

The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)



Old-Latin Palimpsest of the Acts and Apocalypse

F. J. A. Hort

The Classical Review / Volume 3 / Issue 1-2 / February 1889, pp 11 - 12

DOI: 10.1017/S0009840X00193904, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00193904

How to cite this article:

F. J. A. Hort (1889). Old-Latin Palimpsest of the Acts and Apocalypse. The Classical Review, 3, pp 11-12 doi:10.1017/S0009840X00193904

Request Permissions : [Click here](#)

Gildersleeve. The old editions had *sacro*, which I prefer because (1) there are plenty of examples of its use for *templum* (see the *Lex.*), and I find none of *sanctum* in that sense except in Christian writers and the Vulgate; (2) *sacer* properly signifies a place consecrated to a divinity (*ιερός*), while *sanctus* is any place which must not be disturbed (*ῥεῖος*); so every *sacer locus* is also *sanctus*, but the converse does not hold good; (3) Persius uses *sanctus* just below in vs. 73; (4) he uses *sacra*, *sacro*, *sacras* with the first syllable long once each, and once *sacrum* with the first syllable short.

5, 103: *navem si poscat sibi peronatus arator,
luciferi rudis.*

The editors here object that a ploughman who didn't know the stars would be ignorant of his own trade, and quote Hesiod and Vergil to prove it. But Persius wasn't thinking of the gentleman farmer for whom those poets wrote; he wants to make his ploughman as ignorant as possible: 'suppose a clodhopper in cowhides, who didn't know what the Morning Star was, should want to be pilot?' None but slaves were ploughmen in Persius' time.

6, 27: *ast uocat officium.*

Under the word *at* in Harper's *Lexicon* it is stated, as on the authority of Jahn, that Persius used only the form *ast*, never *at*.

As a matter of fact, Jahn's own index shows twelve instances of *at*, and but three of *ast*. (The *Lex.* further states that *ast* is found in old laws, but omits to say that in them it frequently means *and if*; cf. F. D. Allen, *Remnants of Early Latin*, nos. 166, 185, 205). Besides the above passage, Persius used *ast* in S. 2, 39 and 6, 74, in both these places before vowels. In fact, L. Müller (*d. r. m.* p. 394) pointed out that this was the regular rule in the classic poets; he found but seven instances (besides ours), in which *ast* stood before a consonant. From these the new edition of Juvenal (Bücheler) strikes out S. 14, 216, on account of lack of MS. evidence, leaving no instance in satire except the one before us. I may remark that this also was avoided by the reading in cod. Mp. 115 (= cod. P. of Juvenal), *auocat* or *aduocat*; it is true, however, that the same hand corrected this for the usual reading. I should be inclined to restore *aduocat officium* here, meaning 'a case of charity calls for my help,' could I find an example of the 'absolute' use of the word in this sense. The omission of *at* would be no objection (cf. 6, 64, *deest aliquid summae*), nor do I feel that Juvenal's *si uocat officium* (3, 239) makes it impossible to believe that Persius used *aduocat*.

MORRIS H. MORGAN.
Harvard University.

OLD-LATIN PALIMPSEST OF THE ACTS AND APOCALYPSE.

IN his careful notice of Mr. White's Munich Latin Gospels in the *Classical Review* for December Dr. T. K. Abbott calls attention to M. Omont's publication of the contents of two palimpsest leaves from an Old-Latin Apocalypse in 1883, and his expressed intention of performing the same office for ten similar leaves from the Acts, all forming part of a MS. in the National Library at Paris. It is hardly surprising that even so well informed a scholar as Dr. Abbott has overlooked two articles on the same twelve leaves by the late Augustus Van Sittart, buried as they are in old volumes of the *Journal of Philology* (ii. 240 ff. [1869]; iv. 219 ff. [1872]). Having been asked by me to look for the MS. from which Sabatier had printed Old-Latin readings of Acts iii and iv, Mr. Van Sittart succeeded with M. Claude's help in finding their source in 'Lat. 6400 G' of the National Library. On his first visit

he deciphered twelve more or less complete pages of the Acts, from which he published a copious selection of various readings; and subsequently he added a transcript of three pages of the Apocalypse. In the table of notation for newly discovered Old-Latin MSS. at p. 5 of the Appendix to W. H. *The New Testament in the Original Greek*, I included this Paris MS. under the two heads *Acts (African)* and *Apocalypse (African)* in the following shape, '*h* Fragmenta Regia, V or VI: Van Sittart': and *h* is cited in the notes on Apoc. i. 5, 20; and ought to have been added to *g* in the note on viii. 13. The 'African' character of the text is likewise mentioned in §116 of the Introduction. The fourth page of the Apocalypse 'seemed' to Mr. Van Sittart 'hopeless: at least,' he said, 'it must be left for sharper eyes, assisted it may be by photography.' Of this page M. Omont says 'scriptura pene

omnino deleta est et lectu difficillima: photographica tamen arte adhibita pars legi potuit'; and accordingly we are indebted to him for the greater part of the contents, as also for a few additional syllables of the other pages. But the continuous text of the Acts, as far as I know, has not yet appeared.

As regards the class of Latin biblical MSS. to which the Codex Monacensis should be assigned, I may be allowed to express full concurrence in Dr. Abbott's implied approval of Mr. White's results (p. 313, col. 2), which at once confirm and limit the ascription of this MS. to the 'Italian' class by Tischendorf (N. T. of 1859, p. ccxlv), Dr. Westcott (*Dict. of Bible* [1863] iii. 1694) and myself. Previous to Mr. White's publication the only accessible evidence as

to the MS., in addition to Tischendorf's brief description, consisted in his citation of its testimony for Greek variants, the Latin being added for a few words and phrases only. Thus what happened to be known of the MS. till about a year ago was precisely that element of it which Mr. White has now verified as 'Italian.' Nearly all the Latin text was unpublished, and it is in the Latinity that Mr. White finds no considerable departure from the 'European' standards. What Mr. White has virtually proved is this, that an 'Italian' reviser, in doctoring a 'European' Latin text, might sometimes be content to introduce the changes needed to produce correspondence with a fresh Greek text, without going on to polish or otherwise alter the Latinity.

F. J. A. HORT.

NOTES UPON GREEK MANUSCRIPTS IN ITALIAN LIBRARIES.

MODENA.

In the spring of this year (1888) I visited Modena for the purpose of collating two MSS. of the Homeric Hymns which were known to exist there; and the interest of the collection generally induced me to inspect the other Greek MSS. preserved in the Regia Biblioteca Estense. To these two tasks I was able to give from February 27 to March 10: and while I plead the exigencies of time in excuse for the deficiencies of this catalogue, I am the more bound to acknowledge the courtesy of Signor Luigi Rossi, librarian of the Estense, and his most obliging assistant, to whose kindness I owe the bare possibility of covering so large a collection in so short a time. The history of the Estense collection yet remains to be written: for whoever should attempt it a first requisite would be the examination of the extensive series of Latin and Mediaeval MSS.—a task which lay outside my sphere; the main outlines, on the other hand, are well known. A convenient and continuous account is contained in a publication issued by the authorities of the library in 1873, entitled *Cenni storici della Biblioteca Estense in Modena: con appendice di documenti*. Modena. Tipogr. Capelli, 1873. The basis of this is a history of the library written by Antonio Lombardi (librarian from 1814–47) and preserved in manuscript. It adds however nothing of moment to what was already to be found in Tiraboschi (e.g. *Storia della Lett. Ital.* ed. 1823, V. 167, 8,

VII. 36–48, 216–18). It appears probable that a collection of books existed at the court of the Marchesi d'Este at Ferrara as early as the twelfth century; the first mentions of Greek manuscripts occur in two documents adduced on p. vi. n. of *Cenni Storici*: one, a catalogue of 1436, gives two Greek MSS., the other of 1467 gives four. But in the province of Greek the collection will have been scanty till the time of the Duke Alfonso II. whose reign began in 1559. Letters of the years 1560 and 1561, from the ambassador at Venice, Girolamo Falletti, relative to the ordering and purchase of MSS., are given in Tiraboschi, *Stor. d. Lett. It.* ed. 1791, VII. p. 229, and it is easy to recognise in the numerous MSS. written in Venice about the year 1560, especially by Andreas Darmarius (see *Index*), some of the books thus ordered by Alfonso. In his reign also, it is natural to assume that the large portion of the library of Alberto Pio of Carpi came into the Estense, soon to migrate to within a few miles of its old resting-place. The transference of the court and library from Ferrara to Modena took place in 1598; and from that time no material additions in the way of Greek appear to have been made (a donation of 329 MSS. among which are some in Greek, in 1805, is mentioned on p. xxxiii.). After suffering many vicissitudes of situation within the ducal palace, the library was lately moved to a convenient set of rooms