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Critical Notes on Clem. Al. *Strom* v

J. B. Mayor

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If all this is so, Deianira has told us in effect that Heracles *formerly* (ποτε) came home about once every ten months, and we expect her to say that *now* (νῦν) he has been away considerably over that time. And that is precisely what she does say, but in her own woman's way—circumstantially, reverting to her fears and anxieties first. Thus (vv. 36-42):

νῦν δ', ἥνικ' ἄθλων τῶνδ' ὑπερτελῆς ἔφν,
ἐνταῦθα δὴ (= νῦν δὴ) μάλιστα ταρβήσας' ἔχω
ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,
ἡμεῖς μὲν ἐν Τραχίνι τῇδ' ἀνάστατοι
ξένωι παρ' ἀνδρὶ ναίομεν, κείνος δ' ὅπου
βέβηκεν οὐδείς οἶδε· πλὴν ἐμοὶ πικρὰς
ὠδύνας (= φόβους) αὐτοῦ προσβαλὼν ἀποίχεται.

Then follows what we have so long expected (vv. 43-45):

σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν
χρόνον γὰρ οὐχὶ βαίον, ἀλλ' ἤδη δέκα
μῆνας πρὸς ἀλλοιοῖς πένετ' ἀκήρυκτος
μένει.

Heracles has thus been away, to be quite prosaic, half as long again as usual.

But Deianira has not quite finished her speech. She has said (v. 43): 'And I am pretty certain that he is suffering some misfortune,' after which she gives in the γάρ clause (v. 44 sq.) the reason for her belief that it is 'some misfortune'; then she adds (vv. 46-48): 'And it is some terrible misfortune: that was the import of the tablet that he left with me when he was taking leave. I often pray to the gods that I may prove to have received it

without harm' (κάστιν τι δεινὸν πῆμα τοιαύτην ἐμοὶ | δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμὰ | θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν). But she has not 'received it without harm,' and thereby hangs a tale—the drama of the *Trachinians*, the prologue to which would seem incomplete without these concluding words of Deianira.

I append verses 26-37 as I would read them. I may add that, although the commentators have mismanaged the ὅπως clause, Dr. Plumptre in his translation has done much better; for he renders thus (the italics &c. are mine):

'Yea! (= δὴ) sons were born to us,
And like a husbandman who tills the soil
Of distant field, and *sees* the crop (!) but
once,
Sowing and reaping, *so is he to them*;
Such course of life still sends him home
to me,
And far from home, in servile labour bound
To one we know.'

τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς—
εἰ δὴ καλῶς· λέχος γὰρ Ἡρακλεῖ κριτὸν
ξυστᾶσ' αἰὲ τιν' ἐκ φόβου φόβον τρέφω
κείνου προκηραίνουσα—νῦν γὰρ εἰσάγει
καὶ νῦν ἀπωθεῖ διαδεδεγμένη πόνον—,
κάφύσαμεν δὲ παῖδας, οὓς κείνός ποτε—
γῆιτις ὅπως ἄρουραν ἔκτοπον λαβὼν
σπείρων μόνον προσεῖδε καὶ ξαμῶν ἅπαξ,
τοιούτος αἰὼν ἐς δόμους τε καὶ δόμων
αἰὲ τὸν ἄνδρ' ἐπεμπε λατρεύοντά τωι
νῦν δ' ἥνικ' ἄθλων τῶνδ' ὑπερτελῆς ἔφν,
ἐνταῦθα δὴ μάλιστα ταρβήσας' ἔχω.

MORTIMER LAMSON EARLE.

CRITICAL NOTES ON CLEM. AL. STROM. V.

§ 1, p. 643. αὐθὶς τε ἵνα τὸν πατέρα προ-
γνώμεν, πιστεῦσαι δεῖ τῷ νήφ, ὅτι ὁ τοῦ θεοῦ
υἱὸς διδάσκει· ἐκ πίστεως γὰρ εἰς γνώσιν διὰ
υἱοῦ πατὴρ, γνώσις δὲ υἱοῦ καὶ πατρὸς ἡ κατὰ
τὸν κανόνα [τὸν γνωστικὸν] τὸν τῷ ὄντι γνωσ-
τικὸν ἐπιβολὴ καὶ διάληψις ἐστὶν ἀληθείας.
Put a comma after γνώσιν, and a colon after
πατὴρ. Omit the words in brackets, which
were probably written by mistake and
corrected by the words which follow.
Compare vi. p. 761 διαφόροις παιδευομένων
διαθήκαις τοῦ [ἐνὸς κυρίου] ὄντως ἐνὸς κυρίου
ῥήματι, where I think the words which I
have bracketed were written in error, and
corrected by those which follow.

Ib. p. 644. ἡμεῖς ἄρα ἐσμεν οἱ ἐν τῷ ἀπισ-
τουμένῳ πιστοὶ καὶ οἱ ἐν τῷ ἀγνώστῳ γνωστικοί,
τούτεστιν ἐν τῷ πᾶσιν ἀγνοουμένῳ καὶ ἀπιστου-
μένῳ, ὀλίγοις δὲ πιστευομένῳ τε καὶ γνωσκο-
μένῳ [γνωστικοί]. γνωστικοὶ δὲ οὐ λόγῳ κ.τ.λ.
Omit the second γνωστικοί, which is merely
a case of dittography, and which, if genuine,
would have been accompanied by πιστοί.

§ 2, p. 644. ἀλλά τι καὶ Ὁμηρος...γράφει.
Neither the indefinite nor the interrogative
is admissible: read ἀλλά τοι. [I.B. suggests
ἀλλ' ἔτι.]

Ib. In explaining ἐκ πίστεως εἰς πίστιν C.
says that ἡ κοινὴ πίστις is the general
foundation of salvation. ἡ δὲ ἐξαίρετος

ἐποικοδομουμένη συντελειούται τῷ πιστῷ καὶ συναπαρτίζεται αὐτῇ ἐκ μαθήσεως περιγινόμενῃ. For ἐξαιρέτως read ἐξαιρέτος, which we find again at the beginning of p. 645 τὴν νόησιν τὴν ἐξαιρέτον πίστιν.

§ 4, p. 645. εἰν γάρ τις λέγῃ Μαρκίωνι ἐπόμενος τὸν δημιουργὸν σώζειν τὸν εἰς αὐτὸν πιστεύσαντα [καὶ πρὸ τῆς τοῦ Κυρίου παρουσίας ἐκλογῆς καὶ δὴ καὶ σωζομένης] τὴν ἰδίαν αὐτοῦ σωτηρίαν, παρενδοκιμηθήσεται αὐτῷ ἢ τοῦ ἀγαθοῦ δύναμις ὅψε καὶ μετὰ τὸν ὑπ' αὐτῶν ἐϋφρομένον δημιουργὸν ἐπιβαλλομένη σώζειν καὶ αὐτή. The words in brackets have slipped in from the previous sentence, where they are introduced by εὐρισκομένης. The reading εὐφρονούμενον is inconsistent with Marcion's view of the Demiurge. Read δυσφρονούμενον and translate 'The power of the Good God will be thrown into the shade (on Marcion's theory), seeing that it is not till late in the day and following the example of the Demiurge (whom the Marcionites depreciate) that it also takes in hand the work of salvation.'

Ib. ἀλλὰ κὰν οὕτως ἔχων σώζῃ κατ' αὐτοὺς ὁ ἀγαθὸς οὔτε τοὺς ἰδίους οὔτε μετὰ τῆς γνώμης τοῦ πεποιηκότος τὴν κτίσιν, ἐπιχειρεῖ τὴν σωτηρίαν, βία δὲ ἢ δόλῳ. Put a comma after ἀγαθός, omitting it after κτίσιν, and insert σώζει after ἰδίους. A little below, for λείπεται ἀπὸ τῆς τοῦ ἀγαθοῦ θεοῦ μονῆς, perhaps we should read ἀπολείπεται.

§ 6, p. 646. τίς οὖν ἔτι ἄθεος ἀπιστεῖν θεῷ; Insert ὡς after ἄθεος.

Ib. φανερὰς οὐσης τῆς θείας προνοίας ἐκ τε τῆς ὄψεως τῶν ὁρωμένων πάντων τεχνικῶν καὶ σοφῶν ποιημάτων. Insert τῶν after πάντων.

§ 7, p. 647. ὁ ἀπόστολος ἐπὶ τῆς γνώσεως τοῦ θεοῦ γράφει. For ἐπὶ read περί.

Ib. ἐπεὶ γὰρ ἡσθάνει πρὸς κατάληψιν τῶν ὄντων ἢ ψυχῇ, θείου διδασκάλου ἐδεήθημεν· καταπέμπεται ὁ σωτὴρ τῆς ἀγαθοῦ κτήσεως διδάσκαλός τε καὶ χορηγός, τὸ ἀπόρητον τῆς μεγάλης προνοίας ἁγίου γνώρισμα. Either insert δὲ after θείου, or οὖν after καταπέμπεται, and change ἁγίου into εἰσάγων: the εἰς- would easily be lost after the preceding -ας.

§ 9, p. 649. οἶδεν...τὴν διὰ πυρὸς κάθαρσιν...ἣν ὕστερον ἐκπύρωσιν ἐκάλεσαν οἱ Στωικοί, καὶ θ' ὅν καὶ τὸν ἰδίως ποιὸν ἀναστήσεσθαι δογματίζουσι, τοῦτ' ἐκείνο τὴν ἀνάστασιν περιέποντες. Should we not read μεθ' ἣν for καθ' ὅν.¹ Compare Alex. *Anal. pr.* 58 (quoted by Zeller, vol. iv. p. 155³) μετὰ τὴν ἐκπύρωσιν πάλιν πάντα ταῦτα ἐν τῷ κόσμῳ γίνεσθαι...ὡς καὶ τὸν ἰδίως ποιὸν πάλιν τὸν αὐτὸν τῷ πρόσθεν

¹ In vi. p. 765 the MS. gives ἐκ μεταβολῆς κόσμου for ἐκ καταβολῆς κ.

εἶναι. The words of Origen (*c. Cels.* p. 245) quoted in Potter's n. κὰν μὴ ὀνομάζωσιν τὸ τῆς ἀναστάσεως ὄνομα, τὸ πᾶν γὰρ δηλοῦσιν, as well as the final clause in the text, raise suspicion as to ἀναστήσεσθαι: perhaps we should read ἀποκαταστήσεσθαι. [I.B. would keep the text, referring καθ' ὅν to Heraclitus, the subject of οἶδεν.]

§ 9, p. 650. μετ' ὀλίγα ἐπιφέρει...ἔστι...τῶν ἐπὶ γῆς πυρὶ πολλῷ φθορά. ἔπειτα ἐπὶ τοῦ κατακλυσμοῦ ἐποίσει κ.τ.λ. Here, as in p. 545 and vi. 760 (Πέτρος) ἐποίσει πάλιν ὡδέ πως, the future is used where we should have expected the present. In my note on p. 545 I suggested that ἐποίσει might have arisen from ἐπιφέρει if Φ were confounded with O, but it seems hardly likely that such an accident should recur; and I have found another example in Dion. Hal. *De Comp. Verb.* p. 218 Reiske, where it is said of Homer ἐπιθεῖς γὰρ 'περισκέπτῳ ἐνὶ χώρῳ,' πάλιν ἐποίσει (MS. ἐποίει) 'καλῇ τε μεγάλῃ τε.' In all these cases (except Clem. p. 545) the future introduces a second quotation, and might be interpreted to mean 'we shall find him saying.' But I should be glad to be informed of other instances.

§ 10, p. 650. οἱ ἄγγελοι...κατολισθήσαντες εἰς ἡδονὰς ἐξείπον τὰ ἀπόρρητα ταῖς γυναιξίν ὅσα τε εἰς γνῶσιν αὐτῶν ἀφίκτο. For τε read γε.

Ib. τῆς προφητείας δὲ ἤδη εἰς τοὺς τῶν Ἑλλήνων διαδοθείσης ἢ δογματικῇ πραγματείᾳ τοῖς φιλοσόφοις γέγονεν. Insert ποιητὰς after Ἑλλήνων, comparing § 24, p. 658 ἀλλὰ καὶ οἱ παρὰ τούτων τῶν προφητῶν τὴν θεολογίαν δεδιδαγμένοι ποιηταὶ δι' ὑπονοίας πολλὰ φιλοσοφοῦσι.

§ 19, p. 656. πνευματικὸς τε γὰρ πνευματικὰ συγκρίνομεν. Put a full stop after συγκρίνομεν, where Dindorf has only a comma.

§ 20, p. 657. ἀργυρωθεῖσαι πρόσωπα. See a note by Paton in *Class. Rev.* ii. p. 180.

§ 23, p. 658. τὸ 'γνώθι σεαυτὸν' πολλὰ ἐνδείκνυται; καὶ ὅτι θνητὸς εἶ καὶ...ὅτι οὐδενὸς λόγου ὑπάρχεις, ἐνδοξον λέγων ἢ πλούσιον, ἢ τοῦναντίον ὅτι πλούσιος ὢν καὶ ἐνδοξὸς οὐ παρὰ μόνῳ σεμνύνῃ πλεονεκτῇματι. For λέγων read λέγω, for παρὰ μόνῳ read παρὰ μόνῳ, comparing *Paed.* iii. p. 290.

§ 26, p. 660. οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε; τὰ αἰρετὰ τοῖς ἁμαρτωλοῖς τῶν ἀνθρώπων. Place the interrogative after ἀνθρώπων and insert κατὰ before τὰ αἰρετά.

§ 27, p. 660. πρόγλωσσον ἄνθρωπον...μὴ δέχεσθαι. Here Potter reads μηδὲ, which he translates in his note 'ne domo quidem excipere.' Compare 1 Cor. v. 11 τῷ τοιοῦτῳ

μηδὲ συνεσθίειν. Dindorf has no remark on the reading.

§ 30, p. 663. καινή γὰρ ἢ κτίσις ἢ ἐν Χριστῷ, ἀφιλόνομος καὶ ἀπλεονέκτητος, καὶ ισότης δικαία. The omission of the article before κτίσις would be closer to the original and would facilitate the construction of ισότης δικαία.

§ 31, p. 664. οἱ δ' οὐπὼ Σιμόνετος Ἀχαιῖδας ἄρσασιν ἵππους. Read ὡς for οἱ.

§ 32, p. 664. αὐτίκα ὁμολογεῖ τὴν ἐπικρυψιν ἢ περὶ τὸν νεῶν...ἀναφορὰ...ἢ τε κατὰ τὸν ποδήρη διασκευῇ...τὴν ἀπ' οὐρανοῦ μέχρι γῆς αἰνισσομένη συνθήκην. Put a full stop after συνθήκην instead of Dindorf's comma.

§ 33, p. 665. μέσος δὲ καὶ ὁ τόπος ἐκείνος τοῦ τε ἐντὸς τοῦ καταπετάσματος...καὶ τῆς ἔξωθεν περικειμένης αἰλαίας, τῆς πᾶσιν ἀνειμένης Ἑβραίοις, τὸ μεσαίτατον οὐρανοῦ φασι καὶ γῆς· ἄλλοι δὲ κόσμον τοῦ νοητοῦ καὶ τοῦ αἰσθητοῦ λέγουσιν εἶναι σύμβολον. After Ἑβραίοις insert ὅπερ οἱ μέν.

§ 34, p. 666. (The veil of the Holy of Holies is supported by four pillars) ἀγίας μῆνυμα τετράδος διαθηκῶν παλαιῶν. ἀτὰρ καὶ τὸ τετράγραμμον ὄνομα τὸ μυστικὸν, δὲ περιέκειντο οἷς μόνοις τὸ ἄδυντον βασιμὸν ἦν. Change the full stop after παλαιῶν into a comma and read τοῦ τετραγράμμου ὀνόματος τοῦ μυστικοῦ.

Ib. εἰς δὲ τὸν νοητὸν κόσμον μόνος ὁ κύριος γενόμενος εἰσεῖσι διὰ τῶν παθῶν. Insert ἀρχιερεὺς after κύριος, comparing Heb. ix. 11, 12 παραγενόμενος ἀρχιερεὺς...διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν εἰς τὰ ἅγια.

§ 35, p. 667. φασι δ' εἶναι ἐπτὰ ὀφθαλμοὺς κυρίου τὰ ἐπτὰ πνεύματα ἐπαναπαυόμενα τῇ ράβδῳ. Insert τὰ after πνεύματα.

Ib. εἰεν δ' ἂν μοναὶ τιναί, εἰς ἐν σῶμα καὶ σύνδοον μίαν συμπνευστῶν ἐκκλησιῶν. This does not seem to suit its present context, following a description of the table of the shew-bread and preceding that of the ark. It would come more naturally a little above after the seven-branched candlestick or the seven spirits resting on the rod of Jesse. Just below it is said of the Cherubim ἐξαπτέρυγον ἑκάτερον αὐτῶν...ἀλλὰ δώδεκα πτέρυγας ἅμφω ἔχει. Should not we read ἁμφοῖν, or else ἔχοντες?

§ 38, p. 668. τὸ μὲν περιστήθιον ἔκ τε ἐπωμίδος, ἣ ἐστὶν ἔργου σύμβολον, ἔκ τε τοῦ λογίου (τὸν λόγον δὲ τοῦτο αἰνίσσεται) ᾧ συνέστηκεν καὶ ἔστιν οὐρανοῦ εἰκὼν τοῦ λόγῳ γινόμενου...κατὰ τὰ αὐτὰ καὶ ὡσαύτως κινούμενα. Omit ᾧ and read κινούμενον.

§ 39, p. 669. ἐμφαίνων τὸν Λευῖτην καὶ γνωστικὸν...αὐτὸν διακρίναντα τὰ νοητὰ τῶν αἰσθητῶν...τῶν τῇδὲ ἀπολοῦσθαι οὐκέτι ὕδατι, ὡς πρότερον ἑκαθαίρετο, εἰς Λευϊτικὴν ἐντασ-

σόμενος φυλὴν, (§ 40) ἀλλ' ἤδη τῷ γνωστικῷ λόγῳ, καθαρὸς μὲν τὴν καρδίαν πᾶσαν, κατορθώσας δ' εὖ μάλα καὶ τὴν πολιτείαν ἐπ' ἅκρων [παρὰ τοῦ ἱερέως] ἐπὶ μείζον αὐξήσας, ἀτεχνῶς ἡγνισμένος...ἐπειδυσάμενος τὸ γάνωμα τῆς δόξης; τοῦ πνευματικοῦ ἐκείνου καὶ τελείου ἀνδρὸς τὴν ἀπόρρητον κληρονομίαν ἀπολαβών. The punctuation is here my own. Transfer the words in brackets and place them after δόξης. Perhaps we should read ἐπ' ἄκρον and place it before ἀτεχνῶς. The dislocation may have been aided by the eye glancing from ἐπὶ to ἐπ'. The construction in the latter part of the sentence (καθαρὸς &c.) has been attracted from the accusative to the nominative in consequence of the parenthetic clause.

§ 45, p. 673. After mentioning the sacred wheel of the Egyptians and the lustral boughs of suppliants (τὸ τῶν θαλλῶν) as examples of religious symbols, C. quotes the Orphic lines θαλλῶν δ' ὅσσα βροτοῖσιν ἐπὶ χθονὸς ἔργα μέμνηεν οὐδὲν ἔχει μίαν αἶσαν ἐπὶ φρεσίν, ἀλλὰ κνκλείται πάντα πέριξ, στήναι δὲ καθ' ἐν μέρος οὐ θέμις ἐστίν...οἱ θαλλοὶ ἦτοι τῆς πρώτης τροφῆς σύμβολον ὑπάρχουσιν ἦ...It is evident that the lines refer to the wheel, not to the θαλλοί, which are interpreted afterwards. Read πάντων for θαλλῶν, exchange, as Lobeck suggests, ἐπὶ χθονὸς and ἐπὶ φρεσίν, and insert δ' after θαλλοί.

Ib. Boughs are given to suppliants ἵνα ἐπίστωνται ὅτι, ὡς οὗτοι αὐ καίονται, οὕτως καὶ τοὺς εἰς τοῦτον τὸν βίον ταχέως ἐκλείπειν καὶ πυρὸς ἔργον γενήσεται. Insert ἦκοντας after βίον with Lobeck, and δεῖ after ἐκλείπειν, and change γενήσεται into γενέσθαι.

§ 48, p. 674. (Quotation from Empedocles) εἰ δ' ἄγε τοῖς λέξω πρώτῃ ἡλίον ἀρχὴν, ἐξ ὧν δὴ ἐγένοντο τὰ νῦν ἐσορώμενα πάντα. Read εἰ δ' ἄγε νῦν τοῖς ἐγὼ and ἡλίον with Mullach, also κάξ for ἐξ.

§ 51, p. 676. οὐκουν ἀπεικὸς καὶ τὴν βάρβαρον φιλοσοφίαν...διὰ συμβόλων προφητεύειν ἐνεστιν. For ἀπεικός, which Potter omits, read ἀπεικότως.

§ 53, p. 678. Allegorizing the story of Joseph, C. says εἴη δ' ἂν ἐπιθυμία ποικίλον ἐνδύμα εἰς ἀχανεὶς ἀπέχουσα βάραθρον. Insert ποικίλῃ τὸ before ποικίλον, and for ἀπέχουσα read ἀπάγουσα 'carrying him to an abyss.'

§ 57, p. 680. συνεκδοχὰς τοίνυν πλείονας ἐξὸν εἶναι λαμβάνειν. For εἶναι read ἐστὶ, as in vi. 28, p. 752, or else omit it altogether.

§ 59, p. 681. ἡ Πυθαγόρου συνουσία...ἀκουσματικούς τοὺς πολλοὺς καὶ τινες μαθηματικούς ἑτέρους καλοῦσα, τοὺς γνησιῶς ἀνθαρτομένους τῆς φιλοσοφίας, ἀλλὰ τὸ μὲν φάσθαι,

τὸ δὲ <καὶ> κεκρυμμένον εἶναι πρὸς τοὺς πολλοὺς ἡγίστοτο. After φιλοσοφίας some such phrase as οὐχὶ πᾶσαν πᾶσι τὴν ἀλήθειαν συνεχώρησεν seems to have been lost.

§ 64, p. 684. ἀποκαλύψαντος μόνον τοῦ διδασκάλου τὸ πῶμα τῆς κιβωτοῦ. For μόνον read μόνου, the Word alone reveals the mercy-seat.

§ 64, p. 685. 'οἶδα ὅτι ἐρχόμενος' φησὶ 'πρὸς ὑμᾶς... ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.' τὸ πνευματικὸν χάρισμα καὶ τὴν γνωστικὴν παράδοσιν, ἣν μεταδοῦναι παρὼν παροῦσι ποθεῖ. Restore the construction of the accusatives χάρισμα and παράδοσιν by omitting ἣν inserted by dittography after -ιν.

§ 68, p. 687. περὶ τὰς αὐτῶν ἀκρασίας... εἰλούμενοι. Read αὐτῶν here and in § 69, p. 688 ἐξισταμένους αὐτῶν.

§ 71, p. 689. εἰ τοίνυν... ἐπιρρίψωμεν ἑαυτοὺς εἰς τὸ μέγεθος τοῦ Χριστοῦ, κἀκείθεν εἰς τὸ ἀχανὲς ἀγιότητι προΐομεν, τῇ νοήσει τοῦ παντοκράτορος ἀμηγέτη προσάγομεν. Read ἐπιρρίψομεν or ἐπιρρίψαιμεν, and insert ἂν after προσάγομεν.

Ib. ἡ μὲν γὰρ ζήτησις ἀειδὴς καὶ ἀόρατος, ἡ χάρις δὲ τῆς γνώσεως παρ' αὐτοῦ διὰ τοῦ υἱοῦ. The subject of the preceding sentence is θεός. Read perhaps τῇ ζητήσει: 'God is invisible to search,' cannot be found by searching.

§ 76, p. 692. μηδεὶς οὖν ἕτερος, φησὶν, ἱερὰ καθιερούτω θεοῖς. For ἕτερος read ἐτέρως. (In Plato *Legg.* xii. 955 the word is δεινέως.)

§ 77, p. 692. ῥήτὸν γὰρ, φησὶν, οὐδαμῶς ἐστὶν ὡς τὰ ἄλλα μαθήματα, ἀλλὰ πολλῆς ξυνουσίας γιγνομένης περὶ τὸ πᾶγμα αὐτὸ καὶ τοῦ συζῆν... ἐξαφθὲν φῶς... αὐτὸ ἑαυτὸ τρέφει. Restore ἐκ from Plato (*Ep.* vii. 341) before πολλῆς, as it is required for the construction of τοῦ συζῆν.

§ 79, p. 693. δυνάμει δὲ ἀγία ἄφθεγκτον εἶναι τὸ θεῖον. Read with Potter ἀνθρωπίνῃ.

Ib. οἶδα γὰρ ἐγὼ τὰ παρὰ Πλάτωνι [τὰ γὰρ ἐκ τῆς βαρβαρίου φιλοσοφίας παραδείγματα πολλὰ ὄντα ὑποτίθεται μοι νῦν ἡ γραφὴ κατὰ τὰς πρώτας ὑποσχέσεις τὸν καιρὸν ἀναμένονσα] πολλοὺς οὐρανούς νοουμένους. The words in brackets should perhaps be placed at the end of the § to explain the word παράδειγμα used by Plato. Read καὶ for τὰ and perhaps ἀναμένοντι for ἀναμένονσα. The punctuation of the quotation from the *Timaeus* which follows is wrong in Dindorf, right in Potter.

§ 81, p. 695. καὶ Ἰωάννης... 'θεὸν οὐδεὶς ἑώρακεν πώποτε· ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.' τὸ δ' ἀόρατον καὶ ἄρρητον κόλπον ὀνομάσας θεοῦ, βυθὸν αὐτὸν κεκλήκασιν ἐντεῦθεν τινες ὡς ἂν

περιελιγμένα... τὰ πάντα. Restore the construction by putting a comma after ἐξηγήσατο, and a full stop before βυθὸν, also by transferring the δ' from before ἀόρατον to before αὐτόν.

Ib. ὁ μῆτε γένος ἐστὶ μῆτε διαφορὰ μῆτε εἶδος... ἀλλὰ μῆτε συμβεβηκός τι. For the last μῆτε read μηδὲ, comparing p. 661 μῆτε... μηδὲ μὴν... ἀλλὰ μηδέ, p. 681 οὔτε... οὐθ'... ἀλλ' οὐδ', p. 780 οὐτ' οὖν... οὐδὲ μὴν... ἀλλ' οὐδέ.

Ib. The last words of the § οὐ κατὰ τὸ ἀδιεξήγητον νοούμενον, ἀλλὰ κατὰ τὸ ἀδιάστατον καὶ μὴ ἔχον πέρας should be read continuously with what follows καὶ τοίνυν ἀσχημάτιστον καὶ ἀνωνόμαστον: then after a full stop κἂν ὀνομάζωμεν.

§ 87, p. 698. After mentioning that Xenocrates and Democritus held that even the lower animals were not without some conception of God, C. continues πολλοὺ γε δὲ ἄμοιρον εἶναι θείας ἐνοίας τὸν ἄνθρωπον, ὅς γε καὶ τοῦ ἐμφυσήματος ἐν τῇ γενέσει μεταλαβεῖν ἀναγέγραπται. Put a full stop before πολλοῦ instead of a comma, as in Dindorf. Compare vi. p. 769, where also the punctuation should be altered so as to connect πολλοῦ γε δὲ with what follows.

§ 89, p. 699. τὸ δ' ἐξῆς ἀποδοτέον. Read with Eusebius τὰ δ' ἐξῆς προσαποδοτέον.

§ 91, p. 701. ἔπεται δὲ τούτοις τὴν ψυχὴν εἶναι ἀθάνατον. τὸ γὰρ κολαζόμενον... ἐν αἰσθήσει ὃν ζῆ, κἂν πᾶσχειν λέγεται. For πᾶσχειν read perhaps ἀποθνήσκειν.

§ 92, p. 701. In using the phrase 'father and creator of the world' Plato οὐ μόνον γενητόν τε ἔδειξε τὸν κόσμον ἀλλὰ καὶ ἐξ αὐτοῦ γενονέναι σημαίνει καθάπερ υἱὸν, πατέρα δὲ αὐτοῦ κεκλήσθαι ὡς ἂν ἐκ μόνου γενομένου καὶ ἐκ μὴ ὄντος ὑποστάτος. Omit τε after γενητόν with Euseb., insert τοῦ θεοῦ before γεγονέναι, and θεὸν after κεκλήσθαι. The last clause I understand as follows: 'as though it (the world) were sprung from one alone (not from a multitude of atoms or from a plurality of principles) and came into being out of non-existence.'

§ 95, p. 703. οἱ μὲν Στωικοὶ τὸ τέλος τῆς φιλοσοφίας τὸ ἀκολουθῶν τῇ φύσει ζῆν εἰρήκασιν, Πλάτων δὲ ὁμοίωσιν θεῷ, ὡς ἐν τῷ δευτέρῳ παρεστήσαμεν στρωματέϊ, Ζήνων τε κ.τ.λ. Put a full stop after στρωματέϊ.

§ 98, p. 706. ἀδελφούς δὲ εἶναι ἡμᾶς, ὡς ἂν τοῦ ἐνὸς θεοῦ ὄντας καὶ ἐνὸς διδασκάλου, φαίνεται αἰ πον καὶ Πλάτων καλῶν ὧδε πως. Read ἀποφαίνεται, and καλῶς, the latter with Eusebius.

§ 102, p. 709. ἀνατείναντες τὰς χεῖρας ὃν νῦν ἡέρα καλέομεν οἱ Ἕλληνες, πάντα Ζεὺς μυθέεται καὶ πάντα οὗτος οἶδε. Read οὐ with

Euseb. and insert after "Ἕλληνες <πάντα Ζῆνα καλέουσιν ὧδε λέγοντες>".

§ 102, p. 710. Omit comma after παραδίδωσι, which governs the following δημιουργόν.

§ 104, p. 711. τὸν μὲν τινα κόσμον αἰδίων εἶναι δοκιμάσας. Read δογματίσας, and put a full stop just below after πως ἔχοντος.

§ 109, p. 714. ἀλλ' οἱ βροτοὶ δοκοῦσι γεννᾶσθαι θεοὺς, τὴν σφετέρην δ' ἐσθῆτα ἔχειν φωνήν τε δέμας τε. Restore the first hexameter and read (slightly varying from Mullach's emendation) ἀλλ' οἱ βροτοὶς δοκέουσι θεοὺς γεννᾶσθαι ὁμοίους.

§ 109, p. 715.

ἀλλ' εἴ τοι χεῖρας ἔχον βόες ἢ λέοντες, ἢ γράψαι χεῖρεσσι καὶ ἔργα τελεῖν ἅπερ ἄνδρες, [ἵπποι μὲν θ' ἵπποισι, βόες δέ τε βοῦσιν ὁμοίοι]

καὶ κε θεῶν ἰδέας ἔγραφον καὶ σώματ' ἐποίουν τοιαῦθ', οἷόν περ καὶ τοὶ δέμας ἔχον ὁμοῖον. Insert γ' after χεῖρας and transfer the line in brackets to the end with Karsten, reading (with Theodoret) ὁμοίας for ὁμοίοι, and changing the preceding ὁμοίων into ἕκαστοι.

§ 116, p. 718. πρὸ τούτου Ὀρφεὺς κατὰ τοῦ προκειμένου φερόμενος εἴρηκεν, Ὑιὲ Διὸς μέγαλοιο. Can this mean 'the words of Orpheus bear upon the matter in hand,' or should we read κατὰ τὸ προκειμένον εὐχόμενος?

§ 118, p. 719. ὁ δέ γε τὰς τέχνας ἅπασιν συνέπεται θεῖος λόγος. Read ταῖς τέχναις ἀπάσαις.

§ 131, p. 728. ποτὲ μὲν ὡς πῦρ φαίνεται ἄπлатος ὁρμῇ, ποτὲ δ' ὕδωρ, ποτὲ δὲ γνόφος· καὶ θηρσὶν αὐτὸς γίγνεται παρεμφερής, ἀνέμῳ νεφέλῃ τε κάστραπῇ, βροντῇ, βροχῇ. It is hopeless work to emend these late forgeries, but καὶ θηρσὶν seems very inappropriate in a list of the elementary forces through which the Divinity manifests itself. Perhaps we should read πρῆσθησιν. At the end of the quotation for πάντα δύναται γὰρ δόξα δ' ὑψίστου θεοῦ read ὑψίστη.

§ 133, p. 729. οἱ δὲ τοῦ χρυσοῦ γένους κρίνειν ἀκριβέστατα καὶ πάντῃ. Read ἀκριβέστατοι. The words that follow are extremely obscure: τοῦ πατρὸς ἄρα...ἀντιλαμβάνεται πάντα πρὸς πάντων, τὰ μὲν ἄψυχα συμπαθοῦντα τῷ ζῳῇ, τῶν δὲ ἐμψύχων τὰ μὲν ἦδη ἀθάνατα καθ' ἡμέραν ἐργαζόμενα, τῶν δὲ

ἔτι θνητῶν τὰ μὲν [ἐν φόβῳ καὶ] διὰ τῆς μητρὸς αὐτῶν ἔτι κατὰ γαστρὸς ὀχοῦμενα τὰ δὲ αὐτεξουσὶφ λογισμῷ. What is said of the inanimate creation may be explained partly from the Stoic συμπάθεια and partly from Rom. viii. 19—23. The immortal living creatures would be the stars, according to the Stoics, the angels on the Christian view: of neither could it be said that they work only in the day: compare Apoc. vii. 15, and insert perhaps <καὶ νύκτα θέλημα θεοῦ> ἐργαζόμενα. Creatures which have not yet attained immortality seem to be divided into three classes, those impelled by reason, those impelled by fear and those still in the womb. The last can only be mentioned as exemplifying purely involuntary movements. Perhaps the original may have been something of this kind τῶν δὲ ἔτι θνητῶν τὰ μὲν <δι' ἄλλων κινούμενα, ὡς> διὰ τῆς μητρὸς αὐτῶν <τὰ> ἔτι κατὰ γαστρὸς ὀχοῦμενα, τὰ δὲ <δι' αὐτῶν ἢ> φόβῳ<ἢ> αὐτεξουσὶφ λογισμῷ.

§ 138, p. 732. ἔργα τε Κύκλωπος πένυση περίφοιτα σελήνης. The adjective κύκλωπος should be written without a capital.

Ib. μέμηνησο, Μενέστρατε, διότι...κατεῖδες καὶ τὰ ἐσσόμενα πρό τ' ἐόντα· ὅτε σὺν εὐδαίμονι χορῷ, κατὰ τὸν Πλάτωνα, μακαρίαν ὄψιν τε καὶ θέαν ἐποπτεύσομεν...τελετήν...μακαριωτάτην τελούμενοι ἣν ὀργιάζομεν. The reference is to the prae-natal vision described in the *Phaedrus* 250 B. Read therefore ἐπωπτεύσαμεν and ὀργιάζομεν.

§ 139, p. 733. τὸ μὲν πάρεργον ἔργον ὡς ἡγούμενοι, τὸ δ' ἔργον ὡς πάρεργον ἐκπονούμενοι. The last word does not give the required sense (which should be 'playing at work as though it were an amusement'), and the form in which the line is quoted by Athenaeus (who reads ποιούμεθα for ἡγούμενοι) suggests that there has been some corruption. Perhaps the original had πονούμενοι (or -μεθα) in the first line, and this may have been accidentally repeated in the second, ousting some such word as ἐξορχούμενοι (or -θα), 'dancing off our business as though it were of no consequence.' For the metaphorical use of ἐξορχ. see Jacobs' note on Ael. *H.N.* 16, 23.

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