

Fragments of Papias, Recorded in Philippus Sidetes Church History (5th Century), Interlinear English - G.T. Emery.

Παπίας Ἱεραπόλεως, ἐπίσκοπος ἀκουστής τοῦ Θεολόγου Ἰωάννου γενόμενος,
Papias of Hierapolis, overseer a hearer of the Theologian John having been,
Πολυκάρπου δὲ ἑταῖρος, πέντε λόγους Κυριακῶν λογίων ἔγραψεν.
of Polycarp¹ and a companion, five volumes of Lord Oracles wrote.

Ἐν οἷς ἀπαρίθμησιν Ἀποστόλων ποιούμενος μετὰ Πέτρον καὶ Ἰωάννην, Φίλιππον
In which a recounting of Apostles making with Peter and John, Philip
καὶ Θωμᾶν καὶ Ματθαῖον εἰς μαθητὰς τοῦ Κυρίου ἀνέγραψεν Ἀριστίωνα καὶ
and Thomas and Matthew to disciples of the Lord he registered Aristion and
Ἰωάννην ἕτερον, ὃν καὶ πρεσβύτερον ἐκάλεσεν.
John another, whom also Presbyter he called.

Ὡς τινες οἴεσθαι, ὅτι τούτου τοῦ Ἰωάννου εἰσὶν αἱ δύο Ἐπιστολαὶ αἱ μικραὶ καὶ
As certain suppose, that of this of the John are the two Epistles the short and
Καθολικαὶ, αἱ ἐξ ὀνόματος Ἰωάννου φερόμεναι, διὰ τὸ τοὺς ἀρχαίους τὴν πρώτην
Catholic, the by name of John bearing, on account of the the ancients the first
μόνην ἐγκρίνειν.
alone to accept.

Τινὲς δὲ καὶ τὴν Ἀποκάλυψιν τούτου πλανηθέντες ἐνόμισαν.
Certain and also the Apocalypse of this one having been mislead acknowledged.
Καὶ Παπίας δὲ περὶ τὴν Χιλιονταετηρίδα σφάλλεται, ἐξ οὗ καὶ ὁ Εἰρηναῖος.
Also Papias and concerning the Millennium was mistaken, from which also the Irenaeus.

Παπίας ἐν τῷ δευτέρῳ λόγῳ λέγει, ὅτι, Ἰωάννης ὁ Θεολόγος καὶ Ἰάκωβος ὁ
Papias in the second volume says, that, John the Theologian and James the
ἀδελφὸς αὐτοῦ ὑπὸ Ἰουδαίων ἀνηρέθησαν.
brother of him by Jews were killed.

Παπίας ὁ εἰρημένος ἰστορήσεν ὡς παραλαβὼν ἀπὸ τῶν θυγατέρων Φιλίππου,
Papias the having been mentioned reported as having received from of the daughters of Philip,
ὅτι Βαρσαβᾶς ὁ καὶ Ἰουστὸς δοκιμαζόμενος ὑπὸ τῶν ἀπίστων ἰὸν ἐχίδνης πίων
that Barsabas he also Justus being tested by of the not believing poison of a viper having drunk
ἐν ὀνόματι τοῦ Χριστοῦ ἀπαθῆς διεφυλάχθη.
in name of the Christ not suffering he was protected.

Ἱστορεῖ δὲ καὶ ἄλλα θαύματα καὶ μάλιστα τὸ κατὰ τὴν μητέρα Μαναΐμου τὴν
He reported and also other wonders and especially the following the mother of Manaemus the
ἐκ νεκρῶν ἀναστᾶσαν.
from dead having raised.

Περὶ τῶν ὑπὸ τοῦ Χριστοῦ ἐκ νεκρῶν ἀναστάντων, ὅτι ἕως Ἀδριανοῦ
Concerning of the by of the Christ from dead having raised, that until of Hadrian²
ἕζων.
they were living.

1 C. 69 - 155.

2 Emperor 117 - 138.

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PHILIP OF SIDE: Church historian; b. at Side (the modern Eski Adalia; 92 m. sm. of Konieh, the ancient Iconium), Pamphylia; flourished about 420. He studied under Rhodon at the catechetical school in Alexandria, and while still a young man became the head of the branch school established by Rhodon, probably at Philip's suggestion, in Side about 405. Later he was a priest in Constantinople, where he was an intimate friend of Chrysostom; and he was a candidate for the patriarchate of Constantinople against Sisinnius (425), Nestorius (428), and Maximianus (431). He seems to have been identical with the Byzantine presbyter Philip, who was commended by Cyril of Alexandria for refusing to associate with the heretical Nestorius, and whom the Alexandrine patriarch sought to reconcile with Maximianus, when the latter succeeded the deposed heresiarch. It is also very possible that Philip may have spent some time in Antioch and Amida.

From the statements of Socrates (*Hist. eccl.*, VII., xxvii.), Photius (*Bibliotheca*, xxxv.), and Nicephorus (*Hist. eccl.*, xiv. 29) it is clear that Philip of Side was a man of extraordinary learning and diligence, but more diffuse than accurate. Among his numerous books, which dealt with many themes, the most important were his "History of Christianity" and his polemic against the Emperor Julian. Of his writings, however, only scant fragments have survived, these being merely of an average character. A number of his fragments have been edited by Carl de Boor (*ZKG*, vi. 478-494; *TU*, v. 165-184), and his history seems also to have influenced the "Religious Conference at the Sassanid Court" (ed. Eduard Bratke, in *TU*, xix., part 3, 1899). A few other fragments of Philip's writings are known to exist, and it is possible that he was also the author of the still unedited *De tinctura* ✠ *ris Persici et de tinctura* ✠ *ris Indici*.

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From Schaff's History of Christianity. (CCEL)