

**TERTULLIANI LIBRI TRES, DE
SPECTACULIS, DE IDOLOLATRIA,
ET DE CORONA MILITIS; THREE
TREATISES OF TERTULLIAN**

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Tertulliani Libri tres, De spectaculis, De idololatria, et De corona militis; Three treatises of Tertullian by G. Currey

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G. CURREY

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TERTULLIANI
LIBRI TRES,
DE SPECTACULIS, DE IDOLOLATRIA,
ET
DE CORONA MILITIS.

THREE TREATISES
OF
TERTULLIAN

WITH ENGLISH NOTES, AN INTRODUCTION, AND INDEXES.

Edited for the Syndics of the University Press,

BY

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INTRODUCTION.

PART I.

THE TEXT OF TERTULLIAN.

IN preparing an Edition of a portion of the works of Tertullian for the Press, the first point to which my attention was naturally directed was the condition of the text.

Of the various Editions which have appeared of the works of this author and of the MSS. used by the Editors, there is a copious account in the last Paris Edition¹ of Tertullian, published at the Migne Press, in 1844, and in the recent Edition of Oehler².

The history of the Text is this.

So early as 1485 a printed Edition of the *Apologeticus* appeared as an appendage to an Edition of Lactantius, and this treatise was frequently re-published, usually together with Lactantius.

I. RHENANUS was the first Editor of the *Works* of Tertullian. His Edition was printed at BASLE, 1521. He had the use of only two MSS., one of *Päterlingen* and one of *Hirschau*, of uncertain age³. Rhenanus de-

¹ *Quinti Septimii Florentis Tertulliani presbyteri Carthaginiensis Opera omnia cum selectis præcedentium editionum lectionibus variorumque commentariis a Tom. Parisiis, Excudebat Migne 1844.*

² *Quinti Septimii Florentis Tertulliani quæ supersunt omnia editit Franciscus Oehler. Lipsiæ, T. O. Weigel. 1853.*

³ Of these the *Päterlingen* MS. alone is known to exist. It is preserved in the Rhenanian Library at

Schlettstadt. Oehler, who has seen it, describes it as *Liber membraneus elegantissime scriptus*. Of the treatises of Tertullian it contains, 1, *De Paciëntia*; 2, *De Vera Carne Domini*; 3, *De Resurrectione Carnis*; 4, *Adversus Praxean*; 5, *Adversus Valentinianos*; 6, *Adversus Judæos*; 7, *De Præscriptione Hæreticorum*; 8, *Adversus omnes Hæreses seu De Hæresibus*; 9, *Adversus Hermogenem*. Besides these Rhenanus edited, 10, *Adv. Marcio-*

scribes these MSS. as so similar as to be plainly derived from the same source. The value of this Edition is greatly enhanced by the scrupulous fidelity with which Rhenanus professes to have transcribed from the MSS.⁴: particularly as Rhenanus considered the state of the text hopeless, and almost abandoned the task of editing it in despair⁵. This Edition did not contain several treatises which have since appeared as part of Tertullian's Works. Among these are the books *De Spectaculis* and *De Idololatria*. So that the *De Corona Militis* is the only one of the three, here published, which is found in the first Basle Edition. Rhenanus added a few notes, and affixed *Definitiones Ecclesiasticorum Dogmatum*, as an antidote to any heterodox opinion of Tertullian. There were reprints of this edition in 1525, 1528⁶, 1536.

In the year 1539, Rhenanus, with the assistance of GELENIUS, published a second Edition of Tertullian at Basle. The same works of Tertullian are in this as in the former Edition; but Rhenanus, who begins to take heart as to his task, seems to have given up the scrupulous fidelity he professes in the former Edition. He

nem; 11, De Corona Militis; 12, Ad Martyras; 13, De Pœnitentia; 14, De Virginibus valandis; 15, De Habitu Muliebri; 16, De Cultu Fœminarum; 17, Ad Uxorem; 18, De Fuga in Persecutione; 19, Ad Scapulam; 20, De Exhortatione Castitatis; 21, De Monogamia; 22, De Pallia; 23, Apologeticus. These last, it appears, were on the authority of the Hirschau MS., except that the Apologeticus was probably reprinted from an earlier Italian edition. The Aldine text of the Apologeticus (1515) agrees accurately with that of Rhenanus.

⁴ 'Itaque quando loca mendosa deprehendebam et non subvenirent exemplaria, sciens religiose esse tradenda auctorum scripta non se-

cus ac res sacras, nihil mutare volui (qui tamen multis mos est), sed conjecturas, quæ tum in mentem forte veniebant, in marginibus adjeci.' RHENAN. IN PRÆFAT.

⁵ 'Nam si per otium mihi contigisset opus evolvere, priusquam informari cepisset, tot mendis compartis ab edendo supersedissem.' RHENAN. PRÆF.

⁶ The text of 1528 was somewhat altered from conjecture, but Rhenanus had then no fresh MSS.

⁷ This MS., which is not known to exist now, Oehler considers to have been more accurate than those which Rhenanus had hitherto used, but to have been of the same family.

⁸ These were, 1, De Testimonio Animæ; 2, De Anima; 3, De Spec-

had the benefit of a new MS. from *Gorzia*⁷ near Milan; but says that he was chiefly aided *ad exactiorem castigationem* by conjectures founded upon the discovery of the *Græcizing* style of Tertullian.

In 1545, GANGNÆUS first published at Paris, together with the works previously known, IX. fresh Treatises of Tertullian, including the *De Spectaculis* and *De Idololatria*⁸. What MSS. Gangnæus used is not known⁹.

GELIENUS in 1550, at Basle, published a complete Edition of the works of Tertullian, 'revised' (he tells us) 'by reference to several MSS. from various parts of Germany and France,' but especially to the *Codex Britannicus*. This MS., which G. calls *longe incorruptissimus*, contained only three of the works of Tertullian published by Rhenanus, viz. *De Præscriptionibus*, *De Resurrectione Carnis*, *De Monogamia*; but contained also all the treatises first published by Gangnæus¹⁰.

There were reprints of this Edition at Basle in 1562, and at Paris, 1566.

In 1580 an Edition was published at Paris by *Barræus*

taclis; 4, De Baptismo; 5, Adversus Gnosticos Scorpiacus; 6, De Idololatria; 7, De Pudicitia; 8, De Jejunio Adversus Psychicos; 9, De Oratione.

⁹ From his MSS. or MS. Gangnæus supplied *lacunæ*, and corrected many places; but generally when an emendation was conjectural was contented to place the better reading in the margin.

¹⁰ Oehler has no doubt that the *complures codices* were those already used by Rhenanus: and that Gelenius had besides these only the *Codex Britannicus*, brought to him by Leland from the *Canobium Masburense*. (Masbrough). This MS. seems to have contained, 1, De Resurrectione Carnis; 2, De Præscrip-

tionibus; 3, De Monogamia; 4, De Testimonio Animæ; 5, De Anima; 6, De Spectaculis; 7, De Baptismo; 8, Contra Gnosticos Scorpiacus; 9, De Idololatria; 10, De Pudicitia; 11, De Jejunio; 12, De Oratione; together with the treatise of Novatian, De Trinitate, and a letter of the same author, De rebus Judaicis. Gelenius has not described the MS., so that it cannot now be identified, nor has he told us where he altered the text from MS., and where from conjecture. Gelenius being given to great freedom in conjectural emendations, the Ed. Gangnæus may be considered to represent most faithfully the readings of the class of MSS. used by him and Gelenius.

(de la Barre), who seems to have made use of the Editions of Rhenanus and Gelenius, but has not distinguished whence he has taken either readings or notes. On comparing this Edition with others, I find that the readings usually agree with Gelenius, and it does not appear that he knew of the Edition of Pamelius.

II. PAMELIUS rendered most important services to the text of Tertullian. His first Edition of his works was published at Antwerp, 1579. He employed especially three MSS. from the Vatican, two from Belgium, and one from England, (all of uncertain date¹¹). He revised the text, and introduced many alterations, some from MSS., but some, as his notes tell us, from conjectures of himself and others. He added some poetical works and fragments in Latin and Greek, not before edited; and divided the treatises into their present chapters. He prefixed a life of Tertullian, and *Paradoxa Tertulliani cum Antidotis Pamelii*.

The text of this Edition seems to have been preserved in the Editions of Paris, 1583; Antwerp, 1584; Paris, 1585.

In 1587, Junius published at Franeker an edition, adding his own notes to those of Pamelius, but scrupulously retaining the text of Pamelius.

The most valuable contribution which Junius made to the text of Tertullian was the collation of the *MS. Fuldensis* (now lost), containing the *Apologeticus* and *Adversus Judæos*. This collation had been made by Franciscus Modius of Bruges, and was given to Junius by Gasper Schoppius. Junius considered that more than one MS. had been used, but Oehler says that an observation of the various readings will shew that the only MS. collated

¹¹ Oehler says that all the MSS. in the Vatican which Pamelius used are of the worst character. The only important additional aid he possessed was the English MS., called by him *Codex MS. Joh. Cle-*

mentis Angli. This MS. Oehler identifies with a MS. mentioned in an ancient catalogue of a library, edited by Mai, but it does not appear now to be extant. The Vatican MSS. did not contain the De

was the Fuldensian, and that this was a MS. of a family distinct from all the common MSS. of these treatises.

The Pamelian Editions were repeated at Geneva, at Paris, at Franeker, at Heidelberg, at Cologne, in various forms, up to 1617, the date of the Cologne Edition.

LA CERDA published at Paris, 1624—30, two volumes of an Edition which was never completed. He gives no information as to the principle upon which he formed his text, but he appears, as far as I can judge from examining the treatises here published, to have taken Pamelius' text, and introduced such emendations from the conjectures of himself and others, as seemed to him necessary for the explanation of the author. In many cases he has professedly altered the text on mere conjecture. His object was especially to illustrate and explain. La Cerda made use of the Editions of Rhenanus, Pamelius, and Junius; and his notes contain most of their information enriched with copious illustrations, both from classical and ecclesiastical writers. The whole of the text is broken up into paragraphs, and to each paragraph is annexed (distinct from the notes) a paraphrase, wherein every difficulty is either explained or attempted to be explained. This Edition has been much used by Oehler and other Editors.

In 1625 the two Books *Ad Nationes* were first published at Geneva, by *James Gothofred*, from the *Codex Agobardi*, a MS. of the 9th Century. The MS. the Editor presented to the Royal Library at Paris, where it is still preserved. The MS. is imperfect, but contains, among other treatises, the treatises *De Spectaculis*, *De Idololatria*, and *De Corona*.

Spectaculis or *De Idololatria*. The *Cod. Clementis* contained 1, *De Spectaculis*; 2, *De Præscriptionibus Hæreticorum*; 3, *De Resurrectione Carnis*; 4, *De Monogamia*; 5, *De Jejunio adversus Psychicos*; 6, *De*

Pudicitia, together with *Novatian's De Trinitate*. Pamelius also used a MS. (of the eleventh century) of the Apologeticus only, called the *Cod. Patavianus*, now in the Royal Library at Paris.

III. RIGALT is the most distinguished of the Editors of Tertullian. He published his first Edition at Paris, 1634. The text differs widely from those which preceded it. The Editor premises that the text of Tertullian as it stood in all editions and most MSS. extant, had been miserably corrupted by the alterations of scribes ignorant of the peculiarities of Tertullian, and that to obtain the true text recourse must be had to MSS. earlier than these corrections. He does not set a high value on the MSS. used either by Rhenanus or Pamelius, but conceives that his two great aids towards obtaining a genuine text were,

1 The emendations which *John a Wower* transcribed from the handwriting of *Fulcius Ursinus*, in a MS. preserved in the Vatican, and published in 1603, under the title of *Emendationes Epideicticæ*, stating that Ursinus had taken these corrections from MSS.

2 The *Codex Agobardi*¹².

Rigalt added notes, chiefly explanatory, mentioning only in a few cases the alterations he had made in the text, and the grounds upon which he made them. The alterations are very numerous. He sums up in an Index under the name of each Treatise the extent of his alterations. Thus, '*De Spectaculis*. Emendatus octies et centies ex Codicibus Agobardi et Ursini.' '*De Idololatria*. Emendatus centies et trigesies ex Agobardi et Ursini Codicibus.' '*De Corona*. Emendatus octies et septuagies ex Agobardiet Ursini Codicibus.'

¹² This MS. of the ninth century is now in the Royal Library at Paris. It is of parchment, and much mutilated. Gothofred, who first used it, describes it, telling us that it has an inscription, LIBER OBLATUS AD ALTARE SANCTI STEPHANI EX VOTO AGOBARDI EPISCOPI. (this Agobardus being, no doubt, a bishop of that name, who lived in the time of Char-

lemagne); and that on the first page is an index, DIC SUNT TERTULLIANI LIB. XXIV. AD NATIONES LIBER I, II, &c. Eight of the twenty-four treatises, he says, are lost, besides great part of the *De Carne Christi*. It contains, 1, *Ad Nationes libri duo*; 2, *De Præscriptione Hæreticorum*; 3, *De Scorpiace*; 4, *De Testimonio Animæ*; 5, *De Corona*; 6, *De Spec-*