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FRAGMENTS  
OF  
PHILO JUDÆUS

*NEWLY EDITED BY*

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*WITH TWO FACSIMILES.*

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## PREFACE.

THIS little book may perhaps be described most succinctly as scaffolding for the next edition of Philo. It has often been a regret to me that, especially in England, this great writer has been so slenderly prized, and I well remember the indignation with which I first read the sentences in Liddon's *Bampton Lectures* in which he is described as "only a thoughtful, not insincere, but half-heathenized believer in the Revelation of Sinai, groping in a twilight which he has made darker by his Hellenic tastes." Nor was the feeling diminished when one found that in depreciating so great a writer the theologian too often had as companions the philosopher and the historian, and that no one has in recent times arisen to illustrate towards the indifferent or superficial student the Philonean maxim that the wise man is the ransom of the foolish. Perhaps we may yet find that we have carried bricks for some such master-builder.

With regard to the book itself, it will be noticed that it is published at the expense of the Syndics of the University Press and with the excellence of mechanical workmanship which characterises that famous establishment. But for the assistance thus

rendered it is doubtful whether the book would ever have seen the light.

Its dimensions have been carefully limited by avoiding the useless insertion of various readings in the texts employed which promised faithfully to lead nowhere, and by the removal of some matters which would have been interesting if they could have been compressed within a reasonable space. For example, my first intention was to combine the fragments of Josephus with my Philo Collection, and I had also done some work upon the problem (not wholly an unimportant one) of the genealogical relations of the various MSS. and Collections of Parallels. Upon second thoughts all of this has been removed.

Finally, whatever of excellence or accuracy is to be found in the following pages is largely due to the co-operative criticism of friends whose sympathy and encouragement I highly prize, though I have been ashamed to carve their scholarly names upon so slight a sapling.

J. R. H.

CLARE COLLEGE,  
June, 1886.



## INTRODUCTION.

ON COD. REG. 923 OF THE NATIONAL LIBRARY AT PARIS.

THE manuscript described in the following pages drew my attention The MS. is a volume of "Parallels" in the summer of 1884 when I was occupied in the examination of some of the treasures of the National Library at Paris. It was exposed to view in one of the upright cases (armoire XVII.) of the Galerie Mazarine, adjacent, if I remember rightly, to the celebrated Codex Ephraemi Syri, the Codex Claromontanus of S. Paul and the Coislin Octateuch. The ticket attached to it intimated that it was a volume of "Sentences des Saints Pères." As the book was in uncial Greek characters of the ninth century, and adorned with interesting marginal pictures, and was apparently unpublished, I determined to examine it carefully. The first somewhat like the Codex Rupefucaldinus impression upon my mind was that this was the Codex Rupefucaldinus of the Parallela Sacra of S. John Damascene, a manuscript of which Tischendorf had given a notice in the preface to the eighth edition of his New Testament, to which Tischendorf and Lequien refer, citing it under the form Dam. par. cod. If this were the case the manuscript would have been interesting not only on account of its rich collection of biblical and patristic excerpts, but as being of such antiquity that, as Scrivener remarks in his *Introduction to the Criticism of the New Testament* (p. 420), it could be referred to the same century as the father whose work it contains. An examination however of the text of S. John Damascene's Parallels, as edited by Lequien, shewed that this supposition could not be verified<sup>1</sup>. Lequien's text (which has been reproduced in Migne *Patrologia Græca* xcv. xcvi.) is based upon a MS. in the Vatican Library, to which he has appended a few readings and foot-notes from the Codex Rupefucaldinus. Finding the diversity between these two texts to be remarkable, he reprinted a portion of the additional Patristic matter of the latter MS. under the title Parallela Rupefucaldina. What was interesting and even more like

<sup>1</sup> It will be shewn later on that it must, however, be the MS. of which Tischendorf speaks, though he has confounded it with the

Cod. Rup. which is a totally different book. Scrivener's note must also be corrected, as far as relates to that Codex.

the MS. in the examination of Lequien's text by the side of the Paris manuscript which formed the basis of Lequien's text. was the obvious diversity of the latter from either of Lequien's copies. It approached however more nearly to the Vatican copy than to the other.

I determined therefore to read the MS. through with the printed text, and especially to note any additional matter that might be found in it. Such MSS. often contain valuable extracts from lost or important texts, Some of the results of this collation, especially as regards the text of Philo, are contained in the following pages. An exact edition of S. John Damascene's *Parallels* is however not a matter of such request as to make it worth while to print variants collected from nearly 800 pages of uncial Greek; still it seems to me that although the general interest in Patristic texts is but slight in the present century, the extracts which the volume contains of sub-apostolic writings and a few of the biblical variants might be acceptable to those who are engaged in editing the Septuagint, the New Testament, and the Ante-Nicene Fathers.

It is proper to state that Lequien seems to have been perfectly aware of the existence of other copies, since he notes in the preface "In Bibliotheca etiam Medicea perinde exstat Parallelorum codex ordine alphabetico digestus, *Vaticano non in totum absimilis*; sed in quo Patrum sententiæ media parte truncatæ, non integræ nec ad longum referuntur. Adduntur insuper hinc inde e scriptoribus profanis symbolæ, contra quam sibi Ioannes Damascenus proposuerat<sup>1</sup>." This MS. is fully described and the most important conclusions deduced from it with regard to early gnomologies in Curt Wachsmuth's *Griechische Florilegien*.

and there are many of them yet unexamined.

Lequien also notes that readings from a MS. of *Parallels* preserved at Venice were communicated to him by Banduri, and that this MS. was older than his own Vatican copy. This MS. must be the one described by Montfaucon in his *Italian Diary* (p. 36 Eng. Trans.). "We spent the afternoon in viewing the Grecian Archbishop of Philadelphia's MSS. I took notice among his MSS. . . . a vellum book of an excellent character and the eleventh century, St John Damascene's *Parallels* and other pieces of his." I suppose this copy now to be in the Nanian Library. And there must be many copies of this collection of quotations in the different European libraries, which would repay an examination<sup>2</sup>.

<sup>1</sup> Migne 95, col. 1037.

<sup>2</sup> E.g. in M. Omont's *Catalogue des Manuscrits Grecs de Bruxelles*, p. 15:

"32 (11836) S. Joannis Damasceni Sententiæ . . . XIII<sup>e</sup> siècle Bombycin, 171 feuillets, 165

sur 112 millim. . . . (Jacobins de St Honoré, de Paris)."

Several other copies will be found described in the following pages.



In the same connexion it should be added that in Cod. Coislin. 20 there are at the beginning two leaves written in sloping uncials of the ninth century which evidently belonged at one time to a Volume of Parallels. My attention was drawn to these by Dr Hort. They seem to have been first noticed by Dr Burgon, who however described them wrongly as fragments of the Septuagint. (His note is 'Bound up with it (Coislin. 20) are some leaves of the LXX. of about the VIIIth century.' *Last Twelve Verses* p. 229 n.)

The question arises here as to what has become of the Codex Rupe-  
fucaldinus to which Tischendorf and Lequien refer<sup>1</sup>. Its name indicates that  
it once belonged to Cardinal Rochefoucauld; and Lequien affirms that the  
copy was presented by him to the library of the Jesuit fathers in Paris. It  
must then have disappeared at the dispersion of that library, which brought  
many MSS. into English collections; after some labour and enquiry, in which  
I had the invaluable assistance of the ever-courteous M. Omont of the  
National Library, I received information that the book had passed into  
Sir Thomas Phillips' library at Middle-Hill and was now to be found in the  
possession of his son-in-law, Mr Fenwick of Cheltenham. The number of  
this MS. in the Phillips Collection is 1450 = Meerman 94; a charge of one  
pound per diem is made to all persons who collate in this library, and this  
renders prolonged or careful study impossible for the majority of scholars;  
one can hardly say that it makes the books accessible to any.

This identification being made, we must remove the confusion which arises from a statement made by Pitra to the effect that the MS. was to be found at Oxford. For this MS. is the Codex Claromontanus from which Halloix edited a long passage from Justin *De Resurrectione* in his life of Justin, and a collection of fragments of Irenæus in his life of that father. Lequien expressly states, p. 730, that Halloix edited these fragments "quæ cum ejusdem S. Martyris operibus edita non sunt, sed seorsim a Petro Halloixio, cum hæc accepisset ex eodem Codice Rupefucaldino<sup>2</sup>": while Grabe, on the other hand, *Spicilegium* II. 167, refers the passages to Cod. Claromontanus. It is, therefore, unfortunate that Pitra should speak in *Anal. Sac.* ii. XXI. as if the Codex were at Oxford "Visus est (sc. Cod. Coislin. 276)

<sup>1</sup> There seems to be a general opinion that it is lost: for example, in a recent number of the *Theologische Literaturzeitung* (Oct. 31, 1885, col. 534), Neumann remarks (reviewing Zahn's *Supplementum Clementinum*) "Den wich-

tigsten cod. Rupef. der *Sacr. Parall.* auf dessen Bedeutung de Lagarde mehrfach hingewiesen, hat leider auch Zahn nicht wieder aufspüren können."

<sup>2</sup> Cf. Halloix. *Script. Eccles. Or.* ii. 299.

eadem continere quam Damasceni Parallela ex codice Claromontano, *nunc* Oxoniensi, pervulgata.”

The following is the description given of Cod. Rupef. in the Catal. Cod. MSS. Coll. Claromontani:

“No. 150. Codex membranaceus in fol. majori constans foliis 300, XI circiter seculo exaratus quo continentur S. Ioannis Damasceni Eclogæ seu Parallelorum excerptiones cum earum indice quæ non occurrunt in editione Michaelis le Quien (circa medium hujus codicis octo insunt folia chartacea in quibus manu recenti supplentur quæ in eo desiderabantur).”

The identity of the Claromontane and Rupefucald Parallels is suspected by Lightfoot in his recent edition of the Ignatian Letters, vol. I. p. 210 “Claromontanus, a MS. which seems closely to resemble the Rupefucaldinus.”

So much having been premised with regard to the different copies, a few remarks must be made with regard to the general subject of Parallels.

These “Parallels” are commonly referred to John of Damascus but with little show of reason.

We may I think dismiss the idea from our minds that these collections are due solely to S. John Damascene.

If no other evidence were forthcoming, the extreme unlikeliness of our finding so many early copies (some of which themselves shew traces of being taken from earlier manuscripts) of the work of an eighth century father, would be noted at once. But there is other testimony: Lequien draws attention to the Scholia in the text of the Codex Rup., which fix the date of digestion of the book in the reign of the Emperor Heraclius<sup>1</sup>. There is one for instance (ed. Leq. p. 749) which comments on a passage in Ezekiel in the following manner:

Σχόλιον· τοῦτο καὶ ἡμῖν ἐκ τῶν ἡμετέρων συμβέβηκεν ἀμαρτημάτων. Καύχημα γὰρ καὶ δόξασμα παντὸς γένους χριστιανῶν ὁ σωτήριος σταυρὸς καὶ ἡ ζωφόρος ἀνάστασις ὑπῆρχον ἅτινα διὰ τὸ μεμιαμμένον

Βενετοπράσιων ὄνομα ὃ ἐπεθήκαμεν ἑαυτοῖς καὶ ἐβδελύχθημεν ὑπὸ χριστοῦ τοῦ ἀγιάσαντος ἡμᾶς τῷ θεῷ αὐτοῦ ὀνόματι, εἰς χεῖρας μεμιαμμένων παρεδόθησαν καὶ ἐμίανθησαν.

The writer is evidently alluding to the carrying off of the Cross of Helena into Persia by Chosroes, and he writes before the time when the sacred symbol had been recovered by the successful wars of Heraclius (that is, more than a century before the time of John of Damascus); reference is

<sup>1</sup> Hilgenfeld seems to assume that the MS. was actually written at this time: “Cod. Rupefucaldinus vel Claromontanus imperante

Heraclio I. (610—641) conscriptus.” *Ev. sec. Hebræos*, etc. p. 63.

also made to the blue and green factions which were then disturbing the peace and undermining the stability of the empire (Βενετοπράσινος). It is clear, then, that the origin of the Sacra Parallela is to be sought at least as far back as the third decade of the seventh century: and if this be so, the most we can infer from the preface attributed to John Damascene in Codd. Vat. and Rup. is that as far as regards the Scriptural or Patristic matter he rearranged or augmented an earlier collection, and any profane quotations may have been absorbed from existing gnomologies. If we may hazard a conjecture we should say that the original matter was arranged alphabetically under different titles, so as to include all proper subjects in an order proceeding from the creation of man to the day of death; the title of the first series of extracts being

A. *περὶ τῆς τοῦ ἀνθρώπου πλάσεως καὶ κατασκευῆς.*

and the last being

Ω. *περὶ ὥρας καὶ ἡμέρας θανάτου κτέ.*

and this must have been altered by John Damascene, something on the principle of Dogberry,

“Write God first: for God forbid but that God should go before such villains”; so that the book begins with the doctrine of the Trinity.

A. *περὶ αὐδίου θεότητος τῆς ἁγίας καὶ ὁμοουσίου Τριάδος.*

The question then arises as to whether any traces of John Damascene are found in our book.

The margins of the book are filled with medallion portraits of persons of ecclesiastical manner and habit; these are meant to represent the different writers from whom quotations are made; and M. Bordier in his description of the Ornaments of Greek MSS. in the National Library alludes to the portrait of John Damascene as found in the volume. I have not however been able to verify his statement.

M. Bordier's observation runs as follows :

“Pour Moïse, ayant besoin d'un saint personnage investi du caractère sacerdotal, il peint un homme à barbe noire, portant sur la poitrine une étole blanchée ornée de deux croix rouges: pour un homme qui fut une partie de sa vie illustre dans le monde, Jean Damascène, il est en laïque, vêtu d'une toge et la tête ceinte d'un bandeau de perles, &c.”

But whether M. Bordier is right or wrong in this identification, it should



be noticed that there is a single passage in which he is quoted. On f. 146 we find

Ἰω Μουνζούρ ἐκ τοῦ ν' κεφ. Ἀδύνατον εὑρεθῆναι δύο τινα μὴ [δι]αφέροντα ἀλλήλων κατὰ τι.

Now this John Munzur is the celebrated John of Damascus. Cf. Suidas: Ἰωάννης ὁ Δαμασκηνὸς ὁ ἐπικληθεὶς Μανσοῦρ and a number of other references collected by Leo Allatius in the Prolegomena prefixed to Lequien's edition of John of Damascus. The name itself is said by some to be the name of his father and by others to be an insulting cognomen attached to him by the Emperor<sup>1</sup>. For a discussion of this point see the Prolegomena referred to. Especial attention should be paid to a quotation from Cedrenus in which he calls him Ἰωάννης μοναχὸς καὶ πρεσβύτερος ὁ χρυσορρόας ὁ τοῦ Μανσοῦρ, for this quotation seems to shew that he is also spoken of as Monk and Presbyter. For this reason one would incline to believe that a connexion exists between John of Damascus and any florilegium bearing the name of John Monachus, John Presbyter or a compound of the two. (The cases in which such a title is added by a later hand are of course more doubtful.)

The same conclusion as to the existence of Collections of Sacred Parallels earlier than John of Damascus is drawn in a somewhat different manner in a note at the beginning of the book by some former possessor or librarian. "Codex membr. litteris uncialibus nono ad minimum sæc. scriptus quo continentur Parallela e variis Scripturæ veterumque Ecclesiæ doctorum locis collectis nempe Ignatii, Clementis Romani et Alexandrini, Dyonisii Alexandrini, Philonis, Josephi, Eusebii, Athanasii, Basilii, Gregorii, Chrysostomi, Nili, Evagrii et Maximi qui cum sæc. vi vixerit sæc. octavi revocandus videtur horumce Parallelorum scriptor, antiquior quippe Joanne Damasceno cui uberiora Parallela vulgandi noster hic auctor materiam præbuit."

A superior limit of time may of course be found in the latest author quoted: but it is doubtful whether Maximus does belong to the period assigned above, and I believe that he is rather regarded by some as a contemporary of John Damascene.

Cod. Reg.  
923 quotes  
the follow-  
ing non-  
biblical  
authors.

The following is a more extended list of the authors quoted:

Apostoli Sancti (= Ap. Const.).	Basil.
Athanasius.	Cassian (Abbas).
Athenodorus (Frater Gregorii).	Chrysostom.

<sup>1</sup> Cf. Langen, *Johannes von Damaskus*, p. 20.

Clemens Rom. (= Clem. Hom.).	Isidore Pelus.
Clemens Alex.	John Climacus.
Cyril.	Josephus.
Democritus (Philos.).	Justin.
Diadochus.	Marcus Diadochus.
Didymus.	Maximus.
Dionysius Areop.	Methodius.
Dionysius Alex.	Moses (Abbas).
Doctrina Petri.	Μουνοζούρ (Ιωάννης).
Epiphanius.	Nilus.
Ephraim.	Philo Jud.
Eusebius.	Pythagoras.
Eustathius.	Sancti Senes.
Evagrius.	Serapion.
Greg. Thaum.	Sextus Rom. (generally given as Sextus).
Greg. Naz.	Synesius.
Greg. Nyss.	Theotimus Scythes.
Hippolytus.	Theophilus Ant.
Hesychius.	Theophilus Episc.
Ignatius.	
Irenæus.	

We shall probably be safe in regarding John of Damascus as the latest of the writers referred to: only one passage has been inserted from his writings and that of a very trivial character. There is no necessity, however, on account of this quotation, to regard the MS. as a collection of Damascene Parallels.

We shall see presently that an important collection of Parallels in the Vatican Library bears the names of Leontius and John: and it is interesting to note that in Cod. Coislin. 294, which is a collection of Parallels, both the writers Leontius Damascenus and Joannes Mansur are quoted. It is probable, therefore, that Damascus is the real home of the Collection of Parallels from which successive editions and arrangements by different hands have been derived.

After I had finished my examination of the Paris MS., I discovered that M. l'Abbé Martin had just published an account of it in his *Description Technique des Manuscrits grecs relatifs au Nouveau Testament conservés dans les Bibliothèques de Paris*. (Maisonneuve 1884.) In this he also printed a few N. T. variants selected principally from the first 32 leaves of the Manu-  
Attention had previously been drawn to this book by l'Abbé Martin.

script<sup>1</sup>, and to the book itself he attached the name Codex Martinianus and the critical letter Ω<sup>2</sup>, thus placing it among the Uncial texts of the New Testament. I see no objection to this as the book undoubtedly contains large portions of Scripture copied directly from early Uncials; but on the other hand it should be noted that Dr Hort in his Introduction to N. T. thinks it best to class collections of parallels with Patristic authorities. If we adopt the suggestion of my friend l'Abbé Martin, we may have to add at the same time several other MSS. of Parallels to the table of Uncial texts of the N. T., a process which would require a good many alterations or expansions to be made in the notation of Tischendorf's critical apparatus.

Two fragments of Justin were extracted from Cod. Reg. by the Benedictine editor of Justin, (Fragg. x, xv of Otto). The note on these passages (p. 396) added by the editor contains the important information that the MS. was brought (? in the eighteenth century) from Constantinople. "Reperitur etiam (fragmentum) in antiquissimo Codice Regio 923, paucis abhinc annis Constantinopoli allato, quo continentur Parallela, ex quibus non pauca S. Joannes Damascenus transtulit in sua."

Nor should we omit to notice that an important fragment wrongly ascribed to Clem. Rom., but in reality from the Clem. Hom., is pointed out by Nolte as existing in Cod. Reg.<sup>3</sup>

Brief description  
of the MS.

Now let us proceed in order to the description of our MS, and the results derived from it in the New Testament and in Patristic literature. The MS. is a folio, with its text arranged, as will be seen from the attached facsimiles, in double columns, in lines about 36 to the column, and each line containing 13—15 letters. The size of the pages 14 inches by 9½<sup>4</sup>. The character is a sloping uncial of a period at least as early as the ninth century, although in some cases the script has been coarsely retraced, as in some lines of the first photograph, and deficient pages added by the hand of a later and more ignorant scribe.

<sup>1</sup> But what did the Abbé mean by citing the following as curious variants *χαρὰν καὶ ἐξῆς* (Acts vii. 1), *κατακεῖ καὶ τὰ ἐξῆς* (Acts xvii. 24)? We can quite understand that "De ces variantes il y en a peu qui aient pour elles l'appui des anciens manuscrits."

<sup>2</sup> I have quoted the MS. uniformly as Cod. Reg.: I should have preferred to write it Cod. Parisiensis; but it has to be quoted in a manner similar to the copies of Lequien (Par. Vat. and Par. Rup.): now we cannot very well write

Par. Par.

<sup>3</sup> Nolte's note will be found in *Theolog. Quartalschrift* xli. p. 276 (1859). "Fragment vi. welches sich auch in cod. reg. Paris 923. f. 368 vers. sec. col. jedoch mit mannigfachen Abweichungen findet, ist aus Homil. Clem. rv. c. 11. entlehnt." Correct Nolte's reference to f. 309, and cf. Lightfoot, *Clement of Rome* p. 217 and *Appendix* p. 460.

<sup>4</sup> More closely according to M. Bordier, 0,356 cm. × 0,265 cm.

In many places there are instances of missing leaves either in Cod. Reg. or its ancestry. For instance the title given in Lequien 507 as ε 13 breaks off in Reg. at the close of the quotation from Eccli. xxvii. 29 at the bottom of f. 156 b. The MS. resumes again in ε 21 (Leq. 520) in a quotation from Clement *ἀν'ἀγκην*. Reference to the order of titles in Reg. shews that the following subjects have been omitted:

θ'. *περὶ ἐνεδρεύοντος ἐπιβουλὴν τοῦ πλησίον ὅτι αὐτὸς ἐμπροσθεῖται*  
(the last extract only being lost);

ι'. *περὶ ἐμπορίας καὶ ὅτι αἱ περὶ τὰ βιωτικὰ ἐνδελεχεῖς ἀσχολίαι συγχέουσιν  
ἡμῶν τὴν ζωὴν καὶ ἀποστεροῦσι τῶν αἰωνίων ἀγαθῶν*

ια'. *περὶ ἐνυπνίων καὶ μαντείων*

ιβ'. *περὶ ἔκουσίων καὶ ἀκουσίων ἀμαρτημάτων*

as far as the point indicated above in the quotation from Clement.

The quaternions being numbered in the right-hand bottom corner of the first leaf, we have f. 151 marked with ιθ' and f. 158 with κ', we should be inclined to infer that a single leaf was missing in this quaternion; it is not, however, safe to draw a conclusion hastily in a MS. where the matter is so much displaced as in Reg., nor without measuring the compass of the omitted matter in Cod. Rup.

It will be observed in the photographs that the writing is placed over the lines ruled by the scribe, a custom which accords with the date deduced from other considerations.

Accents and breathings are inserted with much irregularity, apparently by the first hand; the accent in a diphthong is usually placed on the first letter. The scribe amongst other eccentricities often places a circumflex on the antepenultimate. When a preposition immediately precedes a noun, a single accent is sometimes placed upon the two words.

Itacisms occur frequently of every kind. No MS. that I know affords a better opportunity for their study: I have generally contented myself with tacitly correcting them, as well as the accents.

The abbreviations are those common to Biblical uncial MSS. of the period. Sometimes as many as three letters are built into a common symbol, e.g. the syllable *νην* on f. 339 is made of two *ν*'s with a cross-bar between. A few tachygraphic signs such as that for *την*, may be found. An apostrophus is sometimes found at the end of a proper name, as in



the Codex Sinaiticus and other early documents. Thus on fol. 2 we have  $\alpha\delta\alpha\mu$ , and in our photograph (248 a. 2. 1)  $\alpha\beta\rho\alpha\alpha\mu$ .

The letters are remarkable for the fineness of the cross strokes, which makes many passages difficult to read rapidly: and a similar statement might perhaps have been made with regard to the exemplar from which the MS. was copied, seeing that there are frequent errors on the part of the copyist exactly similar to those into which his readers are likely to fall. The letters are well formed, the oval letters,  $\epsilon\theta\omicron\varsigma$ , being much contracted horizontally, and as usual in MSS. of this class,  $\theta\Delta$  with pronounced hooks.  $\zeta$  has its form made by two strokes of the pen, but on the first facsimile we notice that an omitted  $\zeta$  has been restored in the common form made by a single ductus.

The punctuation marks are chiefly the high and low point, accompanied by a final colon at the end of passages.  $\iota$  and  $\gamma$  have the double diacritical point. And I think that a case of interrogation mark may be found in the MS. (on fol. 15 b for instance). No cases as far as I know occur of iota subscript or ascript.

The arrangement of the matter according to the index and where the disarranged portions of the book are readjusted, is first alphabetical, the various subjects being arranged under heads according to the leading word in a sentence: thus the first title is *Περὶ ἀνθρώπου πλάσεως*, and begins the letter  $\alpha$ . Each title is then illustrated first by extracts from the Old Testament, next from the New Testament, then from the leading Church fathers, and finally from Philo and Josephus. Occasionally sentences and gnomic sayings are introduced from the philosophers.

Thus on the photograph of fol. 248 a, the extract on the left (line 10) begins with a statement written on a gold ground that the passage which follows is from a discourse *τοῦ ἁγίου Βασιλείου κατὰ πλεονεκτούντων* (*sic*). This is followed by a new title on gold,

*περὶ παραχωρητικῶν καὶ εὐείκτων ὅτι εἰρηνικὸν καὶ ψυχοφελὲς τοῦτο.*

And the first extract under the new title is indicated by the word *Γενέσεως*, and so on throughout the book, with few variations.

The illuminations are the most striking feature of the whole book. The facsimile of fol. 248 a shews us first an ordinary ecclesiastical portrait hundreds of which occur, and which serve to represent the fathers quoted. This one, accordingly, must be Basil.

The picture on the margin of the right-hand column represents the

battle between the herdsmen of Lot and Abraham, with plenty of sheep in the foreground. This is followed by a picture representing the conference between Abraham and Lot, and another shewing Abraham in the act of intercession for Sodom.

The book must have been written first and illuminated after, for in our other facsimile over against a passage from S. John's Gospel concerning the true Vine, the artist has by oversight introduced an illustration of a totally different passage, namely the one in which the gardener appeals to his master to spare the unfruitful fig-tree yet another year. Unless indeed it should be that the tree represented is really a vine, in which case the scribe has fused the passages together in his mind. The attitude of the petitioning gardener is very pathetic!

The whole series of illustrations is interesting, and some require no small skill in the interpretation.

At the beginning of the book is a leaf of cursive writing of a considerably later date: it is written in two columns of 30 lines each, and bears something of the appearance of having been copied from an early bicolomnar uncial text<sup>1</sup>. The two columns of the verso are subjoined:

ἔργων ὡς δηλοῖ	καὶ ἔτεσιν· αἱ μὲν	
καὶ ἡ τοῦ σαββά-	οὔν τῶν ἡμερῶν	
του προσηγορί-	ἑβδομάδες γεν-	
α κατὰπαυσιν	νῶσι τὴν πεντηκο-	
ἑβραϊκῶς σημαί-	στήν, κλήτην [ἀγί-]	[1. κλητὴν]
νουςα· εἰ δέ τις	αν παρ' αὐτοῖς ἡ-	
καὶ ὑψηλότερος πε-	μέραν· αἱ δὲ τῶν	
ρὶ ταῦτα λόγος	ἑτῶν τὸν ἰωβελαι-	
ἄλλοι φιλοσοφεί-	ον παρ' αὐτοῖς ὀ-	
τωσαν· ἡ τιμὴ	νομαζόμενον,	
δὲ αὐτοῖς οὐκ ἐ-	ὁμοίως γῆς τε ἄ-	
ν ἡμέραις μόνον	φεσιν ἔχοντα καὶ	
ἀλλὰ καὶ εἰς ἐνιαυ-	δουλῶν ἐλευθερί-	[1. δούλων]
τοὺς φθάνουσα.	αν καὶ κτήσεων	
ἡ μὲν οὔν τῶν ἡ-	ὠνητῶν ἀναχώ-	
μετέρων τὸ σάβ-	ρησιν· καθιερού-	
βατον· τοῦτο δὲ	σι γὰρ, οὐ γεννημά-	
τὸ συνεχῶς πα-	των μόνον οὐδὲ	
ρ' αὐτοῖς τιμώμε-	πρωτοτόκων ἀλ-	
νον. καθ' ὃ καὶ ἡ	λ' ἤδη καὶ ἡμερῶν	

<sup>1</sup> Dr Hort identifies this passage as coming from Greg. Naz. *Orat.* xli. § 2 in Pentecosten.

τῆς ζύμης ἄρσις  
 ἰσάριθμος· ἡ δὲ  
 τῶν ἐτῶν ἑβδο- (1. ἐτῶν ὁ)  
 ματικὸς ἐνιαυτὸς  
 τῆς ἀφέσεως.  
 καὶ οὐκ ἐν ἑβδομά-  
 σι μόνον ἀλλὰ καὶ  
 ἐν ἑβδομάσιν ἑ-  
 βδομάδων, ὁμοί-  
 ως ἐν τε ἡμέραις

καὶ ἐτῶν ἀπαρχὰς  
 τῷ θεῷ τοῦτο τὸ γέ-  
 νος· οὕτως ὁ ἐ-  
 πτὰ τιμώμενος  
 ἀριθμὸς τὴν τι-  
 μὴν τῆς πεντηκο-  
 στῆς συνήγαγεν·  
 ὁ γὰρ ἐπτὰ ἐπὶ ἑ-  
 αὐτὸν συντιθέμενος  
 γεννᾷ τὸν πενήκοντα.

Tischen-  
 dorf's use  
 of "Paral-  
 lels."

We have already alluded to the readings which Tischendorf extracted from the *Parallela Sacra*. He seems to have seen the importance of these quotations in the seventh edition of the *New Testament* (1859).

In the prolegomena to this text (p. xxiii) he remarks as follows:

"Item Johannis Damasceni perlustravi plura, maxime commentarios in Pauli epistulas et quae in parallelis sacris ad easdem spectant." And on p. cclxv. in referring to patristic authorities of the eighth century, he observes:

"Prae multis vero eminent Johannes Damascenus, cuius commentarium in epp. Pauli pertractavimus in ed. Mich. Lequien; item permulta ex sacris eius parallelis adscripsimus."

These quotations in the seventh edition are usually cited without a reference, as they could easily be found in a continuous exposition, but the passages from the parallels have references given.

Thus on Heb. xi. 13 we have as follows:

λαμβάνετε c. DEKL al longe pl Thdr̄t Dam (et par 371) al.

where the authority of John Damascene is twice appealed to, first in the ordinary text and commentary of the Hebrews, the latter of which is sometimes distinguished as *Dam<sup>com</sup>* as in Heb. i. 3, and secondly in a passage found on the 371st page of Lequien's edition of the *Parallels*. These references to the *Parallels* are not however very complete. The seventh edition refers only to three passages for the text of the Hebrews, viz. to p. 371 of Lequien, where Heb. xi. 13—16, 32, 33 are quoted,

To p. 673 Heb. xii. 5—11,

And to p. 358 Heb. xiii. 17.

From these passages Tisch. extracts six variants, but it must not be supposed that these references imply anything like an exhaustive treatment.

In the eighth edition much more use is made of the collection, which is cited as Dam<sup>par.</sup> and Dam<sup>par. cod.</sup> as intimated above<sup>1</sup>, and I do not think it need be pointed out that a very large further use may be made, by future New Testament collators, of Parallels to be found in the large European libraries.

An important question arises with regard to the MS. from which Mangey published fragments of Philo under the name of Johannes Monachus Ineditus. He obtained these extracts, I believe, from Thomas Carte, and writes concerning them as follows:

'Sunt haec fragmenta ex Cod. MS. Collegii Ludovici Magni Soc. Jes. Qui cod. sic inscribitur Ἰωάννου πρεσβυτέρου καὶ μοναχοῦ τοῦ Δαμασκηνοῦ ἐκλογῶν βιβλίου Α' καὶ Β'. Titulorum vero discrepantia tum inversa ordinis ratio liquido sunt argumento excerptorem hunc alium esse a Damasceno illo Sacrorum Parallelorum auctore. Cui sententiae suffragatur Michael le Quien, Johannis Damasceni operum praeclarus editor, qui docet codicem istum noni esse saeculi.'

A collection of Parallels is also used by Mangey, the editor of Philo

What has become of this Codex? At first sight the description seems not unlike Coislin. 276, described by Montfaucon as of the tenth century, diverse from the edited Parallels, and its title being *Joannis Monachi et Presbyteri Eclogae*. But the order of titles given by Montfaucon does not seem to agree with Mangey's description. Is it possible that in editing fragments from John Monachus Mangey is really going over the ground again with the Codex Rupefucaldinus? For certainly the title printed by Lequien from this MS. agrees precisely with that given by Mangey. And does not this supposition also explain why Lequien is quoted as an authority for the date of the Codex (though I cannot verify the passage referred to)? I believe that this supposition is the correct one, and will be verified by an examination of the MS. at Cheltenham.

which seems the same as Cod. Rup.

We must also draw attention to the following important copies of Parallels, of which use has been made by collectors.

Mai in his *Scriptorum Veterum Nova Collectio*, Vol. I. et VII. has pointed out and used the Cod. Vat. 1553 (olim Cryptoferratensis) which bears the title *Res Sacrae Leontii et Joannis*.

Pitra in *Analecta Sacra*, II. xxi. and elsewhere has quoted largely from Cod. Coislin. 276, already referred to, and wonders that so little attention has been paid to it. "Codicem Parisiensem, quem miror a nemine, ni

<sup>1</sup> But see further on this point on p. xx.

fallor, collatum, comminisci juvat. Coislinianus est sub num. 276<sup>1</sup>, olim fortasse neglectus vel a Maurinis quia visus est eadem continere quam Damasceni Parallela.”

And many other copies yet uncollated might easily be pointed out.

From a similar collection, as I suppose, in the Library of the Patriarch of Alexandria at Cairo, Tischendorf extracted in 1853 a number of valuable passages, which he printed at the end of his *Philonea*.

#### FURTHER REMARKS ON THE CODEX RUPEFUCALDI.

The whole of the preceding and almost all of the succeeding matter was written out for the press before I was able to undertake the expedition necessary to the verification of the suppositions thus made with regard to Cod. Rup., and even now a complete study of the recovered codex remains to be made, four days being all the time that I have been able to bestow upon it. The results thus arrived at are as follows :

The Codex Rupefucaldi is a magnificently written volume of 285 leaves (in addition a few blank leaves at the beginning and end), the numbered leaves being 284, and one number repeated (=f. 218 bis). To my surprise, it is not an uncial MS. at all, but an early cursive with a few rubricated uncials at the beginning, middle and end ; and dating, as near as I can judge, and in accordance with the tradition of the library, from the eleventh century.

The rubricated uncials at the beginning are as follows :

Ἰωάννου πρεσβυτέρου καὶ μοναχοῦ τοῦ δαμασκηνοῦ τῶν ἐκλογῶν βιβλίον α' καὶ β'.

And in the middle, f. 177 b, at the close of *στοιχείων ε*, where perhaps from weariness the scribe was constrained to obtrude his personality more definitely upon his work, are the abbreviated words,

χριστὲ ὁ Θεός, σῶσόν με

At the end stands the subscription,

τέλος τῶν ἐκλογῶν τοῦ ὁσίου πρὸς ἡμῶν μοναχοῦ καὶ πρεσβυτέρου Ἰωάννου τοῦ Δαμασκηνοῦ + δόξα σοι, χριστέ, ὁ θεὸς ἡμῶν πάντων ἕνεκεν.

<sup>1</sup> Wrongly given by Pitra as 279.



The preface and titles to the Parallels are written in a bicolunar form with about 40 lines to the column: the rest of the MS. is written in the ordinary manner, the initials and titles and authors' names being rubricated subsequently to the writing of the rest of the matter, but with such care that I have thus far only detected a single dropped initial, and the whole book is a marvel of exact calligraphy.

On f. 1 stands the superscription:

“Collegii Claromontani Parisiensis Societat. Jesu ex dono eminentiss. Cardinal. Rupifucaldi.”

Between ff. 161 and 162 are eight leaves on paper in a modern hand, in which an attempt has been made to restore a missing quaternion or quaternions from the printed Vatican Parallels (beginning Par. Vat. 432 D *ἐὰν ὁμνήσῃς* and ending with Par. Vat. 462 B *σπηλαίου | ληστῶν*).

The identity of the MS. with the missing book is evident not only from the headings and subscription but from a comparison with the Par. Rup. of Lequien, the John Monachus of Mangey, and the extracts from it in Halloix and other patristic writers. So valuable and complete (with the exception noted) is this MS. that if it had crossed my path earlier I should have made it the basis of almost all the subsequent work, and printed from it the greater part of the Philonea collected by Mai, Pitra, and Tischendorf, as well as those quotations which are current in the *Melissa* of Antony.

As it is, I have contented myself with noting the references and a few readings, and reserve a fuller account of the Patristic excerpts for a future tract on Ante-Nicene Patristic Fragments. But now, what are we to say about Tischendorf's description of this MS.? The prolegomena to the VIIIth edition of the New Testament, or rather the fragmentary notice which stands in the place of prolegomena, says (p. xvi):

Dam<sup>par. cod.</sup> i.e. Joh. Damasceni parallela sacra ex Cod. Rupefuc. Saeculi fere 8.

It is needless to say that by no reasoning can we identify this book with Cod. Rup. Tischendorf is evidently quoting from an uncial MS. Can it be that after all he is referring to Cod. Reg., and has made the hasty identification to which our own first thoughts were led under his influence? Let us see some of the readings which he quotes from the book.

In general, as intimated previously, the references are given as follows: Matt. xxii. 8 *ἐστὶν* Dam<sup>par. 322</sup> om.; Mark xii. 44 *περισσευοντος αὐτοῖς* (et Or. Dam<sup>par. cod.</sup>); UΓΔ et mu Dam<sup>par. ed.</sup> *περισσευματος αὐτῶν*. In the last

passage the references clearly refer to the printed parallels and to the edited text of Lequien. If we turn, however, to the critical apparatus of the Epistle to the Hebrews, we are astonished to find a new notation: e.g. Heb. xii. 1 Dam<sup>paris</sup> *τρεχομεν* Heb. xii. 3 *ὑμων* Dam<sup>paris</sup> om. xii. 4 Dam<sup>paris</sup> *αντεκατεστητε*, &c., all of which readings may be found in Reg. f. 341 b. While on xii. 7 we have *εις παιδειαν* supported by Dam. ad h. l. et <sup>parall 673</sup> (et <sup>paris</sup>). The first of these references is, of course, to the commentary on the Pauline Epistles; the second to the printed text of parallels; while the third is from f. 260 of Cod. Reg. We have no doubt then that Tischendorf is really referring in these readings to our Paris MS., seeing that there is no other to which we can attach the mark of place (Parisiensis) nor of date (viii. sæc. fere) so as to agree both with his descriptions and citations.

#### FURTHER REMARKS ON COD. COISLIN. 20.

We have alluded to the uncial fragments of a MS. of parallels which are found at the beginning of Cod. Coislin. 20. A few more notes are added with regard to them in order to shew the close connection that subsists between them and the Cod. Reg.

The MS. from which they are taken is bicolumnar, and contained (as a little restoration of the damaged parts will shew) 36 lines to the column and about 16 letters to the line. The first leaf contains as follows: after four lines of a sentence whose beginning is wanting, *μηδὲ γογγύσης ὡς ὀλίγον βραδύνων ἵνα μηδὲ ὀλίγον τοῦ ὅλου ζημίαν ὑπομείνης*, the text follows as in Lequien 621, in the middle of a passage attributed to Chrysostom, *ὅσον γὰρ νηστεία κτέ...ἔπιεν*. It then continues with the fragment of the same homily (Lequien 622) beginning *νηστεία καὶ δέσεις...μόνον πρὸς μόνῳ*. It then adds from Basil *περὶ νηστείας* the fragment on 622, as far as *ἀντλεῖς*: and so concludes the titles under N at the foot of the first column of the verso. In all this it is strictly following the order in Cod. Reg., with the single exception that it has avoided the transposition of the passage from Basil over the last of the extracts attributed to Chrysostom.

Letter ξ then begins, precisely as in Cod. Reg., as follows:

#### ΣΤΟΙΧΕΙΟΝ Ξ.

π<sup>ε</sup> ξένων καὶ φιλοξενίας καὶ ὅτι  
ἀπαρρησίαστος ὁ ξένος πάντοτε.

The extracts then follow the order in Cod. Reg., viz. :

Gen. Ἀναβλέψας Ἀβραὰμ κτέ. followed by a *Scholium* which is given completely in Reg., but only indicated by an abbreviation in Coislin, the bottom of the leaf where it probably was written being cut away.

Exod. Προσήλυτον κτέ.

Levit. εἰάν τις προσέλθῃ κτέ.

with which the first leaf ends.

The second leaf begins with οὐκ οἶδας ἄρτι κτέ. from the Gospel of John c. xiii.

This is followed by Matt. xiv. 6, 7

and a sentence τοῦ ἁγίου βασιλείου ἐκ τῶν εἰς τὸν ἀΨαλμόν Μη ἑναπομείνης τοῖς κακῶς βουλευθείσιν.

These passages belong under the title, περὶ ὄρκου.

Then comes

περὶ ὀρφανῶν καὶ χηρῶν

The passages are given in the order, Exodus xxii., Proverbs xxiii., Prov. i., Sirach iv., Sirach xxxv., i Tim. v. 5, i Tim. v. 11, i Cor., Jac. i., Philo, Tob., Ps. xciii., Zacharias. It will be seen that this order is confused; but the matter contained is almost exactly the same as that in Cod. Reg.

The next title is

περὶ οἴνου καὶ χρήσεως αὐτοῦ

the extracts being from Psalm ciii. and Proverbs as in Reg., and so the leaf ends.

On the whole it will be found that there is a much closer agreement between Coislin and Reg. than between Coislin and Vat. or Coislin and Rup. : the latter codex for instance has three additional titles thrust in between περὶ ὄρκου and περὶ ὀρφανῶν. The Coislin fragment is, therefore, though not a part of the Cod. Reg., so like to it that there is either a relationship between them or they both are derived without much change from the primitive collection of parallels.



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 κνᾶθους 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 παλινοφδίαν 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 Philo<sup>1</sup>.

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.

Ambrose, *Cain et Abel* I. c. 1 § 2.

*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.

Questions on Genesis I. 58 (Aucher II. 41).

*An recte dictum fuerit de Cain: Acquisivi hominem per Deum?*

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.

<sup>1</sup> 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 :

- a'*. 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 Sacræ* 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 Allegories<sup>1</sup>. 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 *ἐπίνομις* 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 ἐνελημμένος, 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 εὐαίσθη- ὅτι περὶ ἓνα τὸ κῦρος τῶν ἀπάντων ἐστί, σίας, οὐκ ἀρτιότητος τῆς περὶ τὰ ἄλλα τοῦ τὸν ὄντα ὄντως κίριον.]  
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.

<sup>1</sup> 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 i. *Leg. Alleg.* is quoted as *ἐκ τοῦ δευτέρου τῆς νόμων ἱερῶν ἀλληγορίας*.

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 ἀγχίνουα·  
τῦφον εὐρήσεις νοῦν οὐκ ἔχοντα. Μέχρι ὅταν δὲ περαιορηθῇ, συμπεραιορεῖ καὶ τὸ  
μὲν γὰρ ἢ τῶν ἐκτὸς πρόσσεστιν 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- φέρει τὰς εἰκόνας· μεθιστᾶ γὰρ καὶ παριστᾶ <sup>Phædo</sup> 81 A.  
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, περικρατήσῃ, 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 ἀμφοτέρω 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 ἤνιοχέι 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 εἰσάγῃ, 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 ἀγίους αὐτοῦ προσηγάγετο· εἰ δὲ ἐκλογαί τε καὶ ἀπεκλογαί κυρίως ὑπὸ τοῦ ἐνὸς αἰτίου γίνονται, τί μοι παραινεῖς ὧ 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 μεμνημένοις 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 ὁμιλεῖν, ἀλλ' ἔχειν διττὸν λόγον, τὸν μὲν ἀληθείας καὶ τοῦ συμφέροντος, τὸν δὲ δόξης καὶ τοῦ ἡδέος· ἀνάγκη γὰρ τῷ πολιτικῷ μὴ ὅσα φρονεῖν συμφέροντα ἡγεῖται, καὶ λέγειν ἄντικρυς, ἀλλ' ἔνια ἀποκρύπτεσθαι διὰ τὸ πολλάκις τὸν ἀκροατὴν ἀλλοτριῶς διακείμενον εἶναι πρὸς τὸ ἀκολάκευτον καὶ εὐθὺς τοῦ ἀληθοῦς ἀφηγιάζειν, ὡς μηδὲν ἔτι τῶν εἰς ἐπανόρθωσιν προίεσθαι· αἰεὶ δέ γε τοῖς

σοφοῖς εἰκέναι τῶν ἰατρῶν, οἱ καίεν τε καὶ τέμνειν ἢ κενοῦν μέλλοντες, ἢ τι τῶν οὐκ ἡδέων μὲν λυσιτελῶν δὲ τοῖς κάμνουσι 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 κρείττον 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, *Anal. Sac.* II. 309 (Cod. Coislin. 276, f. 47)  
 (I. ῥυπισθῆναι), 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.  
 δύνοις καὶ τὸ μᾶλλον αἰρεῖσθαι τεθνάναι

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

πέφυκε τοῖς μεγάλοις ἀκολουθεῖν φθόνος.

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 ἀπετελεῖτο διε- θερίας ἠξίωσε καὶ τὰ τῆς ἀνάγκης ἀνεῖς  
 πλάσθη, καθαρωτέρας τε καὶ ἀμείνονος ἔλαχε δεσμὰ ἄφετον εἶασε, δωρησάμενος αὐτῇ  
 τῆς οὐσίας, ἐξ ἧς καὶ αἱ θείαι φύσεις ἐδη- τοῦ προπεδωδυστάτου καὶ οἰκειοτάτου κτή-  
 μιουργοῦντο· παρ' ὃ καὶ μόνον τῶν ἐν- ματος αὐτῷ, τοῦ ἔκουσίον μοῖραν, ἣν ἠδύ-  
 ἡμῖν εἰκότως ἀφθαρτον 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 νομοθετήσονται τέλος ἐν προ- Cod. Rup. f. 113 *ἐκ τοῦ περὶ τῶν γιγάν-*  
 κείσθαι δεῖ πάντας ὠφελείσθαι τοὺς ἐν- των.  
 τυγχάνοντας.

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

οὐκ ἔστι παρὰ θεῶν, οὔτε πονηρὸν ὄντα κόλασιν καὶ μὴ λαβεῖν αὐτήν, εἰ μετὰ ἀπολέσαι τὸν ἀγαθὸν μισθὸν περὶ ἐνὸς πλειόνων ἀγαθῶν ἔν τι γένηται πονηρέων· ἀγαθοῦ μετὰ πλειόνων κακῶν πεπραγμένου, ἀνάγκη γὰρ ζυγῶ καὶ σταθμῶ πάντα ἀποδοῦναι 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- εῦφυίαν 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 ὑπισχνείσθαι. 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. *μίζονος*) ἔστω a passage which I confess I do not understand.

The next is from Pitra, *Anal. Sac.* II. 310, from Cod. Coislin. 276, fol. 169.

<p>ἐκ τοῦ περὶ εὐσεβείας κεφαλαίου. τίνες γὰρ μᾶλλον εἰκὸς εὐθυμίας ἄγειν καὶ χάριτας ἢ τοὺς προσιόντας ἀγαθῶ καὶ ὠφέλειαν ἐλπίζοντας ἀγαθῶν· ἔστιν δὲ ὁ θεὸς τὸ πρεσβύτατον, ἄρδων, καθάπερ ἐκ πηγῆς τῆς</p>	<p>ἑαυτοῦ φύσεως, ἀνθρώπων γένει τὰ σωτήρια. συγγενὲς γὰρ οὐδὲν ἄλλο, ὡς ἐλπὶς εὐχῆ· καὶ γὰρ τὰ ἀμείνω προσδοκῶντες, εὐχόμεθα· καὶ εὐξάμενοι, χρηστὰ πάντως ἐλπίζομεν.</p>
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*Fragments from the lost treatise of Philo De Animalibus with the Latin of Aucher.*

(Aucher i. 125.)

<p>§ 6..... Τὸ ζητεῖν καὶ πυνθάνεσθαι πρὸς διδασκαλίαν ἀνυσιμώτατον. Dam. Par. 613 } without head- Cod. Reg. 923, f. 230 } ing except Φί- λωνος.</p>	<p>§ 6..... Quaerere enim interrogareque multum favet expeditque doctrinae.</p>
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(Aucher i. 125.)

<p>§ 7. Διδάσκουσι μὲν οἱ τὰς ἰδίας τέχνας μνοῦντες ἑτέρους, ἐρμηνεύουσι δὲ οἱ ἄλλοτριαν ἀκοὴν εὐστοχίᾳ μνήμης ἀπαγγέλλοντες. Mai, <i>Script. Vet.</i> VII. 99 (Cod. Vat. 1553), Φίλωνος· ἐκ τοῦ περὶ τῶν ἀλόγων ζώων.</p>	<p>§ 7.....Docent enim ii, qui propriam sententiam edocent alios. Exponunt autem illi, qui ab aliis auditu percepta exacte memoriae referunt. .....</p>
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(Aucher i. 172.)

<p>§ 100..... Τὸ νέμειν ἴσα τοῖς ἀνίσοις τῆς μεγίστης ἐστὶν ἀδικίας. Dam. Par. 556 } Φίλωνος. Cod. Reg. 923, f. 208 }</p>	<p>§ 100..... Indignis distribuere aequalia summa est iniuria. .....</p>
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Our next collection consists of the surviving fragments of the *Quæstiones in Genesim et Exodum*, accompanied by the corresponding Latin Version made by Aucher from those parts of the *Quæstiones* which are preserved in the Armenian

Codices to which he refers for his text. First we give the passages which are certainly identified; afterwards those which are ascribed to these books, but either not identified, wrongly referred, or else belonging to those parts of the lost books which are not extant in the Armenian.

*Quæstiones in Genesim.*

LIB. I.

Gen. ii. 18.

§ 17. Φίλος ἡγγτέον τοὺς βοηθεῖν καὶ ἀντωφελεῖν ἐθέλοντας καὶ ἂν μὴ δύνωνται. Φιλία γὰρ ἐν τῷ χρειώδει μᾶλλον ἢ κράσει καὶ συμφωνία βεβαίω τῶν ἡθῶν, ὡς ἕκαστον τῶν συνελθόντων εἰς φιλικὴν κοινωνίαν τὸ Πυθαγόρειον ῥῆμα ἐπιφθέγγασθαι, ὅτι “ ἄρᾶ ἐστὶ φίλος ἕτερον ὡς ἐγώ.”

From Dam. Par. 788 (Cod. Rupef. f. 275) with reference ἐκ τοῦ α΄ τῶν ἐν γενέσει ζητημάτων. The first sentence (with change to the singular number) in Maximus (ii. 548) and Anton Melissa, col. 849. We should add οὐκ before ἐν τῷ χρειώδει. Cf. Clem. Al. *Strom.* ii. 9. 41; Plutarch, *de Amic. mult.* 2.

Gen. ii. 19.

§ 20. ....

Ἄνδρὸς δὲ ἐπιστημονικωτάτου καὶ φρονήσει διαφέροντος οἰκειότατον τοῦτο τὸ ἔργον· οὐ σοφῷ μόνον, ἀλλὰ καὶ τῷ πρώτῳ γηγενεῖ τῶν ὀνομάτων ἢ θέσις· ἔδει γὰρ ἡγεμόνα μὲν τοῦ ἀνθρωπέου, βασιλέα δὲ τῶν γηγενῶν πάντων καὶ τοῦτο λαχεῖν γέρας ἐξαίρετον, ἵνα, ὡς περὶ πρώτος ἦδει τὰ ζῶα καὶ πρώτος ἀξιωθῆ τῆς ἐπὶ πᾶσιν ἀρχῆς, καὶ

Gen. ii. 18.

Cur dicit: “Non est bonum esse hominem solum; faciamus ei adiutorem secundum ipsum”?

§ 17. His designat communitatem habendam esse non cum omnibus, sed cum iis qui adiuvari et prodesse volunt, etsi vix possint; quoniam amor non magis in utilitate quam in concordia harmonica stabilis moris consistit; ita ut unusquisque convenientium in communitatem amoris Pythagoream valeat vocem edere: *Utique amicus est alter ego.*

Gen. ii. 19.

§ 20. ....  
[Namque apte singulis naturalis accedit nomenclatio quum homo sapiens scientiaque praestantior interveniat.] Et profecto propria est menti sapientis solius,<sup>1</sup> immo primo terrigenæ positio nominum; quoniam oportebat principem humani generis regemque universorum terrigenarum hanc quoque sortiri dignitatem.

<sup>1</sup> The negative has here dropped from the Greek text of the Armenian translator?

πρώτος εισηγητῆς καὶ εὑρετῆς γένηται τῶν ἐπωνυμιῶν. Ἄτοπον γὰρ ἦν, ἀνώνυμα αὐτὰ καταλειφθέντα ὑπὸ τινος νεωτέρου προσονομασθῆναι, ἐπὶ καταλύσει τῆς τοῦ πρεσβυτέρου τιμῆς τε καὶ εὐκλείας.

.....  
From Dam. Par. 748=Cod. Rup. f. 21 b, with reference to the questions on Genesis and reading εὐγενεῖ where the Latin shews γηγενεῖ to be the correct reading.

## Gen. ii. 19.

“Ἦγαγεν ὁ θεὸς τὰ ζῶα πρὸς τὸν Ἀδάμ, ἰδεῖν τί καλέσει αὐτά.”

§ 21. Οὐ γὰρ ἐνδύζει θεός· ἀλλ’ ἐπειδὴ νοῦν ἔδωκε τῷ ἀνθρώπῳ τῷ πρωτογενεῖ καὶ σπουδαίῳ, καθ’ ὃ ἐπιστημονικὸς ὢν πέφυκε λογίζεσθαι, καθάπερ ὑφηγητῆς γνώριμον κινεῖ πρὸς ἐπίδειξιν οἰκίαν καὶ ἀφορᾶ τὰ ἄριστα αὐτοῦ τῆς ψυχῆς ἔγγονα. Φανερώς δὲ πάλιν καὶ διὰ τούτου πᾶν τὸ ἐκούσιον καὶ ἐφ’ ἡμῖν διατυποῖ, τοὺς πάντα κατ’ ἀνάγκην εἶναι λέγοντας δυσωπῶν. Ἡ ἐπεὶ ἔμελλον οἱ ἄνθρωποι χρῆσθαι, διὰ τοῦτο ἄνθρωπον αὐτὰ θέσθαι προσέταπεν.

From Dam. Par. p. 748 (Cod. Rupef. f. 21 b), ἐκ τῶν ἐν γενέσει ζητουμένων.

## Gen. ii. 21.

§ 24. ....  
Ὁ ὕπνος κατὰ τὸν προφήτην ἔκστασις ἐστίν, οὐχὶ κατὰ μανίαν, ἀλλὰ κατὰ τὴν τῶν αἰσθήσεων ὕφεσιν καὶ τὴν ἀναχώρησιν τοῦ λογισμοῦ. Τότε γὰρ αἱ μὲν αἰσθήσεις ἐξίστανται τῶν αἰσθητῶν<sup>1</sup>, ὁ δὲ οὐκέτι νευρο-

<sup>1</sup> The words καὶ ὁ λογισμὸς ἀναχωρεῖ ἐκ τῶν αἰσθήσεων appear to have stood here.

Qui nempe primus vidit animantia et ipse primus dignus fuit qui praeesset cunctis sicut princeps, decuit ut esset etiam primus nomenclator et inventor nominum. Siquidem abs re fuisset et insanum anonyma ea relinquendo prae-terminare, vel a iuniore quopiam nomina accipere in contemptum dissolutionemque honoris ac laudis senioris.

.....

## Gen. ii. 19.

Cur dicit: “Adduxit animalia ad Adam, ut videret quid vocaret ea,” quandoquidem non dubitat deus?

§ 21. Vere alienum est a divina virtute dubitare.....Sed quoniam intellectum dedit homini, maxime primo terrigenae atque virtutis studioso, quatenus sapiens est effectus, ita ut ex ipsa natura praeditus fuerit, ut perpenderet sicut dux [et princeps familiaris], dedit ei ut moveretur demonstraretque officium proprium; atque vidit reapse animi eius partum optimum. Adhaec evidenter per hoc omne voluntarium in nobis quoque imprimi, illos confutans, qui omnia ex necessitate fieri dictitant. Vel etiam quia hominum erat uti animantibus, ideo homini dedit, ut nomina illis poneret.

## Gen. ii. 21.

§ 24. ....  
Explanavit propheta noster. Somnus enim in se proprie ecstasis est, non ea, quae propior est amentiae, sed secundum sensuum solutionem absentiamque consilii. Tunc enim sensus recedunt a sensibilibus [et intellectus abest a sensibus,] non roborans nervos eorum neque

σπαστῶν οὐδὲ παρέχων κίνησιν αὐταῖς ἡρεμεί, αἱ δὲ τὰς ἐνεργείας ἀποτεμμημένοι τῷ διεξεῦχθαι τῶν αἰσθητῶν ἀκίνητοι καὶ ἀργαὶ ὑπεκκλύονται.

From Joh. Monachus (Mangey II. 667 = Rup. f. 265) and Cod. Reg. 923 fol. 342 b, reading ἀλλ' ἢ κατὰ τῶν (where the τὴν is accidentally omitted) and verifying Mangey's conjecture *νευροσπαστῶν*.

## Gen. ii. 23.

§ 28. .....  
Ὡς προφήτης φησὶν, οὕτε γεγονέναι ἐκ συνουμιλίας, οὕτε ἐκ γυναικός, ὡς οἱ μετέπειτα, ἀλλὰ τινα φύσιν ἐν μεθορίῳ, καθάπερ ἀπὸ ἀμπέλου κληματίδος ἀφαιρεθείσης εἰς ἐτέρας ἀμπέλου γένεσιν.

From Dam. Par. 748 (e Cod. Rupef. f. 21 b) ἐκ τῶν ἐν γενέσει ζητουμένων.

## Gen. ii. 24.

Διὸ φησιν· “Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται δύο εἰς σάρκα μίαν”;

§ 29. .... τὸ εὐαφέστατον καὶ αἰσθητικώτατον, ἐν ᾧ καὶ τὸ ἀλγεῖν καὶ τὸ ἡδεσθαι.

From Dam. Par. 748, Mang. II. 654 (e cod. Rup. f. 21 b) ἐκ τῶν ἐν γενέσει ζητουμένων.

## Gen. iii. 19.

Τί ἐστιν “ἕως τοῦ ἐπιστρέψαι σε εἰς τὴν γῆν ἐξ ἧς ἐλήφθης”; οὐ γὰρ ἐκ γῆς διεπλάσθη μόνον ὁ ἄνθρωπος ἀλλὰ καὶ θείου πνεύματος.

§ 51. Ἐπειδὴ δὲ οὐ διέμεινεν ἀδιάστροφος, προστάξεως θείας ἠλόγηκε καὶ τοῦ

praestans motum illis quoque, qui usum operationis sortiti sint, abductis a sensibilibus.

## Gen. ii. 23.

§ 28. .....  
Ut propheta dicit, quia de viro facta fuit, non ex terra, quemadmodum ille, neque ex semine, ut caeteri post illum, sed natura quadam mediocri, atque sicut ex vite ramus eductus ad alterius vitis generationem.

## Gen. ii. 24.

Cur dicit: “Propterea relinquet homo patrem suum et matrem, et adhaerebit uxori suae; et erunt duo in carne una”?

§ 29. ....  
Indicat nimium tangibilem ac sensibilem esse, in qua dolore affici et voluptate frui consistit.

## Gen. iii. 19.

Quid est, “Donec revertaris in terram, de qua sumptus es”? non enim de terra sola creatus fuit homo, verum etiam ex divino spiritu.

§ 51. [Primum terrigenam terra caeloque compactum fuisse constat.] Verum



κρείττονος μέρους ἀποτεμνόμενος οὐρανομίμητον πολιτείαν ὄλον αὐτὸν προσέειπε τῇ γῆ. Εἰ μὲν γὰρ ἀρετῆς, ἥτις ἀθανατίζει, ἐραστῆς ἐγένετο, πάντως ἂν ἐλάμβανε κλήρον τὸν οὐρανόν· ἐπειδὴ δὲ ἡδονὴν ἐζήτησε, δι' ἧς ψυχικὸς θάνατος ἐπιγίνεται, τῇ γῆ προσενεμήθη.

.....  
From Dam. Par. p. 748 (e cod. Rupef. f. 20 b) with reference ἐκ τῶν ἐν γενέσει ζητουμένων.

## Gen. iii. 22.

§ 55. ....

Ὅτε ἐνδυσμὸς οὔτε φθόνος περὶ θεόν· χρῆται δὲ πολλάκις ὀνόμασιν ἐνδυστικοῖς ἢ διανοητικοῖς κατ' ἀναφορὰν ἐπὶ τὸ "ὡς ἄνθρωπος" κεφάλαιον. Διτὰ γάρ, ὡς πολλάκις ἔφη, ἐστὶν τὰ ἀνωτάτω κεφάλαια· τὸ μὲν "οὐχ ὡς ἄνθρωπος ὁ θεός," τὸ δὲ "ὡς ἄνθρωπος παιδεύει τὸν υἱόν." Τὸ μὲν πρότερον ἐξουσίας τὸ δὲ δεύτερον παιδείας καὶ εἰσαγωγῆς ἐστίν.

From the Parallels of John Monachus (Mang. II. 669) = Cod. Rup. with heading ἐκ τῶν αὐτῶν = ἐκ τοῦ β' τῶν ἐν γενέσει ζητημάτων. Also with some modifications in Procopius (Mai, *Auct. Class.* VI. 208).

## Gen. iv. 4.

§ 62. [πρό γε μὴν "τὸ προσφέρειν δῶρα καὶ θυσίας." ] Ζητῶν τίτι διαφέρει δῶρον θυσίας, εὐρίσκω ὅτι ὁ μὲν θύων ἐπιδιαίρει, τὸ μὲν αἷμα τῷ βωμῷ προχέων, τὰ δὲ κρέα οἰκαδὲ κομίζων· ὁ δὲ δωρούμενος ὄλον ἔοικε παραχωρεῖν τῷ λαμβάνοντι· ὁ μὲν οὖν φίλαντος διανομὴς οἷος ὁ Κάιν, ὁ δὲ φιλόθεος δώρηται οἷον ὁ Ἄβελ.

Cramer, *Catena in Heb.* p. 580, e cod. Paris. 238. Also in Procopius (Mai, *Auct.*

quia non constitit incorruptus, sed mandatum dei despexit, ex optima parte effugiens, caelo, totum se mancipium terrae dedit, crassiori ac graviori elemento. Deinde si quis virtutis desiderio arsit, quae immortalem facit animam, omnino adeptus est sortem caelestem. Quia vero voluptatis aemulus fuit, qua mors acquiritur spiritualis, terrae se rursum tradidit.

## Gen. iii. 22.

§ 55. ....

[Verum est] nec dubitare nec invidere divinitatem: utitur tamen plerumque rebus nominibusque dubiis, annuens fere caput illud: *ut homo*. Duplex enim est, ut dixi, superius caput: aliquando, *non ut homo deus*: et aliquando: *sicut homo instruit filium, sic dominus moneat te*. Primum itaque principatus est, secundum vero disciplinae.

## Gen. iv. 4.

§ 62. Quam distinctionem habet munus a sacrificio?

Ille, qui mactat sacrificium divisione facta, sanguinem circa aram fundit et carnem ducit domum. Qui vero instar muneris offert totum, ut visum est, offert acceptanti. Sui itaque ipsius amator distributor est, sicut Cain; amator vero dei munerator est, sicut Abel.

*Class. vi. 220*) as far as λαμβάνοντι, and adding remarks on the difference between the φίλαντος and the φιλόθεος, the διανομὲς and the δωρητικός. We may therefore correct the impossible reading of Cramer to δωρητικὸς οἶος.

## Gen. iv. 7.

§ 64. ....  
Τὸ εὐχαριστεῖν θεῶ καθ' ἑαυτό, ὀρθῶς ἔχον ἐστὶ· τὸ δὲ μῆτε πρῶτον, μῆτε ἐκ τῶν πρῶτων ἀπαρχόμενον, ψεκτόν. Οὐ γὰρ δεῖ τὰ μὲν πρεσβεία ἐν τῇ γενέσει τιθέναι, τὰ δὲ δεύτερα τῷ δωρησαμένῳ θεῷ προσφέρειν. Ἦδε ἐστὶν ἐπίληπτος διαίρεσις, ἀταξίαν τινὰ τάξεως εἰσηγουμένη.

From Joh. Monach. (Mang. II. 668) = Rup. f. 269 b. Also worked over by Procopius (Mai, *Auct. Class. vi. 221*), from whose text and the Latin we see that ἑαυτῷ must be supplied before τιθέναι.

## Gen. iv. 10.

§ 65. ....  
Τὸ μὴ ἁμαρτάνειν μηδὲν τὸ παράπαν μέγιστον ἀγαθόν· τὸ ἁμαρτάνοντα ἐντραπήναι συγγενὲς ἐκείνου, νεώτερον, ὡς ἂν τις εἴποι, παρὰ πρεσβύτερον. Εἰσὶ γὰρ οἱ ἐπὶ ἁμαρτανόμενοι ὡς ἐπὶ κατορθώμασιν ἀγαλλόμενοι δυσίατον, μᾶλλον δὲ ἀνίατον νόσον ἔχοντες.

From Dam. Par. 751 = Rup. f. 46 b, with reference ἐκ τῶν ἐν γενέσει ζητουμένων. Cf. for the first sentence, Procopius *in loc.*

## Gen. iv. 23.

§ 77. ....  
Ὁ μὲν Κάιν, ἐπειδὴ τὸ μέγεθος τοῦ ἄγους ἠγγνόησε, τοῦ μηδέποτε περιπεσεῖν θανάτου, τιμωρίας δίδωσιν ἀπλουστέρας. Ὁ δὲ μιμητῆς ἐκείνου, μὴ δυνάμενος εἰς τὴν αὐτὴν

## Gen. iv. 7.

§ 64. ....  
Praeterea gratias referre deo in se ipso seorsim rectum est; non autem primum auctorem, neque ex primitiis novella munera recipere eum (nostra negligentia) improbandum. Quoniam non oportet priora, quae dantur in creatis, sibi, secunda vero sapientissimo (creatori) offerre: quae est divisio vituperanda et improbanda, praeposterum referens ordinem.

## Gen. iv. 10.

§ 65. ....  
Quoniam nihil omnino peccare maximum est bonum; qui vero peccat et erubescens pudore afficitur, cognatus est eius, iunior, ut ita dixerim, maioris. Sunt enim, qui de peccatis tamquam de rectitudine exsultantes, difficili sanatu, imo insanabili morbo laborant.

## Gen. iv. 23.

§ 77. ....  
Propterea et Cain [auctor existens homicidii], quum ignoravit gravitatem iniquitatis, eo quod antea nunquam occurrerat mors, poenam luit simpliciore,

ἀπολογία τῆς ἀγνοίας συμφυγεῖν, δεκαπλᾶς εἰκότως ὑπομένει δίκας... Διὰ τοῦτο “ ἐκ δὲ Λάμεχ ἐβδομηκοντάκις ἑπτὰ”· διὰ τὴν εἰρημένην αἰτίαν, καθ’ ἣν ὁ δεύτερος ἁμαρτῶν καὶ μὴ σωφρονισθεὶς τῇ τοῦ προηδικηκός τιμωρία τὴν τε ἐκείνου παντελῶς ἀναδέχεται ἀπλουστέραν οὔσαν, καθάπερ ἐν ἀριθμοῖς αἱ μονάδες ἔχουσι, καὶ πολυπλασιωτέραν, ὁμοιουμένην ταῖς ἐν ἀριθμοῖς δεκάσιν. ἦν γνωσιμαχῶν Λάμεχ καθ’ ἑαυτοῦ.

From Dam. Par. (Cod. Rupef.) p. 776. It is found in fact twice, f. 128 b, and f. 271, as far as πολυπλασιωτέραν, also in Cod. Reg. 923, fol. 356 b with the following variants.

Καὶν—add ἴσως Reg.

αὐτὴν ἀπολογ. om. αὐτὴν Rup.

συμφυγεῖν· καταφυγεῖν Rup.

δεκαπλᾶς· διπλᾶς Rup.

ἐκ δὲ Λάμεχ· omit δὲ Reg.

τιμωρία κτέ. read τιμωρία οὐ μόνον τῇ ἐκείνου παντελῶς ἀναδέχεσθαι ἀλλὰ καὶ πόλυ πλειοτέραν Reg.

Gen. iv. 26.

§ 79. ....

Ἐλπὶς ἐστὶ προπάθειά τις, χαρὰ πρὸ χαρᾶς, ἀγαθῶν οὔσα προσδοκία.

From Anton Melissa (*Patr. Gr.* 136, col. 789). For τις, χαρὰ read τις χαρᾶς.

Gen. v. 24.

§ 85. ....

Ibid. Ἦδη τινὲς ἀψίκοροι γευσάμενοι καλοκάγαθίας καὶ ἐλπίδα παρασχόντες ὑγείας εἰς τὴν αὐτὴν ἐπανέστρεψαν νόσον.

From Dam. Par. 784 (Cod. Rupef.) apparently as ἐκ τῶν ἐν ἐξόδῳ ζητημάτων, an easy confusion.

H.

[septuplum in unitatis ordine.] Imitator autem eius quum haud possit ad eandem apologiam ignorantiae confugere, duplicem debet sustinere poenam.....ex Lamech vero septuagesies septem praedictis de causis: eo quod secundus iste peccans, nec doctus poena primi delinquentis et eiusdem omnino percipit supplicium, quod simplicius est, ut in numeris unum, et multiplicem poenam aequalem denario inter numeros.

The last sentence in the Greek appears to be a gloss.

Gen. iv. 26.

§ 79. ....

Spes autem praesagium quoddam gaudii est; ante vero gaudium exspectatio bonorum est.

Exprimit Gr. vocem προπάθεια vel προπάθημα (Aucher).

Gen. v. 24.

§ 85. ....

Ecce enim nonnulli citius expleri videntur gustata probitate, atque spe data sanitatis denuo in eundem recidunt morbum.

Ecce (the Armenian translator read ἴδε).

3

Gen. vi. 1.

§ 89. Ἄει φθάνουσι τὴν δίκην αἱ τοῦ θεοῦ χάριτες. Ἔργον γὰρ αὐτῷ προηγούμενον τὸ εὐεργετεῖν, τὸ δὲ κολάζειν ἐπόμενον. Φιλεῖ δέ, ὅταν μέλλῃ μεγάλα συνίστασθαι κακά, μεγάλων καὶ πολλῶν ἀγαθῶν ἀφθονία προγενέσθαι.

.....  
From Joh. Monach. (Mangey II. 670)  
ἐκ τῶν ἐν ἐξόδῳ ζητουμένων.

Gen. vi. 4.

§ 92. Πνευματικαὶ τῶν ἀγγέλων οὐσίαι· εἰκάζονται δὲ πολλάκις ἀνθρώπων ἰδέαις, πρὸς τὰς ὑποκειμένας χρείας μεταμορφούμενοι.

Dam. Par. 309. It occurs again in Dam. Par. 772 (Cod. Rupef.) with slight variations and an ascription ἐκ τοῦ α' τῶν ἐν γενέσει ζητουμένων.

Gen. vi. 6.

§ 93. Ἐνιοὶ νομίζουσι μεταμέλειαν ἐμφαίνεσθαι περὶ τὸ θεῖον διὰ τῶν ὀνομάτων· οὐκ εὖ δὲ ὑπονοοῦσι. Χωρὶς γὰρ τοῦ μὴ τρέπεσθαι τὸ θεῖον, οὔτε τὸ “ἐνεθυμήθη” οὔτε τὸ “ἐνενόησεν” δηλωτικὰ μεταμελείας ἐστίν—τὸ δὲ θεῖον ἀτρεπτον—ἀλλ' ἀκραιφνοῦς λογισμοῦ περισκεμμένον τὴν αἰτίαν, ἧς ἕνεκα ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς.

From Joh. Monach. (Mang. II. 669) ἐκ τοῦ β' τῶν ἐν γενέσει ζητημάτων.

Gen. vi. 7.

Διὰ τί ἄνθρωπον ἀπειλῶν ἀπαλεῖψαι καὶ τὰ ἄλογα προσδιαφθεῖρει;

§ 94. Διότι οὐ προηγουμένως δι' ἑαυτὰ γέγονε τὰ ἄλογα ἀλλὰ χάριν ἀνθρώπων καὶ τῆς τούτων ἰπηρεσίας, ὧν διαφθειρομένων

Gen. vi. 1.

§ 89. Semper divinae gratiae praecedunt iudicium, quoniam opus dei prius est benefacere, deperdere vero postmodum sequitur. Ipse tamen amat et solet, quando mala sunt futura gravia, ut producat antea maiorum multorumque bonorum copia.

.....

Gen. vi. 4.

§ 92. Enim vero spiritualis est angelorum substantia, passim tamen occurrit, ut hominum imitantes speciem pro rebus usurpandis sese commutent.

Gen. vi. 6.

§ 93. Quidam putant poenitere divinitatem videri his verbis: verum haud recte putant, quoniam immutabilis est divinitas, nec [illud] curare cogitando neque agitare in mente indicia poenitentiae sunt, sed lucidi certique consilii, quo curam prae se fert agitans in mente causam, propter quam fecit hominem super terram.

Gen. vi. 7.

Cur minatus hominem delere, iumenta quoque cum illo corrumpere ait?

§ 94. Quod non necessarie ac primarie propter se ipsa facta sunt animalia, sed propter homines et pro servitio illorum

εικότως καὶ ἐκεῖνα συνδιαφθείρεται, μηκέτι ὄντων δι' οὓς γέγονε.

From Catena Inedita Cod. Reg. 1825 (Mang. II. 675), also in Catena Mus. Britt. (Cod. Burney 34) f. 35, (φίλωνος ἐβραίου) transposing ἄνθρωπον and ἀπειλῶν and omitting καὶ before ἐκεῖνα; also in the Leipsic Catena I. col. 141, where it is attributed to Procopius. It is followed in Cod. Burney by the following passage, which is evidently not Philo but a gloss of Procopius: ὁ μὲν ἀπλούστερός φησι ὅτι Νῶε οὐκ ἦν ἐπὶ τῆς γῆς καὶ οἱ σὺν αὐτῷ· ἐπὶ ξύλου γὰρ ἦσαν ὀχούμενοι· ὁ δὲ βλέπεται ὅτι ὄπου θησαυρός ἐκεῖ καὶ ἡ καρδία αὐτοῦ κτέ. Cf. Mai (*Auct. Class.* VI. pp. 255, 262.)

## Gen. vi. 13.

§ 100. ....

Ὁ καιρὸς παρὰ τοῖς φαυλοτέροις νομίζεται εἶναι θεὸς τὸν ὄντα ὄντως παρακαλυπτόμενοις...καὶ θεοπλαστούντων καὶ ἐξ ἐναντίας τιθέντων τῷ ἀληθεῖ θεῷ τὸ λέγειν τὸν καιρὸν αἴτιον τῶν ἐν τῷ βίῳ πραγμάτων εἶναι. τοῖς γὰρ εὐσεβέσι οὐ καιρὸν ἀλλὰ θεὸν παρ' οὗ καὶ οἱ καιροὶ καὶ οἱ χρόνοι· πλὴν αἴτιον οὐ πάντων ἀλλὰ μόνων ἀγαθῶν καὶ τῶν κατ' ἀρετὴν· ὡς γὰρ ἀμέτοχος κακίας, οὕτω καὶ ἀναίτιος.

From Cod. Rup. f. 193 (Φίλωνος· περὶ κοσμοποιίας); the last sentence also in Pitra (*Anat. Sacr.* II. 307), from Cod. Coislin. 276, f. 238, and again in Rup. 222 b.

quibus corruptis iure meritoque et illa cum istis corrumpuntur, quum non amplius sint illi, in quorum gratiam facta fuere.

## Gen. vi. 13.

§ 100. ....

Secundo *tempus* (ut Cronus s. Chronus) ab hominum pessimis putatur deus, volentibus Ens essenziale abscondere, quapropter dixit: *Tempus cuiuscumque hominis venit contra me*, quod nimirum humanum tempus deum creant (ethnici), et opponunt vero (deo). [Attamen iam intimatum est caeteris quoque locis (scripturae s.), ita se habentibus: *Longe abscessit ab illis tempus, dominus autem in nobis est*. Ac si diceret: Pravis hominibus] tempus putatur causa rerum mundi, sapientibus vero et optimis non tempus, sed deus, a quo tempora et tempestates. Causa sane non omnium, sed bonorum tantum eorumque qui secundum virtutem sint: sicut enim expers est malitiae, ita etiam nec causa.

*Quæstiones in Genesim.*

## LIB. II.

Gen. vi. 14.

§ 5. ....  
 Δυνατὸν ἐν τριακοστῷ ἔτει αὐτὸν ἄνθρωπον  
 πάππον γενέσθαι· ἡβᾶν μὲν περὶ τὴν τεσ-  
 σερεσκαιδεκάτην ἡλικίαν, ἐν ἧ σπείρει, τὸ  
 δὲ σπαρὲν ἐντὸς ἐνιαυτοῦ γενόμενον, πάλιν  
 πεντεκαιδεκάτῳ ἔτει τὸ ὁμοίον ἑαυτῷ γεννᾶν.  
 Dam. Par. 314.

Gen. vi. 17.

§ 9. ....  
 Διότι οὐ προσηγουμένως δι' ἑαυτὰ γέγονε  
 τὰ ἄλογα, ἀλλὰ χάριν ἀνθρώπων καὶ τῆς  
 τούτων ὑπηρεσίας, ὣν διαφθειρομένων εἰκό-  
 τως καὶ ἐκεῖνα συνδιαφθείρεται, μηκέτι ὄντων  
 δι' οὓς γέγονε.

I have repeated the above Greek pas-  
 sage from 1 Quaest. in Gen. § 94, not as  
 being the proper counterpart to the Latin,  
 but very similar to it.

Gen. vii. 2.

§ 12. ....  
 Ἡ ἐν τῷ φαύλῳ κακία διδυμοσκοεῖ. Διχό-  
 νους γὰρ [καὶ] ἐπαμφοτερῆς ὁ ἄφρων, τὰ  
 ἄμικτα μιγνύς, καὶ φύρων καὶ συγχέων τὰ  
 διακρίνεσθαι δυνάμενα, τοιαῦτα ἐν ψυχῇ  
 χρώματα ἐπιφέρων, οἷάπερ ὁ λεπρὸς ἐν τῷ  
 σώματι, μιαίνων καὶ τοὺς ὑγιεῖς λογισμοὺς  
 ἀπὸ τῶν θανατούντων ἅμα καὶ φονώντων.

From John Monachus (Mang. II. 663)  
 = Rup. f. 125 and again on f. 138 b.  
 Mangey's emendation φονώντων for πο-

Gen. vi. 14.

§ 5. ....  
 Ex homine in tricennio potest avus ha-  
 beri, quoniam pubertatem attingit quarto  
 decimo aetatis anno, quo seminare potest;  
 semen autem eius inter annum confec-  
 tum, iterum post annos quindecim gene-  
 rat similem sibi.

Gen. vi. 17.

§ 9. ....  
 Tertio animalia facta sunt non propter  
 se, ut a sapientibus dictum est, sed propter  
 hominum servitium opusque decus-  
 que: iure itaque sublatis iis, propter  
 quos fuere, illa quoque contigit vita  
 privari.

Cf. the following passage from Catena  
 Lippomani in Gen. vi. f. 129 b.

Philo Hebraeus:

“Et ego corrumpo eos cum terra.”  
 Deus etiam animalia corrumpit et inter-  
 necioni dedit quia non propter se sed  
 propter hominem condita fuerant, quo  
 sublato, ipsa quoque e medio tolluntur.

Gen. vii. 2.

§ 12. ....  
 At in improbo malitia gemella existit,  
 quoniam anceps et dubius est iniquus ut  
 haesitabundus, immixta commiscens in-  
 ficiensque, confundendo ea quae facile  
 disiungi possunt. Tales sunt, qui colo-  
 rem indunt animae, velut variegatus ac  
 leprosus in corpore, infecto et inquinato  
 sano consilio a mortifero exitiosoque.

νούντων is confirmed by the Latin text and by the alternative passage in the Codex.

Gen. vii. 4.

Τί ἐστι ἐξαλείψω πᾶσαν τὴν ἐξανάστασιν ἣν ἐποίησα ἀπὸ προσώπου τῆς γῆς;

§ 15. Τί φασι οὐκ “ἀπὸ τῆς γῆς” ἀλλ’ “ἀπὸ τοῦ προσώπου τῆς γῆς”; τουτέστι τῆς ἐπιφανείας ἵνα ἐν τῷ βάθει ἡ ζωτικὴ δύναμις τῶν σπερμάτων ὅλων οὕσα φυλάττηται σώα καὶ ἀπαθῆς παντὸς τοῦ βλάπτειν δυναμένου· τῆς γὰρ ἰδίας προθέσεως οὐκ ἐπιλέλησται ὁ ποιητῆς· ἀλλὰ τὰ μὲν ἄνω καὶ κατ’ αὐτὴν τὴν ἐπιφανείαν κινούμενα φθείρει, τὰς δὲ ῥίζας βυθίου ἐᾷ πρὸς γένεσιν ἄλλων.

From Cat. Burney fol. 35 b, and Cat. Lipsiensis i. col. 144, with the heading Φίλωνος ἐπισκόπου, the Leipsic catena reading βυθίας. Cod. Burney also adds a long gloss beginning οὐκ ἐπειδὴ τῷ δημοουργῶ τὰ μὲν καθαρὰ τὰ δὲ ἀκάθαρτα κτέ.

[Καὶ ἐξήλειψε πᾶν τὸ ἀνάστημα ὃ ἦν ἐπὶ προσώπου τῆς γῆς.]

Θεοπρεπῶς τὸ ἐξαλείψω ὡσπερ τῶν ἀπαλειφομένων τὰ μὲν γράμματα ἀπαλείφονται, αἱ δέλτοι δὲ διαμένουσιν· ἡ μὲν γὰρ ἀσεβῆς γενεὰ ἐξήλειπται, τὸ δὲ κατὰ διαδοχὴν τῆς οὐσίας γένος διετηρήθη, ὡς δίκαιον.

Pitra (*Anal. Sac.* II. 313) from Cod. Vat. 748, f. 23 and Cod. Vat. 1657, f. 23.

Gen. vii. 4.

Quid est “Delebo omnem suscitacionem (naturae) vigentem, quam feci, a facie terrae”?

§ 15. [Nonne ergo demirati resilitis, haec audientes, ob pulchritudinem sententiae?] Non enim dixit: *de terra* delere sed “*de facie terrae*”, videlicet ex superficie: quod nempe in profunditate vitalis virtus seminum omnium incolumis servetur et immunis ab omni malo quod potest damnum ferre. Quoniam propositionis suae non est oblitus creator, sed illos, qui obiter et secundum solam superficiem moventur, corrumpit; radices tamen in profunditate relinquit ad generationem aliarum causarum. Verum divinitus sane et illud *Delebo* scriptum est; evenit enim, ut delendis deletis litteris pinax litterarum permaneat idem. Quo probat, quod inconstantem generationem propter impietatem delebit litterarum instar; conversationem autem et essentiam humani generis perpetuo servabit pro futurorum semine.

A portion of the same passage is also found in Catena Lippomani on Gen. vii. p. 136, as follows.

Philo Episcopus.

Delebo a facie terrae quia radices ac semina eorum quae super terram diluvio corrupta sunt, sub terra universorum opifex ad reparationem servari voluit. Ac quemadmodum literae quidem delentur, tabella tamen manet, ita impiorum quidem genus deletum est, successio tamen secundum essentiam manet.

## Gen. vii. 11.

## § 17. ....

Κατὰ τὸν τῆς ἰσημερίας καιρὸν ἐπισκίπτει ὁ κατακλυσμὸς ἐν ᾗ καὶ τὸν τοῦ γένους ἀρχηγέτην διαπεπλάσθαι φασίν· ὁ δὲ ἔβδωμος μὴν λέγεται καὶ πρῶτος καθ' ἑτέραν καὶ ἑτέραν ἐπιβολήν· διὸ καὶ ἡ τοῦ Νῶε πρόσδοδος ἐξομοιοῦται τῷ πρώτῳ γηγενεῖ ὡς ἀρχὴ συστάσεως δευτέρου κόσμου.

The above passage from Cod. Burney fol. 36 a (φίλωνος) and Cat. Lipsiensis i. col. 149 seems to be based on parts of the parallel passage in the Quaestiones: but it must be admitted, in view of the frequent repetition of the same ideas and expressions in Philo, that the identification is somewhat uncertain. The text in Cod. Burney is a little confused, reading καθ' ἑτέρας καὶ ἑτέρας καὶ ἑτέραν ἐπιβολήν.

## Gen. viii. 6.

## § 34. ....

Αἱ αἰσθήσεις θυρίδων εἰκόασιν. Διὰ γὰρ τούτων ὡσανεὶ θυρίδων ἐπεισέρχεται τῷ νῷ ἡ κατάληψις τῶν αἰσθητῶν· καὶ πάλιν ὁ νοῦς ἐκκύπτει δι' αὐτῶν. Μέρος δὲ ἐστὶ τῶν θυρίδων, λέγω δὴ τῶν αἰσθήσεων, ἡ ὄρασις, ἐπεὶ καὶ ψυχῆς μάλιστα συγγενής, ὅτι περὶ καὶ τῷ καλλίστῳ τῶν ὄντων, φωτὶ, οἰκεία, καὶ ὑπηρέτης τῶν θείων. Ἦτις καὶ τὴν εἰς φιλοσοφίαν ὁδὸν ἔτεμε τὴν πρώτην. Θεασάμενος γὰρ ἡλίου κίνησιν καὶ σελήνης, καὶ τὰς τῶν ἀστέρων περιόδους, καὶ τὴν ἀπλανῆ περιφορὰν τοῦ σύμπαντος οὐρανοῦ,

## Gen. vii. 11.

## § 17. ....

Quod si autumnali aequinoctio factum fuisset diluuium, [quum nihil esset in terra, sed omnia collecta in congeriem propriam, nullatenus veluti supplicium crederetur, sed potius beneficium, aqua purgante campos et montes.] Quum tamen et primus terrigena eadem tempestate creatus fuerit, [quem oracula divina Adam vocant—quia nimirum omnimodo decebat, ut etiam humani generis proavus vel protopater sive pater, aut quoquo modo oporteat nominare maiorem illum, crearetur tempore verni aequinoctii, quum cuncta terrena fructibus plena essent... Vernum autem aequinoctium fit] mense septimo, qui et primus dicitur sub vario conceptu. Quoniam itaque et a Noë post corruptionem a diluuiio factam primum generationis exordium fit, iterum seminatis hominibus, similis (ideo) noscitur primo terrigenae, quantum fieri potest.

## Gen. viii. 6.

## § 34. ....

Corporis fenestras imitatae sunt singulae partes sensuum, quoniam per istos tamquam per fenestras intrat in intellectum comprehensio sensibilibus, et rursus intellectus quasi correctus attendit per istos. Pars autem fenestrarum, sensuum inquam, (nobilior) est visus: quippe qui et animae maxime affinis est, et pulcherrimae entium lucis familiaris atque minister sacrorum, quique viam ad philosophiam primum paravit. Videns enim solis motum, ac lunae caeterorumque



καὶ τὴν παντὸς τοῦ λόγου κρείττονα τάξιν τε καὶ ἄρμονίαν, καὶ τὸν τοῦ κόσμου μόνον ἀψευδέστατον κοσμοποιόν, διήγγελλε τῷ ἡγεμόνι λογισμῷ ἃ εἶδεν. Ὁ δὲ ἐν ὄμματι ὀξύτερῳ θεασάμενος καὶ ταῦτα καὶ παραδείγματι καὶ εἶδει διὰ τούτων ἀνωτέρω καὶ τὸν ἀπάντων αἴτιον, εὐθὺς εἰς ἔννοιαν ἦλθε θεοῦ καὶ γενέσεως καὶ προνοίας, λογισάμενος, ὅτι ὅλη φύσις οὐκ αὐτοματισθείσα γέγονεν, ἀλλ' ἀνάγκη ποιητὴν εἶναι καὶ πατέρα, κυβερνήτην τε καὶ ἡνίοχον, ὃς καὶ πεποιήκε καὶ ποιήματα αὐτοῦ σῶζει.

From John Monachus (Mangey II. 665) = Cod. Rup. f. 221. With heading ἐκ τοῦ περὶ κοσμοποιίας. Mangey conjectures παραδειγματικά εἶδη τούτων, which seems to be right as far as the first two words are concerned. We must however retain διὰ before τούτων for *per ista* of the Latin.

planetarum vagationes, et infallibilem circumlationem totius caeli, atque superiorem omni ratione ordinem harmoniamque, sicut et unicum mundi verum opificem, retulit solus uni principi consiliorum, quidquid vidit. Ille vero (intellectus) acuto oculo cernens cum ista, tum per ista superiores ideas demonstrativas universorumque causam, illico statim intellexit deum, una cum conceptu generationis ac providentiae; quod nempe visibilis haec natura non [per se facta est. Nam fieri nequibat, ut talis harmonia, ordo, ratio, analogia constantissima, et talis ac tanta concordia, atque vera prosperitas felicissima] suapte (vi) exsisteret, sed necesse est aliquem esse creatorem ac patrem sicut gubernatorem atque aurigam, qui haec generavit et generata ipsa salva et sana servat.

## Gen. viii. 21.

§ 54. Ἡ πρότασις ἐμφαίνει μεταμέλειαν, ἀνοίκειον πάθος θείας δυνάμεως. Ἀνθρώποις μὲν γὰρ ἀσθενεῖς αἱ γινώμαι καὶ ἀβέβαιοι, ὡς τὰ πράγματα πολλῆς γέμοντα ἀδηλόγητος. Θεῷ δὲ οὐδὲν ἀδύνατον, οὐδὲν ἀκατάληπτον· ἰσχυρογνωμονέστατος γὰρ καὶ βεβαιότατος. Πῶς οὖν τῆς αὐτῆς ὑπόσεως αἰτίας, ἐπιωτάμενος ἐξ ἀρχῆς ὅτι ἐγκρατεῖ ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος, πρῶτον μὲν ἐφθείρειν τὸ γένος κατακλισμῷ, μετὰ δὲ ταῦτα φησὶν μηκέτι διαφθεῖρειν, καίτοι διαμενούσης ἐν τῇ ψυχῇ τῆς αὐτῆς κακίας; Δεκτέον οὖν ὅτι πᾶσα ἡ τοιάδε τῶν λόγων ἰδέα περιέχεται ἐν τοῖς νόμοις πρὸς μάθησιν καὶ ὠφέλειαν διδασκαλίας, μᾶλλον ἢ πρὸς τὴν φύσιν τῆς ἀληθείας. Διττῶν γὰρ ὄντων κεφαλαίων

## Gen. viii. 21.

§ 54. Rationes allatae indicare videntur poenitentiam, quae non est affectio familiaris divinae virtuti. Nam hominum ingenia fragilia sunt atque inconstantia, ita ut (s. sicut et) res apud illos incertae omnino sint; deo vero nihil incertum, nihil imperceptibile, validissimi enim consilii est ac constantissimi. Quomodo ergo quum eadem rationes adsint, quod nimirum ab initio conscius erat mentem humanam iacere diligenter in malis a iuventute, praevererit corrumpere genus humanum per diluvium, posthac autem dicit non ultra corrumpere velle, dum tamen restant in animo eadem mala? Verum dicendum est, quod cuncta huiusmodi verborum genera com-

ἂ κείται διὰ πάσης τῆς νομοθεσίας· ἐνὸς μὲν καθ' ὃ λέγεται, “οὐχ ὡς ἄνθρωπος ὁ θεός”· ἑτέρου δὲ καθ' ὃ “ὡς ἄνθρωπος” παιδεύειν λέγεται υἱόν· τὸ μὲν πρότερον τῆς ἀληθείας ἐστίν· ὄντως γὰρ ὁ θεός, οὐχ ὡς ἄνθρωπος ἀλλ' οὐδὲ ὡς ἥλιος, οὐδὲ ὡς οὐρανὸς οὐδὲ ὡς κόσμος αἰσθητὸς ἢ νοητὸς ἀλλ' ὡς θεὸς εἰ καὶ τοῦτο θέμις εἰπεῖν. Ὁμοιότητα γὰρ ἢ σύγκρισιν ἢ παραβολὴν οὐκ ἐπιδέχεται τὸ μακάριον ἐκείνο, μᾶλλον δὲ μακαριότητος αὐτῆς ὑπεράνω. Τὸ δὲ ὕστερον τῆς διδασκαλίας καὶ ὑφήγησεως, τὸ “ὡς ἄνθρωπος,” ἔνεκα τοῦ παιδεύσαι τοὺς γηγενεῖς ἡμᾶς ἵνα μὴ τὰς ὀργὰς καὶ τὰς τιμωρίας μέχρι παντὸς ἀποτεινόμεν ἀσπόνδως καὶ ἀσυμβάτως ἔχοντες...

Τὸ οὖν “διενοήθη” ἐπὶ θεοῦ οὐ κυριολογεῖται, τοῦ τὴν γνώμην καὶ τὴν διάνοιαν βεβαιώτατου.

[Ἡ τυχοῦσα τῆς κακίας γένεσις δουλοῖ τὸν λογισμὸν, καὶ ἂν μήπω τέλειον αὐτῆς ἐκφυγίση τὸ γέννημα.]

Ἴσον γὰρ ἐστὶ τῷ κατὰ τὴν παροιμίαν λεγομένῳ “πλίνθον πλύνειν ἢ δικτύῳ ὕδωρ κομίζειν” τὸ κακίαν ἐξελεῖν ἀνθρώπου ψυχῆς. “Ὅρα γὰρ αἷς ἐγκεχάραται πάντων ἡ διάνοια”, ὡς φησιν, “ἐπιμελῶς” καὶ οὐ παρέργως· τουτέστιν συγκεκόλληται καὶ προσήρμωσται. Τὸ δὲ σὺν ἐπιμελείᾳ καὶ φροντίδι κατεσκευασμένον ἐστὶ καὶ διηγορευμένον εἰς ἀκρίβειαν, καὶ τοῦτο οὐκ ὀψὲ καὶ μόλις,

prehenduntur in Lege, ad doctrinam utilitatemque disciplinae potius quam ad naturam veritatis. Siquidem quasi duo sunt capita, quae occurrunt in toto cursu Legis, primo, ut dicitur: *non sicut homo*, et altero: *sicut homo*, Ens ipsum instruere filium creditur. Primum illud ad veritatem pertinet; re enim vera non sicut homo est deus, neque etiam sicut sol, neque sicut caelum, neque ut mundus sensibilis, sed sicut deus, si liceat id quoque proferre; quoniam similitudinem aut comparationem aut aenigma non patitur beatissimus ille ac felicissimus, imo superat vel ipsam beatitudinem ac felicitatem [et quidquid his melius potiusque cogitari possit.] Alterum vero pertinet ad doctrinam et directionem, exposite dictum *sicut homo*, ut notetur corrigere velle nos terrigenas, ne forte iram poenamque iugiter luamus implacabili hostilitate sine pace.

.....  
Ecce itaque observasse deum in mente optime dixit: mens enim et ingenium constantia maiore gaudent.

.....  
Sed quasi par est, secundum proverbium tritum *Laterem lavare*, vel *Rete aquam haurire*, ac malitiam expellere ab hominis animo [cum suis signis signatis.] Nam si inest primum, non exsistit obiter, sed intus insculptum et adhaerens ei. [Quoniam autem mens potentialis principalisque pars est animae, inducit illud *diligenter*;) quod autem cum diligentia et cura perpensum est, cogitatio est exquisita certo certius. [Diligentia vero non ad unum tendit malum, sed ut patet, *ad mala, eaque omnia*.] Neque

ἀλλ' "ἐκ νεότητος"· μονονουχὶ λέγων· "ἐξ αὐτῶν τῶν σπαργάνων," ὡσπερ τι μέρος ἡνωμένον.

The first part from Pitra (*Anat. Sac.* II. 304) e Cod. Coislin, 276 f, 220 b, with the heading φίλωνος ἐκ τοῦ περὶ κοσμοποιίας γ' κεφαλαίου, and in Cod. Rup. f. 205 b, φίλωνος, with much variation.

The latter part (Ἡ τυχοῦσα κτέ.) from John Monachus (Mangey II. 663) = Rup. f. 138 a ἐκ τοῦ περὶ μετονομαζομένων. Mangey's conjecture of ἡνωμένον for τεινόμενον in the last line is confirmed by the Latin.

We read οὐ κυριολογεῖται with Rup., although the Armenian attempts to make sense without the negative which was easily lost in the preceding word. The error in the closing words evidently arose from reading μέρος τι ἡνωμένον.

## Gen. ix. 4.

Τί ἐστιν "ἐν αἵματι ψυχῆς κρέας οὐ φάγεσθε";

§ 59. Ἐοικεν διὰ τούτου δηλοῦν ὅτι ψυχῆς οὐσία αἷμά ἐστιν· ψυχῆς μέντοι τῆς αἰσθητικῆς οὐχὶ τῆς κατ' ἐξοχὴν γενομένης ἥτις ἐστὶν λογικὴ τε καὶ νοερά. Τρία γὰρ μέρη ψυχῆς· τὸ μὲν θρεπτικόν, τὸ δὲ αἰσθητικόν, τὸ δὲ λογικόν. Τοῦ μὲν οὖν λογικοῦ τὸ θεῖον πνεῦμα οὐσία κατὰ τὸν θεόλογον, φησὶν γὰρ ὅτι ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς· τοῦ δὲ αἰσθητικοῦ καὶ ζωτικοῦ τὸ αἷμα οὐσία, λέγει γὰρ ἐν ἑτέροις ὅτι ψυχῆ πάσης σαρκὸς τὸ αἷμά ἐστιν· καὶ

H.

existit perfunctorie, sed a *iuventute* : non solummodo, verum etiam ab ipsis cunis ; quasi vero aliquatenus unitum.

## Gen. ix. 4.

Quid est "carnem in sanguine animae non comedetis" ?

§ 59. Visum est per hoc monere, quod spiritus (s. animae) substantia sanguis est ; spiritus tamen sensibilis et vitalis, non eius, qui secundum excellentiam dicitur, is est rationalis et intellectualis. Tres enim partes sunt spiritus (s. animae humanae) : una nutritiva, altera sensibilis, tertia rationalis. Rationalis ergo divini spiritus substantia est secundum Theologum (Mosen), nam in ipsa mundi creatione dicit, quod *insufflavit in faciem eius spiraculum vitae*, sicut constitutivum eius. Sensibilis autem et vitalis (spiritus) sanguis est essentia, dicit enim alibi, quod *omni spiritui*

4

κυριώτατα ψυχὴν σαρκὸς αἷμα εἴρηκεν, περὶ δὲ σάρκα ἢ αἰσθησις καὶ τὸ πάθος οὐχ ὁ νοῦς καὶ ὁ λογισμὸς. Οὐ μὴν ἀλλὰ καὶ τὸ ἐν αἵματι ψυχῆς μνησκει, ὅτι ἕτερόν ἐστιν ψυχῆ καὶ ἕτερον αἷμα, ὡς εἶναι ψυχῆς μὲν ἀψευδῶς οὐσίαν πνεῦμα, μὴ καθ' αὐτὸ δὲ χωρὶς αἵματος τόπον ἐπέχειν, ἀλλ' ἐμφέρεσθαι καὶ συγκεκριᾶσθαι αἵματι.

From Cod. Reg. 923 fol. 376 b, and Cod. Rup. f. 279 b.

We may, from the Latin, add καὶ ζωτικῆς after αἰσθητικῆς.

Gen. ix. 6.

Διατί, ὡς περὶ ἐτέρου θεοῦ, φησι τό, “ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον,” ἀλλ' οὐχὶ τῇ ἑαυτοῦ;

§ 62. Παγκάλως καὶ σοφῶς τουτὶ κεχρησμέθηται. Θνητὸν γὰρ οὐδὲν ἀπεικονισθῆναι πρὸς τὸν ἀνωτάτω καὶ πατέρα τῶν ὄλων ἐδύνατο, ἀλλὰ πρὸς τὸν δεῦτερον θεόν, ὃς ἐστὶν ἐκείνου λόγος. “Ἐδει γὰρ τὸν λογικὸν ἐν ἀνθρώπου ψυχῇ τύπον ὑπὸ θείου λόγου χαραχθῆναι, ἐπειδὴ ὁ πρὸ τοῦ λόγου θεὸς κρείσσων ἐστὶν ἢ πᾶσα λογικὴ φύσις· τῷ δὲ ὑπὲρ τὸν λόγον ἐν τῇ βελτίστη καὶ τινι ἐξαιρέτῳ καθεστῶτι ιδέα οὐδὲν θέμις ἦν γεννητὸν ἐξομοιοῦσθαι.

From Euseb. *Praeparatio Evangelica*, Lib. vii. c. xiii. ἐκ τοῦ πρώτου μοι κείσθω τῶν φίλωνος ζητημάτων καὶ λύσεων. (See Mang. II. 625.)

Gen. ix. 13.

§ 64.....  
“Ἔστιν οὖν θεοῦ δύναμις ἀόρατος συμβολικῶς τὸ τόξον, ἣτις ἐνυπάρχουσα τῷ ἀέρι ἀνεμίνω κατὰ τὰς αἰθρίας καὶ ἐπιτεινομένη κατὰ τὰς νεφώσεις οὐκ ἐὰν τὰ νέφη δι' ὅλου εἰς

*carnis sanguis est. Proprie profecto carnis spiritui (s. spiritum) dixit sanguinem, eo quod in carne sunt sensus et affectiones, non intellectus, non cogitationes. Verum et per spiritum sanguinis notificat, quod aliud est spiritus, et sanguis aliud, ita ut animae essentia veraciter ac indubie spiritus sit. Is autem spiritus non per se seorsum sine sanguine locum tenet (in corpore), sed contextus est ac commixtus sanguine.*

Gen. ix. 6.

Quare tamquam de alio quodam deo dicit, ad imaginem dei fecisse hominem, non autem ad suam?

§ 62. Optime et sine mendacio hoc oraculum a deo datum est: mortale enim nihil formari ad similitudinem supremi patris universorum poterat, sed ad normam secundi dei, qui est eiusdem verbum. Siquidem oportet rationalem hominum animam typum verbi divini prae se ferre: quoniam primo verbo deus superior est rationalissima natura; ille vero qui superior verbo est, in meliori ac singulari specie locum tenet. Et quomodo poterat creatura similitudinem eius in se praeferre?

Gen. ix. 13.

§ 64. ....  
Itaque virtus divina invisibilis symbolice est arcus in nube, solutus sane iuxta figuram serenitatis et condensatus secundum nubem, ita ut non permittat nubes

ὑδωρ ἀναλύεσθαι τῷ μὴ γενέσθαι καθόλου κατακλυσμόν. κυβερνᾷ γὰρ καὶ ἡνιοχεῖ τὴν πύκνωσιν τοῦ ἀέρος, πεφυκός τος μάλιστα τότε ἀπαυχενίζειν καὶ ἐνυβρίζειν διὰ πλησμονῆς κόρου.

From Cat. Lipsiensis i. col. 160 φίλωνος ἐπισκόπου: also in Cod. Burney, fol. 37 b, with frequent inaccuracy of transcription.

For the first sentence cf. Procopius (ed. Mai, p. 284).

omnes omnino in aquam resolvi, ne stagnetur terra (ut) sub diluvio, quod diligenter vetat atque disponit, ac quasi fraeno coërcet condensationem aëris, qui tunc magis solitus est rebellem se prodere ob nimiam saturitatem.

The Latin of the passage is also found in Cat. Lippomani f. 153 as follows:

*Philo Episcopus.* Arcus itaque symbolice invisibilis dei potentia est quae in caelo serenitate laxato et per nebulas extenso existens, non sinit nubes ex toto in aquas resolvi, ita ut in universum diluvium aquarum fiat, gubernat enim et tanquam auriga regit aeris densitatem qui tunc maxime ob satietatem, ut ita dicam, lascivire solet.

## Gen. ix. 21.

§ 68. .....  
Διπλὸν τὸ μεθύειν· ἐν μὲν, τὸ ληρεῖν παρ' οἶνον, ὅπερ ἐστὶ φαύλου ἴδιον ἀμάρτημα· ἕτερον δέ, τὸ οἰνοῦσθαι, ὅπερ εἰς σοφὸν πίπτει.

From Mai, *Script. Vet.* vii. 104, e Cod. Vat. 1553 with title ἐκ τοῦ α' τῶν ἐν γενέσει ζητημάτων. Quoted also with slight changes in Procopius (Mai, *Auct. Class.* p. 289).

## Gen. ix. 21.

§ 68. .....  
Duplex enim modus est inebriandi: unum temulentiae abutentis vino, quod delictum est proprium improbo ac pravo: alterum usus vini cadentis in sapientes quoque.

## Gen. ix. 22.

§ 71. .....  
Οὐ μόνον τοὺς ἀδελφοὺς ἀκηκοέναι, ἀλλὰ καὶ τοὺς περιεστῶτας ἄνδρας ἕξω ὁμοῦ καὶ γυναῖκας. [διὰ τοῦτο Ἰουδαῖοι οὐ συλλογούνται τοῖς πατράσι.]

From Cat. Lipsiensis i. col. 163, also in Cat. Burney, fol. 37 b, from φίλωνος

## Gen. ix. 22.

§ 71. .....  
Non solis fratribus patrem suum tradidisse, verum etiam illis, qui circumstantabant eos, viri et mulieres.

ἐπισκόπου. Cod. Burney adds the following sentence, which is headed ἀδήλου in the Leipsic Catena, and does not appear to be Philo. Νεώτερον τὸν Χαναὰν ὁμολογεῖ ὡς προῖδόντα τὴν γύμνωσιν τοῦ Νῶε καὶ τῷ πατρὶ ἀπαγγέιλαντα ἐπέιτοιγε Ἰάφεθ ἕσχατος ἦν τοῦ Χάμ.

Gen. ix. 23.

§ 72. Ὁ εὐχερῆς καὶ ἀπερίσκεπτος τὰ ἐπ' εὐθείας καὶ πρὸς ὀφθαλμῶν μόνον ὄρᾷ· ὁ δὲ φρόνιμος καὶ τὰ κατόπιον, τουτέστι τὰ μέλλοντα· ὡσπερ γὰρ τὰ ὀπίσω τῶν ἔμπροσθεν ὑστερίζει, οὕτω καὶ τὰ μέλλοντα τῶν ἐνεστώτων. ὣν τὴν θεωρίαν ὁ ἀστείος μέτευσιν, ἀγχαίως πάντοθεν ὀμματωθεῖς· πᾶς οὖν σοφὸς οὐκ ἄνθρωπος ἀλλὰ νοῦς καταθεώμενος καὶ περιαθρῶν περιπέφρακται πρὸς τὰ ἐνεστώτα καὶ τὰ ἀδοκῆτως κατασπιλάζοντα.

From Cod. Rup. fol. 142 φίλωνος· ἐκ τῶν ἐν γενέσει ζητημάτων.

Is ἀγχαίως a corruption of Λυγκέως [δίκην]?

Gen. ix. 23.

Quid est "Sumentes Sem et Iapheth vestimentum imposuerunt super duos humeros suos et perrexerunt retrorsum, et cooperuerunt nuditatem patris sui, et non viderunt (eam)"?

§ 72. [Littera evidens est. Ad mentem vero dicendum,] quod levis homo et nimis festinans tantum id quod coram est ac in conspectu oculorum videt, sapiens vero quae a tergo quoque sunt, futura scilicet. Quoniam sicut posteriora ponuntur anterioribus, sic praesentibus futura, quorum visio propria est constanti viro sapientique, qui profecto est alter Lynceus iuxta fabulas undique oculis praeditus. Omnis ergo sapiens, qui non ita homo est, quantum intellectus, [retrorsum incedit, id est posteriora cernit velut in corradiente luce; et] omnia undique certo prospiciens et circa se conspiciens, armatus comperitur ac conclusus munitusque, ne ulla animae pars nuda aut indecora reperiatur ob eventus male accidentes.

## Quæstiones in Genesim.

## LIB. III.

Gen. xv. 9.

§ 3. ....  
 (Ἐκ τῶν ἐν γενέσει ζητημάτων.) Ἀτόπως δρῶσιν, ὅσοι ἐκ μέρους τινὸς κρίνουσι τὸ ὅλον, ἀλλὰ τὸ ἐναντίον ἐκ τοῦ ὅλου τὸ μέρος. Οὕτω γὰρ ἄμεινον καὶ σῶμα καὶ πρᾶγμα δογματίζοιτο ἄν. Ἔστιν οὖν ἡ θεία νομοθεσία τρόπον τινὰ ζῶν ἠνωμένον, ἣν ὅλην δι' ὅλου χρηὶ μεγάλοις ὄμμασι περισκοπεῖν, καὶ τὴν βουλὴν τῆς συμπάσης γραφῆς ἀκριβῶς καὶ τηλαυγῶς περιθερῖν, μὴ κατακόπτοντας τὴν ἁρμονίαν, μηδὲ τὴν ἔνωσιν διαρτῶντας. Ἐτερόμορφα γὰρ καὶ ἕτεροειδῆ φανείται τῆς κοινωνίας στερούμενα.

Dam. Par. 774 from Cod. Rup.

Apparently we should correct σῶμα into ὄνομα and add οὐ before τὸ ἐναντίον.

Gen. xv. 11.

§ 3. ....  
 Πᾶσα ἡ ὑπὸ τὴν σελήνην φύσις μεστὴ πολέμων καὶ κακῶν ἐμφυλίων ἐστὶ καὶ ξένων.....

Mai, *Script. Vet.* VII. 98, from Cod. Vat. 1553, ἐκ τοῦ γ' τῶν ἐν γενέσει ζητημάτων.

Gen. xv. 12.

§ 8. ....  
 Ἔνεκα μὲν τῶν φαύλων οὐδεμία πόλις ἠρέμησεν ἄν. Διαμένουσι δὲ ἀστασίαστοι δι' ἐνὸς ἢ δευτέρου δικαιοσύνην ἀσκοῦντος οὐ ἡ ἀρετὴ τὰς πολεμικὰς νόσους ἰᾶται, γέρας ἀπονέμοντος τοῦ φιλανθρώπου θεοῦ

Gen. xv. 9.

§ 3. ....  
 Verum isti, ut mihi videor, ex illis sunt, qui ex unica parte diiudicant totum, non vero opposite ex toto partem : quae melior est diiudicatio, qua tam nomen, quam res omnino probentur.

Est itaque legislatio (h. e. scriptura sacra), ut ita dixerim, vivens quoddam unitum : quod totum totis oculis nitide oportet circumspicere et universum intentionem universae scripturae vere, certe et manifeste circumcernere, non dissecando harmoniam neque unionem disiungendo ; alias aliena omnino et absurda apparerent omnia, communitate vel aequitate deturbata.....

Gen. xv. 11.

§ 3. ....  
 Universa enim, quae subter lunam est natura, plena est praeliis ac malignitatibus domesticis et externis.....

Gen. xv. 12.

§ 8. ....  
 Quoniam per malos nec una civitas acquievit in tranquillitate, sed immobiles factae sunt, quum unus vel alter homo virtute praeditus exstitit, cuius virtus civiles morbos sanat, dante deo virtutis

καλοκαγαθίας, τοῦ μὴ μόνον αὐτόν, ἀλλὰ καὶ τοὺς πλησιάζοντας ὠφελεῖσθαι.

Mangey (II. 661) from John Monachus = Rup. f. 33 b, which reads οἰκοῦντος for ἀσκοῦντος, καλοκαγαθῶν.

Also Anton Melissa, col. 1105, reading συνοικοῦντος, πολιτικὰς νόσους (rightly), φιλαρέτου (which again seems right), ὠφελεῖν.

Gen. xvi. 6.

§ 26. Οὐ πᾶσα ψυχὴ δέχεται νοουθεσίαν, ἀλλ' ἢ μὲν ἔλεως ἀγαπᾷ τοὺς ἐλέγχους καὶ τοῖς παιδεύουσι μᾶλλον οἰκειοῦται· ἢ δὲ ἐχθρὰ μισεῖ καὶ ἀποστρέφεται καὶ ἀποδιδράσκει, τοὺς πρὸς ἡδονὴν λόγους τῶν ὠφελεῖν δυναμένων προκρίνουσα.

Cat. Lips. col. 216 (Προκοπίου).

Gen. xvi. 9.

§ 30. .....  
Τὸ ὑποτάττεσθαι τοῖς κρείττοσιν ὠφελιμώτατον. Ὁ μαθὼν ἄρχεσθαι καὶ ἄρχειν εὐθὺς μαθάνει. Οὐδὲ γὰρ εἰ πάσης γῆς καὶ θαλάττης τὸ κράτος ἀνάψοιτό τις, ἄρχων ἂν εἴη πρὸς ἀλήθειαν, εἰ μὴ μάθοι καὶ προπαιδευθεῖ τὸ ἄρχεσθαι.

The first sentence from Mai, *Script. Vet.* VII. 103, e Cod. Vat. 1553, ἐκ τοῦ πρώτου τῶν ἐν τῇ γενέσει ζητημάτων. Also Dam. Par. 359 and Cod. Reg. 923 fol. 74, in each case referred to Greg. Nazianz.

The last part in Dam. Par. 359 as from Philo, and in Cod. Reg. l. c. ἐκ τοῦ α' τῶν ἐν γενέσει ζητημάτων.

studiosis ad honorem bonos mores; nec iis solummodo, sed illis quoque, qui (s. quibus) appropinquant ad utilitatem parandam.

Gen. xvi. 6.

Quare fugam capessit Agar a facie eius?

§ 26. Non omnis anima admittit observantiam et disciplinam, sed facilis ac suavis proprie mens diligit correptionem et magis familiaris redditur monitoribus suis: infensus autem malevolus odio habet et aversatur effugitque, delectantes sermones potius quam utilitati faventes praeferens ut meliores.

Gen. xvi. 9.

§ 30. .....  
Quoniam obedire et subiici melioribus magis expedit: qui enim didicerit sub potestate esse, cito citius et potestate exercenda imbuitur; nam etsi quis totius terrae marisque vim induatur, vix poterit principatum possidere veritatis, nisi prius discat erudiatque sub potestate esse.



Gen. xvii. 14.

§ 52. Οὐδὲν τῶν ἀκουσίων ἔνοχον ἀποφαίνει ὁ νόμος, ὅποτε καὶ τῷ φόνον ἀκούσιον δράσαντι συγγινώσκει... Τὸ δὲ ὀκτῶ ἡμερῶν μετὰ γέννησιν βρέφος εἰ μὴ περιτέμνηται, τί ἀδικεῖ, ὡς καὶ θανάτου τιμωρίαν ὑπομένειν; Ἐνιοὶ μὲν οὖν φασιν ἀναφορικὸν εἶναι τὸν τῆς τιμωρίας τρόπον ἐπὶ τοὺς γονεῖς, καὶ ἐκείνους κολάζεσθαι οἶοντα δεινῶς, ὡς ὠλιγωρηκότας τῆς τοῦ νόμου διατάξεως. Ἐνιοὶ δέ, ὅτι ὑπερβολῇ χρώμενος κατὰ τοῦ βρέφους, ὅσα τῷ δοκεῖν, ἡγανάκτησεν, ἵνα τοῖς τελείοις καταλύσασι τὸν νόμον ἀπαραίτητος ἐπάγεται τιμωρία· οὐκ ἐπειδὴ τὸ ἔργον τῆς περιτομῆς ἀναγκαῖον, ἀλλ' ὅτι ἡ διαθήκη ἀθετεῖται, τοῦ σημείου, δι' οὗ γνωρίζεται, μὴ πληρουμένου.

From Catena Inedita Cod. Reg. 1825 (Mangey II. 675) and Cod. Burney fol. 45 as φίλωνος ἑβραίου. Also Cat. Lips. I. col. 225. The last sentence looks like an added gloss. Catt. Lips. and Burney read ἐρμηνείας τρόπον for τιμωρίας τρόπον, apparently correctly. Also Cat. Lips. reads καταλύουσι in agreement with the Latin (?). Cod. Burney reads ἀπαραίτητος ἐπάγεται τιμωρίας. But even here a short extract is repeated loosely as follows: φίλων ὁ ἑβραῖός φησιν ὅτι ὑπερβολῇ χρωσάμενος κατὰ τοῦ βρέφους φέρει τὴν ἀγανάκτησιν ἵνα τοῖς τελείοις παραβαίνουσιν ἀπαραίτητος ἡ τιμωρία γένηται.

Gen. xvii. 14.

§ 52. De nullo involuntario reum declarat lex, quum et illi, qui involuntariam perpetraverit occisionem, veniam facit, [civitatibus distinctis, in quas fugiat ad inveniendam securitatem; sacratus enim atque immunis redditur, qui illuc profugit, unde nemo facultatem habet educendi citandique in tribunal iudicii.] Octavo itaque die post nativitatem puer si non circumcidetur, quid ipse peccabit, ut poenam mortis quoque luere teneatur? Dixerint itaque aliqui, formam edicti annuere parentes ipsos; illos enim putant despexisse mandatum legis. Alii vero: Nimum excessum, aiunt, usurpans super infantes, ut videtur, imposuit, ut adulti dissolventes legem irrevocabili modo subiiciantur poenae severissimae.

The Latin of the passage may also be found in Procopius (ed. Gesner, p. 131), although there is nothing corresponding to it in the Greek text as printed by Mai.

*Quæstiones in Genesim.*

## LIB. IV.

Gen. xix. 1.

§ 30. Τῷ μὲν Ἀβραάμ φαίνονται τρεῖς, καὶ μεσημβρίας· τῷ δὲ Λὼτ δύο, καὶ ἑσπέρας. Φυσικώτατα διάφορον εἰσηγείται ὁ νόμος τελείου καὶ προκόπτοντος· ὁ μὲν οὖν τέλειος τριάδα φαντασιούται ἐν ἀσκήῳ φωτὶ καὶ μεσημβρινῷ, μεστήν διηλεκτὴ καὶ πληρεστάτην οὐσίαν· ὁ δὲ δυάδα, διαίρεσιν καὶ τομῆν καὶ κενὸν ἔχουσιν ἐν ἑσπερινῷ σκότει. [Ταῦτα μὲν ὁ ἀκριβέστατος νομομαθὴς καὶ διδάσκαλος.] Pitra, *Anat. Sac.* II. p. xxiii., e Cod. Coislin. (? 276) f. 10, with heading φησὶ γὰρ τοῦτο ὁ ἐν λόγοις ἐξάιρετος Φίλων.

Gen. xix. 2.

§ 33. ....  
Στενοχωρεῖται πᾶς ἄφρων, θλιβόμενος ὑπὸ φιλαργυρίας καὶ φιλοδοξίας καὶ φιληδονίας καὶ τῶν ὁμοιοτρόπων ἅπερ οὐκ ἔα τὴν διάνοιαν ἐν εὐρυχωρίᾳ διάγειν.

Dam. Par. 362 ἐκ τοῦ β' τῶν ἐν γενέσει, and Cod. Reg. 923 ἐκ τῶν δ'.

Also Cod. Barocc. 143 reading διαβαίνειν for διάγειν (Mang. II. 674) and in Cod. Rup. f. 73 b without a title.

Gen. xix. 10.

§ 40. ....  
Νόμος ἔστω κατὰ τῶν σεμνῶν καὶ θεῶν οὐ σεμνῶς καὶ θεοπρεπῶς ὁρᾶν ἀξιούντων, κόλασιν ἐπιφέρειν ἀορασίας.

Gen. xix. 1.

Quare tribus apparentibus dixerit "venerunt duo angeli in Sodoma vespere"?

§ 30. Abrahamo apparent tres, et meridie; Lot autem duo, et vespere. Naturalissimam distinctionem enarrat perfecti et proficientis: perfectus enim triade apparitionem sortitur, plena videlicet natura vacuitatis nescia; iste vero dualitatem dissectam ac vacuum.

Gen. xix. 2.

§ 33. ....  
Angustus est omnis insipiens, coarctatus ab amore divitiarum, cupiditatis et ambitionis similibusque, quae vix permittunt animae in absoluto statu ambulare.

Gen. xix. 10.

§ 40. ....  
Lex enim erit iusta super illos, qui noobilem ac venerabilem vultum divinum dedignantur videre modeste, gloriose et

Dam. Par. 341, where it is ascribed to Clem. Alex.: but in Cod. Reg. 923 f. 62 b, it is ἐκ τοῦ δ' τῶν ἐν γενέσει ζητημάτων.

Cod. Reg. reads μὴ σεμνῶς.

## Gen. xix. 14.

§ 43. Οἱ ἐν ταῖς ἀφθόνοις χορηγίαις πλούτου καὶ δόξης καὶ τῶν ὁμοιοτρόπων ὑπάρχοντες, καὶ ἐν ὑγιείᾳ καὶ εὐαισθησίᾳ σώματος καὶ εὐεξίᾳ ζωῆς, καὶ τὰς διὰ πασῶν τῶν αἰσθήσεων ἡδονὰς κρατουμένοι νομίζοντες τῆς ἄκρας εὐδαιμονίας ἀφίχθαι, μεταβολὴν οὐ προσδοκῶσιν, ἀλλὰ καὶ τοὺς λέγοντας ὅτι πάντα περὶ τὸ σῶμα καὶ ἐκτὸς ἐπικαίρως ἔχει, γέλωτα καὶ χλεύην τίθενται.

Mai, *Script. Vet.* vii. 101, e Cod. Vat. 1553, headed Φίλωνος· ἐκ τῶν δ' τῶν ἐν γενέσει ζητημάτων. We have given ἀφίχθαι for ἡφίχσθαι of Mai: perhaps the real reading is ἐφικέσθαι.

## Gen. xix. 19.

§ 47. .....  
Ὁ σοφὸς ἡρεμίαν καὶ ἀπραγμοσύνην καὶ σχολὴν μεταδιώκει, ἵνα τοῖς θεοῖς θεωρήμασιν ἐν ἡσυχίᾳ ἐντύχη. Ὁ φαῦλος πόλιν τε καὶ τὸν κατὰ πόλιν ὄχλον τε καὶ φυρμὸν ἀνθρώπων ὁμοῦ καὶ πραγμάτων μεταδιώκει. Φιλοπραγμοσύνη γὰρ καὶ πλεονεξία, δημοκοπία τε καὶ δημαρχία τῷ τοιοῦτῳ τιμαί, τὸ δὲ ἡσυχάζειν ἀτιμώτατον.

The first sentence is Dam. Par. 376, also Cod. Reg. 923 f. 85, where it is ἐκ τοῦ α' τῶν ἐν γενέσει, and Maximus ii. 599 omitting καὶ σχολὴν μετὰ. The last part is found in Anton Melissa (*Migne, Patr. Gr.* 136, col. 1193, reading ἀτιμώτατον).

H.<sup>2</sup>

divino more, ut poenam luant caecitate affligente.

This passage can now be removed from the Clementine fragments: see Zahn, *Supplementum Clementinum*, p. 53.

## Gen. xix. 14.

§ 43. Quicumque in abundantia immensarum divitiarum, honorum et consimilium sunt, et in sanitate, robore, et vigore corporis vitam agunt, per omnesque sensus voluptatem coagulant, putantes se propriam felicitatem attigisse, permutationem fore vix exspectant, sed illos, qui dixerint, omnia quae intra et extra corpus sunt, damnosa esse ac brevis temporis, irrident.

## Gen. xix. 19.

§ 47. .....  
Sapiens enim pacis est amans et nescius dimicationis atque feriatas, ut totus divinis vacet contemplationibus. Improbis autem amat civitatem et civilem turbam ac conturbationem concursusque hominum et rerum; namque amor negotiorum, avaritia, hominibus complacentia atque studium dignitatis possidendae pretiosa illi sunt, et cessare ab iis vile putatum.

## Gen. xix. 23.

Διὰ τί, “ἐξῆλθεν ὁ ἥλιος ἐπὶ τὴν γῆν, καὶ  
 Ἄωτ εἰσῆλθεν εἰς Σηγώρ”;

§ 51. Καὶ φησιν· Ὁ αὐτὸς χρόνος γίνε-  
 ται καὶ τοῖς προκόπτουσιν εἰς σωτηρίαν,  
 καὶ τοῖς ἀνιάτως ἔχουσι πρὸς κόλασιν. Καὶ  
 ἐν ἀρχῇ δὴ ἡμέρας εὐθὺς ἀνατείλαντος τοῦ  
 ἡλίου τὴν δίκην ἐπάγει, βουλόμενος ἐπι-  
 δεῖξαι, ὅτι ἥλιος καὶ ἡμέρα καὶ φῶς καὶ  
 ὅσα ἄλλα ἐν κόσμῳ καλὰ καὶ τίμια μόνοις  
 ἀπονέμεται τοῖς ἀστέροις, φαύλῳ δὲ οὐδενὶ  
 τῶν ἀθεράπευτον κακίαν ἐχόντων.

From Cat. Inedit. Cod. Reg. 1825  
 (Mang. II. 675), Cat. Burney f. 37 and  
 Cat. Lips. I. col. 251. Cat. Burney reads  
 Διὰ τί δέ—Σέγωρ—ὅσα ἐν κόσμῳ.

.....  
 Φύσει μὲν κοῦφα θεῖον καὶ πῦρ· τὸ δὲ τῆς  
 ἄρας κεκαιουρηγμένον ἥλλαξε πρὸς τοῦ-  
 ναντίον τὴν κίνησιν.

Cat. Burney f. 46 b as Φίλωνος ἐπι-  
 σκόπου and omitting καὶ after θεῖον : Cat.  
 Lips. col. 252 as ἀδήλου.

## Gen. xix. 26.

§ 52. ....  
 Χαίρειν ἐπὶ ταῖς τῶν ἐχθρῶν ἀτυχίαις εἰ  
 καὶ δίκαιόν ποτε, ἀλλ’ οὐκ ἀνθρώπινον.

.....  
 Dam. Par. 509 ascribed to Nilus, but  
 in Cod. Reg. 923, fol. 154 b, to Philo;  
 and in Mai, *Script. Vet.* VII. 102, from  
 Cod. Vat. 1553 as ἐκ τοῦ γ’ τῶν ἐν γενέσει  
 ζητημάτων, reading ἐτέρων as in the  
 Armenian. Also given in Tischendorf,  
*Philonea* p. 154, e Cod. Cahirino, and  
 in Maximus II. 588.

.....  
 Θεοῦ, φησι, κολάζοντος ὡς ἄνθρωποι μὴ

## Gen. xix. 23.

Quare dicitur: “Sol egressus est in  
 terram et Lot ingressus est in Zoor  
 (Segor)”?

§ 51. Idem tempus fit tam proficien-  
 tibus in salutem quam insanabilibus  
 in punitionem, atque in ipso principio  
 diei, oriente sole, iudicium illico inducit  
 —volens indicare, quod sol et dies et  
 lux et quicquid aliud in mundo est  
 pretiosum ac bonum, sapientibus solis  
 distributa sunt, nemini autem illorum,  
 quorum incurabilis est malitia.

(The sentences which follow will be  
 found much abbreviated in Cat. Lips.  
 col. 251 from Procopius.)

.....  
 Siquidem ex natura leve est sulphur,  
 sicut et ignis; verumtamen ob male-  
 dictionem nova perpetraturus demu-  
 tavit in motum contrarium.

## Gen. xix. 26.

§ 52. ....  
 Gaudere autem et pessumdare ob mise-  
 riam caeterorum, etsi iure accidat, ho-  
 mini tamen non convenit.

.....  
 Deum, dicit, punientem, o homines, no-

κατανοεῖτε· ὅτι μὲν γὰρ τιμωροῦνται ἐχρῆν γυνῶναι· τὸ δὲ περιεργάζεσθαι πῶς, προπετείας καὶ θράσους ἐστίν, οὐκ εὐλαβείας.

From Cat. Lips. col. 248 and Cat. Burney f. 46 b. Φίλωνος ἐπισκόπου.

Gen. xx. 4.

§ 64. ....

Οὐχ ὡς τὸ ἐκουσίως ἀμαρτάνειν ἐστὶν ἄδικον, οὕτω τὸ ἀκουσίως καὶ κατ' ἄγνοιαν εὐθὺς δίκαιον, ἀλλὰ τάχα που μεθόριον ἀμφοῖν, δικαίου καὶ ἀδίκου, τὸ ὑπὸ τινων καλούμενον ἀδιάφορον. Ἀμάρτημα γὰρ οὐδὲν ἔργον δικαιοσύνης.

Dam. Par. 520. Cod. Reg. 923 with reference to I. Quaest. in Gen. (Δ read as Δ). Cod. Vat. removes οὐχ and adds οὐκ before εὐθὺς.

Gen. xx. 10.

§ 67. Οὐ πάντα ἀληθῆ λεκτέον ἅπασιν· ὅθεν καὶ νῦν ὁ ἀστείος ὄλον οἰκονομῆ τὸ πρᾶγμα μεταθέσει καὶ ἀπαλλάγη τῶν ὀνομάτων.

From Mai, *Script. Vet.* VII. 106 (Cod. Vat. 1553): ἐκ τῶν ἐν γενέσει ζητημάτων.

Gen. xx. 16.

§ 69. ....

Τὸ δὲ "πάντα ἀλήθευσον" ἀφιλοσόφου καὶ ἰδιώτου παράγγελμα· εἰ μὲν γὰρ ὁ μὲν ἀνθρώπων βίος εὐώδει μηδὲν παραδεχόμενος ψεῦδος, εἰκὸς ἦν ἐπὶ παντὶ πρὸς πάντας ἀληθεύειν· ἐπειδὴ δὲ ὑπόκρισις ὡς ἐν ἑκατέρῳ δυναστεύει καὶ τὸ ψεῦδος παραπέτασμα τῆς ἀληθείας ἐστὶ, τέχνης δεῖ τῷ σοφῷ πολυτρόπου, καθ' ἣν ὀφελήσει μιμούμενος τοὺς ὑποκριτὰς οἱ ἄλλα λέγοντες ἕτερα δρᾶσιν ὅπως διασώσωσιν οὓς δύνανται.

From Mai, *Script. Vet.* VII. 106 (Cod. Vat. 1553). Correct ἑκατέρῳ into θεάτρῳ.

lite mirari; satis enim vobis est tantum intelligere quod supplicio mulctati sunt, quod merebantur; at quomodo id passi sint, indagare vel perscrutari, audaciae est et arrogantiae, non vero timoris (dei).

Gen. xx. 4.

§ 64. ....

Non sicut voluntarium peccatum iniquum est, sic involuntarium secundum ignorantiam illico iustum, sed, ut mihi videtur, medium tenet locum inter utrumque, iustum et iniquum, a quibusdam indifferens vocatum; quoniam peccatum nullatenus est opus iustitiae.

Gen. xx. 10.

§ 67. Non omnem veritatem convenit dicere apud omnes. Quamobrem et Sapiens nunc totam rem disponit exponitque alio modo velut nominum mutatione.

.....

Gen. xx. 16.

§ 69. ....

Illud tamen *omnia vere loquere* abhorrentis a philosophia et ignorantis mandatum est. Nam si hominum vita optime se haberet nulla accepta falsitate, congruum foret de omnibus apud omnes verum loqui: sed quia fictio malignitatis velut in theatro acquisitam habet et superbiam velatam una cum artificio, artis est opus sapienti multiplicis, ut prosit, similitudinem praeferens ironia utentium, qui aliud dicunt et aliud agunt, ut salvent quos possunt.

## Gen. xxiii. 6.

§ 76. ....

Τῶν μὲν ἀφρόνων βασιλεὺς οὐδεὶς, καὶ ἂν τὸ πάσης γῆς καὶ θαλάσσης ἀνάψῃται κράτος· μόνος δὲ ὁ ἀστείος καὶ θεοφιλῆς, καὶ ἂν τῶν παρασκευῶν καὶ τῶν χορηγιῶν ἀμοιρῇ, δι' ὧν πολλοὶ κρατύνονται τὰς δυναστείας. Ὡσπερ γὰρ τῷ κυβερνητικῆς ἢ ἰατρικῆς ἢ μουσικῆς ἀπείρῳ παρέλκον πρᾶγμα οἶακες καὶ φαρμάκων σύνθεσις καὶ αὐλοὶ καὶ κιθάραι, διότι μηδενὶ τούτων δύναται χρῆσθαι πρὸς ὃ πέφυκε, κυβερνήτη δὲ καὶ ἰατρῷ καὶ μουσικῷ λέγοιτο ἂν ἐφαρμόζειν δεόντως· οὕτως, ἐπειδὴ τέχνη τίς ἐστι βασιλικῆ καὶ τεχνῶν ἀρίστη, τὸν μὲν ἀνεπιστήμονα χρήσεως ἀνθρώπων ἰδιώτην νομιστέον, βασιλέα δὲ μόνον τὸν ἐπιστήμονα.

As far as θεοφιλῆς in Dam. Par. 396, and 776 = Cod. Rupef. f. 115 b ἐκ τοῦ α' τῶν ἐν γενέσει ζητημάτων and Cod. Reg. 923 fol. 97 ἐκ τοῦ α' τῶν ἐν γενέσει (l. ἐκ τοῦ δ'). The rest of the passage in Dam. Par. 776 (Cod. Rupef.).

## Gen. xxiii. 9.

§ 80. .... Τὸ σπήλαιον τὸ διπλοῦν δύο εἰσὶν ἀνθρώδεις ὑπάρχειαι· ἡ μὲν ἐκτός, ἡ δὲ εἴσω· ἡ δὴ δύο περίβολοι· ὁ μὲν περιέχων, ὁ δὲ περιεχόμενος.

Cat. Lips. col. 288 (Προκοπίου).

## Gen. xxiv. 3.

Διατί δὲ μὴ τῷ υἱῷ παραγγέλλει μὴ λαβεῖν Χανανίτιν, ὡσπερ ὕστερον τῷ Ἰακώβ οἱ γονεῖς, ἀλλὰ τῷ παιδί;

§ 88. .... Καίτοι τελείου τυγχάνοντος Ἰσαάκ, καὶ ἡλικίαν ἔχοντος γάμου· .... καὶ εἰ

## Gen. xxiii. 6.

§ 76. ....

Est autem, ut ex insipientibus nullus sit rex, quamvis terrae et maris totam vim subiugarit, sed solus sapiens et dei amans, praeter partes apparatus armorumque, quibus multi proficiunt per vim violentam. Etenim, sicut nauticae vel medicinae vel musicae si quis imperitus sit, pro argumento sunt ei clavus et medicaminum commixtura et tibia et lyra—nullum enim istorum usurpare potest ad usum destinatum, at navarcho et medico et musico dicitur omnino convenire—: ita profecto, siquidem ars est quaedam regium hoc munus, et artium perfectissima. Nam qui imperitus est et nescius rerum homines iuvantium, rudis atque rusticus est censendus, rex autem dicendus solus peritus gnarusque.

## Gen. xxiii. 9.

Quid est spelunca duplex?

§ 80. .... Duo sunt sepulcra in illa spelunca sub monte, unum extra, alterum intra; sive duae porticus, una claudens, altera clausa.

## Gen. xxiv. 3.

Quare non ipsi filio praecipit, ne accipiat uxorem Chananeam, sicut postmodum Iacobo parentes eius, sed servo?

§ 88. [Profecto haesitationem dubii atque consilium consideratione dignum

μὲν ἡμελλε πείθεσθαι, εἰκὸς ἦν αὐτῷ μάλ-  
λον παρεγγυᾶν· εἰ δὲ ἀπειθεῖν, περιττὴ  
τοῦ παιδὸς ἢ διακονία. τὸ γὰρ εἰπεῖν, ὅτι,  
χρησμῷ τῆς γῆς ἐξελθόν, πέμπειν εἰς αὐτὴν  
οὐκ ἤξιον τὸν υἱόν, [εἰ καὶ εὐλογον, ὅμως  
ἀπαρέσκει τισί,] διὰ τὸ μηδ' ἂν τὸν Ἰακώβ,  
εἰ τοῦτο ἦν ἀληθές, ὑπὸ τῶν γονέων ἐνταῦθα  
πεμφθῆναι.

Cat. Lips. col. 292 (Προκοπίου).

habet littera;] quoniam perfectus est  
aetate Isaac, sufficiens ad statum sponsi,  
[neque erat sub dominio servi. Unum  
ex duobus aderat: aut consentiebat, aut  
adversabatur.] Atqui consentienti vadem  
se praestare conveniens erat patri: quod  
si non assentiretur, supervacuum esset  
ministerium servi. Dicere autem, quod  
quia per iussum divinum ex regione  
Chaldaeorum migraverat Abraham, quare  
in eam filium mittere haud aequum cen-  
sebat, [valde delirum est ac absurdum:  
primum, quia ob eandem causam neque  
rem acceptare sponsoremque esse oportebat  
plane, sicut etiam ad cognationem,  
de qua emigrare dictum fuerat;] neque  
Iacobo licebat adire propter despon-  
sandam uxorem.

## Gen. xxiv. 16.

§ 99. ....  
Ἄναιδὲς βλέμμα καὶ μετέωρος αὐχὴν καὶ  
συνεχῆς κίνησις ὀφρῶν καὶ βάδισμα σε-  
σοβημένον καὶ τὸ ἐπὶ μηδενὶ τῶν φαυλῶν  
ἐρυθριᾶν σημεῖά ἐστι ψυχῆς αἰσχίστης, τοὺς  
ἀφανεῖς τῶν οἰκείων ὀνειδῶν τύπους ἐγγρα-  
φούσης τῷ φανερωθῆ σώματι.

Dam. Par. 658, and Cod. Reg. 923 f.  
292 (ἐκ τοῦ ἑ τῶν ἐν γενέσει).

Cramer, *Anecdota Oxoniensia*, vol. iv.  
254 e Cod. Bodl. Clark f. 11 b.

Maximus II. 633.

Anton Melissa (*Patr. Gr.* 136, col. 1225),  
referred to Theologi sc. Greg. Nazianz.

Tischendorf, *Philonea* p. 154, e Cod.  
Cahirino.

We have corrected the text by reading  
τύπους for τόποις with Cramer, Maximus,  
and Anton, Tisch., and for ὀφθαλμῶν we  
read ὀφρῶν with the same authorities.

## Gen. xxiv. 16.

§ 99. ....  
Aspectus vero impudens, et cervix alta,  
frequensque motus superciliorum, atque  
gressus lascivus, et nullo modo erube-  
scens de malis ac pudens, indicium est  
animae turpissimae, quae occultas pro-  
prij vituperii figuras pingit describitque  
evidenter in visibili corpore.

## Gen. xxiv. 17.

§ 102. \*Άξιον ἀποδέχεσθαι τὸ μηδενὸς ὀρέγεσθαι τῶν ὑπὲρ δύναμιν· πᾶν γὰρ τὸ συμμετρίαν ἔχον, ἐπαινετόν.....ἀναγκαῖον οὖν τῷ μὲν εὐφυνεῖ πλείους εἶναι τὰς διδασκαλίας, ἐλάττους δὲ τῷ ἀφυνεῖ, διὰ τὴν ἐν ταῖς ἀνάγκαις ἀρίστην ἰσότητα.....καὶ τοῦτό γέ ἐστι τὸ βιοφελέστατον ἴσον.

Mai, *Script. Vet.* VII. 106, from Cod. Vat. 1553 Φίλωνος· ἐκ τῶν ἐν γενέσει ζητημάτων.

## Gen. xxiv. 18.

§ 104.....Οὐχ ὡς δύναται διδάσκειν ὁ διδάσκαλος, οὕτω καὶ μαθάνειν ὁ γνώριμος. ἐπειδὴ ὁ μὲν τέλειος, ὁ δὲ ἀτελής ἐστιν. ὅθεν προσήκει στοχάζεσθαι τῆς τοῦ παιδευομένου δυνάμεως.

Dam. Par. 435, and Cod. Reg. 923 fol. 116 b referring to Φίλωνος· ἐκ τῆς ἡ τῶν νόμων ἱερῶν ἀλληγορίας. Mai, *Script. Vet.* VII. 99, Φίλωνος· ἐκ τοῦ θ τῶν ἐν γενέσει ζητημάτων.

## Gen. xxiv. 22.

§ 110.....Ἀκοῦσαι δεῖ πρῶτον, εἶτα ἐργάσασθαι· μαθάνομεν γὰρ οὐ τοῦ μαθεῖν χάριν, ἀλλὰ τοῦ πράξει.

Mai, *Script. Vet.* VII. 99.

## Gen. xxiv. 52.

§ 130....Δεῖ γὰρ πάσης πράξεως καθαρᾶς ἀρχὴν [εἶναι] τὴν πρὸς θεὸν εὐχαριστίαν καὶ τιμὴν· διὰ τοῦτο ὁ παῖς προσκυνεῖ πρότερον, εἶτα χαρίζεται τὰ δῶρα.

Φίλωνος. Ex Cod. Vat. 746 f. 53. Vide Pitra, *Analecta Sacra* II. p. 314.

## Gen. xxiv. 17.

§ 102. Oportet non desiderare ut recipiantur ampliora suis viribus: omne enim, quod mensuram habet, laudabile est.....quoniam necesse est, ut solertibus amplior sit doctrina, minor autem amentibus, ob aequalitatem exactam, quae consistit in proportione.....et hoc est aequalitas proportionata utilissima vitae.

## Gen. xxiv. 18.

§ 104.....Namque non sicut potest docere magister, sic etiam discipulus discere valet, quum ille perfectus sit, iste vero imperfectus. Quare oportet observare et ponderare facultatem eius, qui instruitur.

## Gen. xxiv. 22.

§ 110.....Audire primum convenit, deinde operari; discimus enim, non ut discamus, sed ut operemur.

## Gen. xxiv. 52.

§ 130....Oportet omnis operae praeclarae initium facere per gratiarum ad deum actionem laudemque: quamobrem adolescens adorat imprimis dominum, atque deinde offert dona.



Gen. xxiv. 67.

Διατί δὲ οὐκ εἰς τὸν τοῦ πατρὸς οἶκον, ἀλλ' εἰς τὸν τῆς μητρὸς εἰσέρχασθαι λέγεται Ἰσαὰκ ἐπὶ γάμῳ;

§ 145. .... Ὅτι ὁ μὲν πατὴρ πλείους ἀγαγόμενος γυναῖκας καὶ πλείους ἔσχεν οἴκους· λέγεται γὰρ οἶκος καὶ τὸ ἐκ γυναικὸς καὶ τέκνων σύστημα.

Cat. Lips. col. 305 (Προκοπίου).

Gen. xxiv. 67.

Quare non in patris sed matris domum intrare dicitur Isaac pro matrimonio?

§ 145. [Qui sane litteram scire ac scrutari volunt, dicent fortassis] quod, quia pater eius multas duxit sibi uxores, virtualiter multas quoque domos haberet. Domus enim [non solum aedificium] dicitur, [sed] ex viro et muliere ac filiis conventus.

Gen. xxv. 28.

§ 166. Τίς δ' ἂν οὐκ ἀγάσαιτο τὸ “ἠγάπησε τὸν Ἡσαῦ· ἡ δὲ Ῥεβέκκα ἠγάπα τὸν Ἰακώβ”; Τὸ μὲν γάρ, παρελήλυθε· τὸ δέ, πάρεστιν αἰεὶ· ἡ μὲν γὰρ ἀποδοχὴ τοῦ φαύλου κἂν συμβῆ ποτε, ὀλιγοχρόνιός ἐστι καὶ ἐφήμερος· ἡ δὲ τοῦ σπουδαίου, ἀθανατίζεται· καὶ τὸ μὲν σπουδαῖον, οὐ δι' ἕτερόν τι ἀγαπᾶται· τὸ δὲ μὴ τοιοῦτον, ἐκ τῶν χρεῶν ἠγάπησε γὰρ φησιν ὅτι ἡ θήρα αὐτοῦ βρώσις αὐτῷ.

From Cat. Lips. col. 315 (Προκοπίου).

Gen. xxv. 28.

Quare dicit, quod “Isaac dilexit Esau, Rebecca autem diligebat Iacob”?

§ 166. Quis non miretur appositionem nominum, quae contra se invicem accurate atque apte collocata cernuntur? Illud enim *dilexit* narrandi modo praeteritum tempus indicat; *diligebat* autem semper adest perseveratque, fine vel con summatione numquam recepta. Ne forte iure meritoque; quoniam acceptatio mali et turpis etsi occurrat aliquando, exigui temporis est et non diuturna, boni vero quasi immortalis evadit, poenitendi nescia.

Cur ob causam aliquam diligit ille? Dixit enim: “quia venatio eius erat cibus ipsi”; at mater sine causa?

§ 167. Sapientissime quidem, quoniam virtute praeditus non ob aliud quidpiam amatur.....

Gen. xxv. 29.

§ 168. .... Καὶ τὸ ῥητὸν τῆς διηγέσεως ἔλεγχον ἔχει ἀκολάστου πρὸς νοουθεσίαν τῶν θεραπεύεσθαι δυναμένων· ὁ γὰρ τοῦ τυχόντος ἕνεκα προεφήματος ἐκστὰς τῶν πρεσβείων τῷ νεω-

Gen. xxv. 29.

§ 168. .... Habet autem littera haud exiguam correctionem hominis avidi prodigi, pro admonitione eorum, qui curari possunt. Non enim ob vile pulmentum coctum

τέρῳ καὶ δούλῳ γαστρὸς ἡδονῆς ἀναγραφεῖς εἰς ὄνειδος προκείσθω τῶν μήποτε ζῆλον ἐγκρατείας λαβόντων.

Cat. Lips. i. col. 318 as Φίλωνος but the editor remarks ἴσως τοῦ ἐπισκόπου. ἐν γὰρ τοῖς τοῦ Ἑβραίου οὐχ εὑρίσκεται. Also Cat. Burney f. 55 as Φίλωνος ἐπισκόπου and reading προεψημένων. Pitra, *Anat. Sac.* ii. 311, gives the same text from Palat. 203 f. 110 and reads προσλήμματος for προεψημάτος.

Gen. xxv. 31.

§ 172. Τὸ μὲν ῥητὸν οἶα τῷ δοκεῖν ἐμφαίνει πλεονεξίαν νεωτέρου σφετερίζεσθαι ἀδελφοῦ δίκαια ποθοῦντος. Ὁ δὲ σπουδαῖος οὐ πλεονέκτης ἄτε ὀλιγοδείας καὶ ἐγκρατείας ἔταιρος. Σαφῶς οὖν ὁ ἐπιστάμενος ὅτι αἱ ἄφθονοι περιουσίαι τῶν φαύλων χορηγοὶ τῶν ἀμαρτημάτων καὶ ἀδικημάτων αὐτοῖς εἰσιν, ἀναγκαιότατον ἡγείται τὴν προσαναφλέγουσαν ὕλην, ὡς πυρὸς, τῆς κακίας ἀφαιρῆν εἰς βελτίωσιν ἡθῶν· ὅπερ οὐ βλάβην ἀλλὰ μεγίστην ὠφελείαν περιποιεῖ τῷ ζημιούσθαι δοκοῦντι.

Cat. Lips. i. col. 316 and Cat. Burney fol. 55 as Φίλωνος ἐπισκόπου. Cod. Burney reads σφετερίζεσθαι ἀδικῶς—φαύλων—πυρρὸς etc.

Gen. xxvi. 3.

§ 180. Ἀδιαφοροῦσιν ὄρκων λόγοι θεοῦ· καὶ κατὰ τίνος ἂν ὤμοσεν ὁ θεός, ὅτι μὴ ἐαυτοῦ; λέγεται δὲ ὁμνῆσαι διὰ τὴν ἡμε-

recusavit (Esau) maioritatem, iuniori eam cedens, sed quia servus deditus erat voluptati carnis, iure convicii subiiceretur, quippe qui numquam aemulator fuit continentiae.

Gen. xxv. 31.

Quare dicit frater eius: Vende mihi hodie primogenitium tuum?

§ 172. Littera, quantum suspicari licet, indicat aviditatem avaritiae iunioris, defraudare nitentis iura fratris maioris. Verum qui virtutem habet, non est avarus, quia socius est frugalitatis et religiosae abstinētiaē atque his potius proficit. Certus itaque factus, quod frequens et immensa possessio superflua improbo occasionem ansamque praebent peccati et iustitiae (s. iusto soli) sunt necessariae, magis expedire aestimat materiam illam, quae ignis magis succendendi causa est, auferri ab improbo velut ab igne pro morum in melius mutatione; quae non nocet (s. non est noxa, damnum), sed magnum emolumentum parat illi, qui putat se damno affici.

Gen. xxvi. 3.

Quid est "Statuam iuramentum meum, quod iuravi cum patre tuo"?

§ 180. Primum illud dicendum, quod dei verba nihil differunt a iuramento. Et in quem sane iurat deus, nisi in se

τέραν ἀσθένειαν τῶν ὑπολαμβανόντων ὡς ἐπ' ἀνθρώπου διαφέρειν λόγων ὄρκους, οὕτως ἐπὶ θεοῦ...

Cat. Lips. col. 319 (Προκοπίου).

Gen. xxvi. 15.

§ 191. ....τοῖς γὰρ ἀβούλοις ἔθος ἐστὶ μήτε στήλας μήτε μνημείων τι ἀπολιπεῖν τῶν καλῶν εἰς εὐδοξίαν συμβαλλόμενον, ἢ ὅτι ῥηγνύμενοι φθόνῳ καὶ βασκανία τῆς τε περὶ ἐκείνων εὐπραγίας ὀλιγοροῦσι καὶ τῆς αὐτῶν ὠφελείας ἄμεινον ἡγούμενοι βλάπτεσθαι μᾶλλον ἢ ὑφ' ὧν οὐκ εὖ τι θέλουσιν εὐεργετῆσθαι.

Cat. Burney fol. 55 b, also Cat. Lips. i. col. 323 (reading ἔτι θέλουσιν). Described as Φίλωνος ἐπισκόπου. The translator read συμβαλλομένων.

Gen. xxvi. 18.

Ἐμφραγέντα φρέατα πάλιν ὀρύσσει ὁ Ἰσαάκ.

§ 193. Ὅτι φύσει φιλόανθρωπος ὁ ἀστείος καὶ εὐμενῆς καὶ συγγνώμων, οὐδενὶ μνησικακῶν τὸ παράπαν, ἀλλὰ νικᾶν τοὺς ἐχθροὺς ἀξίῳ ἐν τῷ ποιεῖν εὖ μᾶλλον ἢ βλάπτειν.

Cat. Lips. i. col. 323. Cat. Burney fol. 55 b. Anton Melissa (*Patr. Gr.* 136 col. 1077).

Note that between § 195 and § 196 eleven sections are missing in the Armenian of Aucher and are supplied by him in Latin from the Basle (1538) edition of the *Quaestiones*. Observe also that in the neighbourhood of the passage quoted above there should apparently be one which has served as a basis for the following in the (Latin) *Catena* of Zephyrus.

*Philo Episcopus.* Discat quicumque cupit inter Abrahae filios annumerari, ingenii esse humani, discat adversarium suum non contentione rixarum superare

H.

ipsum? Iurare autem dicitur ob nostram imbecillitatem, quippe qui putamus sicut apud homines distingui verbum a iuramento, sic etiam apud deum esse.

Gen. xxvi. 15.

Cur puteos quos foderant servi patris eius, obstruunt eos Philistaei et implent?

§ 191. [Littera proponit duplicem causam: unam et primam, quia] inconstantium mos est, nec columnas neque monumentum, quaecumque sit, sinere manere bonis ad felicem gloriam contententibus; alteram vero eam, quia instigati livore invidiae ob eorum nimiam prosperitatem pessumdam et suum emolumentum, melius aestimantes damnum potius sustinere, quam a caeteris, quos nolunt, aliquid boni invenire.

Gen. xxvi. 18.

Cur obstructos puteos rursum fodit?

§ 193. Ad litteram quia natura humanus, benevolus et indulgens est sapiens, nullius omnino memor malitiae, sed devictis hostibus aequum ducit bonum facere potius, quam damnum.

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sed benignitate. Ex hoc potissimum loco Isaac natura deprehenditur simplex et libera qua maxime Deum delectari: monemur ex eo quod illi e vestigio occurrens promissa stabilivit.

Gen. xxvi. 26.

Κατάσκοποι μᾶλλον ἢ ἔνσπονδοι γενησόμενοι, καὶ πρὸς ἑκάτερον παρεσκευασμένοι· πόλεμον μὲν, εἰ ἀσθενούντα κατίδοιεν, εἰρήνην δέ, εἰ δυνατώτερον ἑαυτῶν.

From Cat. Ined. cod. Reg. 1825 (Mang. II. 675).

Cat. Lips. I. col. 325 with the remark that this and three following passages are not among the edita of Philo and do not seem to belong to him. Cod. Burney f. 56 (φίλωνος ἑβραίου).

Cf. Procopius (ed. Gesner, p. 158).

Cf. Gen. xxvi. 29.

Οὐ διὰ τὸν ἔπαινον· οὐ γὰρ κολακείαν ἢ τινα ἄλλην θεραπείαν ὁ σοφὸς ἀσπάζεται, ἀλλὰ ἀποδεξάμενος αὐτῶν τὴν μετάνοιαν.

Cat. Reg. 1825 (Mang. II. 675).

Cat. Lips. coll. 326, 327, and Cat. Burney, f. 56, adding σωτηρίαν τὴν ἀπὸ τῶν ὄρκων (cod. Burn. ἀνθρώπων) ἔχοντες.

Gen. xxvi. 26.

Videntur mihi exploratores potius, quam pro foedere amicitiarum advenisse, in utroque parati ad praelium, si infirmum viderint: ad pacem, si potentiozem.

The Latin is printed from Aucher p. 397.

Also Latinè in Cat. Franc. Zephyri p. 82 as follows: non tam ut societatem inirent quam ut specularentur hominis opes, parati quidem ad bellum si tenuem invenissent, ad foedus, si potentem. Qui nunc dicuntur Philistaei, sacra scriptura modo Chananaeos modo Cappadoces vocat.

Gen. xxvi. 29.

Non pro laude sua hospitio rogat, nec novit blandire strenuus, aut procacem medelam sapiens affectatur, [sed propositis iracundiis quibus exagitati praesidere terrena sortiti sunt, nunc confitentur unum universitatis deum, benedictum eum confitentur, sed continuatione sermonis etiam praeteritum aevum declarant, quoniam et nunc et a principio ipse est sine immutatione, vel diminutione benedictionis, quem nosipsi suspectum habuimus, nunc vero absit omnis invidia.] Suscepta igitur eorum poenitentia.

Aucher II. 397.

Catena of Zephyrus, p. 82, non quod laudaretur ab illis; nullo enim obsequio vel adulatione sapiens commovetur, sed illorum poenitentiam amplexatus.

Gen. xxvi. 32.

Ἀμήχανον ὑπὸ φύσεως ἀνθρωπίνης εὐ-  
ρεθῆναι τῆς οἰασοῦν ἐπιστήμης τὸ τέλος·  
οὐδὲν γὰρ ἄνθρωπος ἄκρως οἶδεν ἀλλ' οἶεται  
μόνον εἰδέναι· τὸ δὲ τέλος τῆς γνώσεως  
ἀνάκειται μόνῳ θεῷ.

Mai, *Script. Vet.* vii. 107 from Cod.  
Vat. 1553. Φίλωνος· ἐκ τῶν ἐν γενέσει  
ζητημάτων.

Gen. xxvii. 3.

§ 198. ....  
Δυοῖν ὄντων υἱῶν, τοῦ μὲν ἀγαθοῦ, τοῦ  
δὲ ὑπαιτίου, τὸν μὲν ὑπαιτίον εὐλογῆσειν  
φησὶν· οὐκ ἐπειδὴ τοῦ σπουδαίου προκρίνει  
τοῦτον, ἀλλ' ὅτι ἐκείνον οἶδε δι' αὐτοῦ  
κατορθοῦν δυνάμενον, τοῦτον δὲ τοῖς ἰδίῳις  
τρόποις ἀλισκόμενον, μηδεμίαν δὲ ἔχοντα  
σωτηρίας ἐλπίδα, εἰ μὴ τὰς εὐχὰς τοῦ πα-  
τρὸς· ὧν εἰ μὴ τύχοι, πάντων ἂν εἴη κακο-  
δαιμονέστατος.

Cat. Inedit. Reg. 1825 (Mang. ii. 676)  
adding τῶν before υἱῶν.

Cat. Lips. i. col. 330 φίλωνος (ἴσως  
ἐπισκόπου) and Cat. Burn. f. 56 b (φίλω-  
νος ἐβραίου).

Gen. xxvi. 32.

Ita etiam disciplinam sectantes finem  
explorant, quod est impossibile homini-  
bus revelari.....quod nihil perfecte homo  
nosse potest.....se existimat tantum  
scire, finis enim scientiae deo tantum  
recondita est.

Gen. xxvii. 3.

§ 198. ....  
Quippe quod duo sunt filii: unus  
bonus, alter sub causa (s. crimine, culpa).  
Istum itaque, qui sub causa est, bene-  
dicere ait, non quod plus quam bonum  
praeferat hunc, sed quia scit illum per  
se solum posse recte rem perficere; istum  
vero ut a suis moribus detentum im-  
peditumque, spem salutis habere in sola  
patris oratione: quam si non assequatur,  
prae omnibus miser erit.

In Catena Zephyri, p. 83, as follows:

In deteriore filium deflectit pater  
benedictionem non quia meliori praeferret  
sed providens alterum sua virtute semper  
felicem fore, alterum suis moribus pro-  
labentem in peius, benedictionis peda-  
mento indigere. Sara (? Rebecca) igitur  
filium quibus dignus erat noluit frau-  
dari. Isaac alterius defectum emendare  
cupiebat.

In Catena Lippomani f. 288 b as follows:

Philo Hebraeus. Isaac cum duos filios  
haberet unum bonum alterum pecca-  
torem, peccatorem tamen benedicere vo-  
luit, non quia illum bono praeferret, sed  
quia noverat bonum bonitate propria sibi  
ipsi satis auxilio fore, malum filium  
benedictione adiuvari volebat, sine qua  
non nisi infelicissimus esse poterat.

Gen. xxvii. 8—10.

§ 200. Ἐντεῦθεν ἔστι μαθεῖν τὸ τοῦ σώματος μέγεθος, καὶ τὴν ἐκ κατασκευῆς φυσικὴν εὐξίαν· ὁ γὰρ ἐν γῆρα δύο πίοσιν ἐρίφοις κεχρημένος προειρήμασι, τίς ἂν ὑπῆρχεν ἐν τῇ νεότητι; καὶ ταῦτα ὧν ἐγκρατῆς καὶ οὐκ ἄπληστος.

Cat. Lips. col. 331 (Προκοπίου) and cf. Procopius (ed. Gesner, p. 159).

Gen. xxvii. 12.

§ 202. Ἄξιον καὶ τὴν μητέρα τῆς εὐνοίας θανατῶσαι, τὰς κατάρas ὁμολογοῦσαν εἰσδέξασθαι τὰς ὑπὲρ ἐκείνου, καὶ τὸν υἱὸν τῆς εἰς ἀμφοτέρους τοὺς γονεῖς τιμῆς. Ἄνθ-έλκεται γὰρ ὑπὸ τῆς πρὸς ἑκάτερον εὐσεβείας· τὸν μὲν γὰρ πατέρα ἐδεδίει, μὴ δόξῃ φενακίσειν καὶ ὑφαρπάσειν ἑτέρου γέρας, τὴν δὲ μητέρα, μὴ καὶ ταύτης νομισθῇ παρακούειν λιπαρῶς ἐγκειμένης· ὅθεν ἄγαν εὐλαβῶς καὶ ὁσίως φησὶν· οὐχ “ὁ πατήρ με καταράσεται” ἀλλ’ “ἐγὼ τὰς κατάρas ἐπ’ ἑμαυτὸν ἄξω.”

Cat. Inedit. Reg. 1825 (omitting τοὺς γονεῖς and reading ἐκδέξασθαι). At the end is added a sentence which is ascribed to Procopius in Cat. Lips., ἐθάρρει μὲν τῇ ἐπαγγελίᾳ τοῦ θεοῦ τῇ λεγούσῃ· Ὁ μείζων δουλεύσει τῷ ἐλάσσονι. Πάλιν δὲ ἐφοβείτο ὡς ἄνθρωπος, μήπως ἢ εὐλογία τοῦ πατρὸς ὡς δικαίου μεταθήσῃ τὴν ἀπόφασιν τοῦ θεοῦ.

Gen. xxvii. 8—10.

Quid est “Nunc igitur, fili mi, audi me, et vadens ad gregem sume inde mihi duos haedos caprarum teneros et bonos, et faciam eos escas patri tuo, sicut amavit: atque comedens benedicat te, antequam moriatur”?

§ 200. Corporis magnitudo una cum sanitate viscerum patet etiam ex cibi confectione; duos enim haedos pingues exhibere ingens ac procerum corpus indicat una cum fortissima vi, quae omnem medicam virtutem superabat. Nam si senescens duorum haedorum superabat escas, quanto magis quum iuvenis esset: non ob aviditatem edacitatis.

Gen. xxvii. 12.

§ 202. Aequum est et matrem mirari propter benevolentiae curam, quum promiserit in se acceptare maledictionem ei pertinentem; et filium propter utriusque genitoris reverentiam, quoniam huc illuc trahebatur, ne putaretur tamquam illudere patri et aliena desiderare, neque matrem negligere ac verba eius nihili facere videretur, cui (s. quae) supplex sese commendabat. Quare dicit nimis timide et condigne: non *pater me conviciabitur*, sed *ego maledictionem super me inducam*.

Cat. Lips. i. col. 331, reading *φαινακίζειν*, ἐπ' ἐμ. ἐξω. Cat. Burn. fol. 56 b.  
Procopius (ed. Gesner, p. 159).

## Gen. xxvii. 16.

§ 204. Ὡσπερ τὰς ἄλλας ἀρετὰς ὁ ἀστέιος, οὕτως καὶ τὴν ἀνδρείαν καθαρῶς ἐπιτετηδευκώς, ἐάν ποῦ ταύτην ἐπισκιάξῃ χάριν, καιρῶν οἰκονομία χρῆται, μένων μὲν ἐν ὁμοίῳ καὶ τῆς ἐξ ἀρχῆς προθέσεως οὐκ ἀναχωρῶν, διὰ δὲ τῶν ἀβουλήτων συντυχίας ἐναλλάττων ὥσπερ ἐν θεάτρῳ μορφήν ἑτέραν ὑπὲρ ὠφελείας τῶν ὁρώντων· ἰατρὸς γὰρ τῶν κατὰ τὸν βίον πραγμάτων ὁ ἀστέιος, ὃς ἔνεκα τῶν καιρῶν φρονίμως ἐνεργεῖ τὰ ἀφροσύνης, καὶ σωφρόνως τὰς ἀκολασίας καὶ τὰς δειλίας ἀνδρείως καὶ δικαίως τὰς ἀδικίας· καὶ γὰρ ἔρει ποτε τὰ ψευδῆ οὐ ψευδόμενος καὶ ὑβρίσει μὴ ἂν ὑβριστής.

Mai, *Script. Vet.* VII. 106 e Cod. Vat. 1553: Φίλωνος· ἐκ τοῦ 5' τῶν ἐν γενέσει ζητημάτων.

## Gen. xxvii. 18.

§ 206. .....  
Λεγέτω καὶ ὁ στρατηγὸς ἢ τὰ πολεμοποιούντα εἰρήνην πραγματεύμενος, ἢ τὰ εἰρήνης πολεμῆν διανοούμενος· ὑποδνέσθω καὶ βασιλεὺς ἰδιώτου σχῆμα, εἰ μὴ δύναίτο ἑτέρως τὸ συμφέρον τῆ τε ἀρχῆ καὶ τοῖς ὑπηκόοις λαβεῖν· καὶ ὁ δεσπότης δούλου, εἴνεκα τοῦ μηδὲν ἀγνοῆσαι τῶν κατὰ τὴν οἰκίαν δρωμένων.

Mai, *Script. Vet.* VII. 106, ut supra.

## Gen. xxvii. 16.

§ 204. ...ut caeteras virtutes, sic etiam fortitudinem sancte usurpans exercensque. Quod si contingat, ut istam quoque occultet et pilosam reddat, ob necessitatem temporis dispensationem usurpans, perstat in sua similitudine, vix cedens primitivae suae propositioni, sed tantum ob involuntaria accidentia transmutabit tamquam in spectaculo formam alio modo propter utilitatem spectatorum. [Id enim et medicorum mos est facere, quippe qui infirmorum demutant cibos, loca et rationem vivendi, quam habebant ante morbum.] Medicus autem est circa res mundi sapiens, pro tempore agens res, quae in sapientia insipientes videntur, et castitate venereae, fortitudine formidabiles, et iustitia iniustae putantur: ita ut aliquando mentiens non mentiat, decipiat non fallens, et convicietur sine convicio.

## Gen. xxvii. 18.

§ 206. .....  
Dicat et dux militiae, qui bellum facit, velle pacis negotium operari vel in tempore pacis aciem parare cogitans. Induat et rex habitum privati, si nequit alio modo utilitatem imperii subditorumque auspicari; et dominus (formam) servi, ne ignoret omnino res domi actas.

Gen. xxvii. 34.

§ 227. Οὐκ ἐπὶ τῷ μὴ τυχεῖν τῶν εὐλο-  
γιῶν οὕτω δυσχεραίνει, ὡς ἐπὶ τῷ τὸν ἀδελ-  
φὸν αὐτοῦ ἀξιωθῆναι. Βάσκανος γὰρ ὢν  
ἐπιμελέστερον προκρίνει τῆς ἰδίας ὠφελείας  
τῆν ἐκείνου ζημίαν. Ταῦτα γὰρ ἐμφαίνεται  
διὰ τοῦ μέγα καὶ πικρὸν ἀνομιῶσαι καὶ  
ἐπιλέγειν· Εὐλόγησον δὴ καὶ ἐμέ, πάτερ.

Catena Inedita Reg. 1825 (Mang. II. 676).

Cat. Lips. I. col. 339 referred to Pro-  
copius, reading ἐκβοῆσαι for ἀνομιῶσαι.

Cat. Burney fol. 57 b, φίλωνος ἑβραίου,  
reading βοῆσαι for ἀνομιῶσαι and κάμοι  
for καὶ ἐμέ.

Gen. xxvii. 35.

§ 228. Ἄλλ' εἶ γε μετὰ δόλου ἔλαβεν,  
εἶποι τις ἄν, οὐκ ἐπαινετός. Τί οὖν φησί·  
Καὶ εὐλογημένος ἔσται; Ἄλλ' ἔοικεν αἰνίτ-  
τεσθαι διὰ τοῦ λεχθέντος ὅτι οὐ πᾶς δόλος  
ὑπαίτιός ἐστιν, ἐπεὶ καὶ ληστὰς νυκτοφύ-  
λακες, καὶ πολεμίους στρατηγοί, οὓς ἀδόλως  
συλλαβεῖν οὐκ ἔστιν, ἐνεδρεύοντες κατορθοῦν  
δοκοῦσι. Καὶ τὰ λεγόμενα στρατηγήματα  
τοιούτου λόγον ἔχει καὶ τὰ τῶν ἀθλητῶν ἀγω-  
νίσματα· καὶ γὰρ ἐπὶ τούτων ἡ ἀπάτη νενόμισ-  
ται τίμιον, καὶ οἱ δι' ἀπάτης περιγενομένοι  
τῶν ἀντιπάλων βραβείων ἀξιοῦνται καὶ στε-  
φάνων. Ὡστε οὐ διαβολὴ τὸ “μετὰ δόλου,”  
ἀλλ' ἐγκώμιον ἰσοδυναμοῦν τῷ “μετὰ τέχ-  
νης”· οὐδὲν γὰρ ἀτέχνως πράττει ὁ σπουδαῖος.

Cat. Reg. Inedit. 1825 (Mang. II. 676).

Cat. Lips. I. col. 340 as ἀδῆλου, Cat.  
Burney, f. 57 b, not headed as Philo,  
both reading ἴσως εἶποι τις, οὐκ: ἔστω for  
ἔσται: περιγινόμενοι.

Gen. xxvii. 34.

Quare, quando audivit Esau, exclama-  
vit voce magna et amara valde, et dixit,  
“Benedic et me, pater”?

§ 227. Littera id praefert: Non  
tantum quod consecutus non sit bene-  
dictionem, aegre fert conturbaturque,  
quantum quod frater eius dignus est ef-  
fectus. Quandoquidem invidiosus erat,  
maiori curae esse sibi putat damnum  
eius, quam utilitatem propriam: id enim  
indicat, quum alta voce acerbeque ex-  
clamat et dicit rursus: *Benedic etiam me.*

Cf. Cat. Lippomani f. 294. Philo  
Hebraeus. Esau non tam cordi erat  
paterna benedictio, quam ne frater Iacob  
sibi praeferretur atque in potioribus bonis  
esset, invidus enim cum esset, exclama-  
vit, Benedic etiam mihi pater.

Gen. xxvii. 35.

§ 228. Atqui si *fraudulenter* accepit,  
dixerit forte quisquam, non laudabilis  
erat. Quomodo ergo asserit, dicens:  
*Erit benedictus?* Caeterum videtur de-  
signare per dictum, quod non omnis  
fraudulentus (visus) reus est. Quod  
autem ita se res habeat, ecce cum la-  
trones excubitor et inimicos pugnantes  
duces militiae sine fraude nequeant pre-  
hendere et vincere, insidias parantes rem-  
perficiunt oppido magnam, eam inquam,  
quae insidiosa actio appellatur. Similem  
habet rationem et luctatorum congressus,  
siquidem et istis illusio vel fraus putatur  
honorifica, et qui per dolum vincunt ad-  
versarios praemium coronamque meren-  
tur. Non ergo sicut fallacia vituperio  
digna est habenda talis fraus, sed pro  
laude aequaliter valet et ratio sapientis,  
qui arte, non autem sicut iners operatur.



## Quæstiones in Exodum.

## LIB. I.

Exod. xii. 2.

§ 1. ....  
 \*Όταν οἱ τῶν σπαρτῶν καρποὶ τελειωθῶσιν, οἱ τῶν δένδρων γενέσεως ἀρχὴν λαμβάνουσιν, ἵνα δολιχεύσιν αἱ τοῦ θεοῦ χάριτες τὸν αἰῶνα, παρ' ἄλλων ἄλλαι διαδεχόμεναι καὶ συνάπτουσαι τέλη μὲν ἀρχαῖς, ἀρχὰς δὲ τέλεισιν, ἀτελεύτητοι ᾧσιν.

Dam. Par. 789 (Cod. Rupef. f. 142 b)  
 ἐκ τοῦ α' τῶν ἐν ἐξόδῳ.

Exod. xii. 2.

§ 1. ....Quando ergo satorum fructus perficiantur ab arboribus, tunc principium generationis accipiunt, ut prolongentur dei gratiae perpetuo aliis post alia se invicem excipientibus et adhaerente fine initiis initioque finibus.

Exod. xii. 4.

§ 6. Ὑπερβολαὶ καὶ ἐλλείψεις ἀνισότητα ἐγέννησαν. ἀνισότης δέ, ἵνα αὐτὸς μυθικώτερον χρῆσθαι τοῖς ὀνόμασιν, μητῆρ ἀδικίας ἐστίν, ὡς ἔμπαλιν ἰσότης δικαιοσύνης· ὑπερβολῆς δὲ καὶ ἐλλείψεως μέσον τὸ αὐταρκές· ἐν ᾧ τὸ ἱερόν γραμμα περιέχεται τὸ Μηδὲν ἄγαν.

Mai, *Script. Vet.* VII. 106, from Cod. Vat. 1553. Φίλωνος· ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημάτων, reading χρῆσθαι.

Exod. xii. 4.

§ 6. Primum quidem excessus defectusque aequitatis sive paritatis generavit inaequitatem atque imparitatem. Ut autem et ego fabulosum quicquam usurpem de his nominibus, mater istius iniustitia est, sicut itidem paritas sive aequalitas iustitia est. Inter autem excessum et defectum medium tenet *sufficiens*, in quo divinus liber hoc constituit, ut *Nihil sit nimis*.

Exod. xii. 5.

§ 7. ....  
 Δέγεται ὑπὸ φυσικῶν ἀνδρῶν, οὐδὲν ἕτερον εἶναι θῆλυ ἢ ἀτελὲς ἄρσεν.

Dam. Par. 777 (Cod. Rupef. f. 134) ἐκ τῶν ἐν ἐξόδῳ ζητημάτων. Anton Melissa (*Patr. Gr.* col. 1088), reading ἄρρεν.

.....  
 \*Ἐνιοὶ προκόψαντες ἐπ' ἀρετὴν ὑπενόστησαν πρὶν ἐφικέσθαι τοῦ τέλους, τὴν ἄρτι φνο-

Exod. xii. 5.

§ 7. ....quapropter etiam a physicis dicitur non aliud esse femina, nisi masculum imperfectum.

..... Quidam progredientes in virtute, antequam finem consequantur, retrogressi sunt fugitivi; quoniam ani-

μὲνην ἀριστοκράτειαν ἐν ψυχῇ καθελούσης τῆς παλαιᾶς ὀλιγοκρατίας, ἣ πρὸς ὀλίγον ἡρεμήσασα πάλιν ἐξ ὑπαρχῆς μετὰ πλείονος δυνάμεως ἀντεπέθετο.

Dam. Par. 343, reading ἐναπέθετο. In Cod. Reg. 923, f. 84, this is given as ἐκ τοῦ α' τῶν ἐν ἐξαγῶ (sc. ἐξαγωγῇ) ζητημάτων. Philo frequently uses the term ἐξαγωγή as a synonym for ἔξοδος.

Anton Melissa (*Patr. Gr.* col. 1117), reading ὀλοκρατίας for παλαιᾶς ὀλιγοκρατίας.

mae supernatam virtutis vim destruxit antiquus error, qui ad tempus cessans iterum magna vi molitus est.

## Exod. xii. 11.

§ 19. ....

Αἱ μὲν γὰρ ζῶναι στάσιν ἐμφαίνουσι καὶ συναγωγὴν ἡδονῶν καὶ τῶν ἄλλων παθῶν ἀτέως ἀνείτο καὶ κεχάλαστο· οὐκ ἀπὸ δὲ σκοποῦ προσέθηκε τὸ δεῖν ζώνυσθαι κατὰ τὴν ὀσφύν· ὁ γὰρ τόπος ἐκεῖνος εἰς φάτνην ἀποκέκριται πολυκεφάλῳ θρέμματι τῶν ἐν ἡμῖν ἐπιθυμιῶν...

From Pitra, *Anal. Sac.* II. 313, e Cod. Vat. 1611, f. 181.

## Exod. xii. 11.

§ 19. ....

Quia zona constrictionem indicat collectionemque cupiditatum et caeterarum affectionum, quae quasi solutae occupant totam animam; unde non frustra adiecit zona accingi debere lumbum, quia is locus ut praesepium habetur bestiae multiplicapitis in nobis cupiditatis.

## Exod. xii. 17.

§ 21. ....

\* Ἄνδρες ἀγαθοί, τροπικώτερον εἰπεῖν, κίονες εἰσι δῆμων ὄλων, ὑπερείδοντες, καθάπερ οἰκίας μεγάλας, τὰς πόλεις καὶ τὰς πολιτείας.

From Joh. Monachus (*Mang.* II. 661) as ἐκ τοῦ περι μέθης, = Rup. f. 33 b, reading κρείττονες for κίονες which was emended by Mangey. The passage will be found again with the same heading in Rup. f. 200 b.

Anton Melissa (*Patr. Gr.* 136, col. 1105).

## Exod. xii. 17.

§ 21. ....

Quoniam viri boni columnae sunt populorum, cunctis pro fulcro exsistentes, tamquam domus magnarum urbium et urbanitatis.

*Quæstiones in Exodum.*

## LIB. II.

Exod. xx. 25.

Τί ἐστὶ, “τὸ γὰρ ἐγχειρίδιόν σου” καὶ τὰ ἐξῆς;

§ 1. Οἱ τὴν φύσιν παρεγχειρεῖν τολμῶντες καὶ τὰ ἔργα τῆς φύσεως ἐγχειρήμασιν ἰδίους μεταμορφοῦντες τὰ ἀμίαντα μαιίνουσι. Τέλεια γὰρ καὶ πλήρη τὰ τῆς φύσεως, προσθήκης οὐδεμιᾶς δεόμενα.

Catena Inedita, Reg. 1825 (Mang. II. 677), reading τὸ ἐγχ.

Cat. Lips. I. col. 785 (φίλωνος ἑβραίου).

Exod. xx. 25.

Quid est “Quia manus instrumentum iniecasti super illud, et inquinatum est”?

§ 1. Qui in naturam manum mittere praesumunt operaque naturae manumissione sua mutantes efformant, impollutum polluunt: perfecta enim plenaque sunt naturae propria, nec decisione, nec additione, neque quoquam egentes.

Also in part in Cat. Lippomani in Genesim, f. 197.

*Philo Hebraeus.* Hi qui naturam transmutari audacter aggrediuntur, hi mihi impolluta polluere videntur. Naturae namque opera perfecta absolutaque sunt, quaeque nulla additione indigeant.

Exod. xxii. 20.

Rom. ii. 28 § 2. Ἐμφανέστατα παρίστησιν, ὅτι προσήλυτός ἐστιν, οὐχ ὁ περιμηθεὶς τὴν ἀκροβυστίαν, ἀλλ’ ὁ τὰς ἡδονὰς καὶ τὰς ἐπιθυμίας καὶ τὰ ἄλλα πάθη τῆς ψυχῆς. Ἐν Αἰγύπτῳ γὰρ τὸ ἑβραῖον γένος οὐ περιτέμνητο, κακῶθὲν δὲ πάσαις κακώσεσι τῆς παρὰ τῶν ἐγχωρίων περὶ τοὺς ξένους ὀμότητος, ἐγκρατεία καὶ καρτερία συνεβίου· οὐκ ἀνάγκη μᾶλλον ἢ ἐθελουσίῳ γνώμῃ, διὰ τὴν ἐπὶ τὸν σωτήρα θεὸν καταφυγὴν, ὃς ἐξ ἀπόρων καὶ ἀμηχάνων ἐπιπέμψας τὴν εὐεργέτιν δύναμιν ἐρρύσατο τοὺς ἰκέτας. Διὰ τοῦτο προστίθησιν “Ὑμεῖς γὰρ οἴδατε τὴν

H.

Exod. xxii. 20.

Quare admonens “Advenam non vexabis” inducit dicens “Advenae enim fuistis in terra Aegyptiorum”?

§ 2. Manifeste declarat, advenam utique esse non qui circumciderit praeputium, sed cupiditates et voluptates caeterasque affectiones animi. Quoniam in Aegypto Hebraeorum gens non erat circumcisa, sed afflicta omni afflictione ab incolis regionis, in peregrina vagatione patienti animo cum iis degens, non ex necessitate, sed ultro. Quia salvator deus, confugientibus illis ad se, ex inopinata ac inexplebili spe misit beneficam virtutem et salvavit suppliciter rogantes. Quare adiicit, quod vos conscii estis

7

ψυχὴν τοῦ προσηλύτου.” Τίς δὲ προσηλύτου διάνοιά ἐστιν; Ἀλλοτρίωσις τῆς πολυθέου δόξης, οἰκείωσις δὲ τῆς πρὸς τὸν ἕνα καὶ πατέρα τῶν ὄλων τιμῆς. Δεύτερον ἐπήλυδας ἐνιοὶ καλοῦσι τοὺς ξένους. Ξένοι δὲ καὶ οἱ πρὸς τὴν ἀλήθειαν αὐτομοληκότες, τὸν αὐτὸν τρόπον τοῖς ἐν Αἰγύπτῳ ξενιτεύσασιν. οὗτοι μὲν γὰρ ἐπήλυδες χῶρας, ἐκείνοι δὲ νομίμων καὶ ἐθῶν εἰσὶ, τὸ δὲ ὄνομα κοινὸν ἐκατέρων “ἐπηλύδων” ὑπογράφεται.

Cat. Reg. 1825 (Mang. II. 677).

Cat. Lips. I. col. 810, φίλωνος ἑβραίου, reading οἰκέτας for ἰκέτας, ἠτομοληκότες, and in the last line ἐπηλύδες.

Cat. Burn. f. 136.

Exod. xxii. 21.

Χήραν καὶ ὄρφανὸν ἀπιέρηται κακοῦν.

§ 3. Οὐδένα μὲν, οὐδὲ τῶν ἄλλων, οὔτε ἄρρενα οὔτε θήλειαν, ἀφίησιν ἀδικεῖν ὁ νόμος· ἐξαιρέτου δὲ προνοίας μεταδίδωσιν χήραις καὶ ὄρφανοῖς, ἐπειδὴ τοὺς ἀναγκαίους βοηθοὺς καὶ κηδεμόνας ἀφήρηται, χήραι μὲν ἄνδρας, ὄρφανοὶ δὲ γονεῖς. Βούλεται γὰρ τῇ φυσικῇ κοινωνίᾳ χρωμένους, τὰς ἐνδείας ὑπὸ τῶν ἐν περιουσίᾳ ἀναπληροῦσθαι.

Mai, *Script. Vet.* VII. 104, from Cod. Vat. 1553, Φίλωνος· ἐκ τοῦ τελευταίου τῶν ἐν ἐξόδῳ ζητημάτων, and omitting the last sentence. Mai gives Οὐ δυναμένου δὲ for the opening words. Cod. Reg. 923, f. 32 b, gives the part from ἐξαιρέτου... γονεῖς, reading however ἀνδρός, γονέων, and Rup. f. 220 b, Cat. Inedit. Reg. 1825 (Mang. II. 678), omit as far as νόμος, and so Cat. Lips. I. col. 805, and Cat. Burney fol. 136, which also leave out from χήραι... γονεῖς.

*animi advenae* (Exod. xxiii. 9). Caeterum quae advenae mens, nisi abalienatio a voluntate serviendi multis diis, familiaritasque ad unum deum atque in honorem patris universorum? Secundo advenas aliqui nuncupant *alienos*: alieni vero et qui ad veritatem per se concurrerunt, non eodem modo, qui in Aegypto peregrinatione degerunt: nam isti peregrini mundo sunt, illi vero legi et consuetudini; nomen tamen commune utrumque *advenarum* adscribitur.

Exod. xxii. 21.

Quare omnem viduam et pupillum inhibet vexare?

§ 3. Neminem ne ex alienis quidem, nec masculum neque feminam, sinit iniuria afficere. Meliorem tamen pecuniaremque curam praestat *viduis* et *pupillis*: quoniam necessariis adiutoribus curatoribusque destituti sunt, viduae viris, et pupilli parentibus. Vult ergo, ut naturali aequitate usurpata, egestati ab iis qui in abundantia sunt, satisfieri.

.....  
.....

Ψυχὰὶ δέ, ὅταν προσκολληθῶσι θεῷ, ἐκ γυναικῶν γίνονται παρθένοι, τὰς μὲν γυναικώδεις ἀποβάλλουσαι φθορὰς τῶν ἐν αἰσθήσει καὶ πάθει· τὴν δὲ ἄψευστον καὶ ἀμιγῆ παρθένον, ἀρέσκειαν θεοῦ, μεταδιώκουσι· κατὰ λόγον οὖν αἱ τοιαῦται ψυχὰὶ χηρεύουσιν, ἄνδρα τὸν τῆς φύσεως ὀρθὸν νόμον προσσυμβιούσιν καὶ πατέρα τὸν αὐτόν, ἀχρὴ πράττειν παραγγέλλοντα καθάπερ ἐγγύοις μετὰ τῆς ἀνωτάτω κηδεμονίας.

Pitira, *Anat. Sac.* II. 308, from Coislin. 276, f. 183. The MS. has ἄψαυστον, which Pitira corrects by means of the Armenian.

Exod. xxii. 27.

§ 6. ....

Προνοεῖται τῶν ἰδιωτῶν ὡς μὴ περιπίπτειεν ἀνηκέστοις τιμωρίαις· οἱ γὰρ κακῶς ἀκούσαντες ἄρχοντες τοὺς εἰπόντας οὐ μετὰ δίκης ἀμνησθῆναι· καταχρήσονται δυναστείαις εἰς πανωλεθρίαν. Ἐπεὶ, φησὶν, οὐ περὶ παντὸς ἄρχοντος ἔοικε νομοθετεῖν ἀλλ' ὡσανεὶ τοῦ λαοῦ τοῦδε ἢ ἔθνους ἡγεμόνα σπουδαῖον ὑποτίθεται, διὰ πλειόνων, καταχρηστικῶς δὲ δυνατοῦς ἢ ἱερείς ἢ προφῆτας ἢ ἀγίους ἄνδρας ὡς Μωϋσέα· Ἴδου γάρ, ἔθηκά σε θεὸν Φαραώ, ἐλέχθη πρὸς Μωϋσῆν.

Cat. Burney f. 136, reading ἀπόντας for εἰπόντας, πανωλεθρίαν, ἐπειδὴ, ὑπερτίθεται.

Cat. Lips. I. col. 805 (φίλωνος ἐβραίου).

Οὐδὲν οὕτως εὐάγωγον εἰς εὐνοίαν ὡς ἡ τῶν ἐνεργημάτων εὐφημία.

From Anton Melissa (*Patr. Gr.* 136, col. 1149).

Exod. xxiii. 1.

§ 9. Μάταιόν φησιν οὔτε ἀκοαῖς οὔτε ἄλλῃ τινὶ τῶν αἰσθήσεων προσιτόν· ἐπακο-

Animæ vero quum deo induuntur (vel initiantur) ex mulieribus virgines existunt, muliebribus sepositis corruptoribus, quæ in sensibus et cupiditatibus sunt. Qui vero infallibilem inviolabilemque virginem, veracem scilicet Sapientiam dei, sequuntur, contraria eiiciunt (vitia). Iure itaque huiusmodi mentes viduæ fiunt et orbantur ex mortalibus, habentque acquisitum sibi tam virum, naturæ rectam legem, quocum vivunt, tam (l. quam) patrem eundem, qui, quæ oportet facere, præcipit tamquam filiis una cum superna providentia.

Exod. xxii. 27.

§ 6. ....

Secundo cura gerenda omnium aliorum hominum, ne subeant inexorabilem poenam; quoniam maledictionem audientes principes a dicentibus, non per iudicium vindictam capiunt, sed absolutam usurpant vim ad damnificandum omnino. Non pro omni principe videtur legem ferre, sed de eo qui præest universo populo, atque ducentem gentis secundum Iudæos, virtute præditum hominem præpositum, innuit multis rebus.....

Nihil enim est adeo inducens ad curam habendam, sicut bonæ famæ laus.

Exod. xxiii. 1.

Quid est "non suscipies auditionem mendacem"?

§ 9. Inaniter nihil, nec auribus neque aliis sensibus, suscipiendum est:

λουθοῦσι γὰρ ταῖς ἀπάταις αἱ μέγιστα ζη-  
μιαί. Διὸ καὶ παρ' ἐνίοις νομοθέταις ἀπέ-  
ρηται μαρτυρεῖν ἀκοῇ, ὡς τὸ μὲν ἀληθὲς  
ᾧ ψει πιστευόμενον, τὸ δὲ ψεῦδος ἀκοῇ.

Cat. Reg. Inedit. 1825. Mangey sug-  
gests προσετέον, πιστούμενον.

Cat. Lips. I. col. 807.

Cat. Burney fol. 136 b.

Cf. Procopius (ed. Gesner, p. 284).

Exod. xxiii. 3.

§ 10. Πενία καθ' ἑαυτὴν μὲν ἐλέου  
χρήζει εἰς ἐπανόρθωσιν ἐνδείας, εἰς δὲ κρίσιν  
ἰούσα βραβευτῇ χρήται τῇ τῆς ἰσότητος  
νόμῳ· θεῖον γὰρ ἡ δικαιοσύνη καὶ ἀδέκαστον.  
"Ὅθεν καὶ ἐν ἐτέροις εὖ εἴρηται, ὅτι ἡ κρίσις  
τοῦ θεοῦ δικαία ἐστίν.

Cat. Reg. Inedit. 1825. Cat. Lips. I.  
col. 807. Cat. Burney f. 136 b.

Cf. Procopius (ed. Gesner, p. 284).

Exod. xxiii. 20.

§ 13. ....  
Οἱ ἀφυλάκτως ὁδοιποροῦντες διαμαρτάνουσι  
τῆς ὀρθῆς καὶ λεωφόρου ὡς πολλάκις εἰς ἀνο-  
δίας καὶ δυσβάτους καὶ τραχείας ἀτραποὺς  
ἐκτρέπεσθαι. Τὸ παραπλήσιόν ἐστίν ὅτε καὶ  
αἱ ψυχαὶ τῶν νεῶν παιδείας ἀμοιροῦσιν,  
καθάπερ ῥεῦμα ἀνεπίσχετον ὅπη μὴ λυσι-  
τελὲς ῥεμβεύονται.

Cod. Reg. 923, fol. 302 b, from the  
Quaest. in Exod., reading ἀμοιρῶσιν,  
ἀνέπισχετο (sic).

.....  
Ὁ πεινῶν καὶ διψῶν ἐπιστήμης καὶ τοῦ  
μαθεῖν ἃ μὴ οἶδεν, τὰς ἄλλας μεθιέμενος  
φροντίδας, ἐπείγεται πρὸς ἀκρόασιν, καὶ  
νύκτωρ καὶ μεθ' ἡμέραν θυρωρεῖ τὰς τῶν  
σοφῶν οἰκίας.

Dam. Par. 613, Cod. Reg. f. 230.

quoniam errorem illusionis permagna  
sequuntur detrimenta. Quamobrem  
etiam nonnulli legislatorum statuere,  
non testari per auditum (s. ex fama),  
quasi vero verum per oculos fidele com-  
peritur, mendacium autem per auditus.

Exod. xxiii. 3.

§ 10. Paupertas per se misericordiam  
desiderat ad erectionem egestatis: in  
iudicium vero veniens iudice utitur pari-  
tatis lege; quoniam divina quaedam est  
iustitia, dona minime accipiens. Unde  
quibusdam optime dictum est: *Iudicia  
dei sunt.*

Exod. xxiii. 20.

§ 13. ....  
Quicumque sine cautela viam faciunt,  
aberrant ab ipsa recta propriaque semita,  
saepe per impervia, dura et anfracta  
deviantes. Huic aequale est pariter,  
quando et anima patiatur aliquid iuve-  
nile, etsi pium: quum enim expers sit  
disciplinae, fertur torrentis instar sine  
impedimento, eo quo vix expedit.

(Aucher prints saepe saepius.)

.....  
Esuriens sitiensque ad intelligentiam  
disciplinae atque ad discendum quae  
nescit, caeteris omissis curis, properat  
ad auscultationem, et nocte ac die ostia  
custodit domuum sapientum.

.....

Exod. xxiii. 18.

§ 14. Ἀντὶ τοῦ οὐ δεῖ ζυμωτὸν παρεῖναι ἐπὶ τῶν θυσιαζομένων, ἀλλὰ πάντα τὰ προσ-αγόμενα εἰς θυσίαν ἦτοι προσφορὰν ἄζυμα δεῖ εἶναι, αἰνίττεται διὰ συμβόλου δύο τὰ ἀναγκασιότατα· ἐν μὲν τὸ καταφρονεῖν ἡδονῆς, ζύμη γὰρ ἡδυσμα τροφῆς, οὐ τροφή· ἕτερον δὲ τὸ μὴ δεῖν ἐπαίρεσθαι φυσσωμένους διὰ κενῆς οἰήσεως. Ἀνίερον γὰρ ἐκάτερον, ἡδονή τε καὶ οἴησις, μητρὸς μιᾶς ἀπάτης ἔγγονα.

Τὸ αἷμα τῶν θυσιῶν δείγμα ψυχῆς ἐστὶ σπενδομένης θεῷ, μιγνύναι δὲ τὰ ἄμικτα οὐχ ὀσιον.

Cat. Reg. Inedit. 1825 (= Mang. ii. 678).

Cat. Lips. i. col. 816, reading καίνης for κενῆς.

Cat. Burney f. 138.

Cf. Procopius (ed. Gesner, p. 287).

Exod. xxiii. 18.

§ 15. Κελεύει τὰ στέατα αὐθήμερον ἀναλίσκεσθαι γινόμενα ὕλην ἱερᾶς φλογός.

Cat. Burney f. 138.

Cat. Lips. i. col. 816 as ἀδῆλου.

A sentence is added by Cat. Burney which is given to Cyril by Cat. Lips., and belongs to the next verse of the chapter.

Διὰ τὸ συγγνωμόνας αὐτοῖς φαίνεσθαι τῷ θεῷ εὐχαριστοῦντας ἢ καὶ εἰς ἀποτροφήν ἱερέως καὶ λευιτῶν.

Exod. xxiii. 18.

Quid est "Non immolabis in fermento sanguinem victimae"?

§ 14. [Alias quoque similiter huic statuit, jubens,] in aram, super quam sacrificia offeruntur, fermentum non adhiberi, subindicans per utrumque symbolum necessarium: contemnere voluptates, quoniam fermentum dulcificum cibi est, non cibus; alterum etiam, quod non oportet fastu efferi praeter (s. propter) communem opinionem. Siquidem foeda et odiosa est utraque, voluptas cupiditatis et superbia (velut) opinio stultitiae, unius eiusdemque matris, illusionis, partus. Sanguis autem victimae oblatae indicium est animae deo consecratae: at miscere immixta nefas.

In Catena Zephyri (p. 141) as follows:

Phil. Id est nihil fermentati super hostiam adhibebis. Quaecumque offeruntur azyma esse oportet. Et sanguis sacrorum cum animae sit indicium illius quae deo mactatur cum re profana commisceri non debet.

Exod. xxiii. 18.

Quid est "Non dormiet adeps sollemnitatis meae usque ad mane"?

§ 15. Littera iussum dat adipem eo die consumi, materia facta divino igni.

Catena Zephyri: adipem autem eodem die iubet absumi, ne desit sacra materia flammae.

## Exod. xxiii. 22.

§ 16. .....  
 Φωνὴν θεοῦ τὸν πρὸ μικροῦ λεχθέντα ἄγγελον ὑπονοητέον μηνύεσθαι. Τοῦ γὰρ λέγοντος ὁ προφήτης ἄγγελος κυρίου ἐστίν. Ἀνάγκη γὰρ τὸν ἀκοῆ ἀκούοντα, τουτέστι τὸν τὰ λεγόμενα βεβαίως παραδεχόμενον, ἔργοις ἐπιτελεῖν τὰ λεχθέντα. Λόγου γὰρ πίστις ἔργον· ὁ δὲ καὶ τοῖς εἰρημένους καταπειθῆς καὶ ἐνεργῶν τὰ ἀκόλουθα, σύμμαχον καὶ ὑπερασπιστὴν ἐξ ἀνάγκης ἔχει τὸν διδάσκαλον, ὅσα μὲν τῷ δοκεῖν, βοηθοῦντα τῷ γνωρίμῳ, τὸ δὲ ἀληθὲς τοῖς αὐτοῦ δόγμασι καὶ παραγγέλμασιν, ἅπερ οἱ ἐναντίοι καὶ ἔχθροὶ βούλονται καθαιρεῖν.

Cat. Reg. Inedit. 1825 (=Mang. II. 678).

Cat. Lips. I. col. 818.

Cat. Burney f. 139, where the passage has been glossed by a Christian commentator.

Cf. Procopius (ed. Gesner, p. 288).

## Exod. xxiii. 24.

§ 17. Στῆλαί εἰσι τὰ δόγματα συμβολικῶς, ἅπερ ἐστάναι καὶ ἐρηρεῖσθαι δοκεῖ. Τῶν δὲ κατεστηλευμένων δογμάτων τὰ μὲν ἀστείᾶ ἐστίν, ἃ καὶ θέμις ἀνακεῖσθαι καὶ βεβαίαν ἔχειν τὴν ἴδρυσιν· τὰ δὲ ἐπίληπτα, ὧν τὴν καθαιρεῖσιν ποιεῖσθαι λυσιτελές. Τὸ δὲ “καθαιρῶν καθελεῖς” καὶ “συντρίβων συντρίψεις” τοιοῦτον ὑποβάλλει νοῦν. Ἐνιά τινες καθαιροῦσιν ὡς ἀναστήσοντες, καὶ συντρίβουσιν ὡς αὔθις ἀρμοσόμενοι· βούλεται δὲ τὰ καθαιρεθέντα ἅπαξ καὶ συντριβέντα μηκέτι τυχεῖν ἀνορθώσεως, ἀλλ’ εἰς ἅπαν ἠφανίσθαι τὰ ἐναντία τοῖς ἀγαθοῖς καὶ καλοῖς.

Cat. Reg. Inedit. 1825 (Mang. II. 678).

## Exod. xxiii. 22.

§ 16. .....  
 Vocem dei quo paulo ante dictum angelum existimandum est denotare; qui enim ab isto dicitur propheta, angelus est veraciter. Necesse est ergo ei qui *audiendo audit*, id est constanter recipit dicta, opera quoque ea perficere; nam sermonis fides opera est. Qui vero dictis consentiens in operam ducit ordinatum per enunciationem, protectorem necessario sibi acquirit magistrum, ut putatur, adiuvante amico (vel adiuvantem alumno), re tamen vera propria voluntate legis, quam adversarii et inimici optarunt destruere.

## Exod. xxiii. 24.

Quid est, quod “Destruendo destrues et conterendo conteres statuas eorum”?

§ 17. *Statuae* sunt symbolice gratae leges, quae statutae fulcitraeque constanter videntur. *Acceptarum* autem legum, *statuae* instar erectarum, sunt quaedam, quae probandae sunt quasque aequum est stare et firmum habere situm stationis; sunt item, quae improbandae sunt, quas sane destrui expedit. [Huiusmodi sunt, quaecumque insipientia contra prudentiam statuit, et quaecumque incontinentia adversus sobrietatem, et quaecumque iniustitia pro iustitia, et simul quicquid malitiae contra virtutem est.] Verum illud “*Destruendo destrues et conterendo conteres*” huiusmodi inducit



Cat. Lips. i. col. 820.  
 Cat. Burney fol. 139.  
 Cf. Procopius (ed. Gesner, p. 288).

Exod. xxiii. 25.

§ 18. Τροφήν καὶ ὑγίαν αἰνίττεται· τροφήν μὲν δι' ἄρτου καὶ ὕδατος· ὑγίαν διὰ τοῦ μαλακίαν ἀποστρέφειν. δεύτερον, ἐγκρατείαν εἰσηγείται, τὴν τῶν ἀναγκαίων μετουσίαν, μόνον ἐπειπῶν·...πρὸς δὲ τούτοις, μάθημα ἡμᾶς αἰσιώτατον ἀναδιδάσκει· δηλῶν ὅτι οὔτε ἄρτος οὔτε ὕδωρ καθ' ἑαυτὰ τρέφουσιν· ἀλλ' ἔστιν ὅτε καὶ βλάπτουσι μᾶλλον ἢ ὠφελοῦσιν, ἐὰν μὴ θεῖος λόγος καὶ τούτοις χαρίσῃται τὰς ἀφελητικὰς δυνάμεις· ἧς χάριν αἰτίας φησὶν “εὐλογήσω τὸν ἄρτον σου καὶ τὸ ὕδωρ”· ὡς οὐχ ἱκανὰ καθ' ἑαυτὰ τρέφειν ἄνευ θείας [deest?] καὶ ἐπιφροσύνης.

Cat. Lips. i. col. 820, inscribed ἀδήλου.  
 Cf. Procopius, p. 289.

Exod. xxiii. 26.

§ 19. Ἀγονίαν καὶ στέρωσιν ἐν κατάραις τάπτων Μωϋσῆς οὐ φησὶν ἔσεσθαι παρὰ τοῖς τὰ δίκαια καὶ νόμιμα δρῶσιν· ἄθλον γὰρ τοῖς τὸ ἱερὸν γράμμα τοῦ νόμου φυλάττουσι παρέχει τὸν ἀρχαιότερον νόμον τῆς ἀθανάτου φύσεως, ὃς ἐπὶ σπορᾷ καὶ γενέσει τέκνων ἐτέθη πρὸς τὴν τοῦ γένους διαμονήν.

Mai, *Script. Vet.* vii. p. 105, from

sententiam: Quoniam est aliquid, quod destruunt ad rursus erigendum, confringuntque ut iterum coaptent, is tamen vult semel destructum confractumque non amplius reparationem consequi, sed semper in corruptione iacere, quicquid contrarium est bono optimoque.

Exod. xxiii. 25.

Cur dicet “Benedicam panem tuum et aquam, et avertam infirmitates a te”?

§ 18. Cibus et sanitatem subsignat: cibus per *panem et aquam*, sanitatem vere per *aversionem infirmitatum*. Secundo religiosam abstinentiam enunciat perceptione necessariorum ciborum, haec tantum dicens,.....doctrinam nobis dignissimam rite docet, admonens, quod nec panis nec aqua per se nutriunt, sed aliquando etiam damnum ferunt magis quam utilitatem, nisi divinum verbum istis quoque concedat perutilem virtutem. Quamobrem et dixit: Benedicam pani tuo et aquae tuae: eo quod non sunt sufficientes per se solum nutrire sine divina conciliatione cum anima.

Exod. xxiii. 26.

Quare dicet “non erit in te semine carens et sterilis”?

§ 19. Infoecunditate ac sterilitate in maledictionis ordine positus non erit, inquit, apud eos, qui iusta legitimaque operantur: quoniam in praemium conservantibus divinam scripturam legis praestat principalem legem immortalis Naturae, quae in semine et generatione filiorum posita fuit ad generis perpetuitatem.

Cod. Vat. 1553, Φίλωνος, ἐκ τοῦ β' τῶν ἐν γενέσει ζητημάτων (cod. reads ἀγωνίαν).

## Exod. xxiii. 27.

Καὶ τὸν φόβον ἀποστελῶ ἡγούμενόν σου.

§ 21. Τὸ μὲν ῥητὸν ἐμφανές· εἰς κατά-πληξιν ἐχθρῶν ἰσχυρὰ δύναμις ὁ φόβος, ἢ φ' οὐ μᾶλλον ἢ τῆς τῶν ἀντίπαλων ἐφόδου ῥώμῃ ἀλίσκεται. Τὸ δὲ πρὸς διάνοιαν οὐτως· δυοῖν οὐσῶν αἰτιῶν, ὧν ἕνεκα τὸ θεῖον ἀνθρωποὶ τιμῶσιν, ἀγάπης καὶ φόβου, τὸ μὲν ἀγαπᾶν ἐστὶν ὀψίγονον· τὸ δὲ φοβεῖσθαι συνίσταται πρότερον, ὥστε οὐκ ἀπὸ σκοποῦ λέλεχθαι τὸ ἡγείσθαι τὸν φόβον, τῆς ἀγάπης ὕστερον καὶ ὀψὲ προσγενομένης.

Pitra, *Anal. Sac.* II. 313, e Cod. Palat. Vat. 203 f. 261, reading ὀψέως. Also Cat. Lips. I. col. 822 and Cat. Burney fol. 139 b.

## Exod. xxiii. 28.

§ 24. .....  
Σύμβολον δὲ ὑποληπτέον εἶναι τοὺς σφήκας ἀνεπίστου δυνάμεως θεία πομπῇ σταλησομένης, ἥτις, ἀφ' ὑψηλοτέρων κατ' ἄκρον τὸ οὖς ὑποφέρουσα τὰς πληγὰς, εὐστοχῆσει πᾶσι τοῖς βλήμασι, καὶ διαθεῖσα οὐδὲν ἀντιπέσεται τὸ παράπαν.

Cat. Reg. Inedit. 1825 (Mang. II. 679).

Cat. Lips. I. col. 823.

Cat. Burney fol. 139 b, all reading ἀντιπεσείται for which Mangey conjectures rightly ἀντιπέσεται.

## Exod. xxiii. 29.

§ 25. .....  
Ἐὰν τοῦ ἄρτι πρῶτον εἰσαγομένου καὶ μανθάνοντος σπουδάζσης, πᾶσαν τὴν ἀμά-

## Exod. xxiii. 27.

Quare dicit: "Timorem mittam, qui te antecedit"?

§ 21. Littera manifesta est, quia horror inimicorum valida est vis ac terror, quo maxime adversariorum vis apprehensa convincitur. Ad mentem vero duae sunt rationes, quibus divinitatem homines honorant: amore et timore. Amare autem est tardius, in senioribus locum habens; timere vero fit prius. Non ergo inaniter dictum est *praecurrere timorem*, quum amor posterior sit et sero acquiratur.

## Exod. xxiii. 28.

§ 24. .....  
Et allegorice notum est, quod crabronem oportet indicium existimare inexpectatae subitanaeque virtutis divinitus missae, quae de excelsis magna vi inducens caedem, furit in percutiendo, atque hoc facto nihil contrarium patiantur ullo modo.

## Exod. xxiii. 29.

§ 25. ...  
Si nondum progressum habens in doctrina operam naves, ut cunctis peccatis

θειαν ἐκτεμών, ἀθρόαν ἐπιστήμην εισουκί-  
σαι, τούναντίον οὐ διανοῆ πράξεις· οὔτε γὰρ  
τὴν ἀφαίρεσιν ἐνὶ καιρῷ γινομένην ὑπομενεῖ,  
οὔτε τὴν ἀφθονον ῥύμην καὶ φορὰν τῆς  
διδασκαλίας χωρήσει, ἀλλὰ καθ' ἑκάτερον  
τό τε ἐκτεμνόμενον καὶ προστιθέμενον ὀδυνη-  
θεὶς καὶ περιαλγήσας ἀφηνιάσει. Τὸ δὲ  
ἡσυχῇ καὶ μετρίως ἀφαιρεῖν μὲν τι τῆς  
ἀπαιδευσίας, προστιθέναι δὲ τῆς παιδείας τὸ  
ἀνάλογον, ὠφελείας γένοισ' ἂν ὁμολογουμέ-  
νης αἴτιον.

The passage thus far is found in John  
Monachus (Mangey II. 663) = Cod. Rup.  
f. 137, reading *σαντοῦ* for *ἐὰν τοῦ*, *σπου-  
δάσεις, ἀμαθείαν, ἀφαίρησιν, ὑπομεῖναι, χω-  
ρήσαι* and omitting *τι* before *ἀπαιδευ-  
σίας*, etc. Also in Pitra *Anal. Sac.* II.  
312 from Cod. Palat. 203 f. 261 and  
Cod. Vat. 1553 f. 129. The latter MS.  
seems to be the one used by Mai *Script.  
Vet.* VII. 100, but it should be observed  
that Mai, as well as Cod. Rup., adds a  
passage (given below) which Pitra omits,  
and which certainly corresponds to the  
Latin, while Pitra adds a long extract  
which seems to be Philo but remains for  
the present unidentified. Observe that  
Mai reads *τοῦ ἄρτι, σπουδάσῃ, ἢ διανοῆς,  
νέαν* for *ἐνὶ, γινομένην*, omits *ὑπομενεῖ,  
χωρήσει*, reads *τότε* for *τό τε*, *ἀπεράσει*  
for *ἀφηνιάσει*, *ἡσυχῶς* for *ἡσυχῇ*, after  
*ἀφαιρεῖν μὲν* adds *κατ' ὀλίγον* and omits  
*τι* (correctly ?), reads *προστιθῆναι* and  
*ὠμολογουμένης*. The passage as far as  
*διδασκαλίας* is also found in Cat. Lips. I.  
col. 823 and Cat. Burney fol. 140 with  
some variations.

Ὁ δὲ ἀγαθὸς ἰατρὸς οὐ μὴ ἡμέρα τῷ νοσ-  
οῦντι πάντα ἀθρόα τὰ ὑγιεινὰ προσφέρειν ἂν  
ἐθελήσειεν, εἰδὼς βλάβην ἐργαζόμενος μᾶλ-

H.

abscissis simul in anima intellectionem  
disciplinae ex adverso habitare facias,  
haud prudenter egeris; non enim susti-  
nebit ablationem uno momento factam,  
neque immensam influxionem doctrinae  
portabit, sed secundum utramque, tum  
abscissionem, tum additionem, afflic-  
tus doloreque affectus animus resiliet.  
Qui vero tranquille ac moderate eiicit  
paulatim ineruditionem, addita disci-  
plina honestae utilitatis ex confesso  
causa exsistet.

Procopius (ed. Gesner, p. 290) has  
abbreviated the above into the sentence  
“nec tolerare possunt doctrinam nimiam.”  
That he is working upon this passage of  
Philo will be evident on comparing the  
opening sentences of the section, e.g.,  
Philo... “quandoquidem fugiunt bestiae  
tanquam proprium dominum hominem :  
quare quum populo repletae sint civitates,  
minime adveniunt, &c.”

Procopius, “nam ferae fugitant domi-  
cilia multorum hominum ut qui natura  
illis imperitent. Caeterum solitudines et  
solitaria loca frequentare consueverunt.”

Quoniam nec medicus peritissimus  
aegroto una die omnem simul sanitatem  
tribuere studet, satis conscius, quod

8

λον ἤπερ ὠφέλειαν, ἀλλὰ διαμετρησάμενος τοὺς καιροὺς ἐπιδιανέμει τὰ σωτήρια καὶ ἄλλοτε ἄλλα προστιθεὶς πρῶτος ὑγίειαν ἐμποιεῖ.

From Mai and Cod. Rup., ut supra : also Dam. Par. 567 and Cod. Reg. f. 210 b. Mai omits ἀθρόα, and reads ὑγίειαν for ὠφέλειαν. The rest give ἐπιφέρειν for προσφέρειν and some minor changes.

Exod. xxiii. 33.

§ 26. Ὡςπερ οἱ προσπταίσαντες, ἀρτίοις βαίνειν ποσὶν ἀδυνατοῦντες, μακρὰν τοῦ κατὰ τὴν ὁδὸν τέλους ὑστερίζουσι προσκάνοντες· οὕτω καὶ ἡ ψυχὴ τὴν πρὸς εὐσέβειαν ἄγουσαν ὁδὸν ἀνύειν κωλύεται, προεντυγχάνουσα ταῖς ἀσεβέσις ἀνοδίαις. Αὗται γάρ εἰσιν ἐμπόδιοι καὶ προσπταισμάτων αἰτίαι, δι' ὧν κυλλαίνων ὁ νοῦς ὑστερίζει τῆς κατὰ φύσιν ὁδοῦ. Ἡ δὲ ὁδὸς ἐστὶν ἡ ἐπὶ τὸν πατέρα τῶν ὄλων τελευτώσα.

Dam. Par. 774 (Cod. Rupef.) ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημάτων.

Exod. xxiv. 1.

§ 28. Οὐχ ὀρᾶς, ὅτι τοῦ πυρὸς ἡ δύναμις τοῖς μὲν ἀφεστηκόσι μεμετρημένον διάστημα παρέχει φῶς, κατακαίει δὲ τοὺς ἐγγίζοντας ; Ὅρα, μὴ τοιοῦτόν τι πάθης τῇ διανοίᾳ, μή σε ὁ πολὺς πόθος ἀδυνάτου πράγματος ἀναλώσῃ.

From Dam. Par. 748 (Cod. Rup. f. 22 b).

detrimentum potius facit quam utilitatem ; sed mensuratis temporibus distribuit salutem, atque alia in hora aliam inferens medicinam mite sanitatem operatur.

Exod. xxiii. 33.

Cur offendiculum appellat alienorum deorum servitutum ?

§ 26. Sicut qui scandalizantur sanis pedibus, eo ipso quod non possunt longius procedere, fine itineris destituuntur, iam prius desistentes : sic et animus ad pietatem conductus facere eam viam impeditur, prius impingens in via impietatis, quoniam haec sunt obstacula et scandali causae. Quare claudicans mens desistit ex naturae via. Via autem illa est, quae ad patrem fertur sicut ad finem.

Exod. xxiv. 1.

Quare dicit "adorabunt a longe dominum" ?

§ 28. Quemadmodum qui prope ignem sunt, comburuntur, qui vero procul stant a longe mensurato intervallo, securitatem habent ; sic res habetur in animis.

Exod. xxiv. 10.

§ 37. .....  
 Οὐδεὶς αὐχῆσει τὸν ἀόρατον θεὸν ἰδεῖν,  
 εἷξας ἀλαζονεία.

From John Monachus (Mang. II. 662)  
 = Cod. Rup. f. 55. Mangey reads ἀλογισ-  
 τία but the MS. has ἀλαζονεία.

Exod. xxiv. 11.

§ 38. Τὸ μὲν ῥητὸν διήγημα φανερὰν  
 ἔχει τὴν ἀπόδοσιν ὡς ἀπάντων σώων διατη-  
 ρηθέντων, τὸ δὲ πρὸς διάνοιαν τὸ πάντα  
 περὶ τὴν εὐσέβειαν συμφώνους εἶναι καὶ  
 ἐν μηδενὶ τῶν ἀγαθῶν διαφωνεῖν.

Cat. Reg. Inedit. 1825 (Mang. II. 679),  
 reading σύμφρονas, Cat. Lips. I. col. 829,  
 Cat. Burney fol. 141.

All the Catenae add somewhat to the  
 above.

Exod. xxiv. 12.

§ 40. .....  
 Ἐνίοις ἀψίκορος ἐγγίνεται λογισμός, οἱ πρὸς  
 ὀλίγον ἀναπτεροφορηθέντες ἀντίκα ὑπενόσ-  
 τησαν, οὐκ ἀναπτάντες μᾶλλον ἢ ὑποσυ-  
 ρέντες εἰς ταρτάρου, φησὶν, ἐσχατίας. Εὐ-  
 δαίμονες δὲ οἱ μὴ παλιδρομοῦντες.

Dam. Par. 784 (= Rup.) Φίλωνος· ἐκ  
 τῶν ἐν ἐξόδῳ ζητημάτων.

Exod. xxiv. 10.

Quid est "Viderunt locum, ubi stabat  
 deus Israel, et sub pedibus eius sicut  
 opus lateris sapphiri et sicut visio firma-  
 menti caeli puritate"?

§ 37. Haec omnia Theologo decentia  
 ac condigna (sunt) in primis; quia nemo  
 gloriatur invisibilem videre deum, indul-  
 gens superbiae.

Exod. xxiv. 11.

Quare dicit "De electis videntibus  
 nemo recessit (s. discrepavit)"?

§ 38. Littera expositionem habet  
 manifestam quod omnes integri servati  
 fuerint. Ad mentem autem [electa  
 gens secundum animam immortalis est,  
 quo (in quam) pervenit sapientia et  
 omnis virtus, et prae omnibus regina  
 virtutum, pietas. Mors vero animae est  
 dissonantia ad probitatem et defectus  
 harmoniae].

Cf. Procopius (ed. Gesner, p. 291).  
 Omnes incolumes conservati sunt: si  
 vero spiritualement sensum huic elicere  
 voles, indicat omnes in religionis negotio  
 consensisse uno animo.

Exod. xxiv. 12.

§ 40. .....  
 Quoniam in quibus fuit vitium cito sese  
 satiandi contemplatione, modicum sur-  
 sum volantes dei initiatione, statim retro-  
 cesserunt, non tantum volantes, quan-  
 tum deorsum tracti, nempe in Tartari  
 profunditatem. [Qui vero non redeunt a  
 sancta divinaque civitate, in quam trans-  
 migrarunt, principali duce usi sunt deo  
 in habitationem constantem.]

Exod. xxiv. 16.

§ 45. Ἐναργέστατα δυσωπεῖ τοὺς ἐγγυὺς ὑπὸ ἀσεβείας εἴτε ἡλιθιότητος οἰομένους τοπικὰς καὶ μεταβατικὰς κινήσεις εἶναι περὶ τὸ θεῖον. Ἴδου γὰρ ἐμφανῶς οὐ τὸν οὐσιώδη θεόν, τὸν κατὰ τὸ εἶναι μόνον ἐπινοούμενον, κατεληλυθέναι φησὶν, ἀλλὰ τὴν δόξαν αὐτοῦ. Διττὴ δὲ ἡ περὶ τὴν δόξαν ἐκδοχὴ ἡ μὲν παρουσίαν ἐμφαίνουσα τῶν δυνάμεων, ἐπεὶ καὶ βασιλέως λέγεται δόξα ἡ στρατιωτικὴ δύναμις· ἡ δὲ τῇ δοκῆσει αὐτοῦ μόνου καὶ ὑπολήψει δόξης θείας, ὡς ἐνεργάσθαι ταῖς τῶν παρόντων διανοίαις φαντασίαν ἀφίξεως θεοῦ, ὡς ἤκοντος εἰς βεβαιωτάτην πίστιν τῶν μελλόντων νομοθετεῖσθαι.

From Cat. Reg. Inedit. 1825 (Mang. II. 679), Cat. Lips. I. col. 832.

.....  
Ἄβατος καὶ ἀπροσπέλαστος ὄντως ἐστὶν ὁ θεῖος χώρος, οὐδὲ τῆς καθαρωτάτης διανοίας τοσοῦτον ὕψος προσαναβῆναι δυναμένης ὡς θίξει μόνον ἐπιψαῦσαι.

From Dam. Par. 748 = Cod. Rup. 22 b ἐκ τοῦ αὐτοῦ, ἦτοι τοῦ τελευταίου τῶν ἐν ἐξόδῳ ζητουμένων.

Exod. xxiv. 16.

§ 46. Τὸν ἴσον ἀριθμὸν ἀπένειμε καὶ τῇ τοῦ κόσμου γενέσει καὶ τῇ τοῦ ὄρατικοῦ<sup>1</sup> γένους ἐκλογῇ, τὴν ἐξάδα βουλόμενος ἐπιδείξαι, ὅτι αὐτὸς καὶ τὸν κόσμον ἐδημιούργησε καὶ τὸ γένος εἴλετο.

.....  
<sup>1</sup> This interpretation is found in Philo, *passim*: viz. Israel=homo videns Deum=( $\text{I}\Sigma\text{N}\text{I}\Sigma\text{N}$ ).

Exod. xxiv. 16.

Quid est "Et descendit gloria dei super montem Sina"?

§ 45. Evidenter pudore afficit eos, qui sive impie sive stulte existimant localem ac mutabilem motum inesse divinitati. Ecce enim manifeste non substantiam dei, quae secundum essentiam solam intelligitur, descendantem ait, sed gloriam suam. Duplex autem est gloriae notitia: una, quatenus essentiam ostendit virtutum, nam et regis dicitur gloria virtus exercitus; altera, quatenus opinionem causat solam putandi videre gloriam divinam, faciens in occurrentium mente apparitionem adventus dei, quasi vero, qui non ibi fuerit, ecce iam venerit ad firmam fidem legis tradendae.

.....  
Itaque inaccessibilis atque inaccessibilis utique est divinus locus, ita ut neque purissimi intellectus tanta celsitudo ad eum ascendere queat, sed solummodo appropinquare satagere.

Exod. xxiv. 16.

Cur operitur mons nube sex dies, septimo autem Moses sursum vocatur?

§ 46. Parem numerum, sex videlicet, impertit tam mundi creationi, quam theoricæ gentis electioni, volens ostendere imprimis, quod ipse et mundum fecit et gentem virtute electam.

.....

Ἡ δὲ ἀνάκλησις τοῦ προφήτου δεύτερα γενεσίς ἐστι τῆς προτέρας ἀμείνων.

Sursum autem vocatio prophetae secunda est nativitas (sive regeneratio) priore melior.

Ἐβδόμη δὲ ἀνακαλεῖται ἡμέρα, ταύτη διαφέρων τοῦ πρωτοπλάστον· ὅτι ἐκεῖνος μὲν, ἐκ γῆς καὶ μετὰ σώματος συνίστατο· οὗτος δέ, ἄνευ σώματος· διὸ τῷ μὲν γηγενεῖ, ἀριθμὸς οἰκείος ἀπενεμήθη ἑξῆς· τούτῳ δέ, ἡ ἱερωτάτη φύσις τῆς ἑβδομάδος.

From Cat. Lips. I. col. 832 (Προκοπίου). Again a passage of Philo transferred by Procopius to his Commentary. Cf. Procop. (ed. Gesn. p. 292).

Exod. xxiv. 17.

§ 47. Τὸ δὲ εἶδος τῆς δόξης Κυρίου φησὶν ἐμφερέστατον εἶναι φλογί, μᾶλλον δὲ οὐκ εἶναι, ἀλλὰ φαίνεσθαι τοῖς ὀρώσιν· τοῦ θεοῦ δεικνύντος ὅπερ ἐβούλετο δοκεῖν εἶναι πρὸς τὴν τῶν θεωμένων κατάπληξιν, μὴ ὦν τοῦτο ὅπερ ἐφαίνετο. Ἐπιφέρει γοῦν “τὸ ἐνώπιον τῶν υἱῶν Ἰσραήλ,” ἐναργέστατα μνηνών, ὅτι φαντασία φλογὸς ἦν, ἀλλ’ οὐ φλόξ ἀληθής. Ὡσπερ δὲ ἡ φλόξ πᾶσαν τὴν παραβληθεῖσαν ὕλην ἀναλίσκει, οὕτως, ὅταν ἐπιφοιτήσῃ εἰλικρινῆς τοῦ θεοῦ ἔννοια τῇ ψυχῇ, πάντας τοὺς ἑτεροδόξους ἀσεβείας λογισμοὺς διαφθείρει, καθοσιουσα τὴν ὄλην διάνοιαν.

Catena Inedita Reg. 1825; and Cat. Lips. I. col. 832 (Mang. II. 679).

Exod. xxiv. 18.

§ 49. Ὅτι ἔμελλε κατάκριτος εἶσεσθαι ἡ ἀποικισθεῖσα γενεά, καὶ ἐπὶ τεσσαράκοντα ἔτια φθειρεσθαι· μυρία μὲν εὐεργετηθεῖσα, διὰ μυρίων δὲ ἐπιδειξαμένη τὸ ἀχάριστον.

Catena Inedita Reg. 1825 (Mang. II.

Septimus enim vocatur dies, hoc differens a protoplasta terrigena, quia ille de terra, et una cum corpore in existentiam veniebat, is autem ex aethere et sine corpore. Quare terrigenae numerus familiaris distributus fiat sexenarius, heterogenae vero superior natura septenarii.

Exod. xxiv. 17.

§ 47. Huius virtutis species similis est flammae: imo non est, sed apparet videntibus, monstrante deo, non quod est secundum essentiam, sed sicut volebat putari esse ad videntium stuporem. Adicit ergo illud *in conspectu filiorum Videntis*<sup>1</sup>, manifestius declarans, quod apparentia flammae erat, non flamma vera.....ad mentem vero, sicut flamma omnem materiam immisam consumit, sic quando manifeste adveniat dei meditatio in animas, omnem cogitationem a pietate alienam devastat, in decentiam reducens totam mentem.

<sup>1</sup> Here the Armenian text must be the right one: cf. previous note.

Exod. xxiv. 18.

§ 49. Damnanda erat gens transmigrans et per annos quadraginta corruptionem subitura, multiplici invento beneficio et multipliciter ingratitude demonstrata.

680), and Cat. Lips. i. col. 833, reading  
*τεσσαρακονταετίαν.*

Cf. Procopius *in loc.*

Exod. xxiv. 18.

§ 49. ....  
 Ὑπὲρ ὧν ἐν ἰσαριθμοῖς ἡμέραις ἰκέτετε τὸν  
 πατέρα, καὶ μάλιστα παρὰ τοιοῦτον καιρόν,  
 ἐν ᾧ δίδονται νόμοι, καὶ φορητὸν ἱερόν, ἢ  
 σκηπή. Τίσι γὰρ οἱ νόμοι; ἄρα γε τοῖς  
 ἀπολλυμένοις; Ὑπὲρ τίνων δὲ αἱ θυσίαι;  
 [ἄρα] τῶν μικρὸν ὕστερον φθαρησομένων;  
 προήδει γὰρ ὡς προφήτης τὰ ἐσόμενα.

From Cat. Lips. i. col. 834 (Προκο-  
 πίου).

Cf. Procopius (ed. Gesner, p. 292).

Exod. xxv. 2.

§ 50. Τὴν καρδίαν ἀντὶ τοῦ ἡγεμονικοῦ  
 παρέλιφεν ἢ γραφή. ....

Mai, *Script. Vet.* vii. 103, from Cod.  
 Vat. 1553 as Φίλωνος. ἐκ τοῦ τελευταίου  
 τῶν ἐν ἐξόδῳ ζητημάτων.

.....  
 Ὅ μὴ ἐκ προαιρέσεως ἀπάρχων θεῶ, καὶ ἂν  
 τὰ μεγάλα πάντα κομίζῃ μετὰ τῶν βασιλι-  
 κῶν θησαυρῶν, ἀπαρχὰς οὐ φέρει. Οὐ γὰρ  
 ἐν ὕλαις, ἀλλ' ἐν εὐσεβείᾳ διαθέσει τοῦ κομί-  
 ζοντος ἢ ἀληθῆς ἀπαρχή.

John Monachus (Mangey ii. 670) ἐκ  
 τοῦ τελευταίου τῶν ἐν ἐξόδῳ ζητημάτων.

εὐσεβεῖ is an emendation of Mangey  
 for εὐσεβεία. Should we not also read  
 μέταλλα for μεγάλα?

Exod. xxiv. 18.

§ 49. ....  
 Aequali itaque tempore dierum pro annis  
 sursum perstat, precibus ac intercessione  
 reconcilians patrem: maxime in tali  
 tempore, in quo et lex divina datur et  
 portatile templum verbis erigitur, Testi-  
 monii Tabernaculum dictum. Cui enim  
 erat lex? num eis, qui perituri erant?  
 Aut cuius gratia erant oracula? an  
 eorum, qui paulo post deperdendi erant?  
 Caeterum mihi videtur, quod dicat ali-  
 quis: Praesciebatne illud quod futurum  
 postmodum erat ei iudicium?

Exod. xxv. 2.

§ 50. *Cor* nunc pro principali (in ho-  
 mine) in medium sumit.

.....  
 Qui vero invitus obtulerit, [oblivioni tra-  
 ditur, se ipsum fallens]: quum argentum  
 quidem aut aliud quicquam introduxerit,  
*primitias* tamen minime adduxerit.

From the Latin there is some ground  
 for supposing the last sentence in the  
 Greek to be a gloss.



Exod. xxv. 11.

§ 55. ....

Οἱ ἀστέρες στρέφονται καὶ εἰλοῦνται κύκλον· οἱ μὲν κατὰ τὰ αὐτὰ τῷ σύμπαντι οὐρανῷ, οἱ δὲ καὶ κινήσειν ἰδίαις (add ἀς) ἔλαχον ἑξαιρέτοις.

John Monachus (Mang. II. 670) ἐκ τοῦ β' τῶν ἐν ἐξόδῳ ζητημάτων.

Exod. xxv. 11.

§ 55. ....

Ὁ τῶν ἀνθρώπων βίος, ὁμοιούμενος πελάγει, κυματώσεις καὶ στροφὰς παντοίας προσεπιδέχεται, κατὰ τε εὐπραγίας, καὶ κακοπραγίας. Ἴδρυνται γὰρ οὐδὲν τῶν γηγενῶν, ἀλλ' ὠδε καὶ ἐκεῖσε διαφέρεται, οἷα σκάφος θαλαττεύον ὑπ' ἐναντίων πνευμάτων.

Ex Anonymi Collectione Florilega MS. Barocc. 143 (Mang. II. 674), (om. καὶ κακ.).

Ascribed to Nilus in Dam. Par. 506 but in Reg. 923 f. 156 b. to the II. Quaest. in *Genesisim*. Dam. Par. reads προσδέχεται, Cod. Reg. προσενδέχεται: and Dam. Par. reads πραγμάτων for πνευμάτων. The last is probably a mistake of Lequien, as the Latin gives *ventis*.

Exod. xxv. 18.

Τίνα τὰ χερουβίμ;

§ 62. Τὰ χερουβίμ ἐρμηνεύεται μὲν ἐπί-  
cod. om. ἡ γνῶσις πολλή, ἡ ἐν ἑτέροις ὄνομα ἐπιστήμη  
πλουσία καὶ κεχυμένη. Σύμβολα δὲ ἐστὶ  
δυεῖν τοῦ ὄντος δυνάμεων ποιητικῆς τε καὶ  
βασιλικῆς. Πρεσβυτέρα δὲ ἡ ποιητικὴ τῆς  
cod. alre βασιλικῆς κατ' ἐπίνοιαν. Ἰσχυλικες γὰρ αἶγε  
περὶ τὸν θεὸν ἅπασαι δυνάμεις, ἀλλὰ προ-  
επινοεῖται πῶς ἡ ποιητικὴ τῆς βασιλικῆς·  
βασιλεὺς γὰρ τις οὐχὶ τοῦ μὴ ὄντος, ἀλλὰ  
τοῦ γεγονότος· ὄνομα δὲ ἔλαχεν ἐν τοῖς

Exod. xxv. 11.

Quid est "cymacia tortilia" quae iubet circa arcam construere?

§ 55. Obumbrat per illius modi coronam stellas, quippe quae circumferuntur, quaedam per se una cum caelo universo, quaedam vero peculiari etiam motu, quem sortitae sunt seorsum.

Exod. xxv. 11.

§ 55. ....

Tertio humana vita, similis reperta vastissimo mari, fluctuationes aestusque circumcolorum omnigenos suscipit secundum fortunas. Siquidem nihil terrenum constans est, sed huc et illuc vacillans titubatur ad modum navis mare lustrantis contra ventos contrarios.

Exod. xxv. 18.

Quid sit "Cherubim"?

§ 62. Interpretatur *scientia multa*, in caetera nomina intelligentiam ac copiam suam refundens. Symbolum autem est duplicis virtutis, creativae et regiae; maior tamen est creativa secundum cogitationem. Quamvis enim coetaneae sint quae circa deum sunt virtutes, verum prius intelligitur creativa quam regia. Rex enim est quisquam non eius, qui non est, sed eius, qui factus est. Titu-

ιερούς γράμμασιν ἢ μὲν ποιητικὴ θεός, τὸ γὰρ ποιῆσαι θεῖναι ἔλεγον οἱ παλαιοί· ἢ δὲ βασιλικὴ κύριος, ἐπειδὴ τὸ κύρος ἀπάντων ἀνακεῖται τῷ βασιλεῖ.

Tischendorf, *Philonea*, 144: from Cod. Vat. 379, f. 385. This and the following passages were first edited by Grossmann in an inaugural dissertation (Leipsic 1856).

Exod. xxv. 18.

Διατί χρυσοῦ τορευτά;

§ 63. Ὁ μὲν χρυσοῦ σύμβολον τῆς τιμιωτάτης οὐσίας, ἢ δὲ τορεία τῆς ἐντέχνου καὶ ἐπιστημονικῆς φύσεως· ἔδει γὰρ τὰς πρώτας τοῦ ὄντος δυνάμεις ιδέας ιδεῶν ἕπαρχούσας καὶ τῆς καθαρωτάτης καὶ ἀμιγυῶς καὶ τιμαλφεστάτης καὶ προσέτι τῆς ἐπιστημονικωτάτης φύσεως μεταλαχέιν.

Tischendorf, *ut supra*.

Exod. xxv. 18.

Διατί ἐπ' ἀμφοτέρων τῶν κλιτῶν τοῦ ἱλαστηρίου τὰ χερουβίμ ἤρμωτε;

§ 64. Τοὺς ὄρους τοῦ παντὸς οὐρανοῦ καὶ κόσμου δυεῖς ταῖς ἀνωτάτω φρουραῖς ὠχυρῶσθαι, τῇ τε καθ' ἣν ἐποίει τὰ ὅλα θεός, καὶ τῇ καθ' ἣν ἄρχει τῶν γεγονότων. Ἐμελλε γὰρ ὡς οἰκειοτάτου καὶ συγγενεστάτου κτήματος προκῆδεσθαι ἢ μὲν ποιητικῆ, ἵνα μὴ λυθείη τὰ πρὸς αὐτῆς γενόμενα, ἢ δὲ βασιλικῆ, ὅπως μὴδὲν μῆτε πλεονεκτῆ μῆτε πλεονεκτῆται, νόμῳ βραβεύομενα τῷ τῆς ἰσότητος, ὑφ' ἧς τὰ πράγματα διαωνίζεται· πλεονεξία μὲν γὰρ καὶ ἀνισότης ὀρμητήρια πολέμου, λυτικὰ τῶν ὄντων· τὸ δὲ εὖνομον καὶ τὸ ἴσον εἰρήνης σπέρματα, σωτηρίας αἷτια καὶ τῆς εἰσάπαν διαμονῆς.

Tischendorf, *ut supra*.

Grossmann gives διαμονίζεται, τέρματα.

lum autem sortita est in sacris scripturis creativa (virtus), ut *deus* appellaretur; quoniam apud maiores (Graecorum) loco verbi *facere* (ut creare) dicebatur *ponere* (Graece *thyme*, Arm. *tnel*: hinc *theos*, *deus*). Regia vero (virtus) *dominus* vocatur, quoniam titulus domini ab omnibus consecratum est regi.

Exod. xxv. 18.

Quare "aurei tornatiles"?

§ 63. *Aurum* solum est pretiosae substantiae, *tornatile* vero artificiosae ac intelligentia praeditae naturae. Oportet enim primas entis virtutes, species specierum<sup>1</sup> esse, et puriores, simplices ac pretiosissimas, insuper etiam intelligentiorem essentiam sortiri.

<sup>1</sup> S. ideas idearum. Aucher.

Exod. xxv. 18.

Cur in ambobus lateribus altaris Cherubim collocabat?

§ 64. Terminos totius caeli mundique duabus ac superioribus custodiis muniri (designat): una secundum illud, quo omnia faciebat deus; et altera, secundum quod princeps est creaturarum. Quoniam velut familiari ac cognatae possessioni prius curam habitura erat creativa (virtus), ne dissolverentur per eam creata; regia vero ne quidpiam redundasset, symbolice concilians victoriam indicio paritatis, qua res perseverant. Siquidem excessu imparitateque incursionibus bellorum dissolutiones sunt entium, bene vero ordinatae atque aequae, pacis semina, salutis causae atque perpetuo perseverandi.

Exod. xxv. 20.

Διατί φησιν· ἐκτείνει τὰς πτέρυγας τὰ χερουβίμ ἵνα συσκιάζῃ;

§ 65. Αἱ μὲν τοῦ θεοῦ πάσαι δυνάμεις περοφυοῦσι, τῆς ἄνω πρὸς τὸν πατέρα ὁδοῦ γλιχόμεναί τε καὶ ἐφιέμεναι· συσκιάζουσι δὲ οἷα πτέρυξι τὰ τοῦ παντὸς μέρη· αἰνίττεται δὲ ὡς ὁ κόσμος σκέπαις καὶ φυλακτηρίοις φρουρεῖται, δυσὶ ταῖς εἰρημέναις δυνάμει- τῇ τε ποιητικῇ καὶ βασιλικῇ.

Tischendorf, *ut supra*, p. 146.

John Monach. (Mang. II. 656) referring to ii. Quaest. in *Gen.* gives the first sentence as also Pitra, *Anat. Sac.* II. p. xxiii. e Cod. Coislin. (?) f. 60, with the same reference.

Exod. xxv. 20.

Διατί τὰ πρόσωπα τῶν χερουβίμ εἰς ἀλληλα ἐκνεύει καὶ ἄμφω πρὸς τὸ ἱλαστήριον;

§ 66. Παγκάλῃ τίς ἐστι καὶ θεοπρεπῆς ἢ τῶν λεχθέντων εἰκῶν· ἔδει γὰρ τὰς δυνάμεις τὴν τε ποιητικὴν καὶ βασιλικὴν εἰς ἀλλήλας ἀφορᾶν, τὰ σφῶν κάλλη κατανοούσας καὶ ἅμα πρὸς τὴν ὠφελείαν τῶν γεγονότων συμπνεούσας· δεύτερον ἐπειδὴ ὁ θεὸς εἰς ὧν καὶ ποιητῆς ἐστι καὶ βασιλεὺς, εἰκότως αἱ διαστᾶσαι δυνάμεις πάλιν ἔνωσιν ἔλαβον· καὶ γὰρ διέστησαν ὠφελίμως, ἵνα ἢ μὲν ποιῆ, ἢ δὲ ἄρχῃ· διαφέρει γὰρ ἐκάτερον· καὶ ἡρμόσθησαν ἐτέρῳ τρόπῳ κατὰ τὴν τῶν ὀνομάτων αἰδίων προσβολὴν ὅπως καὶ ἡ ποιητικὴ τῆς βασιλικῆς καὶ ἡ βασιλικὴ τῆς ποιητικῆς ἔχεται· ἀμφοτέραι γὰρ συννεύουσιν εἰς τὸ ἱλαστήριον εἰκότως· εἰ μὴ γὰρ ἦν τοῖς νῦν οὔσιν ἴλεως ὁ θεός, οὔτ' ἂν εἰργάσθη τι διὰ τῆς ποιητικῆς οὔτ' ἂν εἰνομήθη διὰ τῆς βασιλικῆς.

Tischendorf, *ut supra*, p. 147.

For εἰς ἀλλήλας the MS. has εἰς ἀλληγορίαν.

H.

Exod. xxv. 20.

Quare dicit, "Extendat alas Cherubim ut obumbret"?

§ 65. Dei virtutes omnes alatae comperiuntur, supernam ad patrem viam desiderantes. Obumbrare vero alarum instar universi partes subsignat, quippe quod mundus tegatur per custodiam ambarum virtutum quae sunt, ut dictum est, creativa et regia.

Exod. xxv. 20.

Cur facies Cherubim ad se invicem respiciunt, et ambo (vultus) in propitiatorium?

§ 66. Optime atque decentissima est dictorum forma: nam conveniens fuit, ut virtutes creativa et regia se mutuo respicerent, propriam pulchritudinem cernentes, et simul in utilitatem factorum ambo conspirarent. Secundo quia deus unus est tum creator tum rex, iure distinctam virtutem sumpsere; distinctae autem fuere utiliter ut una faceret altera imperaret. Quia vero separatae sunt, concinnatae quoque fuerunt alio modo cum nominibus, perpetuam inter se habentes connexionem, ita ut tam creativa spectatrix sit principativae, tam creativae regia. Sicut autem se mutuo respiciunt, ita etiam iure propitiatorium; quoniam si non erat simul convenientium propitius deus, nec fecisset quicquam per creativam neque disposuisset per regiam.

9

Exod. xxv. 22.

Τί ἐστι· γνωσθήσομαί σοι ἐκεῖθεν;

§ 67. Γνώσιν καὶ ἐπιστήμην ὁ εἰλικρινέστατος καὶ προφητικώτατος νοῦς λαμβάνει τοῦ ὄντος οὐκ ἀπ' αὐτοῦ τοῦ ὄντος, οὐ γὰρ χωρήσει τὸ μέγεθος, ἀλλ' ἀπὸ τῶν πρώτων αὐτοῦ καὶ δορυφόρων δυνάμεων· καὶ ἀγαπητὸν ἐκεῖθεν εἰς τὴν ψυχὴν φέρεσθαι τὰς ἀγάσας, ἵνα δύνηται διὰ τοῦ δευτέρου φέγγους τὸ πρᾶσιον καὶ αὐγοειδέστερον θεάσασθαι.

Tischendorf, *ut supra*, p. 148.

Exod. xxv. 22.

Τί ἐστι· λαλήσω ἄνωθεν τοῦ ἱλαστηρίου ἀνά μέσον τῶν Χερουβίμ;

§ 68. Ἐμφαίνει διὰ τοῦτο πρῶτον μὲν ὄτι καὶ τῆς Ἰλω καὶ τῆς ποιητικῆς καὶ πάσης δυνάμεως ὑπεράνω τὸ θεῖον ἐστίν· ἔπειτα δὲ ὅτι λαλεῖ κατὰ τὸ μεσαίτατον τῆς τε ποιητικῆς καὶ βασιλικῆς· τοῦτο δὲ τοιοῦτον ὑπολαμβάνει νοῦς<sup>1</sup>· ὁ τοῦ θεοῦ λόγος μέσος ὢν οὐδὲν ἐν τῇ φύσει καταλείπει κενόν, τὰ ὅλα πληρῶν καὶ μεσιτεύει καὶ διαιτᾷ τοῖς παρ' ἑκατέρᾳ διεστάναι δοκοῦσι, φιλίαν καὶ ὁμόνοιαν ἐργαζόμενος· ἀεὶ γὰρ κοινωνίας αἴτιος καὶ δημιουργός<sup>2</sup>. Τὰ μὲν οὖν περὶ τὴν κιβωτὸν κατὰ μέρος εἴρηται· δεῖ δὲ συλλήβδην ἄνωθεν ἀναλαβόντα τοῦ γνωρίσαι χάριν τίνων ταῦτά ἐστι σύμβολα διεξελεθῆν· ἦν δὲ ταῦτα συμβολικά. Κιβωτὸς καὶ τὰ ἐν αὐτῇ θησαυριζόμενα νόμιμα καὶ ἐπὶ ταύτης τὸ ἱλαστήριον καὶ τὰ ἐπὶ τοῦ ἱλαστηρίου Χαλδαίων γλώττῃ λεγόμενα Χερουβίμ, ὑπὲρ δὲ τούτων κατὰ τὸ μέσον φωνὴ καὶ λόγος καὶ ὑπεράνω ὁ λέγων. Εἰ δὲ τις ἀκριβῶς δυνηθείη κατανοῆσαι τὰς

Cf. Heb. ix. 5

<sup>1</sup> Grossmann νοῦν.

Exod. xxv. 22.

Quid est, "Innotescam vobis inde"?

§ 67. Scientiam et intelligentiam magis lucida ac prophetica mens recipit entis, non ab ipso (immediate) ente,—vix enim portabit maiestatem—sed ex primis eius ministrabilibus virtutibus. Placet autem inde ad animas pervenire splendores, ut possit per secundos splendores maiorem atque splendidissimum cernere.

Exod. xxv. 22.

Quid est "Loquar tibi desursum ex propitiatorio, e medio duorum Cherubim"?

§ 68. Ostendit hoc imprimis, quod propitiaria, creativam omnemque virtutem superat divinitas; deinde vero, quod loquitur quasi de medio creativae (*add* et regiae). Hoc autem huiusmodi quidpiam arbitratur mens. Dei verbum, eo quod in medio est conveniente, nihil omnino in natura relinquit vacuum, omnia implens, atque fit mediator arbiterque utriusque partis a se invicem, ut putatur, disiunctae, amore et concordia facta; semper enim communionis est causa et pacificum. Porro de arca secundum partes eius disseruimus; oportet tamen cuncta simul resumere propter notificationem, quorum haec symbola fuerint, obiter significando. Symbolica namque haec erant: arca et lex in ea recondita, supraque istam propitiatorium; deinde super propitiatorium Cherubim Chaldaica lingua dicti; superius autem e regione medii Vox et Verbum, et supra illud Dicens. Quod si itaque accurate haec perspicere atque

<sup>2</sup> Gr. *add* εἰρήνης (rightly).

τούτων φύσεις, δοκεῖ μοι πᾶσι τοῖς ἄλλοις ἀποτάξασθαι ὅσα ζηλωτά, κάλλεσι θεοειδιστάτοις περιληφθείς. Σκοπῶμεν δὲ ἕκαστον οἷόν ἐστι. Τὸ πρῶτον ὁ καὶ ἐνός καὶ μονάδος καὶ ἀρχῆς πρῶτος. Ἐπειτα ὁ τοῦ ὄντος λόγος<sup>1</sup>, ἡ σπερματικὴ τῶν ὄντων οὐσία· ἀπὸ δὲ τοῦ θείου λόγου, καθάπερ ἀπὸ πηγῆς, σχίζονται αἱ<sup>2</sup> δύο δυνάμεις. Ἡ μὲν ποιητικὴ, καθ' ἣν ἔθηκε τὰ πάντα καὶ διεκόσμησεν ὁ τεχνίτης, αὕτη θεὸς ὀνομάζεται· ἡ δὲ βασιλική, καθ' ἣν ἀρχεῖ<sup>3</sup> τῶν γεγονότων ὁ δημιουργός, αὕτη καλεῖται κύριος· ἀπὸ δὲ τούτων τῶν δυεῖν δυνάμεων ἐκπεφύκασιν ἕτεροι· παραβλαστάνει γὰρ τῇ μὲν ποιητικῇ ἡ ἰλεως, ἧς ὄνομα εὐεργέτης, τῇ δὲ βασιλικῇ ἡ νομοθετικὴ, ὄνομα δὲ εὐθύβόλον ἡ κολαστήριος· ὑπὸ δὲ ταύτας καὶ περὶ ταύτας ἡ κιβωτός· ἐστὶ δὲ κιβωτός κόσμον νοητοῦ σύμβολον. Ἐχει δὲ τὰ πάντα ἰδρυμένα ἐν τοῖς ἐσωτάτοις ἀγίοις συμβολικῶς ἡ κιβωτός, τὸν ἀσώματον κόσμον, τὰ νόμιμα ἃ κέκληκε μαρτύρια, τὴν νομοθετικὴν καὶ κολαστήριον δύναμιν, τὸ ἰλαστήριον, τὴν ἰλεω καὶ εὐεργέτιν, τὰς ὑπεράνω τῆν τε ποιητικὴν ἥτις ἐστὶ πίστις τῆς ἰλεω καὶ εὐεργέτιδος, καὶ τὴν βασιλικὴν, ἥτις ἐστὶ ρίζα τῆς κολαστηρίου καὶ νομοθετικῆς· ὑπεμφαίνεται δὲ μέσος ὢν ὁ θεῖος λόγος, ἀνωτέρω δὲ τοῦ λόγου ὁ λέγων· ἐστὶ δὲ καὶ ὁ τῶν κατειλεγμένων ἀριθμὸς ἑβδομάδι συμπληρούμενος νοητὸς κόσμος, καὶ δυνάμεις δύο συγγενεῖς ἡ τε κολαστήριος καὶ εὐεργέτης, καὶ ἕτεροι πρὸ τούτων δύο ἢ τε ποιητικὴ καὶ ἡ βασιλική, συγγένειαν ἔχουσαι μᾶλλον πρὸς τὸν δημι-

intelligere quis poterit horum naturas, ultro ego renunciabo caetera omnia, quaecumque aemulationem merentur deiformi pulchritudine circumdata. Verumtamen consideremus singula, utcumque se habeant. Primus est (Ens) ille, qui maior (natu) est etiam uno vel unico et principio. Deinde Entis Verbum, seminativa entium vere essentia. Ex Ente vero Verbo tamquam ex fonte disruptae scaturiunt ambae virtutes. Una est creativa, secundum quod posuit (creavit scilicet) omnia et ornavit artifex; is *deus* appellatur. Altera regia, secundum quod princeps est factorum a creatore; is vocatur *dominus*. Ex his ergo duabus virtutibus germinant aliae. Quoniam germinat apud creativam propitia cuius nomen est proprium benefica; apud vero regiam legislativa, cui nomen datur conveniens percussiva: sub his autem et iuxta haec arca. Arca autem est intelligibilis mundi symbolum et habet omnia collocata sede in adyto sanctorum: symbolice inquam arca incorporeum mundum: et legem, quam nuncupavit testimonium, legislativam et percussivam virtutem, propitiam ac beneficam superioremque creativam, quae est fons propitiae et beneficae: atque regiam, quae est radix percussivae et legislativae. Excellit tamen, eo quod in medio est, divinum verbum, verbum autem superat qui dicit. Quibus dinumeratis septenarius completur numerus: mundus videlicet intellectualis et virtutes, quatenus cognatae sunt, percussiva et benefica, atque duae aliae his anteriores, creativa ac regia, cognationem habente ma-

<sup>1</sup> τοῦ ὄν. λόγου Gross.

<sup>2</sup> ai added by Tisch.

<sup>3</sup> ai ἀρχαι sic Gross.

ουργὸν ἢ τὸ γεγονός· καὶ ἔκτος ὁ λόγος καὶ ἕβδομος ὁ λέγων· ἐὰν δὲ ἄνωθεν τὴν καταρίθμησιν ποιῆ, εὐρήσεις τὸν μὲν λέγοντα πρῶτον, τὸν δὲ λόγον δεύτερον, τρίτον δὲ τὴν ποιητικὴν δύναμιν, τετάρτην δὲ τὴν ἀρχήν, εἶτα δὲ ὑπὸ μὲν τῇ ποιητικῇ πέμπτῃ τὴν εὐεργέτιν, ὑπὸ δὲ τῇ βασιλικῇ ἕκτῃ τὴν κολαστήριον, ἕβδομον δὲ τὸν ἐκ τῶν ἰδεῶν κόσμον.

Tischendorf, *ut supra*, p. 148—152.

Exod. xxvii. 1.

§ 99. ....

Οὔτε πλοῦτον ἀσπάζεται τὸ θεῖον, οὔτε πενίαν ἀποστρέφεται.....

Pitra, *Anal. Sac.* II. 308, from Cod. Coisl. 276, f. 208.

Exod. xxvii. 21.

§ 105. ....

Οὐδὲν οὔτε ἡδιον οὔτε σεμνότερον ἢ θεῷ δουλεύειν, ὃ καὶ τὴν μεγίστην βασιλείαν ὑπερβάλλει· καὶ μοι δοκοῦσιν οἱ πρῶτοι βασιλεῖς ἅμα καὶ ἀρχιερεῖς γενέσθαι, δηλοῦντες ἔργοις, ὅτι χρῆ τούτους τῶν ἄλλων δεσπόζοντας δουλεύειν τοῖς λατρεύουσι θεῷ.

From Dam. Par. 775 (Cod. Rupef., f. 113), ἐκ τοῦ β' τῶν ἐξόδῳ ζητημάτων.

Exod. xxviii. 2.

§ 107. ....

Δόξα, ὡς ὁ παλαιὸς λόγος, ψευδὴς ἐστὶ ὑπόληψις καὶ δόκησις ἀβέβαιος.

Mai, *Script. Vet.* VII. 102 (Cod. Vat. 1553), ἐκ τῶν ἐν ἐξόδῳ ζητημάτων.

Exod. xxviii. 32.

§ 118. ....

Οἱ λάλοι, τὰ ὀφείλοντα ἡσυχάζεσθαι βηγνύντες, τρόπον τινα ὑπὸ γλωσσαλγίας προχέουσιν εἰς ὧτα ἀκοῆς οὐκ ἄξια...

Dam. Par. 576 and Cod. Reg. 923, f. 231; in each case headed Φίλωνος.

iorem creativa, [et gente singulisque;] atque verbum; septimus autem qui dicit. Quod si de superiore inchoabis, primo Dicens, et secundo Verbum, tertio virtus creativa, quarto principativa, deinde sub creativa quinto benefica, et sub regia sexto percussiva, septimus autem est mundus ex speciebus constans.

Exod. xxvii. 1.

§ 99. ....

Non enim opulentiam amat divinitas, nec paupertatem taedet.....

Exod. xxvii. 21.

§ 105. ....

Quum nihil sit iucundum ac suave neque gloriosum magis, quam deo servire, quod excellit magnum etiam regnum. Mihi autem videtur priscos reges simul et pontifices fuisse, palam per suum ministerium facientes, quod oportet eos, qui aliorum dominantur, per se colere deum officiose.

Exod. xxviii. 2.

§ 107. ....

Gloria autem, ut antiquus sermo vult, falsa est opinio; opinio vero inconstans per se imperfecta (est).

Exod. xxviii. 32.

§ 118. ....

Servanda sunt, ne laceretur. Quod evenit gulosis et loquacibus, qui ubi oportebat continere, lacerant: ut ex garrulitate quidam frustra effundunt intima, quae non erant auditu digna.

We come now to the passages which are for one reason or another to be ascribed to the books of Questions and Solutions but which have not yet been identified.

*Quæstiones in Genesim.*

Τῶν φαύλων πλούσιος οὐδεὶς καὶ ἂν τὰ πανταχοῦ μέταλλα κέκτηται· ἀλλ' εἰσὶ πάντες οἱ ἄφρονες πένητες.

Dam. Par. 362 and Cod. Reg. 923, fol. 76, in each case with reference to II. Quaest. in Gen.

Μεῖζον ἀνθρώπῳ κακὸν ἀφροσύνης οὐδέν ἐστι, τὸ ἴδιον τοῦ λογιστικοῦ γένους, τὸν νοῦν, ζημιωθέντι.

Dam. Par. 363 and Cod. Reg. 923, fol. 76, in both cases as from the *sixth* book of the Questions on Genesis.

Also Tischendorf, *Philonea*, p. 152, e cod. Cahirino, and Maximus (II. 670).

Dam. Par. reads τοῦ ἰδίου τοῦ λογισμοῦ, Maximus, τῷ ἴδιον.

Μελέτη τροφὸς ἐπιστήμης.

Dam. Par. 405.

Cod. Reg. 923, fol. 105, and Mai, *Script. Vet.* VII. 99 (Cod. Vat. 1553) read τροφὸς ἐστὶν in both cases. Mai's codex says expressly ἐκ τῶν ἐν γενέσει ζητημάτων.

Οὐ θέμις τὰ ἱερὰ μυστήρια ἐκλαλεῖν ἀμνήτοις (thus far Dam. Par. 533), ἄχρις ἂν καθαρῶσιν τελεία καθάρσει (thus far Cod. Reg. 923), ὁ γὰρ ἀνοργίαστος καὶ εὐχερής, ἀσώματον καὶ νοητὴν φύσιν ἀκούειν ἢ βλέπειν ἀδυνατῶν, ὑπὸ τῆς φανεράς ὄψεως ἀπατηθεὶς μωμῆσεται τὰ ἀμώμητα. Τοῖς ἀμνήτοις ἐκλαλεῖν μυστήρια καταλύοντός ἐστι τοὺς θεσμοὺς τῆς ἱερατικῆς τελετῆς.

Dam. Par. 533.

Cod. Reg. 923, f. 25 b, reading ἄχρι καθαρῶσι (C for Θ).

Dam. Par. 782 (Cod. Rupef. f. 189): by the last two expressly referred to II. Quaest. in Gen.

Ὡσπερ κίονες οἰκίας ὄλας ὑπερέιδουσιν, οὕτω καὶ αἱ θεῖαι δυνάμεις τὸν σύμπαντα κόσμον καὶ τοῦ ἀνθρωπείου τὸ ἄριστον καὶ θεοφιλέστατον γένος.

Dam. Par. 749 (Cod. Rupef. f. 29), ἐκ τοῦ α' τῶν ἐν γενέσει ζητημάτων.

Ἐάν τις κατ' οἰκίαν ἢ κώμην ἢ πόλιν ἢ ἔθνος γένηται φρονήσεως ἐραστής, ἀνάγκη τὴν οἰκίαν καὶ τὴν πόλιν ἐκείνην ἀμείνου βίῳ χρῆσασθαι· ὁ γὰρ ἀστείος κοινὸν ἀγαθὸν ἐστὶν ἅπασιν, ἐξ ἐτοίμου τὴν ἀφ' ἑαυτοῦ προτείνων ὠφελείαν.

Dam. Par. 750 (Cod. Rupef. f. 33 b) from I. Quaest. in Gen.

Οὕτως γὰρ ὁ σοφίας ἐραστής οὐδενὶ τῶν ἐκαιοτέρων, καὶ ἂν συμπεφυκῶς τυγχάνῃ, σύνεστιν ἢ συνδιατρίβει πονηροτάτῳ, διεζεύγμενος τῶν πολλῶν διὰ λογισμῶν, δι' οὗς οὔτε συμπλεῖν, οὔτε συμπολιτεύεσθαι οὔτε συζῆν λέγεται.

Dam. Par. 754 (Cod. Rupef.), ἐκ τοῦ ε' τῶν αὐτῶν.

Ἀνθρώποις τὸ εὐμετάβλητον διὰ τὴν ἐν τοῖς ἐκτὸς ἀβεβαιότητα συμβαίνειν ἀνάγκη. Οὕτω γοῦν φίλους ἐλόμενοι πολλάκις καὶ βραχύν τινα αὐτοῖς διατρίψαντες χρόνον, οὐδὲν ἐγκαλεῖν ἔχοντες ἀπεστράφημεν ὡσεὶ ἐχθρῶν.

Dam. Par. 776 (Cod. Rupef.) ἐκ τῶν ἐν γενέσει ζητουμένων.

Τὸ ἐπαισθάνεσθαι τῶν ἐσφαλμένων καὶ ἑαυτοῦ καταμείψεσθαι πρὸς δικαίον ἀνδρός· τὸ δὲ ἀνεπαισθήτως διακείσθαι—ἀργαλεώτερα ποιεῖ τῇ ψυχῇ τὰ δεινά—πρὸς κακοῦ ἀνδρός.

Dam. Par. 777 (Cod. Rupef.) ἐκ τῶν αὐτῶν, the preceding passage being from the Questions on Genesis.

Ἐκ τῶν ἐν γενέσει ζητημάτων.

Ἐπειδὴ πρὸς πολλὰ τῶν κατὰ τὸν βίον τυφλὸς ὁ τῶν μὴ πεφιλοσοφηκότων νοῦς, χρηστέον τοῖς βλέπονσι τὰς τῶν πραγμάτων ιδέας πρὸς ὁδηγίαν.

Dam. Par. (Cod. Reg. 923, fol. 315 b) referred to Philo on Genesis and reading χρητέον: and John Monach. (Mang. II. 667) = Rup. f. 256 b, ἐκ τῶν ἐν γεν. ζητ.

Ἐν θεῷ μόνον τὸ τέλειον καὶ ἀνευδέες, ἐν δὲ ἀνθρώπῳ τὸ ἐπιδέες καὶ ἀτελές. Διδακτὸς γὰρ ὁ ἀνθρώπος, καὶ ἂν γὰρ σοφώτατος ἄλλος ἀπ' ἄλλου, ἀλλ' οὐκ ἀδιδάκτος, οὐδὲ αὐτοφυῶς· καὶ εἰ ἐπιστημονικώτερος ἕτερος ἑτέρου, οὐκ ἐμφύτως, ἀλλὰ μεμαθημένως.

Dam. Par. (Cod. Reg. 923, fol. 335) from Quaest. in Gen. reading ἀνθρώποις, σοφώτερος ἄλλος ἀλλήλου.

Joh. Monach. (Mang. II. 667) = Rup. f. 262 b.

Ἀμύχανον ἁρμονίαν καὶ τάξιν καὶ λόγον καὶ ἀναλογίαν καὶ τοσαύτην συμφωνίαν καὶ τῷ ὄντι εὐδαιμονίαν ἀπαυτοματισθεῖσαν γενέσθαι. Ἀνάγκη γὰρ εἶναι ποιητὴν καὶ πατέρα, κυβερνήτην τε καὶ ἡνίοχον, ὃς γεννήκεν καὶ γεννηθέντα σώζει.

Joh. Monach. (Mang. II. 669) ἐκ τοῦ α' τῶν ἐν γεν. ζητημ.

Τὰ αὐτὰ καθήκοντα πολλακίς ἐνεργοῦσιν ὁ τε ἀστείος καὶ ὁ φαῦλος, ἀλλ' οὐκ ἀπὸ τῆς αὐτῆς διανοίας ἀμφοτέροι· ὁ μὲν γὰρ κρίνων ὅτι καλόν, ὁ δὲ μοχθηρὸς μνώμενός τι τῶν εἰς πλεονεξίαν.

Mai, *Script. Vet.* VII. 100 (Cod. Vat. 1553). Φίλωνος· ἐκ τῶν 5' ἐν γεν. ζητημ. Also in Rup. f. 337 b, reading καθηκόντως, μοχθηρῶς and omitting ἀμφοτέροι.

Εἰώθασιν οἱ ἄνθρωποι ἐκ πλουσίων γενόμενοι πένητες ἐξαίφνης ἢ ἐξ ἐνδόξων καὶ μεγάλων ἄδοξοι καὶ ταπεινοὶ ἢ ἐξ ἀρχόντων ιδιώται ἢ ἐξ ἐλευθέρων δοῦλοι, ταῖς τύχαις συμμεταβάλλειν τὰ φρονήματα, φάσκοντες οὐ προνοεῖσθαι τῶν ἀνθρωπίνων πραγμάτων τὸ θεῖον, οὐ γὰρ ἂν χρῆσασθαι μεγάλας καὶ ἀπροσδοκήτους μεταβολαῖς καὶ κακοπραγίαις· ἀγνοοῦντες πρῶτον μὲν ὅτι τούτων οὐδὲν ἔστι κακὸν οὐδὲ γὰρ τάναντία ἀγαθὰ, ὅτι μὴν τὸ δοκεῖν οὐκ ἀλήθεια· δεύτερον δὲ ὅτι πολλακίς ταῦτα συμβαίνει διὰ νουθεσίαν, ἕνεκα τῶν ἀδιαφόρων ἐξυβρίζοντων· οὐ γὰρ πάντες φέρειν τὰ ἀγαθὰ δύνανται· τρίτον δέ, ὡς ἔφην, πρὸς ἀπόπειραν ἡθῶν· ἀκριβεστάτη γὰρ βάσανος, οἱ πρὸς ἐκότερα καιροί.

Mai, *Script. Vet.* VII. 101 (Cod. Vat. 1553). Φίλωνος· ἐκ τοῦ α' τῶν ἐν γεν. ζητημ.

Τὸ ἐπιорκεῖν ἀνόσιον καὶ ἀλυσιτελέστατον.

Dam. Par. 784 (Cod. Rupef.) ἐκ τῶν ἐν γενέσει ζητημάτων, also Dam. Par. 751 (Cod. Rupef.), apparently referred to the Questions on Exodus.

Οὐδὲν ἐναντίον καὶ μαχόμενον ταῖς ὀσιωτάταις τοῦ θεοῦ δυνάμεσιν ἔστιν οὕτως, ὡς ἀδικία.

Dam. Par. 787 (Cod. Rupef. f. 238) ἐκ τοῦ β' τῶν ἐν γενέσει ζητημάτων.



Οἱ ἑαυτῶν μόνον ἕνεκα πάντα πράττοντες φιλαυτίαν, μέγιστον κακόν, ἐπιτηδεύουσιν, ὃ ποιεῖ τὸ ἄμικτον, τὸ ἀκοινώνητον, τὸ ἄφιλον, τὸ ἄδικον, τὸ ἀσεβές. τὸν γὰρ ἄνθρωπον ἡ φύσις κατεσκεύασεν, οὐχ ὡς τὰ μονωτικά θηρία, ἀλλ' ὡς ἀγελαῖα καὶ σύννομα, κοινωνικώτατον, ἵνα μὴ μόνῳ ἑαυτῷ ζῆ, ἀλλὰ καὶ πατρὶ καὶ μητρὶ καὶ ἀδελφοῖς καὶ γυναικὶ καὶ τέκνοις καὶ τοῖς ἄλλοις συγγενέσι καὶ φίλοις, καὶ δημόταις καὶ φυλέταις καὶ πατρίδι καὶ ὁμοφύλοις καὶ πᾶσιν ἀνθρώποις, ἔτι μέντοι καὶ τοῖς μέρεσι τοῦ παντός, καὶ τῷ ὅλῳ κόσμῳ καὶ πολὺ πρότερον τῷ πατρὶ καὶ ποιητῇ· δεῖ γὰρ εἶναι, εἶγε ὄντως ἐστὶ λογικός, κοινωνικός, φιλόκοσμον, φιλόθεον, ἵνα γένηται καὶ θεοφιλής.

Joh. Monach. (Mangey II. 662).

Mai, *Script. Vet.* VII. 108 (Cod. Vat. 1553), gives this passage as ἐκ τοῦ β' τῶν ἐν γεν. ζητημάτων, and reads φιλαυτία τὸ, om. τὸ ἄφιλον, reads τὰ ἀγελαῖα, ἑαυτῷ μόνῳ, om. καὶ μητρὶ, om. καὶ φίλοις...φυλέταις, om. ἔτι...κόσμῳ and last sentence. Cod. Reg. 923 fol. 20 b: as Φίλωνος; with some slight errors of transcription.

Maximus (II. 686) gives the first sentence, reading φιλαυτίας so as to connect it with the following words.

Further in Dam. Par. 721 the whole passage is ascribed to the Abbot Isaiah, and there are a few variations in the reading.

τρεπτοὶ πολύτρεπτον διαπερῶντες βίον, καὶ συμφορὰς καθημέραν ἐνειλούμενοι, ἠκιστα τῆς εὐδαιμονίας ἠφίχθαί (I. ἀφίχθαί) τινα πρὸ τέλους ὑπολαμβάνομεν.

Mai, *Script. Vet.* VII. 102 (Cod. Vat. 1553). Φίλωνος· ἐκ τῶν ἐν γεν. ζητημ.

Συγκρούπεται διὰ φιλίαν νόθου πράγματος καὶ ἀδόκιμον τὸ γνήσιον καὶ δοκιμώτατον.

Mai, *Script. Vet.* VII. 103. Φίλωνος· ἐκ τοῦ δ' τῶν ἐν γεν. ζητημ.

Τοὺς ἄρξαντας εἶτε τῶν ἀγαθῶν εἶτε καὶ πονηρῶν βουλευμάτων, καὶ μάλιστα ὅταν ἐφαρμόσῃ τοῖς βουλευμάσι τὰ ἔργα, ἴσους ἡγήτεον τοῖς καὶ τελειώσασιν αὐτά· τὸ μὲν γὰρ μὴ φθάσαι πρὸς τὸ πέρας ἐλθεῖν, ἕτερα καὶ πολλὰ αἴτια· ἡ δὲ γνώμη καὶ σπουδὴ τῶν προελομένων ἔφθακεν δυνάμει καὶ πρὸς τὸ πέρας.

Mai, *Script. Vet.* VII. 105 (Cod. Vat. 1553). Φίλωνος· ἐκ τοῦ β' τῶν ἐν γεν. ζητημ.

Φίλων καὶ συγγενῶν ἔργον ἐπελαφρίζειν τὰ πταισματα.

Mai, *Script. Vet.* VII. 107. Φίλωνος· ἐκ τῶν ἐν γεν. ζητημ.<sup>1</sup>

Ὁ εὐλαβέστερος τρόπος οὐχ οὕτως ἐπὶ τοῖς ἰδίοις ἀγαθοῖς γέγηθεν ὡς ἐπὶ τοῖς τοῦ πέλας κακοῖς ἀνιάται ἢ φοβεῖται· ἀνιάται μὲν ὅτ' ἀνάξιον ὦν ἀτυχήῃ, φοβεῖται δὲ ὅτ' ἂν ἐπιτηδέως κακοπαθῇ.

Mai, *Script. Vet.* VII. 107. Φίλωνος· ἐκ τοῦ δ' τῶν ἐν γεν. ζητημ.

Τί οὖν ἐνεθυμήθη; ὅτι διὰ τὸ εὐαρεστεῖν πεποιήται ὁ ἄνθρωπος, οὐ κατ' ἀντιστροφὴν, διότι ἐποίησεν, ἀλλ' ὡς μὴ ἐμμεῖναν τὸ ποίημα τῇ εἰς εὐαρέστησιν ποιήσει. Πρὸς οὖν τὸ ποίημα ὁ λόγος, ὡς περ σοφιστῆς διαλογεῖται, οὐ διότι πεφύτευκεν ὁ θεὸς ἀλλ' ὅτι προελθὸν διὰ ῥαθυμίαν διαμαρτάνει τῆς ἐγχειρίσεως.

Pitra, *Anat. Sac.* II. 307 (Cod. Coislin. 276, f. 221). Ἐκ τῶν εἰς γεν. ζητημ.

The following passage seems to belong to the Questions on Genesis XIV. 18, being found in a codex which quotes the

<sup>1</sup> I see now that this is *De Providentia* II. 15.

Questions on Gen. iv. 4 and seems to have no other Philonea. This part of the Questions is lost in the Armenian.

Τὰ γὰρ τοῦ πολέμου ἀριστεία δίδωσι τῷ ἱερεὶ καὶ τὰς τῆς νίκης ἀπαρχάς. ἱεροπρεπεστάτη δὲ καὶ ἀγιωτάτη πασῶν ἀπαρχῶν ἡ δεκάτη διὰ τὸ παντέλειον εἶναι τὸν ἀριθμόν, ἀφ' οὗ καὶ τοῖς ἱερεῦσι καὶ νεωκόροις αἱ δεκάται προστάξει νόμον καρπῶν καὶ θρεμμάτων ἀποδίδονται, ἀρξάντος τῆς ἀπαρχῆς Ἀβραάμ, ὃς καὶ τοῦ γένους ἀρχηγέτης ἐστίν.

Cramer, *Catena in Heb.* p. 580, e Cod. Paris. 238.

The following passage is ascribed to the Questions on Genesis but incorrectly: it is *De Posteritate Caini* § 8.

Πέφυκεν ὁ ἄφρων ἐπὶ μηδενὸς ἐστάναι

παγίως καὶ ἐρηρεῖσθαι δόγματος. Ἄλλοτε γοῦν ἄλλοῖα δοξάζει, καὶ περὶ τῶν αὐτῶν ἐστὶν ὅτε μηδενὸς συμβεβηκότος καινοτέρου, τάναντία. καὶ ἐστὶν ἡ ζωὴ αὐτοῦ πάσα κρεμαμένη, βάσιν ἀκράδαντον οὐκ ἔχουσα ἀλλὰ πρὸς τῶν ἀντισπώντων καὶ ἀντιμεθεκόντων αἰεὶ φορουμένη πραγμάτων.

Dam. Par. 448 with large omissions.

Dam. Par. 750 (Cod. Rupef. f. 35) refers to Quaest. in Gen., omits παγίως, reads κοινοτέρου, om. φορουμένη.

Mai, *Script. Vet.* vii. 100 (Cod. Vat. 1553), refers ἐκ τοῦ ἡ' καὶ θ' τῆς νόμων ἀλληγορίας and reads ἐνερίσθαι δόγματος.

Maxim. II. 670 reads the passage abbreviated as in Dam. Par. 448: ἐπὶ μηδενὸς αἰσθάνεσθαι πράγματος ἢ ἐστάναι, and αὐτῶν ζωὴ πάσα.

Also Cat. Lips. col. 1601.

#### Unidentified passages from the Questions on Exodus.

Ἀμήχανον ἀνθρωπίνῃ φύσει τὸ τοῦ ὄντος πρόσωπον θεόσασθαι. Τὸ δὲ πρόσωπον οὐ κυριολογεῖται, παραβολὴ δὲ ἐστὶν εἰς δήλωσιν τῆς καθαρωτάτης καὶ εὐλικρινεστάτης τοῦ ὄντος ιδέας, ἐπειδὴ καὶ ἀνθρώπος οὐδενὶ γνωρίζεται μᾶλλον ἢ πρὸς ὄψιν κατὰ τὴν ἰδίαν ποιότητα καὶ μορφήν. Οὐ γὰρ φησιν ὁ θεός, ὅτι “οὐκ εἰμὶ ὄρατός τὴν φύσιν”— τίς δὲ μᾶλλον ὄρατός ἢ ὁ τὰ ἄλλα πάντα γεννήσας ὄρατός;—“πεφυκώς δὲ τοιοῦτος εἰς τὸ ὄρασθαι ὑπ' οὐδενὸς ἀνθρώπων ὀρώματι” φησι. Τὸ δὲ αἷτιον ἢ ἀδυναμία τοῦ γενητοῦ. Καὶ ἵνα μὴ περιπλέκων μηχανῶν θεὸν γενέσθαι δεῖ πρότερον—ὅπερ οὐδὲ οἶόν τε—, ἵνα θεὸν ἰσχύσῃ τις καταλαβεῖν. Ἐὰν δὲ ἀποθάνῃ μὲν τις τὸν θνητὸν βίον, ζήσῃ δὲ ἀντιλαβὼν τὸν ἀθάνατον, ἴσως ὁ μηδέποτε εἶδεν ὄψεται. Αἱ φιλοσοφίαι

<sup>1</sup> 1, σκιαῖ.

πάσαι κατὰ τε τὴν Ἑλλάδα καὶ βάρβαρον ἀκμάσασαι, ζητοῦσαι τὰ φύσεως, οὐδὲ τὸ βραχύτατον ἠδυνήθησαν τηλαγῶς ιδεῖν. Σαφῆς δὲ πίστις αἱ διαφωνίαι, αἱ διαμάχαι καὶ ἑτεροδοξίαι τῶν ἐκάστης αἰρέσεως ἀνασκευαζόντων καὶ ἀνασκευαζομένων μέρη καὶ πᾶσιν ὀρηγήρια πολέμων γεγόνασιν αἱ τῶν αἰρεσιομάχων οἰκίαι<sup>1</sup>, τυφλοῦσαι τὸν δυνάμενον βλέπειν ἀνθρώπινον νοῦν ταῖς ἀντιλογικαῖς ἔρισιν, ἀμηχανοῦντα τίνα δεῖ προσέσθαι καὶ τίνα διώσασθαι. Δεῖ τὸν βουλόμενον φαντασιωθῆναι τὸν τῶν ὄλων ἄριστον, στήναι τὸ πρῶτον κατὰ ψυχὴν, ἰδρυνθέντα παγίως γνώμη μιᾶ, καὶ μηκέτι πρὸς πολλὰ πλάζεσθαι, ἔπειτα δὲ στήναι ἐπὶ φύσεως καὶ γνώμης ξηρᾶς καὶ ἀγόνου παντός<sup>2</sup>, ὅσα φθαρτά· ἐὰν γὰρ προσήσεται τι τῶν μαλακωτέρων, σφαλῆσεται τῆς προθέσεως. Ἄ-

<sup>2</sup> 1, πάντων.

δυνατήσῃ καὶ τὸ ὀξυωπέστατον βλέπον  
ιδεῖν τὸ ἀγέννητον, ὡς τυφλωθῆναι πρότερον  
ἢ θεάσασθαι, διὰ τὴν ὀξυαύγειαν καὶ  
τὸν ἐπεισρέοντα χεῖμαρρον τῶν μαρμαρυ-  
γῶν.

Dam. Par. 748 (Cod. Rupef. f. 22 b),  
ἐκ τοῦ τελευταίου τῶν ἐν ἐξόδῳ ζητουμένων.  
προσέσθαι, ἐπεισρέοντα are corrections by  
Mangey for προσέσθαι, ἀπεισρέοντα.

Ἡ φορὰ τῶν κακιῶν ἀνακνῆ καὶ στροβεί  
τὴν ψυχὴν, ἱλιγγον αὐτῇ περιτιθεῖσα τὸν  
καλύπτοντα καὶ καμμύνει ἐκβιαζόμενον τὴν  
φύσει μὲν πρέπουσαν ὄψιν, ἐπιτηδεύσει δὲ  
τυφλουμένην.

Dam. Par. 751 (Cod. Rupef.) ἐκ τῶν  
ἐν ἐξόδῳ ζητημάτων.

Αἱ περὶ τῶν τοῦ θεοῦ ἀρετῶν ἐναγώνιοι  
ζητήσεις βελτιοῦσι τὴν διάνοιαν καὶ ἀθλοῦ-  
σιν ἀθλους ἡδίστους ἅμα καὶ ὠφελιμωτάτους,  
καὶ μάλιστα ὅταν μὴ, ὡς οἱ νῦν, τὴν ψευδῶ-  
νυμον κλησῶν ὑποδύμενοι μέχρι τοῦ δοκεῖν  
ὑπερμαχοῦσι τῶν δογμάτων, ἀλλὰ πάθει  
γνησίῳ μετ' ἐπιστήμης ἰχνηλατοῦσιν ἀλή-  
θειαν.

Τὸ ἐμμελὲς καὶ εὐρυθμον οὐκ ἐν φωνῇ  
μᾶλλον ἢ διανοίᾳ ἐπιδείκνυσθαι πειρωμένους.  
Ὁ τοῦ σοφοῦ λόγος οὐκ ἐν ῥήμασι ἀλλ' ἐν  
τοῖς δηλουμένοις πράγμασι ἐπιδείκνυσθαι τὸ  
κάλλος.

Τοὺς ἐντυγχάνοντας τοῖς ἱεροῖς γράμμασι  
οὐ δεῖ συλλαβομαχεῖν, ἀλλὰ πρὸ τῶν ὀνο-  
μάτων καὶ ῥημάτων τὴν διάνοιαν σκοπεῖν,  
καὶ τοὺς καιροὺς καὶ τρόπους, καθ' οὓς  
ἕκαστα λέγεται. Πολλάκις γὰρ αἱ αὐταὶ  
λέξεις ἑτέροις καὶ ἑτέροις πράγμασι ἐφαρ-  
μόζουσιν, καὶ κατὰ τὸ ἐναντίον διαφέρονται  
λέξεις ἐπὶ τοῦ αὐτοῦ τιθέμεναι πράγματος  
συνάδουσιν.

All from Dam. Par. 774 (Cod. Rupef.)  
referred respectively to the first, second

H.

and last books of the Questions on  
Exodus.

Περιέχει τὰ πάντα, ὑπ' οὐδενὸς περιεχο-  
μενος. Ὡς γὰρ ὁ τόπος περιεκτικὸς σωμα-  
των ἐστὶ καὶ καταφυγή, οὕτω καὶ ὁ θεῖος  
λόγος περιέχει τὰ ὅλα καὶ πεπλήρωκεν.

Dam. Par. 752 (Cod. Rupef.), ἐκ τοῦ  
τελευταίου τῶν ἐν ἐξόδῳ ζητημάτων.

Ἐντὸς φέρει τὸν ὄλεθρον ὁ τῇ κακίᾳ  
συζῶν ἐπεὶ σύνοικον ἔχει τὴν ἐπίβουλον καὶ  
πολέμιον. Ἰκανὸς γὰρ πρὸς τιμωρίαν ἢ τοῦ  
φαύλου συνειδήσις, οἴκοθεν ὡς ἐκ πληγῆς  
δειλίαν προτείνουσα τῇ ψυχῇ.

Dam. Par. 782 (Cod. Rupef.), ἐκ τῶν  
ἐν ἐξόδῳ ζητουμένων.

Τοῦ φαύλου ὁ βίος ἐπίλυπος καὶ περιδεής,  
καὶ ὅσα κατὰ τὰς αἰσθήσεις ἐνεργεῖ, φόβοις  
καὶ ὀδύναις ἀνακέκρται.

Dam. Par. 782 (Cod. Rupef.), referred  
to Quaest. in Exod.

Lequien (p. 784) gives a long passage  
as ἐκ τῶν ἐν ἐξόδῳ ζητημάτων, but a refer-  
ence to Rup. f. 222 b will, I think, shew  
the heading to be an editorial addition.

Αἱ τοῦ θεοῦ χάριτες οὐ μόνον ἀναγκαῖα  
παρέχονται, ἀλλὰ καὶ πρὸς περιττὴν καὶ  
δαψιλεστέραν ἀπόλαυσιν.

Dam. Par. 789 (Cod. Rupef. f. 277),  
from II. Quaest. in Exod.

Μυρία γε, οὐ λέγω τῶν ἀναγκαίων ἀλλὰ  
καὶ τῶν βραχυτάτων εἶναι δοκούντων, ἐκ-  
φεύγει τὸν ἀνθρώπινον νοῦν.

Joh. Monach. (Mang. II. 662), ἐκ τοῦ  
α' τῶν ἐν ἐξόδῳ ζητ.

The reference is to Cod. Rup. f. 55,  
where there is however no other heading  
than τοῦ αὐτοῦ.

Μία ἀνάπαυσις ψυχῆς ἐστὶν ἡ κρατίστη  
εἰς τὸν ἱερὸν τοῦ ὄντος πόθον, ἡγεμόνι χρῆ-

σθαι θεῶ καὶ βουλευμάτων καὶ λόγων καὶ πράξεων.

Πέρας εὐδαιμονίας τὸ ἀκλινῶς καὶ ἀρρεπῶς ἐν μόνῳ θεῶ στήναι.

Joh. Monach. (Mang. II. 669) = Rup. f. 178 b, ἐκ τοῦ τελευταίου τῶν ἐν ἐξόδῳ ζητημ.

Πολλὰ ἀσωμένοις καὶ ἀδημονοῦσιν ἔθος ἐστὶ ψεύδεσθαι τῶν παθῶν οὐκ ἐπιτροπεύοντων ἀληθεύειν εἰ τὸ ψεῦδος οἰκείον ἐστιν.

Mai, *Script. Vet.* VII. 96 (Cod. Vat. 1553), ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημάτων.

Τὸ τῶν φαύλων ἄκριτον καὶ ἀνίδρυτον ἐν γνώμαις διασυνίστησιν μαχομένους μὲν λόγους ἀλλήλοις μαχομένας δὲ πράξεις καὶ μηδέποτε συμφωνούσας ἑαυταῖς.

Mai, *Script. Vet.* VII. 100 (Cod. Vat. 1553), ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημ.

Τὰ βουλήματα τῶν ἀγαθῶν δεῖ βεβαιουῦσθαι τελευτησάντων οὐδὲν ἦττον ἢ ζώντων.

Mai, *Script. Vet.* VII. 101 (Cod. Vat. 1553), ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημ.

Τὸ μὲν “πρωτότοκον” πρὸς τὸ μητρῶον γένος, τίκει γὰρ γυνή· τό τε “πρωτογενὲς” πρὸς τὸ πατρῶον, γεννᾷ γὰρ ἄρρεν· τὸ δὲ “διανοῖγον πάσαν μήτραν” ἵνα μὴ γενομένης πρωτοτόκου θυγατρὸς, εἴθ' ὕστερον ἐπιγενομένου υἱοῦ, τὸν υἱὸν ἐν πρωτοτόκοις καταριθμήσει τίς, ὡς τῆς ἄρρενος ἄρχοντα γενεᾶς· ὁ γὰρ νόμος φησὶν, οὐ διοίγνυσι τὴν μήτραν ὁ τοιοῦτος τὴν εὐθὺς ἐκ παρθενίας.

Mai, *Script. Vet.* VII. 105 (Cod. Vat. 1553), ἐκ τοῦ δ' τῶν ἐν ἐξόδῳ ζητημ. The passage evidently belongs to Exod. xiii. 2.

Τὰ μέτρα πλεονάζοντα τὸν ὄρον ὑπερβαίνει ὡς γίνεσθαι τὴν μὲν ἄμετρον φρόνησιν,

πανουργίαν· τὴν δὲ σωφροσύνην, φειδωλίαν· τὴν δὲ ἀνδρίαν, θρασύτητα.

Mai, *Script. Vet.* VII. 106 (Cod. Vat. 1553), ἐκ τῶν ἐν ἐξόδῳ ζητημ.

Ἡ εὐφυΐα πλεονάζουσα τῇ ῥύμῃ τῆς φορᾶς πρὸς πολλὰ δὴ τῶν ἀλυσιτελῶν εἴωθε χωρεῖν· ἐν δὲ ταῖς διδασκαλίαις οὐκ ἐλάττω τὰ οὐκ ἀναγκαῖα τῶν ἀναγκαίων ἐστί· διὸ προσήκει τὸν ἔφορον καὶ ψυχῆς ὑψηγητήν, ὡσπερ γεωργὸν ἀγαθόν, τὰ ὑπερβάλλοντα περικόπτειν.

Mai, *Script. Vet.* VII. 108 (Cod. Vat. 1553), ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημάτων.

Ὁ σοφιστικός, γνώμης ὦν ἐτέρας, λόγους οὐ συνάδουσι χροῖται· διέξεισι μὲν γὰρ ἀπνευστὶ τοὺς ἀρετῆς ἐκάστης ἐπαίνους, οἷα λόγῳ πολὺς ἐπὶ θήρῃ τῶν ἀκουόντων· ὁ δὲ βίος ἐστὶν αὐτῶν πάντων ἀνάπλεος ἀμαρτημάτων· καὶ μοι δοκεῖ τῶν ἐπὶ σκηναῖς ὑποκριτῶν διαφέρειν οὐδέν, οἱ πολλακίς ἡμελημένοι καὶ ἄφρονες, ἄνθρωποι διεφθαρμένοι τινὲς δὲ καὶ θεραπεύοντες, εἰς ἡρωας ἀσκοῦνται· μικρὸν δὲ ὕστερον ἀποθέμενοι τὴν σκευήν, τὰ τῆς ἰδίας ἀδοξίας ἀναφαίνουσι σημεῖα.

Mai, *Script. Vet.* VII. 106 (Cod. Vat. 1553), ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημάτων.

Ὅρασις παρὰ τὰς ἄλλας αἰσθήσεις καὶ ταύτη διαφέρει, ὅτι αἱ μὲν ἄλλαι τοῖς αἰσθητοῖς ἐγκαταμίγνυνται, οἷον ἢ γεῦσις ἀνακιρνᾶται τοῖς χυμοῖς καὶ ἢ ὄσφρησις τοῖς ἐπαναδιδομένοις ἀτμοῖς καὶ αἱ ἀκοαὶ ταῖς φωναῖς ἐκδυομέναις εἰς τὰ ὄτα· οὔτε γὰρ αὐτὴ διὰ τοῦ βάρους τῶν σωμάτων χωρεῖ, ψαύει δὲ τῶν ἐπιφανειῶν μόνον κατὰ τὴν προσβολήν, οὔτε τὰ σώματα εἰς τὴν ὄψιν εἰσδύεται.

Mai, *Script. Vet.* VII. 109 (Cod. Vat. 1553), ἐκ τοῦ α' τῶν ἐν ἐξόδῳ ζητημάτων.

Οὐ πάντων κοινωνητέον πᾶσιν οὔτε λόγων οὔτε πραγμάτων καὶ μάλιστα ἱερῶν· πολλὰ γὰρ προϋπάρχει δεῖ τοῖς ἐφιεμένοις τῆς μετουσίας τούτων· πρῶτον μὲν, τὸ μέγιστον καὶ ἀναγκαιότατον, πρὸς τὸν ἓνα καὶ ὄντως ὄντα θεὸν εὐσέβειαν καὶ ὀσιότητα, τὴν ἐπὶ τοῖς ἀγάλμασι καὶ ξοάνοις καὶ συνόλως ἀφιδρύμασι, τελεταῖς τε ἀτελέστοις καὶ μυστηρίοις ἀνοργιάστοις, ἀνήνυτον πλάνην ἀπωσαμένοις· δεύτερον δέ, καθαρθῆναι τὰς ἀγνευτικὰς καθάρσεις κατὰ τε σῶμα καὶ ψυχὴν διὰ νόμων πατρίων καὶ ἡθῶν· τρίτον, ἀξιόπιστον τοῦ συνασμενισμοῦ παρασχεῖν ἐνέχυρον, ἵνα μὴ τραπέζης μεταλαβόντες ἱερᾶς, ἀσώτων μειρακίων τρόπον, ὑπὸ κόρου καὶ πλησμονῆς ἐναλλοιώθωσι ἐμπαροινούντες, οἷς οὐ θέμις.

Pitra, *Anat. Sac.* II. 308 (Cod. Coislin. 276, f. 205), ἐκ τοῦ πρώτου τῶν ἐν ἐξόδῳ ζητημάτων.

The following passages are from the lost book of Questions on *Leviticus*.

Μεῖζονα καὶ σπουδαιότεραν τὴν ἐπιμέλειαν ποιοῦ εἰς τοὺς δι' ἀρετὴν ἢ θεοσέβειαν πτωχεύσαντας ἢ πενομένους· ἀλλ' ὡς εἰς τοὺς ἐκ νόσων ἢ συμπτωμάτων ἀποροῦντας παρὰ τοὺς ἐκ κακοπραγίας καὶ ἀσωτίας πτωχεύσαντας.

Mai, *Script. Vet.* VII. 104 (Cod. Vat. 1553), Φίλωνος· ἐκ τῶν ἐν τῷ Λευϊτικῷ ζητημάτων.

Maximus (II. 568), reading ἄλλως τε

*Fragments from the lost books of Philo, De Providentia.*

These fragments are printed by Mangey from Eusebius: they correspond to the following sections and pages in Aucher's Latin.

Mangey, II. 634.

..... II. 634—642.

..... II. 626.

..... II. 643—647.

Also in Dam. Par. 782 (Cod. Rupef.), reading καὶ μέγιστον; om. ὄντως, γ. ἀγνευσάσας, and by an eye-error to τρόπον, reading τροφῆς for τραπέζης.

Φθαρτὸν καλῶ τὸν μὴ ἐφιέμενον ἀφθαρσίας, ἀλλ' ὀστρέου τρόπον ἐνειλούμενον ὀστρακοδέρμῳ, ὅπερ ἐστὶν ὁ σωματικὸς ὄγκος καὶ ὁ τῶν θνητῶν βίος.

Ἐκ τοῦ τελευταίου τῶν ἐν ἐξόδῳ ζητημάτων.

Pitra, *Anat. Sac.* II. 308 (Cod. Coislin. 276, f. 245), and Cod. Rup. f. 240, Μάταιον οὐδὲν οὔτε ἀκοαῖς οὔτε ἄλλη τινὶ τῶν αἰσθήσεων προσιτέον· ἐπακολουθοῦσι γὰρ ταῖς ἀπάταις μάλιστα τῶν ψυχῶν αἱ ζημίαι.

Cod. Rup. f. 45, ἐκ τῶν ἐν ἐξόδῳ ζητημάτων.

ὁμοίως καὶ, νόσων καὶ, κακοπραγμονίας ἢ.

On the other hand it should be noted that Cod. Reg. 923 f. 120, gives the same passage to Didymus, reading ἄλλως, ἢ ἀσωτίας.

Ὡς δεινὸν παρὰ τὸ δέον παθεῖν καὶ ἀρπάξειν τι παραδοθέν.

Mai, *Script. Vet.* VII. 109 (Cod. Vat. 1553). Φίλωνος· ἐκ τῶν ἐν τῷ νόμῳ ζητημάτων.

Aucher, § 3. I. 45.

..... § 15—33. I. 54—72.

..... § 50. I. 81.

..... § 99—§ 112. I. 107—120.

The only additional notes that I have to make on these books are that the sentence

Ὁμῆς γὰρ δίχα ψυχῆς οὐ καθαίρεται κακία,

which is quoted from Philo by Anton Melissa (*Patr. Gr.* 36, col. 1101), is *De Providentia*, II. § 31. Also without author's name in Georg. Monach. (*Patr. Gr.* 117, col. 1160).

Ἄει πρὸς τὰ ὁμοίωτροπα ἀδικοῦσιν ἀπο- λογία τὰ τῶν κρειπτόνων.	πατρός.
From Cod. Rup. f. 27, τοῦ αὐτοῦ περὶ προνοίας.	From Cod. Rup. f. 113, ἐκ τοῦ περὶ προνοίας.
Βασιλεῖ δὲ οὐκ ἔστι πρόσρησις οἰκειότερα	This is <i>De Provid.</i> II. 15 (Mang. II. 635, Aucher I. 53).

*Fragments from the lost book of Philo, entitled Hypothesica*<sup>1</sup>.

The fragments of this book have been published by Mangey (II. 626—628, 628—631, 631—634). It will be seen that I include under this head the fragment on the Essenes. For Philo is affirmed to have written the *Hypothesica* against the accusers of the Jews (ὡς πρὸς κατηγοροῦς αὐτῶν ποιούμενος λόγον). And the commencement of the fragment on the Essenes in Eusebius is as follows: Τούτων δὲ ἀπὸ τῆς ὑπὲρ Ἰουδαίων ἀπολογίας λαβὼν σύγχε ἀνάγνωθι ταῦτα. This last fragment contains the sentence quoted by Anton Melissa (*Patr. Gr.* 136, col. 1089), Φίλαυτον γυνῆ καὶ ζηλότυπον οὐ μετρίως καὶ δεινὸν ἦθη ἀνδρὸς παραλύσαι, where Mangey reads παρασαλεύσαι.

Cf. *ad*  
*Gaium* § 6  
(II. 551)

Observe also that this sentiment with additional matter is quoted directly from Eusebius in *Dam. Par.* 777 (Cod. Rupef.) as follows:

Φίλαυτον γυνῆ καὶ ζηλότυπον οὐ μετρίως ἠγεμόνα νοῦν φενακίζει. Παιδες δὲ εἰ καὶ δεινὸν ἀνδρὸς ἦθη παραλύσαι, καὶ γένοιτο, φρονήματος ἀποπλησθεῖσα καὶ συνέχεσι γοητείαις ὑπάγεσθαι· μελετήσασα παρρησίας, ὅσα κατ' εἰρωνείαν πρότερον γὰρ θωπείας λόγους καὶ τὴν ἄλλην ὑπόκρισιν, ὑπούλως ὑπηγίττετο, ταῦτα ἀπ' εὐτολμη- ὥσπερ ἐπὶ σκηνῆς, ὅψεις καὶ ἀκοὰς ὅταν τοτέρου θράσους ἐκλαλεῖ, καὶ ἀναισχυνοῦσα δελεάσῃ διηπατημένων, ὡς ὑπήκοον τὸν βιάζεται πράττειν.

It is to this treatise that I think must also be referred the following

<sup>1</sup> For a discussion of the character of this book and of the meaning of the term Hypothesica, see a very interesting tract in Bernays, *Gesammelte Abhandlungen*, I. 269.

passage from Cod. Reg. 923, fol. 332 b, which is exactly in line with the succinct account given in the second fragment of the ethics of the Jews.

Οὐκ ἐπὶ φιλίας ἐν ψυχῇ τὸ βέβαιον θαι τῆς κεφαλῆς· ἄχρι τῆς οἰκίας παρα-  
 συμβόλων φιλικῶν ἀμελητέον· ταῦτα δὲ πέμψαι· δεομένῳ παραστήναι· σχήματα  
 ἐστὶ· προσαγορεύσαι· δεξιώσασθαι προσ- μὲν ταῦτα τιμῆς, σύμβολα δὲ καὶ πρόξενα  
 ἴοντας· ὑπαναστήναι· τὸ ἱμάτιον ἀφελέσ- ἀγάπης καὶ χάριτος.

*Edited fragments of Philo not previously identified, nor referred to  
 in the preceding pages.*

The preceding collection and identification has much reduced the formidable lists of fragments found in Mangey, Mai, Pitra, &c., &c. Of those which remain we may also identify a number: suppose we begin with the unidentified Parallels and remove those quotations which can be dealt with.

Dam. Par. 341. This is not Philo, but Nilus according to Reg. 923. Certainly it is there numbered ΓΛΙΓ after the manner of the quotations from Nilus, and the title Φίλωνος evidently belongs to the previous sentence from the *Quaest. in Gen.* It is referred to Philo again in Rup. f. 237 b.

In Dam. Par. 341 it is given to Clement; in 751 (= Cod. Rup.) it is Clem. VIII. *Strom.*, but in Cod. Reg. 923 it is Philo, and so in Cod. Barocc. 143 (Mang. II. 674). It is given to Clement in Maximus (II. 610). Zahn makes the identification in *Suppl. Clem.* p. 29, viz. Clem. *Eclog.* 11 (Dind. III. 459).

Dam. Par. 343 following a quotation from *Quaest. in Exod.* but wanting in Cod. Reg. 923. In Dam. Par. 597 it is however expressly given to Eusebius, and so in Reg. 923, and should therefore probably be removed.

Εἰ βούλει ὑπὸ τοῦ θεοῦ βασιλεύεσθαι,  
 μὴ βούλη ἀμαρτάνειν· εἰ δὲ ἀμαρτάνεις,  
 πῶς βασιλεύῃ ὑπὸ τοῦ θεοῦ;

Φοβηθῶμεν, οὐχὶ νόσον τὴν ξέωθεν, ἀλλὰ  
 ἀμαρτήματα, δι' ἃ ἡ νόσος· καὶ νόσον ψυχῆς  
 οὐ σώματος.

Ὅταν ἄνθρωπος κατορθώσῃ βίον ἐνάρετον  
 δι' ἀσκήσεως καὶ ἀγαθῆς πολιτείας, καὶ ἔστιν  
 ὑπὸ πάντων ἐγνωσμένος, ὅτι ἔστιν εὐσεβῆς  
 καὶ φοβούμενος τὸν θεόν, καὶ ἐκπέσῃ εἰς  
 ἀμαρτίαν· τοῦτό ἐστι παράπτωμα. Ἄνηλ-  
 θεν γὰρ εἰς τὸ ὕψος τοῦ οὐρανοῦ, καὶ πέπτω-  
 κεν εἰς τὸν πυθμένα τοῦ ᾄδου.

- Dam. Par. 349.  
This is *De Posteritate Caini*, § 17 (I. 237).  
Also Cod. Rup. f. 80 b.
- Dam. Par. 356.  
Cod. Reg. f. 104. Also Anton Melissa (*Patr. Gr.* 136, col. 861).  
*De Justitia*, § 13 (II. 372).
- Dam. Par. 359.  
Cod. Reg. 923 reading *λεώσις* for *δηώσεις*, and *ἀπαγωγή*; and gives the reference *πρὸς Γάϊον*, also in Cod. Rup. f. 32 omitting *δηώσεις χωρίων, ἀπαγωγή*.  
It is *Ad Gaium* § 3 (II. 548).
- Dam. Par. 367 (Anonymi).  
Cod. Reg. 923 (Philonis).  
*Ad Gaium* § 46 (II. 600).
- Dam. Par. 363.  
Cod. Reg. 923 refers to *ἐκ τοῦ περὶ μέθης*. Much more at length in Rup. f. 73 b.  
It is *De Ebrietate* § 3 (I. 359).
- Dam. Par. 397 and Cod. Reg. 923, f. 97 b.  
Also in Anton Melissa, *Patr. Gr.* 136, col. 801.  
From III. *Leg. Alleg.* § 53 (I. 118).
- A pretty specimen of confusion is found in Georg. Monach. (Migne, *Patr. Gr.* 117, col. 1142) where the passage is given *τὰ μὴ συλλόγων πάντα αἰσχροῦ, ὡσπερ τὰ συλλόγων κόσμια*. Upon which the Editor (Boissonade) notes: Codex ταμι, ac duplici scriptura, αἰσχροῦ et αἰσχροῶν. Sensum vix perspicio.
- Ascribed to Nilus in Dam. Par. 397 but to Philo in Cod. Reg.
- Also in Anton Melissa, *Patr. Gr.* 136, col. 797, 1055.
- Also Georg. Monach. (Migne 117, 1153) referring to Cyril and adding *ἐπι-*
- Ὁ νοῦς ἐκάστῳ μάρτυς ἐστὶν ὧν ἐν ἀφανεί ἐβουλεύσαντο, καὶ τὸ συνειδὸς ἔλεγχος ἀδέκαστος καὶ πάντων ἀψευδέστατος.
- Εἰρήνη κἂν ἦ σφόδρα ἐπιζήμιος, λυσιτελεστέρα πολέμου.
- ᾽Ω πόσα καὶ ἡλίκα κακὰ ἐξ ἀναρχίας φύεται! λιμός, πόλεμος, δηώσεις χωρίων, στέρησις χρημάτων, ἀπαγωγή, οἱ περὶ δουλείας καὶ θανάτου φόβοι!
- Ἄ πρέσβεις ὑπομένουσι ἐπὶ τοὺς πέμψαντας λαμβάνει τὴν ἀναφοράν.
- Νόσου καὶ φθορᾶς αἴτιον ἀπαιδευσία.
- Τὰ μὴ σὺν λόγῳ πάντα αἰσχροῦ, ὡσπερ τὰ σὺν λόγῳ κόσμια.
- Χωρὶς θεωρίας ἐπιστημονικῆς οὐδὲν τῶν πραπτομένων καλόν.



στήμη γὰρ ἔγγονον εὐβουλίας· ἀβουλία δὲ οὐ καλόν.

It is found in *De Praemiis et Poenis*, § 8 (II. 416).

Philo in Dam. Par. 405 and Cod. Reg.

Without the last sentence in Anton Melissa, *Patr. Gr.* 136, col. 1128. Excepting this sentence the passage is *De Sacrificiis Abelis et Caini* § 26 (I. 180). Antony continues the quotation, as opposite.

Ascribed to Philo in Dam. Par. 438, but wrongly through the omission of the title *Nili* which is given in Cod. Reg. 923.

Dam. Par. 520 and Cod. Reg.

*In Flaccum* § 2 (II. 518).

Wrongly ascribed to Philo in Dam. Par. 563. It is ascribed to Evagrius in Cod. Reg. and in Maximus II. 647. It is found in Evagrius (*Patr. Gr.* 40, col. 1268), *Sententiae ad Virgines*.

Dam. Par. 563 and Cod. Reg.

Also Tischendorf, *Philonea*, p. 152, e Cod. Cahirino.

This is *De Vit. Contemp.* § 2 (II. 474).

Dam. Par. 564 ascribed to Clem. Alex. but in 715 as Philo.

Cod. Reg. 923, f. 20, reading ἕτερον by itacism and αἱ κολακείαι; and Cod. Rup. f. 275.

It is III. *Leg. Alleg.* 64 (I. 123).

Dam. Par. 564 immediately following the preceding and ascribed to Philo, *Ad Gaium*, but in Cod. Reg. this is given to

Ἡ συνεχῆς ἀσκησις ἐπιστήμην παγίαν ἐργάζεται, ὡς ἀμαθίαν ἀμελετησία· καὶ πάλιν αὐξεῖ τὴν πείραν ἢ περὶ αὐτὴν τριβή.

Μυρίοι γοῶν ἀθλήσεως ὄκνη καὶ τὴν ἐκ φύσεως ἰσχὺν ἐξέλυσαν.

Εἴ τις πάσας τὰς ἀρετὰς διὰ σπουδῆς καὶ νήψεως ἐγκεκόλπισται, οὗτος βασιλεὺς χρηματίζει, καὶ ἂν ἰδιώτης τυγχάνοι.

Τῷ μὲν ἀγνοίᾳ τοῦ κρείττονος διαμαρτάνοντι συγγνώμη δίδοται· ὁ δὲ ἐξ ἐπιστήμης ἀδικῶν ἀπολογίαν οὐκ ἔχει, προεαλωκῶς ἐν τῷ τοῦ συνειδότος δικαστηρίῳ.

Δάλει ἂ δεῖ καὶ ὅτε δεῖ, καὶ οὐκ ἀκούσεις ἂ μὴ δεῖ.

Χρόνου φείδεσθαι καλόν.

Οὐκ ἂν εἴποι τις ἐταῖρον κόλακα· νόσος γὰρ φιλίας ἢ κολακεία.

Τὰς τῶν ἀρχόντων εὐπραγίας μᾶλλον ἢ τοὺς ἀρχοντας αὐτοὺς εἰώθασι θεραπεύειν οἱ πλείστοι.

Clement, and the ascription Philo, *Ad Gaium*, is carried on to the next sentence which is edited as Nilus. It is *Ad Gaium* § 21 (II. 566); om. οἱ πλείστοι.

This is a very good specimen of the way the Titles in Collections of Parallels get misplaced. Almost all the confusions are between Philo and Clement or Evagrius or Nilus. See Zahn, *Supplementum Clementinum* 62.

Dam. Par. 594, headed *Nili*: but Cod. Reg. 923, f. 386, *Evagrii*: both wrongly, the title *Philonis* having dropped.

It is *Leg. Alleg.* III. § 34 (I. 108).

Also Pitra, *Anal. Sac.* II. 306 from Cod. Coislin. 276, f. 258, reading ἐπέξεισιν and referring to III. *Alleg. Sac. Leg.*

The passage occurs again (and as Philo) in Dam. Par. 710 and Cod. Reg. fol. 360, also in Georg. Monach. (col. 1104), with the sentence opposite prefixed, which may be found in the same section of the Allegories.

Dam. Par. 693 referring to *De Abrahamo*.

It is *De Abrahamo* § 46 (II. 39).

Dam. Par. 683 reading καὶ ἁμαρ. and Cod. Reg. f. 324 b.

The passage is *Ad Gaium* § 1 (II. 546).

Wrongly ascribed to Philo in Dam. Par. 613. It is Didymus in Cod. Reg. and also in Maximus (II. 583).

Τοῖς ἁμαρτάνουσιν οὐκ εὐθὺς ἐπέξεισιν (Cod. Reg. ἐπεξέρχεται) ὁ θεός, ἀλλὰ δίδωσιν χρόνον εἰς μετάνοιαν καὶ τὴν τοῦ σφάλματος ἴασίν τε καὶ ἐπανόρθωσιν.

Θεοῦ ἴδιον τὰ μὲν ἀγαθὰ προτείνειν καὶ φθάνειν δωρούμενον, τὰ δὲ κακὰ μὴ ῥαδίως ἐπάγειν.

Τῷ ὄντι πρῶτος ὁ σοφὸς ἀνθρώπων γένους, ὡς κυβερνήτης μὲν ἐν νηϊ, ἄρχων δὲ ἐν πόλει, στρατηγὸς δὲ ἐν πολέμῳ, ψυχὴ μὲν ἐν σώματι, νοῦς δ' ἐν ψυχῇ, καὶ πάλιν οὐρανὸς μὲν ἐν κόσμῳ, θεὸς δ' ἐν οὐρανῷ..... πρεσβύτερος μὲν οὖν ἔστι τε καὶ λεγέσθω ὁ ἀστείος, νεώτερος δὲ καὶ ἔσχατος πᾶς ἄφρων, τὰ νεωτεροποιὰ ἐν ἐσχαταῖς ταπτόμενα μετιῶν.

Ἡ κόλασις νουθετεῖ καὶ σωφρονίζει πολ- λάκις μὲν καὶ τοὺς ἁμαρτάνοντας· εἰ δὲ μή, πάντως γοῦν τοὺς πλησιάζοντας. Αἱ γὰρ ἑτέρων τιμωρίαι, βελτιοῦσι τοὺς πολλοὺς, φόβῳ τοῦ μὴ παραπλήσια παθεῖν.

Τὸ εἰδέναι τινὰ ὅτι ἀγνοεῖ, σοφίας ἐστίν, ὡς καὶ τὸ εἰδέναι ὅτι ἠδίκησε, δικαιοσύνης.

In Pitra, *Anal. Sac.* II. 348, it is given from Cod. Barber. 16, f. 117, as Clem. Alex., although Barber. I. 158, f. 135, says Didymus.

Dam. Par. 692 and Cod. Reg. f. 331.

Also Anton Melissa (*Patr. Gr.* 136, col. 1096) with some variations, such as ἀκούουσα for ἄκουσα. Cod. Rup. f. 261.

Also Georg. Monach. (Migne, *Patr. Gr.* 117, col. 1073) reading ἀπομάττει.

It is *De Profugis* § 3 (I. 548).

Dam. Par. 704 and Cod. Reg. Also John Monach. II. 668 = Rup. f. 267.

From I. *Alleg. Sac. Leg.* § 15 (I. 53).

Dam. Par. 711 ascribed to Chrysostom. Cod. Reg. to Philo.

*De Sacrificiis Abelis et Caini* § 34 (I. 185).

Cod. Rup. f. 274 with preceding and following matter.

John Monach. II. 668 = Rup. f. 274, as Philo, but in Dam. Par. 713 referred to *Evagrius*, and in Cod. Reg. to Clem. Alex. *Quis Dives*, which belongs to a previous sentence. In Maximus II. 621 it is given to *Evagrius*.

Dam. Par. 776 (Cod. Rupef. f. 115 b).

Anton Melissa, *Patr. Gr.* 136, col. 1061.

*Ad Gaium* § 29 (II. 374).

Dam. Par. 777 (Cod. Rupef.).

*Ad Gaium* § 40 (II. 592).

Joh. Monach. (II. 661).

*De Mundi Opificio* § 19 (I. 13).

Βλαβεραὶ αἱ τῶν ἀνοήτων συνουσίαι· καὶ ἄκουσα πολλάκις ἡ ψυχὴ τῆς ἐκείνων φρενοβλαβείας ἀπομάττει τὰ εἰδῶλα.

Οἴησις ἀκάθαρτον φύσει.

Χαλεπὸν ἐναντιοῦσθαι φύσει.

\* Ἀποπὸν ἐστὶ διώκοντα τὰς τιμὰς, φεύγει τοὺς πόνους δι' ὧν αἱ τιμαὶ [πεφύκασι γίνεσθαι, Dam. Par.].

Νεότης μετ' ἐξουσίας αὐτοκράτους ὀρμαῖς ἀκαθέκτοις χρωμένη κακὸν δύσμαχον γίνεται.

\* Ἀσθενέστεραὶ τέ πῶς εἰσιν αἱ γυνῶμαι τῶν γυναικῶν ἔξω τῶν αἰσθητῶν μηδὲν ἰσχύουσαι νοητὸν καταλαβεῖν.

Οὐ πάντα τῷ θνητῷ γένοι γνόριμα.

Joh. Monach. (π. 661), and Cod. Reg. 923 (f. 358). *De Vita Mosis*, I. § 52.

Βέλτιον τῶν μὴ καθ' ἡδονὴν λόγων ἢ ἀκίνδυνος ἡσυχία.

Of the seven unidentified fragments published by Mangey from Cod. Barocc. 143, three have been already discussed. The following passage is also known :

Cod. Barocc. (Mang. II. 674) Cod. Reg. 923 f. 310 b as in *Decalogo*. Tischendorf, *Philonea* p. 152 e Cod. Cahirino and Maximus II. 674 and in Cod. Rupef. f. 255. It is *De Decem Oraculis* § 27 (II. 203). Cod. Reg. and Tisch. read συναυξάνοντα.

Ἐγχρόνιζον ἔθος φύσεως κραταιότερόν ἐστι, καὶ τὰ μικρὰ μὴ κωλυόμενα [ἀμαρτήματα Cod. Reg.] φύεται καὶ ἐπιδίδεται πρὸς μέγεθος αὐξάνοντα.

The following are identified from Mai, *Script. Vet.* VII. (Cod. Vat. 1553).

p. 96. Φίλωνος· ἐκ τοῦ ζ' καὶ ἧ' τῶν νόμων  
ἱερῶν ἀλληγορίας.

Κυρίως οὔτε ἐπὶ χρημάτων ἢ κτημάτων περιουσία οὔτε ἐπὶ δόξης λαμπρότητι, οὐδὲ συνόλως ἐπὶ τινι τῶν ἐκτὸς ψυχρῶν τε ὄντων καὶ ἀβεβαίων καὶ ἐξ ἑαυτῶν τὰς

φθορὰς δεχομένων χαίρειν ἔνεστι καὶ μὴν οὐδὲ ἐπὶ βίῳ καὶ εὐτονίᾳ καὶ τοῖς ἄλλοις σώματος πλεονεκτημασιν, ἀ καὶ τῶν φαυλοτάτων ἐστὶ κοινὰ καὶ τοῖς ἔχουσι πολλάκις ὀλεθρον ἀπαραίτητον ἡνεγκεν διὰ τὸ ἀσύστατον καὶ ἀβέβαιον.

This is *Quod Det. Pot.* § 37 (π. 217).

Also in Dam. Par. 326 and Cod. Reg. 923 f. 55 all against the printed text in reading ψυχρῶν and in adding the last five words.

p. 99. Φίλωνος· ἐκ τῶν ἧ' καὶ θ' νόμων  
ἱερῶν ἀλληγορίας.

Παιδείας σύμβολον ἢ ῥάβδος· ἄνευ γὰρ

δυσωπῆναι (I. δυσωπηθῆναι) καὶ περὶ ἐνίων ἐπιπληχθῆναι, νουθεσίαν ἐκδέξασθαι καὶ σωφρονισμόν, ἀμήχανον.

This is *De Posteritate Caini* § 28 (I. 243).

Also in Dam. Par. 435 reading δυσωπηθῆναι and Cod. Reg. fol. 116 b referring to Clem. Alex. *Strom.* α', reading as above, also ὦν for ἐνίων.

p. 99. Εὐθηθεῖς ὅσοι τῶν διδασκάλων μὴ  
πρὸς τὴν τῶν γνωρίμων δύναμιν, ἀλλὰ πρὸς  
τὴν ἑαυτῶν ὑπερβάλλουσαν ἕξιν ἐπιχειροῦσι  
ποιεῖσθαι τὰς ὑψηλῆς οὐκ εἰδότες ὡς  
διδασκαλίας ἐπιδείξιν μακρῶ διενήνοχεν· ὁ  
μὲν γὰρ ἐπιδεικνύμενος τῇ τῆς παρούσης

ἕξεως εὐφορία καταχρώμενος ἀνεμποδίστως τὰ ἐν μακρῶ χρόνῳ πονηθέντα οἰκεία (cod. οἰκεί·) καθάπερ γραφῆων ἔργα πλαστῶν εἰς τοῦμφανὲς προφέρει, τὸν παρὰ τῶν πολλῶν θηρώμενος ἔπαινον· οὐδὲ διδάσκειν ἐπιχειρῶν οἰά τις ἰατρὸς ἀγαθὸς οὐ πρὸς [τὰ τῆς

τέχνης μέγεθος, ἀλλὰ πρὸς] τὴν τοῦ θερα- ὅσον τῷ κάμνοντι δεῖ στοχαζόμενος (l. στο-  
πειομένου δύναμιν ἀφορῶν οὐχ ὅσα ἐκ τῆς χαζόμενον) τοῦ μέτρου προφέρων δίδωσιν.  
τέχνης πεπόρικεν, ἀμύθητα ταῦτά γε, ἀλλ'

This is *De Posteritate Caimi*, § 42 (I. 252). The passage in brackets is omitted by ὁμοιοι. For the rest compare the printed text.

p. 103. Φίλωνος· ἐκ τῶν περὶ τοῦ ἱεροῦ. βίῳ τάξις ἀναιρεθήσεται ὑπὸ τῆς βλαβερω-  
Μεταδοτέον οὐ πᾶσι πάντων, ἀλλὰ τῶν τᾶτης παρενημερηθείσα συγχίσεως.....τὰ  
ἐφαρμοζόντων τοῖς ληψομένοις. εἰ δὲ μή, τὸ ὅμοια τοῖς ἀναξίοις ἀπονέμειν ἄνισον· τὸ δὲ  
κάλλιστον καὶ λυσιτελέστατον τῶν ἐν τῷ ἄνισον πηγῇ κακῶν.

*De Monarchia* II. 13 (II. 231), also found in Cod. Reg. 923 fol. 334 with slight variation, and adding from the same passage as follows :

Εἰ γὰρ ἴσον...οἴσονται ναῦται κυβερνή- βουλευταὶ πρόβουλοι καὶ συνόλως ἄρχουσιν  
ταις, ἴσον δὲ ἐν ταῖς μακραῖς τριήρεσι καὶ ἰδιῶται, ταραχαὶ καὶ στάσεις γενήσονται, καὶ  
ναυάρχαις ἐρέται καὶ τὸ ἐπιβατικόν, ἐν τε ἢ λόγῳ ἰσότης τὴν δι' ἔργων ἀνισότητα  
στρατοπέδοις ἴσον ἵππεῖς μὲν χιλιάρχους γενήσεται· τὸ γὰρ τὰς (add ὁμοίας) ἀξίας  
ὀπλίται δὲ ταξίάρχαις, λοχαγοὶ δὲ στρατη- ἀνομοίοις ἀπονέμειν ἄνισον· τὸ δὲ ἄνισον  
γοῖς, ἐν δὲ πόλεσι δικασταῖς κρινόμενοι καὶ πηγῇ κακῶν.

p. 107. Φίλωνος ἐκ τοῦ ζ' καὶ ἡ τῆς νόμων III. *Alleg. Sac. Leg.* § 25 (I. 103) much  
ἱερῶν ἀλληγορίας. more at length in Cod. Rupef. f. 112 b.

Ἐν ἧ μὲν ψυχῇ τὸ ἐκτὸς αἰσθητὸν ὡς μέγιστον ἀγαθὸν τετίμηται, ἐν ταύτῃ [add λόγος] ἀστειῶς οὐχ εὐρίσκειται· εἰ δὲ ἐκπερι-  
πατεῖ (l. ἐμπεριπατεῖ) ὁ θεός, τὸ ἐκτὸς αἰσθητὸν ἀγαθὸν οὐχ ὑπέλιθηται.

*Quod Det. Pot.* § 2 (I. 192).

p. 107. Φίλωνος· ἐκ τῶν γ' τῆς νόμων ἱερῶν ἀλληγορίας.

Βασιλεὺς ἐχθρόν τυράννω· ὅτι ὁ μὲν νόμων, ὁ δὲ ἀνομίας ἐστὶν εἰσηγητής.

p. 107. Φίλωνος· ἐκ τοῦ ζ' καὶ ἡ τῆς νόμων ἱερῶν ἀλληγορίας.

Πάνυ εὐθήεις οἱ πρὸς τὸ πέρασ ἦς τινος οὖν ἐπιστήμης ἀφικέσθαι διανοήθησαν· τὸ γὰρ ἐγγὺς εἶναι δόξαν μακρὰν ἄγαν τοῦ τέλους ἀφέστηκεν· ἐπεὶ τέλειος τῶν γεγονότων οὐδεὶς πρὸς οὐδὲν μάθημα, ἀλλὰ τοσοῦτον ἐνδεῖ ὅσον κομιδῇ νήπιος παῖς ἄρτι τὸ μανθάνειν ἀρχόμενος πρὸς πολὺν ἤδη τὴν ἡλικίαν ἅμα καὶ τέχνης ὑφήγητήν.

*De Posteritate Caimi*, § 44 (I. 255).

The following are from Pitra, *Anal. Sac.* II.

p. xxiii. From Reg. 77 f. 660. Ἐσχάρα ἄνθραξι, καὶ ξύλα πυρὶ, ἀνὴρ δὲ λοῖδορος εἰς ταραχὴν μάχης.

This is Prov. xxvi. 21.

p. xxiii. From the same. Τοῦ πυρός ἡ δύναμις, ἀπουσία μὲν ὕλης, ἡσυχάζει, παρουσία δέ, ἀνακαίεται.

Philo, *De Sobrietate* § 9.

p. 305. From Cod. Coislin. 276 f. 259 b. Ἐκ τῆς κατὰ Μωσέα κοσμοποιίας.

Οὐχ ὡς πέφυκεν ὁ θεὸς εὖ ποιεῖν οὕτω καὶ τὸ γενόμενον εὖ πάσχειν· ἐπεὶ τοῦ μὲν αἰ δυνάμεις ὑπερβάλλουσιν, τὸ δὲ ἀσθενέστερόν ἐστι δέξασθαι τὸ μέγεθος αὐτῶν.

It is *De Mundi Opificio*, § 6 (I. 5), also in Cod. Rupef. f. 277.

p. 305. From Cod. Coislin. 276 f. 138 et 151.

Ἴδιον θεοῦ· τὰ ἀδύνατα παντὶ γενητῷ μόνῳ δυνατὰ καὶ κατὰ χειρός [add εἶναι].

*Vit. Moysis*, I, § 31 (II. 108).

p. 306. From Cod. Coislin. 276 f. 258. Θεοῦ ἴδιον, τὰ μὲν ἀγαθὰ προτείνειν καὶ φθάσειν δωρούμενον· τὰ δὲ κακὰ μὴ ῥαδίως ἐπάγειν.

III. *Alleg. Sac. Leg.* § 34 (I. 108). Also in Dam. Par. 710 and Cod. Reg. 923 f. 361.

p. 306. From Cod. Coislin. 276 f. 258. Ἐκ τοῦ ἡ' καὶ θ' τῆς νόμων ἱερῶν ἀλληγορίας (also in Rupef. 178 b.)

Ἀναζητοῦσιν τοῖς φιλοθέοις τὸ ὄν, κἂν μηδέποτε εὗρωσιν, συγχαίρομεν· ἱκανῆ γὰρ ἐξ ἑαυτῆς προσευφραίνειν ἢ τοῦ καλοῦ ζήτησις κἂν ἀπέχη τὸ τέλος αὐτῆς.

*De Posteritate Caini*, § 6 (I. 230).

p. 306. From Cod. Coislin. 276. Ibid. Ἐκ τῶν αὐτῶν.

Τὸ σὺν θεῷ πανεπαίνετον· τὸ δὲ ἄνευ θεοῦ, φευκτόν.

*De Cherubim* § 7 (I. 143), the text reading ψεκτόν.

p. 306, From Cod. Coislin. 276 f. 259. Ἐκ τοῦ ἡ' καὶ θ' τῆς νόμων ἀλληγορίας.

Οὐ πάντα πᾶσιν χαριστέον, ἀλλὰ τὰ οἰκεία τῇ τῶν δεομένων χρεῖα·...ἀλλὰ μηδὲ ὅσα δύνασαι, χαρίζου, φησὶν ὁ ἱερὸς λόγος, ἀλλ' ὡς ἱκανός ἐστιν ὁ δεχόμενος δέξασθαι· ἢ οὐχ ὁρᾷς ὅτι καὶ ὁ θεός, οὐκ ἀναλογούντας ἡμᾶς τῷ μεγέθει τῆς αὐτοῦ τελειότητος, χρησμούς ἀναφθέγγεται πρὸς τὴν τῶν ἀφελθησομένων δύναμιν; ἐπεὶ καὶ τίς ἂν ἐχώρησεν θεοῦ λόγων ἰσχύι, τῶν ἀπάσης

κρειπτόνων ἀκοῆς;.....τὸ γὰρ γεννητὸν οὐδέποτε μὲν ἀμοιρεῖ τῶν τοῦ θεοῦ χαρισμάτων, ἐπεὶ πάντως ἂν διέφθαρτο, φέρειν δὲ τὴν πολλὴν καὶ ἄφθονον αὐτῶν ῥώμην ἀδυνατεῖ· διὸ βουλόμενος ὄνησιν ἡμᾶς ἔχειν ἂν ἐπιδίδωσιν, πρὸς τὴν τῶν λαμβανόντων ἰσχύι τὰ διδόμενα σταθμᾶται.

*De Posteritate Caini*, § 43 (I. 253 sq.), also Cod. Rupef. f. 276 b.

p. 307. Οὐκ ἐν χρόνῳ τὸ αἴτιον οὐδὲ συνόλως ἐν τόπῳ, ἀλλ' ὑπεράνω καὶ τόπου καὶ χρόνου.

*De Posteritate Caini*, § 5 (i. 229), from Cod. Coislin. 276 fol. 30 (ἐκ τῆς νόμ. ἀλλαγ.) and fol. 44 (*De profugis*), also given in Cod. Rupef. f. 20, ἐκ τῆς νόμων ἀλλαγῆς, reading οὖν ὅλως.

p. 308. From Cod. Coislin. 276 f. 47. Ἐκ τοῦ περὶ γενέσεως Ἄβελ.

\*Ἀγευστον παθῶν ἢ κακιῶν ψυχὴν εὐρεῖν, σπανιώτατον.

*De Sacrificiis Abelis et Caini*, § 34 (i. 185), and Cod. Rupef. f. 67 b.

\*Ἀδύνατον ἀπ' ἀρχῆς ἀνθρώπων γενέσεως ἄχρι τοῦ παρόντος βίου κατὰ τὸ παντελὲς ἀνυπαίτιον εὐρεῖν θνητῷ σώματι ἐνδεδεμένον.

*De Mutatione Nominum*, § 4 (i. 583), also Cod. Rupef. f. 24, headed περὶ γενέσεως Ἄβελ, and reading συνδεδεμένον, om. γενέσεως.

p. 309. From Cod. Coislin. 276 f. 245.

Φίλωνος, ἐκ τοῦ περὶ μέθης.

Οὐ δύναται τῶν φαινομένων ἀγαθῶν κατεξάνιστασθαι ἢ τεθλυμένη ψυχῇ, πλούτου καὶ δόξης τυχόν, ἢ ἀρχῆς ἢ τιμῆς· ἀλλ' ἕως μὲν οὐδὲν τούτων πάρεστιν, ὑψηλογοροῦμεν, ὡς ὀλιγοδείας ἐταῖροι, τὸν αὐταρκέστατον καὶ ἐλευθέρους καὶ εὐγενέσιν ἀρμόττοντα περιποιούσης βίον· ἐπειδὴν δὲ τῶν εἰρημένων ἐλπίς αὐτῷ μόνον ἢ ἐλπίδος αὔρα βραχεία καταπνεύση διελεγχόμεθα· ὑπέκοντες γὰρ εὐθὺς ἐνδιδοαμεν καὶ ἀντιβῆναι καὶ ἀντισχεῖν οὐ δυνάμεθα. Προδοθέντες δὲ ὑπὸ τῶν φίλων αἰσθήσεων ὄλην τὴν τῆς ψυχῆς συμμαχίαν ἐκλείπομεν καὶ οὐκέτι λανθάνοντες, ἀλλ' ἤδη φανερώς αὐτομολοῦμεν.

This is *de Ebrietate*, § 14 (i. 365).

p. 310. From Cod. Coislin. 276 f. 34, Ἐκ τῶν δι' ἐπῶν κεφαλαίων.

Αὐτὸς πάντα οἶδεν, ὁ ποιήσας τάδε ἀπ' ἀρχῆς μόνος.

Pitra remarks on this: "sub ambiguo titulo brevis locus caeteris miscetur Philoni jure ascriptis. Nec puto ibi senarios latere." The ascription of passages in *Florilegia* is generally uncertain and the titles which are

p. 309. From Cod. Coislin. 276 f. 138 and 259, ἐκ τοῦ περὶ τῶν μετονομαζομένων.

Οὐχ ἂ δούναί θεόν, ταῦτα καὶ ἀνθρώπων λαμβάνειν δυνατόν, ἐπειδὴ τῷ μὲν πλείστα καὶ μέγιστα χαρίσασθαι ῥάδιον, ἡμῖν δὲ οὐκ εὐμαρὲς τὰς προτεινομένας δέξασθαι δωρεάς.

*De Mutatione Nominum* § 39 (i. 611) and in Cod. Rup. f. 277.

p. 309. From Cod. Coislin. 276 f. 223.

Οὐ λήψη, φησίν, τὸ ὄνομα τοῦ θεοῦ σου ἐπὶ ματαίῳ· τὰ μὲν οὖν τῆς τάξεως γνώριμα τοῖς διανοίᾳ ὀξυδορκούσιν· ὄνομα γὰρ αἰεὶ δεύτερον ὑποκειμένου πράγματος, σκιᾷ παραπλήσιον, ἢ παρέπεται σώματι. Προειπῶν οὖν πρὸ τῆς ὑπάρξεως καὶ τιμῆς τοῦ ὑπάρχοντος, ἐπομένως τῷ τῆς ἀκολουθίας εἰρμῶ τὰ πρέποντα καὶ περὶ τῆς κλήσεως εὐθὺς παρήγγειλεν.

*De Decem Oraculis*, § 17 (ii. 194).

often written in after the body of the text have a tendency to slip from their proper positions. But in this case the ascription ought to be correct, since according to Pitra the surrounding sentences are genuine Philonea. It is also found without title in Cod. Rupef. f. 51, following a passage from Philo and preceding one from the Clementine Homilies.

As to there being any latent iambics in the passage, it is clearly on the contrary a fragment of a hexameter verse (*ἔπος*) capable of immediate restoration. But now the interesting feature of the verse is that it is found in one of the Sibylline fragments (l. 16 of the second fragment as published by Friedlieb):

τίς γὰρ σάρξ δύναται θνητῶν γινῶναι τὰδ' ἅπαντα ;  
ἀλλ' αὐτὸς μόνος οἶδεν ὁ ποιήσας τὰδ' ἀπ' ἀρχῆς.

It is universally agreed that this fragment is the work of an Alexandrian, this conclusion being suggested at once by the ridicule heaped on the worship of cat, crocodile and serpent. The time, however, of its production is not so generally agreed on: for while some hold it to be as old as the earliest parts of the third book of the Sibylline oracles, others depress it to the time of Trajan. Between the limits intimated we may safely take it to lie, and it will be remembered that the fragment is printed from Theophilus, *ad Autolyicum*, II. 36, and that reference is also made thereto by Clem. Alex. and Lactantius. We may be sure, therefore, of the antiquity of the Preface quoted. Nor is it without interest that Gfrörer in his *Philo*, II. 123, has taken especial pains to point out the similarity of language and ideas between Philo and the author of the Preface, with the view of proving the indebtedness of Philo to writers who have gone before him! and certainly the parallels can be made very close. We shall simply say that we do not see any reason why this Proemium may not be referred very nearly to Philo in time, place, language, and range of ideas<sup>1</sup>.

For the meaning of the term *κεφάλαια* we may compare Suidas, s. v. *Phocylides*, ἔγραψεν ἔπη καὶ ἐλεγείας, παραινέσεις ἥτοι γνώμας. ἄς τινες κεφάλαια ἐπιγράφουσιν.

<sup>1</sup> Friedlieb, *Orac. Sibyll.* c. ix. has made a mistake in saying that Philo has spoken of a Chaldean Sibyl: referring to Cramer. *Anecd. Paris.* I. 332. What Cramer has quoted is as

follows: ὅτι ἡ Ἰουδαία Σίβυλλα καὶ Χάλδεις ἐκαλέετο· καὶ γὰρ ὁ Φίλων τὸν Μωσέως βίον ἀναγράφων Χαλδαίων εἶναι αὐτὸν λέγει κτλ.



p. 311. Cod. Urbin. 125 f. 304. Φίλωνος.

Δέγω δὲ μὴ καθαρούς, ὅσοι ἢ παιδείας γάμενοι, δι' ἀσθένειαν τοῦ κατὰ ψυχὴν εἰσάπαν ἄγευστοι διετέλεσαν, ἢ πλαγίως, ὄμματος, ὃ ταῖς μαρμαρυγαῖς πέφυκεν ἐπι- ἀλλὰ μὴ ἐπ' εὐθείαν, αὐτὴν ἐδέξαντο, κάλλος σκιάζεσθαι, καθάπερ ἐν νυκτὶ διάγοντες τὸ σοφίας εἰς τὸ σοφιστείας ἀσχος μετα- ἀπιστοῦσι τοῖς ἐν ἡμέρᾳ ζῶσιν. χαράξαντες· οὗτοι νοητὸν φῶς ἰδεῖν οὐ δύ-

*Quod omnibus probus*, § 1 (II. 445).

p. 311. From the same.

Οὐ παντός ἐστι κτήμα σωφροσύνη ἀλλὰ μόνου τοῦ θεοφιλοῦς.

II. *Alleg. Sac. Leg.* § 20 (I. 80).

p. 311. From the same.

Ἐδονῆ ἐναντίον σωφροσύνη· ποικίλῳ πάθει, ποικίλῃ ἀρετῇ.

II. *Alleg. Sac. Leg.* § 20 (I. 80).

p. 311. From the same.

\*Ὅντως ὑπὸ θεοῦ σώζεται, ὃ ἀποπίπτων καὶ σκιρτητικὸν πάθος ἵνα θεοῦ σωτηρίαν τῶν παθῶν, καὶ στερίζων τῆς ἐνεργείας περιμείνασα εὐδαιμονήσῃ.....ἐὰν ἀπαθεία αὐτῶν. Μὴ πέσοι τοιοῦτον πτώμα μου ἢ κατάσχη τὴν ψυχὴν, τέλειον εὐδαιμονήσει. ψυχὴ καὶ μηδέποτε ἀνασταίῃ ἐπὶ τὸ ἵππειον

II. *Alleg. Sac. Leg.* § 25 (I. 85). Μὴ πέσοι is an evident error for πέσοι.

p. 313. From Cod. Vat. 1611 f. 232. Φίλωνος.

\*Ἐτι ἐν τῷ νόμῳ τῆς λέπρας ὁ μέγας τὰ οὐχ ὑπαίτιον εἶναι· τὴν δὲ κίνησιν καὶ φορὰν πάντα Μωσῆς, τὴν μὲν κίνησιν καὶ ἐπίπλειον ὑπαίτιον δὴ ὄντως· τὸ παραπλήσιον καὶ ἐν αὐτῆς φορὰν καὶ χύσιν ἀκάθαρτον, τὴν δὲ τοῖς πρὸς τὸν Κάϊν λόγοις περιέχεται σημε- ἡρεμίαν καθαρὰν ἀναγράφει· φησὶ γὰρ ὅτι ωδέστερον· λέγεται γὰρ πρὸς αὐτόν· Ἡ- ἐὰν διαχέγεται ἐν τῷ δέρματι, μιανεῖ ὁ ἱερεὺς· μαρτες, ἡσύχασον τοῦ μὲν ἀμαρτεῖν, ὅτι ἐὰν δὲ κατὰ χώραν μείνη τὸ τηλαύγημα καὶ κινεῖσθαι καὶ ἐνεργεῖν κατὰ τὴν κακίαν ἦν μὴ διαχέγεται, καθαριεῖ· ὥστε τὴν μὲν ἡσυ- καὶ ὄντως ἐνόχου· τὸ δὲ ἡσυχάζειν, ὅτι ἴσ- χίαν καὶ μονὴν κακίας καὶ παθῶν κατὰ χεσθαι καὶ ἡρεμον, ἀνυπαίτιον καὶ σωτήριον. ψυχὴν, ταῦτα γὰρ αἰνίττεται διὰ λέπρας,

*De Sobrietate*, § 10 (I. 400).

Observe also that the whole of this passage is quoted in Corderius, *Catena in Lucam*, c. XVII. 12.

p. 348. From Cod. Barber. I. 6 f. 92. Ascribed to Clem. Alex.

\*Ἀμήχανον τὰ μεγάλα πρὸ τῶν μικρῶν παιδευθῆναι.

This passage is *not* Clement, but Philo, *Vit. Mosis*, I. § 11 (II. 90).

It is also found in Dam. Par. 363 and Cod. Reg. 923 f. 76 as *De Vit. Mosis*, and in Anton Melissa (*Patr. Gr.* 136, col. 938), all reading *παιδευθῆναι* for the *τελεσθῆναι* of the text.

p. 349. Ὅσον δοκεῖ μᾶλλον εἶναι (καλὸν γὰρ αἰεὶ) τῶν κρείττωνων ἢ τῶν χειρόνων ἀκολουθεῖν διὰ βελτιώσεως ἐλπίδα.

So Pitra prints from Cod. Barber. v. 11, f. 97 as a fragment of Clem. Alex.

Now Grabe, *Spicilegium* I. 269, claims this passage for Philo, following Cotelierius *ad I Ep. Clem.* § 48, who gives his authority in the Codex Claromontanus of the Eclogues of John Damascene: i.e. our Codex Rupefucaldi.

Anton Melissa (*Patr. Gr.* 136, col. 1093) also gives the reference to Philo.

The passage itself may be found in *De Decem Oraculis*, § 23 (II. 200), not however as given by Pitra, but as in Grabe and Anton Melissa.

Καλὸν γὰρ αἰεὶ τῷ κρείττονι τὸ χειρόν ἀκολουθεῖν διὰ βελτιώσεως ἐλπίδα.

p. 349. Almost immediately following the preceding passage and either from the same codex or from Barber. I. 6, f. 119, Pitra gives as a passage of Clem. Alex.:

Μηδαμῶς τὴν φύσιν αἰτιώμεθα· πάντα γὰρ βίον ἤδὺν ἢ ἀηδῆ ἢ συνήθεια ποιεῖ.

In Maximus (II. 674) this passage is referred to Philo; and although I have not yet identified the extract, I incline to believe that Maximus is right.

In Cod. Reg. 923, f. 310 b. it is referred to Clem. Rom.: the preceding passage being from the Clem. Hom., and the following one from Philo.

The following are identified from Tischendorf, *Philonea*. 152 sqq. From Cod. Vat. 746, f. 11.

Διατί τὸν ἐν τῷ σαββάτῳ συλλέξαντα οὐχ ἑτέρως ἢ καταλεσθεῖς, ἐπειδήπερ ὁ ξύλα καταλεσθῆναι προσέταξεν; Ἄπο- νοῦς εἰς κωφὴν λίθον μετέβαλεν εἰργασμένῳ φαίνεται ὁ θεὸς ὅτι θνήσκειν ὀφείλει καὶ τελεώτατον παρανόμημα.

*De Vita Mosis*, III. § 28 (Mang. II. 168).

From a Cairo MS.

Αἱ ἐκ χρημάτων καὶ κτημάτων ἐπιθυμίαι τοὺς χρόνους ἀναλίσκουσι· χρόνου δὲ φείδου- θαι καλόν.

Tischendorf identifies this as *De Vit. Contemp.* § 2 (II. 474). The last sentence has been already given from Dam. Par. 563. The printed text omits *ἐκ* and reads *ἐπιμέλεια*. Also Maxim. II. 568.

From the same.

Τὰ καλὰ κὰν φθόνῳ πρὸς ὀλίγον ἐπισκιασθῆ χρόνον, ἐπὶ καιρῷ λυθέντα αὐθις ἀναλάμπει. *De Vita Mosis* II. § 5 (II. 138). Also in Cod. Reg. f. 354 b. Maxim. II. 658.

p. 154. Κακίας ἔξοδος ἀρετῆς εἰσοδὸν ἐργάζεται, ὡς καὶ τοῦναντίον ὑπεκστάντος ὀγαθοῦ τὸ ἐφεδρεῖον κακὸν εἰσέρχεται.

*De Sacrif. Abelis et Caini* § 39 (I. 190).

The passage is also found in Dam. Par. 438 (reading ἀποστάντος, also ἐπεισέρχεται with the printed text). Also Maxim. (II. 530) r. ἐπεισέρχεται.

\* Ἀποπον γὰρ ἀμαρτήμασιν ἐνόχους εἶναι δ' ἐπὶ δίκαιοις ἐφ' ἡμισείᾳ πονηρευομένων, τοὺς τοῖς ἄλλοις τὰ δίκαια βραβεύειν (also with some extension, the first sentence in Rupef. 175 b). ἀξιούντας...καὶ τὸ μὲν δωροδοκεῖν ἐπ' ἀδίκους παμπονήρων ἐστὶν ἀνθρώπων ἔργου, τὸ

*De Iudice*, §§ 1, 3 (II. 345, 346).

p. 155. Ἐγκρατείας μὲν ἴδιον ὑγίεια καὶ ἰσχὺς· ἀκρασίας δὲ ἀσθένεια καὶ νόσος γειννώσα θανάτῳ.

Identified by Tischendorf as *Ad Gaium*, § 2 (II. 548). Also Rupef. f. 217.

p. 155. Πέφυκεν ὁ ἄφρων αἰεὶ ἐπὶ τὸν ὀρθὸν λόγον κινούμενος ἡρεμία καὶ ἀναπαύσει δυσμενῆς εἶναι.

Also in Cod. Rupef. f. 138 b. *De Posteritate Caini* § 8 (I. 230).

The following are the identified but not previously mentioned passages from the Cod. Reg. 923. For convenience we will take them in the order of the printed editions of Philo, observing that in the nature of the case there are repeated not a few passages which are given in the printed Parallels of Lequien and which (because they were identified by Mangey and used by him in his text) do not appear amongst the published fragments.

*De Mundi Opificio.*

Fol. 334 b § 7 (Mangey I. 6). Καλὸν μένων, εἰ μὴ ἄρα καὶ τοῖς ἀποτελέσμασιν, οὐδὲν ἐν ἀταξίᾳ. τάξις δὲ ἀκολουθία καὶ ἀλλά τοι ταῖς τῶν τεκταινομένων ἐπινοίαις. εἰρμός ἐστι προηγουμένων τινῶν καὶ ἐπο-

Fol. 106 b § 41 (I. 29). Ἐκ τοῦ κατὰ τατόν τι συμβαίνειν· γίνεται γὰρ ἐπτάμηνα Μωσέα. Τὰ κατὰ γαστροὺς βρέφη μῆσιν γόνιμα, τῶν ὀκταμήνων ἐπίπαν ζωογονεῖσθαι μὴ δυναμένων.

Also Dam. Par. 407.

Fol. 375 b § 46 (I. 32). Τοῦ τεχνίτου χοῦν λαβόντος καὶ μορφὴν ἀνθρωπίνην ἐξ αὐτοῦ διαπλάσαντος τὴν ψυχὴν ὑπ' οὐδενὸς εἴληφε γεννητοῦ τὸ παράπαν, ἀλλ' ἐκ τοῦ πατρὸς καὶ ἡγεμόνος τῶν ἀπάντων. Τὸ γὰρ "ἐνεφύσησεν" οὐδὲν ἦν ἕτερον ἢ πνεῦμα θεῖον ἀπὸ τῆς μακαρίας καὶ εὐδαίμονος φύσεως ἐκείνης ἀποικίαν τὴν ἐνθάδε στειλάμενον ἐπ' ὠφελείᾳ τοῦ γένους ἡμῶν.

Fol. 376 § 47 (I. 33). Ὁ δημιουργὸς ἀγαθὸς

ἦν τὰ τε ἄλλα καὶ τὴν ἐπιστήμην, . . . . ὅτι δὲ καὶ περὶ τὴν ψυχὴν ἄριστος ἦν, φανερόν. Οὐδενὶ γὰρ ἑτέρῳ πράγματι τῶν ἐν γενέσει πρὸς τὴν κατασκευὴν αὐτῆς ἔοικε χρῆσασθαι, μόνον δέ, ὡς εἶπον, τῷ ἑαυτοῦ λόγῳ. Διό φησιν ἀπεικόνισμα καὶ μίμημα γεγενῆσθαι τούτου τὸν ἀνθρώπον ἐμπνευσθέντα εἰς τὸ πρόσωπον, ἔνθα τῶν αἰσθήσεων ὁ τόπος. . . Ἀνάγκη δὲ παγκάλου παραδείγματος πάγκαλον εἶναι τὸ μίμημα.

*Alleg. Sac. Leg. I.*

Fol. 376 § 29 (I. 62). Ὁ νοῦς ἐν ἐκάστῳ ἡμῶν τὰ μὲν ἄλλα δύναται καταλαβεῖν, ἑαυτὸν δὲ γνωρίσαι ἀδυνάτως ἔχει· ὥσπερ γὰρ ὁ ὀφθαλμὸς τὰ μὲν ἄλλα ὁρᾷ, ἑαυτὸν δὲ οὐχ ὁρᾷ· οὕτω καὶ ὁ νοῦς [τὰ μὲν ἄλλα

νοεῖ], ἑαυτὸν δὲ (Cod. μὲν) οὐ καταλαμβάνει. εἰπάτω γὰρ τις, τί ἐστὶν καὶ ποταπὸς, πνεῦμα ἢ πῦρ ἢ αἷμα ἢ ἀῆρ ἢ ἕτερόν τι· ἢ τοσοῦτόν γε, ὅτι σῶμά ἐστιν ἢ πάλιν ἀσώματον.

Referred to *Vita Mosis*, and in Cod. Rupef. f. 279 b, ἐκ τοῦ περὶ Μωυσέως.

Fol. 268 § 32 (I. 64). Σπάνιον μὲν ἐστὶ τὸ ἀγαθὸν τὸ δὲ κακὸν πολυχοῦν. διὰ τοῦτο

σοφὸν μὲν πιστὸν εὐρεῖν ἕνα ἔργον, φαύλων δὲ πλῆθος ἀναριθμητόν.

Ascribed to *Didymus*: but in Rupef. 230 b Φίλωνος.

*Alleg. Sac. Leg. III.*

Fol. 42 b § 2 (I. 88). Πάντα πεπλήρωκε ὁ θεὸς καὶ διὰ πάντων διεῖλθεν, καὶ κενὸν οὐδὲν οὐδὲ ἔρημον ἀποτέλειπεν ἑαυτοῦ·

ποῖόν γὰρ τις τόπον ἐφέξει ἐν ᾧ οὐχ ὁ θεὸς ἐστὶ; πρὸ γὰρ παντὸς γενητοῦ ὁ θεὸς ἐστὶ καὶ εὐρίσκεται πανταχοῦ.

Also Dam. Par. 301, and Cod. Rupef. f. 51 with slight variations.

Fol. 129 § 3 (I. 89). Ἀξίως γὰρ οὐδεὶς τὸν θεὸν τιμᾷ ἀλλὰ δικαίως μόνον· ὅποτε γὰρ οὐδὲ τοῖς γονεῦσιν ἴσας ἀποδοῦναι χάριτας

ἐνδέχεται—ἀντιγεννησάμενος γὰρ οὐχ οἷόν τε τούτους. . .

Headed Philo. Dam. Par. 427 and Maximus (II. 605), also Rupef. f. 153 b.

Fol. 45 b § 15 (I. 96). Εἰ ζητεῖς θεόν, ᾧ διάνοια, ἐξελθοῦσα ἀπὸ σαυτῆς ἀναζητεῖ.

Dam. Par. 304 and much more at length in Cod. Rupef. 55 a.

Fol. 369 b § 28 (I. 104). Ἡ χαρὰ εὐπάθεια ψυχῆς ἐστίν· οὐ γὰρ ὅταν παρούσα δραστηρίως ἐνεργῇ μόνον καὶ εὐφραίνει, ἀλλὰ καὶ ὅταν ἐπιζήτῃται, προγανοῖ—ἐξάιρετον

γὰρ καὶ τοῦτ' ἔχει—καὶ ἴδιον καὶ κοινὸν ἀγαθὸν ἐστίν—ὥστε, κυρίως εἰπεῖν, μηδὲν εἶναι ἀγαθόν, ᾧ μὴ πρόσεστι χαρὰ.

Also in Cod. Rupef. f. 276 b, wrongly referred to *De Mut. Nom.*

*De Posteritate Caini.*

Fol. 331 b § 41 (I. 252). Μόνος ὁ σοφὸς ἐλεύθερός τε καὶ ἄρχων, καὶ ἂν μυρίους τοῦ σώματος ἔχη δεσπότης.

*De Ebrietate.*

Fol. 16 b § 7 (I. 361). Ἐσταλμένον καὶ σπάνιον τὸ ἀγαθόν.

Also Cod. Rupef. f. 39 which gives the preceding sentence in the text and the heading ἐκ τοῦ περὶ μέθης α'.

Fol. 201 § 42 (I. 384). Γίνεται θηρίον ὃ ἀν ἐγγυὸς ἴσταται, ὡς διὰ τὴν τῆς χροίας καλεῖται τάρανδος, μέγεθος μὲν βοός, ἐλάφω ὁμοίότητα λανθάνειν τοὺς ἐντυγχάνοντας δὲ τὸν τοῦ προσώπου τύπον ἐμφερέστατον. καὶ ταύτη μᾶλλον ἢ τῇ περὶ τὸ σῶμα ἀλκῇ Λόγος ἔχει τοῦτο μεταβάλλειν αἰεὶ τὰς δυσθήρατον εἶναι. (ἐκ τοῦ περὶ μέθης.)

Also Dam. Par. 531.

*Quis Rerum Div. Haeres.*

Fol. 265 § 2 (I. 473). Πότε ἄγει παρρησίαν οἰκέτης πρὸς δεσπότην; ἄρ' οὐχ ὅταν ἠδικηκότε μὲν ἑαυτῷ μηδὲν συνειδῇ, πάντα δὲ ὑπὲρ τοῦ κεκτημένου καὶ λέγοντι καὶ πράττοντι; πότε οὖν ἄξιον καὶ τὸν τοῦ θεοῦ δοῦλον ἐλευθεροστομεῖν πρὸς τὸν ἑαυτοῦ τε καὶ τοῦ παντὸς δεσπότην καὶ ἡγεμόνα; ἢ ὅταν ἀμαρτημάτων καθαρεῖται (sic Cod.) καὶ τὸ φιλοδέσποτον ἐκ τοῦ συνειδότος κρίνη, πλείονι χαρᾷ χρώμενος ἐπὶ τῷ θεράπων γενέσθαι θεοῦ ἢ εἰ τοῦ παντὸς ἀνθρώπων γένους ἐβασίλευσε;

Fol. 376 § 11 (I. 481). Φησὶν ὁ νομοθέτης ἀντικρὺς, ψυχὴ πάσης σαρκὸς αἱμά ἐστιν, τὸ πρόσνεμον τῶν σαρκῶν ὄχλω τὴν αἵματος

ἐπιπροῆν οἰκείον οἰκείω· τοῦ δὲ νοῦ τὴν οὐσίαν ἐξ οὐδενὸς ἤρπασε γεννητοῦ, ἀλλ' ὑπὸ θεοῦ καταπνευσθεῖσαν εἰσήγαγεν. ἐνεφύσησεν γάρ, φησὶν, ὁ ποιητὴς τῶν ὄλων εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς καὶ ἐγένετο ὁ ἄνθρωπος εἰς σάρκα (sic) ζῶσαν. εἰ κατὰ τὴν εἰκόνα τοῦ ποιητοῦ θεοῦ λόγος ἔχει τυπωθῆναι τὸν ἄνθρωπον· διττὸν εἶδος ἀνθρώπων. τὸ μὲν θείω πνεύματι, λογισμῷ βιούντων· τοῦτο (I. τὸ) δὲ αἵματι καὶ σαρκὸς ἠδονῇ ζώντων· τοῦτο τὸ εἶδος ἐστὶ πλάσμα γῆς, ἐκεῖνο δὲ θείας εἰκόνος ἐμφερὲς ἐκμαγεῖον· χρεῖος δὲ ἐστὶν ὁ πεπλασμένος ἡμῶν χροῦς καὶ ἀναδεδυμένος αἵματι, βοηθείας τούτου.

The passage has the additional interest that it preserves the old title given by Eusebius, Τίς ὁ θείων ἐστὶ κληρονόμος καὶ [περὶ τῆς] εἰς τὰ ἴσα καὶ ἐναντία τομῆς.

Fol. 268 § 22 (I. 487). Μύριοι ἕξαρνοι ὡς ἰδίους ὑπ' ἀμέτρου τῆς πλεονεξίας κατα- παρακαταθηκῶν ἐγένοντο, τοῖς ἄλλοτρίοις χρησάμενοι.

And in Cod. Rupef. f. 230 b.

Fol. 266 b § 60 (I. 516). Οἱ πιθανῶν τοῦ ἀψευδεῖν οὐ πεφροντικάσιν...οἷς ὁ τῶν σοφισμάτων εὐρέται ἐξ ἀπάτης πλανῆσαι ἀγελαίων καὶ ἡμελημένων ἀνθρώπων ἀπατώφεν ακίσαι καὶ παρακρούσασθαι μόνον εἰδότες ἀγεννητος ἀψευδῶς ἡγεμῶν. μενος ὄχλος συνεπιγράφεται.

*De Mutatione Nominum.*

Fol. 130 § 3 (I. 581). Κύριος γεννητὸς εἰς πέρατα εὐρύνας τὴν ἡγεμονίαν ἀνάψηται· πρὸς ἀλήθειαν οὐδεῖς, καὶ ἂν ἀπὸ περάτων μόνος δὲ ὁ ἀγέννητος ἀψευδῶς ἡγεμῶν.

Referred to *De Mut. Nom.* Also Dam. Par. 434 and Anton Melissa (*Patr. Gr.* 136, col. 1064).

Fol. 305 b § 5 (I. 584). Τῷ Ἀβραάμ βλέπει πάντα...τοιαῦτα οὖν πράττε, ἃ γενή- εἶρηται ἐκ προσώπου τοῦ θεοῦ· εὐαρεστεῖν σεται ἐπάξια τοῦ φανῆναι θεῷ καὶ ἄπερ ἰδὼν ἐνωπίον ἐμοῦ, τούτεστι μὴ ἐμοὶ μόνῳ ἀλλὰ ἀποδέξεται.....τὸ γὰρ καθ' ἑκατέραν τάξιν καὶ τοῖς ἐμοῖς ἔργοις παρ' ἐμοὶ κριτῆ ὡς (Cod. ῥ) ἐφόρῳ καὶ ἐπισκόπῳ. Τιμῶν γὰρ (Cod. ἑτεραν ἄξίαν) εὐδοκιμῆσαι καὶ τὴν γονεῖς ἢ πένητας ἢ φίλους εὐεργετῶν ἢ πρὸς [τὸ ἀγέννητον καὶ Cod. om.] τὴν πρὸς πατρίδος ὑπερασπίζων, ἢ τῶν κοινῶν πρὸς τὸ γεννώμενον (Cod. γενόμενον) οὐ μικρὰς πάντας ἀνθρώπους δικαίων ἐπιμελούμενος ἐστὶ διανοίας, ἀλλὰ, εἰ δεῖ τὸ ἀληθὲς εἰπεῖν, (Cod. ἐπιμελώμενος), εὐαρεστήσεις μὲν κόσμου καὶ θεοῦ μεθόριον. Συνόλως τε πάντως τοῖς χρωμένοις, θεοῦ δὲ ἐνώπιον προσήκει τὸν ἀστέιον ὁπαδὸν εἶναι (Cod. εἶστιν) θεοῦ, μέλει γὰρ τῷ πάντων ἡγεμόνι εὐαρεστήσεις· ἀκοιμήτῳ γὰρ ὀφθαλμῷ καὶ πατρὶ τοῦ γενομένου.

The latter part from τὸ καθ' ἑτεραν ἄξίαν is also in Cod. Rupef. f. 24 with many variations: e.g. γεγεννημένον, om. θεοῦ, καὶ καθόλου προσήκει, σπουδαῖον εἶναι. Cod. Rupef. also continues the passage a little further than Reg. The whole passage again in Rupef. f. 253 b.

Fol. 255 b § 38 (I. 611). Τοῦ κατ' ἀρετὴν τροπὴν ψυχῆς ῥέουσιν ἀκατασχέτως· ἀμβίου, ὅς ἐστιν ἀψευδестаτὴ ζωῆ, μετέχουσιν θητα γὰρ ἐνθύμια, ἀλλὰ ἐπ' ἄλλοις τρικυμίας ὀλίγοι, οὐχὶ τῶν ἀγελαίων φημί, τούτων γὰρ τρόπον ἐπιτρέχει, κυκῶντα καὶ πᾶσαν αὐτὴν οὐδὲ εἰς τῆς ἀληθοῦς ζωῆς κεκοινώνηκεν, βιαίως ἀνατρέποντα (cod. ἐπιτρέποντα)· τὸ ἀλλ' εἴ τις ἐξεγένετο τὰς ἀνθρώπων φυγεῖν μὲν οὖν ἄριστον τῆς καθάρσεως καὶ τελειό- βλάβας καὶ θεῷ μόνῳ ζῆσαι. ταιτον τοῦτό ἐστι, μὴ ἐνθυμείσθαι τῶν ἀτόπων

.....Barὸ δὲ τὸ διὰ λόγου τὰ πονηρὰ προ- φέρειν ὃ ἐστιν ἄδικος πράξις· λόγος γὰρ ἔργου, φασίν, σκιά· σκιάς δὲ βλαπτούσης πῶς οὐ τὸ ἔργον βλαβερώτερον;

Fol. 358 b § 41 (I. 615). Χαλεπὸν ψυχῆς τροπὴν [εἰς om. Cod.] ἡρεμίαν ἀγαγεῖν καὶ θάπτον ἂν τις χεῖμάρρου φορὰν ἐπίσχοι, ἢ

Referred to *De Mut. Nom.*

*De Somniis I.*

Fol. 105 § 2 (I. 622). Ἀνθεὶ πρὸς ἐπιστήμην ψυχὴ ὅποτε τοῦ σώματος ἀκμαὶ μήκει (add χρόνον) μαραίνονται.

Ascribed to Evagrius and so in Dam. Par. 404 reading ἀνθεῖται.

*De Abrahamo.*

Fol. 105 § 46 (II. 39). Ὁ ἀληθείᾳ πρεσβύτερος οὐκ ἐν μήκει χρόνου, ἀλλ' ἐπαινετῶ καὶ τελείῳ βίῳ θεωρεῖται. τοὺς μὲν οὖν αἰῶνα πολὺν τρίψαντας ἐν τῇ μετὰ σώματος ζωῇ δίχα καλοκαγαθίας πολυχρονίους παῖδας λεκτέον, μαθήματα πολιᾶς ἄξια μηδέποτε παιδευθέντας.

Also Dam. Par. 404 referring expressly

to *De Abrahamo* and reading χρόνον, ἐν ἐπαινετῶ.

The second sentence occurs again on f. 36 b, reading τοὺς χρόνον πολὺν. Observe also that Anton Melissa (*Patr. Gr.* 136 col. 1056) gives the first sentence reading ἐν ἐπαινετῶ.

*De Josepho.*

Fol. 180 and 186 b § 24 (II. 61). Πλούτου τὸ κάλλος οὐκ ἐν βαλαντίοις ἀλλ' ἐν τῇ τῶν χορηζόντων ἐπικουρίᾳ.

Also Dam. Par. 481, 502, Anton Melissa, col. 884.

*Vita Mosis, I.*

Fol. 246 § 7 (II. 86). Οἱ ξένοι παρ' ἐμοὶ κριτῇ τῶν ὑποδεξαμένων ἰκέται γραφέσθωσαν.

Also in Cod. Rupef. f. 217 b.

Fol. 57 b § 41 (II. 117). Ὀλισθηραὶ γὰρ αἱ πρῶται φῆμαι, χρόνῳ μόλις ἐμφραγιζόμεναι (l. ἐνσφραγιζόμεναι).

*De Decem Oraculis.*

Fol. 332 § 2 (II. 181). Τιμὴ τίς ἂν γένοιτο, μὴ προσούσης ἀλήθειας, ἣ καὶ ὄνομα καὶ ἔργον ἔχει τίμιον;

Fol. 266 b § 12 (II. 189). Πλάνος τις οὐ μικρὸς τὸ πρῶτον τῶν ἀνθρώπων γένος κατέσχηκε... ἐνθεαέκασι (l. ἐκτεθείκασι) γὰρ οἱ μὲν τέσσαρας ἀρχάς, γῆν καὶ ὕδωρ καὶ ἀέρα καὶ πῦρ, οἱ δὲ ἥλιον καὶ σελήνην καὶ τοὺς πλανήτας καὶ ἀπλανεῖς ἀστέρας, οἱ δὲ μόνον τὸν οὐρανόν, οἱ δὲ συμπάντα τὸν κόσμον. τὸν δὲ ἀνωτάτω καὶ πρεσβύτατον καὶ γεννητὴν, τὸν ἄρχοντα τῆς μεγαλοπόλεως, τὸν στρατιάρχην τῆς ἀνωτάτω στρατιᾶς, τὸν κυβερνήτην ὃς οἰκονομεῖ σωτηριώδως αἰεὶ τὰ σύμπαντα, παρεκαλύψαντο.

συμβεβηκὸς ἔλεγχος οὐδὲν εἰωθὸς παραδέχεσθαι τῶν ὑπαιτίων, μισοπονήρῳ καὶ φιλαρέτῳ χρώμενος (Cod. add's δει) τῇ φύσει, καὶ κατήγορος ὁμοῦ καὶ δικαστῆς αὐτὸς ὢν, διακινηθεὶς ὡς μὲν κατήγορος αἰτιάται καὶ κατηγορεῖ ἡμῶν καὶ δυσωπεῖ, πάλιν δὲ ὡς δικαστῆς διδάσκει, νουθετεῖ μεταβάλλεσθαι· κἂν μὲν ἰσχύση (Cod. ἰσχύσει) πείσαι, γεγηθὸς καταλλάττεται, μὴ δυνηθεὶς δὲ ἀσπονδεῖ πολεμεῖ, μήτε μεθ' ἡμέραν μήτε νύκτωρ ἀφιστάμενος, κεντῶν καὶ τιτρώσκων ἀνιάτα (Cod. ἀνιάται) μέχρι τὴν ἀθλίαν ζωὴν ἀπορρήξῃ (Cod. ἀπορριξεί).

Fol. 313 § 17 (II. 195). Ὁ ἐκάστη ψυχῇ

Fol. 358 § 19 (II. 196). Οἶδά τινας ἀδυναμία ἡσυχίας ἐν βεβήλοις καὶ ἀκαθάρτοις χωρίοις ἐν οἷς οὔτε πατὴρ οὔτε μητὴρ, ἀλλ' οὔδ' ἐν τῶν θνητῶν πρεσβύτου τινὸς εὐ βεβιωκότος (? Cod. εὐσεβιωκότος) ἄξιον μεμνήσθαι, διομιμνέου καὶ ὄλας ῥήσεις ὄρκων

συνείροντας, τῷ τοῦ θεοῦ πολυωνύμῳ καταχρωμένους ὀνόματι ἔνθα μὴ δεῖ πρὸς ἀσέβειαν.

Also in Rup. f. 219 more at length.

Followed in Reg. by an unidentified sentence, for which vide infra.

*De Fortitudine.*

Fol. 87 § 3 (II. 377). Ὁ φαῦλος ἀεὶ πολυδεής, ἀεὶ διψῶν τῶν ἀπόντων, ἀπλήστου καὶ ἀκορέστου χάριν ἐπιθυμίας ἦν πρὸς τρόπον (Cod. τρόπος) ἀναρριπίζων ἐπὶ πάντα μικρὰ τε καὶ μεγάλα τείνει.

Referred ἐκ τοῦ περὶ ἀρετῶν.

Also in Dam. Par. 378, and Rup. f. 46.

Fol. 238 § 3 (II. 337). Ὁ σπουδαῖος ὀλιγοδεής, ἀθανάτου καὶ θνητῆς φύσεως μεθόριος, τὸ μὲν ἐπιδεῖς ἔχων διὰ σῶμα θνητόν, τὸ δὲ μὴ πολυδεῖς διὰ ψυχὴν ἐφιμεμένην ἀθανασίας.

Also Dam. Par. 365 but referred to Evagrius; and Maximus (II. 574).

*De Praemiis et Poenis.*

Fol. 97 b § 8 (II. 416). Χωρὶς θεωρίας ἐπιστημονικῆς οὐδὲν τῶν πραττομένων καλόν. Ascribed to Nilus in Dam. Par. 397 and to Cyril in Georg. Monach. col. 1153. Vide supra, p. 78, et infra, p. 96.

Fol. 376 b § 11 (II. 418). Παντὸς ἀνθρώπου κατ' ἀρχὰς ἅμα τῇ γενέσει κυφορεῖ δίδυμα ἢ ψυχῇ, κακόν, καὶ ἀγαθόν, ἐκάτερον φαντασιούμενον.

Fol. 368 b § 17 (II. 425). Οἷς ὁ ἀληθινὸς πλοῦτος ἐν οὐρανοῖς ἀπόκειται διὰ σοφίας καὶ ὁσιότητος, τούτοις καὶ ὁ τῶν χρημάτων ἐπὶ γῆς περιουσιάζει, προνοία καὶ ἐπιμελεία θεοῦ τῶν ταμείων πληρουμένων, ἐκ τοῦ τὰς ὀρμὰς τῆς διανοίας καὶ τῶν χειρῶν τὰς

ἐπιβολὰς μὴ ἐμποδίζεσθαι πρὸς τὴν τῶν ἀεὶ σπουδαζομένων καλῶν κατόρθωσιν. Οἷς δὲ ὁ κληρὸς οὐκ ἔστιν οὐράνιος δι' ἀσέβειαν καὶ ἀδικίαν καὶ γῆνας μεριμνὰς ἀπρεπείας, οὔδ' ἐν τῶν ἐπὶ γῆς ἀγαθῶν εὐδοεῖν πέφυκεν ἢ κτήσις. Also in Cod. Rupef. f. 276.

*In Flaccum.*

Fol. 157 § 2 (II. 518). Τῷ μὲν ἀγνοίᾳ τοῦ κρείττονος διαμαρτάνοντι συγγνώμη δίδεται· ὁ δὲ ἐξ ἐπιστήμης ἀδικῶν ἀπολογία οὐκ

ἔχει, προεαλωκῶς ἐν τῷ τοῦ συνειδότης δικαστηρίῳ. Also Dam. Par. 520, Maximus (II. 610). Vide supra, p. 79.

*Ad Gaium.*

Fol. 140 § 32 (II. 580). Οὐδεὶς οὕτω μέμνηεν, ὡς δούλος ὦν ἐναντιοῦσθαι δεσπότη.

Also Dam. Par. 448 and Anton Melissa, col. 1068.

In Cod. Rupef. fol. 59 b a sentence is added: οὐκ ἀσφαλὲς τοῖς βουλομένοις ἐπὶ τῶν πάντων ἡγεμόνα καὶ δεσπότην θεὸν ἐκβαλεῖσθαι τὰ πράγματα.



*De Mundo.*

Fol. 376 b § 5 (II. 607). Τῆς ψυχῆς τὸ εἶδος οὐκ ἐκ τῶν αὐτῶν στοιχείων, ἐξ ὧν τὰ ἄλλα ἀπετελεῖτο, διεπλάσθη, καθαρωτέρας δὲ καὶ ἀμείνωνος ἔλαχε τῆς οὐσίας ἐξ ἧς καὶ αἱ θεῖαι φύσεις ἐδημιουργοῦντο. Παρ' ὃ καὶ μόνον τῶν ἐν ἡμῖν εἰκότως ἀφθαρτον ἔδοξεν εἶναι διάνοια· μόνην γὰρ αὐτὴν ὁ γεννήσας

πατὴρ ἐλευθερίας ἠξίωσε καὶ τὰ τῆς ἀνάγκης ἀνεῖς δεσμὰ ἀφετον εἶασε, δωρησάμενος αὐτῇ τοῦ πρεπωδεστάτου καὶ οικειοτάτου κτήματος αὐτῶν (Cod. αὐτῷ) τοῦ ἐκουσίου μοῦραν, ἣν ἠδύνατο δέξασθαι.

Referred to *de Gigantiibus*, vide supra, p. 9.

The following passage, in addition to two previously referred to, is identified from the extracts given by Cramer.

*Anecd. Oxon.* iv. 254 from Cod. Bodl. Clark, 11 b.

Ἄναισχυντία μὲν ἴδιον φαύλου. αἰδῶς δὲ σπουδαίου, τὸ δὲ μὴ αἰσχύνεσθαι μήτε

ἀναισχυντεῖν, τοῦ ἀκαταλήπτως ἔχοντος καὶ ἀσυγκαταθέτως.

This is II. *Leg. Alleg.* § 17 (I. 78), and in Maximus II. 633.

The following should also be reckoned as verified in Anton Melissa.

Col. 793. Ἡ θεωρία τῆς ἀρετῆς παγκάλῃ καὶ ἡ πράξις καὶ ἡ χρῆσις περιμάχῃτος.

Also in Cod. Rupef. f. 148.

From I. *Leg. Alleg.* § 17 (I. 54).

Col. 812. Δεσμὸς οἴκων ὀθνεῖων αἰ ἐπιγαμία, τὴν ἀλλοτριότητα εἰς οικειότητα μετὰ γουσαι.

*Ad Gaium* § 10 (II. 556).

Col. 832. Τὸ μὲν μηδὲν συνόλως ἀμαρτάνειν ἴδιον θεοῦ, τάχα δὲ καὶ θείου ἀνδρός. τὸ δὲ ἀμαρτάνοντα μεταβάλλειν πρὸς ἀνυπαίτιον ζῶν φρόνιμον καὶ τὸ συμφέρον ἅπαν εἰς ἀπάθειαν ἔρχεται.

*De Poenitentia* § 1 (II. 405).

Col. 933. Ὡσπερ γὰρ ὁ ἥλιος ἀπάντων ἐστὶ φῶς τῶν ὄψεως ἔχόντων, οὕτω καὶ ὁ σοφὸς τούτων οὐ λογικῆς κεκοινήκασι φύσεως.

*De Somniis I* § 28 (I. 647).

Col. 1004. Βασιλεῦ δικαιοτάτε, παραπεμφθεὶς ὑπὸ τῆς φύσεως ἐπὶ πρύμναν ἀνωτάτω καὶ τοὺς οἶακας ἐγχειρισθεὶς

πηδαλιούχει τὸ κοινὸν ἀνθρώπων σκάφος σωτηρίως, ἐπὶ μηδενὶ μᾶλλον χαίρων καὶ τερπόμενος ἢ ἐν τῷ τοὺς ὑπηκόους εὐεργετεῖν.

*Ad Gaium* § 7 (II. 553).

The same passage more at length in Cod. Rupef. f. 113.

Col. 1033. Ὅταν ἄρχων ἀπογνῶ τὸ δύνασθαι κρατεῖν ἀνάγκη τοὺς ὑπηκόους εὐθὺς ἀφηγιάζειν, καὶ μάλιστα τοὺς ἐκ μικρῶν καὶ τῶν τυχόντων πεφυκότας ἀνερεθίζεσθαι.

*In Flaccum* § 4 (II. 519), also in Cod. Rupef. f. 29 b.

Col. 1044. Ὅπερ, οἶμαι, θεὸς πρὸς κόσμον, τοῦτο πρὸς τέκνα γονεῖς, ἐπειδὴ ὡς ἐκεῖνος τῷ μὴ ὑπάρχοντι ὑπαρξίν κατειργάσατο, καὶ οὗτοι μιμούμενοι καθ' ὅσον οἶόν τε τὴν ἐκεῖνου δύναμιν, τὸ γένος ἀθανατίζουσιν.

*De Parentibus Colendīs* (Mai p. 9).

Col. 1049. Οἱ γονέων ἀλογοῦντες ἐκατέρας μερίδος εἰσὶν ἐχθροί, καὶ τῆς πρὸς θεὸν καὶ τῆς πρὸς ἀνθρώπους.

*De Decem Oraculis* § 22 (II. 199).

Col. 1056. Μετὰ τὸν ἐν νεότητι πρακτικὸν βίον ὃ ἐν γήρᾳ θεωρητικὸς βίος ἄριστος καὶ ἱερώτατος, ὃν οἶα κυβερνήτην παραπέμψας ὁ θεὸς, ἐνεχείρισε τοὺς οἶακας, ὡς ἱκανὸν πηδαλιουχεῖν τὰ ἐπίγεια· χωρὶς γὰρ θεωρίας ἐπιστημονικῆς οὐδὲν τῶν πραττομένων καλόν.

*De Praem. et Poen.* § 8 (II. 416).

Also in *Rup. f.* 131.

Col. 1065. Μέγιστον ἐγκώμιον οἰκέτου, μηδενὸς ὧν ἂν ὁ οἰκοδεσπότης προστάξει ὀλιγωρεῖν, ἀόκνως δὲ καὶ φιλοπόνως ὑπὲρ δύναμιν πάντα σπουδάξειν αἰσιὰ γνώμη κατορθοῦν.

Also in *Cod. Rupef. f.* 159.

*Quis Rer. Div.* § 2 (I. 474).

Col. 1084. Τῶν φαύλων οὐδενὶ χαίρειν ἐφιέται καθάπερ ἐν προφητικαῖς ἀδεταὶ ῥήσεσι· χαίρειν οὐκ ἔστι τοῖς ἀσεβέσιν, εἶπεν ὁ θεός. Λόγος γὰρ ὄντως καὶ χρησιμὸς ἐστι θεῖος· σκυθρωπὸν καὶ ἐπιλυπον καὶ μεστὸν βαρυδαιμονίας εἶναι τὸν παντὸς μοχθηροῦ βίον.

*De Mut. Nom.* § 31 (I. 604).

Also *Cod. Rupef. f.* 237 b.

Col. 1105. Ἐγὼ οὖν ὅταν τινὰ τῶν σπουδαίων διαιτώμενον κατ' οἰκίαν ἢ πόλιν θεάσωμαι, τὴν οἰκίαν ἢ τὴν πόλιν ἐκείνην εὐδαιμονίζω, καὶ οἶμαι τὴν τε τῶν παρόντων ἀγαθῶν ἀπόλασιν βέβαιον καὶ τὴν τῶν ἀπόντων προσδοκίαν τελεσφορουμένην σχήσειν, τοῦ θεοῦ τὸν ἀπεριόριστον καὶ ἀπερίγραφον πλοῦτον αὐτοῦ διὰ τοὺς ἀξίους καὶ τοὺς ἀναξίους δωρούμενον.

*De Sacrificiis Abelis et Caini* § 37 (I. 187).

This passage is also in *Cod. Rupef. f.* 33 b (τοῦ αὐτοῦ εἰς τὸν Ἄβελ), reading

γούν, ἀπάντων, ἔχειν, ἀπερίγραφτον wrongly; and τοῖς ἀναξίοις rightly.

Col. 1089. Δεινὸν γυνὴ γνώμην ἀνδρὸς παραλῦσαι καὶ παραγαγεῖν καὶ μάλιστα μάχλος. Ἐνεκα γὰρ τοῦ συνειδότος κολακικωτέρα γίνεται [*Cod. μαλακικωτέρα*].

*Ad Gaium* § 6 (II. 551) and *Rup. f.* 136.

Col. 1116. Ἀνώμαλον φύσει ἡ ἀσκησις, ποτὲ μὲν ἐς ὕψος ἰούσα, ποτὲ δὲ ὑποστρέφουσα πρὸς τοῦναντίον, καὶ ποτὲ μὲν, καθάπερ ναῦς, εὐπλοία τῇ τοῦ βίου, ποτὲ δὲ δυσπλοία χρωμένη. Ἐτερήμερος, ὡς ἔφη τις, τῶν ἀσκητῶν ὁ βίος, ἄλλοτε μὲν ζῶν καὶ ἐγρηγορώς, ἄλλοτε δὲ τεθνηκώς ἡ κοιμώμενος. Καὶ τάδε οὐκ ἀπὸ σκοποῦ λέγεται· σοφοὶ μὲν γὰρ τὸν ἀνθρώπινον χώρον ἔλαχον οἰκεῖν, ἄνω φοιτᾶν αἰεὶ μεμαθηκότες, κακοὶ δὲ τοὺς ἐν ἄδη μυχοῦς, ἐξ ἀρχῆς ἄχρι τέλους ἀποθνήσκουν μεμαθηκότες, καὶ εἰς γήρας ἐκ σπαργάνων φθορᾶς ἐθάδες ὄντες· οἱ δ' ἀσκηταὶ μεθόριοι τῶν ἄκρων εἰσιν (ἀδὲ καὶ) ἄνω καὶ κάτω πολλακίς ὡς ἐπὶ κλίμακος βαδίζουσιν, ἢ ὑπὸ τῆς χείρονος ἀντισπώμενοι, μέχρις ἂν ὁ τῆς ἀμίλλης καὶ διαμάχης ταύτης βραβευτῆς θεὸς ἀναδῶ τὰ βραβεῖα τάξει τῇ βελτίονι, τὴν ἐναντίαν εἰς ἅπαν καθελῶν.

*De Somniis I.* § 23 (I. 643).

Col. 1124. Ἀρχὴν, εἰ δεῖ τὰ ληθῆς εἰπεῖν, παντὸς ἀγαθοῦ καὶ ἀρετῆς ἀπάσης ὁ θεὸς ἐνέδειξεν ἀνθρώποις πόνον, οὗ χωρὶς τῶν ἀγαθῶν οὐδὲν ἔστι παρὰ τῷ θνητῷ γένει συνιστάμενον.....θνητῷ γὰρ οὐδενὶ κτήσιν ἀγαθοῦ δίχα πόνων ἢ φύσις δεδωρῆται.

*De Sacrificiis Abelis et Caini* § 7 (I. 168), and *Cod. Rupef. f.* 274.

Col. 1124. Ὁ μὲν τὸν πόνον φεύγων φεύγει τὰ ἀγαθὰ· ὁ δὲ πλητικῶς καὶ ἀνδρείως ὑπομένων τὰ δυσκαρτέρητα σπεύδει πρὸς μακαριότητα.

*Vit. Mos. III.* § 22 (ii. 163), and more at length in Cod. Rupef. f. 274.

Col. 1156. Ὁρκος ἐστὶ μαρτυρία θεοῦ περὶ πράγματος ἀμφισβητουμένου.

*III. Leg. Alleg.* (i. 127).

Col. 1157. Ἐκ πολυορκίας ψευδορκία φύεται.

*De Decem Oraculis*, § 19 (ii. 196), and in Georg. Monach. (col. 1092) reading πολυλογία.

Col. 1157. Φασί τινες τὸ εὐορκεῖν οὐκ ἀπόβλητον, ἀλλ' ἤδη ὁ γε ὀμνὸς εἰς ἀπιστίαν ὑπονοεῖται.

*De Decem Oraculis*, § 17 (ii. 195).

Col. 1157. Μαρτυρία θεοῦ ἐστὶ περὶ πραγμάτων ἀμφισβητουμένων ὁ ὄρκος· μάρτυρα δὲ καλεῖν ἐπὶ ψεύδει τὸν θεὸν ἀνοσιώτατον.

*De Decem Oraculis*, § 17 (ii. 195).

Col. 1157. Τὸν ὀμνύοντα μάτην ἐπ' ἀδίκῃ θεὸς ὁ τὴν φύσιν ἰλεως οὐποτε τῆς αἰτίας ἀπαλλάξει, δυσκάθαρτον καὶ μιαρὸν ὄντα, κἂν διαφύγῃ τῆς ἀπ' ἀνθρώπων τιμωρίας.

*De Parentibus Colendis* (Mai 29).

Col. 1193. Δυσεύρετον ἢ καὶ παντελῶς ἀνεύρετον ἐν πεφυρμένῳ βίῳ τὸ καλόν.

*De Profugis*, § 26 (Mang. i. 568).

Also in Georg. Monach. (col. 1084).

Col. 1209. Ἐπειδὴ περ ἀοράτως εἰς τὸν τῆς ψυχῆς χώρον εἰσδύεται ὁ θεός, παρασκευάζομεν τὸν τόπον ἐκείνον ὡς ἔνεστι κάλλιστον ἀξιώχρεων ἐνδιαίτημα θεοῦ γενησόμενον· εἰ δὲ μή, λήσεται μεταναστὰς εἰς ἕτερον οἶκον ὁ θεός.

*De Cherubim*, § 28 (i. 157).

Col. 1209. Οἶκος θεοῦ σοφοῦ διάνοια· τούτου καλεῖται θεὸς ἰδίως ὁ τῶν συμπάντων· ὡς φησιν ὁ προφήτης, ὡς θεὸς ἐμπεριπατεῖ οἶα βασιλείῳ.

The same quotation with slight extension in Rupef. f. 137 and f. 195 b.

*De Praem. et Poen.* § 20 (ii. 428).

Col. 1209. Ὁφθαλμοῖς μὲν τὰ ἐν φανερῷ καὶ τὰ ἐν χερσὶ καταλαμβάνεται· λογισμὸς δὲ ἀκέραιος φθάνει καὶ πρὸς τὰ ἀόρατα καὶ μέλλοντα.

Also in Rup. 195 b.

*Ad Gaium*, § 1 (ii. 545).

The fragments left over from the printed Parallels are as follows: in which it is to be understood that every other passage of Philo in the texts of Lequien and Mangey is either a known quotation, or has been referred to its probable origin in the preceding pages.

The passages from the Vatican Parallels are fourteen in number.

Dam. Par. 372 and 675.

Also Cod. Reg. 923 fol. 38 b omitting τῶν...εὐαρεστοῦσα by ὁμοιοσ. And in Georg. Mon. (col. 1116) omitting τῶν...παράπαν and reading εὐχαριστοῦσα.

Dam. Par. 404 and Cod. Reg. f. 105.

Μακαρία φύσις ἢ ἐπὶ παντὶ χαίρουσα καὶ μηδενὶ δυσαρεστοῦσα τῶν ἐν τῷ κόσμῳ τὸ παράπαν, ἀλλ' εὐαρεστοῦσα τοῖς γινομένοις ὡς καλῶς καὶ συμφερόντως γινομένοις.

Ἀκύμαντος λιμῆν πολιὰ.

Σώματος παρακμὴ καταστολὴ παθῶν.

Dam. Par. 435.  
 Mai, *Script. Vet.* vii. 100 (Cod. Vat. 1553) omits *σεαντῶ* and *σοφίας*.  
 Cod. Reg. f. 116 b.

Dam. Par. 436 and Cod. Reg. f. 118, which refers *εἰς τὸν Ἰωσήφ*, but I cannot find the passage in *De Josepho*.

Dam. Par. 551.  
 Referred to the treatise against Gaius in Cod. Reg. 923 f.  
 Also Rup. 190 b (*φίλωνος*).

Dam. Par. 630.  
 The first part of the sentence is very nearly as in Isocrates *ad Demon.* § 29, and is so given in Georg. Monach. col. 1117.

Dam. Par. 681.

Dam. Par. 683 and Rup. f. 259; also Cod. Reg. with addition of the words in brackets.

Ἐπίστησον, ὁ διδασκων, ἐξέτασον ἀκριβῶς ἀκοὴν τοῦ μανθάνοντος. Εὐήθης γὰρ ὁ κωφῶ διαλεγόμενος καὶ μάταιος ὁ λίθον νουθετῶν. Καὶ σὺ ἔνοχος ἀμαρτίας σεαντῶ ἔσῃ, ὁ μὴ ἐπισκεψάμενος ὅπως καὶ πηνίκα καὶ τότε δεῖ λόγον προέσθαι σοφίας.

Διάβολοι καὶ θείας ἀπόπεμποι χάριτος οἱ τὴν αὐτὴν ἐκείνῳ διαβολικὴν νοσοῦντες κακοτεχνίαν, θεοστυγεῖς τε καὶ θεομισεῖς πάντη καὶ πάσης εὐδαιμονίας ἀλλότριοι.

Τί ἂν γένοιτο διαβολῆς χεῖρον; κηλεῖ γὰρ τὰ ὄντα καὶ ἐκπλήττει τὴν διάνοιαν τῶν ἀκροατῶν, ἐκθηριοῖ δὲ αὐτοὺς οἷόν τι θήραμα τοῖς κακοῖς ἀεὶ ἐφεδρεύοντας. Οἱ δὲ τῷ σώφρονι λογισμῷ μάλα ἐρματισμένοι καὶ ἀναχαιτιζόμενοι τῷ διαβάλλοντι ἀπεχθαίνουσι μάλιστα ἢ τῷ διαβεβλημένῳ, ἐπιτιμήσαντες καὶ ἐπιστομίσαντες ταῖς πρὸς μέμψιν ὄρμαῖς, ἄχρισ ἂν ἐναργῆς μαρτυρίῳ ἢ ἀπόδειξις γένηται.

\*Ἄξιον θαυμάσαι θάλασσαν, δι' ἧς τὰς ἀντιδόσεις τῶν ἀγαθῶν αἱ χῶραι ἀλλήλαις ἀντεκτείνουσιν καὶ τὰ μὲν ἐνδέοντα λαμβάνουσιν ὧν δὲ ἄγουσι<sup>1</sup> περιουσίαν ἀναπέμπουσι.

Μηδενὶ συμφορὰν ὀνειδίσης—κοινὴ γὰρ ἢ φύσις, καὶ τὰ ἐπιόντα ἄδηλα—μήποτε τοῖς αὐτοῖς ἀλοῦς αὐτοκατάκριτος ἐν τῷ συνειδότι εὐρεθῆς.

Αἱ πάντων ἀθρόως πρὸς τὰ ἐναντία μεταβολαὶ σκληρόταται, καὶ μάλιστα ὅταν μήκει χρόνου αἱ ὑπόσαι στηριχθῶσι δυνάμεις.

Χρήσιμον [καὶ τοῖς ἐτέρων πάθεσιν διδάσκοντας σωφρονεῖν] καὶ ταῖς ἐτέρων ἀτυχίαις σωφρονίζεσθαι.

<sup>1</sup> The printed text gives *ἀργοῦσι*. For the expression cf. *de Fortitudine* ii. 383.

Dam. Par. 688, without a name, but following Greg. Naz.  
Cod. Reg. f. 327 b, *Philonis*.

Τῷ στρατιώτῃ οὐδὲν δεῖ ἔξω τῶν κατὰ τὴν στρατείαν περιεργάζεσθαι, ἀλλὰ μεμνήσθαι αἰεὶ ὅτι τέτακται τὴν εἰρήνην φυλάττειν.

Dam. Par. 693.

Πᾶς σοφὸς θεοῦ φίλος.

Dam. Par. 704.

Note that on p. 629 this is given to Cyril, and so in Cod. Reg. 923 f. 36 b.

Οἷησις, ὡς ὁ τῶν ἀρχαίων λόγος, ἐστὶν ἐκκοπή προκοπῆς· ὁ γὰρ κατοούμενος βελτίωσιν οὐκ ἀνέχεται.

Dam. Par. 711.

Ὅσπερ τὸ παρὰ φύσιν ἐγκεντρίσαι καὶ εἰσοικίσαι τι τῇ φύσει δύσεργον, οὕτω καὶ αὖ πάλιν τὰ φύσει πεφυκότα μεταθεῖναι καὶ ἀναχαιτίσαι. Εἴρηται γὰρ εὖ· Φύσεως ἀντιπραπτούσης κενὰ πάντα.

The following passages remain unrecognized or unnoticed in the Parallels from the Cod. Rupefucaldi, as printed by Lequien.

Dam. Par. 754 and Maxim. II. 599.

Ὁ σοφὸς μέτοικος καὶ μετανάστης ἐστὶν ἐκ τοῦ περιπεφυρμένου βίου πρὸς εἰρηναίους καὶ μακαρίους πρέπουσαν ζωὴν.

Dam. Par. 782, = Rup. f. 189.

Ἄτοπον ἐν μὲν ταῖς πόλεσιν νόμον εἶναι, τοῦ μυστικὰ μυστήρια μὴ ἐξαγγείλαι τοῖς ἀμνήτοις, τὰς δὲ ἀληθεῖς τελετάς, αἱ πρὸς εὐσέβειαν ἄγουσιν καὶ ὁσιότητα, εἰς ὧτα μεστὰ φλυαρίας ἐκρίπτειν.

The following belong to the fragments which Mangey could not identify in the so-called Parallels of John Monachus.

Σοὶ λέγεται, ὦ γενναῖε καὶ τῶν θείων ὑπήκοε· παντὶ σθένει πειρῶ μὴ μόνον ἀσινῆ καὶ ἀκιβδήλευτα φυλάττειν ἃ ἔλαβες, ἀλλὰ καὶ πάσης ἐπιμελείας ἀξιοῦν, ὡς ἀντεξούσιος καὶ δυνατός, ἵνα ὁ παρακαταθέμενος μηδὲν ἔχη τῆς παραφυλακῆς αἰτιάσασθαι. Παρακατέθετο δὲ τῇ σῇ προαιρέσει ψυχὴν, λόγον, αἴσθησιν ὁ ζωοπλάστης. Οἱ μὲν οὖν ταῦτα καλῶς δεξάμενοι, καὶ φυλάξαντες τῷ δεδω-

κότι, τὴν μὲν διάνοιαν ἐτήρησαν, ἵνα μηδὲν ἄλλο ἢ περὶ θεοῦ καὶ τῶν ἀρετῶν αὐτοῦ διανοῆται· τὸν δὲ λόγον, ἵνα ἀχαλίνῃ στόματι ἐγκωμίους καὶ ὕμνους γεραίρῃ τὸν τῶν ὄλων πατέρα· τὴν δὲ αἴσθησιν, ἵνα φαντασιουμένη τὸν αἰσθητὸν ἅπαντα κόσμον, οὐρανὸν καὶ γῆν καὶ τὰς μεταξὺ φύσεις, ἀδόλως καὶ καθαρῶς τῇ ψυχῇ διαγγέλλῃ.

I see now that this is from *Quis Rer.*

*Div.* § 22 (i. 487). It should therefore be added to the identified passages.

Τόπος τῶν κατὰ γῆν ἱερώτερος σοφοῦ διανοίας οὐδὲ εἰς ἐστίν, ἣν τρόπον ἀστέρων ἀρεταὶ περιπολοῦσιν. *Rup. f. 33 b.*

Ἡ τῶν μελλόντων κατάληψις ἀνοίκειο ἀνθρώπων. Τὸ τέλος τῶν ἀποβησομένων θεὸς οἶδε μόνος. *Rup. f. 36.*

*Deut. xii. 8.* “Οὐ ποιήσετέ,” φησιν ὁ νομοθέτης, “πάντα ὅσα ἡμεῖς ποιοῦμεν ὧδε σήμερον, ἕκαστος τὸ ἀρεστὸν ἐναντίον αὐτοῦ,” μονονουχὶ βοῶν ὅτι πάντα τὰ κακὰ ἢ φιλαυτία καὶ αὐταρεσκία δημιουργεῖ, ἣν ὡς ἀνίερον ἐκθυτέον τῆς διανοίας. Μηδεὶς οὖν τὸ ἀρεστὸν ἐαυτῷ μᾶλλον ἢ τῇ φύσει δεξιωσάσθω· τὸ μὲν γὰρ βλάβη, τὸ δὲ ὠφελείας εὑρίσκεται αἴτιον. *Rup. f. 40 b.* and again on *f. 185.*

Ἄκερδῆς ὁ βραδὺς λογισμὸς, καὶ ἀνωφελὴς ὁ ἐν ἐσχάτοις μετὰμελος. *Rup. f. 125 b.* and *Anton Melissa (col. 801).*

Ὁ καλὸς καὶ ἀγαθὸς τοῦ διδασκάλου τρόπος, καὶ ἂν ἐν ἀρχῇ σκληραύχεναι ἴδη φύσει, οὐκ ἀπογινώσκει τὴν ἀμείνω μεταβολήν· ἀλλ’ ὥσπερ ἀγαθὸς ἰατρὸς οὐκ εὐθὺς ἐπιφέρει τὴν θεραπείαν ἅμα τῷ κατασκῆψαι τὴν νόσον, ἀλλ’ ἀναχώρησιν τῇ φύσει δούς, ἵνα προανατέμνη τὴν εἰς σωτηρίαν ὁδόν, τήν καὶ χρῆται τοῖς ὑγιεινοῖς καὶ σωτηρίοις φαρμάκοις, οὕτω καὶ σπουδαῖος λόγος κατὰ φιλοσοφίαν καὶ δόγμασιν. *Rup. f. 137.*

Ἡ τυχοῦσα τῆς κακίας γένεσις δουλοῖ τὸν λογισμὸν, καὶ ἂν μήπω τέλειον αὐτῆς ἐκφυτῆση (i. ἐκφύση) τὸ γέννημα. *Rup. f. 138,* referring to *De Mut. Nom.*

Οἱ ἀνανδροὶ ὑπὸ τῆς ἐμφύτου μαλακίας, πρὶν ἢ δυνατώτερον ἀντιβιάσονται προκαταπίπτοντες, αἰσχύνῃ καὶ γέλως ἑαυτῶν γίνονται. *Rup. f. 138 b.*

Τοῦ φαύλου ἕτερα μὲν τὰ ἐνθύμια, ἕτερα δὲ τὰ ῥήματα, πολλὰ δὲ αἱ πράξεις, διάφορα δὲ καὶ μαχόμενα πάντα πᾶσι· λέγει γὰρ οὐχ ἄ φρονεῖ, καὶ βεβούλευται τὰ ἐναντία οἷς διέξεισι, καὶ πράττει τὰ τούτοις μὴ συνάδοντα· ὥστε κυρίως εἰπεῖν, ὅτι τοῦ φαύλου ὁ βίος πολέμιος. *Rup. f. 138 b.*

Also as far as μαχόμενα in *Tischendorf, Philonea*, p. 153 from *Cod. Cahir*, *Maximus (i. 530)*, *Anton Melissa (col. 1084)* and *Cod. Lips. Tischendorf. viii.*, all reading ἄλλαι for πολλὰ.

Ἀνελεύθερον τὸ ἀδιάκριτον, ἀπονοίας καὶ ὑπεροψίας αἰσχιστον βλάβη. Ὡς γὰρ συνέσεως καὶ φρονήσεως ἅμα ἢ ἐφ’ ἐκάστου τῶν πρακτέων διάκρισις, τιμητικὸν τε καὶ ἐπαινετόν, οὕτω γε ἀφροσύνης καὶ ἀτιμίας τὸ ἀνερευθρίαστον. Ὅθεν ἐν ἀσεβείᾳ ὁ ἕτερος λόγος συντάττει τὸν τοιόνδε νοσοῦντα πάθος, φάσκων· “Ἀσεβῆς ὁ μὴ εἰδὼς τιμῆσαι πρόσωπον ἐντίμου, μηδὲ ἐξάνιστασθαι ἀπὸ προσώπου πρεσβυτέρου, μηδὲ κατευθύνειν αὐτὸν πρὸς τὸ εὖ ἔχον.” *Rup. f. 141 a.*

Οἱ ὑπηρέται τῶν σπουδαίων τὴν πρὸς τὸν θεὸν ἐκούσιον ἀναδέχονται λατρίαν· οὐ γὰρ ἀνθρώποις ἀνθρωπίνους δουλεύουσιν, ἀλλὰ σοφοῖς· ὁ δὲ σοφίας δούλος θεραπευτῆς λέγοιτο ἂν δικαίως εἶναι θεοῦ. *Rup. f. 143 b.*

Ἄσπονδος καὶ ἀκήρυκτος πόλεμος ἐστὶ ἀθέοις πρὸς τοὺς φιλοθέους, οὕτως ὥστε καὶ δεσποτείαν ἀπειλεῖν. *Rup. f. 145 b.*

Σωτήριον ἐν τοῖς μάλιστα δικαιοσύνη, καὶ ἀνθρώπων καὶ τῶν τοῦ κόσμου μερῶν, γῆς καὶ οὐρανοῦ. Rup. f. 148.

Καλόν ἐστιν ἀρξάμενους καθ' ἑκάστην ἡμέραν ἀπὸ τῶν θείων καὶ ἀγίων ἔργων ἐπὶ τὰς κατηναγκασμένας ὑπηρεσίας τοῦ βίου χωρεῖν. Διὰ τοῦτο καὶ τὴν τῶν προσταγμάτων μελέτην προσέταξεν αἰεὶ, μάλιστα δὲ εὐθὺς περιαναστάντας ἅμα τῇ ἔω ποιεῖσθαι, ἵνα πάσης ἀνθρωπίνης πράξεως αἱ ἀγαι σπονδαὶ προηγῶνται, χορηγὸν ἔχουσαι τὴν περὶ θεοῦ μνήμην.

Ψυχὴ πᾶσα ἦν εὐσέβεια λιπαίνει τοῖς ἰδίους ὀργαίοις, ἀκοιμήτως ἔχει πρὸς τὰ θεία καὶ διανίσταται πρὸς τὴν θεάν τῶν θείας ἀξίων. Τοῦτο γὰρ τὸ πάθος τῆς ψυχῆς ἐν ἑορτῇ μεγίστη καὶ καιρὸς ἀψευδῆς εὐφροσύνης. Rup. f. 153 b.

Μακρὰν τὰ τῆς γενέσεως τοῦ ἀγενήτου, καὶ ἂν σφόδρα συνεγγίζῃ, ταῖς ὀλκαῖς χάρισι τοῦ σωτήρος ἐπακολουθοῦντα. Rup. f. 154 b.

Ὡσπερ τῶν τελειοτάτων ἀγαθῶν τὸ ἰσόμετρον αἴτιον, οὕτω τῶν μεγίστων κακῶν ἡ ἀμετρία, τὸν ὠφέλιμώτατον λύουσα δεσμὸν ἰσότητος. Rup. f. 191 and f. 220 reading σύμμετρον, θεσμόν.

Τὸ ἄνισον λυπηρὸν καὶ διαστατικόν, ὥσπερ καὶ τὸ ἴσον ἄλυπον καὶ συνδετικόν εἰς ὠφέλειαν. Rup. f. 191.

Τὸ ἔννομον καὶ τὸ ἴσον εἰρήνης σπέρμα, καὶ σωτηρίας αἴτιον καὶ τῆς εἰς ἅπαν διαμονῆς. Ἄνισότης δὲ καὶ πλεονεξία ὀρμητήρια πολέμου καὶ λυτικά τῶν ὄντων. Rup. f. 191.

Referred to *De Ebrietate*, perhaps the lost book on this subject which may have preceded our present one.

Τὰ τῶν προτέρων κολαστήρια τῶν δευτέρων εἰσίν, εἰ σωφρονοῖεν, φυλακτήρια καὶ σωτήρια. Rup. f. 197.

Ἐὰν πολὺς ῥέῃ πλοῦτος, μὴ συγκατασφύρησ τῇ φορᾷ, πειρῶ δὲ ἀντιλαμβάνεσθαι τινος ξηροῦ πρὸς ἴδρυσιν τῆς γνώμης βεβαιωτάτην· τοῦτο δὲ ἦν ἡ μετὰ δικαιοσύνης καὶ χρηστότητος ἐπιδέξιος χρήσις. Καὶ ἂν τὰ ποιητικὰ (i. κινητικὰ) τῶν μετὰ γαστέρα ἐπιθυμῶν ἀφθόνως χορηγῆταί, μὴ συναρπασθῆς αὐτῶν τῇ περιουσίᾳ, τὴν σωτήριον εὐκολίαν ἀντιθείς, οἷα ξηρὸν ἔδαφος εἰς πορείαν ἀντὶ βαραθρώδους τέλματος.

Ἡ αὐτάρκεια, πηγὴν ἔχουσα σωφροσύνης, μέτρον ἐστὶ τῶν ἀναγκαίων καὶ χρησίμων εἰς τὸν βίον· ταύτης ἀδελφὰς συμβέβηκεν ὀλιγοδείαν, εὐκολίαν, ἀπερίττους ἄρτους—πάντα ὅσα τύφος διαίρει εἰς ὕψος, ἐπιχειροῦσα καθαιρεῖν. Rup. f. 220.

Anton Melissa as far as βίον in *Patr. Gr.* 136 col. 881.

Ἀσκητέον ὀλίγων δεηθῆναι· τοῦτο γὰρ ἐγγυτάτω θεῷ, τὸ δὲ ἐναντίον μακροτάτω. Rup. f. 220.

Also Anton Melissa (*Patr. Gr.* 136 col. 881).

Ἡ ἀληθῆς ἱεουργία τίς ἂν εἴη πλὴν ψυχῆς θεοφιλοῦς εὐσέβεια, ἧς τὸ εὐχάριστον ἀθανατίζεται παρὰ τῷ θεῷ, συνδιαιώνιζουσα ἡλίψῃ καὶ σελήνῃ καὶ τῷ παντὶ κόσμῳ;

Rup. f. 233 b. Also Anton Melissa (*Patr. Gr.* 136 col. 773) reading ἱεραρχία, συνδιαιώνιζον.

Ἀβέβαιοι αἱ πονηρῶν ἀνθρώπων ἐλπίδες, εἰκαζόντων μὲν τὰ χρηστότερα, τὰ δὲ παλίμφημα, καὶ ὧν ἀξιοί εἰσι, πάσχοντες (i. πασχόντων). Rup. f. 237 b.

Also in Anton Melissa col. 1084.

Τίς ἑξαμαρτῶν οὐχί, ὡς περ ἐν δικαστηρίῳ, ὑπὸ τοῦ συνειδότος κατηγορεῖται κἂν μηδεὶς ἕτερος ἐλέγχῃ; Rup. f. 256.

Also in Cod. Reg. f. 314 b.

ᾧ μὴ ἐφεδρεύει αἰδῶς ἢ φόβος, ἀχάλινον τὸ στόμα καὶ ἀνειμένη γλῶττα λέλυται. Rup. f. 262.

Φυσικώτατα ταῦτα δέδεικται· κατάβασιν μὲν ψυχῆς τὴν δι' οἰήσεως ἀνάβασιν, ἀνοδὸν δὲ καὶ ὕψος τὴν ἀλαζονείας ὑπονόστησιν. Rup. f. 264.

Τὸν καρτερίας καὶ φρονήσεως καὶ δικαιοσύνης ἐραστὴν οἴησιν χρῆ καὶ τὸ μεγάλαυχον καθαιρεῖν· τοῦ γὰρ ἐπιτηδεύειν ἀνόθως ἀρετὴν δεῖγμα οὐ μικρὸν ἄσκησις ἀτυφίας.

Rup. f. 264 and Anton Melissa (col. 1180).

A comparison of the last passage with its form as edited by Mangey will shew that the whole of his transcripts need to be revised with the recovered Codex Rupefucaldi by some scholar of sufficient means. Besides these there are between thirty and forty other passages from Philo in the MS. for which I can find no reference in Mangey, nor am I able as yet to furnish an identification.

The three following passages remain unrecognised among the fragments printed by Mangey from Cod. Barocc. 143.

Mang. II. 674.

Cf. Teaching of Apostles, c. XII.

Ἡ πρὸς τοὺς φίλους βεβαιότης τῆς ὄλης ἐστὶ τῶν ἡθῶν εὐσταθείας σημεῖον. Διὸ χρῆ πρότερον δοκιμάσαντα οὕτως συναινεῖν εἰς φιλίαν. Μετὰ γὰρ τὸ κτήσασθαι φίλον ἅμα χρῆ φέρειν τὰ βάρη ὅσα ψυχὴν καθέλκοι, καὶ μὴ δίστασθαι τῆς συναφείας. Ἄγνοούμενος γὰρ τοῖς πολλοῖς ὁ τῆς δια-

Also in Cod. Reg. 923 fol. 338 b, and referred to *περὶ ἄθλων*, but I cannot find it in *De Praemiis et Poenis*.

Ἐὰν δόξαις καὶ ἀρχαῖς μέγα φυσώσαις ἐφίεσαι, καθάπερ νηὸς ἀγαθῆς κυβερνήτης τὴν πολλὴν τῶν ἰστίων χύσιν στείλον, ἵνα μὴ εἰς ἀτόπους πράξεις ἑκτραχηλισθῆς. Rup. f. 264 and Anton Melissa (col. 1180).

Βουλευθεὶς οὖν ὁ θεὸς τῆς θείας ἀρετῆς ἀπ' οὐρανοῦ ἐπὶ γῆς τὴν εἰκόνα καταπέμψαι, δι' ἕλεον τοῦ γένους ἡμῶν, ἵνα μὴ ἀτυχήσῃ τῆς μείζονος μοίρας συμβολικῶς τὴν ἱερὰν σκηπὴν καὶ τὰ ἐν αὐτῇ κατασκευάζει, σοφίας ἀπεικονίσματα καὶ μιμήματα· τῆς γὰρ ἀκαθαρσίας ἡμῶν ἐν μέσῳ φησὶ τὸ λόγιον τὴν σκηπὴν ἰδρωσθαι (sic), ἵνα ἔχωμεν ᾧ καθαρῆς σόμεθα, ἐκνυψάμενοι καὶ ἀπολουσάμενοι τὰ (cod. πρὸς τὸν) καταρρυπαίνοντα ἡμῶν τὸν ἄθλιον καὶ δυσκλείας γέμοντα βίον. Rup. 162 b, but I see now that this is from *Quis Rer. Div.* § 23 (I, 488).

στάσεως αἴτιος κοινὴν κατηγορίαν ἀμφοῖν, πολλάκις δὲ καὶ ἀναίτιον μᾶλλον ἢ αἰτίου, εἴωθε ποιεῖσθαι.

Τῶν ἀπορρήτων ἃ μὲν τὴν σὴν ἀρετὴν αὐξάνει, κοινώνει τοῖς φίλοις· ἃ δὲ τὴν γνώμην φαυλίζει, μήτε αὐτὸς μετέρχου, μήτε τοῖς φίλοις ἀνατίθῃ.

Τὴν εὐταξίαν μητέρα τῆς κατὰ σῶμα εὐεξίας ἰατρῶν παῖδες ἐδογματίσαν, τῆς κατὰ ψυχὴν ὑγείας ἥκιστα φροντίσαντες. Ἡμεῖς



δὲ οὐ τὴν τῶν σωματικῶν περιπτωμάτων  
ἀναιρετικὴν τιθέμεθα μόνην εὐταξίαν, πολλῶ  
δὲ μᾶλλον τὴν τῶν ψυχοφθόρων παθῶν  
καθαιρετικὴν ὑγιείαν ἀληθεστάτην γνωρίζο-  
μεν.

We come next to the fragment remaining from the fifty-six published by Mai.

Καθάπερ τὰ ἐκ προνοίας ἀμείνω τῶν  
ἀκουσίων [τὰ] κατορθώματα, τὸν αὐτὸν  
τρόπον ἐν τοῖς ἀμαρτήμασι κουφότερα τῶν  
ἐκουσίων τὰ ἀκούσια.

Mai, *Script. Vet.* VII. 102 (Cod. Vat.  
1553).

Φίλωνος· ἐκ τοῦ ζ' καὶ ιγ' τῆς νόμων  
ιερώων ἀλληγορίας.

What this numeration means I do  
not understand. It ought to be ζ' καὶ η',  
one would suppose, which is the number  
by which the MS. denotes the treatise  
*Quod Det. Pot.*, but I cannot find the  
passage there.

Those extracts which follow are the unidentified passages published by Pitra.

Pitra, *Anal. Sac.* II. p. xxiii. from Reg.  
77, f. 660.

p. 310. From Vat. Reg. 40, f. 224,  
headed Φίλωνος. The passage is certainly  
Philo, however much the first words  
suggest the New Testament; and the last  
part is very like I. *Alleg. Sac. Leg.* § 14.

p. 312. From Palat. 203 f. 261 and  
Vat. 1553 f. 129; Cat. Lips. I. col. 823  
and Cat. Burney f. 140.

<sup>1</sup> Burney, χωρὶς τινων.

Τὴν εὐκατάπρηστον ὕλην ἐπιμελὲς ἡμῖν  
ὄτι πορωτάτω τοῦ πυρὸς ἀποτίθεται.

Ζητοῦσιν βρώσιν ψυχαί, αἱ ὄξειον θεοῦ  
λόγον ἔχουσαι, ἐκ τοῦ διανεστηκέναι τῷ  
φρονήματι, καὶ τὸ πολίτευμα ἔχειν ἐν  
οὐρανοῖς· ὥσπερ γὰρ ἀνατείλας ὁ ἥλιος τὸν  
ζόφον τοῦ ἀέρος φωτὸς ἐπέπλησεν, οὕτως  
καὶ ἀρετὴ ἀνατείλασα ἐν ψυχῇ τὴν ἀχλὺν  
αὐτῆς ἀγάζεται καὶ τὸ σκότος σκεδάννυσιν,  
καὶ τὰ τῶν παθῶν θηρία κοιμίζει.

Phil. iii. 20.

Πρὸς τούτοις, εἴποι τις ἄν, οὐκ ἐβούλετο  
αὐτοὺς καταπεσεῖν εἰς τὸ βῆθμον, καὶ τῆς  
ἐπαγγελίας κατακληρονομήσαι τὴν γῆν  
ἀγώνων χωρὶς<sup>1</sup>. τὰ γὰρ πόνω κτηθέντα παρὰ  
τοῖς ἔχουσι τίμα· τὰ δ' ἀπόνως κτηθέντα  
καταφρονεῖται ῥαδίως· ὅθεν βουλόμενος  
αὐτοὺς νήφειν καὶ ἐγρηγορέναι, καὶ ὡς  
ἔχοντας ἐχθροὺς πρὸς τε τὸν θεὸν ἐπι-  
στρέφειν καὶ τῆς παρ' αὐτοῦ ἐπικουρίας

<sup>2</sup> Burney, *ποριεῖν ἐπαγγέλλεται*.

<sup>3</sup> Burney, *γυμνάζων* which seems the proper form.

<sup>4</sup> Sirach xii. 10: Cat. Burney adds *ἑπτὰ γὰρ πονηρίαί εἰσὶν ἐν αὐτῷ* (Prov. xxvi. 25).

The previous passage is found attached to an extract from II. Quaest. in *Exod.* xxv. A reference to Procopius in *Exod.* xxiii. 29 (ed. Gesner, p. 209) will shew that the same passage is the basis of his commentary.

The following three passages remain unidentified amongst those published by Tischendorf from the Cairo MS.

*Philonea* p. 153. Also Cod. Barocc. 143 and Maximus II. 554.

δεῖσθαι, τοῦτο ποιεῖν ἐπαγγέλλεται<sup>2</sup>, ὁμοῦ καὶ γυμνίζων<sup>3</sup> αὐτοὺς πρὸς ἀντίστασιν ἐχθρῶν. τοῦτο δὲ καὶ νοητῶς ὁρώμεν γινόμενον· ψυχὴ γὰρ διὰ τῆς θείας συνεργείας ἀπαλλαγείσα παθῶν, εἰ πρὸς τὸ ῥάθυμον ὀλισθήσει, ὡς μηκέτι παθεῖν ὑποπτεύουσα, ὑπὸ τῶν ἀοράτων καὶ πονηρῶν πνευμάτων περιστοιχίζεται, δίκην (add θηρίων) αὐτῇ ἐπιθρῶσκόντων, καὶ σφοδρότερον πολεμούντων· ὅθεν καὶ λόγιον ἡμᾶς δίδασκει μὴ πιστεύειν ἐχθρῷ<sup>4</sup>.

*Philonea* p. 155.

Τοιοῦτος γίνου περὶ τοὺς σοὺς οἰκέτας οἷον εὐχῆ σοὶ τὸν θεὸν γενέσθαι· ὡς γὰρ ἀκούομεν, ἀκουσθησόμεθα, καὶ ὡς ὁρώμεν, Matt. vii. ὄραθησόμεθα ὑπ' αὐτοῦ· προενέγκωμεν οὖν<sup>1</sup> τοῦ ἔλεου τὸν ἔλεον ἵνα τῷ ὁμοίῳ τὸ ὅμοιον ἀντιλάβωμεν.

Δοκεῖ γὰρ μοι μηδὲν οὕτως ὁ θεὸς ἐμφανὲς ἀπεργάσασθαι μίμημα ὡς ὄψιν λογισμοῦ.

*Philonea* p. 156 and Maximus II. 559. If this is really Philo it is based on an earlier gnomic saying: for Curt Wachsmuth in restoring the primitive Byzantine Gnomologium from Democritus, Isocrates and Epictetus, quotes the sentence θεὸς δεῖται οὐδενός· σοφὸς δὲ δεῖται μόνου θεοῦ. I believe it is found in this form also in

Ὁ μὲν θεὸς οὐδενὸς δεῖται, ὁ βασιλεὺς δὲ μόνου θεοῦ· μιμοῦ τοίνυν τὸν οὐδενὸς δεόμενον καὶ δαψιλεοῦ τοῖς αἰτοῦσι τὸ ἔλεος, μὴ ἀκριβολογούμενος περὶ τοὺς σοὺς ἰκέτας ἀλλὰ πᾶσι παρέχων τὰς πρὸς τὸ ζῆν αἰτήσεις· πολὺ γὰρ κρείττον ἐστι διὰ τοὺς ἀξίους ἐλεεῖν καὶ τοὺς ἀναξίους, καὶ μὴ τοὺς ἀξίους ἀποστερηθῆσαι διὰ τοὺς ἀναξίους.

Philo. For further references to Hippocrates, Sextus Pythagoreus, &c., see Boissonade, *Anecdota*, Vol. I. p. 45.

*Philonea* p. 155 and Maximus II. 556.

Πλέον ἀγάπα, βασιλεῦ, τοὺς λαμβάνειν παρὰ σοῦ χάριτας ἱκετεύοντας ἢ περ τοὺς σπουδάζοντας δωρεάς σοι προσφέρειν· τοῖς μὲν γὰρ ὀφειλέτης ἀμοιβῆς καθίστασαι, οἱ δὲ σοὶ τὸν ὀφειλέτην ποιήσουσιν τὸν οἰκειούμενον τὰ εἰς αὐτοὺς γινόμενα καὶ ἀμειβόμενον ἀγαθαῖς ἀντιδόσεσιν τὸν φιλάνθρωπόν σου σκοπόν.

The following remain from the Cod. Reg. 923.

Fol. 179 b ascribed to Evagrius in Dam. Par. 481 but to Philo in Cod. Reg. I do not think it is Philo.

Λεία ὁδὸς ὑπὸ ἐλεημοσύνης γίνεται.

In Cod. Barocc. it follows a passage given above from Tisch. *Philonea*, p. 153.

Fol. 305 b referred to *De Mut. Nom.*

Κοινωνικὸν καὶ οὐ μονωτικὸν ζῶον ὁ ἄνθρωπος.

Fol. 310 b *vide supra*, p. 88.

Μηδαμῶς τὴν φύσιν αἰτιώμεθα. πάντα γὰρ βίον ἢ δὴν ἢ ἀηδὴ ἢ συνήθεια ποιεῖ.

Fol. 310 b referred to *De Virtutibus*: perhaps a lost part of the treatise against Gaius. It is added by Cod. Barocc. 143 at the close of a quotation from *De Decem Oraculis*, § 26 (II. 203). In Georg. Monach. (*Migne Patr. Gr.* 117 col. 1084) it is apparently given as Isocrates.

Δυσσεκρίζωτος ἢ πλάνη ὅταν διαδράμη πολλῶ χρόνῳ.

Fol. 357 b following a quotation from the *Vita Mosis*.

Φιλοῦσιν οἱ ἄνθρωποι λόγους πλάττειν· ἡνίκα δὲ προφάσεως ἐπιλάβωνται μείζονας περὶ ὧν βούλονται φήμας ἐξάπτουσιν.

Fol. 358 b following a quotation from *De Decem Oraculis*, § 19. Something seems wanting to the sense of the passage.

Τίς ἔχει σφόδρα ἐμπρεπὲς ἀπαρηγήτως αὐτῷ καὶ ἀδιακρίτως οὕτω διακείσθαι γλωσσαλγίας;

The two following fragments remain unidentified among those published by Cramer, *Anecd. Oxon.* Vol. IV.

p. 243 e Cod. Barocc. 30 f. 74. The extract cannot be a genuine passage of Philo?

Τὸ δὲ μάνα ὁ Φίλων ἐρμηνεύων ἔφη τοιαύτην αὐτοῦ εἶναι τὴν πύθητα, ὥστε κατὰ τὴν φαντασίαν τοῦ ἐσθίουτος μετακρινᾶσθαι καὶ εἶναι μὲν καθ' ἑαυτὸν οἰονεὶ κέγχρον ἐψημένον ἐν μέλιτι· παρέχειν δὲ νῦν μὲν ἄρτου, νῦν δὲ κρέως καὶ κρέως τοιοῦδε ἢ πετεινοῦ ἢ χερσισαίου, νῦν δὲ λαχάνου, τοῦ κατὰ τὴν ἐπιθυμίαν ἐκάστου καὶ ἰχθύος, ὡς τὸ ἰδίωμα τῆς καθ' ἕκαστον γένος πύθητος, ἀκριβῶς δὲ καὶ τῇ γεύσει τοῦ ἐσθίουτος διασώζεσθαι.

p. 254 Cod. Bodl. Clark 11.

Τὸ μὴ αἰσχύνεσθαι κακὸν ὄντα κακίας ὑπερβολή.

The unidentified passages in Maximus and Anton Melissa I have not thought it worth while to print.

The following passages in the Burney Catena are unidentified.

Fol. 35 b. At the close of a passage from II. *Quaest. in Gen.* § 15 is added (not Philo but Procopius in the Leipsic Cat. I. 144):

Οὐκ ἐπειδὴ τῷ δημιουργῷ τὰ μὲν καθαρὰ τὰ δὲ ἀκάθαρτα· τὸ γὰρ ἄνω φησὶν ὅτε τὰ ζῶα παρήγαγεν ὁ θεὸς “καὶ εἶδεν ὁ θεὸς καὶ ἰδοὺ πάντα καλὰ λίαν.” ἀλλὰ παρ' ἡμῶν καὶ τοῖς τότε καθαρὰ ἢ ἀκάθαρτα καλούμενα καὶ νομιζόμενα· καὶ γὰρ καὶ θεοὺς τῶν ἐθνῶν ὀνομάζει τοὺς δαίμονας· οὐχ ὅτι εἰσὶν· ἀλλ' ὅτι οὕτως προσαγορεύονται.

Fol. 36 b. Φίλωνος ἐπισκόπου.

Also in Cat. Lips. I. col. 151.

Ἐβδόμη καὶ εἰκάδι τοῦ μηνὸς ἐξηράνθη ἢ γῆ· Ἐβδόμη καὶ εἰκάδι τοῦ μηνὸς τοῦ δευτέρου ὁ κατακλυσμὸς ἔρχεται· καὶ εἰκάδι Ἐβδόμη τοῦ Ἐβδόμου μηνὸς ἐκάθισεν ἢ

κιβωτὸς καὶ εἰκάδι Ἐβδόμη τοῦ δευτέρου μηνὸς καθ' ἣν ἡμέραν ὁ κατακλυσμὸς γέγονεν ἔξεισι Νῶε.....ὡς εἶναι τέλειον ἐνιαυτὸν ἀκριβῶς ἀριθμούμενον· τοὺς μέντοι προειρημένους καιροὺς προσετάρχησαν καὶ Ἰουδαῖοι ἐορτάζουσιν.

The passage need not be Philo Judaeus, and yet one becomes very sceptical as to the existence of another Philo, following closely on the lines of the former, and so often wrongly placed for him. Is it possible that Philo Episcopus is the name given to an expanded edition of the original writer, with perhaps a few Christian glosses?

Fol. 37 b τοῦ αὐτοῦ (sc. Φίλ. ἐπισκ.).

Τόξον μὲν τεταμένον ἀπειλὴν βέλους ἀφεθησομένου σημαίνει· τὸ δὲ ἐν τῇ νεφελῇ

τόξον ὑπερθέσεως μὲν καὶ διαθήκης σημεῖον τοῦ μὴ κατακλυσθῆναι τὴν γῆν τῆς δὲ μελλούσης ἐναργῆς κολάσεως· ὅτι πρὸς τὴν μέλλουσαν τιμωρίαν ἀφορῶν ὁ θεὸς φησι, τὴν παρούσαν ὑπερθήσομαι.

The passage, as in the Leipsic Cat. (I. 160), is attributed to the same author as the preceding quotation in the Cat., who is certainly Philo: but the reference to the "wrath to come" makes it pretty

clear that this second fragment is by a Christian hand.

Fol. 222. A passage is also added at the close of a long quotation from III. *Vit. Mos.* § 31 which does not however seem to be Philo, and I have accordingly omitted it, as no doubt might have been done with the preceding.

There are a few similar passages in the Leipsic Catena, e.g.

I. col. 105. Φίλωνος ἐπισκόπου· Διδύμους αὐτοὺς εἶναι ἀπὸ μιᾶς συλλήψεως, διὸ φησι πρόσκειται τῷ 'ἔτεκε Κάϊν' 'καὶ προσέθηκε τεκεῖν τὸν ἀδελφὸν αὐτοῦ.'

I. col. 137. Φίλ. Ἐβρ. Δῆλον δὲ καὶ ἐκ τούτου, ὡς οὐχ εἰμαρμένη αὐτοῖς ἐπήνεγκε

τὸν τοιοῦτον θάνατον· ἐπεὶ γὰρ ἐπλήσθη φησὶν ἡ γῆ ἀδικίας ἀπ' αὐτῶν· ὥστε οὐκ ἂν ἐνειστήκει εἰ μὴ ἡμάρτανον.

I. 141. Φίλ. Ἐβρ. Ἴδὸν τοῦτό ἐστιν ὃ εἶπεν ἄνω· οὐ μὴ μείνη τὸ πνεῦμα ἐν τοῖς ἀνθρώποις τούτοις.

None of these passages seem to me to be Philo: they are ordinary glosses and nothing more.

The following passage is also referred to Philo Hebraeus in Cat. Lips. I. 397:

\*Ἄγγελος ἦν ὁ παλαίσας μετὰ Ἰακώβ καὶ οὐ θεὸς ὡς ἐνόμισεν ὁ Ἰακώβ· λέγει γὰρ τελευτῶν, ὁ ἄγγελος ὁ ῥυσάμενός με ἐκ νεότητός μου· καὶ αὐτὸς ἤδει ὅτι ἄγγελος μὲν ἦν, θεὸς δὲ δι' ἀγγέλου εἰργάζετο· καὶ

εἶπεν, ἀποστείλόν με· ὁ δὲ εἶπεν, οὐ μὴ σε ἀποστείλω καὶ τὰ ἐξῆς· ἄρα γὰρ ἀναχωρεῖν οὐκ ἠδύνατο; ἀλλὰ διδοὺς χώραν αὐτῷ εἰπεῖν· πάντως γὰρ ἤθελεν εἰπεῖν, ὡκνεῖ δέ· λαβῶν δὲ παρρησίαν, φησὶν, οὐ μὴ σε ἀποστείλω.

The remaining passages in the Catena, more than three hundred and fifty in number, are, with the most trifling exceptions, identified. The results, however, are not worth the space which they would take to record.

The following (Latin) passages in the Catena of Zephyrus I have not yet succeeded in identifying.

Fol. 110. Quis constituit te principem et iudicem super nos?

Cervicosum hunc hominem fuisse autumant quem Moses pridie defenderat ab opprimente.

Fol. 187. *Num.* VIII. Quoniam dono dati sunt mihi a filiis Israel.

Nullius rei indigus atque adeo nihil accipiens, aliquid accepisse fatetur ut pietatem studiumque religionis imprimat

in animis nostris. Damus igitur ut accipiamus vicissim a Deo, sed ut illud improprie dictum est, ita hoc ex ipsa re verum arguitur.

Fol. 206. *Num.* xxxv. Ut fugiat ad ea qui fuderit sanguinem.

Non in templis sacrisque aperuit asyla, ne ab immundis inficerentur: neque rursus effugium dedit in loca quae

deserta forent aut parum tuta, ne caedis invitae reus facile caperetur, tradereturve consanguineis defuncti, sed iubet ut ad sacras urbes Levitarum confugiat, ubi non modo se quisque facile credere poterat sed non parum quoque solatii percipere, videns apud eos confugisse qui praemium caedis a Deo ornatissimas urbes accepissent. Eos enim qui vitulum pro deo conflaverant, etiam consanguineos Levitae suis manibus volentes interemerant.

The following passages are referred to Philo in Georgidius Monachus (*Migne, Patr. Gr.* 117) but not previously quoted in these pages.

Col. 1116. Μή σε καταπληττέτω τὰ τῆς ψυχῆς φουσήματα· εἶδωλα γὰρ εἰδώλων τὰ τῶν ἀνθρώπων τετύχηκε πράγματα.

Col. 1136. Σοφιστείας ἔργον εὐρεσι-  
λογεῖν, σοφίας δὲ ἕκαστα διερευνᾶν τῶν ἐν  
τῇ φύσει μετ' αἰδοῦς καὶ τῆς ἀρμοτουσίης  
ἀποδοχῆς.

We shall conclude this book by printing the passages from Cod. Rup. to which reference was made on p. 102, and express a strong hope that some one will be able to furnish the necessary identifications.

f. 27. Ἐπειδὴν ἡγεμῶν ἄρξῃ καθυδουπαθεῖν καὶ πρὸς τὸν ἀβροδίαιτον ἀποκλίνειν βίον, σύμπαν δλείσθαι δεῖ τὸ ὑπήκοον, τῶν γαστρὸς καὶ τῶν μετὰ γαστέρα πρὸς ἀναρρήδοσιν (i. προσαναρρηγνυμένων) ἕξω τῶν ἀναγκαίων ἐπιθυμιῶν· εἰ μὴ τινες εὐμοιρία χρήσαιντο φύσεως, ψυχὴν οὐκ ἐπίβουλον ἀλλ' εὐμενῇ καὶ ἴλω κτησάμενοι· ἐὰν δὲ ἀστυροτέρα καὶ σεμνοτέρα ἔληται προαίρεσιν, καὶ οἱ λίαν αὐτῶν ἀκράτορες μεταβάλλουσι πρὸς ἐγκράτειαν, ἢ φόβῳ ἢ αἰδοῖ σπουδάζοντες ὑπόληψιν ἐμποιεῖν ὅτι ζηλωταὶ τῶν ὁμοίων εἰσίν.

Referred to *De Vit. Mos.*

f. 30. Τὸ λέγειν ἄνευ τοῦ πράττειν ἀτελές.

f. 38. Τὸ περὶ θεὸν ἀμαρτάνειν τοῦ περὶ ἄνθρωπον ἀφορητότερον.

f. 71. Τὸ μέγιστον ἀγαθὸν εἰρήνη ὃ μηδεὶς ἰκανὸς ἀνθρώπων παρασχεῖν, ἐπεὶ θεῖον τοῦτο δῶρον.

Also in Anton Melissa, col. 861.

f. 72 b. Ἐκ τοῦ περὶ μέθης δευτέρου κεφαλαίου.

Ἀλήθεια ἐστὶν ἢ τὰ τῶν συνεσκιασμένων πραγμάτων ἀνακαλυπτῆρια ἄγουσα δύναμις.  
Ἐκ τοῦ αὐτοῦ. Ἀλήθεια αὐταρκέστατος ἔπαινος.

f. 113 a. Ἐκ τῆς αὐτῆς (sc. ad Γαίημ).

Ὁ τῆς εἰρήνης φύλαξ, ὁ διανομεὺς τῶν ἐπιβαλλόντων ἐκάστοις, ὁ τὰς χάριτας ἀταμειύτους εἰς μέσον προθείς, ὁ μηδὲν ἀποκρυψάμενος ἀγαθὸν ἢ κακὸν ἐν παντὶ τῷ ἑαυτοῦ βίῳ.

Ἐκ τῆς αὐτῆς. Οὐκ ἀσφαλὲς τοῖς βουλομένοις ἐπὶ τὸν πάντων ἡγεμόνα καὶ δεσπότην ἐκκαλεῖσθαι τὰ πράγματα.

f. 125. Ἐκ τῶν περὶ τῶν μετονομαζομένων.

Ὁ μηδέποτε ἐν ταύτῳ βεβαίως ἰδρυμένος, ἄλλοτε ἀλλοίας δεχόμενος μεταβολὰς καὶ ὑποσκελιζόμενος, δυστυχῆς ἐστὶν ὁ δλισθος γὰρ σύμπας ἐστὶν ὁ βίος αὐτῷ· κάλλιστα γοῦν εἶρηται τι

βέβαιος ἴσθι καὶ βεβαίους χρῶ φίλοις.

f. 148. Νόμος οὗτος θεῖος· τὴν ἀρετὴν δι' ἑαυτὴν τιμᾶν.

Ἀρετὴ προηγούμενον φύσεως ἔργον ἀρχαῖον· Ἀρεταὶ μόναι τῶν ἀνθρώπων τὰ πράγματα ἐπίστανται.

f. 157 b. Ὅταν αἰτιάται δικαστῆς κρινομένου, ἀνάγκη σιωπᾶν.

f. 171. Φιλοῦσι τὰ ἀμαρτήματα ἀπὸ πλήθους ὄχλου (l. ὄλβου) καὶ εὐθηνίας τῶν ἀναγκαίων τίκτεσθαι.

f. 187 b. Τοῖς ἐντυγχάνουσι μὴ χεῖλεσιν ἄκροισι οἱ θεῖοι νόμοι ἐλπίδας ἀγαθὰς δημιουργοῦσι.

f. 195 b. Ὡς διάνοια, δέξαι τύπον ἀκιβδήλευτον ἵνα περὶ τε ἀρχῆς τοῦ αἰτίου καὶ ἀγαθότητος ἀναδιδαχθεῖσα καρπώσῃ κληρὸν εὐδαίμονα, γνώσῃ δὲ εὐθὺς καὶ τὴν τῶν ἀκροτάτων δυνάμεων σύνοδόν τε καὶ κράσιν· ἐν οἷς μὲν ὁ θεὸς ἀγαθός, ἐμφαινομένου τοῦ τῆς ἀρχῆς ἀξιώματος, ἐν οἷς δὲ ἀρχῶν, ἐμφαινομένης τῆς ἀγαθότητος· ἵνα τὰς τούτων ἀπογενομένας ἀρετάς, ἀγάπην καὶ εὐλάβειαν θεοῦ κτήσῃ, μήτε ἐν οἷς πάσχεις ὑψηγοροῦσα διὰ τὸ τῆς ἡγεμονίας τοῦ βασιλέως μέγεθος, μήτε ἐν οἷς ὑπομένεις τι τῶν ἀβουλήτων ἀπογινώσκουσα τὰς ἀμείνους ἐλπίδας δι' ἡμερότητα τοῦ μεγάλου καὶ φιλοδώρου θεοῦ.

f. 196 b. Τῷ ἐνδον οἰκείῳ δικαστηρίῳ πᾶς ἄφρων ἀλίσκεται.

Also Anton Melissa, col. 1213.

f. 200 b. Τοῖς ἀγαθοῖς ἀγαθὰς ὑπέχειν ἔοικε γνώμας ὁ θεὸς δι' ὧν ὠφελούντες ὠφελήθησονται.

Also Anton Melissa, col. 1077.

f. 213 b. Φίλωνος ἐκ τοῦ περὶ μετονομαζομένων.

Πόνος μὲν τοῖς συμφέροισι, βρασιώνῃ δὲ τοῖς βλαβεροῖς ἔπεται· πόνου δὲ βρασιώνῃ προκρίναντος (l. προκρίνοντες) τοῖς τὰ συμφέροντα εἰσηγουμένοις ἀπεχθάνονται.

Again on f. 142, and Anton Melissa, col. 1128.

f. 218 bis b. Ἐνέχυρον οὐ μικρὸν ἀψευδίας αἰδῶς ἢ πρὸς θεόν.

Ἔστω οὖν ὁ λόγος ἰσότητος ὄρκω· οἷς δὲ ὁμνῆσαι τίς ἀναγκάζῃ (l. ἀνάγκη), μαθέτωσαν ὡς ἔστιν ὄρκος μαρτυρία θεοῦ περὶ πράγματος ἀμφισβητουμένου.

f. 244 b. Φεύγετε πᾶν τὸ ἡδὺ ὅτι βιαίως παρακαλεῖ.

Also Anton Melissa, col. 824.

Οὐκ ἔστι τῶν ἰσταμένων καὶ ἡρεμοῦντων ἢ ἡδονὴ ἀλλὰ τῶν κινουμένων καὶ ταραχῆς γεμόντων· ὡσπερ γὰρ φλογμοὺς κινήσει, οὕτω φλογμοῦ τινὰ τρόπον τὸ πάθος ἐν ψυχῇ κινούμενον ἡρεμεῖν αὐτὴν οὐκ ἔα.

f. 247. Θυμῷ μάλιστα δεῖ κυβερνήτη χρῆσθαι· καταλειφθεὶς γὰρ ἀκυβερνήτης ἄνω καὶ κάτω κυκώμενος ὑπὸ σάλου καὶ κλύδωνος τὴν ψυχὴν ὅλην καθάπερ ἐνορμάτιστον (l. ἀνορμάτιστον) σκάφος ἀνατρέφει (l. ἀναστρέφει) συναναστρέψας καὶ τὸ σῶμα.

f. 249. Γονέας τίμα· οὗτος γὰρ νόμος θεῖός τε καὶ φυσικός.

f. 257. Οὐδενὶ τῶν φαύλων ἐπιστάς ἔλεγχος δι' ἡδονῆς ἐστίν.

Also Anton Melissa, col. 1153.

f. 261 b. Ἀπὸ ἐνὸς συνετοῦ συνοικισθήσεται πόλις.

Οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς.

f. 267. Ἐκ τοῦ περὶ μέθης. Τίς τιμῆς ἢ ἀρχῆς καταπεφρόνηκε; σχεδὸν τῶν ἔτι πεφυρμένων ἐν κενᾷ δόξαις οὐδεὶς τὸ παράπαν.

Also Anton Melissa, col. 1184.

f. 274. Αὕτη τρυφὴ ψυχῆς ἀσκητικῆς ἡδιστον ἀντὶ πικροῦ τὸ πονεῖν ὑπολαμβάνειν.

Also Anton Melissa, col. 1124.

NOTE. In *Quæst. in Genesim* XIX. 14 emend κρατούμενοι το καρπούμενοι and compare Plato, *Phædrus* 251 E; *Legg.* I. 636 D; *Rep.* VIII. 548 B, IX. 586 E; *Convin.* 187 E.







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ΤΟΝ ΕΙΝΑ ΔΕ ΤΟΥ ΝΑΒΡΑΔΑ  
 ΚΑΙ ΑΝΑΜΕΣΩΝΤΩΝ  
 ΠΡΟΜΕΝΩΝΤΩΝ  
 ΚΤΗΝΩΝ ΤΟΥ ΛΩΤ.  
 ΕΪΠΕΝ ΔΕ ΑΒΡΑΔΑ  
 ΤΩ ΛΩΤ ΚΗ ΕΣΤΙ  
 ΜΑΧΗ ΑΝΑΜΕΣΩΝ  
 ΕΛΩΥ ΚΑΙ ΟΥ. ΚΑΙ  
 ΑΝΑΜΕΣΩΝΤΩΝ  
 ΠΡΟΜΕΝΩΝ ΜΟΝ.  
 ΚΑΙ ΑΝΑΜΕΣΩΝΤΩΝ  
 ΠΡΟΜΕΝΩΝ Ο  
 ΤΙ ΛΑΟΙ ΔΕ ΑΣΦΟΙΕΣ  
 ΠΕΡΙ ΗΙΔΕΙΣΙ ΧΟΝΙΑ  
 ΣΑΙΝ ΗΙ ΕΙΩΠΙΟΝ ΟΥ  
 ΕΣΤΙΝ. ΔΙΑ ΧΩΡΙΘΟΝ  
 ΠΙΛΙΕ ΤΟΥ ΝΙΣΥΡΕΙΣ  
 ΑΡΙΣΤΕΡΑ ΚΑΙ ΝΥΡΕΙΣ  
 ΔΕ ΑΝΙΣΥΡΕΙΣ ΑΣΥΡΙΑ.

ΤΟΝ ΕΙΝΑ ΔΕ ΤΟΥ ΝΑΒΡΑΔΑ  
 ΚΑΙ ΑΝΑΜΕΣΩΝΤΩΝ  
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 ΕΪΠΕΝ ΔΕ ΑΒΡΑΔΑ  
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 ΤΙ ΛΑΟΙ ΔΕ ΑΣΦΟΙΕΣ  
 ΠΕΡΙ ΗΙΔΕΙΣΙ ΧΟΝΙΑ  
 ΣΑΙΝ ΗΙ ΕΙΩΠΙΟΝ ΟΥ  
 ΕΣΤΙΝ. ΔΙΑ ΧΩΡΙΘΟΝ  
 ΠΙΛΙΕ ΤΟΥ ΝΙΣΥΡΕΙΣ  
 ΑΡΙΣΤΕΡΑ ΚΑΙ ΝΥΡΕΙΣ  
 ΔΕ ΑΝΙΣΥΡΕΙΣ ΑΣΥΡΙΑ.

ΤΟΥ ΛΩΤΟΥ ΚΑΙ ΟΥΝΤΩΝ ΕΙΣ  
 ΤΟΥΣ ΚΑΤΑΓΕΓΡΑΜΜΕΝΟΥΣ ΤΩΝ

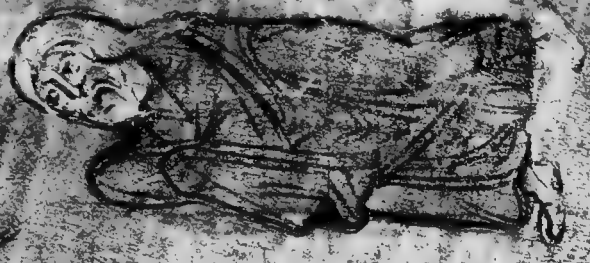
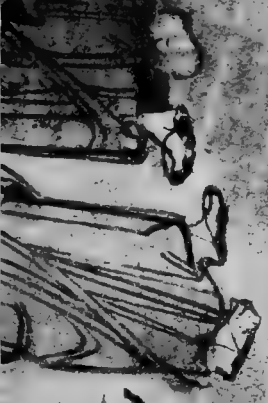
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 ΑΡΙΣΤΕΡΑ ΚΑΙ ΝΥΡΕΙΣ  
 ΔΕ ΑΝΙΣΥΡΕΙΣ ΑΣΥΡΙΑ.



ΠΟΙΤΡΑΙΤΟΙΣΙΟΝ  
ΛΟΓΕ. ΟΠΟΙΟΥΕΤ' ΑΡΕΣΗΝ  
ΧΑΛΕΙΟΝ ΕΤ' ΕΛΜΥ  
ΣΙΣΟΛΙΑΣΙ ΡΑΓΜΑ  
ΤΡΩΠ. ΑΤ' ΑΝ ΕΙΜΗ  
ΤΡΩΠ. ΗΝ Τ' ΕΥΧΗΝ  
ΔΙΑΣΩΣΑΣ. ΑΝ ΚΑΛΕΙ  
Τ' ΑΙΟ ΠΕΡΙΦΑΝΙΑΣ  
ΤΟΥ ΒΙΟΥ. ΑΝ ΤΙ ΕΡΑΣ  
ΤΟΥΤΙ ΑΝ ΤΙ ΡΟΣΥΒΡΗΝ:

ΕΡΕΝΤΟΜΑΧΗ. ΑΝΑ  
ΚΑΙ ΟΝ ΤΩΝ ΑΠΟΙ  
ΑΝΩΝ ΤΩΝ ΚΤΗ

ΚΑΤ' ΟΙΕΣ ΑΡΕΤΕΡΑ  
ΚΑΙ ΕΤ' ΕΛΕΥΘΕΡΟΕΛΜΥ  
ΤΡΩΠ. ΟΥΤ' ΑΝ ΚΑΛΕΙΤΗΝ  
ΠΕΡΙΧΩΡΟΝ ΤΟΥ ΟΥΙΟΥ  
ΔΑΜΟΧ. ΚΑΙ ΔΕ ΧΩ  
ΡΙΘ. ΗΣ ΑΝ ΕΚΑΣΤΟΣ  
ΑΙΟ ΤΟΥ ΑΔΕΥΦΟΥ  
ΑΥΤΟΥ. Ο ΔΕ ΘΕΣΙΤΕΙ  
Τ' ΡΩΑ ΒΡΑΔΙ ΜΕΤ' Α  
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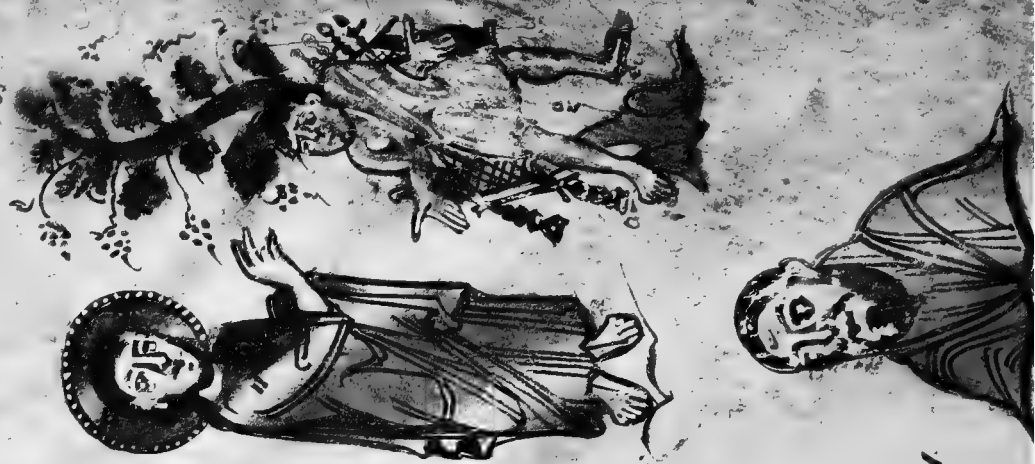






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