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 Abusiuis 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.

Oehler.	Rheinaug. etc. (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	om. (= 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 uolupta-

tis ueritatem id

est animi aequita-

tem et ampla

negotia Christianae

ut qui

ostendam

coetum

congregationem

orantes

ministris

pascimus

praeceptorum nihilominus

inculcationibus

futuri iudicii

honoraria

conpellitur

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))

conpellitus

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
Herculanarum
polluctorum
Apaturiis
Dionysiis
delectus
indicitur
Sarapiacae
sparteoli
de solo
vocatur quod
refrigerio
parasiti
saginandi
qua
est convivii
ut qui (*pr.*)
deum sibi
dominum

Rheinaug. etc.

alterutro
om. (= λ)
fratrum appel-
latione censemur (λ, *sed hic* censemur)
opinior
quam cum
om.
quanto nunc (cf. λ quando nunc)
deum patrem
sanctitatis spiritum biberunt (*quoad*
biberunt λ etc.)
exclamant
om. (?)
solo (= λ)
maiorum et suorum
sapientiorum (cf. λ sapientiorum suorum)
quas
donauerunt
leno est (= λ etc.)
philosophus
conuiuatur (= λ)
caenula
morianur (= λ)
si alii (= 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)
refrigiorio
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
 adclamatur

Rheinaug. etc.

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

dequaeritur
 quō
 cuius
om.
 accommodandum
 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* inelamant).

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.