

A TENTH-CENTURY FRAGMENT OF
TERTULLIAN'S *APOLOGY*.

IN view of the slender ancient testimony to the text of Tertullian's *Apology*, it seems worth while to report the readings of a tenth-century MS of chapters 38, 39, and part of 40, especially as its text is closely related to that of the important Fulda MS which is now lost. The excellent manuscript catalogue of the Rheinau collection, now in the Kantons-Bibliothek in Zürich, has never been printed, and it is probably on this account that the fragment has hitherto escaped notice. MS xcv (saec. x) is a collection of passages from various authors which interested the compiler, something after the fashion of the 'Collectaneum' of Sedulius Scottus at Cues on the Mosel.¹ Among these are to be found the *De XII Abusivis Saeculi*, which is sometimes attributed to Cyprian, and on pp. 175-184 Tertullian's *Apology*, chaps. 38-40 (down to *tantos ad unum* = Oehler I (Lips. 1853) p. 267, 4). I here give a collation of the extract with Oehler's text.

<i>Oehler.</i>	<i>Rheinaug. etc.</i> (λ = Fulda MS).
nec	ne (= F λ <i>Vindob.</i>)
licitas	inlicitas (= λ)
timeri solet	praecauetur (= λ)
constat	costat
quae res	qua (= λ)
concilia curias	curias concilia
contiones	conditiones
inquietaret	inquietarent (= λ)
quaestu	questum
coepissent	coepisse
homines	<i>om.</i> (= λ)
nobis	uobis
gloriae	gloria (= λ)
unam	una
aeque	atque adeo (= λ)
renuntiamus	renuntiaimus
eorum	illorum
est	enim (= λ)
dictu	dictum

¹ For which see S. Hellmann's *Sedulius Scottus* (München, 1906).

*Oehler.**ost uanitate nihil*

nouisse
reprobamus
Sed licuit Epicu-
reis aliquam de-
cernere uoluptatis
ueritatem id
est animi aequita-
tem et ampla
negotia Christianae

ut qui
ostendam

coetum
congregationem
orantes
ministris
pascimus
praeceptorum nihilominus
inculcationibus
futuri iudicii
honoraria
compellitur
confert
nam inde
ingratiis
ac puellis re-
destitutis
senibus

sectae

nobis inurit
et ut (= A B G λ)
enim

*Rheinaug. etc.**ost uanitate habet*

licuit epicureis aliam
decernere uoluptatis ueri-
tatem, id est anima (animae λ) equi-
tatem. In (= λ)
nouissime (= λ)
probamus
om. (= λ)

quo minus (= λ)
ostendam si etiam
reuelauerim ueri-
tatem (cf. λ uer. reuel.)
coetu (= λ)
congregationem facimus (= λ)
om. (= λ)
ministeriis (= λ)
poscimus
nihilominus praeceptorum
in compulsionibus (= λ)
iudicii futuri
oneraria (= (λ))
compellitus
confret¹
quippe (= λ)
ingratis (= G λ)
om. (= λ)
destitus
senibus iam
otiosis (= λ)
sectae conflic-
tantur (cf. λ conflictatur)
uobis inurit
et (= D E)
enim sunt

¹ This spelling I have also seen in Clm. 6312 (saec. ix) of Ps.-Aug. *Quaest.*

Oehler.

alterutrum
 erunt
 fratres nos vo-
 camus
 opinor
 quam quod
 At (= λ etc.)
 quanto
 patrem deum
 spiritum biberint sanctitatis

 exclamat
 ex
 loco
 maiorum et sapi-
 entissimorum
 quam
 donauerant
 lenones
 philosophus
 conviolatur
 coenulus
 morituri (*alt.*)
 Saliis
 Herculanaurum
 polluctorum
 Apaturis
 Dionysiis
 delectus
 inducitur
 Sarapiacae
 sparteoli
 de solo
 vocatur quod
 refrigerio
 parasti
 sagenandi
 qua
 est convivii
 ut qui (*pr.*)
 deum sibi
 dominum

Rheinaug. etc.

alterutro
om. (= λ)
 fratrum appel-
 latione censemur (λ, *sed hic censemus*)
 opinior
 quam cum
om.
 quanto nunc (cf. λ quando nunc)
 deum patrem
 sanctitatis spiritum biberunt (*quoad*
 biberunt λ etc.)
 exclamant
om. (?)
 solo (= λ)
 malorum et suorum
 sapientiorum (cf. λ sapientiorum suorum)
 quas
 donauerunt
 leno est (= λ etc.)
 philosophus
 conuiuatur (= λ)
 caenula
 moriantur (= λ)
 si aliis (= λ etc.)
 herculanorum
 polincto lucitorum (= λ)
 apparaturis
 aconisi
 dilectus
 inducitur
 se arapia ae (cf. λ serapiae)
 spartioli
 doloso (λ *habet* de loco)
 uocatum quō (λ uocatum quo)
 refrigerio
 parasti
 sagenandi
 quia
 conuiuui est
 ut (= λ)
 sibi deum
 deum (= F λ)

Oehler.

sanctis
 provocatur in medi-
 um deo canere
 in eruptiones
 ut
 damnanda
om.

de ea queritur
 quo
 cuius
 neminem laedentes
 accommodandum
 qui aduersum
 sane
 omnis publicae cla-
 dis omnis popula-
 ris incommodi

arva
 stetit
 adclamarur

Rheinaug. etc.

diuinis
 de deo canere pro-
 uocatur in medio (cf. λ de deo)
 ad inreptiones (λ in inceptiones)
 et
 sane damnanda
 si non dissimilis
 damnandis (= λ)

deaquaueritur
 quō
 cuius
om.
 adcommodandum
 quid aduersus
 plane
 omnis popularis
 omnis publicae
 cladis incommodi
 in primordio tem-
 porum (λ *habet*
 in primordio temporum)

rura (= λ)
 non stetit
om. (= *aliquot edd.* : λ *habet* inclamant).

The close relationship between the Zürich extract and the Fulda MS is at once evident.¹ The accuracy with which the old scholars collated the latter is incidentally illustrated. Some readings given above are manifestly wrong, but they may help in tracing the date and character of this special form of text. Other readings are mere variations of order. The remainder seem worthy of consideration.

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¹ Compare the case of the Fulda (formerly Weingarten) and Rheinau MSS of Sedulius Scottus. Hellmann (*op. cit.* p. 190 ff) has shewn that they are both copies of the same lost MS.