

**Fragments of Papias, from Eusebius, "History of the Church" 3:39, Interlinear
English -G.T. Emery.**

Papias, Bishop of Hierapolis. d.c.120¹.

Τοῦ δὲ Παπία συγγράμματα πέντε τὸν ἀριθμὸν φέρεται, ἃ καὶ
Of and Papias written works five the number are reported, which also
ἐπιγέγραπται "Λογίων Κυριακῶν Ἐξηγήσεως". Τούτων καὶ Εἰρηναῖος ὡς μόνων αὐτῶ
have been entitled "Oracles of Lord Interpretation". Of these also Irenaeus² as only of him
γραφέντων μνημονεύει, ὧδε πῶς λέγων,
having been written made mention of, thus way saying,
Ταῦτα δὲ καὶ Παπίας ὁ Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἐταῖρος
These things and also Papias the of John indeed a hearer, Polycarp³ and companion
γεγονώς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν ἑαυτοῦ βιβλίων.
having been, an ancient man, in writing he was witnessing in the fourth of the himself books.
Ἔστιν γὰρ αὐτῶ πέντε βιβλία συντεταγμένα. Καὶ ὁ μὲν Εἰρηναῖος ταῦτα.
Is⁴ for by him five books having been written. And the indeed Irenaeus these.

Αὐτός γε μὴν ὁ Παπίας κατὰ τὸ προοίμιον τῶν αὐτοῦ λόγων, ἀκροατὴν
He surely indeed the Papias according to the preface of the of him accounts, a hearer
μὲν καὶ αὐτόπτην οὐδαμῶς ἑαυτὸν γενέσθαι τῶν ἱερῶν ἀποστόλων, ἐμφαίνει,
indeed also an eye-witness not at all himself to became of the Holy Apostles, he shows,
παρειληφέναι δὲ τὰ τῆς πίστεως παρὰ τῶν ἐκείνοις γνωρίμων διδάσκει,
to have received but the of the faith from of the those persons there familiar instructions,
δι' ὧν φησιν λέξεων,
from whom he relates matters of language,

Οὐκ ὀκνήσω δέ σοι καὶ ὅσα ποτὲ παρὰ τῶν πρεσβυτέρων καλῶς ἔμαθον καὶ
Not will I hesitate but to you also as much as once from of the elders well I learned and
καλῶς ἐμνημόνευσα, συγκατατάξαι ταῖς ἐρμηνείαις, διαβεβαιούμενος ὑπὲρ
well I remembered, to draw together the interpretations, maintaining strongly concerning
αὐτῶν ἀλήθειαν. Οὐ γὰρ τοῖς τὰ πολλὰ, λέγουσιν ἔχαιρον ὥσπερ οἱ πολλοί,
of them truth. Not for as the the many, speaking frivolously just as the rest,
ἀλλὰ τοῖς τἀληθῆ διδάσκουσιν· οὐδὲ τοῖς τὰς ἀλλοτρίας ἐντολὰς μνημονεύουσιν,
but in the truth teaching; nor to the the alien commandments relating,
ἀλλὰ τοῖς τὰς παρὰ τοῦ Κυρίου τῇ πίστει δεδομένας, καὶ ἀπ' αὐτῆς παραγινομένας
but to the the from of the Lord the Faith having been given, and from of it having been derived
τῆς ἀληθείας.
the Truth.

Εἰ δέ που καὶ παρηκολουθηκῶς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων
If but where also having followed anyone the Elders should come, the of the elders
ἀνέκρινον λόγους. Τί Ἀνδρέας, ἢ τί Πέτρος εἶπεν, ἢ τί Φίλιππος,
I was questioning accounts. What Andrew, or what Peter said, or what Philip,
ἢ τί Θωμᾶς, ἢ Ἰάκωβος, ἢ τί Ἰωάννης, ἢ Ματθαῖος· ἢ τις ἕτερος τῶν τοῦ Κυρίου
or what Thomas, or James, or what John, or Matthew; or any other of the of the Lord
μαθητῶν, ἃ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης, τοῦ Κυρίου μαθηταί, λέγουσιν.
disciples, which both Aristion and the Presbyter John, of the Lord disciples, say.

1 Recorded in Eusebius c. 260-340.

2 C. 120 - 200.

3 C. 65 -155.

4 Neuter plural subject, singular verb.

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Οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν με ὠφελεῖν ὑπελάμβανον, ὅσον τὰ παρὰ
Not for the things from of the books so much me to benefit I was receiving, as much as the from
ζώσης φωνῆς καὶ μενούσης.
of living voice and of abiding.

Ἔνθα καὶ ἐπιστῆσαι ἄξιον δις καταριθμοῦντι αὐτῷ τὸ Ἰωάννου ὄνομα·
Where also to establish worthy twice enumerates him the of John name;
ὧν τὸν μὲν πρότερον Πέτρῳ, καὶ Ἰακώβῳ, καὶ Ματθαίῳ, καὶ τοῖς λοιποῖς
being the indeed first Peter, and James, and Matthew, and with the rest
ἀποστόλοις συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστήν·
of Apostles talking together, clearly indicating the Evangelist;
τὸν δ' ἕτερον Ἰωάννην, διαστείλας τὸν λόγον, ἑτέροις παρὰ τὸν τῶν ἀποστόλων
the but other John, he having separated in the account, others by the of the Apostles
ἀριθμὸν κατάτασσει, προτάξας αὐτοῦ τὸν Ἀριστίωνα.
number he arranges, having placed before of him the Aristion.
Σαφῶς τε αὐτὸν πρεσβύτερον ὀνομάζει.
Distinctly him Presbyter he names.

Ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν τῶν δύο κατὰ τὴν Ἀσίαν
As also by of these to show the accounts of the two according to the Asian
ὁμωνυμία κεχρησθαι εἰρηκότων, δύο τε ἐν Ἐφέσῳ γενέσθαι μνήματα καὶ
having same name to have been given have specified, two both in Ephesus to be tombs and
ἐκάτερον Ἰωάννου ἔτι νῦν λέγεσθαι.
each one John still now to be called.
Οἷς καὶ ἀναγκαῖον προσέχειν τὸν νοῦν.
Which also of necessity to hold the in mind.
Εἰκὸς γὰρ τὸν δεύτερον, εἰ μή τις ἐθέλοι τὸν πρῶτον, τὴν ἐπ' ὀνόματος
It having probability the second, if not anyone may wish the first, the upon of name
φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακέναι.
bearing John Apocalypse to see.

Καὶ ὁ νῦν δὲ ἡμῖν δηλούμενος Παπίας τοὺς μὲν τῶν ἀποστόλων λόγους παρὰ
And the now but we making known Papias the indeed of the Apostles words from
τῶν αὐτοῖς παρηκολουθηκότων ὁμολογεῖ παρεληφέναι, Ἀριστίωνος δὲ καὶ τοῦ
of the those having followed he was confessing to have received from, Aristion and also of the
πρεσβύτερου Ἰωάννου αὐτήκοον ἑαυτὸν φησι γενέσθαι. Ὀνομαστὶ γοῦν πολλάκις
Presbyter John a hearer himself he affirms to be. By name at all events many times
αὐτῶν μνημονεύσας, ἐν τοῖς αὐτοῦ συγγράμμασιν τίθησιν αὐτῶν καὶ
of them having called to mind, in the of him writings he accounts of them also
παραδόσεις. Καὶ ταῦτα δ' ἡμῖν οὐκ εἰς τὸ ἄχρηστον εἰρήσθω.
traditions. And these things but we not for the useless let me say.

Ἄξιον δὲ ταῖς ἀποδοθείσαι τοῦ Παπία φωναῖς, προσάψαι λέξεις ἑτέρας αὐτοῦ,
Appropriate to the having been rendered of the Papias words, to be added passages other of him
δι' ὧν παράδοξά τινα ἱστορεῖ καὶ ἄλλα, ὡς ἂν ἐκ παραδόσεως εἰς αὐτὸν ἐλθόντα.
by which incredible certain he narrates also other, as from handed over to him having come.

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9 Τὸ μὲν οὖν κατὰ τὴν Ἱεράπολιν Φίλιππον τὸν ἀπόστολον ἅμα ταῖς
The indeed then by the Hierapolis Philip the Apostle⁵ at the same time with the
θυγατράσι διατρίψαι, διὰ τῶν πρόσθεν δεδήλωται, ὡς δὲ κατὰ τοὺς αὐτοὺς
daughter resided, by of the before has been explained, as and according to the them
ὁ Παπίας γενόμενος διήγησιν παρεληφέναι θαυμασίαν ὑπὸ τῶν τοῦ
the Papias having been a contemporary a narration to have received wonderful from of the of the
Φιλίππου θυγατέρων μνημονεύει, τὰ νῦν σημειωτέον.
Philip daughters remembrance, the now one must note.
Νεκροῦ γὰρ ἀνάστασιν κατ' αὐτὸν γεγонуῖαν ἱστορεῖ, καὶ αὖτε πάλιν ἕτερον
A deceased for rising up according to him having happened he narrates, and further again another
παράδοξον περὶ Ἰουστον τὸν ἐπικληθέντα Βαρσαββᾶν γεγονός, ὡς
wonderful story concerning Justus the having been surnamed Barsabas having been, how
δηλητήριον φάρμακον ἐμπιόντος καὶ μηδὲν ἀηδὲς διὰ τὴν τοῦ Κυρίου
a deleterious poison having drunk and nothing unpleasant occurring by the of the Lord
χάριν ὑπομείναντος.
grace of it having submitted.

Τοῦτον δὲ τὸν Ἰουστον μετὰ τὴν τοῦ Σωτῆρος ἀνάληψιν τοὺς ἱεροὺς
This and the Justus after the of the Saviour ascension the holy
ἀποστόλους μετὰ Μαθθία στήσαι τε καὶ ἐπεύξασθαι ἀντὶ τοῦ προδότου Ἰούδα
Apostles with Matthias to establish both also to pray instead of the traitor Judas
ἐπὶ τὸν κληρὸν τῆς ἀναπληρώσεως τοῦ αὐτῶν ἀριθμοῦ, ἢ τῶν Πράξεων ὧδε
over the lot of the completing of the of them number, the of the Acts thus
πῶς ἱστορεῖ γραφῆ, Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον
in this way being recorded it was written, And they proposed two, Joseph the being called
Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰουστος, καὶ Μαθθίαν· καὶ προσευξάμενοι εἶπον.
Barsabas, who was surnamed Justus, and Matthias; and they prayed and said.⁶

11 Καὶ ἄλλα δὲ ὁ αὐτὸς ὡσὰν ἐκ παραδόσεως ἀγράφου εἰς αὐτὸν ἤκοντα
Also other but the same as it were from of legends from oral tradition to him coming
παρατέθειται, ξένας τέ τινας παραβολὰς τοῦ Σωτῆρος καὶ διδασκαλίας αὐτοῦ, καὶ τινὰ
he has provided, strange both certain parables of the Saviour and teachings of Him, and certain
ἄλλα μυθικώτερα.
other mythics.

12 Ἐν οἷς καὶ χιλιάδα τινὰ φησιν ἐτῶν ἔσεσθαι μετὰ τὴν ἐκ νεκρῶν
Among which also a thousand certain he says of years will to be after the from of death
ἀνάστασιν, σωματικῶς τῆς Χριστοῦ βασιλείας ἐπὶ ταυτησὶ τῆς γῆς ὑποστησομένης.
resurrection, materialisation of the Christ kingdom upon of this of the earth will be set up.
Ἄ καὶ ἠγοῦμαι τὰς ἀποστολικὰς παρεκδεξάμενον διηγήσεις, ὑπολαβεῖν,
Which also I believe the apostolic tradition having received by narrative, to misunderstand,
τὰ ἐν ὑποδείγμασι πρὸς αὐτῶν μυστικῶς εἰρημένα μὴ συνεωρακότα.
the things in illustrations by of them in secret having been spoken not having perceived.

13 Σφόδρα γὰρ τοι μικρὸς ὢν τὸν νοῦν, ὡς ἂν ἐκ τῶν αὐτοῦ λογῶν
Exceedingly for the little being the mind, as from of the of him accounts

5 Tradition has it that Philip was buried in Heirapolis.

6 Acts 1:23.

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τεκμηράμενον εἰπεῖν, φαίνεται· πλὴν καὶ τοῖς μετ' αὐτὸν πλείστοις ὅσοις τῶν
having been judged to say, makes clear; many also to the with him greatest so many of the
ἐκκλησιαστικῶν τῆς ὁμοίας αὐτῷ δόξης παραίτιος γέγονεν.
clerics of the similar to him of opinion he being the cause to have.

Τὴν ἀρχαιότητα τάνδρος προβεβλημένοις, ὡς περ οὖν Εἰρηναῖω, καὶ εἴ τις ἄλλος
The antiquity of man having been put forward, such as then Irenaeus, and anyone other
τὰ ὅμοια φρονῶν ἀναπέφηνεν.
the same being minded to have displayed.

Καὶ ἄλλας δὲ τῇ ἰδίᾳ γραφῇ παραδίδωσιν Ἀριστίωνος τοῦ πρόσθεν δεδηλωμένου
Also other but in the own writing handed over Aristion of the before having been made known
τῶν τοῦ Κυρίου λόγων διηγήσεις, καὶ τοῦ πρεσβύτερου Ἰωάννου παραδόσεις,
of the of the Lord words narratives, and of the Presbyter John handed down,
ἐφ' ἃς τοὺς φιλομαθεῖς ἀναπέμψαντες, ἀναγκαίως νῦν προσθήσομεν ταῖς
from whom the eagerness to learn having sent up, of necessity now let us add the
προεκτεθείσαις αὐτοῦ φωναῖς παράδοσιν, ἣ περὶ Μάρκου τοῦ
having been mentioned before of him discourses handed down, which concerning of Mark of the
τὸ εὐαγγέλιον γεγραφότος ἐκτέθειται διὰ τούτων·
the Good News having written he has set out through of these;

Καὶ τοῦτο ὁ πρεσβύτερος ἔλεγε, Μάρκος μὲν ἑρμηνευτῆς Πέτρου γενόμενος,
Also this the Presbyter said, Mark indeed interpreter of Peter having become,
ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, οὐ μόντοι τάξει, τὰ ὑπὸ τοῦ Χριστοῦ
as much as he remembered, exactly wrote down, not however in order, the things by of the Christ
ἣ λεχθέντα ἣ πραχθέντα. Οὔτε γὰρ ἤκουσε τοῦ Κυρίου, οὔτε
which He having said or having accomplished. Neither for he heard the Lord, nor
παρηκολούθησεν αὐτῷ, ὕστερον δέ, ὡς ἔφην, Πέτρῳ, ὃς πρὸς τὰς χρείας ἐποιεῖτο τὰς
followed him, afterwards but, as I said, Peter, whom unto the needs was adapting the
διδασκαλίας, ἀλλ' οὐχ ὡς περ σύνταξιν τῶν Κυριακῶν ποιούμενος λογίων, ὥστε οὐδὲν
teachings, but not like as an arranging of the of Lord making oracles, so as nothing
ἤμαρτε Μάρκος, οὕτως ἔνια γράψας ὡς ἀπεμνημόνευσεν. Ἐνὸς γὰρ ἐποίησατο
failed Mark, thus some things having written as he remembered. One for he made
πρόνοιαν, τοῦ μηδὲν ὧν ἤκουσε παραλιπεῖν, ἢ ψεύσασθαί τι ἐν αὐτοῖς.
concern, of the nothing which he heard to leave out, or to falsify anything in them.
Ταῦτα μὲν οὖν ἰστόρηται τῷ Παπῖα περὶ τοῦ Μάρκου.
These things indeed then has observed the Papias concerning of the Mark.

Περὶ δὲ τοῦ Ματθαίου ταῦτ' εἴρηται,
Concerning and of the Matthew these things he told,
Ματθαῖος μὲν οὖν Ἑβραΐδι διαλέκτῳ τὰ λόγια συνετάξατο, ἠρμήνευσε δ' αὐτὰ ὡς
Matthew indeed then in Hebrew language the oracles he arranged, interpreted and them as
ἦν δυνατὸς ἕκαστος.
was able each one.

Κέχρηται δ' ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου Πρότερας Ἐπιστολῆς, καὶ ἀπὸ
Has used and the same *writer* testimonies from of the John First Epistle, and from
τῆς Πέτρου ὁμοίως.
of the Peter likewise.

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Ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς ἐπὶ πολλαῖς ἀμαρτίαις
He has set down and also another account concerning a woman over many sins
διαβληθείσης ἐπὶ τοῦ Κυρίου.
having been accused before of the Lord.
Ἦν τὸ κατ' Ἑβραίουσιν Εὐαγγέλιον περιέχει.
Which the according to Hebrews Good News contains.