

ἀκούσας (ἀπῆει δ' εὐχρησόμενος γάμους, διαπαν-
 νυχίζεν γὰρ αὐτοῖς ἐν ταῖς τοιαύταις συνόδοις
 ἔθος) εἰσελθὼν ἀπήγγειλεν τοῖς κατακειμένοις·
 οἱ δὲ ὁρμῇ μιᾷ, καθάπερ ὑπὸ συνθήματι, πάντες
 ἐξανέστησαν, καὶ δρόμῳ φερόμενοι τάχιστα ἦγον,
 ἐπεισεπρόντες τε ἡμῖν ἡλάλαξαν, καὶ φυγῆς εὐθέως
 τῶν φρουρούντων ἡμᾶς στρατιωτῶν γενομένης,
 ἐπείστησαν ἡμῖν, ὥς εἶχομεν ἐπὶ τῶν ἀστρώτων
 σκιμπόδων κατακείμενοι. καὶ γὰρ ἐγὼ μὲν, οἶδεν ὁ
 θεὸς ὡς ληστὰς εἶναι πρότερον ἡγούμενος ἐπὶ
 σύλησιν καὶ ἀρπαγῇ ἀφικομένους, μένων ἐπὶ τῆς
 εὐνῆς, ἡμῖν γυμνὸς ἐν τῷ λυγρῷ ἐσθήματι, τὴν δὲ
 λοιπὴν ἐσθῆτα παρακειμένην αὐτοῖς ὥρεγον· οἱ
 δὲ ἐξανίστασθαι τε ἐκέλευον καὶ τὴν ταχίστην
 ἐξιέναι. καὶ τότε συνείς ἐφ' ᾧ παρήσαν, ἀνέκραγον
 δεόμενος αὐτῶν καὶ ἱκετεύων ἀπιέναι καὶ ἡμᾶς
 εἰδέναι, εἰ δὲ βούλονται τι χρηστὸν ἐργάσασθαι, τοὺς
 ἀπάγοντάς με φθάσαι καὶ τὴν κεφαλὴν αὐτοῦ τὴν
 ἐμὴν ἀποτεμεῖν ἡξίουν. καὶ τοιαῦτα βοῶντος, ὥς
 ἴσασι οἱ κοινωνοὶ μου καὶ μέτοχοι πάντων γενό-
 μενοι, ἀνίστασαν πρὸς βίαν. καὶ γὰρ ἐγὼ παρήκα
 ἑμαυτὸν ὑπτίον εἰς τοῦδαφος, οἱ δὲ διαλαβόντες
 χειρῶν καὶ ποδῶν σύροντες ἐξήγαγον, ἐπηκολούθουν
 δέ μοι οἱ τούτων πάντων μάρτυρες, Γάϊος Φαῦστος
 Πέτρος Παῦλος· οἱ καὶ ὑπολαβόντες με φοράδην
 ἐξήγαγον τοῦ πολυχνίου καὶ ὄνῳ γυμνῷ ἐπιβιβάσαν-
 τες ἀπήγαγον.” ταῦτα περὶ ἐαυτοῦ ὁ Διονύσιος.

XLII. Ὁ δ' αὐτὸς ἐν ἐπιστολῇ τῇ πρὸς Φάβιον,
 Ἀντιοχέων ἐπίσκοπον, τῶν κατὰ Δέκιον μαρτυ-
 ρησάντων ἐν Ἀλεξανδρείᾳ τοὺς ἀγῶνας τοῦτον
 ἱστορεῖ τὸν τρόπον· “οὐκ ἀπὸ τοῦ βασιλικοῦ
 προστάγματος ὁ διωγμὸς παρ' ἡμῖν ἤρξατο, ἀλλὰ

in a marriage-feast, for it is their custom to spend the
 entire night in such gatherings) he went in and told
 those who were reclining at table. And they all, with
 a single impulse, as if at a preconceived signal, rose
 up, and came running with all speed; and bursting
 in upon us they gave a shout, and when the soldiers
 that were guarding us straightway took to flight, they
 came up to us, lying as we were on pallets without
 bedding. And I—God knows that at first I thought
 they were robbers coming to plunder and steal—
 stayed on the bed, naked save for my linen shirt, and
 the rest of my garments that were lying by I held
 out to them. But they bade me get up and go out
 with all speed. And then, gathering why they were
 come, I cried out, begging and beseeching them to go
 away and leave us alone; and I asked them, if they
 wished to do me a good turn, to anticipate those who
 were leading me away and to cut off my head them-
 selves. And while I was thus shouting, as those who
 were my companions and partakers in everything
 know, they raised me up forcibly. And I let myself
 fall on my back on the ground, but they seized me by
 the hands and feet and dragged and brought me
 outside. And there followed me the witnesses of all
 these things, Gaius, Faustus, Peter and Paul; who
 also took me up in their arms and brought me out
 of the little town, and setting me on the bare back of
 an ass led me away.” Such is the account Dionysius
 gives concerning himself.

XLII. But the same person in a letter to Fabius,
 bishop of the Antiochenes, gives the following account
 of the contests of those who suffered martyrdom at
 Alexandria under Decius: “It was not with the
 imperial edict that the persecution began amongst

γὰρ ὅλον ἐνιαυτὸν προύλαβεν, καὶ φθάσας ὁ κακῶν
τῇ πόλει ταύτῃ μάντις καὶ ποιητῆς, ὅστις ἐκεῖνος
ἦν, ἐκίνησεν καὶ παρώρμησεν καθ' ἡμῶν τὰ πλήθη
τῶν ἐθνῶν, εἰς τὴν ἐπιχώριον αὐτοῦ δεισιδαιμονίαν
ἀναρριπίσας· οἱ δ' ἐρεθισθέντες ὑπ' αὐτοῦ καὶ 2
πάσης ἐξουσίας εἰς ἀνοσιουργίαν λαβόμενοι, μόνην
εὐσέβειαν τὴν θρησκείαν τῶν δαιμόνων ταύτην ὑπ-
έλαβον, τὸ καθ' ἡμῶν φονᾶν.

“ Πρῶτον οὖν πρεσβύτην, Μητρᾶν ὀνόματι, συναρ- 3
πάσαντες καὶ κελεύσαντες ἄθεα λέγειν ῥήματα, μὴ
πειθόμενον, ξύλοις τε παίοντες τὸ σῶμα καὶ καλάμοις
ὀξέσειν τὸ πρόσωπον καὶ τοὺς ὀφθαλμοὺς κεντοῦντες,
ἀγαγόντες εἰς τὸ προάστειον, κατελιθοβόλησαν.

“ Ἐλτα πιστὴν γυναικα, Κοῖνταν καλουμένην, ἐπὶ 4
τὸ εἰδωλεῖον ἀγαγόντες, ἡνάγκαζον προσκυνεῖν·
ἀποστρεφόμενην δὲ καὶ βδελυττομένην ἐκδήσαντες
τῶν ποδῶν διὰ πάσης τῆς πόλεως κατὰ τοῦ τρα-
χέος λιθοστρώτου σύροντες προσαρασσομένην τοῖς
μυλιαίοις λίθοις, ἅμα καὶ μαστιγοῦντες, ἐπὶ τὸν
αὐτὸν ἀγαγόντες κατέλευσαν τόπον. εἰθ' ὁμο- 5
θυμάδον ἅπαντες ὤρμησαν ἐπὶ τὰς τῶν θεοσεβῶν
οἰκίας, καὶ οὓς ἐγνώριζον ἑκαστοὶ γειτνιώτας,
ἐπεισπεσόντες ἦγον ἐσύλων τε καὶ διήρπαζον, τὰ
μὲν τιμιώτερα τῶν κειμηλίων νοσφίζόμενοι, τὰ
δὲ εὐτελέστερα καὶ ὅσα ἐκ ξύλων ἐπεποίητο,
διαρριπτοῦντες καὶ κατακάοντες ἐν ταῖς ὁδοῖς
ἐάλωκυίας ὑπὸ πολεμίων πόλεως παρέιχον θέαν.
ἐξέκλινον δὲ καὶ ὑπανεχώρουν οἱ ἀδελφοὶ καὶ τὴν 6
ἀρπαγὴν τῶν ὑπαρχόντων ὁμοίως ἐκεῖνοις οἷς καὶ
Παῦλος ἐμαρτύρησεν, μετὰ χαρᾶς προσεδέξαντο.
καὶ οὐκ οἶδ' εἴ τις, πλην εἰ μὴ πού τις εἰς ἐμπесῶν,
μέχρι γε τούτου τὸν κύριον ἠρνήσατο.

us, but it preceded it by a whole year ; and that
prophet and creator of evils for this city, whoever he
was, was beforehand in stirring and inciting the masses
of the heathen against us, fanning anew the flame of
their native superstition. Aroused by him and seizing
upon all authority for their unholy deeds, they con-
ceived that this kind of worship of their gods—the
thirsting for our blood—was the only form of piety.

“ First, then, they seized an old man named Metras,
and bade him utter blasphemous words ; and when
he refused to obey they belaboured his body with
cudgels, stabbed his face and eyes with sharp reeds,
and leading him to the suburbs stoned him.

“ Then they led a woman called Quinta, a believer,
to the idol temple, and were for forcing her to
worship. But when she turned away and showed her
disgust, they bound her by the feet and dragged her
through the whole city over the rough pavement, so
that she was bruised by the big stones, beating her
all the while ; and bringing her to the same place
they stoned her to death. Then with one accord they
all rushed to the houses of the godly, and, falling
each upon those whom they recognized as neighbours,
they harried, spoiled and plundered them, appropri-
ating the more valuable of their treasures, and scatter-
ing and burning in the streets the cheaper articles and
such as were made of wood, until they gave the city
the appearance of having been captured by enemies.
But the brethren gave way and gradually retired,
and, like those of whom Paul also testified, they took
joyfully the spoiling of their possessions. And I
know not if there be any—save, it may be, some
single one who fell into their hands—who up to the
present has denied the Lord.

“ Ἀλλὰ καὶ τὴν θαυμασιωτάτην τότε παρθένον ἡ
πρεσβυτὴν Ἀπολλωνίαν διαλαβόντες, τοὺς μὲν ὁδόν-
τας ἅπαντας κόπτοντες τὰς σιαγόνας ἐξήλασαν,
πυρὰν δὲ νήσαντες πρὸ τῆς πόλεως ζώσαν ἡμίλειον
κατακαύσειν, εἰ μὴ συνεκφωνήσειεν αὐτοῖς τὰ
τῆς ἀσεβείας κηρύγματα. ἡ δὲ ὑποπαραιτησαμένη
βραχὺ καὶ ἀνεθείσα, συντόνως ἐπήδησεν εἰς τὸ
πῦρ, καὶ καταπέφλεκται.

“ Σεραπίωνά τε καταλαβόντες ἐφέστιον, σκληραῖς 8
βασάνοις αἰκισάμενοι καὶ πάντα τὰ ἄρθρα δια-
κλάσαντες, ἀπὸ τοῦ ὑπερώου πρηνῇ κατέρρουσαν.

“ Οὐδεμία δὲ ὁδός, οὐ λεωφόρος, οὐ στενωπὸς
ἡμῖν βάσιμος ἦν, οὐ νύκτωρ, οὐ μεθ’ ἡμέραν, αἰεὶ
καὶ πανταχοῦ πάντων κέκραγόντων, εἰ μὴ τὰ
δύσφημά τις ἀνυμνοῖη ῥήματα, τοῦτον εὐθέως δεῖν
σύρεσθαί τε καὶ πίμπρασθαι. καὶ ταῦτα ἐπὶ πολὺ
μὲν τοῦτον ἤκμασεν τὸν τρόπον, διαδεξαμένη δὲ 9
τοὺς ἀθλίους ἡ στάσις καὶ πόλεμος ἐμφύλιος τὴν
καθ’ ἡμῶν ὠμότητα πρὸς ἀλλήλους αὐτῶν ἔτρεψεν,
καὶ σμικρὸν μὲν προσανεπνεύσαμεν, ἀσχολίαν τοῦ
πρὸς ἡμᾶς θυμοῦ λαβόντων, εὐθέως δὲ ἡ τῆς
βασίλειας ἐκείνης τῆς εὐμενεστερας ἡμῖν μεταβολή
διήγγελλται, καὶ πολλὸς ὁ τῆς ἐφ’ ἡμᾶς ἀπειλῆς
φόβος ἀνετείνετο. καὶ δὴ καὶ παρῇν τὸ πρόσταγμα, 10
αὐτὸ σχεδὸν ἐκείνο οἷον τὸ προρρηθὲν ὑπὸ τοῦ
κυρίου ἡμῶν παρὰ βραχὺ τὸ φοβερώτατον, ὥς, εἰ
Matt. 24, 24 δυνατὸν, σκανδαλίσαι καὶ τοὺς ἐκλεκτούς. πλὴν 11
πάντες γε κατεπτήχισαν· καὶ πολλοὶ μὲν εὐθέως
τῶν περιφανεστέρων, οἱ μὲν ἀπῆντων δεδιότες, οἱ
δὲ δημοσιεύοντες ὑπὸ τῶν πράξεων ἤγοντο, οἱ

Matt. 24, 24

¹ Or “eagerly.”

² i.e. the rule of Philip.

“ Moreover, they seized then that marvellous aged
virgin Apollonia, broke out all her teeth with blows
on her jaws, and piling up a pyre before the city
threatened to burn her alive, if she refused to recite
along with them their blasphemous sayings. But she
asked for a brief space, and, being released, without
flinching ¹ she leaped into the fire and was consumed.

“ Serapion they laid hold of at his own home, broke
all his limbs by the severe tortures they inflicted, and
cast him down head foremost from the upper story.

“ Now there was no way, no thoroughfare, no alley
by which we could go, either by night or during the
day: always and everywhere all were shouting,
that he who did not join in the chorus of blasphemy
must immediately be dragged off and burnt. And
this state of things continued at its height for a
long time. But strife and civil war came upon the
wretched men, and turned on themselves the fury of
which we had been the object; and for a brief space
we breathed again, since they had no time to indulge
their anger against us. Straightway, however, the
news was spread abroad of the change from that rule
that had been more kindly to us,² and great was the
fear of threatened punishment that hung over us.
And, what is more, the edict arrived, and it was
almost like that which was predicted by our Lord,
wellnigh the most terrible of all, so as, if possible, to
cause to stumble even the elect.³ Howsoever that
be, all cowered with fear. And of many of the more
eminent persons, some came forward immediately
through fear, others in public positions were com-
pelled to do so by their business, and others were

³ Matt. xxiv. 24. Eusebius has σκανδαλίσαι for Matthew's
πλανᾶσθαι.

δὲ ὑπὸ τῶν ἀμφ' αὐτοῖς ἐφείλκοντο· ὀνομασί τε καλούμενοι ταῖς ἀνάγκαις καὶ ἀνιέροις θυσίαις προσήσαν, οἱ μὲν ὠχρίωντες καὶ τρέμοντες, ὡς περ οὐ θύοντες, ἀλλ' αὐτοὶ θύματα καὶ σφάγια τοῖς εἰδώλοις ἐσόμενοι, ὡς ὑπὸ πολλοῦ τοῦ περιεστῶτος δήμου χλευήναι αὐτοῖς ἐπιφέρεσθαι καὶ δήλους μὲν εἶναι πρὸς πάντα δειλοὺς ὑπάρχοντας, καὶ πρὸς τὸ τεθνάναι καὶ πρὸς τὸ θύσαι· οἱ δὲ τινες ἔτοι- 12 μότερον τοῖς βωμοῖς προσέτρεχον, ἰσχυριζόμενοι τῇ θρασυτήτι τὸ μηδὲ πρότερον Χριστιανοὶ γεγενῆσθαι, περὶ ὧν ἡ τοῦ κυρίου πρόρρησις ἀληθεστάτη *cf. ibid.* 19, 28 ὅτι δυσκόλως σωθήσονται. τῶν δὲ λοιπῶν οἱ μὲν ἔποντο τούτοις ἑκατέροις, οἱ δὲ ἔφευγον· οἱ 13 δὲ ἡλίσκοντο, καὶ τούτων οἱ μὲν ἄχρι δεσμῶν καὶ φυλακῆς χωρήσαντες, καὶ τινὲς καὶ πλείονας ἡμέρας καθευχθέντες, εἶτα καὶ πρὶν ἐπὶ δικαστήριον ἔλθειν, ἐξωμόσαντο, οἱ δὲ καὶ βασάνους ἐπὶ ποσὸν ἐγκαρτερήσαντες, πρὸς τὸ ἐξῆς ἀπέειπον.

“Οἱ δὲ στερροὶ καὶ μακάριοι στῦλοι τοῦ κυρίου 14 κραταίωθέντες ὑπ' αὐτοῦ καὶ τῆς ἰσχυρᾶς ἐν αὐτοῖς πίστεως ἀξίαν καὶ ἀνάλογον δύναμιν καὶ καρτερίαν λαβόντες, θαυμαστοὶ γεγόνασιν αὐτοῦ τῆς βασιλείας μάρτυρες· ὧν πρῶτος Ἰουλιανός, ἄνθρωπος πο- 15 δαγρός, μὴ στήναι, μὴ βαδίσαι δυνάμενος, σὺν ἑτέροις δύο τοῖς φέρουσιν αὐτὸν προσήχθη· ὧν ὁ μὲν ἕτερος εὐθὺς ἡρνήσατο, ὁ δ' ἕτερος, Κρονίων ὀνόματι, ἐπὶ κλινῇ δὲ Εὐνους, καὶ αὐτὸς ὁ πρεσβύτερος Ἰουλιανὸς ὁμολογήσαντες τὸν κύριον, διὰ πάσης τῆς πόλεως, μεγίστης οὐσης ὥς ἴστε, καμύλλους ἐποχούμενοι καὶ μετέωροι μαστιγούμενοι, τέλος ἀσβέστω, περικεχυμένου τοῦ δήμου παντός, κατ-

dragged by those around them. Called by name they approached the impure and unholy sacrifices, some pale and trembling, as if they were not for sacrificing but rather to be themselves the sacrifices and victims to the idols, so that the large crowd that stood around heaped mockery upon them, and it was evident that they were by nature cowards in everything, cowards both to die and to sacrifice. But others ran eagerly towards the altars, affirming by their forwardness that they had not been Christians even formerly; concerning whom the Lord very truly predicted that they shall hardly be saved.¹ Of the rest, some followed one or other of these, others fled; some were captured, and of these some went as far as bonds and imprisonment, and certain, when they had been shut up for many days, then forswore themselves even before coming into court, while others, who remained firm for a certain time under tortures, subsequently gave in.

“But the firm and blessed pillars of the Lord, being strengthened by Him, and receiving power and steadfastness in due measure according to the mighty faith that was in them, proved themselves admirable martyrs of His kingdom. Of these the first was Julian, a man who suffered from gout, unable to stand or walk. He was brought up with two others who carried him, of whom the one straightway denied; the other, Cronion by name, but surnamed Eunus, and the old man Julian himself, confessed the Lord, and were carried upon camels through the whole city, very large in extent as ye know, and thus uplifted were beaten, and in the end, surrounded by all the

¹ A very free reference to Matt. xix. 23; *cf.* Mark x. 23; Luke xviii. 24.

ετάκησαν. στρατιώτης τε αὐτοῖς ἀπαγομένοις 16
 παραστὰς καὶ τοῖς ἐφυβρίζουσιν ἐναντιωθείς, ἐκβο-
 σάντων ἐκείνων προσαχθεὶς ὁ ἀνδριότατος ὄπλο-
 μάχος τοῦ θεοῦ Βησαῦς κὰν τῷ μεγάλῳ πολέμῳ
 τῷ περὶ τῆς εὐσεβείας ἀριστεύσας, ἀπετμήθη τὴν
 κεφαλὴν. καὶ τις ἕτερος, τὸ μὲν γένος Λίβυς, τὴν 17
 δὲ προσηγορίαν ἄμα καὶ τὴν εὐλογίαν ἀληθῆς
 Μάκαρ, προτροπῆς αὐτῷ πολλῆς ὑπὸ τοῦ δικαστοῦ
 πρὸς ἄρνησιν γενομένης, οὐχ ὑπαχθεὶς ζῶν κατα-
 πέφλεκται. Ἐπίμαχος τε μετ' αὐτοὺς καὶ Ἀλέξ-
 ανδρος μετὰ πολλὸν ὃν ἔμειναν δεσμῶται χρόνον,
 μυρίας διενεγκόντες ἀλγηδόνας ξυστήρας μάστι-
 γας, [πυρὶ] ἀσβέστω καὶ οὕτοι διεχύθησαν.

See Matt. 5,
10, 11

“Καὶ σὺν αὐτοῖς γυναῖκες τέσσαρες, Ἀμμωνάριον 18
 τε ἁγία παρθένος, πάνν φιλονείκως αὐτὴν ἐπὶ
 πλείστον τοῦ δικαστοῦ βασανίσαντος, ἅτε προαπο-
 φηναμένην ὅτι μηδὲν ὦν ἐκεῖνος κελεύει φθέγγεται,
 ἀληθεύσασα τὴν ἐπαγγελίαν, ἀπήχθη· αἱ δὲ λοιπαί,
 ἡ σεμνοτάτη πρεσβύτις Μερκουρία καὶ ἡ πολὺπαις
 μὲν, οὐχ ὑπὲρ τὸν κύριον δὲ ἀγαπήσασα τὰ τέκνα
 Διονυσία, καταιδεσθέντος εἰς ἀνήνυτον ἔτι βασα-
 νίζειν καὶ ὑπὸ γυναικῶν ἡττάσθαι τοῦ ἡγεμόνος,
 σιδηρῷ τεθνᾶσιν, μηκέτι βασάνων πείραν λαβοῦσαι·
 τὰς γὰρ ὑπὲρ πασῶν ἡ πρόμαχος Ἀμμωνάριον
 ἀνεδέδεκτο.

“Ἡρῶν δὲ καὶ Ἀτὴρ καὶ Ἰσιδωρος Αἰγύπτιοι 19
 καὶ σὺν αὐτοῖς παιδάριον ὡς πεντεκαίδεκάτης ὁ
 Διόσκορος παρεδόθησαν· καὶ πρῶτον τὸ μεираκίον
 λόγοις τε ἀπατᾶν ὡς εὐπαράγωγον καὶ βασάνους
 καταναγκάζειν ὡς ἐνένδοτον πειρωμένον, οὐτ'
 ἐπέισθη οὐτ' εἶξεν ὁ Διόσκορος· τοὺς δὲ λοιποὺς 20

people, burnt in quicklime. A soldier who stood by
 as they were being led off, opposed those who in-
 sulted them; and, when the crowd cried out, Besas,
 that brave warrior of God, was brought up, and after
 excelling in the great war of piety was beheaded.
 And another, a Libyan by race, Macar,¹ true both
 to his name and the [Lord's] benediction, though
 the judge urged him strongly to deny, was not in-
 duced, and so was burnt alive. And after these
 Epimachus and Alexander, when they had remained
 a long time in prison, enduring to the end countless
 agonies from scrapers and scourges, were also burnt
 in quicklime.

“And with them four women: Ammonarion, a holy
 virgin, though tortured vigorously by the judge for
 a very long time, inasmuch as she had made it plain
 beforehand that she would not utter anything of what
 he bade her, kept true to her promise, and was led
 away. And as to the rest, Mercuria, an aged woman
 of reverend mien, and Dionysia, the mother indeed
 of many children, who yet did not love them above
 the Lord, when the governor was ashamed to ply
 continued torture all to no end, and to be worsted
 by women,—they were put to death by the sword,
 and so had trial of no further tortures. For these
 Ammonarion, true champion, had taken upon herself
 on behalf of all.

“Hero and Ater and Isidore, Egyptians, and with
 them a young boy of about fifteen named Dioscorus
 were delivered up. And at first [the governor] tried
 to wheedle the lad by words, as one easily led astray,
 and to compel him by tortures, as one that would
 easily give in; but Dioscorus neither obeyed nor

¹ “Blessed.”

ἀγριώτατα καταξήνας, ἐγκαρτερήσαντας πυρὶ καὶ τούτους ἔδωκεν. τὸν δὲ Διόσκορον ἐλλαμπρυνάμενόν τε δημοσίᾳ καὶ σοφώτατα πρὸς τὰς ἰδίας πύσεις ἀποκρινάμενον θαυμάσας, παρήκεν, ὑπέρθεσιν φήσας εἰς μετάνοιαν αὐτῷ διὰ τὴν ἡλικίαν ἐπιμετρεῖν· καὶ νῦν ὁ θεοπρεπέστατος σὺν ἡμῖν ἔστιν Διόσκορος, εἰς μακρότερον τὸν ἀγῶνα καὶ διαρκέστερον μείνας τὸν ἄλλον.

“Νεμεσίῳν δέ τις, κακῆϊνος Αἰγύπτιος, ἔσυκο- 21 φαντήθη μὲν ὡς δὴ σύνουκος ληστῶν, ἀπολυσάμενος δὲ ταύτην παρὰ τῷ ἑκατοντάρχῳ τὴν ἄλλοτριωτάτην διαβολήν, καταμηνυθεὶς ὡς Χριστιανὸς ἦκεν δεσμώτης ἐπὶ τὸν ἡγούμενον· ὁ δὲ ἀδικώτατος διπλαῖς αὐτὸν ἢ τοὺς ληστὰς ταῖς τε βασάνοις καὶ ταῖς μάστιξις λυμνήδμενος, μεταξὺ τῶν ληστῶν κατέφλεξεν τιμηθέντα τὸν μακάριον τῷ τοῦ Χριστοῦ παραδείγματι.

“Ἀθρόον δέ τι σύνταγμα στρατιωτικόν, Ἄμμων 22 καὶ Ζήνων καὶ Πτολεμαῖος καὶ Ἰγγένης καὶ σὺν αὐτοῖς πρεσβύτης Θεόφιλος, εἰστήκεισαν πρὸ τοῦ δικαστηρίου· κρινομένου δὲ τινος ὡς Χριστιανοῦ καὶ πρὸς ἄρνησιν ἤδη ῥέποντος, ἐπρίοντο οὗτοι παρεστηκότες, καὶ τοῖς τε προσώποις ἐνένευον καὶ τὰς χεῖρας ἀνέτεινον καὶ συνεσχηματίζοντο τοῖς σώμασιν. ἐπιστροφῆς δὲ πάντων πρὸς αὐτοὺς 23 γενομένης, πρὶν τινος αὐτῶν ἄλλως λαβέσθαι, φθάσαντες ἐπὶ τὸ βάθρον ἀνέδραμον, εἶναι Χριστιανοὶ λέγοντες, ὡς τὸν τε ἡγεμόνα καὶ τοὺς συνέδρους ἐμφόβους γενέσθαι, καὶ τοὺς μὲν κρινομένους εὐθαρσεστάτους ἐφ’ οἷς πείσονται, φαίνεσθαι, τοὺς δὲ δικάζοντας ἀποδειλιᾶν. καὶ οὗτοι μὲν ἐκ δικαστηρίων ἐνεπόμευσαν καὶ ἡγαλλιάσαντο τῇ

yielded. The rest he savagely tore in pieces, and, when they endured, committed them also to the flames. But, marvelling at the splendid bearing of Dioscorus in public and the wise answers he made to his questions in private, he let him off, saying that he granted him a period of delay to repent, on account of his youth. And now the most godly Dioscorus is with us, having remained for a still longer contest and a more lasting conflict.

“A certain Nemesion, he also an Egyptian, was falsely accused of consorting with robbers, and when he had cleared himself before the centurion of that charge so foreign to his character, he was informed against as being a Christian, and came bound before the governor. He most unjustly inflicted on him twice as many tortures and scourgings as he did on the robbers, and burnt him between them, thus honouring him, happy man, with a likeness to Christ.

“A whole band of soldiers, Ammon and Zeno and Ptolemy and Ingenuus, and with them an old man Theophilus, had taken their stand before the court. Now a certain man was being tried as a Christian, and at that moment was inclining towards denial, when these men standing by ground their teeth, cast looks at him, stretched out their hands and made gestures with their bodies. And when all turned towards them, before anyone could otherwise seize them, they ran of their own accord to the prisoner's dock, saying that they were Christians; so that both the governor and his assessors were filled with fear, and those who were on their trial showed themselves very courageous in the face of their future sufferings, while the judges were affrighted. So these men marched from the court in proud pro-

1 Cor. 2, 14 μαρτυρία, θριαμβεύοντος αὐτοὺς ἐνδόξως τοῦ θεοῦ.

XLII. "Ἄλλοι δὲ πλείστοι κατὰ πόλεις καὶ 1
κώμας ὑπὸ τῶν ἐθνῶν διεσπάσθησαν, ὡν ἑνὸς
παραδείγματος ἕνεκεν ἐπιμνησθήσομαι. Ἰσχυ-
ρίων ἐπετρόπευέν τινι τῶν ἀρχόντων ἐπὶ μισθῷ.
τοῦτον ὁ μισθοδότης ἐκέλευσεν θῦσαι, μὴ πει-
θόμενον ὑβρίζεν, ἐμμένοντα προσηλάκιζεν, ὕφ-
ισταμένον, βακτηρίαν μεγίστην λαβὼν διὰ τῶν
ἐντέρων καὶ τῶν σπλάγχχνων διώσας, ἀπέκτεινεν.

cf. Heb. 11, 88 "Τί δεῖ λέγειν τὸ πλῆθος τῶν ἐν ἐρημίαις καὶ 2
ὄρεσιν πλανηθέντων, ὑπὸ λιμοῦ καὶ δίψης καὶ
κρύους καὶ νόσων καὶ ληστῶν καὶ θηρίων δι-
εφθαρμένων; ὡν οἱ περιγενόμενοι τῆς ἐκείνων εἰσὶν
ἐκλογῆς καὶ νίκης μάρτυρες, ἐν δὲ καὶ τούτων εἰς
δήλωσιν ἔργον παραθήσομαι. Χαίρήμων ἦν ὑπέρ- 3
γῆρας τῆς Νείλου καλουμένης πόλεως ἐπίσκοπος.
οὗτος εἰς τὸ Ἀράβιον ὄρος ἅμα τῇ συμβίῳ ἑαυτοῦ
φυγὼν, οὐκ ἐπανελλήλυθεν, οὐδὲ ἐδυνήθησαν ἰδεῖν
οὐκέτι, καίτοι πολλὰ διερευνησάμενοι, οἱ ἀδελφοὶ
οὔτε αὐτοὺς οὔτε τὰ σώματα. πολλοὶ δὲ οἱ κατ' 4
αὐτὸ τὸ Ἀραβικὸν ὄρος ἐξανδραποδισθέντες ὑπὸ
βαρβάρων Σαρακηνῶν ὡν οἱ μὲν μόλις ἐπὶ πολλοῖς
χρήμασι ἐλυτρώθησαν, οἱ δὲ μέχρι νῦν οὐδέπω.

"Καὶ ταῦτα διεξῆλθον οὐ μάτην, ἀδελφέ, ἀλλ'
ἵνα εἰδῆς ὅσα καὶ ἡλίκα δεινὰ παρ' ἡμῖν συνέβη.
ὡν οἱ μᾶλλον πεπειραμένοι πλείονα ἂν εἶδεῖν."

Εἶτα τούτοις ἐπιφέρει μετὰ βραχεία λέγων· 5
"αὐτοὶ τοίνυν οἱ θεοὶ μάρτυρες παρ' ἡμῖν, οἱ νῦν
τοῦ Χριστοῦ πάρεδροι καὶ τῆς βασιλείας αὐτοῦ

¹ A free reference to Heb. xi. 38.

² σύμβιος is a common word for husband or wife in later Greek.
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cession, exulting in their witness, God spreading
abroad their fame gloriously.

XLII. "And many others throughout the cities and
villages were torn in pieces by the heathen, of whom
I shall mention one as an example. Ischyriion was
acting as the hired steward of one of the rulers. His
employer bade him sacrifice; when he refused he
insulted him, when he abode by his refusal he abused
him foully; and as he still remained firm he took a
very large stick, thrust it through his bowels and
vital organs, and so killed him.

"What need is there to speak of the multitude of
those who wandered in deserts and mountains,¹ and
perished by hunger and thirst and frost and diseases
and robbers and wild beasts? Such of them as
survive bear testimony to their election and victory;
but one fact in connexion with these men also I
shall adduce as evidence. Chaeremon was bishop of
the city called Nilopolis, and of extreme age. He
fled to the Arabian mountain with his wife,² and
never returned, nor could the brethren ever lay eyes
again either on them or their bodies, although they
made a long and thorough search. But many in that
same Arabian mountain were reduced to utter slavery
by barbarian Saracens. Of these some were with
difficulty ransomed for large sums, others have not
yet been, up to this day.

"And I have not given this account, brother, to no
purpose, but that you may know all the terrible things
that happened with us. Those who have had a larger
experience of them would know more examples."

Then, after a little, he adds as follows: "Therefore
the divine martyrs themselves among us, who now
are assessors of Christ, and share the fellowship of

κοινωνοὶ καὶ μέτοχοι τῆς κρίσεως αὐτοῦ καὶ
 Cf. Matt. 19, 28; 1 Cor. 6, 2, 3; Rev. 20, 4.
 συνδικάζοντες αὐτῷ, τῶν παραπεπτωκότων ἀδελ-
 φῶν τινας ὑπευθύνους τοῖς τῶν θυσιῶν ἐγκλήμασιν
 γενομένους προσελάβοντο, καὶ τὴν ἐπιστροφὴν
 καὶ μετάνοιαν αὐτῶν ἰδόντες δεκτὴν τε γενέσθαι
 Cf. Ezek. 33, 11; 2 Pet. 3, 9.
 δυναμένην τῷ μὴ βουλομένῳ καθόλου τὸν θάνατον
 τοῦ ἁμαρτωλοῦ ὡς τὴν μετάνοιαν δοκιμάσαντες,
 εἰσεδέξαντο καὶ συνήγαγον καὶ συνέστησαν καὶ
 προσευχῶν αὐτοῖς καὶ ἐστιάσεων ἐκοινωνήσαν.
 τί οὖν ἡμῖν, ἀδελφοί, περὶ τούτων συμβουλευέτε;
 τί ἡμῖν πρακτέον; σύμφηφοι καὶ ὁμογνώμονες θ
 αὐτοῖς καταστῶμεν καὶ τὴν κρίσιν αὐτῶν καὶ τὴν
 χάριν φυλάξωμεν καὶ τοῖς ἐλεθθεῖσιν ὑπ' αὐτῶν
 χρηστευσώμεθα, ἢ τὴν κρίσιν αὐτῶν ἄδικον
 ποιησώμεθα καὶ δοκιμαστὰς αὐτοὺς τῆς ἐκείνων
 γνώμης ἐπιστήσωμεν καὶ τὴν χρηστότητα λυπή-
 σωμεν καὶ τὴν τάξιν ἀνασκευάσωμεν;

Ταῦτα δ' εἰκότως ὁ Διονύσιος παρατίθεται,
 τὸν περὶ τῶν ἐξησθενηκότων κατὰ τὸν τοῦ διωγμοῦ
 καιρὸν ἀνακινῶν λόγον, XLIII. ἐπειδὴ περ τῇ 1
 κατὰ τούτων ἀρθεῖς ὑπερηφανία Νουάτος, τῆς
 'Ρωμαίων ἐκκλησίας πρεσβύτερος, ὡς μηκέτ'
 οὔσης αὐτοῖς σωτηρίας ἐλπίδος μηδ' εἰ πάντα τὰ
 εἰς ἐπιστροφὴν γνησίαν καὶ καθαρὰν ἐξομολόγησιν
 ἐπιτελοῖεν, ἰδίας αἰρέσεως τῶν κατὰ λογισμοῦ
 φυσίωσιν Καθαροῦς ἑαυτοὺς ἀποφηνάντων ἀρχηγὸς
 καθίσταται· ἐφ' ᾧ συνόδοι μεγίστης ἐπὶ 'Ρώμῃ 2
 συγκροτηθείσης ἐξήκοντα μὲν τὸν ἀριθμὸν ἐπι-
 σκόπων, πλείονων δ' ἔτι μᾶλλον πρεσβυτέρων τε

¹ συνήγαγον; cf. vii. 7. 4.

² The *consistentes*, or bystanders, were the highest order

His kingdom, and take part in His decisions and judge along with Him, have espoused the cause of certain of the fallen brethren who became answerable for the charge of sacrificing; and seeing their conversion and repentance, they judged it had the power to prove acceptable to Him who hath no pleasure at all in the death of the sinner, but rather his repentance; and so they received and admitted them to the worship of the Church¹ as *consistentes*,² and gave them fellowship in their prayers and feasts. What then do ye counsel us, brethren, on these matters? What are we to do? Are we to be of like opinion and mind with them, uphold their decision and concession, and deal kindly with those they pitied? Or shall we esteem their decision unjust, and set ourselves up as critics of their opinion, cause grief to kindness, and do away with their arrangement?"

Now these words Dionysius added suitably, raising the question about those who had proved weak in the time of persecution, XLIII. since Novatus,³ a presbyter of the church of the Romans, being lifted up by arrogance against these, as if there was no longer any hope of salvation for them, not even if they were to perform everything that a genuine conversion and a pure confession demand, became the leader of a separate sect of those who, in their pride of mind, styled themselves Puritans. Whereupon a very large synod was assembled at Rome, of sixty bishops and a still greater number of presbyters of penitents. They were admitted to the eucharistic prayers, but debarred from communion.

³ This person, the founder of the Novatianist sect, is called by Eusebius, and subsequent Greek writers, Novatus, but by the Westerns (no doubt rightly) Novatianus. Cf. the letters of Dionysius in c. 45 and vii. 8.