grammar (frr. 102–5, known almost exclusively from Varro) and the Attic dialect (frr. 106–21), followed by a collection of 'varia' (frr. 122–43).

In the final part of the book, B. provides us with a highly detailed and impressive commentary. With such a large volume of heterogeneous material to discuss, B. copes admirably. She is a trustworthy guide through the tortuous textual problems, but she wields her erudition with a light touch. Insoluble problems of interpretation she leaves to the scholars and critics who will (I hope) use her book to deepen our understanding of Crates and his *oeuvre*. There are five indices and a concordance, all of which are extremely well produced and easy to use. B. has done a great thing: she has opened a previously obscure author to critical evaluation, and she has produced an exemplary edition of extremely difficult material. On a final note, B. has been well served by her publishers, Agorà Edizioni: the book is beautifully produced and copy-edited, and is amazingly good value at €30.

Merton College, Oxford CHARLOTTE J. STEINER

PHILO ON THE CREATION

D. T. RUNIA: *Philo of Alexandria:* On the Creation of the Cosmos According to Moses. *Introduction, Translation and Commentary*. (Philo of Alexandria Commentary Series 1.) Pp. xviii + 443. Leiden, Boston, and Cologne: Brill, 2001. Cased, €103/US$120. ISBN: 90-04-12169-2.

A major lacuna in Philonic studies is the absence of critical commentaries of the discrete treatises in English. An international group headed by Gregory E. Sterling, general editor, and David T. Runia, associate editor, together with a distinguished editorial board comprising Harold W. Attridge, Ellen Birnbaum, John Dillon, David Hay, Annewies van den Hoek, Alan Mendelson, Thomas Tobin, S.J., and David Winston, has undertaken to produce a commentary series comprising twenty volumes to fill this need, and the present volume are its first fruits.

The Commentary Series is addressed to several audiences. Judging from the present volume, specialists in Philo, as well as scholars whose expertise is in cognate fields like Hellenistic Judaism, ancient philosophy, and patristic literature, and those in neighboring disciplines like classics, new testament, gnosticism, and the history of religions, will more often than not find what they need here when they wish to access Philo's thought on a particular problem and/or study a particular Philonic pericope in depth. At the same time, it is also intended to provide a detailed road-map for graduate students and non-specialists who are just beginning to read Philo's works.

Philo's treatise, *On the Creation of the Cosmos According to Moses*, reflects his dual rôle as exegete and philosopher. Philo uses the Mosaic account of creation and the events in Paradise as recorded in *Genesis* 1–3, as the springboard for his own thematic treatment of a variety of subjects, the most important of which are: (i) the pre-eminence of Moses; (ii) law and nature; (ii) God and creation; (iv) the cosmic order; (v) the human being in the cosmos; (vi) goodness and evil; (vii) *Gen*. 1–3 as typological constructs of human existence; (viii) the goal of life: *imitatio Dei*, through the practice of 'virtue'; and (ix) number symbolism.

The present volume commences with a general introduction to the series by Gregory

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E. Sterling, which, *inter alia*, outlines the program of the projected commentary series, after which there is a short preface by D. T. Runia, the author of the present volume. The main part of the book is composed of three divisions: (1) an extensive critical introduction; (2) a new English translation, the first in seventy years, of the Philonic treatise; and finally (3) the first ever commentary of the work in English. It closes with bibliographies and indices.

The critical introduction is divided into twelve sections. Sections 1–4 relate to the place of *Opif.* in the Philonic corpus, its genre, an analysis of its contents, and how it has used the Bible—particularly the rôle of exegesis and exegetical traditions. Sections 5 and 6 outline the main themes of the treatise. Sections 7 and 8 discuss its intellectual *Sitz im Leben* and the *Nachleben*. Sections 9 and 10 discuss the scholarship respecting the ancient text and the scholarship that has dealt with various facets of the contents of the treatise. Finally, Sections 11 and 12 make important preliminary remarks respecting the methodology of the present translation and commentary.

The change in style in the present translation from the somewhat archaic language found in Colson's rendition (Loeb Classical Library) to fluent and erudite English helps bring Philo closer to the reader. At the same time, Runia has, when necessary, chosen accuracy over fluency, for as he argues, the majority of the readers rely, either largely or solely, on the translator for their access to the original Greek; and further, this facilitates the interface of the translation with the commentary—something not less important in the present context.

While the commentary does not aim to be exhaustive, it lucidly presents a very wide variety of matters related to the study of the Philonic text in a clearly organized manner, making the location of a particular point of interest relatively easy. Philo's treatise has been divided into twenty-five chapters, to each of which a title has been given. This title appears in the table of contents, and also serves as headings in the translation and the divisions of the commentary.

Each of the twenty-five chapters consists of at least five sections: (1) analysis/general comments; (2) detailed comments of major terms and concepts in Philo's text, illuminated through comparison with other Philonic texts and other ancient sources. These comments are introduced by a numbered link to the analysis/general comments, and to the paragraph sections in the Philonic text, and are introduced by a lemma from the translation in bold italic, e.g. (2c) §32 *Well said too* . . . The excursuses that discuss special points at somewhat greater length appended to some of these sections are also valuable; (3) exegetical parallels briefly indicating some of the other Philonic texts that deal with the same biblical passage and/or problems; (4) *Nachleben*—this innovative rubric surveys the 'later life' of the passage—mainly in the patristic literature; and finally (5) some suggestions for further reading on the contents of the chapter. They are largely from the recent literature, on the assumption that important previous literature will be noted there.

While the Jewish aspect of Philo is scantily covered in the commentary, this is compensated by the copious treatment of the influence of Philo's writings on the early Christian tradition. And there are also some minor inaccuracies in the references in the notes. But the work is such an impressive contribution to the classical and Christian facets of the study of Philo that it is a 'must' for any college and university library, and a genuine desideratum for the personal library of scholars and students who regularly access *Opif.* It is to be hoped that the ensuing volumes of the series will retain the quality of this one.

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