The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

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

J. B. Mayor

The Classical Review / Volume 9 / Issue 02 / March 1895, pp 97 - 105

DOI: 10.1017/S0009840X00201285, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00201285

How to cite this article:

J. B. Mayor (1895). Critical Notes on Clem. Al. *Strom.* IV. The Classical Review, 9, pp 97-105
doi:10.1017/S0009840X00201285

Request Permissions : [Click here](#)

The Classical Review

MARCH 1895.

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

BOOK IV.

§ 1, p. 563. ἀκόλουθον δ' ἂν οἶμαι περί τε μαρτυρίον διαλαβεῖν καὶ τίς ὁ τέλειος, οἷς ἐμπεριληφθήσεται...τὰ παρεπόμενα καὶ ὡς ὁμοίως τε φιλοσοφητέον δούλω τε καὶ ἐλευθέρῳ κἂν ἀνὴρ ἢ γυνὴ τὸ γένος τυγχάνη, τὰ τε ἐξῆς...προσαποπληρώσαντες...παραθυσόμεθα. Read εἴη for οἶμαι, or insert it before it, as we have in § 2 ἐπόμενον ἂν εἴη διαλαβεῖν, and in *Str.* ii. 1 ἐξῆς δ' ἂν εἴη διαλαβεῖν. Omit τε after ὁμοίως, and put a full stop after τυγχάνη.

§ 2, p. 564. τὰ περὶ ἀρχῶν φυσιολογηθέντα τοῖς τε Ἑλλήσι τοῖς τε ἄλλοις βαρβάρους ὅσον ἤκον εἰς ἡμᾶς αἱ δόξαι ἐξιστορητέον. For ὅσον read ὅσων.

§ 3. τὸ μὲν γεγράφεται ἦν θεός γε ἐθέλη...νυνὶ δὲ ἐπὶ τὸ προκείμενον μετιτέον. Perhaps αὐτίκα has been lost after γεγράφεται.

§ 4, p. 565. ἔστω δὲ ἡμῖν τὰ ὑπομνήματα...διὰ τοὺς ἀνέδην ἀπείρως ἐντυγχάνοντας ποικίλα ὡς αὐτὸ που τοῦνομά φησι διεστρωμένα. Insert καὶ before ἀπείρως and change ποικίλα into ποικίλως.

Ib. οἱ δὲ τοῦ χρυσοῦ ὄντως γένους τὸ συγγενὲς μεταλλεύοντες εὐρήσουσι τὸ πολὺ ἐν ὀλίγῳ, εὐρήσει γὰρ τὸν συνήσοντα ἓνα ἢ γραφή. For ὄντως (which would imply a previous mention of the χ.γ.) read ὄντες, comparing § 16 φήσομεν τοῦ χρυσοῦ γένους εἶναι. [H.J. calls my attention to τῇ θεῖᾳ ὄντως ἱεροφαντίᾳ in § 3, and τῆς βασιλικῆς ὄντως ὁδοῦ in § 5, and suggests that C. is here distinguishing between his own application of the Platonic myth and the myth itself.] We might be disposed to omit ἓνα, but see i. § 182, p. 427 Πλάτων ἓνα τὸν νομοθέτην φησιν,

NO. LXXVI. VOL. IX.

ἐν δὲ τοῖς Νόμοις ἓνα τὸν συνήσοντα τῶν μουσικῶν.¹

Ib. δεῖ δὲ καὶ ἡμᾶς τούτοις (the *Stromateis*) προσεκπονεῖν καὶ προσεφευρίσκειν ἕτερα, ἐπεὶ καὶ τοῖς ὁδὸν ἀπιούσιν ἦν οὐκ ἴσασιν ἀρκεῖ τὴν φέρουσιν ὑποσημῆναι μόνον. § 5. βαδιστέον δὲ τὸ μετὰ ταῦτα ἤδη καὶ τὴν λοιπὴν ἑαυτοῖς ἐξευρητέον. Should we not read ἡμᾶς here? C. is urging his readers to do their part, not simply receiving directions from others, but following up the true path themselves. Put a comma after μόνον and write ἐξευρετέον.

§ 6, p. 565. εἰκότως οὖν πολὺ τὸ γόνιμον ἐν ὀλίγῳ σπερμάτων ἐμπεριεχομένων τῇδε τῇ πραγματείᾳ δογμάτων. Should we not read σπέρματι τῶν for σπερμάτων, 'Great is the productiveness which the doctrines contained in this treatise inclose in a small seed'?

§ 8, p. 566. ἡ μοι δοκεῖ τὸ σάββατον δι' ἀποχῆς κακῶν ἐγκράτειαν αἰνίσσεσθαι καὶ τι ποτ' ἐστὶν ὧ διαφέρει θηρίων ἀνθρώπου. τούτου τε αὖ οἱ τοῦ θεοῦ ἄγγελοι σοφώτεροι. For τί read ὅτι (from ὅστις), and for τε read δέ.

§ 9, p. 567. ἡ μοι δοκεῖ καὶ Πυθαγόρας σοφὸν μὲν εἶναι τὸν θεὸν λέγων μόνον, ἐπεὶ καὶ ὁ ἀπόστολος ἐν τῇ πρὸς Ῥωμαίους ἐπιστολῇ γράφει· [εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος] μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ, ἑαυτὸν δὲ...φιλόσοφον. Read λέγειν for λέγων. The words in square brackets have no

¹ I am obliged to Dr. Jackson for the reference to *Legg.* ii. 658 E, ἐκείνην εἶναι Μοῦσαν καλλίστην ἥτις τοὺς βελτίστους καὶ ἱκανῶς πεπαιδευμένους τέρπει, μάλιστα δὲ ἥτις ἓνα τὸν ἀρετῇ τε καὶ παιδείᾳ διαφέροντα.

meaning or construction as they stand, and should probably be placed after Χριστοῦ. Faith and philosophy would thus be coupled as human, in contrast to wisdom which is divine. Perhaps the disarrangement may have been due to a reader who observed that the order was different in the Ep. to the Romans. The sentence will be made clearer if we put brackets before ἐπεὶ and after Χριστοῦ (or rather γνωρισθέντος, according to the proposed order). [I.B. would insert αἰνίττεσθαι after Πυθαγόρας.]

Ib. εἰκεν δ' οἶμαι Κενταύρῳ [Θετταλικῷ πλάσματι]. The words in square brackets seem to be a gloss of the same kind as we had in i. p. 342, explaining τῆς βασάνου λίθου.

§ 11, p. 568. οὐκουν πάθος τοῦ φόβου γεννητικὸς ὁ νόμος. Read with Sylburg πάθος for the πάθος of MS., which Dindorf omits. C. does not deny that the Law causes fear (i.e. the rational avoidance of evil), but only that it produces the *passion* of fear. [Perhaps insert ἐμποῶν after πάθος. I.B.]

§ 14, p. 569. οὗτος οὖν φόβῳ τὸ ἀρνέσθαι Χριστὸν διὰ τὴν ἐντολὴν ἐκκλίνει, ἵνα δὴ φόβῳ μάρτυς γένηται. οὐ μὴν οὐδὲ ἐλπιδὶ δωρεὼν ἡτοίμασμένων πιπράσκων τὴν πίστιν ἀγάπῃ δὲ πρὸς τὸν Κύριον ἀσμενέστατα τοῦδε τοῦ βίου ἀπολυθήσεται. Insert οὐ after οὖν and put a colon after γένηται. C. is here contrasting the motive of love which actuates the true gnostic (τὸν δι' ἀγάπης πιστόν as he is called in the preceding section) with the lower motives of fear and hope. In like manner we read (§ 29, p. 576) δεῖν δ' οἶμαι μήτε διὰ φόβου κολάσεως μήτε διὰ τινος ἐπαγγελίαν δόσεως, δι' αὐτὸ δὲ τὸ ἀγαθὸν προσεληλυθέναι τῷ σωτηρίῳ λόγῳ.

§ 15, p. 570. εἰσὶ δὲ οἱ ἐν πολέμῳ μετ' ἐπιθυμιῶν ἀποθνήσκουσιν, οὐδὲν οὗτοι διαφέροντες εἰ καὶ νόσῳ κατεμαραίνοντο. Compare the preceding section where death in battle was contrasted with death on a sick bed (οὐ προκαμὼν τῇ ψυχῇ οὐδὲ καταμαλακισθεὶς οἷα περὶ τὰς νόσους πάσχουσιν οἱ ἄνθρωποι) and insert ἢ before εἰ.

Ib. εἰ τοίνυν ἡ πρὸς θεὸν ὁμολογία μαρτυρία ἐστὶ, πᾶσα ἡ καθαρὸς πολιτευσαμένη ψυχὴ μετ' ἐπιγνώσεως τοῦ θεοῦ ἡ ταῖς ἐντολαῖς ἐπακηκούια μάρτυς ἐστὶ καὶ βίῳ καὶ λόγῳ, ὅπως ποτὲ τοῦ σώματος ἀπαλλάττεται, οἷον αἷμα τὴν πίστιν ἀνὰ τὸν βίον ἀπαντα, πρὸς δὲ καὶ τὴν ἕξοδον προσχέουσα. Should not we omit the article before ταῖς ἐντολαῖς, putting a comma after ψυχῇ and before μάρτυς, and read ἀπαλλάττεται? I think too that πρὸς should be taken as a preposition and followed by a dative τῇ ἐξόδῳ, 'pouring forth his faith like the blood of the sacrifice through-

out his life and especially at his death.' [I.B. would keep to the text, translating, I suppose, 'pouring forth his faith during his life, and above all his martyrdom, like sacrificial blood.] In the sentence which follows, ὁ κύριος... φησὶν ὃς ἂν καταλείψῃ πατέρα... ἔνεκεν τοῦ εὐαγγελίου καὶ τοῦ ὀνόματος μου, μακάριος οὗτος [οὐ τὴν ἀπλὴν ἐμφαίνων μαρτυρίαν ἀλλὰ τὴν γνωστικὴν] ὡς κατὰ τὸν κανόνα τοῦ εὐαγγελίου πολιτευσάμενος διὰ τῆς πρὸς τὸν κύριον ἀγάπης, γινώσκει γὰρ σημαίνει ἡ τοῦ ὀνόματος εἰδήσεις καὶ ἡ τοῦ εὐαγγελίου νόησις, I think the words in square brackets should be placed before γινώσκει, which supplies a reason for γνωστικὴν, while at the same time the nom. πολιτευσάμενος is brought into relation with the subject οὗτος.

§ 18, p. 572. ἐν γούν τῷ ζῆν τὸ εὖ ζῆν κατορθοῦται καὶ εἰς ζῆν ἀδιότῃτος παραπέμπεται ὁ διὰ σώματος μελετήσας εὐζωίαν. Transfer εὖ before the first ζῆν, 'life is perfected by living well.'

§ 23, p. 574. ὁ Πλοῦτος, φησὶ, πλεόν θάτερον βλέποντας παραλαβὼν τυφλοὺς ποιεῖ. The original preserved in Stobaeus has καθάπερ ἱατρὸς κακὸς ἰατροῦ θάτερον πλεόν. Did C. write ἱατροῦ τρόπον? The first syllable of τρόπον may have been lost after the preceding -τρον, and -πον changed into πλεόν.

§ 24, p. 574. ἐν τῷ Ἀλεξάνδρῳ ὁ Εὐριπίδης πεποιήκεν. εἴρηται γὰρ ἡ πενία σοφίαν ἔλαχε διὰ τὸ δυστυχές. Perhaps καὶ εἰκότως may have been lost before εἴρηται. [I.B. suggests τε for γὰρ.]

§ 25-26, p. 575. κἂν διψῇ διὰ δικαιοσύνην, μαρτυρεῖ δικαιοσύνην τὸ ἀριστον τυγχάνειν. Ὅμοίως δὲ καὶ ὁ κλαίων... διὰ δικαιοσύνην μαρτυρεῖ τῷ βελτίστῳ νόμῳ εἶναι καλῶ. Perhaps we should read τῷ νόμῳ εἶναι καλῶ καὶ βελτίστῳ.

Ib. ὁμοίως δὲ καὶ τοὺς καλοὺς κ.τ.λ. Place a comma instead of a full stop before ὁμοίως. The accusatives depend on the preceding μακαρίζει.

§ 27, p. 575. After quoting ὁ γὰρ εἰρὼν (MS. ἐρὼν) τὴν ψυχὴν ἀπολέσει αὐτὴν C. continues ὁ τοίνυν ἐπιγνώσκων... ἁμαρτωλὼν τὴν ψυχὴν ἀπολέσει αὐτὴν τῆς ἁμαρτίας ἥς ἀπέσπασται, ἀπολέσας δὲ εὐρήσει κατὰ τὴν ὑπακοὴν τὴν ἀναζητήσαν μὲν τῇ πίστει ἀποθανοῦσαν δὲ τῇ ἁμαρτίᾳ. C. appears here either intentionally or unintentionally, to have confused ἀπολέσει with ἀπολύσει. In p. 679 the form ἀπολύειν is used in a similar connexion, χρῆναι γὰρ ἀπολύειν τοῦ σώματος καὶ τῶν τούτου ἁμαρτημάτων τὴν ψυχὴν. Perhaps τὴν should be omitted before ἀναζήσαν.

§ 28, p. 576. εὐλογον ἐξαγωγὴν τῷ σπουδαίῳ συγχωροῦσι καὶ οἱ φιλόσοφοι, εἰ τις τοῦ πράσσειν αὐτὸν οὕτως τηρήσειεν αὐτῶν, ὡς μηκέτι ἀπολελείφθαι αὐτῷ μηδὲ ἐλπίδα τῆς πράξεως. Read with Arcerius οὕτω στερήσειεν and for αὐτῶν, which may have crept in from the preceding αὐτὸν or the following αὐτῷ, read perhaps ἀνάγκη.

§ 34, p. 579. μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τὸ σῶμα τί περιβάλητε. Read with Potter τῷ σώματι <τί> περιβάλητε.

§ 36-37, p. 579. εἰσὶ γὰρ παρὰ κυρίῳ καὶ μισθοὶ καὶ μοναὶ πλείονες κατὰ ἀναλογίαν βίων· ὅς γὰρ ἂν δέξηται, φησὶ, προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται... πάλιν τε αὐτὰς κατ' ἀξίαν διαφορὰς τῆς ἀρετῆς, εὐγενεῖς ἀμοιβὰς διὰ τῶν ὥρων τῶν οὐχ ὁμοίων τὸν ἀριθμὸν, πρὸς δὲ καὶ τοῦ ἐκάστω τῶν ἐργατῶν ἀποδοθέντος ἴσου μισθοῦ, τούτεστι τῆς σωτηρίας, [τὸ ἐπ' ἴσης δίκαιον μεμίνυκεν διὰ τῶν κατὰ τὰς ἀκαταλλήλους ὥρας ἐργασαμένων]. § 37 ἐργάζονται μὲν οὖν κατὰ τὰς μονὰς τὰς ἀναλόγους ὧν κατηξιώθησαν γερῶν συνεργοὺς τῆς ἀρρήτου οἰκονομίας καὶ λειτουργίας. Put a comma before πάλιν and a full stop after ἀρετῆς, and insert κατὰ before τὰς κατ' ἀξίαν. Rewards are given in accordance with degrees of virtue as well as with varieties of profession. Transfer the words in square brackets (prefixing to them the words πρὸς δὲ καὶ from the line above) and place them before εὐγενεῖς. The διὰ after ἀμοιβὰς perhaps represents διαλαμβανόντων. The second sentence will then (omitting τοῦ before ἐκάστω) read as follows: πρὸς δὲ καὶ τὸ ἐπ' ἴσης δίκαιον μεμίνυκεν διὰ τῶν κατὰ τὰς ἀκαταλλήλους ὥρας ἐργασαμένων, εὐγενεῖς ἀμοιβὰς <διαλαμβανόντων> τῶν ὥρων τῶν οὐχ ὁμοίων τὸν ἀριθμὸν, ἐκάστω τῶν ἐργατῶν ἀποδοθέντος ἴσου μισθοῦ. In the first sentence of § 37 omit the καὶ before λειτουργίας and insert it before κατὰ, translating 'In the mansions corresponding to the prerogatives of which they were deemed worthy, they will be engaged in public services co-operant with the Divine (ineffable) Economy.'

§ 38, p. 580. ἐνίστε γὰρ βουλόμεθα... ἔλεον ποιῆσαι... καὶ οὐχ οἰοί τε ἔσμεν ἥτοι διὰ πένιαν ἢ νόσον... ἐξυπηρετῆσαι τῇ προαιρέσει ἐφ' ὧν ὁρμώμεθα μὴ δυνήσθαι ἐπὶ τέλους ἀγαγεῖν ὁ βεβουλήμεθα. Put a comma after προαιρέσει, and for ἐφ' read ἀφ', 'not being able from our existing resources to carry out what we have desired.'

Ib. p. 581. τῆς αὐτῆς τιμῆς μεθέξουσιν τοῖς δυνηθείσιν οἱ βεβουλημένοι, ὧν ἡ προαίρεσις ἴση καὶ πλεονεκτῶσιν ἕτεροι τῇ περιουσίᾳ. Should we not read ἄτεροι?

§ 39, p. 581. After quoting the beatitude 'Blessed are the pure in heart, for they

shall see God,' C. continues καθαροὺς οὖν κατὰ τὰς σωματικὰς ἐπιθυμίας καὶ τοὺς ἀγίους διαλογισμοὺς τοὺς εἰς ἐπίγνωσιν τοῦ θεοῦ ἀφικνουμένους εἶναι βούλεται, ὅταν μηδὲν ἔχη νόθον ἐπιπροσθοῦν τῇ δυνάμει αὐτοῦ· τὸ ἡγεμονικόν. Perhaps we should read ἄλλους for ἀγίους.

§ 40, p. 581. μακάριοι τοίνυν οἱ εἰρηνοποιοί· τὸν ἀντιστρατηγούντα νόμον τῷ φρονήματι τοῦ ἡμῶν... τιθασεύσαντες καὶ ἐξημερώσαντες, οἱ μετ' ἐπιστήμης... καταβιώσαντες εἰς νίοθεσιαν ἀποκατασταθήσονται. Put a comma after εἰρηνοποιοί, and read οἱ for οἱ.

Ib. εἴη δ' ἂν ἡ τελεία εἰρηνοποίησις ἡ... φυλάσσουσα τὸ εἰρηνικὸν ἀγίαν τε καὶ καλὴν τὴν διοίκησιν λέγουσα. Should we not read ὁμολογοῦσα for λέγουσα?

§ 43, p. 582. καὶν ὑπεραποθάνης τοῦ πλησίον δι' ἀγάπην, πλησίον δὲ ἡμῶν τὸν σωτήρα ὑπολάβης, θεὸς γὰρ ἐγγίξων ὁ σώζων πρὸς τὸ σωζόμενον ἐλέχθη, θάνατον ἐλόμενος διὰ ζωὴν καὶ σεαυτοῦ μᾶλλον ἢ ἐκεῖνον ἔνεκεν παθών. [καὶ μὴ τι διὰ τοῦτο ἀδελφὸς εἶρηται] ὁ δὲ ἀγάπην τὴν πρὸς τὸν θεὸν παθὼν διὰ τὴν ἰδίαν ἔπαθε σωτηρίαν. Transfer the words in square brackets after ἐλέχθη, insert ἔσει before ἐλόμενος, and γὰρ before the second δι' ἀγάπην.

§ 44, p. 583. Θεανὼ... γράφει, 'ἦν γὰρ τῷ ὄντι τοῖς κακοῖς εὐωχία ὁ βίος, πονηρευσαμένοις ἔπειτα τελευτῶσιν, εἰ μὴ ἦν ἀθάνατος ἡ ψυχὴ,' [έρμαϊον ὁ θάνατος]. καὶ Πλάτων ἐν Φαίδωνι, 'εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγῇ, καὶ τὰ ἐξῆς. The words in square brackets should be inserted after ἀπαλλαγῇ. The following καὶ τὰ ἐξῆς refer to the remainder of the sentence in *Phaedo* p. 107, τοῦ τε σώματος ἅμα ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς.

§ 45, p. 583. οὐκ ἔστιν οὖν... νοεῖν ἀπλὴν οἶμον εἰς Ἄϊδον φέρειν, ὁδοὶ δὲ πολλαὶ καὶ ἀπάγουσαι ἀμαρτίαι. πολυπλανεῖς τούτους, ὡς ἔοικε, τοὺς ἀπίστους διακομφῶδων Ἀριστοφάνης κ.τ.λ. Omit καὶ before ἀπάγουσαι, which I think agrees with ὁδοὶ, remove the full stop after ἀμαρτίαι and place it after πολυπλανεῖς 'there are many roads leading off to Hades, sins which cause men to stray in various directions.'

§ 58, p. 590. μεστὴ μὲν οὖν πᾶσα ἡ ἐκκλησία τῶν μελετησάντων τὸν ζῶπυρον θάνατον εἰς Χριστὸν παρ' ὅλον τὸν βίον. For ζῶπυρον read perhaps ζωποῖον. [In this, I see, I am anticipated by I. B.]

§ 61, p. 591. τῷ τύπτοντι τὴν σιαγὸνα παρὰ τὰ θῆναι τὴν ἑτέραν. Should we read παραδοθῆναι? [I. B. suggests παραθεῖναι or προταθῆναι.]

§ 62, p. 592. After speaking of the Amazons and other masculine women, C.

proceeds ἤδη γοῦν αἱ γυναῖκες οὐδὲν ἔλαττον τῶν ἄρρένων καὶ οἰκουροῦσι καὶ θηρέουσι καὶ τὰς ποίμνας φυλάττουσι. He is thinking of the passage in the *Republic* (p. 451) where Plato argues from the use of female watchdogs to that of women, τὰς θηλείας τῶν φυλάκων κυνῶν πότερα ξυμφυλάττειν οἰόμεθα δεῖν, ἅπερ ἂν οἱ ἄρρενες φυλάττωσι, καὶ ξυνθηρέειν καὶ τᾶλλα κοινῇ πράττειν, ἢ τὰς μὲν οἰκουρεῖν ἔνδον ὡς ἀδυνάτους διὰ τὸν τῶν σκυλάκων τόκον... τοὺς δὲ πονεῖν καὶ πᾶσαν ἐπιμέλειαν ἔχειν περὶ τὰ ποίμνια. Read αἱ κύνες αἱ φύλακες for αἱ γυναῖκες. Dindorf says of οἰκουροῦσι *requiritur aliud verbum*, and in Plato it is no doubt distinctive of the female, as opposed to the male; but taking it in the sense of 'guarding the house,' it applies equally to the males. [I.B. would insert κυνῶν after ἄρρένων.]

§ 63, p. 592. καὶ πῶς οὐ μάτην Εὐριπίδης ποικίλως γράφει; Read πῶς without a question, 'perhaps Euripides has some reason for the various views he gives of women.'

§ 67, p. 593. σαφὴς ἡμῖν ἐκ τούτων ἢ ἐκ πίστεως ἐνόησεν καὶ τίς ὁ τέλειος δέδεικται. For σαφὴς read σαφῶς.

Ib. p. 594. ἀνδρὶ ἀποθνήσκειν καλὸν ὑπὲρ τε ἀρετῆς ὑπὲρ τε ἐλευθερίας ὑπὲρ τε ἑαυτοῦ. Read <τῶν> ἑαυτοῦ, or else omit the last ὑπὲρ τε.

§ 63, p. 594. ὅπως ἂν μὴ ἡττηθέντες ἀποπτείωσι τῶν ἀρίστων καὶ ἀναγκασιότων βουλευμάτων. The MS. ἀποπτέωσι is thus corrected by Dindorf after Sylburg. But ἀποπτάω is not recognized by the lexx., and in any case seems less suitable than ἀποπέσωσι.

Ib. τὰ μὲν γὰρ ἄλλων ἔνεκα πραττόμενα ἡμῖν ἐκαστοτε πράτταμεν ἂν εἰς ἐκείνους ἀποβλέπειν περὶόμενοι... μέτρον ἡγούμενοι τοῦτο τὸ ἐν ἐκείνοις κεχαρισμένον. Omit ἐν, or replace it by ἂν after ἐκείνοις.

§ 72, p. 596. Those alone confess Christ aright whose lives witness to their confession, ἐν οἷς καὶ αὐτοὶ ὁμολογεῖ ἐνείλημμένος αὐτοῖς καὶ ἐχόμενος ὑπὸ τούτων. Dindorf follows Grabe in reading αὐτοῖς for MS. αὐτοῖς, and would I suppose agree in his interpretation *utpote qui habitat in illis et ab iis tenetur*. L. and S. recognize ἐλλαμβάνομαι in the middle only, with the sense 'to seize hold of.' Dindorf in his Index quotes the passage under the heading ἐνειλούμενος, and changes the MS. spelling ἐνειλημμένον in *Paed.* ii. 81, p. 219, reading στρώμασιν ἐνειλημμένον. Should we not in our text take it as the middle of ἐνειλέω, keeping the acc. αὐτοῖς and translating 'having incorporated them (*lit* wrapt them up), into himself'? It will thus answer to the phrase which

follows immediately, ἀρνοῦνται δὲ αὐτὸν οἱ μὴ ὄντες ἐν αὐτῷ and to Joh. xiv. 20 ὑμεῖς ἐν ἐμοί, καὶ ἐν ὑμῖν, whereas the ὑμεῖς ἐν ἐμοί has no equivalent here if we accept the reading of Grabe and Dindorf.

§ 73, p. 596. ἐκεῖνο δὲ οὐκ ἐπέστησεν ὅτι κ.τ.λ. Read ἐκεῖνῳ 'he did not attend to this point.'

Ib. διάθεσις δὲ ὁμολογουμένη καὶ μάλιστα ἢ μηδὲ θανάτῳ τρεπομένη ὑφ' ἐνα πάντων τῶν παθῶν... ἀποκοπὴν ποιεῖται. For ἐνα πάντων read ἐν ἀπάντων, comparing Epict. *Diss.* iii. 22, 33 ἂν αὐτοὺς οἱ Τρῶες μὴ ἀποκτείνωσιν οὐ μὴ ἀποθάνωσιν; Ναί, ἀλλ' οὐχ ὑφ' ἐν πάντες.

§ 75, p. 597. τελείως ὁμολογήσας καὶ ταῖς ἐντολαῖς καὶ τῷ θεῷ διὰ τοῦ κυρίου, ὃν ἀγαπήσας ἀδελφὸν ἐγνώρισεν ὅλον ἑαυτὸν ἐπιδόους διὰ τὸν θεόν. For διὰ τὸν θεόν read δι' αὐτοῦ τῷ θεῷ.

§ 76, p. 597. 'In warning us to flee in time of persecution, our Lord does not imply that death is an evil, but He bids us avoid giving offence,' τρόπον γάρ τινα προσαγγέλλει ἑαυτὸν περιύστασθαι. Hervetus translates *denuntiatur ut sitimet caveamus*, but can περιύστασθαι bear this force? In later Greek it means 'to avoid,' 'to keep at a distance,' implying e.g. such an object as θάνατον. If the letters were getting faint, θάνατον might be easily changed into ἑαυτόν. [I.B. would read αὐτόν.]

§ 77, p. 597. οὗτος δ' ἂν εἴη ὁ μὴ περιστελλόμενος τὸν διωγμόν. Hervetus translates *qui non vitat*, but there is no evidence of such a use. In the passage quoted by Potter (*Strom.* p. 871) οἱ περιστελλόμενοι simply means those who take care of themselves. Perhaps we should read *περιστάμενος*. [I am inclined now to prefer *υποστελλόμενος* suggested by I.B.]

§ 78, p. 598. εἰ κήδεται ὑμῶν ὁ θεός, τί δήποτε διώκεσθε καὶ φονεύεσθε, ἢ αὐτοὺς ὑμᾶς εἰς τοῦτο ἐκδίδωσιν; Put a mark of interrogation after φονεύεσθε, as in Potter's edition.

§ 79, p. 598. κἂν μὴ ἀδικώμεν, ἀλλ' ὡς ἀδικοῦσιν ἡμῖν ὁ δικαστὴς ἀφορᾷ. Potter suggests ἐφορᾷ, perhaps ἐφεδρεύει. [Here too I think I.B.'s suggestion, ὑφορμᾷ, supplies the true reading.]

Ib. αὐτοὺς τε οὕτω πολιτευομένους καὶ τοὺς ἄλλους τὸν ὅμοιον αἰρέσθαι βίον προστρέπομενος. Read προτρεπομένους.

§ 80, p. 599. τί γὰρ καὶ ἀδικούμεθα ὡς πρὸς ἡμᾶς αὐτοὺς θανάτῳ ἀπολυόμενοι πρὸς τὸν κύριον; For ὡς I should prefer τό 'so far as we ourselves are concerned.'

Ib. εἰ δὲ εὐφρονοῖμεν χάριν εισόμεθα τοῖς τὴν ἀφορμὴν τῆς ταχείας ἀποδημίας παρεσχημένοις, εἰ δὲ ἀγάπην μαρτυροῖμεν, εἰ δὲ μὴ, φαῦλοί τινες ἄνδρες εἶναι τοῖς πολλοῖς

ἐδοκοῦμεν ἡμεῖς. εἰ ἦδεσαν δὲ καὶ αὐτοὶ τὴν ἀλήθειαν, πάντες μὲν ἂν ἐπεπῆδων τῇ ὁδῷ, ἐκλογὴ δὲ οὐκ ἂν ἦν. Potter is right, I think, in reading φρονοῦμεν (which was no doubt altered to suit μαρτυροῦμεν), omitting the comma before φαῦλοι, and changing the full stop after ἡμεῖς into a comma. Put a full stop also after μαρτυροῦμεν and omit εἰ before ἦδεσαν, translating 'If we had not seemed a bad sort of people to the majority, and they had themselves known the truth, all men would have pressed into the Way.'

§ 81, p. 599. φημὶ γὰρ τὸ ὅποσοι ὑποπίπτουσι ταῖς λεγομέναις θλίψεσιν ἤτοι ἡμαρτηκότες ἐν ἄλλοις λαμβάνοντες πταισμάσιν εἰς τοῦτο ἄγονται τὸ ἀγαθὸν χρηστότητι τοῦ περιάγοντος, ἀλλὰ ἐξ ἄλλων ὄντως ἐγκαλοῦμενοι, ἵνα μὴ ὡς κατὰδικοι ἐπὶ κακοῖς ὁμολογουμένοις πάθωσι, μηδὲ λουδοροῦμενοι ὡς ὁ μοιχὸς ἢ ὁ φονεὺς, ἀλλ' ὅτι Χριστιανοὶ πεφυκότες. For τὸ read ὅτι. The ἤτοι before ἡμαρτηκότες suggests another alternative; and if we compare § 83 προαμαρτήσασάν φησι τὴν ψυχὴν ἐν ἐτέρῳ βίῳ τὴν κόλασιν ὑπομένειν ἐνταῦθα, τὴν μὲν ἐκλεκτὴν ἐπιτίμως διὰ μαρτυρίον, and § 88 κολάζεσθαι μὲν τὸν μάρτυρα διὰ τὰς πρὸ τῆσδε τῆς ἐνσωματώσεως ἁμαρτίας, I think it will be seen that some such phrase as the following has been lost, <ἐν ἄλλῳ βίῳ ἢ ἐνταῦθα> ἐν ἄλλοις. Perhaps ὄντως may represent an obliterated ψευδομαρτυρούντων or διαβαλλόντων. I am disposed to think that the last clause read originally ὡς ὅτι μοιχὸς ἢ φονεὺς, ἀλλ' ὡς Χριστιανοί. If ὅτι had got corrupted to ὁ, a marginal correction might be thought to refer to the later ὡς. Just below put a full stop after δοκεῖν.

Ib. p. 600. πείσεται ὡς ἐπ' αὐτῷ καὶ τὸ νήπιον. Should we not read πάσχει? I see no reason for the imperfect.

§ 82, p. 600. ὡς οὖν τὸ νήπιον οὐ προημαρτηκὸς ἢ ἐνεργῶς μὲν οὐχ ἡμαρτηκὸς οὐδὲν, ἐν ἑαυτῷ δὲ τὸ ἁμαρτῆσαι ἔχον, ἐπὶ ὑποβληθῇ τῷ παθεῖν εὐεργετείται τε πολλὰ κερδαίνειν δύσκολα. For ἁμαρτῆσαι read ἁμαρτητικόν, as we have just below ἔχον μὲν ἐν ἑαυτῷ τὸ ἁμαρτητικόν. Omit τε which is a mere dittography of -ται.

Ib. τὰ ὑπὸ τὸ ἐπαθεῖν ἐμφερῶς τῷ νηπιῷ. Read ταῦτα.

§ 84, p. 601. ἐρῶ τοῖνυν αὐτὸν ἐπὶ τοῦ κρατηθέντος ὁμολογήτου, πότερον μαρτυρήσει... ἢ οὐ. For ἐρῶ read ἐρωτῶ, the last syllable having been lost before the following τοι.

Ib. εἰ δὲ καὶ τῆς ἀποβάσεως καὶ τοῦ μὴ δεῖν κολασθῆναι τοῦτον φήσκει τὴν ἀπώλειαν τῶν ἀρνησομένων ἐκ προνοίας ἄκων προσμαρτυρήσει. C. is here arguing against the view of Basilides, that martyrdom is the providentially ordered punishment for ante-natal

sins. Martyrdom, he says, may be avoided by the denial of Christ: if such a result is providentially ordered, then Providence is responsible for the perdition of the renegades. The text is evidently incomplete: insert τῆσδε before τῆς, and τὴν πρόνοιαν αἰτίαν before τὴν ἀπώλειαν.

§ 85, p. 601. πεῖράζων γὰρ ὁ διάβολος εἰδὼς μὲν ὅ ἔσμεν οὐκ εἰδὼς δὲ εἰ ὑπομενοῦμεν, ἀλλὰ ἀποσείσαι...βουλόμενος καὶ ὑπάγεσθαι ἑαυτῷ πεῖράζει. Transfer πειράζων and πειράζει. The former was probably changed in consequence of the preceding θειάζων. A little below put a full stop before τοῦ ἐτι ἢ πίστις;

§ 86, p. 601. εἰ δὲ...ἐν μέρος ἐκ τοῦ λεγομένου θελήματος τοῦ θεοῦ ὑπελήφμεν τὸ ἡγαπηκέναι ἅπαντα...ἕτερον δὲ τὸ μηδενὸς ἐπιθυμεῖν, καὶ τρίτον μισεῖν μηδὲ ἐν, [θελήματι τοῦ θεοῦ] καὶ κολάσεις ἔσονται. It is difficult to see how the conclusion (that punishment is ordained by the will of God) can be derived from the preceding analysis of God's will into universal benevolence, absence of desire and absence of hate; indeed just below it is asserted that such a conclusion is impious. Perhaps we should put a mark of interrogation after ἔσονται, and transfer the words in square brackets to the end, inserting ἢ after μηδὲ ἐν.

§ 87, p. 602. (We must not suppose that God is himself the efficient cause of persecutions) ἀλλὰ μὴ κωλύει τοὺς ἐνεργοῦντας...καταχρησθῆναι τε εἰς καλὸν τοῖς τῶν ἐναντίων τολμήμασιν. For τε read δέ. Just below in παιδευτικῆς τέχνης τῆς τοιαύτης αὐτῆς οὐσης προνοίας, read τοιαύτης for τοιαύδε αὐτῆς. The corruption originated no doubt in a superscribed correction -ασδε.

§ 88, p. 602. ἡ πρόνοια δὲ εἰ καὶ ἀπὸ τοῦ ἄρχοντος, ὡς φάναϊ, κινεῖσθαι ἄρχεται. Here ἄρχων is a technical term of the Gnostic theology (cf. *Str.* ii. p. 448), and we should probably read φασίν. [I.B. suggests φανερῶς for ὡς φάναϊ.]

§ 89, p. 603. περὶ μὲν τούτων πολλὸς ὁ λόγος ὅσον ἐν ὑστέρῳ σκοπεῖν ἀποκείσεται. For ὅσον read ὅν, the first syllable is merely a dittography of the preceding.

Ib. τὸ διάφορον γένος. Read διαφέρον as in § 91.

§ 90, p. 603. ἐπεὶ δὲ τὸ φαινόμενον αὐτοῦ οὐκ ἔστιν ἢ ἐκ μεσότητος ψυχῇ ἔρχεται τὸ διαφέρον, καὶ τοῦτ' ἔστι τὸ ἐμφύσημα τοῦ διαφέροντος πνεύματος [καὶ καθ' ὅλον] ὃ ἐμπνέεται τῇ ψυχῇ τῇ εἰκόνι τοῦ πνεύματος. For αὐτοῦ read αὐτὸ, transfer τὸ διαφέρον before τοῦ διαφέροντος, omit the following καὶ and the words in square brackets, which have slipped in from the καὶ καθόλου of the next

line. Translate 'since the merely apparent (i.e. the Demiurge in his first shadowy form, as described before, when he is as yet merely an unsubstantial image of the true God) does not really exist, the mediating soul comes, i.e. the excellent inbreathing of the excellent Spirit, which is breathed into the soul, the image of the Spirit.'

§ 91, p. 604. εἰ ἐπὶ τὸ καταλῦσαι θάνατον ἀφικνεῖται τὸ διαφέρον γένος, οὐχ ὁ Χριστὸς τὸν θάνατον κατήργησεν, εἰ μὴ καὶ αὐτὸς αὐτοῖς ὁμοούσιος λεχθείη, εἰ δ' εἰς τοῦτο κατήργησεν ὡς μὴ τοῦ διαφέροντος ἄπτεσθαι γένους, οὐχ οὗτοι τὸν θάνατον καταργοῦσιν. For τὸ read τῷ, for εἰς τοῦτο read εἰς τοῦτον, translating 'if the Elect come for the purpose of destroying death, Christ did not abolish death, unless he should be said himself to share the nature of the Elect; but if he by himself abolished death, without having (so as not to have) any part in the Elect, then death is not abolished by these.' Just below for κατὰ τὴν τοῦ δόγματος αἵρεσιν we should rather have expected κατὰ τὸ δόγμα τῆς αἵρέσεως, but it may be enough to insert τούτου before τοῦ 'according to those who hold this dogma.'

Ib. εἴη δ' ἂν καὶ ὁ κύριος ἀμείνων τοῦ δημιουργοῦ θεοῦ, οὐ γὰρ ἂν ποτε ὁ υἱὸς τῷ πατρὶ διαφιλονεικοίη καὶ ταῦτα ἐν θεοῖς. For εἴη δ' ἂν read εἰ δέ, and insert ἀλλὰ before οὐ γὰρ, translating 'even if the Lord is superior to the Creator, still there could be no rivalry between father and son, and that in the case of Divine Persons.'

§ 93, p. 605. τὸ ἀμαρτάνειν ἐνεργεῖα κείται οὐκ οὐσία. Insert ἐν before ἐνεργεῖα and οὐσία. The former would easily be lost and the latter would naturally follow it. [I.B. suggests ἐνέργεια and οὐσία.]

[§ 94, p. 605. κατὰ φυσικὴν τοίνυν ὁρεξίν χρηστέον τοῖς<μὴ>κεκωλυμένοις καλῶς. I.B.]

§ 95, p. 606. τοὺς ὁμολογοῦντας μὲν ἑαυτοὺς εἶναι τοῖς τοῦ Χριστοῦ ἐν δὲ τοῖς τοῦ διαβόλου καταγινομένους ἔργοις. Dindorf after Sylburg inserts ἐν before the former τοῖς, but this does not correspond with the following ἐν ἔργοις. If we omit τοῖς as having crept in from the following clause, we get a more satisfactory sense, 'those that profess themselves to be Christ's.'

§ 96, p. 606. τὰ ἐνεστώτα ἐν οἷς ἐσμέν κατὰ τὸν τοῦ βίου χρόνον ὡς τοῦ μὲν στρατιώτου ἢ ἐλπίς τοῦ ἐμποροῦ δὲ τὸ κέρδος. Perhaps λεία has been lost before ἐλπίς.

§ 97, p. 606. After quoting οὐκ ἐν πᾶσιν ἡ γνώσις C. continues εἰσὶ δὲ οἱ φασι τὴν περὶ τῶν εἰδωλοθύτων γνώσιν οὐκ ἐν πᾶσι φέρειν. A more suitable word would be ἐκφέρειν. [συμφέρειν. I.B.]

Ib. κὰν φάσκωσι 'πάν τὸ ἐν μακέλλῳ πωλεμενον ἀγοράζειν δεῖ,' κατὰ πένυσιν ἐπάγοντες 'μὴδὲν ἀνακρίνοντας,' ἐπ' ἴσης τῷ <μὴ> ἀνακρίνοντας, γελοῖαν ἐξήγησιν παραθήσονται. Dindorf after Potter inserts μὴ before τὸ second ἀνακρίνοντας. A comparison with *Strom.* i. p. 370 will show that the MS. is right. There we have οὐχὶ ἐμώρηνεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου; ἐπ' ἴσης τῷ 'μωρὶ ἔδειξε.' So here, if μὴδὲν ἀνακρίνοντας form part of an interrogative sentence 'are we to buy without asking questions?' it is equivalent to an imperative 'ask questions when you buy.'

Ib. (Buy freely from the shambles with the exception of) τῶν δηλουμένων κατὰ τὴν ἐπιστολὴν τὴν καθολικὴν τῶν ἀποστόλων ἀπὰ τῶν σὺν τῇ εὐδοκίᾳ τοῦ ἁγίου πνεύματος, τ γ ε γ ρ α μ μ ἔ ν η μ ἔ ν τ αῖς π ρ ά ξ ε σ ι τ ῶ ν ἀ π σ τ ὀ λ ω ν, δ ι α κ ο μ ι σ θ ε ῖ σ η δ ἔ εἰς τοὺς πιστοὶ δι' αὐτοῦ διακονοῦντος Παύλου. For the datives read accusatives agreeing with ἐπιστολὴν, comparing my note on *Str.* iii. 1 for a possible instance of a similar corruption.

Ib. p. 607. πάντα στέγομεν ἵνα μὴ ἐγκοπὴ δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· ἥτοι φορτί περιάγοντες δέον εὐλύτους εἰς πάντα εἶναι, ὑπόδειγμα τοῖς θέλουσιν ἐγκρατεῦσθαι γινόμενοι, μὴ οἰκοδομοῦμενοι εἰς τὸ ἀηδὰ τὰ παρατιθέμενα ἐσθίειν καὶ ὡς ἔτυχεν ὁμιλεῖ τῇ γυναικί, μάλιστα δὲ κ.τ.λ. This is a comment on St. Paul's words 'have we no authority to eat and to drink and to lea about a wife?' C. instances two ways of causing a stumbling-block, either by carrying about *impedimenta* (whereas the Christian soldier should be *expeditus*), or by countenancing those who were unwilling to deny themselves, and who would be thus trained (lit. 'being thus trained') to eat greedily what is served up and to put no check upon themselves in their intercourse with their wives. Put a comma after Χριστοῦ, and a full stop after γυναικί. Read οἰκοδομουμένοις to agree with τοῦ θέλουσιν, remove the preceding μὴ and place it before θέλουσιν. Dindorf (following Lowth) places it before ἀηδὺς, but this is from failing to observe that οἰκοδομῶ here has a bad sense, as just below, ἵνα μὴ κακῶ οἰκοδομηθῇ, and in 1 Cor. viii. 10 ἡ συνέληψις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν.

§ 98, p. 607. πάντα οὖν ὅσα ποιεῖτε εἰς δόξαν θεοῦ ποιεῖτε· ὅσα ὑπὸ τὸν κανόνα τῆς πίστεως ποιεῖν ἐπιτέτραπται. Sylburg (in his Index s.v. ὑπό) makes ὑπό dependent on ποιεῖν, translating *regulae subijcere*, but surely ποιεῖν must be interpreted by the pre-

ceding ποιείτε. Perhaps we should read τοῦ κανόνος.

§ 103, p. 609. After quoting from the list of O.T. worthies in Heb. xi. C. continues ὅτι μὲν οὖν μίαν σωτηρίαν λέγει ἐν Χριστῷ τῶν δικαίων καὶ ἡμῶν σαφῶς μὲν ἔρηκεν πρότερον. For δικαίων read ἀρχαίων.

§ 110, p. 613. πλήθους ἔλεον περιέχεσθαι τὸν ἐλπίζοντα...λέγει. Insert ὑπὸ before πλήθους. Dindorf follows Sylburg in reading πλήθος.

§ 112, p. 614. εἴπερ οὖν καὶ μισθῷ προσδοκῶμεν ἐπικροτῶν τὰ χεῖλη εἰς μαρτυρίαν κυρίου ὁμολογήσω κύριον, κοινός εἰμι ἄνθρωπος, οὐ γινώσκων. Insert ἐπὶ before μισθῷ. The strange phrase ἐπικροτῶν χεῖλη is perhaps an allusion to χαλκὸς ἥχων of 1 Cor. xiii.

§ 114, p. 615. After quoting Matt. v. 28 C. continues οὐ ψιλὴν τὴν ἐπιθυμίαν ἡξίου κρίνεσθαι, ἀλλὰ ἐν τῇ ἐπιθυμίᾳ τὸ κατ' αὐτὴν ἔργον...ἐν εαυτῇ ἐκτελῆται. ἡ γὰρ ὄναρ τῇ φαντασίᾳ συγκατάχρηται ἥ δὲ καὶ τῷ σώματι. For ἡ read ἥ and transfer ἥδη and ἡ, ('where passion rises to such a height), it has *already* been affected by the imagination in dreams *as though* by the actual bodily presence.' Doubtless the corruption arose from a marginal correction, ἥδη being referred to the wrong η. [A simpler and better emendation is that of I.B. reading ἥ for ἡ, as though it were ἡ ὄναρ τῇ φ. συγκαταχωμένη συγκατάχρηται.]

§ 115, p. 615. προλαβούσης ὄναρ τῆς ἐπιθυμίας [τὴν παῖδα] παρ' ἐλπίδα κορεσθεῖς ἤκουσαν τὴν ἐρωμένην κατὰ τὸ τεταγμένον εἶργει τῆς εἰσόδου. The words in square brackets were probably lost from before τὴν ἐρωμένην, and being afterwards added in the margin, were inserted in their present position by one who was unfamiliar with the intransitive use of προλαβούσης.

§ 120, p. 618. φασὶ δὲ καὶ τὰς Ἀργολικὰς, ἡγουμένης αὐτῶν Τελεσίλλης...Σπαρτιάτας τοὺς ἀλκιμοὺς τὰ πολέμια φανείσας μόνον τρέψασθαι καὶ ἐκείναις τὸ ἀδεὲς τοῦ θανάτου περιποιήσασθαι. For ἐκείναις read ἐαυταῖς. Potter would insert αὐτήν, but would not this require the active περιποιήσαι?

§ 124, p. 620. τὰ μὲν οὖν ἄλλα εἶργει δύναται τις προσπολεμῶν, τὸ δ' ἐφ' ἡμῖν οὐδαμῶς, οὐδ' ἂν μάλιστα ἐνίσταται. For ἂν read εἰ. Possibly we should read δύναται ἂν for δύναται before.

§ 137, p. 626. κἂν πως ἀγαθουργοῦντι αὐτῷ ἐναντίον τι ἀπαντήσῃ, ὥς ἀγαθὴν τὴν ἀντιμισθίαν ἀμνηστικῶς προήσεται. For ἀγαθὴν, which has perhaps slipped in from the preceding ἀγαθουργοῦντι, read ἀπηγορευμένην. Dindorf follows Lowth in prefixing οὐκ το ἀγαθὴν.

§ 138, p. 627. After describing the perfect Christian as οὐκ ἐγκρατὴς ἔτι ἀλλ' ἐν ἔξει ἀπαθείας, 'participant of the divine nature,' C. goes on to say ἐπὶ δὲ ἐν ἔξει ποιῆση τὸ εὐεργετικόν, φύσιν ἀγαθοῦ μιμήσεται...οὐ δέει δὲ [ἀρθέντας μετατεθῆναι, ἀλλὰ] βαδίζοντας ἀφικέσθαι οἱ δέει. [τοῦτο γὰρ ἐστὶ τὸ ἐλκυσθῆναι ὑπὸ τοῦ πατρὸς] διὰ πάσης τῆς στενῆς διελθόντας ὁδοῦ, τὸ ἄξιον γενέσθαι τὴν δύναμιν τῆς χάριτος παρὰ τοῦ θεοῦ λαβεῖν ἀκωλύτως ἀναδραμεῖν. The ideas do not hang well together. Potter noticed that διὰ πάσης τῆς στενῆς...ὁδοῦ was unsuited to ἐλκυσθῆναι ὑπὸ τοῦ πατρὸς and must be joined to the previous clause βαδίζοντας κ.τ.λ. On the other hand the last clause, as well as ἐλκυσθῆναι, would agree well with the expression ἀρθέντας μετατεθῆναι, the whole being descriptive of the new nature of the perfect Christian as opposed to the lower state of the ἐγκρατὴς described in the phrases already noticed. I think therefore we should read οὐ δέει δὲ βαδίζοντας ἀφικέσθαι οἱ δέει διὰ πάσης τῆς στενῆς διελθόντας ὁδοῦ, ἀλλ' ἀρθέντας μετατεθῆναι τοῦτο γὰρ ἐστὶν τὸ ἐλκυσθῆναι ὑπὸ τοῦ πατρὸς, τὸ ἄξιον...ἀναδραμεῖν, translating 'the journey to our goal is not all on foot through the narrow way; we must be lifted up and translated. For this is the being drawn by the Father, viz. the being made worthy to receive from God the power of his grace to run upwards without hindrance.' Compare Potter's note on ἀπάθεια Paed. i. p. 99.

§ 142, p. 628. καὶ δὴ καὶ ἡ εἰκὼν τοῦ βαπτίσματος εἶη ἂν καὶ ἡ ἐκ Μωϋσέως παραδεδομένη τοῖς ποιηταῖς ὧδέ πως. Omit ἡ (often confused with καί, see my n. on i. 7, p. 319) before εἰκὼν and before ἐκ.

§ 145, p. 629. καὶ ὁ γε Ἐπίκουρος ἀδικεῖν ἐπὶ κέρδει τινὶ βούλεσθαι φησι τὸν κατ' αὐτὸν σοφόν. πίστιν γὰρ λαβεῖν περὶ τοῦ λαβεῖν οὐ δύνασθαι. Insert οὐ before φησι, otherwise the succeeding clause would have been connected by ἀλλὰ instead of γάρ. [Here I am anticipated by I.B.]

§ 145, p. 630. ἐλπίς δὲ ὁμωνύμως καὶ ἡ τῆς ἐλπίδος ἀπόδοσίς τε καὶ ἀποκατάστασις. Read ὁμώνυμος: 'Hope is here equivalent to the restoration and regeneration hoped for.'

§ 147, p. 631. τοῖς δὲ ἐξωθεν εὐχρήστοις ἡ δυσχρήστοις προσαγομένοις τῶν μὲν ἀπέχονται, τῶν δ' οὐ. Perhaps προσφερόμενοι may have been lost after προσαγομένοις. [I.B. would read simply προσαγομένοις.]

[Iδ. μυσταττομένοι, ταῦτα. Put the comma after ταῦτα. I.B.]

Iδ. κἂν τῷ δοκεῖν πιστῶς ἀναστρέφονται τὴν κρίσιν ἔχουσιν ἀνόσιον. This clause should be preceded and followed by a full stop.

§ 150, p. 632. ὁ μὲν οὖν ἄνθρωπος ἀπλῶς οὗτος κατ' ἰδέαν πλάσσεται...ὁ δέ τις ἄνθρωπος κατὰ τύπων. For οὗτος read οὗτως.

§ 151, p. 632. οὐ ταύτη ἄφοβος (ὁ θεός) ἢ τὰ δεινὰ ἐκκλίνει...οὔτε γὰρ ἂν περιπέσοι τινὶ δεινῷ ἢ τοῦ θεοῦ φύσει, οὔτε φεύγει ὁ θεός δειλίαν. Insert with Potter οὐκ before ἐκκλίνει, and change φεύγει into φεύγοι, and δειλίαν into δειλία.

§ 153, p. 633. αὐτίκα τὸ ἐφ' ἡμῶν ἐστὶν οὐπὲρ ἐπ' ἴσης αὐτοῦ τε κύριοι ἐσμεν καὶ τοῦ ἀντικειμένου αὐτῷ, ὡς τὸ φιλοσοφεῖν ἢ μὴ, καὶ τὸ πιστεῦναι ἢ ἀπιστεῖν. Read τοῦ for τὸ before φιλοσοφεῖν and πιστεῖν.

Ib. οἱ τ' αὖ κολαζόμενοι ἔνεκεν τῶν γενομένων αὐτοῖς ἁμαρτημάτων ἐπ' αὐτοῖς μόνοις κολάζονται, παρήλθε γὰρ τὰ γινόμενα...ἀφίενται γοῦν πρὸς τοῦ κυρίου αἱ πρὸ τῆς πίστεως, οὐχ ἵνα μὴ ὧσι γενόμεναι ἀλλ' ὡς μὴ γενόμεναι. Perhaps we should insert ἁμαρτίαι after πίστεως, unless there is some corruption in the ἁμαρτημάτων and αὐτοῖς μόνοις of the preceding sentence.

§ 154, p. 634. πρῶτον μὲν ἔν' αὐτοῖς ἀμείνων αὐτοῦ γένηται ὁ παιδευόμενος, εἰς ἐπειτα ὅπως κ.τ.λ. Omit εἰς before ἔπειτα, as a dittography of the preceding -ος. For a similar corruption cf. my note on iii. p. 514. [I.B. supposes something to be lost between εἰς and ἔπειτα.]

§ 155, p. 634. εἰκότως οὖν καὶ Πλάτων τὸν τῶν ιδεῶν θεωρητικὸν θεὸν ἐν ἀνθρώποις ζήσεσθαι φησὶ, νοῦς δὲ χώρα ιδεῶν, νοῦς δὲ ὁ θεός. τὸν ἀοράτου θεοῦ θεωρητικὸν θεὸν ἐν ἀνθρώποις ζῶντα εἶρηκεν. Perhaps we should change the first δὲ into γὰρ and φησι into φήσας, making the following clause (νοῦς...θεός) a parenthesis, with a comma after θεός. τοῦ has probably been lost before ἀοράτου.

Ib. ὅταν γὰρ ψυχὴ γενέσθῃς ὑπεξαναβῆσθαι καθ' ἑαυτήν γε ἢ καὶ ὁμιλῇ τοῖς εἰδεσιν...οἷον ἄγγελος ἢ δὴ γενόμενος σὺν Χριστῷ τε ἔσται θεωρητικὸς ὢν, κ.τ.λ. For γε read τε, which has been wrongly inserted after Χριστῷ.

§ 157, p. 635. πᾶς υἱὸς ἀλλογενὴς ἀπερίτμητος καρδία καὶ ἀπερίτμητός ἐστι σαρκί, τουτέστιν ἀκάθαρτος σώματι καὶ πνεύματι, οὐκ εἰσελεύσεται εἰς τὰ ἅγια. Omit ἐστι, as in the original (Ezek. xlv. 9). It was doubtless the insertion of a scribe who did not understand that the verb εἰσελεύσεται belonged to υἱός.

§ 158, p. 635. (Of the tribes of Israel those were accounted the holiest) αἱ εἰς ἀρχιερεῖς τε καὶ βασιλεῖς καὶ προφῆτας χρίονται. As we are not told of any tribe which had the right to anoint, except the tribe to which the high priest belonged, Lowth suggests that we should read χρισθεῖσθαι, which would then apply to the priestly and the royal

tribes; but there will still remain a difficulty, as the prophets were not confined to any tribe (cf. v. § 41, p. 670).

§ 159, p. 636. After speaking (in reference to Ezek. xlv. 26, 27) of a purification (καθαρίζεσθαι) which lasts seven days, and a propitiatory sacrifice (ἱλασμόν) on the eighth day, C. continues τέλειος δ' οἶμαι καθαρισμός ἢ διὰ νόμον καὶ προφητῶν εἰς τὸ εὐαγγέλιον πίστις ἰλεως καὶ ἡ δι' ὑπακοῆς πάσης ἀγνεία σὺν καὶ τῇ ἀποθέσει τῶν κοσμικῶν εἰς τὴν ἐκ τῆς ἀπολαύσεως τῆς ψυχῆς εὐχάριστον τοῦ σκήνους ἀπόδοσιν. Put a colon after πίστις and read ἱλασμός δὲ for ἰλεως καὶ, and ἀπολύσεως for ἀπολαύσεως, comparing Arist. Respr. 17, 8 ἀναίσθητος ἢ τῆς ψυχῆς ἀπόλυσις (ἐν γήρᾳ). In the perplexing sentence which follows, it seems to me that the words ἐτι γὰρ τροπῆς εὐλάβεια καὶ τῆς ἐβδόμης ἄπτεται περιφορᾶς should be removed from the end of the § and placed after εἴτε καὶ ἡ ἀπλανὴς χώρα ἢ πλησιάζουσα τῷ νοητῷ κόσμῳ ὀγδοῶς λέγοιτο: the eighth sphere (that of the fixed stars) is in close proximity to the furthest planetary sphere, and therefore not entirely removed from fear of change.

§ 160, p. 636. The just man will depart from this world γυμνός...ἁμαρτίας καὶ τοῦ ἐπομένου τοῖς ἀδίκως βιώσασιν ἀειδοῦς εἰδῶλον. The allusion, as Potter has pointed out, is to the *Phaedo* 81, where it is said of the sin-polluted soul that it still retains something of an earthy and corporeal nature on its separation from the body, and hence continues as a visible ghost to haunt the tomb where the body lies: it is only the pure soul which is ἀειδής. Read therefore γεωδοῦς for ἀειδοῦς and put a full stop after εἰδῶλον. In the next sentence τοῦτο γὰρ ἦν τὸ εἰρημένον 'ἐὰν μὴ στραφέντες γένησθαι ὡς τὰ παῖδια,' καθαροὶ μὲν...ἄγιοι δὲ...δεῖκνυντες ὅτι τοιοῦτους ἡμᾶς εἶναι βούλεται, for δεῖκνυντες, which was naturally assimilated to καθαροὶ, read δεῖκνὺν agreeing with τὸ εἰρημένον.

§ 161, p. 637. μὴ πλεονεκτεῖν ἐν θάτερω. Omit ἐν, as caused by dittography, and read θατέρου 'not to take advantage of his neighbour.'

§ 162, p. 638. ὁ θεός δὲ ἀναρχος ἀρχὴ τῶν ὅλων παντελὴς ἀρχῆς ποιητικός. ἢ μὲν οὖν ἐστὶν οὐσία ἀρχὴ τοῦ ποιητικοῦ τόπου, καθόσον ἐστὶν τάγαθόν τοῦ ἠθικοῦ, ἢ δ' αὖ ἐστὶ νοῦς τοῦ λογικοῦ καὶ κριτικοῦ τόπου. Put a comma after ὅλων and read παντελῶς. For ποιητικοῦ, which has slipped in from the preceding ποιητικός, read φυσικοῦ (with I.B. in *J. of Phil.*) and add δὲ after καθόσον.

§ 165, p. 639. αἱ ἀγαθαὶ πράξεις ὡς ἀμείνους τῷ κρείττονι τῷ πνεύματι κυρίως προσάπτονται, αἱ δὲ φιλήδονοι...τῷ ἥττονι τῷ ἁμαρτη-

τικῶ. For πνευματι κυρίῳ read πνευματικῶ, the last syllable having been wrongly expanded by the scribe; compare my note on ii. 89.

§ 166, p. 639. ἐπιμελούμενος καὶ κοσμικῶν τὸν τόπον ἐνθα καταλύει. Read κοσμῶν.

§ 169, p. 641. τὴν σύνεσιν ἀκοὴν εἰπὼν καὶ οὐρανὸν τὴν τοῦ γνωστικοῦ ψυχὴν, τὴν οὐρανοῦ καὶ τῶν θείων θέαν ἐπανηρημένου, καὶ ταύτη Ἰσραηλίτην γεγονέναι ἔμπαλιν γὰρ αὐτὸν ἐλόμενον τὴν ἀμαθίαν... γῆν εἴρηκεν. Insert ἐλομένου before γεγονέναι and read αὐτὸν for αὐτὸν.

§ 171, p. 641. τί... βουλόμενοι μετὰ φωνῆς εὔχεσθαι κελεύουσιν;... ὅτι δικαίας ἐβόλοντο εἶναι τὰς εὐχὰς ἃς οὐκ ἂν τις αἰδεσθεῖη ποιεῖσθαι πολλῶν συνειδότων. I think we should either change ἐβόλοντο to ἡγοῦντο or ἄς into οἷας.

§ 172, p. 642. ἐγὼ δὲ ἂν εὐξαίμην τὸ πνεῦμα τοῦ Χριστοῦ πτερώσαι με εἰς τὴν Ἱερουσαλὴμ τὴν ἐμήν. For ἐμήν read καινήν, the first syllable of which in its contracted form was liable to be changed into ε.

J. B. MAYOR.

SOME EMENDATIONS OF THE GREEK TRAGICI.

Soph. *fr.* 179 Nauck².

γυναικα δ' ἐξελόντες ἢ θράσσει γένν
τε ὡς του μὲν ἔωλον γραφίους ἐνημένους.

Perhaps ὁστοῦν θ' ἔωλον γραφιδίους ἐνειρμένοις. A description of a woman picking her teeth with a stylus: *quae turbat maxillam dentemque hesterno cibo fartum stylis insertis.*

Soph. *fr.* 215.

Is not ὑπόφρος a mistake for ὑπόφορος? The substantive ὑποφορά was used in the sense of a hollow passage or pipe, and then, medically, of a fistula: ὑπόφορος as an adjective had a similar meaning. This would explain Erotianus' ὑποφρον κρυφαῖον, and the scansion would be possible in the corrupt verse cited by him from Sophocles' *Erigone* νῦν δ' εἰρή ὑπόφρος ἐξ αὐτῶν ἔως Ἀπώλεσέν τε καὶ τὸς ἐξαπώλετο. It would also suit the passage cited by Erotianus from Hippocrates ὑποφρον καὶ ἔχον περὶ αὐτὸ θαλάμας.

Eurip. *fr.* 303.

ὁ γὰρ οὐδενὸς ἐκφύς
χρόνος δικαίους ἐπάγων κανόνας
δείκνυσιν ἀνθρώπων κακότητας ἐμοί.

Dr. Blaydes (*Adversaria in Tragic. Graec. Fragm.* p. 318) writes 'hoc non intelligo.' I think the meaning is: Time existing from the immemorial past brings up rules of right and wrong which act as tests by which I am able to distinguish bad men from good.

Eurip. *fr.* 401, 3-5.

παρὰ τ' ἐλπίδα καὶ παρὰ δίκαν
τοὺς μὲν ἀπ' οἴκων δ' ἐναπίπτοντας

5 ἀτὰρ θεοῦ, τοὺς δ' εὐτυχοῦντας ἄγει.

παρὰ δόξαν is an old and very probable emendation of παρὰ δίκαν. For οἴκων δ' ἐναπίπτοντας I suggest δὴν πίπτοντας. The

metre of 5 is uncertain, but ἀτερ θεοῦ 'abandoned by the god' and ἄσεν are plausible corrections.

Neophron *fr.* 3.

τέλος γὰρ αὐτὸς ἐχθίστῳ μῶρῳ φέρεις
βροχωτὸν ἀγχόνην ἐπισπάσας δέρη.

αὐτὸν ἐχθίστῳ, αὐτεχθίστῳ are mentioned as variants. In this variation I trace a combination of αὐτὸς αὐτόν, and would write the passage thus:

τέλος γὰρ αὐτὸς αὐτόν ἐχθίστῳ μῶρῳ
φθερεῖς βροχωτὸν ἀγχόνην ἐπισπάσας,
omitting δέρη as a gloss. φθερεῖς is Elmsley's conjecture. It is also possible that ἐπὶ should be deleted, and σπάσας δέρη written.

Achaeus 9.

(A.) Μῶν Ἀχελῶος (Blaydes Ἀχελῶος) ἦν
κεκραμένος πολὺς;

(B.) Ἀλλ' οὐδὲ λείξει τῷδε (Blaydes τῷδε) τῷ
γένει θέμις.

(A.) καλῶς μὲν οὖν ἄγειν σκύθη πιεῖν.

Possibly καλῶς μὲν οὖν ἀστεῖον ὡς Σκύθη πιεῖν. as ἀναγίσσαντα in *fr.* 20 is written for ἀναστήσαντα. 'Immo pulcre urbanum erat, utpote Scythae, sic bibere aquam mixtam uino.' A Scythian drunkard would mix no water, but take his liquor neat.

Achaeus *fr.* 19.

τὸν Σπαρτιάτην γραπτὸν κύρβιν ἐν διπλῷ ξύλῳ.
Read γραπτόκυρβιν ἐν διπλῷ | Ξύλῳ.

Chaeremon *fr.* 10.

ἐνθ' αἱ μὲν αὐτῶν εἰς ἀπείρονα στρατὸν
ἀνθῶν ἀλογχὸν ἐστράτευσαν ἡδοναῖς
θηρώμεναι... οντα λειμώνων τέκνα.

Possibly βρύοντα which is often constructed with a dative.

Chaeremon *fr.* 12.

πολλὴν ὀπώραν Κύπριδος εἰσορᾶν παρὴν
ἄκραισι περκαζούσαν οἰνάνθαις † χρόνον.