

BIBLIOGRAPHY OF LACTANTIUS

COMPILED BY JACKSON BRYCE

CARLETON COLLEGE, NORTHFIELD, MINNESOTA

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PART IV. SCHOLARLY LITERATURE

Items new to this revision of August, 2007, appear in blue letters.

The following symbols are used in this part:

L = Lactantius; L' = Lactantius'

Σ marks summaries, found mostly in *L'Année Philologique* [APh] but occasionally in other sources.

☞ marks annotations provided by the compiler, derived either from his own reading or from a reliable source; they are intended not to be critical, but only to clarify what the item is about.

® indicates scholarly reviews.

A work such as this cannot fail to exhibit errors and omissions. All who use these pages are earnestly entreated to send corrections to the compiler by e-mail to <jbryce@carleton.edu>.

SIGLA	WORKS FOUND IN EDITIONS OF LACTANTIUS
AP	<i>De Ave Phoenice</i>
AS	<i>Aenigmata Symposii</i>
CD	St. John Chrysostom, <i>De Cæna Domini</i> in a Latin version by Hieronymus Donatus
DI	<i>Divinae Institutiones</i>
EDI	<i>Epitome Divinarum Institutionum</i>
acEDI	the acephalous EDI, beginning with ch. 51 [56], <i>Nam si iustitia...</i>
ID	<i>De Ira Dei</i>
MA	fragment <i>de Motibus Animi</i>
MP	<i>De Mortibus Persecutorum</i>
OD	<i>De Opificio Dei</i>
PD	<i>De Passione Domini</i>
PT	<i>Adhortatio Philippi ad quendam Theodosium Iudæum</i>
RD	<i>De Resurrectionis Dominicæ Die (Salve, festa dies)</i> , ascribed to Venantius Fortunatus
acRD	an acephalous version of RD beginning at the verse <i>Tempora florifero rutilant</i> ...
TS	Tertullian, <i>Sermo de Vita Æterna</i>
TA	Tertullian, <i>Apologeticus</i>
VM	Lorenzo Valla, <i>De Mystero Eucharistiæ</i>

The following subtitles for the seven books of DI are often found:

- I. *DE FALSA RELIGIONE*
- II. *DE ORIGINE ERRORIS*
- III. *DE FALSA SAPIENTIA*
- IV. *DE VERA SAPIENTIA ET RELIGIONE*
- V. *DE IUSTITIA*
- VI. *DE VERO CULTU*
- VII. *DE VITA BEATA*

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- _____. 'Lactantius and Constantine's Letter to Arles: Dating the *Divine Institutes*,' *Journal of Early Christian Studies* 2.1 (1994) 33-52. \Rightarrow Argues for dating DI¹ to 310 and DI² to 313, with the result that DI 1.1.6 can be confirmed as influencing Constantine's letter to the Synod of Arles in 313.

- _____. 'Lactantius and the "Edict of Milan": does it Determine his Venue?' pp. 287-95 in Elizabeth. A. LIVINGSTONE, ed., *Studia Patristica* 31, part 3 of the Proceedings of the 12th International Conference on Patristics Studies, Oxford, 1995. Leuven, 1997. ☞ Rebutts five arguments that L was in Nicomedia in 311-313, so as to suggest he lived at Constantine's western capital 310-313.
- _____. *Lactantius, Constantine, and the Roman Res Publica*. Ph.D. thesis, 1996, University of California at Santa Barbara. Σ *Dissertations Abstracts* 57.9 (1996-7) 4075A-4076A. Microform: University Microfilms International #AAC 9704191
- _____. 'Lactantius, Porphyry, and the Debate over Religious Toleration,' *Journal of Roman Studies* 88 (1998) 129-146. Σ *APh* 69 (1998) 248 #02675. ☞ Identifies the hostile philosopher of *DI* 5.2.3-11 with Porphyry of Tyre, and his three books with Porphyry's *Philosophy from Oracles*; *DI* conceived as a response to arguments against toleration in that work. Reworked and supplemented to provide chapter 4 of the following.
- _____. 'Lactantius, Eusebius, and Arnobius: Evidence for the Causes of the Great Persecution,' pp. 33-46 in Frances YOUNG, Mark EDWARDS, and Paul PARVIS, ed., *Studia Patristica: Papers presented at the Fourteenth International Conferences on Patristic Studies held in Oxford 2003*, vol. 39. Leuven, 2006. ☞ *MP* 10-12; *DI* 3.30, 5.2, 5.19.
- _____. 'Porphyry, Lactantius, and the Paths to God,' pp. 521-8 in M. F. WILES and E. J. YARNOLD, ed., *Studia Patristica: Papers presented at the Thirteenth International Conference on Patristic Studies held in Oxford 1999*, Vol. 34. Leuven, 2001. ☞ The notion of ritual sacrifice as a path towards salvation in pagan and Christian thinking on the verge of Diocletian's Great Persecution; similarities and divergences in the thought of Porphyry and L.
- _____. *The Making of a Christian Empire: Lactantius and Rome*. Ithaca and London, 2000. ☞ Development of legal and religious uniformity in imperial administration from Augustus to Diocletian; L' critique of Diocletian's regime and legal reforms; L' suggestions for a regime based upon monotheism and Cicero's *ius naturale*; L' attempt to cast Christianity in terms comprehensible to Neoplatonist thinking; L' plea, against Porphyry, for religious tolerance; L' influence upon Constantine's religious policy of tolerance. Bibliography (pp. 177-195) and index.
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_____. 'Un «paradis» encore bien classique: le prélude du poème *De aue Phœnice* (v. 1-29),' pp. 177-192 in Jean GRANAROLO & Michèle BIRAUD, edd., *Hommage à René BRAUN II: Autour de Tertullien*. Nice & Paris, 1990 (Publications de la Faculté des Lettres et Sciences Humaines de Nice 56.2). ☞ To correct the notion that the prelude to *AP* is largely biblically inspired, the author demonstrates connections with Vergil, Seneca, Ovid, the *Ciris*, Lucretius, and Catullus.

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Heumanno edito, ac Lactantio Firmiano reddito et iure optimo vindicato' (189-228); 15. 'De aliis poematibus Lactantio tributis' (228-56 on *AP*, 256-65 on *De Passione Domini*); 16. 'De quibusdam Lactantii Operibus iamdiu deperditis, et frustra hactenus conquisitis' (266-71); 17. 'De operibus a Lactantio pollicitis, falso adscriptis, seu sub eius nomine circumlatis' (241-79); 18. 'De Lactantii stylo, et proprio oratiois Characterē' (279-319, comparing L and Cicero); 19. 'Clarissimorum virorum de Lactantio Elogia' (319-34); 20. Summorum Pontificum, ac Sanctorum Patrum de Lactantii Doctrina Censuræ. Infelicitum quorundam Criticorum iudicia, et maledicta' (331-44).

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_____. 'Lactantiana quaedam recentiora: sieben neue Bücher über Laktanz aus den Jahren 1999 bis 2002' *Plekos* 5 (2003) 49-73, available at <http://www.plekos.uni-muenchen.de/2003/rlaktanz.html> & [~.pdf](#). ☞ Reviews of WINGER *Personalität* (pp. 49-55), DIGESER *Making* (55-62), TJULENEV *Laktanzij* (62-6), HECK/SCHICKLER *Lactantius* (66f), FRIEDRICH *Symposium* (67-9), LASZLO *Dichtungen* (69), and LÖW *Hermes* (70-73), *q.v.* elsewhere in this Part IV, except for HECK/SCHICKLER in Part III.

_____. 'Laktanz und die epikureische Seelenlehre,' pp. 379-384 in Frances YOUNG, Mark EDWARDS, and Paul PARVIS, edd., *Studia Patristica: Papers presented at the Fourteenth International Conferences on Patristic Studies held in Oxford 2003*, vol. 42. Leuven, 2006. ☞ L' rebuttal at *DI* 7.12 of Epicurean arguments derived from Lucretius *De Rerum Natura* 3.

FRIEDRICH, Anne. *Das Symposium der XII sapientes: Kommentar und Verfasserfrage*. Berlin & New York, 2002 (Texte und Kommentare 22). ☞ Introduction, text history, text and commentary of this collection of 143 epigrams (*Anth. Lat.* 495-638 Riese²), discussion of genre and authorship, bibliography (pp. 511-517), indices of passages and topics. Pp. 481-508 on identifying this text with the *Symposium* of L mentioned by Jerome (*De Viris Illustribus* 80).

® FELGENTREU, *Bryn Mawr Classical Review* 12 (200) [no page numbers]; FREUND, *Plekos* 5 (2003) 67-9, available at <http://www.plekos.uni-muenchen.de/2003/rlaktanz.html> & [~.pdf](#); SCHMITZ, *Gymnasium* 111.1 (2004) 67f.

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- GARAUD, C. 'Remarques sur la thème des ruines dans la littérature chrétienne,' *Phœnix* 20 (1966) 148-158. Σ *Aph* 37 (1966) 350. ☞ *DI* 4.18.32 on p. 150.
- GARCÍA GARCÍA, María Olalla. '¿Barbarie o propaganda oficial?: la captura de Valeriano,' pp. 83-87 in José Francisco GONZÁLEZ CASTRO & José Luis VIDAL, edd., *Actas del X congreso español de estudios clásicos (21-25 de septiembre de 1999)*, vol. 3: *Historia antigua, humanismo, tradición clásica, didáctica, «instrumenta studiorum»*. Madrid, 2002. Σ *Aph* 74 (2003) 379 #03414. ☞ *DI* and *Historia Augusta* contrasted.
- GARDEI, Jean. *Collection des fleurs de Lactance Firmian, contenant sentences tres-belles*. 8° [Imprint?] ☞ According to *PL* 6, p. 109, it is virtually identical with Becon's *Anthologia*.
- GAREAU, Étienne. 'Bene et vere loqui: Lactance et la conception cicéronienne de l'orateur idéal,' *Revue des Études Latines* 55 (1977) 192-202. Σ *Aph* 48 (1977) 192 #2447. ☞ Pp. 196-202 on Lactantius.
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- GARNSEY, Peter. 'Lactantius and Augustine,' ch. 8, pp. 153-180 in Alan K. BOWMAN, Hannah M. COTTON *et al*, edd., *Representations of Empire: Rome and the Mediterranean World*. Oxford, 2002 (Proceedings of the British Academy 114). ☞ Compares the thought of L and Augustine on using pagan authorities in apologetics, the unity of true wisdom and true religion, the idea of the final good, the concept of virtue, and (rather more divergently) political thought.
- _____ & Caroline HUMFRESS. *The Evolution of the Late Antique World*. Cambridge, 2001; xv + 252 pp, 12 illustrations, table of dates, maps, ten chapters with endnotes, bibliographies pp. 228-246, index of names and subjects. ☞ A thematic approach concentrating on the 3rd to 5th centuries; major themes: evolution of monarchy and civil service, system of law, social hierarchy, the barbarian other, the food supply, Christianity, morality and society, the fall of Rome. L on pp. 7, 18, 170, 176f, 179f, 192, 203-8.
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- _____. 'Lactance et le droit romain,' *Atti dell'Accademia romanistica costantiniana* 2. Perugia, 1976.
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_____. *Dissertatio, in qua de huius libri [MP] auctore disputatur, et omnia loca dubia, difficilia, obscura, variæque auctoris opiniones examinantur, explicantur, illustrantur*. ☞ From his edition (Paris, 1710), pp. 103-403, with detailed index; denies Lactantian authorship. Ch. 1: analysis of *MP* and its codex; 2: on the author, on Donatus, and the three persecuting judges; 3: on the editions; 4: New notes for this edition; 5: doctrinal content; 6-8: the persecutions; 9-15: the Emperors and their families from Diocletian's wife Prisca and daughter Valeria through Constantine. Reprinted in *PL* 7, cols. 839-1012.

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- MURRU, Furio. '*Aenigmata Symphosii* ou *Aenigmata symposii*?' *Eos* 48 (1980) 155-8. Σ *Aph* 51 (1980) 2 #13. ☞ False attribution of *AS* to a nonexistent Symphosius; the title is *Aenigmata Symposii*.
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- _____. 'Histoire des dogmes et des sacrements chrétiens,' *École Pratique des Hautes Études, Section (cinquième) des Sciences Religieuses, Annuaire* 75 (1967-8) 162-7. ☞ On Aristo of Pella's *Controversia Iasonis et Papisci* as a source of the millenarism of L and others.
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- _____. 'Broadening the Roman Mind: Foreign Prophets in the Apologetic of Lactantius,' pp. 364-374 in M. F. WILES and E. J. YARNOLD, edd., *Studia Patristica: Papers presented at the Thirteenth International Conference on Patristic Studies held in Oxford 1999*, Vol. 36. Leuven, 2001. ☞ L' rhetorical strategy in the use of Hermes Trismegistos, the Sybilline Oracles, and Hydaspes.
- _____. 'Cælum potius intuemini: Lactantius and a Statue of Constantine,' pp. 177-196 in M. F. WILES and E. J. YARNOLD, edd., *Studia Patristica: Papers presented at the Thirteenth International Conference on Patristic Studies held in Oxford 1999*, Vol. 34. Leuven, 2001. ☞ The conversion of the Roman empire to Christianity viewed in terms of the colossus of Constantine and L' concept of the human body.
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