

Eusebius' historical and apologetic works remain vital to our understanding of the development of early Christianity. One of the more important of those works, the *Chronika*, has an unusually complicated textual history that involves Latin, Armenian, and Syriac translations of the largely lost Greek original. The Armenian manuscripts are of particular importance since they preserve the only complete version of both books of the *Chronika*. Linguistic, political, and bureaucratic barriers have made it difficult to work with those manuscripts, and scholars have long been compelled to rely upon less than entirely satisfactory editions of the *Chronika* produced close to 150 years ago. There is, moreover, no complete English translation. The *Chronika* has, as a result, not been as fully utilized as other parts of the Eusebian corpus. The purpose of this paper is to (a) provide a succinct introduction to the complex textual history of the *Chronika* with a particular focus on the Armenian version, (b) explore the nature and extent of the transformations wrought by the Armenian translators, (c) highlight the potential usefulness of a more refined and accessible text of this valuable work by exhibiting a new edition and English translation of the Olympic victor list found in the first book of the *Chronika*.

The Olympic victor list has the twin advantages of being a valuable document in its own right and a useful test case due to the fact the Greek original is preserved in a fifteenth-century CE manuscript. This makes it possible to identify specific divergences between Eusebius' Greek and the Armenian translation. A handout and accompanying PowerPoint slides featuring transliterated Armenian will enable the audience to see where and how the two texts differ. It will be shown that the Armenian translators introduced phonetic changes, added glosses, and made particular kinds of errors. It will also be demonstrated that the habit, common among Armenian translators, of dividing a text between a small group of co-workers visibly affects the Armenian version of the *Chronika*. After considering the extent to which the Armenian translation is a faithful guide to the original Greek text, the paper will conclude by touching on the various ways in which a new edition and English translation of the Armenian *Chronika* would prove useful.

A considerable amount of scholarship has been produced on the *Chronika*, but relatively little on its textual history. Western scholars such as R. W. Burgess, Brian Croke, and Alden Mosshammer (see appended bibliography) have made significant contributions to the interpretation of the *Chronika*, but have not researched the Armenian manuscript tradition in detail. Armenian scholars, even those in Yerevan charged with care of the key manuscript, have devoted remarkably little attention to the *Chronika*. This is evident from the fact that the sole printed edition of the Armenian text was produced in 1818, based on a single, inferior manuscript. There is to this day no printed edition of the best manuscript, Codex E, which came to light close to two centuries ago. The paper proposed here thus perforce breaks new ground and is based on ongoing research by the author, who is working with the manuscripts.