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P. Berol. inv. 16545 : a text on stoic epistemology with a fragment of Antipater of Tarsus

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P. BEROL. INV. 16545: A TEXT ON STOIC EPISTEMOLOGY WITH A FRAGMENT OF ANTIPATER OF TARSUS

The papyrus that we are going to discuss allows us to learn something about further development of the Stoic doctrine of presentations (φαντασίαι) expounded in SVF I 55–66 and II 52–70. I am much obliged to Professors Anna Świderkówna and Zbigniew Borkowski for their kind permission to publish it, and to Dr Günther Poethke for having provided me with its technical parameters. I am also very grateful to Professors Benedetto Bravo and Klaus Nickau and Dr Christopher Callanan for their valuable suggestions in regard to the text (their names appear in the apparatus).

The P. Berol. inv. 16545, Staatliche Museen zu Berlin (DDR), is a papyrus of unknown provenience; its dimensions are 12.2 × 7.2 cm; its color is a medium shade of brown, and the ink is black. The shape of letters (e.g. the triangular alpha) seems to point to 2nd century A.D. as the time when the papyrus was written.

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1              ]αι τὰς πα-
2              ]ερων καί,
3   καθ'] ὃ εἴπαμεν, οὐκ ἀπό τινος,
4   καὶ] τὰς μὴ οὕτως ἐχούσας,
5   ὁπο]ίας νῦν ὑπεγράψαμεν.
6   δια]κένους ταύτας φησὶν ὁ
7   Ἀντ]ίπατρος, ἐν δέ τισιν ἀν-
8   τιγρ]άφοις ἀποκένους, ὁποῖ-
9   αἱ τι]νές εἰσιν Ἱπποκενταύ-
10  ρου ἢ] Χαρύβδεως. αὗται μὲν
11  οὖν ἅ]πασαι ψευδεῖς ὑπάρχου-
12  σι, τῶ]ν δὲ ἀπό τινος γιν[ομέ-
13  νων] αἱ μέν εἰσι κατ' αὐτὰ [τὰ ὄν-
14  τα κὰ]κείνων ἀναφέρουσι χα-
15  ρακτ]ῆρα, αἱ δὲ παραγεγραμ-
16  μέν]αι· καλοῦμεν δὲ ταύτας
17  παρ]ατυπωτικάς, καὶ ταύ-
18  τας μ]ὲν ἐν τῶ[ι] τῶν ψευδῶν
19  τόπωι,] τὰς δ' [οὖσα]ς ἀληθεῖς
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3,4 suppl. Nickau   5 suppl. Bravo   6,7 suppl. Nickau   8 suppl. Callanan 9 suppl. Nickau   10 supplevi   11 suppl. Nickau   12, 12/13 suppl. Bravo 13/14, 15, 16 supplevi   16 ταύτας corr. prima manu ex τατας   17 suppl. Bravo 18,19 supplevi

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Zenon's definition of the φαντασία καταληπτική (SVF I 59) stipulates that such presentation should come ἀπό τινος ὑπάρχοντος and be formed κατ' αὐτὸ τὸ ὑπάρχον. Presentations that do not fulfill these conditions or that fulfill only the former one are called by Chrysippus (SVF II 53) ἀκατάληπτοι.

As far as we can tell, our text starts with a mention of two types of presentations that do not come from an existing object. The first two lines are so badly preserved that we can only try to establish the nature of the former type by excluding the presentations that belong to the latter. Thus it seems that the former type comprises presentations imitating real objects, though not coming from them (cf. ἐμφάσεις, αἱ ὡς ἂν ἀπὸ ὑπάρχοντος γινόμεναι in SVF II 61). The presentations of the latter type are of purely imaginary nature. They are exemplified by presentations of a centaur (in SVF II 87 a centaur serves as an example of a νοούμενον κατὰ σύνθεσιν) and of Charybdis. Antipater calls such presentations διάκενοι " vain" (this type of presentations appears under the same name in Sextus Empiricus, Adv. math. VIII, 67), though the variant reading ἀπόκενοι is given by some of the manuscripts. The presentations of both types are false.

The text passes now to those presentations that come from an existing object. They are also divided into two types. The former type comprises ones that have been formed in accordance with the real object; they are Zenon's φαντασίαι καταληπτικαί. The latter consists of ones that differ from the prototype and are, so to say, "counterfeit" (? παραγεγραμμέναι); they are called παρατυπωτικαί. This type of presentations is mentioned under this name in the same passage of Sextus. The last sentence of our text seems to say that the presentations of the latter type are classed together with the false ones. This approach is different from that expounded in SVF II 65, where the presentation that appears in the mind of mad Orestes when he takes his sister for an Erinys is said to be both true and false at the same time.

Our papyrus should be included among Antipater's fragments collected in the 3rd volume of the SVF. We do not have enough data to decide who is the author and whether Adv. math. VIII, 67 is based on our text or on a common source which would probably be Antipater. At any rate, Sextus' passage should also be treated as one of Antipater's fragments.

[Warszawa]   *Mikołaj Szymański*