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The Classical Review / Volume 8 / Issue 07 / July 1894, pp 281 - 288

DOI: 10.1017/S0009840X00196350, Published online: 27 October 2009

Link to this article: http://journals.cambridge.org/abstract_S0009840X00196350

How to cite this article:

J. B. Mayor (1894). Critical Notes O T Clem. Al. *Strom. I. and II*. The Classical Review, 8, pp 281-288 doi:10.1017/S0009840X00196350

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The Classical Review

JULY 1894.

CRITICAL NOTES OF CLEM. AL. *STROM.* I. AND II.¹

§ 70, p. 358. φασὶ γοῦν ἐν Δελφοῖς παρὰ τὸ βουλευτήριον δέικνυσθαι πέτρην τινά. Read τῷ βουλευτηρίῳ.

Ib. τοῦ δὲ εἰς γῆν μεταβαλόντος σώματος πόας ὡς εἰκὸς ἀναφύεσθαι. Read ἐξαναφύεσθαι to supply a government for τοῦ σώματος.

§ 76, p. 364. ἐπὶ τε Σεμιράμειος βασιλείῳς Αἰγυπτίων. So the MS., but Eusebius, quoting from Clement, gives βασιλίδος Ἀσσυρίων. Dindorf corrects the former word, but omits to change the latter.

§ 81, p. 367. (Philosophy was filched from Revelation) οὐχὶ μὴ εἰδότες τοῦ κυρίου τοῦ καὶ τὰ τέλη τῶν ἐσομένων πρὸ καταβολῆς τοῦ ἑκαστον εἶναι ἐγνωκότες, ἀλλὰ μὴ κωλύσαντος. [Perhaps καταβολῆς τοῦ <κόσμου> ἐγνωκότες, ἀλλὰ μὴ κωλύσαντος ἑκαστον εἶναι. I.B.]

§ 82, p. 367. Discussing the question whether he who does not hinder the occurrence of a certain thing can be justly denominated the cause of the occurrence, Clement says διὰ τοῦτο γοῦν ἐπιτελεῖται, ὅτι τὸ κωλύσαι δυνάμενον οὐκ ἐνεργεῖ οὐδὲ κωλύει. Evidently this follows an assertion of causality, such as we have some lines higher up, ὅ γὰρ κωλύσαι δύναμις ἦν, τούτῳ καὶ ἡ αἰτία τοῦ συμβαίνοντος προσάπτεται. But the words immediately preceding our sentence were to the opposite effect, τὸ δὲ μὴ κωλύον κεχώρισται τοῦ γιγνομένου, which again are quite in harmony with the words immediately following it, τί γὰρ ἐνεργεῖ ὁ μὴ κωλύων; κ.τ.λ.

¹ The initials H.J. denote Dr. Jackson's notes read before the Cambridge Philological Society in 1893 and 1894; I.B. ms. notes received from Professor Bywater.

The sentence must therefore be placed after προσάπτεται.

§ 84, p. 368. ὁ δὲ μὴ κωλύσας τὴν αἵρεσιν τῆς ψυχῆς κρίνει δικαίως, ἵν' ὅτι μάλιστα ὁ θεὸς μὲν ἡμῖν κακίας ἀνάτιος, ἐπεὶ δὲ τῶν ἀμαρτημάτων προαίρεσις...κατάρχει...εἰκότως αἱ κολάσεις. Insert ἢ either before ἡμῖν or after ἀνάτιος, beginning a new sentence with ἐπεὶ.

§ 91, p. 371. ἐπεὶ οὖν μαρτυροῦνται ἀληθῆ τινὰ δογματίζειν καὶ Ἕλληνας, ἔξεστι κἀντεῦθεν σκοπεῖν. For ἐπεὶ οὖν read ὅτι μὲν οὖν. The witness that the Greeks had some knowledge of the truth is contained in the following quotations from St. Paul.

§ 93, p. 373. ἀρ' οὐ δοκεῖ σοὶ πίστις ἐκ τῶν Ἑβραϊκῶν γραφῶν τὴν μετὰ θάνατον ἐλπίδα...σαφηνίζειν (ὁ Πλάτων); For the impossible πίστεως read perhaps πιστικῶς or πιθανῶς. [I.B. suggests πιστεύων or πιστεύσας.]

Ib. After contrasting the knowledge of geometry and other sciences with the knowledge of the absolute good, Clement continues ἐτέρων μὲν ὄντων τὰγαθοῦ ὁδῶν, ὥσπερ δὲ ἐπὶ τὰγαθόν. Read ἐτέρων μὲν ὄντος τὰγαθοῦ, ἐτέρων δὲ τῶν ὥσπερ ἐπὶ τὰγαθόν ὁδῶν.

§ 94, p. 374. κατ' ἐμφασιν δὲ καὶ διάφασιν οἱ ἀκριβῶς παρ' Ἑλληνισι φιλοσοφῆσαντες διορῶσι τὸν θεόν· τοιαῦται γὰρ αἱ κατ' ἀδυναμίαν φαντασίαι ἀληθείς ὡς φαντασία καθορᾶται, ἐν τοῖς ὕδασι ὁρῶμεν καὶ τὰ διὰ τῶν διαφανῶν καὶ διανγῶν σωμαίων. Clement is here comparing the ideas of the Greeks about God to the images of real objects seen by reflexion or through a semi-transparent medium. Should we read διορίζουσι for διορῶσι, which usually means 'see clearly'? In what follows I think we should

insert οὔσαι after τοιαῦται γάρ, put a comma after ἀληθείς, continuing ὡς φαντάσματα, καθορῶνται, ἃ ἐν τοῖς ὕδασι ὁρῶμεν (or τὰ... ὁρώμενα), 'for being such, the inadequate perceptions are still truly beheld, as images, which we see in pieces of water and through transparent bodies.' The allusion is to St. Paul's δι' ἐσόπτρου, and to Plato's scale of knowledge, beginning with shadows, of which the second stage is τὰ ἐν ὕδασι φαντάσματα (*Rep.* vi. 510 A).

§ 96, p. 375. καὶ τοῖς ἐνδεέσι φρενῶν παρακλυνομαι, λέγουσα φησιν ἡ σοφία τοῖς ἀμφὶ τὰς αἰρέσεις δηλονότι. Place λέγουσα after δηλονότι.

§ 129, p. 396. [For τῷ Θ α λ εἰ read τῷ Θ α λ ῆ. I.B.]

§ 155, p. 414. ὄνομα δὲ Μωσῆν ὠνόμαζε τοῦ χάριν ὕγρας ἀνέιλε ποταμίας ἀπ' ἥνους. Read ὠνόμαζ', ὅτου χάριν. [Here I find I am anticipated by Cobet.]

§ 156, p. 415. [προδιδασκόμενος εἰς ἡγεμονίαν ποιμενικήν, read with Davis on Cic. *N.D.* ii. 64 ποιμενική. I.B.]

§ 158, p. 416. δεύτερον δέ ἐστιν εἶδος βασιλείας...τὸ μόνον τῷ θυμοειδεῖ τῆς ψυχῆς εἰς βασιλείαν συγχρώμενον. Read μόνῳ for μόνον.

Ib. τοῦ γὰρ θυμοῦ τὸ μὲν φιλόνοικον μόνον ἐστίν...τὸ δὲ φιλόκαλον εἰς κ α λ ῆ ν καταχρωμένης τῆς ψυχῆς τῷ θυμῷ. One's first impulse is to read καλόν here for καλήν, but perhaps the termination is more easily explained if we suppose that ἀρετήν was the original word, and that καλ- crept in from the preceding φιλόκαλον, which should be followed by a comma. [I.B. suggests κολλονήν.]

§ 160, p. 417. ἐπὶ τὴν ἔρημον ἐτρέπετο καὶ νύκτωρ τὰ πολλὰ τῇ πορείᾳ ἐκέχρητο. Should we not read ἐχρήτο here, as well as in *Protr.* p. 48 'Ερμῆς προσηγορευέτω ὁ Νικαγόρας καὶ τῇ στολῇ τοῦ 'Ερμοῦ ἐκέχρητο?

§ 164, p. 419. [τὸ πῦρ ἐκείνο τὸ ἐοικὸς στύλῳ καὶ πῦρ τὸ διὰ β α τ ο υ σύμβολόν ἐστι φωτὸς ἀγίου, read with V. δι' ἀβάτου, comparing § 161 ἦγε νύκτωρ τοὺς 'Εβραίους δι' ἀβάτου. I.B.]

§ 165, p. 419. ἄρα οὖν τὰ κατὰ τὸν νόμον ἐρμηνεύει πρὸς ἓνα θεὸν ἀφορᾶν...ἐντελλόμενος. Read ἀρ' οὐ with a question. Just before omit καὶ after τῇ αὐτῇ.

§ 166, p. 420. ἔτι τὸ μὲν νομικὸν πρὸς γενέσεως εἶναι, τὸ πολιτικὸν δὲ πρὸς φιλίας καὶ ὁμονοίας ὁ Πλάτων ὠφελῆθεις ('borrowing from Scripture') τοῖς μὲν Νόμοις τὸν φιλόσοφον τὸν ἐν τῇ 'Επινομίδι συνέταξεν. Insert (after ὠφελῆθεις) εἶπεν, καί.

§ 171, p. 422. μὴ τοίνυν κατατρεχέτω τις τοῦ νόμου διὰ τῆς τιμωρίας ὡς οὐ καλοῦ κάγαθου. Read τὰς τιμωρίας, 'let none depreciate

the law as imperfect on account of its penalties.' [H.J. would keep τῆς, translating 'let no man make punishment an instrument in running down the law.']

§ 176, p. 425. (The Platonic dialectic is useful) οὐχ ἕνεκα τοῦ λέγειν τι καὶ πράττειν τι τῶν πρὸς τοὺς ἀνθρώπους...ἀλλὰ τῷ θεῷ κεχαρισμένα μὲν λέγειν δύνασθαι, κεχαρισμένα δὲ πράττειν τὸ πᾶν εἰς δύναμιν. Insert τοῦ (governed by ἕνεκα) before τῷ θεῷ, and for τὸ πᾶν read τὰ πάντα.

§ 177, p. 425. μικτὴ δὲ φιλοσοφία οὔσα τῇ ἀληθείᾳ ἢ ἀληθῆς διαλεκτική...ὑπεξαναβαίνει. Read with Lowth μικτὴ δὲ φιλοσοφία οὔσα τῇ ἀληθείᾳ.

§ 178, p. 425. οὗτός ἐστιν ὁ τῷ ὄντι δείξας ὅπως τε γνωστότερον ἑαυτούς. Dindorf would here read an unmeaning γε for τε, in preference to Sylburg's insertion of ὅπως τε τὸν θεὸν after δείξας. The latter is suggested by the preceding line ὅφρ' εὖ γινώσκομεν ἡμὲν θεὸν ἡδὲ καὶ ἀνδρα. [I.B. suggests ὅπως <πο>τὲ γνωστότερον.]

§ 179, p. 426. ἦδει τινὰς γάλα μόνον εἰληφότας, οὐδέποτε δὲ καὶ βρώμα, αὐτίκα οὐχ ἀπλῶς γάλα. Read with Lowth ἡ τάχα for αὐτίκα.

§ 181, p. 427. After quoting from Hermas to the effect that visions were sent for the benefit of the double-minded, Clement proceeds ὁμοίως δὲ καὶ ἐκ τῆς πολυμαθοῦς περιουσίας ἀποδείξεις ἰσχυροποιούσι καὶ βεβαιούσι καὶ θεμελιούσι τοὺς λόγους τοὺς ἀποδεικτικούς, ὅσον ἔτι αἱ αὐτῶν ὡς νέων φρένες ἡρεθόνται. Put a comma after ἰσχυροποιούσι, and for ὅσον ἔτι αἱ αὐτῶν read <τούτων ἕνεκα> ὅσον ἔτι αἱ καρδίαι αὐτῶν.

BOOK II.

§ 3, p. 430. φασὶ δὲ καὶ τὰς ὀρνίθας ἡδίστην ἔχειν τὴν σαρκὸς ποιότητα ὅτε οὐκ ἀφθόνου τροφῆς παρατεθείσης αὐταῖς αἰδεσκαλεύουσαι τοῖς ποσὶν ἐκλέγονται μετὰ πόνου τὰς τροφάς. εἴ τις οὖν τοῦ ὁμοίου θεωρητικὸς ἐν πολλοῖς τοῖς πιθανοῖς τε καὶ 'Ελληνικοῖς τὸ ἀληθὲς διαλεληθὲν αἰ ποθεῖ καθάπερ ὑπὸ τοῖς μορμολυκείοις τὸ πρόσωπον τὸ ἀληθινὸν πολυπραγμονήσας θηράσεται. φησὶ γὰρ ἐν τῷ ὁράματι τῷ 'Ερμῇ ἡ δύναμις ἢ φανείσα κ.τ.λ. For αἶδε read ἀλλά, for διαλεληθῆναι perhaps διαλεληθὸς εὐρεθῆναι (or the syllables -αλεληθ- may be merely an echo of the preceding ἀληθές, in which case such a word as διακαλυφθῆναι might be concealed under διαλεληθῆναι), translating 'if any one, who is fond of noting resemblances, desires that the truth which lies hidden in many plausible Greek stories should be revealed, like the true face under the masks, by careful study he will hunt it out.' In the

next sentence we should either put τῷ Ἑρμῇ after γάρ or after φανεῖσα, or else read τοῦ Ἑρμᾶ. [I.B. proposes a simpler remedy, the insertion of μὴ before διαλεληθέναι and Ἑρμᾶ gen.]

§ 6, p. 431. δῆλον οὖν ἡμῖν ἐστὶ κεκρῦφθαι τὴν ἀλήθειαν, εἰ καὶ ἐξ ἑνὸς παραδείγματος ἤδη δέδεικται, μικρὸν δ' ὕστερον καὶ διὰ πλείονων παραστήσομεν. Insert δὲ after εἰ, the second δὲ is *in apodosis*.

§ 8, p. 432. In the quotation from Heraclitus read, according to Bywater's text, ὁκόσοισι ἐγκυρέουσι for ὁκόσοι ἐγκυρσεύουσι.

§ 9, p. 433. In this bewildering chapter the only correction which I venture to make is in the last sentence, αἱ γοῦν τῶν Σειρήνων ἐπιτελέσεις δύναμιν ὑπὲρ ἀνθρώπων ἐνδεικνύμεναι ἐξέπληττον τοὺς παρατυγχάνοντας. Hermetus in his commentary honestly says *quod autem verti 'cantus efficaces,' Graece est ἐπιτελέσεις, id est 'perfectiones.' Quod Graecum quidem non satis exprimit, sed mihi non occurrit aliud*. Perhaps the true reading is the otherwise unknown ἐπικηλήσεις. The words κηλέω and κήλησις are often employed of the Sirens, and ἐπικήλησις might be used as a stronger form of ἐπαγωγή. [H.J. would read ὑπεράνθρωπον one word.]

§ 11, p. 434. οὐδὲ βάπτισμα ἔτι εὐλογον οὐδὲ μακαρία σφραγίς. '(If all is governed by necessity) there is no reason for baptism or for the blessed seal.' Should we not insert ἡ before μακαρία?

§ 15, p. 436. οἱ δὲ ἀπιστοὶ ὡς ἔοικεν ἐξ οὐρανοῦ καὶ τοῦ ἀοράτου πάντα ἔλκουσιν εἰς γῆν ταῖς χερσὶν ἀτεχνῶς πέτρας καὶ δρύς περιλαμβάνοντας κατὰ τὸν Πλάτωνα. τῶν γὰρ τοιούτων ἐφαπτόμενοι πάντων δισχυρίζονται τοῦτ' εἶναι μόνον, ὅπερ ἔχει προσβολὴν καὶ ἐπαφήν τινα, ταῦτον σῶμα καὶ οὐσίαν ὀριζόμενοι πρὸς αὐτοὺς ἀμφισβητοῦντες μάλα εὐλαβῶς ἀνωθεν ἐξ ἀοράτου ποθὲν ἀμύνονται νοητὰ ἄττα καὶ ἀσώματα εἶδη, βιαζόμενοι τὴν ἀληθινὴν οὐσίαν εἶναι. This is a good specimen of the way in which Dindorf goes to work. The reference to Plato not being given in Potter's edition, he has not taken the trouble to compare the original, and apparently is quite unconscious of the absurdities and inconsistencies which he is putting into the mouth of Plato. If we turn to the *Sophistes* 246 A, we find there the words from ἐξ οὐρανοῦ τοῦ ὀριζόμενοι scarcely altered, except that δ παρέχει is the original of ὅπερ ἔχει and should probably replace it here. But after ὀριζόμενοι we find some lines interposed, and then we read, not of the materialists, who formed the subject of the previous sentence, but of their opponents (οἱ πρὸς αὐτοὺς ἀμφισβητοῦντες) that they take their

stand on the side of the invisible, maintaining that true existence is to be found not in matter, but in the incorporeal objects of the intelligence. Put a full stop therefore after ὀριζόμενοι, and begin a new sentence with <οἱ δὲ>, adding a comma after ἀμύνονται and removing the comma after εἶδη. [H.J. makes the same emendations, but is inclined to add πιστοὶ οἱ after οἱ δὲ.]

§ 17, p. 437. αὐτὸς μὲν ὅτα ἔχει τὰ ἀκουστικά τῆς ἀληθείας· μακάριος δὲ ὁ λέγων εἰς ὅτα ἀκούντων, ὥσπερ ἀμέλει μακάριος καὶ αὐτὸς ὁ τῆς ὑπακοῆς. Potter rightly suggests the omission of the last ὁ, the genitive depending on μακάριος.

§ 18, p. 438. οἱ εἰς τὸν Χριστὸν πεπιστευκότες χρηστοὶ τε εἰσὶ καὶ λέγονται ὡς οἱ τῷ ὄντι βασιλικοὶ βασιλεῖ μεμελημένοι. ὡς γὰρ οἱ σοφοὶ σοφία εἰσὶ σοφοὶ... οὕτως οἱ Χριστῷ βασιλεῖ βασιλεῖς καὶ οἱ Χριστοῦ Χριστιανοί. Dindorf follows Sylburg in placing the first βασιλικοὶ before οἱ τῷ ὄντι. I should rather read ὡς τῷ ὄντι βασιλικοὶ οἱ βασιλεῖ μεμελημένοι. In the following clause read οἱ Χριστῷ βασιλεῖ <μεμελημένοι> βασιλεῖς καὶ Χριστιανοί, omitting οἱ Χριστοῦ as a gloss.

§ 19, p. 438. ὁ δὲ ἐμὸς νόμος, ὡς προείρηται, βασιλικὸς τέ ἐστι καὶ ἔμψυχος. For ἐμός read perhaps ἡμέτερος. Should we make the same change in *Protr.* p. 3, ἄδει δέ γε ὁ Εὐνομος ὁ ἐμὸς... τὸν αἰδίων νόμον, p. 4 οὐ τοιόσδε ὁ ὦδος ὁ ἐμὸς, and *Strom.* iv. p. 642 τὴν Ἱερουσαλὴμ τὴν ἐμὴν?

§ 21, p. 439. πρὸς αὐτῶν προφητῶν ἀνακηρυτόμενος. Insert τῶν after αὐτῶν. [πρὸς αὐτῶν προφητῶν. H.J.]

§ 22, p. 440. εἴ τις δισχυρίζοιτο εἶναι τοὺς δικαίους, ἂν καὶ τυγχάνωσιν ὄντες αἰσχροὶ τὰ σώματα, κατὰ γε τὸ δικαιοτάτον ἦθος ταύτῃ ἂν καλὸς εἶναι σχεδὸν οὐδεὶς ἂν λέγων οὕτω πλημμελῶς δόξειεν λέγειν. For ἂν καλοὺς read παγκάλους, as in the original (Plat. *Legg.* ix. 859). [H.J. has made the same correction.] The reference is of course wanting in Dindorf as he could not find it in Potter.

§ 23, p. 441. μαχητικοὶ δὲ καὶ ἐθέλονται ἀποθνήσκειν ἐν πολέμῳ τῶν μισθοφόρων εἶναι πάμπολλοι. For ἐθέλονται and εἶναι read ἐθέλοντες and εἰσίν, as in the original (*Legg.* i. 630). Dindorf only corrects the latter.

§ 23, p. 441. πρὸς τὴν μερίστην ἀρετὴν ἀποβλέπων μάλιστα σταθίσεται τοὺς νόμους. Dindorf in his note, copying Sylburg, says that Plato (*l.c.*) has στησεῖ. The actual words are πρὸς τὴν μερίστην ἀρετὴν μάλιστα βλέπων αἰεθίσει τοὺς νόμους. The first syllable of σταθίσεται is merely a dittography

of the preceding syllable, Clement here using the middle *θήσεται* for the active, as he does of Zaleucus in i. § 79. [Here again I am anticipated by Bywater and Cobet (and by Boeckh *ad Plat. Min.* p. 94, as I learn from I.B.). H.J. prefers to read *θήσει* *ἀεί* as keeping closer to Plato.]

§ 24, p. 441. [τῆς τῶν ὅλων ἀρχῆς ἐπιστήμη πιστὴ ἄλλ' οὐκ ἐπίδειξις, *fort.* πίστις. I.B.] This seems confirmed by § πιστεῖ οὖν ἐφικέσθαι μόνῃ οἴονται τῆς τῶν ὅλων ἀρχῆς. On the other hand C. seems to use the adjective πιστός, or πιστός as Sylburg spells it, in the sense of 'probable,' 'needing the exercise of faith,' cf. § 16 πιστὴ τοίνυν ἡ γνῶσις.

§ 26, p. 442. συνεργεῖ οὖν καὶ ἡ γόνιμος ὑπάρχουσα πρὸς τὴν τῶν σπερμάτων καταβολήν. οὔτε γὰρ τῆς ἀρίστης παιδεύσεως ὀφελὸς τι ἄνευ τῆς τοῦ μανθάνοντος παραδοχῆς οὔτε μὴν προφητείας οὔτε τῆς τῶν ἀκουόντων εὐπειθείας μὴ παρούσης. Insert γῆ, which has been lost before γόνιμος (the addition of ὑπάρχουσα forbids us to take ἡ γόνιμος as a substantive with Sylburg), 'the land by its natural fertility assists the sowing'; and omit the last οὔτε, as Sylburg suggests.

§ 27, p. 443. πῶς οὖν εἰ τὸ πιστεῖν ὑπολαμβάνειν ἐστὶ, βέβαια τὰ παρ' αὐτῶν οἱ φιλόσοφοι νομίζουσιν; Read αὐτῶν.

§ 29, p. 444. τῇ ἐξ ἐθνῶν κλήσει λέγων, τῇ στερίᾳ ποτὲ τοῦτον τοῦ ἀνδρὸς ὃς ἐστὶν ὁ λόγος. Omit τούτου which probably arose from dittography of τοῦ.

§ 30, p. 445. φημὶ τοίνυν τὴν πίστιν, εἴτε ὑπὸ ἀγάπης θεμελιωθῇ εἴτε καὶ ὑπὸ φόβου, ἢ φασὶν οἱ κατήγοροι, θεῖόν τι εἶναι. For εἴτε read ἦντε.

§ 31, p. 445. θεία τοίνυν ἡ τοσαύτη μεταβολὴ ἐξ ἀπιστίας πιστόν τι γινόμενον καὶ τῇ ἐλπίδι καὶ τῷ φόβῳ πιστεύσαι. Read τινὰ for τι. Just below in ἡ πρώτη πρὸς σωτηρίαν νεύσις ἡ πίστις...μεθ' ἣν φόβος τε καὶ ἐλπίς καὶ μετάνοια σὺν τε ἐγκρατεῖα καὶ ὑπομονῇ προκόπουσιν ἀγούσιν ἡμᾶς ἐπὶ τε ἀγάπην ἐπὶ τε γνῶσιν, it makes a better construction to take σὺν as adverbial (like πρὸς in § 1, p. 429 and often), reading ἐγκράτεια and ὑπομονή in the nominative.

Ib. στοιχείων γοῦν τῆς γνώσεως τῶν προειρημένων ἀρετῶν στοιχειωδέστεραν εἶναι συμβέβηκε τὴν πίστιν. Insert οὐσῶν after γνώσεως. A little below in ὥς δ' ἄνευ τῶν τεσσάρων στοιχείων οὐκ ἔστι ζῆν, οὐδ' ἄνευ πίστεως γνῶσιν ἐπακολουθῆσαι, insert οὕτως before οὐδέ, as in *Pued.* i. p. 103 καθάπερ οὖν οὐκ ἔστι φῶς ὃ μὴ φωτίζει...οὐδὲ φιλοῦν ὃ μὴ φιλεῖ <οὕτως> οὐδὲ ἀγαθὸν ἐστὶν ὃ μὴ ὠφελεῖ.

§ 32, p. 446. τρία γὰρ ταῦτα ἐξ ἀνάγκης ὑφέστηκεν παρὰ τὸ ὑποκειμενον. Read περί.

§ 36, p. 448. οὐ γὰρ μόνον τὸν κόσμον ἀλλὰ

καὶ τὴν ἐκλογὴν διακρίνας ὁ ἐπὶ πᾶσι προπέμπει. This seems to be inconsistent with the general teaching of Basilides (see Hort in *D. of Christ. Biog.* i. p. 273). There is no discrimination or sorting in the first putting forth of existence from the Supreme Being. The sorting takes place through the Son, who raises up with him what belongs to the different spheres, assigning each existence to the charge of the ruler of its sphere, the lower to the lower, the highest to the highest. Perhaps therefore we should insert υἱὸς ἐπὶ τὸν before ἐπὶ πᾶσι, 'the Son sifts, not merely the world, but the elect also, and carries up with him (those that are sifted) into the presence of Him who is over all.'

Ib. καὶ ὡς περ ἐὶ φόβος ἐπ' ἐκείνου τοῦ πλάσματος ὑπῆρξε τοῖς ἀγγέλοις ὅτε μείζονα ἐφθέγγατο τῆς πλάσεως...οὕτω καὶ ἐν ταῖς γενεαῖς τῶν κοσμικῶν ἀνθρώπων φόβοι τὰ ἔργα ἀνθρώπων τοῖς ποιοῦσιν ἐγένετο. According to Valentinus, the angels who were employed in framing the first man were startled at the inspired words which he uttered; in like manner men themselves have bowed down in fear before the idols made by their own hands. The MS. reading ὡς περὶ φόβος or ὡς περίφοβος does not correspond rightly with the following οὕτω. Read ὡς περ φόβος.

§ 37, p. 449. εἰ δὲ ἄγνοια προκατῆρξε τῆς ἐκπλήξεως, εἰ δ' ἡ ἐκπλήξις καὶ ὁ φόβος ἀρχὴ σοφίας φόβος τοῦ θεοῦ γεγένηται, κινδυνεύει τῆς τε σοφίας τοῦ θεοῦ καὶ τῆς κοσμοποιίας ἀπάσης...ἀγνοια προκατάρχειν. Read ἡ δὲ for εἰ δ' ἡ, and omit as a gloss φόβος τοῦ θεοῦ.

§ 38, p. 449. ἡ τὸ τελευταῖον, γνώσει πεποιθότες ἐτόλμησαν ὁ καὶ αὐτὸ ἀδύνατον. μαθόντες τὸ διαφέρον τὸ ἐν πληρώματι ἀνθρώπῳ ἐπιβουλεύειν, ἔτι καὶ τὸ κατ' εἰκόνα ἐν ᾧ καὶ τὸ ἀρχέτυπον καὶ ὁ σὺν τῇ γνώσει τῇ λοιπῇ ἀφθαρτον παρελήφεσαν. Put a colon after ἐτόλμησαν, and commas after ἀδύνατον, πληρώματι, ἀρχέτυπον, and omit the comma before ἔτι. For μαθόντες read μαθόντας, agreeing with the subject (understood) of ἐπιβουλεύειν, which explains the preceding relative ὃ; for τὸ κατ' εἰκόνα read τῷ κ. ε. in apposition with ἀνθρώπῳ, put ἔτι after ἀρχέτυπον, and omit καὶ. The sense will then be 'or, as a last alternative, the angels may have conspired against the first man, because they knew that all would turn out for the best in the end. But this is impossible, that when they knew the supreme Excellence in the Pleroma they should plot against man, against the copy, in whom the original pattern was still visible, which pattern they

had received with the rest of their knowledge, as an imperishable treasure.'

§ 39, p. 449. εἰ τοίνυν κακῶν ἀρχὴν ἀφοβίαν εἴρηκεν ἢν ὁ τοῦ Κυρίου φόβος ἐργάζεται, ἀγαθὸν ὁ φόβος... φόβῳ δὲ ἀφοβίαν εἰσάγων, οὐ πάθει ἀπάθειαν, παιδεία δὲ μετροπάθειαν ἐμποιεῖ. The reference is to Prov. i. 33, quoted just before, ὁ δὲ ἐμοῦ ἀκούων ἀναπαύσεται ἐπ' εἰρήνης πεποιθὼς καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ. It is evident that this ἀφοβία, caused by the fear of the Lord, cannot be κακῶν ἀρχή. Potter suggests κακῶν ἀπαλλαγὴν, Lowth καλῶν ἀρχήν; but neither of these seems quite suitable. If the original reading were κακῶν ἀφοβίαν εἰρήνην εἴρηκεν, this would at once exactly suit the quotation, and explain the loss of εἰρήνην, for which a scribe might easily substitute a word like ἀρχήν. In the last clause παιδεία is probably a misprint for the παιδεία of other editors.

Ib. p. 450. ἐπὶ οὖν ἀκούσωμεν, τίμα τὸν θεὸν καὶ ἰσχύσεις, πλὴν δὲ αὐτοῦ μὴ φοβοῦ ἄλλον, τὸ φοβεῖσθαι ἁμαρτάνειν, ἔπεισθαι δὲ ταῖς ὑπὸ θεοῦ δοθείσαις ἐντολαῖς τιμὴν ἢν ἀπὸ τοῦ θεοῦ ἐκδέχομεθα. Perhaps the original may have been τιμὴν <εἶναι τοῦ θεοῦ καὶ ἰσχύειν> ἀπὸ τοῦ θεοῦ ἐκδέχομεθα, 'when we hear these words, we learn that to fear sin and follow the commands of God is an honouring of God and strength from God.' The recurring τοῦ θεοῦ would easily account for the loss of the intermediate words. [I.B. also proposes to omit ἢν.]

§ 40, p. 450. δέος δὲ ἐστὶ φόβος θείου. Probably we should read τὸ θείου.

§ 42, p. 451. ἀγάπησις δὲ ἀπόδειξις παντελῆς. Potter is, I think, right in reading ἀπόδειξις.

§ 45, p. 453. κἂν τὸ ποιεῖν καλῶς ἢ τισιν ἐξησκημένον, ἀλλὰ τὸ ἐπίστασθαι ὡς χρῆστέον καὶ ποιτέον καὶ συνεκπονητέον. Omit the last καὶ, 'though men may have practised doing rightly, still they should strive to join with this the knowledge of how they ought to use it and how they should act.'

§ 51, p. 456. [ὁ δὲ οἰησίσοφος ἐκ τῶν τῆς ἀληθείας οὐχ ἄπτεται, for ἐκ τῶν read perhaps ἐκὼν, as below ἐκὼν μεθίσταται, comparing Plato's τῆς ἀληθείας ἄπτεσθαι. I.B.]

§ 52, p. 457. φέρε οὖν, εἰ ὁ Κύριος ἀλήθεια καὶ σοφία... δειχθεῖν ὅτι τῷ ὄντι γνωστικός ὁ τοῦτον ἐγνωκώς. Dindorf inserts ἄν after δειχθεῖν. I think the commencing words φέρε οὖν suggest a question, and should rather insert ἄρ' οὐκ ἂν before δειχθεῖν.

§ 53, p. 457. πιστεύομεν δὲ τὰ παρωχηκότα γεγονέναι καὶ τὰ μέλλοντα ἔσσεσθαι, ἀγαπῶμεν τε αὐτοὺς ἔχειν τὰ παρωχηκότα πίστει πεπεισ-

μένοι, τὰ μέλλοντα ἐλπίδι ἀπεκδεχόμενοι. Put a comma after αὐ, and insert δὲ before μέλλοντα.

§ 55, p. 458. ἥ τε ἀπιστία ἀποσύστασις οὐσα τῆς πίστεως δυνατὴν δείκνυσιν τὴν συγκατάθεσιν τε καὶ πίστιν ἀνυπαρξία γὰρ στέρησις οὐκ ἂν λεχθεῖν. Lowth's emendation ἀπόστασις is confirmed by Sext. Emp. *P.H.* i. 192 ἡ οὖν ἀφασία ἀπόστασις ἐστὶ τῆς κοινῶς λεγομένης φάσεως. For ἀνυπαρξία read ἀνυπαρξίας, 'we could not speak of a privation of a non-entity.' (Hence, ἀπιστία being a privative, πίστις must be an entity.)

§ 56, p. 459. ἐπὶ γὰρ τῇ πρώτῃ καὶ μόνῃ μετανοίᾳ τῶν ἁμαρτιῶν αὕτη (sc. ἄφεσις) ἂν εἴη τῶν προὑπαρξάντων κατὰ τὸν ἐθνικὸν καὶ πρῶτον βίον. This is a reminiscence of Herm. *Mand.* 4, 3, 1, ἑτέρα μετάνοια οὐκ ἔστιν εἰ μὴ ἐκείνη ὅτε εἰς ὕδωρ κατέβημεν καὶ ἐλάβομεν ἄφεσιν ἁμαρτιῶν ἡμῶν τῶν προτέρων. For ἁμαρτιῶν read ἁμαρτημάτων to agree with προὑπαρξάντων.

Ib. (The Lord foresaw) ὡς ζηλώσας (ὁ διάβολος) ἐπὶ τῇ ἀφέσει τῶν ἁμαρτιῶν τὸν ἄνθρωπον προστρίψεται τινας αἰτίας τῶν ἁμαρτημάτων τοῖς δούλοις τοῦ θεοῦ. For προστρίψεται read προστρίψεται.

§ 59, p. 460. After quoting Ps. cxxviii. 1 μακάριοι γὰρ πάντες οἱ φοβούμενοι τὸν Κύριον, Clement continues ὁρᾷς τὸν ἐν τῷ εὐαγγελίῳ ἐμφερῆ μακαρισμὸν; and then gives another quotation on a different subject from Ps. xlix. Read τὸν τῷ ἐν τῷ εὐαγγελίῳ, 'do you observe the blessing similar to that in the Gospel?'

§ 59, p. 460. πάθος δὲ... ὁρμὴ ἐκφερομένη καὶ ἀπειθῆς λόγῳ. παρὰ φύσιν οὖν κίνησις ψυχῆς κατὰ τὸν πρὸς λόγον ἀπίθειαν τὰ πάθη, ἢ δ' ἀπόστασις καὶ ἔκστασις καὶ ἀπειθεια ἐφ' ἡμῖν... διὸ καὶ τὰ ἐκούσια κρίνεται. [αὐτὰ καθ' ἐν ἑκάστον τῶν παθῶν εἴ τις ἐπέξιοι, ἀλόγους ὀρέξεις εὗροι ἂν αὐτά.] τὸ γοῦν ἀκούσιον οὐ κρίνεται. Transfer the sentence in brackets and place it after λόγῳ at the end of the first sentence. For τὰ ἐκούσια read ὡς ἐκούσια.

§ 61, p. 461. τὴν ᾧ γυναικα... στήσας εἰς τὸ μὴ πρόσω χωρεῖν, οὐ μωρὰν καὶ ἄπρακτον εἰκόνα, ἀρτύσαι δὲ καὶ στυφαῖ τὸν πνευματικῶς διορᾶν δυνάμενον. For ἀρτύσαι δὲ read <οἶαν δὲ> ἀρτύσαι.

§ 62, p. 462. τὸ δὲ ἁμαρτάνειν ἐκ τοῦ ἀγνοεῖν κρίνεται ὅ, τι χρὴ ποιεῖν συνίσταται, ἢ τῷ ἀδυνατεῖν ποιεῖν. For τῷ read τοῦ.

§ 64, p. 463. ἀτύχημα δὲ νοῦ παράλογός ἐστιν ἁμαρτία, ἢ δὲ ἁμαρτία ἐκούσιος ἀδικία, ἀδικία δὲ ἐκούσιος κακία. ἔστιν οὖν ἢ μὲν ἁμαρτία ἐμὸν ἐκούσιον... ἀτυχία δὲ ἐστὶν ἄλλου εἰς ἐμὲ πρᾶξις ἀκούσιος, ἢ δὲ ἀδικία μόνῃ εὐρίσκεται ἐκούσιος εἶτε ἐμῇ εἶτε ἄλλου. Dindorf makes no mention of Potter's

emendations οὖν for νοῦ and ἀκούσιον for ἐκούσιον, though they are required by the context, as well as by the parallel passage in Arist. *Eth.* v. 8, τῶν δὴ οὐσῶν βλαβῶν τῶν ἐν ταῖς κοινωνίαις τὰ μὲν μετ' ἀγνοίας ἀμαρτήματά ἐστιν... ὅταν μὲν οὖν παραλόγως ἢ βλάβῃ γένηται ἀτύχημα, ὅταν δὲ μὴ παραλόγως, ἀνευ δὲ κακίας, ἀμάρτημα· ἀμαρτάνει γὰρ ὅταν ἢ ἀρχὴ ἐν αὐτῷ ἢ τῆς αἰτίας, ἀτυχεῖ δ' ὅταν ἐξωθεν. ὅταν δὲ εἰδῶς μὲν, μὴ προβουλευσας δὲ, ἀδίκημα, οἷον ὅσα τε διὰ θυμὸν... οὐ μέντοι πῶ ἀδικοὶ διὰ ταῦτα... ὅταν δ' ἐκ προαιρέσεως, ἀδίκος.

§ 68, p. 465. καθέδρα δὲ λοιμῶν καὶ τὰ θέατρα καὶ τὰ δικαστήρια εἶη ἄν. ὅπερ καὶ μᾶλλον ἢ ἐξακολούθησις ταῖς πονηραῖς καὶ ταῖς λυμαντικαῖς ἐξουσίαις καὶ ἢ κατὰ τὰ ἔργα αὐτῶν κοινωνία. Put a comma after εἶη ἄν and read ὅπερ for ὅπερ.

Ib. δοκεῖ δὲ καὶ ἄλλως τριῶν ἀποδοχὴν ἀμαρτίας τρόπων διδάσκειν ὁ νομοθέτης, τῶν μὲν ἐν λόγῳ διὰ τῶν ἰχθύων τῶν ἀναύδων... τῶν δὲ ἐν ἔργῳ διὰ τῶν ἀπακτικῶν καὶ σαρκοβόρων ὀρνέων, χοῖρος βορβόρῳ ἡδεται καὶ κόπρῳ· καὶ χρὴ μὴδὲ τὴν συνειδήσιν ἔχειν μεμολυσμένην. C. is giving an allegorical explanation of the Mosaic prohibition of certain meats. Thus the mute fish symbolizes abstinence from sins of the tongue. I think we should read ἀποχὴν for ἀποδοχὴν. We meet with a similar phrase (ἀμαρτημάτων ἀποχή, κακῶν πράξεων ἀποχή) in pp. 556, 576, 623, 625, &c. In p. 566 ἀποχὴς κακῶν was restored by Sylburg out of the same corruption ἀποδοχὴς κ. The chief corruption here, however, concerns the word χοῖρος. Sins of speech and of act have been mentioned, and it would seem that the pig is to symbolize sins of thought (συνειδήσις). Perhaps we should read <τῶν δὲ ἐν καρδίᾳ τύπος ὅ> and add ὅς after χοῖρος. [H.J. reads <τῶν δὲ ἐν νῷ διὰ χοίρου ὅς>.]

§ 77, p. 469 *init.* ἐνταῦθα τὴν γνώσιν πολυπραγμονεῖ. This clause is out of place where it stands, and is probably, as Potter suggested, a marginal note on the preceding paragraph.

Ib. ἀρκετὸν δὲ ἔαν γενόμεθα ὡς ὁ διδάσκαλος, οὐ κατ' οὐσίαν (ἐδύνατον γὰρ ἴσον εἶναι πρὸς τὴν ὑπαρξίν τὸ θέσει τῷ φύσει), τὸ δὲ αἰδίου γεγονέναι καὶ τὴν τῶν ὄντων θεωρίαν ἐγνωκέναι καὶ νίους προσηγορεῖσθαι. Sylburg's emendation τῷ δὲ αἰδίους for τὸ δ.α. seems to me required for the construction.

§ 78, p. 469. προφανεῖς μὲν οὖν καὶ πᾶσαι ἄλλαι ἀρεταὶ αἱ παρὰ τῷ Μωυσεὶ ἀναγεγραμμένα ἀρχὴν Ἑλλήσι παντὸς τοῦ ἡθικοῦ τόπου παρασχόμεναι. Insert αἱ after πᾶσαι and put commas after ἀρεταὶ and ἀναγεγραμμένα.

§ 84, p. 472. γίνεσθε οὖν θεοδιδάκτοι ἐκζητούντες τί ζητεῖ ὁ Κύριος ἀφ' ὑμῶν, ἵνα εὖ ρητε

ἐν ἡμέρᾳ κρίσεως τοὺς τούτων ἐπιβούλους. ἀγάπης τέκνα καὶ εἰρήνης γνωστικῶς προσηγορευσεν. Dindorf has followed Heinsius in reading εὔρητε for MS. εὔρηται. The sentence γίνεσθε—κρίσεως is taken from Barnabas 21, 6, where however καὶ ποιεῖτε is interposed between ὑμῶν and ἵνα, and εὔρεθῃτε stands for εὔρηται. Shortly after occur the words σώζεσθε ἀγάπης τέκνα καὶ εἰρήνης. It is a question how we are to understand, and in what connexion we should read the remaining words of the text, τοὺς τούτων ἐπιβούλους. Potter with most annotators joins them to the following clause, which certainly is rather abrupt by itself. If ἐπιβούλους has its usual meaning it makes no sense with either clause. I am disposed to read ἐπηβόλους (usually spelt ἐπιβόλους in the MS. of Clement), placing the full stop after κρίσεως, as in Barnabas, and translating 'those who have attained these things (viz. to be taught of God) he styles children of love and peace.' Clement quotes so loosely from memory, that we are perhaps not justified in restoring the original εὔρεθῃτε, but I cannot see the force of εὔρητε 'searching what the Lord seeks from you, that ye may find it in the Day of Judgment.' Why not keep εὔρηται 'in order that he may find it (i.e. what he seeks in you) in the Day of Judgment'?

§ 86, p. 474. Speaking of the merciful character of the Mosaic law, Clement instances the law of Jubilee, προσαποδιδούς ἐκάστῳ τὸ ἴδιον... τοὺς τε πενία μακρὰ ὑποσχόντας δίκην μὴ διὰ βίου κολαζομένους ἐλεῶν. Dindorf follows Potter in reading ἐλεῶν for ἐλών, but in that case the preceding μὴ should be omitted. It was probably inserted to make some sense when ἐλεῶν was changed to ἐλών. Otherwise we might conjecture μὴ κολάζεσθαι θέλων. But ἐλεῶν agrees best with what follows.

A little above for ἡ γὰρ οὐχὶ διὰ μὲν τοῦ ἐβδόμου ἔτους ἀργὴν ἀνίσθαι τὴν χώραν προστάττει should we not read ἡ γάρ; οὐχὶ κ.τ.λ.?

§ 87, p. 474. ἔχει μὲν οὖν καὶ ἄλλας ἐκδόσεις τὰ προειρημένα... ἀλλ' οὐκ ἐν τῷ παρόντι λέλεκται. Read perhaps ἐκδοχαῖς 'interpretations' and λεκτέας.

§ 88, p. 475. πρόσταγμα Κυρίου πηγὴ ζωῆς ὡς ἀληθῶς ποιεῖ ἐκκλίνων ἐκ παγίδος θανάτου, τί δέ; Insert δὲ after ποιεῖ as in the original (Prov. xiv. 27), and put a full stop after θανάτου.

Ib. [οὔτε γὰρ ἐφ' ὕβρει τὰς συννοσίας οὐδὲ μὴν διὰ μισθανρίαν ὡς ἐταίρας, ἀλλ' ἢ διὰ μόνον τὸν τέκνων τὴν γένεσιν γίνεσθαι, read ἐταιρικός, ἀλλά. I.B.]

§ 89, p. 475. τῷ ἐρῶντι κυρίῳ τῆς αἰχμαλώτου γεγονότι οὐκ ἐπιτρέπει χαρίζεσθαι τῇ ἡδονῇ. There is no place here for γεγονότι, till the true reading is restored by writing the first three words with the usual abbreviations—τῷ ἐρωτικῷ (τῷ ἐρωτικῷ). Similarly in the corrupt (iv. § 167, p. 639) αἱ ἀγαθαὶ πράξεις ὡς ἀμείνους τῷ κρείττονι τῷ πνεύματι κυρίῳ προσάπτονται, αἱ δὲ φιλήδονοι...τῷ ἡττονι τῷ ἀμαρτητικῷ, the original is restored by reading κυρίῳ contracted (κῷ), τῷ πνευματικῷ corresponding to τῷ ἀμαρτητικῷ.

§ 90, p. 476. τί δὲ καὶ ἐχθρῶν ὑποζύγια ἀχοφοροῦντα συνεπικουφίζεν....προστάσει; πόρρωθεν διδάσκων ἡμᾶς...ἐπικαιρεκαίαν μὴ ἀσπάζεσθαι. If we keep τί δὲ, we should put the interrogative after it, and read what follows as a categorical sentence, placing a comma after προστάσει, but I prefer Sylburg's reading ἐτι δέ.

1b. κὰν τὸν ἐξ ἔθους ἐχθρὸν ὑπολάβης, παρὰ λογιζόμενον δὲ τοῦτον ἀλόγως...καταλάβης, εἰστρέψον αὐτόν. For τὸν read τινα.

§ 91, p. 476. τοῖς τε ἐκ δανείων καταδουλωθεῖσιν ἐκεχειρίαν τὴν εἰς πᾶν δίδωσιν ἐνιαυτῷ ἐβδόμῳ. Dindorf reads τὴν with Potter for τῆς, which is, I think, merely a dittographia of εἰς. The article is also omitted in Philo, whom Clement here follows.

§ 92, p. 477. τῶν ἀλόγων τὰ ἔκγονα διεξεύγνυσθαι τῆς τεκούσης πρὸ τῆς γαλακτουχίας ἀπαγορεύει. This is borrowed from Philo's χάρισται τῇ μητρὶ τὸ ἔκγονον ἐπὶ τὰ γούνα τὰς πρώτας ἡμέρας γαλακτοτροφῆσαι. The only meaning of γαλακτουχία recognized in L. and S. is 'sucking of milk,' which is evidently unsuitable both here and in iii. 72, μετὰ τὴν τοῦ τεχθέντος γαλακτουχίαν. Can it mean 'withholding of milk,' 'weaning,' or should we read ἀπογαλάκτισιν instead?

§ 94, p. 478. οὐδὲν ἔχοντας αἰτιάσασθαι ὅτι μὴ το ἀλλογενὲς, ὅπερ ἐστὶν ἀναίτιον, μήτε κακία μήτε ἀπὸ κακίας ὁρμώμενον. For κακία read κακία with Potter, as in Philo τὸ ἀλλογενὲς, ὅπερ ἐστὶν ἀναίτιον· ὅσα γὰρ μήτε κακία μήτε ἀπὸ κακιῶν ἕξω παντὸς ἐγκλήματος ἴσταιται.

§ 96, p. 479. εἴη δ' ἂν οὗτος ὁ τῆς γεωργίας τύπος διδασκαλίας τρόπος. Transfer τύπος and τρόπος. A certain method of horticulture supplies a model for the teacher.

§ 99, p. 481. (Of Jacob) ἔκ τε αὐτοῦ διδύμων γενομένων ὁ νεώτερος κληρονομεῖ...καὶ τὰς εὐχὰς λαμβάνει. Should we read ἐπενχάς for εὐχάς, as we find in Jerem. xx. 40 ἐπενκτή opposed to ἐπικατάρατος?

§ 101, p. 482. οἱ Στωϊκοὶ τὸ ἀκολούθως τῇ φύσει ζῆν τέλος ἐδογματίσαν, τὸν θεὸν εἰς φύσιν

μετονομάσαντες ἐν πρῶτῳ, ἐπειδὴ ἡ φύσις καὶ εἰς φυτὰ...καὶ εἰς λίθους διατείνει. Should we not read οὐκ ἐν πρῶτῳ here? The fact that the term φύσις is used of lifeless things is surely an argument that the Stoic maxim 'follow nature' is a poor version of the Platonic and Christian maxim 'follow God.'

§ 103, p. 484. τὰ ἐπὶ τὸν Ἀνανίαν ἱστορούμενα. Read perhaps ἐπὶ <τῶν περὶ> τὸν Ἀνανίαν. [H.J. has the brilliant emendation ἐπὶ τῶν Ἀ νεανίων (i.e. Daniel and his three friends).]

§ 104, p. 484. τὸν σταυρὸν τοῦ σωτῆρος περιφέρων ἔπεται Κυρίῳ μετ' ἰχνιον ὥστε θεὸς ἅγιος ἁγίων γένεσθαι. The hyperbole is too strong even for Clement. Can he have written ὥστε σὺν θεῷ ἐν ἁγίοις ἁγίων γενομένος? Just before he had described the Christian as σύνκοικος ὦν τῷ Κυρίῳ, δαριστής τε καὶ συνένστιος κατὰ τὸ πνεῦμα. [H.J. reminds me that we have here a Homeric phrase borrowed from the *Phaedrus*, p. 266 τοῦτον διώκω κατόπισθε μετ' ἰχνιον ὥστε θεοῖο, which would be spoiled by mutilation. Keeping θεοῖο we might continue ὡς ἐν ἁγίοις ἁγίων or perhaps ὡς ἅγιος ἁγίως, as in p. 633.]

§ 109, p. 486. ἀνδρὸς δὴ χρεια ὅστις θαυμαστῶς καὶ ἀσυγχύτως τοῖς πράγμασι χρῆσεται ἀφ' ὧν τὰ πάθη ὁρμᾶται. Read ἀθανμάστως, comparing M. Anton. i. 15 τὸ ἀθαύμαστον καὶ ἀνέκπληκτον. [The same correction is made by Bywater.] The sentence which follows, ἵνα γὰρ ἀδιαφόρως τοῖς διαφόροις χρῆσθαι, πολλῆς ἡμῖν δεῖ διὰ τὸ φερόμενον ἅτε προκεκακωμένοι ἀσθενεῖα πολλῇ καὶ προδιαστροφῇ, does not seem quite right even with Bywater's correction of ἀδιαφόροις for διαφόροις. What is needed in order to make one whose nature is distorted by natural frailty and bad bringing up view things indifferent with an indifferent eye, is reformatory discipline, ἀσκησις or θεραπεία, not διαφορά, which merely crept in from the preceding line.

§ 119, p. 491. εἰ γοῦν ταύτης δίχα πιεῖν οἶόν τε ἦν τῇ τροφῇ προσίσθαι. For τροφῆς read τροφήν.

§ 120, p. 492. διό μοι δοκεῖ θείως ὁ νόμος ἀναγκαίως τὸν φόβον ἐπαρτᾶν. Sylburg reads ὁ θείος. The short and long vowels are constantly confused, and the order of ὁ θείως νόμος would be changed without hesitation. Just below in διὰ τῆς ἀπαύστου καὶ ἀναπανδήτου πρὸς τὰς τῶν παθῶν ἡμῶν ἀντιμαχίσεως, some word like ἐφόδους or προσβολάς is required before ἀντιμαχίσεως.

§ 123, p. 493. ὅταν ὑπέρτονον ᾄδων λέγῃται, ὥστε καὶ ὁ Κύριος ἐπὶ τινος, ἵνα μή τινες τῶν ζηλούντων αὐτὸν ἔκτονον καὶ ἀπόχορδον ἄσωσιν,

οὕτως ἀκούω, οὐχ ὡς ὑπέρτονον, ἀλλὰ τοῖς μὴ βουλομένοις ἀναλαβεῖν τὸν θεῖον ζυγὸν τοῦτοῖς ὑπέρτονον. Insert ἀπλῶς before ἀλλὰ, translating 'when the law is said to be too high pitched, as also the Lord (is said to have been) with reference to certain persons, in order to prevent some of his followers from being altogether out of tune, I understand it in this way, not as absolutely too high pitched, but as too high for those who will not accept the divine yoke.'

§ 125, p. 494. (Zeno said he would rather see a single Indian roasted than hear all the arguments about the endurance of pain) ἡμῖν δὲ ἄφθονοι μαρτύρων πηγαὶ ἐκάστης ἡμέρας ἐν ὀφθαλμοῖς ἡμῶν θεωρούμεναι παροπτωμένων, ἀνασχυνδουμένων κ.τ.λ. The metaphor of πηγαί is too violent even for Clement. Read σφαγαί.

§ 126, p. 495. χρή τοίνυν συνασκεῖν αὐτοὺς εἰς εὐλάβειαν τῶν ὑποπιπτόντων τοῖς πάθεσι, φυγαδεύοντας...καὶ τὴν τρυφήν καὶ τὰ εἰς τρυφήν πάθη ἅλλοις εἶναι ἄθλον βαρὺ, ἡμῖν δὲ οὐκέτι. Insert after πάθη <ᾧν ἡ εὐλαβεία δοκεῖ τοῖς μὲν> ἅλλοις.

§ 126, p. 495. γίνεται δὲ ἡ ἀσκήσις...οὐ μόνον τοῦ σώματος, ἀλλὰ καὶ τῆς ψυχῆς ὑγίεια ἀσκήνη πόνων, ἀκρορὶ τροφῆς. Read with Potter ὑγείας.

§ 127, p. 495. τῶν γὰρ ἀπὸ τῆς ἡδονῆς ἀρχομένων τούτοις τε Κυρηναίκοις εἶναι καὶ τὸν Ἐπικούρου...τὴν ἡδονήν. This is a clause in *oratio obliqua* set in the middle of *oratio recta*. Probably some such verb as ἀκούομεν has dropped out after ἀρχομένων.

§ 128, p. 496. ἔνεκα γὰρ ἡδονῆς παρελθοῦσα ἡ ἀρετὴ ἡδονὴν ἐνεποίησε. Read παρελθοῦσα. In the last sentence of the same section οὗτ' οὖν ὁ πένης οὐθ' ὁ ἄδοξος, ἀλλ' οὐδ' ὁ ἐπίνοστος, ἀλλ' οὐδ' ἂν οἰκέτης ἦ τις κατ' αὐτούς. There seems no reason for the former ἀλλ' οὐδ'. Possibly it has replaced an original οὐθ'.

§ 129, p. 497. Κλεάνθης δὲ τὸ ὁμολογούμενως τῇ φύσει ζῆν ἐν τῷ εὐλογιστεῖν, ὃ ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ κείσθαι ὑπελάμβανεν. Dindorf should have adopted Menage's emendation ἡ τὸ εὐλογιστεῖν, proved from Diog. Laert. vii. 28, where the τέλος of certain Stoics is said to be τὸ εὐλογιστεῖν ἐν τῇ τῶν κατὰ φύσιν ἐκλογῇ.

Ib. Ἀρχέδημος τε αὐτοῦτως ἐξηγεῖτο εἶναι τὸ

τέλος ἐκλεγόμενος τὰ κατὰ φύσιν μέγιστα καὶ κυριώτατα, οὐχ οἷόν τε ὄντα ὑπερβαίνειν. According to Stobaeus (*Ecl. Eth.* 6, p. 134) Antipater defined the τέλος as ζῆν ἐκλεγόμενος τὰ κατὰ φύσιν. This suggests the reading ζῆν ἐκλεγόμενος for ἐκλεγόμενος, and we should probably insert ἃ after κυριώτατα, and change ὄντα into εἶναι. Just below in τί δ' ἡ σοὶ Ἀρίστωνα καταλέγοιμ' ἂν; τέλος οὗτος εἶναι τὴν ἀδιαφορίαν ἔφη, τὸ δὲ ἀδιάφορον ἀπλῶς ἀδιάφορον ἀπολείπει. Read τί δέ, and ἀόριστον for the second ἀδιάφορον.

Ib. Κριτόλαος δὲ...τελειότητα ἔλεγεν κατὰ φύσιν εὐροοῦντος βίου, τὴν ἐκ τῶν τριῶν γενῶν συμπληρουμένην προγονικὴν τελειότητα μηνύων. This sentence is explained by § 139, p. 504, τέλειος ὁ πεποικὺς ἐξ ἑαυτοῦ τὸν ὅμοιον, μᾶλλον δὲ ἐπειδὰν κάκεῖνον τὸ αὐτὸ πεποιηκότα ἐπιδῇ. The only change which seems to me required is γενεῶν for γενῶν; there is an hereditary completeness where prosperity continues through three generations.

§ 137, p. 502. γάμος μὲν οὖν ἐστὶ σύνοδος ἀνδρὸς καὶ γυναικὸς ἡ πρώτη κατὰ νόμον ἐπὶ γνησίῳ τέκνῳ σπορά. As C. defends second marriages against the Encratites (cf. iii. § 82, p. 548), perhaps we should read with F. Jacobs, reported by Klotz, ἐρωτική for ἡ πρώτη, or omit the latter altogether as an ascetic comment.

Ib. ζητοῦμεν δὲ εἰ γαμήτειον, ὅπερ τῶν κατὰ ἡ πρός τί πως ἔχειν ὀνομασμένων ἐστίν. The MS. has κατὰ πρός, the latter being probably a correction of the former. Omit therefore κατὰ ἡ.

§ 143, p. 506. τὴν τῶν ἀλόγων ζώων σύνοδον τῆς ἀνθρωπίνης συζυγίας συνάδουσιν τῇ φύσει μᾶλλον κατὰ τὸν ὁμολογούμενον θορόν θορόν. For this *verbum nihili* read the Aristotelian phrase θοροῦ καιρόν, which agrees with the following clause τὰ γοῦν ἔνια αὐτῶν ᾧ κελεύεται καιρῷ εὐθέως ἀπαλλάττεται. [H.J. is certainly right in joining the second θορόν to the following τὰ, and perhaps in reading ὄρον for the former θορόν. The words will then run, κατὰ τὸν ὁμολογούμενον ὄρον. θορόντα γοῦν ἔνια κ.τ.λ.] The words which follow from τοῖς τραγωδοποιῶσι δὲ ἡ Πολυξένη τοῖς συμφορὰ seem to me misplaced. They would come better in the middle of the second sentence of § 145 beginning θεοφιλὲς γὰρ τῷ ὄντι.

J. B. MAYOR.