Miscellanea

Textual Notes on Stromata VIII

The so-called eighth book of Stromata by Clement of Alexandria is a set of excerpts from a philosophical source (possibly Galen), occasionally glossed by the Christian author.\(^1\) It is preserved in a single manuscript, Codex Laurentianus Pluteus 5.3 (11th century), pp. 346v-361r (henceforth referred to as L).\(^2\) The edition of Otto Stählin, revised by Ludwig Früchtel (1970, 80-102, henceforth referred to as GCS), remains the authoritative rendering of the text. In the course of my study of Stromata VIII I noticed several passages where, in my view, the reading of GCS could or should be reconsidered. The following article is a collection of these passages and arguments in favour of an alternative solution (with one exception, where Stählin’s decision to follow L is defended against its critics). I present the text of these passages in the form advocated by this article.

Str. 8.1.1.1/GCS 80,3f. (L 346v): Ἀλλ’ οὐδὲ οἱ παλαίτατοι τῶν φιλοσόφων ἐπὶ τὸ ἀμφισβητεῖν καὶ ἀπορεῖν ἐφέροντο.

This is the first sentence of the eighth book, following after the superscription στρωματεὺς ὄγδοος. Stählin suggests that the original beginning of the book is lost, marking a lacuna before the sentence quoted above.\(^3\) But we may doubt whether there had been any other ‘beginning’ in the archetype of L. The abrupt start could be interpreted as an indication that the text designated as “chapter one” in modern editions was already composed as a fragment, perhaps a note on Clement’s antisceptical source. Str. 8.1.1.3-2.5 (GCS 80,11-81,8) may be described as a commentary on Matt. 7:7 (quoted in 8.1.1.2 [80,9f.]).\(^4\) The quotation of this verse could have been prompted by a sentence or two in Clement’s source, possibly by the initial clauses of 8.1.1.1 (quoted above) and 8.1.1.2 (GCS 80,3-4.6-8).

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\(^1\) On the sources of Stromata VIII see Havrda 2011 and 2012.—My thanks are due to Alain Le Boulluec for valuable comments on this paper.

\(^2\) The manuscript, kept in the Biblioteca Medicea Laurenziana in Florence, is now available on-line: http://teca.bmlonline.it.

\(^3\) Cf. von Arnim 1894, 9.

Str. 8.2.7.5/GCS 83,29f. (L 348v): ἀκολούθου καὶ μαχομένου οὖν <διαγνωστική> ἔστιν ἕντερ οἴδιαν λόγον δύναμιν περικυνάν ἀπαντες ἠχομεν φύσει.

Stählin marks a lacuna in GCS 83,29, proposing that either διαιρετική or ἀντιπροσεπισκοπή may have been left out. I suggest that the correct word is διαγνωστική. Cf. Galen, De plac. Hipp. Plat. 3.5.13: τὰ μὲν γὰρ λογιζεσθαι τε καὶ νοεῖν τὰ λεγόμενα καὶ τὸ μαχόμενον ἢ ἀκόλουθον ἐπίστασθαι τῆς λογιστικῆς δυνάμεως ἔργον κτλ. Ibid. 9.1.13: τὴν γνώμην ἢ ἔννοιαν ἢ ὅ τι ποτ' ἐνθάδη τις ὀνομάζειν, δι' ἀπειρικῶς καὶ ἀκόλουθον τε καὶ μαχόμενον καὶ ἄλλα ἀνατάκητα τοῦτοις κτλ. Cf. also Galen, De plac. Hipp. Plat. 9.9.20; In Hipp. lib. De off. (Kühn i8b, 649,16-650,5); De consuet. 125,10-13.

Str. 8.6.17.1/GCS 90,10 (L 353r): τὰ τε ὁμώνυμα χωριστέον (L: χειριστέον).

Stählin retains the manuscript χειριστέον, citing Str. 5.1.5.3: ἀντιπροσφέρει δὲ ἃ καὶ τοις τὸν ἐναντίον χειρισθεὶς λόγον ἐπ' ἰδίᾳ ἔστιν εἰπεῖν κτλ. Cf. also Sextus, M. 1.131; 1.165; 7.443; 11.21. But the most probable meaning of χειρισθῶμεν in these instances ('to contrive an argument') is inappropriate in our passage, and Sylburg's elegant correction χωριστέον conveys exactly the meaning we need here.

Str. 8.6.17.3/GCS 90,14ff. (L 353r): πρὸς δὲ τὴν τούτων θεωρίαν ἡ τῶν καθ' ἕκαστα γνώσεως καὶ ἡ τῶν καθόλου συνυποβάλλει καὶ τὰ πρότερα καὶ τὰ ἐπὶ τὰς διαφορὰς [ᾳὶ διαφοράς αὐτῶν].

In this sentence, where editors propose a number of corrections, we may follow the manuscript reading, provided that the words αἰ διαφοράς αὐτῶν are taken as a marginal note explaining the phrase τὰ ἐπὶ τὰς διαφοράς, which was later incorporated into the text (αὐτῶν refers to τὰ πρότερα, i.e., to the genera of things defined, divided according to the species-forming differentiae; for the meaning of τὰ πρότερα, cf. Aristotle, Top. 4.4, esp. 141b26-28). I understand the verb συνυποβάλλει in the sense of 'produce together'; cf. LSJ, s.v. ὑποβάλλω, III. The words φέρει, συναύξουσι, παρίσταται are used in a similar sense in GCS 90,17, 20 and 21, respectively.

Str. 8.6.20.1/GCS 92,18-20 (L 354v): τὰ τούτων εἴδη γενικώτερον μὲν [διαφοροῦμενα χαρακτηρίζεται] τῷ τε ταῦτῷ καὶ διατέρω, ἔπειτα δὲ διὰ τῶν γενικῶς σημαντικομένων διαφοροῦμενα χαρακτηρίζεται.

In his apparatus, Stählin suggests that διαφοροῦμενα χαρακτηρίζεται in 92,18 could be deleted. I submit that this is a necessary correction and one that should be introduced into the text, not only because the phrase is repeated in 92,20, but more importantly because διαφοροῦμενα is misplaced in 92,18. According to Clement, the species are characterized primarily by 'the same and the different', i.e., by the genus and the differentiae (cf. 8.6.19.5), and further by 'generic meanings', i.e., by the categories (cf. 8.6.20.2), according to which the species are