

Translator's Preface

ERWIN GOODENOUGH REMARKS, "THERE is no important writer of antiquity who has been so little studied as Philo Judaeus . . . no one seems to have tried to read Philo, if I may say so, with the grain instead of against it, to understand what Philo himself thought he was driving at in all his passionate allegorical labors."¹ Goodenough himself and even more Harry Austryn Wolfson did an enormous amount to remedy this lack. Of course, since Goodenough and Wolfson, scholarly monographs on Philo continue to appear, and Richard Schenk has recently authored *A Brief Guide to Philo*. Daniélou's *Philo of Alexandria* gives us a historical, philosophical, and religious context of Philo. We almost know him personally by the end.

If it is generally appropriate when translating to give the author's important sources as they appear in published English translations, this is particularly true for Daniélou, who sometimes does not indicate ellipses or who occasionally paraphrases, though using quotation marks. The English speaking world is fortunate to have the Loeb Classical Library, Cambridge: Harvard University Press and London: W. Heinemann, 1971–91 (for the set I consulted). Philo's treatise consists of ten volumes in Greek and English and two volumes in English only that are supplements containing treatises preserved in Ancient Armenian translations. The English translation of volumes I–V is by F. H. Colson and G. H. Whitaker. The English translation of volumes VI–X is by F. H. Colson alone. Ralph Marcus did the translation from Armenian. To these I will

1. Goodenough, *By Light Light*, 5.

refer by their Latin titles, books where applicable, and paragraphs as Daniélou does, adding the volume and page of the English translations, e.g. *Philo*, I, 1, or *Philo*, Appendix I, 1.

A useful one volume English translation is available in *The Works of Philo*, done in the nineteenth century by C. D. Yonge and recently updated and corrected by David Scholer.

Within quotations from Philo, material in square brackets is Daniélou's, unless it is explicitly indicated that they are the translator's. Material in curved parentheses appears in the Loeb version.

Incidentally, when checking Daniélou's quotations against the Loeb version, I verified the Greek terms he sometimes includes in his quotations. Daniélou usually mention these terms in the nominative. Where terms appear within quotations, I have tried to present them in the case in which they actually are found in Philo.

Daniélou is not consistent in the abbreviations he uses to refer to Philo's treatises. I have followed the Loeb for Latin names, made my own (hopefully transparent) contracted names, and generally followed the Loeb's English with minor adaptations. I render *Apologia pro Iudaeis* as *Apology for the Jews* rather than the Loeb's *Hypothetica*.

Incidentally, though Daniélou's French text could have stood more editing, the Loeb also manages to refer to both *De Congressu Querendae Eruditionis Gratiae* and *De Congressu Eruditionis Gratiae*; to both *Quod Deterius Potiori Insidiari Solet* and *Quod Deterius Potiori Insidiari Soleat*, and both *Quod Deus Immutabilis Sit* and *Quod Deus Sit Immutabilis*. Let him who is without sin cast the first stone!

Accordingly, the following columns give the Loeb's Latin titles, my contractions, and the English name.

Volume I

<i>De Opificio Mundi</i>	<i>De Opificio</i>	<i>On Creation</i>
<i>Legum Allegoriae</i>	<i>Legum Allegoriae</i>	<i>Allegorical Interpretation</i>

Volume II

<i>De Cherubim</i>	<i>De Cherubim</i>	<i>On the Cherubim</i>
<i>De Sacrificiis Abelis et Caini</i>	<i>De Sacrificiis</i>	<i>On the Sacrifice of Abel and Cain</i>
<i>Quod Deterius Potiori Insidiari</i>	<i>Quod Deterius</i>	<i>The Worse Attacks the Better Solet</i>
<i>De Posteritate Caini</i>	<i>De Posteritate</i>	<i>On the Posterity of Cain</i>
<i>De Gigantibus</i>	<i>De Gigantibus</i>	<i>On the Giants</i>

Volume III

<i>Quod Deus Immutabilis Sit</i>	<i>Quod Immutabilis</i>	<i>On the Unchangeableness of God</i>
<i>De Agricultura</i>	<i>De Agricultura</i>	<i>On Husbandry</i>
<i>De Plantatione</i>	<i>De Plantatione</i>	<i>On Noah's Work as a Planter</i>
<i>De Ebrietate</i>	<i>De Ebrietate</i>	<i>On Drunkenness</i>
<i>De Sobrietate</i>	<i>De Sobrietate</i>	<i>On Sobriety</i>

Volume IV

<i>De Confusione Linguarum</i>	<i>De Confusione</i>	<i>On the Confusion of Tongues</i>
<i>De Migratione Abrahami</i>	<i>De Migratione</i>	<i>On the Migration of Abraham</i>
<i>Quis Rerum Divinarum Heres</i>	<i>Quis Heres</i>	<i>Who is the Heir of Divine Things</i>
<i>De Congressu Querae Eruditionis Gratia</i>	<i>De Congressu</i>	<i>On Preliminary Studies</i>

Volume V

<i>De Fuga et Inventione</i>	<i>De Fuga</i>	<i>On Flight and Finding</i>
<i>De Mutatione Nominum</i>	<i>De Mutatione</i>	<i>On the Change of Names</i>
<i>De Somniis</i>	<i>De Somniis</i>	<i>On Dreams</i>

Volume VI

<i>De Abrahamo</i>	<i>De Abrahamo</i>	<i>On Abraham</i>
<i>De Josepho</i>	<i>De Josepho</i>	<i>On Joseph</i>
<i>De Vita Mosis</i>	<i>De Vita Mosis</i>	<i>Moses</i>

Volume VII

<i>De Decalogo</i>	<i>De Decalogo</i>	<i>On the Decalogue</i>
<i>De Specialibus Legibus I–III</i>	<i>De Specialibus Legibus</i>	<i>On Special Laws</i>

Volume VIII

<i>De Specialibus Legibus IV</i>	<i>De Specialibus Legibus</i>	<i>On Special Laws</i>
<i>De Virtutibus</i>	<i>De Virtutibus</i>	<i>On Virtues</i>
<i>De Praemiis et Poenis</i>	<i>De Praemiis</i>	<i>On Rewards and Punishments</i>

Volume IX

<i>Quod Omnis Probus Liber Sit</i>	<i>Quod Probus</i>	<i>Every Good Man is Free</i>
<i>De Vita Contemplativa</i>	<i>De Vita Contemplativa</i>	<i>On Contemplative Life</i>
<i>De Aeternitate Mundi</i>	<i>De Aeternitate Mundi</i>	<i>On the Eternity of the World</i>
<i>In Flaccum</i>	<i>In Flaccum</i>	<i>Against Flaccus</i>
<i>Apologia pro Iudaeis</i>	<i>Pro Iudaeis</i>	<i>Apology for the Jews</i>
<i>De Providentia</i>	<i>De Providentia</i>	<i>On Providence</i>

Volume X

<i>De Legatione ad Gaium</i>	<i>Ad Gaium</i>	<i>On the Embassy to Gaius</i>
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Supplement I

<i>Quaestiones et Solutiones in Genesim</i>	<i>In Genesim</i>	<i>Questions and Answers on Genesis</i>
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Supplement II

<i>Quaestiones et Solutiones in Exodum</i>	<i>In Exodum</i>	<i>Questions and Answers on Exodus</i>
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Daniélou refers to *De Explicatione Legum*, which seems to be a collective name for *Legum Allegoriae* and some of the treatises on the patriarchs. He also mentions *De Mundo*, which Yonge regards as identical to *De Aeternitate Mundi*.

Alexandria was the homeland of the Septuagint. (Daniélou has some intriguing comments on Greek translations of the Bible.) Philo, who wrote in Greek used it. One of the differences between the Septuagint, which the Vulgate and translations from the Vulgate follow, is in the numbering of the Psalms. Daniélou himself follows the Hebrew enumeration, even when referring to the Septuagint. It will be noted that both counts total 150. As an exercise upon completion of the present

work, the reader might try to imagine Philo giving a homily on the excellence of 150.

To avoid confusion, below is a helpful table that I have adapted from *A Catholic Commentary on Holy Scripture* (Bernard Orchard and others ed., Thomas Nelson and Sons, London, etc., 1953, section 335d):

Hebrew and Contemporary	Septuagint and Vulgate
1 through 8	same
9 and 10	9
11 through 113	10 through 112
114 and 115	113
116	114 and 115
117 through 146	116 through 145
147	146 and 147
148 through 150	same

I have made two terminological decisions. The adjective derived from “Philo” is “Philonic,” on the model of “Platonic.”

More importantly: the Logos is *it*. In French, Joan of Arc and the kitchen table are feminine. Louis XIV and books are masculine. In English people, animals, some odd plants, and ships have gender. Everything else is “it.” The delightful suggestion was made to me that, since in some ways later discussions of the *Shekinah* derive from Philo’s reflections upon the Logos, I might call the Logos “she.” The trouble, for one thing, is that *Shekinah* is Hebrew for *Sophia*. Philo also uses *Sophia*, and the relations between *Sophia* and Logos are not quite clear. Besides, I did not want to make him into an early cabbalist. Nor did I think I should make him a Christian by referring to the Logos as “he.” Maddeningly, sometimes it sounds very much as if the Logos is a personal being and other times is being described as an aspect of one. Sometimes it is a creature, but sometimes not. I have not dared to try to discern. So the Logos is “it.” Although the Loeb’s English may sometimes deliberately cultivate an archaic (or perhaps King James version) English, use of it has also forestalled any impulses of mine to render language about God with an eye to medieval metaphysics, and I have thus avoided the final temptation of making Philo into a Thomist or a Scotist.