

































rative presents the Roman empire as part of universal history. In Count Marcellinus's text, non-Roman nations were integrated into the political entity at the centre of which was the church, whose doctrinal unity and integrity were stressed.<sup>19</sup> Yet von den Brincken herself also pointed out that many historians in the middle ages sought to identify or define the position of their own times in relation to this larger scheme of events. Many of those who have studied the *Chronicon* of Eusebius-Jerome have commented on the achievement of the history in demonstrating how local or national history could be placed in the context of God's time and how patterns emerge in such a way that the detail is less important.<sup>20</sup> Yet they have also seen it primarily as a story of four "universal empires"—Assyrian, Persian, Greek, Roman—each succeeding the other in world dominance. This is far too simplistic, for it merely focusses on the framework within which the detail is offered.

Eusebius-Jerome did not tell the Hebrew story alone, for the fortunes of Jews and Christians are intertwined with the histories of the Assyrians, Persians, Greeks, Romans, and others. Eusebius set the pattern of secular involvement by demonstrating the intertwining of the fortunes of secular rulers with religious events and ideas. To see these histories solely, or even primarily, as schematic sacred history is to underestimate them. The *Chronicon* is not just about the succession of empires. In this curious and disjointed text, chronological tables are constructed from Abraham to the twentieth year of the reign of the emperor Constantine I. Olympiads are cited alongside the years since Abraham by way of chronological orientation, as are, where appropriate, the regnal years of kings, judges, archons, and emperors. Columns are provided, at first spread across two-page openings and afterwards confined to one page once the story becomes concerned mostly with the area ruled by the Romans. These columns are separately labelled and even on occasion colour-coded in the earliest manuscripts to indicate events under the headings of Medes, Persians, Athenians, Romans, Hebrews, and Macedonians. One or two columns are filled with notes of events and other columns are taken up with the various dates, such as the the career of Moses, the reign of Jereboam in Israel, the birth of Romulus and Remus, and the founding of Rome, of Nicomedia, and of Byzantium (later Constantinople).<sup>21</sup> The importance of Eusebius's synchronization of world history needs to be emphasized, for the juxtapositions, such as the fall of Troy and the downfall of Samson, or the careers of Homer and Solomon, or Deborah and King Midas, in the various pasts Eusebius documented are to be understood fully only in relation to Christian history.<sup>22</sup>