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Critical Notes on Clem. Al. *Strom.* III

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of the *Odyssey*, stood in close relation to an animal that might be so described?

In the first place we recall the legend that Melampus was acquainted with the language of animals.⁶⁶ Then, he cured the daughters of King Proetus of their animal mania. And he possessed the power of transforming himself into various shapes.⁶⁷ These fables suffice to connect him with the animal world in general, but more exact references are not wanting. The fact that he was worshipped as patron deity at Αἰγόσθυνα suggests that the animal with which he was especially associated was the goat. The suggestion is supported by an imperial coin of Aegosthena, which represents an infant suckled by a goat.⁶⁸ On this Prof. Percy Gardner comments: ⁶⁹ 'I am not aware that there is any record of the existence of a tradition that Melampus was suckled by a she-goat; but nothing is more likely. Such stories were told of highly-gifted men, and it is fairly certain that the type of the coin must refer to a noted native of Aegosthena, and so to Melampus, who was its only remarkable man.' Further support is given by Pliny, xxv. 47 (ed. Sillig), who writes: 'Melampodis fama divinationis artibus nota est; ab hoc appellatur unum hellebori genus Melampodion. Aliqui pastorem eodem nomine invenisse tradunt capras purgari pasto illo animadvertentem datoque lacte sanasse Proe-

tidas furentis, quam ob rem de omnibus eius generibus dici simul convenit.' Mr. R. Carr Bosanquet, who first showed me the passage, observes that this 'shepherd of the same name' must be identical with the mythical Melampus, inasmuch as Pliny attributes to the former the cure of the Proetides which is commonly credited to the latter. Here, then, we have evidence on the one hand that Melampus was suckled by a goat, on the other that he was a goat-herd. When we reflect that he bears a name closely resembling those given by the Greek peasantry to animals, and peculiarly appropriate to a goat, may we not infer that in primitive times he was himself conceived as a sacred goat? Other facts tally with this inference. Melampus was said to have introduced to the Greeks the cult of Dionysus. Now the attendants of that deity—Pans, Satyrs, and Sileni—are regularly represented as partially caprine in form, and are sometimes called αἶγες, Pan especially being αἰγυπόδης or τραγόπους.⁷⁰ Moreover, Melampus' fame rested largely on his talent for curing madness, and Dionysus was invoked ἐπὶ παύσει τῆς μανίας under the title of Μελάναιγος.⁷¹

If this explanation of Μελάμπους be admitted, it lends some colour to the view that the descriptive animal names of the Greek provincials owe their origin to some such primitive superstition as has been shown to obtain elsewhere.

ARTHUR BERNARD COOK.

⁶⁶ Apollod. I. ix. 11—12.

⁶⁷ *Mythogr.* Gr. ed. Westermann, p. 384, 9.

⁶⁸ Head, *Hist. Num.* p. 329.

⁶⁹ *J.H.S.* vi. 58, with Quarto Plate I, A.

⁷⁰ Frazer, *The Golden Bough*, i. 326—8; ii. 34—7.

⁷¹ Suidas s.v.

CRITICAL NOTES ON CLEM. AL. *STROM.* III.

Book III.

§ 2, p. 510. (A quotation from Isidorus). ὅταν δὲ ἡ εὐχαριστία σου εἰς αἴτησιν ὑποπέσῃ καὶ στήσ το λοιπὸν οὐ κατορθῶσαι ἀλλὰ μὴ σφαλῆναι, γάμησον. For στήσ read ὑποστήσ, the ὑπὸ having been lost owing to the preceding ὑποπέσῃ. The corruption is as early as Epiphanius, by whom the passage is cited. Just below it is said of one who wishes to strengthen himself in his resolution not to marry οὗτος τοῦ ἀδελοῦ μὴ χωριζέσθω, λεγέτω ὅτι Εἰσελήλυθα ἐγὼ εἰς τὰ ἅγια, οὐδὲν δύναμαι παθεῖν. The plural τῶν ἀδελφῶν seems more appropriate.

§ 4, p. 511. οὐ διδάσκει δ' αὐτὴ σωφρονεῖν. Read αὐτῇ. 'This principle (ἐγκράτεια) not only inculcates, but creates, temperance.'

Ib. ἡμεῖς εὐνοχίαν μὲν—μακαρίζομεν, μονογαμίαν δὲ...θαυμάζομεν, συμπάσχειν δὲ δεῖν λέγοντες καὶ ἀλλήλων τὰ βάρη βαστάζειν. Omit δὲ before δεῖν.

§ 6, p. 512. ἐπεὶ μὴ διακρίνει πλούσιον ἢ πένητα ἢ δὴ μ ο υ ἄ ρ χ ο ν τ α, ἀφρονάς τε καὶ τοὺς φρονούντας, θηλείας ἄρσενας. For ἡ δῆμον ἄρχοντα read δῆμον ἢ ἄρχοντα 'common people or ruler.'

Ib. ἡλιος κοινὰς τροφὰς ζώοις ἅπασιν ἀνατέλλει δικαιοσύνης τε τῆς κοινῆς ἅπασιν ἐπ' ἰσῆς δοθείσης. Omit τε before τῆς. [I. B. suggests γε.] In the last line of the § Potter's reading δικαιοσύνη is confirmed by the phrase κοινωνίαν ὑπὸ δικαιοσύνης which follows in the next §.

§ 7, p. 513. τό τ' ἐμὸν καὶ τὸ σὸν φησι διὰ

τῶν νόμων παρεισελθεῖν μηκέτι εἰς κοινότητα, κοινά τε γὰρ καρπουμένων μήτε γῆν μήτε κτήματα. Omit κοινά τε γὰρ as a dittography of εἰς κοινότητα, which should be taken with καρπουμένων.

§ 8, p. 513. (A quotation from Epiphanes). 'Men abandoned the community of women established by the Creator, καὶ φησιν, Εἰ μίαν ἀγόμενος ἐχέτω δυναμένων κοινωνεῖν πάντων.' Sylburg's emendation of ὁ for εἰ is generally accepted: read also εἶχετο for ἐχέτω. It is a statement of fact, not of law. Perhaps εἰ may have originated in a marginal correction of the first syllable of ἐχέτω.

Ib. πῶς ἔτι οὗτος ἐν τῷ καθ' ἡμᾶς ἐξετασθείη λόγῳ; Insert ἂν after πῶς, 'how could such an one be reckoned as belonging to our doctrine?'

§ 9, p. 514. (Another quotation from Epiphanes). ἔθεν ὡς γελοῖον εἰρηκότος τοῦ νομοθέτου ῥῆμα τοῦτο ἀκουστέον 'οὐκ ἐπιθυμήσεις' πρὸς τὸ γελοϊότερον εἰπεῖν 'τῶν τοῦ πλησίων.' Transfer ἀκουστέον, placing it before εἰπεῖν, 'after the Lawgiver had uttered the ridiculous word "Thou shalt not desire," we must hear him say still more absurdly "what belongs to thy neighbour."' Perhaps we should read in the preceding line ἐν αὐτοῦ (for αὐτῷ) τῷ πολυθρῦλῳ βιβλίῳ.

Ib. τὸ δὲ 'τῆς τοῦ πλησίων γυναικὸς' ιδιότητα τὴν κοινωνίαν ἀναγκάζων ἔτι γελοϊότερον εἶπεν. Insert εἰς after γυναικός with Potter.

§ 12, p. 515. The followers of Marcion object to marriage, fighting against the Creator καὶ σπεύδοντες πρὸς τὸν κεκληκότα ἀγαθόν, ἀλλ' οὐ τὸν ὡς φασι θεὸν ἐν ἄλλῳ τρόπῳ, ὅθεν οὐδὲν ἴδιον καταλιπεῖν ἐνταῦθα βουλόμενοι κ.τ.λ. Read οὗτος, ὡς φασι, θεὸς ἐν ἄλλῳ τόπῳ The Good—thus Marcion distinguished the Supreme God from the Demiurge whom he characterized as Just—who has called his own elect out of the world, does not reign as God here, but in another world, for which reason they do not care to leave anything of their own behind them in this world.

§ 13, p. 516. The philosophers from whom Marcion got his idea τὴν γένεσιν κακὴν εἶναι do not hold this to be naturally evil, ἀλλὰ τῇ ψυχῇ τῇ τὸ ἀληθὲς διαδοῦσθ' κατάγουσι γὰρ ἐνταῦθα τὴν ψυχὴν θείαν οὖσαν καθάπερ εἰς κολάστηριον τὸν κόσμον. Read τῇ <μη> τὸ ἀληθὲς διδούσθ', this life is not in itself evil, but only evil to the soul which failed to see the truth. Or perhaps we might read τὴν ψυχὴν τὴν τὸ ἀληθὲς <μη> διδούσαν: it is not γένεσις but the erring soul which is evil. Compare for the phrase

ἀλήθειαν διδεῖν *Strom.* p. 335 *fin.* The allusion is to Plato *Phaedr.* 248 'After the divinities, which contemplate absolute truth, come the other souls for whom the law is laid down that ἡτις ἂν ψυχὴ θεῷ ξυνοπαδὸς γενομένη κατ'ίδη τι τῶν ἀληθῶν... ἀβλαβὴ εἶναι' όταν δὲ ἀδυνατήσασα ἐπισπείσθαι μὴ ἴδῃ, λήθης τε καὶ κακίας πλησθεῖσα βαρυνθῇ, it loses its wings and falls to the earth and receives a body of man or some animal': also p. 249 οὐ γὰρ ἡ γέμη ποτε ἰδοῦσα τὴν ἀλήθειαν εἰς τὸδε ἤξει τὸ σχῆμα (i.e. human form).

[§ 16, p. 518. διότι τοῦτο σημαίνει ἂν σημαίνει ἡ ψυχὴ, καὶ ταύτῃ σῆμα ὀρθῶς καλεῖσθαι. For τοῦτο read τοῦτω. I. B.]

§ 21, p. 520. οὐχὶ καὶ Ἡράκλειτος θάνατον τὴν γένεσιν καλεῖ; Πυθαγόρας δὲ καὶ τῷ ἐν Γοργίᾳ Σωκράτει ἐμφερῶς ἐν οἷς φησὶ 'θάνατος ἐστὶν ὁκόσα ἐγερθέντες ὀρέομεν.' Read with Stephanus and Bywater (*Heracl.* p. 25n.) Πυθαγόρα τε.

§ 25, p. 522. τῶν δὲ ἀφ' αἱρέσεως ἀγομένων Μαρκίωνος μὲν τοῦ Ποντικοῦ ἐπεμνήσθημεν. Read ἀναγομένων, as in § 5 οἱ δὲ ἀπὸ Καρποκράτους... ἀναγόμενοι.

Ib. κὰν συγχρήσωνται τῇ τοῦ Κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ 'ἄφες—μοι.' ἀλλ' ἐκείνο σκοπέεωσαν ὡς τὴν ὁμοίαν τῆς σαρκὸς πλάσιν καὶ Φίλιππος φέρει... πῶς οὖν σάρκινον ἔχων νεκρὸν οὐκ εἶχεν; ὅτι ἐξανέστη τοῦ μνήματος τοῦ Κυρίου τὰ πάθη νεκρώσαντος, ζήσαντος δὲ Χριστῷ. The first sentence is wrongly joined to the preceding sentence by Dindorf: it is the protasis of which the apodosis begins in ἀλλ' ἐκείνο. Put a comma therefore after μοι. For ζήσαντος, written mechanically after νεκρώσαντος, read ἔζησε. Potter's emendation ζωοποιήσαντος is negatived by the fact that we must understand τοῦ Κυρίου of Christ.

§ 26, p. 523. ἀποβολὴ πάθους ἦν εἰς μέσον τῶν ἀποστόλων ἢ τῆς ζηλοτυπουμένης ἐκκλήσεως γυναικός. Transfer ἦ before εἰς μέσον, as in Eusebius.

§ 27, p. 523. (On the use of the word κοινωνία). ὁμοίως δὲ καὶ ἡ κοινωνία, ἀγαθὸν δὲ καὶ ἐν μεταδόσει ἀργυρίου καὶ τροφῆς καὶ στολῆς, οἱ δὲ καὶ τὴν ὁποῖαν δῆποτ' οὖν ἀφροδισίων συμπλοκὴν κοινωνίαν ἀσεβῶς κεκλήκασιν. The phrase δὲ καὶ occurs three times in these lines. I cannot but think that on the second occasion it has slipped in from the line above in place of μὲν, which would be easily lost before ἐν.

Ib. φασι γοῦν τινὰ αὐτῶν ἡμετέρᾳ παρθένῳ ὠραία τὴν ὄψιν προσελθόντα φάναι. Read τῶν ἡμετέρων for ἡμετέρα and insert τινὲ before τὴν. Both τῶν and τινὲ would be easily lost after αὐτῶν and before τὴν, and

ἡμετέρων would be naturally changed to agree with παρθένω.

Ib. p. 524. (διαψεύδονται) οἱ παραχαράσσοντες τὴν ἀλήθειαν, μᾶλλον δὲ κατασκάπτοντες ὡς οἷον τε αὐτοῖς, οἳ γε τρισάθλιοι τὴν τε σαρκικὴν καὶ τὴν συνουσιαστικὴν κοινωνίαν ἱεροφαντοῦσι. For οἳ γε τρισάθλιοι read οἱ τρισάθλιοι, οἳ γε, 'unhappy ones who make a sacred rite of mere fleshly union,' and omit τε and τὴν.

§ 29, p. 525. εἰ γὰρ καὶ οὗτοι...πνευματικὰς ἐτίθεντο κοινωνίας, ἴσως τις αὐτῶν τὴν ὑπόληψιν ἐπεδέξατο. Read ἐπεδέξατ' ἀν.

§ 30, p. 525. The followers of Prodicus claim to be free because they follow their pleasures, κρατηθῆναι ὑπ' οὐδενός... βασιλεῖ δὲ φασι νόμος ἀγραφος. πρῶτον μὲν ὅτι οὐ ποιοῦσιν ἀβούλονται πάντα. It is evident, as Potter has observed, that the latter sentence is inconsistent with the former, and that some such words as ταῦτα δὲ ψευδῇ λέγουσιν must have been lost. [I. B. suggests οὖν for ὅτι.] At the end of the § 'πᾶς γὰρ' φησὶν 'ὁ ἁμαρτάνων δοῦλός ἐστιν' [ὁ ἀπόστολος λέγει], omit the words in brackets. [H. J. reminds me that Sylburg in his Index s.v. φησί gives other examples of the pleonastic use of φησί. In the few relevant cases I think the explanatory clause should be regarded as a gloss.]

§ 31, p. 525. ἰβρίζει δὲ τις ξένος πολίτας καὶ τούτους ἀδικεῖ, οὐχὶ δὲ ὡς παρεπίδημος τοῖς ἀναγκαίοις χρώμενος ἀπρόσκοπος τοῖς πολίταις διαβιοῖ; For ἀπρόσκοπος read ἀπρόσκόπως.

§ 32, p. 525. ὁ γοῦν ἐκκεντήσας τὸν πόρνον ἐύλαβόυμενος πρὸς τοῦ θεοῦ δέκνυνται. Read with Lowth εὐλογοῦμενος.

§ 35, p. 527. ἡ γὰρ οὐδὲν ἐστι κακὸν καὶ οὐκέτι μὲμψεως ἄξιός ἐν αἰτιάσθῃ ὡς ἀντιτεταγμένον τῷ θεῷ, οὐδὲ κακοῦ τινος γέγονε ποιητικός—συναναιρείται γὰρ τῷ κακῷ καὶ τὸ δένδρον—ἡ εἴ ἐστι τὸ πονηρὸν ἐν ὑπάρξει κ.τ.λ. The reference is to the Demiurge, the author of the Mosaic law, spoken of in the previous §§. We learn from Tertullian that Marcion used the figure of the tree and its fruit to prove that he was of an evil nature, cf. *adv. Marc.* ii. 23 Marcion defendit arborem bonam malos quoque fructus non licere producere, and i. 2. Insert τῷ καρπῷ before τῷ κακῷ, comparing § 44 ἀπὸ δὲ τῶν καρπῶν τὸ δένδρον, οὐκ ἀπὸ τῶν ἀνθῶν καὶ πετάλων γνωρίζεται. Clement's argument is that either there is no evil fruit, and then (since there is no other sign of an evil tree, but its evil fruit) we have no ground to believe in an author of evil; or if there is evil, it is that which is forbidden by the law which you ascribe to the Demiurge, who is therefore opposed to evil.

§ 36, p. 527. οὐδὲ γὰρ πλωτὴν, βατὴν δὲ θάλασσαν ἐργάεσθε; καθάπερ οἱ τὰς ἱστορίας συνταξάμενοι τὸν βάρβαρον ἐβελήσαι Ξέρξην. Add φασὶν or ἱστοροῦσιν.

§ 38, p. 528. γεγράφθαι γὰρ φησιν 'ἀντέστησαν θεῷ καὶ ἐσώθησαν.' οἱ δὲ καὶ τῷ ἀναιδεῖ θεῷ προστιθέασιν. Can ἀναιδῆς mean 'ruthless,' or should we read ἀνελεῖ here and below? We are told that Marcion regarded the God of the O.T. as *severus et saevus* (Tert. *ib.* ii. 11), but he is nowhere characterized as *impudens*. It was easy for ΑΝΑΙΛΗC to pass into ΑΝΑΙΔΗC, and the confusion once made was likely to be repeated. Perhaps we should read τὸ for τῷ both here and below in τῷ μὲν οὖν ἀναιδεῖ θεῷ οὐ γέγραπται.

§ 42, p. 530. ἐπιμελητέον τε τῆς ψυχῆς, ἥ πρὸς μόνῳ τῷ θεῷ διατελεστέον. The following sentence καθαρὸς γὰρ ὢν καὶ πάσης κακίας ἀππληγμένος οὗ νόυς δεκτικός πως ὑπάρχει τῆς τοῦ θεοῦ δυνάμεως inclines me to read ἡ μόνῃ πρὸς τῷ θεῷ.

§ 43, p. 530. θεοῦ δὲ γνώσιν λαβεῖν τοῖς ἔτι ὑπὸ τῶν παθῶν ἀγομένοις ἀδύνατον· οὐκ οὖν οὐδὲ τῆς ἐλπίδος τυχεῖν μηδεμίαν τοῦ θεοῦ γνώσιν πεποιημένοις· καὶ τοῦ μὲν ἀποτυγχάνοντος τοῦδε τοῦ τέλους ἡ τοῦ θεοῦ ἀγνοία κατ' ἡγορεῖν ἔοικε, τὸ δὲ ἀγνοεῖν τὸν θεὸν ἡ τοῦ βίου πολιτεία παρίσθητιν. παντάπασιν γὰρ ἀδύνατον ἅμα τε καὶ ἐπιστήμονα εἶναι καὶ τὴν τοῦ σώματος κολάκειαν οὐκ ἐπαισχύνεσθαι· οὐδὲ γὰρ συναῖδει ποτὲ δύναται τὸ ἀγαθὸν τῇ ἡδονῇ ἢ μόνον εἶναι τὸ καλὸν ἀγαθῷ ἢ καὶ μόνον καλὸν τὸν Κύριον καὶ μόνον ἀγαθὸν τὸν Θεόν. For κατηγορεῖν read κατηγορεῖσθαι 'ignorance of God seems to be predicated of him who fails to attain the Christian hope.' [I. B. suggests κατηγορία and περιπεποιημένοις.] In the last clause read τῇ ἀληθείᾳ ἢ ἡδονῇ for τὸ ἀγαθὸν τῇ ἡδονῇ, and ἀγαθὸν for ἀγαθῷ. 'Pleasure cannot agree with truth either that the beautiful alone is good, or that the Lord alone is beautiful and God alone good.' It would be easy for ἀληθείᾳ ἢ to drop out between τῇ and ἡδονῇ, and τὸ ἀγαθὸν would as easily slip in from the line below. The context shows that the opposing parties are truth (or knowledge) on the one hand and pleasure on the other.

§ 44, p. 531. καὶ φῶς ἐκείνο...τὸ πάντα κατὰδηλα ποιοῦν τὰ τε ἐν γενέσει αὐτὸν τε τὸν ἄνθρωπον ἐαυτὸν τε γινώσκειν παρασκευάζον καὶ τοῦ θεοῦ ἐπήβολον καθίστασθαι δίδασκον. Omit the first τε, which would only be admissible if it were taken with the following τε to couple the τὰ ἐν γενέσει and τὸν ἄνθρωπον under the government of ποιοῦν, whereas τὸν ἄνθρωπον comes under the government of παρασκευάζον. [I. B. would read γὰρ for τε.]

Ib. ἡμεῖς γὰρ ἐλευθερίαν μεμαθήκαμεν ἢν ὁ Κύριος ἡμᾶς ἐλευθεροῖ μόνος, ἀπολύων τῶν ἡδονῶν τε καὶ τῶν ἐπιθυμιῶν καὶ τῶν ἄλλων παθῶν ὁ λέγων ἔγνωκα τὸν Κύριον καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστίν... Ἰωάννης λέγει. Put a full stop after παθῶν and insert δὲ before λέγων.

§ 47, p. 533. ἀλλὰ μετὰ τὴν ἀνάστασιν, φησὶν, οὐτε γαμοῦσιν οὐτε γαμίζονται. This text is adduced by the Encratites as an argument on their side. I think therefore Sylburg is right in suggesting φασίν for φησίν.

§ 48, p. 533. πῶς οὖν οὐ πεινώσι καὶ διψῶσι καὶ τὴν σάρκα πάσχουσιν; Should we not read τὰ σαρκικά? The latter word would easily be changed to σάρκα, and the gender of the article would be made to suit. [Insert κατὰ after καὶ. I. B.]

§ 50 and § 51, p. 534. ὁ τε Κυρηναιὸς Ἀριστοτέλης Λαῖδα ἐρῶσαν ὑπερεώρα μόνος. ὁμομοκῶς οὖν τῇ ἑταίρᾳ ἢ μὴν ἀπάξειν αὐτὴν εἰς τὴν πατρίδα... γραψάμενος αὐτῆς ὥς ὅτι μάλιστα ὁμοιοτάτην εἰκόνα, ἀνέστησεν εἰς Κυρήνην. For οὖν I think we should read γοῦν.

§ 53, p. 536. τίς αὐτῶν μελῶν καὶ ζώνην δερματίνην ἔχων περιέρεται ὡς Ἡλίας; ἢ περί-ζωμα.. οἱ μακάριοι προφῆται. This sentence contains a comparison between the Encratites and the saints of old, who thankfully used God's creatures, and yet surpassed the Encratites in mortification of the flesh. It has no connexion with what immediately precedes, but fits in perfectly in § 52 after οἱ δὲ καὶ τούτους ὑπερφέρειν λέγοντες πολιτεία καὶ βίῳ, οὐδὲ συγκριθῆναι ταῖς ἐκείνων πράξεσι δυνήσονται, to which place it should be transferred.

§ 55, p. 536. πενία δὲ ἄνδρα ταπεινοῖ, χεῖρες δὲ ἄνδρῶν πλουτίζουσιν. Read, as in the original (Prov. x. 4), ἀνδρείων.

§ 56, p. 537. ὁ μὲν γὰρ σπείρων καὶ πλείονα συνάγων οὗτός ἐστιν... ἕτερος δὲ ὁ μὴδενὶ μεταδιδούς κεν ὡς καὶ θησαυρίζων ἐπὶ τῆς γῆς. Read κενὼς δὲ.

§ 57, p. 537. τὸ εἶναι φῶς (ἄμεινον) τοῦ περὶ φωτὸς λαλεῖν καὶ ἢ κατὰ ἀλήθειαν ἐγκράτεια τῆς ὑπὸ τῶν φιλοσόφων διδασκομένης. οὐ γὰρ ὅπου φῶς, ἐκεῖ σκότος, ἐνθα δὲ ἐστὶν ἐπιθυμία ἐγκαθεζομένη μόνῃ τυγχάνουσα, κἂν τῇ ἐνεργείᾳ ἡσυχάζῃ τῇ διὰ τοῦ σώματος, τῇ μνήμῃ συνουσιάζει πρὸς τὸ μὴ παρὸν. Put a colon after σκότος, and for οὐ γὰρ read οὐ γὰρ τὸ πνεῦμα, ἐκεῖ οὐδεμία ἐπιθυμία ἔνεστιν· οὐ γὰρ κ.τ.λ. The line from οὐ γὰρ to οὐ γὰρ would be easily lost. Perhaps for μόνῃ we should read μνήμης.

§ 59, p. 538. πάντα, φησὶν, ὑπομείνας ἐγκρατὴς ἦν, θεότητα Ἰησοῦς εἰργάζετο.

Put a comma after ὑπομείνας and read πάντα ἐγκρατὴς ὧν.

§ 60, p. 538. Βραχμᾶναι γοῦν οὐτε ἔμψυχον ἐσθίουσιν οὐτε οἶνον πίνουσιν, [ἀλλ' οἱ μὲν αὐτῶν καθ' ἑκάστην ἡμέραν ὡς ἡμεῖς] τὴν τροφὴν προσίενται, ἔνιοι δ' αὐτῶν διὰ τριῶν ἡμερῶν. Omit the words in brackets as a marginal note, and transfer τὴν τροφὴν προσίενται to the end.

§ 62, p. 539. φανερωθῆναι δὲ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, [ἵνα κομίσθαι ἕκαστος διὰ τοῦ σώματος πρὸς ἃ ἐπραξεν εἴτε ἀγαθὸν εἴτε κακόν] ἵνα ἃ διὰ τοῦ σώματος ἐπραξέν τις ἀπολάβῃ. Omit the clause in brackets as a marginal note quoting 2 Cor. v. 10.

Ib. ἰδοὺ γέγονε καινὰ, ἀγνεία ἐκ πορνείας καὶ ἐγκράτεια ἐξ ἀκρασίας, δικαιοσύνη ἐξ ἀδικίας. Omit καὶ.

§ 65, p. 540. ἡ προκατάρξασα τῆς παραβάσεως 'ζωὴ' προσηγορεύθη διὰ τὴν τῆς διαδοχῆς αἰτίαν τῶν τε γεννωμένων τῶν τε ἁμαρτανόντων γίνεται, ὁμοίως δικαίων ὡς καὶ ἀδίκων μήτηρ. For ἁμαρτανόντων read ἀποθηνησκόντων, insert θ' after γίνεται, and put the comma before, instead of after γίνεται. 'Eve was named "life" as she is the cause of succession both of those who are born and of those who die, and becomes the mother alike of the just and the unjust.' [Perhaps all that is wanted is a colon after αἰτίαν. The word ἁμαρτανόντων carries on the idea of προκατάρξασα τῆς παραβάσεως. I. B.]

§ 67, p. 541. Let no one think marriage sinful [εἰ μὴ πικρὰν ὑπολαμβάνει παιδοτροφίαν—πολλοὶ γὰρ ἔμπαλιν ἀτεκνία λυπηρότατον—] μὴδ' ἂν πικρὰ ἡ παιδοποιία φαίνεται τινι μεταπερισπῶσα τῶν θείων διὰ τὰς χρεώδεις ἀσχολίας· μὴ φέρον δ' οὗτος εὐκόλως τὸν μονήρην βίον ἐπιθυμῇ τοῦ γάμου... συνωρῶ δ' ὅπως τῇ προφάσει τοῦ γάμου οἱ μὲν ἀπεσχνημένοι τούτου... εἰς μισανθρωπίαν ὑπερρύσαν. With the existing reading it is difficult to make out the relation of the two hypothetical clauses: there is no clear reference for οὗτος, and the last γάμου makes nonsense. Transfer the words in brackets after ἀσχολίας, read ὁ τοιοῦτος for οὗτος and ἀγασμοῦ for the last γάμου, translating ' (Let none think marriage sinful) not even if the begetting of children seem to some to be a root of bitterness, as distracting them from divine things owing to the troubles it entails; unless, that is, he thinks the rearing of children itself undesirable. Many on the contrary think childlessness a most miserable condition. And such an one, not being able to endure the solitary life, desires marriage—and I notice that those who have abstained from it under the pretext of holiness have become a prey to misanthropy.'

§ 68, p. 542. The last sentence in this section seems to me a gloss. It contains a cursory mention of two interpretations of Matt. xviii. 20, interposed between the interpretations which Clement himself thinks worthy of discussion. At the beginning of § 69 τάχα δὲ καὶ τὴν κλήσιν τὴν τε ἐκλογὴν δευτέραν καὶ τρίτον τὸ εἰς τὴν πρώτην τιμὴν κατατασσόμενον γένος αἰνίσσεται ἢ προειρημένη τριάς, I think πρώτην should be inserted before the first or second τὴν.

§ 70, p. 543. τρίτος δὲ ἦν ἐκ τῶν δυεῖν κτιζόμενος εἰς εἰς καιρὸν ἄνθρωπον. Both Dindorf and Klotz omit the necessary εἰς, which is given in Potter's text without any suggestion of its being conjecturally added.

§ 72, p. 543. ὅθεν οὐ δεῖξει εἰς ἐγκύμονι πλησιάσαντα τῶν προσβυτέρων τινά. For δείξεις, which may have been accommodated to the following εὖροις ἄν, read δείξει.

§ 74, p. 544. ταύτας οὖν ἔχετε τὰς ἐπαγγελίας, φησὶν, ἀγαπητοὶ, καθαρῶμεν ἑαυτῶν τὰς καρδίας. Restore ἔχοντες from 2 Cor. vii. 1. Even Clement could not have used the second person with καθαρῶμεν staring him in the face.

§ 77, p. 545. ἐπιβοᾷ, 'τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν,' δηλῶν ὡς ὅτι μὴ νεὺς, τάφος δ' ἐστὶν ἐν τῇ ψυχῇ. Perhaps we should read μὴ ὅτι for ὅτι μὴ, interpreting 'not only is the body not a temple, it is still the tomb of the soul.' Another remedy might be to suppose ὡς to be a marginal correction, altering δηλῶν into δηλῶσων. We find μὴ used with ὅτι in the quotation from Isidore p. 488 ἐάν τινι πείσμα δῶς ὅτι μὴ ἔστιν ἡ ψυχὴ μονομερὴς, and very frequently with ἐπεὶ. Schmidt (*Atticismus*) gives many instances from Dio Chrysostom, Lucian and others.

Ib. ὁπρηνά (τὸ σῶμα) ἀγασθῇ τῷ θεῷ 'τὸ πνεῦμα' ἐποίσει 'τοῦ ἐγειραντος ἐκ νεκρῶν' Ἰησοῦν οἰκεῖ ἐν ὑμῖν. There seems no reason for the future here. Perhaps ἐπιφέρει may have been corrupted through the ζωοποιήσει in the following line: or if a faint φ were mistaken for ο, it would be easy for ἐπιφέρει to pass into ἐποισει, cf. p. 650, where Klotz reads ἐποισει with the Paris MS. against ἐπιλέγει of the ordinary text.

§ 78, p. 546. ἵνα γινώσκωμεν...τὸν τῷ ὄντι πατέρα, τὸν τῶν ὄντων μόνον πατέρα τὸν εἰς σωτηρίαν παιδεύοντα ὡς πατέρα καὶ τὸν φόβον ἀπειλεῖ. The sentence is evidently incomplete: ἀπειλεῖ perhaps represents some such words as ἀπειλὴς ἕνεκα μόνοις τοῖς μὴ πειθομένοις εἰσάγοντα.

§ 79, p. 546. εἰ δὲ ὑπερβὰς ὃν εἴλετο κανόνα εἰς μείζονα δόξαν, ἔπειτα ἀποπέση πρὸς τὴν

ἐλπίδα. Dindorf makes a lacuna at the end. Perhaps ἐλπίδα represents ἐλάττωνα, ὅμως μὴ ἀποβαλέτω τὴν ἐλπίδα, 'If he transgresses the rule (of celibacy), which he chose for his greater glory, and falls away afterwards to the inferior rule (of marriage), still let him not cast away his hope.' The resemblance between ἐλάττωνα and ἐλπίδα would explain the loss of the intervening words. Should we read εἰ for εἰ before the subjunctive?

§ 81, p. 548. ὁρᾷς εἰς τίνα βλασφημοῦσιν οἱ μυσταπόμεινοι τὴν σῴφρονα σποράν καὶ τῷ διαβόλῳ προσάπτεσθαι γένεσιν; Potter changes προσάπτεσθαι into προσαπτόμενοι. I should rather add τολμῶντες after γένεσιν.

§ 82, p. 548. Speaking of the Apostolic injunction in 1 Cor. vii. 5 'μὴ ἀποστερεῖτε ἀλλήλους εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν,' Clement says οὐ γὰρ ἀποκρούεται τέλεον τὰς τῆς φύσεως ὁρέξεις δυσωπούσα ἢ πρόσκαιρος συμφωνία, δι' ἣν εἰσάγει πάλιν τὴν συζυγίαν τοῦ γάμου. Read δι' ἧς, the συμφωνία being simply the means by which he provides for the renewal of conjugal intercourse.

Ib. οὐ πολυγαμίαν ἐτι συγχωρεῖ (ὁ Κύριος): τότε γὰρ ἀπῆται ὁ Θεός, ὅτε αὐξάνεσθαι καὶ πληθύνειν ἐχρῆν. It cannot be said that God ever required polygamy. It would be nearer the truth to read ἀπητέτο, 'God yielded to the demand'; but ἐφέιτο seems to me to suit the context best. [I. B. suggests παρήνει.]

Ib. (If the Apostle allows second marriage in certain cases) δόξαν δὲ αὐτῷ οὐρανίαν περιποιεῖ μείνας ἐφ' ἑαυτοῦ καὶ τὴν διαλυθεῖσαν θανάτῳ συζυγίαν ἄχραντον φυλάσσω. Read αὐτῷ and insert ὁ before μείνας 'still he who abides by himself lays up for himself glory in heaven.'

Ib. οὐ γὰρ ἐπάναγκες παιδοποιίας ἀφίστησι τοὺς πιστεύοντας δι' ἐνὸς βαπτίσματος εἰς τὸ παντελὲς τῆς ὁμιλίας ἀπολούσας ὁ Κύριος, εἰ καὶ τὰ πολλὰ Μωυσέως δι' ἐνὸς περιλαβὼν βαπτίσματος. Put commas after πιστεύοντας and ἀπολούσας, and read ὁ for εἰ, as above in § 8.

§ 84, p. 549. After quoting from Rom. vii. 4 'εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ τῷ ἐκ νεκρῶν ἐγερθέντι,' Clement continues ἐξακούεται γὰρ πρὸς ἑσὺς 'ἐπηκόους γενομένους'—at least this is Potter's reading without any hint that it is changed from the MS.; Dindorf however follows Klotz in giving προσεχῆς, which I do not understand, and attributes προσεχῶς to Heinsius.

§ 86, p. 550. 'ἦν ἡ γῆ τοῦ Ἰακώβ ἐπαινομένη παρά πάντων τῶν γῆν' φησὶν ὁ προφήτης τὸ σκεῦος τοῦ πνεύματος αὐτοῦ δοξάζων. κατατρέχει δὲ τις γενέσεως...καὶ βιάζεται τις ἐπὶ

τεκνοποιίας λέγων εἰρηκέναι τὸν σωτήρα κ.τ.λ. The MS. here has αὐτός, but Dindorf reads αὐτοῦ with the original in Barnabas, where the editors explain it of the body of Christ. Here the reference is to the body of the Christian, regarded as the vessel of the Spirit, and I think αὐτό is the true reading. The body itself (which the Encratites scorn) is glorified. For the first *τις* read *τῆς*.

Ib. τάχα δ' ἂν καὶ οἷς διελέγετο ὡς ἀμαρτωλοῖς προφητεύει φθοράν. Should not τάχ' ἂν be followed by the optative?

§ 87, p. 551. ἐπεὶ μὴ ἄνευ γενέσεώς τις τόνδε τὸν βίον παρελεύσεται. Insert *εἰς* after *τις*.

Ib. εἰς μὲν οὖν ὁ πατὴρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. Probably we should read ὑμῶν, as in the original (Matt. xxiii. 9), since the second person is continued in the latter part of the quotation just below (μὴ καλέσητε οὖν ὑμῖν).

§ 89, p. 552. ὁ προφήτης φησὶ...κατεμάνθη ἐν γῇ ἄλλοτρίᾳ τὴν τε κοινωνίαν μαρὰν ἡγούμενος. Omit *τε*. [Or read *γε*. I. B.]

§ 90, p. 552. ὁ σωτὴρ τοὺς Ἰουδαίους, γενεὰν εἰπὼν πονηρὰν καὶ μοιχαλίδα, διδάσκει μὴ ἐγνωκότας νόμον...παραδόσει δὲ τῇ τῶν πρεσβυτέρων καὶ ἐντάλμασιν ἀνθρώπων κατηκολουθηκότας. μοιχεύειν τὸν νόμον, οὐχ ὡς ἄνδρα καὶ κύριον τῆς παρθενίας αὐτῶν δεδομένον, τάχα δὲ καὶ ἐπιθυμίας δεδολωμένους ἄλλοκότοις, οἶδεν αὐτούς. Remove the full stop before μοιχεύειν and the comma after ἄλλοκότοις, and put a comma after μοιχεύειν and a full stop after δεδομένον. Also insert *δεχομένους* before δεδομένον, translating 'The Saviour, when he called the Jews a wicked and adulterous generation, shows that they committed adultery in not having known the law, but having followed the traditions of men, not receiving the law as given to be the husband and lord of their virginity. Perhaps too he perceives them to be enslaved to strange lusts.'

§ 93, p. 553. ὅταν οὖν...ψυχὴν ἐνώσει. Read ἐνώσῃ.

§ 95, p. 554. ὅταν οὖν ὁ ἀπόστολος εἶπῃ 'ἐνδύσασθε τὸν καινὸν ἄνθρωπον'...ἡμῖν λέγει...παλαιὸν δὲ οὐ πρὸς γένεσιν καὶ ἀναγέννησιν φησιν, ἀλλὰ πρὸς τὸν βίον τόν τε ἐν παρακοῇ τόν τε ἐν ὑπακοῇ. It seems necessary to insert καὶ καινόν after παλαιὸν δέ.

Ib. οἱ γαμοῦντες ὡς μὴ γαμοῦντες, οἱ κτώμενοι ὡς μὴ κτώμενοι, οἱ παιδοποιούντες ὡς θνητοὺς γεννῶντες [ὡς καταλείφοντες τὰ κτήματα, ὡς καὶ ἄνευ γυναικὸς βιωσόμενοι ἔαν δέη,] οὐ προσπαθῶς τῇ κτῆσει χρώμενοι, μετ' εὐχαριστίας δ' ἀπάσης καὶ μεγαλοφρονοῦντες. It is evident that the clauses here follow no natural order. I am disposed to think that the words in brackets were marginal notes on

ὡς μὴ γαμοῦντες and ὡς μὴ κτώμενοι. For κτῆσει read κτίσει with Potter, and insert μὴ before μεγαλοφρονοῦντες.

§ 96, p. 554. The words of the Apostle καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι, διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω...ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς, were uttered for the sake of those who were inclined to indulge themselves too freely ὡς μὴ πολὺ ἐπινεύσας ὁ δι' ἐναντίας ἐκκυμῆν τὴν ὀρεξιν εἰς ἄλλοτρίας ἡδονάς. τάχα δὲ, ἐπεὶ τοῖς δικαίως βιοῦσιν ἀνίσταται διὰ ζῆλον...ὑπάγεσθαι τούτους τῷ ἑαυτοῦ τάγματι βουλόμενος, ἀφορμὰς δι' ἐγκρατείας ἐπιτόνον παρέχειν τοῖς βούλεται. In the last sentence the subject is evidently Satan. The preceding clause, as it stands, suits neither Satan nor the Apostle, nor can it be understood of the self-indulgent man spoken of before. In place of an emendation of my own, which I had proposed to Prof. Bywater, I gladly accept his correction of ἐπιπνεύσας for ἐπινεύσας, 'in order that the adversary may not blow strongly upon them and stimulate (lit. 'lash into waves') the appetite for forbidden pleasures.' Cf. *Paed.* ii. p. 179 οὐ γὰρ ὡς ἐπὶ πλείστον ἐγκυμαίνονται ἐπὶ τῶν πρεσβυτέρων αἱ ὀρέξεις περὶ τὰ τῆς μέθης ναυαγία.

§ 98, p. 555. οὐ γὰρ μόνον ἡ εὐνουχία δικαιοὶ οὐδὲ μὴν τὸ τοῦ εὐνοῦχου σάββατον, ἔαν μὴ ποιῇ τὰς ἐντολάς. For μόνον read μόνῃ.

Ib. Referring to Isa. lxxv. οὐ τεκνοποιήσουσιν εἰς κατάραν, C. says, ἄλλοι δὲ κατάραν τὴν παιδοποιᾶν ἐκδέχονται καὶ οὐ συνιάσι κατ' αὐτῶν ἐκείνων λέγουσαν τὴν γραφὴν. For ἐκείνων read ἐκεῖνο.

§ 101, p. 557. εἰ δὲ καὶ πᾶς ὁ ἐπιστρέφων ἐξ ἁμαρτίας ἐπὶ τὴν πίστιν ἀπὸ τῆς συνηθείας τῆς ἀμαρτωλοῦ οἶον μητρὸς ἐπὶ τὴν ζωὴν ἐπιστρέφει, μαρτυρήσει μοι εἰς. For εἰ read ὅτι.

Ib. p. 558. ἥ δὲ οἱ τινες καὶ τῆς παρθένου τὴν χήραν εἰς ἐγκράτειαν προτείνουσι καταμεγαλοφρονήσασαν ἥς πεπείραται ἡδονῆς. For the unmeaning προτείνουσι read προτιμῶσι.

§ 102, p. 559. κὰν ἀπὸ τῶν ἀλόγων ζῶων τὴν ἐπιτηδεύειν τῆς συμβουλίας ὁ ὄφεις εἰληφὼς καὶ παραπείσας τῇ κοινωνίᾳ τῆς Εὐας συγκαταθέσθαι τὸν Ἀδὰμ λέγει, ὡς ἂν μὴ φύσει ταύτῃ κεκρημένων τῶν πρωτοπλάστων...ἡ κτίσις πάλιν βλασφημεῖται. For συμβουλίας read συνουσίας, and λέγεται for λέγει.

§ 103, p. 559. πῶς δ' ἄνευ τοῦ σώματος ἡ κατὰ τὴν ἐκκλησίαν καθ' ἡμᾶς οἰκονομία τέλος ἐλάβανεν; ὅπου γε καὶ αὐτὸς ἡ κεφαλὴ τῆς ἐκκλησίας ἐν σαρκὶ μὲν ἀειδὴς διεκλήλυθεν καὶ ἄμορφος, εἰς τὸ ἀειδὲς καὶ ἀσώματον τῆς θείας αἰτίας ἀποβλέπειν ἡμᾶς διδάσκει. Insert ἂν before ἄνευ. Dindorf has followed

Sylburg in reading *αειδής* for MS. *ἀηδής*, but the ordinary meaning of *αειδής* is 'invisible,' and the fact that it is used in this sense immediately below makes it impossible to understand it here of one 'who has no form or comeliness.' On the other hand such a one would be naturally regarded as *ἀηδής*, and if there is something offensive in the expression as used of Christ, this is explained by reading *δὴ ἐλήλυθεν* for the unmeaning *διελήλυθεν*, since *δὴ* has the effect of putting the preceding word in inverted commas. [Perhaps *δὴ ἐλήλυθεν*. C. plays on the word *αειδής*, which he first uses in the sense of 'ugly' (not uncommon in late Greek), and then in its philosophic sense of 'invisible.' I. B.]

§ 105, p. 560. οἱ δὲ ἀφηνιάσαντες ἐξύβρισαν... αὐτοὶ τε ἀκατασχέτως ἐχόμενοι καὶ τοὺς πλησίον ἀναπέθοντες φιληδονεῖν. Should not we read *ἔχοντες* for *ἐχόμενοι*? [I. B. suggests *ἐπόμενοι*.]

§ 106, p. 560. After the quotation *πολεμισταί*, *πλήκται* ταῖς οὐραῖς αὐτῶν C. continues *εἶεν δ' ἂν οὐδ' αἰνίσσεται ἡ προφήτεια καταφερεῖς, ἀκρατεῖς, [οἱ ταῖς οὐραῖς αὐτῶν πολεμισταί,]*

σκότους καὶ ὀργῆς τέκνα. I think the words in brackets should be omitted as a gloss. [For *καταφερεῖς* read *κατωφερεῖς*, this being the form used elsewhere by C. I. B.]

Ib. εἰάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης... τῷ τοιούτῳ μηδὲ συνεσθίειν. For the first ἢ read *ἢ*.

Ib. ζῶ δὲ οὐκέτι ἐγώ, ὥς ἔζων κατὰ τὰς ἐπιθυμίας, ζῇ δὲ ἐν ἐμοὶ Χριστὸς διὰ τῆς τῶν ἐντολῶν ὑπακοῆς [ἀγνῶς καὶ μακαρίως], ὥστε τότε μὲν ἔζων ἐν σαρκὶ σαρκικῶς, δὲ δὲ νῦν ζῶ ἐν σαρκὶ ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ. Transfer the words in brackets to the end, put a colon before *ὥστε* and omit the second ἐν σαρκί. In this way we get the proper antitheses, κατὰ τὰς ἐπιθυμίας)(διὰ τῆς ὑπακοῆς and ἐν σαρκὶ σαρκικῶς)(ἐν πίστει ἀγνῶς.

§§ 107, 108, p. 561. ὅπερ ἐν τοῖς ἔμπροσθεν ἐδήλωσεν εἰπών, τῇ γυναικὶ δὲ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. Μεθ' ἣν ἔκτισιν κατὰ τὴν οἰκουρίαν καὶ τὴν ἐν Χριστῷ πίστιν βοηθός, καὶ ἔτι σαφέστερον εἰπών κ.τ.λ. Put a comma after *ἀνδρί* and a colon after *βοηθός*.

J. B. MAYOR.

NOTE ON INSPUTARIER, PLAUT. *CAPT.* 550, 553, 555.

FORCELLINI-CORRADINI define: 'insputo idem fere quod inspuere (omitting the examples to come later) ex quo intelligimus non solum evertendi eius morbi causa, sed etiam sanandi, in eum qui laboraret inspuere morem fuisse. Nam saliva hominis in multis vim medicinae habere creditur.' The implicit interpretation here given for the Plautus passages I shall soon cite is based on a passage of Pliny, *H.N.* xxviii. §§ 35, 36: despuimus comitiales morbos, hoc est contagia regerimus: simili modo et fascinationes repercutimus dextraeque clauditis occursum. Veniam quoque a deis spei alicuius audacioris petimus, in sinum spuendo. Eadem ratione terna despuere praedicatione, in omni medicina mos est, atque ita effectus adiuvere.

The only occurrences of forms of *insputare* cited by Forc.-Corr. or by Lewis and Short are in Plautus, *Captivi* 547 sq.

TY. Hegio, hic homo rabiosus habitus est invalide

Ne tu quod istic fabuletur auris immittas tuas.

Nam istic hastis insectatus est domi matrem et patrem,

550 Et illic isti qui insputatur¹ morbus interdum venit.

Proin tu ab istoc procul recedas. HE.

Ultro istum a me. AR. Ain, verbero?

Me rabiosum atque insectatum esse hastis meum memoras patrem?

Et eum morbum mi esse, ut qui medopus sit insputarier?

HE. Ne verere multos iste morbus homines macerat,

555 Quibus insputari saluti fuit atque insprofruit.

I give the reading of Brix, *Captivi*.¹ Two of Brix's notes will show his understanding of the passage. '547. Tyndarus sucht das Zeugnis des Aristophontes dadurch zu entkräften, dass er ihn für tobsüchtig und epileptisch (550) ausgiebt, das erstere um die Furcht, das zweite um den Ekel des Hegio zu erregen.' '550.

¹ The MSS. sputatur, but the correction seems to me quite certain.