

Mien, Professor der juristischen Fakultät an der Katholischen Universität von Peking, Schützling des Justinus-Werks von 1928 bis 1936, und Herr Johannes Tung-Che-Tche, der seit 1936 im Justinus-Werk war und in Fribourg zum Priester geweiht wurde. Seine letzte herrliche Predigt, die ihm die Palme des Martyriums brachte, ist in ganz Europa bekannt geworden.

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Recensiones

Sancti Aurelii Augustini De Civitate Dei Libri I-X, XI-XXII. Aurelii Augustini Opera Pars XIV, 1 and 2. Corpus Christianorum, Series Latina vol. XLVII and XLVIII. Turnholti, Brepols 1955. XLV, 899 pp. (two volumes).

It is a well-known fact that the fourth edition of Augustine's *De Civitate Dei* by Bernard Dombart and Alphons Kalb (Leipsic 1928-'29) presents the best text we have, better than Hoffmann's in the Wiener Corpus. It is, therefore, no wonder that the editors of the *Corpus Christianorum*, with the permission of Teubner, have reprinted their text and critical apparatus. Yet the present edition is more than a simple reprint: in the text and apparatus the *Ad-denda* of Kalb in his second volume have been inserted; as to the Scriptural quotations, the study by Dom De Bruyne (*Les citations bibliques dans le « De Civitate Dei »*, in *Revue Bénédict.* 1932, pp. 550 ff.) has been taken into account. Then there is a new division of books: the first volume now contains books I-X, the second books XI-XXII, being the division of Augustine himself, as we know from his letter to Firmus, edited for the first time by Dom Lambot in 1939. This letter, as well as a chapter 2.69 of the *Retractationes* concerning the *De Civitate*, has been added to the preface. The *Argumenta*, the contents of each chapter, are no longer printed separately, but are collected as a *Breviculus*, an analytical index, in the preface, as the leading manuscripts demand.

The editorial preface (pp. v-viii) is short, too short, as a matter of fact; it only deals with the most important MSS. and the two recensions of the text. The preface of Dombart and Kalb has not been reprinted, which is the more regrettable as the critical appa-

ratus often refers to the preface. The *Bibliographia selecta* (pp. IX-XX) is excellent and more than select, though it would, of course, not be difficult to add some items especially to the rubrics *Generalia* and *Quaestiones selectae*. As to the translations enumerated on p. XII, it might have been more convenient to indicate that several english translations are much older than they appear to be: e. g. John Healy's translations dates from 1610 ! Other translations are not mentioned at all, so the one by Henry Gee of 1893 and an italian one by J. Passavanti of 1885. No complete dutch translation is mentioned, though there is one by Fenacoli (17th century), and Oscar Moe translated the *Civitas* into norwegian in 1884.

Concerning the text and textcritical bibliography there are only a few desiderata: The two most important reviews of Dombart-Kalb's latest edition deserved to be mentioned: F. Skutella, *Gnomon* 5 (1929) pp. 334 ff. and O. Tescari, *Boll. di Filol. Class.* 36 (1929) pp. 115 ff. and 37 (1930) pp. 19 f: these scholars have closely examined Kalb's merits. Of the older textcritical studies those of Petschening, Kukula and Richards are mentioned in the critical apparatus, but not in the bibliography. Both Kalb and the *Corpus Christianorum* seem to have overlooked the interesting, though not convincing conjecture of T. Frank, *Class. Philol.* 4 (1909) pp. 436 ff., who proposed II 27 line 1 *philosophus M. Tullius* in stead of *philosophaster Tullius* (Cp. A. F. West, *Class. Philol.* 5 (1910) pp. 50 ff.). How satisfactory Dombart-Kalb's text is, may be deduced from the fact that, as far as I know, only one new conjecture has been proposed since 1929: F. Walter, *Philol. Wochenschr.* 1941, pp. 431 f. reads II, 16 line 4: *acceperunt*, <*receperunt*>. I do not think the editors have failed to mend the passage by overlooking this conjecture, for no addition at all is necessary (the editors follow Dombart-Kalb and read *acceperunt* <*tenuerunt*>. There are perhaps a few passages where one might prefer a variant from the critical apparatus, so in V, 10 line 58 the word *non* should be deleted, as the editors themselves indicate already ¹⁾.

The objection Skutella raised against Kalb's use of the brackets <>, is still in force: sometimes there should be no brackets at all, sometimes it should be []. But all these shortcomings are only *Schönheitsfehler*: with their fifth impression of Dombart-Kalb the Benedictines of Steenbrugge have made it possible again to consult the best text of the main work of St Augustine.

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¹⁾ This is one of the three passages where P. de Labriole, in his edition of the *Civitas* (Paris 1941) did not follow Dombart-Kalb's text. His successor, J. Perret, has maintained the Teubner text everywhere.