

**HISTORY OF THE MARTYRS
IN PALESTINE, DISCOVERED
IN A VERY ANTIEN SYRIAC
MANUSCRIPT**

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History of the martyrs in Palestine, discovered in a very antient Syriac manuscript by Eusebius Bishop of Caesarea & William Cureton

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EUSEBIUS BISHOP OF CAESAREA & WILLIAM CURETON

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HISTORY
OF THE
MARTYRS IN PALESTINE,

BY

Panopolis
EUSEBIUS, BISHOP OF CÆSARĒA,

DISCOVERED IN A VERY ANTIENT SYRIAC MANUSCRIPT.

EDITED AND TRANSLATED INTO ENGLISH

BY

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MDCCCLXI.

THIS ACCOUNT OF
MARTYRS FOR THE TRUTH OF THE HOLY
RELIGION OF OUR LORD JESUS CHRIST

IS

Dedicated to the Memory

OF

FRANCIS EGERTON EARL OF ELLESMERE
K. G.

IN PIOUS RECOGNITION OF MUCH AND LONG-CONTINUED KINDNESS AND
IN GRATEFUL REMEMBRANCE OF THE PRIVILEGE OF ENJOYING THE
FRIENDSHIP OF ONE WHO SO EMINENTLY ADORNED THE HIGH
STATION TO WHICH HE WAS BORN BY HIS OWN PERSONAL
VIRTUES AND ADDED REAL DIGNITY TO THE RANK
WHICH HE INHERITED BY THE ACQUIREMENTS
OF A SCHOLAR THE ACCOMPLISHMENTS
OF A GENTLEMAN AND THE
GRACES OF A CHRISTIAN.

P R E F A C E.

THE manuscript from which this work of Eusebius has been at length recovered, after the lapse of several centuries, is that wonderful volume of the Nitrian Collection* now in the British Museum, whose most curious and remarkable history I have already made known in the Preface to my edition of the Festal Letters of St. Athanasius.^b It is not necessary, therefore, for me in this place to give any further account of it than to state that it was transcribed fourteen hundred and fifty years ago,—as early as the year of our Lord four hundred and eleven.

The several works contained in it are now all printed, and thereby rescued from the chance of being lost for all future time. The first—a Syriac translation of the Recognitions of St. Clement, which I once intended to publish, and had transcribed the greater part of it for that purpose—has been edited by Dr. P. de Lagarde,^c to whom I

(*) British Museum, Additional MS. No. 12,150.

(^b) P. xv. The Festal Letters of Athanasius, discovered in an ancient Syriac version. 8vo. London, 1848.

(^c) Clementis Romani Recognitiones Syriace. Paulus Antonius de Lagarde edidit. 8vo, Lipsiæ, 1861.

gave my copy. The transcript was completed by him, and compared with another manuscript of the same work, and afterward printed with that great care and accuracy which gives so much value to all the Syriac texts which he has edited. The second treatise in this manuscript is the book of Titus, Bishop of Bostra, or Bozra, in Arabia, against the Manicheans. We are also indebted for the publication of this important work to Dr. de Lagarde.^a The third is the book of Eusebius on the Theophania, or Divine Manifestation of our Lord. The text of this was edited by the late Dr. Lee,^b who also published an English translation of it,^c with valuable notes and a preliminary dissertation. The last is this history of the Martyrs of Palestine, also written by the same Author.

In the eighth book of the Ecclesiastical History, upon the occasion of his giving a short account of certain Bishops and others, who sealed their testimony for their faith with their blood, Eusebius stated his intention of writing, in a distinct treatise, a narrative of the confession

(^a) *Titii Bostreni contra Manichæos libri quatuor Syriace.* Paulus Antonius de Lagarde edidit. 8vo. Berolini, 1859.

(^b) *Eusebius, Bishop of Cæsarea, on the Theophania, or Divine Manifestation of our Lord and Saviour Jesus Christ. A Syriac Version, edited from an ancient Manuscript recently discovered.* By Samuel Lee, D.D. 8vo. London, 1842.

(^c) *Eusebius, Bishop of Cæsarea, on the Theophania, or Divine Manifestation of our Lord and Saviour Jesus Christ. Translated into English with Notes, from an ancient Syriac Version of the Greek Original now lost. To which is prefixed a Vindication of the Orthodoxy and Prophetical Views of that distinguished writer* By Samuel Lee, D.D. 8vo. Cambridge, 1843.

of those Martyrs with whom he had himself been acquainted.^a Up to the time of the discovery of this Syriac copy, no such work was known to exist in a separate form, either in Latin or Greek. There is indeed a brief history of those contemporaries of Eusebius who suffered in the persecution of the Christians in Palestine, found in several ancient Greek manuscripts, inserted as a part of it, and combined with the Ecclesiastical History: but it does not occupy the same place in all the copies of that work. In one it is placed after the middle of the thirteenth chapter of the eighth book;^b in two^c at the end of the tenth book; and in several,^d at the end of the eighth; while from two

(^a) Οὐκ ἔτι μὴν αὐτὸς παρεγενόμην, τούτους καὶ τοὺς μεθ' ἡμᾶς ἠνωρίμους δι' ἑτέρας ποιήσομαι γραφῆς. "Moreover, there were many other eminent martyrs who have an honourable mention among the Churches, which are in those places and countries. But our design is not to commit to writing the conflicts of all those who suffered for the worship of God over the whole world, nor yet to give an accurate relation of every accident that befel them; but this rather belongs to those who, with their own eyes, beheld what was done. Moreover, those ourselves were present at, we will commit to the knowledge of posterity in another work." See Ecc. Hist., B. viii. ch. 13, *Eng. Trans.* p. 148.

(^b) Codex olim Regiæ Societatis, nunc vero Musei Britannici. This is G. of Dr. Burton's edition: Oxford, 1838. See the same, pp. 572 and 591.

(^c) Duo Codices Florentini Bibliothecæ Mediceo-Laurentianæ. Plut. lxx. n. 7 et 20. I. and K. of Burton. See *Ibid.* p. 591.

(^d) 1. Codex Regius Bibliothecæ Parisiensis n. 1436; 2. Codex Medicæus, *ibid.* n. 1434; 3. Codex Mazarinæus, *ibid.* n. 1430; 4. Codex Fuketianus, *ibid.* n. 1435; 5. Codex Savilianus, in Bibliothecæ Bodleiana, n. 2278; being A. B. C. D. and F. respectively of Burton. *Ibid.*

others,^a as well as from the Latin version made by Rufinus, it is omitted altogether. There is no distinct title prefixed to it in any copy but one, the Codex Castellani,^b where it bears the inscription:—*Ευσεβιον συγγραμμα περι των κατ' αυτον μαρτυρησαντων εν τω οκταετει Διοκλητιανου και εφεξης Γαλεριου του Μαξιμινου διωγμου*; but two copies, the Mazarine and Medicean, have at the end—*Ευσεβιον του Παμφιλου περι των εν Παλαιστινη μαρτυρησαντων τελος*.^b

That this was the history of the martyrs who were known to Eusebius which he had promised, has never been doubted by any one; while, on the other hand, almost every one who has undertaken to write on the subject has judged it to be but an abridgment of the original work which formerly existed in a more extended form.^c The

(^a) Codex Bibliothecæ Regiæ Parisiensis n. 1431, and Codex Venetus n. 838; being E. and H. of Burton. *Ibid.*

(^b) See N. of Burton. *Ibid.*

(^c) See Valesius, note (*), p. 154, *Eng. Trans.*

(^d) See Valesius and Ruinart, cited in the notes to this, pp. 50, 51, 55, 59, 60, 64, 69, 84. Also S. E. Assemani remarks:—“Græcam S. Procopii, Martyrum Palæstinorum in Diocletiani persecutione antesignani, historiam, quæ in laudato de martyribus Palæstinæ libro habetur; ab alia fusiori, atque explicatori fuisse contractam atque truncatam, certum et exploratum est, nam quæ ad patriam atque institutum pertinent omittere nunquam consuevit Eusebius.”—*Acta SS. Mart.*

“Horum sanctorum martyrum historiam concisam pariter jejunamque exhibet nobis Græcus Eusebii Cæsariensis textus in libro de martyribus Palæstinæ; eandemque prorsus fortunam experta est, quam prior Procopii, ex latiori scilicet narratione in brevem summam. Atque priorem illam Latinam, quæ superfuit, versio supplerit, hæc autem suppleri aliter non potuissent, nisi, favente Deo, Chaldaicu

antient Latin copy of the Acts of Procopius,^a the Acts of Pamphilus and his companions, as exhibited by Simeon Metaphrastes,^b in much fuller detail than they are now found in the Greek text of Eusebius, and the additional facts respecting other martyrs who suffered in Palestine, supplied by the Greek *Menæa* and *Menologia*, were adduced as evidence of the existence at one time of a more copious work, and as a proof that the narrative inserted in the Ecclesiastical History was only an abridgment.

The correctness of this critical induction has been completely established by the discovery of this copy of the work of Eusebius of Cæsarea on the Martyrs of Palestine, in the vernacular language of the country where the events took place, and actually transcribed within about seventy years after the death of the author.^c

S. E. Assemani goes so far as to express his conviction that this history of the sufferings of the martyrs in Palestine was originally composed in Syriac, a language with which Eusebius, Bishop of Cæsarea, was necessarily well acquainted,

Codex noster e tenebris Ægypti vindicatus emersisset in lucem.—*Ibid.* p. 173.

Baillet:—"Eusebe de Cesarée avait recueilli à part les Martyrs de Palestine: et quoique les Actes qu'il en avoit ramassez avec beaucoup de soin et de travail ne paroissent plus, il nous en reste un bon abrégé dans le livre qui se trouve joint à son histoire generale de l'Eglise." See *Les Vies des Saints*, vol. i. p. 55.

(^a) See these printed p. 50 below and Valesius' note thereon.

(^b) The Latin, by Surius, of this, will be found in the Notes, at p. 69.

(^c) Eusebius died A.D. 339 or 340 (Fabricius, *Bibliotheca Græc.* lib. v. c. 4. p. 31), and this copy was transcribed A. D. 411.