

EUSEBIANA.<sup>1</sup>

*Eusebius Werke*: [Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte, herausgegeben von der Kirchenväter-Commission der königl. preussischen Akademie der Wissenschaften: Bände 7, 11 (2), 14].

*Erster Band: Über das Leben Constantins, Constantins Rede an die heilige Versammlung, Tricennatsrede an Constantin*: von IVAR A. HEIKEL (Leipzig, 1902).

*Dritter Band (zweite Hälfte): Theophanie, die griechischen Bruchstücke und Übersetzung der syrischen Überlieferung*: von HUGO GRESSMANN (Leipzig, 1904).

*Vierter Band: Gegen Marcell, Über die kirchliche Theologie, die Fragmente Marcells*: von ERICH KLOSTERMANN (Leipzig, 1906).

DR HEIKEL'S previous work, *De Praeparationis Evangelicae Eusebii edendae ratione* (Helsingfors, 1888), and the valuable assistance he rendered to Dr W. R. Paton's *Plutarchi Pythici Dialogi Tres* (Berlin, 1893) had proclaimed him an expert in Eusebius, and had aroused high expectations of the value of his editorial work. It may at once be said that they have been fully realized. Despite distance from great libraries and repeated illnesses he has achieved a work worthy to stand by those produced in the great centres under the most favourable conditions. The long introduction of over a hundred pages discusses the manuscripts, the indirect tradition, the quotations made by Eusebius from himself, and the editions. There are also chapters entitled 'On the purpose and character of the work "On the life of Constantine"', 'Some Notes on the work "On the Life of Constantine"', 'Concerning the Edicts and Letters of Constantine', 'The Religious Views of Constantine on the Basis of his own Writings', 'The Speech to the holy Synod', 'The Indexes of Chapters', 'The Thirty-years' Address to Constantine'. The introduction thus appears sufficiently comprehensive. The indexes are no less so. Nearly a hundred pages are taken up with an index of passages quoted from the Old and New Testaments,

<sup>1</sup> An apology is due for the delay in the publication of this Chronicle. Mr C. H. Turner, who had long hoped to write it, has been compelled by pressure of other duties to resign the hope: hence its appearance over the signature of the present writer. One 'Eusebianum', the *Onomastikon* (ed. Klostermann, Berlin, 1904), will be included by him in a coming chronicle of *Hieronymiana*. An account of Schwartz's *Kirchengeschichte* has been deferred till the appearance of the third volume.

Christian and profane authors, another of proper names, and a long one of words and matters. This last is a valuable contribution to Greek lexicography. The solid merit of the edition of the *Vita Constantini* and the *Oratio ad sanctum coetum* is not solely due to skill in emendation, but to the much more satisfactory discovery of the best manuscript, Vaticanus 149 (saec. xi), previously unused. In all, fourteen manuscripts of these treatises are known to the editor, but only one other is as old as the Vatican MS, namely Mosquensis (or, as Heikel prefers, Moscoviensis) 50. The relations between the MSS are confused to such a degree by cross-influence that the construction of a genealogy has proved impossible. The excellence of *V* appears on almost every page, and in a most striking manner at times, namely, where it alone, or in company with *J* (the Moscow MS), has preserved some passages lost in the other MSS, one actually thirty-one lines long. This fact alone will at once shew that Heikel has antiquated all previous editions and that his is indispensable to all students of Eusebius. Even *V*, however, suffers when brought face to face with the indirect tradition, and all our MSS appear to descend from an archetype that has been worked over. The oldest and best MS of the *Laus Constantini* is at Paris, no. 1431 (saec. xi), and was used by Heinichen. The indirect tradition is important. Book II cc. 24-42 of the *Vita Constantini* are preserved in one MS of the tenth century (Laurentianus LXX 20), and in two of the eleventh, as well as in some later copies. This form represents a purer tradition than the MSS proper. Both forms appear, however, to have some common defects. It is impossible to restore the text of Eusebius exactly throughout. It was soon after the original publication of the work that the recension represented by *VJ*, &c., was made, since we find that quotations in Socrates and Theodoret approximate more to their form than to that in the extract, and are further not always right where they disagree with *VJ*, &c. The one place where the Sibylline Oracles are quoted is not in favour of the character of the manuscripts of Eusebius. Heikel's section dealing with Eusebius's self-quotations is interesting and instructive; they are shown to be rather free on the whole. The historical and stylistic parts of the introduction are admirable, an unexpected gift in a critical edition, and will immensely lighten the study of this author. The exposition of the marked contrasts in style between Eusebius's own work and the Constantinian documents therein incorporated is a masterpiece. 'Baumwollpapier' (p xv) never had any real existence (Traube *Vorlesungen und Abhandlungen* I p. 101). On p. xix l. 12 for 'A.' read 'F.' Readers should not overlook the 'Nachträge und Berichtigungen' at the end of the volume, nor the important review by G. Pasquali in the *Gött. gel. Anz.* for 1909, pp. 259-286.

THE *Theophany* has, as is well known, survived complete only in a Syriac translation. This translation is of the most exactly literal character, and, as the sole manuscript in which it is preserved dates from February of the year 411, is the most perfect substitute for the original we could have had. Samuel Lee of Cambridge published the Syriac text in 1842, and an English translation in the following year. Gressmann provides us with an introduction, the Greek fragments with critical apparatus, a German translation of the Syriac with critical apparatus, and useful indexes of scripture passages, self-citations by Eusebius, names, words, and matters, &c. As Lee's editions are now probably rather scarce, even the English reader will find it well to purchase this translation. The introduction discusses the genuineness of the Theophany, and decides for it, dating it earlier than the *Laus*, with which it stands in some relation. All the surviving fragments of the Greek are preserved in the catena of Nicetas of Heraclea on Luke's Gospel and the Epistle to the Hebrews. Nicetas abridged and otherwise altered after the manner of his class. Of this Catena the following MSS of value are known to the expert Sickenberger, Vat. 1611 (saec. xii), Paris 238 (saec. xiii), Vindob. theol. Nessel 71 (saec. xii-xiii), and Paris Coisl. 201 (saec. xiv-xv). The first is the most important, and was used by Mai, without much care or intelligence. Some supposed fragments of our treatise existing in it are rightly rejected by Gressmann as corresponding to nothing in the Syriac. The important subject of Eusebius's borrowings from himself is discussed as it deserves. More than half of the *Laus Constantini* is contained in the first three books of the Theophany. The fifth book of the Theophany is almost a replica of the third book of the *Demonstratio Evangelica*. Finally, the citations from other authors incorporated in the Theophany are nearly all to be found in the *Praeparatio Evangelica*, or in the *Historia Ecclesiastica*. The following is the order of the composition of the first mentioned works<sup>1</sup>: *Demonstratio*, *Theophany* (about 333), *Laus*. The character of the Syriac version is fully considered. In its supreme determination to be exactly literal it does violence to the Syriac language. The translator at the same time was not an absolute master of the Greek language, nor is our MS of the translation by any means an absolutely correct rendering of an absolutely pure Greek text, despite its early date. The question of the dependence of Eusebius on earlier authors for his matter is lightly touched on, especially in connexion with Philo, *περὶ πρῶτοίας*, with which a considerable number of parallels are adduced. The biblical quotations are reproduced exactly from the

<sup>1</sup> On this and other questions connected with Eusebius the reader is advised to consult the article (or rather, treatise) entitled *Eusebius* in Pauly-Wissowa's *Real-Encyclopädie*, by E. Schwartz (Bd. vi, 1908).

Greek, and, as the result of an exact comparison, the editor is able to tell us, against Mr Conybeare, that there is not the slightest trace of knowledge of the Peshitta in the whole translation. As the MS curiously dates from the very year in which Rabbula's episcopate at Edessa began, we may hope that the last nail has now been driven into the coffin of a second-century Peshitta. Unfortunately, the Gospel verses which bear a striking form in the Diatessaron or in the Old Syriac are not quoted in the Theophany, so that it does not seem possible to say whether the translator was in any way influenced by the use of either or both of these.<sup>1</sup> This, however, is rather a question for the Syriac expert.

KLOSTERMANN has taught us to expect first-rate work from him, and in his volume containing the *Contra Marcellum*, the *De Ecclesiastica Theologia*, and the collected fragments of Marcellus he has worthily maintained his high reputation. His introduction is simply divided into three parts, concerned with author and date, manuscripts, and editions. He defends, successfully we think, against Mr Conybeare the claim of Eusebius of Caesarea to the authorship of the *Contra Marcellum*. Readers will recall Conybeare's attempt to father it on Eusebius of Emesa, an attempt characterized by all his well-known vigour and ingenuity. The only manuscript authority for the text is the Venetus Marcianus 496, which has been variously attributed to the tenth, eleventh, and twelfth centuries. The other five later manuscripts are judged to be descended from this. The *editio princeps* was Richard Montagu's of 1628, while Gaisford's, the first to use the Venice MS, appeared in 1852. Nolte's edition of 1857 was made without knowledge of Gaisford's work and of the leading MS. Of the three Gaisford's is unquestionably the best, but can be considerably improved, as Klostermann's edition shews. In the absence of abundant early manuscript authorities for the texts of Greek Fathers there is little chance of such work as this being improved, till we have a worthy *Thesaurus* of the Greek language. Admirable indexes of Scripture and other quotations, proper names, words and matters are provided at the end of the volume, a separate set for each of the two writers, Marcellus and Eusebius. Trifling misprints have been noticed on pages xxv and 225.

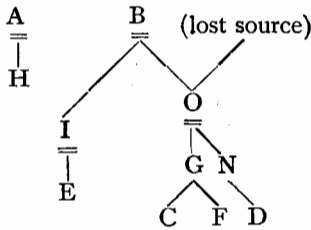
<sup>1</sup> Von Soden, in his *Die Schriften des Neuen Testaments* Bd. i p. 1496, gives a few instances which, in his opinion, are to be explained as due to the influence of the Old Syriac.

ΕΥΣΕΒΙΟΥ ΤΟΥ ΠΑΜΦΙΛΟΥ ΕΥΑΓΓΕΛΙΚΗΣ ΠΡΟΠΑΡΑΣΚΕΥΗΣ  
 ΛΟΓΟΙ ΙΕ : *Eusebii Pamphili Evangelicae Praeparationis Libri xv  
 ad codices manuscriptos denuo collatos recensuit Anglice nunc primum  
 reddidit Notis et indicibus instruxit* E. H. GIFFORD, Tomi IV  
 (Oxonii, 1903).

THE latest literary productions of the long and active life of Archdeacon Gifford were an edition of the *Euthydemus* of Plato and the present work, surely the most sumptuous in our department which the present century has seen. Corresponding to the magnitude of the task are the printing, paper, and appearance generally of these beautiful volumes. The Greek original is contained in the first and second, along with lists of the manuscripts, a discussion of their interrelations, two facsimiles of pages of the Bologna MS, the apparatus criticus, and indexes of writers quoted, of scriptural passages, and of names and matters, &c. The third volume, which is issued in two parts, contains the English translation, preceded by an introduction, and followed by an index of proper names and matters, almost thirty pages long. This introduction is divided into eight sections, concerned respectively with the author, the date, the occasion, the method, the style, the contents, quotations, and conclusion. The last volume contains the notes and an index of Greek words.

The present notice is in a very real sense a mere chronicle of the appearance of the book. To review a work of over 2,700 octavo pages would require many pages of the JOURNAL. Only a few points of interest can be here alluded to.

The text is based on complete collations of four MSS, Parisinus 451 (saec. x) (A), of which Gaisford had only an imperfect collation, Venetus Marcianus 341 (saec. xv) (I), of which Gaisford's collation did not extend beyond the last ten books, Bononiensis 3643 (saec. xiii) (O), unknown to former editors, and Parisinus 465 (saec. xiii) (B). A, the oldest, is also on the whole the best, but it contains only the first five books. The manuscripts and their interrelations are described by Dr Gifford with sufficient clearness. In this portion of the work he had the valuable researches of Schwartz and Heikel on which to base his own, and he is in almost entire agreement with their conclusions. Two words of criticism alone may be advanced. It would have been better to provide the usual genealogical tree of manuscripts, but, since it has been omitted, the present chronicler has thought it might be a convenience to readers to have it presented here.



The other remark, obvious at once on seeing the genealogical tree, is that it is rather curt to dismiss the question of relationship between the A family and the other by saying the latter is 'non eiusdem cum A et H cognationis'. In other words, Dr Gifford has not been zealous to pierce behind the veil of AB and O to an ultimate archetype of all three. To him that archetype was probably the Eusebian autograph, and in this view he may have been right. On p. viii l. 7 from foot, for 'xliv' read 'xl'; on p. xl. 25, for 'annis' read 'annos'; on p. xxiii l. 7 from foot, for 'Codicum' read 'Codicem'. On the question of Eusebius's literary honesty Gifford adopts the mediating view of Freudenthal. One of the most interesting parts of the introduction is that dealing with the relation between the MS A, one of the famous Arethas codices, and its companion, the Clarkianus of Plato. It is clearly shewn that the one has been corrected from the other.

Two types are used for the text, a large one for the words of Eusebius himself, a smaller for the words quoted from other authors. Opposite the beginning of each such extract is the name of the author in capitals. Immediately below the text the sources of these quotations are exactly indicated according to the places where they are to be found in modern editions. At the foot of the page is the apparatus criticus. It is almost superfluous to remark that this edition is a great advance on all the previous editions. The names of the excellent scholars who collated the manuscripts for Dr Gifford are a guarantee of the accuracy of the collations, and the reader is here provided with all available materials for the constitution of the text. Well may the future Berlin editor exclaim, *Pereat qui ante me mea dixit!* His work will be not only enormously lessened, but rendered practically superfluous by the appearance of the present edition. The scripture references are noted with care, but an undoubted instance of quotation from 2 Timothy i 10 at p. 69 d (Vig.) has been overlooked. In the index of vol. ii p. 502 for 'Matth. iv 5' read 'Matth. v 5', and on p. 504 'Abraamus' offends the eye: Dr Gifford was so consummate a Greek scholar that he may be pardoned for not knowing that 'Abraham', 'Habraham' are the only allowable Latin forms.

The English translation is from every point of view an entirely satis-

factory feature of this great edition. Few even of our best classical scholars can read the Greek Fathers with ease, and such help is rather a necessity than a luxury. Greek verse has been turned into English verse, and altogether the translation reads excellently. The volume containing the translation is prefaced, as we have said, by an introduction. There can be no doubt that Dr Gifford is right in considering 'Eusebius, son of Pamphilus', as the only possible translation of Εὐσέβιος ὁ Παμφίλων. This style may either have been his legally, as the adopted son and heir of Pamphilus, or may be an honorary form, invented by himself as an outward sign of his reverence for the memory of Pamphilus. The date of the *Praeparatio* is fixed at about 312 to 314 A.D. The quotations made by Eusebius are classified under the heads of (a) fragments of poetry, (b) historical fragments, (c) philosophical fragments.

The notes, printed in a smaller type than the text, take up about half the space of the latter. They vary greatly in character from one another, being at times lexical, at times linguistic, sometimes textual, sometimes exegetical, most often perhaps illustrative. As an example of the first kind of note we may cite that on πρόσφυξ (p. 137), where Gifford remarks that Liddell and Scott give a reference only to Herodian, though the word occurs three times in the *Praeparatio*: he might have added a fourth example from the *Laus Constantini* c. 15. Some of the most telling notes are textual, as, for instance, where he successfully defends the οὐδὲν δὲ οἶον of 158 C even against Heikel, the παραίρησει of 260 A, also against Heikel, and, by apt reference to the Septuagint, the τῶν θεῶν of 358 B, this time against Viger. In 154 D the form δαμονικός as better than δαιμονιακός might have been illustrated from Latin: the best MSS of the earliest Latin Christian writers similarly give *daemonicus*, not *daemoniacus*. At 287 B the use of ἐπιβάλλειν with a dative in the sense of 'contemplate' is compared with the notorious ἐπιβαλὼν ἔκλαιεν of Mark xiv 72, perhaps unjustifiably, but any possible light on this verse is welcome. The notes are never too long, and illustration is never overdone. Many fresh illustrations will occur to the careful reader, which the editor has omitted, not because he did not know them, but because he has been determined at all costs to keep the notes as brief and as helpful as possible. References to such recently published works as Bacchylides, *Oxyrhynchus* and *British Museum Papyri*, Deissmann's *Bible Studies*, and this JOURNAL prove that Dr Gifford read to the very last. The whole work is one which reflects high honour both on Dr Gifford and on English scholarship.

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