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***Chrysostom, a, Study in the History of Biblical Interpretation*, by F. H. Chase, M.A., Christ's College, Cambridge. Bell and Co. 1887. pp. ix, 204.**

Alfred Plummer

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The author declares: 'J'ai lu et relu les textes avec grand soin, et ne crois pas avoir fait de graves omissions, au moins dans les parties qui traitent du vocabulaire, du sens et de la flexion.'

I have carefully gone through the whole book, comparing with different portions one or other of three annotated lexicons, in which, to my own collections, I have added those of Paucker and many others. I have derived from M. Regnier many additional examples, one or two new words. In general where I had already cited the same example, I have found his citation accurate, and can honestly recommend the book to all who are interested in Augustine and his age. It displays an acquaintance with the most recent researches in France and Germany, and will be welcome to Georges, Rönisch, and their fellow-workers.

I proceed to point out some shortcomings. There is no index: to make the book serviceable the reader must be content, as I have been, to transfer its contents to the margin of his lexicon.

I have not examined the references, except by comparing them with my own memoranda; but I have found some passages cited variously in different pages.

Thus (p. 10) *incantare* is not in serm. 52, but (p. 190) in 32; *multiloquium* neither in s. 26 (p. 10), nor yet in 36 (p. 166), but in 56; *propitiare* not in s. 251 (p. 10), but 351 (p. 189); *medullitus* not in § 5 (p. 10), but § 3 (p. 198) of s. 293; *corpulentia* in § 2 (p. 94), not § 1 (p. 103) of s. 214; *conscissio* in s. 56 (p. 168), not 36 (p. 178).

To Terence are ascribed *prostitutio* (p. 10), and *non sum occupatus dare operam amico* (p. 72). The former belongs to Tertullian, the latter to the Truculentus of Plautus, as Georges (whom M. Regnier nowhere cites) informs us. In Georges also may be found *obauditus* (p. 167 'je n'ai trouvé ce mot mentionné nulle part'), and *sperator* (Aug. serm. 20 § 4) which is omitted by M. Regnier, as is the Horatian *dilatator* (serm. 40 § 5. Cf. Migne 90 130d). In p. 173 *latura* n.s. is ascribed to 'Juv.', instead of to Juvenal's scholiast (Georges).

Many of the passages cited are no way characteristic of low Latin. Thus p. 19 *ad fin.* 'serm. 2 c. 4 f. *soloat mihi quaestionem quam modo proposui.* Cette dernière [phrase] contient même deux verbes, qui, eux aussi, sont là d'un emploi tout français.' They also occur in Quintilian.

Many abstract substantives are erroneously cited, as used anomalously. Thus *admiratio* in serm. 283 c. 3 'invenis aliquando hominem acutissimum, memorem ad incredibilem admirationem.' The word is here taken in the common acceptance; but it is worth while to compare the whole phrase *ad admirationem* (our 'to admiration') with Pliny's *usque in admirationem*.

Velatio, in a different sense from that cited in lexx., occurs s. 300 § 3 'testamentum enim vetus *velatio* est novi testamenti, et testamentum novum *revelatio* est veteris testamenti.'

Coronator, cited in lexx. from serm. 318 (§ 3 fin.) occurs also 300 § 6; *lapidator*, only known from Cic. p. domo, s. 49 § 10. 315 § 6. 318 § 1. 382 § 3.

An interesting example of *valet* = *constat* (Fr. 'vaut') occurs s. 37 c. 3 *post med.* 'pretiosi lapides ideo dicti sunt, quia *caro valet*.' Georges has the same expression from the 'confessions.'

I hope that the publisher may be encouraged to continue the series of monographs on patristic Latin, and to append a complete *index verborum* to each instalment. Even as it is, this book is necessary to every serious student of post-Augustan Latinity. —J. E. B. M.

Chrysostom, a Study in the History of Biblical Interpretation, by F. H. CHASE, M.A., Christ's College, Cambridge. Bell and Co. 1887. pp. ix, 204.

THIS book is the Kaye Prize Essay of 1883 recast and rewritten. The writer sees many similarities between the difficulties of Chrysostom's age and those of our own. In particular, men's views about the Bible were not those of their predecessors. New methods of interpretation were transforming the old system, not only for scholars but for the multitude; for the results of criticism at once became public property through the popular expositions of the preacher. The Apologist, freed from his task of defending the faith, turned to the nobler work of expounding it. The struggle with Gnosticism showed the necessity of determining the contents of the New Testament: the struggle with Arianism showed the necessity of interpreting the contents of the whole Bible. And thus 'Chrysostom as a preacher is before all things the Interpreter of Scripture,' and in his hands the Bible became 'the manual of the Controversialist.'

The five chapters of the Essay are on the following topics:—The School of Antioch and Chrysostom's place in it: Chrysostom as an Interpreter of the Old Testament; as Critic and Scholar; as an Interpreter of the Gospels and the Acts; as an Interpreter of St. Paul's Epistles. Most of these chapters represent a large amount of self-denying work; work which at times must have been somewhat tedious, and which does not make a great deal of show, but which yields valuable results at the cost of very little trouble to those who care to profit by what Mr. Chase has done for them. How much reading, for instance, is implied in the 'four main Canons of Interpretation', which he has formulated as 'implied in Chrysostom's treatment of the Prophetic Books' (p. 69); or in the tabulated specimens of Chrysostom's treatment of the Greek Article, the Genitive, the Particles, the Prepositions, &c., and of his discussions of Etymologies, Synonyms, and the like. Here, again, is a useful piece of work:—

'Chrysostom's comparative silence on the subject of variations of reading seems to be an indication that he regarded the question of text as authoritatively settled. His archiepiscopate at Constantinople gave a quasi-formal sanction in that metropolis of Christianity to the traditions and decisions of the Antiochenes. Hence the importance of his position in regard to the history of the text of the New Testament. I propose briefly to discuss passages where S. Chrysostom (1) notices a variation of reading, or (2) a variation of punctuation; or (3) adopts a reading to which for some reason interest attaches' (p. 83).

This proposal is carried out, and then Mr. Chase thus sums up the result.

'A review of Chrysostom's relation to textual questions appears to warrant three inferences:—(1) The rarity of any direct discussion on a matter of reading seems to confirm the theory that some authoritative settlement of the text had taken place; (2) the character of the few discussions we have noticed shews that the typical Antiochene teacher took surface plausibility as the standard of excellence; (3) the survival of curious Pre-Syrian readings, sometimes early traditional readings, oftener Western, may suggest the conclusion that the Antiochene recension was but recent in Chrysostom's time' (p. 89).

All this will be very unwelcome to those who agree with the author of *The Revision Revised* that the Syrian revision of the text of the New Testament is a mere fiction, and that the so-called *textus receptus*, to which Chrysostom's text closely approximates, is on the whole a very pure one. But those who are

already convinced that the reverse of this is the truth will be grateful to Mr. Chase for the evidence which he has collected for them in confirmation of what has already been established or rendered probable. The volume is a useful one from various points of view: and students may be grateful to the University of Cambridge for selecting this subject for the Kaye Prize and to Mr. Chase for the way in which he has treated it.—ALFRED PLUMMER.

Epochs of Church History. The Church of the Early Fathers (external history), by ALFRED PLUMMER, D. D. Master of University College, Durham. London. Longmans. 2s. 6d.

THE substance of Dr. Plummer's little work is excellent. It is carefully written, takes full account of recent research, and everywhere shews traces of wider reading. It is also provided with full chronological tables and lists of books which are likely to be useful to the student. I think, however, that in the arrangement of the work there is room for improvement. The general account of the churches as a whole and of their relations to the state is reserved for the last chapter, nearly two-thirds of what precedes being devoted to a formal series of histories of churches and their bishops, all duly traced down to the year 312. As the special histories are seriously cramped by the want of this information, would it not be better if, in a future edition, what is now the last chapter were placed immediately after the first? —H. M. G.

THREE BOOKS OF TRAVEL IN GREECE.

Rambles and Studies in Greece, by J. P. MAHAFFY; third edition, revised and enlarged. Macmillan. 1887. 10s. 6d.

Griechische Reise; Blätter aus dem Tagebuche einer Reise in Griechenland und in der Türkei; von KARL KRUMBACHER. Berlin. Hettler. 1886. 7 mk.

An Easter Vacation in Greece; by J. E. Sandys. Macmillan. 1887. 3s. 6d.

THE appearance of a third edition of Professor Mahaffy's *Rambles and Studies in Greece* is a gratifying proof of the keen interest which the present generation takes in that country—a result to which this book, in all probability, has not a little contributed. Professor Mahaffy is a wit, a man of the world, and a many-sided observer, as well as a widely read scholar; and the quickness of his imagination, while it often invests with a poetical charm the objects which he describes, never betrays him into adopting groundless fancies. He has also many original ideas to communicate, and in expounding these, whether he persuades us or not, is always interesting. In describing the scope of his work he says—'My aim is to bring the living features of Greece home to the student, by connecting them, as far as possible, with the facts of older history, which are so familiar to most of us. I shall also have a good deal to say about the modern politics of Greece, and the character of the modern population.' Nothing could be better than this; and such a view accounts for his oft-repeated admiration for Byron's poetry, which has invested the country from both these points of view with a brilliant attractiveness. The present edition is a considerable expansion of the original work. Chapters on Olympia, and on Arcadia and the temple at Bassae, were inserted in the second edition, and to these is now added an account of Sparta and Messenia. His route from Argos to Sparta was the unfamiliar but beautiful one through the district of Kynuria by Hagios Petros;

and, in passing, we may recommend to future travellers who follow his footsteps to make the ascent of the neighbouring summit of Mount Parnon, which, from its neighbourhood to the incomparable chain of Taygetus, and from its dominating the whole of the eastern Peloponnese and a vast expanse of sea, ought to present one of the finest panoramas in Greece. The following passage, describing early morning in the valley of Sparta, is characteristic of the writer, and none but a very skilled hand could have held so exactly the balance between the sublime and the ridiculous.

'On opening my window, I felt that I had attained one of the strange moments of life which can never be forgotten. The air was preternaturally clear and cold, and the sky beginning to glow faintly with the coming day. Straight before me, so close that it almost seemed within reach of voice, the giant Taygetus, which rises straight from the plain, stood up into the sky, its black and purple gradually brightening into crimson, and the cold blue-white of its snow warming into rose. There was a great feeling of peace and silence, and yet a vast diffusion of sound. From the whole plain, with all its homesteads and villages, myriads of cocks were proclaiming the advent of dawn. I had never thought there were so many cocks in all the world. The ever succeeding voices of these countless thousands kept up one continual wave of crowing, such as I suppose cannot be equalled anywhere else in the world; and yet for all that, as I have said, there was a feeling of silence, a sense that no other living thing was abroad, an absolute stillness in the air, a deep sleep over the rest of nature.'

The principal object which M. Krumbacher had in visiting the Aegean was the laudable one of examining the two MSS. of Julius Romanos, 'the greatest Christian hymn-writer,' which exist in the library of the monastery of St. John at Patmos. So important are these, that whereas Cardinal Pitra, on the strength of all that could be gleaned in Europe of Romanos' hymns, only edited twenty-nine, in Patmos there are over ninety. Of these M. Krumbacher, in the course of two visits to that island, made a complete study. He also devoted himself to the modern Greek language and its dialects, on which subject he is an authority, but the scientific results of his investigations he proposes to publish elsewhere, and meanwhile in the present volume he gives us the narrative of his journey. This comprised visits to Athens and Constantinople, and, on the continent of Asia Minor, to Ephesus and Tralles, to Magnesia and Sardis, and to Pergamon; but the greater part of his time was devoted to the Asiatic Greek islands—Rhodes, Leros, Patmos, Samos, Chios, and Lesbos. We wish we could say it is an interesting book. If M. Krumbacher had only remembered that the half—we might really say in this instance, the quarter—is more than the whole, and had given us 100 pages instead of 400, it would have been well worth reading; but, as it is, the most patient reader becomes exhausted by the constant recurrence of coffee-drinking, and bargaining, and interviews with officials, and other everyday occurrences, which can only be interesting to the person who experienced them. This is the more provoking, because M. Krumbacher was in many ways an excellent traveller. He observed carefully and with discrimination; his knowledge of the modern Greek language enabled him to communicate with those among whom he was thrown; and he had the great merit of possessing a strong sympathy for the people whom he visited, and especially for the lower classes. He is at his best when he narrates a