ST AUGUSTINE AND THE LATIN VERSION OF ACTS

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ABSTRACT

This article seeks to classify Augustine's citations from Acts in an attempt to identify the Latin text-types known to him. It is argued that he knew at least four Latin text-types of Acts, since he cites from three major Latin text-types, the African text (K) and the two European texts, D and I, as well as a local text-type found in only very few other witnesses. He does not seem to have known the Vulgate, as he does not cite from it.

That the citations of Augustine are important for the understanding of the history of the Latin version of the Bible goes almost without saying. Not only does he cite from different Latin text-types, but his citations also witness to a text-type of the Latin version found in no or very few other witnesses, so much so that he was on occasion thought to have been one of the early revisers of the Latin Bible (De Bruyne 1931). Illustrative of the complexity of these citations is, for example, their classification in the editions of the Old Latin Bible in the Vetus Latina-series. In the Epistle to the Ephesians, for example, Augustine is named as a witness to no less than three text-types, the I-text, the D-text as well as the A-text, a symbol used to identify the readings found only or mainly in Augustine's citations (Frede 1962-64:40; cf also the introductions in Fischer 1951-54; Thiele 1956-69). As such Augustine therefore witnesses to a considerable part of the history of the Latin version.

Up to now very little attention has been given to Augustine's citations from Acts. Apart from two articles, one by Peter Corssen (Corssen 1892) late in the previous century and the other by G C Willis (Willis 1968) in the sixties of this century, I am not aware of any systematic assessment of his citations from Acts. Corssen actually deals with the African text

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in general, but pays thorough attention to the two works of Augustine in which he cites from this text, that is Contra Felicem Manicheum (AU Fel — written in December 396) and Contra epistulam fundamenti Manicheorum (AU fu — written in 397), which are incidentally the only witnesses to the African text in the first two chapters of Acts. Willis, on the other hand, makes a statistical analysis of Augustine's citations, calculating their relationship to the most important manuscripts of Acts. Though this investigation is not without its problems, it does serve to illustrate that Augustine's citations from Acts have similar characteristics to his citations from other parts of the Bible, since it suggests that they are related to virtually every Latin manuscript of this book. In addition A C Clark also makes a few remarks regarding Augustine's citations in his well-known edition of Acts (Clark 1970:256-262). Of course, Acts is treated in passing by scholars such as Donatien du Bruyne and others who studied Augustine's citations in a broader context.

It is the intent of this article to form a starting-point for a more comprehensive study of Augustine's citations from Acts. The purpose of this present investigation is to form a general picture of Augustine's place in the history of the Latin Acts by identifying the Latin text-types of Acts from which he cites.

Looking at the state of the evidence, it is found that Augustine cites from Acts abundantly. Willis, for example, analyses citations from a hundred and thirty-two verses (Willis 1968:223). In this sense the evidence from which the text of Augustine can be studied, is abundant. There are, however, two factors which influence the quality of the evidence. Firstly, the overwhelming majority of these citations come from the first two chapters of Acts, more particularly, the first eleven verses of chapter one and the first four verses of chapter two. Secondly, the great majority of the citations are mere allusions and the majority of these allusions are worthless for determining the text-type cited. Furthermore, Augustine's great knowledge of the Bible resulted in his often citing from memory and only occasionally may one suspect him of having used a codex for citing part of Acts. Only occasionally does one find citations longer than a single verse, such as the citations in AU Fel, citing Acts 1:1-2:11 and AU fu, citing Acts 1:1-8 and 2:1-13. These longer citations are of course of considerable value for the determination of the relationships of Augustine's citations from Acts.

1 THE HISTORY OF THE LATIN VERSION OF ACTS

Before turning to Augustine, it might be a good idea to give an overview of the history of the Latin version of Acts, so as to have a frame of reference upon which the analysis can be based (cf Petzer 1990a, Jüllicher 1914, Fischer 1986a:194-195 for a more detailed description of the history of the Latin version of Acts).

The earliest witness to a Latin version of Acts is found in the citations of the African church father Tertullian. This means that the Latin version probably originated in the latter part of the second century. The exact date and place of its origin are, however, obscure. This original version was revised during the early part of the third century and from this revision came into existence the African text (the K-text), witnessed to by Cyprian and the Fleury Palimpsest (55, h).
Next came the so-called European revision, the earliest evidence of which is found in the Pseudo-Cyprianic writing De Rebaptismate. At least two European text-types can be identified, the I-text and the D-text. The I-text is found all over Europe in the fourth, fifth and sixth centuries and includes patristic evidence from, amongst others, Italy (e.g. Marius Victorinus, Ambrosiaster, Ambrose), Gaul (e.g. Hilary) and Spain (e.g. Gregorius Illiberitanus), and manuscripts such as Bezae (5, d), Laudianus (50, e), Perpignianus (54, p), 32 and 57 (partially). It is not a homogeneous text. The later fourth century Italian witnesses to this text-type testify to a mixed text, containing readings from the I- and the D-text. The mixture seems to have increased as the century progressed.

The D-text emerges for the first time in the citations of the Sardinian church father Lucifer of Cagliari. This text is more homogeneous than the I-text and can be found in the citations of particularly Italian fathers such as Rufinus and Maximus as well as the manuscripts, Gigas (51, g), 52 (g'2), 57, 60, 54 (partially) and τ56 (partially).

Codex Bezae (5) most probably represents a revision of the I-text and may consequently be regarded as a text-type in its own right. This text is however largely isolated and did not exert any considerable influence upon the history of the Latin text of Acts, for which reason it is only referred to individually when it cannot be classified under one of the existing text-types.

The final text emerging from the history of the Latin Acts is the Vulgate (the V-text). This text was probably the result of a revision of the mixture of the I-text and D-text late in the fourth century (cf. Petzer 1990b).

2 THE AFRICAN TEXT

A comparison between Augustine's citations and the witnesses to the different text-types in Acts shows that he knew and cited from almost every single text of Acts available late in the fourth century. He however does not seem to cite from the text known to Tertullian, which is no strange phenomenon, since this text and the qualities thereof, as displayed by Tertullian, are in any case isolated in the history of the Latin version. (The same incidentally holds true for the Bezan text.) Consequently the most ancient text-type of Acts from which he cites, is the African text and as has been said above, he does so in two long citations in two of his writings against the Manicheans, AU Fel and AU fu. Illustrative of the agreements between the citations from Acts in these works and the African text are the following agreements between Cyprian and Augustine in the few verses which Cyprian cites from Acts 1 and 2 and which allow comparison (cf. Fischer 1949, Frede 1981 for the sigla used in the apparatuses below):

1:7: nemo potest CY AU Fel fu ep 197 ep 198
non est vestrum (par) rel
- οὐχ ὑμῶν ἔστιν

1:7: cognoscere CY AU Fel fu ep 197 ep 198
nosse 51 50 vg AU PS-AU Do pc
scire 5 PS-CY sng HIL AM AU pc
-γνῶναι
the use of the singular tempus CY AU Fel fu (although CY adds aut tempora) tempora vel/aut momenta pm tempora PS-CY sng HIL AU PS-AU Do – χρόνους ἡ καιροῦς

erant perseverantes omnes CY AU Fel hii (omens) erant instantes 5i 54 hii omnes erant (~erant omnes) perseverantes 50 5 vg pm – οὕτω πάντες ἦσαν προσκαρτεροῦντες

quae fuerat mater CY AU Fel quae fuit mater 51 50 CHRO quae erat mater 54 matre 5 vg pm – τῇ μητρί

fuit autem CY AU Fel erat autem 5i 54 vg pm erant autem 50 erat praeterea 5 pariterque erat τ

add in uno post turba/multitudo CY AU Fel om rel – om

 quasi CY AU Fel fu an cat cf Jo 1 Jo ep 169 s 155 s 269 s 271 tri tamquam 51 57 54 5 vg MAR AMst AM MAX pm velut 50 – ὁσπερ

ferretur flatus vehemens CY AU Fel fu an cat cf Jo 1 Jo ep 169 s 155 s 269 s 271 tri advenientis spiritus validi (par) 5i 57 AMst PS-FIR con advenientis spiritus vehementis 54 vg pm advenientis spiritus violentis 50 ferretur violentus spiritus 5 spiritus validissimi τ cf MAX vi magna ferretur spiritus (par) AM spiritus vehemens ferretur PS-VIG tri 12 – φερομένης πνοῆς βιωίας

totum illum locum CY AU fu totam domum 5i 5 vg MAR AMst AM pm (cf totam illum domum AU Fel) omnem domum 57 54 50 universum locum τ – ὁλον τὸν οἶκον

linguae divisae CY AU Fel fu an cat cf ep 169 Jdc Jo 1 Jo Ps s 7 s 71 s 155 s 266 s 269 s 271 tri divisae linguae 5i 57 54 50 RUF pc dividi linguae 5 dispersitae linguae vg τ pm linguae dispersae/dispersae linguae AM linguae dividuae PS-FIR con – διαμεριζόμεναι γλώσσαι
All the above examples represent readings where Augustine agrees with Cyprian as opposed to the later text-types and clearly show that Augustine cited from the African text in the two writings mentioned. Both citations are long, which means that both were probably taken from a written source. It is known that AU Fel, for example, is a verbatim report of Augustine’s discussion of Manicheism during his visit to the North African church of Carthage. The citation from Acts 1:1–2:11 was written down while Augustine read it out loud from a codex found in the church at Carthage (Willis 1968:222–223). It suggests that the African text was still in use in the Carthaginian church at the turn of the fourth century, more than a hundred and fifty years after the first evidence of its existence in the citations of Cyprian.

A comparison between Augustine and Cyprian’s African text reveals a number of differences which need to be considered:

1:7: tempus aut tempora quae CY
tempus quod AU Fel fu i Jo
- χρόνους ἡ καιροῦς
1:14: in oratione CY vg 5 pm
in orationibus AU Fel
- τῇ προσευχῇ
1:15: surrexit CY AU Fel
exurrexit AU Fel
- ἀναστάς
1:15: discendentium CY
audientium AU Fel
- ἀπέλαφων, μαθητῶν ἀπόστολων
2:2: totum locum illum in quo CY
totum illum locum in quo AU fu
totam illum domum in qua AU Fel rel
- δόλον/πάντα τὸν οἶκον
These differences illustrate that the text found in the Carthaginian church by Augustine, was not exactly the same as that cited a hundred and fifty years earlier in Cyprian's works. It shows that the African text experienced something of an expansion in its later history. However, readings in Augustine such as *domum* (AU Fel) in 2:2, *super* (AU Fel fu) in 2:3 and *eorum* (AU Fel) in 2:3, all supported by witnesses to other text-types, might also suggest influence of other text-types in Augustine's citations.

That Augustine knew the African text well, and that the use of this text in these two writings is not an isolated occurrence, is apparent from the fact that African readings very often recur (at random) in some of his other writings. This is already clear from the apparatus given above. There are many other examples, many of which occur in short citations or allusions, coming, no doubt, from his memory. From this it can be concluded that he must have known the text well, possibly through extensive use. The following are additional examples:

1:4: quomodo conversatus sit/est AU Fel fu Gal
1:4: praeceperit AU fel Gal
1:4: ex ore meo AU Fel fu Gal Jo
1:5: add usque ad pentecosten AU Fel fu Cre ep 265 s 71
1:6: hoc in tempore AU fu Jo 1 Jo
1:6: (re)praesentare AU fu ci ep 197 Gau Jo 1 Jo s 265
1:7: nemo potest CY AU Fel fu ep 197 ep 198
1:7: cognoscere CY AU Fel fu ep 197 ep 198
1:7: tempus quod AU Fel fu 1 Jo
1:8: tota(m) AU Fel fu ci Cre ep 93 ep 102 ep 185 Gau Jo 1 Jo Pet s 262 s 265 s 265E s 267
1:8: usque in totam terram AU Fel fu 1 Jo Pet Ps s 46
1:9: sublatus est AU Fel ep 199
1:9: ab eis AU Fel ep 199 Jo s 265B
1:11: iste AU Fel Jo Ps s 109 s 265D
2:2: quasi CY AU Fel fu an cat cf ep 169 s 155 s 269 s 271 tri
2:2: ferretur flatus vehemens CY AU Fel fu an cat cf Jo 1 Jo ep 169 s 155 s 269 s 271 tri
2:3: linguae divisae CY AU Fel fu an cat cf ep 169 Jdc Jo 1 Jo Ps s 7 s 71 s 155 s 266 s 269 s 271 tri
2:3: quasi CY AU Fel fu cat cf
2:3: qui et insedit CY AU Fel fu an cf Jdc Jo Ps s 71 s 266 s 269 tri
2:4: impleti CY AU Fel fu an ep 137 Ps s 80 s 87 s 89 (s 175) s 252 s 267
2:4: linguis (sine add) AU fu cat Jo 1 Jo q Ev s 155 s 252 s 262 s 269 tri
2:4: quomodo AU Fel fu 1 Jo Ps
2:4: eis pronuntiare AU Fel fu Jo 1 Jo Ps s 155 s 266 s 269 s 271 tri
3:14: hominem 55 AU pec
3:14: add vivere et 55 AU pec
3:15: occidistis 55 AU pec

Except for AU Fel and AU fu, readings of the African text appear in fifteen other writings, nine letters and nineteen sermons of Augustine. They are the following: an cat of ci Cre Gal Gau Jdc Jo 1 Jo pec Pet Ps q Ev tri. To this can be added the following letters: 93, 102, 137, 169, 185, 197, 198, 199, 265 and the following sermons: 7, 46, 71, 80, 87, 89, 109, 155, 175, 252, 262, 265, 265B, 265D, 265E, 266, 267, 269, 271. Except for AU Gal, all these writings are dated later than 396. It therefore seems that, even though Augustine knew the African text before 396, it was only after his visit to Carthage in 396 that it played a major role in his citations.

3 THE EUROPEAN TEXT
That Augustine knew the European text in addition to the African text is clear from a number of examples of his citing the (common) European reading as opposed to the African reading. These readings put Augustine's European connections beyond doubt:

1:7: non est vestrum I D V AU 1 Jo ci ep 198 ep 199 ep 202A Jo Pet Ps s 46 s 93 s 265 s 265E s 267 s 268
   nemo potest K
   - oý áv omáv éstiv
1:7: nosse I D V AU Gau ep 198 ep 199
   cognoscere K
   - γνώναι
1:8: in Hierusalem I D V AU ci Cre ep 102 ep 185 ep 193 ep 198 ep 199
   Jo 1 Jo Pet Ps s 46 s 262 s 265 s 265E s 267
   apud Hierusalem K
   - ἐν τῇ Ιερουσαλήμ
1:8: omni I D V AU ep 93\textsuperscript{var} ep 109\textsuperscript{var} Jo Ps s 265
   tota K
   - πᾶση
1:8: usque ad ultimum terrae I D V AU ep 198 ep 199
   usque ad totam terram K
   - ἔως ἐσχάτου τῆς γῆς
1:11: aspicientes I D V AU Jo q Ev s 277
   respicientes K
   - (ἐμ)βλέποντες
1:11: hic I D V AU Ps s 127 s 214 s 245 s 265E s 277
   iste K
   - οὗτος
2:4: repleti I D V AU do Ps
   inpleti K
   - συμπληρωθοῦναι
2:7: mirabantur I D V AU s 175
   admirabantur K
   - ἑδαύμαζον
2:13: quia I D V AU Ev
om K
- ôti

2:38: donum I D V AU op (rel) s 71 tri
gratiam K
- τὴν δωρεὰν

2:39: qui longe sunt/sunt longe I D V AU op
qui deinceps K
- τοῖς εἰς μακρὰν

2:39: quoscumque I D V AU op
quos K
- ἄσους ἀν

3:15: vitae I D V AU pec
vitae suspendentes K
- ζωῆς

3:15: suscitavit I D V AU Ps
excitavit K
- ἢγείρειν

3:17: quia I D V AU s Gue 9
quoniam K
- ôti

3:17: per ignorantiam I D V AU s Gue 9
per scientiam K
- κατὰ ἀγνοιαν

3:18: deus autem I D V AU s Gue 9
verum deus K
- ὁ δὲ θεὸς

4:32: credentium I D V AU Ps s 71 s 103 s 356
eorum qui crediderant/-unt K
- τῶν πιστευσάντων

6:7: crescebat I D V AU tri
adcrecebat K
- ηὗξανεν

6:7: multiplicabatur I D V AU tri
multiplicabantur K
- ἐπληθύνετο

3.1 The I-text

Within the European text it is clear that Augustine cited from both the I- and the D-texts. Examples of his relation to the I-text as opposed to the Vulgate and the D-text are as follows:

1:7: scire AU ci ep 199 ep 202A Jo 1 Jo Pet Ps s 46 s 93 s 265 s 265E
s 267 s 268 = I: 5 X PS-CY sng HIL AM
nosse D V
cognoscere K
γνῶναι

1:9: videntibus ipsis AU ci = I: 50 MAR (ipsis videntibus)
videntibus illis D V
om K
- βλεπόντων αὐτῶν
2:3: sicut AU an ep 169 s 71\textsuperscript{var} s 271 tri = I\textsuperscript{pt}: 50 AM RUF
velut AU cf ep 169 Jdc Jo 1 Jo Ps s 7 s 71 s 155 s 266
s 269 tri = I\textsuperscript{pt}: GAU APO (CHRO)
tamquam D V
quasi K
- ὧσεὶ
2:3: om omnes/universi AU Ps = I\textsuperscript{pt}: 61 MAR
omnes K I\textsuperscript{pt} D V
universi 5
- πάντες
2:4: variis linguis AU Ps s 267 = I\textsuperscript{pt}: 54 MAR AM MAX
allis linguis I\textsuperscript{pt} D V
linguis K
- ἔτέραις γλώσσαις
2:4: sicut AU Jo Ps s 155 s 266 s 271 = I: 50 5
prout D V
quomodo K
- καθὼς
4:19: vobis AU Ps s Gue 19 = I: 50
vos D V
vestri 5
- ὑμῶν
4:19: magis (ob)audire AU s Gue 19 = I: 50 (54)
audire potius D
potius audire V
- ἀκούειν μᾶλλον ἡ
4:28: quanta AU prae = I: 50 HIL
quaes D V
quaecumque 5 IR
- ὅσα
4:28: praedestinavit AU prae = I\textsuperscript{pt}: 5 (IR) PROS
decreverunt V
praefinivit I\textsuperscript{pt} D
- προώρισεν
4:31: omni volenti credere AU s 356 = I: 50 5 58 61 X
om D V
-ομ/πάντι τῷ θέλοντι πιστεύσειν
4:32: eis AU Pet = I: 50 5
illis D V
- αὐτοῖς
4:35: ad AU Gal Jo Pet Ps s 77 s Den 17 = I\textsuperscript{pt}: 54 5
ante I\textsuperscript{pt} D V
- παρὰ
4:35: distribueba(n)tur (par) AU cat ci ep 211 Jo mon Pet Ps s 77 s
252 s 356 s Den 15 = I\textsuperscript{pt}: 54 5
divideba(n)tur D V
- διεδίδετο
5:30: interfecistis AU pec = I: 54 5
interemistis D V
- διεχειρίσασθε
3.2 The D-text

That Augustine cited from the D-text can also be illustrated from agreements between his citations and the representatives of the D-text as opposed to the I- and V-texts:

1:5: spiritu sancto baptizabimini AU Cre ep 265 Pet s 71 = D: 51 X τ 56 AMst HIL var PS-AU Do GAU MAX MAXn AN Casp tr 10 tinguemini (in) spiritu sancto I pt
spiritu sancto baptizamini I pt
baptizabimini spiritu sancto V
spiritu sancto incipientis baptizari K
- ἐν πνεύματι βαπτισθήσοσθε ἀγίῳ/βαπτισθήσοσθε ἐν πνεύματι ἀγίῳ ἐν πνεύματι ἀγίῳ βαπτισθήσοσθε

1:11: a vobis AU s 214 s 265D s 277 = D: 51 5 C I X τ 56 MAX PS-VIG tri Brev Goth
a vobis in caelum I V
in caelum a vobis K
- ἀφ’ ὑμῶν

2:14: dixit AU Ps = D: 51 57 54 5 τ 56 PS-VIG Var 3
locutus est I V
- ἀπεφθεγματο

2:21: qui AU Ps s 57 = D: 51 X τ 56
quicumque I V
- δς ἀν

2:24: quia AU Gn li = D: 51 57 54
propter quod I
iuxta quod V
quoniam 5
- καθότι

4:19: om ad eos AU s Gue 19 = D: 51 LUC
add ad eos I V
- πρὸς αὑτοὺς

4:19: coram deo AU Ps s Gue 19 = D: 51 32 LUC
in/ante conspectu dei/domini I V
- ἐνώπιον τοῦ θεοῦ

4:24: at illi AU Ps = D: 51 54 5 LUC
qui I V
- οἱ δὲ

4:32: et nemo AU ci ep 185 mon Pet Ps s 355 s 356 vg = D: 51 54 5 τ 56
nec quisquam I V
om K
- καὶ οὐδὲ εἰς

4:33: domini iesu AU s 356 = D: 51 54 τ 56
domini iesu Christi I
lesu Christi domini V
- τοῦ κυρίου Ἰησοῦ

5:2: subtraxit/-erunt AU s 148 = D: 51 5 τ 56
fraudavit I V
- ἐνοσφίσατο
6:7: verbum autem AU tri = D: 51
et verbum K I V
- καὶ ὁ λόγος

3.3 The Vulgate (V)
Whether Augustine ever used the Vulgate is not certain. Though there are many instances where he does employ the Vulgate reading, almost every one of them has the support of witnesses to either of the pre-Vulgate European texts, I and D. These readings could therefore just as well have been taken from witnesses to those text-types and not the Vulgate. In contrast, there are only one or two occasions in the whole of the first six chapters of Acts where Augustine agrees with the Vulgate as opposed to the I- or D-texts — too few to establish a relationship with the Vulgate. It therefore means that all the examples of his agreeing with either the I-text and the Vulgate or the D-text and the Vulgate presented below, are probably additional evidence of his citing from the I- and D-texts and not from the Vulgate.

Augustine's agreements with the Vulgate and the I-text as opposed to the D-text:

1:4: promissionem AU cf Gal Jo = V I: PS-CY reb HIL PS-AU Do
promiseum D
pollicitationem K
- τὴν ἐπαγγελίαν

1:7: tempora vel momenta quae AU ci Gau ep 198 ep 199 ep 202 var Jo s
267 s 268 = V I: 54 50 HIL var
tempora quae Ipt
tempora aut momenta quae D
tempus quod K
- χρόνους ἡ καταράς οὖς

1:11: a vobis in caelum AU Jo = V I: 54 50
a vobis D
in caelum a vobis K
- ἀφ' ὕμων εἰς τὸν οὐρανὸν/ἀφ' ὕμων

4:11: reprobatus est AU pec Ps = V Ipt: 32 50 AMst AM
spretus est D Ipt
contemptus est K
praieictus est S
- ἐξουθενηθεὶς

4:27: puerum vg AU prae = V I: 54 32 5
fillum D
- παιδα

4:28: add fieri AU prae = V I: 54 32 50 5
om fieri D
- γενέσθαι

4:31: fiducia AU s 356 = V I: 54 32 50 5
omni fiducia D
- παρρησίας

4:34: quotquot AU Jo s 356 = V I: 54 50 5
quicumque D
- ὃςοι
4:35: cuique AU cat ci ep 211 Jo mon\textsuperscript{var} Pet Ps (s 77) s 252 s 356 s Den 15 = V I: 57 (54) 50 S
\textit{om D}
- τις

In the following instances Augustine agrees with the Vulgate and the D-text as opposed to the I-text:

2:24: impossibile erat AU ep 164 ep 187 = V D: 51 57 54 τ\textsuperscript{56}
non erat possibile I: 50
possible non est 5
- οὐκ ἦν δυνατὸν
2:26: requiescet/-it AU re = V D: 51 54 τ\textsuperscript{56}
inhabitavit I
- κατασκηνώσαι
2:27: quoniam AU ep 164 ep 187 Ps = V D: 51 54 τ\textsuperscript{56}
quia I
- ὅτι
2:40: pluribus verbis/verbis pluribus AU op = V D: 51 τ\textsuperscript{56}
verbis plurimis I
- λόγοις πλείοσιν
4:25: quare AU prae = V D: 51 54 5 LUC
ut quid I
- ἵνατι
4:27: adversus AU prae = V D: 51 54 LUC
super I
- ἐπί
4:27: Herodes AU prae = V D: 51 32 LUC
Herodes quoque et I
Herodes vero et 5
- Ἡρῴδης τε καὶ
4:31: cum orassent AU s 356 = V D: 51 57 LUC
precatis eis I
cum deprecati essent 54
cum obsecrassent ipsi 5
- δεηθέντων
4:32: om et non erat accusatio in eis ulla (par) AU ep 185 ep 211 mon
Pet Ps s 77 s 355 s 356 = V D: 51 54 32 τ\textsuperscript{56} RUF
\textit{add} et non erat accusatio in eis ulla I
\textit{add} nec fuit/erat inter illos discrimen ullum K
- \textit{om/add καὶ} οὐκ ἦν διάκρισις/χωρισμός ἐν αὐτοῖς οὐδεμία/τις
4:33: resurrectionis AU s 356 = V D: 51 54 τ\textsuperscript{56}
de resurrectione I
- τῆς ἀναστάσεως
4:34: neque AU s 356 = V I: 51 57
nec I
- οὐδέ
4:34: inter illos AU s 356 = V D: 51 57 τ\textsuperscript{56}
in eis I
- ἐν αὐτοῖς
3.4 Conclusion
It may therefore be concluded that Augustine knew and used both the I- and D-texts in addition to the African text. He does not seem to have known or used the Vulgate. He thus testifies to at least three Latin text-types found in Acts. As expected, his citations from Acts therefore display the same basic pattern as his citations from other Biblical books.

4 AUGUSTINE’S SINGULAR READINGS
Finally, as was the case with other books of the Bible, a number of readings can also be found in Augustine’s citations from Acts, which do not occur in witnesses to the major text-types in Acts. The following list of readings illustrates this:

1:5:  
\[ \text{dies hos AU Cre ep 265 Pet s 71} \]
\[ \text{dies istos/istos dies AU Fel fu (K)} \]
\[ \text{hos dies rel} \]
\[ \text{– ταύτας ήμέρας} \]

1:9:  
\[ \text{his dictis AU ep 199 Gau Ps s 265 s 265E} \]
\[ \text{cum haec dixisset (par) rel} \]
\[ \text{– ταύτα εἰπών} \]

1:11:  
\[ \text{acceptus AU s 277} \]
\[ \text{receptus 51 54 50 AU GR-T MAX MAXn Brev Goth pc} \]
\[ \text{adsumptus 5 vg AU Fel PS-AU Do HI CAr pc} \]
\[ \text{elevatus MAXn AR} \]
\[ \text{– ἀναλημφθείς} \]

2:1:  
\[ \text{completo die AU ep 55} \]
\[ \text{quo subpletus est dies AU Fel fu (K)} \]
\[ \text{cum/dum completerunt (implerunt pc) dies pm} \]
\[ \text{– ἐν τῷ συμπληροῦσαί τήν ήμέραν/τοῦ συμπληροῦσαί τήν ήμέραν} \]

2:37:  
\[ \text{hoc audito AU Ps} \]
\[ \text{cum (autem) audissent (autem haec) 51 57 54} \]
\[ \text{(ex)audientes (autem) 50 5} \]
\[ \text{his (autem/igitur) auditis vg PS-AU Do JUL-T} \]
2:38: ut dimittentur (par) AU ep 265 Ex Ps s 77
et remittentur (par) AU Jdc s 175 s 352 s Gue 9
in remissione(m) rel
- εἰς ἀφεσιν
2:39: vocaverit AU op
invocaverit 57
advocaverit rel
- προσκαλήσεται
3:17: malum istud AU s Gue 9
hoc malum SI S4 AMst M-M SED-S PC
iniquitatem 5
scelus hoc 61
hoc PEL CAR
om rel
- om/add πονηρόν
3:21: donec AU Ps
usque ad SS SI S4 S0 IR HI GR-M
usque in rel
ad usque TE
- ἀχρι
4:23: indicaverunt/indicassent AU prae Ps
retulerunt SI S4 S2 LUC PS-AU sol
renuntiaverunt, vg SO 5 rel
nuntiaverunt Ω
- ἀπήγγειλαν
4:23: eis AU prae Ps
ad illos SI S2 LUC
ad eos vg SO 5 rel
illis PS-AU sol
- πρὸς αὐτοὺς
4:31: completi AU Ps
inpleti 5 AU
repleti rel
- ἐπλήθοσαν
4:33: gratiaque AU s 356
et gratia SI vg rel
gratia quoque 57 SO τ S6 SALV
gratia autem 54
gratia 5
- χάρις τε
4:33: super omnes illos/illos omnes AU s 356
in omnibus illis/illis omnibus SI S7 S4 vg rel
super omnes eos SO
super eos omnes 5
- ἐπὶ πάντας αὐτοὺς
4:35: quomodo AU Ps s 77
sicut AU cat ci Jo mon Pet Ps s Den 15 [AU] reg POS EUGI
prout SI S7 S4 SO vg AU
secundum 5
secundum quod RUF
The readings listed above clearly show that Augustine does sometimes take a singular position within the Latin textual history, witnessing to a text-type not found in any manuscript of Acts. Though one would not consider all these instances as evidence of such a text-type — some of them could have had their origin in Augustine's manner of citation, which makes them 'variants of reading' rather than 'variants of rendering' — the fact that there are a number of examples where the Augustinian reading does have the support of one or two other witnesses (mainly church fathers), illustrates the fact that not all the singular Augustinian readings can be explained as being 'variants of reading'. Examples of such readings are the following:

1:6: praesentaberis et quando regnum AU Gau\textsuperscript{var} Jo 1 Jo s 265 = PRIM restitues (par) regnum rel
- ἀποκαθιστάνεις τὴν βασιλείαν

2:4: linguis omnium gentium (par) AU ci Cre do ep 137 Ex Jo Ps s 71 s 80 s 87 s 89 s 175 s 268 s 271 s 359 = PROS linguis omnibus (par) AU Fau Pet Ps q s 266 s 267 s 271 s 352 = IR CHRO RUF (HI) (ILD) aliis/varii linguis (par) rel
- ἕτεραις γλώσσαις

2:4: quemadmodum AU s 269 tri = CE prout pm sicut 50 S AU GR-1 HI pc quomodo AU Fel fu AM AU pc
- καθὼς

2:14: ad eos AU Ps = τ\textsuperscript{56} eis 50 vg Car om 51 57 54 5
- ἀυτοῖς

2:45: sicut AU cat mon = POS EUGI secundum 5 prout rel
- καθότι
Where does this Augustinian text fit in the history of the Latin Acts? The character of these readings, when compared to the rival readings of the other text-types, reveal that they are more closely related to the later European texts than to the African text, and among the European text-types they are more reminiscent of the I-text than the other European text-types. This text can therefore be regarded as a revision of the I-text. A few examples, particularly from the vocabulary, will illustrate the case:

1:5: dies hos [=hic] AU Cre ep 265 Pet s 71 var = hos dies [=hic] I D V
dies istos/istos dies [=iste] K
– ταύτας ήμέρας

1:11: acceptus [=capere] AU s 277 = receptus [=capere] I D
adsumptus [=adsumere] K V
elevatus [=elevare] MAXn AR
– ἀναλημφθείς

2:1: completo die [=complere] AU ep 55 = cum/dum completerunt dies [=complere] I D V
quo subpletus est dies [=subplere] K
– ἐν τῷ συμπληρωθεὶς τῇν ήμέραν/τοῦ συμπληρωθεὶς τῇν ήμέραν

4:23: eis [=is] AU prae Ps = ad eos [=is] I V
ad illos/illis [=illie] D
– πρὸς αὐτοὺς

Even though the evidence is limited, these four examples make it clear that this text most probably represents a mild revision of the I-text, wherein the vocabulary and diction have been changed. Exactly how far this revision went, cannot be determined. The fact that there is however no consistent use of this text in any of the writings of Augustine or any other church father, suggests that it was not well-known or widely used.

From the evidence presented above it is clear that there is no trace of
any systematic revision of the Latin version of Acts by Augustine himself. He cites too consistently from the K-, I- and D-texts and too randomly from the A-text for this to have been the case.

5 CONCLUSION
To summarise: The analysis of Augustine's citations from Acts has shown that Augustine moves 'between' the major text-types of the Latin version of Acts. He cites extensively and consistently from three major text-types in Acts, the African text, K, and two European texts, I and D. As such it illustrates the easy accessibility of the different texts and text-types to the same author and therefore explains the large-scale mixture found in almost all the witnesses of the Latin version of Acts.

His citations from the African text are important, not only because they are almost the sole representatives of this text in Acts 1-2:13, but also because they reveal that this version was still in use in Carthage more than a century and a half after the first time it appeared in Carthage. The text found in Carthage in Augustine's time was essentially the same as that used by Cyprian, although decades of copying had resulted in it having been expanded to some extent.

More than those from the African text are Augustine's citations from the two European texts, I and D, from which he cites randomly. It is therefore clear that he knew witnesses to both these text-types independently from one another, though the late fourth century mixed form of these text-types would undoubtedly also have had an influence upon his citations.

Augustine probably never knew the Vulgate, or if he did, never used it. His citations do display agreements with the Vulgate, but not agreements as opposed to the readings of the pre-Vulgate European texts. Only occasionally does one find a Vulgate-reading in his citations without support of the I- and D-texts. It is therefore more probable that Augustine took these readings from representatives of the I- or D-text, which agreed with the Vulgate accidentally because of the reviser producing the Vulgate taking the same readings from these two texts.

Finally, as in the case of the other Biblical books, a number of singular readings are found in Augustine's citations. Though some of these readings can be explained as being due to Augustine's own idiosyncrasies and citation habits, the fact that others are also found in other witnesses, mostly church fathers, but occasionally also manuscripts, means that they cannot all be regarded in this way. Their character suggests that they most probably resulted from a mild revision of the I-text. The limited nature of the evidence suggests that it must have been a local revision, not widely known.

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