

Biography

Jane L. Lightfoot is Professor of Greek Literature and Charlton Fellow and Tutor in Classical Languages at New College, University of Oxford. Over the last couple of decades this has sustained and nourished research interests which lie mostly in Hellenistic and imperial literature, and the University Press has published her various editions and commentaries on authors such as Parthenius, Lucian, the Sibylline Oracles, Dionysius the Periegete, and (most recently) pseudo-Manetho. Reluctant, however, to be typecast, she balances interests in imperial and Christian poetics, to which Nonnus caters so nicely, with her latest research project on the nosological writer Aretaeus and his revival of Hippocratic Ionic.

Abstract

This paper concentrates mostly on how Nonnus in the *Paraphrasis* renders the Gospel's indications of time, comparing them with expressions of time in the *Dionysiaca*. While words and phrases are shared, each poem turns out to have its own consistent set of emphases, and even the presence of Aion, god of cyclical time, which seems a surprising pagan intrusion into the Gospel, is not insensitive to nuance (and not evidence of later composition of the *Paraphrasis*). Nonnus conceives of time in a cyclical manner in both poems, but with unique emphasis on the heavenly bodies that produce time and the seasons that mark it in the *Dionysiaca*. Units of time in the *Paraphrasis* are, on the one hand, days (which Nonnus is capable of handling with precision, adding detail to explicitate the Gospel); on the other, the age. The cyclical conception of time plays into, and exaggerates, John's preference for seeing eschatology as 'realised' (eternity is in the here and now) rather than in some watershed future. This tendency, however, is counteracted by a few passages where he introduces a more futuristic eschatology than John had seemed to envisage. Ultimately his presentation of time in the *Paraphrasis* balances a notable degree of coherence with trademark Nonnian *poikilia*.

Keywords

Aion; chariot; day; eschatology; hour; season; time

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As Long as the Circling Age Endures: Between John's and Nonnus' Treatments of Time

For the topic of this paper I have chosen to follow up previous essays on Nonnus' use of oracles and prophecy with the very medium in which oracles and prophecy exist—time itself. The subject is huge, and this paper (which, strictly, looks more like an interface than a frontier) concerns itself mainly with Nonnus' rendering of indications of time in the *Paraphrasis*.

The role of the *Dionysiaca* in this paper is to furnish a comparison. On a model whereby each poem has a system 'adequate' to it, one might expect the *Paraphrasis* and *Dionysiaca* to have distinctive systems that support their respective literary needs. On the other hand, to establish this position, one would need to rule out the contrary one, which is that the poems have the *same* conception of time. In that case, they might apply words appropriate to their very different contexts, but the underlying conceptions would not differ. And this second position turns out to have a great deal to be said for it. For, at least at first sight, the poems seem to mobilise the same or very similar concepts and the differences are mandated by the kind of story the respective texts are telling rather than different conceptions of time *per se*. Both have notions of impersonal and personal time called respectively *χρόνος* and Aion. Both emphasise the idea of repetition / circularity. They

share phrases and formulae.¹ Negatively, they are also alike in making very little use of *καίρος*, which is almost completely ignored in both poems,² and the notion of fate,³ which is superseded by Aion and the Seasons in the *Dionysiaca* and emanates from a different belief system for the purposes of the *Paraphrasis*.

But to point up similarities between the two poems is to follow the path of uncurious commentators who are content to register them and fail to push further.

Both poems—to restate—have the idea of circling time, an idea which can be traced back to epic expressions like ἔτεος περιτελλομένοιο, περιτελλομένους ἐνιαυτοῦς, περιπλομένων ἐνιαυτῶν.⁴ Yet it is equally important to note an almost completely consistent pattern of difference between their use of the words *στρόφαλιξ*, *ἐλίσσεσθαι* (and cognates), and *κυκλάς*. In the *Paraphrasis* time circulates *on its own*, it is just something that happens. In the *Dionysiaca* and indeed elsewhere, circulating time is a secondary effect produced by the motion of the heavenly bodies (whose role as timekeepers goes back at least to the *Timaeus*, if not Hesiod⁵).

Although this is not a paper about Nonnian astronomy or astrology, Nonnus in the *Paraphrasis* does interpolate references to the stars.⁶ But they mainly serve to indicate the heavens as the location of Jesus' father or the direction in which he looks. The most astronomical the poem gets is in one fanciful description of nightfall (6.68–9 ~ 6:17), and a reference to the Morning Star at the dawn of Easter Day (20.4 ~ 20:1). Celestial bodies are not said to produce or mark time. The pattern is only confirmed if the comparison is extended to other texts.⁷ It is not as if including references to the motion of the celestial bodies would have compromised Christian cosmology: God could still have been in command of the whole. I am not sure I have an explanation for this, but with or without stars the vocabulary of rotation does embed the idea of a great ever-turning cosmic motor, which will be relevant to the discussion of Aion below.

I will also note that in the *Paraphrasis*, expressions about cyclic time are used equally for enduring states, for short periods, and for single decisive events (rolling time will effect *this* particular thing). But this differs again from the *Dionysiaca*, which invokes them in connection with steady states (or occasionally multiples of years) but never for decisive moments. Here are some lexical notes:

¹ Golega 1930, pp. 63–5 (Aion).

² No instances of the noun in either poem, but see n. 16, adding 13.2 *καίριος* ... ὥρη ~ 13:1 ἡ ὥρα.

³ The main instance is 10.61–3 οὐδέ τις ... θεσμὸς ... γενέθλιος ... ἀδάμαστος ἢ ἐμπεδόμητις ἀνάγκη ~ 10:18 (the Gospel's Jesus stresses he has autonomy, but says nothing about Fate). *μόρος* and its compounds concern death rather than Fate.

⁴ In some Sibylline oracles such expressions are transferred, in the absence of any astronomical dimension, to time itself (3.158 *χρόνου περιτελλομένοιο*; 3.289 *χρόνοις περιτελλομένοισιν*; 8.137 ὥς γὰρ θέσφατόν ἐστι περιπλομένοιο χρόνοιο), but the Sibylline view of time differs (below).

⁵ Lightfoot 2023, p. 747 (ps.-Man. 4.625–6).

⁶ All references are in fact interpolations: 3.69 *ἀστερόεντι μελάθρωι* (along with reference to *αἰθέρα*) ~ 3:13; 11.148 *ἀντώπιος ἄστρον* ~ 11:41: Jesus lifts up his eyes <to the stars>; 14.110 *εἰς πόλον ὑψιμέλαθρον* ... ἔνδιον ἄστρον ~ 14:28 Jesus talks merely of going to his father; 20.43 *εἰς πόλον ἄστρον* ~ 20:9: reference to resurrection. Nonnus introduces a complicated allegory of the heliocentric cosmos in 18.21 *ἀστρόεν μίμημα* ~ 18:3, which Livrea ad loc. effectively concedes is barely coherent. Star vocabulary is transferred to God also in 6.159 *αἰγλήεντος* ... *τοκῆος* ~ 6:40, where the epithet is usually applied to stars/heavenly objects, or at least material objects that are radiant.

⁷ Quint. Smyrn. 2.501–6 (daughters of the Sun, in connection with day and year); 2.594–602 (twelve maidens associated with Hyperion, the course of the year, and the seasons); 10.336–41 (Sun and Moon parents of seasons); Proclus, *Hymn* 1.11–12 (Titan/Sun charioteer of the seasons).

- (i) στρόφαλιγξ ('whirl'), of time/the years.⁸ This does occur in the *Dionysiaca*, but there is only one passage in which Aion is in charge of it (36.422–3). Otherwise, it occurs in clauses with the verb κυλίνδων ('roll') whose subject is usually a character who is taking his time over one activity or another.⁹ The only one unaccompanied with a genitive (έτέων, χρόνου) is 31.105 ούρανή στρόφαλιγγι Λίβυς κυρτούμενος Ἄτλας ('Libyan Atlas bending under the celestial whorl'), and it refers to the whirling motion of the heavens. This contrasts with the *Paraphrasis*, where in a much shorter compass it occurs four times. The one most similar to the *Dionysiaca* is *P.* 12.198–9 ζωήν ἀθανάτην, τήν ἔλλαχε σύνδρομος αἰών | ἀενάω στρόφαλιγγι (eternal life, mobilised by Aion). Otherwise they are quite different. In a precise indication of time: 4.190–1 ἕως δρόμος ἄλλος ἐπ' ἄλλω | ὄξει στρόφαλιγγι παρέστιχε δίζυγος ἠοῦς (Jesus stayed with the Samaritans for two days); spiritual darkness is metaphorised as a cone of darkness falling: 12.142 πρὶν ζοφερῆ στρόφαλιγγι κιχήμεναι ὑμέας ὄρφνην; and—strikingly different from 12.198–9—5.137 ὑμεῖς δ' εἰς στρόφαλιγγα μιῆς ταχυδινέος ὥρης (for a short season of time). Apart from the first passage, no-one is in control of it; it just happens.
- (ii) ἔλιξ ('spiral'), ἐλίσσεσθαι ('to roll', 'whirl', 'wind'), -έλικτος. This word group also produces an almost consistent pattern of difference: in the *Paraphrasis* it is time itself that circles, in the *Dionysiaca* the heavens or stars. (a) ἔλιξ as epithet has a strong tendency to apply to χρόνος in the *Paraphrasis*, to cosmic motion in the *Dionysiaca*.¹⁰ (b) The verb ἐλίσσεσθαι applies in the *Paraphrasis* to time itself (3.79 = 8.94 ἐλίσσεται ἔμπεδος αἰών, 8.184 ἐλίσσομένοιο χρόνου); there is a comparable passage in *D.* 36.423 ἐλίσσετο καμπύλος Αἰών, but otherwise the verb is active, and refers to the Sun in its rotating course (*D.* 38.114, 248, 254; 40.372). (c) The same pattern holds true for -έλικτος compounds.¹¹
- (iii) κυκλάς ('encircling', 'recurrent'). The phrase κυκλάδες ὥραι shows the most formulaic overlap, but the application of the word differs in each poem. All passages in the *Dionysiaca* evoke the idea of the heavens, and none of those in the *Paraphrasis* does. The examples in the latter are 2.22 κυκλάδος ὥρης (my hour is not yet come), 11.33 δωδέκα κυκλάδες ὥραι (are there not twelve hours in one day?); in other words, they concern critical times on the one hand; times of day on the other. In the *Dionysiaca* the examples concern the seasons: 2.328 (Typho's cosmic pretensions); 12.17 and 38.290 δωδέκα κυκλάδες ὥραι (in connection with Helios). The phrase is not unique to Nonnus, but its earlier

⁸ Gigli Piccardi 1985, pp. 116–17.

⁹ *D.* 25.333 ἀενάων έτέων στρόφαλιγγα κυλίνδεις (Dionysus is dragging out the war); 47.472 καὶ δολιχὴν πολιοῖο χρόνου στρόφαλιγγα κυλίνδων (Dionysus again); 35.73 πολυσπερέων έτέων στρόφαλιγγα κυλίνδων (Glaucus has attained immortality).

¹⁰ *Par.* 10.102 ἔλιξ κυκλοῦμενος αἰών; *Par.* 13.86, 14.117, 16.52, 16.60 ἔλιξ χρόνος; ἔλιξ χρόνος again in *D.* 38.12 and 12.65 ἔλιξ ... κόρυη (one of the Seasons). Of the heavens or stars: *D.* 2.263 ἔλικα δρόμον, 25.395 ἔλιξ ποικίλλεται αἰθῆρ; 38.51, 226, 235, 257, 371, 380.

¹¹ *Par.* 8.157 = 13.38 αἰών πολυέλικτος; 4.161 μηνῶν τετραέλικτος ἀελλήεσσα πορείη ('a storm-swift course of months revolving four times'). Contrast *D.* 2.259–60 αὐτοέλικτον Ὀλύμπου ... θεῖον ὀχῆα ('the bar of Olympus, self-turning, divine'); 38.225 λοξὴ πολυέλικτος ἀταρπιτός ἐστι πλανήτων ('... is the inclined winding path of the restless planets rolling in their courses'), 38.352 αὐτοέλικτον πόλον ἄστρον ('the selfrolling firmament of stars').

occurrences are in connection specifically with the recurring festival circuit.¹² In general, the *Dionysiaca* massively plays up the association of the hours with seasons, which in the *Paraphrasis* is completely missing.

What this suggests is that the *Paraphrasis* is working on both a smaller and incomparably larger scale than the *Dionysiaca*: that scale is not the seasons, but days on the one hand, ages on the other. We begin to see, too, that it has a view of history which involves more transformational events/watershed moments, although more on eschatology will follow.

So far I have been talking about differences between Nonnus' two poems, but I have also started to comment on what the *Paraphrasis* is rendering in the original Gospel. I now concentrate more particularly on the *Paraphrasis*. The question must be approached lexically. The important words in the Gospel include those for hour, day, and age, and these must be compared with Nonnus' treatment of them. But the theological underpinning is crucial too, for, beyond precise indications of times of day and dates of festivals, there is also the matter of Johannine eschatology. John's basic idea is that salvation has been realised in the here and now: Jesus' message is that 'a time is coming *and is already here*', which extends even to eternal life. But this 'realised eschatology' takes its place beside passages which look forward to some decisive change and altered state, a return of Jesus (14:3; 21:22–3), a resurrection (6:39–40, 11:24) and judgement (12:48) 'on the last day'. The question is how responsive Nonnus is to John's original usages, on both lexical *and* theological levels.

Let us begin with ὥρα. Sometimes in the Gospel it is specific: one of its major uses is in indications of time (it was the sixth hour). More often it is unspecific and loaded with salvational significance: 'the hour has [not yet] come' (anticipations of Jesus' death); 'an hour is coming' (eschatological) (5:28–9); 'an hour is coming *and* has already come' (5:25) (realised eschatology). Nonnus proves careful about rendering the various senses, though there are some interesting further implications.

To take the first, precise indications of chronology. Nonnus omits none of these, and adds a few of his own (Appendix, p. 000). It is into this type of expression that he introduces the notion of cyclic time. Several times he also brings out the idea of speed. What is interesting is the degree of precision he brings to some of them, intervening in the Gospel in the interests of clarity and explicitation. Thus:

- (i) *P.* 4.30–1 ἐπεὶ μεσάτη παρὰ νύσση | οὐρανὸν ἰπεύουσας ἰδὼν ἐπιδόρπιον ὥρην
(‘seeing the hour of repast / driving her chariot through the sky by the middle turning-post’) ~ Jo. 4:8. This is the episode where Jesus meets the Samaritan woman at the well of Jakob. The Evangelist has told us that it was the sixth hour (4:6), which in the early Church was taken to mean midday (some modern commentators have disagreed). Nonnus shares this opinion (the sun is at the zenith), and makes even more explicit that the disciples have gone to the town to buy provisions for the midday meal (using δόρπον, in Homer the evening meal, to mean ‘meal’ generically).¹⁴
- (ii) *P.* 19.161–2 ἐπεὶ περὶ δειλίον ὥρην | ἔστιχε μῆλοφάγιο προάγγελον ἡμᾶρ ἑορτῆς
(‘because the day was approaching the evening hour, heralding the festival of lamb-

¹² Possibly first in Eur. *Alc.* 448–9 (ex emend. Scaliger) (the Carneia in Sparta); then Orph. *Hymn* 53.7 (the return of Bacchus' trieteric festival), 56.5 (Adonis' recurring death and resurrection).

¹⁴ Schol. *Od.* 2.20g δόρπον] ... δόρπον τὸ τελευταῖον. For δόρπον 'pro Pastu simpliciter' see Stephanus s.v. δόρπον, p. 1642 A; Magnelli on Alexander of Aetolia fr. 1.3. I do not think Nonnus inadvertently anticipates the modern view that this was six in the evening (Westcott 1908, p. 282) and somehow lumberingly tries to reconcile this with the midday tradition.

sacrifice’) ~ Jo. 19:31. John explains that as it was the Preparation, and the next day an important Sabbath (i.e. the Passover), the Jews wanted to remove the bodies from the crosses. Nonnus retains the reference to the coming Passover and adds that it was growing late in the day, adding urgency to the task of removal.

- (iii) *P.* 19.225 φυλασσομένης δρόμον ὥρης | γείτονα νύκτα φέρουσα προσάββατος ἔτρεχεν ἠώς (‘the eve of the Sabbath was running its course, bringing the proximate night as the hour kept to its track’) ~ Jo. 19:42. Here he again emphasises that evening was approaching and time was running out before nightfall; he mentions only that the next day was a Sabbath (not, as John makes clear, that it was the Passover).
- (iv) *P.* 19.66–7 ἕκτη δ’, ἣν ἐνέπουσι, προσάββατος ἔτρεχεν [*ex emend.* Hermann, for transmitted ἔπλετο] ἠώς· | ἣν δὲ τιταινομένη τριτάτη θανατηφόρος ὥρη (‘The sixth day, which they name the eve of the Sabbath, was running by; / and the third, death-bringing hour was hastening along’) ~ Jo. 19:14 ὥρα ἣν ὡς ἕκτη (vl. τριτάτη). In this, the most interesting case, Nonnus reconciles variants in John—or imports a reading from Mark 15:25¹⁵—in such a way that the ‘sixth’ now refers to the day of the week (Good Friday, before the Sabbath) and the third refers to the hour of Christ’s trial.

So—although the rest of this essay will be largely about ‘big’ concepts and imprecise time, it must not be left out of account that Nonnus has a careful eye for detail as well. It is not drowned in verbiage.

To turn to the more portentous type of expression, of the type ‘my/his time has/had not yet come’ or ‘there is coming a time when’; references to the last hour are also included here. In St John the expressions about ‘my time’ (usually ὥρα, but καιρός in 7:6, 8¹⁶) refer to Jesus’ death and glorification. When rendering these expressions, Nonnus exhibits two strong tendencies. The first is to render the original ἔρχεσθαι with part of the same verb.¹⁷ The second is to embellish them with epithets (Appendix, p. 000) that bring out the ‘deadly’ element (θανατηφόρος, λοίγιος, φοίνιος), their salvational quality (ἔνθεος, νεκροσσοός, νέου βιώτιο διάκτορος), or the idea of finality (λοίσθιος). These hours do not cycle, unlike time-of-day indications.

On just one occasion does he combine cyclical time with ‘portentous’ hours, and that is at *P.* 2.22 ~ Jo. 2:4 (the Marriage at Cana), where Jesus tells his mother that ‘not yet has the cycle of my *last* circling hour arrived’ (οὐπω μοι πυμάτης δρόμος ἤλυθε κυκλάδος ὥρης). The passage was interpreted variously in antiquity.¹⁸ Not only does Nonnus clearly understand it as a reference to the passion, not to Jesus’ first miracle, but his formulation frames it as the end of a cycle, definitely not the beginning of a new epoch. He implies that Jesus’ life will terminate in the natural course of things, with the lifecycle and the round of circling time, which rules out eschatological overtones. If there is *any* sense in John that something new or special or miraculous is about to happen, Nonnus muffles it. Nowhere else is there such a strong reading of the original, but note also *P.* 7.34 οὐπω μοι τετέλεστο χρόνου δρόμος ~ Jo. 7:8 ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται, where Nonnus renders ‘my time has not yet been fulfilled’, as ‘my time’s course has not yet been accomplished’,

¹⁵ For Nonnus and the Synoptics see Golega 1930, pp. 132–40 (139 n. 1 on this passage). For Nonnus’ possible use of more than one manuscript of St John, see Agosti 2003, pp. 231–2.

¹⁶ 7:6 ὁ καιρὸς ὁ ἐμὸς ... ὁ δὲ καιρὸς ὁ ὑμέτερος (~ 7.24 καιρίος ... χρόνος, ὑμέτερος δὲ); 7:8 ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται (~ 7.34 οὐπω μοι τετέλεστο χρόνου δρόμος).

¹⁷ Agosti 2003, p. 474, on *Par.* 5.107.

¹⁸ Brown 1966, pp. 99–100; Livrea on 2.22 for interpretations of 2:4 in a millenarian sense, incl. Theos. Tüb, 3, p. 2 Erbse.

imposing a stronger sense that it is a matter of a portion of time ending, a life having reached its term.

What we have found with ὥρα is that (i) mentions mostly track the original, and (ii) in general the poet is sensitive to propriety and each notion is kept within proper limits. We turn now to Aion,¹⁹ which at least at first appears rather different, because Nonnus has taken matters more into his own hands. John does speak of the αἰών (thirteen times) and uses the adjective αἰώνιος (seventeen times, always qualifying ζωή). But quantitatively and qualitatively speaking, the kind of time where Nonnus in the *Paraphrasis* makes the greatest interventions *vis-a-vis* the Gospel are ‘aionic’ time; this is where he innovates most boldly.

This is the kind of time that predominates in the *Dionysiaca*, an infinitely extended, cyclic version of the time we live in, both cosmic (insofar as it is regulated by heavenly bodies) and human (insofar as Aion is vividly personified and anthropomorphised). So we are, at least at first, extremely surprised²⁰ to find that in a completely different system so much is shared, including the image of Aion as a grey-bearded old man and as a charioteer (sometimes both).²¹ The passages in question both render expressions in the original (mostly εἰς τὸν αἰῶνα) and are introduced *de novo* by Nonnus; all but one (*P.* 9.9 ~ *Jo.* 9.1) of the former and all without exception of the latter are in direct speech, usually that of Jesus, and in most of the latter Jesus is making promises or assurances that a (favourable) state of affairs will never end.

The message elicits an image of encouraging stability, but that does not reduce the surprise that, of the three most remarkable personifications of Aion, all are in Jesus’ mouth. One passage is directed to Nicodemus (*P.* 3.79 ~ *Jo.* 3:15: n. 27), and the two most striking to Jesus’ Jewish auditors, the ὄχλος in the synagogue at Capernaum (*P.* 6.146–7 ~ *Jo.* 6:35, *P.* 6.179 ~ *Jo.* 6:58: Appendix, p. 000); of these the latter reaches levels of personification otherwise more familiar from the *Dionysiaca*.²² They are not pitched at pagan internal auditors, as if the imagery was supposed to be more relatable to them. Perhaps it is more a matter of the kind of subject matter? The latter two are about food and drink, of which Jesus is offering a transformed version, but one that will continue to subsist in this world rather than in a transcendental one.

Nevertheless, it would be going too far to use the evidence of Aion to conclude that Nonnus is uncritically importing one system into another which suits it less well, or that this proves that the *Dionysiaca*, where it finds its classic exposition, was composed first. The situation is much more complex.

The stand-out surprise is the ‘obtrusively’ pagan idiom. Aion is a charioteer, rounding the turning points of an endless racecourse; he is also an old man with white hair and a copious grey beard. Yet perhaps not too much should be made of this. For we *do* find

¹⁹ Bibliography in Agosti 2003, pp. 309–10, on 5.12 *παριππεύσας*; add Sasse 1964; Chuvin 1992, pp. 67–71 and on 7.106–9 (p. 173); Spanoudakis 2012 and 2016, pp. 610–11; Franchi 2013 on 6.147 and 179; Lightfoot 2016, pp. 640–1.

²⁰ Franchi on 6.179; Accorinti 2018, p. 336 and n. 37.

²¹ Time’s chariot: *D.* 24.267, 36.423 (impersonal αἰών dispensed by Heracles/the Sun’s chariot in *D.* 40.374). Aion associated with rejuvenation/palingenesia: *Par.* 3.169 αἰῶνος παλιναυξέος; *D.* 3.256 εἰς νέον ἐκ πολιοῦ ῥέει.

²² Best paralleled in the cosmic tableau in *D.* 7.23–6, where he has white hair and a flowing beard (cf. *Par.* 3.79 εὐρυγένειος). Otherwise, the adjective πολιός is associated with him in *D.* Pr. 1.13 (cf. 47.472 πολιοῦ χρόνου, with Fayant ad loc.), and in 41.178 he has aged hands. Franchi ad loc. does not pursue the comparison with the other poem, and remarks only that the incorporation of Aion in a Christian context is warranted by Theos. Tüb. 14 (in fact 13), but there of course Clarian Apollo speaks, not a Christian bishop paraphrasing a gospel.

nuances of difference between Nonnus' two works, as if he held back from going 'full Aion' in *Paraphrasis*. The Aion of the *Paraphrasis*, personal as he is, is yet not so personal, anthropopathic, and empathetic, as he is in the *Dionysiaca*.²³ One also misses the epithets that describe him as 'grown up with' (ὀμόσπορος, σύμφυτος, σύντροφος),²⁴ as if he is less enraptured in the Johannine cosmos than in the Dionysiac one: all the *Paraphrasis* has to compare is 12.198–9 σύνδρομος αἰῶν | ἀενάω στροφάλιγγι ('Aion, concurrent / with the everlasting whirl'—less personal, less immanent, more cosmic). On the other hand, he is a charioteer far more often than he is in the *Dionysiaca* itself.²⁵ He is as personalised as a figure for cosmic motion—which Nonnus likes to emphasise in this poem—is allowed to be, but no more. The Aion of the *Paraphrasis* does not grow with the world, feel with it, mourn with it. What we get is a kind of highly figured version of cosmic motion which stops short of the full-blown immanence and empathy one finds in the *Dionysiaca*—something that does not infringe God's power and autonomy over his creation.

Indeed, if one felt the need to defend Nonnus, one could say that on a theological level, what the aionic imagery does is to respond to the realised eschatology which is a large part (not the whole) of the theology of St John: eternity is here now. It acknowledges it, but also, I would argue, imposes a strong interpretation on it. There are a dozen instances in St John of the phrase εἰς τὸν αἰῶνα, whose possible nuances of εἰς range through 'during', 'for', 'throughout', 'until the end of', and 'until' with a sense of futurity.²⁶ What Nonnus does is to transform these into formulations which mean 'so long as the αἰὼν endures' (ἕως, εἰσόκε [+indic.]), and even to import more phrases along the same lines.²⁷ So where the Gospel's εἰς τὸν αἰῶνα was ambiguous, but possibly had a sense of anticipation, Nonnus' formulations more clearly imply or state that eternity is now, it is the cyclic time in which we currently live. Nonnus is imposing a definite meaning where the Gospel was more open-ended. It is not wrong, but it is somewhat limiting.

To repeat—we cannot conclude that Nonnus has crowbarred in a conception of time which is more at home in the *Dionysiaca* and suited to paganism. It would be *neat* (if annoying) if we could say this was the opposite way round from Vian's findings for the formulary of μάρτυς,²⁸ shared between the two poems, which implies that the *Paraphrasis* was composed first, whereas here Nonnus seems to be using a concept less suitable to the *Paraphrasis* which looks unlikely to have been 'born' there. But we cannot say that. It is too schematic and false to the complexity of the situation. Nonnus has a basic notion of circling time and metaphors for it, which he realises differently in each poem, in the main with an eye to what is required. We have seen nuances of difference in his handling of Aion. Worth adding is a clear differentiation between the uses of νόσσα, the turning-point metaphor. In

²³ Lightfoot 2016, pp. 640–1.

²⁴ D. 7.10, 41.179 σύντροφος Αἰών; 40.430–1 ὀμόσπορος ... Αἰών, 41.144 Αἰῶνος ὀμόσπορε; 41.84 σύμφυτος Αἰών.

²⁵ Of fifteen references (one of which is minimal), two have νόσσα (6.147, 8.93), five have ἐλίσσεσθαι or a cognate (3.79 = 8.94, 8.157, 10.102, 13.38: for the verb see Caprara on 4.161 τετραέλκικτος), one has ἠνίοχος (9.9), one ἀψίς (10.102), and only seven (3.31, 3.169, 6.179, 9.154, 11.87, 12.102, plus the minimal 15.64) have no association with motion at all. See Accorinti 1992; Agosti on *Par.* 5.12 παριππέυσας; Gigli Piccardi 1985, pp. 180–1.

²⁶ On the meanings of εἰς in temporal expressions, see Nock 1934, pp. 80–1.

²⁷ 3.79 εἰς ὅσον εὐρυγένειος ἐλίσσεται ἔμπεδος αἰών (an elaboration of 3:15 ζῶν αἰώνιον), has the same connotation; ἔμπεδος very distinctly implies continuity. The past tense of the verb in 12.198–9 τὴν ἔλλαχε σύνδρομος αἰών | ἀενάω στροφάλιγγι again implies a state of affairs that has been ratified and is now in existence, not still to come.

²⁸ Vian 1997.

the *Dionysiaca* this often indicates cardinal points, equinoctial points, sometimes the Pole or the earth's axis, or at any rate cosmic junctures (seasons in 3.35, 42.284–5), but in the *Paraphrasis* invariably times of day, periods of time, and even apparently 'time' itself.²⁹ This temporal sense is much rarer in the mythological epic, and the application to Aion completely absent. Nonnus' notion of, and vocabulary for, time is adaptive. But in applying these ideas in the *Paraphrasis* there is indeed a risk—that of losing relief and to imposing too definite and uniform a conception of one kind of time, *this* time; of investing too heavily in realised eschatology.

This flattening process becomes still clearer because of Nonnus' treatment of the word κόσμος. κόσμος is even more common in the *Paraphrasis* (101×, compared to 88× *D.*) than it was in the Gospel itself (78×, far and away more often than in the Synoptics), and what it means there is *this* world, the place of tribulation, the one in need of redemption, the one headed for judgement, the one whose imperfections are (presumably) all going to swept away at some point (the κόσμος has a definite beginning in Jo. 17:24, so presumably at some point will have a definite end).³⁰ In this case (more clearly than with time) there is an implicit dualism (*you* are of this world; *I* am not), whose sense Nonnus continues to reflect to some extent, but complicates by loading κόσμος with 'endless' epithets. These are ἀπείριτος, which is presumably spatial (once),³¹ but also ἀέναιος (four times),³² and especially ἀτέρμων (five times).³³ This last could be argued to mean 'boundless'³⁴ rather than 'eternal'³⁵, but the problem there is that ἀέναιος and ἀτέρμων are both associated with, or directly applied to, Aion as well.³⁶ The dualism thus breaks down and the poem has a tendency to collapse back into the monism of the *Dionysiaca* where this world and its endless cycles of time are all there is, and now and eternity are not in opposition to one another.

An interim conclusion might be that Nonnus has committed himself to a series of metaphors for time which is hard to square with a futuristic outlook. What is distinctive about his system can be brought into relief by contrasting his depiction of time with that of the Sibylline oracles; for instance, the running/hastening metaphor is not as in the Sibylline oracles as time speeds to a conclusion (2.186 and 3.50 (κατ)επειγομένοιο χρόνοι; 2 Baruch 20:1 'Therefore, behold! the days come, | And the times shall hasten more than the former', etc.). That sense of approaching eschatological crisis is absent. For much of the time this is fine. It does not completely falsify the state of affairs in the Gospel, where the

²⁹ Periods of time: *P.* 2.101 ~ Jo. 2:20; *P.* 8.184 ~ Jo. 8:57 (years in *D.* 14.208, 26.298, 36.397, 38.10–12). Time at which: *P.* 4.30 ~ Jo. 4:8 (only example with a cardinal point, in practice = 'noon'), *P.* 4.240 ('yesterday') ~ Jo. 4.52, *P.* 7.50 ~ Jo. 7:14. With Aion: *P.* 6.147 ~ Jo. 6:35, *P.* 8.93 χρονίη παρὰ νύσση ~ Jo. 8:35.

³⁰ On the Johannine κόσμος, see Brown 1966, pp. 508–10.

³¹ *P.* 1.28; see De Stefani 2002 ad loc.

³² *P.* 4.121, 6.57, 14.121, 16.34–5, cf. 12.199 ἀνάωι στροφάλγγι (Aion's cosmic whirl). Of the cosmos also in *D.* 9.220–1, 13.40, 33.42, 36.118, 40.431 (together with Aion), 42.480; 27.298, 35.77 ἀνάωιο χρόνου; of years in 7.73, 27.9.

³³ *P.* 17.53 ~ Jo. 17:15, *P.* 21.143 ~ Jo. 21:25. Added to the original in *P.* 1.19 ~ Jo. 1:7, *P.* 18:33 ~ Jo. 18:5, *P.* 19.81 ~ Jo. 19:15. Unclear why De Stefani 2002 on 1.19 refers to *la frequenza* of the *iunctura* κόσμος ἀτέρμων in pre-Nonnian poetry (Anon. *De Vir. Herb.* 64, 3rd c. AD; *AP App. Orac.* 178.5), but frequent in *D.* of the cosmos and its parts (6.71; 12.43; 38.250).

³⁴ Stegemann 1930, p. 146 n. 53 ('In der Verbindung mit κόσμος wird die räumlich-konkrete Vorstellung noch teilweise gewahrt'); Livrea 1989 on 18.33. Heinsius rendered it 'rotundus' at *Par.* 21.143 (*PG* 43.919).

³⁵ Certainly in ps.-Arist. *De mundo*, 401 A 15–16, and for the extreme antiquity of the cosmos see *P.* 1.7, 8.126–7, 17.14.

³⁶ Aion: *P.* 3.31 ~ Jo. 3:5; *P.* 6.146–7 ~ Jo. 6:35. God: *P.* 10.134 ~ Jo. 10:38, cf. *P.* 1.4 ~ Jo. 1:1.

eschatology is ‘predominantly realized’.³⁷ What it does instead is impose a heavy interpretation or explicitation of what is mostly the state of affairs in John already (this epoch is what there is, and we are not to anticipate its radical transformation into something different). But it means that where there *is* a suggestion of eschatological transformation, he does little with it.

And yet even that will not completely do, because not only does he render references to the last day (*P.* 11.82 ~ *Jo.* 11:24, *P.* 12.192 ~ *Jo.* 12:48), but there is a counter-tendency (weaker, it is true) to ramp up futuristic eschatology. A couple of passages present time as ‘momentous’ rather than cyclic/aeonic. At *P.* 4.98 ~ *Jo.* 4:21, John’s Jesus says that a time is coming when the Samaritans will no longer worship on their holy mountain. Nonnus heightens this by describing the hour as νέου βιότοιο διάκτορος, ushering in a new life. And at *P.* 16.13 ~ *Jo.* 16:4, Jesus’ words ‘I tell you this so that when the hour comes you may remember’ are heightened into ὄψιμος ἀγχιτέλεστος ὅτε χρόνος ὥριος ἔλθῃ (‘when cometh the critical hour, late, and nigh fulfilment’). On another couple of occasions, Nonnus elaborates the last day into the idea of the last lap of a race-course (*P.* 11.82 and 12.192 ὀπιτέλεστος ὅτε δρόμος ἔσχατος ἡοῦς (‘when the final course of dawn is completed at last’) ~ *Jo.* 11:24, 12:48). ὄψι- compounds are very popular in the *Dionysiaca* as well, although there embedded in a basically cyclic temporal system. Nonnus once again employs a common idiom but inflects according to the needs of each work. (*P.* 1.40 ὀψίγονος προγένεθλος, applied to the Logos, sounds like oracular paradox, used for special effect.)

The most impressive and perhaps important case is what Nonnus does with the concept of ‘eternal life’ / αἰώνιος ζωή (Appendix, p. 000). Here his divergent approaches to eschatology come into clear focus. The gospel uses the phrase αἰώνιος ζωή seventeen times. Nonnus renders these in deliberately various ways, and with a variety of epithets (αἰώνιος itself only once, but also ἀείζωος, ἀέναος, ἀμβρόσιος). Four times, however, he responds with the noun αἰών. Three times out of these four he imposes a definitely ‘aionic’ interpretation, in the sense of making it clear that what is meant is an ongoing state of enduring cyclicity (*P.* 3.78–9 ~ *Jo.* 3:15; *P.* 3.168–9 ~ *Jo.* 3:36; *P.* 12.198–9 ~ *Jo.* 12:50), and in one further passage with χρόνος instead but nevertheless the ‘aeonic’ idea of circularity and renewal (5.155–6). Particularly telling is 3.78–9, which does not even render ‘eternal life’ as such, but as a γαλήνην, profound peace, that endures as long as the bearded Aion endures. One could suggest that by rendering the Gospel’s αἰώνιος ζωή simply as αἰώνιος ζωή (10.100, 17.7), or with a reference to αἰών, Nonnus is both being faithful to the Gospel—and simultaneously imposing a strong interpretation on it, just as he did with εἰς τὸν αἰῶνα (above), because, given his handling of αἰών, what he is definitely specifying is ‘a life in the αἰών’, which is the cyclic, enduring, here-and-now.

However, there are other occasions where Nonnus has definitely imposed a futuristic interpretation. Jesus’ gift of ‘life’, ‘eternal life’, is interpreted as definitely *future* life (Appendix, p. 000); and the Kingdom of God becomes a boundless *future* age (*P.* 3.30–1 ἐπεσομένοιο ... αἰῶνος ἀτέρμονος ~ *Jo.* 3:5 τὴν βασιλείαν τοῦ θεοῦ). In one case (*P.* 6.161–3 ~ *Jo.* 6:40), Nonnus could have received a cue from the context, which refers to a resurrection on the last day. From this he coaxes a little reference to an eternal chorus, and his efforts are still more vivid in another passage (*P.* 3.85–6 ~ *Jo.* 3:16, Jesus in dialogue with Nicodemus) where there is no such cue in the original, yet Nonnus invokes the idea of the garden paradise—a restored Eden³⁸—as well as the eternal chorus, definitely a vision of a

³⁷ Keener 2012, i. pp. 250, 507.

³⁸ Bauckham 1998, p. 241 (‘wholly traditional’, based on the Garden of Eden); Lightfoot 2007, pp. 521–2.

transformed future state, not in the least ‘aeonic’, yet not one to which he was in any way compelled.

My conclusion argues for both coherence and ποικιλία. On the one hand, while the overlap with the *Dionysiaca* is undeniable, it is not at the price of nuance; on the contrary, there is a surprising degree of coherence within each poem. The *Dionysiaca*’s system is based on seasons marshalled by heavenly bodies in an endless cosmic procession; the *Paraphrasis*, on the other hand, operates more at the level of the hour, both secular and eschatological. Within the *Paraphrasis* itself, his eye is sharp: Nonnus spots implication and draws it out. On the other hand, his rhetor’s training sometimes draws him beyond the implications of the original into heightened presentations of contrasting kinds of eschatology, mostly realised in the here and now, but occasionally futuristic beyond even the Gospel writer’s wildest dreams. Nonnus’ habitual ποικιλία characterises his treatment of time.

APPENDIX ON EXPRESSIONS OF TIME [LEVEL 2 HEADING]

ἔτος [LEVEL 3 HEADING]

15× *D.*; — *Par.* With ordinal and/or referring to years of the war: *D.* 10.45, 25.9, 25.364, 36.423, 38.15. Durance. Of old age: 45.74 (human); 7.39 (Aion). Of the unending war: 25.333, 36.397. Of cyclic time (‘shepherd of the years’): 7.73 (Aion); 27.9 (Phaethon). The sun’s course the mother of the years: 41.378. Recurring years for immortal beings: 14.208 (Oread nymphs); 35.73 (Glaucus). Of the annual Nile flood: 3.277.

ἐνιαυτός [LEVEL 3 HEADING]

4× *D.* With ordinal: 26.297 (lives of elephants); 41.324 (length of Zeus’ courtship). Cyclic: 32.215; 36.395 (length of war).

3× *Par.* 2.98–9 εἰς δολιχὴν βαλβίδα ... ἐνιαυτῶν ~ 2:20 ἔτεσιν (of the 36 years it took to build Solomon’s temple); 5.13 κυλινδομένων ἐνιαυτῶν ~ 5:5 ἔτη (a man who has been ill for 38 years; charioteer image in 5.12 παριππεύσας); 8.184–5 ἐλισσομένοιο χρόνου πολυκαμπέι νύσσηι | ἄντυγα πεντήκοντα διαπλήσας ἐνιαυτῶν ~ 8:57 ἔτη (Jesus is not yet 50 years). Every passage deals with a specifiable, finite period of time but employs the chariot metaphor to suggest duration.

λυκάβας [LEVEL 3 HEADING]

12× *D.*; 3× *Par.*: 11.200, 209, 18.65 (on all occasions Caiaphas high priest of that year, substituting for ἐνιαυτός).

ἡμέρα [LEVEL 3 HEADING]

31× in Gospel

Usually rendered (if at all) by ἡμαρ, but by ἠώς, dawn: 2.2 ~ 2:1; 2.101 ~ 2:20; 4.190–1 (with cyclic language) ~ 4:40; 9.20 ~ 9:4; 9.70 ~ 9:14; 11.24 ~ 11:6; 11.82 ~ 11:24; 12:192 ~ 12:48; 19.169 ~ 19:31; by ἡριγενεΐη: 6.163 ~ 6:40; 20.114 ~ 21:26. By ὥρα: 11.214 ~ 11:53; 12.30 ~ 12:7 (the day/hour of my death).

ὥρη [LEVEL 3 HEADING]

In *D.* more often refers to seasons of year. Identifications of particular seasons: 1.172 ἱππότις Ὠρη (see Vian ad loc.), 3.10 ἔγκυος Ὠρη, 3.251, 11.501, 12.21, 12.54, 13.279, 16.109,

22.213, 48.258; + δρόμος: 12.288 θερειγενέος δρόμος ὼρης; 38.272 χελιδονίης δρόμον ὼρης, 276 δρόμον ... φθινοπωρίδος ὼρης. Season of marriage: 5.121, 24.215, 31.196. Time of day: 5.602, 7.284, 12.288, 26.161. Hour of birth: 6.60; 41.133.

In *Par.* 36 occurrences of ὥρη, referring to (i) to times of day (the sixth hour etc.) or the year, and (ii) hour in an eschatological sense (my hour is/is not yet come: 7.114; 8.36; 12.92, 109–10; 13.2; 16.93; an hour is coming when: 4.98, 110; 5.95–6, 107; 16.93; the last hour: 6.158, 163).³⁹ It rarely refers to seasons (10.81).

These mostly follow or embellish the 27 occurrences of ὥρα in John, of which 24 are rendered by ὥρη, two by χρόνος (16.4 = 16:2, 16.13 χρόνος ὥριος = 16:4), and 17:1 is simply omitted. Of the surplus cases:

- Some are expansions/interpolations: 2.54 λοίσθιος ὥρη ~ 2:10 ἕως ἄρτι; 7.125 ἐὶν αὐτάγρετον ὥρη ~ 7:33; 9.3 ~ 9:1 λεχωίδες ... ὥραι; 10.81 χειματος ὥρη ~ 10:22 καὶ χειμῶν ἦν; 11.16 ~ 11:4 πυρώπιδες ... ὥραι; 19.161 περὶ δειλῶν ὥρη ~ 19:31.
- Two render ἡμέρα: 11.213–14 ἀπ' ἀρχαίκοιο δὲ κείνης ὥρης ~ 11:53 ἀπ' ἐκείνης ... τῆς ἡμέρας; 12.29–30 εἰσόκεν ἔλθῃ | φοίνιος ἡμετέρων κτερέων ἐπιτύμβιος ὥρη ~ 12:7 εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ.
- Some singulars are interpretative additions: 4.31 ἐπιδόρπιον ὥρη ~ 4:8; 7.125 αὐτάγρετον ὥρη ~ 7:33; 19.161 περὶ δειλῶν ὥρη ~ 19:31. Likewise ὥριος: 13.151 ὅτε χρόνος ὥριος ἔλθῃ ~ 13:36.
- Some interpolate the plural, referring to: seasons: 4.160 ἴδμονες ὥραων ~ 4:35; festivals: 4.205 θιασώδες ὥραι ~ 4:45 ἐν τῇ ἐορτῇ; 12.6 ἐξ πάρος ἡματα μοῦνα λελειμμένα μύστιδες ὥραι ~ 12:1 πρὸ ἐξ ἡμερῶν τοῦ πάσχα; lifecycle events: birth: 9.3 λεχωίδες ... ὥραι ~ 9:1; disease: 11.16 πυρώπιδες ... ὥραι ~ 11:4.

Into ὥρα expressions Nonnus imports motion metaphors and the ideas of speed and/or circling, generally for times of day or year:

- (δια)τρέχειν renders three of the Gospel's four annotations of the hour of day with an ordinal (1.147 δεκάτη δὲ ποδήνεμος ἔτρεχεν ὥρη ~ 1:40 ὥρα ἦν ὡς δεκάτη; 4.24 ἕκτη δὲ πετέροσσα διέτρεχε δίψιος ὥρη ~ 4:6 ὥρα ἦν ὡς ἕκτη; 4.240–1 ~ 4:52). The fourth is 19:14, where Nonnus again has both ὥρη (67) and ἔτρεχεν (66), though not together. Even 'time at which' is made to flow. Unparalleled in *D.* (in 3.198, 11.521 ἔδραμον ὼραι is literal).
- δρόμος: 2.22 ~ 2:4; 19.142 ~ 19:27; 19.225–6 ~ 19:42.
- Chariot metaphor: 4.30–1 μεσάτη παρὰ νύσση | οὐρανὸν ἰπεύουσαν ... ὥρη ~ 4.8 (elaboration of 4:6).
- Speed epithets: 1.147 ποδήνεμος;⁴⁰ 4.24 πετέροσσα; 4.161 ἀελλήεσσα πορεία (32/34 instances Nonnian, 29 of which are in *D.*, but never of Time); 5.137 ταχυδινέος ὥρης (all three instances Nonnian, the other two again of feet); 19.142 εὐποδος ὥρης (also *D.* 7.107, 8.5, 28.330, 38.131, 331, 415 εὐποδες ὼραι). Except for the last, these go further than anything in *D.*, which has only ἄστατος of ὥρη itself, though *D.* 2.422 has a winged chariot of Time. Contrast Sibylline years which hasten on towards a conclusion (p. 000).
- Other passages involving motion: 5.137 εἰς στροφάλιγγα μιῆς ταχυδινέος ὥρης (cosmic

³⁹ On ὥρα in John see Brown 1966, pp. 517–18. The idea of Jesus' special 'hour' is very characteristic of John and only occasionally Synoptic (Mark 14:35, 41 ~ Matth. 26:45).

⁴⁰ For the startling vivid epithet that starts life as Iris' in Homer and even when extended (as often in Nonnus) continues to apply to persons, horses, or the body-part that is in motion (knees), see Accorinti on *Par.* 20.20.

whirl) ~ 5:35 πρὸς ὥραν; 11.33 κυκλάδες ὄραι ~ 11:9; 19.67 τιταινομένη ... ὥρη ~ 19:14.

Nonnus generally does not employ such language in eschatological passages, except for 2.22 οὐπω μοι πυμάτης δρόμος ἤλυθε κυκλάδος ὥρης ~ 2:4.

This category is embellished with epithets of weal and woe:

- 'Deadly': 7.114 φοίνιος ὥρη ~ 7:30; 7.171 λοιγίος ὥρη ~ 7:44; 8.35–6 θανατηφόρον ... λοισθιον ... ἴχνιον ὥρης ~ 8:20; 11.213–14 ἀρχεκάκιο ... ὥρης ~ 11:53; 12.30 φοίνιος ... ἐπιτύμβιος ὥρη ~ 12:7; 12.109–10 φρενοδινέος ὥρης ... ἀκαμπέος and 12.111 ῥιγεδανὴν ... ὥρη ~ 12:27; 13.2 καίριος ... ὥρη ~ 13:1; 19.67 θανατηφόρος ὥρη ~ 19:14.
- Salvific: 4.98 νέου βιότιο διάκτορος ... ὥρη ~ 4:21; 4.110 θυηπόλος ... ὥρη ~ 4:23; 5.95–6 νεκουσσός ὥρη ... ὀπιτέλεστος ~ 5:25; 5.107 λοισθιος ... ὥρη ~ 5:28; 16.93 ἀγχιτέλεστος ... ἔνθεος ὥρη ~ 16:25. Some of these underscore the idea of teleology, but also emotionalise Jesus' attitude to it (7.114, 12.30, 12.109–10).

Αἰών [LEVEL 3 HEADING]

(a) Imported

For ever: 6.146–7 ἕως ἔτι καμπύλος ἔρπων | αἰὼν εὐρυγένειος ἀτέρμονα νύσσαν ἀμείβει ~ 6:35 οὐ μὴ ... πώποτε (Jesus); 15.64 εἰς αἰῶνα ~ 15:16 (Jesus)

The kingdom of heaven: 3.30–1 ἐπεσσομένοιο ... οὐρανίην αἰῶνος ἀτέρμονος ἤλικα τιμήν ~ 3:5 εἰς τὴν βασιλείαν τοῦ θεοῦ (Jesus)

Never: 9.9 (οὐποτε) ἡνίοχος βιότιο φυτοσπόρος ἤγαγεν αἰὼν ~ 9:1 (narrator)

(b) Rendering the original

εἰς τὸν αἰῶνα

6.178–9 ἕως δολιχοῖο γενείου | ἀμφιλαφῆς πολιῆσι κόμην λευκαίνεται Αἰὼν ~ 6:58 (Jesus)

8.93–4 ἕως χρονίη παρὰ νύσση | ἱπεύων ἀκίχητος ἐλίσσεται ἔμπεδος αἰὼν ~ 8:35 (Jesus)

8.156–7 εἰσόκε μίμνει | αἰὼν πουλυέλικτος ~ 8:51 (Jesus)

10.101–2 εἰσόκε μίμνει | αὐτομάταις ἀψίσιν ἔλιξ κυκλούμενος αἰὼν ~ 10:28 καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα (Jesus)

11.87 ἕως ἔτι φαίνεται αἰὼν ~ 11:26 (Jesus)

13.37–8 εἰς ὅσον ἔρπει | αἰὼν πουλυέλικτος ~ 13:8 (Peter)

cf. 9.154 ἐξότε ποικιλόμορφος ἀέξετο πάντροφος αἰὼν ~ 9:32 ἐκ τοῦ αἰῶνος (the blind man healed)

αἰώνιος ζωή⁴¹ [LEVEL 4 HEADING]

Epithets

ἀείζωος: 6.116 ἀειζώοιο τραπέζης ~ 6:27

ἀέναος: 4.68–9 παλιμφυές ἔμπεδον ὕδωρ | ζωῆς ἀνάοιο καὶ οὐ χθονίου ποταμοῖο ~ 4:14; 6.217 ζωῆς ἀνάοιο ~ 6:68

αἰώνιος: 10.100 ζωὴν ἐσσομένην αἰώνιον ~ 10:28; 17.7 ζωὴν θεσπεσίην αἰώνιον ~ 17:2–3

ἀμβρόσιος: 5.93 ζωὴν ἀμβροσίην, τὴν οὐ χρόνος οἶδεν ὀλέσσαι ~ 5:24

Rendered with αἰών:

3.78–9 ζωῆς κυδιάνειραν ἐσαθρήσειε γαλήνην, | εἰς ὅσον εὐρυγένειος ἐλίσσεται ἔμπεδος αἰὼν ~ 3:15 (Jesus);

⁴¹ Brown 1966, pp. 505–8.

3.168–9 ζωὴν ὄψεται οὗτος ἔχων ὑψηλότερα τιμὴν, | σύγχρονον αἰῶνος παλιναυξέος ~ 3:36
(John the Baptist says that he who has faith in the Son (already) has (ἔχει) eternal life; in Nonnus' hands, this becomes a prediction (he *will* see), but the life is embedded in the eternal self-renewing Aion)

12.102 εἰς βιοτὴν αἰῶνος ἀλωφύτοιο ~ 12:25 (Jesus)

12.198–9 ζωὴν ἀθανάτην, τὴν ἔλλαχε σύνδρομος αἰῶν | ἀενάωι στροφάλιγγι ~ 12:50 (Jesus)

Rendered with χρόνος:

4.170 εἰς χρόνον οὐ λήγοντα ~ 4:36

5.155–6 χρόνου παλιναυξεί κύκλωι | ζωὴν οὐ μινύθουσιν ~ 5:39

Futuristic:

3.85–6 ζωῆς οὐρανίης αἰώνιον εἰς χορὸν ἔλθη | ναίων ἄφθιτον οἶκον ἐν εὐδένδρῳ παραδείσῳ ~ 3:16

6.161–3 ζωῆς ἐσσομένης αἰώνιον εἰς χορὸν ~ 6:40

10.37 ζωὴν ἐσσομένην, τὴν οὐ χρόνος οἶδεν ὀλέσσει ~ 10:10 ζωὴν

10.100 ζωὴν ἐσσομένην αἰώνιον ~ 10:28 ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα.

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