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An Emendation in *Logia Jesu* III

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Prof. Hale (p. 65) cites as typical *Il.* xxii. 358 :

φράξω νῦν μή τοι τι θεῶν μῆνιμα γέωμαι
ἡματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἔσθλ' ἔοντ' ὀλέσωσιν ἐν Σκαίῃσι πύλῃσιν

and translates :—‘Take heed now to thyself lest I draw upon thee the wrath of the gods on that day when Paris and Phoebus Apollo *shall* slay thee for all thy valour at the Scaean gate.’ Now it should be remarked that it is indifferent whether the antecedent is expressed or implied, and this is at once recognised in dealing with the Homeric instances. But in Attic Greek, where the antecedent is implied, the idiom is apt to escape notice. Thus no difficulty seems to be felt in Dem. 28. 21 εἰ δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τίνα οἴεσθε αὐτὴν (*my mother*) ψυχὴν ἔξειν ὅταν ἐμὲ μὲν ἴδῃ μὴ μόνον τῶν πατρῶων ἀπεστερημένον κ.τ.λ. The speaker is anticipating an unfavourable verdict, and the translation must be :—‘what think you will be her feelings (at the time) when she shall see me...?’ Goodwin (§ 529), in citing the passage, omits εἰ... γένοιτο : with these words added his resolution of ὅταν as ‘if ever’ ceases to be plausible. Soph. *Trach.* 451 ἄλλ' εἰ μὲν ἐκ κείνου μαθὼν | ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις | εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις, ὅταν | θέλῃς γενέσθαι χρηστός, ὀφθήσῃ κακός requires more detailed examination. Deianeira suspects that Lichas is concealing the truth. ‘If you are relying to order,’ she says, ‘you are following a bad trade ; but if you are your own instructor’ (implying that his motives may be re-

spectable) ‘*at the time when* you shall wish to prove merciful, you will be found cruel,’ i.e. the very occasion for which you are schooling yourself will betray you. Hermann however comments :—‘hic quidem ita loquitur ut de quovis honesto mendacio dicat, non de eo, quod nunc dixit Lichas, quia non scit, quia mente is falsa dixerit. Quod si certo sciret, propterea mentitum esse, ne doleret ipsa, dixisset, ἐν ᾧ θέλεις χρηστός γενέσθαι.’ And Prof. Jebb follows on the same lines :—‘the form is general, but the reference is to this particular case.’ In fact, counsel has been darkened by the assumption that ὅταν is necessarily indefinite. What possible object could Sophocles have for making Deianeira say ‘you will always fail whenever you try to be of service,’ if she means ‘you will fail in the very service which you hope to render’? It is true that she does not know the purpose of his dissembling, but she has at least a strong suspicion of what he intends and to this alone her remark is directed.

These illustrations, which are not due to any systematic search, might no doubt be multiplied by further enquiry. But it must always be borne in mind that very many sentences, which are determinative in form and should be so classed, are practically indistinguishable from corresponding sentences of general assumption. Thus Homer’s ὃ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι (*Il.* 1. 137) is determinative, but would not differ materially from a generalising ὄντιν' ἂν ἴκωμαι κεχολώσεται.

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AN EMENDATION IN LOGIA JESU III.

The *Poemandres* of Hermes Trismegistus enables us to make a simple and obvious correction in the third Logion. Two passages of the Hermetic writer are apparently paraphrases of the Logion. The first (c. i. § 27 Parthey) runs : ἡργμαὶ κηρύσσειν τοῖς ἀνθρώποις τὸ τῆς εὐσεβείας καὶ τὸ τῆς γνώσεως κάλλος. Ὡς λαοί, ἄνδρες γηγενεῖς, οἱ μέθῃ καὶ ὕπνῳ ἑαυτοὺς ἐκδεωκότες καὶ τῇ ἀγνωσίᾳ τοῦ θεοῦ, νήψατε, παύσασθε κραιπαλῶντες, θελγόμενοι ὕπνῳ ἀλόγῳ. The second and closer paraphrase (c. vii. § 1) is as follows : ποῖ φέρεσθε, ὧς ἄνθρωποι μεθύοντες, τὸν τῆς ἀγνωσίας ἄκρατον οἶνον ἐκπίοντες ὃν οὐδὲ φέρειν δύνασθε ἀλλ' ἥδη αὐτὸν καὶ ἐμείτε ;

στήτε νήψαντες, ἀναβλέψατε τοῖς τῆς καρδίας ὀφθαλμοῖς. The gnostic author of the *Poemandres*, then, probably had in view the Logion : λέγει Ἰησοῦς, ἔστην ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὤφθην αὐτοῖς, καὶ εὔρον πάντας μεθύοντας καὶ οὐδὲνα εὔρον διψῶντα ἐν αὐτοῖς, καὶ ποιεῖ ἡ ψυχὴ μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶν. ‘I found all becoming drunk’ μεθύοντας (note the tense), ‘and I found none athirst,’ is a contradiction. Or at least we may say that the Hermetic writer offers a neater contrast : ‘I found none sober.’ Read therefore νήψαντα for διψῶντα.

FRANK GRANGER.