
The present volume is the first of at least five volumes which will contain the poetic works of Gregory of Nazianzus and comprises the poems traditionally numbered 2.1.1-11. The editors have thus reversed the order of the Maurists, beginning with the personal narrative poems before the theological ones. The contributions of the three editors are as follows: Bernardi – three introductory sections on Gregory, covering an account of Gregory’s life (pp. IX-XLI), a summary of his literary output (pp. XLII-L), and a summary of the poems edited in this volume (pp. LI-LVII), and the footnotes (pp. 2-136) and complementary notes (pp. 137-209) on literary and historical themes; Tuilier – an extended and detailed study of the manuscript tradition (pp.LVIII-CLXXXIX), and the footnotes and complementary notes that discuss the text; and Bady – a manuscript inventory (pp.CXC-CCXV). Tuilier and Bady are responsible for the text and the facing translation (pp.2-136).

The chief strengths of this edition are the creation of an improved text (there are thus many differences between this edition and Jungck’s edition of 2.1.11), and the thorough investigation into the history of the manuscript tradition. The editors have recognised the importance of the Syriac versions (pp. CLXIV–CLXVIII, cf. p. 60, n. 18 and p. 76, n. 80) and the Byzantine commentators (pp. CLXVIII–CLXXXIV, cf. p. 160, n. 112 and p. 161, n. 115). Several lines omitted from earlier editions have been restored (1.92a, 11.183b, 611b, 651b and 1726b), but 11.1574 is put in parentheses, being “une simple répétition maladroite du v. 1519”. The order of vv. 188-90 in the manuscripts has been restored, against Jungek, who had moved 190 to before
188. A new conjecture δρᾶμα τ᾿ ἐμπαλιν is proposed at 11.1730 (but without a supporting note).


The discussion of Gregory’s literary output and the overview of the individual poems are limited by the failure to consider Gregory’s poetry against the context of poetry in late antiquity. For instance, an interesting area of investigation is the vocabulary shared by Gregory and Nonnus, but Nonnus’ work is only briefly considered (p. LXVII). It is suggested that 2.1.1 was published in 371, but was subject to later revisions (p. LI). This thesis, however, is not properly explored and the reasons for the revision are not explained. Throughout this edition Gregory’s debt to his classical sources also needs to be considered much more thoroughly: although some Homeric borrowings are noted, many phrases have been overlooked.
The rest of this review will comment on specific points of detail in the text, translation and commentary of 2.1.1 and 11.

2.1.1
31. The phrase ὁ τοῦ κόσμου ἄρχων in John 12.31 (p. 4, n. 13) is in turn rooted in Jewish tradition (see the commentary of Barnabas Lindars, London 1972, ad loc.). The phrase κόσμου μεδέων is also found in carm. 2.2.1.33 and in A.G. 1.25.1: Χριστέ, Θεοῖ σοφί, κόσμου μεδέων καὶ ἀνάσσων.

59. δολόμητις may have biblical precedents (p. 6, n. 22), but it is also appropriate in a passage steeped in Homer, cf. Iliad 1.300, 3.198, 250 and 308, 4.525 and 11.422 (nearly always of Aigistheus).

60. The link suggested in p. 6, n. 23 between ἐπήλυθε φωτὶ ἐοικὼς and John 3.19 (τὸ φῶς ἐλήλυθεν) is tenuous.

123. The reference in p. 11, n.38 should be to Romans 11.17 not 11.7.


142. For the phrase ἐπὶ χθόνα μητέρ’ ἐμοῖο cf. Epigrammata 8.106.1: Ηνίκα Μαρτινιανὸς ἔδυ χθόνα, μητέρα πάντων. Euripides, Hippolytus 601, γαῖα μητερ, is cited (p. 12, n. 46), but more relevant are Hesiod, Theogony 284: προλιπὼν χθόνα μητέρα μήλων, and Euripides, Helen 40: πλήθους τε κουφίσειε μητέρα χθόνα.

183. It is suggested (p. 14, n.56) that the image here comes from the Psalms, but there is also an Homeric echo: κύνας οἳ μ’ ύλάουσι recalls Odyssey 16.9: ἐπεὶ κύνες οὐχ ύλάουσιν.

191. Note that μονόφορβος is Gregory’s invention.

202. Colossians 2.20 and 3.5 are cited in p.16, n.62, but more relevant is Galatians 6.14: ἐμοὶ κόσμος ἐσταύρωται κἀγὼ κόσμῳ.

235-9. The same mythical exemplar is used in carm. 2.1.51.10-1.

250. The footnote refers to Philippians 3.19 (p. 19, n. 74), but ἐφημέρια φοινέοντες, echoes Odyssey 21.85.

304. p. 141, n. 79 should refer to 1.2.14 not 2.1.14.

327. Tuilier argues for πνεύματι over ρεύματι (p. 142, n.
85): it should be noted that the same phrase appears in *carm.* 2.1.13.20-1.

350. κόνις and σάκκος are also linked in *carm.* 2.1.45.145-6. 367-77. Gregory’s version of the Good Samaritan has a number of Homeric allusions: πληγήσιν ἀεικελίησι in v. 370 draws on *Odyssey* 4.245, and νηλέί θυμῶ in v. 373 on *Odyssey* 9.272, 287, and 368.

400. In place of λόγῳ, the reading of A, followed by Jungck, the editor has adopted λόγων, the reading of the other manuscripts. For ἱλήκοις with a genetive, compare Heliodorus, *Aethiopica* 10.16.10: ὑμεῖς δὲ ἱλήκοιτε ὦ θεοὶ τῶν εἰρημένων.

458. Gregory’s ῥήμασι θ’ αἵμυλίοισι (which the editors have rightly changed from a smooth to a rough breathing) alludes to *Odyssey* 1.56: αἵμυλίοισι λόγοισι, cf. also *carm.* 2.2.6.28.

460. I Corinthians 7.35 is cited in p. 31, n. 112, but the phrase θεοῦ ἐκγεγαῶτα is epic in origin, cf. *Hymn to Ceres* 237: θεοῦ ἐκγεγαῶτα.

466. For Μάγνησσα λίθος discussed in p. 32, n. 117, cf. also *carm.* 1.2.2.583 and 2.2.7.198. *Iliad* 4.485 is cited, but *Odyssey* 1.184, where the phrase is in the accusative case, is more relevant.

467. To the citations of ἄντιτα ἔραζε in p. 143, n. 118 can be added *Odyssey* 17.51.


529-42. While the language of the extended simile draws on Theocritus (p. 137, n. 130), it also has some debt to Homer: μεγάλῳ πατάγῳ (v. 536) is from *Iliad* 21.9 and 387, and χαμάδις βάλεν (v. 540) from *Iliad* 7.190, 15.714, *Odyssey* 4.114, and 19.63.


597. For the association of τέφρα and αἷμα (p. 41, n. 155), note that they are also linked in *carm.* 2.2.1.40.

632. Hesiod, *Scutum* 87 is cited in p. 43, n. 168 for ἐπιπλομένοις ἐνιαυτοῖς, but of more relevance may be *Theogony*...
493: ἐπιπλομένου δ’ ἐνιαυτοῦ (note that the plural is read by a scholiast).

2.1.11.

12. ὄνομα is preferred to ὄμμα, but for κλεινὸν ὄμμα, compare Aristophanes, Acharnians 1184.

39. In p. 147, n. 12 κιγχλίς is printed, but κιγκλίς is the manuscript reading followed in the text. The former is only attested in Hesychius.

115. The translation takes οὐδὲ ἕν with ἐπαίροινθ᾿ ‘n’ont aucun motif de s’enorgueillir’, but White’s translation takes them with μαθόντες ‘those . . . who had learned nothing at all’.

131. The editors have identified a problem with Κύπρου τὰ πλευρά (thus the translation ‘Chypre et ses côtes . . . ‘) but offer no solution here.

154. Tuilier (p. 148, n. 31) suggests that νέων is an adjective governing χερῶν not the genitive plural of ναῦς, but this requires ἀραγμα to bear the sense ‘effort’ rather than ‘clash’, and it is hard to see how this can be justified.

275. Note that ἐγγυμνάσματα metri causa for προγυμνάσματα is a hapax legomenon.

670. The editors adopt τὸ (L A) over τὸν (C S O W, preferred by Jungck), but do not justify its adoption over the masculine article.

675-7. The allusions to Daniel and Jonah are noted (p. 86, n. 123), but this overlooks the reference in 676 to the three young men in the fiery pit, which is based on 3 Mach. 6.6: σὺ τοὺς κατὰ τὴν Βαβυλωνίαν τρεῖς ἑταίρους πυρὶ τὴν ψυχὴν αὐθαιρέτως δεδωκότας εἰς τὸ μὴ λατρεύσαι τοῖς κενοῖς διάπυρον δροσίσας κάμινον ἐρρύσω μέχρι τριχὸς ἀπημάντους φλόγα πᾶσιν ἐπιπέμψας τοῖς ὑπεναντίοις.

710. An explanation for the radical divergence in the manuscripts is really desirable at this point (μιμούμενοι (L) compared to καὶ πολυπόδων in other manuscripts). Note that πολύποδες and χαμαιλέοντες are combined in Theodoret Ep. 125.

839. To the discussion of the sources of G.’s list of Egyptian gods in 838–40 (p. 167, n.144), note that ᾿Ανουβίς and ᾿Ερμάνουβίς are also combined by Plutarch, De Iside et Osiride 375e.
1021. ὑπάρχου is translated as préfet, with p. 175, n. 196, which refers to the praefectus Augustalis, but Gregory could be referring to the præses of the province of Augustamnica. For the provincial structure of Egypt at this time, cf. Roger Bagnall, *Egypt in Late Antiquity*, Princeton 1993, 63-4.

1061. It is suggested that the line is an echo of *Colossians* 4.18 (p. 176, n. 204), but Gregory may also have in mind Euripides, fr. 133 K.: ἀλλ’ ἡδύ τοι σωθέντα μεμνήσθαι πόνον.

1240. The commentary (p. 108, n. 229) does not make it clear that the whole line is a traditional proverb. In addition to Libanius, there are several other citations: Plutarch, *De tuenda sanitate præcepta* 122c, Strabo 12.4.4, Cyril, *Contra Julianum* 2.46, as well as several references in later lexica, paroemiographers and commentators. The quotation is included in the fragments of Aeschylus by Mette (*tetral. 37 A* fr.406) on the basis of the scholiast on Gregory who puts the quotation in the mouth of Telephus. An identical quotation of the proverb is also found in *carm. 1.2.10.293*.

1352. Tuilier defends τοῖς, the reading of most manuscripts, against τοὺς adopted by previous editors (p. 183, n. 246), but the usage is unparalleled and it is hard to see why Gregory should have adopted it.

1389. Note that this verse directly echoes Euripides, *Hecuba* 553 (p. 114, n.254), the plural being changed to singular.


1473. The apparatus does not include a variant in P which is discussed in n. 270.

1616-7. The reference to Euripides, fr. 1079.1-2 K. is relevant, but the text cited is attributed by Stobaeus to Critias. The quote from Euripides is:

οὐκ έστι λύπης ἀλλο φάρμακον βροτοῖς
ὡς ἀνδρὸς ἐσθλοῦ καὶ φίλου παραίνεσις.

There are a small number of typographical errors in the text of 11: 322. πρῴτον. 1622. δ’ for γ’. 1643. τελέση for τελήση.

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