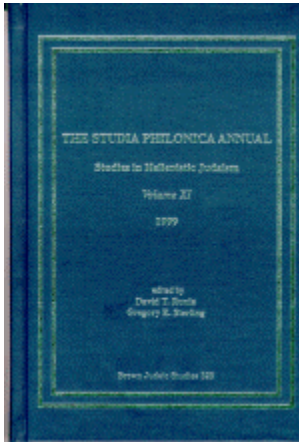


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Runia, David T. and Gregory E. Sterling, eds.

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Kenneth A. Fox
Wycliffe College
Toronto, ON Canada

The Studia Philonica Annual has as its expressed purpose “the furtherance of the study of Hellenistic Judaism, and in particular of the writings and thought of the great Hellenistic-Jewish writer Philo of Alexandria” (from the *Annual's* Web-site). Volume XI has four main sections: “Articles” (pp. 1-112), “Instrumenta – Review Article” (pp. 113-120), “Bibliography Section” (pp. 121-160), and “Book Review Section”; followed by three short units: “News and Notes” (pp. 182-184), “Notes on Contributors” (pp. 185-187), and “Instructions to Contributors” (pp. 188-194).

The following are articles in the volume: G. E. Sterling, “Recherché or Representative? What is the Relationship between Philo’s Treatises and Greek-speaking Judaism?” (1-30); M. R. Niehoff, “Jewish Identity and Jewish Mothers: Who was a Jew according to Philo?” (31-54); H. Niehoff, “The Law of Nature and the Authority of Mosaic Law” (55-73); B. Besnier, “Migration et *telos* d’après le *de migratione Abrahami*” (74-103); M. Schwabe, “Philo, *De opificio mundi* § 15.” Edited and translated from the Hebrew with an introductory note by A. Kamesar (104-112).

Sterling’s article investigates the vital question, “To what extent may we use [Philo’s] *œuvre* to reconstruct Diaspora Judaism?” After an examination of exegetical traditions and themes from non-Alexandrian Jewish and pagan authors, he concludes that Philo’s writings circulated early outside Alexandria and that his perspectives on such matters as cosmology, anthropology, and ethics were representative of Greek-speaking Judaism outside Alexandria. Niehoff asks another important question for Philo studies:

Concerning his Jewish identity, what made him a Jew in his own eyes? This learned contribution, which discusses the role of descent from a Jewish mother, is an exemplum for any scholar who takes seriously the connections between Philo's conceptual world and the larger complex of human relationships in Alexandria. Najman shows how Philo went about establishing the authority of the Mosaic law in the face of competing non-Jewish traditions, particularly "the emerging importance of the law of nature in Stoic writings," and "the fact that Hellenistic appreciation for the law of nature was inseparably connected to a denigration of *written* law." Against the backdrop of Stoicism and Philo's treatment of Isaac and Jacob (the two other figures of the triad) as well as Terah and Leben for example, Besnier gives his attention to Philo's allegorical interpretation of Abraham's two migrations toward the attainment of wisdom, from Ur to Haran, which he compares to "la conversion socratique," and from Haran to Shechem in *De migratione Abrahami* and other texts. He then turns to examine the relationship of the human intellect to the divine. On page 79, *Somn.* I, §40 should read § 41; on page 84, *Spec.* I, § 38 should read § 23; and on page 89, § 136 should read § 135. In his contribution on textual criticism, Schwabe recommends that *exaireton* at *De opificio mundi* 15 be amended to read *kai aoraton*.

This is followed by D. T. Runia's review article, "Philonica in the *Catena in Genesim*" (113-120), in a section that seeks to draw attention to "old and new tools of research for Philonic scholars." He generates a database and preliminary analysis of seventy-three lemmata where Philo's *Quaestiones in Genesim* is directly or indirectly cited in F. Petit's edition of the *Catena in Genesim* (Louvain 1992 1993 1995 1997).

The third main section, consisting of two parts, contains "Philo of Alexandria: An Annotated Bibliography: 1996" (121-160), prepared by members of the International Philo Bibliography Project under the editorial leadership of David Runia. This bibliography, which lists and provides an impartial synopsis of the contents of eighty-eight critical studies for the year 1996, has been augmented by eight studies and included in D. T. Runia, *Philo of Alexandria: An Annotated Bibliography 1987-1996* (Leiden 2000). The second part of the Bibliography Section contains a provisional bibliography of 161 items without summary for 1997-1999.

The fourth section contains the following reviews: "E. B. Mattes, Myth for Moderns: Erwin Ramsdell Goodenough and Religious Studies in America 1938-1955" (reviewer D. M. Hay); "Filón de Alejandría, Sobre los sueños; Sobre José, Introducción, traducción y notas de Sofía T. Tovar" (reviewer J. P. Martín); "B. W. Winter, Philo and Paul Among the Sophists" (reviewer D. M. Hay); "F. Calabi, The Language and the Law of God: Interpretation and Politics in Philo of Alexandria" (reviewer A. Reinhartz); "Philo d'Alexandrie et le langage de la philosophie, Monothéismes et Philosophie, edited by C. Lévy" (reviewer G. Reydam-Schils); "G. H. de Vries, Philo Judaeus Pogrom in Alexandrië Gezantschap naar Caligula" (reviewer by D. T. Runia).