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On Origen, *Contra Celsum* I

R. G. Bury

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ON ORIGEN, *CONTRA CELSUM* I.

THE citations in the following notes are made from Koetschau's edition, vol. i.

Orig. c. *Cels.* I. c. xii. (p. 65, ll. 11 ff., Koets.) ἃ δ' εἶπον περὶ Αἰγυπτίων σοφῶν τε καὶ ἰδιωτῶν δυνατὸν ἰδεῖν καὶ περὶ Περσῶν παρ' οἷς εἰσι τελεταί, πρεσβεύονται μὲν λογικῶς ὑπὸ τῶν παρ' αὐτοῖς λογίων συμβολικῶς δὲ γινόμεναι ὑπὸ τῶν παρ' αὐτοῖς πολλῶν καὶ ἐπιπολαιωτέρων.

In place of γινόμεναι, which can hardly stand, Guet has conjectured γινωσκόμεναι. ἐπισκοπούμεναι might also be thought of; but I should prefer τιμώμεναι, which supplies a better balance to πρεσβεύονται: and it should be noted that two codd. actually read γιγνόμεναι.

ibid. lv. (p. 106, ll. 3 f.) μέμνημαι δέ ποτε ἐν τινι πρὸς τοὺς λεγομένους παρὰ Ἰουδαίους σοφοὺς [ἐν]ζητήσῃ ταῖς προφητείαις ταύταις χρησάμενος κ.τ.λ.

Here Koetschau comments: '[ἐν] vor ζητήσῃ tilge ich, da ἐνζητήσῃς sonst nicht belegt ist und ἐπιζητήσῃς, woran man denken könnte, bei Origenes nicht vorkommt; ἐν ist vielleicht ursprünglich Variante zu παρά gewesen.' But the right word for 'a disputation' is neither ζήτησις nor ἐπιζήτησις but συζήτησις. Cp. *Acts* xv. 7 πολλῆς δὲ συζητήσεως γενομένης: *ib.* vi. 9 συζητούντες τῷ Στεφάνῳ: and with πρὸς c. accus., *ib.* ix. 29 (ὁ Σαῦλος) ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς: *Mk.* i. 27. Nor can it be

objected that συζητήσῃ is palaeographically a difficult correction.

ibid. lvi. (p. 107, ll. 27 ff.) καὶ μέμνημαί γε πάντῃ θλίψας τὸν Ἰουδαῖον νομιζόμενον σοφὸν ἐκ τῆς λέξεως ταύτης: ὃς πρὸς αὐτὴν ἀπορῶν εἶπε τὰ τῷ ἑαυτοῦ ἰουδαϊσμῷ ἀκόλουθα, εἶπε πρὸς μὲν τὸν τῶν ὄλων θεὸν εἰρήσθαι κ.τ.λ.

The repetition of εἶπε is intolerable. It is the second εἶπε that the critics generally suspect: Bouhéréau would remove it, Gundermann would replace it by ἐπεὶ, Koetschau would insert either καὶ before or γάρ after it. But it is quite as likely that it is the first εἶπε that is corrupt; and if we substitute for it ἔπειτα we restore a good classical idiom. Cp. *Soph. Aj.* 761 ὅστις ἀνθρώπου φύσιν βλαστὼν ἔπειτα μὴ κατ' ἀνθρώπου φρονή: *Ar. Ach.* 498: and other exx. in L. and S. s.v. (3). Probably we should also omit the art. τὰ. The sense is that 'in spite of the fact that he was 'floored,' the Jew made a right Jewish answer.'

ibid. lxi. (p. 112, ll. 5 ff.) ἐβουλήθη οὖν αὐτὸν ἀποκτεῖναι, μαχομένης διὰ τὴν κακίαν ἔχων κρίσεις ὑπὸ τοῦ τυφλοῦ καὶ πονηροῦ διαβόλου κινούμενος κ.τ.λ.

I fail to understand μαχομένης κρίσεις. The passage is describing Herod's murderous designs against Jesus, and we need a word expressive of 'blind hostility.' I suppose that what Origen wrote was μαινομένης.

R. G. BURY.

PLAUTINA.

Amph. 179-180:

ME. Hic qui verna natust queritur.

So. Sum vero verna verbero, etc. (P, A n.l.).

Since Sosia is not supposed to have heard Mercury's remark, some editors take exception to his repetition of the word *verna*. But this is a common trick of Plautus. For example, at *Mil.* 1228, Acroteleutium, before her recognition of Pyrgopolynices, unconsciously adapts her remark to an 'aside' of his:

Py. Patiar, quando ita Venus volt.

Ac. Veneri pol habeo gratiam, etc.

Cf. *Amph.* 309 and other passages.

Asin. 632:

Hic med amantem ex aedibus †delegit† huius mater (P, A n.l.).

Although Plautus can use compounds of *lego* in extraordinary fashion, e.g. *Curc.* 424 (cited by Nonius p. 290 Me. for *diligat* 'dividit'), it is difficult to accept *delegit* here. In the majuscule archetype of the Palatine MSS. DELEGIT and DEIECIT were practically identical; so that Camerarius' *deiecit* is, we may say, the traditional reading. Fleckeisen preferred *ieiecit*, because the notion of 'throwing down' is unsuitable. But if we read with attention Cicero's remarks on the verb