πρότερον ἐκκλησίας προέστη, κατὰ τὰ αὐτὰ τῷ
father formerly church presided in the same(-way) —
βασιλείῳ διεπράττετο. Περιὼν γὰρ καὶ αὐτὸς τὰς πόλεις
as-Basil acted going-around for also himself the cities
τοὺς ῥαθυμοῦντας περὶ τὴν πίστιν ἀνερρώννυε. Μάλιστα
those slack about the faith he-strengthened most
δὲ τὰ πολλὰ τῇ Κωνσταντινουπόλει ἐπιδημῶν τοὺς ἐν
and the many(-times) — in-Constantinople staying those in
αὐτῇ ὁμόφρονας ταῖς διδασκαλίαις ἐστήριξε· διὸ καὶ
it like-minded with-the teachings steadied wherefore also
μικρὸν ὕστερον ψήφῳ πολλῶν ἐπισκόπων προέστη τοῦ ἐν
a-little later by-vote of-many bishops presided-over the in
Κωνσταντινουπόλει λαοῦ. Ὡς οὖν τὰ παρ᾽ ἀμφοτέρων
Constantinople people when then the(-things) by both
γινόμενα εἰς ἀκοὰς ἥκει τοῦ βασιλέως Οὐάλεντος, αὐτίκα
done into ears came of-the emperor Valens at-once
Βασίλειον ἀπὸ τῆς Καισαρείας ἀγώγιμον ἐπὶ τὴν Ἀντιόχειαν
Basil from — Caesarea brought to — Antioch
γενέσθαι ἐκέλευσεν. Ἤγετο οὖν εὐθὺς, καὶ κατὰ γνώμην
to-be ordered he-was-led then at-once and by decision

τοῦ βασιλέως εἰς τὸ τῶν ὑπάρχων εἰσήγετο δικαστήριον·
of-the emperor into the of-the prefects was-brought court
πεῦσίν τε προσαγαγόντος αὐτῷ τοῦ ὑπάρχου, 'τοῦ χάριν
inquiry and having-put to-him the prefect of-what for-the-sake
μὴ τὴν πίστιν τοῦ βασιλέως ἀσπάζεται,' ὁ Βασίλειος
not the faith of-the emperor he-embraces — Basil
σὺν παρρησίᾳ πολλῇ τῇ μὲν τοῦ βασιλέως θρησκείᾳ
with boldness much the indeed of-the emperor religion
ἐμέμφετο, τῇ δὲ τοῦ 'ὁμοουσίου' πίστει συνίστατο. Ἐπεὶ
blamed the and of-the of-one-substance faith stood-by when
δὲ ὁ ὕπαρχος θάνατον αὐτῷ διηπείλησεν, 'Εἴθε,' ἔφη ὁ
and the prefect death to-him threatened would-that he-said —
Βασίλειος, 'γένοιτό μοι διὰ τὴν ἀλήθειαν ἀπαλλαγῆναι
Basil it-might-be for-me because-of the truth to-be-released
τῶν δεσμῶν τοῦ σώματος.' Τοῦ δὲ ὑπάρχου 'πάλιν
from-the bonds of-the body the and prefect again
ἐπισκέψασθαι' εἰπόντος, λέγεται εἰπεῖν τὸν Βασίλειον,
to-consider having-said is-said to-have-said — Basil
''Εγὼ καὶ σήμερον καὶ αὔριον ὁ αὐτὸς εἰμί· ὄφελόν σου
I both today and tomorrow the same am would-that you
ἑαυτὸν μὴ ἐνήλλαττες.' Τότε μὲν οὖν κατ' ἐκείνην τὴν
yourself not were-changing at-that-time indeed then on that the
ἡμέραν φρουρούμενος διετέλει Βασίλειος. Οὐκ εἰς μακρὰν
day guarded continued Basil not into long(-time)
δὲ συνέβη νήπιον υἱὸν τοῦ Οὐάλεντος, ᾧ ὄνομα ἦν
and it-happened infant son — of-Valens to-whom name was
Γαλάτης, ἀρρωστῆσαι ἰσχυρῶς, ὥστε ἀπογνωσθῆναι ὑπὸ
Galates to-fall-ill violently so-that to-be-despaired-of by
τῶν ἰατρῶν. Ἡ δὲ μήτηρ αὐτοῦ ἡ βασίλισσα Δομνίκα
the physicians the and mother his the empress Dominica
λόγους πρὸς τὸν βασιλέα προσέφερε, φάσκουσα ἑαυτὴν
words to the emperor brought saying herself

μὲν ἐν τοῖς ὀνείροις κακῶς διατεθῆναι ὑπὸ φοβερῶν
indeed in the dreams badly to-have-been-affected by fearful
φασμάτων, τὸ δὲ παιδίον κακῶς ἔχειν διὰ τὴν εἰς
apparitions the and child ill to-be because-of the toward
τὸν ἐπίσκοπον ὕβριν. Ταῦτα εἰς νοῦν βαλλόμενος ὁ
the bishop outrage these-things into mind casting the
βασιλεὺς μεταπέμπεται τὸν Βασίλειον· καὶ ἀπόπειραν
emperor summons — Basil and trial
ποιούμενος φησὶ πρὸς αὐτόν, Εἰ ἀληθῆ τὰ σὰ δόγματα,
making says to him if true the your doctrines
εὔξαι ἵνα μου ὁ υἱὸς μὴ ἀποθάνῃ.' Ὁ δὲ, Εἰ πιστεύσειας,'
pray that my the son not may-die he and if you-should-believe
ἔφη, 'ὦ βασιλεῦ, καθάπερ ἐγὼ, καὶ ἡ ἐκκλησία ἑνωθῇ,
he-said O emperor as I and the church should-be-united
ζήσεται τὸ παιδίον.' Τοῦ δὲ μὴ συνθεμένου, 'Οὐκοῦν,' ἔφη
will-live the child him and not having-agreed then he-said
ὁ Βασίλειος, 'περὶ τοῦ παιδίου τὸ θέλημα γενήσεται τοῦ
— Basil about the child the will will-be —
Θεοῦ.' Ταῦτα εἰπόντα τὸν Βασίλειον ἀφεθῆναι ἐκέλευσε·
of-God these-things having-said — Basil to-be-released he-ordered
τὸ μέντοι παιδίον μετ' οὐ πολὺ ἐτελεύτησε. Τοσαῦτα
the however child after not long died so-much
περὶ τῶν ἀνδρῶν τούτων ὡς ἐν ἐπιτομῇ εἰρήσθω· βιβλία
about the men these as in summary let-be-said books
δὲ ἑκάτερος αὐτῶν πολλὰ καὶ θαυμαστὰ συνέγραψαν καὶ
and each of-them many and wonderful wrote and
ἐξέδωκαν· ἀφ' ὧν τινα ὁ Ῥουφῖνος εἰς τὴν Ῥωμαίων
published from which some — Rufinus into the of-Romans
γλῶσσαν μεταβεβληκέναι φησίν. Ἐγένοντο δὲ ἀδελφοὶ
tongue to-have-translated says were and brothers
Βασιλείου Πέτρος καὶ Γρηγόριος· ἀλλὰ Πέτρος μὲν
of-Basil Peter and Gregory but Peter indeed

τὸν μονήρη βίον Βασιλείου ἐζήλωσε, Γρηγόριος δὲ τὸ
the solitary life of-Basil emulated Gregory and the
διδασκαλικὸν τοῦ λόγου· ὃς καὶ τὴν πονηθεῖσαν Βασιλείῳ
teaching of-the word who also the labored by-Basil
‘Ἑξαήμερον,’ ἅτε δὴ καταλειφθεῖσαν, προσανεπλήρωσε
Hexaemeron as indeed left-unfinished completed
μετὰ θάνατον τοῦ ἀδελφοῦ· καὶ ἐπιτάφιον εἰς Μελέτιον
after death of-the brother and funeral-oration on Meletius
τὸν Ἀντιοχείας ἐπίσκοπον ἐν τῇ Κωνσταντίνου πόλει
the of-Antioch bishop in the of-Constantine city
διεξῆλθε· φέρονται δὲ αὐτοῦ καὶ ἄλλοι λόγοι διάφοροι.
delivered are-current and his also other discourses various

27 Περὶ Γρηγορίου τοῦ Θαυματουργοῦ.
about Gregory the Wonderworker

Ἐπειδὴ δέ τινες ἐκ τῆς ὁμωνυμίας πλανῶνται καὶ ἐκ
since and some from the sameness-of-name are-misled and from
τῶν ἐπιγραφομένων Γρηγορίου βιβλίων, δεῖ εἰδέναι
the entitled of-Gregory books it-is-needful to-know
ὅτι ἄλλος ἐστὶν ὁ Ποντικὸς Γρηγόριος, ὅστις ἐκ τῆς
that another is the Pontic Gregory who from the
ἐν Πόντῳ Νεοκαισαρείας ὁρμώμενος ἀρχαιότερος τούτων
in Pontus Neocaesarea coming older than-these
ἐστί· μαθητὴς γὰρ Ὠριγένους ἐγένετο. Περὶ τούτου τοῦ
is disciple for of-Origen he-became about this —
Γρηγορίου πολὺς ὁ λόγος ἔν τε Ἀθήναις καὶ Βηρυτῷ
Gregory much the talk in both Athens and Berytus
καὶ ὅλῃ τῇ Ποντικῇ διοικήσει, ὡς δὲ εἰπεῖν, καὶ πάσῃ
and whole the Pontic diocese so-to and speak also all
τῇ οἰκουμένῃ. Οὗτος γὰρ ὡς τῶν Ἀθήνῃσι παιδευτηρίων
the inhabited-world this-man for when from-the at-Athens schools
ἀναχωρήσας, ἐν τῇ Βηρυτῷ νόμους ἐμάνθανε, πυθόμενος
having-withdrawn in — Berytus laws was-learning having-learned

ἐν τῇ Καισαρείᾳ τὰ ἱερὰ γράμματα ἑρμηνεύειν Ὠριγένην,
in — Caesarea the sacred writings to-interpret Origen
δρομαῖος ἐπὶ τὴν Καισάρειαν παραγίνεται. Ἀκροασάμενός
running to — Caesarea arrives having-heard
τε τῆς μεγαλοφώνου θεωρίας τῶν ἱερῶν γραμμάτων,
and the grand contemplation of-the sacred writings
πολλὰ χαίρειν εἰπὼν τοῖς Ῥωμαϊκοῖς νόμοις, ἀχώριστος
many farewell having-said to-the Roman laws inseparable
ἦν τοῦ λοιποῦ· καὶ ὑπ᾽ αὐτοῦ παιδευθεὶς τὴν ἀληθῆ
was for-the rest and by him having-been-taught the true
φιλοσοφίαν, καὶ μετὰ ταῦτα ἐπὶ τὴν πατρίδα τῶν
philosophy and after these-things to the native-land the
γονέων καλεσάντων, ἀνεχώρησε. Κἀκεῖ πρῶτον μὲν
parents having-called(-him) withdrew and-there first indeed
λαϊκὸς ὢν πολλὰ σημεῖα ἐποίησε, νοσοῦντας θεραπεύων,
layman being many signs did sick(-people) healing
καὶ δαίμονας δι᾽ ἐπιστολῶν φυγαδεύων, καὶ τοὺς
and demons through letters putting-to-flight and the
Ἑλληνίζοντας τοῖς τε λόγοις καὶ πλέον τοῖς
paganizing by-the both words and more by-the(-things)
γινομένοις ὑπ᾽ αὐτοῦ προσαγόμενος. Μέμνηται δὲ αὐτοῦ
done by him bringing-over mentions and him
καὶ Πάμφιλος ὁ μάρτυς ἐν τοῖς περὶ Ὠριγένους
also Pamphilus the martyr in the about Origen
πονηθεῖσιν αὐτῷ βιβλίοις, ἐν οἷς καὶ συστατικὸς λόγος
labored by-him books in which also commendatory discourse
Γρηγορίου εἰς Ὠριγένην παράκειται. Γεγόνασιν οὖν, ὡς
of-Gregory on Origen is-set-beside there-have-been then as
ἐν κεφαλαίῳ εἰπεῖν, Γρηγόριοι, ὅ τε ἀρχαῖος οὗτος
in summary to-say Gregories the both ancient this
καὶ μαθητὴς Ὠριγένους, καὶ ὁ Ναζιανζηνὸς, καὶ ὁ
and disciple of-Origen and the Nazianzene and the

ἀδελφὸς Βασιλείου. Ἐγένετο δὲ καὶ ἄλλος Γρηγόριος
brother of-Basil there-was and also another Gregory
ἐν Ἀλεξανδρείᾳ, ὃν οἱ Ἀρειανοὶ κατὰ τὸν καιρὸν τῆς
in Alexandria whom the Arians at the time of-the
φυγῆς Ἀθανασίου κατέστησαν. Περὶ μὲν δὴ τούτων
flight of-Athanasius appointed about indeed indeed these
τοσαῦτα λελέχθω.
so-much let-be-said

28 Περὶ Ναυάτου καὶ τῶν ἐξ αὐτοῦ Ναυατιανῶν· καὶ ὡς
about Novatus and the from him Novatians and how
μετέθεσαν οἱ κατὰ τὴν Φρυγίαν ἐξ αὐτῶν οἰκοῦντες
changed those in — Phrygia of them dwelling
τὴν τοῦ Πάσχα ἑορτὴν ὁμοίως τοῖς Ἰουδαίοις.
the of-the Easter feast like the Jews
Κατὰ δὲ τὸν χρόνον τόνδε καὶ Ναυατιανῶν οἱ περὶ
at and the time this also of-Novatians those about
Φρυγίαν οἰκοῦντες τὴν ἑορτὴν τοῦ Πάσχα μετέθεσαν·
Phrygia dwelling the feast of-the Easter changed
πῶς δὲ τοῦτο ἐγένετο λέξω, πρότερον εἰπὼν ὅτου
how and this happened I-will-tell first having-said for-what
χάριν ἐπικρατεῖ περὶ τὰ Φρυγῶν καὶ Παφλαγόνων
reason prevails among the of-Phrygians and of-Paphlagonians
ἔθνη ὁ ἀκριβὴς τῆς ἐκκλησίας αὐτῶν κανών. Ναυάτος
peoples the strict of-the church their canon Novatus
πρεσβύτερος ὢν τῆς ἐν Ῥώμῃ ἐκκλησίας διεκρίθη,
presbyter being of-the in Rome church separated
ἐπειδὴ Κορνήλιος ὁ ἐπίσκοπος τοὺς ἐπιθύσαντας
since Cornelius the bishop the having-sacrificed
πιστοὺς ἐν τῷ διωγμῷ, ὃν ὁ βασιλεὺς Δέκιος κατὰ
faithful in the persecution which the emperor Decius against
τῆς ἐκκλησίας ἐκίνησεν, εἰς κοινωνίαν ἐδέξατο. Διὰ
the church stirred-up into communion received because-of

ταύτην οὖν τὴν αἰτίαν διακριθεὶς, εἰς ἐπισκοπὴν παρὰ
this then the cause having-separated to episcopate by
τῶν συμφρονησάντων αὐτῷ ἐπισκόπων προχειρισθεὶς,
the like-minded with-him bishops having-been-promoted
ταῖς πανταχοῦ ἐκκλησίαις ἔγραφε, ‘μὴ δέχεσθαι τοὺς
to-the everywhere churches he-wrote not to-receive those
ἐπιτεθυκότας εἰς τὰ μυστήρια· ἀλλὰ προτρέπειν μὲν
having-sacrificed to the mysteries but to-urge indeed
αὐτοὺς εἰς μετάνοιαν, τὴν δὲ συγχώρησιν ἐπιτρέπειν
them to repentance the and forgiveness to-entrust
Θεῷ, τῷ δυναμένῳ καὶ ἐξουσίαν ἔχοντι συγχωρεῖν
to-God the(-one) being-able and authority having to-forgive
ἁμαρτήματα.’ Τοιαύτας ἐπιστολὰς οἱ κατ’ ἐπαρχίας
sins such letters those by provinces
δεχόμενοι, πρὸς τὰ οἰκεῖα ἤθη ἐποιοῦντο τῶν
receiving according-to the own characters made of-the(-things)
δηλουμένων τὰς κρίσεις. Ὡς γὰρ ἐκεῖνος ἐδήλου μὴ
declared the judgments when for he declared not
δεῖν ἀξιοῦσθαι τῶν μυστηρίων τοὺς μετὰ τὸ
to-be-needful to-be-deemed-worthy of-the mysteries those after the
βάπτισμα ‘εἰς θάνατον ἁμαρτίαν’ πεποιηκότας, τοῖς
baptism unto death sin having-committed to-some
μὲν ἐδόκει πικρὰ καὶ ἀπηνὴς εἶναι τοῦ τοιούτου
indeed seemed bitter and harsh to-be of-the such
κανόνος ἡ ἔκθεσις, οἱ δὲ ὡς δίκαιον τὸν κανόνα
canon the exposition others and as just the canon
καὶ ὀρθοῦντα τὴν πολιτείαν ἐδέχοντο. Ἐν τοσούτῳ
and correcting the conduct received in the-meantime
δὲ τούτου κινουμένου τοῦ ζητήματος, ἐπικαταλαμβάνει
and this being-agitated the question arrive
τοῦ ἐπισκόπου Κορνηλίου γράμματα καὶ τοῖς μετὰ τὸ
of-the bishop Cornelius letters also to-those after the

βάπτισμα ἡμαρτηκόσιν ἐπαγγελλόμενα τὴν συγχώρησιν.
baptism having-sinned promising the forgiveness
Οὕτω δὲ ἀμφοτέρων ἐπιστελλόντων τὰ ἐναντία, καὶ
thus and both writing the opposite(-things) and
ἐκ τῶν θείων ὀχυρούντων ἃ ἑκάτερος ἔλεγεν,
from the divine(-writings) fortifying what each said
ἕκαστος κατ᾽ ἔθος εἰς τοῦτο ἔτρεψεν εἰς ὃ καὶ
each by habit to this turned to which also
πρότερον μᾶλλον ἐπέκλινεν. Ὅσοι γὰρ φιλαμαρτήμονες,
before rather he-inclined as-many-as for sin-loving
δραξάμενοι τῆς τότε δοθείσης συγχωρήσεως, καὶ εἰς τὸν
having-grasped the then given forgiveness also into the
ἔπειτα χρόνον ἐπὶ πάσης ἁμαρτίας αὐτῇ συνεχρήσαντο.
afterward time for every sin it used
Φαίνεται δὲ τὰ Φρυγῶν ἔθνη σωφρονέστερα εἶναι τῶν
appear and the of-Phrygians peoples more-temperate to-be than-the
ἄλλων ἐθνῶν· καὶ γὰρ δὴ καὶ σπανιάκις Φρύγες
other peoples and for indeed also rarely Phrygians
ὀμνύουσιν. Ἐπικρατεῖ γὰρ τὸ μὲν θυμικὸν παρὰ Σκύθαις
swear prevails for the indeed spirited among Scythians
καὶ Θρᾳξί· τῷ δὲ ἐπιθυμητικῷ οἱ πρὸς ἀνίσχοντα
and Thracians to-the and appetitive those toward rising
ἥλιον τὴν οἴκησιν ἔχοντες πλέον δουλεύουσι. Τὰ δὲ
sun the dwelling having more are-slaves the and
Παφλαγόνων καὶ Φρυγῶν ἔθνη πρὸς οὐδέτερον τούτων
of-Paphlagonians and Phrygians peoples toward neither of-these
ἐπιρρεπῶς ἔχει· οὐδὲ γὰρ ἱπποδρομίαι οὐδὲ θέατρα
inclined are neither for horse-races nor theaters
σπουδάζονται νῦν παρ᾽ αὐτοῖς. Διό μοι δοκεῖ μᾶλλον
are-pursued now among them wherefore to-me it-seems rather
ἐπινενευκέναι τούτους τε καὶ τοὺς οὕτω φρονοῦντας πρὸς
to-have-assented these both and those thus thinking to

τὰ παρὰ Ναυάτου τότε γραφόμενα· ὡς μῦσος
the(-things) by Novatus then written as abomination
γὰρ ἐξαίσιον παρ᾽ αὐτοῖς ἡ πορνεία νομίζεται· καὶ γὰρ
for extraordinary among them the fornication is-considered and for
τοὺς οἱασδήποτε ἄλλης αἱρέσεως σωφρονέστερον βιοῦντας
those of-whatever other heresy more-temperately living
Φρύγας καὶ Παφλαγόνας ἐστὶν εὑρεῖν.
Phrygians and Paphlagonians it-is-possible to-find
Τὴν δὲ αὐτὴν αἰτίαν καὶ περὶ τοὺς οἰκοῦντας τὰ ἑσπέρια
the and same cause also about those inhabiting the western
μέρη καὶ Ναυάτῳ πειθαρχήσαντας εἶναι νομίζω. Ναυάτος
parts and to-Novatus having-obeyed to-be I-think Novatus
μὲν οὖν, εἰ καὶ περὶ πολιτείας ἀκριβοῦς διεκρίθη,
indeed then if even about conduct strict he-separated
ἀλλ᾽ οὖν γε τὴν τοῦ Πάσχα ἑορτὴν οὐ μετέθηκεν·
but then at-least the of-the Easter feast not changed
ἀεὶ γὰρ καθὰ τὰ ἑσπέρια μέρη ἐποίει, καὶ οὗτος
always for as the western parts did also he
ἐπετέλεσε· ποιοῦσι δὲ διαπαντὸς οἱ ἐκεῖ μετ᾽ ἰσημερίαν
kept they-do and continually those there after equinox
ἀνέκαθεν, ἀφ᾽ οὗ καὶ Χριστιανίζουσιν. Ἀλλ᾽ οὗτος
from-the-beginning from when also they-are-Christians but he
μὲν ὕστερον ἐπὶ Οὐαλεριανοῦ τοῦ βασιλέως, διωγμὸν
indeed later under Valerian the emperor persecution
κατὰ Χριστιανῶν κινήσαντος, ἐμαρτύρησεν. Οἱ δὲ ἐξ
against Christians having-stirred-up was-martyred those and from
αὐτοῦ ἐν Φρυγίᾳ ἐπώνυμοι κατὰ τὴν κοινωνίαν τούτου
him in Phrygia named by the communion of-this-one
συνεχωρήθησαν ἐκτρεπόμενοι, περὶ τόνδε τὸν χρόνον
were-allowed turning-aside about this the time
καὶ τὴν ἑορτὴν τοῦ Πάσχα μετέθεσαν. Σύνοδον γὰρ
also the feast of-the Easter changed synod for

ἐν Πάζῳ κώμῃ, ἔνθα τοῦ Σαγγαρίου ποταμοῦ εἰσὶν αἱ
in Pazus village where of-the Sangarius river are the
πηγαὶ, ποιήσαντες ὀλίγοι τινες καὶ οὐκ εὔσημοι τῶν
springs having-held few some and not notable of-the
περὶ Φρυγίαν Ναυατιανῶν ἐπίσκοποι ὅρον ἐκφέρουσιν,
about Phrygia Novatians bishops decree put-forth
ὥστε Ἰουδαίους ἐπιτηρεῖν ποιοῦντας τὰ ἄζυμα, καὶ
so-that Jews to-watch making the unleavened(-bread) and
σὺν αὐτοῖς τὴν τοῦ Πάσχα ἐπιτελεῖν ἑορτήν. Ταῦτα
with them the of-the Easter to-keep feast these-things
ἡμῖν ἀνήγγειλέ τις ἀνὴρ παλαιὸς, πρεσβυτέρου μὲν εἶναι
to-us reported some man old of-presbyter indeed to-be
λέγων ἑαυτὸν υἱὸν, ἅμα δὲ τῷ πατρὶ παρεῖναι
saying himself son together-with and the father to-have-been-present
τῇ γενομένῃ συνόδῳ, καθ' ἣν οὔτε Ἀγέλιος παρῆν
at-the held synod at which neither Agelius was-present
ὁ Κωνσταντινουπόλεως Ναυατιανῶν ἐπίσκοπος, οὐδὲ
the of-Constantinople of-Novatians bishop nor
Μάξιμος ὁ Νικαίας, οὐδὲ ὁ Νικομηδείας, οὐδὲ
Maximus the(-bishop) of-Nicaea nor the(-one) of-Nicomedia nor
μὲν ὁ Κοτυαείου· ὑπὸ τούτων γὰρ ἡ Ναυατιανῶν
indeed the(-one) of-Cotyaeum by these for the of-Novatians
θρησκεία μάλιστα κανονίζεται. Ταῦτα μὲν οὖν οὕτως
religion most is-regulated these-things indeed then thus
τότε ἐγένετο· διῃρέθη δὲ μικρὸν ὕστερον καὶ ἡ
at-that-time happened was-divided and a-little later also the
Ναυατιανῶν ἐκκλησία δι' ἐκείνην τὴν σύνοδον, ὡς
of-Novatians church because-of that the synod as
κατὰ χώραν ἐροῦμεν· μετιτέον τε ἐντεῦθεν ἐπὶ τὰ
in place we-will-tell we-must-pass and from-here to the(-things)

κατ᾽ αὐτὸν τὸν χρόνον ἐν τοῖς ἑσπερίοις γενόμενα
at very the time in the western having-happened
μέρεσιν.
parts

V · AMBROSE, THE GOTHS, AND ADRIANOPLE

Damasus and Ursinus contend at Rome with much bloodshed; at Milan Ambrose, the governor, is chosen bishop by common vote. Valentinian dies and his young son Valentinian is proclaimed; Themistius moves Valens to moderate his persecution. The Goths become Christian, then, driven by the Huns, are received into the empire, the beginning of its ruin. Mavia's Saracens take a bishop, Moses; Peter returns to Alexandria; and Valens marches against the Goths and is killed at Adrianople.

Περὶ Δαμάσου τοῦ Ῥώμης καὶ Οὐρσίνου, ὅπως δι᾽ 29
about Damasus the(-bishop) of-Rome and Ursinus how because-of
αὐτοὺς ταραχῆς καὶ στάσεως ἐν Ῥώμῃ γενομένης, φόνος
them disturbance and riot in Rome having-arisen slaughter
πολὺς ἐπηκολούθησεν.
much followed
Τοῦ γὰρ βασιλέως Οὐαλεντινιανοῦ ἡσύχως διάγοντος,
the for emperor Valentinian quietly living
καὶ οὐδεμίαν σκύλλοντος αἵρεσιν, Δάμασος μετὰ Λιβέριον
and no troubling heresy Damasus after Liberius
τὴν τῆς ἐπισκοπῆς ἱερωσύνην ἐν τῇ Ῥώμῃ ἐδέξατο· ἐφ᾽
the of-the episcopate priesthood in — Rome received under
οὗ συνέβη ταραχθῆναι τὴν ἐν Ῥώμῃ ἐκκλησίαν διὰ
whom it-happened to-be-disturbed the in Rome church because-of
τοιαύτην αἰτίαν. Οὐρσῖνός τις τῆς αὐτῆς ἐκκλησίας
such cause Ursinus some of-the same church

διάκονος ὑπόψηφος γέγονεν, ἡνίκα ἡ ἐπιλογὴ τοῦ
deacon candidate became when the election of-the
ἐπισκόπου ἐγίνετο. Ἐπεὶ οὖν προεκρίθη Δάμασος,
bishop was-taking-place when then was-preferred Damasus
μὴ φέρων ὁ Οὐρσῖνος τὴν τῆς ἐλπίδος ἀποτυχίαν,
not bearing — Ursinus the of-the hope failure
παρασυνάξαι τῇ ἐκκλησίᾳ ἐσπούδασε· καὶ πείθει τινας
to-hold-rival-assemblies to-the church strove and persuades some
ἀσήμους ἐπισκόπους ἐν παραβύστῳ χειροτονῆσαι αὐτόν.
obscure bishops in secret to-ordain him
Καὶ χειροτονεῖται οὐκ ἐν ἐκκλησίᾳ, ἀλλ᾽ ἐν ἀποκρύφῳ
and he-is-ordained not in church but in hidden
τόπῳ τῆς βασιλικῆς τῆς ἐπικαλουμένης Σικίνης. Τούτου
place of-the basilica the called of-Sicinus this
δὴ γενομένου, διχόνοια τὸν λαὸν ἐκράτησεν· ἐστασίαζον
indeed having-happened dissension the people seized were-at-strife
οὖν πρὸς ἑαυτοὺς οὐ διά τινα πίστιν ἢ αἵρεσιν,
then with themselves not because-of some faith or heresy
ἀλλὰ περὶ τοῦ μόνον τίς ὀφείλει τοῦ ἐπισκοπικοῦ
but about the(-question) only who ought of-the episcopal
θρόνου ἐγκρατὴς γενέσθαι. Ἐντεῦθεν δὲ συμπληγάδες τῶν
throne master to-become from-this and clashes of-the
ὄχλων ἐγίνοντο· ὥστε καὶ ἐκ τῆς παρατριβῆς πολλοὺς
crowds took-place so-that even from the friction many
ἀποθανεῖν, καὶ διὰ τοῦτο πολλοὺς λαϊκούς τε καὶ
to-die and because-of this many laymen both and
κληρικοὺς ὑπὸ τοῦ τότε ἐπάρχου Μαξιμίνου τιμωρηθῆναι,
clergy by the then prefect Maximinus to-be-punished
καὶ οὕτω τόν τε Οὐρσῖνον παύσασθαι τῆς ἐπιχειρήσεως,
and thus — both Ursinus to-cease from-the attempt
καὶ κατασταλῆναι τοὺς βουληθέντας ἀκολουθῆσαι αὐτῷ.
and to-be-quelled those having-wished to-follow him

Ὡς τοῦ Μεδιολάνων ἐπισκόπου Αὐξεντίου τελευτήσαντος, 30
how the of-Milan bishop Auxentius having-died
καὶ στάσεως ἐπὶ τῇ ἐκλογῇ τοῦ μέλλοντος
and riot over the election of-the(-one) about
χειροτονηθῆναι γενομένης, Ἀμβρόσιος ὁ τοῦ ἔθνους
to-be-ordained having-arisen Ambrose the of-the province
ἔπαρχος, τὴν στάσιν μετὰ στρατιωτικῆς χειρὸς καταπαύων,
prefect the riot with military hand quelling
ψήφῳ κοινῇ, καὶ αὐτοῦ τοῦ βασιλέως Οὐαλεντινιανοῦ
by-vote common and himself the emperor Valentinian
συναινέσαντος, πάντων προεκρίθη τῆς ἐκκλησίας πρόεδρος.
having-consented of-all was-preferred of-the church president
Ὑπὸ δὲ τὸν αὐτὸν χρόνον καὶ ἕτερον μνήμης ἄξιον ἐν
about and the same time also another of-memory worthy in
τῇ Μεδιολάνῳ συνέβη γενέσθαι· τελευτήσαντος γὰρ τοῦ
— Milan happened to-take-place having-died for the
ἐν αὐτῇ ἐπισκόπου Αὐξεντίου, ὃς ὑπὸ τῶν Ἀρειανῶν
in it bishop Auxentius who by the Arians
κεχειροτόνητο, πάλιν οἱ ἐν τῇ Μεδιολάνῳ περὶ ἐπιλογῆς
had-been-ordained again those in — Milan about election
ἐπισκόπου ἐταράσσοντο· πολλή τε ἦν αὐτοῖς ἡ
of-bishop were-disturbed great and was among-them the
φιλονεικία, ἄλλων ἄλλον προβάλλεσθαι σπευδόντων.
contentiousness some another to-put-forward hastening
Ὡς δὲ περὶ τούτου στάσις ἐγίνετο, εὐλαβηθεὶς ὁ τῆς
when and about this riot was-arising having-feared the of-the
ἐπαρχίας ἄρχων τὸ ὑπατικὸν ἔχων ἀξίωμα, ᾧ ἦν
province governor the consular having rank to-whom was
ὄνομα Ἀμβρόσιος, μήπως ἐκ τῆς ταραχῆς ἄτοπόν τι
name Ambrose lest from the disturbance outrage some
κατὰ τὴν πόλιν γένηται, εἰστρέχει εἰς τὴν ἐκκλησίαν
in the city should-happen runs-in to the church

ὡς καταπαύσων τὴν στάσιν. Ὡς δὲ ἐκεῖ γενομένῳ ὁ
as going-to-quell the riot when and there to-him-having-come the
λαὸς ἡσυχίαν παρέσχε, πολλά τε λυσιτελοῦντα παραινῶν
people quiet gave many and advantageous(-things) exhorting
κατέστελλε τὰς ἀλόγους τοῦ πλήθους ὁρμὰς, αἰφνίδιος μία
he-checked the irrational of-the multitude impulses sudden one
συμφωνία τῶν πάντων ἐγίνετο· καὶ ἐβόων, ‘Ἀμβρόσιον
agreement of-the all arose and they-cried Ambrose
ἄξιον εἶναι τῆς ἐπισκοπῆς,’ αὐτόν τε χειροτονεῖσθαι
worthy to-be of-the episcopate him and to-be-ordained
πάντες ἠξίουν· ‘οὕτω γὰρ μόνως ἕνωσίν τε ἕξειν τὸν
all demanded so for alone unity both to-have the
λαὸν, καὶ στέρξειν τὴν περὶ τὴν πίστιν ὁμόνοιαν.’ Ἐπεὶ
people and to-cherish the about the faith concord when
δὲ ἔκ τινος θείου ἡ ὁμοφωνία τοῦ λαοῦ γενέσθαι
and from something divine the unanimity of-the people to-have-arisen
τοῖς παροῦσιν ἐπισκόποις ἐφαίνετο, μηδὲν ὑπερθέμενοι
to-the present bishops appeared nothing having-delayed
συλλαμβάνουσι τὸν Ἀμβρόσιον· καὶ βαπτίσαντες, —
they-seize — Ambrose and having-baptized(-him)
κατηχούμενος γὰρ ἦν, — εὐθὺς πρὸς τὴν τῆς ἐπισκοπῆς
catechumen for he-was at-once to the of-the episcopate
ἱερωσύνην προχειρίζεσθαι ἔμελλον. Ἐπεὶ δὲ Ἀμβρόσιος τὸ
priesthood to-promote they-were-about when and Ambrose the
μὲν βάπτισμα ἡδέως ἐδέξατο, πολὺς δὲ ἦν τὴν ἱερωσύνην
indeed baptism gladly received much and was the priesthood
παραιτούμενος, γνωρίζουσι τῷ βασιλεῖ Οὐαλεντινιανῷ
refusing they-make-known to-the emperor Valentinian
τὰ γενόμενα. Ὁ δὲ βασιλεὺς θαυμάσας τὴν τοῦ
the(-things) having-happened the and emperor having-wondered-at the of-the
λαοῦ ὁμόνοιαν, Θεοῦ τε ἔργον εἶναι γνοὺς τὸ
people concord of-God and work to-be having-recognized the(-thing)

γενόμενον, ἐδήλου τοῖς ἐπισκόποις, ‘ὑπουργεῖν τῷ Θεῷ
having-happened made-known to-the bishops to-serve — God
κελεύοντι χειροτονεῖν· Θεοῦ γὰρ μᾶλλον, ἢ ἀνθρώπων
commanding to-ordain of-God for rather than of-men
εἶναι τὴν ψῆφον τὴν ἐπ’ αὐτῷ.’ Τοῦτον τὸν τρόπον
to-be the vote the(-vote) on him this the way
καταστάντος Ἀμβροσίου, οἱ ἐν Μεδιολάνῳ πρότερον
having-been-established Ambrose those in Milan formerly
διεστῶτες δι’ αὐτὸν τότε ἡνώθησαν.
at-variance through him then were-united

Περὶ τῆς τελευτῆς Οὐαλεντινιανοῦ. 31
about the death of-Valentinian

Μετὰ δὲ ταῦτα ὁ βασιλεὺς, Σαυροματῶν ἐπεξελθόντων
after and these-things the emperor Sarmatians having-invaded
τῇ Ῥωμαίων ἀρχῇ, ἐπ’ αὐτοὺς ἐχώρει μετὰ πλείστης
the of-Romans empire against them went with very-great
παρασκευῆς. Ταύτην οὐκ ἤνεγκαν τὴν παρασκευὴν
preparation this not bore the preparation
ἀκούσαντες οἱ βάρβαροι· ἀλλὰ πρεσβευσάμενοι πρὸς
having-heard the barbarians but having-sent-envoys to
αὐτὸν ἠτοῦντο ἐπὶ συνθήκαις εἰρήνης τυχεῖν. Τῶν πρέσβεων
him asked on terms of-peace to-obtain the envoys
δὲ εἰσελθόντων καὶ φανέντων οὐκ ἀξιοπρεπῶν, ἠρώτησεν
and having-entered and having-appeared not dignified he-asked
‘εἰ τοιοῦτοι Σαυρομάται πάντες εἰσίν.’ Ἀποκριναμένων δὲ
if such Sarmatians all are having-answered and
τῶν πρέσβεων τοὺς ἀρίστους Σαυροματῶν ἥκειν πρὸς
the envoys the best of-Sarmatians to-have-come to
αὐτὸν, πληροῦται θυμοῦ Οὐαλεντινιανὸς, καὶ μέγα βοῶν
him is-filled with-anger Valentinian and greatly shouting
ἔλεγε, ‘κακῶς πράττειν τὴν Ῥωμαίων ἀρχὴν περιελθοῦσαν
said badly to-fare the of-Romans empire having-come-round

εἰς αὐτὸν, ὅπου τοιοῦτο βαρβάρων γένος εὐτελὲς οὐκ
to him when such of-barbarians race cheap not
ἀγαπᾷ παρ᾽ ἑαυτῷ μένειν σωζόμενον, ἀλλ᾽ ὅπλα αἴρεῖται,
is-content by itself to-remain preserved but arms takes-up
καὶ Ῥωμαίων ὅρους πατεῖ, καὶ εἰς πόλεμον θρασύνεται.᾽
and of-Romans borders tramples and to war grows-bold
Καὶ τοσοῦτον ἐν τῇ βοῇ διασπαράξας ἔτυχεν ἑαυτὸν,
and so-much in the shouting having-torn happened himself
ὥστε πᾶσαν μὲν ἀναστομωθῆναι φλέβα, πᾶσάν τε
so-that every indeed to-be-opened vein every and
ἀρτηρίαν διαρραγῆναι. Καὶ οὕτως αἵματος ἐκδοθέντος,
artery to-be-ruptured and thus blood having-been-discharged
τελευτᾷ ἐν φρουρίῳ ᾧ προσωνυμία Βεργιτίων, μετὰ
dies in fortress to-which name Bergition after
τὴν ὑπατείαν Γρατιανοῦ τὸ τρίτον καὶ Ἐκοιτίου περὶ
the consulship of-Gratian the third and of-Equitius about
τὴν ἑπτακαιδεκάτην τοῦ Νοεμβρίου μηνός· ζήσας ἔτη
the seventeenth of-the November month having-lived years
νδ΄, βασιλεύσας ἔτη δεκατρία. Τελευτήσαντος οὖν
fifty-four having-reigned years thirteen having-died then
Οὐαλεντινιανοῦ, οἱ κατὰ τὴν Ἰταλίαν στρατιῶται ἕκτῃ
Valentinian the in — Italy soldiers on-sixth
ἡμέρᾳ μετὰ τὴν τελευτὴν τὸν ὁμώνυμον τῷ πατρὶ
day after the death the of-the-same-name with-the father
Οὐαλεντινιανὸν, νέαν ἄγοντα κομιδῇ τὴν ἡλικίαν, βασιλέα
Valentinian young being quite the age emperor
ἀνηγόρευσαν ἐν Ἀκίνκῳ πόλει τῆς Ἰταλίας. Καὶ τούτου
proclaimed at Aquincum city — of-Italy and this
διαγγελθέντος, ἠγανάκτουν οἱ βασιλεῖς, οὐχ ὅτι γέγονε
having-been-announced were-indignant the emperors not that had-become
τοῦ μὲν ἀδελφὸς, τοῦ δὲ ἀδελφιδοῦς βασιλεὺς, ἀλλ᾽
of-the-one indeed brother of-the-other and nephew emperor but

ὅτι παρὰ γνώμην ἀμφοτέρων ἐχειροτονήθη, ὃν αὐτοὶ
that against judgment of-both had-been-appointed whom they-themselves
χειροτονεῖν ἔμελλον. Ὅμως δὲ ἀμφότεροι σύμψηφοι τῆς
to-appoint intended nevertheless and both concurring of-the
βασιλείας ἐγένοντο· καὶ τοῦτον τὸν τρόπον ὁ νέος
reign became and this the way the younger
Οὐαλεντινιανὸς ἱδρύθη εἰς τὸν τόπον τοῦ ἰδίου πατρός.
Valentinian was-established in the place of-the own father
Ἰστέον δὲ ὅτι Οὐαλεντινιανῷ ἐγεγόνει οὗτος ἐξ
it-must-be-known and that to-Valentinian had-been-born this-one from
Ἰουστίνης, ἣν ἐπέγημεν, ζώσης αὐτοῦ τῆς προτέρας
Justina whom he-married-besides living his the former
γυναικὸς Σευήρας, δι' αἰτίαν τοιάνδε. Ἰοῦστος ὁ
wife Severa because-of cause such Justus the
τῆς Ἰουστίνης πατὴρ, τῆς περὶ Πικίνον ἐπαρχίας ἤδη
— of-Justina father of-the about Picenum province already
πρότερον ἐπὶ τῶν Κωνσταντίου χρόνων ἄρχων καθεστὼς,
before in the of-Constantius times governor appointed
ἴδεν ὄναρ, ὡς ἐκ τοῦ δεξιοῦ μέρους ἁλουργίδα βασιλικὴν
saw dream that from the right part purple imperial
ἀπεκύησε. Τὸ δὲ ὄναρ ἐν πολλοῖς λεχθὲν ἥκει καὶ εἰς
he-brought-forth the and dream among many told came also into
τὰς ἀκοὰς Κωνσταντίου· ὁ δὲ συμβαλὼν τὸ ὄναρ, ὡς
the ears of-Constantius he and having-interpreted the dream as
βασιλέως ἐξ αὐτοῦ τεχθησομένου, πέμψας ἀναιρεῖ τὸν
emperor from him going-to-be-born having-sent kills —
Ἰοῦστον· ἡ δὲ αὐτοῦ θυγάτηρ Ἰουστίνα ἀπορφανισθεῖσα
Justus the and his daughter Justina orphaned
τοῦ πατρὸς ἔμεινε, παρθένος οὖσα.
of-the father remained virgin being

Χρόνῳ δὲ ὕστερον τῇ γαμετῇ τοῦ βασιλέως
in-time and later to-the wife of-the emperor
Οὐαλεντινιανοῦ Σευήρα γνωρίμη καθίσταται, καὶ συνεχεῖς
Valentinian Severa acquainted becomes and continual
ἐποιεῖτο πρὸς τὴν βασίλισσαν τὰς συντυχίας· ἐπεὶ δὲ
made with the empress the meetings when and
ἐκρατύνθη ἡ συνήθεια, ἤδη καὶ συνελούετο αὐτῇ. Ὡς οὖν
was-strengthened the intimacy already also she-bathed-with her when then
ἴδεν αὐτὴν λουομένην τὴν Ἰουστίναν ἡ Σευήρα, ἠράσθη
saw her bathing — Justina — Severa was-enamored
τοῦ κάλλους τῆς παρθένου· καὶ πρὸς τὸν βασιλέα διεξῄει
of-the beauty of-the virgin and to the emperor related
περὶ αὐτῆς, ὡς οὕτως εἴη θαυμαστὸν ἔχουσα κάλλος
about her that so was wonderful having beauty
ἡ παρθένος ἡ τοῦ Ἰούστου θυγάτηρ, ὡς καὶ αὐτὴν,
the virgin the — of-Justus daughter so-that even herself
καίτοι γυναῖκα οὖσαν, ἐρασθῆναι τῆς εὐμορφίας αὐτῆς.
although woman being to-be-enamored of-the shapeliness her
Ὁ δὲ βασιλεὺς ταμιευσάμενος τὸν τῆς γυναικὸς λόγον,
the and emperor having-stored-up the of-the wife word
ἀγαγέσθαι τὴν Ἰουστίναν ἐβουλεύσατο, μὴ ἐκβαλὼν τὴν
to-marry — Justina planned not having-cast-out —
Σευήραν, ἀφ' ἧς αὐτῷ Γρατιανὸς ἐγεγόνει, ὃν μικρὸν
Severa from whom to-him Gratian had-been-born whom a-little
ἔμπροσθεν ἀνηγορεύκει βασιλέα. Νόμον οὖν ὑπαγορεύσας
before he-had-proclaimed emperor law then having-dictated
δημοσίᾳ προτίθησι κατὰ πόλεις, ὥστε ἐξεῖναι τῷ
publicly sets-forth by cities so-that to-be-permitted to-the(-one)
βουλομένῳ δύο νομίμους ἔχειν γυναῖκας. Καὶ ὁ μὲν νόμος
wishing two lawful to-have wives and the indeed law
προέκειτο· ὁ δὲ ἄγεται τὴν Ἰουστίναν, ἀφ' ἧς αὐτῷ
was-set-forth he and marries — Justina from whom to-him

γίνεται Οὐαλεντινιανός τε ὁ νέος καὶ θυγατέρες τρεῖς
is-born Valentinian both the younger and daughters three
Ἰούστα, Γράτα, Γάλλα. Ὧν αἱ μὲν δύο παρθενεύουσαι
Justa Grata Galla of-whom the indeed two virgins
διετέλεσαν· Γάλλαν δὲ ὕστερον βασιλεὺς ἔγημε Θεοδόσιος
remained Galla and later emperor married Theodosius
ὁ μέγας, ἀφ' ἧς αὐτῷ Πλακιδία θυγάτηρ ἐγένετο·
the great from whom to-him Placidia daughter was-born
Ἀρκάδιον γὰρ καὶ Ὀνώριον ἐκ Πλακίλλης ἔσχεν τῆς
Arcadius for and Honorius from Placilla he-had the
προτέρας γυναικός. Περὶ μὲν οὖν Θεοδοσίου καὶ τῶν
former wife about indeed then Theodosius and the
υἱῶν αὐτοῦ κατὰ τὴν ἑκάστου χώραν ἐροῦμεν.
sons his in the of-each place we-will-speak
Περὶ Θεμιστίου τοῦ φιλοσόφου καὶ ὡς ἐκ τοῦ 32
about Themistius the philosopher and how from the
προσφωνητικοῦ αὐτοῦ λόγου δυσωπηθεὶς Οὐάλης μικρόν
address his discourse put-to-shame Valens a-little
τι τὸν κατὰ Χριστιανῶν ἐμετρίασε θάνατον.
somewhat the against Christians moderated death
Οὐάλης δὲ ἐν τῇ Ἀντιοχείᾳ διάγων ἀπὸ μὲν τῶν ἔξω
Valens and in — Antioch staying from indeed the outside
πολέμων τέως ἡσύχαζε· πανταχόθεν γὰρ οἱ βάρβαροι
wars meanwhile was-at-peace from-all-sides for the barbarians
κατὰ τὰς οἰκείας ἔμενον χώρας. Δεινῶς δὲ ἐπολέμει
in the own remained lands terribly and he-warred-on
τοὺς φρονοῦντας τὸ 'ὁμοούσιον,' καὶ καθ' ἑκάστην
those holding the of-one-substance and by each(-day)
μείζονας τὰς τιμωρίας ἐφεύρισκεν κατ' αὐτῶν, ἕως
greater the punishments he-devised against them until
αὐτοῦ τὴν πολλὴν ἀπήνειαν ὁ φιλόσοφος Θεμίστιος
his the great harshness the philosopher Themistius

μετριωτέραν τῷ ‘προσφωνητικῷ λόγῳ’ εἰργάσατο· ἐν
more-moderate by-the address discourse made in
ᾧ, ‘μὴ δεῖν ξενίζεσθαι ἐπὶ τῇ διαφωνίᾳ τῶν
which not to-be-needful to-be-surprised at the disagreement of-the
Χριστιανικῶν δογμάτων παραινεῖ τῷ βασιλεῖ· μικρὰν
Christian doctrines he-exhorts the emperor small
γὰρ εἶναι τὴν αὐτῶν διαφωνίαν, ὡς πρὸς τὸ πλῆθος
for to-be the their disagreement compared to the multitude
καὶ τὴν σύγχυσιν τῶν παρ’ Ἕλλησι δογμάτων· εἶναι
and the confusion of-the among pagans doctrines to-be
γὰρ ὑπὲρ τὰ τριακόσια δόγματα. Καὶ πρὸς τὸ
for over the three-hundred doctrines and with-respect-to the
δόξαν ἐξ ἀνάγκης καὶ τὴν διαφωνίαν εἶναι πολλήν·
opinion of necessity also the disagreement to-be great
βούλεσθαί τε οὕτως τὸν Θεὸν διαφόρως δοξάζεσθαι, ἵνα
to-wish and thus — God variously to-be-glorified that
ἕκαστος πλέον αὐτοῦ τὴν μεγαλειότητα φοβοῖτο, ἐκ
each more his the majesty may-fear from
τοῦ μὴ πρόχειρον ἔχειν τὴν γνῶσιν αὐτοῦ.’ Ταῦτα καὶ
the not ready to-have the knowledge of-him these-things and
τὰ τοιαῦτα τοῦ φιλοσόφου προσφωνήσαντος, πραότερος
the such the philosopher having-addressed milder
ὁ βασιλεὺς ἐγίνετο· οὐ μὴν τελέως ὑφίει τῆς ὀργῆς,
the emperor became not indeed completely relaxed from-the anger
ἀλλὰ ἀντὶ θανάτου ἐξορίαν ἐπετίθει τὴν ζημίαν τοῖς
but instead-of death exile imposed the penalty on-the
ἱερωμένοις ἀνδράσιν, ἕως ἀπέπαυσεν αὐτοῦ καὶ ταύτην
consecrated men until stopped his also this
τὴν ὁρμὴν ἐπιγενόμενον πρᾶγμα τοιόνδε.
the impulse having-supervened matter such

Ὅπως οἱ Γότθοι κατὰ Οὐάλεντα ἐχριστιάνισαν. 33

how the Goths under Valens became-Christians

Οἱ πέραν τοῦ Ἴστρου βάρβαροι οἱ καλούμενοι Γότθοι,

the beyond the Ister barbarians the called Goths

ἐμφύλιον πρὸς ἑαυτοὺς κινήσαντες πόλεμον εἰς δύο μέρη

civil with themselves having-stirred-up war into two parts

ἐτμήθησαν· ὧν τοῦ ἑνὸς ἡγεῖτο Φριτιγέρνης, τοῦ δὲ

were-cut of-which the one led Fritigern the and

ἑτέρου Ἀθανάριχος. Ἐπικρατεστέρου δὲ τοῦ Ἀθαναρίχου

other Athanaric more-powerful and — Athanaric

φανέντος, Φριτιγέρνης προσφεύγει Ῥωμαίοις, καὶ τὴν

having-appeared Fritigern takes-refuge with-Romans and the

αὐτῶν κατὰ τοῦ ἀντιπάλου ἐπεκαλεῖτο βοήθειαν. Γνωρίζεται

their against the adversary called-in help is-made-known

ταῦτα τῷ βασιλεῖ Οὐάλεντι· καὶ κελεύει τοὺς ἐνιδρυμένους

this to-the emperor Valens and he-orders the stationed

κατὰ τὴν Θράκην στρατιώτας βοηθεῖν τοῖς βαρβάροις

in — Thrace soldiers to-help the barbarians

κατὰ βαρβάρων στρατεύουσι· καὶ ποιοῦνται νίκην κατὰ

against barbarians campaigning and they-make victory over

Ἀθαναρίχου πέραν τοῦ Ἴστρου, τοὺς πολεμίους εἰς

Athanaric beyond the Ister the enemies to

φυγὴν τρέψαντες. Αὕτη πρόφασις γέγονε τοῦ Χριστιανοὺς

flight having-turned this pretext became of-the Christians

γενέσθαι τῶν βαρβάρων πολλούς· ὁ γὰρ Φριτιγέρνης, χάριν

to-become of-the barbarians many — for Fritigern thanks

ἀποδιδοὺς ὧν εὐηργέτητο, τὴν θρησκείαν τοῦ βασιλέως

rendering for-what he-had-been-benefited the religion of-the emperor

ἠσπάζετο, καὶ τοὺς ὑφ' ἑαυτῷ τοῦτο ποιεῖν προετρέπετο.

embraced and those under himself this to-do urged

Διὸ καὶ μέχρι νῦν πλείους οἱ Γότθοι τῆς Ἀρειανῆς

wherefore also until now most the Goths of-the Arian

θρησκείας ὄντες τυγχάνουσι, τότε διὰ τὸν βασιλέα ταύτῃ
religion being happen then because-of the emperor to-this
προσθέμενοι. Τότε δὲ καὶ Οὐλφίλας ὁ τῶν Γότθων
having-attached-themselves then and also Ulfilas the of-the Goths
ἐπίσκοπος γράμματα ἐφεῦρε Γοτθικά· καὶ τὰς θείας γραφὰς
bishop letters invented Gothic and the divine scriptures
εἰς τὴν Γότθων μεταβαλὼν, τοὺς βαρβάρους μανθάνειν
into the of-Goths(-tongue) having-translated the barbarians to-learn
τὰ θεῖα λόγια παρεσκεύασεν. Ἐπειδὴ δὲ Οὐλφίλας οὐ μόνον
the divine oracles prepared since and Ulfilas not only
τοὺς ὑπὸ Φριτιγέρνην, ἀλλὰ καὶ τοὺς ὑπὸ Ἀθανάριχον
those under Fritigern but also those under Athanaric
ταττομένους βαρβάρους τὸν Χριστιανισμὸν ἐξεδίδασκεν,
ranged barbarians the Christianity taught
ὁ Ἀθανάριχος, ὡς παραχαραττομένης τῆς πατρῴου
— Athanaric as being-counterfeited the ancestral
θρησκείας, πολλοὺς τῶν Χριστιανιζόντων τιμωρίαις
religion many of-the Christians to-punishments
ὑπέβαλλεν· ὥστε γενέσθαι μάρτυρας τηνικαῦτα βαρβάρους
subjected so-that to-become martyrs then barbarians
Ἀρεανίζοντας. Ἀλλὰ Ἄρειος μὲν, πρὸς τὴν Σαβελλίου
Arianizing but Arius indeed against the of-Sabellius
τοῦ Λίβυος δόξαν ἀπαντῆσαι μὴ δυνηθεὶς, τῆς ὀρθῆς
the Libyan opinion to-meet not having-been-able from-the right
ἐξέπεσε πίστεως, ‘πρόσφατον Θεὸν’ τὸν Υἱὸν τοῦ Θεοῦ
fell-away faith new God the Son — of-God
δογματίσας. Οἱ δὲ βάρβαροι ἁπλότητι τὸν Χριστιανισμὸν
having-dogmatized the and barbarians in-simplicity the Christianity
δεξάμενοι, ὑπὲρ τῆς εἰς Χριστὸν πίστεως τῆς ἐνταῦθα ζωῆς
having-received for the in Christ faith the here life
κατεφρόνησαν. Ταῦτα μὲν περὶ τῶν Χριστιανιζόντων.
despised these-things indeed about those Christians

Ὡς οἱ Γότθοι ὑφ᾽ ἑτέρων βαρβάρων καταπολεμηθέντες 34
how the Goths by other barbarians having-been-warred-down
τῇ τῶν Ῥωμαίων χώρᾳ προσέφυγον, καὶ ὑπὸ τοῦ
to-the of-the Romans land fled and by the
βασιλέως προσεδέχθησαν· ὅπερ αἴτιον ἀπωλείας καὶ τῆς
emperor were-received which cause of-ruin both of-the
Ῥωμαίων ἀρχῆς καὶ αὐτοῦ τοῦ βασιλέως κατέστη.
of-Romans empire and himself of-the emperor became
Οὐκ εἰς μακρὰν δὲ οἱ βάρβαροι φιλίαν πρὸς ἀλλήλους
not into long(-time) and the barbarians friendship with one-another
σπεισάμενοι, αὖθις ὑφ᾽ ἑτέρων βαρβάρων γειτνιαζόντων
having-made again by other barbarians bordering
αὐτοῖς, τῶν καλουμένων Οὔννων, καταπολεμηθέντες, καὶ
them the called Huns having-been-warred-down and
τῆς ἰδίας ἐξελαθέντες χώρας, εἰς τὴν Ῥωμαίων
from-the own having-been-driven-out land to the of-Romans
γῆν καταφεύγουσι, δουλεύειν τῷ βασιλεῖ συντιθέμενοι,
land flee to-serve the emperor agreeing
καὶ τοῦτο πράττειν ὅπερ ἂν ὁ Ῥωμαίων προστάξειε
and this to-do whatever — the of-Romans should-order
βασιλεύς. Ταῦτα εἰς γνῶσιν ἥκει τοῦ Οὐάλεντος· καὶ
emperor these-things into knowledge comes — of-Valens and
μηδὲν προϊδόμενος, κελεύει τοὺς ἱκετεύοντας οἴκτου τυχεῖν,
nothing having-foreseen he-orders those supplicating pity to-obtain
πρὸς ἓν τοῦτο μόνον οἰκτίρμων γενόμενος. Ἀφορίζει
toward one this only merciful having-become he-assigns
οὖν αὐτοῖς τὰ μέρη τῆς Θρᾴκης, εὐτυχεῖν τὰ μάλιστα
then to-them the parts — of-Thrace to-be-fortunate the most
ἐπὶ τούτῳ νομίσας· ἐλογίζετο δὲ ὡς εἴη ἕτοιμον
in this having-thought he-reckoned and that he-would-be ready
καὶ εὐτρεπὲς κτησάμενος κατὰ πολεμίων στράτευμα.
and prepared having-acquired against enemies army

Ἤλπιζε γὰρ βαρβάρους Ῥωμαίων φοβερωτέρους ἔσεσθαι
he-hoped for barbarians than-Romans more-formidable to-be
φύλακας· καὶ διὰ τοῦτο ἠμέλει τοῦ λοιποῦ τοὺς
guards and because-of this he-neglected for-the rest the
Ῥωμαίων στρατιώτας αὐξῆσαι. Καὶ τοὺς μὲν ἤδη
of-Romans soldiers to-increase and those indeed already
πάλαι στρατευομένους, καὶ κατὰ τοὺς πολέμους γενναίως
long-ago serving and in the wars nobly
ἀγωνισαμένους, ὑπερεώρα· τὸν δὲ συντελούμενον ἐκ
having-fought he-disregarded the and being-contributed from
τῶν ἐπαρχιῶν κατὰ κώμας στρατιώτην ἐξηργύρισεν,
the provinces by villages soldier he-commuted-into-money
ὀγδοήκοντα χρυσίνους ὑπὲρ ἑκάστου στρατιώτου τοὺς
eighty gold-pieces for each soldier the
συντελεστὰς ἀπαιτεῖσθαι κελεύσας, οὐ πρότερον τὰς
contributors to-be-demanded having-ordered not before the
συντελείας κουφίσας αὐτοῖς. Τοῦτο ἀρχὴ γέγονε τοῦ
contributions having-lightened for-them this beginning became of-the
δυστυχῆσαι τότε πρὸς ὀλίγον τὴν Ῥωμαίων ἀρχήν.
to-be-unfortunate then for little(-while) the of-Romans empire
35 Ὡς ὁ βασιλεὺς τῇ φροντίδι τοῦ πρὸς Γότθους
how the emperor through-the care of-the against Goths
πολέμου τὸν κατὰ Χριστιανῶν πόλεμον ἀνῆκεν.
war the against Christians war relaxed
Οἱ γὰρ βάρβαροι τὴν Θρᾴκην κατειληφότες, ἐν ἀδείᾳ
the for barbarians — Thrace having-occupied in security
τὴν Ῥωμαίων καρπούμενοι χώραν, τὴν εὐτυχίαν οὐκ
the of-Romans enjoying land the prosperity not
ἤνεγκαν· ἀλλὰ κατὰ τῶν εὐεργετησάντων χωροῦσι, καὶ
bore but against those having-benefited(-them) go and
πάντα τὰ περὶ Θρᾴκην ἀνέτρεπον. Ταῦτα οὕτως
all the(-things) about Thrace overturned these-things thus

ἐπιγενόμενα, εἰς γνῶσιν ἐλθόντα τοῦ Οὐάλεντος, τοῦ
having-supervened into knowledge having-come — of-Valens from-the
εἰς ἐξορίαν πέμπειν τοὺς φρονοῦντας τὸ ‘ὁμοούσιον’
into exile to-send those holding the of-one-substance
ἀφίστατο. Ἐν θορύβῳ γὰρ γενόμενος, εὐθὺς ἐκ τῆς
he-desisted in confusion for having-been at-once from —
Ἀντιοχείας ἐπὶ τὴν Κωνσταντινούπολιν ἦλθε· διὸ καὶ
Antioch to — Constantinople he-came wherefore also
ὁ κατ’ αὐτὴν Χριστιανικὸς ἐλώφησε πόλεμος. Τότε δὴ
the in it Christian ceased war then indeed
καὶ Εὐζώϊος ὁ τῆς Ἀρειανῆς θρησκείας ἐν Ἀντιοχείᾳ
also Euzoius the of-the Arian religion in Antioch
προεστὼς τέλει τοῦ βίου ἐχρήσατο, κατὰ τὴν ὑπατείαν
presiding end of-the life met in the consulship
Οὐάλεντος τὸ πέμπτον, καὶ Οὐαλεντινιανοῦ νέου τὸ
of-Valens the fifth and of-Valentinian younger the
πρῶτον· καὶ καθίσταται εἰς τὸν τόπον αὐτοῦ Δωρόθεος.
first and is-appointed in the place his Dorotheus
Ὡς καὶ Σαρακηνοὶ τηνικαῦτα τῇ πίστει Χριστοῦ 36
how also Saracens then to-the faith of-Christ
προσέθεντο, Μαυΐας γυναικὸς αὐτῶν ἀρχούσης, Μωσῆν
attached-themselves Mavia woman them ruling Moses
τινὰ θεοσεβῆ καὶ πιστὸν μονάζοντα λαβόντες ἐπίσκοπον.
some god-fearing and faithful solitary having-received bishop
Ἀναχωρήσαντος δὲ τῆς Ἀντιοχείας τοῦ βασιλέως,
having-withdrawn and — from-Antioch the emperor
Σαρακηνοὶ οἱ πρώην ὑπόσπονδοι, τότε Ῥωμαίων
Saracens the formerly allied then from-Romans
ἀπέστησαν, στρατηγούμενοι ὑπὸ Μαυΐας γυναικὸς, τοῦ
revolted being-led by Mavia woman the
ἀνδρὸς αὐτῆς τελευτήσαντος. Πάντα οὖν τὰ ὑπὸ τὴν
husband her having-died all then the(-places) under the

ἀνατολὴν ὑπὸ τῶν Σαρακηνῶν κατὰ τὸν αὐτὸν ἐπορθεῖτο
east by the Saracens at the same were-ravaged
χρόνον· ἀλλά τις Θεοῦ πρόνοια τὰ Σαρακηνῶν
time but some of-God providence the(-affairs) of-Saracens
κατέστειλε δι' αἰτίαν τοιαύτην. Μωϋσῆς τις ὄνομα,
checked because-of cause such Moses some by-name
Σαρακηνὸς τὸ γένος, ἐν τῇ ἐρήμῳ τὸν μοναχικὸν
Saracen by-the race in the desert the monastic
μετερχόμενος βίον, ἐπ' εὐλαβείᾳ καὶ πίστει καὶ τεραστίοις
pursuing life for piety and faith and marvels
περιβόητος ἦν. Τοῦτον ἡ τῶν Σαρακηνῶν βασίλισσα
renowned was this-man the of-the Saracens queen
Μαυΐα ἐπίσκοπον τοῦ οἰκείου ἔθνους ᾔτει λαβεῖν, ἐπὶ
Mavia bishop of-the own people asked to-receive on
συνθήκαις τοῦ καταλῦσαι τὸν πόλεμον. Ταῦτα ἀκούσαντες
terms of-the to-end the war these-things having-heard
οἱ Ῥωμαίων στρατηγοὶ ἀγαπητὸν ἡγήσαντο ἐπὶ τοιαύταις
the of-Romans generals desirable considered on such
συνθήκαις εἰρήνην ποιήσασθαι, εὐθύς τε ὡς εἶχον
terms peace to-make at-once and as they-were
ἐπέταττον τοῦτο γενέσθαι· καὶ συλληφθεὶς ὁ Μωϋσῆς
ordered this to-be-done and seized — Moses
ἐκ τῆς ἐρήμου ἤγετο εἰς τὴν Ἀλεξάνδρειαν, ἐκεῖ τὴν
from the desert was-led to — Alexandria there the
ἱερωσύνην δεξόμενος. Ἐπεὶ δὲ πρὸς τὸν κρατοῦντα τότε
priesthood going-to-receive when and to the controlling then
τῶν ἐκκλησιῶν Λούκιον ἤχθη, τὴν χειροτονίαν ἀπέφυγε,
the churches Lucius he-was-led the ordination he-fled
τοιαῦτα εἰπὼν πρὸς Λούκιον· ‘Ἐγὼ μὲν ἐμαυτὸν
such-things having-said to Lucius I indeed myself
ἡγοῦμαι τῆς ἱερωσύνης ἀνάξιον· εἰ δὲ λυσιτελεῖ τοῦτο
consider of-the priesthood unworthy if and it-is-of-advantage this

τοῖς δημοσίοις πράγμασιν, οὐκ ἐπιθήσει μοι χεῖρα Λούκιος·
to-the public affairs not will-lay-on me hand Lucius
πεπλήρωται γὰρ αὐτοῦ αἱμάτων ἡ δεξιά.' Τοῦ δὲ Λουκίου
has-been-filled for his with-bloods the right-hand — and Lucius
λέγοντος, 'μὴ δεῖν ὑβρίζειν, ἀλλὰ πρότερον μανθάνειν
saying not to-be-needful to-insult but first to-learn
παρ' αὐτοῦ τῆς θρησκείας τὰ δόγματα·' ὁ Μωϋσῆς, 'Ἀλλ'
from him of-the religion the doctrines — Moses but
οὐ δογμάτων λόγος,' ἔφη, 'νῦν ζητεῖται· ἀλλ' αἱ πράξεις
not of-doctrines account he-said now is-sought but the deeds
σου αἱ κατὰ τῶν ἀδελφῶν γενόμεναι ἐξελέγχουσιν
your the(-deeds) against the brothers done prove
ὡς οὐ Χριστιανικὰ ἔχεις δόγματα. Ὁ γὰρ Χριστιανὸς οὐ
that not Christian you-have doctrines the for Christian not
πλήσσει, οὐ λοιδορεῖ, οὐδὲ μάχεται· "δοῦλον γὰρ Κυρίου
strikes not reviles nor fights servant for of-the-Lord
οὐ δεῖ μάχεσθαι." Σοῦ δὲ τὰ ἔργα βοᾷ διὰ
not it-is-needful to-fight your and the deeds cry-out through
τῶν πεμφθέντων εἰς ἐξορίαν καὶ θηρίοις παραβληθέντων
those sent into exile and to-beasts thrown
καὶ πυρὶ παραδοθέντων· μείζονα δὲ ἔχει τὴν ἀπόδειξιν
and to-fire handed-over greater and has the proof
τὰ τοῖς ὀφθαλμοῖς ὁρώμενα ἢ ταῖς ἀκοαῖς
the(-things) with-the eyes seen than-the(-things) by-the ears
λαμβανόμενα.' Ταῦτα καὶ τὰ τοιαῦτα λέγοντα τὸν
received these-things and the such saying —
Μωϋσῆν ἀπῆγον οἱ ἐπιτήδειοι πρὸς τὸ ὄρος, ὅπως ἂν τὴν
Moses led-away the friends to the mountain that — the
χειροτονίαν παρὰ τῶν εἰς ἐξορίαν τυγχανόντων δέξηται.
ordination from those in exile being he-might-receive
Οὕτως οὖν τότε τοῦ Μωϋσέως χειροτονηθέντος, ὁ
thus then at-that-time — Moses having-been-ordained the

Σαρακηνῶν ἐσβέσθη πόλεμος· εἶχέ τε τοῦ λοιποῦ ἡ Μαυΐα
of-Saracens was-quenched war kept and for-the rest — Mavia
πρὸς Ῥωμαίους εἰρήνην, ὡς καὶ θυγατέρα αὐτῆς τῷ
toward Romans peace so-that also daughter her to-the
στρατηλάτῃ κατεγγυῆσαι Βίκτορι. Ταῦτα περὶ Σαρακηνῶν.
general to-betroth Victor these-things about Saracens

37 Ὡς ἀναχωρήσαντος Οὐάλεντος ἀπὸ Ἀντιοχείας, οἱ ἐν
how having-withdrawn Valens from Antioch the in
τῇ ἀνατολῇ θαρσήσαντες ὀρθόδοξοι, καὶ μάλιστα ἐν
the east having-taken-courage orthodox and especially in
Ἀλεξανδρείᾳ, τὸν Λούκιον ἐκβαλόντες αὖθις τῷ Πέτρῳ
Alexandria — Lucius having-expelled again — to-Peter
τὰς ἐκκλησίας παραδεδώκασι, γράμμασι Δαμάσου τοῦ
the churches handed-over with-letters of-Damasus the
Ῥώμης ἐπισκόπου κατωχυρωμένῳ.
of-Rome bishop fortified

Κατὰ δὲ τὸν καιρὸν τοῦτον τοῦ βασιλέως Οὐάλεντος
at and the time this the emperor Valens
ἐκ τῆς Ἀντιοχείας ἀναχωρήσαντος, ἀνερρώννυντο οἱ
from — Antioch having-withdrawn recovered-strength those
πανταχοῦ ἐλαυνόμενοι, καὶ μάλιστα οἱ κατὰ τὴν
everywhere driven-out and especially those in —
Ἀλεξάνδρειαν. Πέτρου τε ἐπανελθόντος ἀπὸ τῆς Ῥώμης
Alexandria Peter and having-returned from — Rome
μετὰ γραμμάτων Δαμάσου τοῦ Ῥώμης ἐπισκόπου
with letters of-Damasus the of-Rome bishop
βεβαιούντων τὴν τοῦ ‘ὁμοουσίου’ πίστιν καὶ τὴν τοῦ
confirming the of-the of-one-substance faith and the —
Πέτρου κατάστασιν, ἀναθαρρήσας ὁ λαὸς τὸν μὲν
of-Peter installation having-taken-courage-again the people — indeed
Λούκιον ἐξελαύνουσιν, ἀντεισάγουσι δὲ τὸν Πέτρον.
Lucius drive-out bring-in-instead and — Peter

Ἀλλὰ Λούκιος μὲν ὡς εἶχεν ἐπὶ τὴν Κωνσταντινούπολιν
but Lucius indeed as he-was to — Constantinople
ἔπλεεν· Πέτρος δὲ ὀλίγον ἐπιβιοὺς χρόνον τελευτᾷ,
sailed Peter and little having-survived time dies
διάδοχον καταλιπὼν Τιμόθεον ἀδελφὸν ἑαυτοῦ.
successor having-left Timothy brother of-himself
Ὡς ὁ βασιλεὺς ὑποστρέψας ἐν τῇ Κωνσταντινουπόλει 38
how the emperor having-returned to — Constantinople
καὶ ὑπὸ τοῦ δήμου διὰ τοὺς Γότθους κατονειδισθεὶς
and by the people because-of the Goths reproached
ἐξελαύνει τῆς πόλεως κατὰ βαρβάρων· καὶ συμβαλὼν
marches-out from-the city against barbarians and having-engaged
αὐτοῖς ἐν Ἀδριανουπόλει τῆς Μακεδονίας ὑπ᾽ αὐτῶν
them at Adrianople — of-Macedonia by them
ἀναιρεῖται, ζήσας μὲν ἔτη πεντήκοντα, βασιλεύσας δὲ
is-killed having-lived indeed years fifty having-reigned and
ἔτη ἓξ πρὸς τοῖς δέκα.
years six besides the ten
Ὁ δὲ βασιλεὺς Οὐάλης περὶ τὴν τριακάδα τοῦ Μαΐου
the and emperor Valens about the thirtieth of-the May
μηνὸς, ἐν τῇ ἕκτῃ ἑαυτοῦ ὑπατείᾳ καὶ Οὐαλεντινιανοῦ τοῦ
month in the sixth his-own consulship and of-Valentinian the
νέου τὸ δεύτερον, ἐλθὼν εἰς τὴν Κωνσταντινούπολιν
younger the second having-come to — Constantinople
εὑρίσκει τὸν δῆμον ἐν ἀθυμίᾳ καθεστῶτα πολλῇ. Οἱ
finds the people in despondency set much the
γὰρ βάρβαροι καταδραμόντες τὴν Θρᾴκην ἤδη καὶ τὰ
for barbarians having-overrun — Thrace already also the
προάστεια ἐπόρθουν τῆς Κωνσταντινουπόλεως, μηδεμιᾶς
suburbs were-ravaging — of-Constantinople no
οὔσης ἀξιομάχου τηνικαῦτα δυνάμεως. Ἐπεὶ δὲ καὶ τοῖς
being equal-in-battle then force when and also the

τείχεσι προσπελάζειν ἐπεχείρουν οἱ βάρβαροι, χαλεπῶς
walls to-approach attempted the barbarians grievously
ἡ πόλις ἔφερε τὰ γινόμενα· ἐψιθύριζόν τε κατὰ
the city bore the(-things) happening whispered and against
τοῦ βασιλέως, ‘ὡς ἐπαγαγόντος τοὺς πολεμίους, καὶ ὅτι
the emperor as having-brought-in the enemies and that
μὴ ἀντεπεξῆγεν εὐθὺς, ἀλλὰ παρεῖλκε τὸν πρὸς τοὺς
not sallied-against(-them) at-once but delayed the against the
βαρβάρους πόλεμον.’ Καὶ δὴ ἱπποδρομίας ἐπιτελουμένης,
barbarians war and indeed horse-race being-held
πάντες ἐκ συμφωνίας κατεβόων τοῦ βασιλέως ὡς
all from agreement cried-out-against the emperor as
περιορῶντος τὰ πράγματα· ἔκραζον οὖν συντόνως,
overlooking the affairs they-cried then vehemently
‘Δὸς ὅπλα καὶ πολεμοῦμεν ἡμεῖς.’ Ταῦτα βοώντων,
give arms and fight we these-things them-shouting
ἐξάπτεται πρὸς ὀργὴν ὁ βασιλεύς· καὶ ὑπερβαίνει περὶ
is-inflamed to anger the emperor and crosses-over about
τὴν ἑνδεκάτην τοῦ Ἰουνίου μηνὸς, ἐπαπειλήσας ἢν
the eleventh of-the June month having-threatened if
ὑποστρέψῃ, ‘δίκην ἀπὸ Κωνσταντινουπολιτῶν λήψεσθαι,
he-should-return penalty from Constantinopolitans to-take
ὧν τότε ὑβρίζειν αὐτὸν ἐδόκουν, καὶ ὑπὲρ ὧν ἤδη
for-what then to-insult him they-seemed and for which already
πρότερον τῇ τυραννίδι Προκοπίου προσέθεντο· ἔρημόν
before the usurpation of-Procopius they-had-joined desert
τε καταστήσειν τὴν πόλιν, καὶ ἄροτρον εἰπὼν βαλεῖν
and to-make the city and plow having-said to-cast
κατ’ αὐτὴν,’ ἐπὶ τοὺς βαρβάρους ἐχώρει. Καὶ ὠθεῖ
over it against the barbarians went and pushes
μὲν αὐτοὺς πόρρω τῆς πόλεως· ἐδίωκε δὲ ἄχρι
indeed them far from-the city pursued and until

τῆς ἐν Θρᾴκῃ Ἀδριανουπόλεως, ἣ ἐν τοῖς ὁρίοις τῆς
the in Thrace Adrianople which in the borders —
Μακεδονίας ἐστίν. Ἐκεῖ τε συμβαλὼν τοῖς βαρβάροις,
of-Macedonia is there and having-engaged the barbarians
ἀπέθανε τῇ ἐννάτῃ τοῦ Αὐγούστου μηνὸς, ἐν τῇ αὐτῇ
died on-the ninth of-the August month in the same
ὑπατείᾳ· τοῦτο δὲ ἦν τέταρτον ἔτος τῆς διακοσιοστῆς
consulship this and was fourth year of-the two-hundredth
ὀγδοηκοστῆς ἐννάτης Ὀλυμπιάδος. Καὶ οἱ μὲν πυρὶ
eighty ninth Olympiad and some indeed by-fire
φασὶν ἀπολέσθαι αὐτὸν εἰς κώμην καταφυγόντα τινὰ, ἣν
say to-have-perished him to village having-fled some which
ἐπιδραμόντες οἱ βάρβαροι ἐνέπρησαν. Οἱ δὲ ἀμείψαντα
having-attacked the barbarians burned others and having-changed
τὸ βασιλικὸν σχῆμα φασὶν αὐτὸν εἰς μέσον τὸ στίφος
the imperial dress say him into middle the band
τῶν πεζῶν εἰσδραμεῖν· εἶτα τῶν ἱππέων προδεδωκότων,
of-the foot-soldiers to-have-run-in then the horsemen having-betrayed(-him)
καὶ οὐχ ἁψαμένων τῆς μάχης, ἐν τῇ συμβολῇ τούτους
and not having-joined the battle in the engagement these
περιχυθέντας πάντας ἀθρόως πεσεῖν. Ἔνθα δὴ φασὶν
surrounded all together to-fall there indeed say
αὐτὸν ἀγνοηθῆναι κείμενον, οὐκ ὄντος βασιλικοῦ
him to-have-been-unrecognized lying not being imperial
σχήματος τοῦ καταμηνύσοντος ὅστις ἦν. Τελευτᾷ
dress the(-thing) going-to-disclose who he-was dies
δὲ ζήσας ἔτη πεντήκοντα, συμβασιλεύσας μὲν τῷ
and having-lived years fifty having-reigned-with indeed the
ἀδελφῷ ἔτη δεκατρία· μετὰ δὲ τὸν ἀδελφὸν βασιλεύσας
brother years thirteen after and the brother having-reigned
ἔτη τρία. Περιέχει ἡ βίβλος χρόνον ἐτῶν δεκάεξ.
years three contains the book time of-years sixteen

BOOK V

VI · GRATIAN AND THEODOSIUS

Socrates explains why he mixes wars with church history. The people of Constantinople, with Mavia's Saracens, drive off the Goths. Gratian recalls the exiled bishops and takes Theodosius as colleague. The Macedonians return to their error, Antioch's quarrel over Paulinus and Meletius is settled by oath, and Theodosius is baptized at Thessalonica. Gregory of Nazianzus takes Constantinople and resigns when some murmur; Demophilus refuses the Nicene faith and leaves, and the Arians lose the churches after forty years.

Πρὶν ἀρξώμεθα τῆς ἱστορίας τοῦ πέμπτου βιβλίου, φαμὲν
before we-begin the history of-the fifth book we-say
πρὸς τοὺς μέλλοντας ἐντυγχάνειν τῇδε τῇ ὑποθέσει μὴ
to those intending to-read this the subject not
μέμψασθαι ἡμῖν, ὅτι προθέμενοι ἐκκλησιαστικὴν ἱστορίαν
to-blame us because having-proposed ecclesiastical history
συγγράψασθαι ἐπιμίγνυμεν αὐτῇ καὶ τοὺς κατὰ καιρὸν
to-write we-mix-in with-it also the at time
γενομένους πολέμους, ὅσων τὴν ἱστορίαν μετὰ τῆς
having-occurred wars of-as-many-as the history with the
ἀληθείας ἐδυνήθημεν γνῶναι. Τοῦτο γὰρ πολλῶν ἕνεκα
truth we-were-able to-know this for of-many(-things) for-the-sake
ποιοῦμεν· τοῦ εἰς γνῶσιν ἄγειν τὰ γινόμενα· ἀλλὰ γὰρ
we-do of-the into knowledge to-bring the(-things) happening but for
καὶ τοῦ τοὺς ἐντυγχάνοντας μὴ προσκορεῖς γενέσθαι, ἐκ
also of-the those reading not sated to-become from
τοῦ σχολάζειν τῇ φιλονεικίᾳ τῶν ἐπισκόπων, καὶ οἷς
the to-be-occupied with-the contentiousness of-the bishops and with-what
κατ' ἀλλήλων ἐτύρευσαν· πρὸ δὲ τούτων, ἵνα γνωσθῇ
against one-another they-contrived before and these that it-may-be-known

ὅπως, τῶν δημοσίων ταραττομένων, ὡς ἔκ τινος
how the public(-affairs) being-disturbed as from some
συμπαθείας καὶ τὰ τῶν ἐκκλησιῶν ἐταράττετο. Εἰ γάρ
sympathy also the(-affairs) of-the churches were-disturbed if for
τις παρατηρήσει, συνακμάσαντα εὑρήσει τά τε δημόσια
anyone will-observe flourishing-together he-will-find the both public
κακὰ, καὶ τὰ τῶν ἐκκλησιῶν δυσχερῆ· ἢ γὰρ κατὰ
evils and the of-the churches troubles either for at
ταὐτὸ κινηθέντα εὑρήσει, ἢ ἐπακολουθοῦντα ἀλλήλοις·
the-same(-time) set-in-motion he-will-find or following one-another
καὶ ποτὲ μὲν τὰ τῶν ἐκκλησιῶν ἡγούμενα, εἶτα
and sometimes indeed the(-troubles) of-the churches leading then
αὖθις ἐπακολουθοῦντα τὰ δημόσια· ποτὲ δὲ τοὔμπαλιν.
again following the public(-troubles) sometimes and the-reverse
Ὥστε με τὴν διαδοχὴν τούτων μὴ ἔκ τινος συντυχίας
so-that me the succession of-these not from some coincidence
δύνασθαι νομίζειν, ἀλλ' ἐκ τῶν ἡμετέρων πλημμελημάτων
to-be-able to-think but from the our offenses
λαμβάνειν τὰς ἀρχάς· τιμωρίας δὲ ἕνεκεν ἐπιφέρεσθαι
to-take the beginnings of-punishment and for-the-sake to-be-brought-upon(-us)
τὰ κακὰ, εἴγε κατὰ τὸν ἀπόστολον, 'τινῶν ἀνθρώπων
the evils if-indeed according-to the apostle of-some men
αἱ ἁμαρτίαι πρόδηλοί εἰσιν, εἰσάγουσαι εἰς κρίσιν· τισὶ δὲ
the sins manifest are leading to judgment some and
καὶ ἐπακολουθοῦσιν.' Διὰ ταύτην δὴ τὴν αἰτίαν, τῇ
also they-follow because-of this indeed the cause with-the
ἐκκλησιαστικῇ ἱστορίᾳ καί τινα τῶν δημοσίων πραγμάτων
ecclesiastical history also some of-the public affairs
ἐπισυμπλέκομεν. Τὰ μὲν γὰρ ἐπὶ Κωνσταντίνου
we-interweave the(-things) indeed for under Constantine
περὶ τοὺς πολέμους γενόμενα διὰ χρόνου μῆκος
about the wars having-happened because-of of-time length

εὑρεῖν οὐκ ἰσχύσαμεν. Τῶν δὲ μετὰ ταῦτα, ὅσα
to-find not we-were-able of-the(-things) and after these-things as-many-as
παρὰ τῶν ἔτι ζώντων ἐμάθομεν, ἐν ἐπιδρομῇ ποιούμεθα
from those still living we-learned in passing we-make
μνήμην. Συνεχῶς δὲ καὶ τοὺς βασιλεῖς τῇ ἱστορίᾳ
mention continually and also the emperors in-the history
περιλαμβάνομεν, διότι ἀφ᾽ οὗ Χριστιανίζειν ἤρξαντο, τὰ
we-include because from when to-be-Christians they-began the
τῆς ἐκκλησίας πράγματα ἤρτητο ἐξ αὐτῶν, καὶ αἱ μέγισται
of-the church affairs depended on them and the greatest
σύνοδοι τῇ αὐτῶν γνώμῃ γεγόνασί τε καὶ γίνονται.
synods by-the their judgment have-been both and are
Οὐ μὴν ἀλλὰ τοῦ Ἀρειανισμοῦ μνήμην πεποιήμεθα, διότι
not indeed but of-the Arianism mention we-have-made because
τὰς ἐκκλησίας ἐτάραξε. Καὶ ταῦτα μὲν ἐν προοιμίῳ
the churches it-disturbed and these-things indeed in preface
αὐτάρκως εἰρήσθω. Ἤδη δὲ τῆς ἱστορίας ἁπτώμεθα.
sufficiently let-be-said already and the history let-us-take-up
Ὡς μετὰ τὸν θάνατον Οὐάλεντος, τῶν Γότθων ἐπελθόντων 1
how after the death of-Valens the Goths having-come-against
κατὰ Κωνσταντινουπόλεως, ὁ δῆμος αὐτῆς ἀντεπεξήει
against Constantinople the people its sallied-against(-them)
συμμάχους τοὺς Σαρακηνοὺς ἔχων τοὺς ὑπὸ Μαυΐας
allies the Saracens having those under Mavia
ταττομένους.
ranged
Τοῦ δὴ βασιλέως Οὐάλεντος ἄδηλον ἐσχηκότος τὴν
the indeed emperor Valens obscure having-had the
τελευτήν, οἱ βάρβαροι πάλιν ἕως τῶν τειχῶν τῆς
death the barbarians again as-far-as the walls —
Κωνσταντινουπόλεως ἐλθόντες τὰ περὶ αὐτὴν ἐπόρθουν
of-Constantinople having-come the about it ravaged

προάστεια. Ἐφ' οἷς ὁ δῆμος ἀγανακτῶν δι' ἑαυτῶν τοῖς
suburbs at which the people being-indignant by themselves against-the
βαρβάροις ἀντεπεξῄεσαν, ἕκαστος τὸ παρατυγχάνον
barbarians marched-out each the(-thing) at-hand
ἀντὶ ὅπλου λαμβάνοντες. Ἐδίδου δὲ τοῖς ἐξιοῦσιν εἰς
instead-of weapon taking gave and to-those going-out to
τὸν πόλεμον ἡ τοῦ βασιλέως γυνὴ Δομνίκα μισθὸν
the war the of-the emperor wife Dominica pay
ἐκ τοῦ βασιλικοῦ ταμείου, καθὰ καὶ τοῖς στρατιώταις
from the imperial treasury as also to-the soldiers
ἐνενόμιστο. Ἐπεβοήθουν δὲ αὐτοῖς ὀλίγοι Σαρακηνοὶ
had-been-customary helped and them few Saracens
ὑπόσπονδοι, παρὰ Μαυΐας πεμφθέντες, ἧς καὶ ἀνωτέρω
allied by Mavia sent whom also above
ἐμνημονεύσαμεν. Τοῦτον οὖν τὸν τρόπον τηνικαῦτα τοῦ
we-mentioned this then the way then the
δήμου ἀγωνισαμένου, πόρρω τῆς πόλεως ἀπεχώρησαν
people having-fought far from-the city withdrew
οἱ βάρβαροι.
the barbarians

2 Ὡς Γρατιανὸς ὁ βασιλεὺς τοὺς ὀρθοδόξους ἐπισκόπους
how Gratian the emperor the orthodox bishops
ἐκ τῶν ἐξοριῶν ἀνακαλεσάμενος τοὺς αἱρετικοὺς τῶν
from the exiles having-recalled the heretics from-the
ἐκκλησιῶν ἐξεδίωξε, καὶ κοινωνὸν τῆς βασιλείας Θεοδόσιον
churches drove-out and partner of-the reign Theodosius
προσελάβετο.
took
Γρατιανὸς δὲ ἅμα τῷ νέῳ Οὐαλεντινιανῷ τῆς
Gratian and together-with the younger Valentinian of-the
βασιλείας ἐγκρατὴς γενόμενος, καταγνούς τε τοῦ θείου
reign master having-become having-condemned and the uncle

Οὐάλεντος τῆς περὶ τοὺς Χριστιανοὺς ὠμότητος, τοὺς
Valens for-the toward the Christians cruelty those
μὲν ὑπ᾽ ἐκείνου ἐξορισθέντας ἀνεκάλει· νόμῳ τε ἐθέσπισε,
indeed by that-man exiled recalled by-law and decreed
μετὰ ἀδείας ἑκάστην τῶν θρησκειῶν ἀδιορίστως ἐν
with freedom each of-the religions without-distinction in
τοῖς εὐκτηρίοις συνάγεσθαι· μόνους δὲ τῶν ἐκκλησιῶν
the of-prayer(-houses) to-assemble only and from-the churches
εἴργειν Εὐνομιανοὺς, Φωτινιανοὺς, καὶ Μανιχαίους.
to-exclude Eunomians Photinians and Manichaeans
Συνεωρακὼς δὲ κάμνουσαν τὴν Ῥωμαίων ἀρχὴν, καὶ
having-perceived and suffering the of-Romans empire and
τὰ βαρβάρων ἐπικρατοῦντα, καὶ ὅτι δεῖται τὰ
the(-affairs) of-barbarians prevailing and that need the
δημόσια γενναίου ἀνδρὸς, κοινωνὸν προσλαμβάνει τῆς
public(-affairs) noble man partner takes of-the
βασιλείας Θεοδόσιον, ἄνδρα ἐκ τῶν εὐπατριδῶν τῆς
reign Theodosius a-man from the patricians —
Ἱσπανίας καταγόμενον, πολλά τε κατὰ τοὺς πολέμους
of-Spain descended many-things both in the wars
ἀγωνισάμενον, καὶ διὰ τοῦτο ἄξιον τῆς βασιλείας ἤδη
having-fought and because-of this worthy of-the reign already
πάλαι καὶ πρὸ τῆς Γρατιανοῦ χειροτονίας ὑπὸ πάντων
long-ago even before the of-Gratian appointment by all
κριθέντα. Ἀναγορεύσας οὖν αὐτὸν ἐν τῷ Σιρμίῳ, πόλις
judged having-proclaimed then him at — Sirmium city
δὲ Ἰλλυριῶν αὕτη, ἐν ὑπατείᾳ Αὐσονίου καὶ Ὀλυβρίου,
and of-Illyrians this in consulship of-Ausonius and of-Olybrius
τῇ ἑκκαιδεκάτῃ τοῦ Ἰαννουαρίου μηνὸς, μερίζεται αὐτῷ
on-the sixteenth of-the January month he-divides-with him
τοὺς κατὰ βαρβάρων ἀγῶνας.
the against barbarians struggles

3 Τίνες ἐπίσκοποι τῶν μεγάλων ἐκκλησιῶν τηνικαῦτα τὴν
what bishops of-the great churches then the
προστασίαν εἶχον.
presidency held

Κατὰ δὲ τὸν χρόνον τοῦτον, τῆς μὲν ἐν Ῥώμῃ
at and the time this of-the indeed in Rome
ἐκκλησίας Δάμασος προΐστατο διαδεδεγμένος Λιβέριον·
church Damasus presided having-succeeded Liberius
τῆς δὲ Ἱεροσολύμων ἔτι Κύριλλος ἐκράτει· ἡ δὲ
of-the and of-Jerusalem still Cyril held-sway the(-church) and
ἐν Ἀντιοχείᾳ, ὡς ἔφημεν, τριχῇ διῄρητο. Τῶν μὲν γὰρ
in Antioch as we-said in-three had-been-divided of-the indeed for
ἐκκλησιῶν Δωρόθεος ὁ Ἀρειανὸς μετὰ Εὐζώϊον ἐγκρατὴς
churches Dorotheus the Arian after Euzoius master
ἐγένετο· τῶν δὲ ἄλλων οἱ μὲν ὑπὸ Παυλίνῳ, οἱ δὲ
became of-the and others some indeed under Paulinus others and
ὑπὸ Μελιτίῳ τῆς ἐξορίας ἀνακληθέντι ἐτάττοντο. Καὶ
under Meletius from-the exile recalled were-ranged and
τῶν κατὰ Ἀλεξάνδρειαν δὲ, Ἀρειανῶν μὲν Λούκιος καὶ
of-those at Alexandria too of-Arians indeed Lucius even
ἐν φυγῇ διάγων· τῆς δὲ ‘ὁμοουσίου’ πίστεως Τιμόθεος
in exile living of-the and of-one-substance faith Timothy
μετὰ Πέτρον προΐστατο. Ἐν δὲ Κωνσταντινουπόλει
after Peter presided in and Constantinople
τῶν μὲν ἐκκλησιῶν Δημόφιλος ἦν ἐγκρατὴς, ὁ
of-the indeed churches Demophilus was master the(-one)
μετὰ Εὐδόξιον τῆς Ἀρειανῆς προεστὼς θρησκείας· οἱ
after Eudoxius of-the Arian presiding religion those
δὲ τοῦτον ἐκτρεπόμενοι καθ’ ἑαυτοὺς τὰς συναγωγὰς
and him avoiding by themselves the assemblies
ἐποιοῦντο.
made

Ὡς Μακεδονιανοὶ οἱ πρότερον πρὸς τὸν Ῥώμης Δάμασον 4
how Macedonians those formerly to the of-Rome Damasus
περὶ τοῦ ὁμοουσίου διαπρεσβευσάμενοι αὖθις τῇ προτέρᾳ
about the of-one-substance having-sent-envoys again to-the former
πλάνῃ ὑπήχθησαν.
error were-led
Μακεδονιανοὶ δὲ μετὰ τὴν πρὸς Λιβέριον πρεσβείαν
Macedonians and after the to Liberius embassy
ἀδιάφορον ἕως τινὸς χρόνου τὴν κοινωνίαν ἐποιοῦντο,
indiscriminate until some time the communion made
κατὰ τὰς ἐκκλησίας τὰς ἐν ἑκάστῃ πόλει ἀλλήλοις
in the churches the in each city with-one-another
ἐπιμιγνύμενοι αὐτοί τε καὶ οἱ ἐξ ἀρχῆς τὸν
mingling they both and those from beginning the
ὅρον τῆς ἐν Νικαίᾳ στέρξαντες πίστεως. Ἐπειδὴ
definition of-the at Nicaea having-cherished faith since
δὲ ὁ Γρατιανοῦ τοῦ βασιλέως νόμος ἄδειαν ταῖς
and the of-Gratian the emperor law freedom to-the
θρησκείαις παρεῖχε, διακριθῆναι πάλιν ἐσπούδασαν.
religions granted to-separate again they-were-eager
Συναχθέντες δὲ ἐν Ἀντιοχείᾳ τῆς Συρίας αὖθις
having-assembled and in Antioch — of-Syria again
ἐδογμάτισαν ἐκτρέπεσθαι τὴν τοῦ ‘ὁμοουσίου’ φωνήν,
decreed to-shun the of-the of-one-substance word
καὶ τοῖς ἀσπαζομένοις τὴν ἐν Νικαίᾳ πίστιν
and with-those embracing the at Nicaea faith
μηδαμῶς ἐπιμίγνυσθαι. Ἀλλ’ οὐκ ἀπώναντο τοῦ
in-no-way to-mingle but not they-profited from-the
ἐπιχειρήματος· καταγνόντες γὰρ αὐτῶν οἱ πλείους,
attempt having-condemned for them the most
ὡς ἄλλοτε ἄλλα δογματιζόντων, ἀπέστησάν τε
as at-one-time other(-things) dogmatizing withdrew both

αὐτῶν καὶ τοῖς τὸ ‘ὁμοούσιον’ φρονοῦσι βεβαίως
from-them and with-those the of-one-substance holding firmly
ἡνώθησαν.
were-united
Περὶ τῶν ἐν Ἀντιοχείᾳ διὰ Παυλῖνον καὶ Μελίτιον
about the(-things) in Antioch because-of Paulinus and Meletius
τηνικαῦτα συμβάντων.
then having-happened
Τότε δὴ καὶ τὰ κατὰ Ἀντιόχειαν τὴν ἐν
then indeed also the(-affairs) at Antioch the in
Συρίᾳ διὰ Μελίτιον φιλονεικίαν ἔσχεν τοιάνδε.
Syria because-of Meletius contention had such
Φθάσαντες εἴπομεν, ὅτι Παυλῖνος ὁ τῆς Ἀντιοχείας
having-anticipated we-said that Paulinus the — of-Antioch
ἐπίσκοπος δι’ ὑπερβάλλουσαν εὐλάβειαν εἰς ἐξορίαν
bishop because-of surpassing piety into exile
οὐκ ἐπέμπετο. Μελίτιος δὲ μετὰ τὴν ὑπὸ Ἰουλιανοῦ
not was-sent Meletius and after the by Julian
ἀνάκλησιν, πάλιν ὑπὸ Οὐάλεντος ἐξορισθεὶς, ὕστερον
recall again by Valens exiled later
ἐπὶ Γρατιανοῦ ἀνεκλήθη· ἐλθών τε εἰς Ἀντιόχειαν,
under Gratian was-recalled having-come and to Antioch
κατέλαβε Παυλῖνον ἤδη γηραιὸν ὄντα. Εὐθὺς οὖν πάντες
found Paulinus already aged being at-once then all
οἱ αὐτῷ προσκείμενοι σπουδὴν ἐτίθεντο σύνθρονον
those him adhering-to zeal made fellow-throned
γενέσθαι Παυλίνῳ τὸν Μελίτιον. Τοῦ δὲ Παυλίνου
to-become with-Paulinus — Meletius — and Paulinus
λέγοντος, ‘παρὰ κανόνας εἶναι σύνθρονον λαβεῖν τὸν
saying against canons to-be fellow-throned to-take the(-one)
ὑπὸ Ἀρειανῶν χειροτονηθέντα,’ ἐκβιάζεται ὁ λαός· καὶ
by Arians ordained uses-force the people and

ἐν μιᾷ τῶν πρὸ τῆς πόλεως ἐκκλησιῶν παρασκευάζουσιν
in one of-the before the city churches they-prepare
ἐνθρονισθῆναι αὐτόν. Τούτου γενομένου, πολλὴ φιλονεικία
to-be-enthroned him this having-happened great contention
κεκίνητο· μετὰ δὲ ταῦτα εἰς ὁμόνοιαν ἦλθον οἱ λαοὶ
had-been-stirred after and these-things into concord came the peoples
ἐπὶ τοιαύταις συνθήκαις. Συναγαγόντες τοὺς ὑποψήφους
on such terms having-gathered the candidates
εἰς ἐπισκοπὴν, εὑρίσκουσι τοὺς πάντας τὸν ἀριθμὸν
for episcopate they-find the all the number
ἓξ, ἐν οἷς ἦν καὶ Φλαβιανός· ὅρκῳ τε τούτους
six among whom was also Flavian with-oath and these
ἠσφαλίσαντο, τὸ μηδένα παρελθεῖν εἰς τὴν ἐπισκοπὴν,
they-secured the none to-come into the episcopate
ἑνὸς τῶν ἐπισκόπων προτελευτήσαντος, ἀλλὰ συγχωρεῖν
one of-the bishops having-died-first but to-allow
τὸν ὑπολειφθέντα κατέχειν τοῦ προαπελθόντος τὸν
the(-one) left to-hold of-the(-one) having-departed-first the
θρόνον. Οὕτω δοθέντων τῶν ὅρκων, ὁ λαὸς εἶχεν
throne thus having-been-given the oaths the people had
ὁμόνοιαν καὶ οὐκέτι πρὸς ἀλλήλους διεκρίνοντο· οἱ
concord and no-longer with one-another were-divided those
δὲ Λουκίφερος διὰ τοῦτο διεκρίθησαν, ὅτι Μελίτιος
and of-Lucifer because-of this separated because Meletius
ὑπὸ τῶν Ἀρειανῶν χειροτονηθεὶς εἰς τὴν ἐπισκοπὴν
by the Arians ordained into the episcopate
ἐδέχθη. Ἐν τοιαύτῃ καταστάσει τῶν ἐν Ἀντιοχείᾳ
was-received in such state of-the(-affairs) in Antioch
καθεστώτων, ἐδέησε τὸν Μελίτιον ἐλθεῖν ἐπὶ τὴν
established it-was-needful — Meletius to-come to —
Κωνσταντινούπολιν.
Constantinople

6 Ὡς Γρηγόριος ὁ Ναζιανζοῦ κοινῷ δόγματι τῶν
how Gregory the(-bishop) of-Nazianzus by-common decree of-the
ὀρθοδόξων τὴν προστασίαν τῆς ἐν Κωνσταντινουπόλει
orthodox the presidency of-the in Constantinople
ἐκκλησίας ἀναδέδεκται, καθ' ὃν καιρὸν καὶ Θεοδόσιος
church took-up at which time also Theodosius
ὁ βασιλεὺς μετὰ τὴν κατὰ τῶν βαρβάρων νίκην ἐν
the emperor after the against the barbarians victory at
Θεσσαλονίκῃ νοσήσας ὑπὸ Ἀσχολίου τοῦ ἐπισκόπου
Thessalonica having-fallen-ill by Ascholius the bishop
βαπτίζεται.
is-baptized
Ὅτε κοινῷ δόγματι πολλῶν ἐπισκόπων Γρηγόριος
when by-common decree of-many bishops Gregory
ἀπὸ τῆς Ναζιανζοῦ πρὸς τὴν Κωνσταντινουπόλεως
from — Nazianzus to the of-Constantinople
ἐπισκοπὴν μετετίθετο. Τοῦτο μὲν οὕτως ἐγένετο.
episcopate was-transferred this indeed thus happened
Ὑπὸ δὲ τὸν αὐτὸν χρόνον οἱ βασιλεῖς Γρατιανὸς
about and the same time the emperors Gratian
καὶ Θεοδόσιος κατὰ βαρβάρων ἤραντο νίκας· καὶ
and Theodosius against barbarians won victories and
Γρατιανὸς μὲν εὐθὺς ἐπὶ τὰς Γαλλίας ἐχώρει,
Gratian indeed at-once to the Gauls went
Ἀλαμανῶν κατατρεχόντων τὴν ἐκεῖ χώραν· Θεοδόσιος
Alamanni overrunning the there country Theodosius
δὲ μετὰ τὰ τρόπαια ἐπὶ τὴν Κωνσταντινούπολιν
and after the trophies to — Constantinople
σπεύδων τὴν Θεσσαλονίκην καταλαμβάνει. Ἐκεῖ τε
hastening — Thessalonica reaches there and
ἀρρωστίᾳ περιπεσὼν ἀξιωθῆναι τοῦ Χριστιανικοῦ
into-illness having-fallen to-be-deemed-worthy of-the Christian

βαπτίσματος ἐπεθύμησεν, ἄνωθεν μὲν ἐκ προγόνων
baptism desired from-of-old indeed from ancestors
Χριστιανὸς ὑπάρχων, καὶ τῇ τοῦ ‘ὁμοουσίου’ πίστει
Christian being and to-the of-the of-one-substance faith
προσκείμενος. Τὸ δὲ βαπτισθῆναι διὰ τὴν ἀρρωστίαν
adhering the and to-be-baptized because-of the illness
σπεύσας, ἐπιζητήσας τε τὸν Θεσσαλονικέων ἐπίσκοπον,
having-hastened having-sought and the of-Thessalonians bishop
ἠρώτησε πρότερον ποίαν πίστιν ἠσπάζετο. Τοῦ δὲ
he-asked first what faith he-embraced he and
εἰπόντος, ὡς ‘οὐ παρῆλθεν ἡ Ἀρειανῶν δόξα κατὰ
having-said that not had-come the of-Arians opinion into
τὰ Ἰλλυριῶν ἔθνη, οὐδὲ ἴσχυσε συναρπάσαι ἡ παρ’
the of-Illyrians peoples nor was-able to-carry-away the by
ἐκείνου γεγενημένη καινοτομία τὰς τῇδε ἐκκλησίας, ἀλλὰ
that-man made innovation the here churches but
μένουσι φυλάσσοντες ἀσάλευτον τὴν ἄνωθεν μὲν καὶ
they-remain keeping unshaken the from-of-old indeed and
ἐξ ἀρχῆς ἐκ τῶν ἀποστόλων παραδοθεῖσαν πίστιν,
from beginning from the apostles handed-down faith
ἐν δὲ τῇ κατὰ Νίκαιαν συνόδῳ βεβαιωθεῖσαν,’ ὁ
in and the at Nicaea synod confirmed the
βασιλεὺς ἀσμενέστατα ὑπὸ Ἀσχολίου τοῦ ἐπισκόπου
emperor most-gladly by Aschollius the bishop
βαπτίζεται. Ἀναρρωσθεὶς οὖν ἐκ τῆς νόσου μετ’ οὐ
is-baptized having-recovered then from the disease after not
πολλὰς τὰς ἡμέρας ἐπὶ τὴν Κωνσταντινούπολιν ἔρχεται,
many the days to — Constantinople comes
περὶ τὴν τετάρτην καὶ εἰκάδα τοῦ Νοεμβρίου μηνὸς, ἐν
about the fourth and twentieth of-the November month in

ὑπατείᾳ Γρατιανοῦ τὸ πέμπτον καὶ αὐτοῦ Θεοδοσίου τὸ
consulship of-Gratian the fifth and himself of-Theodosius the
πρῶτον.
first

7 Ὡς Γρηγορίου εἰσελθόντος ἐν Κωνσταντινουπόλει, καί
how Gregory having-entered into Constantinople and
τινων ἐπισκόπων ἐπὶ τούτῳ διαγογγυσάντων, αὐτὸς τῆς
some bishops at this having-murmured he-himself of-the
ἐκκλησίας τὴν προστασίαν παρῃτήσατο· ὁ δὲ βασιλεὺς τῷ
church the presidency resigned the and emperor to-the
Ἀρειανῷ ἐπισκόπῳ Δημοφίλῳ δηλοῖ ἢ προσθέσθαι τῷ
Arian bishop Demophilus makes-known either to-assent to-the
ὁμοουσίῳ ἢ τῆς πόλεως ἐξιέναι· ὅπερ μᾶλλον ἐποίησεν.
of-one-substance or from-the city to-go-out which rather he-did
Τότε δὲ Γρηγόριος ὁ Ναζιανζοῦ μετατεθεὶς ἔνδον
then and Gregory the(-bishop) of-Nazianzus transferred within
τῆς πόλεως ἐν μικρῷ εὐκτηρίῳ τὰς συναγωγὰς ἐποιεῖτο·
the city in small house-of-prayer the assemblies made
ᾧτινι ὕστερον οἱ βασιλεῖς μέγιστον οἶκον εὐκτήριον
to-which later the emperors very-great house of-prayer
προσσυνάψαντες ‘Ἀναστασίαν’ ὠνόμασαν. Γρηγόριος
having-joined Anastasia named Gregory
μὲν οὖν, ἀνὴρ ἐλλόγιμος καὶ εὐλαβείᾳ τοὺς καθ’
indeed then a-man eloquent and in-piety those in
ἑαυτὸν ὑπερβάλλων, γνοὺς διαγογγύζοντάς τινας,
his(-time) surpassing having-learned murmuring some
ὡς εἴη ὑπερόριος, ἀσμένως τὴν τοῦ βασιλέως
that he-was from-outside-the-borders gladly the of-the emperor
παρουσίαν δεξάμενος τὴν ἐν Κωνσταντινουπόλει διαγωγὴν
presence having-received the in Constantinople stay
παρῃτήσατο. Ὁ μέντοι βασιλεὺς ἐν τοιαύτῃ καταστάσει
resigned the however emperor in such state

τὴν ἐκκλησίαν εὑρὼν, φροντίδα ἐτίθετο, ὅπως οὖν
the church having-found care made how then
εἰρήνην ποιήσας ὁμόνοιαν κατεργάσηται, καὶ τὰς
peace having-made concord he-might-effect and the
ἐκκλησίας αὐξήσειε. Δηλοῖ οὖν εὐθὺς τῷ Δημοφίλῳ,
churches increase makes-known then at-once — to-Demophilus
ὃς τῆς Ἀρειανῆς θρησκείας προειστήκει, εἰ βούλοιτο
who of-the Arian religion presided if he-wished
πιστεύειν τῇ κατὰ Νίκαιαν συνόδῳ, ἑνοῦν τε τὸν
to-believe the at Nicaea synod to-unite and the
λαὸν καὶ τὴν εἰρήνην ἀσπάζεσθαι. Τοῦ δὲ φυγόντος
people and the peace to-embrace he and having-shunned
τὴν πρότασιν· ‘Οὐκοῦν,’ ἔφη ὁ βασιλεὺς, ‘εἰ τὴν
the proposal then said the emperor if the
εἰρήνην καὶ τὴν ὁμόνοιαν φεύγεις, φεύγειν σε καὶ
peace and the concord you-shun to-flee you also
τῶν εὐκτηρίων τόπων κελεύω.’ Ταῦτα ἀκούσας ὁ
from-the of-prayer places I-order these-things having-heard —
Δημόφιλος, καὶ λογισάμενος ὡς χαλεπὸν πρὸς κρείσσονας
Demophilus and having-reckoned that hard against stronger(-men)
ἀντιπίπτειν, συγκαλεσάμενος ἐν τῇ ἐκκλησίᾳ τὰ πλήθη,
to-fall-against having-called-together in the church the multitudes
ἐν μέσοις τε ἀναστὰς, τοιάδε δι’ αὐτοῦ πρὸς
in midst and having-stood-up such-things through himself to
τοὺς ὑπηκόους ἐφθέγξατο. ‘Ἀδελφοὶ, γέγραπται,’ φησὶν,
the subjects uttered brothers it-is-written he-says
‘ἐν τῷ εὐαγγελίῳ· “ Ἐὰν ὑμᾶς διώκωσιν ἐκ τῆς
in the gospel if you they-persecute from the
πόλεως ταύτης, φεύγετε εἰς τὴν ἄλλην·” ἐπεὶ τοίνυν
city this flee into the other since therefore
ὁ βασιλεὺς τῶν ἐκκλησιῶν χρῄζει, ἴστε τῇ ἑξῆς
the emperor the churches needs know on-the next(-day)

συναχθησομένους ἡμᾶς ἔξω τῆς πόλεως.' Ταῦτα εἶπε,
to-be-assembled us outside the city these-things he-said
καὶ ἐξῆλθεν· οὐχ ὡς τὸ τοῦ εὐαγγελίου λόγιον ἔχει
and went-out not as the of-the gospel oracle has
τὴν θεωρίαν εἰδὼς, ἐκ τῆς τοῦ κόσμου διαγωγῆς
the sense knowing from the of-the world way-of-life
τούτους φεύγοντας ζητεῖν τὴν ἄνω Ἱερουσαλήμ. Ἀλλ'
those fleeing to-seek the above Jerusalem but
ἔξω τῶν πυλῶν τῆς πόλεως τὰς συναγωγὰς τοῦ
outside the gates of-the city the assemblies for-the
λοιποῦ ἐποιήσατο. Συνεξῆει δὲ αὐτῷ καὶ Λούκιος ὁ
rest made went-out-with and him also Lucius the(-bishop)
τῆς Ἀλεξανδρείας, ὡς πρότερον ἔφην, ἐκβληθεὶς, φυγῇ
— of-Alexandria as before I-said expelled to-flight
τε χρησάμενος, ἐν τῇ Κωνσταντινουπόλει διέτριβεν.
and having-resorted in — Constantinople was-staying
Οὕτω μὲν οὖν οἱ Ἀρειανοὶ ἐπὶ τεσσαράκοντα ἔτη
thus indeed then the Arians for forty years
τῶν εὐκτηρίων τόπων κρατήσαντες, τὴν τοῦ βασιλέως
the of-prayer places having-held the of-the emperor
Θεοδοσίου ὁμόνοιαν φεύγοντες ὑπεξῆλθον τῆς πόλεως,
Theodosius concord fleeing withdrew from-the city
ἐν ὑπατείᾳ Γρατιανοῦ τὸ πέμπτον καὶ Θεοδοσίου τοῦ
in consulship of-Gratian the fifth and of-Theodosius the
Αὐγούστου τὸ πρῶτον, μηνὶ Νοεμβρίῳ, εἰκάδι ἕκτῃ.
Augustus the first in-month November twentieth sixth
Ἀντεισῆεσαν δὲ καὶ ἀπελάμβανον οἱ τῆς 'ὁμοουσίου'
came-in-instead and also recovered those of-the of-one-substance
πίστεως τὰς ἐκκλησίας.
faith the churches

A hundred and fifty bishops meet at Constantinople; the thirty-six Macedonians refuse the faith of one substance and leave. The rest confirm the Nicene faith, ordain the praetor Nectarius, rank Constantinople after Rome, and divide the provinces. Theodosius brings back Paul's body from exile, and Meletius dies, so Antioch divides again over Flavian. Arcadius is proclaimed Augustus; on Sisinnius's advice the emperor tests the sects by the old teachers, keeps only the written creed of one substance, and lets the Novatians keep their churches.

Περὶ τῶν ρν΄ ἐπισκόπων τῶν συνελθόντων 8
about the hundred-and-fifty bishops those having-come-together
ἐν Κωνσταντινουπόλει· καὶ περὶ ὧν αὐταὶ ἐθέσπισαν,
in Constantinople and about what they decreed
χειροτονήσαντες ἐν αὐτῇ καὶ Νεκτάριον.
having-ordained in it also Nectarius
Μηδὲν δὲ ὁ βασιλεὺς ὑπερθέμενος, σύνοδον ἐπισκόπων
nothing and the emperor having-delayed synod of-bishops
τῆς αὐτοῦ πίστεως συγκαλεῖ, ἐπὶ τῷ κρατύναι τὴν ἐν
of-the his faith convokes for the to-strengthen the at
Νικαίᾳ πίστιν καὶ χειροτονῆσαι τῇ Κωνσταντινουπόλει
Nicaea faith and to-ordain — for-Constantinople
ἐπίσκοπον. Ἐλπίσας δὲ δύνασθαι καὶ τοὺς ἀπὸ
bishop having-hoped and to-be-able also those from
Μακεδονίου ἑνῶσαι τοῖς ἑαυτοῦ, καὶ τοὺς ἐκείνης τῆς
Macedonius to-unite with-the his-own also those of-that the
αἱρέσεως προεστῶτας ἐκάλεσε. Συνῆλθον οὖν τῆς μὲν
heresy presiding he-called came-together then of-the indeed
‘ὁμοουσίου’ πίστεως, ἐκ μὲν Ἀλεξανδρείας Τιμόθεος· ἐκ
of-one-substance faith from indeed Alexandria Timothy from
δὲ Ἱεροσολύμων Κύριλλος, τότε ἐκ μεταμελείας τῷ
and Jerusalem Cyril then from repentance to-the

‘ὁμοουσίῳ’ προσκείμενος. Μελίτιος δὲ ἐξ Ἀντιοχείας
of-one-substance adhering Meletius and from Antioch
πάλαι παρῆν, ὅτε διὰ τὴν Γρηγορίου κατάστασιν
long-since was-present when because-of the of-Gregory installation
μετεστάλη· καὶ ἐκ Θεσσαλονίκης Ἀσχόλιος, καὶ
he-had-been-summoned and from Thessalonica Ascholius and
ἄλλοι πολλοί· πάντες δὲ ἦσαν ἑκατὸν πεντήκοντα. Τοῦ
others many all and were hundred fifty of-the
δὲ Μακεδονιανῶν μέρους ἡγεῖτο μὲν Ἐλεύσιος ὁ
and of-Macedonians party led indeed Eleusius the(-bishop)
Κυζίκου, καὶ Μαρκιανὸς Λαμψάκου· πάντες δὲ ἦσαν
of-Cyzicus and Marcianus of-Lampsacus all and were
τριάκοντα ἓξ, ὧν αἱ πλείους τῶν περὶ Ἑλλήσποντον
thirty six of-whom the most of-the about Hellespont
πόλεων ἦσαν. Συνῆλθον οὖν ἐν ὑπατείᾳ Εὐχαρίου
cities were they-came-together then in consulship of-Eucharius
καὶ Εὐαγρίου, τῷ Μαΐῳ μηνί. Ὁ οὖν βασιλεὺς, καὶ
and of-Evagrius in-the May month the then emperor and
οἱ τῆς αὐτοῦ πίστεως ἐπίσκοποι, παντοῖοι ἐγένοντο
the of-the his faith bishops of-every-kind became
ὁμονοῆσαι αὐτοῖς τοὺς περὶ Ἐλεύσιον, ὑπομιμνήσκοντες
to-agree with-them those about Eleusius reminding
τῆς πρεσβείας, ἧς αὐτοὶ πρὸς Λιβέριον πρότερον τὸν
of-the embassy which they-themselves to Liberius formerly the
Ῥώμης ἐπίσκοπον διὰ τῶν περὶ Εὐστάθιον ἐπεποίηντο·
of-Rome bishop through those about Eustathius had-made
καὶ ὅτι οὐ πρὸ πολλοῦ χρόνου τὴν κοινωνίαν ἑκουσίως
and that not before much time the communion willingly
ἀδιάκριτον ἐποιήσαντο· μὴ ποιεῖν τε ὅσια τοὺς
indiscriminate they-had-made not to-do and holy(-things) those
ἐπιγνόντας τὴν ὁμογνώμονα πίστιν, αὖθις ἐπιχειρεῖν
having-recognized the like-minded faith again to-attempt

ἀνατρέπειν τὰ καλῶς αὐτοῖς ἐγνωσμένα. Οἱ δὲ,
to-overturn the(-things) well by-them known they and
μικρὰ καὶ τῶν παραινέσεων καὶ τῶν ἐλέγχων
little(-things) both of-the exhortations and of-the refutations
φροντίσαντες, μᾶλλον ἔφασαν τὴν Ἀρειανὴν αἱρεῖσθαι
having-cared rather said the Arian to-choose
ὁμολογεῖν δόξαν ἢ τῷ ‘ὁμοουσίῳ’ συντίθεσθαι. Ταῦτα
to-confess opinion than to-the of-one-substance to-assent these-things
ἀποκρινάμενοι ἀπηλλάγησαν τῆς Κωνσταντινουπόλεως·
having-answered they-departed — from-Constantinople
ἔγραφον δὲ τοῖς κατὰ πόλεις παρεγγυῶντες, μηδαμῶς
wrote and to-those by cities exhorting in-no-way
ὁμονοῆσαι εἰς τὴν πίστιν τῆς ἐν Νικαίᾳ συνόδου. Οἱ
to-agree to the faith of-the at Nicaea synod those
δὲ τοῦ ἑτέρου μέρους ἐπιμείναντες περὶ χειροτονίας
and of-the other party having-remained about ordination
ἐπισκόπου βουλὴν ἐτίθεντο· Γρηγόριος γὰρ, ὡς μικρὸν
of-bishop counsel held Gregory for as a-little
ἔμπροσθεν ἔφην, παραιτησάμενος ἐπὶ τὴν Ναζιανζὸν
before I-said having-resigned to — Nazianzus
ἀπαίρειν ἐστέλλετο. Ἦν δέ τις Νεκτάριος ὄνομα,
to-depart was-preparing there-was and some Nectarius by-name
συγκλητικοῦ μὲν γένους, ἐπιεικὴς δὲ τὸν τρόπον,
of-senatorial indeed family reasonable and the manner
δι’ ὅλου θαυμαζόμενος, καίτοι τὴν τοῦ πραίτωρος
through whole admired although the of-the praetor
χειρίζων ἀρχήν· ὃς ἁρπασθεὶς ὑπὸ τοῦ λαοῦ εἰς
holding office who having-been-seized by the people for
τὴν ἐπισκοπὴν προεβλήθη, τῶν τότε παρόντων ἑκατὸν
the episcopate was-put-forward of-the then present hundred
πεντήκοντα ἐπισκόπων χειροτονησάντων αὐτόν. Τότε δὴ
fifty bishops having-ordained him then indeed

καὶ ὅρον ἐκφέρουσιν, ὥστε τὸν Κωνσταντινουπόλεως
also decree put-forth so-that the of-Constantinople
ἐπίσκοπον ‘τὰ πρεσβεῖα ἔχειν τῆς τιμῆς μετὰ τὸν
bishop the precedence to-have of-the honor after the
Ῥώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην.’
of-Rome bishop because-of the to-be it new Rome
Ἐβεβαίωσάν τε αὖθις τὴν ἐν Νικαίᾳ πίστιν· καὶ
confirmed and again the at Nicaea faith and
πατριάρχας κατέστησαν διανειμάμενοι τὰς ἐπαρχίας,
patriarchs appointed having-divided the provinces
ὥστε τοὺς ὑπὲρ διοίκησιν ἐπισκόπους ταῖς ὑπερορίοις
so-that the beyond diocese bishops on-the outside
ἐκκλησίαις μὴ ἐπιβαίνειν· τοῦτο γὰρ πρότερον διὰ
churches not to-encroach this for formerly because-of
τοὺς διωγμοὺς ἐγίνετο ἀδιαφόρως. Καὶ κληροῦται
the persecutions happened indiscriminately and obtains-by-lot
Νεκτάριος μὲν τὴν μεγαλόπολιν καὶ τὴν Θρᾴκην· τῆς
Nectarius indeed the great-city and — Thrace of-the
δὲ Ποντικῆς διοικήσεως Ἑλλάδιος ὁ μετὰ Βασίλειον
and Pontic diocese Helladius the after Basil
Καισαρείας τῆς Καππαδοκῶν ἐπίσκοπος, Γρηγόριος
of-Caesarea of-the Cappadocians bishop Gregory
ὁ Νύσσης ὁ Βασιλείου ἀδελφὸς, (Καππαδοκίας
the(-bishop) of-Nyssa the of-Basil brother of-Cappadocia
δὲ καὶ ἥδε πόλις,) καὶ Ὀτρήϊος ὁ τῆς ἐν Ἀρμενίᾳ
and also this city and Otreius the(-one) of-the in Armenia
Μελιτηνῆς τὴν πατριαρχίαν ἐκληρώσατο. Τὴν Ἀσιανὴν δὲ
Melitene the patriarchate obtained-by-lot the Asian and
λαγχάνουσιν Ἀμφιλόχιος ὁ Ἰκονίου, καὶ Ὄπτιμος
obtain Amphilochius the(-bishop) of-Iconium and Optimus
ὁ Ἀντιοχείας τῆς Πισιδίας. Τὰ δὲ κατὰ τὴν
the(-bishop) of-Antioch — of-Pisidia the(-affairs) and in —

Αἴγυπτον Τιμοθέῳ τῷ Ἀλεξανδρείας προσενεμήθη.
Egypt to-Timothy the(-bishop) of-Alexandria were-assigned
Τῶν δὲ κατὰ τὴν ἀνατολὴν ἐκκλησιῶν τὴν διοίκησιν
of-the and in the east churches the administration
τοῖς αὐτῆς ἐπισκόποις ἐπέτρεψαν, Πελαγίῳ τε τῷ
to-the its bishops they-entrusted to-Pelagius both the(-bishop)
Λαοδικείας καὶ Διοδώρῳ τῷ Ταρσοῦ, φυλάξαντες
of-Laodicea and to-Diodorus the(-bishop) of-Tarsus having-kept
τὰ πρεσβεῖα τῇ Ἀντιοχέων ἐκκλησίᾳ, ἅπερ τότε
the precedence for-the of-Antiochenes church which then
παρόντι Μελιτίῳ ἔδοσαν. Ὥρισαν δὲ, ὥστε εἰ χρεία
present to-Meletius they-gave they-decreed and that if need
καλέσοι, τὰ καθ' ἑκάστην ἐπαρχίαν ἵνα ἡ τῆς
should-call the(-affairs) in each province that the of-the
ἐπαρχίας σύνοδος διοικῇ. Τούτοις καὶ ὁ βασιλεὺς
province synod should-administer with-these also the emperor
ἐγένετο σύμψηφος. Ἡ μὲν οὖν σύνοδος τοιοῦτον ἔσχε
became concurring the indeed then synod such had
τέλος.
end
Ὡς ὁ βασιλεὺς Θεοδόσιος Παύλου τοῦ Κωνσταντινουπόλεως 9
how the emperor Theodosius of-Paul the of-Constantinople
ἐπισκόπου τὸ σῶμα σὺν τιμῇ μετεκόμισεν ἀπὸ τῆς
bishop the body with honor transferred from the
ἐξορίας· ὅτε καὶ ὁ τῆς Ἀντιοχέων Μελίτιος τέλει
exile when also the(-bishop) of-the Antiochenes Meletius end
τοῦ βίου ἐχρήσατο.
of-the life met
Ὁ δὲ βασιλεὺς τὸ σῶμα Παύλου τοῦ ἐπισκόπου
the and emperor the body of-Paul the bishop
ἐκ τῆς Ἀγκύρας τότε μετέφερεν· ὃν Φίλιππος ὁ
from — Ancyra then transferred whom Philip the

τῶν βασιλείων ἔπαρχος διὰ Μακεδόνιον εἰς ἐξορίαν
of-the palace prefect because-of Macedonius into exile
πέμψας ἐν Κουκουσσῷ τῆς Ἀρμενίας ἀποπνιγῆναι
having-sent at Cucusus — of-Armenia to-be-strangled
πεποίηκεν, ὥς μοι καὶ πρότερον εἴρηται. Σὺν τιμῇ
caused as by-me also before has-been-said with honor
οὖν καὶ σεβάσματι πολλῷ δεξάμενος, εἰς τὴν
then and reverence much having-received(-it) in the
ἐκκλησίαν τὴν νῦν ἐξ αὐτοῦ χρηματίζουσαν ἀπέθετο,
church the now from him named be-laid(-it)
ἣν πρότερον οἱ τὰ Μακεδονίου φρονοῦντες
which formerly those the(-views) of-Macedonius holding
κατέσχον τῶν Ἀρειανῶν χωρισθέντες, τότε δὲ
held from-the Arians having-separated then and
ἐξωσθέντες ὑπὸ τοῦ βασιλέως, ὅτι αὐτοῦ τὴν
having-been-thrust-out by the emperor because his the
πίστιν ἀπέφυγον. Τότε δὴ καὶ Μελίτιος ὁ τῆς
faith they-shunned then indeed also Meletius the —
Ἀντιοχείας ἐπίσκοπος ἀρρωστίᾳ περιπεσὼν ἐτελεύτησεν·
of-Antioch bishop into-illness having-fallen died
ὅτε καὶ τὸν ἐπικήδειον ἐπ᾽ αὐτῷ λόγον ὁ ἀδελφὸς
when also the funeral over him oration the brother
Βασιλείου Γρηγόριος ἐπεξῆλθεν. Ἀλλὰ Μελιτίου μὲν τὸ
of-Basil Gregory delivered but of-Meletius indeed the
σῶμα οἱ προσήκοντες ἐπὶ τὴν Ἀντιόχειαν διεκόμισαν.
body those related(-to-him) to — Antioch carried
πάλιν δὲ οἱ Μελιτίῳ προσκείμενοι ὑπὸ Παυλῖνον
again and those to-Meletius adhering under Paulinus
εἶναι οὐκ ἤθελον, ἀλλ᾽ εἰς τόπον Μελιτίου Φλαβιανὸν
to-be not wished but into place of-Meletius Flavian
προβληθῆναι παρασκευάζουσι· πάλιν τε ὁ λαὸς ἄνωθεν
to-be-put-forward they-arrange again and the people anew

διεκρίνετο. Οὕτως αὖθις διὰ τοὺς ἐπισκόπους,
was-divided thus again because-of the bishops
οὐ μὴν διὰ τὴν πίστιν, ἡ Ἀντιοχέων ἐκκλησία
not indeed because-of the faith the of-Antiochenes church
διῄρητο.
had-been-divided
Ὡς τοῦ βασιλέως σύνοδον πασῶν τῶν αἱρέσεων γενέσθαι 10
how the emperor synod of-all the heresies to-take-place
παρακελευσαμένου, ὅτε καὶ Ἀρκάδιος ὁ υἱὸς αὐτοῦ
having-ordered when also Arcadius the son his
Αὔγουστος ἀνηγορεύθη, οἱ μὲν Ναυατιανοὶ μόνοι κατὰ
Augustus was-proclaimed the indeed Novatians alone in
τὴν πίστιν ὁμοφρονοῦντες τοῖς τοῦ ὁμοουσίου ἔνδον
the faith agreeing with-those of-the of-one-substance within
τῆς πόλεως συνάγειν ἐπετράπησαν· οἱ δὲ λοιποὶ τῶν
the city to-assemble were-permitted the and rest of-the
αἱρετικῶν ἀπηλάθησαν.
heretics were-driven-out
Ἐγίνοντο δὲ ταραχαὶ καὶ κατὰ τὰς ἄλλας πόλεις,
took-place and disturbances also in the other cities
ἐξωθουμένων τῶν Ἀρειανιζόντων ἐκ τῶν εὐκτηρίων
being-thrust-out the Arianizers from the of-prayer
τόπων. Ἐφ' ᾧ θαυμάσαι ἔπεισι τὴν τοῦ βασιλέως
places at which to-wonder occurs the of-the emperor
γνώμην· οὐ γὰρ ἠνέσχετο ὅσον τὸ ἐπ' αὐτῷ
judgment not for he-endured as-far-as the(-matter) on him
θορύβων πληρῶσαι τὰς πόλεις· ἀλλὰ βραχέως
with-disturbances to-fill the cities but short
χρόνου διελθόντος, αὖθις σύνοδον πασῶν τῶν αἱρέσεων
time having-passed again synod of-all the heresies
συγκροτηθῆναι παρεσκεύασε, νομίσας ἐκ τῆς πρὸς
to-be-assembled arranged having-thought from the with

ἑαυτοὺς τῶν ἐπισκόπων διαλέξεως μίαν παρὰ πᾶσιν
themselves of-the bishops discussion one among all
ὁμόφωνον δόξαν κρατήσειν. Ταύτην ἡγοῦμαι τὴν πρόθεσιν
agreeing opinion to-prevail this I-consider the purpose
τοῦ βασιλέως αἰτίαν αὐτῷ τοῦ εὖ πράττειν γενέσθαι·
of-the emperor cause to-him of-the well to-fare to-have-become
θείᾳ γάρ τινι προνοίᾳ ὑπὸ τοὺς αὐτοὺς χρόνους
by-divine for some providence about the same times
τὰ βαρβάρων ἔθνη αὐτῷ ὑπετάττετο. Ἐν οἷς καὶ
the of-barbarians peoples to-him were-subjected among whom also
Ἀθανάριχος ὁ τῶν Γότθων ἀρχηγὸς ὑπήκοον ἑαυτὸν
Athanaric the of-the Goths leader subject himself
ἅμα τῷ οἰκείῳ πλήθει παρέσχεν, ὃς καὶ εὐθὺς
together-with the own multitude gave who also at-once
ἐν Κωνσταντινουπόλει τὸν βίον κατέστρεψεν. Τότε
in Constantinople the life ended then
δὴ καὶ ὁ βασιλεὺς τὸν υἱὸν Ἀρκάδιον Αὔγουστον
indeed also the emperor the son Arcadius Augustus
ἀνηγόρευσε κατὰ τὴν ὑπατείαν Μερογαύδου τὸ δεύτερον
proclaimed in the consulship of-Merobaudes the second
καὶ Σατορνίλου, τῇ ἑκκαιδεκάτῃ τοῦ Ἰαννουαρίου
and of-Saturninus on-the sixteenth of-the January
μηνός. Οὐκ εἰς μακρὰν δὲ μετὰ ταῦτα παρῆσαν οἱ
month not into long(-time) and after these-things were-present the
πανταχόθεν πάσης θρησκείας ἐπίσκοποι, κατὰ τὴν αὐτὴν
from-all-sides of-every religion bishops in the same
ὑπατείαν, τῷ Ἰουνίῳ μηνί. Μεταπεμψάμενος οὖν ὁ
consulship in-the June month having-summoned then the
βασιλεὺς Νεκτάριον τὸν ἐπίσκοπον, ἐκοινολογεῖτο πρὸς
emperor Nectarius the bishop consulted with
αὐτὸν, τίς ἂν γένοιτο μηχανὴ ὅπως ἂν μὴ διαφωνοίη
him what — might-be device how — not should-disagree

ὁ Χριστιανισμὸς, ἀλλ' ἑνωθῇ ἡ ἐκκλησία· ἔλεγέν
the Christianity but should-be-united the church he-said
τε 'δεῖν γυμνασθῆναι τὸ χωρίζον τὰς ἐκκλησίας
and to-be-needful to-be-examined the dividing the churches
ζήτημα, τήν τε διαφωνίαν ἐκποδὼν ποιήσαντας,
question the and disagreement out-of-the-way having-put
ὁμοφωνίαν ταῖς ἐκκλησίαις ἐργάσασθαι.' Τοῦτο ἀκούσας
agreement for-the churches to-work this having-heard
ὁ Νεκτάριος ἐν φροντίσιν ἦν· καὶ μεταστειλάμενος
— Nectarius in cares was and having-summoned
τὸν τηνικαῦτα τῶν Ναυατιανῶν ἐπίσκοπον Ἀγέλιον,
the then of-the Novatians bishop Agelius
ὡς κατὰ τὴν πίστιν ὁμόφρονα, φανερὰν αὐτῷ τὴν
as in the faith like-minded manifest to-him the
τοῦ βασιλέως καθίστησι γνώμην. Ὁ δὲ τὰ μὲν
of-the emperor makes judgment he and in-the indeed
ἄλλα ἦν εὐλαβὴς, συστῆναι δὲ λόγοις περὶ τοῦ
other(-things) was pious to-stand-up and in-words about the
δόγματος οὐκ ἰσχύων, ἀναγνώστην ὑπ' αὐτῷ Σισίννιον
doctrine not being-able reader under him Sisinnius
ὄνομα πρὸς τὸ διαλεχθῆναι προεβάλλετο. Σισίννιος δὲ
by-name for the to-dispute put-forward Sisinnius and
ἀνὴρ ἐλλόγιμος καὶ πραγμάτων ἔμπειρος, ἀκριβῶς τε
a-man eloquent and of-affairs experienced exactly both
εἰδὼς τὰς τῶν ἱερῶν γραμμάτων ἑρμηνείας καὶ τὰ
knowing the of-the sacred writings interpretations and the
φιλόσοφα δόγματα, συνεῖδεν ὡς αἱ διαλέξεις οὐ μόνον
philosophical doctrines perceived that the disputations not only
οὐχ ἑνοῦσι τὰ σχίσματα, ἀλλὰ γὰρ καὶ φιλονεικοτέρας
not unite the schisms but for also more-contentious
τὰς αἱρέσεις μᾶλλον ἀπεργάζονται· καὶ διὰ τοῦτο
the heresies rather make and because-of this

τοιάνδε τινὰ συμβουλὴν τῷ Νεκταρίῳ ὑπέθετο. Εὖ
such some counsel — to-Nectarius suggested well
ἐπιστάμενος ὡς οἱ παλαιοὶ ἀρχὴν ὑπάρξεως τῷ Υἱῷ
knowing that the ancients beginning of-existence to-the Son
τοῦ Θεοῦ δοῦναι ἀπέφυγον, κατειλήφεισαν γὰρ αὐτὸν
— of-God to-give avoided had-apprehended for him
συναΐδιον τῷ Πατρὶ, συμβουλεύει φυγεῖν μὲν τὰς
co-eternal with-the Father he-advises to-avoid indeed the
διαλεκτικὰς μάχας, μάρτυρας δὲ καλέσειν τὰς ἐκδόσεις
dialectical battles as-witnesses and to-call the expositions
τῶν παλαιῶν· καὶ πεῦσιν παρὰ τοῦ βασιλέως τοῖς
of-the ancients and inquiry from the emperor to-the
αἱρεσιάρχαις προσάγεσθαι, ‘πότερον λόγον ποτε ποιοῦνται
heresiarchs to-be-put whether account ever they-make
τῶν πρὸ τῆς διαιρέσεως ἐν τῇ ἐκκλησίᾳ προσαρμοσάντων
of-the before the division in the church having-flourished
διδασκάλων, ἢ ὡς ἀλλοτρίους τοῦ Χριστιανισμοῦ
teachers or as alien from-the Christianity
παρακρούονται.
they-reject
Εἰ μὲν γὰρ τούτους ἀθετοῦσιν, οὐκοῦν ἀναθεματίζειν
if indeed for these they-set-aside then to-anathematize
αὐτοὺς τολμάτωσαν· καὶ εἰ τοῦτο τολμῆσαι ποιήσωσιν,
them let-them-dare and if this to-dare they-should-do
ὑπὸ τοῦ πλήθους ἐξελαθήσονται. Καὶ τούτου γενομένου,
by the multitude they-will-be-driven-out and this having-happened
προφανὴς ἔσται ἡ νίκη τῆς ἀληθείας. Εἰ δὲ μὴ
manifest will-be the victory of-the truth if and not
παρακρούονται τοὺς ἀρχαίους τῶν διδασκάλων, ἡμέτερόν
they-reject the ancient of-the teachers ours
ἐστι τὸ παρασχεῖν τὰς βίβλους τῶν παλαιῶν, δι’ ὧν ἡ
is the to-supply the books of-the ancients through which the

παρ᾽ ἡμῶν δόξα μαρτυρηθήσεται.᾽ Ταῦτα ἀκούσας παρὰ
from us opinion will-be-witnessed these-things having-heard from
τοῦ Σισιννίου ὁ Νεκτάριος δρομαῖος ἐπὶ τὰ βασίλεια
— Sisinnius — Nectarius running to the palace
χωρεῖ· γνωρίζει δὲ τῷ βασιλεῖ τὰ συμβεβουλευμένα
goes makes-known and to-the emperor the(-things) counseled
αὐτῷ. Ὁ δὲ ἁρπάζει τὴν γνώμην, καὶ σοφῶς τὸ πρᾶγμα
to-him he and seizes the opinion and wisely the matter
μετεχειρίσατο· οὐ γὰρ προειπὼν τὸν σκοπὸν, ἐδήλωσε
handled not for having-foretold the aim he-asked
μόνον, ‘εἰ λόγον ἔχουσι καὶ δέχονται τὰ τῶν πρὸ
only if account they-have and receive the(-writings) of-the before
τῆς διαιρέσεως τῆς ἐκκλησίας διδασκάλων.᾽ Τῶν δὲ οὐκ
the division of-the church teachers they and not
ἀρνησαμένων, ἀλλὰ καὶ πάνυ τιμᾷν αὐτοὺς ὡς καθηγητὰς
having-denied but even very to-honor them as masters
εἰπόντων, αὖθις ἐδήλου ὁ βασιλεὺς, ‘εἰ τούτοις στοιχοῦσιν
having-said again asked the emperor if these they-follow
ἀξιοπίστοις μάρτυσι τοῦ Χριστιανικοῦ δόγματος.᾽ Ταῦτα
as-trustworthy witnesses of-the Christian doctrine these-things
ἀκούσαντες οἱ τῶν θρησκειῶν προεστῶτες καὶ οἱ παρ᾽
having-heard the of-the religions presiding and the by
ἑκάστοις αὐτῶν διαλεκτικοὶ, — καὶ γὰρ ἦσαν πολλοὶ παρ᾽
each of-them dialecticians and for were many by
αὐτῶν ηὐτρεπισμένοι πρὸς τὸν ἀγῶνα τῆς διαλέξεως, —
them prepared for the contest of-the disputation
οὐκ εἶχον ὅτι ποιήσουσιν. Ἐνέπεσε γὰρ εἰς ἑκάστους
not had what they-will-do fell for into each
διαφωνία, τῶν μὲν λεγόντων ‘καλὴν εἶναι τὴν τοῦ
disagreement some indeed saying good to-be the of-the
βασιλέως πρότασιν,᾽ τῶν δὲ ‘μὴ συμφέρουσαν τῷ
emperor proposal others and not advantageous to-the

σκοπῷ τῷ αὐτῶν.' Ἄλλοι γὰρ ἄλλως εἶχον περὶ τὰ
aim the their others for otherwise were about the
βιβλία τῶν παλαιῶν, καὶ οὐκέτι ἀλλήλοις συνέπνεον·
books of-the ancients and no-longer with-one-another agreed
ἐδιχονόουν τε οὐ μόνον πρὸς τὰς ἄλλας τῶν θρησκειῶν,
were-at-variance and not only with the other of-the religions
ἀλλ' ἤδη καὶ εἰς ἑαυτοὺς, οἱ τῆς μιᾶς ὄντες
but already also among themselves those of-the one being
αἱρέσεως. Ἡ οὖν ὁμόφωνος κακία, ὡς ἡ γλῶσσα
heresy the then like-voiced wickedness as the tongue
τῶν πάλαι γιγάντων, διέσπαρτο, καὶ ἀνατέτραπτο ὁ
of-the of-old giants was-scattered and was-overturned the
τῆς κακίας πύργος αὐτῶν. Γνοὺς δὲ ὁ βασιλεὺς
of-the wickedness tower their having-learned and the emperor
τὴν συγκεχυμένην αὐτῶν διασπορὰν, καὶ ὡς διαλέξει
the confused their dispersion and that on-disputation
μόνῃ, καὶ οὐκ ἀρχαίων ἐκθέσει τεθαρρήκασιν, ἐπὶ
only and not of-ancients on-exposition they-had-relied to
δευτέραν γνώμην ἐβάδιζε. Καὶ δηλοῖ ἔγγραφον ἑκάστην
second plan went and he-orders in-writing each
θρησκείαν γνωρίζειν τὸν ὅρον αὐτῶν, ἧς ἔχουσι
religion to-make-known the definition their of-which they-have
πίστεως. Τότε οἱ παρ' ἑκάστοις δεινοὶ τὰς λέξεις
faith then those among each clever the expressions
ἀκριβοῦντες τὸ οἰκεῖον δόγμα ἐνέγραφον· ὥριστό τε
refining the own doctrine wrote-down was-fixed and
ἡμέρα, καὶ οἱ παρ' ἑκάστοις ἐπίσκοποι ἐπὶ τὰ βασίλεια
day and the among each bishops to the palace
κληθέντες συνήρχοντο. Παρῆσαν οὖν Νεκτάριος μὲν καὶ
called came-together were-present then Nectarius indeed and
Ἀγέλιος τῆς 'ὁμοουσίου' προεστῶτες πίστεως, Ἀρειανῶν
Agelius of-the of-one-substance presiding faith of-Arians

δὲ Δημόφιλος, Εὐνομιανῶν δὲ αὐτὸς Εὐνόμιος, τῶν
and Demophilus of-Eunomians and himself Eunomius of-those
δὲ τὰ Μακεδονίου φρονούντων, Ἐλεύσιος ὁ
and the(-views) of-Macedonius holding Eleusius the(-bishop)
Κυζίκου.
of-Cyzicus
Ὁ δὲ βασιλεὺς δέχεται μὲν τοὺς συνεληλυθότας·
the and emperor receives indeed those having-come-together
καὶ τὸ παρ᾽ ἑκάστου δόγμα ἔγγραφον λαβὼν, καθ᾽
and the from each doctrine in-writing having-taken by
ἑαυτόν τε γενόμενος, ηὔξατο ἐκτενῶς συνεργῆσαι αὐτῷ
himself and having-become prayed earnestly to-work-with him
τὸν Θεὸν πρὸς τὴν τῆς ἀληθείας ἐπιλογήν. Εἶτα
— God toward the of-the truth choice then
ἕκαστον τῶν γεγραμμένων δογμάτων ἀναγνοὺς, τὰ
each of-the written doctrines having-read the
μὲν ἄλλα πάντα ὡς χωρισμὸν τῆς Τριάδος εἰσάγοντα
indeed other all as separation of-the Trinity introducing
μεμψάμενος ἔρρηξε· μόνην δὲ τὴν τοῦ ‘ὁμοουσίου’
having-blamed he-tore-up only and the(-one) of-the of-one-substance
ἐπαινέσας ἐδέξατο. Αὕτη πρόφασις γέγονε τοῦ τοὺς
having-praised he-received this pretext became of-the the
Ναυατιανοὺς πάλιν εὖ πράξαντας ἔνδον τῶν πόλεων
Novatians again well having-fared within the cities
τὰς συναγωγὰς ποιεῖσθαι. Ὁ γὰρ βασιλεὺς θαυμάσας
the assemblies to-make the for emperor having-admired
αὐτῶν τὴν περὶ τοὺς οἰκείους κατὰ τὴν πίστιν
their the toward the own(-people) in the faith
ὁμόνοιαν, νόμῳ ἐκέλευε τῶν μὲν οἰκείων κρατεῖν
concord by-law ordered the indeed own to-hold
ἀδεῶς εὐκτηρίων τόπων· ἔχειν δὲ καὶ προνόμια τὰς
fearlessly of-prayer places to-have and also privileges the

ἐκκλησίας αὐτῶν, ἅπερ καὶ οἱ τῆς αὐτοῦ πίστεως
churches their which also those of-the his faith
ἔχουσιν. Οἱ δὲ προεστῶτες τῶν ἄλλων θρησκειῶν ἐκ
have the and presiding of-the other religions from
τῆς πρὸς ἑαυτοὺς διαφωνίας ἐν καταγνώσει παρὰ τοῖς
the with themselves disagreement in condemnation with the
ὑφ' ἑαυτοῖς λαοῖς ἐγεγόνεισαν, ἀμηχανίᾳ τε καὶ λύπῃ
under themselves peoples had-become helplessness both and grief
κατασχεθέντες ἀνεχώρουν. Καὶ γράμμασι τοὺς οἰκείους
seized(-by) they-withdrew and by-letters the own(-people)
παρεμυθοῦντο παραινοῦντες, μὴ ἄχθεσθαι ἐφ' οἷς πολλοὶ
consoled urging not to-be-vexed at which many
καταλιπόντες αὐτοὺς, τῷ 'ὁμοουσίῳ' προσέθεντο·
having-left them to-the of-one-substance had-attached-themselves
'πολλοὺς γὰρ εἶναι τοὺς κλητοὺς, ὀλίγους δὲ τοὺς
many for to-be the called few and the
ἐκλεκτούς·' ὅπερ οὐκ ἔλεγον, ἡνίκα τὸ πολὺ τοῦ λαοῦ
chosen which not they-said when the majority of-the people
αὐτοῖς ἐκ δυναστείας προσέκειτο. Ἀλλὰ μὴν οὐδὲ
to-them from power adhered but indeed not-even
οἱ τῆς 'ὁμοουσίου' πίστεως τῶν λυπηρῶν τελέως
those of-the of-one-substance faith from-the grievous(-things) wholly
ἦσαν ἐλεύθεροι· τὰ γὰρ κατὰ Ἀντιόχειαν τοὺς τῇ
were free the(-affairs) for at Antioch those at-the
συνόδῳ παρόντας διέκρινεν. Αἰγύπτιοι μὲν γὰρ καὶ οἱ
synod present divided Egyptians indeed for and those
ἐξ Ἀραβίας καὶ Κύπρου πάλιν συμπράττοντες, τὸν
from Arabia and Cyprus again acting-together —
Φλαβιανὸν ἐξωθεῖσθαι τῆς Ἀντιοχείας ἔλεγον. Οἱ δὲ ἐκ
Flavian to-be-thrust-out — from-Antioch said those and from
Παλαιστίνης Φοινίκης τε καὶ Συρίας ὑπὲρ Φλαβιανοῦ
Palestine Phoenicia both and Syria for Flavian

συνεστήκεσαν· τοῦτο μὲν οἷον τέλος ἐδέξατο, κατὰ
stood-together this indeed what end received in
χώραν ἐρῶ.
place I-will-tell

VIII · MAXIMUS, AND THE SERAPEUM

The usurper Maximus has Gratian killed by guile, and Justina, fearing him, drops her plot against Ambrose. Theodosius marches on Maximus, leaving Arcadius at Constantinople, where Arians, spreading false reports of his defeat, burn Nectarius's house; Maximus's own men surrender him to death, and at Rome Theodosius pardons Symmachus. At Antioch Flavian outlives his rivals and is reconciled to Rome. At Alexandria Theophilus's assault on the temples brings bloodshed, and cross-shaped Serapeum hieroglyphs, read as "life to come," win converts.

Περὶ Μαξίμου τοῦ τυράννου, ὅπως τὸν Γρατιανὸν ἀνεῖλε 11
about Maximus the usurper how — Gratian he-killed
δόλῳ· ὅτε καὶ τῆς κατὰ Ἀμβροσίου τοῦ ἐπισκόπου
by-guile when also from-the against Ambrose the bishop
Μεδιολάνων ἐπιβουλῆς, διὰ τὸ πρὸς Μάξιμον δέος,
of-Milan plot because-of the toward Maximus fear
Ἰουστίνα ἡ μήτηρ Οὐαλεντινιανοῦ τοῦ μικροῦ, ἄκουσα
Justina the mother of-Valentinian the little unwilling
ἀπέσχετο.
desisted
Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους, καθ' οὓς ἐν
about and the same times in which in
Κωνσταντινουπόλει τὰ τῶν συνόδων ἐγίνετο,
Constantinople the(-affairs) of-the synods were-happening
τάδε περὶ τὰ ἑσπέρια μέρη ἐγένετο. Μάξιμος ἐκ τῶν
these-things about the western parts happened Maximus from the

περὶ τὰς Βρεττανίας μερῶν ἐπανέστη τῇ Ῥωμαίων
about the Britains parts rose-up against-the of-Romans
ἀρχῇ, καὶ κάμνοντι Γρατιανῷ εἰς τὸν κατὰ Ἀλαμανῶν
empire and being-wearied on-Gratian with the against Alamanni
πόλεμον ἐπιτίθεται. Ἐν δὲ τῇ Ἰταλίᾳ κομιδῇ νέου
war attacks in and — Italy quite young
τυγχάνοντος Οὐαλεντινιανοῦ, τὴν τῶν πραγμάτων εἶχε
being Valentinian the of-the affairs had
φροντίδα Πρόβος ἀπὸ ὑπάτων τὴν ὑπάρχων τότε χειρίζων
care Probus ex consul the of-prefects then holding
ἀρχήν. Ἰουστίνα δὲ ἡ τοῦ βασιλέως Οὐαλεντινιανοῦ μήτηρ,
office Justina and the of-the emperor Valentinian mother
τὰ Ἀρειανῶν φρονοῦσα, ζῶντος μὲν τοῦ ἀνδρὸς,
the(-views) of-Arians holding living indeed the husband
οὐδὲν εἶχε βλάπτειν τοὺς φρονοῦντας τὸ ‘ὁμοούσιον·’
nothing could harm those holding the of-one-substance
ἐπειδὴ δὲ κομιδῇ νέος ἦν ὁ υἱὸς, καταλαμβάνουσα τὴν
when and quite young was the son arriving-at the(-city)
Μεδιολάνων ταραχὰς μεγίστας κατὰ τοῦ ἐπισκόπου
of-Milan disturbances greatest against the bishop
Ἀμβροσίου ἐκίνησεν, εἰς ἐξορίαν αὐτὸν πεμφθῆναι
Ambrose stirred into exile him to-be-sent
κελεύουσα. Ὡς δὲ ὁ λαὸς ἀντεῖχεν, ὑπερβαλλόντως
ordering when and the people held-out exceedingly
ἀγαπῶν τὸν Ἀμβρόσιον, καὶ τοῖς ἕλκειν ἐπὶ τὴν ἐξορίαν
loving — Ambrose and those to-drag to the exile
σπουδάζουσιν ἀνθίστατο, ἐν τοσούτῳ ἀγγέλλεται, ὅτι
being-eager resisted in the-meantime is-announced that
Γρατιανὸς δόλῳ τοῦ τυράννου Μαξίμου ἀνῄρητο. Ἐν
Gratian by-guile of-the usurper Maximus had-been-killed in
φορείῳ γὰρ κλίνην μιμουμένῳ καὶ ὑπὸ ἡμιόνων φερομένῳ
litter for couch imitating and by mules carried

κατακρυφθεὶς ὁ τοῦ Μαξίμου στρατηγὸς Ἀνδραγάθιος,
having-been-hidden the — of-Maximus general Andragathius
προλέγειν τοῖς δορυφόροις κελεύσας, ὡς εἴη τοῦ
to-announce to-the guards having-ordered that it-was of-the
βασιλέως Γρατιανοῦ γαμετὴ, ὑπαντᾷ τῷ βασιλεῖ πρὸ
emperor Gratian wife meets the emperor before
Λουγδούνου τῆς ἐν Γαλλίᾳ πόλεως ποταμὸν διαβαίνοντι.
Lugdunum the in Gaul city river crossing
Ὁ δὲ πιστεύσας τὴν γαμετὴν εἶναι, τὸν δόλον οὐκ
he and having-believed the wife to-be the guile not
ἐφυλάξατο· ἀλλ᾽ ὥσπερ τυφλὸς εἰς ὄρυγμα, τοῦ πολεμίου
guarded-against but as blind into pit of-the enemy
εἰς τὰς χεῖρας ἐνέπεσεν· ἐκπηδήσας γὰρ ἐκ τοῦ φερέτρου
into the hands fell having-leaped-out for from the litter
Ἀνδραγάθιος τὸν Γρατιανὸν διεχειρίσατο. Τελευτᾷ οὖν
Andragathius — Gratian slew dies then
ἐν ὑπατείᾳ Μερογαύδου καὶ Σατορνίνου, βασιλεύσας ἔτη
in consulship of-Merobaudes and of-Saturninus having-reigned years
δεκαπέντε, ζήσας ἔτη εἰκοσιτέσσαρα. Τοῦτο ἐπιγενόμενον
fifteen having-lived years twenty-four this having-happened
ἔπαυσε τὴν κατὰ Ἀμβροσίου τῆς μητρὸς τοῦ βασιλέως
stopped the against Ambrose of-the mother of-the emperor
ὀργήν. Οὐαλεντινιανὸς δὲ καὶ ἄκων τῇ ἀνάγκῃ τοῦ
anger Valentinian and even unwilling by-the necessity of-the
καιροῦ πεισθεὶς τὴν Μαξίμου βασιλείαν προσδέχεται.
time persuaded the of-Maximus reign accepts
Τότε ὁ Πρόβος φοβηθεὶς τὴν Μαξίμου δύναμιν ἐπὶ τὰ
then — Probus having-feared the of-Maximus power to the
ἀνατολικώτερα μέρη ἀναχωρεῖν πειρᾶται. Εὐθὺς οὖν ὡς
more-eastern parts to-withdraw tries at-once then as

εἶχεν ἀναχωρεῖ ἀπὸ τῆς Ἰταλίας· καὶ ἐπὶ τὴν Ἰλλυρίδα
he-was withdraws from — Italy and to the Illyrian
γενόμενος γῆν ἐν Θεσσαλονίκῃ τῆς Μακεδονίας διέτριβεν.
having-come land in Thessalonica — of-Macedonia stayed
12 Ὡς ὁ βασιλεὺς Θεοδόσιος κατὰ Μαξίμου δύναμιν μεγίστην
how the emperor Theodosius against Maximus force greatest
εὐτρεπίσας, καθ' ὃν καιρὸν Ὀνώριος αὐτῷ ἐκ Πλακίλλης
having-prepared at which time Honorius to-him from Placilla
ἐτέχθη, Ἀρκάδιον μὲν ἐν Κωνσταντινουπόλει κατέλιπεν·
was-born Arcadius indeed in Constantinople left
αὐτὸς δὲ ἐν Μεδιολάνῳ τῷ τυράννῳ προσέμιξεν.
he-himself and at Milan with-the usurper engaged
Ὁ δὲ βασιλεὺς Θεοδόσιος ἐν φροντίδι μεγάλῃ καθίστατο,
the and emperor Theodosius in care great was-set
δύναμίν τε μεγίστην κατὰ τοῦ τυράννου ἠὐτρέπιζεν,
force and greatest against the usurper prepared
εὐλαβούμενος μὴ καὶ τῷ νέῳ Οὐαλεντινιανῷ ὁ τύραννος
fearing lest also for-the younger Valentinian the usurper
φόνον βουλεύσειε. Κατὰ ταὐτὸ δὲ καὶ πρεσβεία
murder should-plan at the-same(-time) and also embassy
Περσῶν παρῆν, εἰρήνην παρὰ τοῦ βασιλέως αἰτοῦσα. Τότε
of-Persians was-present peace from the emperor asking then
δὴ καὶ προσγίνεται τῷ βασιλεῖ υἱὸς Ὀνώριος τεχθεὶς
indeed also is-added to-the emperor son Honorius born
αὐτῷ ἐκ τῆς γαμετῆς Πλακίλλης, ἐν ὑπατείᾳ Ῥιχομηλίου
to-him from the wife Placilla in consulship of-Richomer
καὶ Κλεάρχου, τῇ ἐννάτῃ τοῦ Σεπτεμβρίου μηνός. Καθ'
and of-Clearchus on-the ninth of-the September month in
ἣν ὑπατείαν καὶ Ἀγέλιος ὁ τῶν Ναυατιανῶν ἐπίσκοπος
which consulship also Agelius the of-the Novatians bishop
μικρῷ πρότερον ἐτελεύτησεν. Τῇ δὲ ἑξῆς ὑπατείᾳ,
a-little before died in-the and next consulship

ἥτις ἦν Ἀρκαδίου Αὐγούστου τὸ πρῶτον καὶ Βαύδωνος,
which was of-Arcadius Augustus the first and of-Bauto
τελευτήσαντος Τιμοθέου τοῦ ἐπισκόπου Ἀλεξανδρείας,
having-died Timothy the bishop of-Alexandria
Θεόφιλος τὴν ἐπισκοπὴν ἐκδέχεται. Μετὰ ταῦτα
Theophilus the episcopate receives after these-things
δὲ ἐνιαυτῷ ὕστερον καὶ Δημόφιλος ὁ τῆς Ἀρειανῆς
and a-year later also Demophilus the of-the Arian
προεστὼς θρησκείας τέλει τοῦ βίου ἐχρήσατο. Ἀρειανοὶ δὲ
presiding religion end of-the life met Arians and
Μαρῖνόν τινα ἐπίσκοπον τῆς οἰκείας αἱρέσεως ἐκ Θρᾴκης
Marinus some bishop of-the own heresy from Thrace
μεταστειλάμενοι, αὐτῷ τὴν ἐπισκοπὴν ἐπέτρεψαν. Ἀλλ᾽ οὐκ
having-summoned to-him the episcopate entrusted but not
ἐχρόνισεν ὁ Μαρῖνος· ἐπ᾽ αὐτῷ γὰρ διῃρέθη ἡ Ἀρειανῶν
lasted — Marinus over him for was-divided the of-Arians
θρησκεία, ὡς ὕστερον λέξω· Δωρόθεόν τε αὖθις ἐκ
religion as later I-will-tell Dorotheus and again from
τῆς Ἀντιοχείας τῆς ἐν Συρίᾳ μεταπεμψάμενοι, ὑπ᾽ αὐτῷ
— Antioch the in Syria having-summoned under him
ἐτάττοντο. Ὁ δὲ βασιλεὺς ἐπὶ τὸν κατὰ Μαξίμου πόλεμον
were-ranged the and emperor to the against Maximus war
ἤλαυνε, καταλιπὼν ἐν τῇ Κωνσταντινουπόλει τὸν υἱὸν
marched having-left in — Constantinople the son
Ἀρκάδιον βασιλεύοντα· καταλαβών τε τὴν Θεσσαλονίκην
Arcadius reigning having-reached and — Thessalonica
εὑρίσκει τοὺς περὶ Οὐαλεντινιανὸν πολλῇ ἀθυμίᾳ διάγοντας,
finds those about Valentinian in-much despondency living
ὅτι δι᾽ ἀνάγκην τὸν τύραννον ὡς βασιλέα ἐδέξαντο.
because through necessity the usurper as emperor they-had-received
Ὁ Θεοδόσιος δὲ ἐν μὲν τῷ φανερῷ οὐδέτερον ἐδείκνυεν·
— Theodosius and in indeed the open neither(-thing) showed

οὔτε γὰρ ἠθέτει οὔτε προσεδέχετο τὴν Μαξίμου πρεσβείαν.
neither for rejected nor accepted the of-Maximus embassy
Οὐ μὴν ἠνείχετο περιορᾷν τυραννουμένην τὴν Ῥωμαίων
not indeed he-endured to-overlook usurped the of-Romans
ἀρχὴν προσχήματι βασιλικοῦ ὀνόματος· ἀναλαβὼν δὲ
empire under-pretext of-imperial name having-taken-up and
τὰς δυνάμεις τῶν στρατιωτικῶν ταγμάτων ἐπὶ τὴν
the forces of-the military units to —
Μεδιόλανον ἐχώρει· ἐκεῖ γὰρ ἐφθάκει ὁ Μάξιμος.
Milan went there for had-arrived-first — Maximus
13 Περὶ τῆς γενομένης ἐν Κωνσταντινουπόλει ταραχῆς ὑπὸ
about the having-happened in Constantinople disturbance by
Ἀρειανῶν.
Arians
Ὑπὸ δὲ τὸν αὐτὸν χρόνον καθ' ὃν ὁ βασιλεὺς τῷ
about and the same time in which the emperor with-the
πολέμῳ ἐσχόλαζεν, καὶ οἱ ἐν Κωνσταντινουπόλει Ἀρειανοὶ
war was-occupied also those in Constantinople Arians
ταραχὴν κεκινήκασι δι' ἐπινοίας τοιάσδε. Φιλοῦσιν οἱ
disturbance stirred-up through contrivance such love the
ἄνθρωποι λόγους πλάττειν περὶ ὧν οὐκ ἐπίστανται· εἰ δὲ
men stories to-fabricate about what not they-know if and
καί ποτε προφάσεως ἐπιλάβονται, μείζονας τὰς περὶ ὧν
also ever of-pretext they-lay-hold greater the about what
βούλονται φήμας ἐξάπτουσι, νεωτέρων ἀεὶ ὀρεγόμενοι
they-wish rumors they-kindle newer always craving
πραγμάτων. Τοῦτο δὴ καὶ τότε κατὰ τὴν πόλιν ἐγίνετο·
affairs this indeed also then in the city happened
ἄλλος γὰρ ἄλλο περὶ τοῦ μακρὰν γενομένου πολέμου
one for another(-thing) about the far-off happening war
πλάττοντες διεφήμιζον, ἀεὶ ἐπὶ τὸ χεῖρον τὴν ἐλπίδα
fabricating spread-about always to the worse the hope

λαμβάνοντες. Καὶ μηδενὸς ἐπιγινομένου κατὰ τὸν πόλεμον,
taking and nothing happening in the war
αὐτοὶ ὡς τὰ κατ᾽ αὐτὸν ἱστορήσαντες περὶ ὧν οὐκ
they-themselves as the(-things) of it having-inquired-into about what not
ᾔδεισαν ἔλεγον, ὡς ‘ὁ τύραννος ἐπικρατέστερος εἴη τῆς
they-knew said that the usurper more-powerful was than-the
βασιλέως δυνάμεως· καὶ ὅτι τόσοι καὶ τόσοι κατὰ τὴν
of-the-emperor force and that so-many and so-many in the
μάχην πεπτώκασι· καὶ ὅτι ὁ βασιλεὺς ὅσον οὐδέπω τῷ
battle have-fallen and that the emperor all-but now to-the
τυράννῳ ὑποχείριος γίνεται.’ Τότε δὲ καὶ οἱ Ἀρειανίζοντες
usurper subject becomes then and also the Arianizers
ἐκ πάθους κινούμενοι, — σφόδρα γὰρ ἠνιῶντο, ὅτι
by passion moved violently for they-were-grieved that
τῶν ἔνδον ἐκκλησιῶν ἐκράτουν οἱ παρ᾽ αὐτῶν πρότερον
the within churches held those by them formerly
διωκόμενοι, — τὰς φήμας πολλαπλασίους εἰργάζοντο.
persecuted the rumors many-times-greater made
Ἐπεὶ δὲ ἕτερά τινα τῶν λεγομένων αὐτοὺς τοὺς
when and other some of-the(-things) said them those
πεπλακότας αὐτὰ εἰς πίστιν ἦγεν, οὐχ ὡς πεπλασμένων,
having-fabricated them to belief led not as fabricated
ἀλλ᾽ ὡς ἀληθῶς γενομένων ἃ ἔπλασαν· οἱ γὰρ ἀκοῇ
but as truly having-happened what they-fabricated those for by-hearing
παραλαβόντες διεβεβαιοῦντο πρὸς τοὺς λογοποιοῦντας,
having-received affirmed to those story-making
μὴ ἄλλως ἔχειν, ἢ ὡς παρ᾽ αὐτῶν ἀκηκόασι· τότε δὴ
not otherwise to-be than as from them they-had-heard then indeed
ἀναθαρρήσαντες οἱ Ἀρειανίζοντες εἰς ἄλογον χωροῦσιν
having-taken-courage the Arianizers to irrational go
ὁρμὴν, καὶ τὴν οἰκίαν τοῦ ἐπισκόπου Νεκταρίου πῦρ
impulse and the house of-the bishop Nectarius fire

ἐμβαλόντες ἀνήλωσαν. Τοῦτο μὲν δὴ τοιοῦτον ἐγένετο
having-thrown-on consumed this indeed indeed such happened
κατὰ τὴν ὑπατείαν Θεοδοσίου τὸ δεύτερον καὶ Κυνηγίου.
in the consulship of-Theodosius the second and of-Cynegius
14 Περὶ τῆς νίκης τοῦ βασιλέως Θεοδοσίου, καὶ τῆς ἥττης
about the victory of-the emperor Theodosius and the defeat
τοῦ τυράννου.
of-the usurper
Τοῦ δὲ βασιλέως ἐπιόντος τῷ τυράννῳ, πυνθανόμενοι
the and emperor advancing on-the usurper learning
τὴν παρασκευὴν οἱ ὑπὸ Μαξίμῳ ταττόμενοι οὐδὲ
the preparation those under Maximus ranged not-even
τὴν ἐκ τῆς φήμης προσβολὴν ἐνεγκεῖν ἐδυνήθησαν·
the from the report attack to-bear were-able
ἀλλὰ καταπτήξαντες δέσμιον αὐτῷ τὸν τύραννον
but having-cowered bound to-him the usurper
ἐνεχείρισαν· ὃς ἀνῃρέθη ἐν τῇ αὐτῇ ὑπατείᾳ, ἑβδόμῃ καὶ
handed-over who was-killed in the same consulship seventh and
εἰκάδι τοῦ Αὐγούστου μηνός. Ἀνδραγάθιος δὲ ὁ τοῦ
twentieth of-the August month Andragathius and the of-the
βασιλέως Γρατιανοῦ φονεὺς τῆς ἥττης αἰσθόμενος, εἰς
emperor Gratian murderer the defeat having-perceived into
τὸν παρακείμενον ποταμὸν ῥίψας ἑαυτὸν ἀπεπνίγη.
the adjacent river having-thrown himself was-drowned
Τότε οὖν οἱ βασιλεῖς νικηφόροι ἐπὶ τὴν Ῥώμην
at-that-time then the emperors victorious to — Rome
ἐχώρουν· ἦν δὲ καὶ ὁ υἱὸς Ὀνώριος σὺν αὐτοῖς, κομιδῇ
went was and also the son Honorius with them quite
νέος ὤν· μετὰ γὰρ τὴν κατὰ Μαξίμου νίκην μεταπέμπεται
young being after for the against Maximus victory summons
αὐτὸν ὁ πατὴρ ἐκ τῆς Κωνσταντινουπόλεως. Ἦσαν οὖν
him the father from — Constantinople they-were then

ἐν τῇ Ῥώμῃ ἐπινικίους ἑορτὰς ἐπιτελοῦντες· ὅτε καὶ τὴν
in — Rome triumphal festivals celebrating when also the
ἑαυτοῦ ἀγαθότητα ἐπὶ Συμμάχου τοῦ ἀπὸ ὑπάτων ὁ
his-own goodness in-the-case-of Symmachus the ex consul the
βασιλεὺς Θεοδόσιος ἐπεδείξατο. Οὗτος γὰρ ὁ Σύμμαχος
emperor Theodosius displayed this for — Symmachus
πρῶτος μὲν ἦν τῆς ἐν Ῥώμῃ συγκλήτου· ἐθαυμάζετο δὲ
first indeed was of-the in Rome senate he-was-admired and
ἐπὶ παιδεύσει λόγων Ῥωμαϊκῶν· καὶ γὰρ αὐτῷ πολλοὶ
for learning of-words Roman and for by-him many
λόγοι συγγεγραμμένοι τῇ Ῥωμαίων γλώσσῃ τυγχάνουσι.
discourses written in-the of-Romans tongue happen-to-be
Βασιλικὸν οὖν λόγον εἰς Μάξιμον ἔτι περιόντα γεγραφὼς
imperial then discourse on Maximus still surviving having-written
καὶ διεξελθών, τῷ τῆς καθοσιώσεως ἐγκλήματι ἔνοχος
and having-delivered to-the of-the treason charge liable
ὕστερον γέγονεν· διὰ τοῦτο δὴ δεδιὼς τὸν θάνατον
later became because-of this indeed fearing the death
τῇ ἐκκλησίᾳ προσέφυγεν. Ὁ δὲ βασιλεὺς οὕτως ἦν περὶ
to-the church fled the and emperor so was about
τὸν Χριστιανισμὸν εὐλαβὴς, ὡς μὴ μόνον τοὺς τῆς αὐτοῦ
the Christianity pious as not only the of-the his
πίστεως ἱερεῖς ὑπερτιμᾶν, ἀλλὰ γὰρ καὶ Ναυατιανοὺς τὸ
faith priests to-honor-highly but for also Novatians the
'ὁμοούσιον' φρονοῦντας ἀσμένως προσεδέχετο. Λεοντίῳ
of-one-substance holding gladly received to-Leontius
γοῦν ἐπισκόπῳ τῆς ἐν Ῥώμῃ τῶν Ναυατιανῶν ἐκκλησίας
at-any-rate bishop of-the in Rome of-the Novatians church
παρακαλοῦντι χάριν διδοὺς, τὸν Σύμμαχον ἀπέλυσε τοῦ
entreating favor giving — Symmachus he-released from-the
ἐγκλήματος. Συγγνώμης οὖν ἀξιωθεὶς ὁ Σύμμαχος
charge pardon then deemed-worthy-of — Symmachus

τὸν ἀπολογητικὸν λόγον εἰς τὸν αὐτοκράτορα Θεοδόσιον
the apologetic discourse to the autocrat Theodosius
ἔγραψεν. Ὁ μὲν δὴ πόλεμος κατ᾽ ἀρχὰς μεγίστην
wrote the indeed indeed war at beginnings greatest
ἀπειλὴν ἐσχηκὼς, τελευτῶν ταχεῖαν ἔσχε τὴν κρίσιν.
threat having-had ending swift had the decision
Περὶ Φλαβιανοῦ τοῦ Ἀντιοχείας.
about Flavian the(-bishop) of-Antioch
Περὶ δὲ τὸν αὐτὸν χρόνον περὶ τὴν Συρίας Ἀντιόχειαν
about and the same time about the of-Syria Antioch
τάδε ἐγένετο. Παυλίνου τελευτήσαντος, ὁ ὑπ᾽ αὐτῷ
these-things happened Paulinus having-died the under him
λαὸς τὸν Φλαβιανὸν ἐξετρέπετο· καὶ διὰ τοῦτο
people — Flavian avoided and because-of this
παρασκευάζει χειροτονηθῆναι τοῦ οἰκείου μέρους Εὐάγριον.
arranges to-be-ordained of-the own party Evagrius
Τοῦ δὲ οὐ πολὺν ἐπιβιώσαντος χρόνον, ἕτερος εἰς
he and not much having-survived time another in
τὸν τόπον αὐτοῦ οὐκέτι καθίσταται, Φλαβιανοῦ τοῦτο
the place his no-longer is-appointed Flavian this
κατασκευάσαντος. Ὅσοι δὲ τὸν Φλαβιανὸν διὰ τὴν
having-contrived as-many-as and — Flavian because-of the
παράβασιν ἀπεστρέφοντο τῶν ὅρκων, κατ᾽ ἰδίαν τὰς
transgression shunned of-the oaths by themselves the
συναγωγὰς ἐποιοῦντο. Φλαβιανὸς δὲ, τὸ τοῦ λόγου,
assemblies made Flavian and the(-thing) of-the saying
‘πάντα λίθον ἐκίνει,’ ὑφ᾽ αὐτῷ καὶ τούτους ποιήσασθαι·
every stone moved under himself also these to-bring
ὅπερ καὶ μικρὸν ὕστερον ἐξίσχυσε κατεργάσασθαι, τὴν
which also a-little later he-prevailed to-accomplish the
ὀργὴν θεραπεύσας Θεοφίλου τότε τοῦ τῆς Ἀλεξανδρείας
anger having-soothed of-Theophilus then the — of-Alexandria

ἐπισκόπου, δι᾽ οὗ καὶ κατήλλαξε Δάμασον τὸν τῆς
bishop through whom also he-reconciled Damasus the —
Ῥώμης ἐπίσκοπον. Ἀμφότεροι γὰρ πρὸς Φλαβιανὸν
of-Rome bishop both for with Flavian
ἐχαλέπαινον οὐ μόνον διὰ τὸ ἐπιορκηκέναι, ἀλλ᾽ ὅτι
were-angry not only because-of the to-have-perjured but because
καὶ αἰτίαν παρεῖχε τοῦ χωρίζεσθαι τοὺς ὁμόφρονας.
also cause he-afforded of-the to-be-separated the like-minded
Θεραπευθεὶς οὖν τὴν ὀργὴν Θεόφιλος, πέμψας τε
having-been-soothed then the anger Theophilus having-sent and
Ἰσίδωρον πρεσβύτερον, καταλλάσσει λυπούμενον Δάμασον,
Isidore presbyter reconciles grieving Damasus
λυσιτελεῖν εἰπὼν δι᾽ ὁμόνοιαν τοῦ λαοῦ παριδεῖν
to-be-advantageous having-said for-the-sake-of concord of-the people to-overlook
τὸ φθάσαν Φλαβιανοῦ πλημμέλημα. Οὕτως τε τῷ
the previous of-Flavian offense thus and —
Φλαβιανῷ τῆς κοινωνίας ἀποδοθείσης, ὁ ἐν Ἀντιοχείᾳ
to-Flavian the communion having-been-restored the in Antioch
λαὸς κατὰ βραχὺ προϊόντος τοῦ χρόνου τὴν ὁμόνοιαν
people by little advancing the time the concord
ἔστερξαν. Τὰ μὲν δὴ κατὰ Ἀντιόχειαν τοιοῦτον
cherished the(-affairs) indeed indeed at Antioch such
ἔσχε τὸ τέλος· οἱ γὰρ κατ᾽ αὐτὴν Ἀρειανοὶ τῶν
had the end the for in it Arians from-the
ἐκκλησιῶν ἐξωθηθέντες ἐν προαστείοις τῆς πόλεως τὰς
churches thrust-out in suburbs of-the city the
συναγωγὰς ἐποιήσαντο. Ἐν τοσούτῳ δὲ καὶ Κύριλλον
assemblies made in the-meantime and also Cyril
τὸν τῶν Ἱεροσολύμων ἐπίσκοπον τελευτήσαντα Ἰωάννης
the — of-Jerusalem bishop having-died John
διαδέχεται.
succeeds

16 Περὶ τῆς ἐν Ἀλεξανδρείᾳ καθαιρέσεως τῶν εἰδωλικῶν
about the in Alexandria demolition of-the idol
ναῶν καὶ τῆς διὰ ταῦτα συμβολῆς Ἑλλήνων καὶ
temples and of-the because-of these-things clash of-pagans and
Χριστιανῶν.
Christians

Κατὰ δὲ τὸν χρόνον τόνδε καὶ ἐν τῇ Ἀλεξανδρείᾳ
at and the time this also in — Alexandria
τοιοῦτο πάθος ἐγένετο. Τῇ τοῦ ἐπισκόπου Θεοφίλου
such calamity happened at-the of-the bishop Theophilus
σπουδῇ βασιλέως ἐκέλευε πρόσταγμα λύεσθαι τοὺς
urging of-the-emperor ordered order to-be-demolished the
ἐν Ἀλεξανδρείᾳ τῶν Ἑλλήνων ναοὺς, καὶ τοῦτο γίνεσθαι
in Alexandria of-the pagans temples and this to-be-done
τῇ Θεοφίλου φροντίδι. Ταύτης τῆς ἐξουσίας δραξάμενος
by-the of-Theophilus care this the authority having-grasped
ὁ Θεόφιλος, παντοῖος ἐγένετο καθυβρίσαι τὰ τῶν
— Theophilus of-every-kind became to-insult the of-the
Ἑλλήνων μυστήρια· καὶ ἀνακαθαίρει μὲν τὸ Μιθρεῖον,
pagans mysteries and cleans-out indeed the Mithraeum
καταστρέφει δὲ τὸ Σαραπεῖον. Καὶ τὰ μὲν τοῦ
overturns and the Serapeum and the indeed of-the
Μιθρείου φονικὰ μυστήρια δημόσια ἐπόμπευε· τὰ
Mithraeum bloody mysteries publicly paraded the(-things)
δὲ τοῦ Σαράπιδος καὶ τῶν ἄλλων γέλωτος ἐδείκνυ
and — of-Serapis and of-the others of-laughter he-showed
μεστὰ, τοὺς φαλλοὺς φέρεσθαι κελεύσας διὰ μέσης
full the phalli to-be-carried having-ordered through midst
τῆς ἀγορᾶς. Ταῦτα οὕτω γενόμενα ὁρῶντες οἱ κατὰ
of-the marketplace these-things thus happening seeing the in
τὴν Ἀλεξάνδρειαν Ἕλληνες, καὶ μάλιστα οἱ φιλοσοφεῖν
— Alexandria pagans and especially those to-philosophize

ἐπαγγελλόμενοι, τὴν λύπην οὐκ ἤνεγκαν· ἀλλὰ τοῖς
professing the grief not bore but to-the
πάλαι δραματουργηθεῖσι προσέθηκαν μείζονα. Μιᾷ γὰρ
long-ago enacted added greater with-one for
ὁρμῇ ἔκ τινος συνθήματος κατὰ τῶν Χριστιανῶν
impulse from some signal against the Christians
χωρήσαντες πάντα φόνον εἰργάζοντο· ἠμύνοντο δὲ
having-gone every murder worked defended-themselves and
καὶ οἱ Χριστιανοὶ, καὶ πᾶν κακὸν ἐπηκολούθει κακῷ·
also the Christians and every evil followed evil
ἕως τε τοσούτου ἐξετάθη ἡ μάχη, ἕως οὗ
until and so-far was-stretched the battle until which(-time)
κόρος τῶν φόνων τὸ γινόμενον ἔπαυσεν. Ἀπώλοντο
satiety of-the murders the(-thing) happening stopped perished
γὰρ ἐν τῇ συμβολῇ τῶν μὲν Ἑλλήνων ὀλίγοι, τῶν
for in the clash of-the indeed pagans few of-the
δὲ Χριστιανῶν σφόδρα πολλοί· οἱ δὲ τραυματίαι
and Christians very many the and wounded
ἐξ ἑκατέρου μέρους ἦσαν ἀναρίθμητοι. Φόβος ἐκ
from each side were countless fear from
τῶν γεγονότων εἶχε τοὺς Ἑλληνίζοντας δεδοικότας
the(-things) having-happened held the pagans fearing
τὴν τοῦ βασιλέως ὀργήν. Πράξαντες γὰρ ἃ ἐδόκει
the of-the emperor anger having-done for what seemed-good
αὐτοῖς, καὶ ταῖς μιαιφονίαις τὸν θυμὸν ἀποσβέσαντες,
to-them and with-the bloodsheds the rage having-quenched
ἄλλος ἀλλαχῇ κατεκρύπτοντο· πολλοὶ δὲ καὶ ἐκ τῆς
one elsewhere hid many and also from —
Ἀλεξανδρείας ἔφυγον κατὰ τὰς πόλεις μεριζόμενοι. Ὧν
Alexandria fled through the cities dispersing of-whom
ἦσαν οἱ δύο γραμματικοὶ, Ἑλλάδιος καὶ Ἀμμώνιος, παρ᾽
were the two grammarians Helladius and Ammonius with

οἷς ἐγὼ κομιδῇ νέος ὢν ἐν τῇ Κωνσταντινουπόλει
whom I quite young being in — Constantinople
ἐφοίτησα. Ἑλλάδιος μὲν οὖν ἱερεὺς τοῦ Διὸς εἶναι
studied Helladius indeed then priest — of-Zeus to-be
ἐλέγετο· Ἀμμώνιος δὲ πιθήκου. Οὕτω δὴ τοῦ κακοῦ
was-said Ammonius and of-an-ape thus indeed the evil
κατασταλέντος, συνελαμβάνοντο τῷ Θεοφίλῳ πρὸς τὴν
having-been-quelled assisted — Theophilus toward the
κατάλυσιν τῶν ναῶν ὅ τε τῆς Ἀλεξανδρείας ἔπαρχος
demolition of-the temples the both — of-Alexandria prefect
καὶ ὁ ἡγούμενος τοῦ στρατιωτικοῦ τάγματος. Τὰ μὲν
and the commander of-the military unit the indeed
οὖν ἱερὰ κατεστρέφετο· τὰ δὲ ἀγάλματα τῶν θεῶν
then sanctuaries were-overturned the and images of-the gods
μετεχωνεύετο εἰς λεβήτια, καὶ εἰς ἑτέρας χρείας τῆς
were-melted-down into little-pots and into other uses of-the
Ἀλεξανδρέων ἐκκλησίας, τοῦ βασιλέως χαρισαμένου τοὺς
of-Alexandrians church the emperor having-granted the
θεοὺς εἰς δαπανήματα τῶν πτωχῶν. Πάντας οὖν τοὺς
gods for expenses of-the poor all then the
θεοὺς συντρίψας ὁ Θεόφιλος, ἓν ἄγαλμα τοῦδε τοῦ θεοῦ
gods having-smashed — Theophilus one image of-this the god
ἀχώνευτον τηρεῖσθαι κελεύσας, δημοσίᾳ προέστησεν· ‘ἵνα,’
unmelted to-be-kept having-ordered publicly set-up that
φησὶ, ‘χρόνου προϊόντος μὴ ἀρνήσωνται οἱ Ἕλληνες
he-says time advancing not may-deny the pagans
τοιούτους προσκεκυνηκέναι θεούς.’ Ἐπὶ τούτῳ πάνυ
such to-have-worshiped gods at this very
ἀνιώμενον οἶδα Ἀμμώνιον τὸν γραμματικὸν, ὃς ἔλεγε,
grieved I-know Ammonius the grammarian who said
‘δεινὰ πεπονθέναι τὴν Ἑλλήνων θρησκείαν· ὅτι μὴ καὶ
terrible-things to-have-suffered the of-pagans religion that not even

ὁ εἷς ἀνδριὰς ἐχωνεύθη, ἀλλ᾽ ἐπὶ γέλωτι τῆς Ἑλλήνων
the one statue was-melted but for laughter of-the of-pagans
θρησκείας φυλάττηται.᾽ Ἑλλάδιος δὲ παρά τισιν ηὔχει,
religion is-kept Helladius and among some boasted
ὡς ἐννέα εἴη ἄνδρας ἐν τῇ συμπληγάδι φονεύσας.
that nine he-had men in the clash killed
Τὰ μὲν οὖν κατὰ τὴν Ἀλεξάνδρειαν τότε τοιαῦτα
the(-affairs) indeed then in — Alexandria then such
ἐγένετο.
happened
Περὶ τῶν εὑρεθέντων ἐν τῷ τοῦ Σαράπιδος ναῷ 17
about the found in the — of-Serapis temple
γραμμάτων ἱερογλυφικῶν.
letters hieroglyphic
Ἐν δὲ τῷ ναῷ τοῦ Σαράπιδος λυομένου καὶ
in and the temple — of-Serapis being-demolished and
γυμνουμένου ηὕρητο γράμματα ἐγκεχαραγμένα τοῖς
being-stripped were-found letters engraved on-the
λίθοις τῷ καλουμένῳ ἱερογλυφικῷ ἦσαν δὲ οἱ
stones in-the called hieroglyphic(-script) were and the
χαρακτῆρες σταυρῶν ἔχοντες τύπους. Τούτους ὁρῶντες
characters of-crosses having shapes these seeing
Χριστιανοί τε καὶ Ἕλληνες τῇ ἰδίᾳ ἑκάτεροι θρησκείᾳ
Christians both and pagans to-the own each religion
προσηρμόζοντο. Χριστιανοὶ μὲν γὰρ σημεῖον τοῦ
adapted(-them) Christians indeed for sign of-the
κατὰ Χριστὸν σωτηριώδους πάθους εἶναι λέγοντες
of Christ saving passion to-be saying
τὸν σταυρὸν, οἰκεῖον εἶναι τὸν χαρακτῆρα ἐνόμιζον.
the cross own to-be the character thought
Ἕλληνες δέ τι κοινὸν Χριστῷ καὶ Σαράπιδι
pagans and something common to-Christ and Serapis

ἔλεγον· εἰ ὁ σταυροειδὴς χαρακτὴρ ἄλλο μὲν
said if the cross-shaped character other(-thing) indeed
Χριστιανοῖς, ἄλλο δὲ Ἕλλησι ποιεῖται τὸ σύμβολον.
for-Christians other and for-pagans makes the symbol
Τούτων δὲ ἀμφισβητουμένων, τινες τῶν Ἑλλήνων τῷ
these and being-disputed some of-the pagans to-the
Χριστιανισμῷ προσελθόντες, τὰ ἱερογλυφικά τε γράμματα
Christianity having-come the hieroglyphic and letters
ἐπιστάμενοι, διερμηνεύοντες τὸν σταυροειδῆ χαρακτῆρα
knowing interpreting the cross-shaped character
ἔλεγον σημαίνειν ‘ζωὴν ἐπερχομένην.’ Τοῦτο πλεῖον
said to-signify life coming this more
οἱ Χριστιανοὶ εἰς τὴν οἰκείαν θρησκείαν ἁρπάσαντες,
the Christians to the own religion having-seized
ἀλαζονικώτερον διετέθησαν. Ὡς δὲ καὶ δι’ ἑτέρων
more-boastfully were-disposed when and also through other
γραμμάτων ἱερογλυφικῶν ἐδηλοῦτο, ‘τέλος ἔξειν τὸ τοῦ
letters hieroglyphic it-was-shown end to-have the —
Σαράπιδος ἱερὸν, ὅτε σταυροειδὴς φανῇ χαρακτὴρ,’
of-Serapis temple when cross-shaped should-appear character
τοῦτο γὰρ εἶναι τὴν ἐπερχομένην ζωὴν, πολλῷ πλείους
this for to-be the coming life by-much more
προσήρχοντο τῷ Χριστιανισμῷ, καὶ τὰς ἁμαρτίας
came to-the Christianity and the sins
ἐξομολογούμενοι ἐβαπτίζοντο. Τὰ μὲν οὖν ἐπὶ τῷ
confessing were-baptized the(-things) indeed then about the
σταυροειδεῖ χαρακτῆρι γενόμενα τοιαῦτα ἀκήκοα· ἐγὼ
cross-shaped character having-happened such I-have-heard I
δὲ οὔ φημι τοὺς Αἰγυπτίων ἱερεῖς τὰ περὶ τοῦ
and not say the of-Egyptians priests the(-things) about —
Χριστοῦ προγινώσκοντας ἀποτυπῶσαι τὸ σταυροειδὲς
Christ foreknowing to-have-engraved the cross-shaped

γράμμα. Εἰ γὰρ τὸ περὶ τῆς εἰς τὸν κόσμον καθόδου
letter if for the about the into the world descent
‘μυστήριον ἦν ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
mystery was hidden from the ages and
ἀπὸ τῶν γενεῶν,’ ὥς φησιν ὁ ἀπόστολος, καὶ ἔλαθε
from the generations as says the apostle and escaped
τὸν ἄρχοντα τῆς πονηρίας διάβολον, πολλῷ μᾶλλον
the ruler of-the wickedness devil by-much rather
τοὺς ὑπηρέτας αὐτοῦ ἱερεῖς Αἰγυπτίων τοῦτο διέφυγεν.
the servants his priests of-Egyptians this escaped
Ἀλλ’ ἡ πρόνοια παρεσκεύασε τοῦτο γενέσθαι ἐπὶ τῇ
but the providence arranged this to-happen at the
τοῦ γράμματος ζητήσει, ὅπερ καὶ ἐν τῷ ἀποστόλῳ
of-the letter inquiry which also in the apostle
Παύλῳ ἐπέδειξε πρότερον. Καὶ γὰρ ἐκεῖνος ὑπὸ τοῦ
Paul it-showed earlier and for he by the
θείου Πνεύματος σοφὸς γεγονὼς, τῇ ὁμοίᾳ μεθόδῳ
divine Spirit wise having-become in-the similar method
πρὸς Ἀθηναίους χρησάμενος, πολλοὺς εἰς τὴν πίστιν
with Athenians having-used many into the faith
προσήγαγεν, ὅτε τὰ ἐπὶ τῷ βωμῷ γεγραμμένα
brought when the(-things) on the altar written
ἀναγνοὺς τῷ ἰδίῳ λόγῳ προσήρμοσεν. Εἰ μὴ ἄρα
having-read to-the own discourse he-adapted if not then
τις λέγοι ἐνηργηκέναι τὸν τοῦ Θεοῦ λόγον εἰς τοὺς
someone should-say to-have-worked the — of-God word in the
Αἰγυπτίων ἱερεῖς, ὥσπερ ἐπὶ τοῦ Βαλαὰμ καὶ
of-Egyptians priests as in-the-case-of — Balaam and
ἐπὶ τοῦ Καϊάφα· καὶ γὰρ ἐκεῖνοι ἄκοντες περὶ
in-the-case-of — Caiaphas and for those unwillingly about

τῶν ἀγαθῶν προεφήτευσαν. Τοσαῦτα μὲν περὶ τούτων
the good(-things) prophesied so-much indeed about these
εἰρήσθω.
let-be-said

IX · ROME, AND THE SCHISMS

Theodosius closes the Mancipia, Rome's robber-den bakeries, and ends the shaming of adulteresses with bells. After a scandal, Nectarius on Eudaemon's advice abolishes the penitentiary presbyter, unwisely, Socrates suspects. Theodosius exiles only Eunomius. Sabbatius splits the Novatians over Easter; a synod at Angarum declares it indifferent and makes him swear off the bishopric, an oath he breaks.

18 Ὡς ὁ βασιλεὺς Θεοδόσιος ἐν τῇ Ῥώμῃ γεγονὼς πολλὰ
how the emperor Theodosius in — Rome having-been many(-ways)
τὴν πόλιν ὠφέλησε, περιελὼν τά τε ἐν τοῖς Μαγκηπείοις
the city benefited having-removed the both in the Mancipia
λῃστήρια καὶ τὰ ἐν τοῖς πορνείοις ἄτοπα τῶν σείστρων.
robber-dens and the in the brothels outrages of-the rattles
Ὁ δὲ βασιλεὺς Θεοδόσιος ἐπ᾽ ὀλίγον κατὰ τὴν Ἰταλίαν
the and emperor Theodosius for little(-while) in — Italy
διατρίψας, μέγιστα τὴν Ῥωμαίων ὤνησε πόλιν· τὰ
having-stayed very-greatly the of-Romans benefited city partly
μὲν τῷ δοῦναι, τὰ δὲ τῷ περιελεῖν. Καὶ γὰρ
indeed by-the to-give partly and by-the to-remove and for
πολλὰ ἐφιλοτιμήσατο· καὶ περιεῖλε διττὴν αἰσχύνην τῆς
many-things he-bestowed and removed double shame of-the
πόλεως· μίαν μὲν τήνδε. Ἦσαν ἐξ ἀρχαίου κατὰ τὴν
city one indeed this there-were from of-old in the
μεγίστην Ῥώμην οἶκοι παμμεγέθεις, ἐν οἷς ὁ τῇ πόλει
greatest Rome houses very-large in which the for-the city

χορηγούμενος ἄρτος ἐγίνετο· οἵ τε προϊστάμενοι τούτων,
supplied bread was-made the and presiding-over these
οἳ ‘μάγκιπες’ τῇ Ῥωμαίων γλώσσῃ καλοῦνται, προϊόντος
who mancipes in-the of-Romans tongue are-called advancing
τοῦ χρόνου λῃστήρια τοὺς οἴκους πεποίηνται. Ὡς γὰρ
the time robber-dens the houses made when for
ἦσαν οἱ τῶν οἴκων μυλῶνες κατὰ βάθους τὴν θέσιν
were the of-the houses mills in depth the position
ἔχοντες, κατὰ τὸ πλευρὸν ἑκάστου οἰκήματος καπηλεῖα
having at the side of-each building taverns
κατασκευάσαντες, πόρνας τε ἐν αὐτοῖς προστησάμενοι,
having-built prostitutes and in them having-set-up
δι’ αὐτῶν ἐλοχῶντο πολλούς· τοὺς μὲν τῇ χρείᾳ τῆς
through them ambushed many some indeed by-the need of-the
τροφῆς εἰσιόντας, τοὺς δὲ καὶ δι’ ἀκρασίαν αἰσχρᾶς
food entering others and also through incontinence of-shameful
ἡδονῆς. Ἐκ γάρ τινος μηχανῆς ἐκ τοῦ καπηλείου εἰς τὸν
pleasure from for some device from the tavern into the
μυλῶνα ἐνέπιπτον· καὶ τοῦτο ἔπασχον μάλιστα οἱ ξένοι
mill they-fell and this suffered especially the strangers
τῇ Ῥώμῃ ἐπιδημοῦντες. Ἠναγκάζοντό τε οἱ ἁλόντες
— in-Rome sojourning were-compelled and those caught
ἐν τοῖς μυλῶσιν ἐργάζεσθαι· πολλοί τε κατεγήρασαν ἐν
in the mills to-work many and grew-old in
αὐτοῖς μὴ συγχωρηθέντες ὑπεξελθεῖν, τοῖς τε οἰκείοις
them not having-been-allowed to-get-out to-the and relatives
ἑαυτῶν τοῦ τεθνηκέναι δόξαν παρεσχηκότες. Ἐν τῇ παγίδι
their of-the to-have-died opinion having-given in the snare
ταύτῃ τῶν στρατιωτῶν τις τοῦ βασιλέως Θεοδοσίου
this of-the soldiers one of-the emperor Theodosius
ἐνέπεσεν· ἐπεὶ δὲ ὁ στρατιώτης κατάκλειστος τῷ μυλῶνι
fell when and the soldier shut-up in-the mill

γενόμενος ἐξελθεῖν οὐκ ἠφίετο, σπασάμενος ἣν εἶχε
having-been to-go-out not was-allowed having-drawn which he-had
παραξιφίδα, τοὺς κωλύοντας διεχρήσατο· οἱ δὲ φόβῳ
dagger those hindering(-him) killed they and from-fear
τῶν γινομένων τὸν στρατιώτην ἀπέλυσαν. Γνοὺς
of-the(-things) happening the soldier released having-learned
ταῦτα ὁ βασιλεὺς τοὺς μάγκιπας μὲν ἐτιμωρήσατο,
these-things the emperor the mancipes indeed punished
τοὺς δὲ ληστοδόχους οἴκους ἐκείνους καταστραφῆναι
the and robber-receiving houses those to-be-overturned
ἐκέλευσε. Μίαν μὲν δὴ τοιαύτην αἰσχύνην ὁ βασιλεὺς
ordered one indeed indeed such shame the emperor
περιεῖλε τῆς βασιλευούσης πόλεως· ἑτέραν δὲ τοιαύτην·
removed of-the reigning city another and such
εἰ ἥλω ἐπὶ μοιχείᾳ γυνὴ, οὐ διορθώσει, ἀλλὰ προσθήκῃ
if was-caught in adultery woman not by-correction but by-addition
τῆς ἁμαρτίας ἐτιμωροῦντο τὴν πταίσασαν. Ἐν
of-the sin they-punished the(-woman) having-erred in
γὰρ πορνείῳ στενῷ κατάκλειστον ποιήσαντες ἀναιδῶς
for brothel narrow shut-up having-made(-her) shamelessly
ἐποίουν πορνεύεσθαι· κώδωνάς τε σείεσθαι κατὰ τὸν
they-made(-her) to-prostitute-herself bells and to-be-shaken at the
καιρὸν τῆς ἀκαθάρτου πράξεως ἐποίουν, ὅπως ἂν μὴ
time of-the unclean act they-caused that — not
λανθάνῃ τοὺς παριόντας τὸ γινόμενον· ἀλλ'
should-escape-notice those passing-by the(-thing) happening but
ἐκ τοῦ ἤχου τῶν σειομένων κωδώνων ἡ ἐφύβριστος
from the sound of-the shaken bells the insulting
τιμωρία τοῖς πᾶσιν ἐγνωρίζετο. Ταῦτα οὐκ ἤνεγκεν
punishment to-the all was-made-known these-things not bore
ὁ βασιλεὺς πυθόμενος τὴν ἀναιδῆ συνήθειαν· ἀλλὰ
the emperor having-learned the shameless custom but

κατέλυσε τὰ ‘σεῖστρα,’ οὕτω γὰρ ὠνομάζετο τὰ τοιαῦτα
abolished the rattles so for were-named the such
πορνεῖα· τοῖς ἄλλοις ὑποπίπτειν νόμοις τὰς ἁλούσας ἐπὶ
brothels to-the other to-be-subject laws those caught in
μοιχείᾳ κελεύσας. Τοιούτων μὲν δὴ φαυλοτάτων καὶ
adultery having-ordered of-such indeed indeed most-base and
ἐφυβρίστων δύο πραγμάτων ὁ βασιλεὺς Θεοδόσιος τὴν
insulting two affairs the emperor Theodosius the
Ῥωμαίων πόλιν ἐλευθέραν πεποίηκε. Καταστησάμενος
of-Romans city free has-made having-settled
δὲ καλῶς καὶ τὰ ἄλλα πράγματα, καταλείπει μὲν
and well also the other affairs leaves indeed
ἐν τῇ Ῥώμῃ Οὐαλεντινιανὸν βασιλεύοντα. Αὐτὸς δὲ
in — Rome Valentinian reigning he-himself and
ἅμα τῷ υἱῷ Ὀνωρίῳ ἐπὶ τὴν Κωνσταντινούπολιν
together-with the son Honorius to — Constantinople
ἐπορεύθη, εἰς αὐτήν τε εἰσέρχεται ἐν ὑπατείᾳ Τατιανοῦ
traveled into it and enters in consulship of-Tatianus
καὶ Συμμάχου, τῇ δεκάτῃ τοῦ Νοεμβρίου μηνός.
and of-Symmachus on-the tenth of-the November month
Περὶ τῶν ἐπὶ τῆς μετανοίας πρεσβυτέρων, ὅπως 19
about the over the penance presbyters how
τηνικαῦτα περιῃρέθησαν.
then they-were-abolished
Ὑπὸ δὲ τὸν αὐτὸν χρόνον ἔδοξε καὶ τοὺς ἐπὶ τῆς
about and the same time it-seemed-good also the over the
μετανοίας περιελεῖν πρεσβυτέρους τῶν ἐκκλησιῶν δι’
penance to-abolish presbyters of-the churches because-of
αἰτίαν τοιαύτην. Ἀφ’ οὗ Ναυατιανοὶ τῆς ἐκκλησίας
cause such from when Novatians from-the church
διεκρίθησαν, τοῖς ἐπταικόσιν ἐν τῷ ἐπὶ Δεκίου
separated with-those having-lapsed in the under Decius

διωγμῷ κοινωνῆσαι μὴ θελήσαντες, οἱ ἐπίσκοποι τῷ
persecution to-communicate not having-wished the bishops to-the
ἐκκλησιαστικῷ κανόνι τὸν πρεσβύτερον τὸν ἐπὶ τῆς
ecclesiastical canon the presbyter the(-one) over the
μετανοίας προσέθεσαν, ὅπως ἂν οἱ μετὰ τὸ βάπτισμα
penance added that — those after the baptism
πταίσαντες ἐπὶ τοῦ προβληθέντος τούτου πρεσβυτέρου
having-lapsed before the appointed this presbyter
ἐξομολογῶνται τὰ ἁμαρτήματα. Οὗτος ὁ κανὼν κρατεῖ
might-confess the sins this the canon prevails
μέχρι νῦν ἐν ταῖς ἄλλαις αἱρέσεσι· μόνοι δὲ οἱ τοῦ
until now in the other heresies only and those of-the
'ὁμοουσίου' φρονήματος, καὶ οἱ τούτοις κατὰ τὴν
of-one-substance mind and those with-these in the
πίστιν ὁμόφρονες Ναυατιανοὶ, τὸν ἐπὶ τῆς μετανοίας
faith like-minded Novatians the over the penance
πρεσβύτερον παρῃτήσαντο. Ναυατιανοὶ μὲν γὰρ οὐδὲ
presbyter declined Novatians indeed for not-even
τὴν ἀρχὴν τὴν προσθήκην ταύτην ἐδέξαντο· οἱ δὲ
the beginning the addition this received those and
νῦν τῶν ἐκκλησιῶν κρατοῦντες ἕως πολλοῦ φυλάξαντες,
now the churches holding for long having-kept(-it)
ἐπὶ Νεκταρίου τοῦ ἐπισκόπου μετέθεσαν, τοιούτου τινὸς
under Nectarius the bishop changed(-it) such some
ἐπὶ τὴν ἐκκλησίαν συμβάντος. Γυνή τις τῶν εὐγενῶν
at the church having-happened woman some of-the noble
προσῆλθεν τῷ ἐπὶ τῆς μετανοίας πρεσβυτέρῳ· καὶ κατὰ
came to-the over the penance presbyter and in
μέρος ἐξομολογεῖται τὰς ἁμαρτίας, ἃς ἐπεπράχει μετὰ
detail confesses the sins which she-had-done after
τὸ βάπτισμα. Ὁ δὲ πρεσβύτερος παρήγγειλε τῇ γυναικὶ
the baptism the and presbyter enjoined the woman

νηστεύειν καὶ συνεχῶς εὔχεσθαι, ἵνα σὺν τῇ ὁμολογίᾳ καὶ
to-fast and continually to-pray that with the confession also
ἔργον τι δεικνύειν ἔχῃ τῆς μετανοίας ἄξιον. Ἡ δὲ
work some to-show she-may-have of-the repentance worthy the and
γυνὴ προβαίνουσα καὶ ἄλλο πταῖσμα ἑαυτῆς κατηγόρει·
woman going-on also another fault of-herself accused
ἔλεγε γὰρ, ὡς εἴη συγκαθευδήσας αὐτῇ τῆς ἐκκλησίας
she-said for that had slept-with her of-the church
διάκονος. Τοῦτο ἐλεγχθὲν τὸν μὲν διάκονον τῆς
deacon this having-been-proved the indeed deacon from-the
ἐκκλησίας ἐκπεσεῖν παρεσκεύασε· ταραχὴ δὲ κατέσχε
church to-be-cast-out caused disturbance and seized
τὰ πλήθη· ἠγανάκτουν γὰρ οὐ μόνον ἐπὶ τῷ
the multitudes they-were-indignant for not only at the(-thing)
γενομένῳ, ἀλλ᾽ ὅτι καὶ τῇ ἐκκλησίᾳ βλασφημίαν
having-happened but because also on-the church blasphemy
ἡ πρᾶξις καὶ ὕβριν προὐξένησεν. Διασυρομένων δὲ
the deed and outrage brought being-reviled and
ἐκ τούτου τῶν ἱερωμένων ἀνδρῶν, Εὐδαίμων τις τῆς
from this the consecrated men Eudaemon some of-the
ἐκκλησίας πρεσβύτερος, Ἀλεξανδρεὺς τὸ γένος, γνώμην
church presbyter Alexandrian by-the race advice
τῷ ἐπισκόπῳ δίδωσι Νεκταρίῳ περιελεῖν μὲν τὸν ἐπὶ
to-the bishop gives Nectarius to-abolish indeed the over
τῆς μετανοίας πρεσβύτερον, συγχωρῆσαι δὲ ἕκαστον
the penance presbyter to-allow and each
τῷ ἰδίῳ συνειδότι τῶν μυστηρίων μετέχειν· οὕτω γὰρ
by-the own conscience of-the mysteries to-partake so for
μόνως ἔχειν τὴν ἐκκλησίαν τὸ ἀβλασφήμητον. Ταῦτα
alone to-have the church the freedom-from-blasphemy these-things
παρὰ τοῦ Εὐδαίμονος ἀκούσας ἐγὼ τῇ γραφῇ τῇδε
from — Eudaemon having-heard I to-the writing this

παραδοῦναι ἐθάρρησα· ὡς γὰρ πολλάκις ἔφην πᾶσαν
to-commit ventured as for often I-said every
σπουδὴν παρ᾽ ἑκάστου τῶν εἰδότων ἐθέμην μανθάνειν
zeal from each of-those knowing I-took to-learn
τὰ πράγματα καὶ ἀκριβῶς ἐρευνᾷν, ἵνα μὴ ἔξω τῆς
the affairs and exactly to-investigate that not outside the
ἀληθείας τι γράφοιμι. Ἐγὼ δὲ πρὸς τὸν Εὐδαίμονα
truth anything I-might-write I and to — Eudaemon
πρότερον ἔφην· ‘Ἡ συμβουλή σου, ὦ πρεσβύτερε, εἰ
at-first said the counsel your O presbyter whether
συνήνεγκεν τῇ ἐκκλησίᾳ, ἢ εἰ μὴ, Θεὸς ἂν εἰδείη·
it-benefited the church or whether not God — would-know
ὁρῶ δὲ ὅτι πρόφασιν παρέσχε τοῦ μὴ ἐλέγχειν ἀλλήλων
I-see and that pretext it-gave of-the not to-reprove one-another's
τὰ ἁμαρτήματα, μηδὲ φυλάττειν τὸ τοῦ ἀποστόλου
the sins nor to-keep the of-the apostle
παράγγελμα τὸ λέγον, “Μηδὲ συγκοινωνεῖτε τοῖς
injunction the(-one) saying nor have-fellowship with-the
ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ
works the unfruitful of-the darkness rather and even
ἐλέγχετε.’” Περὶ μὲν οὖν τούτων αὐτάρκως εἰρήσθω.
reprove(-them) about indeed then these sufficiently let-be-said
20 Ὡς καὶ ἐν Ἀρειανοῖς, καὶ τοῖς ἄλλοις αἱρετικοῖς,
how also among Arians and the other heretics
σχίσματα πολλὰ γεγόνασιν.
schisms many have-happened
Ἄξιον δὲ ἡγοῦμαι μὴ ἀμνημόνευτα καταλιπεῖν καὶ
worthy and I-consider not unremembered to-leave also
τὰ παρὰ τοῖς ἄλλοις γενόμενα, φημὶ δὴ
the(-things) among the others having-happened I-mean indeed
Ἀρειανοῖς, καὶ Ναυατιανοῖς, καὶ τοῖς ἀπὸ Μακεδονίου
Arians and Novatians and those from Macedonius

καὶ Εὐνομίου τὰς προσωνυμίας εἰληφόσιν. Ἡ γὰρ
and Eunomius the names having-taken the for
ἐκκλησία διαιρεθεῖσα, ἐπὶ τῇ ἅπαξ γενομένῃ διαιρέσει
church having-been-divided at the once having-happened division
οὐχ ἵστατο· ἀλλὰ στραφέντες καθ' ἑαυτῶν πάλιν
not stood but having-turned against themselves again
ἐχώρουν· καὶ μικρᾶς καὶ εὐτελοῦς προφάσεως λαβόμενοι
went and small and cheap pretext having-seized
ἀλλήλων διεχωρίζοντο. Ὅπως μὲν οὖν, καὶ πότε,
from-one-another separated how indeed then and when
καὶ δι' ἃς αἰτίας ἕκαστοι καὶ εἰς ἑαυτοὺς διαιρέσεις
and for what causes each also among themselves divisions
πεποίηντο, προϊόντος τοῦ λόγου δηλώσομεν. Τοῦτο δὲ
have-made advancing the account we-will-show this and
ἰστέον, ὡς ὁ βασιλεὺς Θεοδόσιος οὐδένα τούτων
it-must-be-known that the emperor Theodosius none of-these
ἐδίωκε, πλὴν ὅτι τὸν Εὐνόμιον ἐν Κωνσταντινουπόλει
persecuted except that — Eunomius in Constantinople
ἐπὶ οἰκίας συνάγοντα, καὶ τοὺς συγγραφέντας αὐτῷ
in house assembling and the written by-him
λόγους ἐπιδεικνύμενον, ὡς ταῖς διδασκαλίαις πολλοὺς
discourses displaying as by-the teachings many
λυμαινόμενον, εἰς ἐξορίαν πεμφθῆναι ἐκέλευσε. Τῶν μέντοι
corrupting into exile to-be-sent he-ordered of-the however
ἄλλων οὐδένα οὔτε ἔσκυλεν, οὔτε αὐτῷ κοινωνῆσαι
others none either troubled or with-him to-communicate
ἠνάγκαζεν· ἀλλ' ἑκάστους συνεχώρει κατὰ τοὺς ἰδίους
compelled but each allowed in the own
τόπους συνάγεσθαι, καὶ δοξάζειν τὰ τοῦ
places to-assemble and to-hold-opinions-on the(-things) of-the
Χριστιανισμοῦ, ὡς καταλαβεῖν ἕκαστοι τὴν περὶ αὐτῶν
Christianity as to-grasp each the about them

δόξαν ἠδύναντο. Καὶ τοὺς μὲν ἄλλους ἔξω τῶν
opinion were-able and the indeed others outside the
πόλεων συνεχώρησε εὐκτηρίους οἴκους κατασκευάζειν·
cities allowed of-prayer houses to-build
Ναυατιανοὺς δὲ, ὡς ὁμόφρονας τῇ αὐτοῦ πίστει, ἐντὸς
Novatians and as like-minded with-the his faith within
τῶν πόλεων τὰς ἑαυτῶν ἐκκλησίας θαρροῦντας ἔχειν
the cities the their-own churches confidently to-have
ἐκέλευσεν, ὥς μοι καὶ πρότερον εἴρηται. Περὶ ὧν
ordered as by-me also before has-been-said about whom
μνημονεῦσαι μικρὰ εὔκαιρον εἶναι ἡγοῦμαι, ἀναλαβόντας
to-mention a-little timely to-be I-consider having-taken-up
βραχύ.
briefly

21 Ὡς καὶ Ναυατιανοὶ καθ' ἑαυτοὺς ἐστασίασαν.
how also Novatians among themselves quarreled
Τῆς ἐν Κωνσταντινουπόλει τῶν Ναυατιανῶν ἐκκλησίας
of-the in Constantinople of-the Novatians church
ἐπὶ ἔτη τεσσαράκοντα προέστη Ἀγέλιος, ἀπὸ τῶν
for years forty presided Agelius from the
Κωνσταντίνου χρόνων ἕως εἰς τὸ ἕκτον ἔτος τῆς
of-Constantine times until to the sixth year of-the
βασιλείας Θεοδοσίου, ὥς που καὶ πρότερον ἐμνημόνευσα.
reign of-Theodosius as somewhere also before I-mentioned
Τελευτῶν δὲ χειροτονεῖ εἰς τὸν τόπον ἑαυτοῦ Σισίννιον
dying and ordains into the place his-own Sisinnius
ἐπίσκοπον· ὃς πρεσβύτερος μὲν ἦν τῶν ὑπ' αὐτῷ
bishop who presbyter indeed was of-those under him
ταττομένων, ἐλλόγιμος δὲ ἄλλως, καὶ ὑπὸ Μαξίμου τοῦ
ranged eloquent and besides and by Maximus the
φιλοσόφου ἅμα Ἰουλιανῷ τῷ βασιλεῖ τὰ φιλόσοφα
philosopher together-with Julian the emperor the philosophical(-studies)

παιδευθείς. Τοῦ δὲ λαοῦ τῶν Ναυατιανῶν μεμψαμένου
having-been-taught the and people of-the Novatians having-blamed
τὴν χειροτονίαν, ὅτι μὴ μᾶλλον Μαρκιανὸν ἐπ' εὐλαβείᾳ
the ordination because not rather Marcianus for piety
ἐκπρέποντα ἐχειροτόνησε, δι' ὃν ἐπὶ Οὐάλεντος οἱ
excelling he-ordained because-of whom under Valens the
Ναυατιανοὶ ἀτάραχοι μεμενήκεσαν, ὁ Ἀγέλιος τὴν τοῦ
Novatians undisturbed had-remained — Agelius the of-the
λαοῦ παραμυθήσασθαι λύπην βουλόμενος, ἐπιχειροτονεῖ
people to-console grief wishing ordains-in-addition
τὸν Μαρκιανόν. Καὶ μικρὸν ῥαΐσας τῆς νόσου
— Marcianus and a-little having-recovered from-the illness
πρόεισιν εἰς τὴν ἐκκλησίαν, καὶ προσεφώνει δι'
goes-forth into the church and addressed(-them) through
ἑαυτοῦ εἰπών· 'Μαρκιανὸν μὲν,' φησὶν, 'ἔχετε μετ' ἐμέ·
himself having-said Marcianus indeed he-says you-have after me
μετὰ δὲ Μαρκιανὸν, Σισίννιον.' Ταῦτα προειπὼν, καὶ
after and Marcianus Sisinnius these-things having-foretold and
μικρὸν ἐπιβιοὺς χρόνον ἐτελεύτησε. Μαρκιανοῦ τοίνυν
a-little having-survived time died Marcianus therefore
ἐπισκόπου τῶν Ναυατιανῶν καθεστῶτος, διῃρέθη καὶ
bishop of-the Novatians having-been-appointed was-divided also
ἡ αὐτῶν ἐκκλησία, ἐξ αἰτίας τοιαύτης. Σαββάτιος
the their church from cause such Sabbatius
ἀπὸ Ἰουδαίων Χριστιανίσας, ὑπὸ Μαρκιανοῦ πρὸς τὴν
from Jews having-become-Christian by Marcianus to the
τοῦ πρεσβυτέρου προβληθεὶς ἀξίαν, οὐδὲν ἧττον τῇ
of-the presbyter having-been-promoted rank nothing less to-the
Ἰουδαϊκῇ προλήψει δουλεύειν ἐσπούδαζε· σὺν δὲ τούτῳ
Jewish prejudice to-be-slave was-eager with and this
καὶ τῆς ἐπισκοπῆς ὠρέγετο δράξασθαι. Προσλαβὼν
also the episcopate craved to-grasp having-taken-to(-himself)

οὖν τῆς ἐπιθυμίας ἑαυτοῦ συνίστορας δύο πρεσβυτέρους
then of-the desire his-own accomplices two presbyters
Θεόκτιστον καὶ Μακάριον, τὴν καινοτομηθεῖσαν ἐπὶ
Theoctistus and Macarius the innovated under
τῆς βασιλείας Οὐάλεντος τοῦ Πάσχα ἑορτὴν ἐν Πάζῳ
the reign of-Valens of-the Easter feast at Pazus
κώμῃ τῆς Φρυγίας, ὥς μοι καὶ πρότερον εἴρηται,
village — of-Phrygia as by-me also before has-been-said
διεκδικεῖν ἐβουλεύετο. Καὶ πρότερον μὲν προκαλύμματι
to-vindicate planned and at-first indeed for-cloak
χρώμενος τῇ ἀσκήσει, τῆς ἐκκλησίας ὑπανεχώρει,
using the asceticism from-the church withdrew
‘λυπεῖσθαι’ λέγων ‘πρός τινας· ὑπονοεῖν γὰρ αὐτοὺς μὴ
to-be-grieved saying to some to-suspect for them not
ἀξίους εἶναι τῆς τῶν μυστηρίων κοινωνίας.’ προϊὼν δὲ
worthy to-be of-the of-the mysteries communion going-on and
καὶ φανερὸς ἐγίνετο κατ’ ἰδίαν συνάγειν βουλόμενος.
also manifest became by himself to-assemble wishing
Ταῦτα γνοὺς ὁ Μαρκιανὸς ἐμέμφετο μὲν τὴν ἐπὶ
these-things having-learned — Marcianus blamed indeed the in
τῇ χειροτονίᾳ πλάνην, ὅτι οὕτω κενοδόξους ἀνθρώπους
the ordination error that so vainglorious men
εἰς τὸ πρεσβυτέριον προηγάγετο. Καὶ δυσφορῶν ἔλεγε,
into the presbytery he-had-promoted and being-vexed said
‘βέλτιον ἦν ἐπ’ ἀκάνθαις τεθεικέναι τὰς χεῖρας
better it-was on thorns to-have-laid the hands
τὰς ἑαυτοῦ, ἢ ὅτε τοὺς περὶ Σαββάτιον εἰς τὸ
the his-own than when those about Sabbatius into the
πρεσβυτέριον προεβάλετο.’ Παρασκευάζει δὲ σύνοδον
presbytery he-promoted he-arranges and synod
Ναυατιανῶν ἐπισκόπων γενέσθαι ἐν Ἀγγάρῳ· ἐμπόριον
of-Novatian bishops to-take-place in Angarum market-town

δὲ τοῦτο ἐν Βιθυνίᾳ πλησίον τῆς Ἑλενουπόλεως κείμενον.
and this in Bithynia near — Helenopolis lying
Ἔνθα συναχθέντες μεταπέμπονται τὸν Σαββάτιον, καὶ
there having-assembled they-summon — Sabbatius and
προτιθέναι ἐπὶ τῆς συνόδου τὰς αἰτίας τῆς λύπης
to-set-forth before the synod the causes of-the grief
ἐκέλευον.
ordered
Τοῦ δὲ τὴν διαφωνίαν τῆς ἑορτῆς αἰτίαν τῆς λύπης
he and the disagreement of-the feast cause of-the grief
εἶναι λέγοντος, δεῖν γὰρ ἐπιτελεῖσθαι αὐτὴν ὡς καὶ
to-be saying to-be-needful for to-be-kept it as also
Ἰουδαῖοι παρατηροῦσι, καὶ ὡς οἱ ἐν Πάζῳ συνελθόντες
Jews observe and as those at Pazus having-come-together
ἐτύπωσαν, ὑπονοήσαντες οἱ τῆς συνόδου φιλοκαθεδρίας
prescribed having-suspected those of-the synod of-love-of-the-throne
ἕνεκεν προφασίζεσθαι τὸν Σαββάτιον, ὅρκῳ αὐτὸν
for-the-sake to-make-excuses — Sabbatius with-oath him
κατασφαλίζονται, ὡς οὐδέποτε τὴν ἐπισκοπὴν καταδέξαιτο.
they-secure that never the episcopate he-would-accept
Τοῦ δὲ ἐπὶ τούτοις ὀμόσαντος, ἐκφέρουσι κανόνα περὶ
he and on these having-sworn they-put-forth canon about
τῆς ἑορτῆς τοῦ Πάσχα, ὃν ἐκάλεσαν ‘ἀδιάφορον·’
the feast of-the Easter which they-called indifferent
φήσαντες, ‘μὴ ἀξιόλογον εἶναι αἰτίαν πρὸς χωρισμὸν
having-said not worthy-of-account to-be cause for separation
τῆς ἐκκλησίας τὴν διαφωνίαν τῆς ἑορτῆς· μηδὲ μὴν
of-the church the disagreement of-the feast nor indeed
τοὺς ἐν Πάζῳ συναχθέντας πρόκριμα τῷ καθολικῷ
those at Pazus assembled precedent to-the catholic
κανόνι γενέσθαι· καὶ γὰρ τοὺς ἀρχαίους καὶ τοὺς
canon to-become and for the ancients and those

ἐγγὺς τῶν ἀποστόλων, διαφωνοῦντας περὶ ταύτης
near the apostles disagreeing about this
τῆς ἑορτῆς, κοινωνεῖν τε ἀλλήλοις, καὶ μηδαμῶς
the feast to-communicate both with-one-another and in-no-way
διαφέρεσθαι. Ἄλλως τε καὶ τοὺς ἐν τῇ βασιλευούσῃ
to-be-at-variance besides both and the in the reigning
Ῥώμῃ Ναυατιανοὺς μηδέποτε ἠκολουθηκέναι Ἰουδαίοις·
Rome Novatians never to-have-followed Jews
ἀλλὰ ποιοῦντας ἀεὶ μετ᾽ ἰσημερίαν τὸ Πάσχα, μὴ
but doing always after equinox the Easter not
διακρίνεσθαι πρὸς τοὺς οἰκείους τῆς πίστεως, τοὺς μὴ
to-be-divided from the own(-people) of-the faith those not
τὸν αὐτὸν τρόπον αὐτοῖς ἐπιτελοῦντας τὴν τοῦ Πάσχα
in-the same way with-them keeping the of-the Easter
ἑορτήν.᾽ Ταῦτα καὶ τοιαῦτα πολλὰ λογισάμενοι ὁρίζουσι
feast these-things and such many having-reckoned they-define
τὸν ἀδιάφορον, ὡς ἔφην, περὶ τοῦ Πάσχα κανόνα· ἐφ᾽
the indifferent as I-said about the Easter canon on
ᾧ τε ἕκαστον μὲν κατὰ τὴν συνήθειαν ἣν
which(-condition) that each indeed according-to the custom which
ἐκ προλήψεως ἔχει, ποιεῖν τὸ Πάσχα εἰ βούλοιτο· μὴ
from prejudice he-has to-do the Easter if he-should-wish not
διαφέρεσθαι δὲ πρὸς τὴν κοινωνίαν, ἀλλὰ τοὺς διαφόρως
to-be-at-variance and as-to the communion but those differently
ἑορτάζοντας εἶναι πάλιν ἐν ὁμονοίᾳ τῆς ἐκκλησίας. Τοῦ
celebrating to-be again in concord of-the church the
ὅρου τοίνυν τούτου περὶ τῆς ἑορτῆς τοῦ Πάσχα παρ᾽
decree therefore this about the feast of-the Easter by
αὐτῶν τότε βεβαιωθέντος, ὁ Σαββάτιος τοῖς ὅρκοις
them then having-been-confirmed — Sabbatius by-the oaths
δεθεὶς, εἴποτε διαπεφωνημένη ἐγένετο ἡ τοῦ Πάσχα
bound if-ever disagreed was the of-the Easter

ἑορτὴ, αὐτὸς καθ᾽ ἑαυτὸν προλαμβάνων ἐνήστευε, καὶ
feast he-himself by himself anticipating fasted and
νυκτερεύων τὴν νενομισμένην τοῦ σαββάτου ἡμέραν
keeping-vigil the customary of-the sabbath day
ἐπετέλει τοῦ Πάσχα· καὶ πάλιν τῇ ἑξῆς ἅμα
kept of-the Easter and again on-the next(-day) together-with
πᾶσι κατὰ τὴν ἐκκλησίαν συνήγετο, καὶ τῶν μυστηρίων
all in the church assembled and of-the mysteries
μετελάμβανεν· ἐποίει τε τοῦτο ἐπὶ ἔτη πολλά· καὶ
partook did and this for years many and
διὰ τοῦτο λανθάνειν τοὺς πολλοὺς οὐκ ἠδύνατο.
because-of this to-escape-the-notice-of the many not could
Διὸ καί τινες τῶν ἁπλουστέρων, καὶ μάλιστα οἱ
wherefore also some of-the simpler and especially those
ἐκ τῆς Φρυγίας καὶ Γαλατίας ὁρμώμενοι, νομίζοντες
from — Phrygia and Galatia coming thinking
ἑαυτοὺς ἐκ τούτου δικαιωθήσεσθαι, ἐζήλουν τε αὐτὸν,
themselves from this to-be-justified emulated both him
καὶ τὸ Πάσχα τὸν ἐκείνου τρόπον ἐπετέλουν λαθραίως.
and the Easter in-the that-man's way kept secretly
Ἀλλὰ Σαββάτιος ὑστέροις χρόνοις καὶ παρασυνῆξε
but Sabbatius in-later times also held-a-rival-assembly
καθ᾽ ἑαυτὸν, μικρὰ τοῦ ὅρκου φροντίσας, καὶ τῶν
by himself little of-the oath having-cared and of-those
ἀκολουθησάντων αὐτῷ καθέστη ἐπίσκοπος, ὡς προϊόντες
having-followed him was-appointed bishop as going-forward
δηλώσομεν.
we-will-show

Socrates argues that neither the Savior nor the apostles laid down a rule for Easter, and that each church keeps it by custom; he surveys how fasts, assemblies, baptism, and clerical marriage differ from place to place. He tells how the Arians split into Psathyrians and the Eunomians into factions. Valentinian is strangled and Eugenius usurps in the West; Theodosius wins at the Frigidus by prayer and a wind, then dies at Milan.

22 Περὶ τῶν δοξάντων τῷ συγγραφεῖ διαφωνιῶν
about the having-seemed(-right) to-the writer differences
κατά τινας τόπους περὶ τοῦ Πάσχα καὶ βαπτισμάτων
in some places about the Easter and baptisms
καὶ νηστειῶν καὶ γάμων καὶ συνάξεων καὶ λοιπῶν
and fasts and marriages and assemblies and other
ἐκκλησιαστικῶν παρατηρήσεων.
ecclesiastical observances

Ὃ δὲ ἡμῖν ὑποπίπτει περὶ τοῦ Πάσχα, οὐκ ἄκαιρον, ὡς
what and to-us occurs about the Easter not untimely as
ἡγοῦμαι, διὰ βραχέων εἰπεῖν· οὔ μοι δοκοῦσιν οὔτε οἱ
I-think through few(-words) to-say not to-me seem neither those
πάλαι περὶ τῆς ἑορτῆς ταύτης εὐλόγως πεφιλονεικηκέναι,
of-old about the feast this reasonably to-have-contended
οὔτε οἱ νῦν Ἰουδαίοις ἐσπουδακότες ἀκολουθεῖν. Οὐ γὰρ
nor those now Jews eager to-follow not for
εἰς νοῦν ἐβάλοντο, ὅτι τοῦ Ἰουδαϊσμοῦ μετατιθεμένου εἰς
into mind they-put that the Judaism being-changed into
Χριστιανισμὸν, τὰ ἀκριβῆ καὶ τυπικὰ τοῦ Μωσαϊκοῦ
Christianity the exact and typical(-ordinances) of-the Mosaic
νόμου ἐπαύσατο· καὶ τοῦτο αὐτόθεν τὴν οἰκείαν ἔχει
law ceased and this from-itself the own has
ἀπόδειξιν. Ἰουδαΐζειν γὰρ Χριστιανοῖς οὐδὲ εἷς τοῦ Χριστοῦ
proof to-Judaize for Christians not-even one — of-Christ

νόμος ἐπέτρεψεν· ἐκ τοῦ ἐναντίου δὲ ὁ ἀπόστολος καὶ
law allowed from the contrary and the apostle even
ἐκώλυσεν, οὐ μόνον τὴν περιτομὴν ἐκβάλλων, ἀλλὰ καὶ
forbade not only the circumcision casting-out but also
περὶ ἑορτῶν μὴ διακρίνεσθαι παραινῶν. Διὸ Γαλάταις
about feasts not to-dispute exhorting wherefore to-Galatians
γράφων φησί· Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες
writing he-says tell me those under law wishing
εἶναι, τὸν νόμον οὐκ ἀκούετε; Καὶ βραχέα περὶ τούτου
to-be the law not do-you-hear and briefly about this
διαλεχθεὶς, δοῦλον μὲν δείκνυσι τὸν τῶν Ἰουδαίων
having-discoursed slave indeed he-shows the of-the Jews
λαὸν, ‘ἐπ’ ἐλευθερίᾳ δὲ κεκλῆσθαι’ τοὺς προσεληλυθότας
people unto freedom and to-have-been-called those having-come
Χριστῷ· παρῄνει δὲ καὶ μηδαμῶς ‘παρατηρεῖσθαι ἡμέρας
to-Christ he-exhorted and also in-no-way to-observe days
καὶ μῆνας καὶ ἐνιαυτούς.’ Ἀλλὰ καὶ ἐν τῇ πρὸς Κολοσσαεῖς
and months and years but also in the to Colossians
μεγάλῃ φησὶ τῇ φωνῇ, σκιὰν εἶναι τὰ παραφυλάγματα·
loud he-says with-the voice shadow to-be the observances
διό, φησι· Μηδεὶς ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει,
wherefore he-says no-one you let-judge in eating or in drinking
ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτου, ἅ τινά ἐστι
or in respect of-feast or of-new-moon or of-sabbath which things are
σκιὰ τοῦ μέλλοντος. Καὶ ἐν τῇ πρὸς Ἑβραίους δὲ, ὁ
shadow of-the(-things) to-come and in the to Hebrews too the
αὐτὸς ἐπισφραγιζόμενος τὰ τοιαῦτα φησί· Μετατιθεμένης
same(-man) sealing the such he-says being-changed
γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.
for the priesthood of necessity also of-law change takes-place
Οὐδαμοῦ τοίνυν ὁ ἀπόστολος οὐδὲ τὰ εὐαγγέλια ‘ζυγὸν
nowhere therefore the apostle nor the gospels yoke

δουλείας᾽ τοῖς τῷ κηρύγματι προσελθοῦσιν ἐπέθηκαν· ἀλλὰ
of-slavery on-those to-the preaching having-come laid but
τὴν ἑορτὴν τοῦ Πάσχα καὶ τὰς ἄλλας ἑορτὰς τιμᾷν, τῇ
the feast of-the Easter and the other feasts to-honor by-the
εὐγνωμοσύνῃ τῶν εὐεργετηθέντων κατέλιπον. Ὅθεν ἐπειδὴ
gratitude of-those benefited left whence since
φιλοῦσι τὰς ἑορτὰς οἱ ἄνθρωποι διὰ τὸ ἀνίεσθαι τῶν
love the feasts the men because-of the to-be-relieved from-the
πόνων ἐν αὐταῖς, ἕκαστοι κατὰ χώρας, ὡς ἐβουλήθησαν,
labors in them each in places as they-wished
τὴν μνήμην τοῦ σωτηριώδους πάθους ἐξ ἔθους τινὸς
the memorial of-the saving passion from custom some
ἐπετέλεσαν. Οὐ γὰρ νόμῳ τοῦτο παραφυλάττειν ὁ Σωτὴρ ἢ
kept not for by-law this to-observe the Savior or
οἱ ἀπόστολοι ἡμῖν παρήγγειλαν· οὐδὲ καταδίκην ἢ τιμωρίαν
the apostles to-us enjoined nor condemnation or punishment
ἢ κατάραν, ὡς ὁ Μωϋσέως νόμος τοῖς Ἰουδαίοις, καὶ
or curse as the of-Moses law for-the Jews also
ἡμῖν τὰ εὐαγγέλια ἢ οἱ ἀπόστολοι διηπείλησαν. Ἱστορικῶς
for-us the gospels or the apostles threatened historically
δὲ μόνον πρὸς διαβολὴν Ἰουδαίων, ὅτι ἐμιαιφόνουν
and only for reproach of-Jews that they-committed-murder
κατὰ τὰς ἑορτὰς, ἐν τοῖς εὐαγγελίοις καὶ καιρῷ τῶν
at the feasts in the gospels and at-time of-the
ἀζύμων πεπονθέναι ὁ Σωτὴρ ἀναγέγραπται.
unleavened(-bread) to-have-suffered the Savior is-recorded
Σκοπὸς μὲν οὖν γέγονε τοῖς ἀποστόλοις οὐ περὶ ἡμερῶν
aim indeed then was to-the apostles not about days
ἑορταστικῶν νομοθετεῖν, ἀλλὰ βίον ὀρθὸν καὶ τὴν
festal to-legislate but life right and the
θεοσέβειαν εἰσηγήσασθαι. Ἐμοὶ δὲ φαίνεται, ὅτι ὥσπερ
piety to-introduce to-me and it-appears that as

ἄλλα πολλὰ κατὰ χώρας συνήθειαν ἔλαβεν, οὕτω καὶ
other many-things in places custom took so also
ἡ τοῦ Πάσχα ἑορτὴ παρ᾽ ἑκάστοις ἐκ συνηθείας τινὸς
the of-the Easter feast among each from custom some
ἰδιάζουσαν ἔσχε τὴν παρατήρησιν, διὰ τὸ μηδένα τῶν
peculiar had the observance because-of the none of-the
ἀποστόλων, ὡς ἔφην, μηδενὶ νενομοθετηκέναι περὶ αὐτῆς.
apostles as I-said for-anyone to-have-legislated about it
Ὅτι δὲ ἐξ ἔθους μᾶλλον ἢ ἀπὸ νόμου παρ᾽ ἑκάστοις
that and from habit rather than from law among each
ἐξ ἀρχαίου τὴν παρατήρησιν ἔλαβεν, αὐτὰ τὰ πράγματα
from of-old the observance it-took themselves the facts
δεικνύει. Πλεῖστοι γὰρ περὶ τὴν μικρὰν Ἀσίαν ἐξ ἀρχαίου
show very-many for about the lesser Asia from of-old
τὴν τεσσαρεσκαιδεκάτην ἐτήρησαν, τὴν τοῦ σαββάτου
the fourteenth kept the of-the sabbath
ὑπεριδόντες ἡμέραν. Καὶ τοῦτο ποιοῦντες, πρὸς τοὺς ἑτέρως
having-disregarded day and this doing with those otherwise
τὴν ἑορτὴν τοῦ Πάσχα ἐπιτελοῦντας οὐδέποτε διεφέροντο·
the feast of-the Easter keeping never were-at-variance
ἕως ὁ τῆς Ῥώμης ἐπίσκοπος Βίκτωρ ἄμετρα θερμανθεὶς,
until the — of-Rome bishop Victor immoderately having-been-heated
ἀκοινωνησίαν τοῖς ἐν τῇ Ἀσίᾳ τεσσαρεσκαιδεκατίταις
excommunication to-the in — Asia Quartodecimans
ἀπέστειλεν. Ἐφ᾽ ᾧ γενομένῳ Εἰρηναῖος ὁ Λουγδούνου
sent at which having-happened Irenaeus the of-Lugdunum
τῆς ἐν Γαλλίᾳ ἐπίσκοπος τοῦ Βίκτορος δι᾽ ἐπιστολῆς
of-the in Gaul bishop — Victor through letter
γενναίως κατέδραμεν, μεμψάμενος μὲν αὐτοῦ τὴν
nobly assailed having-blamed indeed his the
θερμότητα, διδάξας δὲ, ὡς καὶ οἱ πάλαι διαπεφωνημένως
heat having-taught and that also those of-old differently

ἐπιτελοῦντες τὴν τοῦ Πάσχα ἑορτὴν τῆς κοινωνίας
keeping the of-the Easter feast from-the communion
οὐδαμῶς ἐχωρίζοντο. Καὶ ὅτι Πολύκαρπος ὁ τῆς Σμύρνης
in-no-way were-separated and that Polycarp the — of-Smyrna
ἐπίσκοπος, ὁ ὕστερον ἐπὶ Γορδιανοῦ μαρτυρήσας,
bishop the(-one) later under Gordian having-been-martyred
Ἀνικήτῳ τῷ ἐπισκόπῳ τῆς Ῥώμης ἐκοινώνει, μηδὲν
with-Anicetus the bishop — of-Rome communicated not-at-all
διακρινόμενος περὶ ἑορτῆς πρὸς αὐτὸν, καίτοι καὶ αὐτὸς ἐξ
disputing about feast with him although also himself from
ἐγχωρίου τῆς ἐν Σμύρνῃ συνηθείας, τῇ τεσσαρεσκαιδεκάτῃ
local the in Smyrna custom on-the fourteenth
τὸ Πάσχα ἐπιτελῶν, ὡς ἐν τῇ πέμπτῃ τῆς Ἐκκλησιαστικῆς
the Easter keeping as in the fifth of-the Ecclesiastical
Ἱστορίας Εὐσέβιος λέγει. Τινὲς μὲν οὖν, ὡς ἔφην, κατὰ
History Eusebius says some indeed then as I-said in
τὴν μικρὰν Ἀσίαν τὴν τεσσαρεσκαιδεκάτην παρετήρουν·
the lesser Asia the fourteenth observed
τινὲς δὲ περὶ τὰ ἀνατολικὰ μέρη, τὸ σάββατον μὲν τῆς
some and about the eastern parts the sabbath indeed of-the
ἑορτῆς ἐτήρουν, διεφώνουν δὲ περὶ τὸν μῆνα. Οἱ μὲν
feast kept differed and about the month the indeed
γὰρ Ἰουδαίοις, καίτοι τὴν ἀκρίβειαν μὴ σώζουσι, δεῖν
for Jews although the exactness not preserving to-be-needful
ἕπεσθαι περὶ τῆς ἑορτῆς ἔλεγον· οἱ δὲ μετ' ἰσημερίαν
to-follow about the feast said the and after equinox
ἐπετέλουν, τὸ συνεορτάζειν Ἰουδαίοις ἐκτρεπόμενοι·
kept the to-celebrate-with Jews avoiding
φάσκοντες ἀεὶ τοῦ ἡλίου ἐν Κριῷ ὄντος καθήκειν τὸ
saying always the sun in Aries being to-be-fitting the
Πάσχα ἐπιτελεῖν, τῷ Ξανθικῷ μὲν κατὰ Ἀντιοχέας
Easter to-keep in-the Xanthicus indeed according-to Antiochenes

μηνὶ Ἀπριλλίῳ δὲ κατὰ Ῥωμαίους. Καὶ τοῦτο ποιεῖν
month in-April and according-to Romans and this to-do
πειθομένους, μὴ τοῖς νῦν κατὰ πάντα πεπλανημένοις
obeying not the now in all-things erring
Ἰουδαίοις, ἀλλὰ τοῖς ἀρχαίοις, καὶ Ἰωσήπῳ, καθὰ ἐκεῖνος
Jews but the ancient(-ones) and Josephus as he
ἐν τῇ τρίτῃ τῆς Ἰουδαϊκῆς Ἀρχαιολογίας φησίν.
in the third of-the Jewish Antiquities says
Ἀλλ' οὗτοι μὲν οὕτως πρὸς ἑαυτοὺς διεφώνουν· πάντες δὲ
but these indeed thus with themselves differed all and
οἱ λοιποὶ ἄχρι τῶν ἑσπερίων μερῶν καὶ αὐτοῦ ὠκεανοῦ,
the rest as-far-as the western parts and itself ocean
μετὰ ἰσημερίαν ἐξ ἀρχαίας τινος παραδόσεως τὸ Πάσχα
after equinox from ancient some tradition the Easter
ποιήσαντες εὑρίσκονται. Οὗτοι γὰρ πάντες τοῦτον ποιοῦντες
having-kept are-found these for all this doing
τὸν τρόπον, οὐδέποτε πρὸς ἑαυτοὺς διεφώνησαν· καὶ οὐχ
the way never with themselves disagreed and not
ὥς τινες ἐπεθρύλησαν, ἡ ἐπὶ Κωνσταντίνου σύνοδος τὴν
as some have-babbled the under Constantine synod the
ἑορτὴν ταύτην παρέτρεψεν. Αὐτὸς γὰρ Κωνσταντῖνος
feast this altered he-himself for Constantine
τοῖς διαφωνοῦσι περὶ ταύτης τῆς ἑορτῆς γράφων
to-those disagreeing about this the feast writing
παρῄνεσεν, ὅπως ἂν αὐτοὶ ὀλίγοι ὄντες μιμῶνται τοὺς
exhorted that — they few being should-imitate the
πλείονας. Ἀλλὰ τὴν μὲν ὅλην τοῦ βασιλέως ἐπιστολὴν
more but the indeed whole of-the emperor letter
ἐν τῷ τρίτῳ βιβλίῳ Εὐσεβίου τῶν εἰς τὸν βίον
in the third book of-Eusebius of-the(-books) on the life
Κωνσταντίνου εὑρήσεις. Τὸ δὲ ἐν αὐτῇ περὶ τῆς ἑορτῆς
of-Constantine you-will-find the and in it about the feast

τοῦ Πάσχα μέρος τοῦτον ἔχει τὸν τρόπον· Ἔστι τε τάξις
of-the Easter part this has the manner there-is and order
εὐπρεπὴς, ἣν ἅπασαι αἱ τῶν δυτικῶν καὶ μεσημβρινῶν
seemly which all the of-the western and southern
καὶ ἀρκτῴων μερῶν τῆς οἰκουμένης παραφυλάττουσιν
and northern parts of-the inhabited-world observe
ἐκκλησίαι, καί τινες τῶν κατὰ τὴν ἑῴαν τόπων. Οὗ
churches and some of-the in the east places of-which
ἕνεκεν ἐπὶ τοῦ παρόντος καλῶς ἔχειν πάντες ἡγήσαντο,
for-the-sake at the present well to-be all thought
καὶ αὐτὸς δὲ τῇ ὑμετέρᾳ ἀγχινοίᾳ ἀρέσειν ὑπεσχόμην,
and I-myself too to-the your sagacity to-please promised
ἵν' ὅπερ δ' ἂν κατὰ τὴν Ῥωμαίων πόλιν, Ἰταλίαν τε,
that whatever and — in the of-Romans city Italy both
καὶ Ἀφρικὴν, καὶ ἅπασαν Αἴγυπτον, Ἱσπανίας, Γαλλίας,
and Africa and all Egypt Spains Gauls
Βρεττανίας, Λιβύας, ὅλην Ἑλλάδα, Ἀσιανήν τε διοίκησιν
Britains Libyas whole Greece Asian and diocese
καὶ Ποντικὴν καὶ Κιλικίαν, μιᾷ καὶ συμφώνῳ φυλάττεται
and Pontic and Cilicia with-one and agreeing is-kept
γνώμῃ, ἀσμένως τοῦτο καὶ ἡ ὑμετέρα προσδέξηται
judgment gladly this also the your may-accept
σύνεσις· λογιζομένη μὴ μόνον ὡς πλείων ἐστὶ κατὰ τοὺς
understanding reckoning not only that greater is in the
προειρημένους τόπους ἐκκλησιῶν ἀριθμὸς, ἀλλὰ καὶ ὡς
aforesaid places of-churches number but also that
τοῦτο μάλιστα κοινῇ πάντας ὁσιώτατόν ἐστι βούλεσθαι,
this most in-common all most-holy is to-wish
ὅπερ καὶ ὁ ἀκριβὴς λόγος ἀπαιτεῖν δοκεῖ, καὶ οὐδεμίαν
which also the exact reason to-require seems and no
μετὰ τῆς Ἰουδαίων ἐπιορκίας ἔχειν κοινωνίαν. Τοιαύτη
with the of-Jews perjury to-have communion such

μὲν ἡ τοῦ βασιλέως ἐπιστολή. Τεσσαρεσκαιδεκατῖται δέ
indeed the of-the emperor letter Quartodecimans and
φασιν, ὑπὸ Ἰωάννου τοῦ ἀποστόλου τὴν παρατήρησιν τῆς
say by John the apostle the observance of-the
τεσσαρεσκαιδεκάτης παραδεδόσθαι αὐτοῖς· οἱ δὲ κατὰ
fourteenth to-have-been-handed-down to-them those and in
τὴν Ῥώμην καὶ τὰ ἑσπέρια μέρη τοὺς ἀποστόλους Παῦλον
— Rome and the western parts the apostles Paul
καὶ Πέτρον τὴν ἐκεῖ παραδεδωκέναι συνήθειαν λέγουσιν.
and Peter the there to-have-handed-down custom say
Ἀλλ' οὐδεὶς μὲν τούτων ἔγγραφον ἔχει παρασχεῖν τὴν
but none indeed of-these written has to-furnish the
περὶ τούτων ἀπόδειξιν· ὅτι μέντοι ἐκ συνηθείας τινὸς
about these proof that however from custom some
μᾶλλον κατὰ χώρας ἐπιτελεῖται ἡ τοῦ Πάσχα ἑορτή,
rather in places is-kept the of-the Easter feast
ἐκεῖθεν τεκμαίρομαι. Οὐδεμία τῶν θρησκειῶν τὰ αὐτὰ ἔθη
from-there I-infer none of-the religions the same customs
φυλάττει, κἂν τὴν αὐτὴν περὶ τούτων δόξαν ἀσπάζηται.
keeps even-if the same about these opinion it-embrace
Καὶ γὰρ οἱ τῆς αὐτῆς πίστεως ὄντες διαφωνοῦσι περὶ
and for those of-the same faith being differ about
τὰ ἔθη πρὸς ἑαυτούς· διὸ μικρὰ περὶ τῶν κατὰ τὰς
the customs with themselves wherefore a-little about the in the
ἐκκλησίας ἐθῶν παραθέσθαι οὐκ ἄκαιρον. Αὐτίκα τὰς πρὸ
churches customs to-set-forth not untimely for-instance the before
τοῦ Πάσχα νηστείας, ἄλλως παρ' ἄλλοις φυλαττομένας
the Easter fasts otherwise among others kept
ἐστὶν εὑρεῖν· οἱ μὲν γὰρ ἐν Ῥώμῃ, τρεῖς πρὸ
it-is-possible to-find those indeed for in Rome three before
τοῦ Πάσχα ἑβδομάδας, πλὴν σαββάτου καὶ Κυριακῆς,
the Easter weeks except sabbath and Lord's-day

συνημμένας νηστεύουσιν. Οἱ δὲ ἐν Ἰλλυριοῖς καὶ ὅλῃ τῇ
joined fast those and in Illyricum and whole —
Ἑλλάδι, καὶ οἱ ἐν Ἀλεξανδρείᾳ, πρὸ ἑβδομάδων ἓξ τὴν
Greece and those in Alexandria before weeks six the
πρὸ τοῦ Πάσχα νηστείαν νηστεύουσι, ‘Τεσσαρακοστὴν’
before the Easter fast fast Fortieth
αὐτὴν ὀνομάζοντες. Ἄλλοι δὲ παρὰ τούτους, ἄλλοι πρὸ
it naming others and besides these others before
ἑπτὰ τῆς ἑορτῆς ἑβδομάδων τῆς νηστείας ἀρχόμενοι, καὶ
seven of-the feast weeks the fast beginning and
τρεῖς μόνας πενθημέρους ἐκ διαλειμμάτων νηστεύοντες,
three only five-day(-periods) at intervals fasting
οὐδὲν ἧττον καὶ αὐτοὶ ‘Τεσσαρακοστὴν’ τὸν χρόνον
nothing less also themselves Fortieth the time
τοῦτον καλοῦσι. Καὶ θαυμάσαι μοι ἔπεισι, πῶς οὗτοι περὶ
this call and to-wonder to-me occurs how these about
τὸν ἀριθμὸν τῶν ἡμερῶν διαφωνοῦντες ‘Τεσσαρακοστὴν’
the number of-the days differing Fortieth
αὐτὴν ὀνομάζουσι· καὶ ἄλλος ἄλλον λόγον τῆς ὀνομασίας
it name and one another reason of-the naming
εὑρεσιλογοῦντες ἀποδιδόασιν. Ἔστι δὲ εὑρεῖν οὐ μόνον
inventing render it-is-possible and to-find not only
περὶ τὸν ἀριθμὸν τῶν νηστείων διαφωνοῦντας, ἀλλὰ καὶ
about the number of-the fast-days differing but also
τὴν ἀποχὴν τῶν ἐδεσμάτων οὐχ ὁμοίαν ποιουμένους·
the abstinence from-the foods not alike making
οἱ μὲν γὰρ πάντῃ ἐμψύχων ἀπέχονται, οἱ δὲ τῶν
some indeed for entirely from-living(-things) abstain others and of-the
ἐμψύχων ἰχθῦς μόνους μεταλαμβάνουσι. Τινὲς δὲ σὺν τοῖς
living(-things) fish only partake some and with the
ἰχθύσι καὶ τῶν πτηνῶν ἀπογεύονται, ἐξ ὕδατος καὶ αὐτὰ
fish also of-the birds taste from water also them

κατὰ τὸν Μωϋσέα γεγενῆσθαι λέγοντες. Οἱ δὲ καὶ
according-to — Moses to-have-come-into-being saying others and both
ἀκροδρύων καὶ ὠῶν ἀπέχονται· τινὲς δὲ καὶ ξηροῦ ἄρτου
from-fruits and from-eggs abstain some and also dry bread
μόνου μεταλαμβάνουσιν· ἄλλοι δὲ οὐδὲ τούτου. Ἕτεροι
only partake others and not-even of-this others
δὲ ἄχρις ἐννάτης ὥρας νηστεύοντες διάφορον ἔχουσι τὴν
and until ninth hour fasting various have the
ἑστίασιν· ἄλλως τε παρ᾽ ἄλλοις φύλοις καὶ μυρίαι αἰτίαι
feasting besides and among other tribes and countless causes
οὖσαι τυγχάνουσι. Καὶ ἐπειδὴ οὐδεὶς περὶ τούτου ἔγγραφον
being happen and since no-one about this written
ἔχει δεῖξαι παράγγελμα, δῆλον ὡς καὶ περὶ τούτου τῇ
has to-show injunction clear that also about this to-the
ἑκάστου γνώμῃ καὶ προαιρέσει ἐπέτρεψαν οἱ ἀπόστολοι,
of-each judgment and choice entrusted(-it) the apostles
ἵνα ἕκαστος μὴ φόβῳ, μηδὲ ἐξ ἀνάγκης τὸ ἀγαθὸν
that each not by-fear nor from necessity the good
κατεργάζοιτο. Τοιαύτη μὲν καὶ περὶ νηστειῶν διαφωνία
should-work such indeed also about fasts disagreement
κατὰ τὰς ἐκκλησίας ἐστί· περὶ δὲ συνάξεων ἕτερα τοιαῦτα.
in the churches is about and assemblies other such(-things)
Τῶν γὰρ πανταχοῦ τῆς οἰκουμένης ἐκκλησιῶν ἐν ἡμέρᾳ
the for everywhere of-the inhabited-world churches on day
σαββάτων κατὰ πᾶσαν ἑβδομάδος περίοδον ἐπιτελουσῶν
of-sabbaths at every week's cycle celebrating
τὰ μυστήρια, οἱ ἐν Ἀλεξανδρείᾳ καὶ οἱ ἐν Ῥώμῃ ἔκ τινος
the mysteries those in Alexandria and those in Rome from some
ἀρχαίας παραδόσεως τοῦτο ποιεῖν παρῃτήσαντο. Αἰγύπτιοι
ancient tradition this to-do have-declined Egyptians
δὲ γείτονες ὄντες Ἀλεξανδρέων, καὶ οἱ τὴν Θηβαΐδα
and neighbors being of-Alexandrians and those the Thebaid

οἰκοῦντες, ἐν σαββάτῳ μὲν ποιοῦνται συνάξεις· οὐχ ὡς
inhabiting on sabbath indeed make assemblies not as
ἔθος δὲ Χριστιανοῖς τῶν μυστηρίων μεταλαμβάνουσι.
custom and for-Christians of-the mysteries partake
Μετὰ γὰρ τὸ εὐωχηθῆναι καὶ παντοίων ἐδεσμάτων
after for the to-have-feasted and with-all-kinds of-foods
ἐμφορηθῆναι, περὶ ἑσπέραν προσφέροντες, τῶν μυστηρίων
to-have-been-filled about evening making-offering of-the mysteries
μεταλαμβάνουσιν. Αὖθις δὲ ἐν Ἀλεξανδρείᾳ τῇ τετράδι καὶ
partake again and in Alexandria on-the Wednesday and
τῇ λεγομένῃ ‘παρασκευῇ’ γραφαί τε ἀναγινώσκονται, καὶ οἱ
the called preparation scriptures both are-read and the
διδάσκαλοι ταύτας ἑρμηνεύουσι, πάντα τε τὰ συνάξεως
teachers these interpret all and the(-things) of-assembly
γίνεται, δίχα τῆς τῶν μυστηρίων τελετῆς. Καὶ τοῦτο
are-done apart-from the of-the mysteries rite and this
ἐστὶν ἐν Ἀλεξανδρείᾳ ἔθος ἀρχαῖον· καὶ γὰρ Ὠριγένης τὰ
is in Alexandria custom ancient and for Origen the
πολλὰ ἐν ταύταις ταῖς ἡμέραις φαίνεται ἐπὶ τῆς ἐκκλησίας
most(-part) in these the days appears in the church
διδάξας. Ὅς τις σοφὸς ὢν διδάσκαλος, καὶ κατιδὼν ὅτι
to-have-taught who ever wise being teacher and having-perceived that
‘τὸ ἀδύνατον τοῦ νόμου’ Μωϋσέως ἀσθενεῖ πρὸς τὸ γράμμα
the impossible of-the law of-Moses is-weak to the letter
ἀποδοθῆναι, τὸν περὶ τοῦ Πάσχα λόγον εἰς θεωρίαν
to-be-rendered the about the Easter account to contemplation
ἀνήγαγεν· ἓν πάσχα μόνον ἀληθινὸν γεγενῆσθαι
he-raised one passover only true to-have-come-into-being
λέγων, ὅπερ ὁ Σωτὴρ ἐπετέλεσεν, ἐνεργήσας κατὰ τῶν
saying which the Savior accomplished having-acted against the
ἀντικειμένων δυνάμεων, διὰ τοῦ προσομιλῆσαι τῷ σταυρῷ,
opposing powers through the to-converse-with the cross

τροπαίῳ τούτῳ κατὰ τοῦ διαβόλου χρησάμενος. Ἐν τῇ
trophy this against the devil having-used in the
αὐτῇ δὲ Ἀλεξανδρείᾳ ἀναγνῶσται καὶ ὑποβολεῖς ἀδιάφορον
same and Alexandria readers and chanters indifferently
εἴτε κατηχούμενοι εἰσὶν εἴτε πιστοὶ, τῶν πανταχοῦ
whether catechumens are or faithful the everywhere
ἐκκλησιῶν πιστοὺς εἰς τὸ τάγμα τοῦτο προβαλλομένων.
churches faithful into the order this promoting
Ἔγνων δὲ ἐγὼ καὶ ἕτερον ἔθος ἐν Θεσσαλίᾳ· γενόμενος
I-knew and I also another custom in Thessaly having-been
κληρικὸς ἐκεῖ, ἣν νόμῳ γαμήσας πρὶν κληρικὸς
cleric there whom by-law having-married before cleric
γένηται, μετὰ τὸ κληρικὸς γενέσθαι συγκαθευδήσας αὐτῇ
he-became after the cleric to-become having-slept-with her
ἀποκήρυκτος γίνεται· τῶν ἐν ἀνατολῇ πάντων γνώμῃ
excommunicated becomes those in east all by-judgment
ἀπεχομένων, καὶ τῶν ἐπισκόπων εἰ καὶ βούλοιντο, οὐ
abstaining also the bishops if even they-should-wish not
μὴν ἀνάγκῃ νόμου τοῦτο ποιούντων· πολλοὶ γὰρ αὐτῶν
indeed by-compulsion of-law this doing many for of-them
ἐν τῷ καιρῷ τῆς ἐπισκοπῆς καὶ παῖδας ἐκ τῆς νομίμης
in the time of-the episcopate also children from the lawful
γαμετῆς πεποιήκασιν. Ἀλλὰ τοῦ μὲν ἐν Θεσσαλίᾳ ἔθους
wife have-begotten but of-the indeed in Thessaly custom
ἀρχηγὸς Ἡλιόδωρος, Τρίκκης τῆς ἐκεῖ γενόμενος, οὗ
originator Heliodorus of-Tricca the there having-been of-whom
λέγεται πονήματα ἐρωτικὰ βιβλία, ἃ νέος ὢν συνέταξε,
is-said works erotic books which young being he-composed
καὶ ‘Αἰθιοπικὰ’ προσηγόρευσε· φυλάσσεται δὲ τοῦτο τὸ
and Aethiopica named is-kept and this the
ἔθος ἐν Θεσσαλονίκῃ καὶ αὐτῇ Μακεδονίᾳ καὶ Ἑλλάδι. Καὶ
custom in Thessalonica and itself Macedonia and Greece and

ἄλλο δὲ ἔθος ἐν Θεσσαλίᾳ οἶδα γινόμενον· ἐν ταῖς ἡμέραις
another too custom in Thessaly I-know happening on the days
τοῦ Πάσχα μόνον βαπτίζουσι· διὸ σφόδρα πλὴν ὀλίγων
of-the Easter only they-baptize wherefore very except few
οἱ λοιποὶ μὴ βαπτισθέντες ἀποθνήσκουσιν. Ἐν Ἀντιοχείᾳ
the rest not baptized die in Antioch
δὲ τῆς Συρίας ἡ ἐκκλησία ἀντίστροφον ἔχει τὴν θέσιν· οὐ
and — of-Syria the church reversed has the position not
γὰρ πρὸς ἀνατολὰς τὸ θυσιαστήριον, ἀλλὰ πρὸς δύσιν ὁρᾷ.
for toward east the altar but toward west looks
Ἐν Ἑλλάδι δὲ καὶ Ἱεροσολύμοις καὶ Θεσσαλίᾳ τὰς ἐν ταῖς
in Greece and also Jerusalem and Thessaly the at the
λυχναψίαις εὐχὰς παραπλησίως τοῖς ἐν Κωνσταντινουπόλει
lamp-lightings prayers like those in Constantinople
Ναυατιανοῖς ποιοῦνται. Ὁμοίως δὲ καὶ ἐν Καισαρείᾳ
Novatians they-make likewise and also in Caesarea
τῆς Καππαδοκίας καὶ ἐν Κύπρῳ, ἐν ἡμέρᾳ σαββάτου
— of-Cappadocia and in Cyprus on day of-sabbath
καὶ Κυριακῆς ἀεὶ περὶ ἑσπέραν μετὰ τῆς λυχναψίας
and Lord's-day always about evening with the lamp-lighting
οἱ πρεσβύτεροι καὶ ἐπίσκοποι τὰς γραφὰς ἑρμηνεύουσιν.
the presbyters and bishops the scriptures interpret
Οἱ ἐν Ἑλλησπόντῳ Ναυατιανοὶ οὐχ ὁμοίως κατὰ
the in Hellespont Novatians not alike in
πάντα τοῖς ἐν Κωνσταντινουπόλει ποιοῦνται τὰς εὐχὰς,
all-respects to-those in Constantinople make the prayers
παραπλησίως δὲ παρὰ πολλὰ τῇ κρατούσῃ ἐκκλησίᾳ.
similarly and in many(-things) to-the prevailing church
Καθόλου μέντοι πανταχοῦ καὶ παρὰ πάσαις θρησκείαις,
generally however everywhere and among all religions
τῶν εὐχῶν οὐκ ἔστιν εὑρεῖν συμφωνούσας ἀλλήλαις
of-the prayers not it-is-possible to-find agreeing with-one-another

δύο ἐπὶ τὸ αὐτό. Πρεσβύτερος ἐν Ἀλεξανδρείᾳ οὐ
two in the same(-thing) presbyter in Alexandria not
προσομιλεῖ· καὶ τοῦτο ἀρχὴν ἔλαβεν, ἀφ᾽ οὗ Ἄρειος τὴν
preaches and this beginning took from when Arius the
ἐκκλησίαν ἐτάραξεν. Ἐν Ῥώμῃ πᾶν σάββατον νηστεύουσιν.
church disturbed in Rome every sabbath they-fast
Ἐν Καισαρείᾳ τῆς Καππαδοκίας τοὺς μετὰ τὸ βάπτισμα
in Caesarea — of-Cappadocia those after the baptism
ἡμαρτηκότας ἐξωθοῦσι τῆς κοινωνίας, ὡς οἱ Ναυατιανοί·
having-sinned they-thrust-out from-the communion as the Novatians
τὸ αὐτὸ δὲ καὶ Μακεδονιανοὶ ἐν Ἑλλησπόντῳ ποιοῦσι,
the same and also Macedonians in Hellespont do
καὶ οἱ ἐν Ἀσίᾳ Τεσσαρεσκαιδεκατῖται. Οἱ Ναυατιανοὶ
and the in Asia Quartodecimans the Novatians
οἱ περὶ Φρυγίαν διγάμους οὐ δέχονται· οἱ δὲ ἐν τῇ
those about Phrygia twice-married not receive those and in —
Κωνσταντινουπόλει οὔτε φανερῶς δέχονται οὔτε φανερῶς
Constantinople neither openly receive nor openly
ἐκβάλλουσι· ἐν δὲ τοῖς ἑσπερίοις μέρεσι φανερῶς δέχονται.
cast-out in and the western parts openly receive
Αἴτιοι γὰρ, ὡς ἡγοῦμαι, τῆς τοιαύτης διαφωνίας οἱ
responsible for as I-think of-the such disagreement those
κατὰ καιρὸν τῶν ἐκκλησιῶν προεστῶτες· οἱ δὲ ταῦτα
at time of-the churches presiding those and these-things
παραλαβόντες ὡς νόμον τοῖς ἐπιγινομένοις παρέπεμψαν.
having-received as law to-those coming-after handed-down
Πάντα δὲ τὰ ἐν ταῖς ἐκκλησίαις ἔθη κατὰ πόλεις καὶ
all and the in the churches customs by cities and
χώρας γενόμενα ἐγγράφειν ἐργῶδες, μᾶλλον δὲ ἀδύνατον.
countries having-arisen to-write-down laborious rather and impossible
Ἱκανὰ μέντοι καὶ τὰ παρατεθέντα πρὸς ἀπόδειξιν τοῦ
sufficient however also the(-things) set-forth for proof of-the

τὴν ἑορτὴν τοῦ Πάσχα ἐκ συνηθείας τινὸς κατὰ χώρας
the feast of-the Easter from custom some in countries
διάφορον ἐσχηκέναι τιμήν. Διὸ περιττολογοῦσιν οἱ τὴν
various to-have-had honor wherefore talk-idly those the
ἐν Νικαίᾳ συνόδον παρατρέψαι τὸ Πάσχα ἐπιθρυλήσαντες·
at Nicaea synod to-have-altered the Easter having-babbled
οἱ γὰρ ἐκεῖσε συνελθόντες τοὺς λαοὺς εἰς συμφωνίαν
those for there having-come-together the peoples to agreement
ἄγειν ἐσπούδασαν πρὸς τοὺς πολλῷ πλείονας διαφωνοῦντας
to-lead were-eager with the by-much more disagreeing
τὸ πρότερον. Ὅτι δὲ εὐθὺς ἐπὶ τῶν ἀποστολικῶν
the formerly that and at-once in the apostolic
χρόνων πολλαὶ διαφωνίαι διὰ τὰ τοιαῦτα ἐγίνοντο,
times many disagreements because-of the such(-things) arose
οὐδὲ αὐτοὺς τοὺς ἀποστόλους διέλαθεν, ὡς μαρτυρεῖ ἡ
not-even them the apostles escaped as witnesses the
βίβλος τῶν Πράξεων. Ἐπεὶ γὰρ ἔγνωσαν οἱ ἀπόστολοι
book of-the Acts when for knew the apostles
ταραχὴν ἐκ τῆς διαφωνίας τῶν ἐθνῶν κινουμένην
disturbance from the disagreement of-the gentiles being-stirred
τοῖς πιστεύουσι, πάντες ἅμα γενόμενοι θεῖον νόμον
among-those believing all together having-come divine law
ἐθέσπισαν, ἐν τύπῳ ἐπιστολῆς καταγράψαντες. Δι᾽ οὗ
decreed in form of-letter having-written-down through which
τῆς βαρυτάτης μὲν περὶ τῶν τοιούτων δουλείας τε καὶ
from-the heaviest indeed about the such(-things) slavery both and
ἐρεσχελίας τοὺς πιστεύοντας ἠλευθέρωσαν· ὑποτύπωσιν
quibbling the believers they-freed outline
δὲ ἀσφαλῆ τῆς ὀρθῆς πολιτείας, καὶ πρὸς τὴν ἀληθῆ
and secure of-the right conduct and to the true
θεοσέβειαν ἄγουσαν ἐδίδαξαν, μόνα ὅσα ἀναγκαίως
piety leading taught only as-much-as necessarily

δεῖ φυλάττειν μηνύσαντες. Ἀλλ᾽ ἡ μὲν ἐπιστολὴ ἐν
it-is-needful to-keep having-indicated but the indeed letter in
ταῖς τῶν ἀποστόλων Πράξεσιν ἀναγέγραπται· οὐδὲν δὲ
the of-the apostles Acts is-recorded nothing and
κωλύει καὶ ἐνταῦθα προσκεῖσθαι. Οἱ ἀπόστολοι καὶ οἱ
prevents also here to-be-set-down the apostles and the
πρεσβύτεροι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν
presbyters and the brothers to-the in — Antioch
καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.
and Syria and Cilicia brothers those from gentiles greeting
Ἐπειδὴ ἠκούσαμεν ὅτι τινες ἐξ ἡμῶν ἐξελθόντες
since we-have-heard that some from us having-gone-out
ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν,
troubled you with-words unsettling the souls your
λέγοντες περιτέμνεσθαι, καὶ τηρεῖν τὸν νόμον, οἷς
saying to-be-circumcised and to-keep the law to-whom
οὐ διεστειλάμεθα· ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν,
not we-gave-command it-seemed-good to-us having-become of-one-mind
ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς
having-chosen men to-send to you with the
ἀγαπητοῖς ἡμῶν Βαρνάβᾳ τε καὶ Παύλῳ, ἀνθρώποις
beloved our Barnabas both and Paul men
παραδεδωκόσι τὴν ψυχὴν αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ
having-handed-over the soul their for the name of-the
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπεστάλκαμεν οὖν Ἰούδαν
Lord our Jesus Christ we-have-sent then Judas
καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας ταῦτα.
and Silas also themselves by word announcing these-things
Ἔδοξε γὰρ τῷ Ἁγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον
it-seemed-good for to-the Holy Spirit and to-us nothing more
ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων·
to-lay-on you burden except the necessary these

ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτῶν,
to-abstain from-idol-offerings and from-blood and from-things-strangled
καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε.
and from-fornication from which keeping yourselves well you-will-do
Ἔρρωσθε. Ταῦτα μὲν ἔδοξε τῷ Θεῷ· τοῦτο γάρ
farewell these-things indeed seemed-good — to-God this for
φησιν ἡ ἐπιστολὴ, ὅτι ‘ἔδοξε τῷ Ἁγίῳ Πνεύματι,
says the letter that it-seemed-good to-the Holy Spirit
μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες’
nothing more to-lay-on you burden except the necessary(-things)
ὀφειλόντων φυλάττεσθαι. Τινὲς δὲ τούτων ἀμελήσαντες
being-bound to-be-kept some and these having-neglected
ἀδιάφορον μὲν πᾶσαν πορνείαν ἡγοῦνται, περὶ δὲ ἡμερῶν
indifferent indeed every fornication consider about and days
ἑορτῆς ὡς περὶ ψυχῆς ἀγωνίζονται· ἀντιστρέψαντες μὲν
of-feast as about soul contend having-overturned indeed
τὰ τοῦ Θεοῦ παραγγέλματα, καὶ νομοθετοῦντες ἑαυτοῖς,
the — of-God commandments and legislating for-themselves
παρ’ οὐδὲν δὲ τὴν τῶν ἀποστόλων νομοθεσίαν τιθέμενοι·
at nothing and the of-the apostles legislation setting
λανθάνοντες ἑαυτοὺς, ὅτι ἐναντία οἷς τῷ Θεῷ ἔδοξε
escaping-the-notice-of themselves that contrary-things to-what — to-God seemed-good
πράττουσι. Δυνατὸν μὲν οὖν τὸν περὶ τοῦ Πάσχα λόγον
they-do possible indeed then the about the Easter account
ἔτι πλέον ἐκτεῖναι, καὶ δεῖξαι ὡς οὐδὲ Ἰουδαῖοι τῶν περὶ
yet more to-extend and to-show that not-even Jews of-the about
τοῦ Πάσχα χρόνων τὴν ἀκρίβειαν ἢ τύπον φυλάττουσιν·
the Easter times the exactness or type keep
ὅπως τε Σαμαρεῖς, ἀπόσχισμα ὄντες Ἰουδαίων, ἀεὶ μετ’
how and Samaritans offshoot being of-Jews always after
ἰσημερίαν τὴν ἑορτὴν ταύτην ἐπιτελοῦσιν. Ἀλλὰ ἡ τοιαύτη
equinox the feast this keep but the such

ὑπόθεσις ἰδιαζούσης χρήζει καὶ μακροτέρας ἐκθέσεως· ἐκεῖνο
subject separate needs and longer exposition that
δὲ μόνον φημὶ, ὅτι οἱ φιλοῦντες Ἰουδαίοις ἀκολουθεῖν,
and only I-say that those loving Jews to-follow
καὶ περὶ τοὺς τύπους ἀκριβολογούμενοι, οὐδενὶ τρόπῳ
and about the types being-precise in-no way
τούτων ἐκπίπτειν ὀφείλουσιν. Εἰ γὰρ ὅλως ἀκριβολογεῖσθαι
from-these to-fall-away ought if for wholly to-be-precise
προῄρηνται, οὐκ ὀφείλουσιν ἡμέρας μόνον καὶ μῆνας
they-have-chosen not they-ought days only and months
παρατηρεῖν, ἀλλὰ καὶ τὰ ἄλλα ὅσα ὁ Χριστὸς
to-observe but also the other(-things) as-many-as — Christ
‘ὑπὸ νόμον γενόμενος’ Ἰουδαϊκῶς ἔπραττεν, ἢ ὑπέμεινεν
under law having-become in-Jewish-manner did or underwent
ὑπὸ Ἰουδαίων ἀδικούμενος, ἢ εὐεργετῶν τοὺς πάντας
by Jews wronged or benefiting the all
τυπικῶς κατειργάζετο. Ἐν πλοίῳ εἰσελθὼν ἐδίδασκεν·
typically performed in boat having-entered he-taught
εἰς ἀνώγεον οἴκημα τὸ Πάσχα εὐτρεπισθῆναι ἐκέλευσεν·
into upper room the Easter to-be-prepared he-ordered
ὄνον δεδεμένην λυθῆναι προσέταττεν· τὸν βαστάζοντα
ass tied to-be-loosed he-commanded the(-one) carrying
κεράμιον ὕδατος, σημεῖον ἐδίδου τοῖς εἰς τὸ Πάσχα
jar of-water sign he-gave to-those for the Easter
σπουδάζουσι· καὶ ἄλλα ὅσα μυρία ἐν Εὐαγγελίοις
hastening and other as-many-as countless in Gospels
γέγραπται. Καὶ τούτων οὐδὲν σωματικῶς παραφυλάττειν
is-written and of-these nothing bodily to-observe
σπουδάζουσιν οἱ διὰ ἑορτὴν δικαιωθῆναι νομίζοντες.
are-eager those through feast to-be-justified thinking

Οὐ γάρ τις τῶν διδασκάλων ἐκ πλοίου ποτὲ τὴν
not for any of-the teachers from boat ever the
διδασκαλίαν πεποίηται· οὐκ εἰς ἀνώγεόν τις οἴκημα
teaching has-made not to upper any room
ἐκ παντὸς τελέσαι τὸ Πάσχα ἐσπούδασεν· οὐκ ὄνον
by all-means to-celebrate the Easter was-eager not ass
δεδεμένην δήσαντες αὖθις ἐπέλυσαν· οὐ κεράμιον ὕδατος
tied having-tied again loosed not jar of-water
βαστάσαι τινὶ ἐπέτρεψαν, ἵνα τὰ σύμβολα πληρωθῇ·
to-carry to-anyone entrusted that the symbols might-be-fulfilled
ταῦτα γὰρ καὶ τὰ τοιαῦτα Ἰουδαϊκὰ μᾶλλον ἡγήσαντο.
these-things for and the such Jewish rather they-considered
Ἰουδαῖοι γὰρ τὰ συμβαίνοντα ἐν τοῖς σώμασι μᾶλλον
Jews for the(-things) happening in the bodies rather
ἢ ταῖς ψυχαῖς σώζειν σπουδάζουσι· διὸ καὶ ἔνοχοι
than the souls to-preserve are-eager wherefore also liable
τῇ κατάρᾳ γίνονται, ὅτι τὸν νόμον Μωϋσέως ἐν τύποις
to-the curse become because the law of-Moses in types
οὐ μὴν πρὸς ἀλήθειαν ἐκλαμβάνουσιν. Οἱ δὲ φίλοι
not indeed for truth they-take those and friendly
τοῖς Ἰουδαίοις ταῦτα μὲν εἰς θεωρίαν ἄγουσι· περὶ δὲ
to-the Jews these-things indeed to contemplation lead about and
ἡμερῶν καὶ μηνῶν ἄσπονδον αἱροῦνται πόλεμον, τὴν περὶ
days and months truceless choose war the about
τούτων θεωρίαν πατήσαντες· ὡς ἐξ ἀνάγκης καὶ αὐτοὺς
these contemplation having-trampled as of necessity also themselves
κατὰ τοῦτο τὸ μέρος ὅμοια Ἰουδαίοις καταδικάζεσθαι, τὴν
in this the part like Jews to-be-condemned the
ἐκ τῆς κατάρας ψῆφον αὐτοῖς ἐπιφέροντας. Ἀλλὰ περὶ
from the curse vote on-themselves bringing but about
μὲν τούτων ἐξαρκεῖν ἡγοῦμαι· ἐπαναδράμωμεν δὲ εἰς τὸ
indeed these to-suffice I-think let-us-run-back and to the

προκείμενον, οὗ μικρὸν ἔμπροσθεν πεποιήμεθα μνήμην·
proposed(-subject) of-which a-little before we-made mention
ὡς ἡ ἐκκλησία διαιρεθεῖσα οὐκ ἐνέμεινε τῇ γενομένῃ
that the church having-been-divided not remained in-the having-happened
πρώτῃ διαιρέσει· καὶ ὡς οἱ διαιρεθέντες καθ' ἑαυτῶν πάλιν
first division and that those divided against themselves again
ἐχώρουν, μικρᾶς τε καὶ εὐτελοῦς προφάσεως λαμβανόμενοι
went small both and cheap pretext taking
ἀλλήλων διεχωρίζοντο. Ναυατιανοὶ μὲν οὖν, ὡς ἔφην,
from-one-another separated Novatians indeed then as I-said
διὰ τὴν τοῦ Πάσχα ἑορτὴν διῃρέθησαν· καὶ περὶ
because-of the of-the Easter feast were-divided and about
τούτου οὐ μίαν μόνην διαίρεσιν ἔχουσιν· ἄλλοι γὰρ ἄλλως
this not one only division they-have others for otherwise
κατὰ ἐπαρχίας, οὐ μόνον περὶ μηνὸς, ἀλλ' ἤδη καὶ περὶ
by provinces not only about month but already also about
ἑβδομάδος ἡμερῶν, καὶ περὶ ἑτέρων εὐτελῶν διαφερόμενοι,
week of-days and about other cheap(-things) differing
πῇ μὲν διακρίνονται, πῇ δὲ καὶ ἐπιμίγνυνται.
partly indeed are-separated partly and also mingle
Περὶ τῶν ἐν Κωνσταντινουπόλει Ἀρειανῶν, τῶν καὶ 23
about the in Constantinople Arians those also
Ψαθυριανῶν μετονομασθέντων.
Psathyrians renamed
Γίγνονται δὲ καὶ ἐν Ἀρειανοῖς διαιρέσεις δι' αἰτίαν
arise and also among Arians divisions because-of cause
τοιαύτην· αἱ καθ' ἑκάστην παρ' αὐτοῖς ἐριστικαὶ ζητήσεις
such the by each(-day) among them contentious questions
εἰς ἄτοπά τινα τοὺς λόγους αὐτῶν προήγαγον. Ἐπεὶ
to absurd some(-things) the arguments their led when
γὰρ ἐν τῇ ἐκκλησίᾳ πεπίστευται ὁ Θεὸς Πατὴρ εἶναι Υἱοῦ
for in the church it-is-believed — God Father to-be of-Son

τοῦ Λόγου, ζήτημα ἐνέπεσεν εἰς αὐτοὺς, εἰ δύναται καὶ
the Word question fell into them whether can also
πρὸ τοῦ ὑποστῆναι τὸν Υἱὸν ὁ Θεὸς καλεῖσθαι ‘Πατήρ’;
before the to-subsist the Son — God to-be-called Father
Ἐπεὶ γὰρ τὸν τοῦ Θεοῦ Λόγον οὐκ ἐκ Πατρὸς γεννᾶσθαι,
since for the — of-God Word not from Father to-be-begotten
ἀλλ’ ‘ἐξ οὐκ ὄντων’ ὑποστῆναι ἐδόξαζον, περὶ τὸ πρῶτον
but from not being to-have-subsisted they-held about the first
καὶ ἀνωτάτω κεφάλαιον σφαλέντες εἰκότως περὶ ψιλοῦ
and highest head having-erred naturally about bare
ὀνόματος εἰς ἄτοπον φιλονεικίαν ἐξέπεσον. Δωρόθεος μὲν
name into absurd contention fell Dorotheus indeed
οὖν, ἐκ τῆς Ἀντιοχείας ὑπ’ αὐτῶν μετασταλεὶς, ἔλεγε μὴ
then from — Antioch by them having-been-summoned said not
δύνασθαι Πατέρα εἶναι ἢ καλεῖσθαι, μὴ ὑφεστῶτος Υἱοῦ.
to-be-able Father to-be or to-be-called not subsisting Son
Μαρῖνος δὲ, ὃν ἐκ Θρᾴκης πρὸ Δωροθέου κεκλήκεισαν,
Marinus and whom from Thrace before Dorotheus they-had-called
εὐκαίρου δραξάμενος ἀφορμῆς, — ἐλυπεῖτο γὰρ ὅτι αὐτοῦ
timely having-grasped occasion was-grieved for that him
Δωρόθεος προεκέκριτο, — τοῦ ἐναντίου λόγου προΐστατο.
Dorotheus had-been-preferred-before the opposite argument championed
Διὰ τοῦτο γίνεται εἰς αὐτοὺς διαίρεσις· καὶ χωρισθέντες
because-of this happens among them division and having-separated
διὰ τὸ προλεχθὲν λεξείδιον, κατ’ ἰδίαν ἑκάτερος τὰς
because-of the aforesaid little-word by himself each the
συναγωγὰς ἐποιοῦντο· τῶν ὑπὸ Δωρόθεον ταττομένων κατὰ
assemblies made those under Dorotheus ranged in
τοὺς οἰκείους τόπους μεινάντων· οἱ δὲ ἀκολουθήσαντες
the own places having-remained those and having-followed
Μαρίνῳ ἰδίους κατασκευάσαντες εὐκτηρίους οἴκους τὰς
Marinus own having-built of-prayer houses the

συναγωγὰς ἐποιοῦντο, λέγοντες τὸν Πατέρα ἀεὶ εἶναι
assemblies made saying the Father always to-be
Πατέρα, καὶ μὴ ὑφεστῶτος τοῦ Υἱοῦ. Ἐκαλοῦντο δὲ
Father even not subsisting the Son were-called and
οὗτοι ‘Ψαθυριανοὶ,’ ὅτι Θεόκτιστός τις ψαθυροπώλης,
these Psathyrians because Theoctistus some cake-seller
Σύρος τὸ γένος, διαπύρως τῷ λόγῳ τῷδε συνίστατο.
Syrian by-the race ardently with-the argument this sided
Ἐπηκολούθησε δὲ αὐτοῖς καὶ Σελεναῖς ὁ τῶν Γότθων
followed and them also Selenas the of-the Goths
ἐπίσκοπος, ἀνὴρ ἐπίμικτον ἔχων τὸ γένος· Γότθος μὲν
bishop a-man mixed having the race Goth indeed
ἦν ἐκ πατρὸς, Φρὺξ δὲ κατὰ μητέρα· καὶ διὰ τοῦτο
he-was by father Phrygian and by mother and because-of this
ἀμφοτέραις ταῖς διαλέκτοις ἑτοίμως κατὰ τὴν ἐκκλησίαν
in-both the tongues readily in the church
ἐδίδασκε. Καὶ οὗτοι δὲ μικρὸν ὕστερον διῃρέθησαν, Μαρίνου
taught and these too a-little later were-divided Marinus
πρὸς Ἀγάπιον διενεχθέντος, ὃν αὐτὸς εἰς ἐπισκοπὴν τῆς
with Agapius having-quarreled whom he-himself to episcopate —
Ἐφέσου προεβέβλητο. Οὗτοι δὲ οὐ περὶ θρησκείας, ἀλλὰ
of-Ephesus had-promoted these and not about religion but
περὶ προεδρίας μικροψυχήσαντες ἐπολέμουν ἀλλήλοις,
about precedence being-petty warred with-one-another
τῶν Γότθων προσθεμένων τῷ Ἀγαπίῳ. Διὸ πολλοὶ
the Goths having-sided — with-Agapius wherefore many
τῶν ὑπ’ αὐτοῖς κληρικῶν, μισήσαντες τὴν ἐκ κενοδοξίας
of-the under them clergy having-hated the from vainglory
τεχθεῖσαν μάχην αὐτοῖς, ἀποστάντες αὐτῶν τῇ ‘ὁμοουσίῳ’
born battle them having-left of-them to-the of-one-substance
πίστει προσέθεντο. Ἀρειανοὶ μὲν δὴ ἐπὶ τριακονταπέντε
faith attached-themselves Arians indeed indeed for thirty-five

ἔτη χωρισθέντες ἀλλήλων, ὕστερον ἐπὶ τῆς βασιλείας
years having-been-separated from-one-another later under the reign
τοῦ νέου Θεοδοσίου, κατὰ τὴν ὑπατείαν τοῦ στρατηλάτου
of-the younger Theodosius in the consulship of-the general
Πλίνθα, τῆς Ψαθυριανῶν ὄντος αἱρέσεως, πεισθέντες
Plinthas of-the of-Psathyrians being heresy having-been-persuaded
τῆς φιλονεικίας ἐπαύσαντο, καὶ ἡνώθησαν, ὥσπερ νόμον
from-the contention ceased and were-united as-if law
ὁρίσαντες, μηδέποτε μνημονεῦσαι τοῦ κεφαλαίου δι᾽
having-decreed never to-mention the head because-of
ὃ ἐχωρίζοντο. Τοῦτο δὲ ἐν μόνῃ τῇ Κωνσταντινουπόλει
which they-were-separated this and in only — Constantinople
ποιῆσαι δεδύνηνται· οἱ γὰρ ἐν ταῖς ἄλλαις πόλεσιν,
to-do they-have-been-able those for in the other cities
εἴπου καὶ τυγχάνουσιν ὄντες, ἐπιμένουσι χωριζόμενοι.
wherever even happen being remain separated
Τοιαῦτα μὲν καὶ περὶ τῆς ἐν Ἀρειανοῖς διαιρέσεως.
such indeed also about the among Arians division
24 Ὡς καὶ Εὐνομιανοὶ πρὸς ἑαυτοὺς ἐστασίασαν, διαφόρους
how also Eunomians among themselves quarreled various
προσωνυμίας ἐκ τῶν προεστώτων κτησάμενοι.
names from the leaders having-acquired
Ἀλλὰ μὴν, οὐδὲ οἱ ἀπὸ Εὐνομίου ἀδιαίρετοι μεμενήκασιν·
but indeed not-even those from Eunomius undivided have-remained
αὐτὸς μὲν γὰρ Εὐνόμιος ἤδη πρότερον Εὐδοξίου τοῦ
he-himself indeed for Eunomius already before from-Eudoxius the(-one)
χειροτονήσαντος αὐτὸν ἐπίσκοπον Κυζίκου κεχώριστο,
having-ordained him bishop of-Cyzicus had-separated
πρόφασιν λαβὼν, ὅτι Ἀέτιον τὸν αὐτοῦ διδάσκαλον
pretext having-taken that Aetius the his teacher
ἐκβληθέντα οὐ προσεδέχετο· οἱ δὲ ἀπ᾽ αὐτοῦ εἰς

διάφορα διῃρέθησαν. Πρῶτον μὲν γὰρ Θεοφρόνιός
various(-parties) were-divided first indeed for Theophronius
τις Καππαδόκης, ὑπὸ Εὐνομίῳ τὰ ἐριστικὰ παιδευθεὶς,
some Cappadocian under Eunomius the eristic(-arts) having-been-taught
καὶ παχυμερῶς τὰς Ἀριστοτέλους ‘Κατηγορίας’ καὶ τὸ
and coarsely the of-Aristotle Categories and the
‘περὶ ἑρμηνείας’ νοήσας, συντάξας βιβλία ‘περὶ τῆς
On Interpretation having-understood having-composed books On the
γυμνασίας τοῦ νοῦ’ ἐπέγραψε. Προσοχθίσας δὲ τοῖς
Exercise of-the Mind entitled(-them) having-been-offended and with-the
ἑαυτοῦ ὁμοθρήσκοις, ὡς ἀποστατήσας αὐτῶν ἐκβέβληται·
his-own fellow-religionists as having-revolted from-them has-been-cast-out
καὶ παρασυνάξας αὐτοῖς, ἀφ’ ἑαυτοῦ ἐπώνυμον αἵρεσιν
and having-held-rival-assemblies to-them from himself named heresy
καταλέλοιπε. Καὶ ἐν τῇ Κωνσταντινουπόλει δὲ Εὐτύχιός
has-left and in — Constantinople too Eutychius
τις ἐκ ψυχροῦ ζητήματος ἐχωρίσθη τῶν Εὐνομιανῶν, καὶ
some from frigid question separated from-the Eunomians and
νῦν τὰς συνάξεις κατ’ ἰδίαν ποιεῖται. Ὀνομάζονται οὖν οἱ
now the assemblies by himself makes are-named then those
μὲν Θεοφρονίῳ ἀκολουθήσαντες Εὐνομιοθεοφρονιανοί· οἱ
indeed Theophronius having-followed Eunomiotheophronians those
δὲ Εὐτυχίῳ Εὐνομιοευτυχιανοί. Ὁποῖα δὲ ψυχρὰ ῥημάτιά
and Eutychius Eunomioeutychians what-sort and frigid little-words
ἐστι περὶ ὧν διαφέρονται, παραδοῦναι τῇ ἱστορίᾳ οὐκ
they-are about which they-differ to-hand-down to-the history not
ἄξιον εἶναι κέκρικα, ἵνα μὴ εἰς ἕτερα ἀποκλίνω τὸν
worthy to-be I-have-judged that not into other(-things) I-may-turn-aside the
λόγον· πλὴν ὅτι τὸ βάπτισμα παρεχάραξαν· οὐ γὰρ εἰς
account except that the baptism they-counterfeited not for into
τὴν Τριάδα, ἀλλ’ εἰς τὸν τοῦ Χριστοῦ βαπτίζουσι θάνατον.
the Trinity but into the — of-Christ they-baptize death

Γέγονε δὲ ἐπὶ χρόνον τινὰ καὶ ἐν Μακεδονιανοῖς
there-was and for time some also among Macedonians
διχόνοια, Εὐτροπίου μὲν πρεσβυτέρου ἰδίᾳ συνάγοντος,
dissension Eutropius indeed presbyter by-himself assembling
Καρτερίου δὲ μὴ συναινοῦντος αὐτῷ. Ἴσως δ' ἂν καὶ
Carterius and not agreeing with-him perhaps and — also
ἄλλαι τινες εἶεν θρησκεῖαι ἐκ τούτων γινόμεναι ἐν ταῖς
other some might-be religions from these arising in the
ἄλλαις τῶν πόλεων. Ἐγὼ δὲ ἐν τῇ Κωνσταντινουπόλει
other of-the cities I and in — Constantinople
τὰς διατριβὰς ποιούμενος, ἐν ᾗ ἐτέχθην τε καὶ
the stays making in which I-was-born both and
ἀνετράφην, τὰ ἐν αὐτῇ γενόμενα πλατύτερον
was-brought-up the(-things) in it happening more-broadly
διηγοῦμαι· ὅτι τινα τούτων καὶ αὐτοψίᾳ ἱστόρησα, καὶ
I-relate because some of-these also by-eyewitness I-learned and
ὅτι λαμπρότερα τὰ ἐν αὐτῇ γενόμενα, καὶ ἄξια
because more-illustrious the(-things) in it happening and worthy
μνήμης καθέστηκε· ταῦτα μὲν οὖν οὐ κατὰ τὸν αὐτὸν
of-memory are these-things indeed then not at the same
χρόνον, ἀλλὰ κατὰ διαφόρους συνέβη γενέσθαι καιρούς.
time but at various happened to-occur occasions
Εἰ δέ σοι φίλον ὀνόματα διαφόρων μανθάνειν αἱρέσεων,
if and to-you dear names of-various to-learn heresies
τῷ ἐπιγραφομένῳ Ἀγκυρωτῷ βιβλίῳ, ὃ συνέταξεν
with-the entitled Ancoratus book which composed
ὁ Κυπρίων ἐπίσκοπος Ἐπιφάνιος, ἐντυγχάνων διδάσκου.
the of-Cyprians bishop Epiphanius reading be-taught
Περὶ μὲν δὴ τούτων ἀποχρώντως εἰρήσθω· τὰ δὲ
about indeed indeed these sufficiently let-be-said the and
δημόσια πράγματα πάλιν ἐταράττετο ἐξ αἰτίας τοιαύτης.
public affairs again were-disturbed from cause such

Περὶ τῆς τυραννίδος Εὐγενίου, καὶ τῆς Οὐαλεντινιανοῦ 25
about the usurpation of-Eugenius and the of-Valentinian
τοῦ μικροῦ ἀναιρέσεως, καὶ τῆς Θεοδοσίου τοῦ βασιλέως
the little killing and the of-Theodosius the emperor
κατὰ τοῦ τυράννου νίκης.
over the usurper victory
Κατὰ τὰ ἑσπέρια μέρη γραμματικός τις ὀνόματι Εὐγένιος,
in the western parts grammarian some by-name Eugenius
Ῥωμαϊκοὺς παιδεύων λόγους, ἀφεὶς τὰ παιδευτήρια
Roman teaching letters having-left the schools
ἐν τοῖς βασιλείοις ἐστρατεύετο, καὶ ἀντιγραφεὺς τοῦ
in the palace served and secretary of-the
βασιλέως καθίσταται. Διὰ δὲ τὸ εἶναι ἐλλόγιμος πλέον
emperor is-appointed because-of and the to-be eloquent more
τῶν ἄλλων τιμώμενος, τὴν τύχην μετρίως οὐκ ἔνεγκεν.
than-the others honored the fortune moderately not bore
Ἀλλὰ συνεργὸν λαβὼν Ἀρβογάστην, ὃς ἐκ τῆς μικρᾶς
but helper having-taken Arbogastes who from the lesser
Γαλατίας ὁρμώμενος στρατιωτικοῦ μὲν τάγματος ἡγεμὼν
Galatia coming of-military indeed unit commander
ἐτύγχανεν ὤν, τὸν δὲ τρόπον χαλεπὸς καὶ μιαιφονώτατος,
happened being in-the and manner harsh and most-bloodthirsty
εἰς τυραννίδα ἀπέκλινε. Βουλεύουσιν οὖν ἄμφω φόνον
to usurpation inclined plot then both murder
κατὰ τοῦ βασιλέως Οὐαλεντινιανοῦ, τοὺς ἐπικοιτωνίτας
against the emperor Valentinian the chamber
εὐνούχους ὑπεισελθόντες. Οἱ δὲ ὑποσχέσεις μειζόνων ἢ
eunuchs having-won-over they and promises of-greater than
εἶχον ἀξιωμάτων δεξάμενοι καθεύδοντα τὸν βασιλέα
they-had ranks having-received sleeping the emperor
ἀπέπνιξαν. Εὐθὺς οὖν ὁ Εὐγένιος ἐγκρατὴς τῶν ἐν τοῖς
strangled at-once then — Eugenius master of-the in the

ἑσπερίοις μέρεσι πραγμάτων γενόμενος, ἔπραττεν ὅσα
western parts affairs having-become did as-much-as
εἰκὸς ἦν ὑπὸ τυράννου γίνεσθαι. Ταῦτα ἀκούσας ὁ
likely was by usurper to-be-done these-things having-heard the
βασιλεὺς Θεοδόσιος αὖθις ἐν φροντίσι μεγίσταις καθίστατο,
emperor Theodosius again in cares greatest was-set
δευτέρων ἀγώνων τῶν μετὰ Μάξιμον προκειμένης ὁδοῦ.
of-second struggles those after Maximus lying-before(-him) road
Συγκροτήσας οὖν τὰς στρατιωτικὰς δυνάμεις, καὶ τὸν
having-assembled then the military forces and the
υἱὸν Ὀνώριον ἀναγορεύσας βασιλέα, ἐν τῇ ἑαυτοῦ τρίτῃ
son Honorius having-proclaimed emperor in the his-own third
ὑπατείᾳ καὶ Ἀβουνδαντίου, τῇ δεκάτῃ τοῦ Ἰαννουαρίου
consulship and of-Abundantius on-the tenth of-the January
μηνὸς, αὖθις ἐπὶ τὰ ἑσπέρια μέρη μετὰ σπουδῆς ἐπορεύετο,
month again to the western parts with haste traveled
καταλιπὼν ἀμφοτέρους υἱοὺς ἐν τῇ Κωνσταντινουπόλει
having-left both sons in — Constantinople
βασιλεύοντας. Ἀπιόντι δὲ αὐτῷ ἐπὶ τὸν κατὰ Εὐγενίου
reigning going-away and him to the against Eugenius
πόλεμον πλεῖστοι τῶν πέραν τοῦ Ἴστρου βαρβάρων
war very-many of-the beyond the Ister barbarians
ἐπηκολούθουν, συμμαχεῖν κατὰ τοῦ τυράννου προαιρούμενοι.
followed to-fight-as-allies against the usurper choosing
Οὐ πολλοῦ δὲ διαγενομένου χρόνου, τὰς Γαλλίας κατέλαβε
not much and having-passed time the Gauls he-reached
σὺν δυνάμει πολλῇ· ἐκεῖ γὰρ ηὐτρεπίζετο ἔχων καὶ αὐτὸς
with force great there for was-preparing having also himself
στρατοῦ μυριάδας πολλάς. Γίνεται οὖν συμβολὴ περὶ τὸν
of-army myriads many takes-place then engagement about the
ποταμὸν τὸν καλούμενον Φρίγδον, ὃς ἀπέχει *** Καθ'
river the called Frigidus which is-distant (lacuna) at

ὃ μὲν οὖν μέρος Ῥωμαῖοι πρὸς Ῥωμαίους συνεπλέκοντο,
which indeed then part Romans with Romans were-locked
ἰσόπαλος ἦν ἡ μάχη· καθ' ὃ δὲ οἱ συμμαχοῦντες τῷ
equal was the battle at which and the fighting-as-allies with-the
βασιλεῖ Θεοδοσίῳ βάρβαροι, κατ' ἐκεῖνο οἱ Εὐγενίου
emperor Theodosius barbarians at that(-part) those of-Eugenius
μᾶλλον ἐπεκράτουν. Ὁ δὲ βασιλεὺς ὁρῶν τοὺς βαρβάρους
rather prevailed the and emperor seeing the barbarians
ἀπολλυμένους, ἐν μεγίστῳ τε ἀγῶνι γενόμενος, χαμαὶ
perishing in greatest and struggle having-been on-the-ground
ῥίψας ἑαυτὸν βοηθὸν ἐκάλει Θεὸν, καὶ τῆς αἰτήσεως
having-thrown himself as-helper called God and of-the request
οὐκ ἠστόχησεν. Βακούριος γὰρ ὁ στρατηλάτης αὐτοῦ
not missed Bacurius for the general his
τοσοῦτον ἐπερρώσθη, ὥστε σὺν τοῖς πρωταγωνισταῖς
so-much was-strengthened that with the front-fighters
εἰσδραμεῖν, καθ' ὃ μέρος οἱ βάρβαροι ἐδιώκοντο· καὶ
to-run-in at which part the barbarians were-being-pursued and
διαρρήσσει μὲν τὰς φάλαγγας, τρέπει δὲ εἰς φυγὴν τοὺς
breaks-through indeed the phalanxes turns and to flight those
πρὸ βραχέως διώκοντας. Ἐπιγίνεται δὲ καὶ ἄλλο θαύματος
before shortly pursuing occurs and also another of-wonder
ἄξιον· ἄνεμος γὰρ σφοδρὸς ἐπιπνεύσας τὰ πεμπόμενα
worthy wind for violent having-blown-upon the sent
βέλη παρὰ τῶν Εὐγενίου κατ' αὐτῶν περιέτρεπεν· οὐ
missiles by those of-Eugenius against them turned-back not
μὴν ἀλλὰ καὶ τὰ τῶν ἀντιπάλων μετὰ σφοδροτέρας
indeed but also the(-missiles) of-the adversaries with more-violent
τῆς ὁρμῆς ἔφερε κατ' αὐτῶν· τοσοῦτον ἴσχυσεν ἡ τοῦ
the impulse carried against them so-much prevailed the of-the
βασιλέως εὐχή. Τοῦτον δὴ τὸν τρόπον γενομένης τῆς
emperor prayer this indeed the way having-happened the

τοῦ πολέμου τροπῆς, ὁ τύραννος προσδραμὼν τοῖς τοῦ
of-the war turn the usurper having-run-up to-the of-the
βασιλέως ποσὶν ἐδέετο σωτηρίας τυχεῖν· ἀλλὰ πρὸς τοῖς
emperor feet begged safety to-obtain but at the
ποσὶ τοῖς αὐτοῦ ὑπὸ τῶν στρατιωτῶν τὴν κεφαλὴν
feet the his by the soldiers the head
ἀπετμήθη. Ταῦτα πέπρακται τῇ ἕκτῃ τοῦ Σεπτεμβρίου
was-cut-off these-things were-done on-the sixth of-the September
μηνὸς, ἐν ὑπατείᾳ Ἀρκαδίου τὸ τρίτον καὶ Ὁνωρίου τὸ
month in consulship of-Arcadius the third and of-Honorius the
δεύτερον. Ἀρβογάστης δὲ, ὁ τῶν τηλικούτων κακῶν αἴτιος,
second Arbogastes and the of-the so-great evils cause
μετὰ δύο τῆς συμβολῆς ἡμέρας φεύγων, ὡς ἔγνω οὐκ
after two of-the engagement days fleeing when he-knew not
εἶναι αὐτῷ βιώσιμα, τῷ οἰκείῳ ξίφει ἑαυτὸν διεχρήσατο.
to-be for-him livable(-things) with-the own sword himself slew
26 Ὡς μετὰ τὴν νίκην ὁ βασιλεὺς ἀρρωστήσας τὸν
how after the victory the emperor having-fallen-ill the
υἱὸν Ὁνώριον ἐν Μεδιολάνῳ μετεκαλέσατο· καὶ μικρὸν
son Honorius to Milan summoned and a-little
δόξας τῆς νόσου ῥαΐσαι ἱπποδρομίαν τελεσάμενος
having-seemed from-the disease to-recover horse-race having-held
κατ᾽ αὐτὴν τὴν ἡμέραν ἐτελεύτησεν.
on very the day died
Ὁ δὲ βασιλεὺς Θεοδόσιος ἐκ τοῦ πολεμικοῦ μόχθου
the and emperor Theodosius from the warlike toil
κακῶς διετέθη τὸ σῶμα· προσδοκήσας δὲ ἐκ
badly was-affected in-the body having-expected and from
τῆς ἐπιγενομένης ἀρρωστίας τέλος ἔχειν αὐτῷ
the ensuing illness end to-have for-him
τὰ τῆς ζωῆς, μείζονα τῆς τελευτῆς περὶ τῶν
the(-things) of-the life greater than-the death about the

δημοσίων πραγμάτων εἶχε φροντίδα, λογιζόμενος
public affairs had care reckoning
ὅσα καταλαμβάνει κακὰ τοὺς ἀνθρώπους, βασιλέως
how-many seize evils the men emperor
τελευτήσαντος. Μεταπέμπεται οὖν ᾗ τάχος τὸν υἱὸν
having-died summons then with-all speed the son
Ὁνώριον ἐκ τῆς Κωνσταντινουπόλεως, καταστῆσαι τὰ
Honorius from — Constantinople to-settle the
ἑσπέρια μέρη βουλόμενος. Φθάσαντος δὲ τοῦ υἱοῦ ἐν
western parts wishing having-arrived and the son in
τῇ Μεδιολάνῳ, ἀνερρώσθη τῆς νόσου, ἱπποδρομίας τε
— Milan he-recovered from-the disease horse-races and
ἐπινικίους ἐπιτελεῖ· καὶ πρὸ ἀρίστου μὲν ἔρρωτο, τὰς
triumphal celebrates and before breakfast indeed he-was-well the
ἱπποδρομίας θεώμενος· μετὰ δὲ τὸν ἄριστον ἐξαίφνης
horse-races watching after and the breakfast suddenly
διετέθη κακῶς. Καὶ εἰς μὲν τὴν θέαν προελθεῖν οὐκ
was-affected badly and into indeed the spectacle to-go-forth not
ἴσχυσεν· τὸν δὲ υἱὸν τὴν ἱπποδρομίαν ἐπιτελέσαι κελεύσας,
was-able the and son the horse-race to-complete having-ordered
νυκτὸς ἐπιγενομένης ἐτελεύτησεν, ἐν ὑπατείᾳ Ὀλυβρίου
night having-come-on died in consulship of-Olybrius
καὶ Προβίνου, τῇ ἑπτακαιδεκάτῃ τοῦ Ἰαννουαρίου μηνός.
and of-Probinus on-the seventeenth of-the January month
Τοῦτο δὲ ἦν πρῶτον ἔτος τῆς διακοσιοστῆς ἐννενηκοστῆς
this and was first year of-the two-hundredth ninetieth
τετάρτης Ὀλυμπιάδος. Ἔζησε δὲ ὁ βασιλεὺς Θεοδόσιος
fourth Olympiad lived and the emperor Theodosius
ἔτη ἑξήκοντα· ἐβασίλευσε δὲ ἔτη δεκαέξ. Περιέχει ἡ
years sixty reigned and years sixteen contains the
βίβλος χρόνον ἐτῶν δεκαὲξ, μηνῶν ὀκτώ.
book time of-years sixteen of-months eight

XI · JOHN CHRYSOSTOM

Socrates explains the plain style of his history. Theodosius' sons divide the empire, and the army kills Rufinus at Arcadius' feet. Nectarius dies, and Theophilus of Alexandria, threatened with charges, ordains John of Antioch bishop of Constantinople. Socrates tells John's family and training and his harshness to his clergy, which the deacon Sarapion inflamed. John rebukes those in office, among them Gainas and Eutropius, a refugee at the altar, and Theophilus, thwarted over Isidore, begins plotting against him.

Τὸ μὲν ἐπίταγμά σου, ὦ ἱερὲ τοῦ Θεοῦ ἄνθρωπε Θεόδωρε,
the indeed command your O holy — of-God man Theodore
ἐν πέντε τοῖς προλαβοῦσι βιβλίοις διεπονησάμεθα, ὡς οἷόν
in five the preceding books we-have-labored-through as possible
τε τὴν ἀπὸ τῶν Κωνσταντίνου χρόνων ἐκκλησιαστικὴν
— the from the of-Constantine times ecclesiastical
ἱστορίαν συγγράψαντες. Ἴσθι δὲ ἡμᾶς μὴ ἐσπουδακέναι περὶ
history having-written know and us not to-have-been-eager about
τὴν φράσιν, ἐννοήσαντας ὡς εἰ σπουδάσαιμεν καλλιλεξίᾳ
the style having-considered that if we-should-be-eager fine-diction
χρήσασθαι, ἴσως μὲν καὶ ἀποπεσούμεθα τοῦ σκοποῦ.
to-use perhaps indeed also we-shall-fall-away from-the aim
Εἰ δὲ καὶ ἐπιτευξόμεθα, οὐ τοιαῦτα πάντως δυνησόμεθα
if and even we-shall-attain not such(-things) altogether we-shall-be-able
γράφειν, οἷα τοῖς παλαιοῖς συγγραφεῦσιν εἴρηται, δι᾽
to-write as by-the ancient writers have-been-said through
ὧν αὔξειν τε καὶ χείρονα ποιεῖν νομίζοιτο ἄν τις
which to-magnify both and worse to-make might-be-thought — anyone
τὰ πράγματα. Ἔπειτα δὲ καὶ οὐδαμῶς οἰκοδομήσει τοὺς
the affairs then and also in-no-way will-edify the

πολλοὺς καὶ ἰδιώτας ὁ λόγος, οἳ τὰ πράγματα βούλονται
many and unlearned the account who the facts wish
μόνον εἰδέναι, οὐ τὴν λέξιν ὡς καλῶς συγκειμένην
only to-know not the diction as well composed
θαυμάσαι. Ἵνα μὴ οὖν ἀμφοτέροις ἀνόνητος ἡ πραγματεία
to-admire that not then to-both useless the work
γένηται, τοῖς μὲν εὐπαιδεύτοις, ὅτι μὴ ἀξία τῇ παλαιᾷ
may-become to-the indeed well-educated because not worthy with-the ancient
φράσει συγκρίνεσθαι, τοῖς δὲ ἰδιώταις, ὅτι μὴ δύνανται
style to-be-compared to-the and unlearned because not they-can
ἐφικέσθαι τῶν πραγμάτων καλυπτομένων ὑπὸ τῆς κομψείας
to-reach the facts being-veiled by the elegance
τοῦ λόγου, τὴν σαφεστέραν μὲν δοκοῦσαν, ταπεινοτέραν
of-the language the clearer indeed seeming humbler
δὲ φράσιν ἐπιτηδεύσαμεν. Ἀρχόμενοι δὲ ὅμως τοῦ ἕκτου
and style we-have-pursued beginning and nevertheless the sixth
βιβλίου ἐκεῖνο προλέγομεν, ὅτι τῶν ἐπὶ τῆς ἡμετέρας
book that we-say-beforehand that the(-things) in the our
ἡλικίας γενομένων ἁπτόμενοι δεδοίκαμεν ἤδη, μὴ οὐκ
age having-happened touching we-fear already lest not
ἀρέσκοντα τοῖς πολλοῖς δόξωμεν γράφειν· ἢ ὅτι κατὰ
pleasing to-the many we-may-seem to-write or because according-to
τὴν παροιμίαν, ‘τὸ ἀληθές ἐστι πικρὸν,’ ὅτι μὴ σὺν
the proverb the truth is bitter because not with
ἐγκωμίῳ τὰ ὀνόματα ὧν φιλοῦσι παραλαμβάνομεν·
praise the names of-those-whom they-love we-take-up
ἢ ὅτι μὴ τὰς πράξεις αὐτῶν μεγαλύνομεν. Καὶ οἱ
or because not the deeds their we-magnify and those
μὲν τῶν ἐκκλησιῶν ζηλωταὶ καταγνώσονται, ὅτι μὴ
indeed of-the churches zealots will-condemn because not
τοὺς ἐπισκόπους λέγομεν ‘θεοφιλεστάτους’ ἢ ‘ἁγιωτάτους,’
the bishops we-call most-God-beloved or most-holy

ἢ τὰ τοιαῦτα. Ἄλλοι δὲ καὶ φιλοπραγμονήσουσιν ἔσθ'
or the such(-things) others and also will-be-busy (it)-is
ὅτε, ὅτι μὴ τοὺς βασιλεῖς 'θειοτάτους' καὶ 'δεσπότας,'
when that not the emperors most-divine and masters
καὶ ὅσα χρηματίζειν εἰώθασιν, ὀνομάζομεν. Ἐγὼ δὲ
and whatever to-be-styled they-are-accustomed we-name I and
καὶ ἐκ τῶν τοῖς παλαιοῖς γεγραμμένων παραστήσειν
also from the(-things) by-the ancients written to-present
ἔχων, καὶ δεικνύναι δυνάμενος, ὡς ὁ δοῦλος παρ' αὐτοῖς
being-able and to-show being-able that the slave among them
ἐξ ὀνόματος εἴωθε τὸν δεσπότην καλεῖν, διὰ τὴν
by name is-wont the master to-call because-of the
τῶν πραγμάτων χρείαν, παρ' οὐδὲν τὸ ἀξίωμα θέμενος,
of-the affairs need at nothing the dignity having-set
καὶ τοῖς τῆς ἱστορίας νόμοις πειθόμενος, οἳ τὴν τῶν
and to-the of-the history laws obeying which the of-the
πραγμάτων ἀπαιτοῦσι διήγησιν καθαρὰν καὶ ἀληθῆ
facts demand narrative pure and true
καὶ παντὸς ἀπηλλαγμένην ἐπικαλύμματος, ἐπ' αὐτὴν
and from-every freed veil upon it
βαδιοῦμαι λοιπὸν τὴν ἐξήγησιν, ἅ τε αὐτὸς ἐθεασάμην
I-shall-walk henceforth the narration what both I-myself saw
συγγράφων, ἅ τε παρὰ τῶν ἑωρακότων ἠδυνήθημεν
writing what and from those having-seen we-were-able
μαθεῖν, δοκιμάζων τἀληθὲς, ἐκ τοῦ μὴ παραλλάττειν
to-learn testing the-truth from the not to-vary
κατὰ τὴν ἀπαγγελίαν τοὺς διηγουμένους αὐτά. Ἐπιπόνως
in the report those relating them laboriously
δέ μοι τὸ ἀληθὲς ἐγνωρίζετο, πολλῶν τε καὶ διαφόρων
and to-me the truth was-known many both and various

ἀπαγγελλόντων· καὶ τῶν μὲν παρεῖναι λεγόντων τοῖς
reporting and those indeed to-be-present saying at-the
πράγμασι, τῶν δὲ πάντων μᾶλλον ἀξιούντων εἰδέναι.
events those and above-all rather claiming to-know

1 Ὡς τοῦ βασιλέως Θεοδοσίου τελευτήσαντος, τῶν υἱῶν
how the emperor Theodosius having-died the sons
αὐτοῦ διανειμαμένων τὴν βασιλείαν, καὶ τοῦ στρατοῦ
his having-divided the empire and the army
μετ' ὀλίγον ἀπὸ τῆς Ἰταλίας ἐλθόντος, τοῦ τε Ἀρκαδίου
after a-little from — Italy having-come — and of-Arcadius
αὐτοῖς ὑπαντήσαντος, Ῥουφῖνος ὁ ὑπάρχων πρὸς τοῖς
them having-met Rufinus the prefect at the
ποσὶ τοῦ βασιλέως ὑπ' αὐτῶν ἀναιρεῖται.
feet of-the emperor by them is-killed
Τοῦ δὴ βασιλέως Θεοδοσίου τελευτήσαντος ἐν ὑπατείᾳ
the indeed emperor Theodosius having-died in consulship
Ὀλυβρίου καὶ Προβίνου, τῇ ἑπτακαιδεκάτῃ τοῦ
of-Olybrius and of-Probinus on-the seventeenth of-the
Ἰαννουαρίου μηνὸς, οἱ αὐτοῦ υἱοὶ τὴν Ῥωμαίων ἀρχὴν
January month the his sons the of-Romans rule
διαδέχονται· καὶ Ἀρκάδιος μὲν τῶν ἑῴων, Ὀνώριος
succeed-to and Arcadius indeed of-the eastern(-parts) Honorius
δὲ τῶν ἑσπερίων εἶχε τὸ κράτος. Τῶν ἐκκλησιῶν δὲ
and of-the western had the power the churches and
κατὰ τούσδε τοὺς χρόνους προειστήκεισαν ἐν μὲν τῇ
at these the times presided-over in indeed the
βασιλευούσῃ Ῥώμῃ Δάμασος· ἐν δὲ Ἀλεξανδρείᾳ Θεόφιλος·
reigning Rome Damasus in and Alexandria Theophilus
τῶν δὲ περὶ τὰ Ἱεροσόλυμα Ἰωάννης ἐκράτει· Φλαβιανὸς
those and about — Jerusalem John ruled Flavian
δὲ τὴν Ἀντιοχέων εἶχε· κατὰ δὲ τὴν νέαν Ῥώμην
and the of-Antiochenes held at and the new Rome

Κωνσταντινούπολιν Νεκτάριος εἶχε τὸν θρόνον, καθὰ καὶ
Constantinople Nectarius held the throne as also
ἐν τῷ προλαβόντι βιβλίῳ ἡμῖν ἱστόρηται. Περὶ δὲ τὴν
in the preceding book by-us has-been-related about and the
ὀγδόην τοῦ Νοεμβρίου μηνὸς, ἐν τῇ αὐτῇ ὑπατείᾳ, τὸ
eighth of-the November month in the same consulship the
σῶμα Θεοδοσίου κομισθὲν τῇ νενομισμένῃ κηδείᾳ ὁ
body of-Theodosius having-been-brought with-the customary funeral the
υἱὸς ἐτίμα Ἀρκάδιος. Οὐκ εἰς μακρὰν δὲ μετὰ ταῦτα τῇ
son honored Arcadius not into long(-time) and after these-things on-the
εἰκάδι ἑβδόμῃ τοῦ αὐτοῦ μηνὸς καὶ ὁ στρατὸς παρῆν,
twentieth seventh of-the same month also the army was-present
ὁ ἅμα τῷ βασιλεῖ Θεοδοσίῳ κατὰ τοῦ τυράννου
the(-one) with the emperor Theodosius against the usurper
στρατεύσας. Ὡς οὖν ὁ βασιλεὺς Ἀρκάδιος κατὰ τὸ
having-campaigned when then the emperor Arcadius according-to the
εἰωθὸς πρὸ τῶν πυλῶν ἀπήντησε τῷ στρατῷ, τηνικαῦτα
custom before the gates met the army then
καὶ οἱ στρατιῶται Ῥουφῖνον τὸν ὕπαρχον τοῦ βασιλέως
also the soldiers Rufinus the prefect of-the emperor
ἀπέκτειναν. Ὑπωπτεύετο γὰρ εἰς τυραννίδα ὁ Ῥουφῖνος·
killed was-suspected for of usurpation — Rufinus
καὶ δόξαν εἶχεν, ὡς αὐτὸς εἴη τοὺς Οὔννους τὸ
and reputation had that he-himself might-be the Huns the
βάρβαρον ἔθνος ἐπικαλεσάμενος εἰς τὴν Ῥωμαίων χώραν.
barbarian nation having-called into the of-Romans country
Καὶ γὰρ ἦσαν κατ' ἐκεῖνο τοῦ καιροῦ Ἀρμενίαν τε καὶ τινα
and for they-were at that of-the time Armenia both and some
μέρη τῆς ἑῴας κατατρέχοντες. Καθ' ἣν μὲν οὖν ἡμέραν ὁ
parts of-the east overrunning on which indeed then day —
Ῥουφῖνος ἀνῄρητο, κατ' αὐτὴν καὶ ὁ τῶν Ναυατιανῶν
Rufinus had-been-killed on that-same(-day) also the of-the Novatians

ἐπίσκοπος Μαρκιανὸς ἐτελεύτησε· καὶ διαδέχεται τὴν
bishop Marcian died and succeeds-to the
ἐπισκοπὴν Σισίννιος, οὗ καὶ ἀνωτέρω ἐμνημονεύσαμεν.
episcopate Sisinnius of-whom also above we-made-mention

2 Περὶ τῆς τελευτῆς Νεκταρίου, καὶ τῆς Ἰωάννου
about the death of-Nectarius and the of-John
χειροτονίας.
ordination

Ὀλίγου δὲ διελθόντος χρόνου, καὶ Νεκτάριος ὁ τῆς
little and having-passed time also Nectarius the —
Κωνσταντινουπόλεως ἐπίσκοπος ἐτελεύτησεν ἐν ὑπατείᾳ
of-Constantinople bishop died in consulship
Καισαρίου καὶ Ἀττικοῦ περὶ τὴν εἰκάδα ἑβδόμην τοῦ
of-Caesarius and of-Atticus about the twentieth seventh of-the
Σεπτεμβρίου μηνός. Εὐθὺς οὖν σπουδὴ περὶ χειροτονίας
September month at-once then eagerness about ordination
ἐπισκόπου ἐγίνετο· καὶ ἄλλων ἄλλον ἐπιζητούντων, περί
of-bishop arose and others another seeking about
τε τούτου πολλάκις προτεθείσης βουλῆς, τέλος ἐδόκει
and this often having-been-proposed counsel finally it-seemed-good
ἐκ τῆς Ἀντιοχείας μεταπέμπεσθαι Ἰωάννην τὸν τῆς
from — Antioch to-summon John the —
Ἀντιοχείας πρεσβύτερον· φήμη γὰρ ἐκράτει περὶ αὐτοῦ,
of-Antioch presbyter report for prevailed about him
ὡς εἴη διδακτικὸς ἐν ταυτῷ καὶ ἐλλόγιμος. Ὀλίγου
that he-was able-to-teach at the-same-time and eloquent little
οὖν διαδράσαντος χρόνου, ψηφίσματι κοινῷ ὁμοῦ πάντων,
then having-passed time by-decree common together of-all
κλήρου τε φημὶ καὶ λαοῦ, ὁ βασιλεὺς αὐτὸν Ἀρκάδιος
of-clergy both I-say and of-people the emperor him Arcadius
μεταπέμπεται. Διὰ δὲ τὸ ἀξιόπιστον τῆς χειροτονίας
summons because-of and the credibility of-the ordination

παρῆσαν ἐκ βασιλικοῦ προστάγματος πολλοί τε καὶ ἄλλοι
were-present by imperial command many both and other
ἐπίσκοποι, καὶ δὴ καὶ ὁ τῆς Ἀλεξανδρείας Θεόφιλος·
bishops and indeed also the — of-Alexandria Theophilus
ὅστις σπουδὴν ἐτίθετο διασύραι μὲν τὴν Ἰωάννου δόξαν,
who eagerness made to-disparage indeed the of-John reputation
Ἰσίδωρον δὲ ὑπ᾽ αὐτῷ πρεσβύτερον πρὸς τὴν ἐπισκοπὴν
Isidore and under him presbyter to the episcopate
προχειρίσασθαι, ὃν πάνυ ἠγάπα, ὅτι ὑπὲρ αὐτοῦ
to-promote whom very-much he-loved because for him
ποτὲ κινδυνῶδες ἐπίταγμα ἀνεδέξατο· τί δὲ τοῦτό ἐστιν,
once dangerous command he-undertook what and this is
λεκτέον. Ἡνίκα ὁ βασιλεὺς Θεοδόσιος πρὸς τὸν τύραννον
must-be-told when the emperor Theodosius against the usurper
ἠγωνίζετο Μάξιμον, Θεόφιλος διὰ Ἰσιδώρου ξένια πέμπων
was-contending Maximus Theophilus through Isidore gifts sending
βασιλεῖ, δισσὰς αὐτῷ ἐπιστολὰς ἐνεχείρισεν, ἐντειλάμενος
to-emperor two to-him letters entrusted having-instructed
προσενεγκεῖν τῷ νικήσαντι καὶ τὰ δῶρα καὶ τὰ
to-present to-the having-conquered both the gifts and the
γράμματα. Τούτοις διακονούμενος Ἰσίδωρος καταλαβὼν
letters with-these serving Isidore having-reached
τὴν Ῥώμην τῇ νίκῃ ἐφέδρευεν· ἀλλ᾽ οὐκ εἰς μακρὰν τὸ
— Rome on-the victory waited but not into long(-time) the
γινόμενον ἔλαθεν, ἀναγνώστου τοῦ συνόντος αὐτῷ τὰς
happening escaped(-notice) reader the being-with him the
ἐπιστολὰς ἐπικλέψαντος. Οὗ ἕνεκεν ὁ Ἰσίδωρος ἐν φόβῳ
letters having-stolen for-which cause — Isidore in fear
γενόμενος, ὡς εἶχεν, ἐπὶ τὴν Ἀλεξάνδρειαν ἔφευγεν. Αὕτη
having-become as he-was to — Alexandria fled this
πρόφασις ἦν Θεοφίλῳ τῆς ὑπὲρ Ἰσιδώρου σπουδῆς· οἱ
pretext was to-Theophilus of-the for Isidore zeal those

μέντοι κατὰ τὰ βασίλεια τὸν Ἰωάννην προέκριναν. Ἐπειδὴ
however in the palace — John preferred since
δὲ κατηγορίας κατὰ Θεοφίλου πολλοὶ ἀνεκίνουν, βιβλία τε
and accusations against Theophilus many stirred-up documents and
κατ᾽ αὐτοῦ ἄλλος δι᾽ ἄλλην αἰτίαν τοῖς παροῦσιν ἐπισκόποις
against him one for another cause to-the present bishops
ἐδίδοσαν, ὁ προεστὼς τοῦ βασιλικοῦ κοιτῶνος
gave the(-one) presiding-over the imperial bedchamber
Εὐτρόπιος, λαβὼν τὰς ἐγγράφους κατηγορίας, ἐπέδειξεν
Eutropius having-taken the written accusations showed
τῷ Θεοφίλῳ, εἰπὼν, ‘ἐπιλογὴν ἔχειν, ἢ χειροτονεῖν
— to-Theophilus having-said choice to-have either to-ordain
Ἰωάννην, ἢ τὰς κατ᾽ αὐτοῦ κατηγορίας εἰς ἔλεγχον
John or the against him accusations to examination
ἄγεσθαι·’ ταῦτα φοβηθεὶς ὁ Θεόφιλος τὸν Ἰωάννην
to-be-brought these-things having-feared — Theophilus — John
ἐχειροτόνησε. Χειροτονηθεὶς οὖν πρὸς τὴν τῆς ἐπισκοπῆς
ordained having-been-ordained then to the of-the episcopate
ἱερωσύνην ἐνθρονίζεται τῇ εἰκάδι ἕκτῃ τοῦ Φεβρουαρίου
priesthood is-enthroned on-the twentieth sixth of-the February
μηνὸς, ὑπατείᾳ τῇ ἑξῆς, ᾗ ἐπετέλουν ἐν μὲν τῇ
month in-consulship the next which held in indeed —
Ῥώμῃ ὁ βασιλεὺς Ὀνώριος, ἐν δὲ τῇ Κωνσταντινουπόλει
Rome the emperor Honorius in and — Constantinople
Εὐτυχιανὸς, ὁ τότε τῶν βασιλέων ὕπαρχος. Ἐπεὶ δὲ
Eutychian the then of-the emperors prefect since and
ἐκφανὴς ὁ ἀνὴρ, ἐξ ὧν τε κατέλειπε λόγων, καὶ ἐξ ὧν
conspicuous the man from what both he-left speeches and from what
πολλοῖς δεινοῖς περιέπεσεν, ἄξιον ἡγοῦμαι μὴ σιγῆσαι
many terrible(-things) he-fell-into worthy I-think not to-keep-silent
τὰ κατ᾽ αὐτὸν, ἀλλ᾽ ὡς οἷόν τε τὰ διὰ μακροτέρων
the(-things) about him but as possible — the(-things) at more-length

λεχθησόμενα συστεῖλαι, εἰπεῖν τε ὅθεν ἦν καὶ ἐκ τίνων,
to-be-told to-compress to-say both whence he-was and from whom
καὶ ὅπως ἐπὶ τὴν ἱερωσύνην ἐκλήθη· ὅπως τε ἀφῃρέθη
and how to the priesthood he-was-called how and he-was-deprived
αὐτῆς, καὶ ὡς μετὰ θάνατον ἐτιμήθη μᾶλλον ἢ περιών.
of-it and how after death he-was-honored more than living
Περὶ γένους καὶ ἀγωγῆς καὶ βίου Ἰωάννου τοῦ 3
about family and upbringing and life of-John the
Κωνσταντινουπόλεως ἐπισκόπου.
of-Constantinople bishop
Ἰωάννης Ἀντιοχεὺς μὲν ἦν τῆς Κοίλης Συρίας, υἱὸς
John Antiochene indeed was of-the Hollow Syria son
δὲ Σεκούνδου καὶ μητρὸς Ἀνθούσης, ἐξ εὐπατριδῶν
and of-Secundus and of-mother Anthusa from nobles
τῶν ἐκεῖ· μαθητὴς δὲ ἐγένετο Λιβανίου τοῦ σοφιστοῦ,
those there pupil and became of-Libanius the sophist
καὶ ἀκροατὴς Ἀνδραγαθίου τοῦ φιλοσόφου. Μέλλων
and hearer of-Andragathius the philosopher being-about
δὲ ἐπὶ δικανικὴν ὁρμᾷν, καὶ συνιδὼν τὸν ἐν τοῖς
and to the-bar to-rush and having-perceived the in the
δικαστηρίοις μοχθηρὸν καὶ ἄδικον βίον, ἐπὶ τὸν ἡσύχιον
law-courts wretched and unjust life to the quiet
μᾶλλον ἐτρέπετο· καὶ τοῦτο ἐποίησε ζηλώσας Εὐάγριον,
rather turned and this he-did having-emulated Evagrius
ὃς καὶ αὐτὸς φοιτῶν παρὰ τοῖς αὐτοῖς διδασκάλοις
who also himself attending with the same teachers
τὸν ἡσύχιον πάλαι βίον μετήρχετο. Εὐθύς τε καὶ
the quiet long-since life pursued at-once and also
μεταθεὶς τὸ σχῆμα καὶ βάδισμα, τοῖς ἀναγνώσμασι
having-changed the dress and gait to-the readings
τῶν ἱερῶν γραμμάτων προσεῖχε τὸν νοῦν, καὶ συνεχεῖς
of-the sacred scriptures applied the mind and constant

ἐποιεῖτο τὰς ἐπὶ τὴν ἐκκλησίαν σπουδάς. Πείθει δὲ καὶ
made the to the church endeavors persuades and also
Θεόδωρον καὶ Μάξιμον, συμφοιτητὰς αὐτῷ ὄντας παρὰ
Theodore and Maximus fellow-students with-him being with
τῷ σοφιστῇ Λιβανίῳ, καταλιπεῖν μὲν τὸν χρηματιστικὸν
the sophist Libanius to-abandon indeed the money-making
βίον, μετιέναι δὲ τὸν λιτόν. Ὧν Θεόδωρος μὲν ὕστερον
life to-pursue and the simple of-whom Theodore indeed later
Μοψουεστίας τῆς ἐν Κιλικίᾳ πόλεως ἐπίσκοπος γέγονε·
of-Mopsuestia the in Cilicia city bishop became
Μάξιμος δὲ Σελευκείας τῆς ἐν Ἰσαυρίᾳ. Τηνικαῦτα οὖν
Maximus and of-Seleucia the in Isauria at-that-time then
οὗτοι σπουδαῖοι περὶ τὴν ἀρετὴν γενόμενοι, μαθητεύουσιν
these earnest about the virtue having-become are-disciples
εἰς τὰ ἀσκητικὰ Διοδώρῳ καὶ Καρτερίῳ, οἵ τινες
in the ascetic(-arts) to-Diodorus and Carterius who ever
τότε μὲν ἀσκητηρίῳ προΐσταντο. Διόδωρος δὲ αὐτῶν
then indeed of-monastery presided Diodorus and of-them
ὕστερον ἐπίσκοπος Ταρσοῦ γενόμενος πολλὰ βιβλία
later bishop of-Tarsus having-become many books
συνέγραψε, ψιλῷ τῷ γράμματι τῶν θείων προσέχων
wrote to-bare the letter of-the divine attending
γραφῶν, τὰς θεωρίας αὐτῶν ἐκτρεπόμενος. Ταῦτα
scriptures the contemplations their avoiding these-things
μὲν οὖν περὶ τούτων· Ἰωάννην δὲ ἅμα Βασιλείῳ,
indeed then about these John and together-with Basil
τῷ τότε μὲν διακόνῳ ὑπὸ Μελετίου κατασταθέντι,
the then indeed deacon by Meletius appointed
μετὰ ταῦτα δὲ γενομένῳ Καισαρείας τῆς Καππαδοκῶν
after these-things and having-become of-Caesarea of-the of-Cappadocians
ἐπισκόπῳ, τὰ πολλὰ συνδιάγοντα, Ζήνων ὁ ἐπίσκοπος
bishop the most(-part) spending-time-with Zeno the bishop

ἐκ τῶν Ἱεροσολύμων ὑποστρέφων ἀναγνώστην τῆς ἐν
from — Jerusalem returning reader of-the in
Ἀντιοχείᾳ ἐκκλησίας καθίστησιν. Ἐν τῇ τοῦ ἀναγνώστου
Antioch church appoints in the of-the reader
οὖν τάξει καθεστὼς τὸν ‘κατὰ Ἰουδαίων’ λόγον
then rank having-been-placed the against Jews treatise
συνέταξεν. Μετ’ οὐ πολὺ δὲ καὶ τῆς τοῦ διακόνου ἀξίας
he-composed after not long and also of-the of-the deacon dignity
παρὰ Μελετίου τυχὼν τοὺς ‘περὶ ἱερωσύνης’ λόγους
from Meletius having-obtained the on priesthood discourses
συνέταξεν, καὶ τοὺς ‘πρὸς Σταγείριον·’ ἔτι μὴν καὶ τοὺς
he-composed and those to Stagirius yet indeed also those
‘περὶ ἀκαταλήπτου,’ καὶ τοὺς ‘περὶ τῶν συνεισάκτων.’
on incomprehensible and those on the women-brought-in
Μετὰ ταῦτα δὲ Μελετίου ἐν Κωνσταντινουπόλει
after these-things and Meletius in Constantinople
τελευτήσαντος, — ἐκεῖ γὰρ παραγεγόνει διὰ τὴν
having-died there for he-had-come because-of the
Γρηγορίου τοῦ Ναζιανζηνοῦ κατάστασιν, — ἀναχωρήσας
of-Gregory the Nazianzene appointment having-withdrawn
Ἰωάννης τῶν Μελετιανῶν, καὶ μήτε Παυλίνῳ
John from-the Meletians and not-either with-Paulinus
συγκοινωνῶν, ἐπὶ τρεῖς ὅλους ἐνιαυτοὺς ἡσύχως διῆγεν.
communicating for three whole years quietly lived
Ὕστερον δὲ Παυλίνου τελευτήσαντος, ὑπὸ Εὐαγρίου
later and Paulinus having-died by Evagrius
τοῦ διαδεξαμένου Παυλῖνον χειροτονεῖται πρεσβύτερος.
the(-one) having-succeeded Paulinus is-ordained presbyter
Αὕτη μὲν ἡ Ἰωάννου πρὸ τῆς ἐπισκοπῆς, ὡς συντόμως
this indeed the of-John before the episcopate as briefly
εἰπεῖν, διαγωγή. Ἦν δὲ ἄνθρωπος, ὥς φασι, διὰ
to-say conduct was and a-man as they-say because-of

ζῆλον σωφροσύνης πικρότερος, καὶ ‘πλέον,’ ὡς ἔφη
zeal for-temperance rather-harsh and more as said
τις τῶν οἰκειοτάτων αὐτῷ ἐκ νέας ἡλικίας, ‘θυμῷ
one of-the most-intimate with-him from young age to-anger
μᾶλλον ἢ αἰδοῖ ἐχαρίζετο·’ καὶ διὰ μὲν ὀρθότητα
rather than to-modesty he-gave-way and because-of indeed uprightness
βίου οὐκ ἀσφαλὴς πρὸς τὰ μελλόντα, δι’
of-life not cautious toward the(-things) coming because-of
ἁπλότητα δὲ εὐχερής· ἐλευθεροστομίᾳ τε πρὸς τοὺς
simplicity and easy freedom-of-speech and toward those
ἐντυγχάνοντας ἀμέτρως ἐκέχρητο· καὶ ἐν μὲν τῷ
meeting(-him) immoderately he-used and in indeed the
διδάσκειν πολὺς ἦν ὠφελῆσαι τὰ τῶν ἀκουόντων ἤθη,
to-teach great he-was to-benefit the of-the hearers characters
ἐν δὲ ταῖς συντυχίαις ἀλαζονικὸς τοῖς ἀγνοοῦσιν αὐτὸν
in and the meetings arrogant by-those not-knowing him
ἐνομίζετο.
he-was-thought

4 Περὶ Σαραπίωνος τοῦ διακόνου, καὶ ὅπως δι’ αὐτὸν
about Sarapion the deacon and how because-of him
ὁ ἐπίσκοπος ἐχθρὸς τῷ κλήρῳ κατέστη καὶ πολέμιος.
the bishop hostile to-the clergy became and an-enemy
Τοιοῦτος ὢν τὸ ἦθος, καὶ ἐπὶ τὴν ἐπισκοπὴν
such being in-the character and to the episcopate
προβληθεὶς, μείζονι ἢ ἐχρῆν τῇ ὀφρύϊ κατὰ
having-been-promoted with-greater than was-needful the haughtiness toward
τῶν ὑπηκόων ἐκέχρητο, διορθοῦν τοὺς βίους τῶν ὑφ’
the subjects he-dealt to-correct the lives of-the under
αὐτῷ κληρικῶν, ὡς ᾤετο, προαιρούμενος. Εὐθὺς οὖν
him clergy as he-thought choosing at-once then
ἐν ἀρχῇ φανεὶς τοῖς τῆς ἐκκλησίας τραχὺς, ὑπ’
in beginning having-appeared to-those of-the church harsh by

αὐτῶν ἐμισεῖτο· πολλοί τε πρὸς αὐτὸν ἀπηχθάνοντο,
them he-was-hated many and toward him were-hostile
καὶ ὡς ὀργίλον ἐξέκλινον· ἐνῆγε δὲ αὐτὸν πρὸς
and as irascible avoided(-him) urged and him to
τὸ πᾶσι προσκρούειν Σαραπίων, διάκονος ὑπ᾽ αὐτῷ
the all to-offend Sarapion deacon under him
ταττόμενος. Καί ποτε παρόντων τῶν κληρικῶν, μεγάλῃ
ranked and once being-present the clergy with-loud
τῇ φωνῇ πρὸς τὸν ἐπίσκοπον τοιοῦτον λόγον ἐφθέγξατο·
the voice to the bishop such word uttered
‘Οὔποτε, ὦ ἐπίσκοπε, τούτων κρατῆσαι δυνήσῃ, εἰ
never O bishop these to-master you-will-be-able if
μὴ μιᾷ ῥάβδῳ πάντας ἐλαύνοις.’ Τοῦτο λεχθὲν τὸ
not with-one rod all you-drive this having-been-said the
κατὰ τοῦ ἐπισκόπου μῖσος ἐξήγειρεν. Ὁ δὲ ἐπίσκοπος
against the bishop hatred aroused the and bishop
οὐκ εἰς μακρὰν πολλοὺς τῆς ἐκκλησίας ἄλλον δι᾽
not into long(-time) many of-the church one for
ἄλλην αἰτίαν ἐξέβαλλεν· οἱ δὲ, οἷα φιλεῖ γίνεσθαι ἐν
another cause cast-out they and as is-wont to-happen in
ταῖς τοιαύταις τῶν κρατούντων ὁρμαῖς, φατρίας
the such of-the(-ones) ruling impulses factions
συνίστασαν κατ᾽ αὐτοῦ, καὶ διαβολαῖς πρὸς τὸν δῆμον
formed against him and slanders to the people
ἐκέχρηντο. Εἰς πίστιν δὲ ἦγεν τοὺς ἀκούοντας τὰ
used into belief and led the hearers the(-things)
λεγόμενα τὸ μὴ βούλεσθαι τὸν ἐπίσκοπον συνεσθίειν
said the not to-wish the bishop to-eat-with
τινὶ, μηδὲ καλούμενον ἐφ᾽ ἑστίαν παραγίνεσθαι· ἐξ οὗ
anyone nor being-invited to hearth to-come from which
καὶ μάλιστα ἡ μείζων ἐκράτησε διαβολὴ κατ᾽ αὐτοῦ.
also most the greater prevailed slander against him

Καὶ τίνι μὲν σκοπῷ συνεσθίειν οὐδενὶ προῄρητο,
and with-what indeed aim to-eat-with no-one he-had-chosen
σαφῶς οὐδεὶς ἀπαγγεῖλαι δεδύνηται· οἱ μὲν γὰρ
clearly no-one to-report has-been-able those indeed for
ὑπὲρ αὐτοῦ ἀπολογεῖσθαι βουλόμενοι ἔφασκον ὡς
on-behalf-of him to-defend wishing said that
εἴη ἐμπαθὴς, καὶ δυσφόρως τὰ σιτία προσφέροιτο,
he-was sickly and with-difficulty the foods took
καὶ διὰ τοῦτο μόνος ἐσθίει· ἄλλοι δὲ, ὅτι δι᾽
and because-of this alone eats others and that because-of
ὑπερβάλλουσαν ἄσκησιν τοῦτο ἐποίει. Ὅπως δὲ ἀληθείας
exceeding asceticism this he-did how and of-truth
ἂν εἶχε τὸ γινόμενον, οὐ μικρὰ συνεβάλλετο πρὸς
— held the happening not little contributed toward
διαβολὴν τοῖς κατηγοροῦσιν αὐτοῦ. Ὁ μέντοι λαὸς
slander to-those accusing him the however people
διὰ τοὺς ἐν τῇ ἐκκλησίᾳ λεγομένους ὑπ᾽ αὐτοῦ
because-of the in the church spoken by him
λόγους σφόδρα συνεκρότει καὶ ἠγάπα τὸν ἄνθρωπον,
discourses greatly applauded and loved the man
μικρὰ φροντίζων τῶν κατηγορεῖν ἐπιχειρούντων αὐτοῦ.
little caring for-those to-accuse attempting him
Ὁποῖοι δέ εἰσιν οἵ τε ἐκδοθέντες παρ᾽ αὐτοῦ
of-what-sort and are the both published by him
λόγοι καὶ οἱ λέγοντος αὐτοῦ ὑπὸ τῶν ὀξυγράφων
discourses and those speaking he by the shorthand-writers
ἐκληφθέντες, ὅπως τε λαμπροὶ, καὶ τὸ ἐπαγωγὸν
taken-down how both brilliant and the attractive
ἔχοντες, τί δεῖ νῦν λέγειν, ἐξὸν τοῖς βουλομένοις
having why must now to-say it-being-possible for-those wishing

αὐτοὺς ἀναλέγεσθαι, καὶ τὴν ἐξ αὐτῶν ὠφέλειαν
them to-read and the from them benefit
καρποῦσθαι;
to-reap
Ὅτι οὐ πρὸς τοὺς ἐν τῷ κλήρῳ μόνον Ἰωάννης ἀλλὰ 5
that not with those in the clergy only John but
καὶ πρὸς τοὺς ἐν τέλει διεφέρετο· καὶ περὶ Εὐτροπίου
also with those in office was-at-odds and about Eutropius
τοῦ εὐνούχου.
the eunuch
Ἕως μὲν οὖν τῷ κλήρῳ μόνῳ προσέκρουεν, ἀσθενὴς ἦν ἡ
while indeed then the clergy only he-offended weak was the
σκευωρουμένη κατ᾽ αὐτοῦ μηχανή· ἐπειδὴ δὲ καὶ πολλοὺς
being-contrived against him device when and also many
τῶν ἐν τέλει πέρα τοῦ προσήκοντος ἐξελέγχειν ἐπειρᾶτο,
of-the in office beyond the fitting to-rebuke he-tried
τηνικαῦτα καὶ ὁ κατ᾽ αὐτοῦ φθόνος πλείων ἐξήπτετο.
then also the against him envy greater was-kindled
Καὶ πολλὰ μὲν ἐλέγετο κατ᾽ αὐτοῦ· τὰ πλεῖστα δὲ
and many-things indeed were-said against him the most and
λοιπὸν καὶ πίστιν ἐνεποίει τοῖς ἀκούουσι· προσθήκην δὲ
henceforth also belief produced in-the hearers addition and
τῇ διαβολῇ ἐποίει ἡ κατὰ Εὐτροπίου τότε λεχθεῖσα ὑπ᾽
to-the slander made the against Eutropius then spoken by
αὐτοῦ προσομιλία. Εὐτρόπιος γὰρ εὐνοῦχος, προεστὼς
him homily Eutropius for eunuch presiding-over
τοῦ βασιλικοῦ κοιτῶνος, καὶ τὴν τοῦ ὑπάτου ἀξίαν
the imperial bedchamber and the of-the consul dignity
πρῶτος εὐνούχων παρὰ βασιλέως λαβὼν, ἀμύνασθαί
first of-eunuchs from emperor having-taken to-punish
τινας προσφεύγοντας τῇ ἐκκλησίᾳ βουλόμενος, σπουδὴν
some fleeing-for-refuge to-the church wishing eagerness

πεποίητο νόμον παρὰ τῶν αὐτοκρατόρων προτεθῆναι,
had-made law by the autocrats to-be-set-forth
κελεύοντα μηδένα προσφεύγειν ταῖς ἐκκλησίαις, ἀλλὰ καὶ
ordering no-one to-flee-for-refuge to-the churches but also
τοὺς ἤδη προσφεύγοντας ἀφέλκεσθαι. Δίκη δὲ εὐθὺς
those already fleeing-for-refuge to-be-dragged-away justice and at-once
ἐπηκολούθει· προὔκειτο γὰρ ὁ νόμος, καὶ μετ᾽ οὐ πολὺ
followed was-set-forth for the law and after not long
προσκρούσας τῷ βασιλεῖ ὁ Εὐτρόπιος ἐν τοῖς πρόσφυξιν
having-offended the emperor — Eutropius among the refugees
ἦν. Ὁ οὖν ἐπίσκοπος, τοῦ Εὐτροπίου ὑπὸ τὸ θυσιαστήριον
was the then bishop — Eutropius under the altar
κειμένου καὶ ἐκπεπληγότος ὑπὸ τοῦ φόβου, καθεσθεὶς
lying and being-stricken by the fear having-sat-down
ἐπὶ τοῦ ἄμβωνος, ὅθεν εἰώθει καὶ πρότερον ὁμιλεῖν
on the ambo whence he-was-accustomed also before to-preach
χάριν τοῦ ἐξακούεσθαι, λόγον ἐλεγκτικὸν ἐξέτεινε
for-the-sake-of the to-be-heard discourse reproving extended
κατ᾽ αὐτοῦ. Ἐφ᾽ ᾧ πλέον ἐδόκει προσκρούειν τισὶν,
against him at which more he-seemed to-offend some
ὅτι τὸν ἀτυχοῦντα οὐ μόνον οὐκ ἠλέει, ἀλλ᾽ ἐκ
because the unfortunate(-man) not only not he-pitied but from
τοῦ ἐναντίου καὶ ἤλεγχεν. Εὐτροπίου μὲν οὖν τότε
the contrary even rebuked Eutropius indeed then at-that-time
τὴν ὕπατον ἀξίαν χειρίζοντος, διά τινα πταίσματα ὁ
the consular dignity handling because-of some faults the
βασιλεὺς τὴν κεφαλὴν ἀποτμηθῆναι ἐκέλευσεν· ἐκ δὲ τοῦ
emperor the head to-be-cut-off ordered from and the
καταλόγου τῶν ὑπάτων περιῃρέθη τὸ ὄνομα, καὶ μόνου
list of-the consuls was-removed the name and only
τοῦ συνυπατεύσαντος Θεοδώρου ἐγγέγραπται. Λόγος δὲ,
of-the fellow-consul Theodore is-written report and

ὅτι ὁ ἐπίσκοπος Ἰωάννης καὶ Γαϊνᾶν τὸν τηνικαῦτα
that the bishop John also Gainas the then
στρατηλάτην τῇ συνήθει παρρησίᾳ χρώμενος ἰσχυρῶς
general with-the customary freedom-of-speech using strongly
περιύβρισεν, ὅτε μίαν ἐκκλησίαν τῶν ἐντὸς τῆς πόλεως
insulted when one church of-the within the city
προσνεμηθῆναι τοῖς ὁμοθρήσκοις αὐτοῦ Ἀρειανοῖς παρὰ
to-be-assigned to-the fellow-religionists his Arians from
τοῦ βασιλέως αἰτῆσαι ἐτόλμησεν. Ἄλλον τε δι᾽ ἄλλην
the emperor to-ask he-dared another and for another
αἰτίαν τῶν κρατούντων ἐξήλεγχεν σὺν παρρησίᾳ
cause of-the(-ones) ruling he-rebuked with freedom-of-speech
πολλῇ, δι᾽ ἣν πολλοῖς διάφορος ἦν. Ὅθεν καὶ
much because-of which to-many hostile he-was whence also
Θεόφιλος ὁ Ἀλεξανδρείας ἐπίσκοπος εὐθὺς μετὰ τὴν
Theophilus the of-Alexandria bishop at-once after the
χειροτονίαν ἐπενόει ὅπως αὐτὸν σκευωρήσηται, καί τισι
ordination contrived how him he-might-plot-against and with-some
μὲν τῶν παρόντων περὶ τούτου κρυφαίως διελέγετο·
indeed of-the present about this secretly conversed
πολλοῖς δὲ καὶ τῶν μακρὰν ἀπόντων τὴν οἰκείαν
to-many and also of-the far absent the own
διήγγειλε βούλησιν. Ἐλύπει γὰρ αὐτὸν οὐ μόνον ἡ
announced will grieved for him not only the
ὑπερβάλλουσα Ἰωάννου παρρησία, ἀλλ᾽ ὅτι καὶ Ἰσίδωρον
exceeding of-John freedom-of-speech but that also Isidore
τὸν πρεσβύτερον ὑπ᾽ αὐτῷ ταττόμενον εἰς τὴν ἐπισκοπὴν
the presbyter under him ranked to the episcopate
Κωνσταντινουπόλεως προβάλλεσθαι οὐκ ἴσχυσεν. Ἐν
of-Constantinople to-promote not he-was-able in
τούτοις μὲν τὰ κατὰ Ἰωάννην τὸν ἐπίσκοπον ἦν·
these indeed the(-affairs) about John the bishop were

καὶ εὐθὺς ἐν ἀρχῇ κατ᾽ αὐτοῦ ὤδινε τὸ κακόν· καὶ
and at-once in beginning against him was-in-labor the evil and
τὰ μὲν περὶ αὐτοῦ προϊόντες δηλώσομεν.
the(-things) indeed about him proceeding we-shall-show

XII · GAINAS, AND THE TALL BROTHERS

The Goth Gainas plots to seize the empire; angels guard the palace from his men, and the soldiers kill the Goths left in the city. Much of his army drowns crossing to Lampsacus, and he is killed in Thrace. In Egypt monks who think God has human form threaten Theophilus; he flatters them, condemns Origen's books, and sets the simpler monks against the four Tall Brothers.

6 Περὶ τῆς τυραννίδος Γαϊνᾶ τοῦ Γότθου, καὶ τῆς ὑπ᾽
about the usurpation of-Gainas the Goth and the by
αὐτοῦ γενομένης ταραχῆς ἐν Κωνσταντινουπόλει, καὶ
him having-happened disturbance in Constantinople and
περὶ τῆς ἀναιρέσεως αὐτοῦ.
about the killing his
Πρᾶγμα δὲ ἄξιον μνήμης ἐπὶ τῶνδε τῶν χρόνων
a-deed and worthy of-memory in these the times
γενόμενον διηγήσομαι, δεικνὺς ὅπως ἡ τοῦ Θεοῦ πρόνοια
having-happened I-will-relate showing how the — of-God providence
τὴν πόλιν καὶ τὰ Ῥωμαίων ἐκ μεγίστου κινδύνου
the city and the(-affairs) of-Romans from greatest danger
παραδόξοις βοηθείαις ἐρρύσατο· τί δέ ἐστι τοῦτο
by-unexpected aids rescued what and is this
λεκτέον. Γαϊνᾶς βάρβαρος μὲν ἦν τὸ γένος· ὑπὸ
must-be-told Gainas barbarian indeed was in-the race under
Ῥωμαίοις δὲ γενόμενος καὶ στρατείᾳ προσομιλήσας,
Romans and having-come and with-military-service having-associated

κατὰ βραχὺ δὲ προκόψας, τέλος στρατηλάτης Ῥωμαίων
by little and having-advanced finally general of-Romans
ἱππικῆς τε καὶ πεζικῆς ἀναδείκνυται. Ἐπιλαβόμενος δὲ
of-cavalry both and of-infantry is-declared having-laid-hold-of and
τῆς τηλικαύτης δυναστείας ἑαυτὸν οὐκ ἐγίνωσκεν, οὐδὲ
of-the so-great power himself not knew nor
τὴν ἑαυτοῦ διάνοιαν κατέχειν ἠδύνατο· ἀλλὰ ‘πάντα λίθον,’
the his-own mind to-restrain was-able but every stone
τὸ δὴ λεγόμενον, ‘ἐκίνει,’ ὅπως ἂν ὑφ’ ἑαυτῷ τὰ
the indeed said he-moved that — under himself the(-affairs)
Ῥωμαίων ποιήσειε. Καὶ πᾶν μὲν τὸ Γότθων ἔθνος ἐκ
of-Romans he-might-make and all indeed the of-Goths nation from
τῆς αὐτοῦ χώρας μετεπέμψατο· τοὺς δὲ αὐτῷ ἐπιτηδείους
the his country he-sent-for those and to-him friendly
τῶν στρατιωτικῶν ἀριθμῶν τούτους ἔχειν παρεσκεύαζεν.
of-the military ranks these to-hold he-contrived
Τριβιγίλδου δὲ ἑνὸς τῶν αὐτοῦ συγγενῶν χιλιαρχοῦντος
Tribigild and one of-the his kinsmen being-tribune
τῶν ἱδρυμένων ἐν τῇ Φρυγίᾳ στρατιωτῶν, καὶ γνώμῃ
of-the stationed in — Phrygia soldiers and by-design
Γαϊνᾶ νεωτερίσαντος, καὶ τὰ Φρυγῶν ἔθνη παντάπασιν
of-Gainas having-revolted and the of-Phrygians nations altogether
ἀνατρέποντος, αὐτὸς ἐπιτραπῆναι ἑαυτῷ κατασκευάζει
overturning he-himself to-be-entrusted to-himself contrives
τὴν τῶν ἐκεῖ πραγμάτων φροντίδα. Ἔπειτα ὁ βασιλεὺς
the of-the there affairs care then the emperor
Ἀρκάδιος οὐδὲν προϊδόμενος ἑτοίμως ἐπέτρεψεν· καὶ ὃς
Arcadius nothing having-foreseen readily entrusted(-it) and he
εὐθὺς ἐπορεύετο τῷ μὲν λόγῳ κατὰ Τριβιγίλδου, τῷ
at-once marched in-the indeed word against Tribigild in-the
δὲ ἔργῳ τυραννῆσαι βουλόμενος· ἦγε δὲ μεθ’ ἑαυτοῦ

Γότθων βαρβάρων οὐκ ὀλίγας μυριάδας· καὶ καταλαβὼν
of-Goths barbarians not few myriads and having-reached
τὴν Φρυγίαν, πάντα ἀνέτρεπεν. Εὐθὺς οὖν ἐν ταραχῇ ἦν
— Phrygia all overturned at-once then in disturbance were
τὰ Ῥωμαίων, οὐ μόνον διὰ τὸ προσὸν τῷ Γαϊνᾷ
the(-affairs) of-Romans not only because-of the being-with — Gainas
πλῆθος βαρβάρων, ἀλλ' ὅτι καὶ τὰ τῆς ἑῴας ἐπίκαιρα
multitude of-barbarians but because also the of-the east important
μέρη κινδυνεύειν ἔμελλε. Τότε δὴ ὁ βασιλεὺς γνώμῃ
parts to-be-in-danger were-about then indeed the emperor counsel
χρηστῇ πρὸς τὸν παρόντα καιρὸν χρησάμενος, τέχνῃ
good for the present occasion having-used by-craft
μετῆλθε τὸν βάρβαρον· διαπεμψάμενος γοῦν πρὸς
pursued the barbarian having-sent at-any-rate to
αὐτὸν, πᾶσι λόγοις καὶ ἔργοις θεραπεύειν ἕτοιμος ἦν.
him with-all words and deeds to-court ready he-was
Τούτου δὲ ἐξαιτοῦντος δύο τῶν πρώτων τῆς συγκλήτου
this-man and demanding two of-the first of-the senate
ἄνδρας ἀπὸ ὑπάτων, οὓς ὑπενόει ἐκκόψειν αὐτοῦ τὰς
men from consuls whom he-suspected would-cut-off his the
ὁρμὰς, Σατορνῖνον καὶ Αὐρηλιανὸν, ἄκων αὐτοὺς τῇ
impulses Saturninus and Aurelian unwilling them to-the
ἀνάγκῃ τοῦ καιροῦ παρεῖχεν ὁ βασιλεύς. Καὶ οἱ μὲν
necessity of-the occasion gave-up the emperor and they indeed
ὑπὲρ τοῦ κοινοῦ προαποθνήσκειν αἱρούμενοι γενναίως
for the commonwealth to-die-before choosing nobly
τῇ τοῦ βασιλέως κελεύσει ὑπήκουον· καὶ πόρρω τῆς
to-the of-the emperor command obeyed and far-off —
Χαλκηδόνος ἐν χωρίῳ ἱπποδρόμῳ ἀπήντων, ἕτοιμοι
of-Chalcedon at place hippodrome met(-him) ready
πάσχειν πᾶν ὁτιοῦν ὁ βάρβαρος ἤθελεν. Ἀλλ' οὗτοι μὲν
to-suffer all whatever the barbarian wished but these indeed

οὐδὲν φαῦλον ὑπέμειναν· ὁ δὲ ἀκκιζόμενος παρῆν ἐπὶ
nothing bad underwent he and dissembling came to
τὴν Χαλκηδόνα· ἀπήντα δὲ ἐκεῖσε καὶ ὁ βασιλεὺς
— Chalcedon went-to-meet(-him) and there also the emperor
Ἀρκάδιος.
Arcadius
Γενόμενοί τε ἐν τῷ μαρτυρίῳ, ἔνθα τὸ σῶμα τῆς μάρτυρος
having-been and in the martyr's-shrine where the body of-the martyr
Εὐφημίας ἀπόκειται, ὅρκοις ἐπιστοῦντο ἀλλήλους ὅ τε
Euphemia lies with-oaths pledged one-another the both
βασιλεὺς καὶ ὁ βάρβαρος, ἦ μὴν μὴ ἐπιβουλεύσειν
emperor and the barbarian truly indeed not to-plot-against
ἀλλήλοις. Ἀλλ' ὁ μὲν βασιλεὺς, εὔορκός τις ἀνὴρ
one-another but the indeed emperor faithful-to-oaths a man
καὶ διὰ τοῦτο θεοφιλὴς, τοῖς ὅρκοις ἐνέμεινε· Γαϊνᾶς
and because-of this God-beloved to-the oaths held-fast Gainas
δὲ παρεσπόνδει τε καὶ τοῦ οἰκείου σκοποῦ οὐκ
and broke-the-treaty both and from-the own aim not
ἐξέβαινεν, ἀλλ' ἐμπρησμούς τε καὶ λαφυραγωγίας ἐμελέτα
departed but burnings both and plunderings was-planning
ποιήσασθαι κατά τε τῆς Κωνσταντινουπόλεως, καὶ καθ'
to-make against both — Constantinople and against
ὅλης εἰ δύναιτο τῆς Ῥωμαίων ἀρχῆς. Βεβαρβάρωτο οὖν
whole if he-could the of-Romans empire had-been-barbarized then
ἡ πόλις ὑπὸ τῶν πολλῶν μυριάδων, καὶ οἱ αὐτῆς
the city by the many myriads and the its
οἰκήτορες ἐν αἰχμαλώτων μοίρᾳ ἐγένοντο. Τοσοῦτος δὲ
inhabitants in of-captives lot became so-great and
ἦν ὁ ἐπικρεμασθεὶς τῇ πόλει κίνδυνος, ὡς καὶ κομήτην
was the hanging-over the city danger that even comet
μέγιστον ἐκ τοῦ οὐρανοῦ καὶ μέχρι τῆς γῆς διήκοντα,
greatest from the heaven even to the earth reaching

καὶ οἷον οὐδεὶς ἐθεάσατο πρότερον, μηνύειν αὐτόν. Ὁ
and such-as no-one saw before to-portend it —
μέντοι Γαϊνᾶς πρῶτον μὲν ἐπειράθη ἀνέδην διαρπαγὴν
however Gainas first indeed tried openly plundering
τοῦ δημοσίᾳ ἐν τοῖς ἐργαστηρίοις πωλουμένου ἀργυρίου
of-the publicly in the workshops sold silver
ποιήσασθαι. Ὡς δὲ φήμης προμηνυθείσης, ἐφυλάξαντο
to-make when and report forewarned they-took-care
προθεῖναι ἐν ταῖς τραπέζαις τὸν ἄργυρον, αὖθις ἐπὶ ἑτέραν
to-set-out on the tables the silver again to another
χωρεῖ βουλήν· καὶ νυκτὸς μὲν οὔσης, ἐκπέμπει πλῆθος
proceeds plan and night indeed being sends-out multitude
βαρβάρων ἐπὶ τὸ ἐμπρῆσαι τὰ βασίλεια. Τότε δὴ καὶ
of-barbarians for the to-set-fire-to the palace then indeed also
ἐδείχθη περιφανῶς, ὅπως ὁ Θεὸς πρόνοιαν ἐποιεῖτο τῆς
was-shown manifestly how — God providence made of-the
πόλεως· ἀγγέλων γὰρ πλῆθος ὤφθη τοῖς ἐπιβουλεύουσιν
city of-angels for multitude was-seen by-those plotting
ἐν σχήματι ὁπλιτῶν μεγάλα ἐχόντων τὰ σώματα. Οὓς
in form of-hoplites great having the bodies whom
ὑποτοπήσαντες οἱ βάρβαροι ἀληθῶς εἶναι στρατὸν πολὺν
having-supposed the barbarians truly to-be army great
καὶ γενναῖον, κατεπλάγησάν τε καὶ ὑπανεχώρησαν. Ὡς δὲ
and noble were-struck-with-terror both and withdrew when and
ἀγγελθὲν τοῦτο τῷ Γαϊνᾷ πέρα πίστεως κατεφαίνετο, —
announced this — to-Gainas beyond belief appeared
ἠπίστατο γὰρ μὴ παρεῖναι τὸ πολὺ τῶν Ῥωμαίων
he-knew for not to-be-present the great(-part) of-the of-Romans
ὁπλιτικὸν, κατὰ τὰς πόλεις γὰρ ἐνίδρυτο, — πέμπει
heavy-armed in the cities for it-had-been-stationed sends
καὶ αὖθις ἑτέρους τῇ ἐχομένῃ νυκτὶ καὶ μετὰ ταῦτα
also again others on-the next night and after these-things

πολλάκις. Ὡς δὲ καὶ διαφόρως ἀποστείλαντι τὰ αὐτὰ
often when and also variously to-him-having-sent the same-things
ἀπηγγέλλετο, — ἀεὶ γὰρ οἱ τοῦ Θεοῦ ἄγγελοι τὴν
was-reported always for the — of-God angels the
αὐτὴν τοῖς ἐπιβουλεύουσι παρεῖχον φαντασίαν, — τέλος
same to-those plotting provided appearance finally
αὐτὸς σὺν πλήθει πολλῷ προσελθὼν πεῖραν λαμβάνει
himself with multitude great having-come test takes
τοῦ θαύματος. Ὑπονοήσας δὲ ἀληθῶς στρατιωτῶν εἶναι
of-the wonder having-suspected and truly of-soldiers to-be
πλῆθος, καὶ τοῦτο δι' ἡμέρας μὲν λανθάνειν, νύκτωρ δὲ
multitude and this by day indeed to-lie-hidden by-night and
πρὸς τὴν αὐτοῦ ἐπιχείρησιν ἀντέχειν, τεχνάζεται βούλησιν,
against the his attempt to-hold-out contrives plan
ὡς μὲν ἐνόμιζεν, Ῥωμαίους βλάπτουσαν, ἐπωφελῆ δὲ,
as indeed he-thought Romans harming beneficial and
ὡς ἡ ἔκβασις ἔδειξεν. Ὑποκρινόμενος γὰρ δαιμονᾶν, ὡς
as the outcome showed feigning for to-be-possessed as
εὐξόμενος τὸ μαρτύριον τοῦ ἀποστόλου Ἰωάννου, (ἑπτὰ
going-to-pray the martyr's-shrine of-the apostle John seven
δὲ σημείοις ἀπέχει τοῦτο τῆς πόλεως), καταλαμβάνει.
and miles is-distant this from-the city reaches
Συνεξῄεσαν δὲ αὐτῷ καὶ οἱ βάρβαροι τὰ ὅπλα κρυφαίως
went-out-with and him also the barbarians the arms secretly
ἐξάγοντες, τοῦτο μὲν κεράμοις κατακρύψαντες, τοῦτο
bringing-out this(-way) indeed in-jars having-hidden(-them) that(-way)
δὲ καὶ ἑτέραις χρώμενοι μηχαναῖς. Ὡς δὲ οἱ φρουροὶ
and also other using contrivances when and the guards
τῶν πυλῶν τὸν δόλον εὑρόντες ἐκφέρεσθαι τὰ βέλη
of-the gates the deceit having-found to-be-carried-out the weapons
διεκώλυον, οἱ βάρβαροι τὰ ξίφη σπασάμενοι τοὺς
prevented the barbarians the swords having-drawn the

φρουροὺς διεχρήσαντο. Θόρυβός τε ἐντεῦθεν τὴν πόλιν
guards slew tumult both thereupon the city
εἶχε δεινὸς, καὶ πᾶσιν ὁ θάνατος παρεῖναι ἐδόκει. Ἀλλ'
held terrible and to-all the death to-be-present seemed but
ὅμως ἡ μὲν πόλις ἐν τῷ ἀσφαλεῖ τότε ἐγίνετο, τῶν
nevertheless the indeed city in the safety then was the
πανταχῆ πυλῶν αὐτῆς ὠχυρωμένων. Γνώμῃ δὲ χρηστῇ
everywhere gates its having-been-fortified with-counsel and good
ὁ βασιλεὺς ἐν καιρῷ ἐχρήσατο· καὶ φανερὸν πολέμιον
the emperor in season used and open enemy
κηρύξας εἶναι τὸν Γαϊνᾶν, κελεύει τοὺς ὑπολειφθέντας
having-proclaimed to-be — Gainas orders those left-behind
ἐν τῇ πόλει βαρβάρους ἀναιρεῖσθαι. Μιᾶς τε ἐν μέσῳ
in the city barbarians to-be-killed one and in between
μετὰ τὴν τῶν πυλωρῶν ἀναίρεσιν διαγενομένης ἡμέρας,
after the of-the gatekeepers killing having-passed day
συμβάλλουσιν οἱ παρόντες στρατιῶται τοῖς βαρβάροις
engage the present soldiers the barbarians
ἐντὸς τῶν πυλῶν περὶ τὴν ἐκκλησίαν τῶν Γότθων·
within the gates about the church of-the Goths
ἐνταῦθα γὰρ πάντες οἱ ὑπολειφθέντες ἠθροίσθησαν. Καὶ
there for all those left-behind had-been-gathered and
αὐτὴν μὲν ἐμπιμπρῶσιν, ἀναιροῦσι δὲ αὐτῶν σφόδρα
it indeed they-burn kill and of-them very
πολλούς· ὁ Γαϊνᾶς δὲ μαθὼν ἀνῃρῆσθαι τοὺς μὴ
many — Gainas and having-learned to-have-been-killed those not
φθάσαντας ἐξελθεῖν τῶν πυλῶν, γνούς τε μηκέτι αὐτῷ
having-managed to-go-out of-the gates having-learned and no-longer for-him
προχωρεῖν τὰς ἀπάτας, ἄρας ἀπὸ τοῦ μαρτυρίου
to-succeed the deceits having-set-out from the martyr's-shrine
ἤλαυνεν ἐπὶ τὰ Θρᾴκια μέρη. Καὶ καταλαβὼν τὴν
drove to the Thracian parts and having-reached the

Χερρόνησον, ἐξ αὐτῆς διαπεραιοῦσθαι, καὶ καταλαμβάνειν
Chersonese from it to-cross-over and to-reach
τὴν Λάμψακον ἐσπούδαζεν, ὅπως ἂν ἐντεῦθεν τῶν ἑῴων
— Lampsacus was-eager that — thence the eastern
μερῶν κρατῆσαι δυνήσηται. Ὡς δὲ ὁ βασιλεὺς ἔφθη
parts to-master he-might-be-able when and the emperor anticipated
δύναμιν ἀποστείλας διά τε γῆς καὶ θαλάσσης, ἐνταῦθα
force having-sent through both land and sea there
πάλιν τῆς τοῦ Θεοῦ προνοίας θαυμαστὸν ἔργον ἐδείκνυτο.
again of-the — of-God providence wonderful work was-shown
Ὡς γὰρ οἱ βάρβαροι ἀποροῦντες πλοίων, σχεδίας
when for the barbarians lacking boats rafts
συμπήξαντες ἐπ᾽ αὐτῶν ἐπεραιοῦντο, αἱ τῶν Ῥωμαίων
having-fastened-together on them were-crossing the of-the Romans
στρατιωτικαὶ νῆες ὅσον οὐδέπω παρῆσαν, ἄνεμός τε
military ships all-but now were-present wind and
Ζέφυρος πνεῖ σφοδρός. Καὶ οἱ μὲν Ῥωμαῖοι ταῖς ναυσὶ
Zephyr blows violent and the indeed Romans with-the ships
ῥᾳδίως διεξέπλεον· οἱ δὲ βάρβαροι ἅμα τοῖς ἵπποις
easily sailed-through the and barbarians together-with the horses
ἐν ταῖς σχεδίαις ὑπὸ τοῦ κλύδωνος ἀναρριπτούμενοι
on the rafts by the surge being-tossed-up
ἐξελικμῶντο, καὶ ἐν τῇ θαλάσσῃ διεφθείροντο· πολλοὶ
were-winnowed and in the sea perished many
δὲ καὶ ὑπὸ τῶν Ῥωμαίων ἀπώλλυντο. Οὕτω μὲν οὖν
and also by the Romans were-destroyed thus indeed then
τότε πλεῖστον πλῆθος τῶν βαρβάρων ἐν τῷ διέκπλῳ
at-that-time greatest multitude of-the barbarians in the crossing
ἀπώλετο· Γαϊνᾶς δὲ ἀναζεύξας, καὶ διὰ τῆς Θρᾴκης
perished Gainas and having-broken-camp and through — Thrace
φυγῇ χρώμενος, περιπίπτει ἑτέρᾳ δυνάμει Ῥωμαίων,
flight using falls-in-with another force of-Romans

καὶ ἀναιρεῖται ἅμα τοῖς σὺν αὐτῷ βαρβάροις. Καὶ
and is-killed together-with the with him barbarians and
ταῦτα μὲν ὡς ἐν ἐπιδρομῇ περὶ Γαϊνᾶ ἀποχρώντως
these-things indeed as in summary about Gainas sufficiently
λελέχθω.
let-be-said
Εἰ δέ τῳ φίλον ἀκριβῶς μαθεῖν τὰ ἐν ἐκείνῳ
if and to-anyone dear exactly to-learn the(-things) in that
τῷ πολέμῳ γεγενημένα, ἐντυγχανέτω τῇ ‘Γαϊνίᾳ’ τοῦ
the war having-happened let-him-read the Gainias of-the
σχολαστικοῦ Εὐσεβίου· ὃς ἐφοίτα μὲν τηνικαῦτα παρὰ
advocate Eusebius who attended indeed then with
Τρωΐλῳ τῷ σοφιστῇ, αὐτόπτης δὲ τοῦ πολέμου γενόμενος
Troilus the sophist eyewitness and of-the war having-been
ἐν τέσσαρσι βιβλίοις ἡρωϊκῷ μέτρῳ τὰ γενόμενα
in four books in-heroic meter the(-things) having-happened
διηγήσατο· καὶ προσφάτων ὄντων τῶν πραγμάτων,
narrated and fresh being the events
σφόδρα ἐπὶ τοῖς ποιήμασιν ἐθαυμάσθη. Καὶ νῦν δὲ ὁ
greatly for the poems was-admired and now too the
ποιητὴς Ἀμμώνιος τὴν αὐτὴν ὑπόθεσιν ῥαψῳδήσας ἐν τῇ
poet Ammonius the same subject having-rhapsodized in the
ἑκκαιδεκάτῃ ὑπατείᾳ τοῦ νέου Θεοδοσίου, ἣν ἅμα
sixteenth consulship of-the younger Theodosius which together-with
Φαύστῳ ἐπετέλει, ἐπὶ τοῦ αὐτοκράτορος ἐπιδειξάμενος
Faustus he-held before the autocrat having-performed
λαμπρῶς εὐδοκίμησε· Τέλος δὲ ἔσχεν οὗτος ὁ πόλεμος
brilliantly was-renowned end and had this the war
ἐν τῇ ὑπατείᾳ Στελίχωνος καὶ Αὐρηλιανοῦ. Τὴν δὲ ἑξῆς
in the consulship of-Stilicho and of-Aurelian the and next
ὑπατείαν ἐδίδου Φραυΐτος, Γότθος μὲν καὶ αὐτὸς τῷ
consulship gave Fravitus Goth indeed also himself by-the

γένει, μεγάλῃ δὲ εὐνοίᾳ τῇ πρὸς Ῥωμαίους χρησάμενος,
race great and goodwill the toward Romans using
μεγάλα δὲ καὶ ἐν τῷδε τῷ πολέμῳ ἀγωνισάμενος. Διὸ
great(-things) and also in this the war having-contended wherefore
καὶ τῆς τοῦ ὑπάτου ἀξίας μετέσχεν· καθ' ἣν τίκτεται τῷ
also of-the of-the consul dignity he-shared in which is-born to-the
βασιλεῖ Ἀρκαδίῳ υἱὸς, ὁ ἀγαθὸς Θεοδόσιος, τῇ δεκάτῃ
emperor Arcadius son the good Theodosius on-the tenth
τοῦ Ἀπριλλίου μηνός· τοσαῦτα μὲν οὖν περὶ τούτων
of-the April month so-much indeed then about these
εἰρήσθω. Τηλικούτων δὲ τότε κατειληφότων τὰ Ῥωμαίων
let-be-said so-great and then having-overtaken the of-Romans
πράγματα, οἱ τὴν ἱερωσύνην πεπιστευμένοι τοῦ ῥάπτειν
affairs those the priesthood entrusted-with from-the to-stitch
καθ' ἑαυτῶν δόλους ἐφ' ὕβρει τοῦ Χριστιανισμοῦ οὐδαμῶς
against one-another wiles to insult of-the Christianity in-no-way
ἀπείχοντο. Καὶ γὰρ ἐν τούτῳ τῷ χρόνῳ ἐπαναστάσεις
abstained and for in this the time risings
ἐμελέτων κατ' ἀλλήλων οἱ ἱερεῖς· ἀρχὴν δὲ τὸ κακὸν
planned against one-another the priests beginning and the evil
ἐκ τῆς Αἰγύπτου ἐλάμβανε δι' αἰτίαν τοιαύτην.
from — Egypt took because-of cause such
Περὶ τοῦ γενομένου σχίσματος μεταξὺ τοῦ Ἀλεξανδρείας 7
about the having-happened schism between the of-Alexandria
Θεοφίλου καὶ τῶν μοναζόντων τῆς ἐρήμου· καὶ ὡς τὰ
Theophilus and the monks of-the desert and how the
Ὠριγένους ὁ Θεόφιλος βιβλία ἀνεθεμάτισε.
of-Origen — Theophilus books anathematized
Ἦν μικρὸν ἔμπροσθεν ζήτησις κινηθεῖσα, πότερον ὁ
there-was a-little before question raised whether —
Θεὸς σῶμα ἐστὶ καὶ ἀνθρώπου ἔχει σχῆμα, ἢ ἀσώματός
God body is and of-man has form or incorporeal

ἐστιν καὶ ἀπήλλακται ἀνθρωπίνου τε καὶ παντὸς, ἁπλῶς
is and is-free from-human both and from-every simply
εἰπεῖν, σωματικοῦ σχήματος. Ἐκ δὲ τούτου τοῦ ζητήματος
to-say bodily form from and this the question
ἔριδες καὶ φιλονεικίαι παρὰ τοῖς πολλοῖς ἐγίνοντο· τῶν
strifes and contentions among the many arose those
μὲν τούτῳ προστιθεμένων τῷ λόγῳ, τῶν δὲ τῷ ἑτέρῳ
indeed to-this attaching-themselves the argument those and the other
συνηγορούντων. Καὶ μάλιστα μὲν πολλοὶ τῶν ἁπλοϊκῶν
advocating and most indeed many of-the simple
ἀσκητῶν σωματικὸν καὶ ἀνθρωπόμορφον τὸν Θεὸν
ascetics bodily and man-shaped — God
εἶναι ἐβούλοντο· πλεῖστοι δὲ τούτων καταγινώσκοντες
to-be wished very-many and these condemning
ἀσώματον εἶναι τὸν Θεὸν ἔλεγον, καὶ πάσης ἐκτὸς εἶναι
incorporeal to-be — God said and all outside to-be
σωματικῆς μορφῆς ἀπεφήναντο. Οἷς καὶ Θεόφιλος
bodily form declared with-whom also Theophilus
συνεφώνει ὁ τῆς Ἀλεξανδρείας ἐπίσκοπος, ὡς καὶ
agreed the — of-Alexandria bishop so-that even
ἐπὶ τῆς ἐκκλησίας ἐπὶ τοῦ λαοῦ καταδραμεῖν μὲν
in the church before the people to-inveigh-against indeed
τῶν ἀνθρωπόμορφον λεγόντων τὸ Θεῖον, ἀσώματον
those man-shaped saying the Divine incorporeal
δὲ αὐτὸν δογματίσαι τὸν Θεόν. Ταῦτα μαθόντες οἱ
and him to-teach — God these-things having-learned the
Αἰγυπτίων ἀσκηταὶ καταλιπόντες τὰ μοναστήρια ἐπὶ τὴν
of-Egyptians ascetics having-left the monasteries to —
Ἀλεξάνδρειαν ἔρχονται· καὶ κατεστασίαζον τοῦ Θεοφίλου,
Alexandria come and rose-in-faction — against-Theophilus
κρίναντες ὡς ἀσεβοῦντα, καὶ ἀνελεῖν βουλόμενοι.
having-judged(-him) as being-impious and to-kill wishing

Τοῦτο γνοὺς ὁ Θεόφιλος εἰς ἀγῶνα καθίσταται, καὶ
this having-learned — Theophilus into struggle is-set and
ἐπενόει τέχνην, ὅπως ἂν διαφύγῃ τὸν ἀπειλούμενον
devised craft how — he-might-escape the threatened
θάνατον. Καὶ ὀφθεὶς αὐτοῖς κολακείᾳ μετῆλθε τοὺς
death and having-been-seen by-them with-flattery approached the
ἄνδρας, οὕτως εἰπὼν πρὸς αὐτούς· ‘Οὕτως ὑμᾶς εἶδον,
men thus having-said to them thus you I-saw
ὡς Θεοῦ πρόσωπον.’ Τοῦτο λεχθὲν ἐχαύνωσε τοὺς
as of-God face this having-been-said slackened the
μοναχοὺς τῆς ὁρμῆς. ‘Ἀλλ’ εἰ ἀληθεύεις,’ ἔφασαν, ‘ὅτι
monks from-the impulse but if you-speak-truly they-said that
τὸ τοῦ Θεοῦ πρόσωπόν ἐστιν ὡς καὶ τὸ ἡμέτερον,
the — of-God face is as also the ours
ἀναθεμάτισον τὰ Ὠριγένους βιβλία· ἐξ αὐτῶν γάρ τινες
anathematize the of-Origen books from them for some
διαλεγόμενοι ἐναντιοῦνται τῇ δόξῃ ἡμῶν· εἰ δὲ μὴ
arguing oppose the opinion our if and not
τοῦτο ποιήσεις, τὰ τῶν ἀσεβούντων καὶ θεομάχων
this you-will-do the(-portion) of-the impious and God-fighters
ἐκδέχου παρ’ ἡμῶν.’ ‘Ἀλλ’ ἐγώ,’ ἔφη Θεόφιλος, ‘ποιήσω
expect from us but I he-said Theophilus will-do
τὰ δεδογμένα ὑμῖν, καὶ μὴ χαλεπαίνετε πρὸς μέ· καὶ
the(-things) decided by-you and not be-angry with me and
γὰρ ἐγὼ ἀπεχθῶς ἔχω πρὸς τὰ Ὠριγένους βιβλία, καὶ
for I hostilely am toward the of-Origen books and
μέμφομαι τοὺς δεχομένους αὐτά.’ Οὕτω μὲν οὖν τότε
blame those receiving them thus indeed then at-that-time
τοὺς μοναχοὺς ἀποκρουσάμενος, ἀπεπέμψατο· καὶ ἴσως
the monks having-repulsed he-sent-away and perhaps
δ’ ἂν ἡ περὶ τούτου ζήτησις ἄχρι τούτου προελθοῦσα
too — the about this question to this having-advanced

ἐπαύσατο, εἰ μὴ ἐπισυνήφθη τούτῳ ἕτερον πρᾶγμα
would-have-ceased if not had-been-joined to-this another affair
τοιόνδε τι. Τῶν ἐν Αἰγύπτῳ ἀσκητηρίων προεστήκεισαν
such some of-the in Egypt monasteries presided
τέσσαρες ἄνδρες εὐλαβεῖς, Διόσκορος, Ἀμμώνιος, Εὐσέβιος,
four men devout Dioscorus Ammonius Eusebius
Εὐθύμιος. Οὗτοι αὐτάδελφοι μὲν ἦσαν· ‘οἱ Μακροὶ’ δὲ
Euthymius these brothers indeed were the Tall and
ἐκ τοῦ σώματος ὠνομάζοντο· ἦσαν δὲ καὶ βίῳ καὶ
from the body were-named they-were and both in-life and
λόγῳ ἐκπρέποντες· καὶ διὰ τοῦτο πολὺς ἦν ἐν τῇ
in-speech excelling and because-of this much was in —
Ἀλεξανδρείᾳ περὶ αὐτῶν λόγος.
Alexandria about them talk
Θεόφιλός τε ὁ Ἀλεξανδρείας ἐπίσκοπος πάνυ ἠγάπα
Theophilus and the of-Alexandria bishop very-much loved
καὶ ἐτίμα τοὺς ἄνδρας· διὸ καὶ ἕνα μὲν αὐτῶν
and honored the men wherefore also one indeed of-them
τὸν Διόσκορον ἐπίσκοπον καθιστᾷ Ἑρμουπόλεως, βίᾳ
— Dioscorus bishop appoints of-Hermopolis by-force
ἑλκύσας· δύο δὲ ἐξ αὐτῶν παρεκάλεσε συνεῖναι
having-dragged(-him) two and of them he-urged to-be-with
αὐτῷ, καὶ μόλις μὲν ἔπεισεν· ὡς ἐπίσκοπος δὲ
him and barely indeed persuaded as bishop and
ὅμως καὶ προσηνάγκασεν, καὶ τῇ τῶν κληρικῶν
nevertheless also compelled(-them) and with-the of-the clergy
ἀξίᾳ τιμήσας, τὴν οἰκονομίαν τῆς ἐκκλησίας αὐτοῖς
dignity having-honored the stewardship of-the church to-them
ἐνεχείρισεν. Οἱ δὲ τῇ ἀνάγκῃ μὲν ἔμενον, καλῶς
entrusted they and from-the necessity indeed remained well
τῇ οἰκονομίᾳ προσέχοντες· ἠνιῶντο δὲ ὅμως, ὅτι μὴ
to-the stewardship attending were-grieved and nevertheless because not

ἐφιλοσόφουν ὡς ἤθελον, τῇ ἀσκήσει προσκείμενοι.
they-practiced-philosophy as they-wished to-the asceticism devoted
Ἐπεὶ δὲ προϊόντος τοῦ χρόνου, καὶ προσβλάπτεσθαι τὴν
when and proceeding the time also to-be-harmed the
ψυχὴν ἐνόμιζον, ὁρῶντες τὸν ἐπίσκοπον χρηματιστικόν
soul they-thought seeing the bishop money-making
τε μετερχόμενον βίον, καὶ πολλὴν σπουδὴν περὶ
both pursuing life and much zeal about
χρημάτων κτῆσιν τιθέμενον, καὶ διὰ ταῦτα, τὸ
of-money acquisition setting and because-of these-things the
δὴ λεγόμενον, ‘πάντα λίθον κινοῦντα,’ παρῃτοῦντό τε
indeed said every stone moving declined and
συνεῖναι αὐτῷ, τὴν ἐρημίαν ἀγαπᾷν εἰπόντες, καὶ ταύτην
to-be-with him the desert to-love having-said and this
προτιμᾷν τῆς ἐν ἄστει διαγωγῆς. Ὁ δὲ, ἕως μὲν μὴ
to-prefer to-the in town life he and while indeed not
ἐγίνωσκε τὴν ἀληθῆ πρόφασιν, παρεκάλει προσμένειν·
knew the true pretext urged(-them) to-stay
ἐπεὶ δὲ ἔγνω καταγινωσκόμενος ὑπ’ αὐτῶν, ὀργῆς
when and he-knew being-condemned by them with-anger
ὑποπίμπλαται, καὶ πᾶν αὐτοῖς κακὸν ἠπείλει ποιεῖν.
is-filled and every to-them evil threatened to-do
Τῶν δὲ μικρὰ φροντισάντων τῆς ἀπειλῆς καὶ εἰς τὴν
they and little having-cared for-the threat and into the
ἔρημον χωρησάντων, θερμός τις, ὡς ἔοικεν, ὁ Θεόφιλος
desert having-gone hot someone as it-seems — Theophilus
ὢν οὐ μικρὰν ἐποιεῖτο τὴν κίνησιν κατ’ αὐτῶν· ἀλλὰ
being not small made the movement against them but
σκευωρεῖσθαι πάσαις μηχαναῖς τοὺς ἄνδρας ἐσπούδαζεν.
to-plot-against with-all devices the men was-eager
Ἐμίσει δὲ εὐθὺς καὶ τὸν αὐτῶν ἀδελφὸν Διόσκορον τὸν
hated and at-once also the their brother Dioscorus the

τῆς Ἑρμουπόλεως ἐπίσκοπον· ἐλύπει δὲ αὐτὸν ἱκανῶς τὸ
— *of-Hermopolis bishop grieved and him considerably the*
προσκεῖσθαι αὐτῷ τοὺς ἀσκητὰς, καὶ περὶ αὐτὸν σέβας
to-be-attached to-him the ascetics and for him reverence
ἔχειν πολύ. Ἐγίνωσκέ τε ὡς οὐδενὶ τρόπῳ βλάψει τοὺς
to-have much knew and that in-no way he-will-harm the
ἄνδρας, εἰ μὴ τοὺς μοναχοὺς ἐκπολεμώσει αὐτοῖς· μεθόδῳ
men if not the monks he-will-make-hostile to-them method
οὖν χρῆται τοιαύτῃ. Εὖ ἠπίστατο τοὺς ἄνδρας πολλάκις
then he-uses such well he-knew the men often
ἅμα αὐτῷ περὶ Θεοῦ λόγους κεκινηκότας, ὡς εἴη ὁ
together-with him about God arguments having-moved that was —
Θεὸς ἀσώματος, καὶ οὐδαμῶς ἀνθρωπόμορφος· ἀκολουθεῖ
God incorporeal and in-no-way man-shaped follows
γὰρ ἐξανάγκης τῷ ἀνθρωπομόρφῳ τὸ ἀνθρωποπαθές·
for of-necessity on-the man-shaped the man-passions
καὶ τοῦτο γεγύμνασται παρά τε τῶν παλαιοτέρων,
and this has-been-exercised by both the more-ancient(-ones)
καὶ μάλιστα παρὰ Ὠριγένους. Οὕτως ἔχων καὶ φρονῶν
and especially by Origen thus being and thinking
περὶ Θεοῦ ὁ Θεόφιλος, διὰ τὸ ἀμύνασθαι τοὺς
about God — Theophilus because-of the to-punish the
ἐχθροὺς ἀντιστρέφων τὰ καλῶς αὐτοῖς δεδογμένα οὐκ
enemies turning-about the(-things) well by-them decided not
ὤκνησεν· ἀλλὰ συναρπάζει τοὺς πλείστους τῶν μοναχῶν,
hesitated but carries-away the most of-the monks
ἀνθρώπους ἀκεραίους μὲν, ‘ἰδιώτας δὲ τῷ λόγῳ,’ τοὺς
men simple indeed unlearned and in-the speech the
πολλοὺς δὲ ἀγραμμάτους ὄντας. Καὶ διαπέμπεται τοῖς ἐν
many and illiterate being and sends to-those in

τῇ ἐρήμῳ ἀσκητηρίοις, ‘μὴ δεῖν πείθεσθαι Διοσκόρῳ
the desert monasteries not to-be-needful to-obey Dioscorus
μήτε τοῖς ἀδελφοῖς αὐτοῦ, λέγουσιν ἀσώματον τὸν Θεόν.
nor the brothers his saying incorporeal — God
Ὁ γὰρ Θεὸς, φησὶν, κατὰ τὴν θείαν γραφὴν καὶ
— for God he-says according-to the divine scripture both
ὀφθαλμοὺς ἔχει, καὶ ὦτα, καὶ χεῖρας, καὶ πόδας, καθὰ
eyes has and ears and hands and feet as
καὶ οἱ ἄνθρωποι· οἱ δὲ περὶ Διόσκορον Ὠριγένει
also the men those and about Dioscorus Origen
ἀκολουθοῦντες βλάσφημον δόγμα εἰσάγουσιν, ὡς ἄρα ὁ
following blasphemous doctrine bring-in that then —
Θεὸς οὔτε ὀφθαλμοὺς, οὔτε ὦτα, οὔτε πόδας, οὔτε χεῖρας
God neither eyes nor ears nor feet nor hands
ἔχει.’ Τούτῳ τῷ σοφίσματι συναρπάζει τοὺς πλείστους
has with-this the sophism he-carries-away the most
τῶν μοναχῶν· καὶ γίνεται διάπυρος στάσις ἐν αὐτοῖς.
of-the monks and arises fiery faction among them
Ὅσοι μὲν οὖν γεγυμνασμένον εἶχον τὸν νοῦν οὐ
as-many-as indeed then exercised had the mind not
συνηρπάγησαν ὑπὸ τοῦ σοφίσματος· ἀλλὰ καὶ τοῖς περὶ
were-carried-away by the sophism but also those about
Διόσκορον καὶ Ὠριγένην ἐπείθοντο. Οἱ δὲ ἁπλούστεροι,
Dioscorus and Origen obeyed the and simpler
πλείους τε ὄντες καὶ ζῆλον ἔχοντες θερμὸν, κατὰ τῶν
more both being and zeal having hot against the
ἀδελφῶν εὐθέως ἐχώρουν. Ἦν οὖν διαίρεσις ἐν αὐτοῖς,
brothers at-once went was then division among them
καὶ ἀλλήλους ὡς ἀσεβοῦντας διέσυρον· καὶ οἱ μὲν
and one-another as being-impious disparaged and those indeed
Θεοφίλῳ προσέχοντες ‘Ὠριγενιαστὰς καὶ ἀσεβεῖς’ ἐκάλουν
to-Theophilus attending Origenists and impious called

τοὺς ἀδελφούς· οἱ δὲ ἕτεροι ‘Ἀνθρωπομορφιανοὺς’
the brothers those and others Anthropomorphites
τοὺς ὑπὸ Θεοφίλου ἀναπεισθέντας ὠνόμαζον. Ἐκ τούτου
those by Theophilus persuaded named from this
παρατριβὴ γίνεται οὐ μικρὰ, καὶ ἦν μεταξὺ τῶν
friction arises not small and there-was between the
μοναχῶν πόλεμος ἄσπονδος. Θεόφιλος δὲ ὡς ἔγνω
monks war truceless Theophilus and when he-knew
προβάντα τὸν σκοπὸν, ἅμα πλήθει καταλαβὼν τὴν
having-succeeded the aim with multitude having-reached —
Νιτρίαν, ἔνθα εἰσὶ τὰ ἀσκητήρια, ἐξοπλίζει τοὺς μοναχοὺς
Nitria where are the monasteries arms the monks
κατά τε Διοσκόρου καὶ τῶν αὐτοῦ ἀδελφῶν· οἱ δὲ
against both Dioscorus and the his brothers they and
κινδυνεύσαντες ἀπολέσθαι μόλις διέφυγον. Ταῦτα κατὰ
having-been-in-danger to-perish barely escaped these-things in
τὴν Αἴγυπτον γινόμενα ὁ Κωνσταντινουπόλεως ἐπίσκοπος
— Egypt happening the of-Constantinople bishop
Ἰωάννης τέως ἠγνόει· ταῖς διδασκαλίαις τε ἤνθει, καὶ
John meanwhile did-not-know in-the teachings both flourished and
διαβόητος ἐπὶ ταύταις ἦν. Ηὔξησε δὲ πρῶτος καὶ τὰς
famous for these was increased and first also the
περὶ τοὺς νυκτερινοὺς ὕμνους εὐχὰς ἐξ αἰτίας τοιάσδε.
at the nightly hymns prayers from cause such

John answers the Arians' night processions with hymns of his own; the sides clash, and the emperor bans the Arian hymns. The Tall Brothers and Isidore come to Constantinople, and Theophilus, falsely told John has given them communion, plots his fall and wins over Epiphanius, who condemns Origen's books in Cyprus. Severian falls out with John over Sarapion, and the empress forces a reconciliation. Epiphanius comes and ordains against John's wish; Theotimus refuses to condemn Origen.

Περὶ τῶν συνάξεων τῶν νυκτερινῶν ὕμνων τῶν Ἀρειανῶν, 8
about the assemblies of-the nightly hymns of-the Arians
καὶ τῶν τὸ Ὁμοούσιον πρεσβευόντων, καὶ περὶ τῆς
and of-those the of-one-substance upholding and about the
γενομένης ἐν αὐτοῖς συμβολῆς· καὶ ὅτι ἡ τῶν ἀντιφώνων
having-happened among them clash and that the of-the antiphons
ὑμνῳδία ἀπὸ Ἰγνατίου τοῦ Θεοφόρου τὴν ἀρχὴν ἔσχεν.
hymnody from Ignatius the God-bearer the beginning had
Οἱ Ἀρειανίζοντες, ὥσπερ ἔφημεν, ἔξω τῆς πόλεως τὰς
the Arianizers as we-said outside the city the
συναγωγὰς ἐποιοῦντο. Ἡνίκα οὖν ἑκάστης ἑβδομάδος
assemblies made when then of-each week
ἑορταὶ κατελάμβανον, φημὶ δὴ τό τε σάββατον καὶ
festivals came-round I-mean indeed the both sabbath and
ἡ Κυριακὴ, ἐν αἷς αἱ συνάξεις κατὰ τὰς ἐκκλησίας
the Lord's-day on which the assemblies in the churches
εἰώθασι γίνεσθαι, αὐτοὶ ἐντὸς τῶν τῆς πόλεως πυλῶν
are-accustomed to-take-place they within the of-the city gates
περὶ τὰς στοὰς ἀθροιζόμενοι, καὶ ᾠδὰς ἀντιφώνους
about the porticoes gathering and songs antiphonal
πρὸς τὴν Ἀρειανὴν δόξαν συντιθέντες ᾖδον· καὶ τοῦτο
to the Arian doctrine composing sang and this

ἐποίουν κατὰ τὸ πλεῖστον μέρος τῆς νυκτός. Ὑπὸ δὲ
they-did for the greatest part of-the night toward and
ὄρθρον τὰ τοιαῦτα ἀντίφωνα λέγοντες διὰ μέσης τῆς
dawn the such antiphons saying through middle of-the
πόλεως ἐξῄεσαν τῶν πυλῶν, καὶ τοὺς τόπους ἔνθα
city went-out of-the gates and the places where
συνῆγον κατελάμβανον. Ἐπειδὴ δὲ ἐρεθισμοὺς κατὰ τῶν
they-assembled reached since and provocations against those
τὸ ‘ὁμοούσιον’ φρονούντων λέγοντες οὐκ ἐπαύοντο, —
the of-one-substance thinking saying not they-ceased
πολλάκις γὰρ καὶ τοιαύτην ᾠδὴν ἔλεγον, ‘Ποῦ εἰσὶν οἱ
often for also such song they-said where are those
λέγοντες τὰ τρία μίαν δύναμιν;’ τότε δὴ καὶ Ἰωάννης
saying the three one power then indeed also John
εὐλαβηθεὶς, μή τις τῶν ἁπλουστέρων ὑπὸ τῶν τοιούτων
having-feared lest any of-the simpler by the such
ᾠδῶν ἀφελκυσθῇ τῆς ἐκκλησίας, ἀντιτίθησιν αὐτοῖς
songs be-drawn-away from-the church sets-against them
τοὺς τοῦ ἰδίου λαοῦ, ὅπως ἂν καὶ αὐτοὶ ταῖς νυκτεριναῖς
those of-the own people that — also themselves to-the nightly
ὑμνολογίαις σχολάζοντες ἀμαυρώσωσι μὲν τὴν ἐκείνων
hymnings devoting-themselves might-obscure indeed the of-those
περὶ τούτου σπουδὴν, βεβαίους δὲ τοὺς οἰκείους πρὸς τὴν
about this zeal steadfast and the own toward the
ἑαυτῶν πίστιν ἐργάσωνται. Ἀλλ’ ὁ μὲν σκοπὸς Ἰωάννου
their-own faith might-make but the indeed aim of-John
ἐδόκει εἶναι χρηστός· σὺν ταραχῇ δὲ καὶ κινδύνοις τὸ
seemed to-be good with disturbance and also dangers the
τέλος ἐδέξατο. Ὡς γὰρ λαμπρότεροι οἱ τοῦ ‘ὁμοουσίου’
end it-received when for more-splendid the of-the of-one-substance
ὕμνοι ἐν ταῖς νυκτεριναῖς ὑμνολογίαις ἐδείκνυντο, —
hymns in the nightly hymnings were-shown

ἐπινενόηντο γὰρ παρ᾽ αὐτοῦ σταυροὶ ἀργυροῖ φέροντες
had-been-devised for by him crosses silver bearing
φῶτα ἐκ τῶν κηρίνων λαμπάδων, τῆς βασιλίδος Εὐδοξίας
lights from the waxen torches the empress Eudoxia
παρεχούσης τὴν εἰς αὐτὰ δαπάνην, — πλῆθος ὄντες οἱ
supplying the for them expense multitude being the
Ἀρειανίζοντες καὶ ζηλοτυπίᾳ ληφθέντες ἀμύνεσθαί τε
Arianizers and by-jealousy seized to-retaliate both
καὶ συμπληγάδας ἐπεχείρουν ποιεῖν. Ἔτι γὰρ ἐκ τῆς
and clashes attempted to-make still for from the
παραλαβούσης δυναστείας ἔνθερμοί τε πρὸς μάχην ἦσαν,
having-held power hot both for battle they-were
καὶ κατεφρόνουν αὐτῶν. Μὴ μελλήσαντες οὖν ἐν μιᾷ
and despised them not having-delayed then on one
τῶν νυκτῶν συγκρούουσι· καὶ βάλλεται μὲν λίθῳ κατὰ
of-the nights they-clash and is-struck indeed with-stone on
μετώπου Βρίσων ὁ τῆς βασιλίδος εὐνοῦχος, συγκροτῶν
forehead Brison the of-the empress eunuch marshaling
τότε τοὺς ὑμνῳδούς· ἀπόλλυνται δὲ καί τινες τοῦ λαοῦ
then the hymn-singers perish and also some of-the people
ἐξ ἀμφοτέρων τῶν μερῶν. Ἐφ᾽ οἷς κινηθεὶς ὁ
from both the sides at which having-been-moved the
βασιλεὺς διεκώλυσε τοὺς Ἀρειανοὺς τὰς ὑμνολογίας ἐν
emperor prevented the Arians the hymnings in
τῷ δημοσίῳ ποιεῖν· καὶ τὰ μὲν λεγόμενα τοιαῦτα
the public to-make and the(-things) indeed said such
ἦν. Λεκτέον δὲ καὶ ὅθεν τὴν ἀρχὴν ἔλαβεν ἡ κατὰ τοὺς
were must-be-told and also whence the beginning took the in the
ἀντιφώνους ὕμνους ἐν τῇ ἐκκλησίᾳ συνήθεια. Ἰγνάτιος ὁ
antiphonal hymns in the church custom Ignatius the
Ἀντιοχείας τῆς Συρίας, τρίτος ἀπὸ τοῦ ἀποστόλου Πέτρου
of-Antioch — of-Syria third from the apostle Peter

ἐπίσκοπος, ὃς καὶ τοῖς ἀποστόλοις αὐτοῖς συνδιέτριψεν,
bishop who also with-the apostles themselves spent-time
ὀπτασίαν εἶδεν ἀγγέλων διὰ τῶν ἀντιφώνων ὕμνων τὴν
vision saw of-angels through the antiphonal hymns the
ἁγίαν Τριάδα ὑμνούντων, καὶ τὸν τρόπον τοῦ ὁράματος
holy Trinity hymning and the manner of-the vision
τῇ ἐν Ἀντιοχείᾳ ἐκκλησίᾳ παρέδωκεν. Ὅθεν καὶ ἐν
to-the in Antioch church handed-down whence also in
πάσαις ταῖς ἐκκλησίαις αὕτη ἡ παράδοσις διεδόθη· οὗτος
all the churches this the tradition was-spread this
μὲν οὖν ὁ περὶ τῶν ἀντιφώνων ὕμνων λόγος ἐστίν.
indeed then the about the antiphonal hymns account is
9 Περὶ τῶν Μακρῶν καλουμένων μοναχῶν, καὶ ὅπως δι᾽
about the Tall called monks and how because-of
αὐτοὺς ἄσπονδον ἔχθραν ὁ Θεόφιλος πρὸς Ἰωάννην
them truceless enmity — Theophilus toward John
ἐσχηκὼς καθαιρῆσαι τοῦτον ἐσπούδαζεν.
having-had to-depose him was-eager
Οὐκ εἰς μακρὰν δὲ οἱ ἀπὸ τῆς ἐρήμου μοναχοὶ ἐπὶ
not into long(-time) and the from the desert monks to
τὴν Κωνσταντινούπολιν ἔρχονται ἅμα Διοσκόρῳ καὶ
— Constantinople come together-with Dioscorus and
τοῖς αὐτοῦ ἀδελφοῖς. Συνῆν δὲ αὐτοῖς καὶ Ἰσίδωρος,
the his brothers was-with and them also Isidore
ὁ πάλαι Θεοφίλῳ τῷ ἐπισκόπῳ φιλαίτατος, τότε
the(-one) formerly to-Theophilus the bishop dearest then
δὲ ἀπεχθέστατος γενόμενος δι᾽ αἰτίαν τοιάνδε.
and most-hateful having-become because-of cause such
Πέτρος τις πρωτοπρεσβύτερος ἦν τῆς ἐν Ἀλεξανδρείᾳ
Peter some arch-presbyter was of-the in Alexandria
ἐκκλησίας· πρὸς τοῦτον ἀπεχθῶς ἐσχηκὼς ὁ Θεόφιλος
church toward this-man hostilely having-been — Theophilus

τῆς ἐκκλησίας αὐτὸν ἐκβαλεῖν ἐπενόησε. Καὶ μέμψιν
from-the church him to-cast-out devised and blame
αὐτῷ κατήνεγκεν, ὡς εἴη τινὰ γυναῖκα Μανιχαῖαν
on-him brought that he-had some woman Manichaean
τὴν θρησκείαν εἰς τὰ ἱερὰ μυστήρια προσδεξάμενος,
in-the religion to the holy mysteries admitted
μὴ πρότερον τῆς Μανιχαϊκῆς αἱρέσεως ἀποστήσας
not first from-the Manichaean heresy having-turned
αὐτήν. Ἐπεὶ δὲ ὁ Πέτρος ἔλεγε καὶ μετατίθεσθαι
her when and — Peter said both to-have-changed
τῆς θρησκείας τὴν γυναῖκα, καὶ μηδὲ παρὰ γνώμην
from-the religion the woman and not-even against will
Θεοφίλου δεδέχθαι αὐτὴν, ἠγανάκτει ὁ Θεόφιλος,
of-Theophilus to-have-been-received her was-indignant — Theophilus
ὡς συκοφαντούμενος· μὴ γὰρ εἰδέναι τὸ γεγονὸς
as being-slandered not for to-know the having-happened
ἔλεγεν· ὁ οὖν Πέτρος Ἰσίδωρον ἐκάλει μαρτυρῆσαι
he-said — then Peter Isidore called to-testify
αὐτῷ, ὡς οὐκ ἠγνόει τὰ περὶ τῆς γυναικὸς ὁ
for-him that not was-ignorant-of the(-things) about the woman the
ἐπίσκοπος. Ἐτύγχανε δὲ κατ᾽ αὐτὸν τὸν καιρὸν ἐν τῇ
bishop happened and at very the time in the
βασιλευούσῃ Ῥώμῃ διάγων ὁ Ἰσίδωρος· ἐπέμπετο γὰρ
reigning Rome staying — Isidore he-was-sent for
παρὰ Θεοφίλου πρὸς Δάμασον τὸν Ῥώμης ἐπίσκοπον,
by Theophilus to Damasus the of-Rome bishop
ἐπὶ τῷ καταλλάξαι αὐτὸν πρὸς Φλαβιανὸν τὸν ἐπίσκοπον
for the to-reconcile him with Flavian the bishop
Ἀντιοχείας. Διεκρίνοντο γὰρ οἱ Μελετίῳ προσκείμενοι
of-Antioch were-at-odds for those to-Meletius attached
πρὸς Φλαβιανὸν διὰ τὸν ὅρκον, ὥς μοι καὶ πρότερον
with Flavian because-of the oath as by-me also before

εἴρηται. Ἐπανελθὼν τοίνυν ἐκ τῆς Ῥώμης ὁ Ἰσίδωρος,
has-been-said having-returned therefore from — Rome — Isidore
καὶ πρὸς μαρτυρίαν παρὰ τοῦ Πέτρου κληθεὶς,
and to testimony by — Peter having-been-called
ἔλεγεν ὡς εἴη δεχθεῖσα ἡ Μανιχαία κατὰ γνώμην
said that was received the Manichaean by will
τοῦ ἐπισκόπου· μεταδεδωκέναι τε αὐτῇ καὶ αὐτὸν τὰ
of-the bishop to-have-given and to-her also him the
μυστήρια. Ἐξάπτεται οὖν πρὸς ὀργὴν ὁ Θεόφιλος,
mysteries is-kindled then to anger — Theophilus
καὶ ἀμφοτέρους πρὸς ὀργὴν ἀπήλασεν. Αὕτη πρόφασις
and both in anger drove-out this pretext
γέγονε τοῦ καὶ Ἰσίδωρον ἅμα τοῖς περὶ Διόσκορον
became of-the also Isidore together-with those about Dioscorus
ἐλθεῖν ἐν τῇ Κωνσταντινουπόλει, ὅπως ἂν παρά τε τῷ
to-come in — Constantinople that — before both the
βασιλεῖ καὶ τῷ ἐπισκόπῳ Ἰωάννῃ τὰ κατ᾽ αὐτῶν
emperor and the bishop John the(-things) against them
ἐσκευωρημένα ἐξελεγχθήσηται. Μαθὼν δὲ ταῦτα ὁ
contrived might-be-exposed having-learned and these-things —
Ἰωάννης ἐν τιμῇ μὲν ἦγε τοὺς ἄνδρας· καὶ τῶν εὐχῶν
John in honor indeed held the men and from-the prayers
μετέχειν οὐκ ἐκώλυσε, κοινωνίαν δὲ τῶν μυστηρίων οὐκ
to-share not prevented communion and of-the mysteries not
ἔφη πρὸ διαγνώσεως μεταδώσειν αὐτοῖς. Ἐν τούτοις
he-said before examination to-give them in these
καθεστῶτος τοῦ πράγματος, ἥκει εἰς τὰς ἀκοὰς Θεοφίλου
being-set the affair comes to the ears of-Theophilus
λόγος ψευδὴς, ὡς εἴη Ἰωάννης καὶ εἰς τὰ μυστήρια
report false that had John also into the mysteries
δεξάμενος αὐτοὺς καὶ ἕτοιμος πρὸς τὸ ἐπικουρῆσαι
received them and ready for the to-help

αὐτοῖς. Καὶ παντοῖος ἐγίνετο, ὅπως ἂν μὴ μόνον τοὺς
them and of-every-kind became how — not only those
περὶ Διόσκορον καὶ Ἰσίδωρον ἀμύνηται, ἀλλὰ γὰρ καὶ
about Dioscorus and Isidore he-might-punish but for also
Ἰωάννην κατενέγκῃ τοῦ θρόνου. Διαπέμπεται οὖν κατὰ
John might-bring-down from-the throne sends then by
πόλεις πρὸς τοὺς ἐπισκόπους ἐπιστολὰς, κρύπτων μὲν
cities to the bishops letters hiding indeed
τὸν ἑαυτοῦ σκοπὸν, μόνοις δὲ τοῖς Ὠριγένους βιβλίοις
the his-own aim only and the of-Origen books
δῆθεν μεμφόμενος· οἷς πρὸ αὐτοῦ Ἀθανάσιος μάρτυσι
ostensibly blaming which before him Athanasius as-witnesses
τῆς οἰκείας πίστεως ἐν τοῖς κατὰ Ἀρειανῶν λόγους
of-the own faith in the against Arians discourses
ἐχρήσατο πολλάκις.
used often
Ὡς καὶ Ἐπιφάνιος ὁ Κύπρου ταῖς Θεοφίλου 10
how also Epiphanius the(-bishop) of-Cyprus by-the of-Theophilus
ἀπάταις συναπαχθεὶς, τῷ δοκεῖν κατὰ τῶν Ὠριγένους
deceits carried-away-with(-them) in-the seeming against the of-Origen
συγγραμμάτων ἐπισκόπων σύνοδον ἐν τῇ Κύπρῳ
writings of-bishops synod in — Cyprus
συναγαγὼν, Ἰωάννῃ διεμέμψατο, χρωμένῳ ταῖς βίβλοις
having-gathered John blamed using the books
Ὠριγένους.
of-Origen
Σπένδεται δὴ φιλίαν καὶ πρὸς Ἐπιφάνιον τὸν
makes indeed friendship also with Epiphanius the
Κωνσταντίας τῆς Κύπρου ἐπίσκοπον, πρότερον
of-Constantia — of-Cyprus bishop before
διαφερόμενος πρὸς αὐτόν· ἐμέμφετο γὰρ Ἐπιφανίῳ
being-at-odds with him blamed for Epiphanius

Θεόφιλος ὡς μικρὰ φρονοῦντι περὶ Θεοῦ, ὅτι
Theophilus as meanly thinking about God because
ἀνθρωπόμορφον αὐτὸν εἶναι ἐνόμιζεν. Οὕτως οὖν Θεόφιλος
man-shaped him to-be he-held thus then Theophilus
ἔχων περὶ Θεοῦ, καὶ μεμφόμενος τοῖς ἀνθρωπόμορφον
being about God and blaming those man-shaped
τὸ Θεῖον νομίζουσι, διὰ τὴν πρὸς ἑτέρους ἀπέχθειαν
the Divine thinking because-of the toward others hatred
ἠρνεῖτο μὲν ἐν τῷ φανερῷ ἃ ἐδόξαζεν· φιλοποιεῖται
denied indeed in the open what he-believed makes-friend
δὲ τότε τὸν Ἐπιφάνιον διαφερόμενος πρὸς αὐτὸν,
and then — Epiphanius being-at-odds with him
ὡς ἐκ μετανοίας ὁμοφρονήσας κατὰ τὴν περὶ Θεοῦ
as from repentance having-agreed in the about God
δόξαν αὐτῷ. Καὶ παρασκευάζει σύνοδον ποιῆσαι τῶν
opinion with-him and contrives synod to-make of-the
ἐν Κύπρῳ ἐπισκόπων ἐπὶ τῷ διαβαλεῖν τὰ Ὠριγένους
in Cyprus bishops for the to-slander the of-Origen
βιβλία. Ἐπιφάνιος δὲ δι' ὑπερβάλλουσαν εὐλάβειαν
books Epiphanius and because-of exceeding piety
ἁπλοϊκὸς ὢν τὸν τρόπον ταχέως ὑπήχθη ὑπὸ τῶν
simple being in-the manner quickly was-led-on by the
Θεοφίλου γραμμάτων. Καὶ καθίσας συνέδριον τῶν ἐν
of-Theophilus letters and having-convened council of-the in
τῇ νήσῳ ἐπισκόπων ἀπαγορεύει μὲν τοῦ ἀναγινώσκειν
the island bishops forbids indeed the to-read
τὰ Ὠριγένους βιβλία, διαπέμπεται δὲ καὶ γράμματα πρὸς
the of-Origen books sends and also letters to
Ἰωάννην, παραινῶν ἀπέχεσθαι μὲν τῶν Ὠριγενείων
John urging to-abstain indeed from-the Origenian
ἀναγνωσμάτων, συνάγειν δὲ καὶ αὐτὸν συνέδριον,
readings to-assemble and also himself council

καὶ σύμψηφον κατὰ τοῦτο γίνεσθαι. Θεόφιλος τοίνυν
and of-like-vote in this to-become Theophilus therefore
τὸν ἐπ᾽ εὐλαβείᾳ περιβόητον Ἐπιφάνιον συναρπάσας,
the for piety famous Epiphanius having-carried-away
καὶ γνοὺς προβάντα αὐτοῦ τὸν σκοπὸν, θαρρῶν
and having-learned having-succeeded his the aim taking-courage
καὶ αὐτὸς συνήγαγε πολλοὺς τῶν ἐπισκόπων. Καὶ
also himself assembled many of-the bishops and
παραπλησίαν τῷ Ἐπιφανίῳ κατὰ τῶν Ὠριγένους βιβλίων,
similar — to-Epiphanius against the of-Origen books
τοῦ πρὸ διακοσίων καὶ περίπου ἐτῶν τελευτήσαντος,
of-the(-man) before two-hundred and about years having-died
διαβολὴν ἐποιεῖτο· οὐ τοῦτον προηγουμένως ἔχων
slander made not this principally having
τὸν σκοπὸν, ἀλλὰ τοὺς περὶ Διόσκορον σπεύδων
the aim but those about Dioscorus hastening
ἀμύνασθαι. Ἰωάννης δὲ μικρὰ φροντίσας τῶν
to-punish John and little having-cared for-the(-things)
μηνυθέντων αὐτῷ παρά τε Ἐπιφανίου καὶ αὐτοῦ
indicated to-him by both Epiphanius and himself
Θεοφίλου, τῇ διδασκαλίᾳ τῶν ἐκκλησιῶν προσεῖχε
Theophilus to-the teaching of-the churches applied
τὸν νοῦν. Καὶ ἤνθει μὲν κατ᾽ αὐτήν· τῆς δὲ κατ᾽
the mind and flourished indeed in it of-the and against
αὐτοῦ γενομένης σκευωρίας οὐδένα λόγον ἐτίθετο.
him having-happened plot no account made
Ἐπεὶ δὲ Θεόφιλος καταφανὴς ἐγένετο τοῖς πολλοῖς
when and Theophilus manifest became to-the many
σπουδάζων καθελεῖν τῆς ἐπισκοπῆς τὸν Ἰωάννην,
being-eager to-depose from-the episcopate — John
τότε δὴ καὶ οἱ ἀπεχθῶς πρὸς Ἰωάννην ἔχοντες
then indeed also those hostilely toward John being

πρὸς τὴν κατ᾽ αὐτοῦ σκευωρίαν ἀνεκινοῦντο. Καὶ
for the against him plot were-stirred and
πολλοὶ μὲν τοῦ κλήρου, πολλοὶ δὲ καὶ τῶν ἐν τέλει
many indeed of-the clergy many and also of-those in office
κατὰ τὰ βασίλεια μέγιστον ἰσχύοντες, καιρὸν εὑρηκέναι
in the palace greatest being-powerful occasion to-have-found
λογιζόμενοι καθ᾽ ὃν Ἰωάννην ἀμύνωνται, μεγίστην ἐν
reckoning in which John they-might-punish greatest in
τῇ Κωνσταντινουπόλει σύνοδον γενέσθαι παρεσκεύαζον,
— Constantinople synod to-take-place contrived
τοῦτο μὲν δι᾽ ἐπιστολῶν, τοῦτο δὲ καὶ ἀγράφως
this(-way) indeed through letters that(-way) and also unwritten
διαπεμπόμενοι.
sending

11 Περὶ Σεβηριανοῦ καὶ Ἀντιόχου τῶν Σύρων, ὅπως
about Severian and Antiochus the Syrians how
Ἰωάννου ἀπέστησαν, καὶ διὰ τίνας αἰτίας.
from-John they-revolted and for what causes
Ηὔξησε δὲ τὸ κατὰ Ἰωάννου μῖσος καὶ ἕτερον ἐπισυμβὰν
increased and the against John hatred also another having-occurred
τοιόνδε· δύο ἐπίσκοποι κατ᾽ αὐτὸν ἤνθησαν Σύροι ὄντες τὸ
such two bishops in his-time flourished Syrians being by-the
γένος, Σεβηριανὸς καὶ Ἀντίοχος. Σεβηριανὸς μὲν Γαβάλων,
race Severian and Antiochus Severian indeed of-Gabala
πόλις δὲ αὕτη τῆς Συρίας· Ἀντίοχος δὲ Πτολεμαΐδος τῆς ἐν
city and this — of-Syria Antiochus and of-Ptolemais the in
Φοινίκῃ ἐκκλησίας προειστήκει. Ἄμφω μὲν οὖν διὰ λόγων
Phoenicia church presided both indeed then by speeches
ῥητορικῶν ἤχθησαν· Σεβηριανὸς δὲ δοκῶν πεπαιδεῦσθαι,
rhetorical were-led Severian and seeming to-have-been-educated
οὐ πάνυ τῇ φωνῇ τὴν Ἑλληνικὴν ἐξετράνου γλῶσσαν·
not altogether with-the voice the Greek articulated tongue

ἀλλὰ καὶ Ἑλληνιστὶ φθεγγόμενος Σύρος ἦν τὴν φωνήν.
but even in-Greek speaking Syrian was in-the voice
Ἀντίοχος μὲν οὖν πρότερον ἐκ τῆς Πτολεμαΐδος ἐπὶ
Antiochus indeed then before from — Ptolemais to
τὴν Κωνσταντινούπολιν ἐλθὼν, κατὰ τὰς ἐκκλησίας ἐπὶ
— Constantinople having-come in the churches for
χρόνον τινὰ πεπονημένως διδάξας, καὶ πολλὰ ἐκ τούτων
time some laboriously having-taught and much from these
χρηματισάμενος, ἐπὶ τὴν ἑαυτοῦ ἀνέδραμε. Σεβηριανὸς
having-made-money to the his-own hastened-back Severian
δὲ πυθόμενος μετὰ ταῦτα πολλὰ τὸν Ἀντίοχον ἐκ τῆς
and having-learned after these-things much — Antiochus from —
Κωνσταντινουπόλεως συλλέξαντα, ζηλοῦν καὶ αὐτὸς τοῦτο
Constantinople having-collected to-emulate also himself this
ἐσπούδασεν. Ἀσκηθείς τε οὖν καὶ συντάξας λόγους
was-eager having-practiced both then and having-composed speeches
συχνοὺς καὶ αὐτὸς ἐπὶ τὴν Κωνσταντινούπολιν ἔρχεται. Καὶ
many also himself to — Constantinople comes and
δεχθεὶς ἀσμένως ὑπὸ Ἰωάννου, μέχρι μέν τινος
having-been-received gladly by John until indeed some(-point)
ὑπέτρεχε τὸν ἄνδρα καὶ ἐκολάκευε, καὶ αὐτὸς οὐδὲν
he-fawned-on the man and flattered(-him) and he-himself nothing
ἧττον ἀγαπώμενος καὶ τιμώμενος ἤνθει τε κατὰ τὰς
less being-loved and honored flourished both in the
διδασκαλίας, καὶ πολλοῖς τῶν ἐν τέλει καὶ δὴ καὶ αὐτῷ
teachings and to-many of-those in office and indeed also himself
βασιλεῖ γίνεται γνώριμος. Ἐπειδὴ δὲ ἐν τοσούτῳ συνέβη
to-the-emperor becomes known since and in the-meantime it-happened
τῆς Ἐφέσου τελευτῆσαι τὸν ἐπίσκοπον, ἀνάγκη κατέλαβε
— of-Ephesus to-die the bishop necessity seized
τὸν Ἰωάννην εἰς τὴν Ἔφεσον ἀπελθεῖν ἐπὶ τῷ χειροτονῆσαι
— John to — Ephesus to-go-away for the to-ordain

ἐπίσκοπον. Καὶ γενόμενος ἐν αὐτῇ, ἄλλον τε ἄλλων
bishop and having-been in it one both others
προβάλλεσθαι σπουδαζόντων, καὶ σφόδρα διαπληκτιζομένων
to-promote being-eager and violently quarreling
πρὸς ἑαυτοὺς περὶ ὧν ἕκαστος ἐψηφίζετο, συνιδὼν
among themselves about whom each voted having-perceived
ὁ Ἰωάννης ἀμφότερα τὰ μέρη φιλονείκως διακείμενα,
— John both the parties contentiously disposed
καὶ ἐν οὐδενὶ πείθεσθαι τῇ παραινέσει αὐτοῦ θέλοντα,
and in nothing to-obey the exhortation his wishing
ἐσπούδασεν ἀκοπιαστὶ τὴν τούτων ἔριν λῦσαι. Αὐτὸς
was-eager without-labor the of-these strife to-dissolve he-himself
τοίνυν Ἡρακλείδην τινα διάκονον ἑαυτοῦ, γένει Κύπριον,
therefore Heraclides some deacon of-his-own by-race Cypriot
εἰς τὴν ἐπισκοπὴν προεβάλετο· καὶ οὕτω ἀμφότερα
to the episcopate put-forward and thus both
τὰ μέρη παυσάμενα τῆς πρὸς σφᾶς φιλονεικίας
the parties having-ceased from-the toward themselves contention
ἡσύχασαν. Ἀνάγκη οὖν γέγονε χρονίζειν τὸν Ἰωάννην
were-quiet necessity then arose to-tarry — John
κατὰ τὴν Ἔφεσον· παρέλκοντος δὲ αὐτοῦ κατ᾽ αὐτὴν, ὁ
at — Ephesus being-delayed and him in it —
Σεβηριανὸς ἐν τῇ Κωνσταντινουπόλει ἐρασμιώτερος τοῖς
Severian in — Constantinople more-beloved to-the
ἀκροαταῖς ἐγίνετο. Καὶ ταῦτα οὐκ ἐλάνθανε μὲν τὸν
hearers became and these-things not escaped indeed —
Ἰωάννην, ταχέως γὰρ αὐτῷ τὰ γινόμενα διηγγέλλετο·
John quickly for to-him the happening(-things) were-reported
Σαραπίωνος δὲ, οὗ καὶ πρότερον ἐποιησάμην μνήμην,
Sarapion and of-whom also before I-made mention

ὑποβάλλοντος, καὶ ταράττεσθαι λέγοντος ὑπὸ Σεβηριανοῦ
suggesting and to-be-troubled saying by Severian
τὴν ἐκκλησίαν, πρὸς ζηλοτυπίαν ὁ Ἰωάννης προήχθη.
the church to jealousy — John was-led
Ὁδοῦ οὖν πάρεργον πολλὰς ἐκκλησίας Ναυατιανῶν
of-the-road then as-a-by-work many churches of-Novatians
καὶ Τεσσαρεσκαιδεκατιτῶν ἀφελὼν, ἐπὶ τὴν
and of-Quartodecimans having-taken-away to —
Κωνσταντινούπολιν ἔρχεται. Καὶ αὐτὸς μὲν πάλιν
Constantinople comes and he-himself indeed again
τὴν προσήκουσαν κηδεμονίαν τῶν ἐκκλησιῶν ἐποιεῖτο·
the fitting care of-the churches made
Σαραπίωνος δὲ τὴν ὀφρῦν καὶ τὴν ἀλαζονείαν οὐδεὶς
of-Sarapion and the haughtiness and the arrogance no-one
ὑποφέρειν ἐδύνατο. Ἐπεὶ γὰρ πολλὴν τὴν παρρησίαν
to-bear was-able since for much the freedom-of-speech
παρὰ τῷ ἐπισκόπῳ Ἰωάννῃ ἐκέκτητο, πέρα τοῦ
with the bishop John he-had-acquired beyond the
καθήκοντος πᾶσι προσεφέρετο· διὸ καὶ τὸ κατὰ
fitting toward-all behaved wherefore also the against
τοῦ ἐπισκόπου μῖσος πλέον ἐξήπτετο. Καί ποτε τοῦ
the bishop hatred more was-kindled and once —
Σεβηριανοῦ παριόντος, τὴν προσήκουσαν ἐπισκόπῳ τιμὴν
Severian passing-by the fitting to-a-bishop honor
οὐκ ἀπένειμεν, ἀλλὰ καθήμενος διετέλει, δεικνὺς μικρὰ
not he-paid but sitting continued showing little
φροντίζειν τῆς Σεβηριανοῦ παρουσίας. Ταύτην οὐκ
to-care for-the of-Severian presence this not
ἤνεγκεν ὁ Σεβηριανὸς τὴν τοῦ Σαραπίωνος καταφρόνησιν·
bore — Severian the — of-Sarapion contempt
καὶ πρὸς τούτοις μέγα ἀνακέκραγεν εἰπὼν, Εἰ Σαραπίων
and in addition loudly cried-out having-said if Sarapion

Χριστιανὸς ἀποθάνοι, Χριστὸς οὐκ ἐνηνθρώπησε.' Ταύτης
Christian should-die Christ not became-man this
τῆς ἀφορμῆς ὁ Σαραπίων δραξάμενος φανερῶς ἐχθρὸν
the occasion — Sarapion having-grasped openly enemy
τὸν Σεβηριανὸν τῷ Ἰωάννῃ κατέστησεν, ἀποκρύψας
— Severian — to-John made having-concealed
μὲν τὸν προσδιορισμὸν τοῦ 'εἰ Σαραπίων Χριστιανὸς
indeed the qualification the if Sarapion Christian
ἀποθάνοι·' μόνον δὲ εἰρηκέναι εἰπὼν τὸν Σεβηριανὸν,
should-die only and to-have-said saying — Severian
'ἄρα Χριστὸς οὐκ ἐνηνθρώπησε·' καὶ τοῦ στίφους
then Christ not became-man and from-the band
ἑαυτοῦ μάρτυρας, ὡς ἐπὶ εἰρημένῳ τούτῳ, παρῆγε. Μὴ
his-own witnesses as to said this brought-forward not
μελλήσας οὖν ὁ Ἰωάννης ἐξελαύνει αὐτὸν τῆς πόλεως·
having-delayed then — John drives-out him from-the city
καὶ γνοῦσα ταῦτα ἡ Αὐγοῦστα Εὐδοξία μέμφεται μὲν
and having-known these-things the Augusta Eudoxia blames indeed
τῷ Ἰωάννῃ, παρασκευάζει δὲ ᾗ τάχος καλεῖσθαι
— John contrives and with-all speed to-be-called-back
τὸν Σεβηριανὸν ἐκ τῆς ἐν Βιθυνίᾳ Χαλκηδόνος. Καὶ
— Severian from — in Bithynia of-Chalcedon and
ὁ μὲν ὅσον οὐδέπω παρῆν· Ἰωάννης δὲ τὴν πρὸς
he indeed all-but now was-present John and the toward
αὐτὸν φιλίαν ἐξέκλινε, καὶ οὐδενὶ παραινοῦντι πειθήνιος
him friendship avoided and to-no-one urging obedient
ἦν· ὡς καὶ ἡ βασίλισσα Εὐδοξία ἐν τῇ ἐπωνύμῳ
was so-that even the empress Eudoxia in the named-after
τῶν ἀποστόλων ἐκκλησίᾳ τὸν υἱὸν Θεοδόσιον τὸν νῦν
of-the apostles church the son Theodosius the(-one) now
εὐτυχῶς βασιλεύοντα, κομιδῇ τότε νήπιον ὄντα, εἰς τὰ
happily reigning quite then infant being onto the

γόνατα τοῦ Ἰωάννου ἐμβαλοῦσα, καὶ ὅρκους κατ' αὐτοῦ
knees — of-John having-cast and oaths by him
πολλοὺς καθορκώσασα, μόλις τὴν πρὸς Σεβηριανὸν ἔπεισε
many having-sworn barely the with Severian persuaded
φιλίαν ἀσπάσασθαι. Τοῦτον μὲν οὖν τὸν τρόπον οὗτοι
friendship to-embrace in-this indeed then the way these
κατὰ τὸ φανερὸν ἐφιλιώθησαν· ἔμενον δὲ οὐδὲν ἧττον
in the open were-reconciled remained and nothing less
τὴν γνώμην ὕπουλον πρὸς ἀλλήλους φυλάττοντες· ἡ
the mind festering toward one-another keeping the
μὲν οὖν ὑπόθεσις τῆς πρὸς Σεβηριανὸν λύπης, τοιαύτη
indeed then occasion of-the toward Severian grief such
τις ἦν.
some was

Ὡς καὶ ἐν Κωνσταντινουπόλει εἰσελθὼν ὁ Ἐπιφάνιος 12
how also in Constantinople having-entered — Epiphanius
συνάξεις καὶ χειροτονίας ἐπετέλει παρὰ γνώμην τοῦ
assemblies and ordinations performed against will —
Ἰωάννου, Θεοφίλῳ χαριζόμενος.
of-John to-Theophilus doing-a-favor
Μετ' οὐ πολὺ δὲ ἐκ τῆς Κύπρου ὁ ἐπίσκοπος
after not long and from — Cyprus the bishop
Ἐπιφάνιος ἐπὶ τὴν Κωνσταντινούπολιν πάλιν ἔρχεται,
Epiphanius to — Constantinople again comes
ταῖς ὑποθήκαις Θεοφίλου πεισθείς· ἐπικομιζόμενος ἐν
by-the counsels of-Theophilus persuaded bringing at
ταὐτῷ τὰ καθαιρετικὰ τῶν Ὠριγένους βιβλίων, δι'
the-same-time the condemnations of-the of-Origen books through
ὧν οὐκ αὐτὸν Ὠριγένην ἀκοινώνητον εἶναι ἀπέφηνεν,
which not himself Origen excommunicate to-be declared
ἀλλὰ τὰ βιβλία μόνον διέβαλλεν. Προσορμίσας οὖν τῷ
but the books only he-slandered having-put-in then at-the

ἐπὶ Ἰωάννην μαρτυρίῳ, (ἀπέχει δὲ τοῦτο ἑπτὰ σημεῖα
near John martyr's-shrine is-distant and this seven miles
τῆς πόλεως), καὶ ἐξελθὼν τῆς νεὼς, σύναξίν τε
from-the city and having-gone-out of-the ship assembly both
ἐπιτελέσας, καὶ διάκονον χειροτονήσας, αὖθις εἰς τὴν
having-performed and deacon having-ordained again into the
πόλιν εἰσέρχεται. Καὶ τὴν μὲν προτροπὴν Ἰωάννου
city enters and the indeed invitation of-John
ἐξέκλινε Θεοφίλῳ χαριζόμενος, ἐν ἰδιαζούσῃ δὲ καταλύει
avoided to-Theophilus doing-a-favor in private and lodges
μονῇ· καὶ συγκαλῶν τοὺς ἐπιδημοῦντας τῶν ἐπισκόπων,
house and summoning those staying of-the bishops
τὰ καθαιρετικὰ τῶν βιβλίων Ὠριγένους ὑπανεγίνωσκεν·
the condemnations of-the books of-Origen read-out
οὐκ ἔχων μέν τι λέγειν πρὸς αὐτὰ, δοκεῖν δὲ
not having indeed anything to-say against them to-seem and
αὐτῷ καὶ Θεοφίλῳ ἐκβαλεῖν αὐτά. Καί τινες μὲν
to-him and Theophilus to-cast-out them and some indeed
αἰδούμενοι τὸν Ἐπιφάνιον προσυπέγραφον· πολλοὶ δὲ
revering — Epiphanius subscribed many and
τοῦτο ποιεῖν ἐξετρέποντο· ὧν ἦν καὶ Θεότιμος ὁ
this to-do turned-away of-whom was also Theotimus the
ἐπίσκοπος Σκυθίας, ὃς πρὸς τὸν Ἐπιφάνιον τοιάδε
bishop of-Scythia who to — Epiphanius such
ἀπεκρίνατο· ‘Ἐγὼ,’ ἔφη, ‘ὦ Ἐπιφάνιε, οὔτε τὸν
answered I he-said O Epiphanius neither the(-one)
πάλαι καλῶς κεκοιμημένον καθυβρίζειν αἱροῦμαι· οὔτε
long-ago well having-fallen-asleep to-insult choose nor
βλάσφημον ἐπιχειρεῖν πρᾶγμα τολμῶ, ἐκβάλλων ἃ
blasphemous to-attempt deed dare casting-out what
οἱ πρὸ ἡμῶν οὐκ ἠθέτησαν· ἄλλως τε, μήτε κακὴν
those before us not rejected besides and nor bad

εἶναι διδασκαλίαν ἐν τοῖς Ὠριγένους βιβλίοις εἰπών.᾽
to-be teaching in the of-Origen books having-said
Προκομίσας τε βιβλίον Ὠριγένους, ὑπανέγνω, καὶ
having-brought-forward and book of-Origen be-read-out and
ἐδείκνυεν τὰς ἐκκλησιαστικὰς ἐκθέσεις· καὶ μετὰ ταῦτα
showed the ecclesiastical expositions and after these-things
ἐπῆγε λέγων· ᾽Οἱ ταῦτα ὑβρίσαντες, εἰς τὰ περὶ
added saying those these-things having-insulted into the(-things) about
ὧν οἱ λόγοι ἐξυβρίσαντες ἔλαθον ἑαυτούς.᾽ Ταῦτα
which the words having-insulted escaped-the-notice-of themselves these-things
μὲν ὁ ἐπ᾽ εὐλαβείᾳ καὶ βίου ὀρθότητι περιβόητος
indeed the for piety and of-life uprightness famous
Θεότιμος πρὸς Ἐπιφάνιον ἀπεκρίνατο.
Theotimus to Epiphanius answered

XIV · THE SYNOD OF THE OAK

Socrates defends Origen. Rebuked by John, Epiphanius sails for Cyprus and dies at sea. John's sermon against women is taken as aimed at Eudoxia; Theophilus' synod at the Oak deposes him, the people riot, and he is recalled. Theophilus' Alexandrians clash with the city, and he flees home, still reading Origen; John makes Sarapion bishop of Heraclea.

Οἷα φησὶν ὁ συγγραφεὺς ὑπὲρ Ὠριγένους. 13
what-sort says the writer for Origen
Ἐπειδὴ δὲ οἱ φιλολοίδοροι τοὺς πολλοὺς συνήρπασαν, ὡς
since and the lovers-of-abuse the many carried-away as
βλασφήμῳ μὴ προσέχειν τῷ Ὠριγένει, μικρὰ διελθεῖν
to-a-blasphemer not to-attend — to-Origen a-little to-go-through
περὶ τούτων οὐκ ἄκαιρον εἶναι ἡγοῦμαι. Οἱ εὐτελεῖς, καὶ
about these not untimely to-be I-think the worthless and

ἀφ᾽ ἑαυτῶν μὴ δυνάμενοι φαίνεσθαι, ἐκ τοῦ ψέγειν τοὺς
from themselves not being-able to-appear from the to-blame those
ἑαυτῶν κρείττονας δείκνυσθαι βούλονται. Τοῦτο πέπονθε
than-themselves better to-be-shown wish this suffered
πρῶτος Μεθόδιος, τῆς ἐν Λυκίᾳ πόλεως λεγομένης
first Methodius of-the in Lycia city called
Ὀλύμπου ἐπίσκοπος· εἶτα Εὐστάθιος, ὁ τῆς ἐν
of-Olympus bishop then Eustathius the(-one) of-the in
Ἀντιοχείᾳ πρὸς ὀλίγον ἐκκλησίας προστάς· καὶ μετὰ
Antioch for little(-time) church having-presided and after
ταῦτα Ἀπολινάριος, καὶ τὸ τελευταῖον Θεόφιλος. Αὕτη
these-things Apollinaris and the last Theophilus this
τῶν κακολόγων τετρακτύς, οὐ κατὰ ταὐτὸν ἐλθόντες,
of-the slanderers foursome not in the-same(-way) having-gone
τὸν ἄνδρα διέβαλον· ἄλλος γὰρ δι᾽ ἄλλο ἐπὶ τὴν
the man slandered one for because-of another(-thing) to the
κατ᾽ αὐτοῦ κατηγορίαν ἐχώρησαν, δεικνύντες ἕκαστοι, ὡς
against him accusation proceeded showing each that
ὃ μὴ διέβαλλον, τοῦτο πάντως ἐδέξαντο. Ἐπειδὴ γὰρ
what not they-slandered this altogether they-accepted since for
ἄλλος ἄλλου δόγματος ὁ καθ᾽ εἷς ἐπελαμβάνοντο,
one another doctrine the(-one) by one laid-hold-of
δῆλον ὡς ἕκαστος ὃ μὴ ἔσκωπτεν, τοῦτο ὡς ἀληθὲς
clear that each what not mocked this as true
πάντως ἐδέχετο, τῷ ἀποσιωπᾷν ἐπαινῶν τοῦτο ὃ
altogether accepted by-the to-keep-silent praising this which
μὴ διέβαλε. Μεθόδιος μὲν οὖν πολλὰ καταδραμὼν
not he-slandered Methodius indeed then much having-inveighed-against
τοῦ Ὠριγένους, ὕστερον ὡς ἐκ παλινῳδίας θαυμάζει τὸν
— Origen later as from recantation admires the
ἄνδρα ἐν τῷ διαλόγῳ ᾧ ἐπέγραψε ‘Ξενῶνα.’ Ἐγὼ
man in the dialogue which he-entitled Xenon I

δέ τι καὶ πλέον ἐκ τῆς ἐκείνων αἰτιάσεως εἰς
and something also more from the of-those accusation for
σύστασιν Ὠριγένους φημί. Οἱ γὰρ κινήσαντες ὅσαπερ
commendation of-Origen say those for having-raised whatever
ᾤοντο μέμψεως ἄξια, δι' ὧν ὡς κακῶς δοξάζοντα
they-thought of-blame worthy through which as wrongly thinking
περὶ τῆς ἁγίας Τριάδος οὐδ' ὅλως ἐμέμψαντο, δείκνυνται
about the holy Trinity not at-all blamed(-him) are-shown
περιφανῶς τὴν ὀρθὴν εὐσέβειαν μαρτυροῦντες αὐτῷ. Οὗτοι
manifestly the right piety witnessing to-him these
μὲν οὖν διὰ τοῦ μὴ μέμψασθαι μαρτυροῦσιν αὐτῷ·
indeed then through the not to-have-blamed witness to-him
Ἀθανάσιος δὲ, ὁ τῆς 'ὁμοουσίου' πίστεως ὑπερασπιστὴς,
Athanasius and the of-the of-one-substance faith champion
ἐν τοῖς κατὰ Ἀρειανῶν λόγοις μεγάλῃ τῇ φωνῇ μάρτυρα
in the against Arians discourses with-loud the voice witness
τῆς οἰκείας πίστεως τὸν ἄνδρα καλεῖ, τοὺς ἐκείνου
of-the own faith the man calls the his
λόγους τοῖς ἰδίοις συνάπτων, καὶ λέγων· ''Ο θαυμαστὸς,'
words to-the own joining and saying the wonderful
φησὶ, 'καὶ φιλοπονώτατος Ὠριγένης, τάδε περὶ τοῦ
he-says and most-laborious Origen these-things about the
Υἱοῦ τοῦ Θεοῦ τῇ ἡμετέρᾳ δόξῃ μαρτυρεῖ, συναΐδιον
Son — of-God to-the our opinion witnesses co-eternal
αὐτὸν λέγων τῷ Πατρί.' Ἔλαθον οὖν ἑαυτοὺς
him saying with-the Father escaped-the-notice-of then themselves
οἱ λοιδορήσαντες Ὠριγένην βλασφημήσαντες καὶ τὸν
those having-reviled Origen having-blasphemed also the
ἐπαινέτην αὐτοῦ Ἀθανάσιον. Περὶ μὲν οὖν Ὠριγένους
praiser his Athanasius about indeed then Origen
τοσαῦτα εἰρήσθω· ἑξῆς δὲ τῆς ἱστορίας ἐχώμεθα.
so-much let-be-said next and to-the history let-us-hold

14 Ὡς Ἰωάννης προσκαλεσάμενος τὸν Ἐπιφάνιον μὴ
how John having-summoned — Epiphanius not
ὑπακούσαντα ἀλλὰ μᾶλλον καὶ ἐν τῇ τῶν ἀποστόλων
having-obeyed but rather even in the of-the apostles
ἐκκλησίᾳ παρασυνάγοντα, δηλοῖ αὐτῷ μεμφόμενος, ὡς
church holding-rival-assembly declares to-him blaming as
παρὰ κανόνας πολλὰ πράττοντι. Ὅθεν ὁ Ἐπιφάνιος
against canons many-things doing whence — Epiphanius
εὐλαβηθεὶς ἀνεχώρησε.
having-been-cautious withdrew
Ἰωάννης οὐκ ἠγανάκτησεν, ἐφ᾽ οἷς παρὰ κανόνα ἐν
John not was-indignant at what against canon in
τῇ αὐτοῦ ἐκκλησίᾳ Ἐπιφάνιος χειροτονίαν πεποίητο,
the his church Epiphanius ordination had-made
ἀλλὰ παρεκάλει ἐν τοῖς ἐπισκοπικοῖς οἴκοις συμμένειν
but urged in the episcopal houses to-stay-with
αὐτῷ. Ὁ δὲ ‘οὐκ ἔφη οὐδὲ συμμένειν αὐτῷ, οὐδὲ
him he and not he-said either to-stay-with him or
συνεύξεσθαι, ἐὰν μὴ τοὺς περὶ Διόσκορον ἐξελάσῃ τῆς
to-pray-with if not those about Dioscorus he-drives from-the
πόλεως, αὐτὸς δὲ καθυπογράψῃ τοῖς καθαιρετικοῖς
city he-himself and subscribes to-the condemnations
τῶν Ὠριγένους βιβλίων.’ Ἰωάννου δὲ ταῦτα ποιεῖν
of-the of-Origen books John and these-things to-do
ὑπερτιθεμένου, καὶ λέγοντος ‘μὴ δεῖν πρὸ καθολικῆς
putting-off and saying not to-be-needful before general
διαγνώσεως προπετές τι ποιεῖν,’ ἐπὶ ἑτέραν βουλὴν οἱ
examination rash anything to-do to another plan those
ἀπεχθῶς πρὸς Ἰωάννην ἔχοντες τὸν Ἐπιφάνιον ἄγουσι.
hostilely toward John being — Epiphanius lead
Κατασκευάζουσι γὰρ μελλούσης ἐν τῇ ἐκκλησίᾳ τῇ
they-contrive for being-about in the church the

ἐπωνύμῳ τῶν ἀποστόλων συνάξεως γίνεσθαι προελθεῖν
named-after of-the apostles assembly to-take-place to-come-forward
τὸν Ἐπιφάνιον, καὶ ἐπὶ τοῦ λαοῦ παντὸς διαβαλεῖν
— Epiphanius and before the people all to-slander
μὲν τὰ Ὠριγένους βιβλία, ἀποκηρῦξαι δὲ τοὺς περὶ
indeed the of-Origen books to-denounce and those about
Διόσκορον, καὶ διασύραι Ἰωάννην, ὡς καὶ αὐτὸν
Dioscorus and to-disparage John as also him
ἐκείνοις τιθέμενον. Ταῦτα ἀνηγγέλη τῷ Ἰωάννῃ·
with-those siding these-things were-announced — to-John
καὶ τῇ ἑξῆς τῷ Ἐπιφανίῳ τὴν ἐκκλησίαν ἤδη
and on-the next — to-Epiphanius the church already
κατειληφότι δηλοῖ διὰ Σαραπίωνος τάδε· Παρὰ
having-occupied declares through Sarapion these-things against
κανόνας πράττεις πολλά, ὦ Ἐπιφάνιε· πρῶτον μὲν
canons you-do many-things O Epiphanius first indeed
χειροτονίαν ἐν ταῖς ὑπ᾽ ἐμὲ ἐκκλησίαις ποιησάμενος·
ordination in the under me churches having-made
εἶθ᾽ ὅτι μὴ προταγεὶς παρ᾽ ἐμοῦ ἐν αὐταῖς
then because not having-been-put-forward by me in them
ἐλειτούργησας, οἰκείᾳ αὐθεντίᾳ χρησάμενος· πάλιν τε
you-officiated own authority having-used again both
αὐτόθι προτραπεὶς παρῃτήσω, καὶ νῦν αὖθις ἐπιτρέπεις
there having-been-invited you-declined and now again you-permit
σαυτῷ. Φύλαξαι οὖν, μὴ ταραχῆς ἐν τῷ λαῷ
yourself guard-yourself then lest disturbance among the people
διαγενομένης, τὸν ἐκ ταύτης κίνδυνον ἀναδέξῃ καὶ
having-arisen the from it danger you-take-on also
αὐτός. Ταῦτα ἀκούσας ὁ Ἐπιφάνιος, εὐλαβηθεὶς
yourself these-things having-heard — Epiphanius having-been-cautious
ἀναχωρεῖ μὲν τῆς ἐκκλησίας· πολλὰ δὲ τῷ Ἰωάννῃ
withdraws indeed from-the church much and — John

μεμφόμενος ἀπαίρειν ἐπὶ τὴν Κύπρον ἐστέλλετο. Λέγουσι
blaming to-sail-away to — Cyprus set-out say
δέ τινες ὅτι ἀπαίρειν μέλλων τῷ Ἰωάννῃ ταῦτα
and some that to-sail-away being-about — to-John these-things
ἐδήλωσεν· ‘Ἐλπίζω σε μὴ ἀποθανεῖν ἐπίσκοπον.’ Ὁ
he-declared I-hope you not to-die bishop he
δὲ ἀντεδήλωσεν, ‘Ἔλπιζε μὴ ἐπιβῆναι τῆς σαυτοῦ
and declared-in-turn hope not to-set-foot-on the your-own
πατρίδος.’ Ταῦτα οὐκ ἔχω εἰπεῖν, εἰ ἀληθῆ ἔλεξαν οἱ
fatherland these-things not I-can to-say whether true said those
ἐμοὶ ἀπαγγείλαντες· ἀμφότεροι δὲ ὅμως ταύτην ἔσχον
to-me having-reported both and nevertheless this had
τὴν ἔκβασιν. Οὔτε γὰρ Ἐπιφάνιος τῆς Κύπρου ἐπέβη,
the outcome neither for Epiphanius — Cyprus set-foot-on
ἐν γὰρ τῷ πλοίῳ ἀπιὼν ἐτελεύτησεν· καὶ Ἰωάννης
in for the ship departing died and John
μικρὸν ὕστερον κατηνέχθη τοῦ θρόνου, ὡς προϊόντες
a-little later was-brought-down from-the throne as proceeding
δηλώσομεν.
we-shall-show

15 Ὡς μετὰ τὸν ἀπόπλουν Ἐπιφανίου λόγον κατὰ γυναικῶν
how after the sailing-away of-Epiphanius speech against women
Ἰωάννης δημηγορήσας, καὶ διὰ τοῦτο, σπουδῇ τοῦ
John having-delivered and because-of this by-zeal of-the
βασιλέως καὶ τῆς βασιλίσσης, συνόδου γενομένης ἐν
emperor and of-the empress synod having-happened at
Χαλκηδόνι κατ’ αὐτοῦ, τῆς ἐκκλησίας ἐξωθεῖται.
Chalcedon against him from-the church is-thrust-out
Ἀποπλεύσαντος γὰρ τοῦ Ἐπιφανίου, πυνθάνεται παρὰ
having-sailed-away for — Epiphanius learns from
τινῶν ὁ Ἰωάννης, ὡς ἡ βασίλισσα Εὐδοξία τὸν
some — John that the empress Eudoxia —

Ἐπιφάνιον ἐξώπλισε κατ᾽ αὐτοῦ. Καὶ θερμὸς ὢν τὸ
Epiphanius had-armed against him and hot being in-the
ἦθος καὶ περὶ τὸν λόγον ἕτοιμος, μὴ μελλήσας διέξεισι
character and in the speech ready not having-delayed goes-through
ψόγον κοινῶς κατὰ πασῶν γυναικῶν ἐπὶ τοῦ λαοῦ.
censure in-common against all women before the people
Ἁρπάζει τὸ πλῆθος τὸν λόγον ὡς αἴνιγμα κατὰ τῆς
seizes the multitude the speech as riddle against the
βασιλίδος λεχθέν· καὶ ὁ λόγος ἐκληφθεὶς ὑπὸ τῶν
empress spoken and the speech having-been-taken-up by those
κακουργούντων εἰς γνῶσιν ἄγεται τῶν κρατούντων.
doing-mischief to knowledge is-brought of-the(-ones) ruling
Γνοῦσα δὲ ἡ Αὐγοῦστα, πρὸς τὸν βασιλέα τὴν
having-known and the Augusta to the emperor the
οἰκείαν ὕβριν ὠδύρατο, αὐτοῦ ὕβριν εἶναι λέγουσα τὴν
own insult lamented his insult to-be saying the
ἑαυτῆς. Παρασκευάζει οὖν τὸν Θεόφιλον ταχεῖαν ποιεῖσθαι
her-own contrives then — Theophilus speedy to-make
σύνοδον κατ᾽ αὐτοῦ· συγκατασκευάζει δὲ ταῦτα καὶ
synod against him contrives-with and these-things also
Σεβηριανός· ἔτι γὰρ τὴν λύπην ἐφύλαττεν. Οὐ πολὺς
Severian still for the grief he-kept not much
οὖν ἐν μέσῳ χρόνος, καὶ παρῆν Θεόφιλος πολλοὺς
then in between time and was-present Theophilus many
ἐκ διαφόρων πόλεων ἐπισκόπους κινήσας· τοῦτο δὲ
from various cities bishops having-moved this and
καὶ τοῦ βασιλέως ἐκέλευε πρόσταγμα. Μάλιστα δὲ
also of-the emperor ordered command most and
συνέρρεον, ὅσοι πρὸς Ἰωάννην ἄλλος δι᾽ ἄλλην αἰτίαν
flocked-together as-many-as against John one for another cause
λελύπηντο· παρῆσαν δὲ καὶ ὅσους τῆς ἐπισκοπῆς
had-been-grieved were-present and also as-many-as from-the episcopate

ἀπεκίνησε. Πολλοὺς γὰρ ὁ Ἰωάννης καθῃρήκει τῶν ἐν
he-had-removed many for — John had-deposed of-the in
Ἀσίᾳ ἐπισκόπων, ὅτε διὰ τὴν Ἡρακλείδου χειροτονίαν
Asia bishops when because-of the of-Heraclides ordination
ἀπεληλύθει ἐπὶ τὴν Ἔφεσον. Πάντες οὖν συμφωνήσαντες
he-had-gone to — Ephesus all then having-agreed
εἰς τὴν Χαλκηδόνα τῆς Βιθυνίας συνήρχοντο· τότε δὲ
to — Chalcedon — of-Bithynia came-together then and
ἦν ἐπίσκοπος τῆς Χαλκηδόνος Κυρῖνος ὄνομα, γένει
was bishop — of-Chalcedon Cyrinus by-name by-race
Αἰγύπτιος· ὅστις πολλὰ πρὸς τοὺς ἐπισκόπους ἔλεγε,
Egyptian who much to the bishops said
‘τὸν ἀσεβῆ, τὸν ἀλαζόνα, τὸν ἀγόνατον’ ἀποκαλῶν·
the impious the arrogant the unbending calling(-him)
ἥδοντο μὲν οὖν ἐπὶ τοῖς λεγομένοις οἱ ἐπίσκοποι.
were-pleased indeed then at the(-things) said the bishops
Μαρουθᾶς δὲ Μεσοποταμίας ἐπίσκοπος ἄκων τὸν
Maruthas and of-Mesopotamia bishop unwillingly the
πόδα τοῦ Κυρίνου ἐπάτησεν· ὁ δὲ ὀδυνηρῶς ἐκ
foot — of-Cyrinus trod-on he and painfully from
τούτου διατεθεὶς συνδιαβῆναι τοῖς ἐπισκόποις ἐπὶ
this having-been-affected to-cross-over-with the bishops to
τὴν Κωνσταντινούπολιν οὐ δεδύνηται· ἀλλὰ μένει μὲν
— Constantinople not has-been-able but remains indeed
αὐτὸς ἐν τῇ Χαλκηδόνι· οἱ δὲ ἄλλοι διεπεραιώθησαν.
himself in — Chalcedon the and others crossed-over
Θεοφίλῳ δὲ οὐδενὸς τῶν τῆς ἐκκλησίας ἀπαντησάντων,
to-Theophilus and none of-those of-the church having-met
οὐδὲ τιμὴν τὴν εἰωθυῖαν παρεσχηκότων, φανερὸς γὰρ
nor honor the customary having-paid manifest for
ἐχθρὸς ἐγινώσκετο, τῶν Ἀλεξανδρείων τὸ ναυτικὸν, —
enemy he-was-known of-the Alexandrians the fleet

ἔτυχε γὰρ τότε παρεῖναι τὰ σιτηγοῦντα τῶν πλοίων, —
it-happened for then to-be-present the grain-carrying of-the ships
ἀπαντήσαντα σὺν εὐφημίᾳ ἐδέξαντο. Ὁ δὲ παρῃτεῖτο
having-met(-him) with acclamation received(-him) he and declined
μὲν ἐπὶ τὸν εὐκτήριον οἶκον εἰσελθεῖν· ἐν μιᾷ δὲ
indeed to the of-prayer house to-enter in one and
τῶν βασιλίδων οἰκίᾳ καταλύει, ᾗ προσωνυμία
of-the empresses house lodges to-which name
Πλακιδιαναί. Τότε ἐντεῦθεν ἀνεκινοῦντο κατὰ Ἰωάννου
Placidianae then thereupon were-raised against John
κατηγορίαι πολλαί· καὶ οὐκέτι μὲν τῶν Ὠριγένους
accusations many and no-longer indeed of-the of-Origen
βιβλίων μνεία τις ἦν· ἐπὶ ἑτέρας δὲ ἀτόπους κατηγορίας
books mention any was to other and absurd accusations
ἐτρέποντο.
they-turned
Τούτων δὲ οὕτω προκατεσκευασμένων, συνελθόντες
these and thus having-been-prepared-beforehand having-come-together
οἱ ἐπίσκοποι ἐν προαστείῳ Χαλκηδόνος ᾧ ἐπώνυμον
the bishops in suburb of-Chalcedon which by-name
Δρῦς, καλοῦσιν εὐθὺς τὸν Ἰωάννην ἀπολογησόμενον
Oak they-call at-once — John going-to-make-defense
περὶ ὧν κατηγορεῖτο. Ἐκέλευον δὲ παρεῖναι ἅμα
about what he-was-accused ordered and to-be-present together-with
αὐτῷ Σαραπίωνα, καὶ Τίγριν εὐνοῦχον πρεσβύτερον, καὶ
him Sarapion and Tigris eunuch presbyter and
Παῦλον ἀναγνώστην· καὶ γὰρ οὗτοι συγκατηγοροῦντο
Paul reader and for these were-accused-with
αὐτῷ. Ἐπεὶ δὲ ὁ Ἰωάννης τοὺς καλοῦντας ὡς
him when and — John those calling(-him) as
ἐχθροὺς παρεγράφετο, οἰκουμενικὴν δὲ ἐπεκαλεῖτο
enemies objected-to ecumenical and appealed-to

σύνοδον, μὴ μελλήσαντες, τετράκις αὐτὸν ἐκάλεσαν.
synod not having-delayed four-times him they-called
Τοῦ δὲ μὴ βουληθέντος ἀπαντῆσαι, ἀλλὰ τὰ αὐτὰ
he and not having-wished to-appear but the same-things
λέγοντος, κατεψηφίσαντο καὶ καθεῖλον αὐτὸν, ἄλλο
saying they-condemned and deposed him other
μὲν οὐδὲν αἰτιασάμενοι, μόνον δὲ ὅτι καλούμενος οὐχ
indeed nothing having-charged only and that being-called not
ὑπήκουσε. Τοῦτο ἀπαγγελθὲν περὶ ἑσπέραν πρὸς
he-obeyed this having-been-announced about evening to
μεγίστην στάσιν ἐξῆπτε τὸ πλῆθος. Καὶ διανυκτερεύοντες
greatest sedition kindled the multitude and spending-the-night
οὐ συνεχώρουν ἀφέλκεσθαι τῆς ἐκκλησίας αὐτόν·
not they-allowed to-be-dragged from-the church him
ἀλλ' ἐβόων 'δεῖν κρίνεσθαι τὰ κατ' αὐτὸν
but shouted to-be-needful to-be-judged the(-things) about him
ἐπὶ μείζονος συνεδρίου.' Τοῦ βασιλέως δὲ ἐκέλευε
before greater council of-the emperor and ordered
πρόσταγμα, ᾗ τάχος ἐξωθεῖσθαι αὐτὸν, καὶ ἐπ'
command with-all speed to-be-thrust-out him and into
ἐξορίαν ἀπάγεσθαι. Τοῦτο γνοὺς ὁ Ἰωάννης τῇ
exile to-be-led-away this having-learned — John on-the
τρίτῃ ἡμέρᾳ μετὰ τὴν καθαίρεσιν περὶ τὸ μεσημβρινὸν
third day after the deposition about the midday
ἑαυτὸν ἐξέδωκε, λαθὼν τὸ πλῆθος· ἐφυλάττετο γὰρ
himself gave-up unnoticed-by the multitude he-took-care for
μή τις ταραχὴ γένηται δι' αὐτόν· καὶ ὁ μὲν
lest any disturbance arise because-of him and he indeed
ἀπήγετο.
was-led-away

Ὡς τοῦ λαοῦ στασιάσαντος διὰ τὴν ἀπαγωγὴν 16
how the people having-rioted because-of the leading-away
Ἰωάννου, Βρίσων ὁ τῆς βασιλίδος εὐνοῦχος ἀποσταλεὶς
of-John Brison the of-the empress eunuch having-been-sent
πάλιν αὐτὸν ἐπανήγαγεν ἐν Κωνσταντινουπόλει.
again him brought-back in Constantinople
Ὁ δὲ λαὸς ἀφόρητα ἐστασίαζεν. Οἷα δὲ ἐν τοῖς τοιούτοις
the and people unbearably rioted such and in the such(-things)
φιλεῖ γίνεσθαι, πολλοὶ τῶν ἀπεχθῶς πρὸς αὐτὸν ἐχόντων
is-wont to-happen many of-those hostilely toward him being
ἐπὶ οἴκτον μετεβάλλοντο, καὶ συκοφαντεῖσθαι ἔλεγον,
to pity changed and to-be-slandered said
ὃν μικρῷ ἔμπροσθεν καθῃρημένον ἐπεθύμουν θεάσασθαι.
whom a-little before deposed they-desired to-see
Πλείους οὖν καὶ διὰ τοῦτο ἐγίνοντο οἱ καταβοῶντες
more then also because-of this became those crying-out-against
καὶ τοῦ βασιλέως καὶ τῆς συνόδου τῶν ἐπισκόπων.
both the emperor and the synod of-the bishops
Μάλιστα δὲ Θεοφίλῳ τῆς σκευωρίας τὴν αἰτίαν ἐτίθεσαν·
most and on-Theophilus of-the plot the blame laid
οὐ γὰρ ἔτι λανθάνειν ἐπὶ τοῖς σκευωρημένοις ἐδύνατο·
not for longer to-lie-hidden in the plotted(-things) he-was-able
ἐκ πολλῶν μὲν οὖν καὶ ἄλλων τεκμηρίων, μάλιστα δὲ
from many indeed then and other proofs most and
ὅτι τοῖς περὶ Διόσκορον τοῖς ἐπιλεγομένοις Μακροῖς
that with-those about Dioscorus those called Tall
εὐθὺς μετὰ τὴν Ἰωάννου καθαίρεσιν ἐκοινώνησε. Τότε
at-once after the of-John deposition he-communicated then
δὴ καὶ Σεβηριανὸς ἐπὶ τῆς ἐκκλησίας διδάσκων
indeed also Severian in the church teaching
εὐκαίρως ἔδοξε διασύρειν τὸν Ἰωάννην, φήσας, Εἰ καὶ
opportunely seemed to-disparage — John having-said if even

διὰ μηδὲν ἄλλο κατέγνωστο Ἰωάννης, ἀλλ᾽ οὖν γε
for nothing other had-been-condemned John but then at-least
ἱκανὸν ἔγκλημα πρὸς καθαίρεσιν τὸ ἀλαζονικὸν ἦθος
sufficient charge for deposition the arrogant character
αὐτοῦ· πάντα μὲν γὰρ τὰ ἁμαρτήματα συγχωρεῖται
his all indeed for the sins are-forgiven
τοῖς ἀνθρώποις, ὑπερηφάνοις δὲ ὁ Θεὸς ἀντιτάσσεται,
to-the men to-the-proud and — God resists
ὡς διδάσκουσιν αἱ θεῖαι γραφαί.᾽ Ταῦτα λεχθέντα
as teach the divine scriptures these-things said
φιλονεικότερον ἐποίει τὸ πλῆθος· διὸ τὴν ἀνάκλησιν
more-contentious made the multitude wherefore the recall
ταχεῖαν ὁ βασιλεὺς ἐποίησε γενέσθαι. Πεμφθεὶς οὖν
speedy the emperor made to-happen having-been-sent then
Βρίσων ὁ τῆς βασιλίδος εὐνοῦχος καταλαμβάνει αὐτὸν
Brison the of-the empress eunuch overtakes him
ἐν Πρενέτῳ, — ἐμπόριον δὲ τοῦτο καταντικρὺ τῆς
at Prenetus trading-post and this opposite —
Νικομηδείας κείμενον, — καὶ ἀναστρέφει αὐτὸν ἐπὶ
of-Nicomedia lying and brings-back him to
τὴν Κωνσταντινούπολιν. Ἐπεὶ δὲ ἀνακληθεὶς Ἰωάννης
— Constantinople when and having-been-recalled John
οὐ πρότερον εἰς τὴν πόλιν εἰσελθεῖν προῃρεῖτο, ἢ
not before into the city to-enter chose than
ἐν μείζονι δικαστηρίῳ ἀθῳωθῆναι, ἐν προαστείῳ ὃ
in greater court to-be-acquitted in suburb which
καλεῖται Μαριαναὶ τέως ἐπέμενε. Παρέλκοντος δὲ
is-called Marianae meanwhile he-stayed delaying and
αὐτοῦ, καὶ μὴ βουλομένου εἰς τὴν πόλιν ἐπανελθεῖν,
him and not wishing into the city to-return
ἠγανάκτει τὸ πλῆθος, καὶ ᾗ τάχος βλάσφημα
was-indignant the multitude and with-all speed blasphemous

κατὰ τῶν κρατούντων ἠφίεσαν ῥήματα· διὸ καὶ
against the(-ones) ruling let-fly words wherefore also
ἀνάγκην ἐπέθηκαν τῇ ἐπανόδῳ αὐτοῦ. Ἀπαντῆσαν
necessity they-laid-on the return his having-met
οὖν τὸ πλῆθος σὺν πολλῇ σεβασμίῳ τιμῇ ἐπὶ τὴν
then the multitude with much reverent honor to the
ἐκκλησίαν εὐθὺς ἄγουσι· καὶ παρεκάλουν, ἔν τε τῷ
church at-once they-lead(-him) and urged on both the
ἐπισκοπικῷ θρόνῳ καθέζεσθαι, καὶ συνήθως τῷ λαῷ τὴν
episcopal throne to-sit and as-customary for-the people the
εἰρήνην ἐπεύξασθαι. Τοῦ δὲ παραιτουμένου, καὶ λέγοντος
peace to-pray he and declining and saying
ὅτι ‘τοῦτο δεῖ κρίσει γενέσθαι, καὶ δεῖν τοὺς
that this must by-judgment happen and to-be-needful those
καταψηφισαμένους πάλιν ἀποψηφίσασθαι,’ ἐξεκαίετο τὸ
having-condemned(-him) again to-acquit was-inflamed the
πλῆθος, ἰδεῖν αὐτὸν καθήμενον ἐν τῷ θρόνῳ ποθοῦντες,
multitude to-see him sitting on the throne longing
καὶ πάλιν αὐτοῦ διδάσκοντος ἀκροᾶσθαι. Ἐξίσχυσεν ὁ
and again him teaching to-hear prevailed the
λαὸς ταῦτα κατεργάσασθαι· καὶ καθίσας ὁ Ἰωάννης εἰς
people these-things to-accomplish and having-sat — John on
τὸν ἐπισκοπικὸν θρόνον συνήθως μὲν τὴν εἰρήνην τῷ
the episcopal throne as-customary indeed the peace for-the
λαῷ ἐπηύξατο· προσαναγκασθεὶς δὲ, καὶ ἐδίδαξε. Τοῦτο
people prayed having-been-compelled and also taught this
πραχθὲν τοῖς ἀπεχθῶς ἔχουσι πρὸς αὐτὸν ἑτέρας
having-been-done to-those hostilely being toward him of-another
σκευωρίας παρέσχεν ὑπόθεσιν· ἀλλὰ περὶ τούτου μὲν
plot provided occasion but about this indeed
τέως ἡσύχαζον.
meanwhile they-kept-quiet

17 Ὡς διὰ τὸ βούλεσθαι Θεόφιλον τὰ καθ᾽
how because-of the to-wish Theophilus the(-things) against
Ἡρακλείδου ἀπόντος ἐξετάζεσθαι, τοῦ Ἰωάννου
Heraclides absent to-be-examined — John
ἀντιλέγοντος, συμπληγάδος γενομένης, πολλοὶ ἀπώλοντο
objecting clash having-happened many perished
μεταξὺ τῶν Κωνσταντινουπολιτῶν καὶ τῶν Ἀλεξανδρέων·
between the Constantinopolitans and the Alexandrians
ἐφ᾽ οἷς φοβηθεὶς Θεόφιλος καί τινες τῶν ἐπισκόπων
at which having-feared Theophilus and some of-the bishops
τῆς πόλεως ἐξεληλύθασι.
from-the city have-gone-out
Πρότερον δὲ τὰ κατὰ τὴν χειροτονίαν Ἡρακλείδου
before and the(-things) about the ordination of-Heraclides
ἀναζητεῖσθαι Θεόφιλος παρεσκεύαζεν, ὅπως, εἰ δύναιτο,
to-be-investigated Theophilus contrived that if he-could
ταύτην γοῦν ἀφορμὴν λάβοι πρὸς τὴν Ἰωάννου
this at-any-rate occasion he-might-take for the of-John
καθαίρεσιν. Ἡρακλείδης μὲν οὖν οὐ παρῆν· ἐκρίνετο
deposition Heraclides indeed then not was-present was-judged
δὲ ἀπὼν, ὡς εἴη τυπτήσας τινὰς ἀδίκως, ἀλύσει
and absent that he-had beaten some unjustly with-chain
τε δήσας, καὶ πομπεῦσαι ποιήσας διὰ μέσης τῆς
both having-bound and to-be-paraded having-made through middle of-the
Ἐφεσίων πόλεως. Τῶν τοίνυν περὶ Ἰωάννου λεγόντων,
of-Ephesians city those therefore about John saying
μὴ δεῖν κατὰ ἀπόντων κριτήριον ποιεῖσθαι, οἱ
not to-be-needful against absent(-men) trial to-make those
ἐκ τῆς Ἀλεξανδρείας ἐφιλονείκουν, δεῖν δέχεσθαι
from — Alexandria contended to-be-needful to-receive
τοὺς κατηγοροῦντας Ἡρακλείδου, εἰ καὶ κατηγοροῦσιν
those accusing Heraclides if even they-accuse

ἀπόντος αὐτοῦ. Στάσις οὖν ἐντεῦθεν καὶ διαπληκτισμὸς
absent him faction then thereupon and quarreling
μεταξὺ τῶν Κωνσταντινουπόλεως καὶ τῆς Ἀλεξανδρείας
between those of-Constantinople and — of-Alexandria
ἐγίνετο σύντονος. Καὶ γενομένης συμπληγάδος, πολλοὶ
arose vehement and having-happened clash many
μὲν τραύματα ἔλαβον, ὀλίγοι δὲ καὶ ἀπώλοντο. Ταῦτα
indeed wounds received few and also perished these-things
εἰδὼς Θεόφιλος εὐθὺς ὡς εἶχεν ἐπὶ τὴν Ἀλεξάνδρειαν
knowing Theophilus at-once as he-was to — Alexandria
ἔφυγε· τοῦτο δὲ καὶ οἱ ἄλλοι ἐποίουν ἐπίσκοποι, πλὴν
fled this and also the other did bishops except
ὀλίγων οἳ τὰ Ἰωάννου ἠσπάζοντο· καὶ πάντες
few who the(-cause) of-John embraced and all
εἰς τὰ ἑαυτῶν φυγῇ ἀπεχώρησαν. Τούτων οὕτω
to the(-places) their-own in-flight withdrew these thus
γενομένων, ἐν καταγνώσει μὲν τοῖς πᾶσιν ὁ Θεόφιλος
having-happened in condemnation indeed with-the all — Theophilus
ἦν· ηὔξησε δὲ τὸ κατ᾽ αὐτοῦ μῖσος τὸ αὖθις αὐτὸν
was increased and the against him hatred the again him
μηδὲν ὑποστειλάμενον τὰ Ὠριγένους ἀσκεῖσθαι βιβλία.
nothing having-held-back the of-Origen to-study books
Ἐρωτηθεὶς οὖν ὑπό τινος, ‘πῶς ἃ ἀπεκήρυξε,’ ταῦτα
having-been-asked then by someone how what he-had-denounced these
ἀσπάζεται πάλιν, ταῦτα ἀπεκρίνατο· ‘Τὰ Ὠριγένους
he-embraces again these-things he-answered the of-Origen
ἔοικε βιβλία λειμῶνι πάντων ἀνθέων· εἴ τι οὖν ἐν
are-like books to-meadow of-all flowers if anything then in
αὐτοῖς ἐφεύρω καλὸν, τοῦτο δρέπομαι· εἰ δέ τι
them I-find good this I-pluck if and anything
μοι ἀκανθῶδες φανείη, τοῦτο ὡς κεντοῦν ὑπερβαίνω.’
to-me thorny should-appear this as pricking I-step-over

Τοιαῦτα Θεόφιλος ἀπεκρίνατο, μὴ λογισάμενος τὸ
such Theophilus answered not having-considered the(-saying)
τοῦ σοφοῦ Σολομῶντος, ὅτι ‘λόγοι σοφῶν ὡς τὰ
of-the wise Solomon that words of-wise(-men) as the
βούκεντρα,’ καὶ οὐκ ὀφείλουσι λακτίζειν πρὸς αὐτοὺς
goads and not ought to-kick against them
οἱ ὑπὸ τῶν θεωρημάτων κεντούμενοι. Διὰ ταῦτα
those by the speculations being-pricked because-of these-things
μὲν δὴ ἐν καταγνώσει παρὰ πᾶσιν ὁ Θεόφιλος ἦν.
indeed indeed in condemnation with all — Theophilus was
Διόσκορος δὲ, εἷς τῶν Μακρῶν, ὁ τῆς Ἑρμουπόλεως
Dioscorus and one of-the Tall the — of-Hermopolis
ἐπίσκοπος, ὀλίγον ὕστερον μετὰ τὴν Θεοφίλου φυγὴν
bishop a-little later after the of-Theophilus flight
ἐτελεύτησε· καὶ ταφῆς ἠξιώθη λαμπρᾶς, ἐν τῷ
died and of-burial was-thought-worthy splendid in the
μαρτυρίῳ τῷ ἐν τῇ Δρυΐ κηδευθεὶς, ἔνθα διὰ Ἰωάννην
martyr's-shrine the at the Oak having-been-buried where because-of John
γέγονεν ἡ σύνοδος. Ἰωάννης δὲ ταῖς διδασκαλίαις
took-place the synod John and to-the teachings
ἐσχόλαζε, καὶ χειροτονεῖ Σαραπίωνα τῆς ἐν Θρᾴκῃ
devoted-himself and ordains Sarapion of-the in Thrace
Ἡρακλείας ἐπίσκοπον, δι’ ὃν τὸ κατ’ αὐτοῦ
Heraclea bishop because-of whom the against him
μῖσος ἐγήγερτο· μετ’ οὐ πολὺ δὲ ταῦτα ἐπισυνέβη
hatred had-been-roused after not long and these-things happened
γενέσθαι.
to-take-place

John's sermon against the games at Eudoxia's silver statue brings a second synod, and he is exiled; the church burns. Arsacius succeeds him; hail falls and Eudoxia dies, which many take as judgment for John. Atticus follows Arsacius, and John dies at Comana. Socrates tells of Sisinnius the Novatian bishop and his wit, and of Arcadius' death; other copies add how Sarapion and Severian fell out.

Περὶ τῆς ἀργυρᾶς στήλης τῆς Εὐδοξίας, καὶ ὡς διὰ 18
about the silver statue — of-Eudoxia and how because-of
τοῦτο πάλιν Ἰωάννης τῆς ἐκκλησίας ἐξωσθεὶς εἰς
this again John from-the church having-been-thrust-out into
ἐξορίαν ἀπήγετο.
exile was-led-away

Τῆς Αὐγούστης Εὐδοξίας ἀνδριὰς ἀνέστη ἀργυροῦς ἐπὶ
of-the Augusta Eudoxia statue was-set-up silver on
κίονος πορφυροῦ, χλανίδα ἐνδεδυμένος· ἕστηκε δὲ οὗτος
column of-porphyry mantle wearing stands and this
ἐπὶ βήματος ὑψηλοῦ, οὔτε ἐγγὺς οὔτε πόρρω τῆς
on platform high neither near nor far from-the
ἐκκλησίας, ᾗ ἐπώνυμον Σοφία· ἀλλὰ διείργει ἄμφω
church which by-name Sophia but separates both
μέση πλατείας ὁδός. Ἐπὶ τούτῳ συνήθως δημώδεις ἤγοντο
middle of-broad road at this customarily popular were-held
παιδιαί· Ἰωάννης δὲ ὕβριν τὰ γινόμενα τῆς ἐκκλησίας
games John and insult the(-things) happening to-the church
νομίζων, τὴν συνήθη τε παρρησίαν ἀνακτησάμενος,
thinking the customary and freedom-of-speech having-recovered
πάλιν τὴν ἑαυτοῦ γλῶτταν κατὰ τῶν ταῦτα ποιούντων
again the his-own tongue against those these-things doing
ἐξώπλιζε. Καὶ δέον τοὺς κρατοῦντας λόγῳ
armed and it-being-needful the(-ones) ruling with-speech

παρακλητικῷ πείθειν παῦσαι τῆς παιδιᾶς, ὁ δὲ τοῦτο
persuasive to-persuade to-stop from-the game he and this
μὲν οὐκ ἐποίει· καταφορικῇ δὲ τῇ γλώσσῃ χρησάμενος
indeed not did with-abusive and the tongue having-used
ἔσκωπτε τοὺς γενέσθαι ταῦτα κελεύσαντας. Ἡ δὲ
mocked those to-happen these-things having-ordered the and
βασίλισσα πάλιν εἰς ἑαυτὴν εἵλκε τὰ γενόμενα·
empress again to herself drew the(-things) having-happened
καὶ ὕβριν ἑαυτῆς τοὺς ἐκείνου λόγους νομίζουσα, πάλιν
and insult of-herself the his words thinking again
παρασκευάζει σύνοδον ἐπισκόπων συνάγεσθαι κατ' αὐτοῦ.
contrives synod of-bishops to-be-gathered against him
Αἰσθόμενος δὲ ὁ Ἰωάννης τὴν περιβόητον ἐκείνην ἐπὶ τῆς
having-perceived and — John the famous that in the
ἐκκλησίας διεξῆλθεν ὁμιλίαν, ἧς ἡ ἀρχή· Πάλιν Ἡρωδιὰς
church delivered homily whose the beginning again Herodias
μαίνεται, πάλιν ταράσσεται, πάλιν ὀρχεῖται, πάλιν ἐπὶ
rages again is-troubled again dances again on
πίνακι τὴν κεφαλὴν Ἰωάννου ζητεῖ λαβεῖν.' Τοῦτο πλέον
platter the head of-John seeks to-receive this more
πρὸς ὀργὴν ἐξῆψε τὴν βασιλίδα. Καὶ μετ' οὐ πολὺ
to anger kindled the empress and after not long
παρῆσαν οἱ ἐπίσκοποι, Λεόντιος ἐπίσκοπος Ἀγκύρας τῆς
were-present the bishops Leontius bishop of-Ancyra of-the
μικρᾶς Γαλατίας, Ἀμμώνιος Λαοδικείας τῆς ἐν Πισιδίᾳ,
lesser Galatia Ammonius of-Laodicea the in Pisidia
Βρίσων Φιλίππων τῶν ἐν Θρᾴκῃ, Ἀκάκιος Βεροίας τῆς ἐν
Brison of-Philippi the in Thrace Acacius of-Beroea the in
Συρίᾳ, καὶ ἄλλοι τινές· παρόντων δὲ τούτων, ἀνεκινοῦντο
Syria and others some being-present and these were-stirred-up
οἱ πρώην κατήγοροι. Ἰωάννης μὲν οὖν ἐθάρρει ἐπὶ
the former accusers John indeed then took-courage at

τούτοις, καὶ ἠξίου ἐπιζητεῖσθαι τὰ κατηγορούμενα·
these and asked to-be-investigated the(-things) charged
τῆς δὲ ἑορτῆς τῶν γενεθλίων τοῦ Σωτῆρος ἐπελθούσης,
the and feast of-the birthday of-the Savior having-come
ὁ βασιλεὺς εἰς τὴν ἐκκλησίαν συνήθως οὐκ ἀπήντα· ἀλλὰ
the emperor to the church as-customary not came but
δηλοῖ τῷ Ἰωάννῃ, ὡς οὐ πρότερον αὐτῷ κοινωνήσει
declares — to-John that not before with-him he-will-communicate
πρὶν ἂν πρότερον ἀποδύσηται τὰ ἐγκλήματα. Ἐπεὶ
before — first he-strips-off the charges when
δὲ τοῦ Ἰωάννου θαρροῦντος οἱ κατήγοροι δειλότεροι
and — John taking-courage the accusers more-cowardly
ἐδείκνυντο, οἱ παρόντες ἐπίσκοποι ἄλλο μὲν ἐρεύνων
were-shown the present bishops other indeed investigated
οὐδέν· μόνον δὲ τοῦτο δεῖν εἰς κρίσιν ἄγεσθαι
nothing only and this to-be-needful to judgment to-be-brought
ἔλεγον, ὅτι μετὰ τὴν καθαίρεσιν, μὴ ψηφισαμένης τῆς
said that after the deposition not having-voted the
συνόδου αὐτῷ, εἰς τὸν θρόνον εἰσεπήδησε. Τοῦ δὲ
synod for-him onto the throne he-leapt he and
λέγοντος, ὡς ἑξηκονταπέντε ἐπίσκοποι κοινωνήσαντες
saying that sixty-five bishops having-communicated
αὐτῷ ἐψηφίσαντο, οἱ περὶ Λεόντιον ἀντεπῆγον· ‘Ἀλλὰ
with-him voted(-it) those about Leontius retorted but
πλείους, ὦ Ἰωάννη, κατεψηφίσαντό σου ἐν τῇ συνόδῳ.’
more O John condemned you in the synod
Ἐπεὶ δὲ πάλιν ὁ Ἰωάννης τὸν κανόνα τοῦτον οὐ τῆς
when and again — John the canon this not of-the
αὐτῶν ἐκκλησίας, ἀλλὰ τῶν Ἀρειανῶν εἶναι ἔλεγεν, — οἱ
their church but of-the Arians to-be said those
γὰρ ἐν τῇ Ἀντιοχείᾳ συνελθόντες ἐπὶ τῇ καθαιρέσει τῆς
for in — Antioch having-come-together for the destruction of-the

‘ὁμοουσίου’ πίστεως, ἀπεχθείᾳ τῇ πρὸς Ἀθανάσιον τὸν
of-one-substance faith from-hatred the toward Athanasius the
κανόνα ἐξέδωκαν, — μὴ προσδεξάμενοι τὰς ἀπολογίας
canon issued not having-accepted the defenses
κατεψηφίσαντο· μὴ νοήσαντες, ὅτι τῷ κανόνι τούτῳ
condemned(-him) not having-perceived that the canon this
χρησάμενοι καὶ Ἀθανάσιον καθεῖλον.
using also Athanasius they-deposed
Ταῦτα πέπρακται ἐγγιζούσης τῆς ἑορτῆς τοῦ Πάσχα· δηλοῖ
these-things were-done approaching the feast of-the Easter declares
οὖν ὁ βασιλεὺς τῷ Ἰωάννῃ μὴ δύνασθαι εἰς τὴν ἐκκλησίαν
then the emperor — to-John not to-be-able to the church
ἐλθεῖν, ὅτι δύο αὐτοῦ κατεψηφίσαντο σύνοδοι. Ἤργει οὖν ὁ
to-come because two him condemned synods was-idle then —
Ἰωάννης λοιπὸν, οὐδαμῶς τε εἰς τὴν ἐκκλησίαν κατήρχετο.
John henceforth in-no-way and to the church went-down
Εὐθὺς οὖν πάντες οἱ αὐτῷ προσκείμενοι, ἐκ τῆς ἐκκλησίας
at-once then all those to-him attached from the church
ἀναχωρήσαντες, τὸ μὲν Πάσχα ἐν τῷ δημοσίῳ λουτρῷ
having-withdrawn the indeed Easter in the public bath
τῷ ἐν Κωνσταντιαναῖς ἐπετέλεσαν· σὺν αὐτοῖς δὲ πολλοὶ
the in Constantianae celebrated with them and many
ἐπίσκοποι καὶ πρεσβύτεροι καὶ ἄλλοι ἱερατικοῦ τάγματος.
bishops and presbyters and others of-priestly order
Ἐξ ἐκείνου τε κατ’ ἰδίαν τὰς συναγωγὰς ἐν διαφόροις
from that-time and by themselves the assemblies in various
τόποις ποιούμενοι ‘Ἰωαννῖται’ προσηγορεύθησαν. Ἰωάννης
places making Johannites were-called John
δὲ ἐπὶ δύο μῆνας οὐδαμοῦ προέβαινεν, ἕως ὅτου
and for two months nowhere went-forth until which(-time)
βασιλέως ἐκέλευε πρόσταγμα εἰς ἐξορίαν ἀπάγεσθαι. Καὶ
of-emperor ordered command into exile to-be-led-away and

ὁ μὲν ἀπήγετο τῆς ἐκκλησίας ἑλκυσθείς· τινὲς δὲ
he indeed was-led-away from-the church dragged some and
τῶν Ἰωαννιτῶν κατ᾽ αὐτὴν τὴν ἡμέραν τὴν ἐκκλησίαν
of-the Johannites on very the day the church
ἐνέπρησαν. Καιομένης δὲ αὐτῆς, ἄνεμος ἀπηλιώτης πνεύσας
set-on-fire burning and it wind east having-blown
καὶ τὸν οἶκον τῆς συγκλήτου γερουσίας κατέκαυσε. Τοῦτο
also the house of-the senatorial council burned-down this
γέγονε τῇ εἰκάδι τοῦ Ἰουνίου μηνὸς, ἐν ὑπατείᾳ Ὀνωρίου
happened on-the twentieth of-the June month in consulship of-Honorius
ἕκτῃ, ἣν σὺν Ἀρισταινέτῳ ἐδίδου. Ὅσα μὲν οὖν διὰ
sixth which with Aristaenetus he-gave as-much-as indeed then because-of
τὸν γεγενημένον ἐμπρησμὸν ὁ τῆς Κωνσταντινουπόλεως
the having-happened burning the — of-Constantinople
ὕπαρχος, ᾧ ὄνομα ἦν Ὀπτάτος, Ἕλλην τὴν θρησκείαν
prefect whose name was Optatus pagan in-the religion
ὑπάρχων, καὶ διὰ τοῦτο τοὺς Χριστιανοὺς μισῶν,
being and because-of this the Christians hating
κατὰ τῶν φιλούντων τὸν Ἰωάννην ἔπραξε, καὶ ὡς
against those loving — John did and how
πολλοὺς ἐξ αὐτῶν ἐκόλασεν, παραλιπεῖν μοι δοκῶ.
many of them he-punished to-leave-aside to-me I-seem
Περὶ Ἀρσακίου τοῦ μετὰ Ἰωάννην χειροτονηθέντος καὶ 19
about Arsacius the(-one) after John ordained and
περὶ Κυρίνου τοῦ Χαλκηδόνος.
about Cyrinus the(-bishop) of-Chalcedon
Ὀλίγων δὲ ἡμερῶν διελθουσῶν, χειροτονεῖται ἐπίσκοπος
few and days having-passed is-ordained bishop
Κωνσταντινουπόλεως Ἀρσάκιος· ὃς ἀδελφὸς μὲν ἐγεγόνει
of-Constantinople Arsacius who brother indeed had-been
Νεκταρίου, τοῦ πρὸ Ἰωάννου τὴν ἐπισκοπὴν καλῶς
of-Nectarius the(-one) before John the episcopate well

διοικήσαντος, γηραιὸς δὲ σφόδρα, ὑπὲρ γὰρ ὀγδοήκοντα
having-administered aged and very above for eighty
ἔτη ἐτύγχανεν ὤν. Καὶ τούτου δι' ὑπερβολὴν πραότητος
years he-happened being and him because-of excess of-gentleness
τὴν ἐπισκοπὴν ἡσύχως διέποντος, ὁ τῆς Χαλκηδόνος
the episcopate quietly administering the — of-Chalcedon
ἐπίσκοπος Κυρῖνος, οὗ τὸν πόδα ἄκων Μαρουθᾶς ὁ
bishop Cyrinus whose the foot unwillingly Maruthas the
Μεσοποταμίας ἐπίσκοπος ἐπάτησεν, οὕτω κακῶς διετέθη,
of-Mesopotamia bishop trod-on so badly was-affected
ὡς σηπεδόνα ποιῆσαι, καὶ γενέσθαι ἀνάγκην ὥστε
that mortification to-cause and to-arise necessity so-that
ἀποπρισθῆναι τὸν πόδα. Οὐχ ἅπαξ δὲ τοῦτο ἐγένετο, ἀλλὰ
to-be-sawn-off the foot not once and this happened but
πλειστάκις ἀπεπρίζετο· ἐπενέμετο γὰρ τὸ πάθος καὶ ὅλον τὸ
very-often it-was-sawn-off spread for the affliction also whole the
σῶμα, ὥστε καὶ τὸν ἕτερον πόδα μεταλαβόντα τοῦ κακοῦ
body so-that also the other foot having-shared of-the evil
τὸ αὐτὸ ὑπομεῖναι. Τούτου χάριν δὲ πεποίημαι μνήμην,
the same to-undergo this for-the-sake-of and I-have-made mention
ὅτι πολλοὶ ἔφασκον διὰ τὴν εἰς Ἰωάννην βλασφημίαν
because many said because-of the against John blasphemy
ταῦτα παθεῖν τὸν Κυρῖνον, ὅτι 'ἀγόνατον' αὐτὸν συνεχῶς
these-things to-suffer — Cyrinus because unbending him continually
ἀπεκάλει, ὥς μοι καὶ πρότερον εἴρηται. Ἐπειδὴ δὲ συνέβη
he-called as by-me also before has-been-said since and it-happened
καὶ χάλαζαν παμμεγεθεστάτην ἐν τῇ Κωνσταντινουπόλει
also hail very-greatest in — Constantinople
καὶ περὶ τὰ αὐτῆς κατενεχθῆναι προάστεια, γέγονε δὲ
and about the its to-be-brought-down suburbs happened and
τοῦτο ἐν τῇ αὐτῇ ὑπατείᾳ, περὶ τὴν τριακάδα τοῦ
this in the same consulship about the thirtieth of-the

Σεπτεμβρίου μηνὸς, τοῦτο ἔλεγον κατὰ Θεοῦ μῆνιν
September month this they-said through of-God wrath
γενέσθαι ἐπὶ τῇ ἀκρίτῳ καθαιρέσει Ἰωάννου. Ηὔξησε δὲ
to-have-happened for the unjudged deposition of-John increased and
τοὺς τοιούτους λόγους καὶ ἡ τῆς βασιλίδος ἐπιγενομένη
the such sayings also the of-the empress following
τελευτή· τετάρτῃ γὰρ ἡμέρᾳ μετὰ τὸ κατενεχθῆναι
death on-fourth for day after the to-have-fallen
τὴν χάλαζαν ἐτελεύτησεν. Ἄλλοι δὲ ἔφασκον δίκαια
the hail she-died others and said just(-things)
πεπονθέναι τὸν Ἰωάννην ἐπὶ τῇ καθαιρέσει, ὅτι πολλὰς
to-have-suffered — John in the deposition because many
ἐκκλησίας τῶν Ναυατιανῶν καὶ Τεσσαρεσκαιδεκατιτῶν καὶ
churches of-the Novatians and Quartodecimans and
ἄλλων τινῶν κατὰ τὴν Ἀσίαν καὶ τὴν Λυδίαν γενόμενος
others some in — Asia and — Lydia having-been
ἔλαβεν, ἡνίκα διὰ τὴν Ἡρακλείδου χειροτονίαν ἐπὶ
he-took when because-of the of-Heraclides ordination to
τὴν Ἔφεσον ἐστάλη. Ἀλλὰ πότερον δικαία ἡ καθαίρεσις
— Ephesus he-was-sent but whether just the deposition
Ἰωάννου κατὰ τὸν λόγον τῶν λυπηθέντων ὑπ' αὐτοῦ
of-John according-to the word of-those grieved by him
ἐγένετο, ἢ Κυρῖνος δικαίαν τῆς βλασφημίας ἐδίδου δίκην,
happened or Cyrinus just for-the blasphemy paid penalty
καὶ πότερον διὰ Ἰωάννην ἡ χάλαζα κατηνέχθη, καὶ
and whether because-of John the hail was-brought-down and
ἡ βασίλισσα ἐτελεύτησεν, ἢ ταῦτα δι' ἑτέρους ἐγίνετο
the empress died or these-things for other happened
λόγους, ἢ καὶ δι' ἀμφότερα, Θεὸς ἂν εἰδείη, ὁ τῶν
reasons or also for both God — would-know the of-the

κρυπτῶν γνώστης, ὁ καὶ αὐτῆς τῆς ἀληθείας κριτὴς
hidden(-things) knower the also itself of-the truth judge
δίκαιος· ἐγὼ δὲ τὰ τότε θρυλούμενα ἔγραψα.
just I and the(-things) then rumored wrote
20 Ὡς μετὰ Ἀρσάκιον Ἀττικὸς τὸν Κωνσταντινουπόλεως
how after Arsacius Atticus the of-Constantinople
θρόνον κατέσχεν.
throne held
Ἀρσάκιος δὲ οὐ πολὺν ἐπεβίω τῇ ἐπισκοπῇ χρόνον·
Arsacius and not long survived in-the episcopate time
τῇ γὰρ ἑξῆς ὑπατείᾳ, ἥτις ἦν Στελίχωνος τὸ δεύτερον
in-the for next consulship which was of-Stilicho the second(-time)
καὶ Ἀνθεμίου, περὶ τὴν ἑνδεκάτην τοῦ Νοεμβρίου μηνὸς
and of-Anthemius about the eleventh of-the November month
ἐτελεύτησε. Περισπουδάστου δὲ πολλοῖς γενομένης τῆς
he-died much-coveted and by-many having-become the
ἐπισκοπῆς, καὶ διὰ τοῦτο πολλοῦ διαδραμόντος χρόνου,
episcopate and because-of this much having-run time
τῇ ἑξῆς ὑπατείᾳ, ἥτις ἦν Ἀρκαδίου τὸ ἕκτον, καὶ Πρόβου,
in-the next consulship which was of-Arcadius the sixth(-time) and of-Probus
προεβλήθη εἰς τὴν ἐπισκοπὴν ἀνὴρ εὐλαβὴς, ᾧ ὄνομα ἦν
was-promoted to the episcopate a-man devout whose name was
Ἀττικός· ὃς τὸ μὲν γένος ἐκ Σεβαστείας τῆς Ἀρμενίας
Atticus who the indeed race from Sebasteia — of-Armenia
κατῆγεν· ἀσκητικὸς δὲ τὸν βίον ἐκ νέας ἡλικίας, καὶ ἄλλως
derived ascetic and in-the life from young age and besides
μετὰ τοῦ μετρίως πεπαιδεῦσθαι πλέον φυσικῶς φρόνιμος
with the moderately to-have-been-educated more by-nature prudent
ἦν· ἀλλὰ περὶ μὲν τούτου μικρὸν ὕστερον λέξω.
he-was but about indeed this a-little later I-will-speak

Περὶ τῆς Ἰωάννου ἐν ἐξορίᾳ πρὸς Κύριον ἀναλύσεως. 21
about the of-John in exile to the-Lord departure
Ἰωάννης δὲ ἐπὶ τὴν ἐξορίαν ἀπαγόμενος ἐν Κομάνοις τοῦ
John and to the exile being-led-away at Comana of-the
Εὐξείνου Πόντου ἐτελεύτησε, τῇ τεσσαρεσκαιδεκάτῃ τοῦ
Euxine Pontus died on-the fourteenth of-the
Σεπτεμβρίου μηνὸς, τῇ ἑξῆς ὑπατείᾳ, ἥτις ἦν Ὀνωρίου
September month in-the next consulship which was of-Honorius
τὸ ἕβδομον καὶ Θεοδοσίου τὸ δεύτερον. Ἀνὴρ, ὡς καὶ
the seventh(-time) and of-Theodosius the second(-time) a-man as also
πρότερον ἔφην, διὰ ζῆλον σωφροσύνης θυμῷ πλέον ἢ
before I-said because-of zeal for-temperance to-anger more than
αἰδοῖ χαριζόμενος, καὶ διὰ σωφροσύνην παρρησιαιτέρᾳ
to-modesty giving-way and because-of temperance freer
διὰ βίου τῇ γλώσσῃ χρησάμενος. Θαυμάσαι δέ μοι
through life the tongue having-used to-wonder and to-me
ἔπεισι, πῶς τοσοῦτον ζῆλον σωφροσύνης ἀσκῶν ἐν
occurs how so-much zeal for-temperance practicing in
προσομιλίαις αὐτοῦ καταφρονεῖν τῆς σωφροσύνης ἐδίδαξε.
homilies his to-despise the temperance he-taught
Μιᾶς γὰρ μετὰ τὸ βάπτισμα παρὰ τῆς συνόδου τῶν
one for after the baptism by the synod of-the
ἐπισκόπων μετανοίας τοῖς ἐπταικόσι δοθείσης, αὐτὸς
bishops repentance to-those having-sinned having-been-given he-himself
ἀπετόλμησεν εἰπεῖν, ‘Χιλιάκις μετανοήσας εἴσελθε.’
dared to-say a-thousand-times having-repented enter
Ἐφ’ ᾗ διδασκαλίᾳ πολλοὶ μὲν τῶν γνωρίμων αὐτοῦ
at which teaching many indeed of-the acquaintances his
κατέγνωσαν· μάλιστα δὲ Σισίννιος ὁ τῶν Ναυατιανῶν
condemned(-him) most and Sisinnius the of-the Novatians
ἐπίσκοπος, ὃς καὶ λόγον ὑπεναντίον τοῦ λεχθέντος
bishop who also treatise contrary-to the(-thing) said

συνέγραψεν, καὶ γενναίως αὐτοῦ διὰ τοῦτο κατέδραμεν·
wrote and nobly him because-of this inveighed-against
ἀλλὰ ταῦτα μὲν ἤδη πρότερον ἐγεγόνει.
but these-things indeed already before had-happened

22 Περὶ Σισιννίου ἐπισκόπου Ναυατιανῶν, οἷα φησὶ
about Sisinnius bishop of-Novatians what-sort he-says
προσωμιληκέναι πρὸς Ἰωάννην.
to-have-conversed with John

Περὶ δὲ Σισιννίου βραχέα διεξελθεῖν, οὐκ ἄκαιρον εἶναι
about and Sisinnius briefly to-go-through not untimely to-be
ἡγοῦμαι. Ἀνὴρ ἦν, ὡς πολλάκις ἔφην, ἐλλόγιμος, καὶ τὰ
I-think a-man he-was as often I-said eloquent and the
φιλόσοφα ἄκρως μαθών· διαλεκτικῆς δὲ σφόδρα
philosophical(-studies) to-the-height having-learned to-dialectic and greatly
ἐπεμελεῖτο, καὶ τὰ ἱερὰ γράμματα ἄκρως ἑρμηνεύειν
attended and the sacred writings to-the-height to-interpret
ἠπίστατο· ὡς καὶ Εὐνόμιον τὸν αἱρετικὸν πολλάκις
knew so-that even Eunomius the heretic often
αὐτοῦ φυγεῖν τὴν ἐπὶ τῇ διαλέξει δεινότητα. Τὴν δὲ
his to-flee the in the disputation skill in-the and
δίαιταν ἦν οὐ λιτός· ἀλλ' ἐν ἄκρᾳ σωφροσύνῃ πολυτελεῖ
diet he-was not simple but in highest temperance sumptuous
ταύτῃ ἐκέχρητο· τρυφῶν τε ἐν ἐσθῆτι λευκῇ, καὶ δὶς
this he-used luxuriating both in clothing white and twice
τῆς ἡμέρας ἐν λουτροῖς δημοσίοις λουόμενος διετέλει. Καὶ
in-the day in baths public bathing continued and
ποτὲ ἐρομένου αὐτὸν τινὸς, 'τοῦ χάριν ἐπίσκοπος ὢν
once having-asked him someone for-what reason bishop being
δὶς λούοιτο τῆς ἡμέρας,' ''Επειδὴ τρίτον οὐ φθάνει,'
twice he-bathed in-the day since a-third not comes-in-time
ἀπεκρίνατο. Ἄλλοτε δὲ Ἀρσάκιον τὸν ἐπίσκοπον κατὰ
he-answered at-another-time and Arsacius the bishop for

τιμὴν ὁρῶν, ἠρωτήθη ὑπό τινος τῶν περὶ Ἀρσάκιον,
honor seeing he-was-asked by one of-those about Arsacius
‘διὰ τί ἀνοίκειον ἐπισκόπῳ ἐσθῆτα φοροίη, καὶ ποῦ
because-of what unbecoming to-a-bishop clothing he-wore and where
γέγραπται λευκὰ τὸν ἱερωμένον ἀμφιέννυσθαι.’ Ὁ δὲ, ‘Σὺ
is-written white the priest to-be-clothed he and you
πρότερον,’ ἔφη, ‘εἰπὲ ποῦ γέγραπται μέλαιναν ἐσθῆτα
first he-said say where is-written black clothing
φορεῖν τὸν ἐπίσκοπον.’ Τοῦ δὲ ἐρωτήσαντος ἐν ἀπόρῳ
to-wear the bishop he and having-asked in perplexity
γενομένου πρὸς τὴν ἀντερώτησιν, ἀπήγαγεν ὁ Σισίννιος·
having-been at the counter-question added — Sisinnius
‘Ἀλλὰ σὺ μὲν οὐκ ἂν,’ ἔφη, ‘δεῖξαι δυνήσῃ, ὡς δεῖ
but you indeed not — he-said to-show will-be-able that it-is-needful
τὸν ἱερωμένον μέλανα ἀμφιέννυσθαι· ἐμοὶ δὲ καὶ ὁ
the priest black to-be-clothed to-me and also —
Σολομὼν παρῄνεσε λέγων, “ Ἔστωσάν σοι ἱμάτια
Solomon exhorted saying let-be for-you garments
λευκά·” καὶ ὁ Σωτὴρ ἐν τοῖς εὐαγγελίοις λευκῇ φαίνεται
white and the Savior in the gospels in-white appears
ἐσθῆτι χρησάμενος· οὐ μὴν ἀλλὰ καὶ Μωϋσῆν καὶ Ἠλίαν
clothing having-used not indeed but also Moses and Elijah
λευκοφοροῦντας τοῖς ἀποστόλοις ἔδειξεν.’ Ταῦτα δὴ
wearing-white to-the apostles showed these-things indeed
καὶ ἄλλα πολλὰ ἑτοίμως εἰπὼν τὰ μέγιστα ἐπὶ τῶν
and other many readily having-said the greatest before those
παρόντων ἐθαυμάσθη. Λεοντίου δὲ τοῦ Ἀγκύρας τῆς
present he-was-admired Leontius and the of-Ancyra of-the
ἐν τῇ μικρᾷ Γαλατίᾳ ἐπισκόπου Ναυατιανῶν ἐκκλησίαν
in the lesser Galatia bishop of-Novatians church
ἀφαιρουμένου, καὶ τῇ Κωνσταντινουπόλει ἐπιδημοῦντος,
taking-away and — in-Constantinople staying

ὁ Σισίννιος ἐλθὼν παρ᾽ αὐτὸν παρεκάλει ἀποδοῦναι τὴν
— Sisinnius having-gone to him urged to-give-back the
ἐκκλησίαν. Ὁ δὲ θερμῶς ἀπήντησε καὶ φησὶ πρὸς αὐτόν·
church he and hotly met(-him) and says to him
‘Ὑμεῖς,’ φησὶν, ‘οἱ Ναυατιανοὶ οὐκ ὀφείλετε ἐκκλησίας
you he-says the Novatians not ought churches
ἔχειν, τὴν μετάνοιαν ἀναιροῦντες καὶ τὴν φιλανθρωπίαν
to-have the repentance abolishing and the love-for-man
τοῦ Θεοῦ ἀποκλείοντες.’ Ταῦτα καὶ τὰ τοιαῦτα πλείονα
— of-God shutting-out these-things and the such more
τοῦ Λεοντίου κακῶς τοὺς Ναυατιανοὺς λέγοντος, ἔφη ὁ
— Leontius badly of-the Novatians speaking said —
Σισίννιος· ‘Καὶ μὴν οὐδεὶς οὕτω μετανοεῖ ὡς ἐγώ.’ Τοῦ δὲ
Sisinnius and indeed no-one so repents as I he and
πάλιν ἐπάγοντος, ‘Πῶς μετανοεῖς;’ ἔφη ὁ Σισίννιος, ‘Ὅτι
again adding how do-you-repent said — Sisinnius that
σὲ εἶδον,’ ἀπεκρίνατο. Ἰωάννου δέ ποτε τοῦ ἐπισκόπου
you I-have-seen he-answered John and once the bishop
ἐγκαλοῦντος αὐτῷ, καὶ λέγοντος ὅτι ‘οὐ δύναται ἡ πόλις
reproaching him and saying that not can the city
δύο ἐπισκόπους ἔχειν,’ ὁ Σισίννιος ἔφη, ‘Οὐδὲ γὰρ ἔχει.’
two bishops to-have — Sisinnius said nor for does-it-have
Τοῦ δὲ Ἰωάννου χαλεπήναντος καὶ φήσαντος, ‘Ὁρᾷς ὅτι
— and John having-been-angry and having-said you-see that
μόνος εἶναι βούλει ἐπίσκοπος,’ ὁ Σισίννιος, ‘Οὐ τοῦτο,’ ἔφη,
alone to-be you-wish bishop — Sisinnius not this he-said
‘λέγω, ἀλλ᾽ ὅτι ἐγὼ παρὰ σοὶ μόνῳ οὐκ εἰμὶ ἐπίσκοπος,
I-say but that I with you alone not am bishop
ὃς τοῖς ἄλλοις εἰμί.’ Ὁ δὲ Ἰωάννης πρὸς τὸ λεχθὲν
who to-the others am — and John at the(-thing) said
ἀγανακτήσας, ‘Ἀλλ᾽ ἐγώ σε,’ ἔφη, ‘παύσω προσομιλεῖν·
having-been-indignant but I you he-said will-stop to-preach

αἱρετικὸς γὰρ ὑπάρχεις.’ Πρὸς δὴ τούτῳ χαριέντως ὁ
heretic for you-are to indeed this wittily —
Σισίννιος ὑπήντησεν· ‘Ἀλλ’ ἐγὼ,’ ἔφη, ‘καὶ μισθοὺς παρέξω,
Sisinnius replied but I he-said also wages will-provide
εἴ με τηλικούτου καμάτου ἀπαλλάξειας.’ Διαμαλαχθεὶς δὲ
if me from-so-great labor you-should-free having-been-softened and
ἐκ τῆς ἀποκρίσεως ὁ Ἰωάννης, ‘Ἀλλ’ οὐκ ἄν σε,’ ἔφη,
from the answer — John but not — you he-said
‘παύσω τοῦ προσομιλεῖν ἐγὼ, εἴ σε ὅλως τὸ λέγειν λυπεῖ.’
will-stop from-the to-preach I if you at-all the to-speak grieves
Οὕτω μὲν οὖν ἕτοιμος πρὸς τὰς ἀποκρίσεις καὶ χαρίεις
thus indeed then ready for the answers and witty
ἦν ὁ Σισίννιος. Γράφειν δὲ ταῦτα καὶ ἀπομνημονεύειν
was — Sisinnius to-write and these-things and to-record
τὰ εἰρημένα αὐτῷ, μακρὸν ἂν εἴη· διὸ καὶ δι’
the(-things) said by-him long — would-be wherefore also through
ὀλίγων ἐπέδειξα οἷος ἦν, ἀρκεῖν ἡγησάμενος. Ἐκεῖνο
few(-words) I-showed what-sort he-was to-suffice having-thought that
δέ φημι, ὅτι διὰ παίδευσιν περιβόητος ἦν· καὶ διὰ
and I-say that because-of learning famous he-was and because-of
ταύτην πάντες ἐφεξῆς οἱ ἐπίσκοποι ἠγάπων τε καὶ
this all in-succession the bishops loved both and
ἐτίμων αὐτόν· οὐ μὴν ἀλλὰ καὶ πάντες οἱ τῆς συγκλήτου
honored him not indeed but also all the of-the senate
περιφανεῖς ἔστεργόν τε αὐτὸν καὶ ἐθαύμαζον. Καὶ πολλὰ
distinguished loved both him and admired(-him) and many
μὲν αὐτῷ βιβλία συγγέγραπται· λεξιθηρεῖ δὲ ἐν αὐτοῖς,
indeed by-him books have-been-written hunts-after-words and in them
καὶ ποιητικὰς παραμίγνυσι λέξεις· λέγων δὲ μᾶλλον, ἢ
and poetic mixes-in words speaking and rather than
ἀναγινωσκόμενος ἐθαυμάζετο· προσῆν γὰρ αὐτῷ χάρις
being-read was-admired was-present for to-him grace

τῷ τε προσώπῳ καὶ τῇ φωνῇ, καὶ τῷ σχήματι
in-the both face and in-the voice and in-the bearing
καὶ τῷ βλέμματι καὶ τῇ ὅλῃ κινήσει τοῦ σώματος.
and in-the look and in-the whole movement of-the body
Ἠγαπᾶτο οὖν καὶ διὰ ταῦτα παρὰ πασῶν τε τῶν
was-loved then also because-of these-things by all both the
θρησκειῶν, καὶ μάλιστα παρὰ τοῦ ἐπισκόπου Ἀττικοῦ.
religions and most by the bishop Atticus
Καὶ τὰ μὲν περὶ Σισιννίου ἐξαρκεῖν ἡγοῦμαι.
and the(-things) indeed about Sisinnius to-suffice I-think
23 Περὶ τῆς Ἀρκαδίου τοῦ βασιλέως τελευτῆς.
about the of-Arcadius the emperor death
Τελευτᾷ δὲ οὐ πολὺ μετὰ τὴν Ἰωάννου τελευτὴν ὁ
dies and not long after the of-John death the
βασιλεὺς Ἀρκάδιος, ἀνὴρ πρᾷος καὶ ἡσύχιος, καὶ πρὸς τῷ
emperor Arcadius a-man gentle and quiet and toward the
τέλει τῆς ζωῆς θεοφιλοῦς δόξαν κτησάμενος ἐξ αἰτίας
end of-the life of-God-beloved reputation having-acquired from cause
τοιᾶσδε. Ἐν τῇ Κωνσταντινουπόλει οἶκος ἐστὶ μέγιστος,
such in — Constantinople house is very-great
Καρύαν ἔχων ἐπώνυμον· ἔστι γὰρ ἐν τῇ αὐλῇ τοῦ
Carya having as-name is for in the court of-the
οἴκου δένδρον καροία, ἐφ᾽ ἧς κρεμασθῆναι λόγος τὸν
house tree walnut on which to-have-been-hanged report the
μάρτυρα Ἀκάκιον καὶ τελειωθῆναι· δι᾽ ἣν αἰτίαν καὶ
martyr Acacius and to-have-been-perfected for which cause also
οἰκίσκος τῷ δένδρῳ παρῳκοδομήθη εὐκτήριος. Τοῦτον
little-house to-the tree was-built-beside of-prayer this
ἱστορῆσαι ὁ βασιλεὺς Ἀρκάδιος βουληθεὶς, εἰς αὐτὸν
to-visit the emperor Arcadius having-wished to it
παρεγένετο· εὐξάμενός τε αὖθις ἀπεχώρει. Πάντες δὲ
came having-prayed and again withdrew all and

οἱ περιοικοῦντες τὸν εὐκτήριον οἶκον ἐπὶ τῷ θεάσασθαι
those dwelling-around the of-prayer house for the to-see
τὸν βασιλέα συνέτρεχον. Καὶ οἱ μὲν ἔξω τῆς οἰκίας
the emperor ran-together and those indeed outside of-the house
γενόμενοι προκαταλαβεῖν τὰς παρόδους ἐσπούδαζον, ἀφ'
having-been to-seize-first the passages were-eager from
ὧν φανερώτερόν τε τοῦ βασιλέως τὸ πρόσωπον καὶ
which more-plainly both of-the emperor the face and
τὴν περὶ αὐτὸν δορυφορίαν ἡγοῦντο θεάσασθαι· ἄλλοι δὲ
the about him bodyguard they-thought to-see others and
ἐπηκολούθουν, ἕως ἅπαντες σὺν γυναιξὶ καὶ παιδίοις ἐκτὸς
followed until all with women and children outside
τοῦ οἴκου ἐγένοντο· καὶ μετὰ τοῦτο εὐθὺς ὁ περικείμενος
of-the house were and after this at-once the lying-around
τῷ εὐκτηρίῳ μέγιστος οἶκος ἅπας κατέπεσεν. Ἐκ δὴ
the of-prayer(-house) very-great house whole fell-down from indeed
τούτου βοὴ σὺν θαύματι ἐπηκολούθει, ὡς ἡ τοῦ βασιλέως
this shout with wonder followed that the of-the emperor
εὐχὴ τοσούτους τῆς ἀπωλείας ἐρρύσατο· τοῦτο μὲν
prayer so-many from-the destruction had-rescued this indeed
οὕτως ἐγένετο. Καταλιπὼν δὲ τὸν υἱὸν Θεοδόσιον ὀκταετῆ
thus happened having-left and the son Theodosius eight-years-old
τυγχάνοντα ἐτελεύτησεν ἐν ὑπατείᾳ Βάσσου καὶ Φιλίππου,
happening(-to-be) he-died in consulship of-Bassus and of-Philip
τῇ πρώτῃ τοῦ Μαΐου μηνός· τοῦτο δὲ ἦν ἔτος δεύτερον
on-the first of-the May month this and was year second
τῆς διακοσιοστῆς ἐνενηκοστῆς ἑβδόμης Ὀλυμπιάδος·
of-the two-hundredth ninetieth seventh Olympiad
συμβασιλεύσας μὲν τῷ πατρὶ Θεοδοσίῳ ἔτη δεκατρία,
having-reigned-with indeed the father Theodosius years thirteen
μετὰ δὲ τὴν τελευτὴν τοῦ πατρὸς ἔτη δεκατέσσαρα·
after and the death of-the father years fourteen

ζήσας ἔτη τριακονταέν. Περιέχει ἡ βίβλος χρόνον
having-lived years thirty-one contains the book time
ἐτῶν δώδεκα, μηνῶν ἕξ. Ἐν ἄλλοις ἀντιγράφοις εὕρηται
of-years twelve of-months six in other copies is-found
ταῦτα κείμενα, οὐχ ὡς λείποντα, ἀλλὰ κατὰ τρόπον
these-things lying not as lacking but in manner
ἄλλον φράσεως ὄντα. Συνείδομεν οὖν ὡς καλόν ἐστι
other of-phrasing being we-perceived then that good it-is
ταῦτα παραθέσθαι· τούτου χάριν ταῦτα παρεθήκαμεν
these-things to-set-beside this for-the-sake-of these-things we-have-set-beside
ἐνταῦθα. Ἐπειδὴ δὲ ἐν τοσούτῳ συνέβη τῆς Ἐφέσου
here since and in the-meantime it-happened — of-Ephesus
τελευτῆσαι τὸν ἐπίσκοπον, ἀνάγκη κατέλαβε τὸν Ἰωάννην
to-die the bishop necessity seized — John
εἰς τὴν Ἔφεσον ἀπελθεῖν ἐπὶ τὸ χειροτονῆσαι ἐπίσκοπον.
to — Ephesus to-go-away for the to-ordain bishop
Καὶ γενόμενος ἐν αὐτῇ, ἄλλων τε ἄλλον προβαλέσθαι
and having-been in it others and another to-promote
σπουδαζόντων, αὐτὸς Ἡρακλείδην τινὰ διάκονον ἑαυτοῦ,
being-eager he-himself Heraclides some deacon of-his-own
γένει Κύπριον, εἰς τὴν ἐπισκοπὴν προεβάλετο. Γενομένης
by-race Cypriot to the episcopate put-forward having-arisen
δὲ ἐπὶ τούτῳ στάσεως ἐν τῇ Ἐφέσῳ, ὡς οὐκ ἀξίου
and at this faction in — Ephesus as not worthy
πρὸς τὴν ἐπισκοπὴν τοῦ Ἡρακλείδου, ἀνάγκη γέγονε
for the episcopate — Heraclides necessity arose
χρονίζειν τὸν Ἰωάννην κατὰ τὴν Ἔφεσον.
to-tarry — John at — Ephesus
Παρέλκοντος δὲ αὐτοῦ κατ᾽ αὐτὴν, ὁ Σεβηριανὸς ἐν τῇ
delaying and him in it — Severian in —
Κωνσταντινουπόλει ἐρασμιώτερος τοῖς ἀκροαταῖς ἐγίνετο.
Constantinople more-beloved to-the hearers became

Καὶ ταῦτα οὐκ ἐλάνθανε τὸν Ἰωάννην· ταχέως γὰρ
and these-things not escaped-the-notice-of — John quickly for
αὐτῷ τὰ γινόμενα διηγγέλλετο παρὰ Σαραπίωνος, ὃ
to-him the happening(-things) were-reported by Sarapion who
πάνυ ἠγαπᾶτο παρὰ τοῦ Ἰωάννου, καὶ πᾶσαν τὴν περὶ τὸ
greatly was-loved by — John and all the about the
ἐπισκόπειον φροντίδα ἐκεχείριστο, διὰ τὸ εὐλαβὲς
bishop's-house care had-been-entrusted-with because-of the devout
αὐτοῦ καὶ ἐν πᾶσι πιστὸν καὶ περὶ πάντα νηφάλεον καὶ
his and in all faithful and about all-things sober and
σπουδαῖον περὶ τὴν τοῦ ἐπισκόπου συγκρότησιν. Ἀλλ' οὐκ
earnest about the of-the bishop support but not
εἰς μακρὰν Ἰωάννης ἐπὶ τὴν Κωνσταντινούπολιν ἔρχεται.
into long(-time) John to — Constantinople comes
Καὶ αὐτὸς μὲν πάλιν τὴν προσήκουσαν κηδεμονίαν τῶν
and he-himself indeed again the fitting care of-the
ἐκκλησιῶν ἐποιεῖτο· μεταξὺ δὲ Σαραπίωνος τοῦ διακόνου
churches made between and Sarapion the deacon
καὶ Σεβηριανοῦ τοῦ ἐπισκόπου πολλή τις ἦν μικροψυχία·
and Severian the bishop much some was pettiness
τοῦ μὲν Σαραπίωνος ἀντικειμένου τῷ Σεβηριανῷ διὰ
— indeed Sarapion opposing — Severian because-of
τὸ ἐθέλειν αὐτὸν ἐν ταῖς διαλέξεσι παρευδοκιμεῖν τοῦ
the to-wish him in the discourses to-surpass-in-repute —
Ἰωάννου, τοῦ δὲ Σεβηριανοῦ ζηλοῦντος τὸν Σαραπίωνα
John — and Severian envying — Sarapion
διὰ τὸ προσκεῖσθαι αὐτῷ Ἰωάννην τὸν ἐπίσκοπον, καὶ
because-of the to-be-attached to-him John the bishop and
πᾶσαν τὴν φροντίδα ἐγχειρισθῆναι τοῦ ἐπισκοπείου. Οὕτω
all the care to-have-been-entrusted of-the bishop's-house thus
δὲ πρὸς ἀλλήλους ἐχόντων, συνέβη τὴν κακίαν τοῦ μίσους
and toward one-another being it-happened the malice of-the hatred

ἐπὶ πλεῖον προελθεῖν ἐξ αἰτίας τοιᾶσδε. Ποτὲ γὰρ τοῦ
to more to-proceed from cause such once for —
Σεβηριανοῦ παριόντος, τὴν προσήκουσαν ἐπισκόπῳ τιμὴν
Severian passing-by the fitting to-a-bishop honor
ὁ Σαραπίων οὐκ ἀπένειμεν· ἀλλὰ καθήμενος διετέλει, ἢ
— Sarapion not paid but sitting continued either
μὴ ἑωρακὼς αὐτὸν, ὡς ὕστερον ἐπὶ τοῦ συνεδρίου μεθ'
not having-seen him as later at the council with
ὅρκων ἐβεβαιοῦτο, ἢ μικρὰ φροντίσας ὡς κατὰ ἐπισκόπου
oaths he-affirmed or little having-cared as against bishop's
παρουσίας, καθὼς ἔλεγε Σεβηριανὸς, οὐκ ἔχω λέγειν·
presence as said Severian not I-can to-say
ὁ Θεὸς μόνος ἴστω. Τότε δὲ Σεβηριανὸς οὐκ ἤνεγκε
— God alone let-know then and Severian not bore
τὴν τοῦ Σαραπίωνος καταφρόνησιν, ἀλλὰ παρ' αὐτὰ καὶ
the — of-Sarapion contempt but on the-spot and
πρὸ κοινῆς διαγνώσεως συνεδρίου, μεθ' ὅρκου κατακρίνει
before common examination of-council with oath condemns
τὸν Σαραπίωνα, καὶ οὐ μόνον τῆς ἀξίας τοῦ διακόνου
— Sarapion and not only from-the dignity of-the deacon
ἀποκηρύττει, ἀλλὰ καὶ τῆς ἐκκλησίας αὐτῆς· μαθὼν
denounces but also from-the church itself having-learned
ταῦτα Ἰωάννης βαρέως ἤνεγκεν. Τοῦ δὲ πράγματος μετὰ
these-things John heavily bore(-it) the and affair after
ταῦτα ζητουμένου ἐπὶ συνεδρίου, καὶ τοῦ Σαραπίωνος
these-things being-investigated at council and — Sarapion
ἀπολογουμένου καὶ πιστουμένου τὸ μὴ ἑωρακέναι, ἀλλὰ
defending-himself and affirming the not to-have-seen but
καὶ μάρτυρας παράγοντος, τὸ μὲν κοινὸν τῶν
also witnesses bringing-forward the indeed common(-body) of-the
συνελεληλυθότων ἐπισκόπων συνεγίνωσκε, καὶ παρεκάλει
having-come-together bishops pardoned and urged

τὸν Σεβηριανὸν δέξασθαι ἀπολογούμενον τὸν Σαραπίωνα.
— *Severian to-accept defending-himself — Sarapion*
Ὁ δὲ ἐπίσκοπος Ἰωάννης πρὸς πληροφορίαν Σεβηριανοῦ
the and bishop John for satisfaction of-Severian
ἀφορίζει τὸν Σαραπίωνα, ἑβδομάδα ἀποστήσας τῆς
excommunicates — Sarapion a-week having-removed(-him) from-the
τιμῆς τοῦ διακόνου· καίτοι ἐν πᾶσι τοῖς πράγμασι
honor of-the deacon although in all the affairs
δεξιὰν χεῖρα ἔχων αὐτὸν, καὶ περὶ τὰς ἐκκλησιαστικὰς
right hand having him and about the ecclesiastical
ἀποκρίσεις ὀξύτατον καὶ σπουδαῖον ὄντα.
answers most-acute and earnest being
Σεβηριανὸς δὲ οὐδ' οὕτως ἐπείθετο· ἀλλὰ παντοῖος
Severian and not-even thus was-persuaded but of-every-kind
ἐγίνετο τελείως ἀποκηρυχθῆναι τῆς διακονίας τὸν
became fully to-be-denounced from-the diaconate —
Σαραπίωνα καὶ τῆς κοινωνίας. Λυπηθεὶς σφόδρα
Sarapion and from-the communion having-been-grieved greatly
ἐπὶ τούτοις Ἰωάννης, καὶ ἀναστὰς ἀπὸ τοῦ συνεδρίου,
at these John and having-stood-up from the council
κατέλιπε τοῖς παροῦσιν ἐπισκόποις τὰ τῆς δίκης,
left to-the present bishops the(-matters) of-the trial
εἰρηκὼς πρὸς αὐτοὺς, Τὸ παριστάμενον ὑμῖν
having-said to them the(-matter) set-before you
καταξιώσατε αὐτοὶ διαλαβόντες καὶ κρίναντες ὁρίσαι,
deign yourselves having-considered and having-judged to-determine
ἐγὼ γὰρ παραιτοῦμαι τὴν μεταξὺ αὐτῶν διάγνωσιν.'
I for decline the between them examination
Τούτων λεχθέντων ὑπὸ Ἰωάννου, καὶ ἀναστάντος αὐτοῦ,
these-things having-been-said by John and having-stood-up him
ὁμοίως καὶ τὸ κοινὸν τοῦ συνεδρίου ἀναστὰν
likewise also the common(-body) of-the council having-stood-up

κατέλιπεν οὕτω τὰ τῆς δίκης, καταμεμφόμενοι
left thus the(-matters) of-the trial blaming
μᾶλλον Σεβηριανὸν διὰ τὸ μὴ εἶξαι τοῖς ῥηθεῖσι
rather Severian because-of the not to-yield to-the(-things) said
παρὰ τοῦ ἐπισκόπου Ἰωάννου. Τοῦ λοιποῦ δὲ οὐκέτι
by the bishop John for-the rest and no-longer
εἰς συντυχίαν τὸν Σεβηριανὸν Ἰωάννης ἐδέξατο· ἀλλ᾽
into meeting — Severian John received but
εἰς τὴν πατρίδα τὴν αὐτοῦ ἐκδημεῖν αὐτὸν παρεκελεύετο,
to the fatherland the his to-go-away him urged
δηλώσας αὐτῷ τοιάδε· ‘Οὐκ ἔστι χρήσιμον,’ φησὶ, ‘ὦ
having-declared to-him such(-things) not it-is useful he-says O
Σεβηριανὲ, ἐν τοσούτῳ χρόνῳ τὴν ἐμπιστευθεῖσάν σοι
Severian in so-long time the entrusted to-you
παροικίαν ἀπρονόητον καὶ ἐκτὸς ἐπισκόπου τυγχάνειν·
diocese uncared-for and without bishop to-be
διὸ σπεύσας κατάλαβε τὰς ἐκκλησίας σου, καὶ μὴ
wherefore having-hastened reach the churches your and not
ἀμέλει τοῦ χαρίσματος τοῦ ἐν σοί.’ Ἤδη δὲ στειλαμένου
neglect the gift the in you already and having-set-out
αὐτοῦ ἐπὶ τὴν ὁδοιπορίαν, γνοῦσα ταῦτα ἡ Αὐγοῦστα
him on the journey having-learned these-things the Augusta
Εὐδοξία μέμφεται μὲν τῷ Ἰωάννῃ· παρασκευάζει δὲ
Eudoxia blames indeed — John contrives and
ἧ τάχος καλεῖσθαι τὸν Σεβηριανὸν ἐκ τῆς ἐν
with-all speed to-be-called — Severian from — in
Βιθυνίᾳ Χαλκηδόνος. Καὶ ὁ μὲν ὅσον οὐδέπω παρῆν·
Bithynia of-Chalcedon and he indeed all-but now was-present
Ἰωάννης δὲ τὴν πρὸς αὐτὸν φιλίαν ἐξέκλινε, καὶ οὐδενὸς
John and the toward him friendship avoided and with-no-one
παρακαλοῦντος ἐπείθετο. Ἕως ἡ βασίλισσα Εὐδοξία ἐν
urging was-persuaded until the empress Eudoxia in

τῇ ἐπωνύμῳ τῶν ἀποστόλων ἐκκλησίᾳ τὸν υἱὸν Θεοδόσιον
the named-after of-the apostles church the son Theodosius
τοῦτον τὸν νέον, τότε κομιδῇ νήπιον ὄντα, εἰς τὰ γόνατα
this the younger then quite infant being onto the knees
τοῦ Ἰωάννου ἐμβαλοῦσα, καὶ ὅρκους κατ᾽ αὐτοῦ πολλοὺς
— of-John having-cast and oaths by him many
καθορκώσασα, μόλις τὴν πρὸς Σεβηριανὸν ἔπεισε φιλίαν
having-sworn barely the with Severian persuaded friendship
ἀσπάσασθαι. Τοῦτον μὲν οὖν τὸν τρόπον· καὶ τὰ ἑξῆς.
to-embrace this indeed then the way and the(-things) next

XVI · ATTICUS

Arcadius dies leaving Theodosius, aged eight, and the prefect Anthemius governs. Atticus' character is described. At Synada the bishop Agapetus brings his Macedonians into the church; a paralytic Jew is healed at baptism; Sabbatius leaves the Novatians over Easter, and seventy die in a crush. Arian leaders are named, Cyril succeeds Theophilus at Alexandria, Maruthas spreads the faith in Persia, and the bishops of Antioch and Rome are listed.

Ὡς τοῦ βασιλέως Ἀρκαδίου τελευτήσαντος, καὶ 1
how the emperor Arcadius having-died and
καταλιπόντος τὸν υἱὸν Θεοδόσιον ὀκταετῆ, Ἀνθέμιος
having-left the son Theodosius eight-years-old Anthemius
ὕπαρχος τὴν τῶν ὅλων διοίκησιν ἐποιεῖτο.
prefect the of-the whole administration made
Τοῦ δὴ βασιλέως Ἀρκαδίου τελευτήσαντος τῇ πρώτῃ τοῦ
the indeed emperor Arcadius having-died on-the first of-the
Μαίου μηνὸς, ἐν ὑπατείᾳ Βάσσου καὶ Φιλίππου, Ὁνώριος
May month in consulship of-Bassus and of-Philip Honorius
μὲν ὁ αὐτοῦ ἀδελφὸς τὰ ἑσπέρια διεῖπε μέρη· ὑπὸ δὲ
indeed the his brother the western administered parts under and
τῷ υἱῷ τῷ νέῳ Θεοδοσίῳ ὀκταετεῖ τυγχάνοντι τὰ
the son the younger Theodosius eight-years-old happening(-to-be) the(-parts)
τῆς ἑῴας ἐτάττετο· Ἀνθεμίου τοῦ ὑπάρχου τὴν διοίκησιν
of-the east were-ranged Anthemius the prefect the administration
ποιουμένου τῶν ὅλων, ὃς ἔγγονος μὲν ἦν Φιλίππου τοῦ
making of-the whole who grandson indeed was of-Philip the(-one)
Παῦλον τὸν ἐπίσκοπον ἐπὶ Κωνσταντίου ἐκβαλόντος
Paul the bishop under Constantius having-cast-out
τῆς ἐκκλησίας, ἀντεισαγαγόντος δὲ Μακεδόνιον. Οὗτος
from-the church having-brought-in-instead and Macedonius this-man

τὰ μεγάλα τείχη τῇ Κωνσταντινουπόλει περιεβάλετο·
the great walls — around-Constantinople threw
φρονιμώτατος δὲ τῶν τότε ἀνθρώπων καὶ ἐδόκει καὶ ἦν,
most-prudent and of-the then men both seemed and was
καὶ ἀβούλως ἔπραττεν οὐδέν· ἀλλὰ ἀνεκοινοῦτο πολλοῖς
and rashly did nothing but consulted with-many
τῶν γνωρίμων περὶ τῶν πρακτέων, μάλιστα δὲ
of-the acquaintances about the(-things) to-be-done most and
Τρωΐλῳ τῷ σοφιστῇ, ὃς μετὰ τῆς οὔσης αὐτῷ σοφίας καὶ
with-Troilus the sophist who with the being in-him wisdom also
κατὰ τὴν πολιτικὴν φρόνησιν τῷ Ἀνθεμίῳ ἐφάμιλλος ἦν·
in the political prudence — to-Anthemius equal was
διὸ σχεδὸν πάντα τῇ συμβουλῇ Τρωΐλου ἐπράττετο.
wherefore nearly all-things by-the counsel of-Troilus were-done

2 Περὶ Ἀττικοῦ τοῦ Κωνσταντινουπόλεως ἐπισκόπου,
about Atticus the of-Constantinople bishop
ὁποῖος ἦν τὸ ἦθος.
of-what-sort he-was in-the character

Τοῦ τοίνυν βασιλέως ὄγδοον ἔτος ἄγοντος, τρίτον ἔτος εἶχεν
the therefore emperor eighth year passing third year had
Ἀττικὸς τοῦτο ἐν τῇ Κωνσταντινουπόλει διαπρέπων·
Atticus this in — Constantinople distinguishing-himself
ἀνὴρ, ὡς φθάσαντες εἴπομεν, μετὰ τοῦ πολὺ πεπαιδεῦσθαι
a-man as anticipating we-said with the much to-have-been-educated
εὐλαβής τε καὶ φρόνιμος· διὸ καὶ τὰς ἐκκλησίας ἐπὶ
devout both and prudent wherefore also the churches under
αὐτοῦ συνέβη εἰς μέγα ἐπιδοῦναι. Οὐ γὰρ μόνον ‘τοὺς
him it-happened to great to-advance not for only those
οἰκείους τῆς πίστεως’ συνεκρότει, ἀλλὰ καὶ τοὺς αἱρεσιώτας
of-his-own of-the faith he-strengthened but also the heretics
τῇ φρονήσει κατέπληττε· καὶ σκύλλειν μὲν αὐτοὺς
by-the prudence struck and to-harass indeed them

οὐδαμῶς ἠρεῖτο, φοβεῖν δὲ ἐπιχειρῶν αὖθις αὐτοῖς πρᾳον
in-no-way chose to-frighten and attempting again to-them gentle
ἑαυτὸν ἐπεδείκνυεν. Ἀλλὰ μὴν οὔτε λόγων ἠμέλει· ἐπόνει
himself showed but indeed neither speeches he-neglected labored
γὰρ περὶ τὰ τῶν παλαιῶν ἀναγνώσματα, διανυκτερεύων ἐν
for at the of-the ancients readings spending-nights in
αὐτοῖς· διὸ καὶ οὐκ ἐξενοφωνεῖτο παρὰ τῶν φιλοσόφων
them wherefore also not was-baffled by the philosophers
ἢ σοφιστῶν. Ἦν δὲ καὶ τοῖς ἐντυγχάνουσι χαρίεις τε καὶ
or sophists was and also to-those meeting(-him) gracious both and
ἐπαγωγὸς, καὶ τοῖς λυπουμένοις συνεστύγναζε· καὶ ἁπλῶς
attractive and with-those grieving grieved-with and simply
κατὰ τὸν ἀπόστολον ‘τοῖς πᾶσι τὰ πάντα ἐγίνετο.’
according-to the apostle to-the all the all-things became
Καὶ πρότερον μὲν ἡνίκα ἐν τῷ πρεσβυτερίῳ ἐτάττετο,
and before indeed when in the presbytery he-was-ranked
ἐκμαθὼν οὓς καὶ ἐπόνει λόγους ἐπ’ ἐκκλησίας
having-memorized which also he-labored-over discourses in church
ἐδίδασκε· μετὰ δὲ ταῦτα σὺν τῇ φιλοπονίᾳ καὶ παρρησίαν
he-taught after and these-things with the industry also freedom-of-speech
κτησάμενος, ἐξ αὐτοσχεδίου καὶ πανηγυρικωτέραν τὴν
having-acquired from improvisation also more-festive the
διδασκαλίαν ἐποιεῖτο. Οὐ μὴν τοιοῦτοι ἦσαν οἱ λόγοι
teaching made not indeed such were the discourses
ὡς καὶ παρὰ τῶν ἀκροατῶν σπουδάζεσθαι ἢ γραφῇ
as also by the hearers to-be-sought-after or to-writing
παραδίδοσθαι. Περὶ μὲν οὖν ἤθους αὐτοῦ καὶ τρόπου
to-be-handed-down about indeed then character his and manner
καὶ παιδεύσεως ἀποχρώντως εἰρήσθω· ὅσα μέντοι
and education sufficiently let-be-said as-many-as however
μνήμης ἄξια ἐπὶ τῶν αὐτοῦ χρόνων ἐγένετο, διηγήσομαι.
of-memory worthy in the his times happened I-will-relate

3 Περὶ Θεοδοσίου καὶ Ἀγαπητοῦ τῶν ἐν Συνάδοις
about Theodosius and Agapetus those in Synada
ἐπισκοπησάντων.
having-been-bishops
Ἐν Συνάδῳ πόλει τῆς Πακατιανῆς Φρυγίας, Θεοδόσιός τις
in Synada city of-the Pacatian Phrygia Theodosius some
ἐπίσκοπος ἦν, ὃς τοὺς ἐν αὐτῇ αἱρετικούς, — πολλοὶ δὲ
bishop was who the in it heretics many and
ἐν αὐτῇ ὄντες ἐτύγχανον τῆς Μακεδονιανῶν θρησκείας, —
in it being happened of-the of-Macedonians religion
συντόνως ἐδίωκεν· ἐξελαύνων αὐτοὺς οὐ μόνον τῆς
vehemently persecuted driving-out them not only from-the
πόλεως, ἀλλὰ δὴ καὶ τῶν ἀγρῶν. Καὶ τοῦτο ἐποίει,
city but indeed also from-the fields and this he-did
οὐκ εἰωθὸς διώκειν τῇ ὀρθοδόξῳ ἐκκλησίᾳ, οὔτε
not being-accustomed to-persecute to-the orthodox church nor
μὴν ζήλῳ τῆς ὀρθῆς πίστεως, ἀλλὰ φιλαργυρίας
indeed from-zeal for-the right faith but of-avarice
πάθει δουλεύων ἐκ τῶν αἱρετικῶν χρήματα συλλέγειν
to-the-passion being-slave from the heretics money to-collect
ἐσπούδαζεν. Διὸ πάντα ἐκίνει κατὰ τῶν τὰ
was-eager wherefore every(-thing) he-moved against those the(-doctrines)
Μακεδονίου φρονούντων, τὰς χεῖρας ἐξοπλίζων τῶν
of-Macedonius thinking the hands arming of-the
ὑφ' αὑτῷ κληρικῶν· καὶ μυρίαις κατ' αὐτῶν χρώμενος
under him clergy and countless against them using
μηχαναῖς· οὐδὲ τοῦ δικαστηρίοις αὐτοὺς προσδεσμεῖν
devices nor from-the to-the-courts them to-bind
ἀπήλλακτο· μάλιστα δὲ τὸν ἐπίσκοπον αὐτῶν, ᾧ ὄνομα
abstained most and the bishop their whose name
ἦν Ἀγαπητὸς, διαφόρως ἐτάραττεν. Ἐπειδὴ δὲ οἱ τῆς
was Agapetus variously troubled since and the of-the

ἐπαρχίας ἄρχοντες οὐδαμῶς ἐξαρκεῖν αὐτῷ πρὸς τιμωρίαν
province governors in-no-way to-suffice for-him for punishment
ἐδόκουν, ἀναδραμὼν ἐπὶ τὴν Κωνσταντινούπολιν ἐπαρχικῶν
seemed having-hastened to — Constantinople prefectural
προσταγμάτων ἐδέετο. Ἐν ὅσῳ οὖν ὁ Θεοδόσιος
commands begged in which(-time) then — Theodosius
ἐν τῇ Κωνσταντινουπόλει διὰ ταῦτα παρεῖλκεν, ὁ
in — Constantinople because-of these-things lingered —
Ἀγαπητὸς, ὃν προεστάναι τῆς Μακεδονίου θρησκείας
Agapetus whom to-preside of-the of-Macedonius religion
ἔφην, ἐπὶ ἀγαθὴν ἦλθεν ἀπόνοιαν. Βουλευσάμενος γὰρ
I-said to good came desperation having-taken-counsel for
ἅμα τῷ αὐτοῦ κλήρῳ παντὶ, καὶ προσκαλεσάμενος
together-with the his clergy all and having-summoned
τὸν ὑφ' αὑτῷ λαὸν, πείθει τὴν τοῦ 'ὁμοουσίου' πίστιν
the under him people persuades the of-the of-one-substance faith
προσδέξασθαι. Καὶ τοῦτο καταστήσας, εὐθὺς ὡς εἶχε σὺν
to-accept and this having-settled at-once as he-was with
πλήθει πολλῷ, μᾶλλον δὲ σὺν παντὶ τῷ λαῷ, ἐπὶ τὴν
multitude great rather and with all the people to the
ἐκκλησίαν ὥρμησεν· εὐχήν τε ἐπιτελέσας, καταλαμβάνει
church rushed prayer and having-performed occupies
τὸν θρόνον ἐν ᾧ εἰώθει ὁ Θεοδόσιος προκαθέζεσθαι.
the throne on which was-accustomed — Theodosius to-sit-presiding
Ἑνώσας δὲ τὸν λαὸν καὶ τοῦ λοιποῦ τὴν τοῦ 'ὁμοουσίου'
having-united and the people and for-the rest the of-the of-one-substance
πίστιν διδάσκων, τῶν ὑπὸ Σύναδα ἐκκλησιῶν ἐγκρατὴς
faith teaching of-the under Synada churches master
ἐγένετο. Τούτων οὕτω γενομένων, ἐφίσταται μετ' οὐ πολὺ
became these thus having-happened arrives after not long
Θεοδόσιος, τὴν ἐπαρχικὴν βοήθειαν ἐπαγόμενος· οὐδέν τε
Theodosius the prefectural aid bringing nothing and

τῶν γενομένων εἰδὼς, ὡς εἶχεν ἐπὶ τὴν ἐκκλησίαν
of-the(-things) having-happened knowing as he-was to the church
ἐχώρει· ἐξελαθεὶς δὲ ἐξ αὐτῆς παρὰ πάντων
went having-been-driven-out and from it by all
ὁμοῦ, αὖθις ἐπὶ τὴν Κωνσταντινούπολιν πάλιν ἐπορεύετο.
together again to — Constantinople again traveled
Γενόμενός τε ἐν αὐτῇ ἐπὶ τοῦ ἐπισκόπου Ἀττικοῦ
having-been and in it before the bishop Atticus
τὰ καθ' ἑαυτὸν ἀπωδύρετο, ὡς παραλόγως εἴη
the(-things) about himself lamented that unreasonably he-had
τῆς ἐπισκοπῆς ἐκβληθείς. Ἀττικὸς δὲ γνοὺς πρᾶγμα
from-the episcopate been-cast-out Atticus and having-learned affair
λυσιτελῶς ἀποβὰν τῇ ἐκκλησίᾳ, τὸν μὲν Θεοδόσιον
profitably having-turned-out for-the church — indeed Theodosius
λόγῳ παρεμυθήσατο, πείσας ἀνεξικάκως τὸν ἡσύχιον
with-word consoled having-persuaded patiently the quiet
βίον ἀσπάζεσθαι, προκρίνειν τε τὰ κοινὰ τῶν ἰδίων
life to-embrace to-prefer and the common(-things) to-the private
διδάξας. Γράφει τε τῷ Ἀγαπητῷ, ἔχεσθαι τῆς ἐπισκοπῆς
having-taught writes and — to-Agapetus to-hold-on to-the episcopate
μηδὲν ἐκ τῆς Θεοδοσίου λύπης ἀνιαρὸν ὑφορώμενον.
nothing from the of-Theodosius grief grievous suspecting
4 Περὶ τοῦ ἰαθέντος ἐν τῷ θείῳ βαπτίσματι Ἰουδαίου
about the healed in the divine baptism Jew
παραλυτικοῦ ὑπὸ Ἀττικοῦ τοῦ ἐπισκόπου.
paralytic by Atticus the bishop
Ἓν μὲν οὖν τοῦτο χρηστὸν ἐπὶ τῶν Ἀττικοῦ χρόνων
one indeed then this good in the of-Atticus times
τῇ ἐκκλησίᾳ ὑπῆρξεν· οὔτε δὲ θαυμάτων ἢ ἰαμάτων ἡ
to-the church came-about nor and of-wonders or of-healings the
τῶν χρόνων τούτων κατάστασις ἄμοιρος ἦν. Ἰουδαῖος
of-the times these state without-share was Jew

γάρ τις παραλυτικὸς ὢν ἐκ πολλῶν ἐτῶν ἐπὶ κλίνης
for some paralytic being from many years on bed
κατέκειτο, καὶ πάσης ἰατρικῆς εἰς αὐτὸν γυμνασθείσης, καὶ
lay and every medical(-art) on him having-been-exercised and
πάσης Ἰουδαϊκῆς εὐχῆς οὐδὲν ἐπ᾽ αὐτῷ δυνηθείσης, τέλος
every Jewish prayer nothing on him having-been-able finally
προστρέχει τῷ Χριστιανικῷ βαπτίσματι, τούτῳ μόνῳ
runs to-the Christian baptism this only
ἀληθινῷ ἰατρῷ χρήσασθαι πιστεύσας. Τοῦτο καταφανὲς
true physician to-use having-believed this manifest
τῷ ἐπισκόπῳ Ἀττικῷ ταχέως ἐγίνετο· κατηχήσας οὖν
to-the bishop Atticus quickly became having-instructed then
αὐτὸν, καὶ τὴν εἰς Χριστὸν ἐλπίδα εὐαγγελισάμενος,
him and the in Christ hope having-preached
κομισθῆναι σὺν τῇ κλίνῃ κελεύει ἐπὶ τὸ φωτιστήριον. Ὁ
to-be-carried with the bed orders to the place-of-illumination the
δὲ παραλυτικὸς Ἰουδαῖος εἰλικρινεῖ πίστει τὸ βάπτισμα
and paralytic Jew with-sincere faith the baptism
δεξάμενος, ἀπὸ τῆς κολυμβήθρας τοῦ βαπτιστηρίου
having-received from the pool of-the baptistery
ἀναληφθεὶς, εὐθὺς ἀπήλλακτο τοῦ νοσήματος, καὶ τοῦ
having-been-taken-up at-once was-freed from-the disease and for-the
λοιποῦ ἐν τοῖς ὑγιαίνουσιν ἦν. Ταύτην τὴν θεραπείαν ἡ
rest among the healthy was this the healing the
τοῦ Χριστοῦ δύναμις καὶ ἐπὶ τοῖς ἡμετέροις καιροῖς δεῖξαι
— of-Christ power even in the our times to-show
τοῖς ἀνθρώποις ἠθέλησε· δι᾽ ἣν Ἕλληνες μὲν πολλοὶ
to-the men willed because-of which pagans indeed many
πιστεύσαντες ἐβαπτίσθησαν· Ἰουδαίους δὲ, καίπερ ‘σημεῖα
having-believed were-baptized Jews and although signs

ζητοῦντας,' οὐδὲ τὰ γινόμενα σημεῖα προσηγάγετο. Τοιαῦτα
seeking not-even the happening signs drew such
μὲν οὖν παρὰ τοῦ Χριστοῦ τοῖς ἀνθρώποις ὑπῆρχε χρηστά.
indeed then from — Christ to-the men came-about good(-things)
5 Ὅπως Σαββάτιος ὁ ἐξ Ἰουδαίων, Ναυατιανῶν
how Sabbatius the(-one) from Jews of-Novatians
πρεσβύτερος, ἀπέστη τῶν ὁμοδοξούντων αὐτῷ.
presbyter revolted from-those of-like-opinion with-him
Πολλοὶ δὲ παρ' οὐδὲν ταῦτα τιθέμενοι, τῇ αὐτῶν
many and at nothing these-things setting to-the their
μοχθηρίᾳ ἐσχόλαζον· οὐ γὰρ μόνον Ἰουδαῖοι τοῖς
wickedness devoted-themselves not for only Jews the
γινομένοις τεραστίοις ἠπίστουν, ἀλλὰ δὴ καὶ οἱ
happening portents disbelieved but indeed also those
φιλοῦντες ἐκείνοις ἀκολουθεῖν ἐφάμιλλα αὐτοῖς φρονοῦντες
loving them to-follow like to-them thinking
ἠλέγχθησαν. Σαββάτιος μὲν οὖν, οὗ μικρὸν ἔμπροσθεν
were-proved Sabbatius indeed then of-whom a-little before
ἐμνήσθημεν, μὴ βουλόμενος ἐν τῷ οἰκείῳ τάγματι τοῦ
we-made-mention not wishing in the own rank of-the
πρεσβυτερείου μένειν, ἐπισκοπεῖν δὲ ἐξ ἀρχῆς σπεύδων,
presbytery to-remain to-be-bishop and from beginning hastening
ὑπὸ τοὺς αὐτοὺς χρόνους τῆς Ναυατιανῶν ἐκκλησίας
at the same times from-the of-Novatians church
ἀνεχώρησε, πρόφασιν τὴν παρατήρησιν τοῦ Ἰουδαϊκοῦ
withdrew pretext the observance of-the Jewish
Πάσχα ποιούμενος. Παρασυνάγων οὖν τῷ ἐπισκόπῳ
Easter making holding-rival-assemblies then to-the bishop
ἑαυτοῦ Σισιννίῳ ἐν τόπῳ τῆς πόλεως, ᾧ προσωνυμία
his-own Sisinnius in place of-the city to-which name
Ξηρόλοφος, ἐν ᾧ νῦν ἡ ἀγορὰ Ἀρκαδίου ὀνομάζεται,
Xerolophus in which now the forum of-Arcadius is-named

πρᾶγμα ἐτόλμησε πολλῶν κινδύνων ἄξιον. Ἐν ἡμέρᾳ
affair dared of-many dangers worthy on day
γὰρ συνάξεως τοῦ εὐαγγελίου περιοχὴν ἀναγινώσκων ἐν
for of-assembly of-the gospel passage reading in
ᾧ λέλεκται, ὅτι, ‘Ἦν δὲ ἡ ἑορτὴ ἡ λεγομένη τῶν
which has-been-said that was and the feast the called of-the
Ἰουδαίων Πάσχα,’ προστίθησι τὰ μηδαμῶς μήτε
Jews Easter adds the(-things) in-no-way either
γεγραμμένα, μήτε ἀκουσθέντα ποτέ· ἔστι δὲ ταῦτα·
written or heard ever are and these
‘Ἐπικατάρατος,’ φησὶν, ‘ὁ ἔξω ἀζύμων τὸ Πάσχα
accursed he-says the(-one) outside unleavened(-bread) the Easter
ποιήσας.’ Τοῦτο ἀκουσθὲν διεδόθη εἰς τοὺς πολλούς·
having-kept this having-been-heard was-spread to the many
καὶ συναρπασθέντες οἱ ἀκέραιοι τῶν παρὰ Ναυατιανοῖς
and having-been-carried-away the simple of-the among Novatians
λαϊκῶν πρὸς αὐτὸν ἐχώρουν. Οὐ μὴν ἀπώνατο τοῦ
laymen to him went not indeed he-profited from-the
σοφίσματος· εἰς κακὸν γὰρ τέλος αὐτῷ τὰ τῆς
sophism to evil for end for-him the(-things) of-the
πλαστογραφίας κατέστρεψε. Μετ’ οὐ πολὺ γὰρ τὴν
forgery turned-out after not long for the
ἐκ προλήψεως ἑορτὴν ἐπετέλει· καὶ συνέρρεον πρὸς
from anticipation feast he-celebrated and flocked to
αὐτὸν ἐξ ἔθους πολλοί· καὶ τὴν ἐξ ἔθους παννυχίδα
him from custom many and the from custom all-night-vigil
ποιούντων, θόρυβός τις δαιμόνιος ἐνέπεσεν εἰς αὐτοὺς,
making tumult some demonic fell upon them
ὡς ἄρα Σισίννιος ὁ αὐτῶν ἐπίσκοπος σὺν πολλῷ
as-if then Sisinnius the their bishop with great
πλήθει ἔρχεται κατ’ αὐτῶν. Καὶ ταραχῆς γενομένης,
multitude comes against them and disturbance having-arisen

οἷα εἰκὸς, ἐν νυκτὶ καὶ στενῷ τόπῳ ἀποληφθέντες
as likely in night and narrow place having-been-caught-in
ἑαυτοὺς συνέτριψαν· ὡς ἀπολέσθαι ἐξ αὐτῶν ὑπὲρ
themselves crushed so-that to-perish of them above
τοὺς ἑβδομήκοντα ἀνθρώπους. Τοῦτο γενόμενον πολλοὺς
the seventy men this having-happened many
τοῦ Σαββατίου ἀπέστησε· τινὲς δὲ αὐτῷ παρέμειναν
— from-Sabbatius turned-away some and with-him remained
τῇ ἀγροικικῇ προλήψει κρατούμενοι. Ἀλλὰ Σαββάτιος
by-the rustic preconception being-held but Sabbatius
μὲν, ὡς ἐπὶ τὴν ἐπίορκον παρῆλθεν ἐπισκοπὴν, μικρὸν
indeed how to the perjured came episcopate a-little
ὕστερον λέξομεν.
later we-shall-tell

6 Περὶ τῶν προεστώτων τηνικαῦτα τῆς τῶν Ἀρειανῶν
about those presiding then of-the of-the Arians
δόξης.
doctrine

Δωρόθεος δὲ ὁ τῆς Ἀρειανῆς προεστὼς θρησκείας,
Dorotheus and the(-one) of-the Arian presiding-over religion
ὃν ἐκ τῆς Ἀντιοχείας ἐπὶ τὴν Κωνσταντινούπολιν
whom from — Antioch to — Constantinople
μετενηνέχθαι ὑπὸ τῶν Ἀρειανῶν ἀνωτέρω
to-have-been-transferred by the Arians above
ἐμνημονεύσαμεν, ἑκατὸν πρὸς τοῖς δεκαεννέα ἐπιβιοὺς
we-mentioned a-hundred besides the nineteen having-lived
ἔτη ἐτελεύτησεν ἐν ὑπατείᾳ Ὁνωρίου τὸ ἕβδομον
years died in consulship of-Honorius the seventh(-time)
καὶ Θεοδοσίου Αὐγούστου τὸ δεύτερον, τῇ ἕκτῃ τοῦ
and of-Theodosius Augustus the second(-time) on-the sixth of-the
Νοεμβρίου μηνός. Μετὰ δὲ τοῦτον τῆς Ἀρειανῆς
November month after and him of-the Arian

θρησκείας προέστη Βάρβας· ἐπὶ τούτου δὴ τοῦ Βάρβα,
religion presided Barbas under this indeed — Barbas
δύο ἀνδρῶν ἐλλογίμων ἡ τῶν Ἀρειανῶν θρησκεία
of-two men eloquent the of-the Arians religion
ηὐτύχησε, τὴν ἀξίαν τοῦ πρεσβυτέρου ἐχόντων· Τιμόθεος
was-fortunate the dignity of-the presbyter having Timothy
θατέρῳ ὄνομα, τῷ δὲ ἑτέρῳ Γεώργιος. Ἀλλὰ Γεώργιος
to-the-one name to-the and other George but George
μὲν μᾶλλον τὴν Ἑλληνικὴν κατωρθώκει παίδευσιν·
indeed rather the Greek had-succeeded-in education
Τιμόθεος δὲ πάλιν τὰ ἱερὰ ἠσκεῖτο γράμματα.
Timothy and on-the-other-hand the sacred practiced writings
Καὶ μὴν καὶ τὰ Ἀριστοτέλους καὶ Πλάτωνος
and indeed also the(-works) of-Aristotle and of-Plato
ἀεὶ μετὰ χεῖρας εἶχεν ὁ Γεώργιος· Τιμόθεος δὲ τὸν
always in hands had — George Timothy and —
Ὠριγένην ἀνέπνεεν· καὶ δημοσίᾳ τὰ ἱερὰ ἑρμηνεύων
Origen breathed and publicly the sacred interpreting
γράμματα, οὐδὲ τῆς Ἑβραίων γλώσσης ἄμοιρος ἦν.
writings not-even of-the of-Hebrews tongue without-share was
Καὶ Τιμόθεος μὲν ἤδη πρότερον τῆς Ψαθυριανῶν
and Timothy indeed already before of-the of-Psathyrians
θρησκείας ἦν· Γεώργιος δὲ ὑπὸ Βάρβα κεχειροτόνητο.
religion was George and by Barbas had-been-ordained
Τῷ δὴ Τιμοθέῳ καὶ αὐτὸς ἐντετύχηκα, καὶ ἔγνων ὅπως
— indeed with-Timothy also myself I-have-met and I-knew how
τοῖς ἐπερωτῶσιν ἕτοιμος ἦν ἀποκρίνεσθαι, διαλύων
to-those questioning ready he-was to-answer resolving
ὅσα ἀσαφῆ κατὰ τὰ θεῖα εὑρίσκοιτο λόγια· πανταχοῦ
whatever obscure in the divine might-be-found oracles everywhere
τε τὸν Ὠριγένην ἐκάλει ὡς ἀληθῆ μάρτυρα τῶν
and — Origen he-called as true witness of-the(-things)

ὑπ᾽ αὐτοῦ λεγομένων. Θαυμάσαι οὖν μοι ἔπεισι, πῶς
by him said to-wonder then to-me occurs how
οὗτοι οἱ ἄνδρες τῇ Ἀρειανῶν θρησκείᾳ παρέμειναν,
these the men in-the of-Arians religion remained
ὧν ὁ μὲν τὸν Πλάτωνα ἀεὶ μετὰ χεῖρας εἶχεν,
of-whom the-one indeed — Plato always in hands had
ὁ δὲ τὸν Ὠριγένην ἀνέπνεεν. Οὐδὲ γὰρ Πλάτων
the-other and — Origen breathed not for Plato
τὸ δεύτερον καὶ τὸ τρίτον αἴτιον, ὡς αὐτὸς ὀνομάζειν
the second and the third cause as he-himself to-name
εἴωθεν, ἀρχὴν ὑπάρξεως εἰληφέναι φησί· καὶ Ὠριγένης
is-accustomed beginning of-existence to-have-received says and Origen
συναΐδιον πανταχοῦ ὁμολογεῖ τὸν Υἱὸν τῷ Πατρί. Πλὴν
co-eternal everywhere confesses the Son with-the Father except
εἰ καὶ τῇ ἑαυτῶν ἐκκλησίᾳ παρέμειναν, ἀλλ᾽ ὅμως
if even in-the their-own church they-remained but nevertheless
τὴν Ἀρειανὴν θρησκείαν λεληθότως ἐπὶ τὸ κρεῖσσον
the Arian religion secretly to the better
μετέθεσαν· πολλὰς γὰρ τῶν Ἀρείου βλασφημιῶν ταῖς
they-changed many for of-the of-Arius blasphemies by-the
οἰκείαις διδασκαλίαις ἐξέβαλον. Ἀλλὰ περὶ μὲν τούτων
own teachings they-cast-out but about indeed these
τοιαῦτα εἰρήσθω· οὐκ εἰς μακρὰν δὲ καὶ Σισιννίου
such(-things) let-be-said not into long(-time) and also Sisinnius
τοῦ Ναυατιανῶν ἐπισκόπου τελευτήσαντος ἐν τῇ αὐτῇ
the of-Novatians bishop having-died in the same
ὑπατείᾳ, χειροτονεῖται Χρύσανθος, περὶ οὗ μικρὸν
consulship is-ordained Chrysanthus about whom a-little
ὕστερον λέξομεν.
later we-shall-speak

Ὡς Θεόφιλον τὸν Ἀλεξανδρείας ἐπίσκοπον Κύριλλος 7
how Theophilus the of-Alexandria bishop Cyril
διεδέξατο.
succeeded

Μετ᾽ οὐ πολὺ δὲ καὶ Θεόφιλος ὁ τῆς Ἀλεξανδρείας
after not long and also Theophilus the — of-Alexandria
ἐπίσκοπος ληθαργικῷ πάθει περιπεσὼν ἐτελεύτησεν ἐν
bishop with-lethargic affliction having-fallen-in died in
ὑπατείᾳ Ὀνωρίου τὸ ἔνατον καὶ Θεοδοσίου τὸ πέμπτον,
consulship of-Honorius the ninth(-time) and of-Theodosius the fifth(-time)
τῇ πεντεκαιδεκάτῃ τοῦ Ὀκτωβρίου μηνός. Ἐπιμάχου δὲ
on-the fifteenth of-the October month contested and
γενομένης καὶ ἐνταῦθα τῆς ἐπισκοπῆς, οἱ μὲν ἐζήτουν
having-become also here the episcopate some indeed sought
ἐνθρονισθῆναι Τιμόθεον ἀρχιδιάκονον· οἱ δὲ Κύριλλον,
to-be-enthroned Timothy archdeacon others and Cyril
ὃς ἦν ἀδελφιδοῦς Θεοφίλου. Στάσεως δὲ διὰ τοῦτο
who was nephew of-Theophilus faction and because-of this
μεταξὺ τοῦ λαοῦ κινηθείσης, συνελαμβάνετο τῷ
among the people having-been-stirred took-part with-the
μέρει Τιμοθέου ὁ τοῦ στρατιωτικοῦ τάγματος ἡγεμὼν
party of-Timothy the of-the military unit commander
Ἀβουνδάτιος. Διὸ τρίτῃ ἡμέρᾳ μετὰ τὴν τελευτὴν
Abundantius wherefore on-third day after the death
Θεοφίλου ὁ Κύριλλος ἐνθρονισθεὶς, ἐπὶ τὴν ἐπισκοπὴν
of-Theophilus — Cyril having-been-enthroned to the episcopate
ἀρχικώτερον Θεοφίλου παρῆλθε· καὶ γὰρ ἐξ ἐκείνου
more-imperiously than-Theophilus came-in and for from that(-time)
ἡ ἐπισκοπὴ Ἀλεξανδρείας πέρα τῆς ἱερατικῆς τάξεως
the episcopate of-Alexandria beyond the priestly order
καταδυναστεύειν τῶν πραγμάτων ἔλαβε τὴν ἀρχήν.
to-lord-over the affairs took the beginning

Εὐθέως οὖν Κύριλλος τὰς ἐν Ἀλεξανδρείᾳ Ναυατιανῶν
at-once then Cyril the in Alexandria of-Novatians
ἐκκλησίας ἀποκλείσας, πάντα μὲν αὐτῶν τὰ ἱερὰ
churches having-shut all indeed their the sacred
κειμήλια ἔλαβεν· τὸν δὲ ἐπίσκοπον αὐτῶν Θεόπεμπτον
treasures took the and bishop their Theopemptus
πάντων ὧν εἶχεν ἀφείλετο.
of-all which he-had deprived

8 Περὶ Μαρουθᾶ τοῦ Μεσοποταμίας ἐπισκόπου, καὶ ὡς
about Maruthas the of-Mesopotamia bishop and how
δι' αὐτοῦ ὁ Χριστιανισμὸς ἐν Περσίδι διεπλατύνθη.
through him the Christianity in Persia was-spread-abroad
Ὑπὸ δὲ τὸν αὐτὸν τοῦτον χρόνον καὶ τὸν ἐν Περσίδι
at and the same this time also the in Persia
Χριστιανισμὸν πλατυνθῆναι συνέβη ἐξ αἰτίας τοιᾶσδε.
Christianity to-be-spread happened from cause such
Μεταξὺ Ῥωμαίων καὶ Περσῶν συνεχεῖς ἀεὶ πρεσβεῖαι
between Romans and Persians continual always embassies
γίνονται· διάφοροι δέ εἰσιν αἰτίαι, δι' ἃς συνεχῶς
take-place various and are causes because-of which continually
παρ' ἀλλήλους πρεσβεύονται. Χρεία δὴ οὖν καὶ τότε
to one-another they-send-embassies need indeed then also at-that-time
ἤγαγεν, ὥστε Μαρουθᾶν τὸν Μεσοποταμίας ἐπίσκοπον,
brought so-that Maruthas the of-Mesopotamia bishop
οὗ μικρὸν ἔμπροσθεν μνήμην πεποιήμεθα, πεμφθῆναι
of-whom a-little before mention we-have-made to-be-sent
παρὰ τοῦ βασιλέως Ῥωμαίων πρὸς τὸν βασιλέα Περσῶν.
by the emperor of-Romans to the king of-Persians
Ὁ δὲ βασιλεὺς τῶν Περσῶν πολλὴν εὐλάβειαν παρὰ
the and king of-the Persians much piety in
τῷ ἀνδρὶ εὑρηκὼς, διὰ τιμῆς ἦγεν αὐτὸν, καὶ ὡς
the man having-found in honor held him and as

ὄντως θεοφιλεῖ προσεῖχεν. Τοῦτο γινόμενον ὑπέκνιζε
truly God-beloved attended-to(-him) this happening galled
τοὺς μάγους, οἳ πολὺ παρὰ τῷ Περσῶν βασιλεῖ
the magi who much with the of-Persians king
ἰσχύουσιν· ἐδεδοίκεισαν γὰρ, μὴ τὸν βασιλέα Χριστιανίζειν
are-powerful they-had-feared for lest the king to-turn-Christian
πείσῃ. Καὶ γὰρ κεφαλαλγίαν αὐτοῦ χρονίαν,
he-should-persuade and for headache his chronic
ἣν οἱ μάγοι θεραπεῦσαι μὴ δεδύνηνται, ταύτην ὁ
which the magi to-cure not have-been-able this —
Μαρουθᾶς εὐχαῖς ἐθεράπευσε. Βουλεύονται οὖν ἀπάτην
Maruthas with-prayers cured plot then a-deception
οἱ μάγοι· καὶ ἐπειδὴ οἱ Πέρσαι τὸ πῦρ σέβουσιν,
the magi and since the Persians the fire revere
εἰώθει δὲ ὁ βασιλεὺς ἐν οἴκῳ τινὶ τὸ διηνεκῶς
was-accustomed and the king in house some the perpetually
καιόμενον πῦρ προσκυνεῖν, ὑπὸ γῆν κατακρύψαντες
burning fire to-worship under earth having-hidden
ἄνθρωπον, καθ' ὃν εἰώθει καιρὸν ὁ βασιλεὺς
man at which was-accustomed time the king
εὔχεσθαι, παρεσκεύασαν ἀναφθέγγεσθαι, 'ἔξω βάλλεσθαι
to-pray they-contrived to-cry-out out to-be-thrown
δεῖν τὸν βασιλέα, ἠσεβηκέναι γὰρ, ὅτι τὸν τῶν
to-be-needful the king to-have-been-impious for because the of-the
Χριστιανῶν ἱερέα νομίζει θεοφιλῆ.' Ταῦτα ἀκούσας ὁ
Christians priest he-thinks God-beloved these-things having-heard —
Ἰσδιγέρδης, (τοῦτο γὰρ ὄνομα τῷ Περσῶν βασιλεῖ),
Isdigerdes this for name to-the of-Persians king
αἰδούμενος μὲν, ἀποπέμπεσθαι δ' οὖν ὅμως τὸν
though-ashamed indeed to-send-away and then nevertheless —
Μαρουθᾶν ἐβούλετο. Μαρουθᾶς δὲ ἀληθῶς θεοφιλὴς
Maruthas wished Maruthas and truly God-beloved

ἄνθρωπος εὐχαῖς προσέκειτο, δι᾽ ὧν εὑρίσκει τὸν
man to-prayers applied-himself through which he-finds the
παρὰ τῶν μάγων γενόμενον δόλον. Τῷ οὖν βασιλεῖ,
by the magi having-been-made deceit to-the then king
‘Μὴ παίζου,’ ἔφη, ‘βασιλεῦ· ἀλλ᾽ εἰσελθὼν, ὅτε τῆς
not be-mocked he-said O-king but having-entered when the
φωνῆς ἀκούσεις, ὀρύξας τὸν δόλον εὑρήσεις· οὐ γὰρ τὸ
voice you-hear having-dug the deceit you-will-find not for the
πῦρ φθέγγεται, ἀλλὰ ἀνθρώπων κατασκευὴ τοῦτο ποιεῖ.’
fire speaks but of-men contrivance this does
Πείθεται τῷ Μαρουθᾷ ὁ Περσῶν βασιλεὺς, καὶ αὖθις
is-persuaded — by-Maruthas the of-Persians king and again
εἰσῄει εἰς τὸν οἰκίσκον, ὅπου ἦν τὸ ἄσβεστον πῦρ. Ἐπεὶ
entered into the little-house where was the unquenchable fire when
δὲ αὖθις ἀκούει τῆς αὐτῆς φωνῆς, ὀρύττεσθαι τὸν τόπον
and again he-hears the same voice to-be-dug the place
ἐκέλευσε· καὶ ὁ προπέμπων τὴν νομισθεῖσαν θεοῦ
he-ordered and the(-one) sending-forth the believed of-god
φωνὴν ἐξηλέγχετο. Περιοργὴς οὖν γενόμενος ὁ βασιλεὺς
voice was-exposed very-angry then having-become the king
τὸ τῶν μάγων γένος ἀπεδεκάτωσε· τούτου γενομένου,
the of-the magi race decimated this having-happened
εἶπεν τῷ Μαρουθᾷ, ἔνθα ἂν βούλοιτο, κτίζειν ἐκκλησίας·
he-told — Maruthas where — he-might-wish to-found churches
ἐκ τούτου παρὰ Πέρσαις ὁ Χριστιανισμὸς ἐπλατύνετο.
from this among Persians the Christianity was-spread
Τότε μὲν οὖν Μαρουθᾶς ἀποχωρήσας τῶν Περσῶν,
at-that-time indeed then Maruthas having-withdrawn from-the Persians
αὖθις ἐπὶ τὴν Κωνσταντινούπολιν ἐπανέρχεται· οὐκ
again to — Constantinople returns not
εἰς μακρὰν δὲ πάλιν πρεσβείας ἕνεκεν ἀντεπέμπετο.
into long(-time) and again of-embassy for-the-sake was-sent-back

Αὖθίς τε οἱ μάγοι σκευωρίας ἐπενοοῦντο, ὅπως ἂν
again and the magi plots devised how —
μηδαμῶς τὸν ἄνδρα προσδέχοιτο ὁ βασιλεύς· ἐπενόησάν
in-no-way the man might-receive the king they-devised
τε δυσωδίαν τινὰ κατασκευαστὴν, ὅθεν ὁ βασιλεὺς
both stench some contrived whence the king
εἰώθει προσέρχεσθαι· διαβολῇ τε ἐχρῶντο, ὡς ἄρα
was-accustomed to-approach slander and used that then
ταύτην οἱ τῷ Χριστιανισμῷ συνόντες εἰργάσαντο.
this those with-the Christianity associated had-made
Ὡς δὲ ὁ βασιλεὺς, ἤδη πρότερον ὑπόπτους ἔχων τοὺς
when and the king already before suspect having the
μάγους, σπουδαιότερον ἀνεζήτει τοὺς δράσαντας, αὖθις
magi more-earnestly sought-out those having-done(-it) again
ἐξ αὐτῶν ἀνηυρίσκοντο οἱ τῆς κακῆς ὀδμῆς ποιηταί.
from them were-found-out the of-the evil smell makers
Διὸ καὶ αὖθις πολλοὺς αὐτῶν ἐτιμωρήσατο· Μαρουθᾶν
wherefore also again many of-them he-punished Maruthas
δὲ διὰ πλείονος ἦγε τιμῆς. Καὶ ἠγάπα μὲν Ῥωμαίους,
and in more held honor and loved indeed Romans
καὶ τὴν πρὸς αὐτοὺς φιλίαν ἠσπάζετο· μικρὸν δὲ ἐδέησε
and the toward them friendship embraced a-little and it-lacked
καὶ Χριστιανίσαι αὐτὸν, πεῖραν δεδωκότος ἑτέραν τοῦ
also to-become-Christian him trial having-given another —
Μαρουθᾶ, σὺν Ἀβλάᾳ τῷ ἐπισκόπῳ Περσίδος. Ἄμφω
Maruthas with Ablaas the bishop of-Persia both
γὰρ τὸν ὀχλοῦντα δαίμονα τῷ υἱῷ τοῦ βασιλέως
for the troubling demon from-the son of-the king
ἀπήλασαν, νηστείαις καὶ προσευχαῖς σχολάσαντες. Καὶ
drove-away with-fastings and prayers having-devoted-themselves and
ὁ Ἰσδιγέρδης μὲν ἔφθασε τελευτῆσαι, πρὶν τελείως
— Isdigerdes indeed anticipated to-die before fully

Χριστιανίσαι· εἰς δὲ τὸν υἱὸν αὐτοῦ Βαραράνην ἦκεν
to-become-Christian to and the son his Bararanes came
ἡ βασιλεία· ἐφ᾽ οὗ αἱ μεταξὺ Ῥωμαίων καὶ Περσῶν
the kingdom under whom the between Romans and Persians
σπονδαὶ διελύθησαν, ὡς ὀλίγον ὕστερον λέξομεν.
treaties were-dissolved as a-little later we-shall-tell
9 Οἱ κατὰ τούσδε τοὺς χρόνους ἐν Ἀντιοχείᾳ καὶ Ῥώμῃ
those in these the times in Antioch and Rome
ἐπισκοπήσαντες.
having-been-bishops
Περὶ δὲ τοὺς αὐτοὺς χρόνους κατὰ τὴν Ἀντιόχειαν
about and the same times at — Antioch
Φλαβιανοῦ τελευτήσαντος, Πορφύριος τὴν ἐπισκοπὴν
Flavian having-died Porphyry the episcopate
διεδέξατο· μετὰ δὴ Πορφύριον αὖθις Ἀλέξανδρος
succeeded-to after indeed Porphyry again Alexander
τῆς ἐκεῖσε ἐκκλησίας προέστη. Κατὰ δὲ τὴν
of-the there church presided at and the
Ῥωμαίων, Δάμασον ἐπὶ δεκαοκτὼ ἔτη τῆς
of-Romans Damasus for eighteen years the
ἐπισκοπῆς κρατήσαντα Σιρίκιος διεδέξατο· Σιρικίου
episcopate having-held Siricius succeeded Siricius
δὲ δεκαπέντε ἔτη κρατήσαντος, Ἀναστάσιος ἐπὶ ἔτη
and fifteen years having-held Anastasius for years
τρία τῆς ἐκκλησίας ἐκράτησε· μετὰ δὲ Ἀναστάσιον
three the church held after and Anastasius
Ἰνοκέντιος· ὃς πρῶτος τοὺς ἐν Ῥώμῃ Ναυατιανοὺς
Innocent who first the in Rome Novatians
ἐλαύνειν ἤρξατο, πολλάς τε αὐτῶν ἐκκλησίας
to-drive began many and of-them churches
ἀφείλετο.
took-away

Alaric sacks Rome. Celestine takes the Novatians' churches at Rome; Chrysanthus is forced into the Novatian see at Constantinople. At Alexandria, after Jews kill Christians by night, Cyril drives them out and quarrels with the prefect Orestes; a monk who stones Orestes dies under torture and Cyril hails him a martyr; a Christian mob murders Hypatia. Jews at Inmestar crucify a Christian boy and are punished.

Ὡς κατὰ τόνδε τὸν χρόνον ἡ Ῥώμη ὑπὸ βαρβάροις 10
how at this the time — Rome under barbarians
γέγονεν, Ἀλαρίχου ταύτην πορθήσαντος.
came Alaric it having-sacked
Ὑπὸ δὲ τὸν αὐτὸν τοῦτον χρόνον καὶ τὴν Ῥώμην ὑπὸ
at and the same this time also — Rome by
βαρβάρων ἁλῶναι συνέβη. Ἀλάριχος γάρ τις βάρβαρος,
barbarians to-be-taken happened Alaric for some barbarian
ὑπόσπονδος ὢν Ῥωμαίοις, καὶ τῷ βασιλεῖ Θεοδοσίῳ εἰς
under-treaty being with-Romans and with-the emperor Theodosius in
τὸν κατὰ Εὐγενίου τοῦ τυράννου πόλεμον συμμαχήσας, καὶ
the against Eugenius the usurper war having-fought-as-ally and
διὰ τοῦτο Ῥωμαϊκῇ ἀξίᾳ τιμηθείς, οὐκ ἤνεγκε τὴν
because-of this with-Roman dignity having-been-honored not bore the
εὐτυχίαν. Ἀλλὰ βασιλεύειν μὲν οὐ προείλετο· ἀναχωρήσας
good-fortune but to-reign indeed not chose having-withdrawn
δὲ τῆς Κωνσταντινουπόλεως, ἐπὶ τὰ ἑσπέρια μέρη
and — from-Constantinople to the western parts
διέβαινε· γενόμενος δὲ ἐπὶ τὰ Ἰλλυριῶν εὐθὺς πάντα
crossed having-come and to the(-lands) of-Illyrians at-once all
ἀνέτρεπε. Διαβαίνοντι δὲ αὐτῷ Θεσσαλοὶ ἀντέστησαν
overturned crossing and him Thessalians opposed
περὶ τὰς ἐκβολὰς τοῦ Πηνειοῦ ποταμοῦ, ὅθεν δι' ὄρους
about the mouths of-the Peneus river whence through mountain

Πίνδου ἐπὶ Νικόπολιν τῆς Ἠπείρου διαβῆναι ἐστί· καὶ
Pindus to Nicopolis — of-Epirus to-cross is(-possible) and
συμβαλόντες περὶ τρισχιλίους ἀνεῖλον οἱ Θεσσαλοί. Μετὰ
having-engaged about three-thousand killed the Thessalians after
δὲ ταῦτα πᾶν τὸ παραπεσὸν ἀφανίζοντες οἱ σὺν
and these-things all the(-thing) falling-in-the-way destroying those with
αὐτῷ, τέλος καὶ τὴν Ῥώμην κατέλαβον· καὶ πορθήσαντες
him finally also — Rome seized and having-sacked
αὐτὴν, τὰ μὲν πολλὰ τῶν θαυμαστῶν ἐκείνων θεαμάτων
it the indeed many of-the wonderful those sights
κατέκαυσαν· τὰ δὲ χρήματα δι' ἁρπαγῆς ἔλαβον·
burned the and riches by plunder took
καὶ πολλοὺς τῆς συγκλήτου βουλῆς διαφόροις δίκαις
and many of-the senatorial council to-various punishments
ὑποβαλόντες ἀπώλεσαν. Καταπαίζων τε τῆς βασιλείας
having-subjected destroyed mocking and the empire
ἀναδείκνυσι βασιλέα, ὀνόματι Ἄτταλον· ὃν μίαν μὲν
proclaims emperor by-name Attalus whom one indeed
ἡμέραν ὡς βασιλέα δορυφορούμενον προϊέναι ἐκέλευε, τὴν
day as emperor attended-by-guards to-go-forth he-ordered the
δὲ ἄλλην ἐν δούλου τάξει φαίνεσθαι παρεσκεύαζεν. Καὶ
and other in of-slave rank to-appear he-contrived and
ταῦτα καταπραξάμενος εἰς φυγὴν ἐτράπη, φήμης αὐτὸν
these-things having-accomplished to flight turned report him
ἐν φόβῳ καταστησάσης, ὡς εἴη ὁ βασιλεὺς Θεοδόσιος
in fear having-set that had the emperor Theodosius
δύναμιν ἀποστείλας τὴν αὐτῷ πολεμήσουσαν. Τὰ
force sent the to-him going-to-make-war the(-things)
μὲν οὖν τῆς φήμης οὐκ ἦν πεπλασμένα· ἀληθῶς γὰρ ἡ
indeed then of-the report not were fabricated truly for the
δύναμις ἐπορεύετο· κἀκεῖνος τὴν φήμην οὐχ ὑπομείνας,
force was-marching and-he the report not having-awaited

ἀλλ', ὡς ἔφην, ἀποδρὰς ᾤχετο. Λέγεται δὲ ὡς ἀπιόντι
but as I-said having-run-away went-off it-is-said and that going
αὐτῷ ἐπὶ τὴν Ῥώμην εὐλαβής τις ἀνὴρ, μοναχὸς τὸν
him to — Rome devout some man monk in-the
βίον, παρῄνει, 'μὴ ἐπιχαίρειν ἐν τηλικούτοις κακοῖς, μηδὲ
life exhorted not to-exult in so-great evils nor
χαίρειν φόνοις καὶ αἵμασιν.' Ὁ δὲ, 'Οὐκ ἐγὼ,' ἔφη,
to-rejoice in-murders and bloods he and not I he-said
'ἐθελοντὴς ἐπὶ τὰ ἐκεῖ πορεύομαι· ἀλλά τις καθ'
willingly to the(-things) there go but someone by
ἑκάστην ὀχλεῖ μοι βασανίζων, καὶ λέγων, "Ἄπιθι, τὴν
each(-day) troubles me tormenting and saying go-away the
Ῥωμαίων πόρθησον πόλιν."' Τοσαῦτα μὲν καὶ περὶ
of-Romans sack city so-much indeed also about
τούτου.
this

Περὶ τῶν ἐν Ῥώμῃ ἐπισκοπησάντων. 11
about those in Rome having-been-bishops

Μετὰ δὲ Ἰνοκέντιον Ζώσιμος τῆς ἐν Ῥώμῃ ἐκκλησίας
after and Innocent Zosimus of-the in Rome church
ἐπὶ δύο ἔτη ἐκράτησε· καὶ μετὰ τοῦτον δὲ Βονιφάτιος
for two years held(-power) and after him too Boniface
ἔτη τρία τῆς ἐκκλησίας προέστη· ὃν Κελεστῖνος
years three the church presided-over whom Celestine
διεδέξατο. Καὶ οὗτος ὁ Κελεστῖνος τὰς ἐν Ῥώμῃ
succeeded and this — Celestine the in Rome
Ναυατιανῶν ἐκκλησίας ἀφείλετο, καὶ τὸν ἐπίσκοπον
of-Novatians churches took-away and the bishop
αὐτῶν Ῥουστικούλαν κατ' οἰκίας ἐν παραβύστῳ συνάγειν
their Rusticula in houses in secret to-assemble
ἠνάγκασεν. Ἄχρι γὰρ τούτου Ναυατιανοὶ μεγάλως ἐπὶ τῆς
compelled until for this Novatians greatly at —

Ῥώμης ἤνθησαν, ἐκκλησίας πλείστας ἔχοντες, καὶ λαὸν
Rome flourished churches very-many having and people
πολὺν συναθροίζοντες. Ἀλλ' ὁ φθόνος καὶ τούτων ἥψατο,
much gathering but the envy also these touched
τῆς Ῥωμαίων ἐπισκοπῆς ὁμοίως τῇ Ἀλεξανδρέων πέρα
the of-Romans episcopate like to-the of-Alexandrians beyond
τῆς ἱερωσύνης ἐπὶ δυναστείαν ἤδη πάλαι προελθούσης.
the priesthood to domination already long-ago having-advanced
Καὶ διὰ τοῦτο οὐδὲ τοὺς ὁμοφρονοῦντας οἱ ἐπίσκοποι
and because-of this not-even those of-like-mind the bishops
ἐπ' ἀδείας συνάγεσθαι συνεχώρησαν· ἀλλὰ πάντα λαβόντες
in security to-assemble allowed but all having-taken
αὐτῶν, μόνον διὰ τὴν ὁμοφροσύνην ἐπαινοῦσιν αὐτούς.
their only because-of the like-mindedness they-praise them
Οὐ μὴν οἱ ἐν Κωνσταντινουπόλει τοῦτο πεπόνθασιν·
not indeed those in Constantinople this have-suffered
ἀλλὰ μετὰ τοῦ στέργειν αὐτοὺς καὶ ἔνδον πόλεως συνάγειν
but with the to-cherish them also within city to-assemble
εἴασαν, ὡς δὴ πρότερον ἤδη ταῦτα ἱκανῶς ἔφην.
allowed(-them) as indeed before already these-things sufficiently I-said

12 Περὶ Χρυσάνθου τοῦ Ναυατιανῶν ἐν Κωνσταντινουπόλει
about Chrysanthus the of-Novatians in Constantinople
ἐπισκόπου.
bishop

Σισιννίου δὲ τελευτήσαντος, Χρύσανθος καθειλκύσθη
Sisinnius and having-died Chrysanthus was-dragged
εἰς τὴν ἐπισκοπήν· ὃς υἱὸς μὲν ἦν Μαρκιανοῦ τοῦ
into the episcopate who son indeed was of-Marcian the(-one)
γενομένου Ναυατιανῶν ἐπισκόπου πρὸ Σισιννίου. Ἐκ νέας
having-been of-Novatians bishop before Sisinnius from young
δὲ ἡλικίας κατὰ τὰ βασίλεια στρατευσάμενος, ὕστερον
and age in the palace having-served later

ἐπὶ τοῦ μεγάλου Θεοδοσίου τοῦ βασιλέως ὑπατικὸς
under the great Theodosius the emperor consular
τῆς Ἰταλίας γενόμενος, μετὰ ταῦτα καὶ βικάριος τῶν
— of-Italy having-become after these-things also vicar of-the
Βρεττανικῶν νήσων καταστὰς ἐθαυμάσθη ἐπὶ ταῖς
British islands having-been-appointed was-admired for the
διοικήσεσι. Προβὰς δὲ τῇ ἡλικίᾳ, καὶ καταλαβὼν
administrations having-advanced and in-the age and having-reached
τὴν Κωνσταντινούπολιν, σπεύδων δὲ ἔπαρχος γενέσθαι
— Constantinople hastening and prefect to-become
πόλεως, εἰς τὴν ἐπισκοπὴν ἄκων εἱλκύσθη. Σισιννίου
of-city into the episcopate unwilling was-dragged Sisinnius
γὰρ ἐν καιρῷ τελευτῆς μνείαν αὐτοῦ ὡς ἐπιτηδείου
for at time of-death mention of-him as suitable
πρὸς τὴν ἐπισκοπὴν ποιησαμένου, ὁ Ναυατιανῶν λαὸς
for the episcopate having-made the of-Novatians people
ὡς νόμον τὴν ἐκείνου φωνὴν λαβὼν, καὶ ἄκοντα
as law the his voice having-taken even unwilling
βιαίως ἕλκειν ἐπεχείρουν. Τοῦ δὴ Χρυσάνθου φυγόντος,
forcibly to-drag attempted — indeed Chrysanthus having-fled
Σαββάτιος καιρὸν νομίσας εὑρηκέναι εὔκαιρον, ἐν ᾧ
Sabbatius occasion thinking to-have-found timely in which
τῶν ἐκκλησιῶν ἐγκρατὴς γένηται, κατασκευάζει χεῖρας
of-the churches master he-might-become contrives hands
ἐπιθεῖναι αὐτῷ τινὰς ἀσήμους, τὸν ὅρκον ὃν ὀμωμόκει
to-lay-on him some obscure(-men) the oath which he-had-sworn
παρ᾽ οὐδὲν θέμενος. Ἐν δὲ τοῖς χειροτονήσασιν αὐτὸν
at nothing having-set among and those having-ordained him
ἦν καὶ Ἑρμογένης, ὃς ἐπὶ βλασφήμοις συγγράμμασιν
was also Hermogenes who for blasphemous writings
ὑπ᾽ αὐτοῦ μετὰ κατάρας ἐκκεκήρυκτο. Οὐ μὴν αὐτῷ
by him with curse had-been-denounced not indeed for-him

ὁ σκοπὸς τέλος ἐδέξατο· μισήσας γὰρ αὐτοῦ ὁ λαὸς
the aim end received having-hated for his the people
τὸ δύστροπον, ὅτι πάντα σκοπὸν τοῦ παρεισδῦναι εἰς
the perversity because every aim of-the to-slip-in into
τὴν ἐπισκοπὴν ἔπραττε, παντοῖος ἐγένετο ἀνερευνᾶν τὸν
the episcopate he-pursued of-every-kind became to-search-out —
Χρύσανθον· ὃν καὶ εὑρόντες περὶ Βιθυνίαν κρυπτόμενον,
Chrysanthus whom also having-found about Bithynia hiding
πρὸς τὴν ἐπισκοπὴν ἑλκύσαντες προεβάλοντο. Οὗτος ὁ
to the episcopate having-dragged they-put-forward this the
ἀνὴρ φρόνιμος ἐν ταὐτῷ καὶ σώφρων, εἰ καί τις
man prudent at the-same-time and temperate if even anyone
ἄλλος, ὑπῆρχε· καὶ σφόδρα τὰς Ναυατιανῶν ἐκκλησίας
other was and greatly the of-Novatians churches
ἐν τῇ Κωνσταντινουπόλει συνεκρότησέν τε καὶ ηὔξησε.
in — Constantinople strengthened both and increased
Καὶ πρῶτος τοῖς πτωχοῖς οἴκοθεν χρυσίον διένειμεν·
and first to-the poor from-home gold distributed
ἀπό τε τῶν ἐκκλησιῶν οὐδὲν ἐδέξατο, πλὴν κατὰ
from and the churches nothing received except on
Κυριακὴν δύο ἄρτους τῶν εὐλογιῶν ἐλάμβανεν. Οὕτω
Lord's-day two loaves of-the blessings he-took thus
δὲ ἦν περὶ τὴν ἑαυτοῦ ἐκκλησίαν σπουδαῖος, ὡς καὶ
and he-was about the his-own church earnest that even
Ἀβλάβιον τὸν ἑαυτοῦ γενναιότατον ῥήτορα τοῦ σοφιστοῦ
Ablabius the his-own most-noble rhetor of-the sophist
Τρωΐλου συλλαβεῖν, καὶ πρὸς τὴν τοῦ πρεσβυτέρου
Troilus to-take and to the of-the presbyter
τάξιν προχειρίσασθαι· οὗ γλαφυραὶ προσομιλίαι καὶ
rank to-promote of-whom polished homilies and
σύντονοι φέρονται. Ἀλλ' Ἀβλάβιος μὲν ὕστερον τῆς ἐν
vigorous are-extant but Ablabius indeed later of-the in

Νικαίᾳ τῶν Ναυατιανῶν ἐκκλησίας ἐπίσκοπος κατέστη,
Nicaea of-the Novatians church bishop was-appointed
ἐν ταὐτῷ καὶ σοφιστεύων ἐν ταύτῃ.
at the-same-time also being-sophist in it
Περὶ τῆς ἐν Ἀλεξανδρείᾳ γενομένης μάχης μεταξὺ 13
about the in Alexandria having-happened battle between
Χριστιανῶν καὶ Ἰουδαίων, καὶ τῆς τοῦ ἐπισκόπου
Christians and Jews and the of-the bishop
Κυρίλλου πρὸς τὸν ὕπαρχον Ὀρέστην διαφορᾶς.
Cyril with the prefect Orestes difference
Ὑπὸ δὲ τὸν αὐτὸν τοῦτον χρόνον καὶ τὸ Ἰουδαίων ἔθνος
at and the same this time also the of-Jews nation
τῆς Ἀλεξανδρείας ἐξελαθῆναι ὑπὸ τοῦ ἐπισκόπου Κυρίλλου
— *from-Alexandria to-be-driven-out by the bishop Cyril*
συνέβη δι' αἰτίαν τοιάνδε. Ὁ Ἀλεξανδρέων δῆμος πλέον
happened because-of cause such the of-Alexandrians populace more
τῶν ἄλλων δήμων χαίρει ταῖς στάσεσιν· εἰ δέ ποτε καὶ
than-the other populaces delights in-the factions if and ever also
προφάσεως ἐπιλάβηται, εἰς ἀφόρητα καταστρέφει κακά·
pretext it-lays-hold-of into unbearable turns evils
δίχα γὰρ αἵματος οὐ παύεται τῆς ὁρμῆς. Ἔτυχε δὲ τότε
without for blood not it-ceases from-the impulse it-happened and then
στασιάζειν αὐτὸ τὸ πλῆθος πρὸς ἑαυτὸ οὐ δι' ἀναγκαίαν
to-be-in-faction itself the multitude with itself not through necessary
τινὰ πρόφασιν, ἀλλὰ διὰ τὸ ἐπιπολάζον ἁπάσαις
any pretext but because-of the prevailing in-all
ταῖς πόλεσι κακὸν, φημὶ δὴ τὸ σπουδάζειν περὶ τοὺς
the cities evil I-mean indeed the to-be-eager about the
ὀρχηστάς. Ἐπειδὴ γὰρ ἐν ἡμέρᾳ σαββάτου ὀρχούμενος
dancers since for on day of-sabbath dancing
πλείονας ὄχλους συνήθροιζε, τῷ Ἰουδαίους ἀργοῦντας ἐν
more crowds he-gathered by-the Jews resting on

αὐτῇ, μὴ τῇ ἀκροάσει τοῦ νόμου ἀλλὰ τοῖς θεατρικοῖς
it not to-the hearing of-the law but to-the theatrical(-shows)
σχολάζειν, ἐπίμαχος τοῖς τοῦ δήμου μέρεσιν ἡ ἡμέρα
to-devote-themselves contested for-the of-the populace parties the day
κατέστη. Καὶ τούτου τρόπον τινὰ ὑπὸ τοῦ ὑπάρχου τῆς
became and this in-way some by the prefect —
Ἀλεξανδρείας ἐν τάξει καταστάντος, οὐδὲν ἧττον ἔμειναν
of-Alexandria in order having-been-set nothing less remained
οἱ Ἰουδαῖοι τοῖς τοῦ ἑτέρου μέρους ἀντιπαθοῦντες· καὶ
the Jews to-those of-the other party being-hostile and
ἀεὶ μὲν πολέμιοι πανταχοῦ τοῖς Χριστιανοῖς καθεστῶτες,
always indeed hostile everywhere to-the Christians being
ἔτι δὲ πλέον διὰ τοὺς ὀρχηστὰς ἐκπεπολέμωντο καθ'
still and more because-of the dancers had-been-made-hostile against
ἑαυτῶν. Καὶ δὴ τότε Ὀρέστου τοῦ τῆς Ἀλεξανδρείας
them and indeed then Orestes the — of-Alexandria
ἐπάρχου 'πολιτείαν' ἐν τῷ θεάτρῳ ποιοῦντος, — οὕτω
prefect a-public-ordinance in the theater making thus
δὲ ὀνομάζειν εἰώθασιν τὰς δημοτικὰς διατυπώσεις, —
and to-name they-are-accustomed the popular regulations
παρῆσαν καὶ τοῦ ἐπισκόπου Κυρίλλου οἱ σπουδασταὶ,
were-present also of-the bishop Cyril the partisans
τὰς γινομένας παρὰ τοῦ ἐπάρχου διατυπώσεις γνῶναι
the being-made by the prefect regulations to-know
βουλόμενοι. Ἦν δὲ ἐν αὐτοῖς τις ἀνὴρ ὀνόματι Ἱέραξ,
wishing was and among them some man by-name Hierax
ὃς γραμμάτων μὲν τῶν πεζῶν διδάσκαλος ἦν, διάπυρος
who of-letters indeed the elementary teacher was ardent
δὲ ἀκροατὴς τοῦ ἐπισκόπου Κυρίλλου καθεστὼς, καὶ
and hearer of-the bishop Cyril being and
περὶ τὸ κρότους ἐν ταῖς διδασκαλίαις αὐτοῦ ἐγείρειν
about the applause in the teachings his to-raise

ἦν σπουδαιότατος. Τοῦτον τοίνυν τὸν Ἱέρακα τὸ πλῆθος
was most-zealous this therefore — Hierax the multitude
τῶν Ἰουδαίων ἐν τῷ θεάτρῳ θεασάμενοι κατεβόων
of-the Jews in the theater having-seen cried-out
εὐθὺς, ὡς ‘δι’ οὐδὲν ἄλλο παραβάλλει τῷ θεάτρῳ,
at-once that for nothing other he-comes to-the theater
ἢ ἵνα στάσιν τῷ δήμῳ ἐμβάλοι.’ Ὀρέστης δὲ καὶ
than that sedition into-the populace he-might-throw Orestes and also
πρότερον μὲν ἐμίσει τὴν δυναστείαν τῶν ἐπισκόπων,
before indeed hated the power of-the bishops
ὅτι παρῃροῦντο πολὺ τῆς ἐξουσίας τῶν ἐκ βασιλέως
because they-were-taking-away much of-the authority of-those by emperor
ἄρχειν τεταγμένων· μάλιστα δὲ ὅτι καὶ ἐποπτεύειν
to-rule appointed most and because also to-oversee
αὐτοῦ τὰς διατυπώσεις Κύριλλος ἐβούλετο· ἁρπάσας οὖν
his the regulations Cyril wished having-seized then
τὸν Ἱέρακα δημοσίᾳ ἐν τῷ θεάτρῳ βασάνοις ὑπέβαλλεν.
— Hierax publicly in the theater to-tortures subjected
Τοῦτο γνοὺς ὁ Κύριλλος μεταπέμπεται τοὺς Ἰουδαίων
this having-learned — Cyril sends-for those of-Jews
πρωτεύοντας, καὶ ὅσα εἰκὸς, εἰ μὴ παύσαιντο κατὰ
being-first and whatever likely if not they-should-cease against
Χριστιανῶν στασιάζοντες, διηπείλησε.
Christians making-sedition threatened
Τὸ δὲ πλῆθος τῶν Ἰουδαίων τῆς ἀπειλῆς αἰσθόμενον
the and multitude of-the Jews the threat having-perceived
φιλονεικότερον γέγονε· καὶ μηχανὰς ἐπενόουν ἐπὶ βλάβῃ
more-contentious became and devices devised for harm
τῶν Χριστιανῶν, ὧν τὴν κορυφαιοτάτην καὶ αἰτίαν
of-the Christians of-which the chief and cause
τοῦ ἐξελαθῆναι αὐτοὺς τῆς Ἀλεξανδρείας γενομένην
of-the to-be-driven-out them — from-Alexandria having-become

διηγήσομαι. Σύνθεμα δόντες ἑαυτοῖς, δακτυλίου φόρεμα
I-will-relate watchword having-given to-themselves of-ring wearing
ἐκ φοίνικος γεγονὸς φλοιοῦ θαλλοῦ, νυκτομαχίαν
from of-palm made bark of-branch night-battle
κατὰ τῶν Χριστιανῶν ἐπενόησαν. Καὶ ἐν μιᾷ τῶν
against the Christians devised and on one of-the
νυκτῶν κηρύσσειν κατὰ τὰ κλίματα τῆς πόλεως τινὰς
nights to-proclaim through the quarters of-the city some
παρεσκεύασαν βοῶντας, ὡς ‘ἡ ἐπώνυμος Ἀλεξάνδρου
they-contrived shouting that the named-after of-Alexander
ἐκκλησία πᾶσα πυρὶ καίοιτο.’ Τοῦτο ἀκούσαντες
church whole with-fire was-burning this having-heard
Χριστιανοὶ ἄλλος ἀλλαχόθεν συνέτρεχεν, ὡς τὴν
Christians one from-another-place ran-together as the
ἐκκλησίαν περισώσοντες· οἵτε Ἰουδαῖοι εὐθὺς ἐπετίθεντο
church going-to-save and-the Jews at-once attacked
καὶ ἀπέσφαττον ἀλλήλων μὲν ἀπεχόμενοι, δεικνύντες
and slaughtered from-one-another indeed abstaining showing
τοὺς δακτυλίους· τοὺς δὲ προσπίπτοντας τῶν Χριστιανῶν
the rings those and falling-in of-the Christians
ἀναιροῦντες. Γενομένης δὲ ἡμέρας, οὐκ ἐλάνθανον
killing having-come and day not escaped-notice
οἱ τὸ ἄγος ἐργασάμενοι· ἐφ’ ᾧ κινηθεὶς ὁ
those the pollution having-done at which having-been-moved —
Κύριλλος σὺν πολλῷ πλήθει ἐπὶ τὰς συναγωγὰς τῶν
Cyril with great multitude to the synagogues of-the
Ἰουδαίων παραγενόμενος, — οὕτω γὰρ τοὺς εὐκτηρίους
Jews having-come thus for the of-prayer
αὐτῶν ὀνομάζουσι τόπους, — τὰς μὲν ἀφαιρεῖται,
their they-name places some indeed takes-away
τοὺς δὲ ἐξελαύνει τῆς πόλεως, καὶ τὰς οὐσίας
the(-Jews) and drives-out from-the city and the property

αὐτῶν διαρπαγῆναι ὑπὸ τοῦ πλήθους ἀφείς. Οἱ μὲν
their to-be-plundered by the multitude having-let those indeed
οὖν Ἰουδαῖοι, ἐκ τῶν Ἀλεξάνδρου τοῦ Μακεδόνος
then Jews from the of-Alexander the Macedonian
χρόνων οἰκήσαντες τὴν πόλιν, τότε αὐτῆς γυμνοὶ ἅπαντες
times having-inhabited the city then from-it bare all
ἀπανέστησαν, καὶ ἄλλοι ἀλλαχοῦ διεσπάρησαν. Ἀδαμάντιος
departed and others elsewhere were-scattered Adamantius
δὲ ἰατρικῶν λόγων σοφιστὴς, ἐπὶ τὴν Κωνσταντινούπολιν
and of-medical studies sophist to — Constantinople
ὁρμήσας, καὶ τῷ ἐπισκόπῳ προσφυγὼν Ἀττικῷ,
having-set-out and to-the bishop having-fled-for-refuge Atticus
ἐπαγγειλάμενός τε Χριστιανίζειν αὖθις ὑστέρῳ χρόνῳ
having-professed and to-become-Christian again at-later time
τὴν Ἀλεξάνδρειαν ᾤκησεν. Ὁ τοίνυν τῆς Ἀλεξανδρέων
— Alexandria inhabited the therefore of-the Alexandrians
ἔπαρχος Ὀρέστης σφόδρα ἐπὶ τῷ γενομένῳ ἐχαλέπηνε·
prefect Orestes greatly at the having-happened was-angry
καὶ πένθος μέγα ἐτίθετο τηλικαύτην πόλιν οὕτως
and grief great made so-great city thus
ἄρδην τοσούτων ἐκκενωθῆναι ἀνθρώπων· διὸ καὶ
utterly of-so-many to-be-emptied men wherefore also
τὰ γενόμενα ἀνέφερε βασιλεῖ. Κύριλλος δὲ καὶ
the(-things) having-happened he-reported to-emperor Cyril and also
αὐτὸς τὰς Ἰουδαίων πλημμελείας γνωρίμους καθιστῶν
himself the of-Jews offenses known making
βασιλεῖ οὐδὲν ἧττον καὶ περὶ φιλίας πρὸς Ὀρέστην
to-emperor nothing less also about friendship with Orestes
ἐπρεσβεύετο· τοῦτο γὰρ ὁ λαὸς τῶν Ἀλεξανδρέων
sent-envoys this for the people of-the Alexandrians
αὐτὸν ποιεῖν κατηνάγκαζεν. Ἐπεὶ δὲ τοὺς περὶ φιλίας
him to-do compelled when and the about friendship

λόγους Ὀρέστης οὐ προσεδέχετο, τὴν βίβλον τῶν
words Orestes not accepted the book of-the
εὐαγγελίων ὁ Κύριλλος προΐσχετο, διὰ ταύτης γοῦν
gospels — Cyril held-out through this at-any-rate
καταιδέσειν τὸν Ὀρέστην ἡγούμενος. Ὡς δὲ οὐδὲ
to-shame — Orestes thinking when and not-even
τούτῳ τῷ τρόπῳ ὁ Ὀρέστης ἐμαλάσσετο, ἀλλ᾽ ἔμενε
in-this the way — Orestes was-softened but remained
μεταξὺ αὐτῶν ἄσπονδος πόλεμος, τάδε ἐπισυνέβη
between them truceless war these-things happened
γενέσθαι.
to-occur

14 Ὡς οἱ κατὰ τὴν Νιτρίαν μοναχοὶ εἰς Ἀλεξάνδρειαν
how the in — Nitria monks into Alexandria
ὑπὲρ Κυρίλλου κατελθόντες πρὸς τὸν ὕπαρχον Ὀρέστην
for Cyril having-come-down against the prefect Orestes
ἐστασίασαν.
rioted

Τῶν ἐν τοῖς ὄρεσι τῆς Νιτρίας μοναχῶν τινες
of-the on the mountains — of-Nitria monks some
ἔνθερμον ἔχοντες φρόνημα ἀπὸ Θεοφίλου ἀρξάμενοι,
hot having spirit from Theophilus having-begun
ὅτε αὐτοὺς ἐκεῖνος κατὰ τῶν περὶ Διόσκορον ἀδίκως
when them he against those about Dioscorus unjustly
ἐξώπλισε, ζῆλόν τε τότε κτησάμενοι προθύμως καὶ
armed zeal and then having-acquired eagerly also
ὑπὲρ Κυρίλλου μάχεσθαι προῃροῦντο. Ἀφέμενοι οὖν
for Cyril to-fight chose having-left then
τῶν μοναστηρίων ἄνδρες περὶ τοὺς πεντακοσίους, καὶ
the monasteries men about the five-hundred and
καταλαβόντες τὴν πόλιν, ἐπιτηροῦσιν ἐπὶ τοῦ ὀχήματος
having-reached the city watch on the chariot

προϊόντα τὸν ἔπαρχον. Καὶ προσελθόντες ἀπεκάλουν
going-forth the prefect and having-approached called(-him)
‘θύτην καὶ Ἕλληνα,’ καὶ ἄλλα πολλὰ περιύβριζον.
sacrificer and pagan and other many-things insulted
Ὁ δὲ ὑποτοπήσας σκευωρίαν αὐτῷ παρὰ Κυρίλλου
he and having-suspected plot against-him from Cyril
γίνεσθαι, ἐβόα ‘Χριστιανός τε εἶναι, καὶ ὑπὸ Ἀττικοῦ τοῦ
to-be-made shouted Christian both to-be and by Atticus the
ἐπισκόπου ἐν τῇ Κωνσταντινουπόλει βεβαπτίσθαι.’ Ὡς
bishop in — Constantinople to-have-been-baptized when
δὲ οὐ προσεῖχον τοῖς λεγομένοις οἱ μοναχοὶ εἴς τις
and not attended to-the(-things) said the monks one some
ἐξ αὐτῶν Ἀμμώνιος ὄνομα λίθῳ βάλλει τὸν Ὀρέστην
of them Ammonius by-name with-stone strikes — Orestes
κατὰ τῆς κεφαλῆς. Καὶ πληροῦται μὲν αἵματι ὅλος ἐκ
on the head and is-filled indeed with-blood whole from
τοῦ τραύματος· ὑποχωροῦσι δὲ οἱ ταξεῶται πλὴν ὀλίγων,
the wound withdraw and the guards except few
ἄλλος ἀλλαχοῦ ἐν τῷ πλήθει διαδύναντες, τὸν ἐκ τῆς
one elsewhere into the multitude having-slipped the from the
βολῆς τῶν λίθων θάνατον φυλαττόμενοι. Ἐν τοσούτῳ
throwing of-the stones death guarding-against in the-meantime
δὲ συνέρρεον οἱ τῶν Ἀλεξανδρέων δῆμοι, ἀμύνασθαι
and flocked-together the of-the Alexandrians populace to-repel
τοὺς μοναχοὺς ὑπὲρ τοῦ ἐπάρχου προθυμούμενοι· καὶ
the monks for the prefect being-eager and
τοὺς μὲν ἄλλους πάντας εἰς φυγὴν ἔτρεψαν, τὸν
the indeed others all to flight turned —
Ἀμμώνιον δὲ συλλαβόντες παρὰ τὸν ἔπαρχον ἄγουσιν·
Ammonius and having-seized to the prefect lead
ὃς δημοσίᾳ κατὰ τοὺς νόμους ἐξετάσει αὐτὸν
who publicly according-to the laws to-examination him

ὑποβαλὼν ἐπὶ τοσοῦτον ἐβασάνισεν, ὡς ἀποκτεῖναι.
having-subjected to so-much tortured that to-kill
Οὐκ εἰς μακρὰν δὲ καὶ τὰ γενόμενα γνώριμα
not into long(-time) and also the(-things) having-happened known
τοῖς κρατοῦσι κατέστησεν· οὐ μὴν ἀλλὰ καὶ Κύριλλος
to-the(-ones) ruling he-made not indeed but also Cyril
τὰ ἐναντία ἐγνώριζε βασιλεῖ, τοῦ δὲ Ἀμμωνίου τὸ
the contrary(-things) made-known to-emperor — and of-Ammonius the
σῶμα ἀναλαβὼν καὶ ἐν μιᾷ τῶν ἐκκλησιῶν ἀποθέμενος,
body having-taken-up and in one of-the churches having-laid-down
ὄνομα ἕτερον αὐτῷ ἐπιθεὶς ‘Θαυμάσιον’ ἐπεκάλεσε,
name another on-him having-put Thaumasius called(-him)
καὶ ‘μάρτυρα’ χρηματίζειν ἐκέλευσεν, ἐγκωμιάζων αὐτοῦ
and martyr to-be-styled ordered praising his
ἐπ’ ἐκκλησίας τὸ φρόνημα, ὡς ἀγῶνα ὑπὲρ εὐσεβείας
in church the spirit as struggle for piety
ἀνελομένου. Ἀλλ’ οἱ σωφρονοῦντες, καίπερ Χριστιανοὶ
having-taken-up but those being-sensible although Christians
ὄντες, οὐκ ἀπεδέχοντο τὴν περὶ τούτου Κυρίλλου
being not accepted the about this of-Cyril
σπουδήν. Ἠπίσταντο γὰρ προπετείας δίκην δεδωκέναι
zeal they-knew for of-rashness penalty to-have-paid
τὸν Ἀμμώνιον, οὐ μὴν ἀνάγκῃ ἀρνήσεως Χριστοῦ
— Ammonius not indeed under-compulsion of-denial of-Christ
ἐναποθανεῖν ταῖς βασάνοις· διὸ καὶ Κύριλλος κατὰ
to-have-died in-the tortures wherefore also Cyril by
βραχὺ τῷ ἡσυχάζειν λήθην τοῦ γινομένου εἰργάσατο.
little by-the to-keep-quiet forgetfulness of-the happening(-thing) wrought
Ἀλλ’ οὐχ ἕως τούτου ἔστη τὸ δεινὸν τῆς μεταξὺ
but not at this stood the terrible(-thing) of-the between
Κυρίλλου καὶ Ὀρέστου φιλονεικίας· ἀπέσβεσε γὰρ
Cyril and Orestes contention quenched for

ταύτην ἕτερόν τι ἐπισυμβὰν τοῖς φθάσασι
this another something having-occurred to-the preceding(-things)
παραπλήσιον.
similar
Περὶ Ὑπατίας τῆς φιλοσόφου. 15
about Hypatia the philosopher
Ἦν τις γυνὴ ἐν τῇ Ἀλεξανδρείᾳ, τοὔνομα Ὑπατία·
there-was some woman in — Alexandria by-name Hypatia
αὕτη Θέωνος μὲν τοῦ φιλοσόφου θυγάτηρ ἦν· ἐπὶ
she of-Theon indeed the philosopher daughter was to
τοσοῦτον δὲ προὔβη παιδείας, ὡς ὑπερακοντίσαι τοὺς
so-much and advanced of-learning that to-surpass the
κατ᾽ αὐτὴν φιλοσόφους, τὴν δὲ Πλατωνικὴν ἀπὸ
in her(-time) philosophers the and Platonic from
Πλωτίνου καταγομένην διατριβὴν διαδέξασθαι, καὶ πάντα
Plotinus derived school to-succeed-to and all
τὰ φιλόσοφα μαθήματα τοῖς βουλομένοις ἐκτίθεσθαι·
the philosophical learnings to-those wishing to-set-forth
διὸ καὶ οἱ πανταχόθεν φιλοσοφεῖν βουλόμενοι
wherefore also those from-everywhere to-philosophize wishing
κατέτρεχον παρ᾽ αὐτήν. Διὰ τὴν προσοῦσαν αὐτῇ
ran-down to her because-of the being-in her
ἐκ τῆς παιδεύσεως σεμνὴν παρρησίαν καὶ τοῖς ἄρχουσι
from the education dignified freedom-of-speech also to-the rulers
σωφρόνως εἰς πρόσωπον ἤρχετο· καὶ οὐκ ἦν τις αἰσχύνη
modestly into face she-came and not was any shame
ἐν μέσῳ ἀνδρῶν παρεῖναι αὐτήν· πάντες γὰρ δι᾽
in midst of-men to-be-present her all for because-of
ὑπερβάλλουσαν σωφροσύνην πλέον αὐτὴν ᾐδοῦντο καὶ
exceeding temperance more her revered and
κατεπλήττοντο. Κατὰ δὴ ταύτης τότε ὁ φθόνος
were-awed against indeed her then the envy

ὡπλίσατο· ἐπεὶ γὰρ συνετύγχανε συχνότερον τῷ Ὀρέστῃ,
armed-itself since for she-met more-often — with-Orestes
διαβολὴν τοῦτ' ἐκίνησε κατ' αὐτῆς παρὰ τῷ τῆς
slander this stirred against her among the of-the
ἐκκλησίας λαῷ, ὡς ἄρα εἴη αὕτη ἡ μὴ συγχωροῦσα
church people that then was she the(-one) not allowing
τὸν Ὀρέστην εἰς φιλίαν τῷ ἐπισκόπῳ συμβῆναι. Καὶ
— Orestes into friendship with-the bishop to-come and
δὴ συμφρονήσαντες ἄνδρες τὸ φρόνημα ἔνθερμοι, ὧν
indeed having-agreed men in-the spirit hot whom
ἡγεῖτο Πέτρος τις ἀναγνώστης, ἐπιτηροῦσι τὴν ἄνθρωπον
led Peter some reader watch-for the woman
ἐπανιοῦσαν ἐπὶ οἰκίαν ποθέν· καὶ ἐκ τοῦ δίφρου
returning to house from-somewhere and from the carriage
ἐκβαλόντες, ἐπὶ τὴν ἐκκλησίαν ᾗ ἐπώνυμον Καισάριον
having-thrown(-her) to the church which by-name Caesarium
συνέλκουσιν, ἀποδύσαντές τε τὴν ἐσθῆτα ὀστράκοις
drag having-stripped and the clothing with-potsherds
ἀνεῖλον· καὶ μεληδὸν διασπάσαντες, ἐπὶ τὸν καλούμενον
killed(-her) and limb-by-limb having-torn to the called
Κιναρῶνα τὰ μέλη συνάραντες πυρὶ κατηνάλωσαν. Τοῦτο
Cinaron the limbs having-carried with-fire consumed this
οὐ μικρὸν μῶμον Κυρίλλῳ καὶ τῇ Ἀλεξανδρέων ἐκκλησίᾳ
not small blame on-Cyril and on-the of-Alexandrians church
εἰργάσατο· ἀλλότριον γὰρ παντελῶς τῶν φρονούντων
wrought alien for altogether to-those thinking
τὰ Χριστοῦ φόνοι καὶ μάχαι καὶ τὰ τούτοις
the(-things) of-Christ murders and fights and the(-things) to-these
παραπλήσια. Καὶ ταῦτα πέπρακται τῷ τετάρτῳ ἔτει τῆς
similar and these-things were-done in-the fourth year of-the

Κυρίλλου ἐπισκοπῆς, ἐν ὑπατείᾳ Ὀνωρίου τὸ δέκατον, καὶ
of-Cyril episcopate in consulship of-Honorius the tenth(-time) and
Θεοδοσίου τὸ ἕκτον, ἐν μηνὶ Μαρτίῳ, νηστειῶν οὐσῶν.
of-Theodosius the sixth(-time) in month March fasts being
Ὡς πάλιν Ἰουδαῖοι πρὸς Χριστιανοὺς πόλεμον συμμίξαντες 16
how again Jews with Christians war having-joined
δίκας ἔτισαν.
penalties paid
Ὀλίγον δὲ μετὰ τόνδε τὸν χρόνον Ἰουδαῖοι πάλιν
little and after this the time Jews again
ἄτοπα κατὰ Χριστιανῶν πράξαντες δίκην δεδώκασιν.
outrageous(-things) against Christians having-done penalty have-paid
Ἐν Ἰνμεστὰρ, οὕτω καλουμένῳ τόπῳ, ὃς κεῖται μεταξὺ
in Inmestar thus called place which lies between
Χαλκίδος καὶ Ἀντιοχείας τῆς ἐν Συρίᾳ, Ἰουδαῖοι συνήθως
Chalcis and Antioch of-the in Syria Jews customarily
ἑαυτοῖς παίγνια ἐπετέλουν τινά. Καὶ πολλὰ ἐν τῷ
for-themselves games performed some and many-things in the
παίζειν ἄλογα ποιοῦντες, ὑπὸ μέθης ἐξαχθέντες,
to-play absurd doing by drunkenness having-been-carried-away
Χριστιανούς τε καὶ αὐτὸν τὸν Χριστὸν ἐν τοῖς παιγνίοις
Christians both and himself — Christ in the games
διέσυρον· γελῶντές τε τὸν σταυρὸν καὶ τοὺς ἐπηλπικότας
mocked laughing-at both the cross and those having-hoped
ἐπὶ τῷ Ἐσταυρωμένῳ, καὶ τοιοῦτόν τι ἐπενόησαν.
on the Crucified and such something devised
Παιδίον Χριστιανὸν συλλαβόμενοι σταυρῷ προσδήσαντες
child Christian having-seized to-cross having-bound
ἀπεκρέμασαν· καὶ πρῶτον μὲν καταγελῶντες καὶ
hung(-him) and first indeed mocking and
χλευάζοντες διετέλουν· μετ᾽ οὐ πολὺ δὲ καὶ τῶν φρενῶν
jeering continued after not long and also from-the wits

ἐκστάντες τὸ παιδίον ἠκίσαντο, ὥστε καὶ ἀνελεῖν. Ἐπὶ
having-gone-out the child maltreated so-that even to-kill at
τούτῳ χαλεπὴ μὲν συμπληγὰς μεταξὺ αὐτῶν τε καὶ
this grievous indeed clash between them both and
Χριστιανῶν ἐγίνετο· γνώριμον δὲ τοῦτο τοῖς κρατοῦσι
Christians arose known and this to-the(-ones) ruling
καταστὰν, ἐπεστάλη τοῖς κατὰ τὴν ἐπαρχίαν ἄρχουσιν,
having-become was-enjoined on-the in the province governors
ἀναζητῆσαι τοὺς αἰτίους καὶ τιμωρήσασθαι· καὶ οὕτως οἱ
to-seek-out the guilty and to-punish and thus the
ἐκεῖ Ἰουδαῖοι δίκην ἔδοσαν, ὧν παίζοντες ἐκακούργησαν.
there Jews penalty paid for-what playing they-did-wrong

XVIII · THE PERSIAN WAR

Paul, the new Novatian bishop, finds the font emptying for an impostor Jew already baptized. Bararanes persecutes Persia's Christians, and war follows: Ardaburius defeats Narsaeus, angels foretell victory, the Saracens drown in the Euphrates, and the Immortals are destroyed; peace ends the persecution. Acacius of Amida melts the church plate to ransom seven thousand Persian captives, and the empress Eudocia writes poems on the victory.

17 Περὶ Παύλου ἐπισκόπου Ναυατιανῶν, καὶ περὶ τοῦ
about Paul bishop of-Novatians and about the
γεγονότος παραδόξου σημείου ὑπ' αὐτοῦ μέλλοντος
having-happened extraordinary sign by him being-about
βαπτίζειν τὸν ἀπατεῶνα Ἰουδαῖον.
to-baptize the impostor Jew
Κατὰ δὲ τὸν χρόνον τόνδε καὶ ὁ τῶν Ναυατιανῶν
at and the time this also the of-the Novatians
ἐπίσκοπος Χρύσανθος, ἐπὶ ἑπτὰ ἔτη τῶν ὑφ' αὐτὸν
bishop Chrysanthus for seven years of-the under him

ἐκκλησιῶν προστὰς, ἐτελεύτησεν ἐν ὑπατείᾳ Μοναξίου
churches having-presided died in consulship of-Monaxius
καὶ Πλίνθα, ἕκτῃ καὶ εἰκάδι Αὐγούστου μηνός. Διεδέξατο
and of-Plinthas on-sixth and twentieth of-August month succeeded
δὲ τὴν ἐπισκοπὴν Παῦλος· ὃς πρότερον μὲν λόγων
and the episcopate Paul who before indeed of-letters
Ῥωμαϊκῶν διδάσκαλος ἦν, μετὰ δὲ ταῦτα πολλὰ χαίρειν
Roman teacher was after and these-things much farewell
τῇ Ῥωμαϊκῇ φράσας φωνῇ, ἐπὶ τὸν ἀσκητικὸν ἐτράπη
to-the Roman having-bidden tongue to the ascetic turned
βίον· καὶ συστησάμενος ἀνδρῶν σπουδαίων μοναστήριον,
life and having-established of-men earnest monastery
οὐκ ἀλλοιότερον τῶν ἐν τῇ ἐρήμῳ μοναχῶν διετέλει.
not different from-the in the desert monks continued
Τοιοῦτον γὰρ αὐτὸν ἐγὼ κατέλαβον ὄντα, οἵους ὁ Εὐάγριος
such for him I found being as — Evagrius
φησὶ δεῖν εἶναι τοὺς ἐν ταῖς ἐρήμοις διατρίβοντας
says to-be-needful to-be the in the deserts dwelling
μοναχούς. Πάντα γὰρ ἐκείνους μιμούμενος διετέλει, τὴν
monks all for them imitating continued the
συνεχῆ νηστείαν, τὸ ὀλίγα φθέγγεσθαι, τὴν ἀποχὴν τῶν
continual fasting the few(-words) to-utter the abstinence from-the
ἐμψύχων· τὰ πολλὰ δὲ καὶ οἴνου καὶ ἐλαίου ἀπείχετο.
living(-things) the most and also from-wine and oil he-abstained
Ἀλλὰ μὴν καὶ περὶ τοὺς πτωχοὺς σπουδαῖος, εἰ καί τις
but indeed also about the poor earnest if even any
ἄλλος, ἐγένετο· τοὺς ἐν φυλακαῖς ἀόκνως ἐπεσκέπτετο·
other he-was those in prisons unhesitatingly he-visited
ὑπὲρ πολλῶν δὲ καὶ τοὺς ἄρχοντας παρεκάλει, οἳ καὶ
for many and also the governors he-entreated who also
ἑτοίμως ὑπήκουον διὰ τὴν προσοῦσαν εὐλάβειαν τῷ
readily obeyed because-of the being-in piety the

ἀνδρί. Καὶ τί με δεῖ μηκύνειν τὰ κατ᾽ αὐτόν; ἔρχομαι
man and why me must to-lengthen the(-things) about him I-come
γὰρ λέξων πρᾶγμα ἐν ταῖς χερσὶν αὐτοῦ γενόμενον ἄξιον
for to-tell affair in the hands his having-happened worthy
τοῦ ἐν γραφῆς παραδοθῆναι μνήμῃ. Ἰουδαίός τις ἀπατεὼν
of-the in of-writing to-be-handed-down memory Jew some impostor
Χριστιανίζειν ὑποκρινόμενος πολλάκις ἐβαπτίζετο, καὶ
to-become-Christian pretending often was-baptized and
διὰ ταύτης τῆς τέχνης χρήματα συνελέγετο. Ὡς δὲ
through this the craft money he-collected when and
πολλὰς αἱρέσεις τῇ τέχνῃ ἠπάτησε, — καὶ γὰρ Ἀρειανῶν
many heresies by-the craft he-deceived and for of-Arians
καὶ Μακεδονιανῶν ἐδέξατο βάπτισμα, — μηκέτι ἔχων
and of-Macedonians he-received baptism no-longer having
οὓς ἀπατήσειεν, τέλος ἥκει καὶ πρὸς τὸν Ναυατιανῶν
whom he-might-deceive finally he-comes also to the of-Novatians
ἐπίσκοπον Παῦλον· καὶ τοῦ βαπτίσματος ἐπιθυμεῖν εἰπὼν,
bishop Paul and the baptism to-desire having-said
διὰ τῆς αὐτοῦ χειρὸς παρεκάλει τούτου τυχεῖν. Ὁ δὲ
through the his hand urged this to-obtain he and
ἀποδέχεται μὲν αὐτοῦ τὴν προαίρεσιν· οὐ πρότερον δὲ
accepts indeed his the choice not before and
ἔφη δώσειν τὸ βάπτισμα, εἰ μὴ κατηχηθείη τὸν
he-said to-give the baptism if not he-should-be-instructed the
περὶ τῆς πίστεως λόγον, μετὰ τοῦ νηστείαις σχολάσαι
about the faith doctrine with the in-fastings to-be-occupied
ἡμέρας πολλάς. Ὁ οὖν Ἰουδαῖος, παρὰ γνώμην νηστεύειν
days many the then Jew against will to-fast
ἀναγκαζόμενος, σπουδαιότερον ἐνέκειτο βαπτισθῆναι
being-compelled more-earnestly pressed to-be-baptized
παρακαλῶν. Ἐπεὶ δὲ ὁ Παῦλος ἐπικείμενον λυπεῖν οὐκ
urging when and — Paul pressing(-him) to-grieve no

ἔτι ἐβούλετο τῇ παρολκῇ, εὐτρεπίζει τὰ πρὸς τὸ
longer wished by-the delay prepares the(-things) for the
βάπτισμα. Ἐσθῆτά τε αὐτῷ λαμπρὰν ὠνησάμενος, καὶ
baptism clothing both for-him bright having-bought and
τὴν κολυμβήθραν τοῦ βαπτιστηρίου πληρωθῆναι κελεύσας,
the pool of-the baptistery to-be-filled having-ordered
ἦγεν ἐπ᾽ αὐτὴν τὸν Ἰουδαῖον, ὡς βαπτίσων αὐτόν· Θεοῦ δέ
led to it the Jew as going-to-baptize him of-God and
τις ἀόρατος δύναμις ἀφανὲς τὸ ὕδωρ κατέστησεν. Ἐπεὶ δὲ
some invisible power vanished the water made when and
ὅ τε ἐπίσκοπος καὶ οἱ παρόντες, οὐδὲν ὑπολογισάμενοι
the both bishop and those present nothing having-reckoned
οἷον ἐγένετο, ὑπέλαβον ἐκρεῦσαι τὸ ὕδωρ διὰ
what-sort had-happened supposed to-have-flowed-out the water through
τοῦ ὑποκειμένου πόρου, ὅθεν καὶ εἰώθασιν αὐτὸ
the underlying channel whence also they-are-accustomed it
ἐκπέμπειν, πάλιν ἐπλήρουν τὴν κολυμβήθραν, ἀκριβῶς
to-let-out again they-filled the pool exactly
πανταχόθεν τὰς ἐκροίας αὐτῆς ἀσφαλισάμενοι· αὖθις δὲ
from-all-sides the outlets its having-secured again and
προσαγομένου αὐτῇ τοῦ Ἰουδαίου, αὖθις ἀφανὲς τὸ ὕδωρ
being-brought to-it the Jew again vanished the water
ἐγένετο. Τότε δὴ ὁ Παῦλος, ‘Ἢ κακουργεῖς,’ ἔφη, ‘ὦ
became then indeed — Paul either you-do-mischief he-said O
ἄνθρωπε, ἢ ἀγνοῶν ἤδη τοῦ βαπτίσματος ἔτυχες.’
man or not-knowing already the baptism you-have-obtained
Συνδρομῆς οὖν ἐπὶ τῷ τεραστίῳ γενομένης, ἐπέγνω τις
concourse then at the portent having-arisen recognized someone
τὸν Ἰουδαῖον, ὃς ᾔδει αὐτὸν ὑπὸ Ἀττικοῦ τοῦ ἐπισκόπου
the Jew who knew him by Atticus the bishop

βεβαπτισμένον. Τοῦτο μὲν οὖν τὸ τεράστιον ἐν ταῖς
baptized this indeed then the portent in the
χερσὶ τοῦ ἐπισκόπου τῶν Ναυατιανῶν Παύλου ἐγένετο.
hands of-the bishop of-the Novatians Paul happened
18 Ὡς τοῦ βασιλέως τῶν Περσῶν Ἰσδιγέρδου τελευτήσαντος,
how the king of-the Persians Isdigerdes having-died
αἱ μεταξὺ Ῥωμαίων καὶ Περσῶν σπονδαὶ διελύθησαν,
the between Romans and Persians treaties were-dissolved
καὶ πόλεμος ἰσχυρὸς γέγονεν, ἡττηθέντων τῶν Περσῶν.
and war fierce took-place having-been-defeated the Persians
Τοῦ δὴ βασιλέως Περσῶν Ἰσδιγέρδου, ὃς τοὺς ἐκεῖ
the indeed king of-Persians Isdigerdes who the there
Χριστιανοὺς οὐδαμῶς ἐδίωκε, τελευτήσαντος, ὁ υἱὸς
Christians in-no-way persecuted having-died the son
αὐτοῦ Βαραράνης ὄνομα, τὴν βασιλείαν διαδεξάμενος, καὶ
his Bararanes by-name the kingdom having-succeeded-to and
ὑπὸ τῶν μάγων ἀναπεισθείς, χαλεπῶς τοὺς Χριστιανοὺς
by the magi having-been-persuaded harshly the Christians
ἤλαυνε, τιμωρίας καὶ στρέβλας Περσικὰς διαφόρους
drove punishments and tortures Persian various
ἐπάγων αὐτοῖς. Πιεζόμενοι οὖν ὑπὸ τῆς ἀνάγκης οἱ ἐν
bringing-on them being-pressed then by the necessity the among
Πέρσαις Χριστιανοὶ προσφεύγουσι Ῥωμαίοις, δεόμενοι μὴ
Persians Christians flee-for-refuge to-Romans begging not
παρορᾷν αὐτοὺς φθειρομένους. Ἀττικὸς δὲ ὁ ἐπίσκοπος
to-overlook them being-destroyed Atticus and the bishop
ἀσμένως τοὺς ἱκετεύοντας προσδέχεται, παντοῖος δὲ
gladly the suppliants receives of-every-kind and
ἦν ὅσα δυνατὸν ἐπαμύνειν αὐτοῖς, γνώριμά τε τῷ
he-was as-far-as possible to-help them known and to-the
βασιλεῖ Θεοδοσίῳ καθιστᾷ τὰ γενόμενα. Ἔτυχε
emperor Theodosius makes the(-things) having-happened it-happened

δὲ κατὰ τοῦτον τὸν καιρὸν καὶ ἄλλης ἕνεκα αἰτίας
and at this the time also of-another for-the-sake-of cause
λυπεῖσθαι Ῥωμαίους πρὸς Πέρσας· ἐπειδὴ Πέρσαι, οὓς
to-be-aggrieved Romans with Persians since Persians whom
παρὰ Ῥωμαίων χρυσορύκτας ἐπὶ μισθῷ λαβόντες ἔσχον,
from Romans gold-diggers for wage having-taken they-had
ἀποδοῦναι οὐκ ἤθελον· καὶ ὅτι τὰ φορτία τῶν ἐμπόρων
to-give-back not wished and because the cargoes of-the merchants
Ῥωμαίων ἀφείλοντο. Συλλαμβάνεται οὖν ἐκείνῃ τῇ
Roman they-took-away is-joined then to-that the
λύπῃ καὶ ἡ τῶν ἐκεῖ Χριστιανῶν πρὸς Ῥωμαίους
grievance also the of-the there Christians to Romans
καταφυγή. Εὐθὺς γὰρ ὁ Πέρσης πρεσβείας ἔπεμπε τοὺς
flight at-once for the Persian embassies sent the
φυγάδας ἐξαιτούμενος· Ῥωμαῖοι δὲ οὐδαμῶς προεξέδοσαν
fugitives demanding Romans and in-no-way gave-up
τοὺς προσφεύγοντας αὐτοῖς, οὐ μόνον ὡς ἱκέτας
those fleeing-for-refuge to-them not only as suppliants
σώζειν ἐθέλοντες, ἀλλὰ γὰρ ὑπὲρ τοῦ Χριστιανισμοῦ
to-save wishing but for on-behalf-of the Christianity
πάντα ποιεῖν προθυμούμενοι. Διὸ καὶ πολεμεῖν μᾶλλον
all to-do being-eager wherefore also to-make-war rather
Πέρσαις ᾑροῦντο, ἢ περιορᾷν ἀπολλυμένους Χριστιανούς.
with-Persians they-chose than to-overlook perishing Christians
Λυθεισῶν οὖν διὰ τοῦτο τῶν σπονδῶν, πόλεμος
having-been-dissolved then because-of this the treaties war
συνεκροτήθη δεινὸς, περὶ οὗ μικρὰ ἐπιδραμεῖν οὐκ
was-brought-together terrible about which a-little to-run-over not
ἄκαιρον εἶναι ἡγοῦμαι. Φθάσας ὁ Ῥωμαίων βασιλεὺς
untimely to-be I-think having-anticipated the of-Romans emperor
ἀποστέλλει μερικὴν δύναμιν, ἧς ἦρχεν ὁ στρατηγὸς
sends partial force over-which commanded the general

Ἀρδαβούριος· ὃς διὰ τῆς Ἀρμενίων χώρας ἐμβαλὼν τῇ
Ardaburius who through the of-Armenians country having-invaded —
Περσίδι, μίαν αὐτῆς τῶν ἐπαρχιῶν Ἀζαζηνὴν καλουμένην
Persia one its of-the provinces Azazene called
ἐπόρθει. Ἀπήντα δὲ αὐτῷ Ναρσαῖος στρατηγὸς τοῦ
ravaged met and him Narsaeus general of-the
Περσῶν βασιλέως σὺν δυνάμει Περσικῇ· συμβαλὼν δὲ καὶ
of-Persians king with force Persian having-engaged and also
ἡττηθεὶς φυγῇ ἀνεχώρησεν· ἔγνω τε λυσιτελεῖν διὰ
having-been-defeated in-flight withdrew he-knew both to-profit through
Μεσοποταμίας εἰς τὴν Ῥωμαίων χώραν ἀφύλακτον οὖσαν
Mesopotamia into the of-Romans country unguarded being
ἀπροόπτως ἐμβαλεῖν, καὶ τοῦτον τὸν τρόπον ἀμύνασθαι
unexpectedly to-invade and in-this the way to-retaliate-against
Ῥωμαίους. Οὐ μὴν τὸν Ῥωμαίων στρατηγὸν ἡ βουλὴ
Romans not indeed the of-Romans general the plan
Ναρσαίου διέλαθε· λαφυραγωγήσας οὖν ᾗ τάχος τὴν
of-Narsaeus escaped having-plundered then with-all speed —
Ἀζαζηνὴν, ἐπὶ τὴν Μεσοποταμίαν καὶ αὐτὸς ἐπορεύθη.
Azazene to — Mesopotamia also himself marched
Διόπερ ὁ Ναρσαῖος, καὶ αὐτὸς πολλὴν παρασκευάσας
wherefore — Narsaeus also himself great having-prepared
δύναμιν, ὅμως οὐκ ἴσχυσεν εἰς τὴν Ῥωμαίων ἐμβαλεῖν.
force nevertheless not was-able into the of-Romans to-invade
Καταλαβὼν δὲ τὴν Νίσιβιν, — πόλις δὲ αὕτη μεθόριος
having-reached and — Nisibis city and this frontier
Πέρσαις ἀνήκουσα, — ἐκ ταύτης τῷ Ἀρδαβουρίῳ ἐδήλου,
to-Persians belonging from this — to-Ardaburius he-declared
κατὰ συνθήκας ποιεῖσθαι τὸν πόλεμον, ὁρίσαι τε τόπον
by agreements to-make the war to-fix both place
καὶ ἡμέραν τῇ συμβολῇ.
and day for-the engagement

Ὁ δὲ τοῖς ἐλθοῦσιν, ‘Ἀπαγγείλατε,’ ἔφη, ‘Ναρσαίῳ,
he and to-those having-come report he-said to-Narsaeus
“Οὐχ ὅτε σὺ θέλεις πολεμήσουσι Ῥωμαίων βασιλεῖς.’”
not when you wish will-make-war of-Romans emperors
Πάσῃ δὲ δυνάμει παρασκευάσασθαι τὸν Πέρσην ἐννοῶν ὁ
with-all and force to-have-prepared the Persian perceiving the
βασιλεὺς, Θεῷ τὴν ὅλην τοῦ πολέμου ἀναθεὶς ἐλπίδα,
emperor to-God the whole of-the war having-entrusted hope
μεγίστην προσεξαπέστειλε δύναμιν. Ὅτι δὲ πιστεύσας ὁ
very-great sent-in-addition force that and having-trusted the
βασιλεὺς εὐθὺς εὕρετο τὴν παρ’ αὐτοῦ εὐεργεσίαν, ἐκεῖθεν
emperor at-once found the from him benefaction from-there
γέγονε δῆλον. Τῶν ἐν τῇ Κωνσταντινουπόλει ἐν ἀγωνίᾳ
became clear those in — Constantinople in anxiety
ὄντων, καὶ ἐν ἀμφιβολίᾳ τῆς ἐκ τοῦ πολέμου τύχης
being and in doubt of-the from the war fortune
καθεστώτων, ἄγγελοι Θεοῦ περὶ τὴν Βιθυνίαν τοῖς ἐπὶ
being angels of-God about — Bithynia to-those to
τὴν Κωνσταντινούπολιν κατ’ οἰκείαν χρείαν πορευομένοις
— Constantinople on own business traveling
ὀφθέντες ἀπαγγέλλειν ἐκέλευον, θαρρεῖν τε καὶ
having-been-seen to-announce ordered to-take-courage both and
εὔχεσθαι, καὶ πιστεύειν Θεῷ ὡς Ῥωμαῖοι νικήσουσιν·
to-pray and to-trust God that Romans will-conquer
αὐτοὶ γὰρ βραβευταὶ τοῦ πολέμου πεπέμφθαι παρὰ
they for umpires of-the war to-have-been-sent by
Θεοῦ ἔφασκον. Τοῦτο ἀκουσθὲν οὐ μόνον τὴν πόλιν
God said this having-been-heard not only the city
ἐπέρρωσεν, ἀλλὰ καὶ τοὺς στρατιώτας θαρραλεωτέρους
strengthened but also the soldiers more-courageous
εἰργάσατο. Ἐπεὶ οὖν, ὡς ἔφην, ἐπὶ τὴν Μεσοποταμίαν ἐκ
made when then as I-said to — Mesopotamia from

τῆς Ἀρμενίων χώρας ὁ πόλεμος μετενήνεκτο, οἱ Ῥωμαῖοι
the of-Armenians country the war had-been-transferred the Romans
τοὺς ἐν τῇ Νισιβηνῶν πόλει κατακλεισθέντας Πέρσας
the in the of-Nisibenes city shut-up Persians
ἐπολιόρκουν. Πύργους τε ξυλίνους συμπήξαντες ἐκ
besieged towers both wooden having-fastened-together from
μηχανῆς τινος βαδίζοντας προσῆγον τείχεσι, καὶ πολλοὺς
contrivance some walking they-brought-up to-the-walls and many
τειχομαχοῦντας τῶν ἀμύνασθαι σπευδόντων ἀνῄρουν.
fighting-from-the-walls of-those to-defend hastening killed
Βαραράνης δὲ ὁ Περσῶν βασιλεὺς πυθόμενος καὶ τὴν ὑπ᾽
Bararanes and the of-Persians king having-learned both the under
αὐτῷ Ἀζαζηνῶν χώραν πεπορθῆσθαι, καὶ πολιορκεῖσθαι
him of-Azazenes country to-have-been-ravaged and to-be-besieged
τοὺς συγκλεισθέντας ἐν τῇ Νισιβηνῶν πόλει, πάσῃ μὲν
those shut-up in the of-Nisibenes city with-all indeed
δυνάμει δι᾽ ἑαυτοῦ ἀπαντᾷν παρεσκευάζετο· καταπλαγεὶς
force through himself to-meet(-them) prepared having-been-terrified
δὲ τὴν Ῥωμαίων δύναμιν, Σαρακηνοὺς ἐκάλεσε πρὸς
and the of-Romans force Saracens called to
βοήθειαν, ὧν ἦρχεν Ἀλαμούνδαρος, ἀνὴρ γενναῖος
help over-whom commanded Alamundarus a-man noble
καὶ πολεμικός· ὅστις πολλὰς μυριάδας τῶν Σαρακηνῶν
and warlike who many myriads of-the Saracens
ἐπαγόμενος, θαρρεῖν ἔλεγε τῷ Περσῶν βασιλεῖ· οὐκ
bringing to-take-courage told the of-Persians king not
εἰς μακρὰν δὲ αὐτῷ Ῥωμαίους τε παραστήσεσθαι
into long(-time) and to-him Romans both to-subdue
ἐπηγγέλλετο, καὶ τὴν ἐν Συρίᾳ παραδώσειν Ἀντιόχειαν.
he-promised and the in Syria to-hand-over Antioch
Οὐ μὴν τέλος αὐτῷ τὰ τῆς ἐπαγγελίας διεδέξατο·
not indeed end to-him the(-things) of-the promise received

Θεὸς γὰρ τοῖς Σαρακηνοῖς ἄλογον φόβον ἐνέβαλε· καὶ
God for on-the Saracens irrational fear cast and
νομίσαντες ἐπιέναι αὐτοῖς Ῥωμαίων δύναμιν, ἐν θορύβῳ
having-thought to-be-attacking them of-Romans force in tumult
γενόμενοι, οὐκ ἔχοντες ὅποι φύγωσιν, εἰς τὸν ποταμὸν
having-been not having where they-might-flee into the river
Εὐφράτην ἔνοπλοι ἔρριπτον ἑαυτούς· εἰς ὃν περὶ τὰς
Euphrates armed threw themselves in which about the
δέκα μυριάδας ἀνδρῶν πνιγόμενοι διεφθάρησαν. Τοῦτο μὲν
ten myriads of-men drowning perished this indeed
οὖν τοιοῦτο· οἱ δὲ τὴν Νίσιβιν πολιορκοῦντες Ῥωμαῖοι,
then such those and — Nisibis besieging Romans
πυθόμενοι ὡς ὁ βασιλεὺς Περσῶν πλῆθος ἐλεφάντων
having-learned that the king of-Persians multitude of-elephants
ἐπάγοιτο, περιδεεῖς γενόμενοι, πάσας τὰς τῆς πολιορκίας
was-bringing very-fearful having-become all the of-the siege
μηχανὰς ἐμπρήσαντες, εἰς τοὺς οἰκείους ὑπεχώρησαν
engines having-burned to the own withdrew
τόπους. Ὅσαι μὲν οὖν συμβολαὶ μετὰ ταῦτα γεγόνασι,
places as-many-as indeed then engagements after these-things have-happened
καὶ ὅπως Ἀρεόβινδος ἕτερος τῶν Ῥωμαίων στρατηγὸς τὸν
and how Areobindus another of-the Romans general the
γενναιότατον τῶν Περσῶν μονομαχήσας ἀπέκτεινεν,
noblest of-the Persians having-fought-in-single-combat killed
ἢ ὅπως Ἀρδαβούριος τοὺς ἑπτὰ γενναίους στρατηγοὺς
or how Ardaburius the seven noble generals
τῶν Περσῶν ἐνεδρεύσας ἀνεῖλεν, ἢ τινὰ τρόπον Βιτιανὸς
of-the Persians having-ambushed slew or in-some way Vitianus
ἄλλος Ῥωμαίων στρατηγὸς τοὺς ὑπολειφθέντας τῶν
another of-Romans general those left of-the

Σαρακηνῶν κατηγωνίσατο, παραλιπεῖν μοι δοκῶ, ἵνα
Saracens overcame to-leave-aside to-me I-seem that
μὴ πολὺ τοῦ προκειμένου παρεκβαίνειν δοκῶ.
not much from-the proposed(-subject) to-digress I-may-seem

19 Περὶ Παλλαδίου τοῦ ταχυδρόμου.
about Palladius the courier

Τὰ μέντοι γενόμενα ταχέως τῷ βασιλεῖ Θεοδοσίῳ
the(-things) however having-happened quickly to-the emperor Theodosius
ἐγνωρίζετο· ὅπως δὲ ὁ βασιλεὺς τὰ πόρρω γινόμενα
were-made-known how and the emperor the(-things) far-off happening
ταχέως ἐμάνθανε διηγήσομαι. Ηὐτύχησεν ἀνδρὸς γενναίου
quickly learned I-will-relate he-was-fortunate-in a-man noble
ψυχήν τε καὶ σῶμα· ὄνομα ἦν αὐτῷ Παλλάδιος· οὗτος
in-soul both and body name was to-him Palladius this-man
τοσοῦτον ἱππεύων ἤλαυνεν, ὡς ἐν τρισὶν ἡμέραις
so-much riding drove that in three days
καταλαμβάνειν τοὺς τόπους τοὺς ὁρίζοντας τὴν χώραν
to-reach the places those bounding the country
Ῥωμαίων τε καὶ Περσῶν, καὶ αὖθις ἐν τοσαύταις ἐπὶ
of-Romans both and of-Persians and again in as-many to
τὴν Κωνσταντινούπολιν παραγίνεσθαι. Διέβαινε δὲ οὗτος
— *Constantinople to-arrive crossed and this*
ὁ ἀνὴρ ταχύτατα καὶ κατὰ πάντα τὰ τῆς οἰκουμένης
the man most-swiftly also to all the of-the inhabited-world
μέρη, ἔνθα αὐτὸν ὁ αὐτοκράτωρ ἀπέστελλε. Καί ποτε
parts where him the autocrat sent and once
τῶν ἐλλογίμων τις περὶ αὐτοῦ τοιοῦτον λόγον ἐφθέγξατο
of-the eloquent(-men) one about him such word uttered
Οὗτος ὁ ἀνὴρ μεγίστην οὖσαν τὴν Ῥωμαίων ἀρχὴν
this the man very-great being the of-Romans empire
μικρὰν ἔδειξε τῇ ταχυτῆτι.' Κατεπλήττετο δὲ καὶ ὁ
small showed by-the swiftness was-astounded and also the

Περσῶν βασιλεὺς ταῦτα περὶ τοῦ ἀνδρὸς πυνθανόμενος·
of-Persians king these-things about the man learning
ἀλλὰ περὶ μὲν δὴ Παλλαδίου τοσαῦτα εἰρήσθω.
but about indeed indeed Palladius so-much let-be-said
Ὅπως πάλιν οἱ Πέρσαι κατὰ κράτος ὑπὸ Ῥωμαίων 20
how again the Persians by force by Romans
ἡττήθησαν.
were-defeated
Ὁ δὲ βασιλεὺς τῶν Ῥωμαίων ἐν τῇ Κωνσταντινουπόλει
the and emperor of-the Romans in — Constantinople
διατρίβων, γνούς τε τὴν ἐναργῶς ἐκ Θεοῦ
staying having-learned and the plainly from God
παρασχεθεῖσαν νίκην, οὕτως ἦν ἀγαθὸς ὡς καὶ εὐτυχῶς
provided victory so was good that even successfully
πραξάντων τῶν ὑπ᾽ αὐτῷ ὅμως εἰρήνην ἀσπάζεσθαι.
having-fared those under him nevertheless peace to-embrace
Πέμπει οὖν Ἡλίωνα, ἄνδρα ὃν πάνυ διὰ τιμῆς
sends then Helion a-man whom very-much in honor
ἦγεν, εἰρήνην σπείσασθαι πρὸς Πέρσας ἐντειλάμενος.
he-held peace to-make with Persians having-instructed(-him)
Γενόμενος δὲ Ἡλίων ἐν Μεσοποταμίᾳ, ἔνθα τὴν τάφρον
having-been and Helion in Mesopotamia where the trench
οἱ Ῥωμαῖοι πρὸς οἰκείαν φυλακὴν ἐπεποίηντο, πέμπει
the Romans for own protection had-made sends
πρεσβευτὴν περὶ εἰρήνης Μαξιμῖνον, ἄνδρα ἐλλόγιμον,
envoy about peace Maximinus a-man eloquent
ὃς τοῦ στρατηγοῦ Ἀρδαβουρίου συγκάθεδρος ἦν. Οὗτος
who of-the general Ardaburius assessor was this-man
παρὰ τὸν τῶν Περσῶν βασιλέα γενόμενος, περὶ εἰρήνης
to the of-the Persians king having-come about peace
πεπέμφθαι ἔλεγεν οὐ παρὰ τοῦ βασιλέως Ῥωμαίων, ἀλλὰ
to-have-been-sent said not by the emperor of-Romans but

παρὰ τῶν αὐτοῦ στρατηγῶν, οὔτε γὰρ γινώσκεσθαι παρὰ
by the his generals neither for to-be-known by
τοῦ βασιλέως τόνδε τὸν πόλεμον ἔφασκεν· εὐτελῆ δὲ αὐτῷ
the emperor this the war he-said trivial and by-him
καὶ γνωσθέντα νομίζεσθαι. Τοῦ δὲ Πέρσου ἑτοίμως τὴν
even known to-be-thought the and Persian readily the
πρεσβείαν δέξασθαι προαιρουμένου, — ἔκαμνε γὰρ αὐτῷ
embassy to-receive choosing was-suffering for his
ἡ στρατιὰ ὑπὸ λιμοῦ, — παρελθόντες οἱ καλούμενοι
the army from famine having-come-forward the called
παρ' αὐτοῖς 'ἀθάνατοι,' — ἀριθμὸς δὲ ἐστὶν οὗτος
among them immortals number and is this
μυρίων γενναίων ἀνδρῶν, — μὴ πρότερον ἔφασαν τὴν
of-ten-thousand noble men not before said the
εἰρήνην προσδέξασθαι, πρὶν ἂν αὐτοὶ ἀφυλάκτοις οὖσι
peace to-accept before — they unguarded being
νῦν τοῖς Ῥωμαίοις ἐπιθῶνται. Πείθεται ὁ βασιλεὺς, καὶ
now the Romans attack is-persuaded the king and
τὸν μὲν πρεσβευτὴν συγκλείσας ἐφύλαττεν· ἐκπέμπει δὲ
the indeed envoy having-shut-up he-guarded sends-out and
τοὺς ἀθανάτους ἔνεδραν τοῖς Ῥωμαίοις ποιήσοντας· οἳ
the immortals ambush for-the Romans going-to-make who
καὶ παραγενόμενοι, εἰς δύο τε τάγματα μερισθέντες,
also having-arrived into two and divisions having-been-divided
μεσολαβεῖν ἔγνωσαν τῶν Ῥωμαίων μοῖραν τινά. Οἱ
to-catch-in-the-middle resolved of-the Romans portion some the
δὲ Ῥωμαῖοι τὸ μὲν ἓν τάγμα τῶν Περσῶν καθορῶντες,
and Romans the indeed one division of-the Persians seeing
πρὸς τὴν αὐτῶν ὁρμὴν ηὐτρεπίζοντο· τὸ δὲ ἕτερον αὐτοῖς
against the their onset prepared the and other by-them
οὐ καθωρᾶτο· ἐξαίφνης γὰρ προσέβαλλον. Μελλούσης δὲ
not was-seen suddenly for they-were-attacking being-about and

γίνεσθαι συμβολῆς, ἐκκύπτει κατά τινα Θεοῦ πρόνοιαν
to-take-place engagement emerges according-to some of-God providence
ἐκ γεωλόφου τινὸς στρατὸς Ῥωμαίων, ὑπὸ Προκοπίῳ
from hill some army of-Romans under Procopius
τῷ στρατηλάτῃ ταττόμενος· ὃς κατιδὼν μέλλοντας
the general ranged who having-seen being-about
κινδυνεύειν τοὺς ὁμοφύλους, ἐπιτίθεται κατὰ νώτου τῶν
to-be-in-danger the kinsmen attacks on rear of-the
Περσῶν, καὶ μεσολαβοῦνται οἱ πρὸ μικροῦ τοὺς
Persians and are-caught-in-the-middle those before little(-time) the
Ῥωμαίους μεσολαβήσαντες. Τούτους οὖν σύμπαντας οἱ
Romans having-caught-in-the-middle these then all the
Ῥωμαῖοι ἐν βραχεῖ διαφθείραντες, ἐπὶ τοὺς ἐκ τῆς
Romans in short(-time) having-destroyed against those from the
ἐνέδρας ἐπιόντας ἐτράπησαν, ὁμοίως τε καὶ τούτους
ambush attacking turned likewise and also these
σύμπαντας κατηκόντισαν. Οὕτω μὲν οὖν οἱ λεγόμενοι
all shot-down thus indeed then the called
παρὰ Πέρσαις ‘ἀθάνατοι’ θνητοὶ πάντες ἐδείχθησαν,
among Persians immortals mortal all were-shown
δίκην εἰσπραξαμένου τοῦ Χριστοῦ Πέρσας, ἀνθ’
penalty having-exacted — Christ from-Persians in-return-for
ὧν πολλοὺς αὐτοῦ τῶν θεραπευτῶν εὐσεβεῖς ἄνδρας
which many his of-the servants pious men
ἀπέκτειναν. Ὁ δὲ βασιλεὺς τῶν Περσῶν γνοὺς τὸ
they-killed the and king of-the Persians having-learned the
ἀτύχημα, προσποιεῖται μὲν μὴ εἰδέναι τὰ γενόμενα·
misfortune pretends indeed not to-know the(-things) having-happened
δέχεται δὲ τὴν πρεσβείαν, εἰπὼν πρὸς τὸν πρεσβευτὴν,
receives and the embassy having-said to the envoy
‘Οὐ Ῥωμαίοις εἴκων τὴν εἰρήνην ἀσπάζομαι, ἀλλὰ σοὶ
not to-Romans yielding the peace I-embrace but to-you

χάριν διδοὺς, ὅτι σε φρονιμώτατον πάντων Ῥωμαίων
favor giving because you most-prudent of-all Romans
κατέλαβον.᾽ Οὕτω μὲν καὶ διὰ τοὺς ἐν Περσίδι
I-found thus indeed also because-of the in Persia
γενόμενος Χριστιανοὺς ὁ πόλεμος κατεστάλη, ὃς
having-arisen Christians the war was-stopped which
γέγονεν ἐν ὑπατείᾳ τῶν δύο Αὐγούστων, Ὁνωρίου τὸ
took-place in consulship of-the two Augusti Honorius the
τρισκαιδέκατον καὶ Θεοδοσίου τὸ δέκατον, τετάρτῳ ἔτει
thirteenth(-time) and Theodosius the tenth(-time) in-fourth year
τῆς τριακοσιοστῆς Ὀλυμπιάδος· ἐπαύσατο δὲ καὶ ὁ ἐν
of-the three-hundredth Olympiad ceased and also the in
Περσίδι κατὰ Χριστιανῶν διωγμός.
Persia against Christians persecution

21 Οἷα τοῖς τῶν Περσῶν αἰχμαλώτοις Ἀκάκιος Ἀμίδης
what-sort to-the of-the Persians captives Acacius of-Amida
ἐπίσκοπος πεποίηκε.
bishop has-done

Τότε δὴ καὶ Ἀκάκιον τὸν τῆς Ἀμίδης ἐπίσκοπον πρᾶξις
then indeed also Acacius the — of-Amida bishop deed
ἀγαθὴ περιφανέστερον πεποίηκε τοῖς πᾶσιν. Ὡς γὰρ
good more-famous made to-the all when for
οἱ Ῥωμαίων στρατιῶται τοὺς αἰχμαλώτους Περσῶν,
the of-Romans soldiers the captives of-Persians
οὓς τὴν Ἀζαζηνὴν πορθήσαντες ἔλαβον, ἀποδοῦναι τῷ
whom — Azazene having-ravaged they-took to-give-back to-the
Περσῶν βασιλεῖ κατ᾽ οὐδένα τρόπον ἐβούλοντο, λιμῷ
of-Persians king in no way wished by-famine
τε οἱ αἰχμάλωτοι ἐφθείροντο, περὶ τοὺς ἑπτακισχιλίους
both the captives were-perishing about the seven-thousand
ὄντες τὸν ἀριθμὸν, καὶ ταῦτα οὐ μικρῶς ἐλύπει τὸν
being in-the number and these-things not slightly grieved the

βασιλέα τῶν Περσῶν, τότε ὁ Ἀκάκιος οὐ παρεῖδε
king of-the Persians then — Acacius not overlooked
ταῦτα γινόμενα· συγκαλέσας δὲ τοὺς ὑφ' αὑτῷ
these-things happening having-called-together and the under him
κληρικοὺς ἄνδρας ἔφη· ‘Ὁ Θεὸς ἡμῶν οὔτε δίσκων
clergy men he-said — God our neither dishes
οὔτε ποτηρίων χρῄζει, οὔτε γὰρ ἐσθίει, οὔτε πίνει, ἐπεὶ
nor cups needs neither for eats nor drinks since
μὴ δὲ προσδεής ἐστιν· ἐπεὶ τοίνυν πολλὰ κειμήλια
not even in-need is since therefore many treasures
χρυσᾶ τε καὶ ἀργυρᾶ ἡ ἐκκλησία ἐκ τῆς εὐγνωμοσύνης
golden both and silver the church from the gratitude
τῶν προσηκόντων αὐτῇ κέκτηται, προσήκει ἐκ τούτων
of-those belonging to-it has-acquired it-is-fitting from these
ῥύσασθαί τε τῶν στρατιωτῶν τοὺς αἰχμαλώτους, καὶ
to-ransom both from-the soldiers the captives and
διαθρέψαι αὐτούς.’ Ταῦτα καὶ ἄλλα πλείονα τούτοις
to-nourish them these-things and other more to-these
παραπλήσια διεξελθὼν, χωνεύει μὲν τὰ κειμήλια·
similar having-gone-through melts-down indeed the treasures
τιμήματα δὲ τοῖς στρατιώταις ὑπὲρ τῶν αἰχμαλώτων
prices and to-the soldiers for the captives
καταβαλὼν, καὶ διαθρέψας αὐτοὺς, εἶτα δοὺς ἐφόδια,
having-paid-down and having-nourished them then having-given provisions
τῷ οἰκείῳ ἀπέπεμψε βασιλεῖ. Αὕτη ἡ τοῦ θαυμαστοῦ
to-the own sent(-them) king this the of-the wonderful
Ἀκακίου πρᾶξις πλέον τὸν Περσῶν βασιλέα κατέπληττεν,
Acacius deed more the of-Persians king astounded
ὅτι ἀμφότερα Ῥωμαῖοι μεμελετήκασι πολέμῳ τε καὶ
that both Romans have-practiced in-war both and
εὐεργεσίᾳ νικᾶν. Φασὶν δὲ ὡς καὶ ἐπιθυμήσειεν ὁ
in-benefaction to-conquer they-say and that also desired the

Περσῶν βασιλεὺς εἰς ὄψιν ἐλθεῖν αὐτῷ τὸν Ἀκάκιον, ἐφ᾽
of-Persians king into sight to-come to-him — Acacius on
ᾧτε καὶ τῆς θέας ἀπολαῦσαί τ᾽ ἀνδρὸς, καὶ τοῦτο
condition-that also of-the sight to-enjoy both of-the-man and this
γενέσθαι τοῦ βασιλέως Θεοδοσίου κελεύσαντος. Τῆς
to-have-happened the emperor Theodosius having-ordered(-it) the
οὖν ἐκ Θεοῦ νίκης τοῖς Ῥωμαίοις ὑπαρξάσης, πολλοὶ
then from God victory to-the Romans having-come-about many
τῶν ἐν λόγοις ἀνθούντων εἰς τὸν βασιλέα βασιλικοὺς
of-those in letters flourishing to the emperor imperial
ἔγραφον λόγους, δημοσίᾳ τε τούτους παρῄεσαν. Καὶ
wrote speeches publicly and these recited and
δὴ καὶ ἡ τοῦ βασιλέως γαμετὴ ἡρωϊκῷ μέτρῳ
indeed also the of-the emperor wife in-heroic meter
ποιήματα ἔγραφεν· ἦν γὰρ ἐλλόγιμος· Λεοντίου γὰρ
poems wrote she-was for eloquent of-Leontius for
τοῦ σοφιστοῦ τῶν Ἀθηνῶν θυγάτηρ οὖσα, ὑπὸ τῷ
the sophist — of-Athens daughter being under the
πατρὶ ἐπαιδεύθη, καὶ διὰ λόγων ἐληλύθει παντοίων.
father she-was-educated and through letters had-gone of-every-kind
Ταύτην ἡνίκα ὁ βασιλεὺς ἔμελλεν ἄγεσθαι, Χριστιανὴν
her when the emperor was-about to-marry Christian
ὁ ἐπίσκοπος Ἀττικὸς ποιήσας ἐν τῷ βαπτίζειν ἀντὶ
the bishop Atticus having-made in the to-baptize instead-of
Ἀθηναΐδος Εὐδοκίαν ὠνόμασεν. Πολλοὶ μὲν οὖν, ὡς
Athenais Eudocia named many indeed then as
ἔφην, βασιλικοὺς ἔλεγον λόγους· ὁ μέν τις τῷ
I-said imperial spoke speeches one indeed some to-the
βασιλεῖ γνώριμος βουλόμενος γενέσθαι· ὁ δέ τις τὴν
emperor known wishing to-become another and some the
οἰκείαν ἐν λόγοις δύναμιν εἰς πολλοὺς ἄγειν ἐσπουδακὼς,
own in letters power to many to-bring being-eager

μηδαμῶς ἀγνοεῖσθαι θέλων ἣν πολλοῖς πόνοις παιδείαν
in-no-way to-be-unknown wishing which with-many labors education
ἐκτήσατο.
he-acquired

XIX · THEODOSIUS THE YOUNGER

Socrates praises the emperor's piety and mercy. When Honorius dies, the usurper John seizes power; an angel guides Aspar across the lake to Ravenna, John is killed, and Valentinian is made emperor of the West. Atticus restores the bishop John's name to the diptychs, aids the poor, and foretells his own death. Sisinnius succeeds him; Philip of Side's Christian History is censured, Cyzicus refuses Proclus, and Sisinnius dies within two years.

Περὶ τῶν προσόντων καλῶν τῷ βασιλεῖ Θεοδοσίῳ 22
about the being-in(-him) good(-qualities) to-the emperor Theodosius
τῷ νέῳ.
the younger
Ἐγὼ δὲ οὔτε τῷ βασιλεῖ γνωρισθῆναι σπουδάζων,
I and neither to-the emperor to-be-made-known being-eager
οὔτε λόγων ἐπίδειξιν ποιήσασθαι βουλόμενος, αὐτὰ ψιλὰ
nor of-speeches display to-make wishing them bare
μετὰ τῆς ἀληθείας τὰ προσόντα καλὰ τῷ βασιλεῖ
with the truth the being-in(-him) good(-qualities) of-the emperor
ἀπομνημονεῦσαι προῃρημαι· ἐπεὶ καὶ τῷ σιγῆσαι αὐτὰ
to-record have-chosen since also by-the to-keep-silent them
οὕτως ὄντα χρηστὰ ζημίαν κρίνω μὴ γνωσθέντα τοῖς
thus being good loss I-judge not having-become-known to-those
μεθ' ἡμᾶς. Πρῶτον μὲν γὰρ, ἐν βασιλείᾳ τεχθεὶς καὶ
after us first indeed for in royalty having-been-born and
τραφεὶς, οὐδὲν ἐκ τῆς ἀνατροφῆς εἶχε βλακῶδες· ἀλλ'
having-been-reared nothing from the upbringing had sluggish but

οὕτως ἦν φρόνιμος, ὡς τοῖς ἐντυγχάνουσι νομίζεσθαι
so was prudent that by-those meeting(-him) to-be-thought
διάπειραν πολλῶν εἰληφέναι πραγμάτων. Καρτερικὸς δὲ
experience of-many to-have-received affairs enduring and
οὕτως ἦν, ὡς καὶ κρύος καὶ καῦμα γενναίως ὑπομένειν·
so he-was that both cold and heat nobly to-endure
νηστεύειν τε τὰ πολλά, καὶ μάλιστα τὰς καλουμένας
to-fast and the most(-part) and especially the called
τετράδας καὶ παρασκευὰς ἡμέρας· καὶ τοῦτο ἐποίει
Wednesdays and Fridays days and this he-did
ἄκρως Χριστιανίζειν ἐσπουδακώς. Οὐκ ἀλλοιότερα δὲ
to-the-utmost to-be-Christian having-been-eager not different and
ἀσκητηρίου κατέστησε τὰ βασίλεια· αὐτὸς τοιγαροῦν
from-a-monastery made the palace he-himself accordingly
ταῖς ἑαυτοῦ ἀδελφαῖς ὀρθρίζων, ἀντιφώνους ὕμνους
with-the his-own sisters rising-early antiphonal hymns
εἰς τὸ θεῖον ἔλεγε. Διὸ καὶ τὰ ἱερὰ γράμματα
to the Divine said wherefore also the sacred writings
ἀπὸ στήθους ἀπήγγειλεν· ἐντυγχάνουσι γοῦν τοῖς
by heart recited meeting at-any-rate the
ἐπισκόποις, ὡς ἱερεὺς πάλαι καθεστὼς, ἐκ τῶν γραφῶν
bishops as priest long-since appointed from the scriptures
διελέγετο· συνῆγε δὲ καὶ τὰς βίβλους τὰς ἱερὰς, καὶ
he-conversed gathered and also the books the sacred and
ὅσας οἱ ἑρμηνεῖς αὐτῶν συνέγραψαν, μᾶλλον ἢ
as-many-as the interpreters of-them wrote more than
Πτολεμαῖος ὁ Φιλάδελφος πρότερον. Τὸ ἀνεξίκακον
Ptolemy the Philadelphus before in-the forbearance
καὶ φιλάνθρωπον πάντας ἀνθρώπους ὑπερηκόντιζεν.
and humanity all men he-surpassed
Ἰουλιανὸς μὲν γὰρ ὁ βασιλεὺς, καίπερ φιλοσοφεῖν
Julian indeed for the emperor although to-philosophize

ἐπαγγειλάμενος, ὅμως οὐκ ἤνεγκε τὴν ὀργὴν κατὰ τῶν
having-professed nevertheless not bore the anger against those
ἐν Ἀντιοχείᾳ αἰνιξαμένων αὐτόν· ἀλλὰ βασάνους μεγίστας
in Antioch having-taunted him but tortures greatest
τῷ Θεοδώρῳ προσήγαγεν. Θεοδόσιος δὲ πολλὰ χαίρειν
— to-Theodore applied Theodosius and much farewell
τοῖς Ἀριστοτέλους φράσας συλλογισμοῖς, τὴν δι᾽
to-the of-Aristotle having-bidden syllogisms the through
ἔργων ἤσκει φιλοσοφίαν, ὀργῆς τε κρατῶν καὶ λύπης
deeds practiced philosophy anger both mastering and grief
καὶ ἡδονῆς· καὶ οὐδένα τῶν ἠδικηκότων ἠμύνατο·
and pleasure and no-one of-those having-wronged(-him) punished
ἀλλ᾽ οὐδὲ ὅλως αὐτὸν ὀργιζόμενόν τις τεθέαται.
but not-even at-all him being-angry anyone has-seen
Καί ποτέ τινος τῶν γνωρίμων αὐτὸν ἐρομένου, ‘Διὰ
and once some of-the acquaintances him having-asked because-of
τί μηδένα τῶν ἀδικούντων θανάτῳ ποτὲ ἐζημίωσας;’
what none of-those doing-wrong with-death ever did-you-punish
‘Εἴθε,’ φησὶ, ‘δυνατὸν ἦν καὶ τοὺς τελευτήσαντας
would-that he-says possible it-were also those having-died
ἐπαναγαγεῖν εἰς τὴν ζωήν.’ Πρὸς ἄλλον δὲ περὶ τοῦ
to-bring-back into the life to other and about the
αὐτοῦ ἐρωτήσαντα, ‘Οὐ μέγα,’ ἔφη, ‘οὐδὲ δυσχερὲς,
same having-asked not great he-said nor difficult
ἄνθρωπον ὄντα ἀποθανεῖν· ὅτι μηδὲ Θεῷ μόνῳ τὸν
man being to-die except even for-God alone the(-one)
ἅπαξ θανόντα ἐκ μετανοίας ἀνακαλέσασθαι.’ Οὕτω
once having-died from repentance to-call-back thus
δὲ τοῦτο βεβαίως αὐτῷ κατώρθωτο, ὥστε εἴποτέ
and this firmly by-him had-been-established that if-ever
τις ἄξια κεφαλικῆς ἐπλημμέλησε τιμωρίας, οὐδ᾽
anyone worthy of-capital had-offended punishment not-even

ἄχρι τῆς πόλεως τῶν πυλῶν τὴν ἐπὶ θανάτῳ
as-far-as the city the gates the(-road) to death
ἀπήγετο, καὶ ἡ ἐκ τῆς φιλανθρωπίας εὐθὺς ἀνάκλησις
was-led and the from the humanity at-once recall
εἵπετο. Κυνήγια δέ ποτε ἐν τῷ ἀμφιθεάτρῳ τῆς
followed hunts and once in the amphitheater —
Κωνσταντινουπόλεως ἐπιτελοῦντος αὐτοῦ, ὁ δῆμος
of-Constantinople performing him the people
κατεβόα, δεινῷ θηρίῳ ἕνα τῶν εὐφυῶν παραβόλων
cried-out with-terrible beast one of-the skillful fighters
μάχεσθαι· ὁ δὲ πρὸς αὐτοὺς, 'Οὐκ οἴδατε,' ἔφη,
to-fight he and to them not do-you-know he-said
'ὅτι ἡμεῖς φιλανθρώπως εἰθίσμεθα θεωρεῖν;' καὶ τοῦτο
that we humanely are-accustomed to-watch and this
εἰπὼν, τοῦ λοιποῦ τὸν δῆμον φιλανθρώπως θεᾶσθαι
having-said for-the rest the people humanely to-watch
ἐπαίδευσεν.
taught
Οὕτω δὲ ἦν εὐσεβὴς, ὥστε πάντας μὲν τοὺς τῷ
so and he-was pious that all indeed those —
Θεῷ ἱερωμένους τιμᾷν, ἐξαιρέτως δὲ οὓς ἐπυνθάνετο
to-God consecrated to-honor especially and whom he-learned
ἐπ' εὐλαβείᾳ πλέον ἐκπρέποντας. Λέγεται δὲ ὅτι τοῦ
in piety more distinguishing-themselves it-is-said and that the
Χεβρῶν ἐπισκόπου ἐν Κωνσταντινουπόλει τελευτήσαντος,
of-Hebron bishop in Constantinople having-died
σάγιον ἐπιζητῆσαι, καὶ σφόδρα ἐρρυπωμένον περιβαλέσθαι,
cloak to-have-sought even very soiled to-have-put-on
πιστεύσας μεταλαβεῖν τι ἐκ τῆς τοῦ τελευτήσαντος
having-believed to-share something from the of-the having-died
ἁγιότητος. Δυσχειμέρου δέ ποτε γενομένου τοῦ ἔτους, τὰ
holiness stormy and once having-been the year the

συνήθη καὶ ὡρισμένα τῶν ἐν τῷ ἱπποδρομίῳ θεαμάτων
customary and fixed of-the in the hippodrome spectacles
διὰ τὸν δῆμον ταῦτα ἐπιζητοῦντα ἀναγκαίως ἐπετέλει.
because-of the people them demanding of-necessity he-performed
Ὡς δὲ πεπληρωμένου ἀνδρῶν ἱπποδρόμου ἐπέτεινεν
when and filled of-men hippodrome intensified
ὁ χειμὼν πολλοῦ νιφετοῦ καταρραγέντος, τότε δὴ
the storm much snow having-burst-down then indeed
τὴν ἑαυτοῦ γνώμην ὁ βασιλεὺς, οἵαν εἶχε περὶ
the his-own mind the emperor what-sort he-had about
τὸ θεῖον, δήλην καθίστησι, τῷ δήμῳ προσφωνήσας
the Divine plain makes to-the people having-called-out
διὰ τῶν κηρύκων· ‘Ἀλλὰ πολλῷ κρεῖσσον,’ ἔφη,
through the heralds but much better he-said
‘καταφρονήσαντας τῆς θέας κοινῇ πάντας λιτανεῦσαι
having-disregarded the spectacle in-common all to-pray-to
Θεὸν, ὅπως ἀβλαβεῖς τοῦ ἐπικειμένου χειμῶνος
God that unharmed from-the impending storm
φυλαχθείημεν.’ Καὶ οὔπω πᾶν εἴρητο τὸ ἔπος, καὶ
we-may-be-guarded and not-yet all had-been-said the word and
σὺν χαρᾷ μεγίστῃ ἐν τῷ ἱπποδρόμῳ λιτανεύοντες,
with joy greatest in the hippodrome praying
ὕμνους ἐκ συμφωνίας πάντες ἀνέπεμπον τῷ Θεῷ· καὶ
hymns in concord all sent-up — to-God and
ὅλη μὲν ἡ πόλις μία ἐκκλησία ἐγένετο· βασιλεὺς δὲ
whole indeed the city one church became emperor and
μέσος ἐξήρχετο τῶν ὕμνων, ἐν ἰδιωτικῷ σχήματι
in-the-midst led of-the hymns in private dress
πορευόμενος. Καὶ τῆς ἐλπίδος οὐχ ἥμαρτεν· ὁ ἀὴρ
going and the hope not he-missed the air
γὰρ εἰς τὸ εὐδιεινὸν μετεβάλλετο· καὶ ἐκ σιτοδείας ἡ
for to the fair-weather changed and from scarcity the

τοῦ Θεοῦ φιλανθρωπία εὐετηρίαν παρεῖχε τοῖς σύμπασιν.
— of-God humanity plenty provided to-the all
Εἰ δέ ποτε πόλεμος ἐκινεῖτο, κατὰ τὸν Δαβὶδ τῷ
if and ever war was-stirred like — David —
Θεῷ προσέφευγεν, εἰδὼς αὐτὸν τῶν πολέμων εἶναι
to-God he-fled knowing him of-the wars to-be
ταμίαν· καὶ εὐχῇ τούτους κατώρθου. Αὐτίκα γοῦν
dispenser and by-prayer these he-set-right for-instance at-any-rate
ὀλίγον μετὰ τὸν πρὸς Πέρσας πόλεμον τοῦ βασιλέως
a-little after the with Persians war the emperor
Ὁνωρίου τελευτήσαντος, ἐν ὑπατείᾳ Ἀσκληπιοδότου
Honorius having-died in consulship of-Asclepiodotus
καὶ Μαριανοῦ, τῇ πεντεκαιδεκάτῃ τοῦ Αὐγούστου
and of-Marianus on-the fifteenth of-the August
μηνὸς, ὅπως τὸν τύραννον Ἰωάννην Θεῷ πιστεύσας
month how the usurper John to-God having-trusted
ἐτροπώσατο, διηγήσομαι. Ἄξια γὰρ μνήμης κρίνω τὰ
he-routed I-will-relate worthy for of-memory I-judge the(-things)
τότε γενόμενα· ὅτι οἷα ἐπὶ Μωϋσέως τοῖς
then having-happened because such-as in-the-time-of Moses for-the
Ἑβραίοις ὑπῆρξε τὴν ἐρυθρὰν θάλασσαν διαβαίνουσι,
Hebrews came-about the red sea crossing
τοιαῦτα καὶ τοῖς αὐτοῦ στρατηγοῖς, ἡνίκα αὐτοὺς ἐπὶ
such also for-the his generals when them against
τὸν τύραννον ἔπεμψεν· ἅπερ διὰ βραχέων ἐκθήσομαι,
the usurper he-sent which through few(-words) I-will-set-out
τὸ μέγεθος αὐτῶν ἰδίας πραγματείας δεόμενον ἑτέροις
the greatness of-them separate treatise needing to-others
παρείς.
having-left

Περὶ Ἰωάννου τοῦ τυραννήσαντος ἐν Ῥώμῃ, μετὰ 23
about John the(-one) having-usurped in Rome after
θάνατον Ὀνωρίου τοῦ βασιλέως· καὶ ὅπως αὐτὸν ὁ Θεὸς
death of-Honorius the emperor and how him — God
ταῖς εὐχαῖς Θεοδοσίου καμφθεὶς χερσὶ τοῦ Ῥωμαϊκοῦ
by-the prayers of-Theodosius having-been-bent to-hands of-the Roman
στρατοῦ παραδέδωκε.
army has-handed-over

Τελευτήσαντος δὴ τοῦ βασιλέως Ὀνωρίου, μαθὼν ὁ
having-died indeed the emperor Honorius having-learned the
αὐτοκράτωρ Θεοδόσιος κρύπτει μὲν τὸ γενόμενον, καὶ
autocrat Theodosius hides indeed the having-happened and
ἄλλοτε ἄλλως τοὺς πολλοὺς ἀπεπλάνα. Ὑποπέμπει
at-one-time in-another-way the many misled sends
δὲ λαθραίως στρατιώτην εἰς Σαλῶνας (πόλις δὲ αὕτη
and secretly soldiery into Salonae city and this
τῆς Δαλματίας)· ἵνα εἰ συμβῇ τι νεωτερισθῆναι περὶ
— of-Dalmatia that if it-happen anything to-be-revolutionized about
τὰ ἑσπέρια μέρη, μὴ πόρρωθεν ὦσιν οἱ ἀμυνόμενοι·
the western parts not from-afar may-be those defending
καὶ τοῦτο οὕτως προευτρεπίσας, τότε καταφανῆ τὸν
and this thus having-prepared-beforehand then manifest the
θάνατον τοῦ θείου πεποίηκεν. Ἐν τοσούτῳ δὲ Ἰωάννης,
death of-the uncle he-made in the-meantime and John
πρωτοστάτης ὢν τῶν βασιλικῶν ὑπογραφέων, μὴ
chief being of-the imperial secretaries not
ἐνεγκὼν τὴν εὐτυχίαν τῆς ἰδίας ἀξίας, τὴν βασιλείαν
having-borne the good-fortune of-the own dignity the empire
ἁρπάζει, καὶ πρεσβείας ἀποστέλλει πρὸς τὸν αὐτοκράτορα
seizes and embassies sends to the autocrat
Θεοδόσιον, δεχθῆναι εἰς βασιλέα δεόμενος. Ὁ δὲ τοὺς
Theodosius to-be-received as emperor begging he and the

μὲν πρεσβευτὰς εἰς φρουρὰν κατέστησεν· ἐξαποστέλλει
indeed envoys into custody put sends-out
δὲ τὸν στρατηλάτην Ἀρδαβούριον, ὃς καὶ ἐν τῷ Περσικῷ
and the general Ardaburius who also in the Persian
πολέμῳ τὰ μέγιστα ἠγωνίσατο. Οὗτος εἰς τὰς Σαλῶνας
war the greatest(-things) contended this-man into — Salonae
παραγενόμενος, ἔπλει ἐξ αὐτῆς ἐπὶ τὴν Ἀκυλήϊαν,
having-arrived sailed from it to — Aquileia
καὶ χρῆται τύχῃ καθὼς ἐνομίζετο, ἠτύχει δὲ ὡς
and has fortune as it-was-thought was-unfortunate and as
ὕστερον ἐδείχθη. Ἄνεμος γὰρ οὐκ αἴσιος πνεύσας εἰς τὰς
later was-shown wind for not favorable having-blown into the
χεῖρας αὐτὸν ἐνέβαλε τοῦ τυράννου· ὃς συλλαβὼν αὐτὸν,
hands him cast of-the usurper who having-seized him
ἤλπιζεν εἰς ἀνάγκην καταστῆσαι τὸν αὐτοκράτορα, ὥστε
hoped into necessity to-put the autocrat so-that
ψηφίσασθαι καὶ ἀναδεῖξαι αὐτὸν βασιλέα, εἰ σώζεσθαι
to-vote and to-proclaim him emperor if to-be-saved
τὸν στρατηλάτην προῃρεῖτο. Ἀληθῶς τε ἐν ἀγῶνι
the general he-chose truly and in struggle
ἦν ὅ τε βασιλεὺς ταῦτα πυθόμενος, καὶ ὁ ἐπὶ
was the both emperor these-things having-learned and the against
τὸν τύραννον ἀποσταλεὶς στρατιώτης, μήτι πάθῃ
the usurper sent soldiery lest-perhaps should-suffer
κακὸν ὑπὸ τοῦ τυράννου ὁ Ἀρδαβούριος. Ἄσπαρ δὲ
evil by the usurper — Ardaburius Aspar and
ὁ τοῦ Ἀρδαβουρίου υἱὸς μαθὼν καὶ τὸν πατέρα
the — of-Ardaburius son having-learned both the father
παρὰ τοῦ τυράννου κατέχεσθαι, καὶ πολλὰς μυριάδας
by the usurper to-be-held and many myriads
βαρβάρων ἐπὶ συμμαχίᾳ τοῦ τυράννου παρεῖναι εἰδὼς,
of-barbarians for alliance of-the usurper to-be-present knowing

οὐκ ἔσχεν ὅ, τι καὶ πράξειεν. Τότε δὴ καὶ τοῦ
not had what ever also he-should-do then indeed also of-the
θεοφιλοῦς βασιλέως εὐχὴ πάλιν ἐξίσχυεν· ἄγγελος γὰρ
God-loving emperor prayer again prevailed angel for
Θεοῦ ἐν σχήματι ποιμένος ὁδηγεῖ τὸν Ἄσπαρα καὶ
of-God in form of-shepherd guides — Aspar and
τοὺς σὺν αὐτῷ, καὶ ἄγει διὰ τῆς παρακειμένης τῇ
those with him and leads through the lying-beside —
Ῥαβέννῃ λίμνης, — ἐν ταύτῃ γὰρ τῇ πόλει ὁ τύραννος
Ravenna lake in this for the city the usurper
διατρίβων εἶχε τὸν στρατηγὸν, — ὅθεν οὐδεὶς οὐδὲ
staying held the general whence no-one even
πώποτε διαβεβηκέναι ἱστόρητο. Τότε δὴ καὶ ὁ Θεὸς
ever to-have-crossed was-recorded then indeed also — God
τὴν ἄβατον βατὴν ἀπειργάσατο· διαβάντες γὰρ διὰ
the impassable passable made having-crossed for through
ξηρᾶς τὸ τῆς λίμνης ὕδωρ, ἀνεῳγμένας τε τὰς πύλας
dry the of-the lake water open and the gates
εὑρόντες τῆς πόλεως, ἐγκρατεῖς τοῦ τυράννου ἐγένοντο.
having-found of-the city masters of-the usurper became
Τότε δὴ ὁ εὐσεβέστατος βασιλεὺς ἦν εἶχε περὶ τὸ
then indeed the most-pious emperor which he-had about the
θεῖον εὐλάβειαν ἐπεδείξατο· ἱπποδρομίας γὰρ ἐπιτελοῦντι
Divine piety displayed horse-races for to-him-holding
ἐμηνύθη ἀνῃρῆσθαι ὁ τύραννος· προσφωνεῖ οὖν τῷ
was-reported to-have-been-killed the usurper calls then to-the
δήμῳ, ‘Δεῦρο μᾶλλον, εἰ δοκεῖ,’ ἔφη, ‘παρέντες τὴν
people come rather if it-seems-good he-said having-left the
τέρψιν, ἐπὶ τὸν εὐκτήριον οἶκον γενόμενοι εὐχαριστηρίους
delight to the of-prayer house having-gone thanksgiving
εὐχὰς τῷ Θεῷ ἀναπέμψωμεν, ἀνθ’ ὧν ἡ αὐτοῦ χεὶρ
prayers — to-God let-us-send-up for which the his hand

καθεῖλε τὸν τύραννον.᾽ Ταῦτα εἴρητο· καὶ τὰ
destroyed the usurper these-things had-been-said and the(-things)
μὲν τῆς θέας ἐπέπαυτό τε καὶ ἠμέλητο· διὰ
indeed of-the spectacle had-ceased both and had-been-neglected through
μέσου δὲ τοῦ ἱπποδρόμου πάντες συμφώνως ἅμα
middle and of-the hippodrome all in-concord together-with
αὐτῷ εὐχαριστηρίως ψάλλοντες, ἐπὶ τὴν ἐκκλησίαν τοῦ
him thankfully singing to the church —
Θεοῦ ἐπορεύοντο· καὶ ὅλη μὲν ἡ πόλις μία ἐκκλησία
of-God went and whole indeed the city one church
ἐγίνετο· ἐν δὲ τῷ εὐκτηρίῳ τόπῳ γενόμενοι ἐκεῖ
became in and the of-prayer place having-come there
διημέρευον.
spent-the-day

24 Ὡς μετὰ τὴν ἀναίρεσιν τοῦ τυράννου Ἰωάννου,
how after the killing of-the usurper John
Οὐαλεντινιανὸν τὸν Κωνσταντίου καὶ Πλακιδίας τῆς
Valentinian the(-son) of-Constantius and of-Placidia the
αὐτοῦ θείας ὁ βασιλεὺς Θεοδόσιος βασιλέα τῆς Ῥώμης
his aunt the emperor Theodosius emperor — of-Rome
ἀνέδειξε.
proclaimed
Τοῦ δὲ τυράννου ἀναιρεθέντος, ἔμφροντις ἦν ὁ
the and usurper having-been-killed anxious was the
αὐτοκράτωρ Θεοδόσιος, τίνα τῶν ἑσπερίων μερῶν
autocrat Theodosius whom of-the western parts
ἀναδείξειε βασιλέα. Ἦν δὲ ἀνεψιὸς αὐτῷ κομιδῇ νέος,
he-should-proclaim emperor was and cousin to-him quite young
Οὐαλεντινιανὸς ὄνομα, ἐκ Πλακιδίας τῆς αὑτοῦ θείας
Valentinian by-name from Placidia the his aunt
γενόμενος· ἥτις θυγάτηρ μὲν ἦν Θεοδοσίου τοῦ μεγάλου
born who daughter indeed was of-Theodosius the great

βασιλέως, Ἀρκαδίου δὲ καὶ Ὁνωρίου τῶν δύο Αὐγούστων
emperor of-Arcadius and also of-Honorius the two Augusti
ἀδελφή· πατρὸς δὲ ἦν ὁ Οὐαλεντινιανὸς Κωνσταντίου,
sister of-father and was — Valentinian Constantius
ὃς ὑπὸ Ὁνωρίου βασιλεὺς ἀναδειχθεὶς, καὶ βραχὺν
who by Honorius emperor having-been-proclaimed and short
αὐτῷ χρόνον συμβασιλεύσας, εὐθὺς ἐτελεύτησε. Τοῦτον
with-him time having-reigned-with at-once died this
τὸν ἀνεψιὸν Καίσαρα καταστήσας, ἐπὶ τὰ ἑσπέρια μέρη
the cousin Caesar having-made to the western parts
ἀνέπεμψε, τῇ μητρὶ αὐτοῦ Πλακιδίᾳ τὴν φροντίδα τῶν
he-sent-up to-the mother his Placidia the care of-the
πραγμάτων ἐπιτρέψας. Σπεύδων δὲ καὶ αὐτὸς καταλαβεῖν
affairs having-entrusted hastening and also himself to-reach
τὴν Ἰταλίαν, ὥστε τὸν μὲν ἀνεψιὸν ἀναγορεῦσαι
— Italy so-that the indeed cousin to-proclaim
βασιλέα, παρὼν δὲ τῇ αὐτοῦ φρονήσει παιδεῦσαι
emperor being-present and by-the his prudence to-teach
τοὺς ἐκεῖ μὴ ὑπονεύειν τοῖς τυράννοις ῥᾳδίως, ἄχρι
those there not to-submit to-the usurpers easily as-far-as
τῆς Θεσσαλονίκης γενόμενος, ὑπ' ἀρρωστίας διεκωλύθη.
— Thessalonica having-come by illness was-prevented
Πέμψας οὖν τὸν βασιλικὸν στέφανον τῷ ἀνεψιῷ διὰ τοῦ
having-sent then the imperial crown to-the cousin through the
πατρικίου Ἡλίωνος, αὐτὸς ἐπὶ τὴν Κωνσταντινούπολιν
patrician Helion he-himself to — Constantinople
ἐξυπέστρεψεν. Ἀλλὰ περὶ μὲν τούτων ἐξαρκεῖν ἡγοῦμαι
returned but about indeed these to-suffice I-think
τὴν διήγησιν.
the narrative

25 Περὶ τῆς Ἀττικοῦ διοικήσεως τῶν ἐκκλησιῶν, καὶ ὅτι τὸ
about the of-Atticus administration of-the churches and that the
ὄνομα Ἰωάννου τοῖς διπτύχοις τῆς ἐκκλησίας ἐνέταξε,
name of-John in-the diptychs of-the church he-inserted
καὶ ὅτι τὸν ἑαυτοῦ θάνατον προέγνω.
and that the his-own death he-foreknew
Ἀττικὸς δὲ ὁ ἐπίσκοπος θαυμαστῶς πως τὰ τῶν
Atticus and the bishop wonderfully somehow the of-the
ἐκκλησιῶν ηὔξησε πράγματα· φρονήσει μὲν αὐτὰ διοικῶν,
churches increased affairs with-prudence indeed them administering
ταῖς διδασκαλίαις δὲ τὸν λαὸν ἐπὶ τὴν ἀρετὴν προτρέπων.
by-the teachings and the people to the virtue urging
Συνιδὼν δὲ διαιρουμένην τὴν ἐκκλησίαν διὰ τὸ τοὺς
having-perceived and being-divided the church because-of the the
Ἰωαννίτας ἔξω αὐτῆς συνάγεσθαι, μνείαν Ἰωάννου ἐν ταῖς
Johannites outside it to-assemble mention of-John in the
εὐχαῖς ἐκέλευσε ποιεῖσθαι, ὡς καὶ τῶν ἄλλων ἐπισκόπων
prayers he-ordered to-be-made as also of-the other bishops
τῶν κεκοιμημένων εἰώθει γίνεσθαι, διὰ τοῦτο πολλοὺς
those having-fallen-asleep was-customary to-happen because-of this many
ἐπανελθεῖν εἰς τὴν ἐκκλησίαν ἐλπίσας. Οὕτω δὲ ἦν
to-return to the church having-hoped thus and he-was
μεταδοτικὸς, ὡς μὴ μόνον τῶν ἐν ταῖς αὐτοῦ παροικίαις
generous that not only for-the in the his dioceses
πτωχῶν προνοεῖν, ἀλλὰ καὶ ταῖς ἀστυγείτοσι τῶν πόλεων
poor to-provide but also to-the neighboring of-the cities
χρήματα πέμπειν πρὸς παραμυθίαν τῶν δεομένων.
money to-send for consolation of-those in-need
Καλλιοπίῳ γοῦν πρεσβυτέρῳ τῆς Νικαέων ἐκκλησίας
to-Calliopius at-any-rate presbyter of-the of-Nicaeans church
τριακοσίους ἀποστείλας χρυσίνους τάδε ἐπέστειλεν·
three-hundred having-sent gold-pieces these-things he-wrote

Καλλιοπίῳ Ἀττικὸς ἐν Κυρίῳ χαίρειν. Ἔμαθον μυρίους ἐν
to-Calliopius Atticus in (the)-Lord greeting I-learned countless in
τῇ πόλει πεινῶντας δεῖσθαι τοῦ παρὰ τῶν εὐσεβούντων
the city hungry to-need the from those being-pious
ἐλέου· μυρίους δὲ λέγω τὸ πλῆθος, οὐ τὸν ἀκριβῆ δηλῶν
mercy countless and I-say the multitude not the exact declaring
ἀριθμόν. Ἐπεὶ τοίνυν αὐτὸς μὲν ἔχω λαβὼν ἀριθμὸν
number since therefore I-myself indeed have having-received number
παρὰ τοῦ δαψιλεῖ τῇ χειρὶ διδόντος τοῖς οἰκονομοῦσι
from the(-one) with-liberal the hand giving to-those administering
καλῶς, συμβαίνει δέ τινας ἀπορεῖσθαι δοκιμασίας χάριν
well it-happens and some to-be-in-want for-the-sake-of testing
τῶν ἐχόντων μὲν, μὴ παρεχόντων δὲ τούτοις, λαβὼν,
of-those having indeed not providing and to-these having-taken
ὦ φίλη μοι κεφαλὴ, τούτους τοὺς τριακοσίους χρυσίνους,
O dear to-me head these the three-hundred gold-pieces
ἀνάλωσον ὅπως ἂν θελήσῃς. Βουλήσῃ δέ που πάντως
spend as — you-may-wish you-will-wish and doubtless altogether
τοῖς αἰσχυνομένοις τὴν αἴτησιν, ἀλλ᾽ οὐχὶ τοῖς ἐμπορίαν
for-those ashamed-of the asking but not for-those trade
διὰ βίου τὴν γαστέρα προτεθεικόσι. Διδοὺς τοίνυν μηδὲ
through life the belly having-set-forth giving therefore not-even
θρησκείαν λογίσῃ κατὰ τοῦτο τὸ μέρος, ἑνὸς καὶ
religion you-should-reckon in this the respect of-one and
μόνου γενόμενος, τοῦ τρέφειν τοὺς πεινῶντας, ἀλλὰ μὴ
only having-become the to-feed the hungry but not
λογιστεύειν τοὺς τὸν ἡμέτερον τρόπον μὴ φρονοῦντας.
to-scrutinize those the our way not thinking
Οὕτω μὲν δὴ τῶν δεομένων καὶ πόρρωθεν ὄντων
thus indeed indeed of-those in-need also far-off being
ἐφρόντιζεν· οὐ μὴν ἀλλὰ καὶ τὰς δεισιδαιμονίας τινῶν
he-cared not indeed but also the superstitions of-some

ἐκκόπτειν ἐσπούδαζεν. Πυθόμενος γοῦν ποτὲ τοὺς
to-cut-out was-eager having-learned at-any-rate once those
διὰ τὸ Ἰουδαϊκὸν Πάσχα Ναυατιανῶν χωρισθέντας, τὸ
because-of the Jewish Easter from-Novatians separated the
σῶμα τοῦ Σαββατίου ἐκ τῆς Ῥόδου μετακομίσαντας, —
body — of-Sabbatius from — Rhodes having-carried-across
ἐν αὐτῇ γὰρ τῇ νήσῳ περιορισθεὶς ἐτελεύτησε, —
in itself for the island having-been-banished he-died
καὶ θάψαντας, ἐπὶ τῷ τάφῳ εὔχεσθαι, πέμψας διὰ
and having-buried at the tomb to-pray having-sent through
τῆς νυκτὸς εἰς ἕτερον τάφον τὸ τοῦ Σαββατίου σῶμα
the night into another tomb the — of-Sabbatius body
κρυβῆναι ἐκέλευσεν· οἱ δὲ συνήθως ἐλθόντες, καὶ
to-be-hidden he-ordered they and as-customary having-come and
ἀνορωρυγμένον τὸν τάφον εὑρόντες, τοῦ λοιποῦ σέβειν
dug-up the tomb having-found for-the rest to-revere
τὸν τάφον ἐπαύσαντο. Ἦν δὲ καὶ περὶ τὴν θέσιν τῶν
the tomb ceased was and also about the giving of-the
ὀνομάτων φιλόκαλος· ἐπίνειον γοῦν ἐπὶ τῷ στόματι
names fond-of-the-beautiful harbor at-any-rate at the mouth
τοῦ Εὐξείνου Πόντου κείμενον, ἐξ ἀρχαίου τε ‘Φαρμακέα’
of-the Euxine Pontus lying from old and Pharmaceus
καλούμενον, ‘Θεραπείας’ ὠνόμασεν, ἵνα μὴ τὰς συνάξεις
called Therapeia he-named that not the assemblies
ἐκεῖ ποιούμενος δυσφήμῳ ὀνόματι ὀνομάζῃ τὸν τόπον.
there making by-ill-omened name he-might-name the place
Καὶ ἄλλο δὲ προάστειον τῆς Κωνσταντινουπόλεως
and another too suburb — of-Constantinople
‘Ἀργυρόπολιν’ ὠνόμασεν ἐξ αἰτίας τοιαύτης. Χρυσόπολις
Argyropolis he-named from cause such Chrysopolis
ἐπίνειον ἀρχαῖον ἐστὶν, ὃ κεῖται μὲν ἐν ἀρχῇ τοῦ
harbor ancient is which lies indeed at beginning of-the

Βοσπόρου· μέμνηνται δὲ αὐτοῦ πολλοὶ τῶν παλαιῶν
Bosporus mention and it many of-the ancient
συγγραφέων, καὶ Στράβων τε καὶ ὁ Δαμασκηνὸς
writers and Strabo both and the of-Damascus
Νικόλαος, καὶ ὁ ἐν λόγοις τε θαυμαστὸς Ξενοφῶν ἔν
Nicolaus and the in letters and wonderful Xenophon in
τε τῇ ἕκτῃ τῆς Κύρου Ἀναβάσεως καὶ ἐν τῇ πρώτῃ
both the sixth of-the of-Cyrus Anabasis and in the first
τῶν Ἑλληνικῶν φησὶ περὶ αὐτῆς, ὅτι ‘Ἀλκιβιάδης
of-the Hellenica says about it that Alcibiades
ἀποτειχίσας αὐτὴν δεκατευτήριον ἐν αὐτῇ κατέστησε· τὰς
having-walled it tithe-house in it set-up the
γὰρ δεκάτας οἱ ἀπὸ τοῦ Πόντου πλέοντες ἐν αὐτῇ
for tithes those from the Pontus sailing in it
παρεῖχον.’ Κατιδὼν οὖν ὁ Ἀττικὸς τὸν καταντικρὺ
paid having-observed then — Atticus the opposite
Χρυσοπόλεως τόπον εὐτερπῆ τυγχάνοντα, ‘πρέπειν’
of-Chrysopolis place pleasant being to-be-fitting
ἔφη ‘τοῦτον Ἀργυρόπολιν ὀνομάζεσθαι,’ καὶ ῥηθεὶς
he-said this Argyropolis to-be-named and having-been-said
ὁ λόγος εὐθὺς τὴν ἐπωνυμίαν ἐκράτυνεν. Τινῶν δὲ
the word at-once the name established some and
λεγόντων πρὸς αὐτὸν, μὴ ὀφείλειν Ναυατιανοὺς ἔνδον
saying to him not to-be-bound Novatians within
συνάγειν τῶν πόλεων, ‘Οὐκ οἶδατε,’ εἶπεν, ‘ὅσα
to-assemble the cities not do-you-know he-said how-much
ἡμῖν διωκομένοις ἐπὶ Κωνσταντίου καὶ Οὐάλεντος
with-us being-persecuted under Constantius and Valens
συμπεπόνθασιν; ἄλλως τε,’ ἔφη, ‘καὶ μάρτυρες τῆς
they-suffered-with besides both he-said and witnesses of-the
πίστεως ἡμῶν καθεστήκασι· πάλαι γὰρ τῆς ἐκκλησίας
faith our they-are long-ago for from-the church

χωρισθέντες, οὐδὲν περὶ τὴν πίστιν ἐκαινοτόμησαν.' Ἐν
having-separated nothing about the faith they-innovated in
Νικαίᾳ δέ ποτε διὰ χειροτονίαν ἐπισκόπου γενόμενος,
Nicaea and once for ordination of-bishop having-been
Ἀσκληπιάδην τε τὸν ἐκεῖ Ναυατιανῶν ἐπίσκοπον γηραιὸν
Asclepiades and the there of-Novatians bishop aged
ὄντα ἰδὼν ἠρώτησε, 'Πόσους ἐνιαυτοὺς ἐπίσκοπος ὢν
being having-seen asked how-many years bishop being
τυγχάνεις;' τοῦ δὲ 'πεντήκοντα' εἰπόντος, 'Εὐδαίμων,' ἔφη,
you-happen he and fifty having-said happy he-said
'τυγχάνεις, ὦ ἄνθρωπε, τοσούτου χρόνου "καλοῦ ἔργου"
you-are O man for-so-long time of-good work
ἐπιμελούμενος.' Πρὸς δὲ τὸν αὐτὸν Ἀσκληπιάδην, ''Εγώ,'
taking-care to and the same Asclepiades I
ἔφη, 'τὸν μὲν Ναύατον ἐπαινῶ· τοὺς Ναυατιανοὺς δὲ
he-said — indeed Novatus praise the Novatians and
οὐκ ἀποδέχομαι.' Ξενοφωνηθεὶς δὲ ὁ Ἀσκληπιάδης, 'Πῶς
not accept having-been-startled and — Asclepiades how
τοῦτο,' ἔφη, 'λέγεις, ἐπίσκοπε;' ''Εκεῖνον μέν,' ἔφη ὁ
this he-said you-say bishop that-man indeed said —
Ἀττικὸς, 'ἐπαινῶ, ὅτι τοῖς ἐπιθύσασι κοινωνῆσαι οὐχ
Atticus I-praise because with-those having-sacrificed to-communicate not
εἵλετο· τοῦτο γὰρ ἂν καὶ αὐτὸς ἐγὼ ἐποίησα· τοὺς δὲ
he-chose this for — also myself I would-have-done the and
Ναυατιανοὺς οὐκ ἐπαινῶ, ὅτι περὶ εὐτελῶν πταισμάτων
Novatians not I-praise because for trivial faults
τῆς κοινωνίας τοὺς λαϊκοὺς ἀποκλείουσι.' Πρὸς ταῦτα
from-the communion the laymen they-shut-out to these-things
ὁ Ἀσκληπιάδης, ''Εκτὸς,' ἔφη, 'τοῦ ἐπιθῦσαι, καὶ
— Asclepiades apart he-said from-the to-have-sacrificed also
ἄλλαι πολλαὶ κατὰ τὰς γραφὰς εἰσὶν "ἁμαρτίαι πρὸς
other many according-to the scriptures are sins unto

θάνατον,” δι’ ἃς ὑμεῖς μὲν τοὺς κληρικοὺς, ἡμεῖς δὲ
death because-of which you indeed the clergy we and
καὶ τοὺς λαϊκοὺς ἀποκλείομεν, Θεῷ μόνῳ τὴν συγχώρησιν
also the laymen shut-out to-God alone the forgiveness
αὐτῶν ἐπιτρέποντες.’ Προέγνω δὲ Ἀττικὸς καὶ τὴν
of-them entrusting foreknew and Atticus also the
ἑαυτοῦ τελευτήν· ἀναχωρῶν γοῦν τῆς Νικαίας πρὸς
his-own death withdrawing at-any-rate — from-Nicaea to
Καλλιόπιον τὸν ἐκεῖ πρεσβύτερον, ‘Σπεῦδε,’ ἔφη, ‘πρὸ
Calliopius the there presbyter hasten he-said before
φθινοπώρου ἐπὶ τὴν Κωνσταντινούπολιν, εἰ βούλει με
autumn to — Constantinople if you-wish me
αὖθις ζῶντα θεάσασθαι· εἰ γὰρ βραδύνεις, οὐ καταλήψῃ
again alive to-see if for you-delay not you-will-find
μέ.’ Καὶ τοῦτο εἰπὼν οὐ διήμαρτεν· ἐν γὰρ τῷ εἰκοστῷ
me and this having-said not he-missed in for the twentieth
πρώτῳ ἔτει τῆς ἐπισκοπῆς ἑαυτοῦ, τῇ δεκάτῃ τοῦ
first year of-the episcopate his-own on-the tenth of-the
Ὀκτωβρίου μηνὸς ἐτελεύτησεν, ἐν ὑπατείᾳ Θεοδοσίου
October month he-died in consulship of-Theodosius
τὸ ἑνδέκατον καὶ Οὐαλεντινιανοῦ Καίσαρος τὸ πρῶτον.
the eleventh(-time) and of-Valentinian Caesar the first(-time)
Ὁ μέντοι βασιλεὺς Θεοδόσιος ἐκ τῆς Θεσσαλονίκης
the however emperor Theodosius from — Thessalonica
ὑποστρέψας, τὴν ἐκκομιδὴν αὐτοῦ οὐ κατέλαβεν· ἔφθασε
having-returned the funeral his not reached anticipated
γὰρ πρὸ μιᾶς ἡμέρας τῆς εἰσόδου τοῦ αὐτοκράτορος
for before one day of-the entry of-the autocrat
Ἀττικὸς παραδοθεὶς τῇ ταφῇ. Οὐκ εἰς μακρὰν δὲ καὶ
Atticus having-been-given to-the burial not into long(-time) and also

ἀναγόρευσις τοῦ νέου Οὐαλεντινιανοῦ ἐμηνύθη, περὶ τὴν
proclamation of-the younger Valentinian was-announced about the
τρίτην καὶ εἰκάδα τοῦ αὐτοῦ μηνὸς Ὀκτωβρίου.
third and twentieth of-the same month October

26 Περὶ Σισιννίου τοῦ μετὰ Ἀττικὸν Κωνσταντινουπόλεως
about Sisinnius the(-one) after Atticus of-Constantinople
ἐπισκοπήσαντος.
having-been-bishop

Ἐγένετο δὲ μετὰ τὴν τελευτὴν Ἀττικοῦ πολλὴ φιλονεικία
arose and after the death of-Atticus much contention
περὶ χειροτονίας ἐπισκόπου, ἄλλων ἄλλον ζητούντων·
about ordination of-bishop others another seeking
τινὲς μὲν γὰρ, φησὶ, Φίλιππον τὸν πρεσβύτερον ἐζήτουν·
some indeed for one-says Philip the presbyter sought
τινὲς δὲ Πρόκλον· καὶ οὗτος δὲ πρεσβύτερος ἦν. Κοινῇ
some and Proclus and this-man too presbyter was in-common
δὲ πᾶς ὁ λαὸς ἐπόθει γίνεσθαι Σισίννιον· ὅς τις
and all the people longed to-become Sisinnius who ever
πρεσβύτερος μὲν ἦν καὶ αὐτὸς, ἐν οὐδεμιᾷ δὲ τῶν ἐντὸς
presbyter indeed was also himself in none and of-the within
τῆς πόλεως ἐκκλησιῶν ἐτέτακτο, ἀλλ' ἐν προαστείῳ
the city churches had-been-placed but in suburb
τῆς Κωνσταντινουπόλεως, ᾧ ἐπώνυμον Ἐλαία, τὴν
— of-Constantinople which by-name Elaea the
ἱερωσύνην ἐκεκλήρωτο· ὅπερ καταντικρὺ μὲν κεῖται
priesthood had-been-allotted which opposite indeed lies
τῆς πόλεως, ἐν αὐτῷ δὲ ἐξ ἔθους ἡ ἀναλήψιμος
of-the city in it and from custom the of-the-ascension
τοῦ Σωτῆρος ἐπιτελεῖται πάνδημος ἑορτή. Πόθον δὲ
of-the Savior is-celebrated public feast longing and
εἶχον τοῦ ἀνδρὸς πάντες οἱ λαϊκοὶ, ὅτι ἐπ' εὐλαβείᾳ
had for-the man all the laymen because for piety

περιβόητος ἦν, καὶ μάλιστα ὅτι τοὺς πτωχοὺς ὑπὲρ
famous he-was and especially because the poor beyond
δύναμιν ἐσπούδαζεν. Κατεκράτησεν οὖν ἡ τῶν λαϊκῶν
power he-was-zealous-for prevailed then the of-the laymen
σπουδή· καὶ χειροτονεῖται Σισίννιος τῇ εἰκάδι ὀγδόῃ τοῦ
zeal and is-ordained Sisinnius on-the twentieth eighth of-the
Φεβρουαρίου μηνὸς, τῇ ἑξῆς ὑπατείᾳ, ἥτις ἦν Θεοδοσίου
February month in-the next consulship which was of-Theodosius
τὸ δωδέκατον καὶ Οὐαλεντινιανοῦ τοῦ νεωτέρου Αὐγούστου
the twelfth(-time) and of-Valentinian the younger Augustus
τὸ δεύτερον. Ἐπὶ τούτῳ Φίλιππος ὁ πρεσβύτερος, ὅτι
the second(-time) at this Philip the presbyter because
αὐτοῦ προεκρίθη ἕτερος, πολλὰ τῆς χειροτονίας καθήψατο
over-him was-preferred another much the ordination attacked
ἐν τῇ πεπονημένῃ αὐτῷ Χριστιανικῇ ἱστορίᾳ, διαβάλλων
in the composed by-him Christian history slandering
καὶ τὸν χειροτονηθέντα καὶ τοὺς χειροτονήσαντας, καὶ
both the(-one) ordained and those having-ordained and
πολλῷ πλέον τοὺς λαϊκούς· τοιαῦτα τε εἶπεν, οἷα οὐκ ἂν
much more the laymen such(-things) and he-said as not —
ἑλοίμην παραδοῦναι γραφῇ, ἐπεὶ κἀκεῖνον οὐκ ἀποδέχομαι
I-would-choose to-hand-down to-writing since also-him not I-approve
τῆς προπετείας, τοιαῦτα γραφῇ παραδοῦναι τολμήσαντα·
for-the rashness such(-things) to-writing to-hand-down having-dared
μικρὰ δὲ περὶ αὐτοῦ εἰπεῖν οὐκ ἄκαιρον εἶναι ἡγοῦμαι.
a-little and about him to-say not untimely to-be I-think

Περὶ Φιλίππου πρεσβυτέρου τοῦ ἀπὸ Σίδης. 27
about Philip presbyter the(-one) from Side

Φίλιππος Σιδίτης μὲν ἦν τὸ γένος· Σίδη δὲ πόλις τῆς
Philip Sidetan indeed was by-the race Side and city —
Παμφυλίας, ἀφ' ἧς ὥρμητο καὶ Τρώϊλος ὁ σοφιστὴς,
of-Pamphylia from which came also Troilus the sophist

οὗ καὶ συγγενῆ ἑαυτὸν εἶναι ἐσεμνύνετο. Διάκονος δὲ
of-whom also kinsman himself to-be he-prided-himself deacon and
ἦν, ἐπεὶ τὰ πολλὰ τῷ ἐπισκόπῳ Ἰωάννῃ συνῆν·
he-was when the most(-part) with-the bishop John he-associated
ἐφιλοπόνει δὲ καὶ περὶ λόγους, καὶ πολλὰ καὶ παντοῖα
was-industrious and also about letters and many and various
βιβλία συνῆγε· ζηλώσας δὲ τὸν Ἀσιανὸν τῶν λόγων
books collected having-emulated and the Asiatic of-the speech
χαρακτῆρα, πολλὰ συνέγραφε, τά τε τοῦ βασιλέως
style many-things wrote the both of-the emperor
Ἰουλιανοῦ ‘κατὰ Χριστιανῶν’ βιβλία ἀνασκευάζων, καὶ
Julian against Christians books refuting and
‘Χριστιανικὴν ἱστορίαν’ συνέθηκεν· ἣν ἐν τριάκοντα ἓξ
Christian history composed which in thirty six
βιβλίοις διεῖλεν· ἕκαστον δὲ βιβλίον εἶχε τόμους πολλοὺς,
books he-divided each and book had volumes many
ὡς τοὺς πάντας ἐγγὺς εἶναι χιλίους· ὑπόθεσις δὲ
so-that the all near to-be a-thousand subject and
ἑκάστου τόμου ἰσάζει τῷ τόμῳ. Τὴν μὲν οὖν πραγματείαν
of-each volume equals the volume the indeed then work
ταύτην οὐκ ‘ἐκκλησιαστικὴν’ ἱστορίαν, ἀλλὰ ‘Χριστιανικὴν’
this not ecclesiastical history but Christian
ἐπέγραψεν· πολλὰς δὲ συνεισφέρει ὕλας εἰς αὐτὴν,
he-entitled many and he-brings-in materials into it
δεικνύναι βουλόμενος μὴ ἀπείρως ἔχειν ἑαυτὸν τῶν
to-show wishing not inexperienced to-be himself of-the
φιλοσόφων παιδευμάτων· διὸ καὶ συνεχῶς γεωμετρικῶν
philosophical studies wherefore also continually of-geometrical
τε καὶ ἀστρονομικῶν καὶ ἀριθμητικῶν καὶ μουσικῶν
both and astronomical and arithmetical and musical
θεωρημάτων ποιεῖται μνήμην, ἐκφράσεις τε λέγων νήσων
theorems he-makes mention descriptions and giving of-islands

καὶ ὀρέων καὶ δένδρων καὶ ἄλλων τινῶν εὐτελῶν. Δι᾽
and mountains and trees and other some trivial(-things) through
ὧν καὶ χαύνην τὴν πραγματείαν εἰργάσατο· διὸ καὶ,
which also loose the work he-made wherefore also
ὡς νομίζω, ἀχρεῖον αὐτὴν καὶ ἰδιώταις καὶ εὐπαιδεύτοις
as I-think useless it both to-unlearned and to-well-educated
πεποίηκεν· οἱ ἰδιῶται μὲν γὰρ τὸ κεκομψευμένον τῆς
he-has-made the unlearned indeed for the elegance of-the
φράσεως ἰδεῖν οὐκ ἰσχύουσιν, οἱ δὲ εὐπαίδευτοι τῆς
diction to-see not are-able the and well-educated the
ταυτολογίας καταγινώσκουσιν. Ἀλλ᾽ ἕκαστος μὲν περὶ
tautology condemn but each indeed about
τῶν βιβλίων ὡς ἔχει γνώμης κρινέτω· ἐγὼ δὲ ἐκεῖνό
the books as he-has of-judgment let-judge I and that
φημι, ὅτι τοὺς χρόνους τῆς ἱστορίας συγχέει. Μνημονεύσας
I-say that the times of-the history he-confuses having-mentioned
γὰρ τῶν τοῦ αὐτοκράτορος Θεοδοσίου χρόνων, αὖθις
for the of-the autocrat Theodosius times again
ἐπὶ τοὺς Ἀθανασίου τοῦ ἐπισκόπου χρόνους ἀνέδραμεν·
to the of-Athanasius the bishop times he-ran-back
καὶ τοῦτο ὡς πλεῖστον ποιεῖ. Καὶ τοσαῦτα μὲν περὶ
and this as most he-does and so-much indeed about
Φιλίππου· ὃ δὲ ἐπὶ Σισιννίου γέγονεν, ἀναγκαῖον εἰπεῖν.
Philip what and under Sisinnius happened necessary to-tell
Ὡς Πρόκλον Κυζίκου ἐπίσκοπον ὁ Σισίννιος ἐχειροτόνησεν· 28
how Proclus of-Cyzicus bishop — Sisinnius ordained
οἱ δὲ Κυζικηνοὶ τοῦτον οὐ προσεδέξαντο.
the and Cyzicenes him not accepted
Τοῦ Κυζικηνῶν ἐπισκόπου τελευτήσαντος, ὁ Σισίννιος
the of-Cyzicenes bishop having-died — Sisinnius
Πρόκλον ἐχειροτόνησε πρὸς ἐπισκοπὴν τῆς Κυζίκου·
Proclus ordained to episcopate — of-Cyzicus

μέλλοντος οὖν διάγειν ἐπ᾽ αὐτὴν, φθάνουσιν οἱ Κυζικηνοὶ,
being-about then to-go-off to it anticipate the Cyzicenes
καὶ χειροτονοῦσι ἄνδρα ἀσκητικὸν, ᾧ ὄνομα ἦν
and ordain man ascetic whose name was
Δαλμάτιος. Καὶ τοῦτο ἐποίησαν ἀμελήσαντες τοῦ
Dalmatius and this they-did having-neglected the
νόμου τοῦ κελεύοντος, παρὰ γνώμην τοῦ ἐπισκόπου
law the(-one) ordering against will of-the bishop
Κωνσταντινουπόλεως χειροτονίαν ἐπισκόπου μὴ γίνεσθαι·
of-Constantinople ordination of-bishop not to-take-place
ἠμέλησαν δὲ τοῦ νόμου τούτου, ὡς Ἀττικῷ μόνῳ εἰς
neglected and the law this as for-Atticus alone in
πρόσωπον παρασχεθέντος. Ἔμενεν οὖν ὁ Πρόκλος οἰκείας
person having-been-granted remained then — Proclus own
μὲν ἐκκλησίας μὴ προεστὼς, ἐν δὲ ταῖς ἐκκλησίαις τῆς
indeed church not presiding-over in and the churches —
Κωνσταντινουπόλεως κατὰ τὰς διδασκαλίας ἀνθῶν· ἀλλὰ
of-Constantinople in the teachings flourishing but
περὶ μὲν τούτου κατὰ χώραν ἐροῦμεν. Σισίννιος δὲ οὐδὲ
about indeed this in place we-shall-speak Sisinnius and not-even
δύο ὅλους ἐνιαυτοὺς ἐπιβιοὺς τῇ ἐπισκοπῇ ἐτελεύτησεν
two whole years having-survived in-the episcopate died
ἐν ὑπατείᾳ Ἱερίου καὶ Ἀρδαβουρίου, τῇ εἰκάδι τετάρτῃ
in consulship of-Hierius and of-Ardaburius on-the twentieth fourth
τοῦ Δεκεμβρίου μηνός. Ἀνὴρ ἐπὶ σωφροσύνῃ μὲν
of-the December month a-man for temperance indeed
καὶ βίῳ ὀρθῷ καὶ φιλοπτωχίᾳ περιβόητος· τὸ δὲ
and life upright and love-of-the-poor famous in-the and
ἦθος εὐπρόσιτός τε καὶ ἄπλαστος, καὶ διὰ τοῦτο
character approachable both and unaffected and because-of this

ἀπραγμονέστερος· διὸ καὶ τοῖς φιλοπράγμοσιν λυπηρὸς
more-unbusied wherefore also to-the busybodies grievous
ἦν, καὶ ἀδρανείας δόξαν ἔλαβε παρ᾽ αὐτοῖς.
he-was and of-inactivity reputation he-got among them

XX · NESTORIUS

Nestorius is brought from Antioch, persecutes heretics, and is nicknamed the Firebrand. The Burgundians become Christian. Macedonians at Germa kill their bishop. Anastasius' attack on the word Theotokos divides the church, and Socrates, reading Nestorius, judges him ignorant rather than a follower of Paul of Samosata. Runaway slaves defile the sanctuary, Nestorius is deposed at Ephesus and exiled, and Maximian is made bishop.

Ὡς μετὰ τὴν τελευτὴν Σισιννίου, Νεστόριον 29
how after the death of-Sisinnius Nestorius
ἐκ τῆς Ἀντιοχείας μεταπεμψάμενοι ἐπίσκοπον
from — Antioch having-sent-for bishop
Κωνσταντινουπόλεως πεποιήκασιν, ὃς εὐθὺς ἐφωράθη
of-Constantinople they-made who at-once was-detected
ὁποῖος ἦν.
what-sort he-was
Μετὰ δὲ τὴν τελευτὴν Σισιννίου ἐδόκει τοῖς
after and the death of-Sisinnius it-seemed-good to-the(-ones)
κρατοῦσι μηδένα μὲν διὰ τοὺς κενοσπουδαστὰς ἐκ τῆς
ruling no-one indeed because-of the vain-zealots from the
ἐκκλησίας εἰς τὴν ἐπισκοπὴν προχειρίζεσθαι· καίτοι πολλῶν
church into the episcopate to-promote although many
μὲν τὸν Φίλιππον, πολλῶν δὲ τὸν Πρόκλον χειροτονηθῆναι
indeed — Philip many and — Proclus to-be-ordained
σπευδόντων. Ἐπήλυδα δὲ ἐκ τῆς Ἀντιοχείας καλεῖν
hastening newcomer and from — Antioch to-call

ἐβούλοντο· ἦν γάρ τις ἐκεῖ Νεστόριος τοὔνομα, τὸ
they-wished there-was for some there Nestorius by-name in-the
μὲν γένος Γερμανικεύς· εὔφωνος δὲ ἄλλως καὶ εὔλαλος·
indeed race Germanician of-fine-voice and besides and fluent
διὸ καὶ ὡς προσεπιτήδειον εἰς διδασκαλίαν ἔγνωσαν
wherefore also as suitable for teaching they-decided
μεταπέμπεσθαι. Τριμήνου οὖν διαδραμόντος, ἄγεται ἐκ
to-send-for three-months then having-passed is-brought from
τῆς Ἀντιοχείας ὁ Νεστόριος· ὅστις ἐπὶ σωφροσύνῃ μὲν
— Antioch — Nestorius who for temperance indeed
παρὰ τοῖς πλείστοις ἐκηρύττετο· ὁποῖος δὲ ἦν ἐν τοῖς
among the most was-proclaimed of-what-sort and he-was in the
ἄλλοις τὸ ἦθος, ἀπὸ τῆς πρώτης αὐτοῦ διδασκαλίας
other(-things) in-the character from the first his teaching
τοὺς εὖ φρονοῦντας οὐκ ἔλαθε. Χειροτονηθεὶς γὰρ τῇ
those well thinking not escaped having-been-ordained for on-the
δεκάτῃ τοῦ Ἀπριλλίου μηνὸς, ἐν ὑπατείᾳ Φίληκος καὶ
tenth of-the April month in consulship of-Felix and
Ταύρου, εὐθὺς ἐκείνην τὴν περιβόητον ἀφῆκε φωνὴν,
of-Taurus at-once that the famous let-out voice
ἐπὶ τοῦ λαοῦ παντὸς πρὸς τὸν βασιλέα τὸν λόγον
before the people all to the emperor the speech
ποιούμενος. ‘Δός μοι,’ φησὶν, ‘ὦ βασιλεῦ, καθαρὰν τὴν
making give me he-says O emperor pure the
γῆν τῶν αἱρετικῶν, κἀγώ σοι τὸν οὐρανὸν ἀντιδώσω·
earth of-the heretics and-I to-you the heaven will-give-in-return
συγκάθελέ μοι τοὺς αἱρετικοὺς, κἀγὼ συγκαθελῶ σοι
destroy-with me the heretics and-I will-destroy-with you
τοὺς Πέρσας.’ Ταῦτα λεχθέντα, εἰ καί τινες τῶν πολλῶν
the Persians these-things said if even some of-the many
πρὸς τοὺς αἱρετικοὺς ἀπεχθῶς ἔχοντες ἡδέως ἐδέχοντο,
toward the heretics hostilely being gladly received

ἀλλ᾽ οὖν γε, ὡς ἔφην, τοὺς εἰδότας ἐκ λόγου γνώμην
but then at-least as I-said those knowing from speech mind
τεκμήρασθαι οὐκ ἔλαθεν οὐδὲ τὸ κοῦφον τῆς διανοίας,
to-judge not escaped either the levity of-the understanding
οὐδὲ τὸ θυμικὸν ἐν ταὐτῷ καὶ κενόδοξον· ὅτι μηδὲ
or the passionate at the-same-time and vainglorious that not-even
τὸ βραχύτατον εἰς ὑπέρθεσιν ἀνασχόμενος εἰς τοιούτους
the shortest(-time) for delay having-held-back to such
προήχθη λόγους· ἀλλ᾽ εἰ δεῖ κατὰ τὴν παροιμίαν
was-led words but if it-is-needful according-to the proverb
εἰπεῖν, ‘μηδὲ τοῦ τῆς πόλεως ὕδατος ἤδη γευσάμενος’
to-say not-even the of-the city water yet having-tasted
διάπυρος διώκτης ἐδείκνυτο. Πέμπτῃ γε οὖν μετὰ τὴν
fiery persecutor he-was-shown on-fifth at-least then after the
χειροτονίαν ἡμέρᾳ εὐκτήριον τῶν Ἀρειανῶν, ἐν ᾧ ἐν
ordination day house-of-prayer of-the Arians in which in
παραβύστῳ ηὔχοντο, καθελεῖν βουλόμενος, εἰς ἀπόνοιαν
secret they-prayed to-pull-down wishing to desperation
αὐτοὺς ἤλασεν. Ὁρῶντες γὰρ καθαιρούμενον τὸν εὐκτήριον
them drove seeing for being-pulled-down the of-prayer
τόπον, πῦρ ἐμβαλόντες ὑφῆψαν αὐτόν· ἐπινεμηθὲν δὲ τὸ
place fire having-thrown-in set-fire-to it having-spread and the
πῦρ καὶ τὰς παρακειμένας οἰκίας ἀνήλωσε· θόρυβός τε
fire also the adjacent houses consumed tumult both
ἐκ τούτου κατὰ τὴν πόλιν ἐγένετο, καὶ οἱ Ἀρειανοὶ πρὸς
from this through the city arose and the Arians for
ἄμυναν ηὐτρεπίζοντο· ἀλλὰ τὸ μὲν κακὸν προβῆναι εἰς
defense prepared but the indeed evil to-advance into
ἔργον οὐ συνεχώρησεν ὁ τὴν πόλιν ἀεὶ φυλάσσων Θεός.
deed not allowed the the city always guarding God
‘Πυρκαϊὰν’ δὲ τοῦ λοιποῦ ἀπεκάλουν αὐτὸν οὐ μόνον οἱ
Firebrand and for-the rest they-called him not only those

τῶν αἱρέσεων, ἀλλ᾽ ἤδη καὶ οἱ οἰκεῖοι τῆς πίστεως·
of-the heresies but already also those of-his-own of-the faith
οὐ γὰρ ἐπαύετο, ἀλλὰ κατὰ τῶν αἱρέσεων τεχναζόμενος,
not for he-ceased but against the heresies contriving
τὸ ἐπ᾽ αὐτῷ τὴν πόλιν ἀνέτρεψε. Καὶ γὰρ Ναυατιανοὺς
as-far-as in him the city overturned and for Novatians
σκύλλειν ἐπειρᾶτο, ὑποκνιζόμενος ἐφ᾽ οἷς ὁ Ναυατιανῶν
to-harass he-tried being-galled at what the of-Novatians
ἐπίσκοπος Παῦλος ἐπ᾽ εὐλαβείᾳ περιβόητος ἦν· ἀλλ᾽
bishop Paul for piety famous was but
οἱ κρατοῦντες παραινέσει κατέστελλον αὐτοῦ τὴν
the(-ones) ruling by-exhortation restrained his the
ὁρμήν. Ὅσα δὲ περὶ Ἀσίαν, Λυδίαν τε καὶ Καρίαν
impulse as-many-as and about Asia Lydia both and Caria
κακὰ τοῖς Τεσσαρεσκαιδεκατίταις ἐποίησε, καὶ ὁπόσοι
evils to-the Quartodecimans he-did and how-many
δι᾽ αὐτὸν πολλοὶ περὶ Μίλητον καὶ Σάρδεις ἐν τῇ
because-of him many about Miletus and Sardis in the
γενομένῃ στάσει ἀπέθανον, παραλιπεῖν μοι δοκῶ. Ὁποίαν
having-arisen riot died to-leave-aside to-me I-seem what-sort
μὲν οὖν καὶ διὰ ταῦτα καὶ διὰ τὴν ἄθυρον αὐτοῦ
indeed then both because-of these-things and because-of the unguarded his
γλῶσσαν δίκην ἔδωκε, μετ᾽ ὀλίγον ἐρῶ.
tongue penalty he-paid after a-little I-shall-tell
30 Τίνα τρόπον ἐπὶ τοῦ νέου Θεοδοσίου Βουργουνζίωνες
in-what way under the younger Theodosius Burgundians
ἐχριστιάνισαν.
became-Christian
Πρᾶγμα μέντοι περὶ τόνδε τὸν χρόνον ἄξιον μνήμης
affair however about this the time worthy of-memory
γενόμενον διηγήσομαι. Ἔθνος ἐστὶ βάρβαρον πέραν
having-happened I-will-relate nation is barbarian beyond

τοῦ ποταμοῦ Ῥήνου ἔχον τὴν οἴκησιν, Βουργουνζίωνες
the river Rhine having the dwelling Burgundians
καλοῦνται· οὗτοι βίον ἀπράγμονα ζῶσιν ἀεί· τέκτονες γὰρ
are-called these life quiet live always carpenters for
σχεδὸν πάντες εἰσίν· καὶ ἐκ ταύτης μισθὸν λαμβάνοντες
nearly all are and from this wage receiving
ἀποτρέφονται. Τούτοις συνεχῶς τὸ ἔθνος τῶν Οὔννων
support-themselves these continually the nation of-the Huns
ἐπερχόμενον, ἐλεηλάτει τὴν χώραν αὐτῶν, καὶ πολλοὺς
attacking plundered the country their and many
πολλάκις αὐτῶν ἀνῄρουν· οἱ δὲ ὑπὸ ἀμηχανίας ἀνθρώπῳ
often of-them killed they and from helplessness to-man
προσφεύγουσιν οὐδενί, θεῷ δέ τινι ἐπιτρέψαι ἑαυτοὺς
flee-for-refuge to-none to-god and some to-entrust themselves
ἐβούλοντο. Κατὰ νοῦν δὲ λαμβάνοντες ὅτι Ῥωμαίων ὁ
wished into mind and taking that of-Romans —
Θεὸς ἰσχυρῶς τοῖς φοβουμένοις αὐτὸν βοηθεῖ, κοινῇ
God mightily those fearing him helps by-common
γνώμῃ πάντες ἐπὶ τὸ πιστεῦσαι τῷ Χριστῷ ἐληλύθασιν·
resolve all to the to-believe — in-Christ have-come
γενόμενοί τε ἐν πόλει μιᾷ τῆς Γαλλίας παρακαλοῦσιν
having-been and in city one — of-Gaul they-ask
ὑπὸ τοῦ ἐπισκόπου τυχεῖν Χριστιανικοῦ βαπτίσματος. Ὁ
from the bishop to-obtain Christian baptism he
δὲ ἐπὶ ἑπτὰ ἡμέρας παρασκευάσας νηστεῦσαι αὐτοὺς,
and for seven days having-caused to-fast them
καὶ τὴν πίστιν κατηχήσας αὐτοὺς, τῇ ὀγδόῃ ἡμέρᾳ
and the faith having-taught them on-the eighth day
βαπτίσας ἀπέλυσε. Θαρραλέοι οὖν οὗτοι κατὰ τῶν
having-baptized dismissed(-them) confident then these against the
τυράννων ἐπορεύοντο· καὶ τῆς ἐλπίδος οὐχ ἥμαρτον.
tyrants marched and the hope not missed

Τοῦ γὰρ βασιλέως τῶν Οὔννων ὑπὸ ἀδηφαγίας ἐν νυκτὶ
the for king of-the Huns from gluttony in night
διαρραγέντος, ᾧ ὄνομα Οὔπταρος ἦν, οἱ Βουργουνζίωνες
having-burst whose name Uptarus was the Burgundians
ἀστρατηγήτοις ἐπιθέμενοι, ὀλίγοι τε πρὸς σφόδρα
leaderless(-men) having-attacked few and against very
πολλοὺς συμβαλόντες, ἐνίκησαν· τρισχίλιοι γὰρ μόνοι
many having-engaged conquered three-thousand for only
περὶ τοὺς μυρίους κατήνεγκαν· καὶ ἐξ ἐκείνου τὸ ἔθνος
about the ten-thousand brought-down and from that(-time) the nation
διαπύρως ἐχριστιάνισεν. Ὑπὸ δὲ τοῦτον τὸν χρόνον καὶ
fervently became-Christian at and this the time also
Βάρβας ὁ τῶν Ἀρειανῶν ἐπίσκοπος ἐτελεύτησεν, ἐν
Barbas the of-the Arians bishop died in
ὑπατείᾳ Θεοδοσίου τὸ τρισκαιδέκατον καὶ Οὐαλεντινιανοῦ
consulship of-Theodosius the thirteenth(-time) and of-Valentinian
τὸ τρίτον, τῇ εἰκάδι τετάρτῃ τοῦ Ἰουνίου μηνός· καὶ
the third(-time) on-the twentieth fourth of-the June month and
καθίσταται εἰς τὸν τόπον αὐτοῦ Σαββάτιος· περὶ μὲν
is-appointed into the place his Sabbatius about indeed
δὴ τούτων τοσαῦτα εἰρήσθω.
indeed these so-much let-be-said

31 Οἷα πεπόνθασιν ὑπὸ Νεστορίου Μακεδονιανοί.
what-sort suffered by Nestorius Macedonians
Νεστόριος μέντοι παρὰ τὸ εἰωθὸς τῇ ἐκκλησίᾳ πράττων
Nestorius however against the custom of-the church acting
καὶ ἄλλως ἐν τοῖς τοιούτοις ἑαυτὸν μισεῖσθαι ἐποίει,
also otherwise in the such himself to-be-hated made
ὡς τὰ ὑπ᾽ αὐτοῦ γενόμενα δείκνυσιν. Ἐν Γέρμῃ
as the(-things) by him having-been-done show in Germa
γὰρ πόλει τοῦ Ἑλλησπόντου Ἀντώνιος ἐπίσκοπος ὢν,
for city of-the Hellespont Antony bishop being

καὶ πειθόμενος τῇ Νεστορίου περὶ τοὺς αἱρετικοὺς ὁρμῇ,
and obeying the of-Nestorius against the heretics impulse
Μακεδονιανοὺς ἐλαύνειν ἐσπούδαζε, πρόσχημα ἀπολογίας
Macedonians to-drive-out was-eager pretext of-defense
τὴν τοῦ πατριάρχου πρόσταξιν λαμβάνων. Οἱ οὖν
the of-the patriarch command taking the then
Μακεδονιανοὶ μέχρι μέν τινος τὸν σκυλμὸν ὑπέμενον·
Macedonians until indeed some(-point) the harassment endured
ἐπεὶ δὲ αὐτοὺς ὁ Ἀντώνιος σφοδρότερον ἔσκυλλε, μηκέτι
when and them — Antony more-violently harassed no-longer
φέροντες τὸ ἄχθος εἰς χαλεπὴν ἀπόνοιαν τρέπονται·
bearing the burden to grievous desperation are-turned
ὑποπέμψαντές τε ἄνδρας ἐν δευτέρῳ τὸ ἀγαθὸν τοῦ
having-sent-secretly and men in second(-place) the good to-the
ἡδέος τιθεμένους ἀναιροῦσιν αὐτόν. Τοῦτο τὸ μῦσος
pleasant setting kill him this the abomination
τῶν Μακεδονιανῶν ἐργασαμένων, ὁ Νεστόριος ὑπόθεσιν
the Macedonians having-done — Nestorius pretext
τῆς ἰδίας ὁρμῆς ἔλαβε τὰ γενόμενα· πείθει τε
of-the own impulse took the(-things) having-happened persuades and
τοὺς κρατοῦντας τὰς ἐκκλησίας αὐτῶν ἀφελέσθαι.
the(-ones) ruling the churches their to-take-away
Ἀφῃρέθησαν οὖν ἥ τε ἐν Κωνσταντινουπόλει πρὸ
were-taken-away then the(-one) both in Constantinople before
τοῦ παλαιοῦ τείχους τῆς πόλεως, καὶ ἡ ἐν Κυζίκῳ,
the old wall of-the city and the(-one) in Cyzicus
καὶ ἄλλαι πολλαὶ ὧν ἔσχον ἐν τοῖς ἐν Ἑλλησπόντῳ
and others many which they-had in the in Hellespont
ἀγροῖς· τινὲς δὲ αὐτῶν προσεχώρησαν τῇ ἐκκλησίᾳ,
fields some and of-them went-over to-the church
τοῦ ‘ὁμοουσίου’ τῇ πίστει συνθέμενοι. Ἀλλὰ ‘φιλοίνοις,’
of-the of-one-substance to-the faith having-agreed but to-wine-lovers

ὡς φησὶν ἡ παροιμία, ‘οἶνος οὐ λείπει, οὐδὲ φιλονείκῳ
as says the proverb wine not fails nor to-the-contentious
μάχη·’ καὶ Νεστορίῳ τοίνυν φιλονεικοῦντι ἐξελαύνειν
battle and to-Nestorius therefore being-contentious to-drive-out
ἄλλους, αὐτὸν ἐξελαθῆναι τῆς ἐκκλησίας συνέπεσεν ἐξ
others himself to-be-driven-out from-the church befell from
αἰτίας τοιαύτης.
cause such

32 Περὶ Ἀναστασίου πρεσβυτέρου, δι’ οὗ καὶ Νεστόριος
about Anastasius presbyter through whom also Nestorius
εἰς τὸ δυσσεβεῖν κατηνέχθη.
into the to-be-impious was-brought-down

Συνῆν αὐτῷ Ἀναστάσιος πρεσβύτερος, ἅμα αὐτῷ ἐκ
was-with him Anastasius presbyter together-with him from
τῆς Ἀντιοχείας σταλείς· τοῦτον διὰ τιμῆς εἶχε πολλῆς,
— Antioch sent this-man in honor he-held much
καὶ ἐν τοῖς πράγμασι συμβούλῳ ἐχρῆτο. Καί ποτε
and in the affairs as-counselor used and once
ἐπ’ ἐκκλησίας ὁ Ἀναστάσιος διδάσκων ἔφη, ‘Θεοτόκον
in church — Anastasius teaching said Theotokos
τὴν Μαρίαν καλείτω μηδείς· Μαρία γὰρ ἄνθρωπος
— Mary let-call no-one Mary for human
ἦν· ὑπὸ ἀνθρώπου δὲ Θεὸν τεχθῆναι ἀδύνατον.’ Τοῦτο
was by human and God to-be-born impossible this
ἀκουσθὲν πολλοὺς κληρικούς τε καὶ λαϊκοὺς ἐν
having-been-heard many clergy both and laymen at
ταὐτῷ πάντας ἐτάραξεν· ἦσαν γὰρ πάλαι διδαχθέντες
the-same-time all troubled they-were for long-ago taught
θεολογεῖν τὸν Χριστὸν, καὶ μηδαμῶς αὐτὸν τῆς
to-speak-as-God-of — Christ and in-no-way him of-the
οἰκονομίας, ὡς ἄνθρωπον, χωρίζειν ἐκ τῆς θεότητος,
economy as man to-separate from the Godhead

πειθόμενοι τῇ τοῦ ἀποστόλου φωνῇ λεγούσῃ, ‘Εἰ καὶ
obeying the of-the apostle voice saying if even
ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι
we-have-known according-to flesh Christ but now no-longer
γινώσκομεν·’ καὶ, ‘Διὸ ἀφέντες τὸν περὶ Χριστοῦ
we-know and wherefore having-left the about Christ
λόγον, ἐπὶ τὴν τελειότητα φερώμεθα.’ Ταραχῆς οὖν,
word to the perfection let-us-be-borne disturbance then
ὡς ἔφην, ἐν τῇ ἐκκλησίᾳ γενομένης, ὁ Νεστόριος τὸν
as I-said in the church having-arisen — Nestorius the
τοῦ Ἀναστασίου λόγον κυρώσασθαι σπεύδων, — οὐ γὰρ
— of-Anastasius word to-ratify hastening not for
ἐξελέγχεσθαι ὡς βλάσφημον τὸν παρ’ αὐτοῦ τιμώμενον
to-be-exposed as blasphemous the(-one) by him honored
ἤθελε, — συνεχῶς περὶ τούτου ἐπὶ τῆς ἐκκλησίας
he-wished continually about this in the church
ἐδίδασκε, φιλονεικότερόν τε περὶ αὐτοῦ τὰς ζητήσεις
taught more-contentiously both about it the questions
ποιούμενος, καὶ πανταχοῦ τὴν λέξιν τοῦ ‘Θεοτόκος’
making and everywhere the word the Theotokos
ἐκβάλλων. Διὸ τῆς περὶ τούτου ζητήσεως παρ’
casting-out wherefore of-the about this question among
ἄλλοις ἄλλως ἐκδεχθείσης, διαίρεσις ἐν τῇ ἐκκλησίᾳ
others differently having-been-received division in the church
ἐγένετο· καὶ ὥσπερ ἐν νυκτομαχίᾳ καθεστῶτες νῦν μὲν
arose and as in night-battle being now indeed
ταῦτα ἔλεγον, νῦν δὲ τὰ ἕτερα· συγκατετίθεντό τε
these-things they-said now and the others assented both
ἐν ταὐτῷ καὶ ἠρνοῦντο. Νεστόριος δὲ δόξαν παρὰ
at the-same-time and denied Nestorius and reputation among
τοῖς πολλοῖς εἶχεν, ὡς ψιλὸν ἄνθρωπον λέγων τὸν
the many had as bare man saying the

Κύριον, καὶ ὡς Παύλου τοῦ Σαμοσατέως καὶ Φωτεινοῦ
Lord and as of-Paul the Samosatene and Photinus
τὸ δόγμα εἰς τὴν ἐκκλησίαν ἄγων. Ἀλλὰ περὶ μὲν
the doctrine into the church bringing but about indeed
τούτου τοσαύτη ἐκινήθη ζήτησις καὶ ταραχή, ὡς καὶ
this so-great was-stirred question and disturbance that even
συνόδου οἰκουμενικῆς δεηθῆναι. Ἐγὼ δὲ ἐντυχὼν τοῖς
synod ecumenical to-be-needed I and having-read the
παρὰ Νεστορίου λόγοις ἐκδοθεῖσιν ἀγνοοῦντα ἐφευρίσκω
by Nestorius discourses published ignorant find
τὸν ἄνδρα· καὶ μετ' ἀληθείας ἐρῶ· οὐδὲ γὰρ οὔτε
the man and with truth I-will-speak not for either
ἀπεχθανόμενος πρὸς αὐτὸν ὧν εἶχεν ἐλαττωμάτων
being-hostile to him of-what he-had faults
ἐμνήσθην, οὔτε χαριζόμενός τισιν ἐλαττονοῦντα ὧν
I-mentioned or favoring some diminishing what
ἐφεῦρον ἐκθήσομαι. Οὔ μοι δοκεῖ ὁ Νεστόριος οὔτε
I-found I-will-set-out not to-me seems — Nestorius either
τὸν Σαμοσατέα Παῦλον ζηλῶν οὔτε μὴν Φωτεινὸν, μηδ'
the Samosatene Paul emulating or indeed Photinus or
ὅλως ψιλὸν ἄνθρωπον λέγειν τὸν Κύριον· ἀλλὰ τὴν
at-all bare man to-call the Lord but the
λέξιν μόνην ὡς τὰ μορμολύκια πεφόβηται. Καὶ τοῦτο
word only as the bugbears he-has-feared and this
πέπονθεν ὑπὸ ἀμαθίας πολλῆς· φυσικῶς γὰρ εὔλαλος ὢν,
he-has-suffered from ignorance much naturally for fluent being
πεπαιδεῦσθαι μὲν ἐνομίζετο, τῇ δὲ ἀληθείᾳ ἀνάγωγος
to-have-been-educated indeed he-was-thought in-the and truth uncultured
ἦν· καὶ τὰς τῶν παλαιῶν ἑρμηνέων βίβλους ἀπηξίου
he-was and the of-the ancient interpreters books disdained
μανθάνειν· τυφούμενος γὰρ ὑπὸ τῆς εὐγλωττίας οὐκ
to-learn being-puffed-up for by the eloquence not

ἀκριβῶς προσεῖχε τοῖς παλαιοῖς, ἀλλὰ πάντων κρείττονα
exactly attended to-the ancients but than-all better
ἐνόμιζεν ἑαυτόν.
thought himself
Αὐτίκα γοῦν ἠγνόησεν, ὅτι ἐν τῇ καθολικῇ Ἰωάννου
for-instance at-any-rate he-was-ignorant that in the catholic of-John
γέγραπτο ἐν τοῖς παλαιοῖς ἀντιγράφοις, ὅτι ‘πᾶν
had-been-written in the ancient copies that every
πνεῦμα ὃ λύει τὸν Ἰησοῦν ἀπὸ τοῦ Θεοῦ οὐκ ἔστι.’
spirit which separates — Jesus from — God not is
Ταύτην γὰρ τὴν διάνοιαν ἐκ τῶν παλαιῶν ἀντιγράφων
this for the meaning from the ancient copies
περιεῖλον οἱ χωρίζειν ἀπὸ τοῦ τῆς οἰκονομίας ἀνθρώπου
removed those to-separate from the of-the economy man
βουλόμενοι τὴν θεότητα. Διὸ καὶ οἱ παλαιοὶ ἑρμηνεῖς
wishing the Godhead wherefore also the ancient interpreters
αὐτὸ τοῦτο ἐπεσημήναντο, ὥς τινες εἶεν ῥᾳδιουργήσαντες
this very-thing noted that some were having-tampered-with
τὴν ἐπιστολὴν, λύειν ἀπὸ τοῦ Θεοῦ τὸν ἄνθρωπον
the epistle to-separate from — God the man
θέλοντες· συνανείληπται δὲ ἡ ἀνθρωπότης τῇ
wishing has-been-taken-up-together and the humanity with-the
θεότητι· καὶ οὐκέτι εἰσὶ δύο, ἀλλὰ ἕν. Τοῦτο θαρροῦντες
Godhead and no-longer are two but one this being-confident
οἱ παλαιοὶ ‘Θεοτόκον’ τὴν Μαρίαν λέγειν οὐκ ὤκνησαν·
the ancients Theotokos — Mary to-call not hesitated
οὕτω γὰρ καὶ ὁ Παμφίλου Εὐσέβιος ἐν τῷ τρίτῳ λόγῳ
so for also the of-Pamphilus Eusebius in the third book
τῷ εἰς τὸν βίον Κωνσταντίνου κατὰ λέξιν ταῦτα φησί·
the on the life of-Constantine by word these-things says
Καὶ γὰρ καὶ γέννησιν ὑπομένειν ὁ ‘μεθ’ ἡμῶν Θεὸς’ δι’
and for also birth to-undergo the with us God for

ἡμᾶς ἠνέσχετο· καὶ τόπος αὐτοῦ τῆς ἐνσάρκου γεννήσεως
us endured and place his of-the fleshly birth
ὀνομαστὶ παρ᾽ Ἑβραίοις ἡ Βηθλεὲμ ἐκηρύττετο. Διὸ
by-name among Hebrews — Bethlehem was-proclaimed wherefore
δὴ καὶ ἡ βασίλισσα Ἑλένη ἡ θεοφιλεστάτη τῆς
indeed also the empress Helena the most-God-beloved of-the
Θεοτόκου τὴν κύησιν μνήμασι θαυμασίοις κατεκόσμει,
Theotokos the pregnancy with-monuments wonderful adorned
παντοίως τὸ τῇδε ἱερὸν ἄντρον φαιδρύνουσα. Καὶ
in-every-way the there sacred cave brightening and
Ὠριγένης δὲ ἐν τῷ πρώτῳ τόμῳ τῶν εἰς τὴν πρὸς
Origen too in the first volume of-those on the to
Ῥωμαίους τοῦ ἀποστόλου ἐπιστολὴν ἑρμηνεύων πῶς
Romans of-the apostle epistle interpreting how
‘Θεοτόκος’ λέγεται πλατέως ἐξήτασε. Φαίνεται τοίνυν ὁ
Theotokos is-said broadly examined appears therefore —
Νεστόριος ἀγνοήσας τὰς πραγματείας τῶν παλαιῶν·
Nestorius having-been-ignorant-of the works of-the ancients
διὸ καθὼς ἔφην, τὴν λέξιν μόνην περιΐσταται. Ἐπεὶ
wherefore as I-said the word only he-avoids since
ὅτι ψιλὸν οὐ λέγει ἄνθρωπον τὸν Χριστὸν, ὡς Φωτεινὸς
that bare not he-says man — Christ as Photinus
ἢ Παῦλος ὁ Σαμοσατεὺς, καὶ αἱ ἐκδοθεῖσαι αὐτοῦ
or Paul the Samosatene also the published his
προσομιλίαι διδάσκουσιν· ὡς οὐδαμοῦ τὴν τοῦ Θεοῦ
homilies teach as nowhere the — of-God
Λόγου ὑπόστασιν ἀναιρεῖ, ἀλλὰ πανταχοῦ ἐνυπόστατον
Word hypostasis he-destroys but everywhere subsistent
αὐτὸν ὁμολογεῖ καὶ ἐνούσιον. Οὐ μὴν ὡς Φωτεινὸς
him he-confesses and substantial not indeed as Photinus
καὶ ὁ Σαμοσατεὺς ἀναιρεῖ αὐτοῦ τὴν ὕπαρξιν· τοῦτο
and the Samosatene destroys his the existence this

γὰρ καὶ Μανιχαῖοι καὶ οἱ ἀπὸ Μοντανοῦ δογματίζειν
for both Manichaeans and those from Montanus to-teach
ἐτόλμησαν. Οὕτω μὲν οὖν τὸν Νεστόριον φρονοῦντα
dared thus indeed then — Nestorius thinking
εὑρίσκω ἐγὼ, ἔκ τε ὧν ἀνέγνων αὐτοῦ λόγων,
find I from both what I-read of-him discourses
καὶ ἀφ' οὗ οἱ ἐρασταὶ αὐτοῦ λέγουσιν. Οὐ μικρὰν
and from what the lovers his say not small
μέντοι ταραχὴν τῇ οἰκουμένῃ ἡ ψυχρολογία Νεστορίου
however disturbance to-the inhabited-world the frigid-talk of-Nestorius
ἐκίνησεν.
stirred
Περὶ τοῦ γενομένου μύσους ἐν τῷ θυσιαστηρίῳ τῆς 33
about the having-happened abomination in the sanctuary of-the
μεγάλης ἐκκλησίας ὑπὸ τῶν φυγάδων δούλων.
great church by the runaway slaves
Καὶ τούτων γενομένων, ἐπισυνέβη μυσαρόν τι πρᾶγμα
and these having-happened it-befell abominable some affair
κατὰ τὴν ἐκκλησίαν γενέσθαι. Οἰκέται γὰρ ἑνὸς τῶν
in the church to-take-place servants for of-one of-the
μεγάλα δυναμένων, βάρβαροι ὄντες τὸ γένος, ἀπηνοῦς
great(-things) being-able barbarians being by-the race harsh
τοῦ δεσπότου πειρώμενοι, τῇ ἐκκλησίᾳ προσφεύγουσι·
the master experiencing to-the church flee-for-refuge
καὶ ξιφηροῦντες εἰς τὸ θυσιαστήριον εἰσεπήδησαν·
and with-drawn-swords into the sanctuary leapt
παρακαλούμενοί τε ἐξελθεῖν οὐδενὶ τρόπῳ ἐπείθοντο,
being-urged and to-go-out in-no way were-persuaded
ἀλλ' ἐμποδὼν ταῖς ἱεραῖς λειτουργίαις ἐγίνοντο. Ἐπί
but hindrance to-the sacred liturgies became for
τε ἡμέρας πολλὰς τὰ ξίφη γυμνὰ κατέχοντες, ἕτοιμοι
and days many the swords naked holding ready

πρὸς τὸ ἀμύνασθαι πάντα τὸν προσιόντα ἐγίνοντο·
for the to-repel all the(-one) approaching they-were
καὶ δὴ ἕνα τῶν κληρικῶν ἀποσφάξαντες, καὶ ἄλλον
and indeed one of-the clergy having-slaughtered and another
τραυματίαν ποιήσαντες, τέλος ἐπικατέσφαξαν ἑαυτούς.
wounded having-made finally slew-upon(-him) themselves
Καί τις τῶν παρόντων οὐ καλὸν ἔλεγε σημαίνειν τὸν
and one of-those present not good said to-portend the
μολυσμὸν τοῦ ναοῦ, ἐπιλέγων ἀρχαίου τινὸς ποιητοῦ δύο
pollution of-the temple adding of-ancient some poet two
ἰάμβους·
iambics

Σημεῖα γὰρ τὰ τοιαῦτα γίνεσθαι φιλεῖ,
signs for the such to-happen are-wont
Ὅταν ἐν ναοῖς ἐγκατασκήψῃ μῦσος.
when in temples falls abomination

Καὶ τῆς δόξης ὁ εἰπὼν οὐ διήμαρτεν· τὴν διαίρεσιν
and the opinion the(-one) having-spoken not missed the division
γὰρ, ὡς ἔοικεν, ἐσήμαινε τοῦ λαοῦ, καὶ καθαίρεσιν τοῦ
for as it-seems it-signified of-the people and deposition of-the
αἰτίου τῆς διαιρέσεως.
cause of-the division
34 Περὶ τῆς ἐν Ἐφέσῳ τὸ πρότερον κατὰ Νεστορίου
about the at Ephesus the first against Nestorius
συναθροισθείσης συνόδου.
gathered synod
Οὐ πολὺς γὰρ ἐν μέσῳ χρόνος, καὶ τοὺς πανταχόθεν
not much for in between time and the from-everywhere
ἐπισκόπους πρόσταγμα τοῦ βασιλέως εἰς τὴν Ἐφεσίων
bishops command of-the emperor into the of-Ephesians

συνιέναι ἐκέλευσεν. Εὐθὺς οὖν μετὰ τὴν τοῦ Πάσχα
to-come-together ordered at-once then after the of-the Easter
ἑορτὴν ὁ Νεστόριος σὺν πολλῇ δυνάμει ὄχλων παρῆν
feast — Nestorius with great force of-crowds came
εἰς τὴν Ἔφεσον, εὑρίσκεί τε πολλοὺς τῶν ἐπισκόπων
to — Ephesus finds and many of-the bishops
συνεληλυθότας ἐκεῖ. Ὁ δὲ τῆς Ἀλεξανδρείας Κύριλλος
having-come-together there the and — of-Alexandria Cyril
μικρὸν ὑστερήσας, περὶ τὴν Πεντηκοστὴν ἀπήντησεν·
a-little having-been-late about the Pentecost arrived
πέμπτῃ δὲ μετὰ τὴν Πεντηκοστὴν ἡμέρᾳ καὶ Ἰουβενάλιος
on-fifth and after the Pentecost day also Juvenal
ὁ τῆς Ἱεροσολύμων ἐπέστη· Ἰωάννου δὲ τοῦ
the(-bishop) — of-Jerusalem arrived John and the(-bishop)
Ἀντιοχείας βραδύναντος, οἱ παρόντες ἀνεκίνουν τὸ
of-Antioch delaying those present raised the
ζήτημα. Καὶ Κύριλλος ὁ τῆς Ἀλεξανδρείας
question and Cyril the(-bishop) — of-Alexandria
ἀκροβολισμούς τινας ἐποιεῖτο τῶν λόγων, Νεστόριον
skirmishings some made of-the words Nestorius
ταράττειν βουλόμενος· καὶ γὰρ ἀπεχθῶς εἶχε πρὸς
to-disturb wishing and for hostilely he-was toward
αὐτόν. Καὶ δὴ πολλῶν θεολογούντων τὸν Ἰησοῦν,
him and indeed many speaking-as-God-of — Jesus
‘Ἐγὼ,’ ἔφη Νεστόριος, ‘τὸν γενόμενον διμηνιαῖον
I he-said Nestorius the(-one) having-become two-months
καὶ τριμηνιαῖον οὐκ ἂν Θεὸν ὀνομάσαιμι· καὶ διὰ
and three-months not — God I-would-name and because-of
τοῦτο καθαρὸς εἰμὶ ἀπὸ τοῦ αἵματος ὑμῶν, καὶ ἀπὸ
this pure am from the blood your and from
τοῦ νῦν πρὸς ὑμᾶς οὐκ ἐλεύσομαι·’ καὶ ταῦτα εἰπὼν,
the now to you not I-will-come and these-things having-said

μετὰ τῶν λοιπῶν ἐπισκόπων ἠθροίζετο, οἳ τῇ αὐτοῦ
with the remaining bishops he-gathered who the his
ἠκολούθουν γνώμῃ. Διῃροῦντο οὖν οἱ παρόντες εἰς δύο
followed opinion were-divided then those present into two
τμήματα· οἱ οὖν περὶ Κύριλλον συνέδριον ποιησάμενοι,
parts those then about Cyril council having-made
ἐκάλεσαν τὸν Νεστόριον· ὁ δὲ οὐχ ὑπήκουσεν, εἰς
called — Nestorius he and not obeyed till
τὴν παρουσίαν Ἰωάννου τοῦ Ἀντιοχέως ὑπερτιθέμενος.
the arrival of-John the Antiochene putting-off
Οἱ δὲ περὶ Κύριλλον τὰς προσομιλίας Νεστορίου, ἃς
those and about Cyril the homilies of-Nestorius which
περὶ τοῦ ζητήματος εἰρήκει, πολλάκις ὑπαναγνόντες,
about the question he-had-delivered often having-read-out
ἐξ αὐτῶν τε κρίναντες εὐτόνως βλασφημήσαντα
from them and having-judged vigorously having-blasphemed
εἰς τὸν Υἱὸν τοῦ Θεοῦ, καθεῖλον αὐτόν. Τούτου
against the Son — of-God deposed him this
γενομένου, οἱ περὶ Νεστόριον ἕτερον καθ' ἑαυτοὺς
having-happened those about Nestorius another by themselves
συνέδριον ποιησάμενοι, καθαιροῦσι Κύριλλον, καὶ σὺν
council having-made depose Cyril and with
αὐτῷ Μέμνονα τὸν τῆς Ἐφέσου ἐπίσκοπον. Οὐκ εἰς
him Memnon the — of-Ephesus bishop not into
μακρὰν δὲ καὶ μετὰ ταῦτα ἐπέστη Ἰωάννης ὁ τῆς
long(-time) and also after these-things arrived John the —
Ἀντιοχείας ἐπίσκοπος· καὶ γνοὺς τὰ γενόμενα,
of-Antioch bishop and having-learned the(-things) having-happened
ἀπήχθετο πρὸς Κύριλλον, ὡς αἴτιον τῆς γεγενημένης
was-hostile toward Cyril as cause of-the having-happened
ταραχῆς, τὸ θερμῶς ποιῆσαι τὴν Νεστορίου καθαίρεσιν·
disturbance the hotly to-have-made the of-Nestorius deposition

Κύριλλος δὲ ἅμα καὶ Ἰουβεναλίῳ ἀμυνόμενος τὸν
Cyril and together also with-Juvenal retaliating —
Ἰωάννην, καθαιρεῖ καὶ αὐτόν. Τούτων δὴ τότε οὕτω
John deposes also him these indeed then thus
συμπεφυρμένων, γνοὺς ὁ Νεστόριος εἰς κοινωνίαν
being-confounded having-learned — Nestorius into communion
προβᾶσαν τὴν φιλονεικίαν, ἐκ μεταμελείας Θεοτόκον τὴν
having-proceeded the contention from repentance Theotokos —
Μαρίαν ἐκάλει, λέγων, Λεγέσθω, φησὶ, καὶ Θεοτόκος
Mary called saying let-be-called he-says also Theotokos
ἡ Μαρία, καὶ παυσάσθω τὰ λυπηρά. Ἀλλ' οὐδεὶς
— Mary and let-cease the grievous(-things) but no-one
αὐτὸν ἐκ μετανοίας ταῦτα λέγοντα προσεδέξατο· διὸ
him from repentance these-things saying accepted wherefore
καὶ ἄχρι νῦν καθῃρημένος εἰς ἐξορίαν πεμφθεὶς εἰς
also until now deposed into exile having-been-sent in
τὴν Ὄασιν κατοικεῖ. Ἡ μὲν οὖν τότε γενομένη
the Oasis dwells the indeed then at-that-time having-happened
σύνοδος τοιοῦτον ἔσχε τὸ τέλος· καὶ πέπρακται μὲν
synod such had the end and were-done indeed
ταῦτα ἐν ὑπατείᾳ Βάσσου καὶ Ἀντιόχου, τῇ εἰκάδι
these-things in consulship of-Bassus and of-Antiochus on-the twentieth
ὀγδόῃ τοῦ Ἰουνίου μηνός. Ἰωάννης δὲ καταλαβὼν
eighth of-the June month John and having-reached
τὴν Ἀντιόχειαν, καὶ πολλοὺς συναγαγὼν ἐπισκόπους,
— Antioch and many having-gathered bishops
καθαιρεῖ Κύριλλον ἤδη κατειληφότα τὴν Ἀλεξάνδρειαν·
deposes Cyril already having-reached — Alexandria
μικρόν τε ὕστερον λύσαντες τὴν ἔχθραν, συνέβησάν
a-little and later having-dissolved the enmity came
τε εἰς φιλίαν καὶ ἀλλήλοις τοὺς θρόνους ἀπέδοσαν.
both into friendship and to-one-another the thrones gave-back

Μετὰ δὲ τὴν Νεστορίου καθαίρεσιν δεινὴ ἐν τῇ
after and the of-Nestorius deposition terrible in —
Κωνσταντινουπόλει ταραχὴ κατὰ τὰς ἐκκλησίας ἐγένετο·
Constantinople disturbance in the churches arose
διῃρέθη γὰρ ὁ λαὸς διὰ τὴν, ὡς φθάσας εἶπον,
was-divided for the people because-of the as anticipating I-said
ψυχρολογίαν αὐτοῦ. Κοινῇ μέντοι ψήφῳ πάντες οἱ
frigid-talk his in-common however vote all the
κληρικοὶ αὐτὸν ‘ἀνεθεμάτισαν·’ οὕτω γὰρ οἱ Χριστιανοὶ
clergy him anathematized so for we Christians
καλεῖν εἰώθαμεν τὴν κατὰ τοῦ βλασφήμου ψῆφον, ὅταν
to-call are-accustomed the against the blasphemer vote when
αὐτὴν ὥσπερ ἐν στήλῃ ἀναστήσαντες φανερὰν τοῖς
it as on pillar having-set-up manifest to-the
ἅπασι καταστήσωμεν.
all we-make

35 Ὡς μετὰ τὴν καθαίρεσιν Νεστορίου, τὸν Πρόκλον
how after the deposition of-Nestorius — Proclus
τινῶν βουλομένων ἐνθρονίσαι, προχειρίζονταί τινες
some wishing to-enthrone put-forward some
τῶν ἐπισκόπων Μαξιμιανὸν τῆς Κωνσταντινουπόλεως
of-the bishops Maximian — of-Constantinople
ἐπίσκοπον.
bishop

Πάλιν περὶ ἐπιλογῆς ἐπισκόπων ζήτησις ἦν· καὶ
again about choice of-bishops question there-was and
πολλοὶ μὲν Φίλιππον, οὗ καὶ ἤδη ἐπεμνήσθημεν,
many indeed Philip whom also already we-mentioned
πλείους δὲ τὸν Πρόκλον ἐπελέγοντο. Καὶ ἐκράτησεν
more and — Proclus chose and would-have-prevailed
ἂν ἡ Πρόκλου γνώμη, εἰ μή τινες τῶν μεγάλα
— the of-Proclus opinion if not some of-the great(-things)

δυναμένων ἐκώλυσαν, φήσαντες κανόνα ἐκκλησιαστικὸν
being-able prevented having-said canon ecclesiastical
κωλύειν τὸν ὀνομασθέντα τινὸς πόλεως ἐπίσκοπον
to-forbid the named of-some city bishop
εἰς ἑτέραν μεταφέρεσθαι πόλιν· τοῦτο λεχθὲν
to another to-be-transferred city this said
καὶ πιστευθὲν τὸν λαὸν ἡσυχάζειν ἠνάγκαζεν.
and believed the people to-be-quiet compelled
Τετραμηνιαίου δὲ διαδραμόντος χρόνου μετὰ τὴν
four-month and having-passed time after the
Νεστορίου καθαίρεσιν, προχειρίζεται πρὸς τὴν ἐπισκοπὴν
of-Nestorius deposition is-put-forward to the episcopate
Μαξιμιανὸς ὄνομα, ἀνὴρ ἀσκητικὸς μὲν τὸν βίον,
Maximian by-name a-man ascetic indeed in-the life
ἐν τοῖς πρεσβυτέροις δὲ καὶ αὐτὸς ἐτέτακτο.
among the presbyters and also himself had-been-ranked
Οὗτος ὑπόληψιν εὐλαβείας πάλαι ἐκέκτητο, διότι
this-man reputation of-piety long-since had-acquired because
οἰκείοις ἀναλώμασι κατεσκευάκει μνήματα, ὥστε ἐν
with-own expenses he-had-built tombs so-that in
αὐτοῖς τοὺς εὐλαβεῖς τελευτῶντας κηδεύεσθαι· ἦν δὲ
them the pious dying to-be-buried he-was and
καὶ ‘ἰδιώτης τῷ λόγῳ,’ καὶ ἀπραγμονέστερον ζῆν
also unlearned in-the speech and quieter to-live
προαιρούμενος.
choosing

Defending Proclus, Socrates lists bishops transferred between sees, among them Silvanus of Troas. A false Moses leads Cretan Jews off a cliff, and the Novatian church survives a great fire. Proclus succeeds Maximian; John's barbarian allies perish, and Valentinian marries Eudoxia. Proclus brings the bishop John's body home, the dying Novatian Paul names Marcian, Eudocia goes to Jerusalem, and Proclus makes the prefect Thalassius bishop of Caesarea. The history closes with a prayer for peace.

36 Παραδείγματα δι᾽ ὧν, ὡς δοκεῖ, κατασκευάζει ὁ
examples through which as it-seems establishes the
συγγραφεὺς ἀκώλυτον εἶναι τὴν ἀπὸ θρόνου εἰς θρόνον
writer unhindered to-be the from throne to throne
μετάθεσιν.
transfer
Ἐπειδὴ δέ τινες ἐπιφημίσαντες ἐκκλησιαστικὸν κανόνα
since and some having-alleged ecclesiastical canon
ἐκώλυσαν τὸν Πρόκλον ἐνθρονισθῆναι, ἤδη τῆς Κυζίκου
prevented — Proclus to-be-enthroned already — of-Cyzicus
ὀνομασθέντα ἐπίσκοπον, βούλομαι περὶ τούτου βραχέα
named bishop I-wish about this briefly
εἰπεῖν. Οὔ μοι δοκοῦσιν ἀληθεῦσαι οἱ τότε ταῦτα
to-speak not to-me they-seem to-have-spoken-truly those then these-things
λέγειν ἐπιχειρήσαντες, ἀλλ᾽ ἢ κατασκευάσασθαι φθόνῳ
to-say having-attempted but either to-have-contrived from-envy
τῷ πρὸς τὸν Πρόκλον, ἢ ἀγνοεῖν καὶ τοὺς κανόνας
the toward — Proclus or to-be-ignorant-of both the canons
καὶ τὰ πολλάκις χρειωδῶς ἐν ταῖς ἐκκλησίαις
and the(-things) often usefully in the churches
γενόμενα. Εὐσέβιος γοῦν ὁ Παμφίλου ἐν τῇ ἕκτῃ
having-happened Eusebius at-any-rate the of-Pamphilus in the sixth

τῆς Ἐκκλησιαστικῆς Ἱστορίας Ἀλέξανδρον μιᾶς τῶν ἐκ
of-the Ecclesiastical History Alexander of-one of-the in
Καππαδοκίας πόλεων ἐπίσκοπον ὄντα, εὐχῆς ἕνεκα
Cappadocia cities bishop being of-prayer for-the-sake
ἐπὶ τὰ Ἱεροσόλυμα παραγενόμενον, κατασχεθῆναι ὑπὸ
to — Jerusalem having-come to-have-been-detained by
τῶν Ἱεροσολυμιτῶν φησὶ, καὶ εἰς τόπον Ναρκίσσου
the Jerusalemites says and into place of-Narcissus
τοῦ ἐπισκόπου ἐνθρονισθῆναι, καὶ τοῦ λοιποῦ τῆς ἐκεῖ
the bishop to-have-been-enthroned and for-the rest of-the there
ἐκκλησίας διὰ βίου προστῆναι. Οὕτω μὲν οὖν παρὰ
church through life to-have-presided thus indeed then among
τοῖς παλαιοτέροις ἡμῶν ἀδιάφορον ἦν ἀπὸ πόλεως
the older(-ones) our indifferent it-was from city
εἰς πόλιν μετάγειν ἐπίσκοπον, ὁσάκις χρεία ἐκάλει. Εἰ
to city to-transfer bishop as-often-as need called if
δὲ δεῖ καὶ τὸν περὶ τούτου κανόνα τῇδε συζεῦξαι
and it-is-needful also the about this canon to-this to-join
τῇ συγγραφῇ, δειχθήσεται ὅπως αὐτοῦ κατεψεύσαντο
the writing it-will-be-shown how it they-belied
οἱ τὸν Πρόκλον ἐνθρονισθῆναι κωλύσαντες. Ἔστι δὲ
those — Proclus to-be-enthroned having-prevented is and
ὁ κανὼν οὗτος· Εἴ τις ἐπίσκοπος χειροτονηθεὶς εἰς
the canon this if any bishop having-been-ordained to
παροικίαν μὴ ἀπέλθοι εἰς ἣν ἐχειροτονήθη, οὐ παρὰ τὴν
diocese not should-go to which he-was-ordained not through the
αὐτοῦ αἰτίαν, ἀλλ᾽ ἤτοι παρὰ τὴν τοῦ λαοῦ παραίτησιν
his fault but either through the of-the people refusal
ἢ δι᾽ ἑτέραν αἰτίαν, οὐκ ἐξ ἀνάγκης γενομένην,
or because-of another cause not from necessity having-arisen
τοῦτον μετέχειν τῆς τιμῆς καὶ τῆς λειτουργίας, μόνον
this-man to-share in-the honor and the liturgy only

μηδὲν παρενοχλοῦντα τοῖς πράγμασι τῆς ἐκκλησίας,
in-nothing troubling the affairs of-the church
ἔνθα ἂν συνάγοιτο. Ἐκδέχεσθαι δὲ αὐτὸν ὅπερ ἂν ἡ
where — he-may-assemble to-await and him whatever — the
τῆς ἐπαρχίας σύνοδος κρίνασα τὸ παριστάμενον
of-the province synod having-judged the(-matter) set-before(-it)
ὁρίσῃ. Οὗτος μὲν οὖν ὁ κανών. Ὅτι δὲ πολλοὶ
may-determine this indeed then the canon that and many
ἐπίσκοποι καὶ ἀπὸ ἑτέρων πόλεων εἰς ἄλλας μετηνέχθησαν
bishops also from other cities to others were-transferred
διὰ τὰς κατὰ καιρὸν τῶν ἐκκλησιῶν χρείας, αὐτῶν
because-of the at time of-the churches needs of-them
τῶν μετενεχθέντων τὰ ὀνόματα παραθήσομαι. Περιγένης
of-those transferred the names I-will-set-forth Perigenes
ἐν Πάτραις ἐχειροτονήθη ἐπίσκοπος· καὶ ἐπειδὴ οἱ τῆς
in Patrae was-ordained bishop and since those of-the
προειρημένης πόλεως αὐτὸν οὐκ ἐδέχοντο, ὁ τῆς Ῥώμης
aforesaid city him not received the — of-Rome
ἐπίσκοπος ἐκέλευσεν αὐτὸν ἐνθρονισθῆναι ἐν Κορίνθῳ
bishop ordered him to-be-enthroned in Corinth
τῇ μητροπόλει, τοῦ ἐκεῖ ἐπισκόπου τελευτήσαντος· καὶ
the metropolis the there bishop having-died and
τῆς ἐκεῖ ἐκκλησίας διὰ βίου προέστη. Γρηγόριος ὁ
of-the there church through life he-presided Gregory the
Ναζιανζηνὸς πρότερον Σασίμων μιᾶς τῶν ἐν Καππαδοκίᾳ
Nazianzene before of-Sasima one of-the in Cappadocia
πόλεων ἐπίσκοπος ἦν, εἶτα γέγονε Ναζιανζοῦ. Μελίτιος
cities bishop was then became of-Nazianzus Meletius
πρότερον τῆς ἐν Σεβαστείᾳ προέστη ἐκκλησίας, καὶ
before of-the in Sebasteia presided church and
μετὰ ταῦτα τῆς ἐν Ἀντιοχείᾳ προέστη. Δοσίθεον τὸν
after these-things of-the in Antioch presided Dositheus the

Σελευκείας ἐπίσκοπον Ἀλέξανδρος ὁ Ἀντιοχείας ἐπίσκοπος
of-Seleucia bishop Alexander the of-Antioch bishop
εἰς Ταρσὸν τῆς Κιλικίας μετήγαγεν. Ὁ Ῥεβερέντιος
to Tarsus — of-Cilicia transferred — Reverentius
ἀπὸ Ἀρκῶν τῆς Φοινίκης μετὰ ταῦτα μετηνέχθη εἰς
from Arca — of-Phoenicia after these-things was-transferred to
Τύρον. Ἰωάννης ἀπὸ Γόρδου τῆς Λυδίας μετηνέχθη ἐν
Tyre John from Gordus — of-Lydia was-transferred in
Προκονήσῳ, καὶ τῆς ἐκεῖ προέστη ἐκκλησίας. Παλλάδιος
Proconnesus and of-the there presided church Palladius
ἀπὸ Ἑλενουπόλεως μετηνέχθη εἰς Ἄσπουνα. Ἀλέξανδρος
from Helenopolis was-transferred to Aspuna Alexander
ἀπὸ Ἑλενουπόλεως μετηνέχθη εἰς Ἀδριανούς. Θεόφιλος
from Helenopolis was-transferred to Hadriani Theophilus
ἀπὸ Ἀπαμείας τῆς ἐν Ἀσίᾳ μετηνέχθη εἰς Εὐδοξιούπολιν,
from Apamea of-the in Asia was-transferred to Eudoxiopolis
τὴν τὸ παλαιὸν Σαλαμβρίαν καλουμένην. Πολύκαρπος
the(-one) of old Salambria called Polycarp
ἀπὸ Σεξανταπρίστων τῆς Μυσίας μετηνέχθη εἰς Νικόπολιν
from Sexantaprista — of-Mysia was-transferred to Nicopolis
τῆς Θρᾴκης. Ἱερόφιλος ἀπὸ Τραπεζουπόλεως τῆς Φρυγίας
— of-Thrace Hierophilus from Trapezopolis — of-Phrygia
μετηνέχθη εἰς Πλωτινούπολιν τῆς Θρᾴκης. Ὄπτιμος ὁ
was-transferred to Plotinopolis — of-Thrace Optimus the(-one)
ἀπὸ Ἀγδαμείας τῆς Φρυγίας μετηνέχθη εἰς Ἀντιόχειαν
from Agdamia — of-Phrygia was-transferred to Antioch
τῆς Πισιδίας. Σιλβανὸς ἀπὸ Φιλιππουπόλεως τῆς Θρᾴκης
— of-Pisidia Silvanus from Philippopolis — of-Thrace
μετηνέχθη εἰς Τρωάδα. Καὶ τοσούτων μὲν ἐπὶ τοῦ
was-transferred to Troas and so-many indeed for the
παρόντος ἐκ τῶν οἰκείων πόλεων εἰς ἑτέρας μετατεθέντων
present from the own cities to others transferred

αὐτάρκως ἐμνημονεύσαμεν. Περὶ δὲ Σιλβανοῦ τοῦ ἀπὸ
sufficiently we-have-mentioned about and Silvanus the(-one) from
Φιλιππουπόλεως τῆς Θρᾴκης μετενεχθέντος εἰς Τρωάδα,
Philippopolis — of-Thrace transferred to Troas
χρήσιμον βραχέα μνημονεῦσαι νομίζω.
useful briefly to-mention I-think

37 Περὶ Σιλβανοῦ τοῦ ἀπὸ Φιλιππουπόλεως εἰς Τρωάδα
about Silvanus the(-one) from Philippopolis to Troas
μετενεχθέντος.
transferred

Σιλβανὸς ῥήτωρ μὲν ἐγεγόνει πρότερον Τρωΐλου τοῦ
Silvanus rhetor indeed had-been before of-Troilus the
σοφιστοῦ· ἀκριβῶς δὲ Χριστιανίζειν ἐσπουδακὼς, καὶ τὸν
sophist exactly and to-be-Christian having-been-eager and the
ἀσκητικὸν βίον ἀσκῶν, τρίβωνα φορεῖν οὐ προῄρητο.
ascetic life practicing threadbare-cloak to-wear not chose
Μετὰ ταῦτα δὲ αὐτὸν Ἀττικὸς ὁ ἐπίσκοπος συλλαβὼν
after these-things and him Atticus the bishop having-taken
ἐπίσκοπον τῆς Φιλιππουπόλεως κατέστησεν. Ὁ δὲ τρεῖς
bishop — of-Philippopolis appointed he and three
ἐνιαυτοὺς ἐν τῇ Θρᾴκῃ διαγαγὼν, καὶ μὴ ὑποφέρων
years in — Thrace having-spent and not enduring
τὸ κρύος, — λεπτὸν γὰρ εἶχε πάνυ καὶ ἀσθενὲς τὸ
the cold slender for he-had very and weak the
σῶμα, — παρεκάλεσε τὸν Ἀττικὸν, ὥστε εἰς τόπον
body urged — Atticus so-that into place
αὐτοῦ ἕτερον χειροτονῆσαι· φήσας, δι᾽ οὐδὲν ἕτερον ἢ
his another to-ordain having-said for nothing other than
διὰ τὸ κρύος παραιτεῖσθαι τὴν ἐν Θρᾴκῃ διαγωγήν.
because-of the cold to-decline the in Thrace sojourn
Ἑτέρου οὖν διὰ τοῦτο ἀντικατασταθέντος, ἔμενεν
another then because-of this having-been-appointed-instead remained

ὁ Σιλβανὸς ἐν τῇ Κωνσταντινουπόλει, τὸν ἀσκητικὸν
— *Silvanus in — Constantinople the ascetic*
βίον ἄκρως μετερχόμενος. Τοσοῦτον δὲ ἄτυφος ἦν,
life to-the-utmost pursuing so and unassuming he-was
ὡς τὰ πολλὰ ἐν τοσούτῳ πλήθει τῆς τηλικαύτης
that the most(-part) in so-great multitude of-the so-great
πόλεως ἀπὸ χορτίνων σανδαλίων προέρχεσθαι. Χρόνου
city in grass sandals to-go-forth time
δέ τινος διαγενομένου, ὁ τῆς ἐν Τρωάδι προεστὼς
and some having-passed the(-one) of-the in Troas presiding
ἐκκλησίας ἐτελεύτησεν· διὸ παρῆσαν οἱ Τρῶες ζητοῦντες
church died wherefore were-present the Trojans seeking
ἐπίσκοπον. Ἀττικοῦ δὲ διασκεπτομένου τίνα χειροτονήσει,
bishop Atticus and deliberating whom he-should-ordain
συνέβη τὸν Σιλβανὸν ἐπὶ θέαν παρεῖναι αὐτοῦ. Ὁ δὲ
it-happened — Silvanus to visit to-be-present to-him he and
θεασάμενος αὐτὸν, εὐθὺς τὴν φροντίδα ἐπέθετο, καὶ
having-seen him at-once the care laid-on and
πρὸς τὸν Σιλβανὸν, ‘Οὐκέτι πρόφασιν ἔχεις,’ φησὶ, ‘τοῦ
to — Silvanus no-longer pretext you-have he-says of-the
ἀποφυγεῖν ἐκκλησίας φροντίδα, ἡ γὰρ Τρωὰς κρυμὸν
to-flee of-church care — for Troas frost
οὐκ ἔχει· ἀλλ’ ἰδού σοι τόπος εὔκαιρος πρὸς τὴν τοῦ
not has but behold for-you place suitable for the of-the
σώματος ἀσθένειαν ἐκ Θεοῦ εὐτρεπίζεται· μὴ μέλλε οὖν,
body weakness from God is-prepared not delay then
ἀδελφὲ, ἀλλ’ ἐπὶ τὴν Τρωάδα πορεύου.’ Μετέστη οὖν ἐκεῖ
brother but to — Troas go removed then there
ὁ Σιλβανός· καὶ θαῦμα ἐν ταῖς χερσὶν αὐτοῦ γενόμενον
— Silvanus and wonder in the hands his having-happened
διηγήσομαι. Ναῦς ἀχθοφόρος μεγίστη ἡ τοὺς μεγάλους
I-will-relate ship burden-bearing very-great the(-one) the great

κομίζουσα κίονας, — ‘πλατὴν’ αὐτὴν ὀνομάζουσι, — νεωστὶ
carrying columns platē it they-name newly
κατεσκεύαστο ἐν τῷ τῆς Τρωάδος αἰγιαλῷ· ταύτην τε
had-been-built on the — of-Troas shore this and
ἔδει καθέλκεσθαι εἰς τὴν θάλασσαν. Πολλῶν τε
it-was-needful to-be-launched into the sea many both
καλωδίων καὶ πολυπληθίας ἀνδρῶν ἑλκόντων αὐτὴν,
cables and great-numbers of-men dragging it
οὐδαμῶς ἐκινεῖτο ἡ ναῦς. Ἐπεὶ δὲ τοῦτο πολλαῖς
in-no-way was-moved the ship when and this on-many
ἡμέραις ἐγίνετο, ᾠήθησαν δαιμόνιον κατέχειν τὴν ναῦν·
days happened they-thought demon to-hold the ship
καὶ γενόμενοι παρὰ τὸν ἐπίσκοπον Σιλβανὸν, παρεκάλουν
and having-come to the bishop Silvanus urged
αὐτὸν εὐχὴν ἐπὶ τοῦ τόπου τελέσαι· οὕτω γὰρ μόνως
him prayer at the place to-perform thus for only
τὴν ναῦν καθελκυσθῆναι ἐπίστευσαν. Ὁ δὲ μετριοφρονῶν
the ship to-be-launched they-believed he and being-humble
ἁμαρτωλὸν ἑαυτὸν ἀπεκάλει, καὶ ἔλεγε ‘τὸ ἔργον δικαίου
sinner himself called and said the work of-righteous
εἶναί τινος, οὐ μὴν ἑαυτοῦ.’ Ἐκλιπαρησάντων δ’ οὖν,
to-be some(-one) not indeed of-himself having-entreated and then
ἦκε παρὰ τὸν αἰγιαλόν· εὐχήν τε ἐκτελέσας ἥψατο
he-came to the shore prayer both having-performed he-took-hold-of
ἑνὸς τῶν σχοινίων, καὶ τοῦ ἔργου παρεκελεύσατο
one of-the ropes and to-the work exhorted
ἔχεσθαι· τῶν δὲ βραχὺν ὠθισμὸν ποιησαμένων, δρομαία
to-hold they and short push having-made running
ἡ ναῦς ἐπὶ τὴν θάλασσαν ἐπορεύετο. Τοῦτο τὸ θαῦμα
the ship to the sea went this the wonder
ἐν ταῖς χερσὶ Σιλβανοῦ γενόμενον πάντας τοὺς κατὰ
in the hands of-Silvanus having-happened all those in

τὴν ἐπαρχίαν εἰς εὐλάβειαν ἦγεν. Ἦν δὲ Σιλβανὸς
the province to piety led was and Silvanus
καὶ τὰ ἄλλα ἀνὴρ ἀγαθός· κατιδὼν γοῦν τοὺς
also in-the other(-things) a-man good having-observed at-any-rate the
κληρικοὺς ἐμπορίαν ποιουμένους τὰς τῶν δικαζομένων
clergy trade making the of-those going-to-law
ἐρεσχελίας, οὐδένα τὸν τοῦ κλήρου δικαστὴν ἐδίδου ποτέ·
quibblings none the of-the clergy judge gave ever
ἀλλὰ τὰ βιβλία τῶν δεομένων δεχόμενος, παρεκάλει
but the petitions of-those in-need receiving he-asked
ἕνα τῶν πιστῶν λαϊκῶν, ὃν ᾔδει φιλοῦντα τὸ δίκαιον·
one of-the faithful laymen whom he-knew loving the just
κἀκείνῳ ἐγχειρίσας τὴν ἀκρόασιν, τοὺς δικαζομένους
and-to-him having-entrusted the hearing those going-to-law
τῆς ἐρεσχελίας ἀπήλλασσεν· καὶ διὰ ταῦτα γοῦν
from-the quibbling freed and because-of these-things at-any-rate
μεγίστην εὔκλειαν παρὰ πᾶσιν ἐκέκτητο. Τὰ μὲν οὖν
greatest renown among all had-acquired the(-things) indeed then
περὶ Σιλβανοῦ, εἰ καὶ ἐν παρεκβάσει εἴρηται, ἀλλ' οὐκ
about Silvanus if even in digression has-been-said but not
ἀχρείως ἡγοῦμαι μνήμην αὐτῶν γεγονέναι· ἐπανέλθωμεν
uselessly I-think mention of-them to-have-been-made let-us-return
δὲ ὅθεν ἐξέβημεν. Μαξιμιανοῦ τοίνυν προχειρισθέντος εἰς
and whence we-went-out Maximian therefore having-been-put-forward to
τὴν ἐπισκοπὴν ἐν ὑπατείᾳ Βάσσου καὶ Ἀντιόχου, περὶ
the episcopate in consulship of-Bassus and of-Antiochus about
τὴν εἰκάδα πέμπτην τοῦ Ὀκτωβρίου μηνὸς, τὰ τῶν
the twentieth fifth of-the October month the of-the
ἐκκλησιῶν ἡσύχαζε πράγματα.
churches were-quiet affairs

38 Περὶ τῶν ἐν Κρήτῃ Ἰουδαίων, ὅπως ἐχριστιάνισαν
about the in Crete Jews how became-Christian
τηνικαῦτα πολλοί.
then many
Περὶ δὲ τὸν χρόνον τοῦτον πολλοὶ τῶν ἐν Κρήτῃ Ἰουδαίων
about and the time this many of-the in Crete Jews
ἐχριστιάνισαν διὰ πάθος τοιόνδε· ἀπατεών τις Ἰουδαῖος
became-Christian because-of calamity such impostor some Jew
ὑπεκρίνατο εἶναι Μωϋσῆς· πεπέμφθαι δὲ ἔλεγεν ἐκ τῶν
pretended to-be Moses to-have-been-sent and he-said from the
οὐρανῶν, ὅπως ἂν τοὺς τὴν νῆσον οἰκοῦντας Ἰουδαίους
heavens that — the the island inhabiting Jews
ἐκβάλῃ διὰ τῆς θαλάσσης ἀγαγών· αὐτὸς γὰρ εἶναι
he-might-bring-out through the sea having-led he-himself for to-be
ἔλεγεν ὁ καὶ τὸν Ἰσραὴλ πάλαι διὰ τῆς ἐρυθρᾶς
he-said the(-one) also — Israel of-old through the red
θαλάσσης σώσας. Ἐφ' ὅλον οὖν ἐνιαυτὸν περιῄει καθ'
sea having-saved for whole then year he-went-about to
ἑκάστην τῆς νήσου πόλιν· καὶ τοὺς ἐν αὐταῖς οἰκοῦντας
each of-the island city and the in them dwelling
Ἰουδαίους τὰ τοιαῦτα πιστεύειν ἀνέπειθε. Παρήνει τε πάντα
Jews the such(-things) to-believe persuaded urged and all
τὰ χρήματα καὶ τὰ κτήματα καταλιπεῖν· ἄξειν γὰρ αὐτοὺς
the money and the possessions to-leave to-lead for them
διὰ ξηρᾶς τῆς θαλάσσης εἰς τὴν γῆν τῆς ἐπαγγελίας
through dry of-the sea into the land of-the promise
ὑπισχνεῖτο. Οἱ δὲ ταῖς τοιαύταις ἐλπίσι βουκολούμενοι
he-promised they and by-the such hopes being-deluded
πάντων μὲν τῶν ἔργων ἠμέλουν· κατεφρόνουν δὲ καὶ ὧν
all indeed the works neglected despised and also what
ἐκέκτηντο, τοῖς ἐπιτυχοῦσιν ἀφέντες λαμβάνειν αὐτά.
they-had-acquired to-those chancing-upon having-allowed to-take them

Ἐπειδὴ δὲ ἦν ἡμέρα ἣν ὁ ἀπατεὼν Ἰουδαῖος ἐσήμαινεν,
when and was day which the impostor Jew indicated
ἡγεῖτο μὲν αὐτὸς, ἠκολούθουν δὲ οἱ σύμπαντες ἅμα
led indeed he-himself followed and the all together-with
γυναιξὶ καὶ τῇ μικρᾷ ἡλικίᾳ. Ἄγει οὖν αὐτοὺς ἐπί τι
women and the little age leads then them to some
ἀκρωτήριον ἐπὶ τῆς θαλάσσης ἐκνεῦον, καὶ κυβιστᾷν
headland over the sea projecting and to-plunge
κατ᾽ αὐτῆς ἐκέλευε. Τοῦτο οὖν ἐποίουν οἱ πρότεροι
down-into it ordered this then did the first(-ones)
τῷ κρημνῷ προσπελάσαντες, καὶ εὐθὺς ἔθνησκον, τοῦτο
to-the cliff having-approached and at-once died partly
μὲν τοῖς κρημνοῖς προσρηγνύμενοι, τοῦτο δὲ καὶ εἰς τὸ
indeed on-the cliffs being-dashed partly and also into the
ὕδωρ ἀποπνιγόμενοι. Καὶ πλείους ἂν διεφθάρησαν, εἰ μὴ
water being-drowned and more — would-have-perished if not
Θεοῦ προνοήσαντος παρέτυχον ἄνδρες Χριστιανοὶ, ἁλιεῖς
God having-provided happened-by men Christian fishermen
τε καὶ ἔμποροι, οἳ τοὺς μὲν πνιγομένους ἀνέλκοντες
both and merchants who those indeed drowning drawing-up
ἔσωζον, τότε τῆς ἀνοίας αἴσθησιν ἐν τῷ κακῶς πάσχειν
saved then of-the folly perception in the badly to-suffer
λαμβάνοντας· τοὺς δὲ ἄλλους ἀνεῖργον ῥίπτειν ἑαυτοὺς,
taking the and others they-restrained to-throw themselves
μηνύοντες τὴν ἀπώλειαν τῶν πρότερον ῥιψάντων
declaring the destruction of-those before having-thrown
ἑαυτοὺς, οἱ καὶ γνόντες τότε τὴν ἀπάτην, ἐμέμφοντο
themselves who also having-learned then the deceit blamed
μὲν τὴν ἄκριτον ἑαυτῶν πίστιν. Τὸν δὲ ψευδομωϋσῆν
indeed the uncritical their-own faith the and false-Moses
ἀνελεῖν σπεύδοντες, συλλαβεῖν οὐ δεδύνηνται· ἀφανὴς γὰρ
to-kill hastening to-seize not have-been-able vanished for

ἐγένετο, ὑπόνοιάν τε παρέσχε τοῖς πλείοσιν, ὡς εἴη
he-became suspicion and provided to-the most that he-was
δαίμων ἀλάστωρ, ἀνθρώπου σχῆμα ὑποδὺς, ἐπὶ λύμῃ
demon avenging of-man form having-put-on for ruin
τοῦ ἐκεῖ ἔθνους αὐτῶν. Διὰ δὲ τόδε τὸ πάθος πολλοὶ
of-the there nation their because-of and this the calamity many
τότε τῶν ἐν τῇ Κρήτῃ Ἰουδαίων χαίρειν τῷ Ἰουδαϊσμῷ
then of-the in — Crete Jews farewell to-the Judaism
φράσαντες, τῇ πίστει τοῦ Χριστιανισμοῦ προσεχώρησαν.
having-bidden to-the faith of-the Christianity went-over
39 Περὶ τοῦ γεγονότος ἐμπρησμοῦ ἐν τῇ Ναυατιανῶν
about the having-happened fire in the of-Novatians
ἐκκλησίᾳ.
church

Μικρὸν δὲ μετὰ τόνδε τὸν χρόνον Παῦλος ὁ τῶν
a-little and after this the time Paul the of-the
Ναυατιανῶν ἐπίσκοπος θεοφιλοῦς ὄντως ἀνδρὸς δόξαν
Novatians bishop of-God-beloved truly man reputation
ἐκτήσατο, καὶ πολλῷ πλεῖον ἧς ἐκέκτητο πρότερον.
acquired and much more than-what he-had-acquired before
Συμβὰν γὰρ ἐμπρησμὸν γενέσθαι χαλεπώτατον, καὶ
having-happened for fire to-take-place most-grievous and
οἷος οὐδεπώποτε ἐγεγόνει πρότερον, πολὺ γὰρ μέρος
such-as never had-happened before great for part
τῆς πόλεως τὸ πῦρ κατηνάλωσεν, ὡς καὶ τὰ μέγιστα
of-the city the fire consumed so-that even the greatest
τῶν ὠρείων ἀπολέσθαι, καὶ τὸ δημόσιον, ᾧ ἐπώνυμον
of-the granaries to-perish and the public(-bath) which name
ἐστὶν Ἀχιλλεὺς, τέλος ἐπινεμόμενον τὸ πῦρ καὶ τῇ
is Achilles finally spreading the fire also on-the
Ναυατιανῶν ἐκκλησίᾳ τῇ κειμένῃ πλησίον τοῦ Πελαργοῦ
of-Novatians church the(-one) lying near — Pelargus

προσέβαλεν. Ἐπεὶ δὲ ὁ ἐπίσκοπος Παῦλος κινδυνεύουσαν
fell when and the bishop Paul being-in-danger
τὴν ἐκκλησίαν ἑώρα, εἰσπηδήσας εἰς τὸ θυσιαστήριον
the church saw having-leapt into the sanctuary
Θεῷ τὰ κατὰ τὴν ἐκκλησίαν τῆς σωτηρίας ἐπέτρεπε·
to-God the(-things) about the church of-the safety entrusted
καὶ οὐ διέλιπεν εὐχόμενος ὑπέρ τε τῆς πόλεως καὶ τοῦ
and not ceased praying for both the city and the
εὐκτηρίου τόπου. Θεὸς δὲ ἄρα ἐπήκουσε τοῦ ἀνδρὸς, ὡς
of-prayer place God and then heard the man as
τὸ ἔργον ἀπέδειξεν· τὸ γὰρ πῦρ εἰς τὸν εὐκτήριον διὰ
the deed showed the for fire into the house-of-prayer through
πασῶν θυρῶν καὶ θυρίδων εἰσπεσὸν οὐδὲν ἐλυμήνατο.
all doors and windows having-fallen nothing damaged
Ἀλλὰ πολλὰ μὲν τῶν πέριξ γειτνιαζόντων ἠφάνιζεν·
but many indeed of-the around neighboring(-buildings) it-destroyed
αὐτὸν δὲ ἦν ἰδεῖν ἐν μέσῳ ὅλῳ πυρὶ νικῶντα αὐτοῦ τὴν
it and was to-see in midst whole by-fire conquering its the
ὑπερβάλλουσαν ἔκκαυσιν. Καὶ τούτου ἐπὶ δύο νυχθήμερα
exceeding burning and this for two night-and-days
γενομένου, ἀπεσβέσθη μὲν ὁ σύμπας ἐμπρησμὸς πολλὰ
having-happened was-quenched indeed the whole fire many
μέρη καταναλώσας τῆς πόλεως· ἡ δὲ ἐκκλησία ἑωρᾶτο
parts having-consumed of-the city the and church was-seen
ἀκέραιος. Καὶ τόγε θαυμαστὸν, ὅτι μηδὲ καπνοῦ ἴχνος
intact and the-very wonderful that not-even of-smoke trace
ἦν ἰδεῖν ἐν τοῖς ξύλοις ἢ τοίχοις αὐτῆς. Τοῦτο μὲν οὖν
was to-see in the timbers or walls its this indeed then
γέγονε περὶ τὴν ἑπτακαιδεκάτην τοῦ Αὐγούστου μηνὸς, ἐν
happened about the seventeenth of-the August month in
ὑπατείᾳ Θεοδοσίου τὸ τεσσαρεσκαιδέκατον καὶ Μαξίμου.
consulship of-Theodosius the fourteenth(-time) and of-Maximus

Ναυατιανοὶ δὲ σῶστρα τῆς ἐκκλησίας ἐξ ἐκείνου καθ'
Novatians and thank-offerings of-the church from that(-time) by
ἕκαστον ἔτος ἐπιτελοῦσι περὶ τὴν ἑπτακαιδεκάτην τοῦ
each year celebrate about the seventeenth of-the
Αὐγούστου μηνὸς, εὐχαριστηρίους εὐχὰς πέμποντες τῷ
August month thanksgiving prayers sending —
Θεῷ. Σχεδόν τε πάντες διὰ τὸ ἐπ' αὐτῆς συμβὰν
to-God nearly and all because-of the at it having-happened
θαῦμα τιμῶσιν ἐξ ἐκείνου τὸν τόπον, καὶ ὡς ἀληθῶς
wonder honor from that(-time) the place and as truly
ἅγιον προσκυνοῦσιν, οὐ μόνον Χριστιανοὶ ἀλλὰ καὶ τῶν
holy revere not only Christians but also of-the
Ἑλληνιζόντων οἱ πλείονες. Τοσαῦτα μὲν περὶ τούτων.
paganizing(-ones) the most so-much indeed about these
40 Ὡς Μαξιμιανὸν ἐπίσκοπον διαδέχεται Πρόκλος.
how Maximian bishop succeeds Proclus
Μαξιμιανὸς δὲ δύο ἐνιαυτοὺς πρὸς τοῖς πέντε μησὶν
Maximian and two years besides the five months
ἡσύχως τῆς ἐκκλησίας προστὰς ἐτελεύτησεν ἐν
quietly the church having-presided-over died in
ὑπατείᾳ Ἀρεοβίνδου καὶ Ἄσπαρος, τῇ δωδεκάτῃ τοῦ
consulship of-Areobindus and of-Aspar on-the twelfth of-the
Ἀπριλλίου μηνός. Συνέβη δὲ ἐν αὐτῇ τὴν ἑβδομάδα εἶναι
April month it-happened and on it the week to-be
τῶν νηστειῶν, τὴν γειτνιάζουσαν τῇ τοῦ Πάσχα ἑορτῇ·
of-the fasts the(-one) neighboring to-the of-the Easter feast
ἡμέρα δὲ ἦν καλουμένη πέμπτη. Τότε δὴ καὶ ὁ βασιλεὺς
day and was called fifth then indeed also the emperor
Θεοδόσιος σοφῶς τοῦ πράγματος προενόησεν. Ἵνα γὰρ μὴ
Theodosius wisely for-the affair provided that for not
πάλιν περὶ ἐπιλογῆς ἐπισκόπου ζήτησις ᾖ, καὶ ταραχὴν
again about choice of-bishop question might-be and disturbance

τῇ ἐκκλησίᾳ κινήσῃ, μὴ μελλήσας, ἀλλ᾽ ἔτι κειμένου τοῦ
in-the church might-stir not having-delayed but still lying the
σώματος Μαξιμιανοῦ, τοῖς παροῦσιν ἐπισκόποις ἐνθρονίσαι
body of-Maximian to-the present bishops to-enthrone
τὸν Πρόκλον ἐπέτρεψεν. Τούτῳ γὰρ καὶ τοῦ ἐπισκόπου
— Proclus he-entrusted with-this for also of-the bishop
τῆς Ῥωμαίων Κελεστίνου ἐπιστολαὶ παροῦσαι ἐγίνοντο
of-the of-Romans Celestine letters being-present became
σύμψηφοι, ἃς ἐκεῖνος ἀπεστάλκει Κυρίλλῳ τε τῷ
of-like-vote which he had-sent to-Cyril both the(-bishop)
Ἀλεξανδρείας καὶ Ἰωάννῃ τῷ Ἀντιοχείας καὶ Ῥούφῳ
of-Alexandria and to-John the(-bishop) of-Antioch and to-Rufus
τῷ Θεσσαλονίκης, διδάσκων ὡς οὐδὲν κωλύει τόν τε
the(-bishop) of-Thessalonica teaching that nothing prevents the both
ἑτέρας πόλεως ὀνομασθέντα ἢ καὶ ὄντα ἐπίσκοπον εἰς
of-another city named or also being bishop to
ἄλλην μετατίθεσθαι. Ἐνθρονισθεὶς οὖν ὁ Πρόκλος τὴν
another to-be-transferred having-been-enthroned then — Proclus the
ἐκκομιδὴν τοῦ Μαξιμιανοῦ σώματος ἐποιήσατο· καιρὸς
funeral — of-Maximian body made time
δὲ ἤδη καὶ περὶ αὐτοῦ βραχέα διεξελθεῖν.
and already also about him briefly to-go-through
Περὶ Πρόκλου ἐπισκόπου, ὁποῖος τις ἦν. 41
about Proclus bishop of-what-sort ever he-was
Πρόκλος ἐκ πρώτης ἡλικίας ἀναγνώστης ἐτύγχανεν
Proclus from first age reader happened
ὤν, ἐφοίτα τε εἰς διδασκάλους, καὶ ῥητορικῆς ἐγίνετο
being he-attended both at teachers and of-rhetoric became
ζηλωτής· τελέσας δὲ εἰς ἄνδρα τὰ πολλὰ παρῆν
emulator having-come and to man(-hood) the most(-part) he-was-with
τῷ ἐπισκόπῳ Ἀττικῷ, ὑπογραφεὺς αὐτοῦ τῶν λόγων
the bishop Atticus secretary his of-the speeches

γενόμενος. Προκόψαντα δὲ αὐτὸν καὶ ἐν τῇ τάξει τῆς
having-become having-advanced and him also in the rank of-the
διακονίας Ἀττικὸς προηγάγετο· ἀξιωθεὶς δὲ καὶ
diaconate Atticus promoted having-been-thought-worthy and also
πρεσβυτερίου, ὡς προεῖπον, ὑπὸ Σισιννίου πρὸς τὴν
of-the-presbytery as I-said-before by Sisinnius to the
Κυζίκου ἐπισκοπὴν προεβλήθη. Ταῦτα μὲν ἤδη πρότερον
of-Cyzicus episcopate was-put-forward these-things indeed already before
ἐγένετο· τότε δὴ τῆς ἐν Κωνσταντινουπόλει ἐκκλησίας
happened then indeed of-the in Constantinople church
τὸν θρόνον ἐκληρώθη. Ἦν δὲ ἀνὴρ ἀγαθὸς τὸ ἦθος, εἰ
the throne he-obtained was and a-man good in-the character if
καί τις ἄλλος· ὑπὸ γὰρ τῷ Ἀττικῷ παιδευθεὶς πάντα
even any other under for — Atticus having-been-trained all
αὐτοῦ τὰ χρηστὰ ἐμιμήσατο· τὴν δὲ ἀνεξικακίαν πλέον ἢ
his the good(-things) imitated the and forbearance more than
ἐκεῖνος ἐξήσκησεν. Ὁ μὲν γὰρ τοῖς αἱρεσιώταις φοβερὸν
that-one he-practiced the-one indeed for to-the heretics fearsome
ἐν καιρῷ ἑαυτὸν ἐπεδείκνυεν, οὗτος δὲ προσηνὴς τοῖς πᾶσιν
in season himself showed this-one and gentle to-the all
ἐγίνετο· τούτῳ δὲ μᾶλλον αὐτοὺς ἢ βίᾳ προσάγεσθαι
became by-this and rather them than by-force to-bring-over
προνοῶν. Αἵρεσιν γὰρ οὐδεμίαν σκύλλειν αἱρούμενος, τὸ
taking-care heresy for none to-harass choosing the
ἀξίωμα τῆς πραότητος τῇ ἐκκλησίᾳ φυλάξας ἀπέδωκε,
dignity of-the gentleness to-the church having-preserved restored
κατὰ τοῦτο τὸ μέρος τὸν βασιλέα μιμούμενος Θεοδόσιον.
in this the respect the emperor imitating Theodosius
Ἐκείνῳ μὲν γὰρ ἐκέκριτο κατὰ τῶν ὑπαιτίων
by-that-one indeed for it-had-been-decided against the guilty

μὴ χρήσασθαι τῇ βασιλικῇ ἐξουσίᾳ· τούτῳ δὲ, μικρὰ
not to-use the imperial authority by-this-one and little
φροντίσαι τῶν μὴ φρονούντων περὶ Θεοῦ, ᾗ ἐφρόνει αὐτός.
to-care-for those not thinking about God as thought he-himself
Ὅτι πολὺν καταβάλλεται λόγον ὁ συγγραφεὺς περὶ τῆς 42
that much sets-down speech the writer about the
καλοκαγαθίας τοῦ βασιλέως Θεοδοσίου τοῦ νέου.
nobility of-the emperor Theodosius the younger
Ἐπὶ τούτοις μὲν οὖν καὶ ὁ βασιλεὺς αὐτὸν ἀπεδέχετο·
for these indeed then also the emperor him approved
καὶ γὰρ αὐτὸς τοῖς ἀληθῶς ἱερωμένοις ἐφάμιλλος ἦν,
and for he-himself to-those truly consecrated equal was
καὶ οὐδαμοῦ τοὺς διώκειν ἐθέλοντας ἀπεδέχετο. Τολμήσας
and nowhere those to-persecute wishing approved having-dared
δ' ἂν εἴποιμι, ὅτι τῇ πραότητι καὶ πάντας τοὺς ἀληθῶς
and — I-would-say that in-the gentleness even all the truly
ἱερωμένους ἐνίκα· καθάπερ ἡ βίβλος τῶν Ἀριθμῶν ἐπὶ
consecrated he-surpassed as the book of-the Numbers about
Μωϋσέως φησὶ, Καὶ ὁ ἄνθρωπος Μωϋσῆς πρᾷος σφόδρα
Moses says and the man Moses gentle very
παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς γῆς,'
beyond all the men those being on the earth
τουτέστι καὶ νῦν εἰπεῖν, ὅτι ὁ βασιλεὺς Θεοδόσιος πρᾳΰς
that-is also now to-say that the emperor Theodosius gentle
σφόδρα παρὰ πάντας τοὺς ἀνθρώπους τοὺς ὄντας ἐπὶ τῆς
very beyond all the men those being on the
γῆς. Διὰ ταύτην γὰρ αὐτοῦ τὴν πραότητα καὶ ὁ Θεὸς
earth because-of this for his the gentleness also — God
τοὺς πολεμίους αὐτῷ δίχα πολεμικῶν ἀγώνων ὑπέταττεν·
the enemies to-him without warlike struggles subjected
ὡς ἔδειξεν τά τε κατὰ τοῦ τυράννου Ἰωάννου τρόπαια, καὶ
as showed the both over the usurper John trophies and

ἡ ἐπιγενομένη μετὰ ταῦτα τῶν βαρβάρων ἀπώλεια. Οἷα
the following after these-things of-the barbarians destruction such-as
γὰρ τοῖς πάλαι δικαίοις ὑπῆρχε παρὰ Θεοῦ, τοιαῦτα καὶ ἐπὶ
for to-the of-old righteous came-about from God such also in
τῶνδε τῶν χρόνων τῷ θεοφιλεστάτῳ βασιλεῖ παρεῖχεν ὁ
these the times to-the most-God-beloved emperor provided the
τῶν ὅλων Θεός. Καὶ οὐ κολακείᾳ ταῦτα γράφω, ἀλλὰ μετὰ
of-the universe God and not in-flattery these-things I-write but with
τῆς ἀληθείας τὰ πᾶσι γενόμενα γνώριμα παραθήσομαι.
the truth the(-things) to-all having-become known I-will-set-forth

43 Ὁποῖα πεπόνθασιν οἱ βάρβαροι οἱ τῷ τυράννῳ
what-sort suffered the barbarians those with-the usurper
Ἰωάννῃ συμμαχήσαντες.
John having-fought-as-allies

Μετὰ γὰρ τὴν τοῦ τυράννου ἀναίρεσιν οἱ βάρβαροι, οὓς
after for the of-the usurper killing the barbarians whom
ἐκεῖνος πρὸς βοήθειαν κατὰ Ῥωμαίων ἐκάλεσεν, ἕτοιμοι
he for help against Romans called ready
ἦσαν κατατρέχειν τὰ Ῥωμαίων πράγματα. Ταῦτα ὁ
were to-overrun the of-Romans affairs these-things the
βασιλεὺς πυθόμενος, συνήθως τὴν περὶ τούτων φροντίδα
emperor having-learned customarily the about these care
ἐπέτρεψε τῷ Θεῷ· εὐχαῖς τε σχολάσας οὐκ εἰς
entrusted — to-God to-prayers and having-devoted-himself not into
μακρὰν ἐξήνυσεν ἃ ἐζήτει λαβεῖν· οἷα γὰρ δὴ
long(-time) accomplished what he-sought to-take what-sort for indeed
καὶ ἐγένετο τοῖς βαρβάροις καλὸν ἐπακοῦσαι. Θνήσκει
also happened to-the barbarians good to-hear dies
μὲν αὐτῶν ὁ ἔξαρχος, ᾧ ὄνομα ἦν Ῥούγας, βληθεὶς
indeed their the leader whose name was Rougas struck
κεραυνῷ· λοιμός τε ἐπιλαβόμενος τὸ πλεῖστον τῶν ὑπ᾽
by-thunderbolt plague and having-seized the most of-the under

αὐτῷ ἀνθρώπων διέφθειρε· καὶ οὐ τοῦτο μόνον ἐξήρκεσεν·
him men destroyed and not this only sufficed
ἀλλὰ γὰρ καὶ πῦρ ἐξ οὐρανοῦ κατελθὸν πολλοὺς τῶν
but for also fire from heaven having-come-down many of-those
ὑπολειφθέντων ἀνάλωσεν. Καὶ τοῦτο εἰς δέος μέγιστον
left consumed and this into fear greatest
τοὺς βαρβάρους κατέστησεν, οὐ τοσοῦτον ὅτι πρὸς ἔθνος
the barbarians put not so-much that against nation
γενναῖον τὸ Ῥωμαίων ὅπλα ἀνταίρειν ἐτόλμησαν, ἀλλ'
noble the of-Romans arms to-raise they-dared but
ὅτι πλέον ὑπὸ ἰσχυροῦ Θεοῦ βοηθουμένους ἐφεύρισκον.
that more by mighty God helped they-found
Τότε δὴ καὶ ὁ ἐπίσκοπος Πρόκλος ἐκ τοῦ Ἰεζεκιὴλ
then indeed also the bishop Proclus from the(-book) of-Ezekiel
προφητείαν, ἐπ' ἐκκλησίας διδάσκων, τῇ γενομένῃ
prophecy in church teaching to-the having-happened
ἐκ Θεοῦ σωτηρίᾳ προσαρμόσας ἱκανῶς ἐθαυμάσθη.
from God deliverance having-fitted sufficiently was-admired
Ἡ δὲ προφητεία ἔστιν αὕτη· Καὶ σὺ, υἱὲ ἀνθρώπου,
the and prophecy is this and you son of-man
προφήτευσον ἐπὶ Γὼγ ἄρχοντα, Ῥὼς, Μοσὸχ, καὶ
prophesy against Gog ruler Rhos Mosoch and
Θόβελ. Κρινῶ γὰρ αὐτὸν θανάτῳ καὶ αἵματι, καὶ ὑετῷ
Thobel I-will-judge for him with-death and with-blood and with-rain
κατακλύζοντι καὶ λίθοις χαλάζης. Καὶ πῦρ καὶ θεῖον
flooding and with-stones of-hail and fire and brimstone
βρέξω ἐπ' αὐτὸν, καὶ ἐπὶ πάντας τοὺς μετ' αὐτοῦ,
I-will-rain on him and on all those with him
καὶ εἰς ἔθνη πολλὰ μετ' αὐτοῦ. Καὶ μεγαλυνθήσομαι,
and on nations many with him and I-shall-be-magnified
καὶ ἐνδοξασθήσομαι, καὶ γνωσθήσομαι ἐναντίον πολλῶν
and I-shall-be-glorified and I-shall-be-known before many

ἐθνῶν· καὶ γνώσονται ὅτι ἐγὼ εἰμὶ ὁ Κύριος. Σφόδρα
nations and they-shall-know that I am the Lord greatly
μὲν οὖν, ὡς ἔφην, ἐθαυμάσθη ἐπὶ τούτοις ὁ Πρόκλος.
indeed then as I-said was-admired for these-things — Proclus
Τῷ δέ γε βασιλεῖ διὰ τὴν πραότητα καὶ ἄλλα μὲν
to-the and at-least emperor because-of the gentleness both other indeed
πλεῖστα παρεῖχεν ἡ τοῦ Θεοῦ πρόνοια· ἓν δὲ κἀκεῖνο.
very-many provided the — of-God providence one and also-that
44 Ὡς ὁ βασιλεὺς Οὐαλεντινιανὸς ὁ νέος Εὐδοξίαν ἔγημε
how the emperor Valentinian the younger Eudoxia married
τὴν θυγατέρα Θεοδοσίου.
the daughter of-Theodosius
Ἦν αὐτῷ θυγάτηρ ἐκ τῆς γαμετῆς Εὐδοκίας, ὄνομα
there-was to-him daughter from the wife Eudocia by-name
Εὐδοξία· ταύτην Οὐαλεντινιανὸς ὁ ἀνεψιὸς, ὁ ὑπ᾽ αὐτοῦ
Eudoxia her Valentinian the cousin the by him
τῶν ἑσπερίων μερῶν καταστὰς βασιλεὺς, ᾔτησε πρὸς
of-the western parts appointed emperor asked in
γάμον λαβεῖν. Ὡς δὲ ὁ βασιλεὺς ἐπένευσε Θεοδόσιος,
marriage to-take when and the emperor consented Theodosius
καὶ ἐβουλεύοντο ἐν μεσαιχμίῳ που τοὺς γάμους
and they-were-deliberating in middle-ground somewhere the marriage
τελέσαι, ἐδόκει δὲ μερισαμένους τὴν ὁδὸν ἐν τῇ
to-celebrate it-seemed-good and having-divided the road in —
Θεσσαλονίκῃ τοῦτο ποιῆσαι, μηνύει Οὐαλεντινιανὸς, ‘μὴ
Thessalonica this to-do sends-word Valentinian not
σκύλλεσθαι, αὐτὸς γὰρ ἥξειν εἰς τὴν Κωνσταντινούπολιν.’
to-be-troubled he-himself for to-come to — Constantinople
Ἀσφαλισάμενος οὖν τὰ ἑσπέρια μέρη αὐτὸς ἐπὶ τὴν
having-secured then the western parts he-himself to —
Κωνσταντινούπολιν παραγίνεται τοῦ γάμου χάριν. Οὗ
Constantinople arrives of-the marriage for-the-sake which

ἐπιτελεσθέντος ἐν ὑπατείᾳ Ἰσιδώρου καὶ Σινάτορος,
having-been-celebrated in consulship of-Isidore and of-Senator
λαβὼν τὴν γαμετὴν, αὖθις ἐπὶ τὰ ἑσπέρια μέρη ἀνέδραμεν·
having-taken the wife again to the western parts hastened-back
τοιοῦτο μὲν οὖν καὶ τόδε τῷ βασιλεῖ εὐτύχημα γέγονεν.
such indeed then also this to-the emperor good-fortune happened
Ὡς ὁ ἐπίσκοπος Πρόκλος πέπεικε τὸν βασιλέα τὸ σῶμα 45
how the bishop Proclus persuaded the emperor the body
Ἰωάννου μετακομίσαι εἰς Κωνσταντινούπολιν ἀπὸ τῆς
of-John to-bring-back to Constantinople from the
ἐξορίας, καὶ ἐν τῇ τῶν ἀποστόλων ἐκκλησίᾳ καταθέσθαι.
exile and in the of-the apostles church to-deposit
Οὐκ εἰς μακρὰν δὲ μετὰ τόνδε τὸν χρόνον καὶ ὁ
not into long(-time) and after this the time also the
ἐπίσκοπος Πρόκλος τοὺς χωριζομένους διὰ τὴν τοῦ
bishop Proclus those separated because-of the of-the
ἐπισκόπου Ἰωάννου καθαίρεσιν ἐπανήγαγε, φρονήσει
bishop John deposition brought-back by-prudence
παραμυθησάμενος τὴν λύπην αὐτῶν· τί δὲ τοῦτο ἦν
having-consoled the grief their what and this was
λεκτέον. Τὸ σῶμα Ἰωάννου ἐν Κομάνοις τεθαμμένον,
must-be-told the body of-John at Comana buried
βασιλέα πείσας, τριακοστῷ πέμπτῳ ἔτει μετὰ τὴν
emperor having-persuaded in-thirtieth fifth year after the
καθαίρεσιν, εἰς τὴν Κωνσταντινούπολιν μετεκόμισε. Καὶ
deposition to — Constantinople he-brought-back and
μετὰ πολλῆς τιμῆς δημοσίᾳ πομπεύσας αὐτὸ εἰς τὴν
with much honor publicly having-escorted it in the
ἐπώνυμον τῶν Ἀποστόλων ἐκκλησίαν ἀπέθετο. Πεισθέντες
named-after of-the Apostles church deposited persuaded
οὖν ἐπὶ τούτῳ οἱ δι' αὐτὸν χωριζόμενοι τῇ ἐκκλησίᾳ
then at this those because-of him separated to-the church

ἠνώθησαν· καὶ γέγονεν τῇ ἑξκαιδεκάτῃ ὑπατείᾳ τοῦ
were-united and it-happened in-the sixteenth consulship of-the
βασιλέως Θεοδοσίου, περὶ τὴν ἑβδόμην καὶ εἰκάδα τοῦ
emperor Theodosius about the seventh and twentieth of-the
Ἰαννουαρίου μηνός. Θαυμάσαι δέ μοι ἔπεισι, πῶς ὁ
January month to-wonder and to-me occurs how the
φθόνος Ὠριγένους μὲν τελευτήσαντος ἥψατο, Ἰωάννου δὲ
envy Origen indeed having-died touched John and
ἐφείσατο. Ὁ μὲν γὰρ μετὰ διακόσια ἔτη που τῆς ἑαυτοῦ
spared the-one indeed for after two-hundred years about of-the his-own
τελευτῆς ὑπὸ Θεοφίλου ἀκοινώνητος γέγονεν· Ἰωάννης δὲ
death by Theophilus excommunicate became John and
τριακοστῷ πέμπτῳ ἔτει μετὰ τὴν τελευτὴν εἰς κοινωνίαν
in-thirtieth fifth year after the death into communion
ὑπὸ Πρόκλου ἐδέχθη. Τοσοῦτον Πρόκλος Θεοφίλου τῷ
by Proclus was-received so-much Proclus from-Theophilus in-the
τρόπῳ διήνεγκεν· ἀλλὰ ταῦτα μὲν ὅπως γέγονέ τε
manner differed but these-things indeed how it-happened both
καὶ ἀεὶ γίνεται, τοὺς σωφρονοῦντας οὐ διαφεύγει.
and always happens those being-sensible not escapes

46 Περὶ τοῦ θανάτου Παύλου τοῦ Ναυατιανῶν ἐπισκόπου,
about the death of-Paul the of-Novatians bishop
καὶ τοῦ μετ᾽ αὐτὸν χειροτονηθέντος Μαρκιανοῦ.
and of-the(-one) after him ordained Marcian

Ὀλίγον δὲ μετὰ τὴν τοῦ σώματος Ἰωάννου ἀπόθεσιν
little and after the of-the body of-John deposition
καὶ Παῦλος ὁ τῆς τῶν Ναυατιανῶν ἐκκλησίας
also Paul the(-bishop) of-the of-the Novatians church
ἐτελεύτησεν, ἐν ὑπατείᾳ τῇ αὐτῇ, περὶ τὴν μίαν καὶ εἰκάδα
died in consulship the same about the one and twentieth
τοῦ Ἰουλίου μηνός. Ὃς τῇ ἑαυτοῦ ἐκκομιδῇ πάσας τὰς
of-the July month who by-the his-own funeral all the

διαφόρους αἱρέσεις τρόπον τινὰ μίαν ἐκκλησίαν εἰργάσατο.
various heresies in-way some one church made
Πᾶσαι γὰρ αὐτοῦ τὸ σῶμα ἄχρι τοῦ μνήματος σὺν
all for his the body as-far-as the tomb with
ψαλμῳδίαις παρέπεμπον, ἐπείπερ καὶ ζῶν διὰ βίου
psalm-singings escorted since also living because-of life
ὀρθότητα πάσαις ἐπέραστος ἦν. Ἐπεὶ δὲ Παῦλος ἄξιον
uprightness to-all beloved he-was since and Paul worthy
μνήμης τελευτᾷν μέλλων διεπράξατο, χρειώδες εἶναι
of-memory to-die being-about did useful to-be
ἡγοῦμαι τῇδε τῇ ἱστορίᾳ αὐτὸ προσθεῖναι, πρὸς ὠφέλειαν
I-think to-this the history it to-add for benefit
τῶν ἐντυγχανόντων αὐτῇ. Ὅτι μὲν γὰρ ἀρρωστῶν
of-those reading it that indeed for being-ill
τῇ συνήθει τῆς ἀσκήσεως διαίτῃ ἐχρῆτο, μηδαμῶς
to-the customary of-the asceticism diet he-kept in-no-way
παρεκβαίνων αὐτὴν, καὶ ὡς οὐ διέλιπε τὰς εὐχὰς
transgressing it and that not he-ceased the prayers
ἀόκνως ἐκτελῶν, παραλιπεῖν μοι δοκῶ, ἵνα μὴ περὶ
unweariedly performing to-leave-aside to-me I-seem that not about
τοῦτο διατρίβων ἀμαυρώσω τὴν ἀξίαν μνήμης, ὡς ἔφην,
this dwelling I-may-obscure the worthy of-memory as I-said
καὶ ἐπωφελῆ πρᾶξιν αὐτοῦ. Τίς δέ ἐστιν ἤδη λεκτέον·
and beneficial deed his what and it-is now must-be-told
μέλλων τελευτᾷν, πάντας τοὺς τῶν ὑπ᾽ αὐτὸν ἐκκλησιῶν
being-about to-die all those of-the under him churches
ἱερωμένους μεταπεμψάμενος, ‘Φροντίσατε,’ ἔφη, ‘ἀναδεῖξαί
consecrated having-summoned take-care he-said to-appoint
τινα ἐπίσκοπον, ἕως ἔτι ἐν πνέουσιν εἰμί· ἵνα μὴ μετὰ
some bishop while still among breathing I-am that not after
ταῦτα ταραχὴν αἱ ἐκκλησίαι ὑμῶν ὑπομείνωσι.’ Τῶν δὲ
these-things disturbance the churches your may-undergo they and

λεγόντων, ‘μὴ αὐτοῖς τὴν περὶ τούτου ψῆφον ἐπιτρέπειν,
saying not to-them the about this vote to-entrust
ἄλλος γὰρ ἄλλο κριτήριον ἔχοντες οὐδαμῶς τὸν αὐτὸν
others for another standard having in-no-way the same
ὀνομάσαιμεν, ἀλλ’ αὐτόν σε ἀναδεικνύναι ὃν βούλει
we-would-name but yourself you to-appoint whom you-wish
αἱρούμεθα.’ ‘Οὐκοῦν,’ ἔφη ὁ Παῦλος, ‘ἔγγραφόν μοι τὴν
we-choose then said — Paul written to-me the
ὁμολογίαν ταύτην ἐπίδοτε, ὅτι τοῦτον αἱρεῖσθε, ὃν ἂν
agreement this give that this-man you-choose whom —
ἐγὼ αὐτὸς ψηφισαίμην.’ Τῶν δὲ τοῦτο ποιησάντων καὶ
I myself might-vote-for they and this having-done and
ὑπογραψάντων, αὐτὸς ἀνακαθίσας τῆς κλίνης καὶ λαθὼν
having-subscribed he-himself having-sat-up in-the bed and unnoticed-by
τοὺς παρόντας ἐνέγραψεν ὄνομα Μαρκιανοῦ· ὃς ἐν μὲν
those present wrote-in name of-Marcian who in indeed
τῇ τῶν πρεσβυτέρων τάξει ἐτέτακτο, καὶ ὑπ’ αὐτῷ τὸν
the of-the presbyters rank had-been-ranked and under him the
ἀσκητικὸν ἐπαιδεύετο βίον, ἀπεδήμει δὲ τηνικαῦτα. Εἶτα
ascetic was-trained life was-abroad and at-that-time then
σφραγίσας αὐτὸς, καὶ τοὺς πρώτους τοῦ πρεσβυτερίου
having-sealed himself and the first of-the presbytery
ἐπισφραγίσαι ποιήσας, παρέθετο τοῦτο τὸ βιβλίον Μάρκῳ,
to-seal-in-addition having-caused he-deposited this the document with-Mark
ὅστις ἐν Σκυθίᾳ Ναυατιανῶν ἐπίσκοπος ἦν, τότε δὲ
who in Scythia of-Novatians bishop was then and
ἐπεδήμει τῇ πόλει· καὶ τάδε ἔφη πρὸς αὐτόν· ‘Εἰ μὲν
was-staying-in the city and these-things said to him if indeed
θέλει Θεὸς ἔτι με περιεῖναι εἰς τόνδε τὸν βίον, τήνδε μοι
wishes God still me to-survive in this the life this to-me
παρακαταθήκην φυλάξας ἀπόδος· εἰ δέ με δοκεῖ αὐτῷ
deposit having-kept give-back if and me it-seems-good to-him

μεταστῆσαι, ἐν τούτῳ εὑρήσεις τὸν ὑπ᾽ ἐμοῦ μετ᾽ ἐμὲ
to-remove in this you-will-find the by me after me
ψηφισθέντα ἐπίσκοπον.᾽ Ταῦτα εἰπὼν ἐτελεύτησε. Τρίτῃ
voted bishop these-things having-said he-died on-third
οὖν μετὰ τὴν τελευτὴν ἡμέρᾳ ἀνελίξαντες τὸ βιβλίον ἐπὶ
then after the death day having-unrolled the document before
πλήθους πολλοῦ, καὶ εὑρόντες τὸ Μαρκιανοῦ ὄνομα, πάντες
multitude great and having-found the of-Marcian name all
μὲν ‘ἄξιον εἶναι᾽ ἐβόων· καὶ μὴ μελλήσαντες ἐξαπέστειλαν
indeed worthy to-be shouted and not having-delayed sent-out
τοὺς συλληψομένους αὐτόν. Οἱ δὲ δόλῳ ἀγαθῷ ἐν Τιβερίου
those going-to-seize him they and by-deceit good in of-Tiberius
πόλει τῆς Φρυγίας διάγοντα συλλαβόντες ἄγουσι, καὶ
city — of-Phrygia staying having-seized lead(-him) and
περὶ τὴν μίαν καὶ εἰκάδα τοῦ αὐτοῦ μηνὸς χειροτονηθέντα
about the one and twentieth of-the same month having-been-ordained
ἐνθρονίζουσι. Ταῦτα μὲν οὖν ἐπὶ τοσοῦτον εἰρήσθω.
enthrone these-things indeed then to so-much let-be-said
Ὡς ὁ βασιλεὺς Θεοδόσιος Εὐδοκίαν τὴν ἑαυτοῦ γαμετὴν 47
how the emperor Theodosius Eudocia the his-own wife
εἰς τὰ Ἱεροσόλυμα ἐξαπέστειλε.
to — Jerusalem sent-off
Ὁ μέντοι βασιλεὺς Θεοδόσιος χαριστηρίους εὐχὰς ἀνθ᾽
the however emperor Theodosius thanksgiving prayers for
ὧν εὐηργέτητο προσέφερε τῷ Θεῷ· καὶ ταῦτα
what he-had-been-benefited offered — to-God and these-things
ἐποίει ἐξαιρέτοις τιμαῖς γεραίρων τὸν Χριστόν. Καὶ τὴν
he-did with-special honors honoring — Christ and the
γαμετὴν Εὐδοκίαν ἐπὶ τὰ Ἱεροσόλυμα ἔπεμπεν· καὶ γὰρ
wife Eudocia to — Jerusalem sent and for
αὐτὴ ταύτην εὐχὴν ἐπιτελέσειν ἐπηγγέλλετο, ἐὰν τὴν
she-herself this prayer to-perform had-promised if the

θυγατέρα γαμηθεῖσαν ἐπόψηται. Ἀλλὰ αὕτη μὲν καὶ
daughter married she-should-see but she indeed both
τὰς περὶ Ἱεροσόλυμα ἐκκλησίας καὶ πάσας τὰς ἐν ταῖς
the about Jerusalem churches and all those in the
ἀνατολικαῖς πόλεσι ποικίλως ἐτίμησεν, ἔν τε τῷ ἀπιέναι
eastern cities variously honored in both the to-go-away
καὶ αὖθις ἐπανιοῦσα.
and again returning

48 Περὶ Θαλασσίου τοῦ Καισαρείας Καππαδοκίας ἐπισκόπου.
about Thalassius the of-Caesarea of-Cappadocia bishop
Πρόκλος δὲ ὁ ἐπίσκοπος κατὰ τὸν αὐτὸν τοῦτον
Proclus and the bishop at the same this
χρόνον, περὶ τὴν ἑπτακαιδεκάτην ὑπατείαν τοῦ βασιλέως,
time about the seventeenth consulship of-the emperor
πράγματι θαυμαστῷ ἐπεχείρησε, καὶ οἷον οὐδεὶς τῶν
affair wonderful undertook and such-as none of-the
πάλαι ἐπισκόπων πεποίηκε. Φίρμου γὰρ τοῦ ἐπισκόπου
of-old bishops had-done Firmus for the bishop
ἐν Καισαρείᾳ τῆς Καππαδοκίας τελευτήσαντος, παρῆσαν
in Caesarea — of-Cappadocia having-died were-present
Καισαρεῖς ζητοῦντες ἐπίσκοπον. Ὡς δὲ διεσκέπτετο τίνα
Caesareans seeking bishop when and he-was-deliberating whom
πρὸς τὴν ἐπισκοπὴν προχειρίσαιτο, συνέβη κατὰ θέαν
to the episcopate he-should-promote it-happened for visit
αὐτοῦ ἐν ἡμέρᾳ σαββάτων πάντας τοὺς τῆς γερουσίας
his on day of-sabbaths all the of-the senate
συγκλητικοὺς ἐπὶ τὴν ἐκκλησίαν παρεῖναι. Ἐν οἷς
senators to the church to-be-present among whom
ἦν καὶ Θαλάσσιος, ἀνὴρ τὴν ὕπαρχον χειρίσας ἀρχὴν
was also Thalassius a-man the prefectural having-held office
τῶν ἐν Ἰλλυρικοῖς ἐθνῶν τε καὶ πόλεων. Μέλλοντι
of-the in Illyricum nations both and cities being-about

δὲ αὐτῷ, ὡς φήμη ἐκράτει, τὴν τῶν ἑῴων μερῶν
and him as report prevailed the of-the eastern parts
ἐγχειρίζεσθαι παρὰ τοῦ βασιλέως φροντίδα, ἐπιβαλὼν
to-be-entrusted-with by the emperor care having-laid
χεῖρα ὁ Πρόκλος ἀντὶ ὑπάρχου ἐπίσκοπον τῆς
hand — Proclus instead-of prefect bishop —
Καισαρείας ἀνέδειξεν. Ἀλλὰ τὰ μὲν κατὰ τὰς
of-Caesarea proclaimed but the(-things) indeed in the
ἐκκλησίας οὕτω προέκοπτεν· ἡμεῖς δὲ ἐνταῦθά που τὴν
churches thus advanced we and here somewhere the
ἱστορίαν καταπαύσαντες, ἐν εἰρήνῃ διάγειν τὰς πανταχοῦ
history having-stopped in peace to-live the everywhere
ἐκκλησίας καὶ πόλεις καὶ ἔθνη εὐχόμεθα. Εἰρήνης γὰρ
churches and cities and nations we-pray peace for
οὔσης, ὑπόθεσιν οἱ ἱστοριογραφεῖν ἐθέλοντες οὐχ ἕξουσιν·
being subject those to-write-history wishing not will-have
ἐπεὶ καὶ ἡμεῖς, ὦ ἱερὲ τοῦ Θεοῦ ἄνθρωπε Θεόδωρε,
since also we O holy — of-God man Theodore
τὸ ἐπίταγμά σου ἐν ἑπτὰ βιβλίοις ἐκτείναντες, οὐκ ἂν
the command your in seven books having-extended not —
ηὐπορήσαμεν ὑποθέσεως, εἰ οἱ φιλοῦντες τὰς στάσεις
would-have-had-plenty of-subject if those loving the factions
ἡσυχάζειν προῄρηντο. Περιέχει ἡ ἱστορία ἡ ἑβδόμη
to-be-quiet had-chosen contains the history the seventh
χρόνον ἐτῶν τριάκοντα δύο· ἡ δὲ πᾶσα τῆς ἑπτατόμου
time of-years thirty two the and whole of-the seven-volume
ὑπόθεσις περιέχει χρόνον ἐτῶν ἑκατὸν τεσσαράκοντα·
subject contains time of-years a-hundred forty
ἀρξαμένη δὴ ἀπὸ τοῦ πρώτου ἔτους τῆς διακοσιοστῆς
having-begun indeed from the first year of-the two-hundredth
ἑβδομηκοστῆς πρώτης Ὀλυμπιάδος, ἐν ᾗ ἀνηγορεύθη
seventieth first Olympiad in which was-proclaimed

βασιλεὺς Κωνσταντῖνος, καταπαύσασα δὲ ἐπὶ τὸ δεύτερον
emperor Constantine having-ended and at the second
ἔτος τῆς τριακοσιοστῆς πέμπτης Ὀλυμπιάδος, ἐν ᾗ ἡ
year of-the three-hundredth fifth Olympiad in which the
ἑπτακαιδεκάτη ὑπατεία τοῦ βασιλέως Θεοδοσίου δέδοτο.
seventeenth consulship of-the emperor Theodosius had-been-given
Τέλος ἐκκλησιαστικῆς ἱστορίας Σωκράτους σχολαστικοῦ.
end of-ecclesiastical history of-Socrates Scholasticus