Modern narratives of late Roman education rarely, if ever, include Eusebius of Caesarea in their enumeration of the great teachers who made their mark on the intellectual and cultural topography of the late antique Mediterranean world. The bishop of Caesarea hardly seems to rank among the shining lights of Origen, Plotinus, or Libanius. Indeed, if Eusebius is mentioned at all, it is usually for his description of Origen’s teaching activity. And yet, an educational context provides an illuminating vantage from which to view Eusebius’ work as an historian, apologist and biblical scholar.

In what follows, I want to turn attention to a text that has often been neglected in studies of Eusebius, and which will greatly enrich our understanding of his work.
understanding of the pedagogical side to the polymath of Caesarea. Apparently sometime during the highpoint of the Great Persecution (ca. 310 CE), Eusebius composed a ten-book introductory manual for the student of Scriptures entitled the *General Elementary Introduction*. Aside from a few scanty fragments, Books Six-Nine of this work have survived under the title of *Eclogae Propheticae* and were edited by Gaisford in 1842 (Oxford) and soon reproduced in the PG series, volume 22 (Paris, 1857). Both the title of the entire work and the subtitle of the extant books are explicitly given in the third book of the *Eclogae Propheticae*: “Let us select the [eclogues] from the other poetic books and the prophetic books after them in this third book of the *Prophetic Eclogues* on Christ, being the eighth book of the *General Elementary Introduction*.”

Of these four surviving books, the latter three contain prefaces intact, while the first book seems to have the remains of a preface in the badly damaged first pages. In addition to the obvious lacunae in Books Six and Eight due to physical damage to the manuscript, Book Seven is dramatically shorter than the others and is obviously missing a number of its chapters (the so-called “great lacuna”). The contents of the four books comprise a Logocentric reading of the historical books of the Hebrew Scriptures (Book Six), the Psalms (Book Seven),}

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5 The information given there is that the work is from Codex Vindobonensis LV; it is currently catalogued as Cod. Theol.gr. 29 (I am grateful to Ernst Gamillscheg at the ONB for reproduction of the manuscript).

6 Hereafter *GEI*, 8.1 (1120D). All translations of ancient texts are my own, unless otherwise indicated. Here and throughout, references to the books of the *GEI* will be given according to their placement in the work as a whole, not within the *Ecl. proph.* in order to persistently recall Eusebius’ larger project. See also, *GEI*, 9.35 (1261BC), where the fourth book of the *Ecl. Proph.* is equated with the ninth book of the *GEI*.

7 *GEI*, 6 (1021A–1025A).

8 See the admirable treatment of Dorival, “Remarques sur les *Eklogai Prophétiques,*” *cit.*