

ON THE EDITED AND UNEDITED FRAGMENTS OF
PHILO JUDÆUS.

SO much having been said with regard to the subject of Parallels, we proceed to the practical use of the special manuscript to which we have drawn attention. It has been already intimated that there seems very little prospect of publishing the text in full, or, which is nearly the same thing, of re-editing the Parallels of Lequien. We are accordingly obliged to make what use we can of the extracts (i) for the recension of the text of the Old and New Testaments, (ii) for the text of the earlier Fathers. Reserving the former for another opportunity, we have concluded that the most useful thing would be to select a new series of passages from the oldest Greek Fathers and identify and classify them as far as possible. And since Philo is one of the writers most frequently quoted, and one for whose text in late days least has been done, we have devoted the remainder of the present book to this writer alone. For it soon becomes evident that it is of little use merely to reprint the extracts from Philo contained in the Codex, unless a complete study be made at the same time of the fragments already edited, and rightly or wrongly ascribed to him. In other words we have done many months' hewing of wood and drawing of water for the next editor of Philo, who may bless us if he finds the work done well, but cannot altogether curse us when he finds references given to sources from which he can with greater fulness and certainty draw for himself.

A further reason why we have taken this in hand, besides the need of a re-edited and expanded text of Philo, lies in the fact that we have a profound reverence amounting almost to a cultus for the Alexandrian sage; to us his fragments are no mere chaff and draff, but such blessed brokenness of truth just dawning on the world that one would almost imagine him to be holding out to us what had previously passed through the hands of the

Master himself. I do not mean to imply by this that the portions of his writings selected by the earlier Christian Parallelists are the most beautiful of his sayings: as far as I know, none of them seeks to employ his doctrine of the Logos in direct illustration and defence of the Christian Faith: I have never anywhere found quoted the magnificent passage in the *De Somniis* II. § 37, καὶ ψυχῇ δ' εὐδαίμονι τὸ ἱερώτατον ἔκπωμα προτεινούση, τὸν ἑαυτῆς λογισμὸν, τίς ἐπιχεῖ τοὺς ἱεροὺς κυάθους τῆς πρὸς ἀλήθειαν εὐφροσύνης ὅτι μὴ οἰνοχόος τοῦ θεοῦ καὶ συμποσίαρχος λόγος; and the general supposition amongst Ecclesiastical writers that Christian attention was drawn to Philo by his monastic works is not verified by our quotations. For example there is only one extract from *De Vita Contemplativa* and only one from *Quod Omnis Probus*. Nor have I, which is more surprising, found any consciousness on the part of those making the extracts, of the close parallelism between Philonian terms and the language of the New Testament. But this does not prevent us from feeling that a certain worth attaches to even the least quotations from so great a writer, and that unless the fragments are gathered up, something will be lost.

In the case in question an additional interest arises from the fact that the lost writings of Philo are many, and of many of those which are preserved the Greek has disappeared.

Philo himself often alludes to works which he has written (and almost all his books form an ordered series of expositions) which are not now to be found amongst his collected writings. For example he opens his treatise *De Ebrietate* with the remark that in the previous treatise he had discussed the opinions of other philosophers on the subject of drunkenness. It appears therefore that our present treatise is the second of two on the same subject, of which the former is lost, unless we take the words to refer to the *De Plantatione*, and what confirms us in this belief is the fact that we often find passages referred to *De Ebrietate* in Parallels which do not seem to occur in the published treatise.

The treatise "Who is the Heir of Divine Things" opens with the statement that the previous book had been *περὶ μισθῶν*. It is possible that this may be a reference to the *De Migratione Abrahami* and the promise discussed in it "Surely blessing I will bless thee," but I do not feel sure of the point.

The book which preceded the *De Somniis* I. was a discourse on visions, which also seems to be lost. The treatise *Quod Omnis Probus Liber* was preceded by another to which Eusebius and Jerome are said to refer, the title

of which seems to have been complementary to this one, *περὶ τοῦ πάντα δούλον εἶναι φαῦλον*.

The opening of the treatise against Flaccus seems to me to bear the mark of incompleteness, and we are confirmed in this belief by a number of unrecognized fragments referred thereto. The same must be said of the treatise against Gaius, at the close of which the writer breaks off with the remark *λεκτέον δὲ καὶ τὴν παλινοφθίαν πρὸς Γάϊον*. In another passage *De Mut. Nom.* § 6 (I. 586), he refers to treatises on Covenants which he has written, and it is perhaps to these that Jerome refers when he includes a treatise *De Testamentis* amongst the writings of Philo¹.

Further, the quotations which Eusebius makes from Philo are often taken from books which have disappeared either in Greek, or altogether, such as the Questions on Genesis, Exodus, &c., the book *De Providentia* and the *Hypothetica*, which was a sort of hortatory treatise on ethics, and indirectly was an apology for the Jewish people.

A great step was taken in the direction of restoring Philo when Aucher published with a number of other tracts an Armenian and Latin edition of the *De Providentia* and of the greater part of the Questions on the Pentateuch. By the aid of this book we have been enabled to restore more than a hundred fragments of the Questions to their proper places. The treatise has an especial value; with the exception of one or two glosses it is, I believe, pure Philo; and it is, as pointed out by Mai and Aucher, the basis of many of Ambrose's expositions on the book of Genesis.

A single instance of this may be taken from the beginning of Ambrose's treatise on Cain and Abel.

<p>Ambrose, <i>Cain et Abel</i> I. c. 1 § 2. <i>Adam autem cognovit Evam mulierem suam, quae concepit et peperit Cain et dixit; Acquisivi hominem per Deum. Quae acquirimus, ex quo, et a quo et per quid acquirimus, considerari solet: ex quo, tamquam ex materia: a quo, quis auctor; per quid, tamquam per aliquid instrumentum. Numquid hic sic dicit: Acquisivi hominem per Deum: ut Deum intelligas instrumentum? Non utique: &c.</i></p>	<p>Questions on Genesis I. 58 (Aucher II. 41). <i>An recte dictum fuerit de Cain: Acquisivi hominem per Deum?</i> Distinguitur esse ab aliquo et ex aliquo et per aliquid; ex aliquo sicut ex materia; ab aliquo ut a causa; et per aliquid, ut per instrumentum. Atqui pater et creator universorum non est instrumentum, sed causa, &c.</p>
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¹ Cf. *De SS. Abelis et Caini*, § 12 ad fin.

Let us now enumerate briefly the sources from which the principal collections of fragments of Philo have come.

Mangey edited his fragments in the following order :

- α'*. The fragments from lost books quoted by Eusebius.
- β'*. The fragments which he could not identify ascribed to Philo in the printed text of Damascene's *Parallels* (ed. Lequien). N.B. Those which he did identify may be compared with a number of texts of the same passages especially in the Cod. Reg. 923, but I have not, for want of space, gone over the ground again at length in order to add a few variants.
- γ'*. The fragments from Cod. Rupef. also printed by Lequien.
- δ'*. The fragments from John Monachus, which, as we have shewn, is only another name for the part of Cod. Rupef. neglected by Lequien.
- ε'*. A number of extracts from the *Melissa* of Antony.
- ς'*. Some unidentified extracts from an Oxford Florilegium Cod. Barocc. No. 143.
- ζ'*. A French *Catena* (Cod. Reg. 1825) brought to light a number more.

To the foregoing we may make additions as follows :

- η'*. The *Res Sacrae* of Leontius and John as edited by Mai: vide supra.
- θ'*. A large collection made by Pitra *Anal. Sac.* II. from Cod. Coislin. 276, and from certain codices in the Vatican Library.
- ι'*. A collection made by Tischendorf and published in his *Philonea*, one passage from Cod. Vat. 746, the rest from a Florilegium at Cairo.
- ια'*. The Cod. Reg. 923 described above.
- ιβ'*. Some passages given by Cramer, in his *Anecd. Oxon.* IV. and in his *Catena* on the New Testament.
- ιγ'*. The whole of the fragments referred to Philo in the *Loci Communes* of Maximus and his literary follower Antony (Melissa) need to be re-examined; and as will be seen below I have made a large number of fresh identifications.
- ιδ'*. The great Leipsic (printed) *Catena* (Lips. 1771) of Nicephorus is full of fragments of Philo. It was made from two private MSS. in Constantinople, see Zahn *Suppl. Clem.* p. 5. I have gone through the book, and, I believe, identified them all, but the result was disappointing, as there

seemed to be indications that the text had been artificially conformed to the printed edition of Mangey. At all events, it often differs little from it.

ιε'. Closely connected with this beautiful Catena is the British Museum Catena (Cod. Burney 34) which with Cod. Reg. 1825, and one or two other Catenas, is probably derived from the same original as the Leipsic Catena. I have worked through the Burney Catena and identified almost every passage.

ις'. Somewhat different from the preceding, but often agreeing with it in quotations, is the (Latin) Catena of Zephyrus the Florentine (Colon. 1572) which contains many extracts from Philo. Zephyrus says that his translation was made from a "Codex vetustus" (? Florentinus). I have gone through this Catena and identified nearly all the passages referred to.

ιζ'. A Latin Catena on Genesis published at Paris in 1546 by Aloysius Lippomanus, and followed by a second volume in 1550 containing a Catena on Exodus. I have examined and verified, I believe, all the passages quoted from Philo in this Catena.

ιη'. Attention should also be given to Cordier's (Latin) Catena on Luke, published at Antwerp in 1628 from a MS. in the Library of S. Mark at Venice. A similar Catena exists, according to Cordier, in the library at Vienna. (? Cod. Vind. theol. gr. 71.) Zahn points out (*Suppl. Clem.* 7) that this Catena is only a part of a great four-vol. Cat. of Nicetas on Luke. I have identified all the passages of Philo translated by Cordier. In particular it will be found that on Luke xxii. 1 he quotes almost the whole of the treatise *De Septenario*.

ιθ'. A number of passages are also given in the Florilegium of Georgis (? Georgides, Georgidios) Monachus, published in Migne *Patr. Gr.* 117. In this Catena the passages are arranged alphabetically, in the order of their initial letters. Zahn points out the importance for the text of a Florentine MS. plut. ix. cod. 15 from fol. 25 a—103 a.

κ'. The commentary of Procopius on the Pentateuch is full of passages and abridgments from Philo.

These are the principal sources for Philonea: and no doubt the list might be largely increased. Our space does not permit us to print at length all the extracts referred to nor the variants occurring therein; even in passages referred to, our remarks are of necessity brief. Indeed, until the matter is gone into, one has little idea of the enormous extent to which Philo is quoted by Christian writers.

We may now proceed to arrange in order the results of our investigations, beginning with those fragments which can with any show of truth be ascribed to special lost books, and in particular devoting especial attention to the lost books of the *Quæstiones in Genesim, Exodum et Leviticum*, by which means we shall remove from the collections in Mangey and other writers the greater part of their accumulated fragments.

Our first collection is from the lost book styled the fourth of the Allegories of the Sacred Laws. At present there are only three such books; but the extracts published by Mai shew that the numeration of books of Allegories ran beyond these three, and that this numeration after a certain point became double; so that the treatise *Quod Det. Pot.* is almost always cited as VII. and VIII. of the Allegories¹. And we may remark here that these ancient titles are much to be trusted. They often conserve ancient names of books, which have given place to others in later copies. For instance, our Cod. Reg. often speaks of the books *ζητημάτων εἰς τὴν ἐξαγωγήν*, which last word is employed by Philo instead of *ἐξοδος*, just as he often uses *ἐπίνομος* in place of *δευτερονόμιον*.

Fragments of Philo from the lost fourth book of the Allegories of the Sacred Laws.

[πάντων μὲν, εἰ δεῖ τὸ ἀληθὲς εἰπεῖν, γὰρ κατὰ πλοῦτον ἢ δόξαν ἢ φίλους ἢ ἄκυρον ἄνθρωπος, οὐδενὸς ἐνειλημμένος, ἀρχὰς ἢ ὅσα ἄλλα τυχηρά, τίς οὐκ οἶδεν, οὐχ ὅτι τῶν ἄλλων, ἀλλ' οὐδὲ τῶν περὶ ὡς ἐστὶν ἀβέβαια; Ὡστε ἀνάγκη ὁμολογεῖν, αὐτὸν βεβαίως, οὐχ ὑγείας, οὐκ εὐαισθη- ὅτι περὶ ἓνα τὸ κύριον τῶν ἀπάντων ἐστί, σίας, οὐκ ἀρτιότητος τῆς περὶ τὰ ἄλλα τοῦ τὸν ὄντα ὄντως κύριον.] σώματος, οὐχὶ φωνῆς, οὐκ ἀγχινοίας. Τὰ

Dam. Par. 326, but in Cod. Reg. 923 (fol. 55) it is referred to *ἐκ τοῦ τῆς νόμων ἱερῶν ἀλληγορίας*. On the other hand this title may more properly belong to the immediately preceding extract only, which I identify as coming from the treatise *Quod Det. Pot.* § 37, for this treatise is often described as VII. and VIII. *Alleg. Sac. Leg.* Hence we enclose the preceding in brackets.

¹ This double numeration may have arisen from counting the treatise *De Mundi Opificio* as the first book of the Allegories: and on f. 23 of

Cod. Rup. a passage from *1. Leg. Alleg.* is quoted as *ἐκ τοῦ δευτέρου τῆς νόμων ἱερῶν ἀλληγορίας*.

PHILO JUDÆUS.

7

ἀμήχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν θεὸν ἀγάπῃ, ὡς ἀμήχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος.

Lequien prints this passage with a note of suspicion on account of the apparently Christian sentiment which it contains; but we remark that it occurs twice in the printed parallels, p. 370 and p. 382, each time with a reference to Philo, that Cod. Reg. 923 in the latter case prefixes ἐκ τῆς νόμων ἀλληγορίας, while Mai (*Script. Vet. Coll.* Vol. VII. p. 95) gives the same passage from Cod. Vat. 1553 with the preface ἐκ τοῦ δ' τῆς νόμων ἀλληγορίας.

τῶν πολιτικῶν ἐὰν τὰς ὕλας ἀφέλῃς, κενὸν σύνεσις ἐπακολουθεῖν δοκεῖ καὶ ἀγχίνοια·
 τύφον εὐρήσεις νοῦν οὐκ ἔχοντα. Μέχρι ὅταν δὲ περιαιρεθῇ, συμπεριαιρεῖ καὶ τὸ
 μὲν γὰρ ἢ τῶν ἐκτὸς πρόσεστιν ἀφθονία, δοκεῖν ἔτι φρονεῖν.

Printed by Mangey (II. 661) from the Parallels of John Monachus (=Rup. f. 29 b), where the heading is expressly ἐκ τῆς δ' τῶν νόμων ἱερῶν ἀλληγορίας; also found in Maximus (ed. Combefis. II. 623). The first sentence is also found twice in Anton Melissa col. 1033 and 1184, in both cases reading τάφον.

εἰκότως μελέτην μὲν θανάτου, σκιὰν δὲ κότες ἀπεφάναντο· ἐκατέρων γὰρ ἐναργεῖς Plat.
 καὶ ὑπόγραμμον τῆς αὐθις ἐπομένης ἀνα- φέρι τὰς εἰκόνας· μεθιστᾶ γὰρ καὶ παριστᾶ ^{Phædo} 81 Δ.
 βιώσεως τὸν ὕπνον οἱ τὰ ἀληθῆ πεφρονη- τὸν αὐτὸν ἐξ ὀλοκλήρου.

Mangey (II. 667) from John Monachus (=Rup. f. 265); also in Maximus (II. 615), and in Cod. Reg. 923 (f. 342 b), where it is referred to the Allegories of the Law.

φασίτινες, ὅτι ὕστατον ἀποδύεται τὸν τῆς δόξης καὶ τοῦ παρὰ τοῖς πολλοῖς ἐπαίνου
 κενοδοξίας χιτῶνα ὁ σοφός· καὶ ἂν γὰρ τῶν πέφυκεν ἠτᾶσθαι.
 ἄλλων τις παθῶν περικρατήσῃ, ἀλλὰ τῆς

Mangey (II. 668). From John Monachus (=Cod. Rup. f. 267), with the heading ἐκ τοῦ α' τῆς νόμων ἱερῶν ἀλληγορίας, where we should probably read δ' for α', owing to the confusion common amongst uncial characters.

Also in Anton Melissa col. 1184 reading ἀποδύσεται, περικρατήσει, and omitting ἂν and τις.

The next passage is from Mai (*Script. Vet. Coll.* VII. p. 95) and is found in the Parallels of Leontius and John (Cod. Vat. 1553), from which a part of it is quoted by Turrianus, *de epist. pont.* IV. 296 b.

ἐκ τοῦ δ' τῆς νόμων ἱερῶν ἀλληγορίας. ἰδοὺ δέδωκά φησιν πρὸ προσώπου σου τὰ μαχόμενα, τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν· ἐκλεξαι τὴν ζωὴν ἵνα ζήσῃ· μακάριον χρῆμα, προθέντος ἀμφοτέρωθεν τοῦ δημιουργοῦ, τὸ ἄμεινον ἰσχύειν λαβεῖν τὴν ψυχὴν· μακαριώτερον δὲ τὸ μὴ αὐτὴν ἐλέσθαι, τὸν δὲ δημιουργὸν προσάγεσθαι καὶ βελτιῶσαι· οὐδὲ γὰρ κυρίως ἀνθρώπινος νοῦς αἰρεῖται δι' ἑαυτοῦ τὸ ἀγαθόν, ἀλλὰ κατ' ἐπιφροσύνην θεοῦ δωρομένου τοῖς ἀξίοις τὰ κάλλιστα· δυοῖν γὰρ ὄντων κεφαλαίων παρὰ τῷ νομοθέτῃ, τοῦ μὲν ὅτι οὐχ ὡς ἄνθρωπος ἠνιοχεῖ τὰ πάντα ὁ θεός, τοῦ δὲ ὅτι ὡς ἄνθρωπος παιδεύει καὶ σωφρονίζει, ὅτ' ἂν μὲν τὸ δεύτερον κατασκευάζῃ, τὸ ὡς ἄνθρωπος καὶ τὸ ἐφ' ἡμῖν εἰσάγη, ὡς ἱκανὸς καὶ γινῶναι τι καὶ

βούλεσθαι καὶ ἐλέσθαι καὶ φυγεῖν· ὅτ' ἂν δὲ τὸ πρῶτον καὶ ἄμεινον, ὅτι οὐχ ὡς ἄνθρωπος τὰς πάντων δυνάμεις καὶ αἰτίας ἀνάψῃ θεῷ μηδὲν ὑπολειπόμενος ἔργον τῷ γενομένῳ ἀλλὰ δείξας ἄπρακτον αὐτὸ καὶ πάσχον, δηλοῖ δὲ ὅτ' ἂν φῆ δι' ἐτέρων ὅτι ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἁγίους αὐτοῦ προσηγάγετο· εἰ δὲ ἐκλογαί τε Num. xvi. καὶ ἀπεκλογαί κυρίως ὑπὸ τοῦ ἐνὸς αἰτίου⁵ γίνονται, τί μοι παραινεῖς ὦ νομοθέτα τὴν ζωὴν καὶ τὸν θάνατον αἰρεῖσθαι ὡς τῆς αἰρέσεως αὐτοκράτορι; ἀλλ' εἴποι ἂν, τῶν τοιούτων εἰσαγωγικώτερον ἄκουε· λέγεται γὰρ ταῦτα τοῖς μήπω τὰ μεγάλα μνημονεύουσιν μυστήρια περὶ τε ἀρχῆς καὶ ἐξουσίας τοῦ ἀγενήτου καὶ περὶ ἄγαν οὐδενείας τοῦ γενητοῦ.

The next passage is from the same source as the preceding (Mai, *Script. Vet. Coll.* vii. p. 107).

ἐκ τοῦ δ' τῶν νόμων ἱερῶν ἀλληγορίας. προσήκει τὸν πολιτικὸν μὴ ἀπλῶς ὀμιλεῖν, ἀλλ' ἔχειν διττὸν λόγον, τὸν μὲν ἀληθείας καὶ τοῦ συμφέροντος, τὸν δὲ δόξης καὶ τοῦ ἠδέος· ἀνάγκη γὰρ τῷ πολιτικῷ μὴ ὅσα φρονεῖν συμφέροντα ἡγείται, καὶ λέγειν ἀντικρυσ, ἀλλ' ἔνια ἀποκρύπτεσθαι διὰ τὸ πολλάκις τὸν ἀκροατὴν ἀλλοτρίως διακείμενον εἶναι πρὸς τὸ ἀκολάκευτον καὶ εὐθὺς τοῦ ἀληθοῦς ἀφηγιάζειν, ὡς μηδὲν ἔτι τῶν εἰς ἐπανόρθωσιν προτίεσθαι· αἰεὶ δὲ γε τοῖς

σοφοῖς εἰκέναι τῶν ἰατρῶν, οἱ καίειν τε καὶ τέμνειν ἢ κενοῦν μέλλοντες, ἢ τι τῶν οὐκ ἠδέων μὲν λυσιτελῶν δὲ τοῖς κάμνονσι ποιεῖν, οὐ προλέγουσι τὰς θεραπείας, ἀλλ' ἔστιν ὅτε καὶ πυνθανομένων ἀρνοῦνται· εἴτ' ἐξαίφνης οὐδὲν ἐλπισάντων τοιούτων ἀλλὰ καὶ τάναντία προσδοκησάντων, τὴν θεραπείαν μάλα εὐτόνως ἐπιφέρουσι, τὸ ψεύσασθαι μετὰ τοῦ συμφέροντος κρεῖττον ἀληθείας ἀλυσιτελοῦς ὑπολαμβάνοντες.

Mai reads ἀκολάστευτον.

τῆς εὐδαιμονίας ἐστὶ τὸ πέρασ θεοῦ βοήθεια· οὐ γὰρ ἐνδεῖν ἔτι δύναται βοηθοῦντος θεοῦ.

Mangey (ii. 668) from John Monachus (= Rup. f. 120), with the heading ἐκ τοῦ δ' τῆς νόμων ἱερῶν ἀλληγορίας.

Fragments of Philo from the lost portion of the book

περὶ γιγάντων.

ἀδύνατον οἶμαι μηδὲν ῥυπωθῆναι τῆς αὐτῆς καὶ ἂν ὡς ἐν ἀνθρώποις τέλειος ψυχῆς, μηδὲ τὰ τελευταῖα καὶ κατωτάτω εἶναι δοκῆ.

John Monach. (Mang. II. 662) = Rup. f. 67 b, reading *δοκεῖ* and headed *ἐκ τοῦ περὶ γιγάντων*: Pitra, *Anat. Sac.* II. 309 (Cod. Coislin. 276, f. 47) (l. *ῥυπισθήναι*), τοῦ αὐτοῦ περὶ τῶν γιγάντων.

ἀνδρείας ἐστὶ τὸ δύσπληκτον εἶναι ὑπὸ καλῶς ἢ αἰσχροῦς σωθῆναι, καὶ τὸ νίκης φόβων τῶν περὶ θάνατον, καὶ τὸ εὐθαρσῆ αἴτιον εἶναι. παρέπεται δὲ τῇ ἀνδρείᾳ ἢ ἐν τοῖς δεινοῖς καὶ τὸ εὐτολμον ἐν τοῖς κιν- εὐτολμία καὶ εὐψυχία καὶ τὸ θάρσος. δύνουσι καὶ τὸ μᾶλλον αἰρεῖσθαι τεθνάσαι

John Monach. (Mang. II. 665) *ἐκ τοῦ περὶ γιγάντων* = Cod. Rup. f. 185.

πέφυκε τοῖς μεγάλοις ἀκολουθεῖν φόβος.

John Monach. (Mang. II. 668) without heading.

Cod. Reg. 923, f. 354 b *περὶ γιγάντων.*

It should be noticed that the sentiment is found also in the *De Sampsonē*, edited by Aucher from the Armenian (II. 560), "Quoniam, ut dicitur, solet magnum virum sequi invidia."

τῆς ψυχῆς τὸ εἶδος οὐκ ἐκ τῶν αὐτῶν μόνην γὰρ αὐτὴν ὁ γεννήσας πατὴρ ἐλευ- στοιχείων ἐξ ὧν τὰ ἄλλα ἀπετελείτο διε- θερίας ἠξίωσε καὶ τὰ τῆς ἀνάγκης ἀνεῖς πλάσθη, καθαρωτέρας τε καὶ ἀμείνονος ἔλαχε δεσμὰ ἄφետον εἶασε, δωρησάμενος αὐτῇ τῆς οὐσίας, ἐξ ἧς καὶ αἱ θεῖαι φύσεις ἐδη- τοῦ πρεπωδεστάτου καὶ οικειοτάτου κτή- μιουργοῦντο· παρ' ὃ καὶ μόνον τῶν ἐν- ματος αὐτῷ, τοῦ ἔκουσίου μοῖραν, ἦν ἡδύ- ἡμῖν εἰκότως ἄφθαρτον ἔδοξεν εἶναι διάνοια· νατο δέξασθαι.

In Cod. Reg. f. 377 this is headed *περὶ γιγάντων.*

The passage is, however, found in *De Mundo* § 3 (Mang. II. 607), a treatise which is largely made up out of previous writings of Philo.

τῷ ἄριστα νομοθετήσοντι τέλος ἐν προ- Cod. Rup. f. 113 *ἐκ τοῦ περὶ τῶν γιγάν- κείσθαι δεῖ· πάντας ὠφελείσθαι τοὺς ἐν- των.* τυγχάνοντας.

H.

2

From the lost part of the treatise of Philo against Flaccus.

οὐκ ἔστι παρὰ θεῷ, οὔτε πονηρὸν ὄντα κόλασιν καὶ μὴ λαβεῖν αὐτήν, εἰ μετὰ ἀπολέσαι τὸν ἀγαθὸν μισθὸν περὶ ἑνὸς πλειόνων ἀγαθῶν ἔν τι γένηται πονηρέων· ἀγαθοῦ μετὰ πλειόνων κακῶν πεπραγμένου, ἀνάγκη γὰρ ζυγῶ καὶ σταθμῶ πάντα ἀποδοῦτε πάλιν ἀγαθὸν ὄντα ἀπολέσαι τὴν δόναι τὸν θεόν.

Dam. Par. 349 (reading ἔν τιμι γένηται);

Tischendorf, *Philonea*, p. 154 e cod. Cahirino;

Maximus (ed. Combefis. II. 642) (reading ἐάν τι γένηται).

Cod. Reg. 923, fol. 68 b, reading θεοῦ, ἀπωλέσαι, ἔν τιμι γένηται πονηρὸν, &c., and expressly referring the passage to a treatise *contra Flaccum*. The same ascription is also given in Pitra, *Anal. Sac.* II. p. 310 e cod. Coislin. 276, f. 111.

αἰσχροὶ καὶ εἰκαῖοι οἱ ἐν τοῖς ματαίοις τὰ καλὰ παιδευθῆναι, τὰ δὲ ἐναντία μαν- εῦφυϊαν ἀνεπιδεικνύντες, βραδείς μὲν ὄντες θάνειν ὀξύτατοι καὶ προχειρότατοι.

Dam. Par. 379. Also Cod. Reg. 923, fol. 23, with distinct reference to *In Flaccum* and Cod. Rup. f. 45 (Φίλωνος).

Fragments from the lost book of Philo περὶ εὐσεβείας.

τοῦ μὴ προθύμως ὠφελεῖν ἄμεινον τὸ ἀσθενεστέρων ἄχθος, παρὰ δὲ τῶν δυνα- μηδὲ ὄλως ὑπισχνεῖσθαι. τῷ μὲν γὰρ οὐ- τωτέρων μέγα μῖσος καὶ κόλασις αἰώνιος. δεμῖα μέμψις ἔπεται, τῷ δὲ παρὰ μὲν τῶν

So printed from John Monachus in Mangey (II. 667), but in Cod. Reg. fol. 344 the word *δυνατωτέρων* is accidentally omitted, and the rest of the sentence reads *μετὰ μίσους καὶ κόλασις παραίτιος*, which seems nearer to the original text. And further the passage is referred to the treatise *περὶ εὐσεβείας*.

The same codex on fol. 265 b introduces another quotation as *ἐκ τοῦ περὶ εὐσεβείας*,

ὡς ἂν ἔχουσιν οἱ θύοντες (fol. 266) αὐτοῖς τὸν μισθὸν ὁ μείζονός (Cod. *μιζονος*) ἔστι· a passage which I confess I do not understand.