
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.

J. H. Baxter.

**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.' = Dissertationes; 'Frag.' = Dissertationum Fragmenta; 'Ench.' = Encheiridion; ‘Cod. Vat.’ = Sententiae Codicis Vaticani i 144.)

άγώνα ἀγωνίζομαι.

καὶ τοῦτον ἐδει τὸν ἀγώνα ἀγωνίζομαι τὸν διδάσκαλον ὡμῶν—Bk. i 9. 12.

Cf. 2 Tim. iv 7.

ἐκεῖνος used for emphasis.


θείος, 'divine'.

οὐδὲν θεοῦ μείζον καὶ υψηλότερον εὐχόμενος τουγαρών θεῖος αἰτεί τὰ θεία—Cod. Vat. 4. Cf. 2 Pet. i 3, 4.

τὸ θείον, 'the deity'.


θύρις, 'window'.

ἔχεις καλὰ ἰμάτια ... θυρίδα ἔχεις, θέλεις αὐτὰ ψύξαι ... θυρίδα μὴ ἔχε, μὴ ψύξῃ σου τὰ ἰμάτια. κάγῳ ... ἀκούσας ψόφον τῆς θυρίδος κατέδραμον—Bk. i 18. 13-15. Cf. 2 Cor. xi 33.

ἀδιότης, 'boorish'.

ἀν τῶν ἀμελήσεις καὶ ῥαθυμάργες ... ἰδιώτης διατελέσεις καὶ ᾑῶν καὶ ἀποθνήσκων—Ench. 51. 1. Cf. ἰδ. τ. λόγῳ 2 Cor. xi 6. Similarly ἰδιωτικός—Ench. 33. 13, and ἰδιωτισμός—Ench. 33. 15.

ἵστημι—transitive perfect.

According to the papyri, in Hellenistic the verbs in -μū formed new tenses like ἵστακα (transitive). Cf. Moulton *Prolegomena* p. 55.
NOTES AND STUDIES

Similarly in Epictetus
κέκλεικε τὴν θύραν, ἵστακέν τινα πρὸ τοῦ κοιτῶνος—Bk. iii 22. 14.
Τριπτολέμω μὲν ἵερα καὶ βωμοῦς πάντες ἀνθρώπων ἀνεστάκασιν—Bk. i 4.

30.
Cf. ἐξεστακέναι—Acts viii 11.
καθόλου, 'in general',
τοιοῦτον τι καὶ ἐν τῷ καθόλῳ πάσχομεν... μεμνήσθαι οὖν ἐν τοῖς καθόλοις
κοίτών, 'bedroom'.
οἰκονομία, ἀναστροφή.
eἰς οἰκονομίαν καὶ ἀναστροφὴν τὴν ἐν τῷ βίῳ, 'for the administration and

σάρξ.
In Epictetus and 1 Peter = σῶμα. Cf. Bk. iii 7. 2. 3, and 1 Pet. iv 1.
It has no moral significance.
τυχὼν, 'perhaps'.
According to Moulton Prolegomena p. 74, the one surviving instance
in N. T. of accus. abs.
ἀ τυχὼν μὲν ἀκατάληπτα ἐστὶ τῇ ἀνθρωπίνῃ γνώμῃ—Frag. 1.

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 ἡδονή ἡ ψυχική... ἐπὶ τίνι οὖν ἡθησάμεθα ταύτην τῇ ψυχικῇ
ἡδονῇ.—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.

C. L. Feltoe.