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An Ill-Used Passage in Ignatius (*Ad Philad.* 8, 2)

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tione silvarum? quid profundī perscrutatione? passim iacent alimenta, quae rerum natura omnibus locis disposuit, sed haec velut caeci transeunt et omnes regiones pervagantur, maria traiciunt et, cum famem exiguo possint sedare, magno invitant. (cf. Stob. 18 38 M. 37 H p. 527 17 ἀλλ' ὁμως χάριν ἐκείνου τοῦ ἐλαχίστου χρόνου, ὃν ἡδόμεθα, παρασκευὴ μὲν ὧσιν γίγνεται μυρίων· πλείται δ' ἢ θάλαττα μέχρι περάτων.)

Muson. *ibid.* (p. 527 14) εἶπερ ὁ θεὸς ἡδονῆς χάριν τὴν τροφὴν ἐμηχανήσατο ἡμῖν, τὸν πλείω τοῦτον χρόνον (the period of digestion) ἡδεσθαι ἡμᾶς ὑπ' αὐτῆς, καὶ οὐ τὸν ἐλάχιστον ἐκείνου ἐν ᾧ καταπίνομεν, Democrit. *ib.* 18 35 H, 36 M: ὅσοι ἀπὸ γαστρὸς τὰς ἡδονὰς ποιοῦνται ὑπερβεβληκότες τὸν καιρὸν ἐπὶ βρώσεσιν ἢ πόσεσιν..., τούτοις πᾶσιν αἱ μὲν ἡδοναὶ βραχεαί τε καὶ δι' ὀλίγου γίνονται, ὅκοσον ἂν χρόνον ἐσθίωσιν ἢ πίνωσιν, αἱ δὲ λυπαὶ πολλαὶ κ.τ.λ.

Muson. *ibid.* p. 528 3: δειπνα δὲ παρατίθενται τινες ἀγρῶν ἀναλίσκοντες τιμάς, καὶ ταῦτ' οὐδαμῶς ὠφελουμένων τῶν σωμάτων ἐκ τῆς πολυτελείας τῶν βρωμάτων. πᾶν γὰρ τοῦναντίον οἱ ταῖς εὐτελεστάταις χρώμενοι τροφαῖς ἰσχυρότατοί εἰσιν. τοὺς γοῦν οἰκέτας τῶν δεσποτῶν καὶ τοὺς χωρίτας τῶν ἀστικῶν καὶ τοὺς πένητας τῶν πλουσίων ἴδοις ἂν ὡς ἐπὶ τὸ πληθὺς ῥωμαλεστέρους ὄντας καὶ μᾶλλον μὲν πονεῖν δυναμένους, ἤττον δὲ κάμνοντας ἐν τοῖς ἔργοις, νοσοῦντας δὲ σπανιότερον, ἀνεχομένους δὲ εὐκολώτερον κρύος, θάλπος, ἀγρυπνίας, πᾶν ὅ τι τοιοῦτον, cf. the story of Zeno (17 42, p. 506 16). Simplic. p. 269c Heins: καὶ ὅτι τοῦτο οὕτως ἔχει, δηλοῦσιν οἱ δι' ἀπορίαν ἀναγκαζόμενοι φυσικώτερον τρέφεσθαι, πολλῶ τῶν τρυφῶντων ὄντες ὑγιεινότεροι· ὥσπερ ἄγροικοὶ μὲν τῶν

πολιτικῶν, δοῦλοι δὲ τῶν δεσποτῶν, καὶ τῶν πλουτούντων οἱ πένητες. See the story in Xen. mem. iii 13 § 6. Io. Chrys. hom. 1 in Col. 5 (xi 329^{bcd}): ἀλλὰ καὶ αὐτῶν τῶν ἐδεσμάτων τὴν φύσιν ἐξετάσωμεν. ἐκεῖ μὲν γὰρ ἀνάγκη καὶ μὴ βουλομένῳ διαβρῆνυσθαι τῷ πολλῷ οἴνῳ, ἐνταῦθα δὲ οὐκ ἐνὶ μὴ βουλούμενον ἐσθίειν καὶ πίνειν, ὥστε ἐκεῖ μὲν τὴν ἐκ τῆς τῶν σιτίων ποιότητος ἡδονὴν ἢ τε προλαβούσα ἀτιμία ἀφαιρεῖται καὶ ἡ ἐκ τῆς πλησμονῆς ἀηδία. οὐ γὰρ ἤττον λιμοῦ τὰ σώματα ἡμῖν ἢ πλησμονῇ διαφθείρει καὶ ὀδυνᾷ, ἀλλὰ καὶ πολλῶ χυλεπώτερον· καὶ ὃν ἂν θέλῃς μοι δοῦναι, εὐκολώτερον αὐτὸν διαβρῆνυνῶ τῇ πλησμονῇ τοῦ λιμοῦ. ὄντως γὰρ τοῦτο ἐκείνου φορητότερον· ὅτι λιμὸν μὲν ἂν τις καὶ εἰκοσὶν ἡμέρας ἐνέγκοι, πλησμονὴν δὲ οὐδὲ δύο μόνας· καὶ τοῦτ' αὖ μὲν προσπαλαίνοντες διηλεκῶς οἱ ἐν τοῖς ἀγροῖς ἐν ὑγιείᾳ εἰσὶ καὶ οὐ δέονται ἱατρῶν· ταύτην δέ, τὴν πλησμονὴν λέγω, οὐκ ἂν ἐνέγκοιεν μὴ συνεχῶς καλοῦντες ἱατρούς· μᾶλλον δὲ καὶ τὴν ἐκείνων βοήθειαν ἤλεγξε πολλάκις ἡ ταύτης τυραννίς. καὶ ἡδονῆς μὲν οὖν αὕτη τὰ πρῶτα ἔχει· εἰ γὰρ ἡ τιμὴ τοῦ ἀτιμάζεσθαι ἡδίων, καὶ τὸ ἐν ἐξουσίᾳ εἶναι τοῦ ὑποτάσσεσθαι, καὶ τὸ θαρρῆν τοῦ τρέμειν καὶ δεδοικέναι, καὶ τὸ τῶν ἀρκούντων ἀπολαύειν τοῦ πάρα τοῦ μέτρου εἰς τὸ τῆς τροφῆς καταποντίζεσθαι κλυδώνιον, βελτίων ἄρα ἐκείνης αὕτη ἡ τράπεζα καὶ ἡδονῆς ἕνεκεν. καὶ τὰ τῆς δαπάνης δὲ ἐνταῦθα βελτίονα· ἐκείνη μὲν γὰρ δαπανηρὰ, αὕτη δὲ οὐκέτι. He goes on to speak of the anxious preparation for a luxurious feast, which keeps the host restless at night, etc. Dr. Parkes, in his valuable little tract, *The Personal Care of Health* (S.P.C.K.), holds that sensible working men are better fed than any other class.

JOHN E. B. MAYOR.

AN ILL-USED PASSAGE IN IGNATIUS (*AD PHILAD.* 8, 2).

IN an often quoted passage occurring in Ignatius' epistle to the Philadelphians (8, 2), that Church Father states that some people refused to believe certain things which they did not find expressly recorded in the Gospel. The text runs thus according to all editors (*Zahn, Funk, Lightfoot, Hilgenfeld*): 'παρακαλῶ δὲ ὑμᾶς, μηδὲν κατ' ἐρίθειαν πρᾶσσετε (πράσσετε, Hilg.) ἀλλὰ κατὰ χριστομάθειαν. ἐπεὶ ἤκουσά τινων λεγόντων ὅτι Ἐὰν μὴ ἐν τοῖς ἀρχαίοις (G ἀρχαίοις) εὐρω, ἐν τῷ εὐαγγελίῳ (εὐρω τοῦ εὐαγγελίου G*, Hilg.), οὐ πιστεύω. καὶ λέγοντός μου αὐτοῖς ὅτι Γέγραπται, ἀπεκρίθησάν μοι ὅτι Πρόκειται, ἐμοὶ

δὲ ἀρχαία (ἀρχαία G*, Hilg.) ἐστὶν Ἰησοῦ κτλ. Here the words in spaced type *ὅτι* and *πρόκειται* represent editorial misreadings of great consequence. But before discussing them, I think that classical students may be interested to know that this passage constitutes one of the *loci classici* in early Christian doctrine, and that it has been the subject of keen controversy among leading Biblical critics of our times.

In the oldest Latin version L (apparently of the 13th century) the passage reads thus: 'Quia audiivi quosdam dicentes quoniam "si non in veteribus invenio in evangelio

non credo"; et dicente me ipsis quoniam "scriptum est," responderunt mihi quoniam "praeiacet," mihi autem principium est Jesus Christus' etc. Still more fanciful is Chevalier's translation (as quoted by Scrivener, Introduction, ii, 527): 'unless I find it [what?] in the ancient writings [ἐν τοῖς ἀρχαίοις], I will not believe in the Gospel. And when I said to them 'It is written (in the Gospel), they answered, 'It is found written before' (in the law)." But we cannot ignore the weight of the authority of such critics as Zahn, Funk, Bishop Lightfoot, and Hilgenfeld (the latest editor) who reprint the passage though widely disagreeing, or rather altercating, as to its true meaning.¹

Now all their learned polemic loses its

¹ Both Lightfoot in his *Apostolic Fathers* (London, 1885) vol. ii, i, 270—3, then in his *The Apostolic Fathers* (1891) p. 128,—and Th. Zahn in his *Patres Apostolici*, ii, 78, then in his *Geschichte des neutestamentlichen Kanons*, vol. i. (Erlangen, 1888) p. 846, and vol. ii (1892) p. 945, agree in the reading of the passage: ἐπεὶ ἠκουσά τινων λεγόντων ὅτι "Ἐὰν μὴ ἐν τοῖς ἀρχαίοις εὕρω, ἐν τῇ εὐαγγελίᾳ (Zahn εὐαγγελίᾳ,) οὐ πιστεύω." καὶ λέγοντός μου αὐτοῖς ὅτι "Γέγραπται," ἀπεκρίθησάν μοι οἱ ὅτι "Πρόκειται." ἐμοὶ δὲ ἀρχαῖά ἐστιν Ἰησοῦς Χριστὸς κτλ,—but they disagree in its interpretation, Zahn translating: "Denn ich hörte gewisse Leute sagen: Wenn ich es [but what?] nicht in den Urkunden finde, nämlich im Evangelium, so glaube ich es nicht. And da ich ihnen sagte: Es [What?] steht geschrieben, antworteten sie: Das ist die Frage. Mir aber ist Urkunde Jesus Christus" u.s.w.—while Lightfoot still less correctly renders the passage thus: 'For I heard certain persons saying: "If I find it [what?] not in the charters, I believe it not in the Gospel." And when I said to them, "It is written" they answered, "That is the question." But as for me, my charter is Jesus Christ' etc.—Zahn, then, in order to refute Lightfoot, reverts to the subject and discusses it in a special chapter of four pages (*Geschichte des neut. Kanons* (ii, 945—8), defending his own interpretation as given above. Involved in this controversy, A. Hilgenfeld in his recent edition *Ignatii Antiocheni et Polycarpi Smyrnaei epistolae et martyria* (Berlin, 1902), says in a very long comment (pp. 298—300) on the passage: 'Ignatius audiverat aliquos dicentes: "Nisi in veteribus [reading ἐν τοῖς ἀρχαίοις, as indicated above] (in Veteris Testamenti libris) invenero, in evangelio non credo.' Ignatius dixit: "Scriptum est" (vel. scripta sunt), sc. in ipso evangelio, cui iam divinae scripturae auctoritatem vindicavit. illi responderunt: "Quaeritur," sc. verene scriptum sit vel in divina scriptura doceatur (aliter Ign. II. οὐ γὰρ προκρίνεται τὰ ἀρχαῖα τοῦ πνεύματος). Ignatius asseruit: "Mihi vetera Iesus Christus," etc. . . . interpretationem meam deridens Zahn, quem Lightfoot non secutus est, post ἐν τῇ εὐαγγελίᾳ comina posuit, ut hic sensus efficeretur: Quoniam audiivi quosdam dicentes: "Nisi in monumentis litteris conscriptis [pro: in tabulariis] invenero, i.e. in evangelio libro, non credo," etc.

raison d' être as soon as we remove the editorial misreading ὅτι Ἐὰν 'that if,' by restoring the author's words ὅ, τι ἐὰν whatsoever:² 'whatsoever I find not in the records (namely) in the Gospel, I believe not.'

The other editorial error underlies the word πρόκειται. As Greek students know πρόκειται does not bear the meaning foisted into it by Zahn: *das ist die Frage*, and adopted by Lightfoot who translates: *that is the question*. For taken impersonally πρόκειται, means not: 'that is the question' (= it is questioned, ἀμφισβητεῖται), *quaeritur*, but *the question is*, and moreover requires a complement: περὶ τούτου, or an infinitive, or at least a definite subject (τοῦτο πρόκειται μοι, 'I am concerned with this'). In other terms πρόκειται means *it forms the subject under consideration*, just like the French *il s'agit* and the German *es handelt sich*.—As a matter of fact, πρόκειται here is a scribal or editorial misreading; it should be read πρὸς κεῖται (= προστέθεται), seeing that in old MSS both προ and προς are represented by the same graphic contraction or ligature, namely by a Π with a tiny ρ planted upon it: ϖ, so that ϖκεῖται = πρόκειται or πρόσκειται. Accordingly the answer given to Ignatius by certain persons (τινές) was: 'that which you allege as being written (ὅτι γέγραπται) is spurious: πρόσκειται, it has been added, it is superadded.' Cp. Pl. Crat. 393 D οὐδ' εἰ πρόσκειταιί τι γράμμα οὐδ' εἰ ἀφῆρηται. Victor Antioch. in Mark 16, 1 ἐπειδὴ δὲ ἐν τισι τῶν ἀντιγράφων πρόσκειται ἡ ἀνάστασις δὲ κτλ, ἐροῦμεν ὡς δυνατόν ἦν εἰπεῖν ὅτι νεόθενται τὸ παρὰ Μάρκω τελευταῖον ἐν τισι φερόμενον. Cramer's Catena 102 (Eph. 1, 1) Ὁριγένης δὲ φησι: Ἐπὶ μόνον Ἐφεσίων εὐρομεν κείμενον τὸ 'τοῖς ἁγίοις τοῖς οὐσιν,' καὶ ζητοῦμεν, εἰ μὴ παρέλκει προσκείμενον τὸ 'τοῖς ἁγίοις τοῖς οὐσιν,' τί δύναται σημαίνειν.

There is no doubt then that the above passage of Ignatius alludes to such critical or protestant Christians as refused to believe anything not found in the genuine or canonical text of the Gospel. Accordingly the passage should read in English: 'For I heard certain persons saying, "Whatever I find not in the Records, in the Gospel, I believe not. And when I said to them, "It is written," they answered, "It is added."

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² It is well known that ὁς ἐὰν for ὅς ἂν is very common in post-classical and Biblical texts.