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THE *PSEUDO-CLEMENTINE* TRADITION

*The Hermeneutics of
Late-Ancient Sophistic Christianity*

Benjamin M. J. De Vos
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The *Pseudo-Clementine* Tradition

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Abstract: This Element, through detailed example, scrutinizes the exact nature of Christian storytelling in the case of the Greek *Pseudo-Clementines*, or *Klementia*, and examines what exactly is involved in the correct interpretation of this Christian prose fiction as a redefined *pepaideumenos*. In the act of such reconsideration of *paideia*, Greek cultural capital, and the accompanying reflections on prose literature and fiction, it becomes clear that the *Klementinist* exploits certain cases of intertextual and meta-literary reflections on the Greek novelistic fiction, such as Chariton's *Chaereas and Callirhoe* and Achilles Tatius' *Leucippe and Cleitophon*, in order to evoke these reconsiderations of storytelling, interpretive hermeneutics, and one's role as a culturally Greek reader *pepaideumenos*. This Element argues that the *Klementia* bears witness to a rich, dynamic, and Sophistic context in which reflections on *paideia*, dynamics regarding Greek identity, and literary production were neatly intertwined with reflections on reading and interpreting truth and fiction.

Keywords: *Pseudo-Clementines*, *paideia*, Sophistic, Greek narrative prose, Clement of Rome

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