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Krumbacher's Legends Relating to S. Theodosius *Studien zu den Legenden des S. Theodosios*, by Karl Krumbacher (from the Sitzungsber. of the Akad. d. Wiss., Munich; separately printed, 1892). NO. LIX. VOL. VII.

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The Classical Review / Volume 7 / Issue 04 / April 1893, pp 177 - 179

DOI: 10.1017/S0009840X00197422, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00197422

How to cite this article:

J. Armitage Robinson (1893). The Classical Review, 7, pp 177-179 doi:10.1017/S0009840X00197422

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the new material is most obvious. There has been a tendency in England to undervalue it; the real gain will be best appreciated by reading a chapter like that on the officials. Innumerable small *lacunae* are filled up, and points of dispute are settled; many bold conjectures which could formerly find no place in a book like this are confirmed. However much still remains doubtful, fragmentary as our knowledge still is, the amount of information that can be given as certain is very largely increased.

One of the merits of the book is that the author generally knows how to distinguish between ascertained truth and conjecture; he avoids the common mistake of quoting the latest theory as a fact. The chapter on the *φραρρίαι*, which has been rewritten in the light of new inscriptions and some new works on the subject, does not appear quite free from this fault. The statement that after the time of Cleisthenes the *φραρρίαι* 'erhielten eine höhere staatsrechtliche Bedeutung' must be considered still problematical. Two other minor points I may refer to. The explanation of the number of the *ἐφέται* given on p. 143 as '3 times 17 or 3 times $4 \times 4 + 1$ '—a number founded on 'a combination of the number of the courts with that of the tribes, one being added'—is certainly no less unsatisfactory than previous numerical explanations of the kind. On p. 136 the positive statement is made that the *ἐκτρήμοροι* received one-sixth of the produce. This on general grounds is very improbable, if not impossible; and the words of Aristotle are decidedly in favour of the other view.

In the other parts of the work there are very considerable additions. There is a new paragraph in § 57 on the methods of arbitrating between states. In § 62 etc. the account of the administration of the Delian and Delphian temples and Amphiktyonies has been altered and enlarged, chiefly from the materials supplied by the French excavators. In the account of the Cleruchies, § 80, and the history of the 2nd Athenian Confederacy he has also been able to avail

himself of fresh material. The most important additions however are in the sections dealing with the different federations: that on Thessaly is almost entirely new, new sections are added on the other tribal unions of Northern Greece, and at the end important chapters are added dealing with the Boeotian, Achaean and Aetolian Confederacies, which in the first edition were completely omitted.

The work is therefore now more complete than it was. There still remain, however considerable *lacunae*. Very little information is given about the secondary states; towns such as Argos, Corinth, Syracuse and Miletus are only casually referred to in the 1st chapter on the general development of the state; in no part of the work is there any separate description of them. Some space might have been gained for this by the omission of a good deal of purely historical matter which is inserted in the descriptions of the Achaean and Boeotian leagues. It is surely a serious breach of proportion to devote 25 pages to Achaea and Aetolia and say nothing at all about Cyrene, Sicily, Italy and the states of Asia Minor. Moreover in a work which professes to deal not only with *Staats-* but also with *Rechts-Alterthümer* we are justified in looking for some information on legal matters: with the exception of a short account of the Gortynian code these are omitted. There is a full account of Attic procedure but none of Attic Law. Even though our knowledge of Greek Law is too fragmentary to form a regular treatise, a clear statement of what is known on the laws of inheritance and adoption, and the forms of land tenure and marriage would have added very greatly to the value of the work. These omissions are the more to be regretted because of the very high quality of the work both in form and matter. It will doubtless not be long before a third edition will be required, and an opportunity will be given of making it more complete than it is now.

J. W. HEADLAM.

KRUMBACHER'S LEGENDS RELATING TO S. THEODOSIUS.

Studien zu den Legenden des S. Theodosios, by KARL KRUMBACHER (from the *Sitzungsber.* of the *Akad. d. Wiss.*, Munich; separately printed, 1892).
NO. LIX. VOL. VII.

THE title of this book gives a most inadequate idea of the important matters which it contains. It is well known what valuable historical and philological in-

formation springs to the light wherever Usener digs in the vast field of Hagiology. Krumbacher, the historian of the Byzantine Literature, has given us a sequel to Usener's work on the Life of S. Theodosius (†529). Usener had published it from a Laurentian MS. (11th cent.), whose readings he had recorded with the most careful minuteness. Krumbacher has found several other MSS., three of which belong to the 10th cent. Thus, much of Usener's acute emendation is confirmed, and new light is shed on the text. But the real interest and importance of K.'s work lies in the disclosure of method in regard to the collection of MS. evidence and the editing of post-classical texts, and in the lexicographical and other studies with which he has enriched us.

1. In dealing with the MSS. of short treatises it is always important to note the surroundings in which they lie: the other books which occur in the same volume are often a guide to the genealogical relations of the text. K. distinguishes three grades of Greek Hagiological MSS.: (1) texts prior to the extraordinary activity of Symeon the Metaphrast in embellishing and resetting the old jewels; these are found in considerable volumes, especially of the 10th and 11th centuries, sometimes arranged according to the Calendar, and sometimes not: (2) the Metaphrast's enlarged texts: (3) abbreviated texts of the Basilian Menology and the Menaea. This division is of course recognized; but what is fresh in K.'s treatment is the urgency with which he pleads for a systematic examination of the first group. The Catalogues of MSS. do not distinguish these from the second: a list of them would be of the greatest value, and it might ultimately be followed by a printed Corpus of these early texts, out of which precious treasures of history and geography would be dug by many scholars following the lead of Usener and Krumbacher and Ramsay.

2. Under the head of Remarks on the Text K. takes occasion to discuss the difficulty, in which an editor of any post-classical text, and especially of a mediaeval text, finds himself through the lack of any standard by which to distinguish peculiar forms to be assigned to the author from peculiar forms which are due to his copyists. Polybius and Josephus have suffered grievously at the hands of editors who insisted that certain 'barbarisms' (i.e. forms or constructions which they assumed to be barbarous because they do not occur within the narrow range of our extant classical

literature) must necessarily have been introduced by later scribes: and K. draws a terrible picture of the torture of the Church-poet Romanus by his recent editor Pitra who, without a sound knowledge of Classical Greek on his own part, undertook to reform Romanus against the plainest and most consistent documentary evidence. This section of K.'s work is a mine of valuable materials and references, and illustrates again and again the value of a wide reading in later Greek and some acquaintance with the spoken language of to-day in dealing with Greek texts of any period. Here again he cries out for more workers in a vast and untilled field: statistics of unusual forms and constructions found in MSS. must be collected and digested: the result might be at length a 'Grammar of Manuscripts,' or more fully 'A Grammar based on historically arranged statistics of the Hellenistic *κοινή*, the Byzantine literary language, and Vulgar Greek.' Here is scientific work of the most important character for those of our Classical scholars who are willing to awake from the dream that the Greek language died some time before the Christian Era. To students of the history of language such work would be beyond all price.

3. In a long succession of notes on Usener's text in the light of the newly recovered MSS., K. illustrates the application of his critical principles. The lexicographical notes on *καταδέχομαι* (pp. 286 ff.) and *ἀνάπτω* (p. 297) should not be lost sight of: and the whole of this section will repay study.

4. The Hymnologist now has his turn. The relation of Church Hymns and Poems to the Legends is discussed, and a long hymn to S. Theodosius is given from a Patmos MS., with variants from two others.

5. The Third, Ninth and Fortieth days after Death were those to which special memorials belonged in the Eastern Church. This custom was founded on the prae-Christian observance of the Third, Ninth and Thirtieth days. In the Western Church the Seventh took the place of the Ninth, as in the Eastern Church the Fortieth displaced the Thirtieth. The grounds given for the Eastern selection of days are discussed by K., who prints two short tracts *περί γενέσεως κ.τ.λ.*, in which a physiological basis is found for the custom in the periods of the development of the embryo. This explanation, typical of the mediaeval age, displaced the earlier scriptural explanations. Each of these texts has an elaborate critical

apparatus, for K. is true to his implied principle that no facts can be unimportant.

6. The *σήμετρον*, which all visitors to Patmos cherish among their liveliest recollections, and over which K. becomes rhetorical for the first time, almost poetical, is an instrument for summoning the monks to the Church at 1 A.M. A piece of suspended wood beaten by the Deacon with a bar of iron frightens sleep away by its cruel din. K. says that after his first night he never dared to go to bed till its last sound had died away: he had the exceptional advantage of having it in the corridor just

outside his cell. He may have said things about it at the time which he regretted afterwards: if so he presents a propitiation in the form of a collection of epigrams and other allusions in which τὸ ἅγιον σήμετρον is again and again most aptly compared to the Archangel's Trumpet of Doom.

7. Several useful notes, e.g. on the interchange of εἰς and ἐν, on uses of καταλαμβάνω, on beans and on locusts, bring to its close this most excellent series of studies.

J. ARMITAGE ROBINSON.

JAMES'S TESTAMENT OF ABRAHAM.

Texts and Studies, Vol. II. No. 2. *The Testament of Abraham*, by MONTAGUE RHODES JAMES, M.A., with an appendix by W. E. BARNES, B.D. Cambridge University Press, 1892. Pp. 166.

THE contributors to this admirable series continue to earn the gratitude of scholars, both by the selection of the material which they put forth, and by the manner in which they treat it. The importance of pseudepigraphic literature, whether Jewish or Christian, was (until comparatively lately) not sufficiently recognized by students of Judaism and Christianity. It is now, however, receiving its full share of attention; and the present volume is a worthy contribution to this wide and varied subject. In his preface the editor of the *Testament of Abraham* points out that this document gives valuable information as to the relations which exist between various apocryphal revelations of the unseen world. He has been able 'to make use of several unpublished documents of an apocryphal nature. These are, the Latin text of the *Apocalypse of Paul*, and the *Apocalypses of the Virgin*, of *Sedrach*, and of *Zosimes*,' and he expects to give us full texts of these 'at no distant date.'

The two recensions of the Greek text of the *Testament of Abraham* here given are made from nine MSS., all of which are late, the oldest being possibly of the thirteenth century. Two versions, the Roumanian and the Arabic, have also been used, the MSS. of which are still more modern than those of the Greek text.

In his introduction on the history of the

book, Mr. James endeavours, and with much success, to establish the following points as probable: (1) that Origen had seen our *Testament of Abraham*: (2) that in quoting it he has been influenced by something similar in the *Assumption of Moses*; (3) that Origen and Macarius used yet a third book, which also treated of the exodus of souls; (4) that this was the *Apocalypse of Peter*, which (5) is the source of what is common to the *Testament of Abraham* and the *Apocalypse of Paul*. In discussing the second point he re-affirms, what is still sometimes disputed but is far too probable and too widely accepted to be shaken without fresh evidence, that the passage in the Epistle of Jude about the devil contending for the body of Moses comes from the *Assumption of Moses*. Fresh evidence on this point is likely to be discovered, viz. the missing portions of the *Assumption*; and we shall then see whether the dispute between Michael and Satan is contained in the book or not. In discussing the fourth point Mr. James makes certain conjectures as to the character of the *Apocalypse of Peter*; and these conjectures had only just been printed, when the now famous fragments of the *Gospel of Peter* and of the *Apocalypse of Peter* were at last given to the world by French scholars, who found them six years ago, but appear not to have known their value as Christian literature. And it must have been with exceptional satisfaction that Mr. James discovered that his anticipations respecting the nature of the *Apocalypse of Peter* were so largely confirmed by the new fragment. Considering the brevity of the fragment, the amount