## Philo of Alexandria at New College

Philo of Alexandria (20BC 50AD), a member of a wealthy Jewish family, was due lated in Greek literature and philosophy, and wrotererek. His many books dealt with biblical interpretation (based on the Septuagint, a Greek translation of the Hebrew Bible), philosophy, and the contemporary history of the Jewish citizens of Alexandria. About three dozen of his works survive in Caseek, but is true of almost all ancient authors, quite a few others have been lost in their original language. Copying extensive texts by hand was an onerous task, and many writings were not so fortunate as to be copied repeatedly enough to survive to our tin Mes.KDSSHQVWKRXJK WKDW DE books were translated into Armenian about A57,5 most of which do not survive in Greek. For the works found in Armenian but not in Greek we are least able to understand the substance of what Philo wrote. There is also a Latin translation from around ADD of two books, both of which VXUYLYH LQ \$UPHQLDQ DQG RQH RI ZKLFK VXUYLYHV LQ in Greek, there are often quotations in Greek found in various soutrpessterave (at least more or 3KLOR·V RULJLQDO ZRUGV \$QG PDQ\ RI WKHVH FDQ or Latin translations. We will come across an example of this later on.

As part of my own research into the textual transmistion 3 K L O R · V Z R U N V , opportunity in December 2019 to examine two manuscripts in New College, Oxford, namely MSS58 and 143, i.e., to use the Latin designations, which one finds in the literature, Oxoniensis Collegii Novi 58 and Oxoniensis liegii Novi 143. Here is a brief report.

## MS143

This is a Greek manuscript, consisting of 396 folios and dating from 1533, that contains 38 works (or portions of works) of Philo. Its first appearance in Philo studies was in 1742, when the three three TKRPDV 0DQJH\RI'XUKDP SXEOLVKHG DQ HGLWLRQ LQ WZ This edition is not at all a critical edition by current standards. But Mangey knew Philo extremely well, and recognized the importance of studying manuscript tradition of his works. Accordingly he obtained collations by others of some important manuscripts in Europe, and he personally examined several manuscripts at Oxford. Among these Medals, and he reported some of its readings in his many discessions of textual problems in Philo.

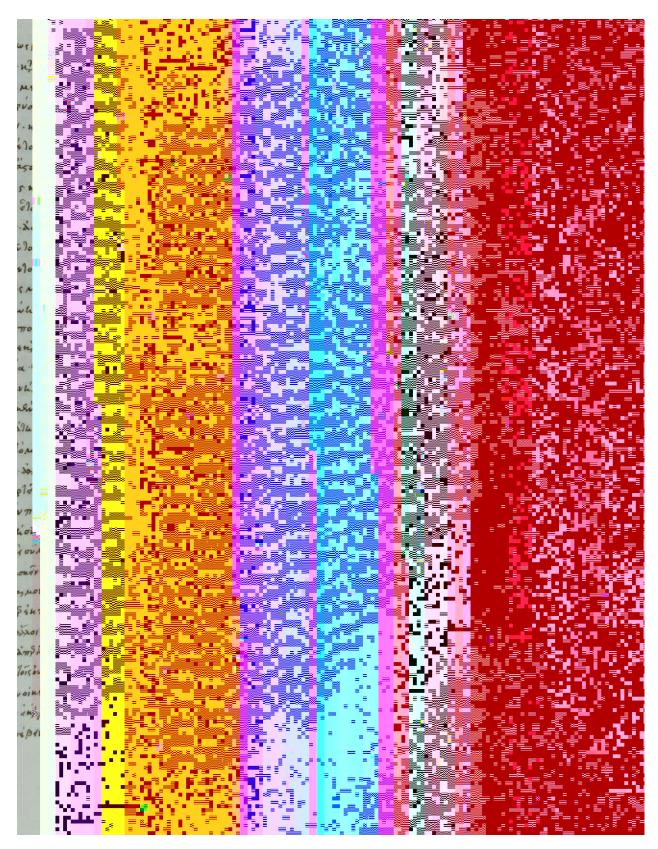
2 Q WKH RWKHU KDQG WKH QRZ VWDQGDUG FULWLFDO Hand Paul Wendland in six volumes (†89965), does not cilles 143 in its textual apparatus at all. In the years leading to their edition, Cohn and Wendland undertook a much more systematic examination of the manuscript tradition of Philo than Mangey had. And their study seemed to show that MS 143 was dependent on existing nuscripts of Philo, and thus could be ignore to independent evidence.

I am especially interested Mis 143 because I am now in the process of producing a new edition of a thirdFHQWXU\SDS\UXVFRGH[LQ3DULVZKLFlextFRQWD and Sacr, each of which is anoted above, also Mis 143. By the way, besides being an invaluable early witness to what Philo wrote, this Pramisus crip (suppl. gr. 1120/1) is famous for two other reasons. First, it is, as it seems, the oldest book in the world that was foiten dring in that cover, which is still preserved in Paris. Second, found within it were some fragments of an early New Testament codex (suppl. gr. 1120/2), which are known as

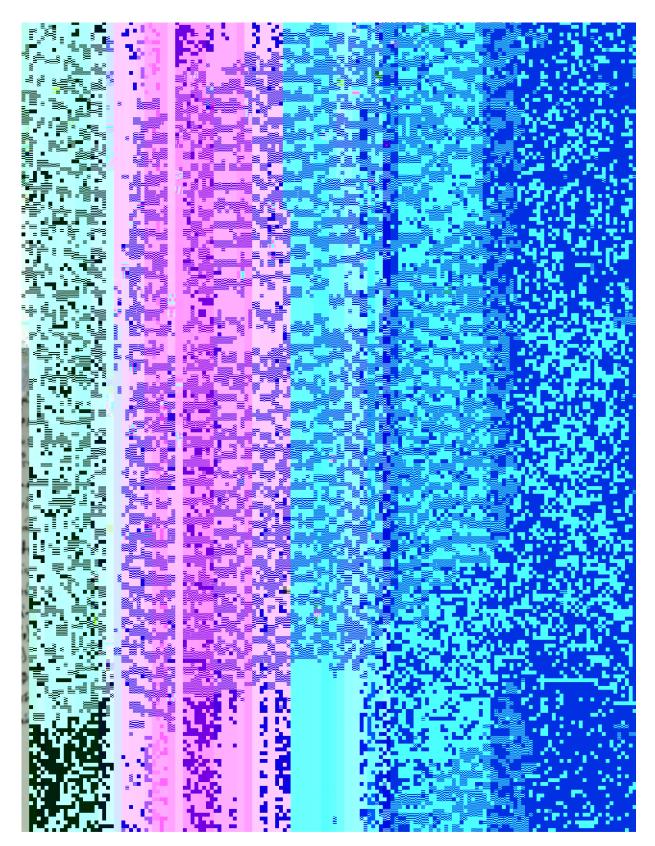
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<sup>&</sup>lt;sup>1</sup> Philonis Judaei opelksequeaperiri potuernt o2mmids.(London: William Bowyer, 1742).

<sup>&</sup>lt;sup>2</sup> Cohn and Wendland (and Siegfried Reiter for the last two books in vol. 6), eds.,



New College Library, O792 xford, MS 143, f. 14r Beginning of Philche Sacrificiis



New College Library, Oxford, MS 143, f. 311r Beginning of PhiloQuis heres

from it, having probably been correct@onybeare adds thas 143 has often been corrected from MSS. of other families One can thus account for the occasional difference between and B by appealing to corrections made to one of the specific from amanuscript

various sources. These were copied, and comments were added or deleted. Thus, the interrelations among all the catenae ospecific book are often very complex.

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appropriate insights into the meaning of the biblical text. Eventually such Greek manuscripts of 3 K L QG ceased to exist, and what vived are the Armenian translation along with all the quotations found in the catenae on Genesis and in other sources.

So, what is the relation between the fuller quotation in the catenae on Genesis and the shorter quotation inMS 58? It seems unlikely at two Christian scholars would have independently had available the Greek text QG 2.11 and just happened to select overlapping texts to illustrate their different biblical texts. Rather, it seems more likely (to me, at least) that the compilate of a the Catholic Epistles, seeing that 2 Pet 2:5 deals with Noah, looked at a catena on Genesis that had the fuller quotation from Philo and selected the one sentence that seemed especially fitting for the New Testament verse.

It may well seem that ave spent a lot of time on one sentence. This is what those of us who investigate textual issues tend to do. But this sentence is also interesting in that the evidence of the FDWHQDRQWKH&BOUFOERURENHGE LQ QUOTATION ROLE (SLVWOHV LATAGERIENT HGLQ QUOTATION AND ROLE) AND ROLE (SLVWOHV LATAGERIENT HGLQ QUOTATION AND ROLE) AND ROLE (SLVWOHV LATAGERIENT HGLQ ROLE) AND ROLE (SLVWOHV ROLE) AND RO