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***St. Basil on the Holy Spirit*, by C. F. H. Johnston *The Book of St. Basil the Great on the Holy Spirit: a revised Text with Notes and Introduction*, by C. F. H. Johnston. (Oxford. 1892. Crown 8vo. Pp. lxiv, 180. 7s. 6d.)**

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IN GALENI DE PLACITIS HIPPOCRATIS.

In Galeni De Placitis Hippocratis Et Platonis Libros Observationes Criticae. Scripsit CAROLUS KALBFLEISCH, Dr. Phil. Berolini 1892. Richard Heinrich. 2 Mk.

THE writer gives us first a new collation of the Codex Hamiltonianus with Müller's text, undertaken 'exercitationis causa magis quam nova explorandi spe,' and then a critical discussion of some forty loci. He proposes a few plausible emendations and rightly explains a number of passages unnecessarily emended by Müller, justifying his views by diligent citation of Galen's usage. Among the best emendations are: τὸ γοῦν ὀφθαλμῷ εἶναι τί ποτ' ἔστιν for τῷ γοῦν ὀφθαλμῷ ἵνα ᾗ (159, 9 sqq. Müller, 1874) suggested by Diels; ὑπὲρ τοῦ τὴν τῆς μὲν ἡγεμονικῆς ψυχῆς ἀρχὴν ἐν ἐγκεφάλῳ περιέχεσθαι for Müller's ὑπὲρ τοῦ τὴν τοῦ ἡγεμονικοῦ τῆς ψυχῆς ἀρχὴν κ.τ.λ. (184, 9); προσλαμβάνων αὐτῷ for αὐτό (314, 4 sqq.); ἴσθαι for ᾗδεσθαι (441, 2); πέμψεως ('Johannes Schraderus amicus docuit') for πέψεως (714, 13); τῆς δὲ τῶν τεχνῶν κρίσεως ἢν ἅπαντες ἄνθρωποι φύσει ποιοῦνται for φύσεως (803, 4 sqq.).

In 384, 2 sqq. the writer shows that μαρτυρεῖ τοῦ yields the reverse of the sense required and proposes καταμαρτυρεῖ τοῦ. Perhaps ἀντιμαρτυρεῖ τῷ is better, if we are

to guess. In 439, 5 sqq. ἀπορεῖν ἐρεῖ τῆς κατὰ τὴν κακίαν γενέσεως οὐτ' αἰτίαν ἔχων εἰπεῖν αὐτῆς may have seemed no looser to Galen than the Platonic τί δὲ δὴ τοῦ ἀδικεῖν (*Gorg.* 509 D) but it does no harm to insert περὶ. In 179, 8 it is not necessary to change πείραν μὴ ὥς εως λαβεῖν to μαθήσεως if we suppose Galen to have had in mind the idea of *Euthydemus* 277 D, E: cf. *Herodian* i. 13. 8. In 349, 13 οὐ μόνον κρίσειν ἔπεσθαι φάσκων ἀλλ' αὐτὸ δὴ τοῦτο κρίσεις εἶναι the author is right in rejecting Müller's αὐτὰ δὴ ταῦτα, but his own Latin paraphrase 'id ipsum dicere ausum esse perturbationes judicia esse' seems to misrepresent the Greek idiom. αὐτὸ δὴ τοῦτο (εἰ μοι πρέπει τὰ τοιαῦτα κομψεύεσθαι) is not 'in apposition' with τὰ πάθη... κρίσεις εἶναι as a whole, but with the predicate κρίσεις only. It seems a waste of energy for one scholar to show that συνεχῆς is construed with the dative in Galen, for another to emend ἐπὶ τὰ συνεχῆ τοῦ λόγου τρέφομαι on the strength of this principle, a third to point out the futility of the emendation, and a fourth to review the whole operation, when Macaulay's schoolboy could have done it all. But philologists are like Cicero's Stoics:—'opus enim quaerunt.'

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ST. BASIL ON THE HOLY SPIRIT, BY C. F. H. JOHNSTON.

The Book of St. Basil the Great on the Holy Spirit: a revised Text with Notes and Introduction, by C. F. H. JOHNSTON. (Oxford. 1892. Crown 8vo. Pp. lxiiv, 180. 7s. 6d.)

MR. JOHNSTON and the Clarendon Press deserve the cordial thanks of theological students for this excellent and beautifully printed edition. The 'thirty chapters' of St. Basil on the Holy Spirit are a most important landmark in the development of post-Nicene theology; and their intrinsic excellence recommends their intelligent study as the best possible introduction to what may be called the period of doctrinal settlement which followed the storm and stress of the age of Athanasius.

An edition of this kind may be estimated by two standards; either according as it

advances the existing knowledge of the subject, or in respect of its practical utility to the lecturer and student. The present notice will take account mainly of the latter purpose, for it is here that the merit of the edition is wholly or mainly to be found. The introductory matter in fact, where fresh light on the historical and dogmatic significance of the tract might have been looked for, furnishes so little of the kind that, for all practical purposes, it might advantageously have been cut very much shorter. Without assuming the right to dogmatize in a sphere where opinion is apt to colour the interpretation of fact, I must yet venture to note an inadequate grasp of the history of dogmatic development as the general characteristic of this part of the work. The theological position of the 'Semiarians' (a name that it

would be well to get rid of) is wholly misconceived; as a necessary consequence the inherent difficulties of Basil's theology are ignored, and his signal ability in overcoming them fails to stand out as it deserves. There is a tendency to take the evidence of secondary authorities too indiscriminately, e.g. Theodoret (p. xix.), and Epiphanius (*passim*). The priceless materials preserved by the latter writer do not justify us in overlooking the narrowness of his sympathies and the untrustworthiness of his judgment. The letter of Athanasius to Jovian is used as 'a valuable contemporary record of the condition of the Church' on the strength of what is in reality nothing but an enumeration of the councils held during the reign of Julian, as is shown by the parallel references in *ad Rufin.*, *ad Afr.*, and *ad Epict.* The section on 'The Orthodoxy of Churches' is therefore largely beside the mark.

From these deficiencies, which the student can readily make good from elsewhere, we pass to the utilitarian aspect of the edition. Firstly we have, as far as a superficial survey enables me to judge, a good text. Mr. Johnston has collated several new MSS. in addition to those used by the Benedictines, and has obtained readings from some others; most important of all, he has been able to consult two Syriac versions of the fifth and sixth centuries—our oldest witnesses to the text. But it does not appear upon what principles Mr. Johnston has gone in revising his text, nor does his careful description of the MSS. offer any clue to their genealogical connexions. The critical notes, if they are as accurate as they seem, might furnish material for an induction; but the editor leaves us without proper assistance in this matter. Passing from the text to subsidiary matters, it will be best to speak merely of those points which, in the probable event of a second edition, ought to receive closer attention. This is above all true of the chronological table, which must be called the blot of the edition. That the term *ὁμοούσιον* was invented in 338, or by Eusebius of Nicomedia and his friends, is not the case. The 'Macrostich' is rightly dated in 344, but the council of Sardica is most erroneously placed after the Antiochene council of that year. This chronological upset is due to a still sadder blunder, viz. the confusion of the 'Macrostich' with its far shorter nucleus, the fourth Antiochene creed of 341 (Athan. *de Syn.* 25), which, and not the Macrostich, was the basis of the creeds of Philippopolis (343)

and Sirmium (351). The council of Lampasacus is dated rightly in 364, but at p. xxix. another year is given.

In the notes, we miss anything like an adequate recognition of Basil's indebtedness to classical and heathen literature. Jerome says of Basil and Gregory (*Ep.* 70, *al.* 10) 'omnes in tantum philosophorum doctrinis atque sententiis suos referciunt libros, ut nescias quid in illis primum admirari debeas, eruditionem seculianam scientiam Scripturarum.' Mr. Johnston appears to be of a different mind. He positively resents Jahn's suggestion of 'Basilius Magnus Plotinians,' and accordingly quite fails to appreciate the extent to which, in spite of his somewhat conventional disclaimer, Basil's style and thought are saturated with the authors in whom he had graduated in early manhood. Philosophical terms of art pass unnoted, and even quotations so obvious as that from Plato *Rep.* 437 B (p. 15, line 30, ultimately from Pindar) are not registered. The note on *συνάφεια* as a theological term (p. 58) does not distinguish 'dictum simpliciter' from 'dictum secundum quid'; so long a note as that on heretical baptism (p. 60) ought to let the student know that the subject has been one of controversy. The tract of Athanasius 'In illud: Omnia' is cited (pp. 82, 124) under two different titles, neither of them the usual one. Turning to the Indices, that of Scriptures explained in the treatise ought to be fuller. Rom. i. 21 should have been noticed on p. 166, 1 Cor. x. 2 on p. 98, John i. 18 (*μονογενὴς θεός*) on pp. 39, 62, &c. The latter point illustrates the difficulty of drawing the line between questions of reading and of exegesis for the purposes of an index. The incidental explanation of Rom. vi. 17 on p. 59 might also have been noticed, as agreeing with the A.V. against the current modern view. I would add that the marginal references to Scripture might be more exhaustive; e.g. Eph. iii. 10 (p. 39, l. 14); Ps. lxxvi. 1 (p. 167, l. 10). The Greek Index might be considerably improved. What was said above as to philosophical terms applies here: it surprises us to find *ἐνέργεια* indexed, but *δύναμις* (p. 118 *sq.*) neglected; *γεννητός*, *ἀγέννητος* and their cognates (pp. 55, 57, 164—*γενητοῦς* should surely be read at p. 121, l. 16) receive scant attention; the category of *ποσόν* (p. 89), *ἐννοια* (38, 107, &c.) *κοινὰ ἐννοιαί* (pp. 49, 169, 171) deserve a place; for *χάρις*, pages 83 *sq.* are fully as important as the references actually given.

To omit other details of this kind, it may

be pointed out that the general index also leaves something to be desired. 'Aristotle' (p. 102); 'Angels, free will of' (p. 81); 'Arianism accurately described' (p. 116, l. 21); 'God, proof of His existence' (p. 165); 'martyrs' (p. 27); 'original sin' (p. 69); 'Resurrection,' (pp. 75 *sq.*); 'Scriptural language adhered to' (p. 80 &c.); 'Soteriology' (p. 73, cf. 83); 'Trinity, the Holy' (pp. 80, 89, 91 *sq.*); 'the Gospel, its essential meaning' (p. 76)—for these and some other characteristic points in St. Basil's teaching the student will have to make his own index. The indices would moreover be much improved if the lines, as well as the pages, were given throughout. For the Greek index this is most necessary. Of misprints, the volume contains very few:

but I notice 'Isodore' p. xxxi. l. 32; 'frequent' (p. xxxiii. l. 23) makes no sense; an offending comma should be removed from the last line of p. 50; 'Sacerdotes' (p. 129 note) should be Sacerdotis; see also p. 175 (*s.v.* 'Jahn'); and a note of exclamation looks odd in Greek (p. 102, l. 6). However, the printing on the whole is worthy of the Press,—and that is high praise. To conclude what, without any such intention on the reviewer's part, may be thought a carping criticism of a most useful and careful edition, the editor has earned the additional thanks of his readers by appending the text of four letters from Basil to Amphilochius on subjects akin to that of the treatise.

A. ROBERTSON.

ST. CHRYSOSTOM AND HIS TIMES.

St. Jean Chrysostome et les mœurs de son temps. Par AIMÉ PUECH, Professeur adjoint à la Faculté des lettres de Rennes. Paris: Hachette. 1891. 7 fr. 50.

THIS methodical piece of work will be found most useful by any one who is studying the state of society in the eastern provinces of the Empire during the period of Theodosius the Great and Arcadius. Chrysostom's works are a mine of information for manners and morals, and, as every historian cannot be expected to plod through the theology in order to extract what bears on *Culturgeschichte*, a work such as that of M. Puech,—doing fully and systematically, what Montfaucon (in the well-known *Diatriba* in the last volume of his edition of Chrysostom's works) did incompletely and desultorily,—was really needed. The most useful thing that can be done in a short notice is to let readers know what they may expect to find.

The book is divided into six chapters. Chap. i. ('L'orateur et l'auditoire') describes the career of Chrysostom, his work at Antioch and Constantinople. Chap. ii. contains an account of the classes of society, describes the luxury of the wealthy, and explains Chrysostom's notions on riches and charity. Chap. iii. treats of the family; the

Patriarch's views of marriage, virginity, divorce, the equality of men and women; the education of children; 'the rôle of the mother in education'; marriage ceremonies; funeral ceremonies; slaves, etc. Chap. iv. gives a very full account of the religious life of the age, in its practical aspects. Chap. v. is devoted to the spectacles of the theatre, circus and amphitheatre. Chap. vi. to the Court and the State.

M. Puech has done well to insist that the Rômaioi were not divided, in Chrysostom's time, into millionaires and mendicants. There was a large class of people who were excessively rich, and a large class of people who were excessively poor; but there was a still larger class of people who enjoyed incomes varying between a sufficiency and moderate affluence. For this we have (p. 50) distinct evidence in Homily 66, where Chrysostom states that the rich and the poor form each a tenth of the population of Antioch, the remaining four-fifths consisting of a 'middle class.' We must not of course press the preacher's arithmetic, but the statement furnishes an irrefragable proof of the existence of a considerable middle class in the large towns of the Eastern provinces of the Empire in the fourth century.

J. B. BURY.