

Morin kindly supplies me with two further references on the subject: De Rossi *Inscript. christ. Urb. Romae* ii 110, 134, and 164, and H. Grisar *Gesch. Roms*, i 172, note 1.

Here then is some material for the solving of an interesting little problem. Its solution will be instructive as providing some more light on the development of legend, and also as contributing to elucidate the genesis and growth of Pseudo-Hieronymiana.

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LEXICAL NOTES FROM EPICTETUS.

(SUPPLEMENTARY to the writer's *Epictetus and the New Testament*, London, 1914—referred to as *E. and N. T.* The references are to Schenkl's Editio minor in the Teubner series (1898): 'Bk.' = Dissertations; 'Frag.' = Dissertationum Fragmenta; 'Ench.' = Encheiridion; 'Cod. Vat.' = Sententiae Codicis Vaticani 1144.)

ἀγώνα ἀγωνίζομαι.

καὶ τοῦτον ἔδει τὸν ἀγώνα ἀγωνίζεσθαι τὸν διδάσκαλον ὑμῶν—Bk. i 9. 12. Cf. 2 Tim. iv 7.

ἐκεῖνος used for emphasis.

εἰ κακῶς αὐτῷ φαίνεται, ἐκεῖνος βλέπεται, ὅστις καὶ ἐξηπάτηται—Ench. 42. Cf. John v 11 and *E. and N. T.* p. 38.

θεῖος, 'divine'.

οὐδὲν θεοῦ μείζον καὶ ὑψηλότερον εὐχόμενος τοιγαροῦν θεοῖς αἶτει τὰ θεῖα—Cod. Vat. 4. Cf. 2 Pet. i 3, 4.

τὸ θεῖον, 'the deity'.

οὔτε ὁ κολακεῖον τιμᾷ τὸ θεῖον—Cod. Vat. 1. Cf. Moulton-Milligan *Vocab. Gk. Test.* part iii, p. 285.

θυρίς, 'window'.

ἔχεις καλὰ ἱμάτια . . . θυρίδα ἔχεις, θέλεις αὐτὰ ψῦξαι . . . θυρίδα μὴ ἔχει, μὴ ψῦξέ σου τὰ ἱμάτια. κἀγὼ . . . ἀκούσας ψόφον τῆς θυρίδος κατέδραμον—Bk. i 18. 13-15. Cf. 2 Cor. xi 33.

ιδιώτης, 'boorish'.

ἂν νῦν ἀμελήσης καὶ βαθυμήσης . . . ιδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων—Ench. 51. 1. Cf. ἰδ. τ. λόγῳ 2 Cor. xi 6. Similarly ἰδιωτικός—Ench. 33. 13, and ἰδιωτισμός—Ench. 33. 15.

ἴστημι—transitive perfect.

According to the papyri, in Hellenistic the verbs in -μι formed new tenses like ἔστακα (transitive). Cf. Moulton *Prolegomena* p. 55.

Similarly in Epictetus

κέκλεικε τὴν θύραν, ἔστακέν τινα πρὸ τοῦ κοιτῶνος—Bk. iii 22. 14.

Τριπτολέμῳ μὲν ἱερά καὶ βωμοὺς πάντες ἀνθρωποὶ ἀνεστάκασιν—Bk. i 4.

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Cf. ἐξεστακέναι—Acts viii 11.

καθόλου, 'in general'.

τοιοῦτόν τι καὶ ἐν τῷ καθόλου πάσχομεν . . . μεμνήσθαι οὖν ἐν τοῖς καθόλου

—Bk. iv 13. 6. 24. Cf. Acts iv 18.

κοιτῶν, 'bedroom'.

According to Moulton-Milligan (cf. *Vocab.* pt. iv, p. 353) a late word, in Bk. iii 22. 14 (v. sub. ἴσσημι). For N. T. cf. Acts xii 20.

οἰκονομία, ἀναστροφή.

εἰς οἰκονομίαν καὶ ἀναστροφήν τὴν ἐν τῷ βίῳ, 'for the administration and conduct of life'—Bk. i 9. 11. Cf. *E. and N. T.* pp. 18, 25.

σάρξ.

In Epictetus and 1 Peter = σῶμα. Cf. Bk. iii 7. 2. 3, and 1 Pet. iv 1. It has no moral significance.

τυχόν, 'perhaps'.

According to Moulton *Prolegomena* p. 74, the one surviving instance in N. T. of accus. abs.

ἃ τυχόν μὲν ἀκατάληπτά ἐστι τῇ ἀνθρωπίνῃ γνώμῃ—Frag. 1.

Cf. *E. and N. T.* p. 101.

ψυχή.

In 1 Peter and Epictetus has two meanings:—

1. 'Person', 'individual'. Cf. 1 Pet. iii 20 and *E. and N. T.*

p. 34.

2. The whole immaterial nature of man.

Cf. 1 Pet. i 9, ii 11, and Bk. iii 7. 2. 4.

Cf. also Bigg *I. C. C. St Peter and St Jude* p. 40.

ψυχικός, 'belonging to the soul'.

ἡ ἡδονὴ ἢ ψυχικὴ . . . ἐπὶ τίνι οὖν ἡσθησόμεθα ταύτην τὴν ψυχικὴν ἡδονήν;—Bk. iii 7. 5. 7.

D. S. SHARP.

WAS THE SACRAMENTARIUM LEONIANUM EVER AT MILAN?

I HAVE been struck by the number of 'Leonian' prayers in the Ambrosian books—many of them in the modern Breviary. Scipio Maffei, the enlarger of the Chapter Library at Verona, says that, when he found the *Sacr. Leon.* there in 1714, it had been lying hid for 100 years and

more. How he knew this, he does not say, but that brings us to the beginning of the seventeenth century, the period of the two Borromeos' activities in revising the Ambrosian books: Card. Charles Borromeo appears to have published his (first?) revision in 1574, and the Prefect of the Ambrosian Library informs me that Card. Frederick Borromeo introduced the keeping of the Christoforia (on Jan. 7) between 1626 and 1629. I think it is not at all unlikely that the MS had been used by one or both of them at Milan before it found its way to Verona. The numerous marginal marks all through the MS (evidently systematic, but the clue to which has hitherto baffled us—see my edition, *Sacr. Leon.* p. x) may be theirs after all. But to find out whether that was so would require a careful investigation of their revisions and then a reference to the MS itself. I am most inadequately equipped for such a search in several ways, but have been trying—unsuccessfully at present—to obtain some book (by an Italian?) on the more recent history of the Ambrosian Rite. If this note incites some more competent student to take the subject up, I will give him all the help I can.

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