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Critica Biblica. Le Recensioni dei LXX. e la versione detta Italia. Nota del M. E. Abate A. Ceriani, letta al R. Istituto Lombardo nell' adunanza del 18 febbrajo 1886 (Estratto dai Rendiconti del R. Istituto Lombardo, Serie II., vol. xix., fasc. iv.) pp.7.

T. K. Abbott

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substantially from the earlier English publication. In this respect they differ from the posthumous *Geschichte Persiens... von Alexander... bis zum Untergang der Arsaciden* of the late Prof. Gutschmid, which is much less condensed than the close-packed section of the *Encyclopaedia* article PERSIA to which it corresponds. Nöldeke's share in this article embraces the Median, Achaemenian, and Sāsānian empires, periods of history which are full of interest to the classical student, but gain much by being treated from the point of view of an oriental scholar. For the Sāsānian period the oriental sources are of the first importance, and among these must be included not only the inscriptions and coins but above all the Syriac and Arabic records. As editor of the corresponding part of Tabari's great chronicle, which he has accompanied by a translation and by notes of very great learning and historical value (*Geschichte der Perser und Araber... aus Tabari*, 8vo. Leyden, 1879), Prof. Nöldeke has had the chief share in making these new lights available for the historian, and his supreme authority on the Sāsānian period is undisputed. The result of his researches is now presented in a clear and continuous narrative.

For the Achaemenians the eastern sources are less copious; but Prof. Nöldeke has used the latest photographic copies of the Old Persian Inscriptions (cf. his *Bemerkungen* on these in the *Persepolis* of Andreas and Stolze, 2 vols. fol. Berlin, 1882), and his knowledge of eastern antiquity throws much valuable light on a record which classical scholars generally approach from too western a standpoint. The essay on Persepolis is an important critical study resting on the most recent explorations. The short papers on Pahlavi or Pehlevi and on the names Persia and Iran supply in a convenient form information of a trustworthy kind on subjects that no classical scholar can afford to ignore.

W. ROBERTSON SMITH.

Didascalia CCCXVIII Patrum Pseudepigrapha, E Graecis Codicibus Recensuit PETRUS BATTIFOL, Coptico Contulit HENRICUS HYVERNAT. Parisiis. Leroux. 1887. 3 frcs.

M. BATTIFOL has used for his edition of the *Didascalia* three Greek MSS., which have been hitherto unknown, and which he describes as (P.) Parisinus gr. 1087, (M.) Marcianus 498, both of the fourteenth century, and (R.) Regius=Parisinus gr. 1053, of the tenth. M. Hyvernât has added the readings found in the Turin Coptic MS. (tenth century), which differ from those of the Greek MSS.; and he has given them, in a Greek translation, in an appendix. It was not the intention of the editors to make use of all the material available for a new edition: 'sat erit hic Didascaliam graecam recensuisse,' they state (p. 19). They have omitted to consult the earlier editions of this book, as well as the Coptic *Codex Borgianus* at Naples. But in spite of the limits which they have imposed upon their enterprise, the editors have furnished a text which is in the main far correcter than that hitherto received. The *Didascalia* opens with the Nicene Creed (omitting, however, the words *ἐνανθρωπήσαντα* after *σαρκωθέντα* sc. *vidē* l. 8, and *ἡ κτιστὸν* before *τρεπτόν* l. 13); there follows the interpretation of the symbols bearing on Christology and the doctrine of the Trinity; the second part of the book contains rules and precepts intended to regulate the life 'of bishops and clerics and monks, and all the other Christians' (Chaps. I.—VIII. pp. 10—18). M. Battifol's statement respecting the origin of the *Didascalia* is open to criticism on two points. He says that this book is a Greek translation from the Coptic, and that the Coptic itself is a version

of the Athanasian tract *Syntagma doctrinae ad monachos* (Migne XXVIII. 835). But the first—the dogmatic—part of the *Didascalia* is closely allied to *Athanasii interpretatio in symbolum* (Migne XXVI. 1232). And as to the second part, Eichhorn, to whom we are indebted for this last remark, maintains (*Theol. Literatur Zeit.*, 1887, N. 24, p. 570), on the authority of Revillout, that the present *Syntagma* cannot have been the original, whence the Coptic version was made, but that the *Syntagma* formed part of the acts of the Alexandrine Council 362, and was afterwards revised and made into a separate treatise, which has been handed down to us. The *Didascalia* has the value of a document which bears on the theology of the fourth century; its main importance, however, lies in the fact that it throws light on the early history of monastic life and institutions. It contains, as has been recently pointed out, numerous quotations from the *Teaching of the Apostles*. A comparison of texts has shown us the main parallels to be—*Didascal.* l. 1. 12–14 comp. *Didache* I. 2. *Dl.* I. 1. 14–16 comp. *Dd.* II. 2. *Dl.* I. 1. 17, 18 comp. *Dd.* VI. 1. Some of the terms in *Dl.* I. 1. 24–27 are evidently taken from *Dd.* II. 4, III. 5, 6. The commandment *τὰ ὀφθαλμοὺς καὶ τὰς χεῖρας* *καθάραι* *Ἰουδαίου*, *Dl.* II. 1. 3, and the other injunction *μὴ παράβαινε τὴν νηστείαν κυρίου, τούτῃστι τετράδα καὶ παρασκευή*, II. l. 13, refer most probably to *Dd.* VIII. 1. The order given to all Christians to 'fear above all the words of the Lord,' *Dl.* IV. 1, seems but a repetition of *Dd.* III. 8; and that given to monks to learn a handicraft or to work on the fields, *Dl.* VI. 4, lest they eat the bread of idleness, and to give the firstfruits to the priests, *Dl.* VI. 9, seems taken from *Dd.* XII. 3, 4, and XIII. 3. (Comp. *Apostol. Constit.* VII. 29). An inquiry into the manner, however, in which the injunctions given to primitive Christian congregations in the *Didache* have been enlarged into rules and regulations for monastic settlers in the *Didascalia* would require a separate monograph.

CHARLES MERK.

Critica Biblica. *Le Recensioni dei LXX. e la versione detta Italica.* Nota del M. E. ABATE A. CERIANI, letta al R. Istituto Lombardo nell' adunanza del 18 febbrajo 1886 (Estratto dai Rendiconti del R. Istituto Lombardo, Serie II., vol. xix., fasc. iv.) pp. 7.

ST. JEROME in his preface to the book of Chronicles writes thus: 'Alexandria et Aegyptus in Septuaginta suis Hesychium laudat auctorem, Constantinopolis usque Antiochiam Luciani martyris exemplaria probat. Mediae inter has provinciae Palaestinos (or Palaestinae) codices legunt, quos ab Origene elaboratos Eusebius et Pamphilus vulgaverunt.' Until lately we did not possess the means of distinguishing these three recensions amongst the existing MSS. The Abbé Ceriani believes that he is in a position to do so now. The idea flashed upon him when he saw the facsimile of Cod. VIII. (Holmes) published in Dublin in 1880 (*Par Palimpsestorum Dublinensium*) a MS. manifestly written in Egypt. I will merely give his conclusions drawn from comparisons with the Coptic versions, the Commentary of S. Cyril Alex., etc. The MS. which seems to have generally preserved the Hesychian recension is Holmes 106. In the Prophets the MSS. which generally agree with 106, are XII. 26, 33, 86, 97, 198, 306 and some others. The Palestinian text is represented by the Chigian codex (88 Holmes and Parsons) codices IV. V., and the Hexaplar Syriac version. Some other codd. exhibit this recension more or less, either in text or margin. In several books of the Syro-hexaplar version the

subscriptions state that the version was made from copies, the subscription of which indicated that they were derived from MSS. of Origen's text, corrected by Eusebius and Pamphilus. Cod. 88 has similar subscriptions. The character of the text compared with Origen's own statement of his method confirms this.

Lucian's recension was recognised by Field and Lagarde independently, and Abbé Ceriani claims priority for himself as regards the text of some of the books. This is the text of Theodoret and Chrysostom. The only uncial containing it is a MS. of fragments of Isaiah published by Tischendorf *Monumenta Sacra*, Tom. i. p. 187-198. The cursives are 19, 82, 93, 108. Besides the agreement of these Codd. with Theodoret and Chrysostom, they have, with 82, 245, the peculiarity of commencing 3 Kings (= 1 Kings E.V.) at ch. ii. 12, as did the Codices of Diodorus and Theodoret, and as there is reason to believe that Lucian's Codices did also. Further, the text followed by Ulphilas in the extant fragments of Ezra and Nehemiah was that of 19, 93, 108, and he must have followed the text used at Constantinople. In Isaiah, beside 93 are 90, 144, 147, 233, 308; in Genesis, beside 19 and 108, 418. Vercellone had already pointed out the agreement with 19, 82, 93, 108 of the Latin margin of the Gothic Codex Legionensis. With this recension agree the Latin of S. Ambrose and that of the (so-called) *Speculum* of S. Augustine. According to Dr. Ceriani this is precisely the *Italia* referred to in the famous passage of S. Augustine, *Italia* becoming used in that region which was then officially called *Italia*, viz.: the northern part which afterwards formed the ecclesiastical province of Milan. The correctness of *Italia* as against the suggested *Italica* has been vindicated by Mommsen. (Corssen approves Bentley's conjecture *usitata*.)

T. K. ABBOTT.

Servii Grammatici qui feruntur in Vergilii Carmina Commentarii. Recensuerunt GEORGIUS THILO ET HERMANNUS HAGEN. Vol. III. Fasc. i. In Bucolica et Georgica commentarii. Leipzig, Teubner. 1887. 10 Mk. 40.

THIS volume nearly completes Thilo's well-known edition of Servius. A concluding part will contain the Verona Scholia and the commentary of Philargyrius, edited by Hagen.

The preface to the volume before us contains an account of the Regensburg, Limoges (now Leyden) and Vatican manuscripts. The Limoges commentary, which contains the fuller versions generally known as Daniel's Servius, only extends, as we now have it, to *Georg.* i. 278. Its deficiencies are partly supplied by the Vatican commentary on the *Georgics*, which also has a number of additional notes introduced by the words *et aliter*. Ursinus added these *et aliter* notes on the *Georgics* to the notes of Junius Philargyrius on the *Eclogues*, which Politian had copied from the Laurentian MS. He then included all under the name of Philargyrius. They are now printed by Thilo in the text of his Servius. Thilo thinks that Politian copied the notes on the *Eclogues* bearing the name of Philargyrius from the Laurentian, and some of those on the *Georgics* from the Vaticanus; and that Ursinus, deceived by this, attributed to Philargyrius all the notes copied by Politian.

The quality of the additional notes in the *Vaticanus* varies very much, a fact which leads Thilo to attribute them to different authors.

In the notice of the earlier volumes of this edition published in my *Lectures and Essays* I observed that Thilo had not exhausted the points of contact between

Servius and Nonius, and taken too little notice of the coincidences between Servius and Verrius Flaccus (Festus and Paulus). The following instances, taken from the commentary on the *Eclogues* only, will show that the same observations apply to the present volume. The point is important, as bearing on the antiquity of the Servian tradition. E. i. 69 'Caespites,' *id est terra cum propria herba evulsa*. Paulus p. 45 Müller, *Caespes est terra in modum lateris caesa cum herba*. E. ii. 46 'Calathis' *Græcum est: nam Latine quasillum dicitur: Cicero in Philippicis &c.* Paulus p. 47 'Calathos' *Græci, nos dicimus quasillos*. Verrius then is the ultimate authority for the note of Servius, and for the fuller one on the same subject in Isidore xix. 29, 3. E. iii. 77 *Dicitur hoc sacrificium 'ambarvale,' quod arva ambiat victima*. Macrobius S. iii. 5, 7, *ambarvalis hostia est, ut ait Pompeius Festus, quæ rei divinæ causa circum arva ducitur ab iis qui pro frugibus faciunt*. Festus's note is abridged by Paulus p. 5, and joined with one on *amburbialis hostia* which is also in Servius.

E. v. 5, (L) 'Succedere' *idem significat quod et 'subire,' id est penitus intrare*. Nonius p. 403 M. glosses both *succedere* and *subire* by *ingredi*, quoting, as Servius does, *nostris succedere penatibus hospes*.

E. v. 37, 'Infelix' *infecundum*. Nonius p. 301 'felix' *fecundus*: Paulus p. 92, *felices arbores Cato dicit quæ fructum ferunt, infelices quæ non ferunt*.

E. vi. 7, 'Condere' *componere*: Paulus p. 57.

E. vi. 32, 'Liquidi' *puri*. Nonius p. 334 *liquidum est purum*.

E. vii. 24, 'Sacra pinu,' *matri deorum consecrata*. Nonius p. 397 'sacrum' *sacratum*.

Ib. 33. The note on *sinum lactis* closely resembles that of Nonius p. 547.

It would be easy to add more instances: but the reader may be weary, and a few remarks are required on the text, towards emending which something still remains to be done. I hazard the following conjectures:—

E. ii. 8, 'Frigora,' *i.e. aprica loca*. For *aprica* read *opaca*.¹

E. vi. 26, *Hæc autem omnia de Sileno ac Theopompo in eo libro qui Thaumasia appellatur conscripta sunt. Ipse autem (Vergilius) ad commendationem addidit*. Read *multa addidit*, *multa* having dropped out between *m* and *a*.

G. iii. 122, *Arionis (equi) ex Cerere, cuius odorinum Adrastus habuit*. Read *dominium*.

Ib. 148, *Dividit enim furia armenta, cum ab eo (oestro) stimulantur*. Read *dira agit* for *dividit*.

G. iv. 448, 'Deum praecepta,' *propter matrem hoc nomen*. Read *propter matrem hoc monentem*.

H. NETTLESHIP.

DR. LOLLING'S *Hellenische Landeskunde und Topographie*, which forms part of the third volume of Dr. Iwan Müller's *Handbuch der klassischen Alterthumswissenschaft*, contains a complete and very accurate account, as far as the surface of the country and the dwelling-places of its inhabitants are concerned, of the geography of Greece Proper, and of the other lands which were inhabited by Greeks in antiquity. The information which it comprises has been gleaned from many quarters, carefully sifted, and compressed within the narrowest possible limits. The heights of the mountains, and the extent of the area of the districts, are carefully given, and the modern names, wherever these exist, are appended to the ancient names of sites of cities and features of the

¹ This emendation has been accepted by Thilo, to whom I communicated it some three months ago, before this notice was written.