

rightly says that it has 'une unité propre' (p. 7) because of the nature of its sources (i.e. the *Kaisergeschichte*), but that constitutes an argument for its complete exclusion from this project, not just for the lack of a commentary. The translation—the first in French since 1934—and text are separated by the commentary, which is a less than helpful layout. The broad-ranging commentary itself covers such matters as people/s, places, dates, themes, sources, and style; there is much to be gleaned here, and some useful references to modern bibliography.

Both books are to be welcomed; M.'s because it meets a pressing need if more people are to read Eutropius, and R.'s for its strong and varied lines of argument.

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CHRISTIAN EPICEDES

M. BIERMANN: *Die Leichenreden des Ambrosius von Mailand: Rhetorik, Predigt, Politik*. (Hermes Einzelschriften, 70.) Pp. 232. Stuttgart: Franz Steiner, 1995. Paper, DM 761/Sw. frs. 76/öS 593. ISBN: 3-515-06632-2.

This monograph studies the four funeral speeches of Ambrose: the two for his brother Satyrus, delivered early in his bishopric, and those for the emperors Valentinian II and Theodosius I. For Satyrus he gave one address at the burial the day after his death and another seven days later; Valentinian was thus honoured in Milan some weeks after his death in May 392, and Theodosius in the same place forty days after his death in January 395. These details, and the different relationships of Ambrose to the deceased, have a bearing on the purpose and character of these *Leichenreden*, as B. explains in his introduction. Chapter 1 is a short, general survey of *Ambrosius als Prediger*. Together with the appendix, which collects comments by Ambrose on his activity as preacher, this is an important sub-theme of the book, though the chapter on *Elemente der Predigt und der Schriftexegese* is rather disappointing given the abundance of potential material. Chapter II examines the works as consolations. Although one of B.'s stated objectives (p. 13) is to assess the function in Ambrose's discourses of previous practice and theory of consolation literature, the reader is given even less than a bare outline of the development of the genre. A mere eleven lines is given to pseudo-Dionysius and Menander Rhetor, while the existence of other relevant writers has to be inferred from compressed citations in footnotes. This is obviously inadequate, especially since B. is aiming to prove that consolatory elements are very rare in these speeches. Here as elsewhere it would have been illuminating to refer to other Christian works. Chapter III has rather more to say. Before trawling through the texts section by section—his favoured method—B. makes a short preliminary study of the traditional schema of the cardinal virtues, which is used by Ambrose in the first oration on Satyrus. This adds some interest to the bland exposition, and makes his study a little less generalized; one can at least note the orator's ingenuity, for example, in seeing *prudentia* when in an emergency at sea Satyrus takes the sacrament and is saved. The study of the speeches for Valentinian and Theodosius are preceded by a sketch of traditional *Herrscherlob*, again short but better than nothing. A distinctly Biblical approach is found to dominate: there is *mansuetudo*, but *humilitas* too. Chapter IV, already mentioned, is mainly concerned with tracing

the extent to which there are links between the speeches and the liturgy, but the typological use of Biblical characters is also mentioned. Chapter V seeks to reveal the political aims of the orations for the deceased emperors: here B. examines the circumstances of the death of Valentinian, a difficult matter, and the question of Valentinian's relation to the church. In the case of Theodosius there is the stress on the succession of both sons, which is clear enough, and the location of Theodosius in a tradition of Christian rulers stretching back past Gratian and Constantine to the Old Testament.

In all this there is very little which could not be found for themselves by attentive readers of Faller's Vienna edition or those of Mannix and Banterle, along with a few basic reference works. B.'s text operates at a remarkably general level, and the obsessively frequent refrain of *Zusammenfassend lässt sich festhalten . . .*, followed by summary or repetition, adds to the frustration. It is as if anything like scholarly controversy, comparative detail, or Latin quotation were considered too vulgar or contaminating for the main argument. The footnotes do, however, make up for this to some extent. They show that B. is prepared to engage fruitfully with other scholars over certain issues; and they provide the Latin passages which are almost totally barred from the main text. The reader's task could have been made easier if some form of highlighting or emphasis had been used, but it is not, except in a single instance where B. compares passages of Psalm 114 quoted in the oration for Theodosius with the Vulgate text. Some notes reach an enormous length. It is not often that one sees an avowed excursus embedded in a footnote, as here on p. 135.

The work concludes with a list of passages in these orations to which B. refers—significantly, the vast majority of these, like his cross-references, refer to footnotes—and a bibliography. In this subtitles might have been given more consistently (so that, for example, the reader would know that Nixon 1987 was a translation), and it is surprising that MacCormack—whose 1975 paper on panegyric and its clone of the following year is one of few general studies (at the time of writing) of the genre of panegyric in Late Antiquity—is to be found under C. But perhaps Scottish telephone directories should follow suit.

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JEROME'S EUSEBIUS

G. BRUGNOLI (ed.): *Curiosissimus Excerptor. Gli 'Additamenta' di Girolamo ai 'Chronica' di Eusebio*. (Testi e studi di cultura classica, 12.) Pp. lix + 245. Pisa: Edizioni ETS, 1995. ISBN: 88-7741-856-7. Paper, L. 35,000.

Jerome translated Eusebius of Caesarea's *Chronici canones* from Greek into Latin in 380/1, making additions involving Roman history and literature and continuing it from 326 to 378. Eusebius' original no longer exists and must be reconstructed from Jerome, an Armenian translation, two Syriac epitomes, and a variety of later Greek historians who used Eusebius as a source. The standard edition of Jerome's translation is that of Rudolph Helm (2nd edn 1956), which marks all entries that are completely the work of Jerome with an asterisk and those entries that are partly Jerome's and partly Eusebius' with a bracketed asterisk. The chief problem is that in