

nerism of the author to repeat a word which he has used once, even though the sense or application be changed; e. g. i 5, 6 *πάλιν*, iv 12, 13 *λόγος*; with addition to mark the change iv 8, 14 *Ἰησοῦς*—*Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ*, xi 35 *ἀναστάσεως*—*κρείττονος ἀναστάσεως*. He is apt to repeat even parts of words, as he does with *παραγενόμενος*—*γενομένων* here; e. g. v 1-3 *ὑπὲρ-πρὸς-προσφέρη-ὑπὲρ-περίκειται-περὶ-περὶ-περί*, vii 23-25 *παραμένειν-μένειν-ἀπαράβατον-παντελὲς-πάντοτε*, xi 7 *κατεσκευάσεν-κατέκρινεν-τῆς κατὰ πίστιν δικαιοσύνης*, xiii 1 *φιλαδελφία-φιλοξενίας*, 22 *παρακαλῶ-παρακλήσεως*.

A. NAIRNE.

AN UNRECORDED REFERENCE TO THE RULES OF TYCONIUS.

IN the introduction to Professor Burkitt's edition of the *Rules* of Tyconius, the following words occur, summarizing the early history of the book: 'The sole reference to Tyconius's book independent of the review in the *de Doctrina Christiana* [of Augustine] is that by the author of the *de Promissionibus*. He was an African, and perhaps for that reason familiar with the book which his countryman had written less than a century before. But Cassian and John the Deacon quote the Book of Rules only to illustrate a passage where Tyconius's explanation had been already noticed by St Augustine; Cassiodorus names Tyconius only in the sentence in which he recommends the study of the *de Doctrina Christiana*; St Isidore follows St Augustine's remarks more than the original Seven Rules.'¹

I am happy to be able to supplement two of the above statements. There is a quotation taken apparently direct from the *Rules*, and not through St Augustine, in the commentary on the Epistles of St Paul hitherto printed under the name of Primasius, but which, following a felicitous conjecture of Mr C. H. Turner,² I have successfully claimed for Cassiodorus and his pupils.³ The quotation occurs in a comment on 2 Thessalonians chapter ii, verses 4-5 (ed. Paris [1543] p. 160 v = Migne *P. L.* lxxviii 648 C, D), and reads thus:—

'*Quod dicitur deus ecclesia est: quod autem colitur deus summus est. Ut in templo dei sedeat ostendens se quod ipse sit deus, id est, quod ipse sit ecclesia: quale est, si diceret: in templum dei sedeat ostendens se quod ipse sit dei templum, aut in deum sedeat ostendens quod ipse sit deus. Istud de Ticonii Regulis.*'

¹ Page xxiv.

² See this JOURNAL vol. iv (1902-3) pp. 140-141.

³ *Proceedings of the British Academy* vol. ii p. 428.

The passage is actually from the first Rule, and corresponds to page 5, ll. 15-20 of Burkitt's edition. Cassiodorus, then, possessed a copy of the *Rules* in the library of Vivarium, and the particular pupil who revised Pelagius's *Commentary on 2 Thessalonians*, remembering the recommendations of Augustine and Cassiodorus, used it in this (perhaps solitary) instance.

But the interest of this quotation is not confined to its existence. Its form also deserves attention. The following is a comparison of its readings with those of Burkitt's MSS :—

(1) <i>Quod</i> Cassiod.	<i>Qui</i> R M V
(2) <i>templo</i> Cassiod. V ^b M	<i>templum</i> R V*
(3) <i>ipse sit</i> Cassiod. V M	<i>ipse est</i> R
(4) <i>quale est</i> Cassiod.	<i>quale</i> R M V
(5) <i>templum</i> Cassiod. R	<i>templo</i> M V
(6) om. <i>se</i> Cassiod.	<i>se</i> R M V

The readings (1) and (2) are Vulgate, which sufficiently explains their presence in Cassiodorus: (3) may also be said to be under the influence of the Vulgate. There remain (4) and (6), which will probably be brought into agreement with Tyconius, when the sole known MS of Cassiodorus is fully collated. We are left with just a suspicion that Cassiodorus's MS of Tyconius was inferior to R, the best MS of Tyconius, and was more nearly related to the less valuable MSS.

A. SOUTER.

A READING OF THE FLEURY PALIMPSEST (*h*) OF ACTS.

In Acts xxvi 22 *h* reads thus, according to Buchanan's restoration, adopted by Von Soden¹ :—

cum ergo auxilium dī sim co[n]fīsus
esto indicans maiori ac minori nihil amplius d[ic]ens quā
quae profetae dixerunt futura esse scriptum [est enim
in moysen.

I venture to think that, instead of co[n]fīsus], we ought to restore co[n]secutus]. It seems quite clear from the other lines that something longer than *cōnfīsus* is wanted to fill up the space. *Consecutus* is the right length, and seems a proper equivalent for τυχών.² The verb

¹ *Das lateinische Neue Testament in Afrika zur Zeit Cyprians* (Leipzig, 1909) p. 566.

² It is, of course, a recognized word of the African Bible to render other Greek words.