

## PS.-JUSTIN, COHORTATIO: A LOST EDITIO PRINCEPS?

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It is common knowledge that *Cohortatio ad Graecos*--along with ten other treatises, genuine and spurious, attributed to Justin the Martyr--has been first published by Robertus Stephanus (Paris, 1551, pp.9-31) from cod. Parisinus 450 a. 1364 (= C in Otto<sup>1</sup>). Some editors of Justin, however, notably Prudentius Maranus (Paris, 1742 = P.G. VI, p.9) and Otto (C. A., III, p. XXXIII), were aware of an earlier--apparently lost--edition of *Cohortatio*: *Quem librum ut ipse nanciscerer mihi non contigit*, wrote Otto.

Now, I was able to locate and study two copies of this *editio princeps* of *Cohortatio*: one at the University Library Cambridge (F 153.d.4.11<sup>1</sup>), the other in the Bodleian Library at Oxford (Byw[ater] P.1.6<sup>1</sup>). It consists of 52 pages (α I-IV, β I-IV, γ I-IV, δ I-IV, ε I-IV, ζ I-IV, η I-II) and its title is: ΙΟΥΣΤΙΝΟΥ / ΦΙΛΟΣΟΦΟΥ ΚΑΙ ΜΑΡΤΥΡΟΣ / ΛΟΓΟΣ ΠΑΡΑΙΝΗΤΙΚΟΣ / ΠΡΟΣ ΕΛΛΗΝΑΣ. / Parisiis. In aedibus Carolae Guillardae, ad Solem aureum, via Iacobea. M.D.XXXIX. The colophon reads: Parisiis / Excudebat Ioannes Lodoicus, / M.D.XXXIX.

We will call this first edition of 1539 (which is twelve years earlier than Stephanus' edition) Pr(inceps). It has no preface: Justin's Vita from *Suda* is printed instead. It comes either from the ed. pr. of *Suda* (by Demetrius Chalcondyles, Milan, 1499) or from the Aldine edition (1514), for Pr shares with those editions Chalcondyles' improvisation at II, p.646.2-4 Adler, εὐήθη κρίσιν... φοβούμενον <πάνυ κατήσχυεν ἀποδείξας> for the transmitted εὐθύων κρίσιν... φοβούμενον.

If we now ask: what is the source and the value of Pr, my answer will be: Pr prints throughout the text of cod. Parisinus 19 s.XVI (= D in Otto, p.XII), without paying attention to its marginal corrections (compare below, I ad *Coh.* 26.6; 26.20;

28.39; 32.14). Except in a few cases where Pr anticipates Stephanus' emendations (such as, e.g., *Coh.* c.2 n[ote] 32 Otto μιν [= Homer] for the transmitted περ), it has no value as far as establishing the text of *Cohortatio* is concerned. It is so because the source of Pr, D -- along with G (= cod. Gissensis 669 s.XVI) -- is no more than an apograph from B (= cod. Par. 174 s.XI), through a lost intermediary, and B in its turn is no more than an apograph from the famous Arethas' Codex copied by Baanes in A.D. 914 (A = cod. Par. 451, ff.163<sup>V</sup>-187<sup>V</sup>).

Consequently, A is the only extant reliable manuscript of *Cohortatio*, and where it breaks up (at 36 n.10 Otto οἱ δὲ μετ' αὐτὸν), then the oldest extant apographs of A: B s.XI (ff. 110<sup>r</sup>-112<sup>r</sup>) and C a.1364 (ff.47<sup>r</sup>-58<sup>r</sup>). It is a merit of Adolf von Harnack<sup>2)</sup> to have shown that B is an apograph from A. That was in 1882. Otto in 1879 did not know that. Harnack's discovery opened the way for a first critical edition of *Cohortatio*, and such a one has been prepared by the present author (almost one century after Harnack's pioneering study!).

It remains for me to prove, as briefly as possible, (1) that Pr is a copy of D (and D only); (2) that DG are apographs from B (through a lost intermediary).

#### I. Pr = D

*Coh.* c.1 n(ote) 13 Otto τῆς om. D Pr. 5.6 εἰ om. D Pr. 5.17 παρ' Ὀμήρου <sup>D<sup>SS</sup> man.rec.</sup> Pr : παρ' αὐτοῦ D et cett. 9.16 ἀρχαιολογίαν om. D Pr. 9.29 κρίναντος D Pr : κρίναντας et κρίναντα cett. 12.11 εὐρήσκειν D, εὐρίσκειν Pr : εὐρήσειν cett. 12.19 λέληθε D Pr : λέληθε cett. 15.24 ὀρκίω D Pr : ὀρκίζω cett. 15.25 post φθέγγετο πρῶτον verba ἠνίκα κόσμον ἅπαντα ἑαῖς στηρίζετο βουλαῖς. 'Τί βούλεται τὸ λέγειν αὐτὸν· 'Αύτην ὀρκίζω σε πατρός, τὴν φθέγγετο πρῶτον;' ob repetitionem om. D Pr. 17.7 ἵνα om. D Pr. 19.1 συμβόλου D Pr : συμβόλων cett. 21.11 ὄντος D Pr : ὄντων cett. 21.12 τοῦ θεοῦ <sup>D<sup>SS</sup></sup> Pr : τῶν θεῶν cett. 24.9 δοκεῖ ἄμμος D Pr : ὄμ. δοκ. cett. (ἄμμος G). 24.14 ὄντως om. D Pr. 25.5 οὖν om. D Pr. 26.6 περὶ αὐτῶν D in textu, Pr : παρ' αὐτῶν cett. (et D in mg.). 26.20 ξυναίρει D Pr : ξυναορεῖ C <sup>B<sup>man.rec.</sup></sup> (et D in mg.) : ξυναορι A. 28.39 περὶ D Pr : πρὸς cett. (et D in mg.). 30.14 αἰκίζειν D Pr : αἰκίζεις B G : ἀεικίζεις A C. 32.9 ὕστερον om. D Pr. 32.11 τοῦτω om. D Pr. 32.14 φέρεται D Pr : αἰνεται recte cett. (et D in mg.). 33.4 μετ' οὐρανοῦ recte D Pr : μετ' οὐρανὸν cett. 36.5 ὁμολογεῖν εἰδέναί D Pr : εἶδ. ὄμ. A B G. 73.2 δυνατῆς om. D Pr.

37.20 λέγοντες D Pr (et Plato) : om. B C G.

II. D = G

2.42 τοὺς θεοὺς D G : αὐτοὺς θεοὺς B : θεοὺς A. 3.8 γνάμην D G : δόξαν cett. 4.11 τῶν δὲ ἀέρα om.D G. 9.9 ιστοριῶν om.D G. 12.20 ἀρχαίων D G : ἀρχαῖος cett. 13.6 οἰκείταις D G : ὑπηρεταῖς cett. 15.15 Δία τὸν D G : τὸν διὰ cett. 18.6 περὶ ψυχὴν D G : παρὰ ψυχὴν cett. 19.5 post ἐν τοῖς ἀριθμοῖς repetunt εἶναι λέγει D G. 24.3 τοῦτο D G : ταῦτ' cett. 25.28 ἔλλησιν D G (et C in mg.) : ἐλλήων A B. 26.5 τῷ θεῷ φίλους D G : θεοῦ φίλους cett. 27.11 πάντα om.D G. 28.17 προγόνων DG : προφητῶν cett. 28.34 εἰς om.D G. 29.9 καὶ οὕτως ποιήσαντες om.D G. 36.2 τυγχάνοντες D G : τυχόντες cett. 36.22 εἶναι D G (recte) : εἰδέναι cett.

III. D G < B

13.21 κομίζεσθαι B D G : προκομίζεσθαι A. 17.11 θεὸν σημαίνων B D G : σ. θ. A. 19.11 πάσας ἐπισκοπῶν τὰς γενέσεις B D G : ἐ. π. γ. A. 22.20 τὰ ῥήματα BDG : τὰ ῥητὰ recte A. 24.11 τῆς ἀντωνυμίας B D G : τῆι ἀντωνυμίαι A. 26.8 φόβος B D G : δέος A (et Plato). 27.23 τὸν περὶ κρίσεως λόγον παρὰ τῶν προφητῶν μεμαθημέναι B D G : τὸν περὶ κρ. παρὰ τῶν προφ. μεμαθ. λόγον A. 28.7 μετέθηκε B D G : μετήνεγκεν A. 28.15 παιδίον B D G : πεδίον recte A. 28.16 τούτου B D G : τούτων A. 28.35 ἑαυτοῖς ᾤοντο δύνασθαι κατασκευάζειν B D G : δύν. κατ. ἑαυτ. ᾤοντο A. 32.16 ἀρετὰς τέσσαρας B D G : τ. ἀρ. A. 35.7 εἰς B D G : om. A C. 36.27 πολυθείας B D G : πολυθεότητος recte C (desideratur A). 37.5 σημείων B D G : σημείους recte C.

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NOTES

1) *Corpus Apologetarum Christianorum saeculi secundi*. Ed. Io.Car.Th. eques de Otto. Vol. III, ed. tertia, Ienae, 1879, p. XI f.

2) Adolf Harnack, *Die Ueberlieferung der griechischen Apologeten des 2. Jahrhunderts in der alten Kirche und im Mittelalter*, Texte und Untersuchungen zur Gesch. der altchristlichen Literatur, 1-2 (Leipzig, 1882), esp. p.86.