



ARIAN HISTORY



ATHANASIUS OF ALEXANDRIA

ARIAN HISTORY

Translated from the Greek by John Henry Newman
From Nicene and Post-Nicene Fathers, Series II, Vol. 4,
edited by Philip Schaff, D.D., LL.D.

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note apparatus is retained where it serves the text; we have set aside those notes that pertain only to the nineteenth-century volume context, and any commentary at variance with the Orthodox confession of the Fathers themselves. We add a subject index and a scripture index for the text in hand.

The texts are typeset in IM Fell English, a face cut by John Fell in seventeenth-century Oxford and freely available again through the work of Igino Marini. The Greek is set in Philokalia, designed for the Athonite tradition.

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ARIAN HISTORY

INTRODUCTION

By John Henry Newman, Translator

This History takes up the narrative from the admission of Arius to communion at the 'dedication' synod of Jerusalem (adjourned Council of Tyre) in 335, as described in *Apol. c. Ar.* 84. It has been commonly assumed from its abrupt beginning (the ταῦτα, referring to an antecedent narrative) that the History has lost its earlier chapters, which contained the story of Arianism *ab ovo*. Montfaucon suggests in fact that the copyists omitted the first chapters on account of their identity in substance with the great Apology. But this seems to require reconsideration. If the alleged missing chapters were different¹

¹ i.e. slight modifications excepted, see Montf. in *Migne*, P.G. xxv. 318, note 46, and 389, note 60.

in form from the second part of the Apology, they would not have been omitted: for such repetitions of the same matter in other words are very frequent in the works of Athanasius: but if they were identical in form, they are not lost, and the conclusion is that the History was written with the express intention of continuing the Apology. The customary inference from the abrupt commencement of the History may be dismissed with a *non sequitur*. Such a commencement was natural under the circumstances: we may compare the case of Xenophon, whose ‘Hellenica’ begin with the words *Μετὰ δὲ ταῦτα, οὐ πολλαῖς ἡμέραις ὕστερον...*, the reference being to the end of the history of Thucydides. The view here maintained is clinched by the fact that Athanasius at this very time *reissued* his Apology against the Arians with an appendix (§§89, 90) on the lapse of Hosius and Liberius².

The History of the Arians, then, is a complete work, and written to continue the narrative of the second part of the Apology. Being in fact a manifesto against Constantius, it naturally takes up the

² For another example of hastily inferred mutilation, see §48, note 3.