Underlines the problems inherent in the identification of the Greek fragments of the *Quaestiones*. In addition to these structural difficulties, problems are caused by the lack of coordination between scholars, who often discover and proceed to identify fragments already discovered and identified by other researchers. Royse produces many examples of this, taking as his starting-point Früchtel’s article from 1937 (cf. 1801). The article closes with the publication of nine fragments: two were identified in Früchtel’s article but were left out of the collections of Marcus (1807) and Petit (1814); four were identified by Früchtel but left unpublished; the remaining three have been located by Royse himself (*QE* 1.98, *QE* 2.19, 2.115). (RR)

5. Armenian fragment


Publishes, translates, and attempts to identify an arithmological fragment from the Armenian translation of Philo explaining the significance and value of the decad. An important parallel with the arithmological treatise of Anatolius allows observations to be made on the original Greek text on which the Armenian translation was based. After arguing that the fragment must be Philonic and cannot belong to the *Quaestiones*, Terian attributes it to the lost treatise *De numeris*. (RR)

C. TRANSLATIONS IN MODERN LANGUAGES

1. Translations into German

a. Comprehensive translation


The German translation of Philo cannot be regarded as a single whole. The main bulk of the work is formed by volumes I-VI, published before the Second World War. Vol. VI was published in 1938, so falls just inside the period covered by our bibliography. These six volumes contain all of Philo’s exegetical treatises surviving in Greek. Noteworthy is that the translation does not follow the order of C-W, but translates the Exposition of the Law (including *Opif.*) before the Allegorical Commentary. Each Philonic treatise is preceded by a brief Introduction containing a summary of contents. The translation is, for the most part, amply annotated and of a high standard, particularly in view of the period in which it was produced. It is, however, not without inaccuracies and obscurities, so that today we can, on the whole, say that it retains mainly a historical and retrospective value, having been superseded in clarity and precision by the Loeb English translation. Preparations were well under way for the seventh volume, but these were wiped out by the tragic events of 1933-45 (see the tantalizingly brief foreword to the
second edition by W. THEILER). The translation was completed with the publication of volume VII in 1964, containing not only the historical-apologetic and philosophical works still extant in Greek, but also a complete translation of the De Providentia by L. FRÜCHTEL. The notes to this volume are a little more extensive than in the earlier volumes. For the sake of completeness we also include in our list the reviews made of volumes published before the beginning of the period covered in our bibliography. (= R40)


Contains: \textit{Ueber die Weltschöpfung} (= \textit{Opif.}) translated by J. COHN; \textit{Ueber Abraham} (= \textit{Abr.}) translated by J. COHN; \textit{Ueber Joseph} (= \textit{Ios.}) translated by L. COHN; \textit{Ueber das Leben Mosis} (= \textit{Mos.}) translated by B. BADT; \textit{Ueber den Dekalog} (= \textit{Decal.}) translated by L. TREITE. The General Introduction is an overall presentation of the figure and work of Philo in which a certain emphasis is given to the classification of Philo’s writings and to the relations between Philo, the Sapientia Salomonis, and the Septuagint. In conclusion a few words are devoted to Philo’s influence, which is regarded as considerable in the doctrinal development of Christianity, but as almost non-existent in Rabbinic Judaism. REVIEWS: P. Heinisch, \textit{ThRv} 8 (1909) 302f.; I. Heinemann, \textit{MGWJ} 54 (1910) 504ff.; G. Heinrici, \textit{ThLZ} 35 (1910) 195ff.; E. Nestle, \textit{BPW} 30 (1910) 1277ff.; E. Weber, \textit{ThLB} 31 (1910) 121ff.


Contains: \textit{Über die Trunkenheit} (= \textit{Ebr.}) translated by M. ADLER; \textit{Über die Nächternheit} (= \textit{Sobr.}) translated by M. ADLER; \textit{Über die Verwirrung der Sprachen} (=