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TWO ANCIENT LATIN VERSIONS OF THE LETTER OF ARIUS TO EUSEBIUS OF NICOMEDIA

Thanks to a kind correspondent [here](#), I have become aware that the letter of Arius to Eusebius of Nicomedia is preserved in two Latin versions. These are given in Hans-Georg Opitz, *Urkunden zur Geschichte des arianischen Streites* (Documents on the history of the Arian dispute), in *Athanasius Werke*, III, pt. 1, 1934. He gives an edition of the letter as “Urk. 1” (Doc. 1). The text can be found at Archive.org [here](#).

On the first page he lists the two Latin versions, rather gnomically as “Cand. Migne L. 8, 1035.” and “Col. Rev. Ben. 26, 93”. His needless brevity has cost me an hour of my life, and doubtless others the same, so I thought it worth indicating where these might be found.

“Cand.” is Candidus Arianus, whose letter to Marius Victorinus quotes the letter of Arius. “Migne L” means the *Patrologia Latina*, vol. 8, col. 1035, and it may be found online [here](#).

“Col.” is manuscript 54 of the cathedral of Cologne, of the end of the 8th century. It was published by D. de Bruyne, “[Une ancienne version latine inédite d’une lettre d’Arius](#)”, in: *Revue Bénédictine* 26 (1909) 93-95. As far as I am aware this is not online, unless one cares to pay Brepols for access to an out-of-copyright article.

The Candidus text in the PL is of course a pre-critical text. But there is no question as to what it says, on col. 1037: “ante tempora et aetones plenus deus, unigenitus, et immutabilis” – “before ages and ages fully God, only-begotten and immutable”.

si decies mille mortes nobis misentur haeretici. Nos
autem dicimus et sapimus, et docuimus et docemus; B
quoniam filius non est ingenuus, neque pars ingenui
secundum illum modum, nec ex subiecto aliquo, sed
quod voluntate et cogitatione subsistit ante tempora
et aetones plenus Deus, unigenitus, et immutabilis,
et antequam genitus esset aut creatus vel definitus
aut fundatus, non fuit: ingenuus enim non fuit.

I can't access the De Bruyne article, so I will fall back on Optiz:

ingeniti iuxta nullum modum nec ex subiecto aliquo, sed quod voluntate et cogitatione Cand.
subsistit ante tempora et aeones, plenus deus unigenitus et immutabilis. et antequam 5
genitus esset aut creatus vel definitus aut fundatus, non fuit. ingenitus enim non fuit. perse-
quimur quoniam diximus, principium habet filius, deus autem sine initio. propterea perse-
5 quimur et quia diximus, quia non de existentibus est. sic autem diximus, iuxta quod nec
pars dei est nec ex subiecto aliquo. idcirco persequimur iam tu scis. confortari te in domino
preces facio memorem tribulationum nostrarum, conlucianista vere Eusebie.

7 conlucionista Ms.

neque ex constituto aliquo, sed voluntate et consilio constitutus est ante tempora, ante Col.
secula, plenus deus, unigenitus, immutabilis. et antequam generaretur et crearetur vel 5
designaretur vel fundatus esset, non erat. infactus enim non est. persecutionem patimur
quia diximus, initium habet filius, deus initium non habet. propter hoc persecutionem pati-
5 mur, quia diximus, quia ex nihilo est. sic autem diximus quia neque pars dei est neque ex
constituto aliquo. propter <hoc> persecutionem patimur, de cetero tu scis. opto te in domino
sanum esse et memorem esse pressurarum nostrarum.

Explicit epistola Arii ad Eusebium Niomediensem.

4 initium Ms. 5 sic] si Ms. 6 de cetera Ms. | obto ei Ms.

Both say plainly "plenus deus", fully God.