

ΠΕΡΙ ΦΥΤΟΥΡΓΙΑΣ ΝΩΕ ΤΟ ΔΕΥΤΕΡΟΝ

- ¹
[329] I. | Ἐν μὲν τῷ προτέρῳ βιβλίῳ τὰ περὶ γεωργικῆς τέχνης γενικῆς, ὅσα καιρὸς ἦν, εἶπομεν, ἐν δὲ τούτῳ περὶ τῆς κατ' εἶδος ἀμπελουργικῆς, ὡς ἂν οἶόν τε ἦ, ἀποδώσομεν. τὸν γὰρ δίκαιον οὐ γεωργὸν μόνον, ἀλλὰ καὶ ἰδίως ἀμπελουργὸν εἰσάγει φάσκων· “ ἤρξατο Νῶε ἄνθρωπος εἶναι γεωργὸς γῆς καὶ ἐφύτευσεν ἀμπελῶνα.”
- ² προσήκει δὲ τὸν μέλλοντα περὶ τῶν κατὰ μέρος φυτουργιῶν¹ τε καὶ γεωργιῶν διεξιέναι κατανοῆσαι πρῶτον τὰ τελειότατα τοῦ παντὸς φυτὰ καὶ τὸν μέγαν φυτουργὸν καὶ ἐπιστάτην αὐτῶν. ὁ μὲν τοίνυν τῶν φυτουργῶν μέγιστος καὶ τὴν τέχνην τελειότατος ὁ τῶν ὅλων ἡγεμὼν ἐστὶ, φυτὸν δὲ αὐ² περιέχον ἐν ἑαυτῷ τὰ ἐν μέρει φυτὰ ἅμα³ παμμυρία καθάπερ κληματίδας ἐκ μιᾶς ἀνα-
- ³ βλαστάνοντα ρίζης ὅδε ὁ κόσμος. ἐπειδὴ γὰρ τὴν οὐσίαν ἄτακτον καὶ συγκεχυμένην οὖσαν ἐξ αὐτῆς εἰς τάξιν ἐξ ἀταξίας καὶ ἐκ συγχύσεως εἰς διακρίσιν ἄγων ὁ κοσμοπλάστης μορφοῦν ἤρξατο,
- [330] γῆν μὲν καὶ ὕδωρ ἐπὶ τὸ μέσον ἐρρίζου, τὰ | δὲ

¹ MSS. φυτῶν.

² MSS. οὐ.

³ MSS. ἀλλά.

CONCERNING NOAH'S WORK AS A PLANTER

BOOK II

I. We have said in the former book all that the 1
occasion called for regarding the husbandman's art
in general. In this book we shall give such an account
as we can of the art of a vine-dresser in particular.
For Moses introduces the righteous man not as a
husbandman only, but specially as a vine-dresser ;
his words are : " Noah began to be a husbandman
tilling the ground, and he planted a vineyard " 2
(Gen. ix. 20).

It is incumbent on one, 2
who is going to discourse on the work of planters
and husbandmen as carried on in this or that place,
to begin by marking well the plants set in the universe,
those most perfect of all plants, and their great
Planter and Overseer. It is the Lord of all things
that is the greatest of planters and most perfect
Master of His art. It is this World that is a plant
containing in itself the particular plants all at once
in their myriads, like shoots springing from a single
root. For, when the Framer of the World, finding 3
all that existed confused and disordered of itself,
began to give it form, by bringing it out of disorder
into order, out of confusion into distinction of parts,
He caused earth and water to occupy the position of

αἶρος καὶ πυρὸς δένδρα πρὸς τὴν μετάρσιον
 ἀνείλκεν ἀπὸ τοῦ μέσου χώραν, τὸν δὲ αἰθέριον
 ἐν κύκλῳ τόπον ὠχυροῦτο τῶν ἐντὸς ὄρον
 τε καὶ φυλακτῆριον αὐτὸν τιθείς, ἀφ' οὗ καὶ
 οὐρανὸς ὠνομάσθαι δοκεῖ. <καὶ> ὀχεῖσθαι μὲν
 γῆν ὕδατι ξηρὰν οὖσαν, ἣν δέος ἦν ὕδατι δια-
 λύεσθαι, πυρὶ δὲ αἶρα θερμῷ φύσει τὸν ἐξ ἑαυτοῦ
 ψυχρότατον, θαῦμα ἔκτοπον, ὃ θαυματοποιὸς
 4 εἰργάζετο. πῶς γὰρ οὐ τεράστιον ὑπὸ μὲν τοῦ
 λυομένου συνέχεσθαι τὸ λύον, πρὸς γῆς ὕδωρ, ἐπὶ
 δὲ τῷ ψυχροτάτῳ τὸ θερμότατον ἄσβεστον ἰδρῦ-
 σθαι, πῦρ ἐπὶ αἶρι; καὶ ταῦτα μὲν τὰ
 τέλεια τοῦ παντὸς ἦν μοσχεύματα, τὸ δὲ παμ-
 μέγεθες καὶ παμφορώτατον ἔρνος ὁ κόσμος οὗτος,
 5 οὗ παραφυάδες οἱ εἰρημένοι βλαστοί. II. Ὅπου
 ποτ' οὖν ἄρα τὰς ρίζας καθῆκε καὶ τίς ἐστιν αὐτῷ
 βάσις, ἐφ' ἣς ὥσπερ ἀνδριάς ἐρήρεισται, σκεπτέον.
 σῶμα μὲν οὖν οὐδὲν ἀπολειφθὲν εἰκὸς ἕξω πλανᾶ-
 σθαι πᾶσαν τὴν δι' ὅλων ὕλην ἐργασαμένου καὶ
 6 διακοσμήσαντος θεοῦ. τελειότατον γὰρ ἡρμοττε
 τὸ μέγιστον τῶν ἔργων τῷ μεγίστῳ δημιουργῷ
 διαπλάσασθαι, τελειότατον δὲ οὐκ ἂν ἦν, εἰ μὴ
 τελείοις συνεπληροῦτο μέρεσιν. ὥστε ἐκ γῆς
 ἀπάσης καὶ παντὸς ὕδατος καὶ αἶρος καὶ πυρός,
 μηδενὸς ἕξω μηδὲ τοῦ βραχυτάτου καταλειφθέντος,
 7 συνέστη ὁδε ὁ κόσμος. ἀνάγκη τοίνυν ἐκτὸς ἢ
 κενὸν ἢ μηδὲν εἶναι. εἰ μὲν δὴ κενόν, πῶς τὸ

* Or from both. Cornutus i. 1 gives ὡρεῖν δ' ἐστὶ
 φυλάσσειν, as well as ὅρος for the originals from which οὐρανός
 is derived.

^b See App. p. 494.

NOAH'S WORK AS A PLANTER, 3-7

roots at its centre ; the trees, that are air and fire, He drew up from the centre to the space on high ; the encircling region of ether He firmly established, and set it to be at once a boundary and guard of all that is within. (Apparently its name " Heaven " is derived from the former word.^a) And (surpassing wonder !) this Doer of wondrous works caused earth, a dry substance in danger of being dissolved by water, to be held by ^b water, and air, of itself coldest of all things, to be held by fire whose very nature is heat. How can it be other than a prodigy that the ⁴ dissolving element should be held together by that which it dissolves, water by earth ; and that on the coldest element the hottest should be seated unquenched, fire upon air ?

The elements of which we have spoken are the perfect branches of the whole, but the stock, far greater and more productive than all of them, is this world, of which the growths that have been mentioned are offshoots. II. We must consider, therefore, where He caused its ⁵ roots to strike, and on what it rests as a statue on its pedestal. It is unlikely that any material body has been left over and was moving about at random outside, seeing that God had wrought up and placed in orderly position all matter wherever found. For it ⁶ became the greatest artificer to fashion to full perfection the greatest of constructions, and it would have come short of full perfection, had it not had a complement of perfect parts.^b Accordingly this world of ours was formed out of all that there is of earth, and all that there is of water, and air and fire, not even the smallest particle being left outside. It ⁷ follows that outside there is either empty space or nothing at all. If there is empty space, how comes

πλήρες καὶ ναστὸν καὶ τῶν ὄντων βαρύτατον οὐ
 βρίθει ταλαντεῦον στερεοῦ μηδεὶν ἀπερείδοντος¹;
 ἐξ οὗ φάσματι ἂν εἰκέναι δόξαι, ζητούσης αἰ
 τῆς διανοίας βάσιν σωματικὴν, <ἦν> πᾶν ἔχειν
 εἰκός, εἰάν τι κενὸν μόνον² τυγχάνη, τὸν δὲ δὴ
 κόσμον καὶ διαφερόντως, ὅτι τὸ μέγιστον σωμάτων
 ἐστὶ καὶ πλήθος ἄλλων σωμάτων ὡς οἰκεία ἐγ-
 8 κεκόλπισται μέρη. τὰς δυσωπίας οὖν εἴ τις ἀπο-
 διδράσκειν βούλοιο τὰς ἐν τοῖς διαπορηθείσι,
 λεγέτω μετὰ παρρησίας, ὅτι οὐδὲν τῶν ἐν ὑλαῖς
 κραταῖον οὕτως, ὡς τὸν κόσμον ἀχθοφορεῖν
 ἰσχύσαι, λόγος δὲ ὁ αἰδῖος θεοῦ τοῦ αἰωνίου τὸ
 [331] ὀχυρώτατον καὶ | βεβαιότατον ἔρεισμα τῶν ὅλων
 9 ἐστίν. οὗτος ἀπὸ τῶν μέσων ἐπὶ τὰ
 πέρατα καὶ ἀπὸ τῶν ἄκρων ἐπὶ τὰ μέσα ταθεῖς
 δολιχεύει τὸν τῆς φύσεως δρόμον ἀήττητον συνάγων
 τὰ μέρη πάντα καὶ σφίγγων· δεσμὸν γὰρ αὐτὸν
 ἄρρηκτον τοῦ παντὸς ὁ γεννήσας ἐποίει πατήρ.
 10 εἰκότως οὖν οὐδὲ γῇ πᾶσα διαλυθήσεται πρὸς
 παντὸς ὕδατος, ὅπερ αὐτῆς οἱ κόλποι κεχωρήκασιν,
 οὐδ' ὑπὸ ἀέρος σβεσθήσεται πῦρ, οὐδ' ἔμπαλιν ὑπὸ
 πυρὸς ἄῃρ ἀναφλεχθήσεται, τοῦ θείου λόγου μεθ-
 ὀριον τάττοντος αὐτὸν καθάπερ φωνῆν στοιχείων
 ἀφώνων, ἵνα τὸ ὅλον ὥσπερ ἐπὶ τῆς ἐγγραμμάτου
 μουσικῆς³ συνηχήσῃ, τὰς τῶν ἐναντίων ἀπειλὰς
 πειθοῖ τῇ συνόδῳ⁴ μεσιτεύοντός τε καὶ διαιτῶντος.

¹ ἀπερείδοντος conj. Tr. for ἐπερείδοντος mss.

² mss. εἰάν τε κινούμενον: Wend. εἰάν τι κινούμενον. Perhaps εἰάν τε <ἰσχύμενον, εἰάν τε> κινούμενον.

³ Mangey and Wend. φωνῆς, which is elsewhere coupled with ἐγγραμμάτου, e.g. *De Agr.* 136. But the μούσης of the mss. is reproduced in a quotation of the passage by Eusebius as μουσικῆς.

⁴ mss. and Eusebius συνόδω (sic): Wend. συναγωγῇ.

NOAH'S WORK AS A PLANTER, 7-10

it that a thing that is full and dense and heaviest of all existences does not sink down by sheer weight, having nothing solid external to it to hold it up? This would seem to be of the nature of a phantom, since our understanding ever looks for a material basis, which it expects everything to have, even if it be but an empty thing, but above all the world, since it is the largest of material bodies, and holds in its bosom as parts of itself a mass of other material bodies. Let anyone then, who would fain escape the confusion 8 of face, which we all feel when we have to leave problems unsolved, say plainly that no material thing is so strong as to be able to bear the burden of the world; and that the everlasting Word of the eternal God is the very sure and staunch prop of the Whole. He it is, who extending Himself 9 from the midst to its utmost bounds and from its extremities to the midst again, keeps up through all its length Nature's unvanquished course, combining and compacting all its parts. For the Father Who begat Him constituted His Word such a Bond of the Universe as nothing can break. Good reason, then, 10 have we to be sure that all the earth shall not be dissolved by all the water which has gathered within its hollows; nor fire be quenched by air; nor, on the other hand, air be ignited by fire. The Divine Word stations Himself to keep these elements apart, like a Vocal between voiceless elements of speech, that the universe may send forth a harmony like that of a masterpiece of literature.^a He mediates between the opponents amid their threatenings, and reconciles them by winning ways to peace and con-

^a See App. p. 494.

- 11 III. Οὕτως μὲν δὴ τὸ παμφορώτατον
φυτὸν ἐρριζοῦτο καὶ ῥιζωθὲν ἐκρατεῖτο· τῶν δὲ ἐν
μέρει καὶ βραχυτέρων φυτῶν τὰ μὲν μεταβατικῶς
κινητά, τὰ δὲ ἄνευ μεταβάσεως ὥς ἂν ἐστῶτα
- 12 κατὰ τὸν αὐτὸν τόπον ἐδημιουργεῖτο. τὰ μὲν
οὖν μεταβατικῇ κινήσει χρώμενα, ἃ δὴ φάμεν
ἡμεῖς ζῶα εἶναι, ταῖς τοῦ παντὸς ὀλοσχερεστέραις
προσεγένετο μοίραις, γῇ μὲν τὰ χερσαῖα, πλωτὰ
δὲ ὕδατι, τὰ δὲ πτηνὰ ἀέρι καὶ τὰ πυρίγονα πυρί,
ὧν τὴν γένεσιν ἀριδηλοτέραν κατὰ Μακεδονίαν
λόγος ἔχει προφαίνεσθαι, καὶ οἱ ἀστέρες¹ οὐρανῷ
—ζῶα γὰρ καὶ τούτους νοερὰ δι' ὅλων φασὶν οἱ
φιλοσοφήσαντες—, <ὧν> οἱ μὲν πλάνητες ἐξ
ἐαυτῶν, οἱ δ' ἀπλανεῖς τῇ τοῦ παντὸς συμπεριαγό-
μενοι φορᾷ τόπους ἐναλλάττειν δοκοῦσι.
- 13 τὰ δὲ ἀφαντάστῳ φύσει διοικούμενα, ἅπερ ἰδίως
λέγεται φυτά, μεταβατικῆς κινήσεως ἀμέτοχα.
- 14 IV. διττὰ δὲ ἓν τε γῇ καὶ ἀέρι γένη ὁ
ποιῶν ἐποίει. ἀέρι μὲν τὰ πτηνὰ καὶ αἰσθητὰ καὶ
δυνάμεις ἄλλας αἰσθήσει οὐδαμῇ οὐδαμῶς κατα-
λαμβανομένας— ψυχῶν ὁ θίασος οὗτος ἀσωμάτων
ἐστὶ διακεκοσμημένων οὐ ταῖς αὐταῖς ἐν τάξεσι·
τὰς μὲν γὰρ εἰσκρίνεσθαι λόγος ἔχει σώμασι
θητοῖς καὶ κατὰ τινὰς ὠρισμένας περιόδους
ἀπαλλάττεσθαι πάλιν, τὰς δὲ θειοτέρας κατασκευῆς

¹ MSS. τοὺς ἀστέρας ἐν.

* For the whole of this section cf. *De Gig.* 7 f.

NOAH'S WORK AS A PLANTER, 11-14

cord. III. On this wise was the tree 11
planted which yields all fruit that grows. On this
wise when planted was it held fast. Among lesser
plants, that did not partake of its universal character,
some were created with a capacity of moving from
one place to another, others, meant to be stationary,
lacked such capacity for change of place. Our name 12
for those which have the power of locomotion is
animals. These took to (*i.e.* were so made as naturally
to belong to) the several main divisions of our uni-
verse, land animals to earth, to water those that
swim, the winged creatures to air, and to fire the
fire-born. It is said that the production of these last
is more patent to observation in Macedonia than
elsewhere. The stars found their place in heaven.
Those who have made philosophy their study tell us
that these too are living creatures, but of a kind
composed entirely of Mind. Of these some, the
planets, appear to change their position by a power
inherent in themselves, others to do so as they are
swept along in the rush of our universe, and these
we call fixed stars.^a The creations en- 13
dowed with a nature incapable of taking in impres-
sions, to which the name of "plants" is specially
given, do not share the power of locomotion.

IV. Of twofold kind were the beings which the great 14
Maker made as well in the earth as in the air. In
the air He made the winged creatures perceived by
our senses, and other mighty beings besides which
are wholly beyond apprehension by sense. This is
the host of the bodiless souls. Their array is made
up of companies that differ in kind. We are told that
some enter into mortal bodies, and quit them again
at certain fixed periods, while others, endowed with

- λαχούσας ἅπαντος ἀλογεῖν τοῦ γῆς χωρίου, ἀνω-
 [332] τάτω δ' εἶναι πρὸς αὐτῷ τῷ | αἰθέρι τὰς καθαρω-
 τάτας, αἷς οἱ μὲν παρ' Ἑλλήσι φιλοσοφήσαντες
 ἥρωας καλοῦσι, Μωυσῆς δὲ ὀνόματι εὐθυβόλῳ
 χρώμενος ἀγγέλους προσαγορεύει, πρεσβευομένας
 καὶ διαγγελλούσας τὰ τε παρὰ τοῦ ἡγεμόνος τοῖς
 ὑπηκόοις ἀγαθὰ καὶ τῷ βασιλεῖ ὧν εἰσιν οἱ
 ὑπήκοοι χρεῖοι. γῇ δὲ ζῷά τε χερσαῖα
 καὶ φυτά, δύο πάλιν, προσένειμε, τὴν αὐτὴν μητέρα
 15 τε βουλευθεὶς εἶναι καὶ τροφόν· καθάπερ γὰρ
 γυναικὶ καὶ παντὶ τῷ θήλει πηγαὶ πρὸς τῷ μέλλειν
 ἀποκυῖσκειν ἀναχέονται¹ γάλακτος, ἵνα τοῖς γεννω-
 μένοις ἄρδωσι τὰς ἀναγκαίας καὶ ἀρμοττούσας
 τροφάς, τὸν αὐτὸν τρόπον καὶ τῇ χερσαίων ζώων
 μητρὶ γῇ πάσας φυτῶν προσένειμεν ἰδέας, ἵνα
 συγγενέσι καὶ μὴ ὀθνείοις τροφαῖς τὰ γεννώμενα
 16 χρήσῃται. καὶ μὴν τὰ μὲν φυτὰ κατωκάρα
 ἀπειργάζετο τὰς κεφαλὰς αὐτῶν ἐν τοῖς βαθυγιο-
 τάτοις γῆς μέρεσι πῆξας, ζώων δὲ τῶν ἀλόγων
 τὰς κεφαλὰς ἀνελκύσας ἀπὸ γῆς ἐπὶ προμήκους
 αὐχένος ἄκρας ἡρμόζετο τῷ αὐχένι ὥσπερ ἐπίβασιν
 17 τοὺς ἐμπροσθίους πόδας θεῖς. ἐξαιρέτου δὲ τῆς
 κατασκευῆς ἔλαχεν ἄνθρωπος· τῶν μὲν γὰρ ἄλλων
 τὰς ὄψεις περιήγαγε κάτω κάμψας, διὸ νένευκε
 πρὸς χέρσον, ἀνθρώπου δὲ ἔμπαλιν ἀνώρθωσεν,
 ἵνα τὸν οὐρανὸν καταθεᾷται, φυτὸν οὐκ ἐπίγειον
 ἀλλ' οὐράνιον, ὥς ὁ παλαιὸς λόγος, ὑπάρχων. V.
 18 ἀλλ' οἱ μὲν ἄλλοι τῆς αἰθερίου φύσεως τὸν ἡμέτερον

¹ MSS. ἀποχέονται.

NOAH'S WORK AS A PLANTER, 14-18

a diviner constitution, have no regard for any earthly quarter, but exist on high nigh to the ethereal region itself. These are the purest spirits of all, whom Greek philosophers call heroes, but whom Moses, employing a well-chosen name, entitles "angels," for they go on embassies bearing tidings from the great Ruler to His subjects of the boons which He sends them, and reporting to the Monarch what His subjects are in need of. Two kinds again did He assign to earth, land animals and plants. For He willed her to be at once both mother and nurse. For, even as in woman and all female 15 kind there well up springs of milk when the time of delivery draws near, that they may furnish necessary drink of a suitable kind to their offspring; even so in like manner did the Creator bestow on earth, the mother of land animals, plants of all sorts, to the end that the new-born might have the benefit of nourishment not foreign but akin to them. Furthermore, 16 while He fashioned the plants head downwards, fixing their heads in the portions of the earth where the soil lay deepest, He raised from the earth the heads of the animals that are without reason and set them on the top of a long neck, placing the fore feet as a support for the neck. But the build allotted to man 17 was distinguished above that of other living creatures. For by turning the eyes of the others downwards He made them incline to the earth beneath them. The eyes of man, on the contrary, He set high up, that he might gaze on heaven, for man, as the old saying is, is a plant not earthly but heavenly.^a V. Now while 18 others, by asserting that our human mind is a particle

^a *Timaeus* 90 A; cf. for the preceding section *ib.* 91 E. See note on *Quod Det.* 84.

- νοῦν μοῖραν εἰπόντες εἶναι συγγένειαν ἀνθρώπῳ
 πρὸς αἰθέρα συνῆψαν. ὁ δὲ μέγας Μωυσῆς οὐδενὶ
 τῶν γεγονότων τῆς λογικῆς ψυχῆς τὸ εἶδος
 ὁμοίωσεν, ἀλλ' εἶπεν αὐτὴν τοῦ θεοῦ καὶ ἀοράτου
 πνεύματος ἐκείνου δόκιμον εἶναι νόμισμα σημειωθὲν
 καὶ τυπωθὲν σφραγίδι θεοῦ, ἧς ὁ χαρακτήρ ἐστίν
 19 ὁ αἰδῖος λόγος· “ἐνέπνευσε” γάρ φησιν “ὁ θεὸς
 εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς,” ὥστε
 ἀνάγκη πρὸς τὸν ἐκπέμποντα τὸν δεχόμενον
 ἀπεικονίσθαι· διὸ καὶ λέγεται κατ' εἰκόνα θεοῦ
 τὸν ἄνθρωπον γεγενῆσθαι, οὐ μὴν κατ' εἰκόνα
 20 τινὸς τῶν γεγονότων. ἀκόλουθον οὖν ἦν τῆς
 ἀνθρώπου ψυχῆς κατὰ τὸν ἀρχέτυπον τοῦ αἰτίου
 λόγον ἀπεικονισθείσης καὶ τὸ σῶμα ἀνεγερθὲν
 πρὸς τὴν καθαρωτάτην τοῦ παντὸς μοῖραν, οὐρανόν,
 τὰς ὕψεις ἀνατείνειν, ἵνα τῷ φανερωῷ τὸ ἀφανὲς
 21 ἐκδηλῶς καταλαμβάνηται. ἐπειδὴ τοίνυν τὴν πρὸς
 τὸ ὄν διανοίας ὁλκὴν ἀμήχανον ἦν ἰδεῖν ὅτι μὴ
 τοὺς ἀχθέντας πρὸς αὐτοῦ μόνους—ὁ γὰρ πέπονθεν
 ἕκαστος, αὐτὸς ἐξαιρέτως οἶδεν—, εἰδῶλον ἐναργὲς
 [383] | αἰδοῦς ὁμματος τὰ τοῦ σώματος ποιεῖ δυνάμενα
 22 πρὸς αἰθέρα ἀπονεύειν. ὁπότε γὰρ οἱ ἐκ φθαρτῆς
 παγέντες ὕλης ὀφθαλμοὶ τοσοῦτον ἐπέβησαν, ὥς
 ἀπὸ τοῦ τῆς γῆς χωρίου πρὸς τὸν μακρὰν οὕτως
 ἀφεστῶτα ἀνατρέχειν οὐρανὸν καὶ ψαύειν τῶν
 περάτων αὐτοῦ, πόσον τινὰ χρὴ νομίσαι τὸν πάντη
 δρόμον τῶν ψυχῆς ὁμμάτων; ἅπερ ὑπὸ πολλοῦ
 τοῦ τὸ ὄν κατιδεῖν τηλαυγῶς ἡμέρου πτερωθέντα
 οὐ μόνον πρὸς τὸν ἔσχατον αἰθέρα τείνεται, παρα-
 222

NOAH'S WORK AS A PLANTER, 18-22

of the ethereal substance, have claimed for man a kinship with the upper air ; our great Moses likened the fashion of the reasonable soul to no created thing, but averred it to be a genuine coinage of that dread Spirit, the Divine and Invisible One, signed and impressed by the seal of God, the stamp of which is the Eternal Word. His words are " God in-breathed 19 into his face a breath of Life " (Gen. ii. 7) ; so that it cannot but be that he that receives is made in the likeness of Him Who sends forth the breath. Accordingly we also read that man has been made after the Image of God (Gen. i. 27), not however after the image of anything created. It followed then, as a 20 natural consequence of man's soul having been made after the image of the Archetype, the Word of the First Cause, that his body also was made erect, and could lift up its eyes to heaven, the purest portion of our universe, that by means of that which he could see man might clearly apprehend that which he could not see. Since, then, it was impossible for 21 any to discern how the understanding tends towards the Existent One, save those only who had been drawn by Him—for each one of us knows what he has himself experienced as no other can know it—He endows the bodily eyes with the power of taking the direction of the upper air, and so makes them a distinct representation of the invisible eye. For, 22 seeing that the eyes formed out of perishable matter obtained so great reach as to travel from the earthly region to heaven, that is so far away, and to touch its bounds, how vast must we deem the flight in all directions of the eyes of the soul ? The strong yearning to perceive the Existent One gives them wings to attain not only to the furthest region of the upper

PHILO

μευβιάμενα δὲ καὶ παντὸς τοῦ κόσμου τοὺς ὅρους
23 ἐπέιγεται πρὸς τὸν ἀγέννητον. VI. διὰ
τοῦτο ἐν τοῖς χρησμοῖς οἱ σοφίας καὶ ἐπιστήμης
ἄπληστοι διατελοῦντες ἀνακεκλησθαι λέγονται·
πρὸς γὰρ τὸ θεῖον ἄνω καλεῖσθαι θέμις τοὺς ὑπ’
24 αὐτοῦ καταπνευσθέντας. δεινὸν γάρ, εἰ τυφῶσι
μὲν καὶ ἀρπυαῖαις αὐτόπρεμνα δένδρα πρὸς ἅερα
ἀνασπᾶται καὶ μυριάγωγα σκάφη βρίθοντα φόρτω
καθάπερ τινὰ τῶν κουφοτάτων ἐκ μέσων τῶν
πελαγῶν ἀναρπάζεται καὶ λίμναι καὶ ποταμοὶ
μετάρσιοι φέρονται, τοὺς γῆς κόλπους ἐκλιπόντος
τοῦ ρεύματος, ὅπερ ἀνιμήσαντο αἱ τῶν ἀνέμων
κραταιόταται καὶ πολυπλοκώταται δίνει, τῇ δὲ
τοῦ θεοῦ πνεύματος καὶ πάντα δυνατοῦ καὶ τὰ
κάτω νικῶντος φύσει κοῦφον ὁ νοῦς ὧν οὐκ ἐπ-
ελαφρίζεται καὶ πρὸς μήκιστον ὕψος ἐξαίρεται, καὶ
25 μάλιστα ὁ τοῦ φιλοσοφῆσαντος ἀνόθως. οὗτος
γὰρ κάτω μὲν οὐ βρίθει πρὸς τὰ σώματος καὶ γῆς
φίλα ταλαντεύων, ὧν διάζευξιν καὶ ἀλλοτριώσιν
αἰεὶ διεπόννησεν, ἄνω δὲ φέρεται τῶν μεταρσίων
καὶ ἱεροπρεπεστάτων καὶ εὐδαιμόνων φύσεων
26 ἀκορέστως ἐρασθεῖς. τοιγαροῦν Μωυσῆς ὁ ταμίας
καὶ φύλαξ τῶν τοῦ ὄντος ὀργίων ἀνακεκλησεται·
λέγεται γὰρ ἐν Λευιτικῇ βίβλῳ· “ ἀνεκάλεσε
Μωυσὴν.” ἀνακεκλησεται δὲ καὶ ὁ τῶν δευτερείων
ἀξιωθεὶς Βεσελεήλ· καὶ γὰρ τοῦτον ἀνακαλεῖ ὁ
θεὸς πρὸς τὴν τῶν ἱερῶν κατασκευὴν τε καὶ
27 ἐπιμέλειαν ἔργων. ἀλλ’ ὁ μὲν τὰ δευτερεῖα τῆς

NOAH'S WORK AS A PLANTER, 22-27

air, but to overpass the very bounds of the entire universe and speed away toward the Uncreate.

VI. This is why those who crave for 23 wisdom and knowledge with insatiable persistence are said in the Sacred Oracles to have been called upwards ; for it accords with God's ways that those who have received His down-breathing should be called up to Him. For when trees are whirled up, 24 roots and all, into the air by hurricanes and tornadoes, and heavily laden ships of large tonnage are snatched up out of mid-ocean, as though objects of very little weight, and lakes and rivers are borne aloft, and earth's hollows are left empty by the water as it is drawn up by a tangle of violently eddying winds, it is strange if a light substance like the mind is not rendered buoyant and raised to the utmost height by the native force of the Divine spirit, overcoming as it does in its boundless might all powers that are here below. Above all is it strange if this is not so with the mind of the genuine philosopher. Such an one suffers from no weight of downward 25 pressure towards the objects dear to the body and to earth. From these he has ever made an earnest effort to sever and estrange himself. So he is borne upward insatiably enamoured of all holy happy natures that dwell on high. Accordingly Moses, 26 the keeper and guardian of the mysteries of the Existent One, will be one called above ; for it is said in the Book of Leviticus, " He called Moses up above" (Lev. i. 1). One called up above will Bezeleel also be, held worthy of a place in the second rank. For him also does God call up above for the construction and overseeing of the sacred works (Exod. xxxi. 2 ff.). But while Bezeleel shall carry off the lower honours 27

ἀνακλήσεως, Μωυσῆς δὲ ὁ πάνσοφος οἴσεται τὰ πρωτεία· ἐκείνος μὲν γὰρ τὰς σκιάς πλάττει καθάπερ οἱ ζωγραφοῦντες οἷς οὐ θέμις οὐδὲν ἔμφυχον δημιουργῆσαι—Βεσελεὴλ γὰρ ἐν σκιαῖς ποιῶν ἐρμηνεύεται—, Μωυσῆς δὲ οὐ σκιάς ἀλλὰ τὰς ἀρχετύπους φύσεις αὐτὰς τῶν πραγμάτων ἔλαχεν ἀνατυποῦν. ἄλλως τε καὶ τὸ αἷτιον οἷς μὲν τηλαυγέστερον καὶ ἀριδηλότερον ὥς ἂν ἐν ἡλίῳ καθαρῷ, οἷς δὲ ἀμυδρότερον ὥς ἂν ἐν σκιά τὰ οἰκεῖα εἶωθεν ἐπιδείκνυσθαι.

- 28 VII. | Διεξεληλυθότες οὖν περὶ τῶν ὁλοσχερε-
 [334] στέρων ἐν κόσμῳ φυτῶν ἴδωμεν ὃν τρόπον καὶ τὰ ἐν τῷ ἀνθρώπῳ, τῷ βραχεῖ κόσμῳ, δένδρα ὁ πάνσοφος ἐδημιούργει θεός. αὐτίκα τοίνυν ὥσπερ βαθύγειον χωρίον σῶμα τὸ ἡμέτερον λαβὼν
 29 δεξαμενὰς αὐτῷ τὰς αἰσθήσεις ἀπειργάζετο· κᾶπειθ' οἷα φυτὸν ἡμερον καὶ ὠφελιμώτατον <εἰς>¹ ἐκάστην αὐτῶν ἐνετίθει, ἀκοὴν μὲν εἰς οὖς, ὄψιν δ' εἰς ὄμματα καὶ εἰς μυκτῆρας ὀσφρησὶν καὶ τὰς ἄλλας εἰς τὰ οἰκεῖα καὶ συγγενῇ χωρία. μαρτυρεῖ δέ μου τῷ λόγῳ ὁ θεσπέσιος ἀνὴρ ἐν ὕμνοις λέγων ὦδε·
 “ὁ φυτεύων οὖς οὐκ ἀκούει; ὁ πλάσσων ὀφθαλ-
 30 μους οὐκ ἐπιβλέπει;” καὶ τὰς διηκούσας μέντοι μέχρι σκελῶν τε καὶ χειρῶν καὶ τῶν ἄλλων τοῦ σώματος μερῶν, ὅσα ἐντός τε καὶ ἐκτός, δυνάμεις
 31 ἀπάσας εὐγενῇ μοσχεύματα εἶναι συμβέβηκε. τὰ δὲ ἀμείνῳ καὶ τελειότερα τῷ μεσαιτάτῳ καὶ καρποφορεῖν δυναμένῳ διαφερόντως ἡγεμονικῶ

¹ εἰς may easily have dropped out before ἐκ. Heinemann translates as if it had. See App. p. 494.

NOAH'S WORK AS A PLANTER, 27-31

conferred by the call above, Moses the all-wise shall bear away the primary honours. For the former fashions the shadows, just as painters do, to whom Heaven has not granted power to create aught that has life. "Bezeleel," we must remember, means "making in shadows." Moses on the other hand obtained the office of producing not shadows but the actual archetype of the several objects. Nor need we wonder at such distinctions. It is the wont of the Supreme Cause to exhibit the objects proper to each, to some in a clearer, more radiant vision, as though in unclouded sunshine, to others more dimly, as though in the shade.

VII. As we have now brought to a close our dis- 28
cussion of those objects on a larger scale which are set to grow in the field of the universe, let us note the way in which God the all-wise fashioned the trees that are in man, the microcosm. To begin with, then, He took our body, as though He were taking some deep-soiled plot of ground and made the organs of sense as tree-beds for it. Having done this He 29
set a sense in each of them, as a plant highly valuable for cultivation, hearing in the ear, sight in the eyes, in the nostrils scent, and the rest in their appropriate and congenial positions. I may cite as a witness to what I say the sacred poet, where he says "He that planteth the ear, doth He not hear? He that fashioneth the eyes, shall He not behold?" (Psalm xciv. 9). And all the other faculties of the body 30
including legs and hands and every part, whether inner or outer, are nothing else than noble shoots and growths. The better and more perfect growths He 31
planted in the dominant faculty, which holds the central position, and possesses in a pre-eminent

προσερρίζουν· ταῦτα δέ εἰσι νόησις, κατάληψις, εὐστοχία, μελέται, μνήμαι, ἔξεις, διαθέσεις, τεχνῶν ιδέαι πολύτροποι, βεβαιότης ἐπιστημῶν, τῶν ἀρετῆς ἀπάσης θεωρημάτων ἀληστος ἀνάληψις. τούτων οὐδὲν οὐδεὶς θνητὸς ἱκανὸς φυτουργῆσαι, πάντων δὲ ἀθρώων εἰς ὃ ἀγένητος τεχνίτης, οὐ πεποιηκὼς μόνον, ἀλλὰ καὶ ποιῶν ἀεὶ καθ' ἕκαστον τῶν γεννωμένων τὰ φυτὰ ταῦτα.

- 32 VIII. Τοῖς εἰρημένοις ἐστὶν ἀκόλουθος καὶ ἡ τοῦ παραδείσου φυτουργία· λέγεται γάρ· “ἐφύτευσεν ὁ θεὸς παράδεισον ἐν Ἑδέμ κατὰ ἀνατολάς, καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἔπλασεν.” τὸ μὲν οὖν ἀμπέλους καὶ ἐλαιῶν ἢ μηλεῶν ἢ ῥοιῶν ἢ τῶν παραπλησίων δένδρα οἶεσθαι¹ πολλή
33 καὶ δυσθεράπευτος εὐήθεια. τίνος γὰρ ἔνεκα, εἴποι τις ἄν; ἵνα ἐνδιαιτήσεις εὐαγώγους ἔχη; ὁ γὰρ κόσμος ἅπας αὐταρκέστατον ἐνδιαίτημα ἂν νομισθεῖν θεῷ τῷ πανηγεμόνι; ἢ οὐχὶ μυρίων καὶ ἄλλων δόξαι ἂν ὑστερίζειν, ὡς πρὸς ὑποδοχὴν τοῦ μεγάλου βασιλέως ἀξιόχρεων ὑποληφθῆναι χωρίον; χωρὶς τοῦ² μηδὲ εὐαγὲς εἶναι οἶεσθαι τὸ αἴτιον ἐν τῷ αἰτιατῷ περιέχεσθαι [τῷ] μηδὲ τὰ
34 δένδρα τοὺς ἐτησίους δήπου φέρειν καρπούς. πρὸς τὴν τίνος οὖν ἀπόλαυσιν τε καὶ χρήσιν καρποφορήσει ὁ παράδεισος; ἀνθρώπου μὲν οὐδενός· οὐδεὶς γὰρ εἰσάγεται τὸ παράπαν τὸν παράδεισον οἰκῶν, ἐπεὶ καὶ τὸν πρῶτον διαπλασθέντα ἐκ γῆς
35 μεταναστῆναί φησιν ἐνθένδε, ὄνομα Ἀδάμ. καὶ

¹ No lacuna (as Wend.) An infinitive can be understood after οἶομαι, e.g. Homer, *Odyssey* xxiv. 401.

² mss. χωρίον τοῦ: Wend. χωρὶς τοῦ.

^a Cf. note on *De Cher.* 62.

^b Cf. *L.A.* i. 43.

NOAH'S WORK AS A PLANTER, 31-34

degree the capacity for yielding fruit. These growths are insight, apprehension, accurate judgement, constant practice, powers of memory, varying conditions, chronic dispositions,^a scientific capacity taking many forms and directions, certainty of knowledge, ability to take in and retain the principles and implications of virtue in every shape. Not one of these is any mortal man whatever capable of growing. The One Grower of them all is the Uncreate Artificer, Who not only has made these plants once for all, but is ever making them in the case of each man who is from time to time begotten.

VIII. In agreement with what I have said is the 32 planting of the garden ; for we read, " God planted a garden in Eden facing the sun-rising, and placed there the man whom He had moulded " (Gen. ii. 8). To imagine that he planted vines and olive and apple and pomegranate trees or the like, would be serious folly, difficult to eradicate. One would 33 naturally ask What for ? To provide Himself with convenient places to live in ?^b Would the whole world be considered a sufficient dwelling for God the Lord of all ? Would it not evidently fall short in countless other ways^c of being deemed meet to receive the Great King ? To say nothing of the irreverence of supposing that the Cause of all things is contained in that which He has caused, and to say nothing of the fact that the trees of His planting do not yield annual fruits as ours do.^d For whose use 34 and enjoyment, then, will the Garden yield its fruits ? Not for that of any man ; for no one whatever is mentioned as dwelling in the garden, for we are told that Adam, the man first moulded out of the earth,

^c *i.e.* than being without a garden. ^d See App. p. 494.

μήν ὃ γε θεὸς ὥσπερ τῶν ἄλλων καὶ τροφῆς ἀνεπιδεῆς ἐστίν· ἀνάγκη γὰρ τὸν τροφῇ χρώμενον δεῖσθαι μὲν τὸ πρῶτον, ἔπειτα δὲ ὄργανα εὐ-
 [335] τρεπίσθαι, δι' ὧν καὶ τὴν εἰσιούσαν παραδέξεται καὶ τὴν ἐκμασηθεῖσαν θύραζε ἀποπέμψει. | ταῦτα δὲ μακαριότητος καὶ εὐδαιμονίας τῆς περὶ τὸ αἴτιον ἀπάδει, τῶν ἀνθρωπόμορφον, ἔτι δὲ καὶ ἀνθρωποπαθεῖς αὐτὸ εἰσαγόντων ἐπ' εὐσεβείας καὶ ὁσιότητος καθαιρέσει, μεγάλων ἀρετῶν, ἐκθεσμού-
 36 τατα ὄντα εὐρήματα. IX. ἰτέον οὖν

ἐπ' ἀλληγορίαν τὴν ὁρατικοῖς φίλην ἀνδράσι· καὶ γὰρ οἱ χρησιμοὶ τὰς εἰς αὐτὴν ἡμῖν ἀφορμὰς ἐναρ-
 γέστατα προτείνουν· λέγουσι γὰρ ἐν τῷ παραδείσῳ φυτὰ εἶναι μηδὲν ἐοικότα τοῖς παρ' ἡμῖν, ἀλλὰ
 37 ζωῆς, ἀθανασίας, εἰδήσεως, καταλήψεως, συνέσεως, καλοῦ καὶ πονηροῦ φαντασίας. ταῦτα δὲ χέρσου μὲν οὐκ ἂν εἴη, λογικῆς δὲ ψυχῆς ἀναγκαίως φυτά, ἡ μὲν¹ πρὸς ἀρετὴν ὁδὸς αὐτῆς ζωὴν καὶ ἀθανασίαν ἔχουσα τὸ τέλος, ἡ δὲ πρὸς κακίαν φυγὴν τε τούτων καὶ θάνατον. τὸν οὖν φιλόδωρον θεὸν ὑποληπτέον ἐν τῇ ψυχῇ καθάπερ παράδεισον ἀρετῶν καὶ τῶν κατ' αὐτὰς πράξεων ἐμφυτεύειν πρὸς τελείαν εὐδαιμονίαν αὐτὴν ἄγοντα.

38 Διὰ τοῦτο καὶ τόπον οἰκειότατον προσέειμε τῷ παραδείσῳ καλούμενον Ἐδέμ—ἐρμηνεύεται δὲ τρυφή—, σύμβολον ψυχῆς τῆς ἄρτια βλεπούσης, ἀρεταῖς ἐγχορευούσης καὶ ὑπὸ πλῆθους καὶ μεγέ-
 θους χαρᾶς ἀνασκιρτώσης, ἀπόλαυσμα ἐν ἀντὶ

¹ Or, with Wend., <ῆς> ἡ μὲν, “to which belongs the path” etc.

NOAH'S WORK AS A PLANTER, 35-38

migrated thence. As for God, *He* stands in no need of 35
food any more than of aught else. For one who uses
food must in the first place experience need, and in the
next place be equipped with organs by means of which
to take the food that comes in, and to discharge that
from which he has drawn its goodness. These things
are not in harmony with the blessedness and happi-
ness of the First Cause. They are utterly monstrous
inventions of men who would overthrow great virtues
like piety and reverence by representing Him as
having the form and passions of mankind.

IX. So we must turn to allegory, the method dear 36
to men with their eyes opened. Indeed the sacred
oracles most evidently afford us the clues for the use
of this method. For they say that in the garden
there are trees in no way resembling those with
which we are familiar, but trees of Life, of Immor-
tality, of Knowledge, of Apprehension, of Under-
standing, of the conception of good and evil. And 37
these can be no growths of earthly soil, but must be
those of the reasonable soul, namely its path accord-
ing to virtue with life and immortality as its end,
and its path according to evil ending in the shunning
of these and in death. We must conceive therefore
that the bountiful God plants in the soul as it were a
garden of virtues and of the modes of conduct
corresponding to each of them, a garden that brings
the soul to perfect happiness.

Because of this He assigned to the garden a site 38
most suitable, bearing the name of "Eden," which
means "luxuriance," symbol of a soul whose eyesight
is perfect, disporting itself in virtues, leaping and
skipping by reason of abundance of great joy, having
set before it, as an enjoyment outweighing thousands

- μυρίων τῶν παρὰ ἀνθρώποις ἡδίστων προτεθει-
 39 μένης τὴν τοῦ μόνου θεραπείαν σοφοῦ. τούτου
 τοῦ γανώματος ἀκράτου τις σπάσας, ὁ τοῦ
 Μωυσέως δὴ θιασώτης, ὃς οὐχὶ τῶν ἡμελημένων
 ἦν, ἐν ὑμνωδαίαις ἀνεφθέγγετο πρὸς τὸν ἴδιον
 νοῦν φάσκων “κατατρύφησον τοῦ κυρίου,” παρα-
 κекινημένος πρὸς τὸν οὐράνιον καὶ θεῖον ἔρωτα
 τῇ φωνῇ, τὰς μὲν <έν> τοῖς λεγομένοις καὶ
 φαινομένοις ἀνθρωπίνους ἀγαθοὺς χλιδὰς καὶ
 θρύψεις ἀλήκτους¹ δυσχεράνας, ὅλον δὲ τὸν νοῦν
 ὑπὸ θείας κατοχῆς συναρπασθεὶς οἴστρω καὶ
 40 ἐνευφραϊνόμενος μόνῳ θεῷ. X. καὶ
 τὸ πρὸς ἀνατολαῖς μέντοι τὸν παράδεισον εἶναι
 δεῖγμα τοῦ λεχθέντος ἐστί· σκοταῖον μὲν γὰρ
 καὶ δυνόμενον καὶ νυκτιφόρον ἀφροσύνη, λαμπρό-
 τατον δὲ καὶ περιανγέστατον καὶ ἀνατέλλον ὥς
 ἀληθῶς φρόνησις. καὶ καθάπερ ἀνίσχων ἥλιος
 ὅλον τὸν οὐρανοῦ κύκλον φέγγους ἀναπληροῖ, τὸν
 αὐτὸν τρόπον αἱ ἀρετῆς ἀκτῖνες ἀναλάμψασαι τὸ
 διανοίας χωρίον ὅλον μεστὸν αὐγῆς καθαρᾶς
 ἀπεργάζονται.
 41 Τὰ μὲν οὖν ἀνθρώπου κτήματα φρουροὺς ἔχει
 καὶ φύλακας ἀγριωτάτους θήρας εἰς τὴν τῶν
 ἐπιόντων καὶ κατατρεχόντων ἄμυναν, τὰ δὲ τοῦ
 θεοῦ κτήματα λογικὰς φύσεις· “ἔθετο” γὰρ
 φησιν “ἐκεῖ τὸν ἀνθρωπον ὃν ἐπλασεν,” ὃ ἐστίν,
 λογικῶν μόνον τῶν ἀρετῶν αἱ ἀσκήσεις τε καὶ
 42 χρήσεις. ἐξάαιρετον γέρας παρὰ τὰς τῶν ἀλόγων²
 ψυχὰς τουτὶ παρὰ τοῦ θεοῦ ἔλαβον· διὸ καὶ
 ἐμφαντικώτατα εἴρηται, ὅτι τὸν ἐν ἡμῖν πρὸς

¹ MSS. ἀλέκτως et alia.

NOAH'S WORK AS A PLANTER, 38-42

of those that men deem sweetest, the worship and service of the Only Wise. One, after taking a sheer draught of this bright joy, a member indeed of Moses' fellowship, not found among the indifferent, spake aloud in hymns of praise, and addressing his own mind cried, "Delight in the Lord" (Psalm xxxvi. 4), moved by the utterance to an ecstasy of the love that is heavenly and Divine, filled with loathing for those interminable bouts of softness and debauchery amid the seeming and so-called good things of mankind, while his whole mind is snatched up in holy frenzy by a Divine possession, and he finds his gladness in God alone.

X. A proof of what I have said is the nearness of the garden to the sun-rising (Gen. ii. 8); for, while folly is a thing sinking, dark, night-bringing, wisdom is verily a thing of sunrise, all radiancy and brightness. And even as the sun, when it comes up, fills all the circle of heaven with light, even so do the rays of virtue, when they have shone out, cause the whole region of the understanding to be flooded with pure brilliancy.

Now, whereas man's possessions have animals of great ferocity to watch and guard them against being attacked and overrun, the possessions of God are guarded by rational beings: for it says, "He stationed there the man whom He had fashioned," that is to say, the trainings in and exercises of the virtues belong to rational beings only. This they received at the hands of God, as a pre-eminent privilege above the lives of the irrational creatures. And that is why it is stated in the most vivid manner

² MSS. ὁ ἐπὶ λογικῶν μόνον τῶν ἀρετῶν ἐστὶν αἱ οὖν ἀσκήσεις κτλ. See App. p. 495.

PHILO

[336] ἀλήθειαν ἄνθρωπον, | τουτέστι τὸν νοῦν, ἔθηκεν ἐν ἱερωτάτοις καλοκαγαθίας βλαστήμασι καὶ φυτοῖς, ἐπεὶ [δὲ]¹ τῶν διανοίας ἀμετόχων ἱκανὸν οὐδὲν ἀρετὰς γεωργῆσαι,² ὧν τὸ παράπαν λαμ-
43 βάνειν οὐ πέφυκε κατάληψιν. XI. οὐκ

ἔστι δ' οὖν ἀπορητέον, τί δήποτε εἰς μὲν τὴν κιβωτόν, ἣν ἐν τῷ μεγίστῳ κατακλυσμῷ κατασκευασθῆναι συνέβη, πᾶσαι τῶν θηρίων αἱ ιδέαι εἰσάγονται, εἰς δὲ τὸν παράδεισον οὐδεμία· ἡ μὲν γὰρ κιβωτὸς σύμβολον ἦν σώματος, ὅπερ ἐξ ἀνάγκης κεχώρηκε τὰς παθῶν καὶ κακιῶν ἀτιθάσους κἀξηγριωμένας κῆρας, ὁ δὲ παράδεισος ἀρετῶν· ἀρεταὶ δὲ οὐδὲν ἀνήμερον ἢ συνόλως
44 ἄλογον παραδέχονται. παρατετηρη-

μένως δὲ οὐ τὸν κατὰ τὴν εἰκόνα τυπωθέντα ἄνθρωπον, ἀλλὰ τὸν πεπλασμένον εἰσαχθῆναι φησιν εἰς τὸν παράδεισον· ὁ μὲν γὰρ τῷ κατὰ τὴν εἰκόνα θεοῦ χαραχθεὶς πνεύματι οὐδὲν διαφέρει τοῦ τὴν ἀθάνατον ζωὴν καρποφοροῦντος, ὡς ἔμοιγε φαίνεται, δένδρου—ἄμφω γὰρ ἄφθαρτα καὶ μοίρας τῆς μεσαιτάτης καὶ ἡγεμονικωτάτης ἡξίωται· λέγεται γὰρ ὅτι τὸ ξύλον τῆς ζωῆς ἐστὶν ἐν μέσῳ τοῦ παραδείσου—, ὁ δὲ τοῦ πολυμιγοῦς καὶ γεωδεστέρου σώματος, ἀπλάστου καὶ ἀπλῆς φύσεως ἀμέτοχος, ἥς ὁ ἀσκητῆς ἐπίσταται τὸν οἶκον καὶ τὰς αὐλὰς [τοῦ κυρίου] οἰκεῖν μόνος—Ἰακώβ γὰρ “ἄπλαστος οἰκῶν οἰκίαν” εἰσάγεται—, πολυτρόπῳ δὲ καὶ ἐκ παντοίων συνηρημένη καὶ πεπλασμένη διαθέσει χρώμενος.

¹ MSS. ἐπὶ δὲ.

² MSS. ἀρετῆς (or ἄρα τις) ἐγεωργήσεν.

^a Lit. “unfashioned.”

NOAH'S WORK AS A PLANTER, 42-45

possible that He set the mind, which is the real man in us, amid holiest shoots and growths of noble character, since among beings void of understanding there is not one capable of tilling virtues, for they are by nature utterly incompetent to apprehend these.

XI. We need, then, be at no loss 43 to know why there are brought in into the ark, which was built at the time of the great Flood, all the kinds of wild beasts, but into the Garden no kind at all. For the ark was a figure of the body, which has been obliged to make room for the savage and untamed pests of passions and vices, whereas the garden was a figure of the virtues ; and virtues entertain nothing wild, nothing (we may say outright) that is irrational.

It is with deliberate care that the law- 44 giver says not of the man made after God's image, but of the man fashioned out of earth, that he was introduced into the garden. For the man stamped with the spirit which is after the image of God differs not a whit, as it appears to me, from the tree that bears the fruit of immortal life : for both are imperishable and have been accounted worthy of the most central and most princely portion : for we are told that the tree of Life is in the midst of the Garden (Gen. ii. 9). Nor is there any difference between the man fashioned out of the earth and the earthly composite body. He has no part in a nature simple and uncompounded, whose house and courts only the self-trainer knows how to occupy, even Jacob who is put before us as " a plain^a man dwelling in a house " (Gen. xxv. 27). The earthy man has a disposition of versatile subtlety, fashioned and concocted of elements of all sorts It was to be expected, 45

45 τιθέναι οὖν ἐν τῷ παραδείσῳ, τῷ παντὶ κόσμῳ, ριζωθέντα εἰκὸς ἦν τὸν μέσον νοῦν, ὁλοκοῖς πρὸς τὰναντία κεχρημένον δυνάμεσιν ἐπὶ τὴν διάκρισιν τε αὐτῶν ἀνακληθέντα,¹ ἵνα πρὸς αἵρεσιν καὶ φυγὴν ὁρμήσας, εἰ μὲν τὰ ἀμείνω δεξιῶσαιο, ἀθανασίας καὶ εὐκλείας ἀπόναιτο, εἰ δ' αὖ τὰ χεῖρῳ, ψεκτὸν θάνατον εὕρηται.

46 XII. Τοιαῦτα μὲν δὴ δένδρα ὁ μόνος σοφὸς ἐν ψυχαῖς λογικαῖς ἐρρίζου. Μωυσῆς δὲ οἰκτιζόμενος τοὺς μετανάστας ἐκ τοῦ τῶν ἀρετῶν παραδείσου γεγονότας καὶ τὸ αὐτεξούσιον τοῦ θεοῦ κράτος καὶ τὰς ἰλεως καὶ ἡμέρους αὐτοῦ² δυνάμεις εὐχεται, ὅθεν ὁ γήινος νοῦς Ἀδὰμ πεφυγάδευται, κείθι τοὺς ὁρατικούς ἐμφυτευθῆναι· λέγει γάρ·

47 “εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὅρος κληρονομίας³ σου, εἰς ἔτοιμον κατοικητήριόν σου ὃ κατειργάσω, κύριε, ἀγίασμα, κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου· κύριος βασιλεύων τὸν αἰῶνα καὶ

48 ἐπ’ αἰῶνα καὶ ἔτι.” | οὐκοῦν σαφέστατα εἰ καὶ
[337] τις ἄλλος ἔμαθεν, ὅτι τὰ σπέρματα καὶ τὰς ρίζας ἀπάντων καθεὶς ὁ θεὸς αἰτιὸς ἔστι τοῦ τὸ μέγιστον ἀναβλαστῆσαι φυτόν, τόνδε τὸν κόσμον, ὃν καὶ νῦν ἔοικεν αἰνίττεσθαι δι’ αὐτοῦ τοῦ λεχθέντος ἄσματος “ὅρος” αὐτὸν “κληρονομίας” εἰπών· ἐπειδὴ τοῦ πεποιηκότος οἰκειότατον τὸ
49 γενόμενον κτῆμα καὶ κλῆρος. εὐχεται οὖν ἡμᾶς ἐν τούτῳ φυτευθῆναι, οὐχ ἵνα ἄλογοι καὶ ἀφηνιασταὶ γενώμεθα τὰς φύσεις, ἀλλ’ ἵνα ἐπόμενοι τῇ τοῦ τελειοτάτου διοικήσει τὴν κατὰ τὰ

¹ So Wend. : mss. μετα κλη(κλι, βλη)θῆναι.

² αὐτοῦ is transposed with Cohn.

³ mss. κληροδοσίας.

NOAH'S WORK AS A PLANTER, 45-49

then, that God should plant and set in the garden, or the whole universe, the middle or neutral mind, played upon by forces drawing it in opposite directions and given the high calling to decide between them, that it might be moved to choose and to shun, to win fame and immortality should it welcome the better, and incur a dishonourable death should it choose the worse.

XII. Such, then, were the trees which He Who 46 alone is wise planted in rational souls. Moses, lamenting over those who had become exiles from the garden of the virtues, implores alike God's absolute sovereignty and His gracious and gentle powers, that the people endowed with sight may be planted in on the spot whence the earthly mind, called Adam, has been banished. This is what he says: "Bring them in, plant them in the mountain 47 of Thine inheritance, in the place, O Lord, which is ready, which Thou wroughtest for Thee to dwell in, the sanctuary, O Lord, which Thy hands have made ready: the Lord is sovereign for ever and ever" (Exod. xv. 17 f.). So Moses, beyond all others, had 48 most accurately learned that God, by setting the seeds and roots of all things, is the Cause of the greatest of all plants springing up, even this universe. It is at this evidently that he points in the present instance by the words of the Song itself just quoted, by calling the world "the mountain of Thine inheritance," since that which has been brought into being is, in a peculiar degree, the possession and portion of him who has made it. So he prays that in this 49 we may be planted. He would not have us become irrational and unruly in our natures. Nay, he would have us comply with the ordering of the All-perfect,

PHILO

αὐτὰ καὶ ὡσαύτως ἔχουσιν αὐτοῦ διέξοδον
 ἀπομιμούμενοι σῶφρονι καὶ ἀπταιστώ βίῳ χρώ-
 μεθα· τὸ γὰρ ἀκολουθίᾳ φύσεως ἰσχύσαι ζῆν
 50 εὐδαιμονίας τέλος εἶπον οἱ πρῶτοι. καὶ
 μὴν τά γε αὖθις λεγόμενα συνάδει τῷ προτεθέντι,
 τὸ¹ τὸν κόσμον εὐτρεπῆ καὶ ἑτοιμον αἰσθητὸν
 οἶκον εἶναι θεοῦ, τὸ κατειργάσθαι καὶ μὴ ἀγέννητον
 εἶναι, ὡς ὠήθησάν τινες, τὸ “ἀγίασμα,” οἶον
 ἀγίων ἀπαύγασμα, μίμημα ἀρχετύπου, ἐπεὶ τὰ
 αἰσθήσει καλὰ τῶν νοήσει καλῶν εἰκόνες, τὸ
 ἡτοιμάσθαι ὑπὸ χειρῶν θεοῦ, τῶν κοσμοποιῶν
 51 αὐτοῦ δυνάμεων. ἀλλ’ ὅπως μηδεὶς ὑπολάβοι τὸν
 ποιητὴν χρεῖον εἶναί τινος τῶν γεγονότων, τὸ
 ἀναγκαιοτάτον ἐπιφωνήσει· “βασιλεύων τὸν αἰῶνα
 καὶ ἐπ’ αἰῶνα καὶ ἔτι.” βασιλέα² δὲ οὐδενὸς δεῖσθαι,
 52 τὰ δὲ ὑπήκοα βασιλέως θέμις πάντα. τινὲς δὲ
 ἔφασαν κλῆρον εἶναι καὶ λέγεσθαι θεοῦ τὸ ἀγαθόν,
 οὗ τὴν χρῆσιν καὶ ἀπόλαυσιν εὐχεσθαι νυνὶ
 Μωυσῆν προσγενέσθαι· εἰσαγαγών, γάρ φησιν,
 ἡμᾶς οἷα παῖδας ἄρτι μανθάνειν ἀρχομένους διὰ
 τῶν σοφίας δογμάτων καὶ θεωρημάτων καὶ μὴ
 ἀστοιχειώτους ἐάσας ἐν ὑψηλῷ καὶ οὐρανίῳ λόγῳ
 53 καταφύτευσον. κλῆρος γὰρ οὗτος ἐτοιμότητος
 καὶ προχειρότατος οἶκος, ἐπιτηδειότατον ἐνδιαί-

¹ MSS. τῷ.

² MSS. βασιλεῖ, βασιλεὺς.

^a The argument seems to be that to be planted in the Cosmos is to be planted in nature. Thus the text can be harmonized with the Stoic doctrine of “living according to nature.”

^b Lit. “bring in,” “introduce,” almost “apprentice.”

NOAH'S WORK AS A PLANTER, 49-53

and faithfully copying His constant and undeviating course, pursue without stumbling a life of self-mastery : for to attain the power to live as nature bids has been pronounced by the men of old supreme happiness.^a And mark how well the 50 epithets that follow harmonize with that which was put first. The world, we read, is God's house in the realm of sense-perception, prepared and ready for Him. It is a thing wrought, not, as some have fancied, uncreate. It is a "sanctuary," an outshining of sanctity, so to speak, a copy of the original ; since the objects that are beautiful to the eye of sense are images of those in which the understanding recognizes beauty. Lastly, it has been prepared by the "hands" of God, his world-creating powers. And to the end that none may suppose that the 51 Maker is in need of those whom He has made, Moses will crown his utterance with the point that is vital beyond all others : "reigning for ever and ever." It is an established principle that a sovereign is dependent on no one, while subjects are in all respects dependent on the sovereign. Some have 52 maintained that that which is God's portion, and is spoken of here as such, is that which is good, and that Moses' prayer in this instance is for the obtaining of the experience and enjoyment thereof. For his prayer runs thus : "Initiate^b us, the children just beginning to learn, by means of the pronouncements and principles of wisdom, and leave us not ungrounded, but plant us in a high and heavenly doctrine.^c" For this is a "portion" best prepared, 53 a "house" most ready, an abode most fitting, which

^a Or "Reason," here identified with "the Good" ; "high" is added to bring in the "mountain."

τημα, ὃ “κατειργάσω ἅγιον”. ἀγαθῶν γὰρ καὶ ἀγίων, ὧ δέσποτα, ποιητῆς ὧν τυγχάνεις, ὡς ἔμπαλιν κακῶν καὶ βεβήλων γένεσις ἡ φθαρτή. βασίλευε δὴ τὸν ἄπειρον αἰῶνα ψυχῆς τῆς ἰκέτιδος μηδὲ ἀκαρὲς ἔων αὐτὴν ἀνηγεμόνευτον· ἡ γὰρ ἀδιάστατος παρὰ σοὶ δουλεία τῆς μεγίστης ἀρχῆς,

54 οὐκ ἐλευθερίας μόνον ἀμείνων. XIII. πολλοῖς

δὲ ἂν τάχα που ζήτησιν παράσχοι, τίνα ἔχει λόγον τὸ “εἰς ὅρος κληρονομίας σου”. κληροδοτεῖν μὲν θεὸν ἀναγκαῖον, κληρονομεῖν δὲ ἴσως οὐκ εὐλογον

55 πάντων αὐτοῦ κτημάτων ὄντων. ἀλλὰ μήποτε

τοῦτο λέγεται ἐπὶ τῶν κατὰ τὸν ἐξαίρετον οἰ-
κειώσεως λόγον δεσποζομένων πρὸς αὐτοῦ, καθάπερ οἱ βασιλεῖς ἀπάντων μὲν ἄρχουσι τῶν ὑπηκόων,

[338] διαφερόντως δὲ τῶν οἰκετῶν, οἷς πρὸς | τὴν τοῦ
σώματος ἐπιμέλειαν καὶ τὴν ἄλλην δίαιταν ὑπερέ-

56 ταις εἰώθασι χρῆσθαι. οἱ δὲ αὐτοὶ καὶ

τῶν κατὰ τὴν χώραν ἀπάντων ὄντες κτημάτων
δεσπότηται καὶ ὅσων ἐπικρατεῖν οἱ ἰδιῶται δοκοῦσι,
μόνα ταῦτα ἔχειν νομίζονται, ἅπερ ἐπιτρόποις καὶ
ἐπιμεληταῖς ἐγχειρίσαιεν, ἀφ’ ὧν καὶ τὰς ἐτησίους
προσόδους ἐκλέγουσιν· εἰς ἃ πολλάκις ἀνέσεως καὶ
εὐθυμίας ἔνεκα προσέρχονται τὸ βαρύτατον τῶν
ἐν πολιτείᾳ καὶ βασιλείᾳ φροντῖδων ἄχθος ἀπο-
τιθέμενοι· καὶ καλεῖται μέντοι ταῦτα τὰ κτήματα

57 αὐτοῖς βασιλικά. καὶ μὴν ἄργυρός τε καὶ χρυσὸς
καὶ ὅσα ἄλλα κειμήλια παρὰ τοῖς ἀρχομένοις
θησαυροφυλακεῖται τῶν ἡγουμένων μᾶλλον ἢ τῶν
ἐχόντων ἐστίν, ἀλλ’ ὅμως ἴδιοι τῶν βασιλέων

NOAH'S WORK AS A PLANTER, 53-57

"Thou hast wrought as a Holy Place"; for of things good and holy, O Master, Thou art Maker, as from the corruptible creation come things evil and profane. Reign through the age that has no limit over the soul that implores Thee, never leaving it for one moment without a sovereign Ruler : for never-ceasing slavery under Thee surpasses not freedom only but the highest sovereignty.

XIII. It is possible that the words "Into the mountain of Thine inheritance" may suggest to many an inquiry as to how to account for them : for that God *gives* portions is a necessary truth, but it may appear a contradiction that He should *obtain* a portion, since all things belong to Him. This expression would seem to apply to those who are on a special footing of more intimate relationship with Him as their Master. So kings are rulers of all their subjects, but in an eminent degree of their household servants, of whose ministry they are accustomed to avail themselves for the care of their persons and their other requirements.

Again these same rulers, though they are masters of all properties throughout the land, including those over which private citizens have apparent control, are reckoned to have those only which they place in the hands of bailiffs and agents, from which also they collect the yearly income. To these they frequently resort for holiday and enjoyment, laying aside the serious burden of the anxieties incident to government and sovereignty, and these estates of theirs go by the name of royal demesnes. Again, silver and gold, and other precious things which are kept in the treasuries of subjects, belong to the rulers rather than to those who have them. But in spite of this we speak of sovereigns'

θησαυροὶ λέγονται, ἐν οἷς οἱ ταχθέντες τῶν φόρων
 ἐκλογεῖς¹ <τὰς> ἀπὸ τῆς χώρας προσόδους κατα-
 58 τίθενται. μηδὲν οὖν θαυμάσης, εἰ καὶ τοῦ παν-
 ηγεμόνος θεοῦ τὸ ἐφ' ἅπασιν κράτος εἰληχότος
 ἐξαίρετος κλῆρος εἶναι λέγεται ψυχῶν σοφῶν ὁ
 θίαςος, ὃ² ὀξύωπέστατα ὁρῶν, ἀμέμπτῳ καὶ
 ἀκραιφνεῖ κεκρημένος τῷ διανοίας ὄμματι, μύσαντι
 μὲν οὐδέποτε, ἀεὶ δὲ ἀναπεπταμένῳ καὶ εὐθυτενῶς
 59 βλέποντι. XIV. οὐ διὰ τοῦτο μέντοι καὶ ἐν
 ᾧδῃ τῇ μείζονι λέγεται· “ἐπερώτησον τὸν πατέρα
 σου καὶ ἀναγγελεῖ σοι, τοὺς πρεσβυτέρους σου καὶ
 ἐροῦσί σοι· ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὥς
 διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ
 ἀριθμὸν ἀγγέλων θεοῦ· καὶ ἐγένετο μερὶς κυρίου
 60 λαὸς αὐτοῦ Ἰσραὴλ”; ἰδοὺ γὰρ πάλιν μερίδα
 καὶ κλῆρον εἵρηκε θεοῦ τὸν ὁρατικὸν αὐτοῦ καὶ
 γνήσιον θεραπευτὴν τρόπον, τοὺς δὲ γῆς παῖδας,
 οὓς Ἀδὰμ ὠνόμασεν υἱούς, ἐσπάρθαι καὶ ἀνα-
 σκεδασθῆναι καὶ μηκέτι συναχθῆναι,³ στίφος δὲ
 γενέσθαι⁴ ἡγεμόνι χρήσασθαι ὀρθῶ λόγῳ μὴ δυνα-
 μένους. τῷ γὰρ ὄντι ἁρμονίας μὲν καὶ ἐνώσεως
 αἵτιον ἀρετῇ, διαλύσεως δὲ καὶ διαρτήσεως ἡ
 61 ἐναντία διάθεσις. δεῖγμα μέντοι τῶν
 εἰρημένων ἐστὶ τὸ γινόμενον ἀνὰ πᾶν ἔτος ἡμέρα
 τῇ λεγομένῃ τοῦ ἱλασμοῦ· τότε γὰρ διείρηται
 “δύο τράγους διακληροῦν, τὸν μὲν τῷ κυρίῳ,
 [339] τὸν δὲ τῷ ἀποπομπαίῳ,” | διττὸν λόγον, ὃν μὲν

¹ ἐκλογεῖς is read for ἐκλογισται with Cohn in *Addenda*.

² MSS. ὅς ὃς.

³ MSS. καὶ ἐπισυνε(α)χθῆναι.

⁴ MSS. ἐγγενέσθαι.

NOAH'S WORK AS A PLANTER, 57-61

private coffers in which the appointed collectors of dues deposit the revenues from the country. Marvel 58 not at all, then, if the title of special portion of God the universal Ruler, to whom sovereignty over all pertains, is bestowed upon the company of wise souls, whose vision is supremely keen, the eye of whose understanding is clear and flawless, closing never, ever open in a gaze direct and piercing. XIV. Is 59 not this the explanation of that utterance in the Greater Song: "Ask thy father, and he will proclaim it to thee, thy elders, and they will tell it thee; when the Most High distributed the nations, when He dispersed the sons of Adam, He set up boundaries of the nations corresponding to the number of the angels of God, and His people Israel became the portion of the Lord" (Deut. xxxii. 7-9)? Mark 60 how he has again given the name of "portion" and "lot" of God to the character that has eyes to see Him and accords Him genuine devotion, while he says that the children of earth, whom he entitles sons of Adam, have been dispersed and broken up and no more gathered together but are become a mob incapable of following the guidance of right reason. For virtue is in very deed the cause of harmony and unity, whereas the contrary disposition brings about dissolution and dismemberment. An 61

illustration of what has been said is afforded by that which is done year by year on the day called the "Day of Atonement." It is enjoined on that day "to assign by lot two goats, one for the Lord, and one for separation"^a (Lev. xvi. 8), a twofold description,^b

^a See App. p. 495.

^b Or "two ways of thinking," the goats representing two different attitudes of mind.

θεῶ, ὃν δὲ γενέσει· ὁ ἀποσεμνύνων μὲν οὖν τὸ αἷτιον [τιμὴν] αὐτῷ προσκληρώσεται, ὁ δὲ γένεσιν¹ φυγαδευθήσεται, τῶν μὲν ἱερωτάτων ἐλαυνόμενος χωρίων, εἰς δὲ ἄβατα καὶ βέβηλα καὶ βάραθρώδη² ἐμπίπτων.

- 62 XV. Τοσαύτη μέντοι τῇ <τοῦ> θεοφιλοῦς περιουσία χρήται Μωυσῆς, ὥστε αὐτῷ τούτῳ μάλιστα πεπιστευκῶς θερμότεροις καὶ μείζουσιν ἢ κατὰ τὰς ἀσθενεστέρων³ ἡμῶν ἀκοὰς λόγοις τε καὶ δόγμασιν εἴωθε χρήσθαι· οὐ γὰρ μόνον ἀξιοὶ κληρονομεῖν θεόν, ἀλλὰ καὶ αὐτόν, τὸ παραδοξότατον, κλῆρον
- 63 ἐτέρων εἶναι. φυλὴν γὰρ ὅλην πρόσφυγα καὶ ἰκέτιν αὐτοῦ λῆξιν μὲν τῆς χώρας, καθάπερ τὰς ἄλλας ἔνδεκα, οὐκ ἡξίωσε νείμασθαι, γέρας δὲ ἐξαίρετον λαβεῖν ἱερωσύνην, οὐκ ἐπίγειον, ἀλλ' Ὀλύμπιον κτῆμα· “οὐ γὰρ ἔσται” φησί “τῇ φυλῇ Λευὶ μερὶς οὐδὲ κλῆρος ἐν υἱοῖς Ἰσραὴλ, ὅτι κύριος αὐτὸς κλῆρος αὐτῶν.” καὶ ἐκ προσώπου μέντοι τοῦ θεοῦ διὰ τῶν χρησμῶν ἄδεται τὸν τρόπον τοῦτον· “ἐγὼ μερίς σου καὶ κληρο-
- 64 δοσία.” τῷ γὰρ ὄντι ὁ τελείως ἐκκεκαθαρμένος νοῦς καὶ πάντα τὰ γενέσεως ἀπογινώσκων ἐν μόνον οἶδε καὶ γνωρίζει τὸ ἀγένητον, ᾧ προσελήλυθεν, ὑφ' οὗ καὶ προσείληπται. τίνι γὰρ ἔξεστιν εἰπεῖν “αὐτὸς μοι μόνος ἐστὶν ὁ θεός” ἢ τῷ μηδὲν τῶν μετ' αὐτὸν ἀσπαζομένῳ; οὗτος δ' ἐστὶν ὁ Λευίτης τρόπος· ἐρμηνεύεται γὰρ “αὐτὸς μοι” διὰ τὸ ἄλλα ἄλλοις τετιμῆσθαι,

¹ MSS. γενέσει.

² βαραθρώδη is Mangey's conj. for βάραθρα.

³ ἀσθενεστέρων is Mangey's conj. for ἐτέρων.

NOAH'S WORK AS A PLANTER, 61-64

one for God and one for created things. That which exalts the First Cause shall be allotted to Him, while that which exalts creation shall be banished, driven from the most holy places, to find itself amid rocky chasms in trackless and unhallowed regions.

XV. So fully does Moses take advantage of the 62 prerogative of one beloved of God, that, inspired with confidence by this very fact, he is wont to use language and utter teachings larger and more daring than suit the ears of us feeble folk. For not only does he think it in accordance with God's dignity to obtain a portion, but, what is strangest of all, Himself to be the portion of others. For he deemed it meet and 63 right that a whole tribe, which had taken refuge at God's footstool, should be allotted no part of the country, like the other eleven tribes, but should receive the pre-eminent privilege of the priesthood, a possession not earthly but heavenly. "The tribe of Levi," he says, "shall have no lot or portion among the children of Israel, for the Lord is their portion" (Deut. x. 9); and there is an utterance rung out on this wise by the holy oracles in the name of God, "I am thy portion and inheritance" (Numb. xviii. 20): for in reality the mind, which has been perfectly 64 cleansed and purified, and which renounces all things pertaining to creation, is acquainted with One alone, and knows but One, even the Uncreate, to Whom it has drawn nigh, by Whom also it has been taken to Himself. For who is at liberty to say "God Himself is alone (and all) to me," save one who has no welcome for aught that comes after Him? And this is the Levite attitude of mind, for the word means "He (is precious) to me," the thought conveyed being that while different things have been held precious by

- μόνῳ δὲ αὐτῷ τὸ ἀνωτάτω καὶ πάντων ἄριστον
 65 αἴτιον. XVI. ἤδη τινὰ τῶν παλαιῶν φασὶ
 καθάπερ ἐκπρεπεστάτης γυναικὸς τῷ σοφίας
 ἐπιμανέντα κάλλει πολυτελεστάτης πομπῆς θεα-
 σάμενον παρασκευὴν ἄφθονον, ἀπιδόντα πρὸς τινὰς
 τῶν συνήθων εἰπεῖν “ἴδετε, ὦ ἐταῖροι, ὅσων
 χρειάν οὐκ ἔχω,” καίτοι γε ἔξω τῶν ἀναγκαίων
 οὐδὲν ἀπλῶς περιβεβλημένον, ὡς μηδὲ ὑποφυση-
 θέντα πλούτου μεγέθει, ὃ μυρίοις συνέβη, δόξαι
 66 τῷ λόγῳ καταλαζονεύεσθαι. τοῦθ’¹ ὁ νομοθέτης
 ἐκδιδάσκει φρονεῖν δεῖν τοὺς μηδὲν χρήμα τῶν ἐν
 γενέσει πορίζοντας,² ἀπογινώσκοντας δὲ ὅσα γενητὰ
 διὰ τὴν πρὸς τὸν ἀγέννητον οἰκειότητα, ὃν μόνον
 πλοῦτον καὶ εὐδαιμονίας ὅρον τελεωτάτης ἐνόμισαν.
 67 μηκέτι νῦν οἱ τὰς βασιλείας καὶ
 ἡγεμονίας ἀναψάμενοι μεγαλαυχείτωσαν, οἱ μὲν
 ὅτι μίαν πόλιν ἢ χώραν ἢ ἔθνος ἐν ὑπηγάγοντο,
 οἱ δὲ ὅτι πάντα μὲν γῆς κλίματα μέχρι τῶν
 περάτων αὐτῆς, πάντα δὲ Ἑλληνικὰ καὶ βαρβαρικὰ
 ἔθνη, πάντας δὲ ποταμοὺς καὶ τὰ ἄπειρα πλήθει³
 68 καὶ μεγέθει πελάγη προσεκτήσαντο. καὶ γὰρ εἰ
 μετὰ τούτων τῆς μεταρσίου φύσεως, ὃ μηδὲ εἰπεῖν
 εὐαγές, ἦν μόνην ἐκ πάντων ἀδούλωτον καὶ
 ἐλεύθερον ὁ ποιητῆς εἰργάσατο, ἐπεκράτησαν,
 [340] ἰδιῶται νομισθεῖεν ἂν κατὰ σύγκρισιν | μεγάλων
 βασιλέων, οἱ τὸν θεὸν κλῆρον ἔλαχον· ὅσῳ γὰρ ὁ

¹ mss. and Wend. καταλαζονεύεσθαι τοῦ θεοῦ δ: Heinemann's punctuation and reading (τοῦθ' for τοῦ θ) are adopted.

² mss. πορίζοντας: Wend. γνωρίζοντας.

³ mss. πλήθη.

^a μόνον would make better sense.

^b Or “highest.”

^c See note on *Quod Deus* 146.

NOAH'S WORK AS A PLANTER, 64-68

different people, he is alone ^a in holding precious the original ^b and worthiest Cause of all things. XVI. They say ^c that in olden time one who was enraptured by the beauty of wisdom, as by that of some distinguished lady, after watching the array of a procession pass by on which vast sums had been lavished, fastened his eyes on a group of his associates and said, "See, my friends, of how many things I have no need." And yet he was wearing absolutely nothing beyond necessary clothing, so that he cannot be supposed to have been puffed up by his great riches, as countless thousands have been, and to have uttered the words as a boast. This is the mind ⁶⁵ which, as the lawgiver insists, should be that of those who provide themselves with no property that has its place among things created, but renounce all these on the ground of that intimate association with the Uncreate, to possess Whom, they are convinced, is the only wealth, the only gauge of consummate happiness.

In face of this let those cease ⁶⁷ their proud boastings who have acquired royal and imperial sway, some by bringing under their authority a single city or country or nation, some by having, over and above these, made themselves masters of all earth's regions to its fullest bounds, all nations, Greek and barbarian alike, all rivers, and seas unlimited in number and extent. For even had they, ⁶⁸ besides controlling these, extended their empire, an idea which it were impious to utter, to the realm of the upper air, alone of all things made by the Creator to enjoy a freedom untouched by bondage—even then, they would be reckoned ordinary citizens when compared with great kings who received God as their portion; for the kingship of these as far sur-

κτησάμενος τὸ κτήμα τοῦ κτήματος ἀμείνων καὶ
τὸ πεποιηκὸς τοῦ γεγονότος, τοσοῦτω βασιλικώ-
69 **τεροι** ἐκείνοι. **XVII.** τοὺς μὲν οὖν

πάντα τοῦ σπουδαίου φάσκοντας εἶναι παρα-
δοξολογεῖν ᾧήθησάν τινες ἀφορῶντες εἰς τὴν
ἐκτὸς ἔνδειάν τε καὶ περιουσίαν καὶ μηδένα τῶν
ἀχρημάτων ἢ ἀκτημόνων πλούσιον νομίζοντες.
Μωυσῆς δὲ οὕτως περίβλεπτον καὶ περιμάχητον
ἡγεῖται σοφίαν, ὥστε οὐ μόνον τὸν σύμπαντα
κόσμον ἀξιόχρεω κλῆρον αὐτῆς ἀλλὰ καὶ τὸν τῶν
70 ὅλων ἡγεμόνα νομίζειν. τὰ δὲ δόγματα οὐκ
ἐπαμφοτεριζόντων ταῦτ'¹ ἐστίν, ἀλλὰ βεβαία πίστει
κατεσχημένων· ἐπεὶ καὶ νῦν εἰσὶ τινες τῶν ἐπι-
μορφαζόντων εὐσέβειαν, οἳ τὸ πρόχειρον τοῦ
λόγου παρασυκοφαντοῦσι φάσκοντες οὐθ' ὅσιον
οὕτ' ἀσφαλές εἶναι λέγειν ἀνθρώπου θεὸν κλῆρον.

71 οὐ γὰρ ἀπὸ γνησίου τοῦ πάθους, ἀλλ'
ὑποβολιμαίου καὶ νόθου, πρὸς τὴν θεωρίαν τῶν
πραγμάτων, εἴποιμ' ἂν αὐτοῖς, ἦκετε· ἐν ἴσῳ γὰρ
ᾧήθητε τὰ ἀμπέλων ἢ ἐλαιῶν ἢ τῶν ὁμοιοτρόπων
κτήματα τῶν² ἐχόντων καὶ σοφῶν τὸν θεὸν κλῆρον
λέγεσθαι, καὶ οὐκ ἐνενοήσατε ὅτι καὶ ζωγράφοις
ζωγραφία καὶ συνόλως τέχνη τῷ τεχνίτῃ λέγεται
κλῆρος, οὐχ ὡς γήινον κτήμα, ἀλλ' ὡς ὀλύμπιον
72 ἀγώνισμα. δεσπύζεται γὰρ τῶν τοιούτων οὐδέν,
ἀλλ' ὠφελεῖ τοὺς ἔχοντας· ὥστε καὶ τὸ ὄν κλῆρον
μὴ ὡς κτήμα τούτοις ἐμφερὲς ἀκούετε τοῖς λεχ-

¹ MSS. ἐπ' ἀμφοτέρων ταῦτόν.

² MSS. κτημάτων or κτήματα (om. τῶν).

• Or "press unduly."

NOAH'S WORK AS A PLANTER, 68-72

passes theirs as he that has gained possession is better than the possession, and he that has made than that which he has made. XVII.

Some, paying regard to outward want and outward 69
superfluity, and reckoning no one rich if found among those without money or possessions, have looked on the assertion that all things belong to the wise man as a paradox. But Moses considers wisdom an object of such admiration and emulation, that he thinks its worthy portion to be not merely the whole world, but the very Lord of all. These are not, we must 70
remember, opinions held by men who halt between two opinions, but by men possessed by steadfast faith ; for even now there are in the ranks of those who wear a semblance of piety, men who in a petty spirit find fault with^a the literal sense of the word, urging that it is irreligious and dangerous to speak of God as the portion of man. What I 71

would say to them is this : " The frame of mind in which you approached the consideration of the subject was not a genuine one, but spurious and illegitimate. You imagined that there is no difference between the way in which God is said to be the portion of the wise, and the way in which plantations of vines or olive trees or the like are said to be the possessions of their owners. You failed to notice that portrait-painting is spoken of as a lot or portion for portrait-painters, and generally any such pursuit for him who pursues it, not as an earthly possession to be owned, but as a heavenly prize to be striven for. For things 72
such as these bring benefit to those who have them, without being under them as masters. Pray, then, you petty fault-finders, when you hear the Existent One spoken of as Portion, do not take it to mean a

θεῖσιν, ὧ συκοφάνται, ἀλλ' ὡς ὠφελιμώτατον καὶ
 μεγίστων¹ τοῖς θεραπεύειν ἀξιούσιν ἀγαθῶν αἴτιον.

73 XVIII. Εἰρηκότες οὖν περὶ τοῦ πρώτου φυ-
 τουργοῦ καὶ φυτοῦ τὰ ἀρμόζοντα μέτιμεν ἐξῆς
 ἐπὶ τὰς τῶν μαθημάτων ἅμα καὶ μισημάτων
 ἐπιμελείας. εὐθέως τοίνυν ὁ σοφὸς Ἀβραὰμ
 λέγεται “φυτεῦσαι ἄρουραν ἐπὶ τῷ φρέατι τοῦ
 ὄρκου καὶ ἐπικαλέσαι τὸ ὄνομα κυρίου θεοῦ
 αἰωνίου²”· καὶ οὐ δεδήλωται τῶν φυτῶν ἡ ἰδιότης,

74 ἀλλ' αὐτὸ μόνον τοῦ χωρίου τὸ μέγεθος. φασὶ
 δὲ οἷς ἔθος ἐρευνᾶν τὰ τοιαῦτα, πάνθ'³ ὅσα ἐν
 κτήμασιν ἡκριβῶσθαι διαφερόντως, καὶ τὸ δένδρον
 καὶ τὸ χωρίον καὶ τὸν τοῦ δένδρου καρπὸν· τὸ
 μὲν οὖν δένδρον αὐτὴν εἶναι τὴν ἄρουραν, ἀλλ'
 οὐχ ὅμοιον⁴ τοῖς βλαστάνουσιν ἀπὸ γῆς, ἀλλὰ
 κατὰ τὴν τοῦ θεοφιλοῦς ῥιζωθὲν διάνοιαν, τὸ
 δὲ χωρίον τὸ φρέαρ τοῦ ὄρκου, τὸν δὲ καρπὸν
 τὴν τοῦ κυρίου ὀνόματος μετάληψιν εἰς θεὸν

75 αἰώνιον. τὸν δὲ περὶ ἐκάστου τῶν προταθέντων
 εἰκότα λόγον ἀναγκαῖον προσαποδοῦναι· ἡ μὲν

[341] τοίνυν ἄρουρα μήκει πηχῶν | οὔσα ἑκατὸν καὶ
 πλάτει τῶν ἴσων κατὰ τὴν τοῦ τετραγώνου φύσιν
 πολυπλασιασθέντων εἰς μυρίων ἀριθμὸν ἐπιπέδων

76 συντίθεται πηχῶν. ἔστι δὲ ὅρος οὗτος τῶν ἀπὸ
 μονάδος παραυξηθέντων ὁ μέγιστος καὶ τελειό-
 τatos, ὥστε ἀρχὴν μὲν ἀριθμῶν εἶναι μονάδα,
 τέλος δὲ ἐν τοῖς κατὰ τὴν πρώτην σύνθεσιν μυριάδα.

¹ MSS. μέγιστον.

² MSS. θεοῦ αἰωνίου: Wend. θεὸς αἰώνιος.

³ πάνθ' is read with Heinemann for πάντα θεοῦ in MSS.

⁴ ὅμοιον and ῥιζωθὲν are Heinemann's conj. for ὁμοίαν and
 ῥιζωθεῖσαν.

NOAH'S WORK AS A PLANTER, 72-76

possession similar to those which have been mentioned, but to mean One bringing vast benefits and the Cause of exceeding great good to those who regard His service as their fit employment."

XVIII. Having said, then, what was called for about 73 the first Planter and that which He planted, we will pass on next to the industry of those who have learnt from the former and copied the latter. We come at once to the record^a of Abraham the wise "planting a hide of land at the well of the oath, and invoking upon it the Name of the Lord as God eternal" (Gen. xxi. 33). No particulars are given as to the kind of plants meant, but simply the size of the plot of ground. Yet those whose habit it is to look closely 74 into such matters assure us that we have all the points of an estate laid down with extraordinary precision, the tree, the ground, and the fruit of the tree; the hide itself being the tree; not a tree like those which spring up from the earth, but one planted in the understanding of him that is beloved of God; the well of the oath, the plot of ground; and the change of the Name of the Lord into "God eternal," the Fruit. Each of these points requires further treat- 75 ment in the shape of such a reasoned account of them as may commend itself. Well, the hide, being 100 cubits long and as many broad, comes, by the rule of square measure, to 10,000 superficial cubits. This is the highest completest term in the series 76 which increases from unity: that is to say, while 1 is the starting-point of numbers, a myriad or 10,000 is the end,^a if we adhere to the line of progress on which we set out.^b Accordingly that comparison is

^a See App. p. 495.

^b See App. p. 496.

παρὸ καὶ τινες οὐκ ἀπὸ σκοποῦ βαλβίδι μὲν μονάδα, καμπτήρι δὲ εἵκασαν μυριάδα, τοὺς δὲ μεθορίους πάντας ἀριθμοὺς τοῖς δρόμον ἀγωνιζομένοις· ἀρχόμενοι γὰρ ὥσπερ ἀπὸ βαλβίδος φέρεσθαι μονάδος παρὰ μυριάδα τὸ τέλος ἴστανται.

77 Μετιόντες οὖν ἀπὸ τούτων τινὲς ὥσανεὶ συμβόλων ἔφασαν τὸν θεὸν ἀρχὴν καὶ πέρας εἶναι τῶν ἀπάντων, δόγμα κατασκευαστικὸν εὐσεβείας· τοῦτο τὸ δόγμα φυτευθὲν ἐν ψυχῇ κάλλιστον καὶ τροφιμώτατον καρπὸν, ὁσιότητα, τίκτει.

78 Τόπος <δ'> ἐστὶν οἰκειότατος τῷ φυτῷ τὸ φρέαρ, ὃ κέκληται ὄρκος, ἐν ᾧ κατέχει λόγος μὴ ἀνευρεθῆναι ὕδωρ. “ παραγενόμενοι ” γὰρ φησιν “ οἱ παῖδες Ἰσαὰκ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος οὗ ὠρυξαν, καὶ εἶπον· οὐχ εὗρομεν ὕδωρ, καὶ ἐκάλεσεν αὐτὸ ὄρκος.” τοῦτο δὲ ἦν ἔχει

79 δύναμιν θεασώμεθα· XIX. οἱ τὴν τῶν ὄντων φύσιν διερευνῶντες καὶ τὰς περὶ ἐκάστων ζητήσεις μὴ ὀλιγώρως ποιούμενοι παραπλήσια ποιοῦσι τοῖς τὰ φρέατα ὀρύττουσι· καὶ γὰρ ἐκεῖνοι τὰς ἐν ἀφανεί πηγὰς ἀναζητοῦσι. καὶ κοινὸς μὲν πόθος ἅπασιν ἐστὶ ποτὸν ἀνευρεῖν, ἀλλὰ τοῖς μὲν δι’ οὗ σῶμα, τοῖς δὲ δι’ οὗ ψυχὴ 80 πέφυκε τρέφεσθαι. ὥσπερ οὖν ἔνιοι τῶν ἀνατεμνόντων τὰ φρέατα τὸ ζητούμενον ὕδωρ πολλάκις οὐχ εὗρον, οὕτως οἱ προσωτέρω χωροῦντες τῶν ἐπιστημῶν καὶ ἐπὶ πλέον ἐμβαθύνοντες αὐταῖς ἀδυνατοῦσι τοῦ τέλους ἐπιψαῦσαι. τοὺς γοῦν πολυμαθεῖς φασιν ἀμαθίαν δεινὴν ἑαυτῶν

NOAH'S WORK AS A PLANTER, 76-80

not wide of the mark which some have made between 1 and the post from which runners start, and 10,000 and the post at which they finish, all the intervening numbers being like the competitors in the race ; for beginning their course from 1 as from a starting-post they come to a stop at 10,000 as the finish.

Some have found symbols in these things and have 77 gone on with their help to proclaim God as the beginning and final goal of all things, a teaching on which religion can be built ; this teaching, when planted in the soul, produces piety, a fruit most fair and full of nourishment.

The well, entitled Oath, in which, as history says, 78 no water was found, is a place most appropriate to that which grew there. What we read is this : " The servants of Isaac came and brought word to him concerning the well which they had dug, saying ' We found no water,' and he called it ' Oath '," (Gen. xxvi. 32 f.). Let us observe the force of these words.

XIX. Those who thoroughly 79 investigate the nature of existing things, and prosecute their inquiries into each one of them in no indifferent spirit, act as those do who dig wells ; for the investigators, like the well-diggers, are in search of hidden springs. And all have in common a desire to find water, but in the one case it is water naturally adapted to the nourishment of the body, in the other to the nourishment of the soul. Now just as some 80 of those who open up wells often fail to find the water of which they are in search, so those, who make more than ordinary progress in various kinds of knowledge, and go deeper into them than most of us, are often powerless to reach the end they aim at. It is said that men of great learning accuse themselves of

κατηγορεῖν, μόνον γὰρ ὅσον τοῦ ἀληθοῦς ὑστερίζουσιν ἦσθοντο. καὶ τινα τῶν παλαιῶν λόγος ἔχει θαυμαζόμενον ἐπὶ σοφίᾳ εἰκότως φάναι θαυμάζεσθαι· μόνον γὰρ εἰδέναι ὅτι οὐδὲν οἶδεν.

81 ἐλοῦ δ' εἰ θέλεις ἦν ἂν διανοηθῆς μικρὰν ἢ μείζονα τέχνην καὶ τὸν κατὰ ταύτην γενόμενον ἄριστόν τε καὶ δοκιμώτατον, εἴτα κατανόησον εἰ τὰ ἐπαγγέλματα τῆς τέχνης ἰσάζει τοῖς ἔργοις τοῦ τεχνίτου· σκοπῶν γὰρ εὐρήσεις ταῦτα ἐκείνων οὐ βραχέσιν ἀλλὰ μεγάλοις διαστήμασιν ἀποδέοντα, σχεδὸν ἀδυνάτου καθεστῶτος πρὸς ἡντινοῦν τελειωθῆναι τέχνην πηγῆς τρόπον αἰεὶ καινουμένην¹ καὶ θεωρημάτων παντοίων ἰδέας ἀνομ-
82 βροῦσαν. διὰ τοῦθ' ὄρκος ὠνομάσθη προσφυέστατα τὸ πίστεως βεβαιότητος σύμβολον

[342] μαρτυρίαν θεοῦ περιεχούσης. | ὥς γὰρ ὁ ὁμνὺς τῶν ἀμφισβητουμένων καλεῖ θεὸν μάρτυρα, ἐπ' οὐδενὶ οὕτως ἔστιν εὐορκῆσαι ὥς ἐπὶ τῷ μηδεμιᾶς ἐπιστήμης εὐρίσκεσθαι παρὰ τῷ τεχνίτῃ τέλος.

83 ὁ δὲ αὐτὸς λόγος καὶ ἐπὶ τὰς ἄλλας ὅσαι περὶ ἡμᾶς δυνάμεις ὀλίγου δεῖν κεχώρηκεν· ὥσπερ γὰρ ἐν τῷ λεχθέντι φρέατι ὕδωρ φασὶ μὴ εὐρεθῆναι, οὕτως οὐδὲ ἐν ὀφθαλμοῖς τὸ ὁρατὸν² οὐδ' ἐν ὥσιν τὸ ἀκούειν οὐδ' ἐν μυκτῆρσιν τὸ ὁσφραίνεσθαι οὐδὲ συνόλως ἐν αἰσθήσεως ὀργάνοις τὸ αἰσθάνεσθαι, κατὰ τὸ παραπλήσιον δὲ οὐδ' ἐν νῷ τὸ καταλαμ-

¹ MSS. κινουμένην.

² Perhaps read ὁρᾶν or ὁρατικόν.

^a See Plato, *Apology* 21 A.

NOAH'S WORK AS A PLANTER, 80-83

terrible ignorance, for all that they have come to perceive is how far they fall short of the truth. There is a story^a that one of the men of the olden days, when people marvelled at his wisdom, said that he was rightly marvelled at ; for that he was the only man who knew that he knew nothing.

Choose, if you will, whatever science or art you may 81 be minded to choose, be it a small one or a greater one, and the man who is best and most approved in this art or science. Then notice carefully whether the professions of the science are made good by what its votary does. If you look you will find that the one fails of the other not by short but by long distances. For it is practically impossible to attain perfection in respect of any science or art whatever, seeing that it is being continually replenished, as a spring is, and ever welling up results of thought and study of many a kind.

That is why the 82 name of " Oath " given to it was so perfectly suitable : for an oath represents that surest form of trustworthiness which carries with it the testimony of God. For as the man who swears calls God as a witness of the points in dispute, there is no point on which it is more possible to take a sure oath than upon the fact that no subject of knowledge whatever is found to have reached the goal of perfection in the person of him who is an expert in it. The same 83 principle holds good for almost all the other faculties which we possess. For, just as in the well that we read of we are told that no water was found, so neither is sight found in eyes, nor hearing in ears, nor smelling in nostrils, nor, to say all at once, is sense-perception found in organs of sense ; and apprehension in like manner is not found in mind

- 84 βάνειν. πῶς γὰρ ἂν παρορᾶν ἢ παρακούειν ἢ παρανοεῖν συνέβαινεν, εἴπερ ἐν τούτοις πάγιαί ἦσαν αἱ ἀντιλήψεις ἐκάστου, ἀλλὰ μὴ ἐπ' αὐτῶν θεοῦ σπείροντος τὸ βέβαιον ἐπεφύκεσαν;
- 85 XX. Ἰκανῶς οὖν καὶ περὶ τοῦ χωρίου διελεγμένοι, ἐν ᾧ τὸ δένδρον ἀνθεῖ, καὶ περὶ τοῦ καρποῦ τελευταῖον ἐξεργασώμεθα. τίς οὖν ὁ καρπὸς αὐτοῦ, αὐτὸς ὑφηγήσεται. “ἐπεκάλεσε” γὰρ
- 86 “τὸ ὄνομα κυρίου¹ θεὸς αἰώνιος.” αἱ τοίνυν λεχθεῖσαι προσρήσεις τὰς περὶ τὸ ὄν ἐμφαίνουσι δυνάμεις· ἡ μὲν γὰρ κύριος καθ’ ἣν ἄρχει, ἡ δὲ θεὸς καθ’ ἣν εὐεργετεῖ· οὐ χάριν καὶ τῇ κατὰ τὸν ἱερώτατον Μωυσῆν κοσμοποιία πάσῃ τὸ τοῦ θεοῦ ὄνομα ἀναλαμβάνεται· ἡρμοττε γὰρ τὴν δύναμιν, καθ’ ἣν ὁ ποιῶν εἰς γένεσιν ἄγων ἐτίθετο καὶ διεκοσμεῖτο, διὰ ταύτης καὶ [κατα]κλη-
- 87 θῆναι. καθὸ μὲν οὖν ἄρχων ἐστίν, ἅμφω δύνатаι, καὶ εὖ καὶ κακῶς ποιεῖν, συµμεταβαλλόμενος πρὸς τὴν τοῦ δράσαντος ἀπόδοσιν· καθὸ δὲ εὐεργέτης,
- 88 θάτερον μόνον βούλεται, τὸ εὐεργετεῖν. μέγιστον δ’ ἂν ψυχῆς γένοιτο ἀγαθὸν μηκέτι ἐνδοιάζειν περὶ τῆς πρὸς ἐκάτερα τοῦ βασιλέως ἰσχύος, ἀλλ’ ἀνενδοιάστως τὸν μὲν ἔνεκα τοῦ κράτους τῆς ἀρχῆς αὐτοῦ φόβον ἐπικρεμáμενον καταλύειν, τὴν δὲ ἐκ τοῦ προαιρετικῶς εἶναι φιλόδωρον ἀγαθῶν κτήσεως καὶ χρήσεως ἐλπίδα βεβαιοτάτην ζω-

¹ MSS. κύριος ὁ.

^a τὴν δύναμιν . . . διὰ ταύτης: an irregular construction for καθ’ ἣν δύναμιν . . . διὰ ταύτης.

^b πρὸς τὴν τοῦ δράσαντος ἀπόδοσιν: this genitive of the person requited is very doubtful Greek. Mangey proposed δρασθέντος, “the deed done.”

NOAH'S WORK AS A PLANTER, 84-88

either. For how would it ever happen that we 84 should see or hear or conceive amiss, if the power to apprehend each object had been inherently fixed in the several organs, instead of the power to apprehend springing from the seed of certitude sown upon the organs by God ?

XX. Now that we have adequately dealt with the 85 further subject of the plot in which the tree blooms, let us work out as our last point that of the fruit. What its fruit is, then, Moses himself shall inform us : for 'tis said " he called upon it the Name of the Lord, as God eternal " (Gen. xxi. 33). The titles, 86 then, just mentioned exhibit the powers of Him that IS ; the title " Lord " the power in virtue of which He rules, that of " God " the power in virtue of which He bestows benefits. This is why the name " God " is employed throughout all the record of Creation given by Moses, that most holy man. For it was fitting that the Creator should be spoken of by a title coming to Him through that power in virtue of which,^a when bringing the world into being, He set and ordered it. In so far as He is Ruler, He has 87 both powers, both to bestow benefits and to inflict evil, changing His dealing as the recompense due to the doer ^b of every deed demands : but in so far as He is Benefactor, He wills only the one, to bestow benefits. Very great good would come to the soul 88 from ceasing to be of two minds in face of the King's readiness to put forth His might in either direction, and if it would resolutely break down the fear that hangs over it owing to the dread force of His sovereignty, and kindle the flame of that most sure hope of winning and enjoying good things, which is afforded by the fact that to be bountiful is His choice and

- 89 πυρεῖν. τὸ δὴ “θεὸς αἰώνιος” ἴσον ἐστὶ τῷ ὁ
 χαριζόμενος οὐ ποτὲ μὲν ποτὲ δὲ οὐ, αἰεὶ δὲ καὶ
 συνεχῶς, ὁ ἀδιαστάτως εὐεργετῶν, ὁ τὴν τῶν
 δωρεῶν ἐπάλληλον φορὰν ἀπαύστως συνείρων, ὁ
 τὰς χάριτας ἐχομένας ἀλλήλων ἀνακυκλῶν δυνά-
 μεσιν ἐνωτικαῖς καθαρμοσάμενος, ὁ μηδένα καιρὸν
 τοῦ ποιεῖν εὖ παραλείπων, ὁ κύριος ὢν, ὡς
 90 καὶ βλάπτειν δύνασθαι. XXI. τοῦτο καὶ
 ὁ ἀσκητῆς Ἰακώβ ἡτήσατο ἐπιτέλειαν¹ τῶν ἱερο-
 πρεπεστάτων εὐχῶν· εἶπε γάρ που· “καὶ ἔσται
 κύριος ἐμοὶ εἰς θεόν,” ἴσον τῷ οὐκέτι μοι τὸ
 [343] δεσποτικὸν ἐπιδείξεται τῆς αὐτοκράτορος | ἀρχῆς,
 ἀλλὰ τὸ εὐεργετικὸν τῆς ἰλεω περὶ πάντα καὶ
 σωτηρίου δυνάμεως, τὸν μὲν οἶα ἐπὶ δεσπότῃ
 φόβον ἀναιρῶν, τὴν δὲ ὡς ἐπ’ εὐεργέτῃ φιλίαν
 91 καὶ εὖνοίαν τῇ ψυχῇ παρέχων. τίς
 ἂν οὖν τοῦθ’ ὑπολάβοι ψυχῇ, ὅτι ὁ δεσπότης
 καὶ ἡγεμὼν τῶν ὅλων οὐδὲν τῆς ἑαυτοῦ φύσεως
 μεταβάλλων, μένων δὲ ἐν ὁμοίῳ, ἀγαθὸς ἐστι
 συνεχῶς καὶ φιλόδωρος ἀνελλιπῶς, τῶν² ὄντως
 ἀγαθῶν ἀφθόνων καὶ ἀενάων αἴτιος τελειότατος
 92 τοῖς εὐδαιμονοῦσι; βασιλεῖ δὲ πεπιστευκέναι μὴ
 τῷ μεγέθει τῆς ἀρχῆς ἐπαιρομένῳ πρὸς βλάβας
 τῶν ὑπηκόων, ἀλλὰ φιλανθρωπία τὸ ἐνδεές³ ἐκάστω
 ἐπανορθοῦσθαι προαιρουμένῳ, μέγιστόν ἐστι πρὸς
 εὐθυμίαν καὶ ἀσφάλειαν ἔρκος.

¹ Conj. Tr.: mss. and Wend. ἐπὶ τέλει.

² τῶν is substituted for ὅθεν, and note of interrogation placed after εὐδαιμονοῦσι on Mangey's conj. ³ mss. ἀνενδεές.

^a i.e. although at the same time He is Lord. But the addition is strange in view of the emphasis laid on the difference of the two names. Perhaps insert οὐχ or οὐ τῷ before ὁ κύριος; i.e. the title God eternal is equivalent to
 258

NOAH'S WORK AS A PLANTER, 89-92

delight. The title " God Eternal " is equivalent to 89
" He that is, not sometimes gracious and sometimes
not so, but continuously and always ; He that with-
out intermission bestows benefits ; He that causes
His gifts to follow each other in ceaseless flow ;
He who makes His boons come round in unbroken
cycle, knitting them together by unifying forces ;
He who lets no opportunity of doing good go by ;
He who is Lord," and so is able to hurt also."

XXI. This is what Jacob, the trainer of self, claimed 90
as the fulfilment of those vows of most sacred import.
He said, you remember, " And the Lord shall be to
me for God " (Gen. xxviii. 21), as much as to say,
He shall no longer exhibit towards me the masterful-
ness that characterizes the rule of an autocrat, but
the readiness to bless that marks the power that
is in every way kindly, and bent on the welfare of
men. He shall do away with the fear we feel before
Him as Master, and implant in the soul the loyalty
and affection that goes out to Him as Benefactor.

What soul, in fact, would imagine that 91
the Master and Sovereign of the Universe, without
undergoing any change in His own nature, but re-
maining as He is, is kind continuously and bountiful
incessantly, supreme Author of real good things
coming without stint in ceaseless flow to happy
souls ? It is a strong bulwark of cheerfulness of 92
spirit and freedom from danger to have reposed our
confidence in a King who is not urged by the great-
ness of His dominion to inflict injuries on His sub-
jects, but whose love for man makes it His delight
to supply what is lacking to each one.

Benefactor etc., but not to Lord, which implies power to
hurt. Negatives are frequently omitted in the mss. of Philo.

93 XXII. Ἄ τοίνυν ὑπεσχόμεθα, ἤδη σχεδὸν ἀποδέδεικται, [τὸ] φυτὸν μὲν τὸ ἀρχὴν τε καὶ τέλος¹ λαμβάνεσθαι τῶν ἀπάντων εἶναι θεόν, χωρίον δὲ τὸ ἀκόλουθον τὸ ἐν μηδενὶ τῶν ἐν γενέσει τέλειον εὐρίσκεσθαι, ἐπ' αὐτῷ δ' ἔσθ' ὅτε χάρισι τοῦ αἰτίου προφαίνεσθαι, καρπὸς δὲ τὸ τὰς τοῦ θεοῦ διαωνίζεω χάριτας καὶ ὀμβρούσας ἀπαύστως μηδέποτε λήγειν.

94 Οὕτως μὲν δὴ καὶ ὁ σοφὸς ἐπόμενος τῇ τοῦ πρώτου καὶ μεγίστου φυτουργοῦ τέχνῃ τὴν γεωργικὴν ἐπιδείκνυται. βούλεται δὲ ὁ ἱερός λόγος καὶ τοῖς μήπω τελειωθείσιν ἡμῖν, ἔτι δὲ ἐν μέσοις ἀριθμοῖς τῶν λεγομένων καθηκόντων ἐξεταζομένοις, διαπονηθῆναι τὰ γεωργικά· φησὶ γάρ·

95 “ὅταν εἰσέλθῃτε πρὸς τὴν γῆν, ἣν κύριος ὁ θεὸς ὑμῶν δίδωσιν ὑμῖν, καὶ καταφυτεύσητε πᾶν ξύλον βρώσεως, περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ· ὁ καρπὸς² αὐτοῦ τρία ἔτη ἔσται ἀπερικάθαρος,³ οὐ βρωθήσεται· τῷ δὲ ἔτει τῷ τετάρτῳ ἔσται πᾶς καρπὸς αὐτοῦ ἅγιος, αἰνετὸς⁴ τῷ κυρίῳ· τῷ δὲ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπὸν, πρόσθεμα ὑμῖν τὰ γεννήματα αὐτοῦ. ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.”

96 οὐκοῦν τῶν ξύλων τὰ ἐδώδιμα, πρὶν εἰς τὴν ὑπὸ θεοῦ δοθεῖσαν χώραν μεταναστῆναι, φυτεύειν ἀδύνατον· “ὅταν γὰρ εἰσέλθῃτε πρὸς τὴν γῆν, φυτεύσετε πᾶν ξύλον βρώσιμον” φησὶν, ὥστε ἔξω διατρίβοντες οὐκ ἂν δυναίμεθα τὰ τοιαῦτα τῶν δένδρων γεωργεῖν· καὶ μήποτ’

¹ MSS. τινα κάλλιστον.

² MSS. τὸν καρπὸν.

³ MSS. ἀκάθαρος.

⁴ MSS. ἐν ἔτος.

^a See App. p. 496.

^b Or “for giving praise to.” So from §§ 117 ff. it appears

NOAH'S WORK AS A PLANTER, 93-96

XXII. We may take it, then, that the points which 93 we undertook to prove have now been demonstrated. That God be presupposed as Beginning and End of all things has been shewn to be the plant : as a corollary to this, that perfection is found in no part of creation, though by special grace ^a of the First Cause it is ever and anon displayed upon its face, has been shewn to be the plot of ground ; while the perpetuity and unceasing downpour of the gifts of God's grace has been shewn to be the fruit.

Of such sort, then, is husbandry as exhibited by 94 the sage also, treading in the steps of the first and greatest Planter. But the intention of the inspired Word is that we too who are not yet perfected, but are still classified as in the preliminary and undeveloped stages of what are called natural duties,^a should make husbandry our serious business : for It says : " When ye shall have entered into the land, 95 which the Lord your God giveth you, and shall have planted any tree for food, ye shall cleanse away its uncleanness : for three years its fruit shall remain not cleansed away, it shall not be eaten : but in the fourth year all its fruit shall be holy for a thank-offering to the Lord ^b : but in the fifth year ye shall eat the fruit ; its crop ^a shall be added to your store. I am the Lord, your God " (Lev. xix. 23-25).

Accordingly it is impossible to grow 96 fruit-trees before migrating into the country given by God ; for the words are, " When ye shall have entered into the land, ye shall plant every tree yielding food," so that while staying outside we shall be unable to cultivate such trees. And this is what

that Philo takes the word, which elsewhere means " praise-worthy."

- 97 εικότως· ἕως μὲν γὰρ εἰς τὴν σοφίας ὁδὸν οὐ
 προσελήλυθεν ὁ νοῦς, τετραμμένος δὲ πόρρῳ
 πλανᾶται, τῶν τῆς ἀγρίας ὕλης ἐπιμελεῖται φυτῶν,
 ἅπερ ἦτοι ἄγονα ὄντα ἐστείρωται ἢ γεννῶντα
 98 ἔδωδίδμων ἐστὶν ἄφορα. ὅταν δὲ εἰς τὴν φρονήσεως
 [344] ἐμβὰς ὁδὸν συνεισέρχεται | τοῖς δόγμασι καὶ συν-
 τρέχῃ πᾶσιν, ἄρξεται¹ τὴν ἡμερον καὶ καρπῶν
 ἡμέρων οἰστικὴν ἀντὶ τῆς ἀγρίας ἐκείνης γεωργεῖν,
 ἀπάθειαν ἀντὶ παθῶν καὶ ἀντὶ ἀγνοίας ἐπιστήμην
 99 καὶ ἀντὶ κακῶν ἀγαθά. ἐπεὶ οὖν² ὁ ἄρτι³
 εἰσαγόμενος μακρὰν τοῦ τέλους ἀφέστηκεν, εἰκό-
 τως φυτεύσαντι αὐτῷ προστέτακται περιελεῖν τὴν
 ἀκαθαρσίαν τοῦ φυτευθέντος. τί δὲ τοῦτ' ἐστί,
 100 συνεπισκεψώμεθα· XXIII. τὰ μέσα τῶν καθ-
 ηκόντων ἡμέρων φυτῶν ἔχειν μοι δοκεῖ λόγον·
 ἐκάτερα γὰρ ὠφελιμωτάτους φέρει καρπούς, τὰ
 μὲν σώμασι, τὰ δὲ ψυχαῖς. πολλὰ δὲ ἐν τοῖς
 μέσοις συναναβλαστάνοντα καὶ ἐπιφυόμενα τῶν
 βλαβερῶν ἀναγκαίως ἂν τέμνοιτο⁴ τοῦ μὴ ζημιου-
 101 σθαι τὰ ἀμείνω χάριν. ἢ οὐκ ἂν εἴπομεν φυτὸν
 ἡμερον ψυχῆς παρακαταθήκης ἀπόδοσιν; ἀλλὰ
 τοῦτό γε τὸ φυτὸν καθάρσεως δεῖται καὶ περιτ-
 τοτέρας ἐπιμελείας. τίς οὖν ἡ κάθαρσις ἥδε;
 παρὰ νήφοντος λαβὼν παρακαταθήκην μήτε με-
 θύοντι μήτ' ἀσώτῳ μήτε μεμνηνότε ἀποδῶς—ὁ
 γὰρ λαβὼν ὄνησιν ἐκ τοῦ κομίσασθαι οὐχ ἔξει

¹ MSS. ἄρξεται or αὔξητε.³ MSS. ἀρετῆς.² MSS. οἰκείων.⁴ MSS. ἂν γένοιτο.^a See App. p. 496.

NOAH'S WORK AS A PLANTER, 97-101

we might expect ; for, so long as the mind has not 97
come near and entered the way of wisdom, but turns
in another direction and wanders away far off, its
attention is given to trees of wild growth, which are
either barren and yield nothing, or, though they are
productive, bear no edible fruit. But when the mind 98
has stepped on to the way of good sense, and in the
company of all its teachings comes into and runs along
that way, it will begin instead of those wild trees to
cultivate trees of the orchard bearing orchard fruits,
instead of passions freedom from them, knowledge
in place of ignorance, good things in the place of
evil things. Since, then, the pupil just 99
beginning his course is a long way from the end, we
can quite understand why he is directed after
planting to remove the uncleanness of that which
he has planted. Let us get a good view of what it
is to do this. XXIII. Natural duties which are 100
indifferent^a seem to me to correspond to garden or
orchard trees : for in each case most wholesome fruits
are borne, for bodies in one case, for souls in the other.
But many harmful shoots that spring together with
the trees of the preliminary stage and many harmful
growths that come on them have to be cut away, to
save the better parts from being injured. Might 101
we not speak of the returning of a sum entrusted to
us as a tree grown in the soul's orchard ? Yet this
tree at all events requires cleansing and more than
usual attention. What is the cleansing in this case ?
When you have received something in trust from a
man when he was sober, you should not return it to
him when he is drunk, or when playing fast and loose
with his money, or when mad, for the recipient will
not be in a fit condition to derive any real benefit

- καιρὸν ὠφεληθῆναι—, μηδὲ χρεώσταις ἢ δούλοις ἀποδῶς δανεισῶν καὶ δεσποτῶν ἐφεδρευνόντων—
 προδοσία γὰρ τοῦτ' ἐστίν, οὐκ ἀπόδοσις—, μηδὲ
 τὴν ἐν ὀλίγοις πίστιν φύλαττε <ἐπὶ> θήρα¹ τῆς
 102 ἐν πλείοσι πίστεως· δελέατά γε οἱ μὲν ἀλιευ-
 ὄμενοι μικρὰ καθιέντες ἐπὶ τῷ τοὺς μείζους
 ἀγκιστρεύεσθαι τῶν ἰχθύων οὐ σφόδρα ἂν <εἶεν>
 ὑπαίτιοι τῆς κατ' ἀγορὰν εὐετηρίας προνοεῖσθαι
 φάσκοντες καὶ ὡς ἂν ἄφθονον τοῖς ἀνθρώποις τὴν
 103 καθ' ἐκάστην ἡμέραν ποιήσωνται δίαιταν· δέλεαρ
 δὴ μηδεὶς ὀλιγοχρημάτου παρακαταθήκης ἀπό-
 δοσιν ἐπ' ἄγρᾳ μείζονος προφερέτω, χερσὶ μὲν
 τὰ ἐνὸς καὶ ὀλίγα προτείνων, διανοίᾳ δὲ τὰ πάντων
 καὶ ἀμύθητα νοσφιζόμενος. ἐὰν οὖν ὡς δένδρου
 τῆς παρακαταθήκης περιέλῃς τὰ ἀκάθαρτα, τὰς
 ἀπὸ τῶν ἐφεδρευνόντων βλάβας, τὰς ἀκαιρίας, τὰς
 ἐνέδρας, τὰ ὁμοιότροπα πάντα, ἡμερώσεις τὸ
 μέλλον ἀγριαίνεσθαι.
 104 XXIV. Κὰν τῷ φιλίας μέντοι φυτῷ τοιάδε² τὰ
 παραβλαστάνοντα τεμεῖν καὶ ἀποκόψαι φυλακῆς
 ἔνεκα τοῦ βελτίονος ἀναγκαῖον. τὰ δὲ παρα-
 βλαστάνοντα ταῦτ' ἐστίν· ἑταιρῶν πρὸς ἑραστὰς
 γοητεῖαι, πρὸς τοὺς κολακευομένους οἰκοσίτων
 105 ἀπάται. τὰς γὰρ μισθαρνούσας ἐπὶ τῇ ὥρᾳ τοῦ
 σώματος ἰδεῖν ἔστι περιεχομένης τῶν ἑραστῶν ὡς
 δὴ σφόδρα φιλούσας—φιλοῦσι δὲ οὐκ ἐκείνους, ἀλλ'
 ἑαυτὰς καὶ τοῖς καθ' ἐκάστην ἡμέραν λήμμασιν
 ἐπικεχῆνασι—, τοὺς τε κόλακας ἄλεκτον μὲν ἔστιν
 [345] ὅτε μῖσος πρὸς τοὺς | θεραπευομένους φυλάττοντας,

¹ mss. θήρας : Mang. ἐπὶ θήρᾳ.

² τοιάδε conj. Tr. for ταῦτα δῆ.

^a See App. p. 496.

^b See note on *De Agr.* 73.

NOAH'S WORK AS A PLANTER, 101-105

from recovering it. And do not return it to debtors or slaves,^a when the creditors and masters are lying in wait for them. To do so is betrayal, not payment of a due. And do not be strict about a small sum entrusted to you, with a view to ensnaring people into trusting you with larger sums. It is true that 102 fishermen drop small baits with a view to hooking the bigger fish, and are not seriously to blame. They can plead that they are providing for a good market, and to secure people an abundant supply for the table every day. Then let no one parade the 103 payment of a trifling sum entrusted to him by way of a bait to get a larger deposit. To do so is to hold out in one's hands an insignificant amount belonging to one person, while in intention one is appropriating untold sums belonging to all men. If, then, you treat the deposit as a tree and remove its impurities, to wit payments entailing injurious treatment to the recipient, ill-timed payments, payments that are really ensnaring tricks, and everything of this kind, you will make fit for your orchard what was turning wild.

XXIV. In the tree of friendship there are out- 104 growths, such as I shall describe, to be pruned and cut off for the sake of preserving the better part. Such outgrowths are practices of courtesans for taking in their lovers, ways parasites ^b have of deceiving their dupes. You may see women, who earn money by 105 the prostitution of their bodily charms, clinging to those enamoured of them as though they intensely loved them. It is not these that they love; they love themselves and are greedy for their daily takings. You may note flatterers cherishing often enough hatred that words cannot express for those upon

ὀψοφαγίαν δὲ καὶ λαιμαργίαν ἀγαπῶντας, ὅφ' ὧν
 ἀναπείθονται τοὺς χορηγοὺς τῶν ἀμέτρων ἐπι-
 106 θυμίων περιέπειν. τὸ δὲ τῆς ἀκιβδηλεύτου φιλίας¹
 δένδρον ἀποσεισάμενον καὶ μεθέμενον ταῦτα καρπὸν
 τοῖς χρησομένοις ὠφελιμώτατον οἶσει, τὸ ἀδέκα-
 στον. εὖνοια γάρ ἐστι βούλησις τοῦ τῷ πλησίον
 εἶναι² τὰ ἀγαθὰ αὐτοῦ³ χάριν ἐκείνου. αἱ δέ γε
 χαμαιτύπαι καὶ οἱ κόλακες αὐτῶν ἔνεκα σπουδά-
 ζουσιν, αἱ μὲν τοῖς ἐρασταῖς, οἱ δὲ τοῖς κολακευο-
 μένοις τὰ ἀγαθὰ προσάγειν. τὰς οὖν εἰρωνείας
 καὶ γοητείας καθάπερ ἐπιφυομένας κῆρας τῷ
 φιλίας φυτῷ περικοπτέον.

107 XXV. Ἱερουργίαι γε μὴν καὶ ἡ περὶ τὰς θυσίας
 ἀγιστεία⁴ βλάστημα κάλλιστον, ἀλλὰ παραναπέφυκεν
 αὐτῷ κακόν, δεισιδαιμονία, ἣν πρὶν χλοῆσαι
 λυσιτελὲς ἐκτεμεῖν. ἔνιοι γὰρ ὤθησαν τὸ βου-
 θυτεῖν εὐσέβειαν εἶναι, καὶ ἐξ ὧν ἂν κλέψωσιν ἢ
 ἀρνήσωσιν ἢ χρεωκοπήσωσιν ἢ ἀρπάσωσιν ἢ
 λεηλατήσωσι μοίρας ἀπονέμουσι τοῖς βωμοῖς, οἱ
 δυσκάθαρτοι, τὸ μὴ δοῦναι δίκην ἐφ' οἷς ἐξήμαρτον
 108 ὧνιον εἶναι νομίζοντες. ἀλλὰ γὰρ, εἴποιμ' ἂν
 αὐτοῖς, ἀδέκαστόν ἐστιν, ὧ οὗτοι, τὸ θεοῦ δικα-
 στήριον, ὡς τοὺς μὲν γνώμη κεχρημένους ὑπαιτίῳ,
 καὶ καθ' ἅπασαν ἡμέραν ἑκατὸν βόας ἀνάγωσιν,
 ἀποστρέφεσθαι, τοὺς δ' ἀνυπαιτίους, καὶ μηδὲν
 θύωσι τὸ παράπαν, ἀποδέχεσθαι. βωμοῖς γὰρ
 ἀπύροις, περὶ οὓς ἀρεταὶ χορεύουσι, γέγηθεν ὁ
 θεός, ἀλλ' οὐ πυρὶ πολλῷ φλέγουσιν, ὅπερ αἱ τῶν

¹ MSS. σοφίας.² MSS. τούτων πλησίον γὰρ εἶναι.³ MSS. αὐτὰ.⁴ MSS. πίστις.^a See App. p. 496.^b Lit. "cutting debts." Cf. Plutarch i. 87 B χρεοκοπίδης.

NOAH'S WORK AS A PLANTER, 105-108

whom they fawn, in love with rich dishes and over-eating, and induced by nothing else than these to court those who glut their measureless greed. The tree of genuine friendship will shake off and be quit of these things, and will bear fruit most beneficial to those who shall eat of it, namely honesty. For real goodwill is a desire that good ^a should befall your neighbour for his own sake, whereas it is to further objects of their own that harlots and toadies take such pains to offer the things that will please, the former in their designs upon their lovers, the latter upon their patrons. So we must treat everything that smacks of sham and quackery as we treat hurtful ongrowths, and cut it away from the tree of friendship.

XXV. Again, sacred ministrations and the holy service of sacrifices is a plant most fair, but it has a parasitic growth that is evil, namely superstition, and it is well to apply the knife to this before its green leaves appear. For some have imagined that it is piety to slaughter oxen, and allot to the altars portions of what they have got by stealing, or by repudiating debts, or by defrauding creditors,^b or by seizing property and cattle-lifting, thinking, in their gross defilement, that impunity for their offences is a thing that can be bought. "Nay, nay," I would say to them, "no bribes, O foolish ones, can reach God's tribunal." He turns His face away from those who approach with guilty intent, even though they lead to His altar a hundred bullocks every day, and accepts the guiltless, although they sacrifice nothing at all. God delights in altars beset by a choir of Virtues, albeit no fire burn on them. He takes no delight in blazing altar fires fed by the unhallowed sacrifices of men to whose hearts sacrifice is unknown.

- ἀνιέρων ἄθυτοι θυσίαι συνανέφλεξαν ὑπομιμνή-
 σκουσαι τὰς ἐκάστων ἀγνοίας τε καὶ διαμαρτίας·
 καὶ γὰρ εἶπέ που Μωυσῆς θυσίαν “ἀναμιμνή-
 109 σκουσαν ἁμαρτίαν.” πάντ’ οὖν τὰ τοιαῦτα
 μεγάλης γιγνόμενα ζημίας αἷτια χρή περιαιρεῖν
 καὶ ἀποκόπτειν ἐπομένους τῷ χρησμῷ, ἐν ᾧ
 διείρηται περιαιρεῖν τὴν ἀκαθαρσίαν ξύλου τοῦ
 110 φυτευθέντος ἐδωδῖμον. XXVI. ἀλλ’
 ἡμεῖς μὲν οὐδὲ διδασκόμενοι πρὸς εὐμάθειαν
 ἐπιδίδομεν· ἔνιοι δὲ αὐτοδιδάκτω τῇ φύσει χρη-
 σάμενοι τὰγαθὸν ἐξέδυσαν τῶν ἐνειλημμένων
 βλαβῶν, καθάπερ ὁ ἀσκητῆς ἐπὶ κλην Ἰακώβ·
 οὗτος γὰρ “ῥάβδους ἐλέπισε λεπίσματα λευκὰ
 περισύρων τὸ χλωρόν,” ἵνα τῆς ἐν μέσοις ποικιλίας
 σκοταίοις καὶ ζοφεροῖς πανταχοῦ ἀναιρεθείσης
 τὸ μὴ τέχνη ποικιλλόμενον,¹ φύσει δὲ γεννώ-
 μενον ἀδελφὸν αὐτῆς λευκὸν εἶδος ἀναδειχθῇ.
 111 παρὸ καὶ ἐν τῷ περὶ τῆς λέπρας | τεθέντι νόμῳ
 [346] διείρηται τὸν μηκέτι διηνητισμένον ποικιλίᾳ χρω-
 μάτων ὅλον δὲ λευκωθέντα δι’ ὅλων ἀπὸ κεφαλῆς
 <ἄκρας> ἕως ποδῶν ἐσχάτων καθαρὸν εἶναι, ἵνα
 κατὰ τὴν ἀπὸ τοῦ σώματος μετάβασιν τὸ ποικίλον
 καὶ πανοῦργον καὶ ἀντιρρέπον καὶ ἐπαμφοτερίζον
 τῆς διανοίας μεθέμενοι πάθος τὸ ἀποΐκιλον καὶ
 ἀνενδοίαστον ἀληθείας ἀπλοῦν χρῶμα δεξώμεθα.
 112 Τὸ μὲν οὖν τὸ ξύλον φάσκειν περικαθαίρεσθαι
 λόγον ἔχει βεβαιούμενον ἀληθείᾳ, τὸ δὲ τὸν καρπὸν

¹ MSS. ποικιλλομένη.

^a See App. p. 496.

NOAH'S WORK AS A PLANTER, 108-112

Nay, these sacrifices do but put Him in remembrance of the ignorance and offences of the several offerers ; for Moses, as we know, speaks of sacrifice " bringing sin to remembrance " (Num. v. 15). All such defile- 109 ments entail great loss. We must clear the way and cut them off in obedience to the oracle, in which a command is given to clear away the uncleanness of the fruit-trees that have been planted.

XXVI. But, while we, even under teachers, fail to 110 make progress and become apt pupils, some, taking advantage of a nature which is its own teacher, have released the good in them from the hurtful growths which had fastened upon it. It was so with the trainer of self, whose name was Jacob, for he " peeled rods, stripping off the green bark, and causing them to shew white where they were peeled " (Gen. xxx. 37). His aim^a was to do away entirely with the variety and changeableness of hue, which is associated with the misty darkness and gloom of the undeveloped stages ; and to bring into full view the whiteness, which is due to no artificial variegation, but is akin to Nature, to which it owes its birth. It is in accordance with this that in the law laid down regarding leprosy it is enjoined that the leper is clean whose body is no longer particoloured, shewing a variety of hues, but has turned white all over from head to foot (Lev. xiii. 12 f.). The aim of this ordinance is that, by way of leaving behind us bodily concerns,^a we may abandon the condition of mind which is changeful and vacillating, ready to put its hand to any project and to face both ways, and may take the plain hue of truth with its freedom from changefulness and indecision.

The statement that the trees undergo a cleansing 112 is quite reasonable and accords with facts ; the

- οὐ πάνυ τῷ ἐναργεῖ πεπίστωται¹. σῦκα γὰρ ἡ σταφυλὴν ἢ συνόλως καρπὸν οὐδεὶς γεωργῶν
 113 περικαθαίρει. XXVII. καὶ μὴν φησί γε· “ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ἀπερικάθατος,² οὐ βρωθήσεται,” ὡς εἰωθότος δήπου περικαθαίρεσθαι αἰεὶ. λεκτέον οὖν, ὅτι καὶ τοῦθ’ ἐν ἐστὶ τῶν ἐν ὑπονοίαις ἀποδιδομένων, τοῦ ῥήτου μὴ σφόδρα συνάδοντος. ἡ δὲ λέξις ἐστὶν ἀμφίβολος· δηλοῖ γὰρ ἐν μὲν τι τοιοῦτον “ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται,” εἰτα ἰδίᾳ τὸ “ἀπερικάθατος οὐ βρωθώσεται,” ἕτερον δὲ “ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται ἀπερικάθατος,” ἔπειθ’ οὕτως “<οὐ>
 114 βρωθήσεται.” κατὰ μὲν οὖν τὸ πρότερον σημαινόμενον ταῦτα ἄν τις ἐκδέξαιτο, τῶν τριῶν ἐτῶν ἀντὶ τοῦ τριμεροῦς χρόνου παραλαμβανομένων, ὃς εἰς τὸν παρεληλυθότα καὶ ἐνεστώτα καὶ μέλλοντα τέμνεσθαι πέφυκεν,³ ὁ τῆς παιδείας καρπὸς ἔσται καὶ ὑποστήσεται καὶ μενεῖ σῶος κατὰ πάντα τὰ χρόνου τμήματα, ἴσον τῷ δι’ αἰῶνος φθορὰν μὴ δεχόμενος· ἄφθατος γὰρ ἡ τοῦ ἀγαθοῦ φύσις. “ἀπερικάθατος δὲ καρπὸς οὐ βρωθήσεται,” παρόσον οἱ μὲν κεκαθαρμένοι καὶ ὑγιαίνοντες ἀστεῖοι λόγοι ψυχὴν τρέφουσι καὶ νοῦν αὔξουσιν, οὐ τρόφιμοι δὲ εἰσιν οἱ ἐναντίοι νόσον καὶ φθορὰν
 115 ἐπιπέμποντες⁴ αὐτῇ. κατὰ δὲ τὸ ἕτερον σημαινόμενον ὥσπερ ἀναπόδεικτος <λόγος>⁵ λέγεται διχῶς,

¹ MSS. πεπίστευται.² MSS. ἀκάθατος.³ The first sentence of § 114 is punctuated after Mangey and Heinemann.⁴ MSS. ἐπιλάμποντες.⁵ λόγος is inserted before λέγεται with Cohn (conj.).

NOAH'S WORK AS A PLANTER, 112-115

statement that the fruit does so is by no means made good by what we see before our eyes ; for no gardener cleanses figs or grapes or any fruit at all. XXVII. And yet it says, "The fruit shall remain uncleansed for three years ; it shall not be eaten," as though it were the custom to cleanse it regularly as a matter of course. Let me say, then, that this again is one of the points to be interpreted allegorically, the literal interpretation being quite out of keeping with facts. The sentence can be taken in two ways. Read in one way, it means something of this kind, "Its fruit shall be for three years" ; then, as an independent sentence, "it shall not be eaten uncleansed." Read in another way, "Its fruit shall be uncleansed for three years," and then the words "it shall not be eaten." Led by the sense yielded 114 by the former punctuation, we arrive at this result. We take the three years to represent time in its natural threefold division into past, present, and future. The fruit of instruction—so we understand the words—shall be, subsist, remain free from interference, through all the divisions of time. This is equivalent to saying that throughout eternity it is exempt from corruption ; for the nature of good is incorruptible. "But uncleansed fruit shall not be eaten." This is due to the fact that right teaching, having submitted to a cleansing which makes it wholesome, nourishes the soul and makes the mind grow ; while teaching of a contrary sort is devoid of nourishment, and lets loose upon the soul corruption and disease. An illustration will help us to see the senses which the other arrangement of the words may convey. An argument is called "in- 115 demonstrable," either when it has such inherent

- ὁ τε δυσκόλως ἀργαλεότητος ἔνεκα ἐπιδεικνύμενος
καὶ ὁ ἐνθένδε γνώριμος ἐξ αὐτοῦ, τὸ σαφές οὐκ
ἐκ τῆς ἐτέρου μαρτυρίας, ἀλλ' ἐκ τῆς ἐμφαινομένης
ἐναργείας αὐτῷ πιστούμενος, ᾧ¹ πρὸς τοὺς συλ-
λογιστικούς εἰώθεν ἢ διαλεκτικὴ λόγους χρῆσθαι,
οὕτως ἀπερικάθατος καρπὸς ὁ τε δεόμενος
καθάρσεως καὶ μὴ κεκαθαρμένος, καὶ ὁ τηλ-
116 αυνέστατος. τοιοῦτός ἐστιν ὁ παιδείας καρπὸς
“τρία ἔτη,” τουτέστι τὸν τριμερῆ χρόνον, τὸν
σύμπαντα αἰῶνα, καθαρώτατος καὶ διανγέστατος,
ὑπ' οὐδενὸς βλαβεροῦ συσκιαζόμενος, λουτρῶν καὶ
περιρραντηρίων ἢ συνόλως ἐτέρου τινὸς τῶν εἰς
117 κάθαρσιν τεινόντων οὐδαμῇ οὐδαμῶς χρεῖος ὢν.
- [347] XXVIII. “Τῷ | δὲ ἔτει” φησί “τῷ τετάρτῳ
ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος, αἰνετὸς² τῷ
κυρίῳ.” τὸν τέσσαρα ἀριθμὸν πολλαχοῦ μὲν τῆς
νομοθεσίας, μάλιστα δὲ ἐν τῷ καταλόγῳ τῆς τοῦ
παντὸς γενέσεως, ἀποσεμνύνειν ἔοικεν ὁ προ-
118 φητικὸς λόγος· τὸ γὰρ αἰσθητὸν καὶ τίμιον φῶς,
τὸ καὶ ἑαυτοῦ καὶ τῶν ἄλλων σαφέστατον γνώρισμα,
καὶ τοὺς τοκέας αὐτοῦ ἥλιον καὶ σελήνην καὶ τὸν
ιερώτατον χορὸν τῶν ἀστέρων, οἳ νύκτα τε καὶ
ἡμέραν, ἔτι τε μῆνας καὶ ἐνιαυτοὺς ἀνατολαῖς καὶ
δύσεσιν ἐπεράτωσαν ἀριθμοῦ τε φύσιν ἀνέδειξαν,
119 οἷς τὸ μέγιστον ψυχῆς ἀγαθὸν³ ἀνάκειται, ἡμέρα
τετάρτη φησί δημιουργηθῆναι. διαφερόντως δὲ
καὶ νῦν αὐτὸν ἐκτετίμηκεν, οὐκ ἐν ἐτέρῳ χρόνῳ
τὸν τῶν δένδρων καρπὸν ἀναθεῖς τῷ θεῷ ἢ ἐνιαυ-
120 τῷ τῆς φυτείας τετάρτῳ. λόγον γὰρ καὶ φυσι-

¹ MSS. καὶ: Cohn conj. ὦ καὶ.

² MSS. ἐν ἔτος.

³ MSS. ἀπάτη. See App. p. 497.

NOAH'S WORK AS A PLANTER, 115-120

difficulties that it is hardly capable of demonstration, or when its force is recognized at once by its mere statement, when it relies for its certainty not on any proof drawn from elsewhere, but from its self-evident character ; the kind of argument which Logic usually employs in formal syllogisms. Just so can the word "without cleansing" be used either of fruit that needs cleansing and has not received it, or of fruit that is perfectly bright and brilliant. Such is the 116 fruit of education "through three years," that is through past, present, and future, that is all eternity, wholly pure and bright, bedimmed by no hurtful thing, utterly exempt from need of washings or lustrations or anything else whatever whose purpose is to cleanse.

XXVIII. "And in the fourth year," it says, "all 117 its fruit shall be holy, for giving praise unto the lord" (Lev. xix. 24). In many parts of the Lawgiving, but above all in the record of the creation of the universe, we see the prophetic word glorifying the number 4. For (Gen. i. 14) it ascribes to the fourth day the making of those things on which depends the soul's chiefest good^a ; the precious light of the senses. 118 which gives us most sure knowledge of itself and all other objects ; light's parents, the sun and moon and that most holy choir of the stars ; these by their risings and settings determined the bounds of months and years, and revealed number's place in nature. And in the passage before us it has accorded 119 highest honour to the number 4, by making the fruit of the trees an offering to God at no other time than in the fourth year from their planting. The number indeed involves deep principles both 120

^a See App. p. 496.

- κώτατον καὶ ἡθικώτατον ἔχει· τὰς τε γοῦν τοῦ παντὸς ρίζας, ἐξ ὧν ὁ κόσμος, τέτταρας εἶναι
 121 συμβέβηκε, γῆν, ὕδωρ, ἀέρα, πῦρ, καὶ τὰς ἐτησίους ὥρας ἰσαριθμούς χειμῶνα καὶ θέρος καὶ τὰς μεθ-
 ορίους, ἕαρ τε καὶ μετόπωρον. πρεσβυτάτος τε αὐτῶν τετραγώνων ὁ ἀριθμὸς ὧν ἐν ὀρθαῖς γωνίαις,
 122 ὡς τὸ κατὰ γεωμετρίαν δηλοῖ σχῆμα, ἐξετάζεται· αἱ δ' εἰσὶν ὀρθότητος λόγου σαφῆ δείγματα, πηγὴ δὲ ἀέναος ἀρετῶν ὁ ὀρθὸς λόγος. ἀνάγκη μέντοι τὰς τοῦ τετραγώνου πλευρὰς ἴσας εἶναι· δικαιοσύνην δὲ ἰσότης τὴν ἐξάρχον καὶ ἡγεμονίδα τῶν ἀρετῶν ἔτεκεν· ὥστε ἰσότητος καὶ δικαιοσύνης καὶ πάσης
 123 ἀρετῆς χωρὶς τῶν¹ ἄλλων ἐπιδείκνυται τὸν ἀριθμὸν εἶναι σύμβολον.

- Καλεῖται δ' ἡ τετράς καὶ “πᾶς,” ὅτι τοὺς ἄχρι δεκάδος καὶ αὐτὴν δεκάδα περιέχει δυνάμει.
 XXIX. ὅτι μὲν οὖν τοὺς πρὸ αὐτῆς, παντὶ τῷ
 124 δῆλον· ὅτι δὲ καὶ τοὺς μετ' αὐτήν, ἐξ ἐπιλογισμοῦ ῥάδιον ἰδεῖν [ἐν ἀριθμῷ μὲν ἑξ]. ἓν, δύο, τρία, τέτταρα συντιθέντες ὃ ἡπορούμεν εὐρήσομεν. ἐκ μὲν γὰρ ἐνὸς καὶ τεττάρων πεντὰς ἔσται, ἐκ δὲ δυεῖν καὶ τεττάρων ἑξάς, ἑβδομάς δὲ ἐκ τριῶν καὶ τεττάρων· καὶ κατὰ τὴν διπλὴν σύνθεσιν ἐξ ἐνὸς καὶ τριῶν καὶ τεττάρων ὀγδοάς, καὶ πάλιν ἐκ
 125 δυεῖν καὶ τριῶν καὶ τεττάρων ὁ ἐννέα ἀριθμὸς, δεκάς δὲ ἐκ πάντων· ἐν γὰρ καὶ δύο καὶ τρία καὶ τέτταρα δέκα γεννᾷ. διὰ τοῦτο καὶ Μωυσῆς εἶπεν, ὅτι “ἔτει τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος”· ἄρτιον γὰρ καὶ ὁλόκληρον καὶ

¹ MSS. ὧν, which might be translated “besides the other things which it (i.e. the number four) displays.”

NOAH'S WORK AS A PLANTER, 120-125

of physics and ethics.^a For the roots of the universe, out of which the world grows, are four—earth, water, air, fire. Of the same number are the seasons, Winter and Summer, and those that come between, Spring and Autumn. And, since it is the first of all numbers produced by squaring another number, it is in right angles that it presents itself to view, as is made evident by the geometrical figure. And right angles are clear pictures of rightness of reasoned thought, and right reason is an everflowing spring of virtue. Again, the sides of the square are necessarily equal: and equality is the mother of justice, empress and queen of the virtues. Thus the word of prophecy shews that this number is the symbol of equality, and righteousness, and every virtue in a way that the other numbers are not. 121

The number 4 is also called "all" or "totality" ^b because it potentially embraces the numbers up to 10 and 10 itself. That it so embraces those which precede it is plain to everyone: and it is easy to see by further reckoning that it so embraces the numbers that come after it also. Add together $1 + 2 + 3 + 4$, and we shall find what we wanted. For out of $1 + 4$ we shall get 5; out of $2 + 4$ we shall get 6; 7 out of $3 + 4$; and (by adding three instead of two numbers together) from $1 + 3 + 4$ we get 8; and again from $2 + 3 + 4$ we get the number 9; and from all taken together we get 10; for $1 + 2 + 3 + 4$ produces 10. This is why Moses said "In the fourth year *all* the fruit shall be holy." For the number 4 is, in relation 122

^a Cf. *Leg. All.* i. 39. The "ethical" interpretation begins at "right angles are pictures of rightness." What precedes is "physical" in Philo's sense of the word.

^b See App. p. 497.

PHILO

πλήρη, ὡς καὶ σύμπαντα, ὡς τύπῳ φάναι, λόγον ἔχει, διὰ τὸ δεκάδα, ἣν τετράς ἐγέννησε, πρῶτον καμπτήρα τῶν ἀπὸ μονάδος συντιθεμένων ἀριθμῶν [348] ἐστάναι· | δεκάς δὲ καὶ τετράς “ πᾶς ” ἐν ἀριθμοῖς¹ εἶναι λέγεται, ἀλλὰ δεκάς μὲν ἀποτελέσματι, τετράς δὲ δυνάμει.

126 XXX. Τόν τε παιδείας καρπὸν οὐ μόνον ἅγιον, ἀλλὰ καὶ αἰνετὸν εἶναί φησι προσηκόντως· ἐκάστη μὲν γε τῶν ἀρετῶν ἐστὶ χρῆμα ἅγιον, εὐχαριστία δὲ ὑπερβαλλόντως· θεῷ δὲ οὐκ ἔνεστι γνησίως εὐχαριστῆσαι δι’ ὧν νομίζουσιν οἱ πολλοὶ κατασκευῶν ἀναθημάτων θυσιῶν—οὐδὲ γὰρ σύμπας ὁ κόσμος ἱερὸν ἀξιώχρεων ἂν γένοιτο πρὸς τὴν τούτου τιμὴν—, ἀλλὰ δι’ ἐπαίνων καὶ ὕμνων, οὐχ οὓς ἡ γεγωνὸς ἄσεται φωνή, ἀλλὰ οὓς ὁ ἀειδὴς καὶ καθαρώτατος νοῦς ἐπηχήσει καὶ ἀναμέλψει.

127 παλαιὸς γοῦν ἄδεται λόγος <ὅς>² ὑπὸ μὲν σοφῶν εὐρεθεῖς, μνήμῃ δέ, οἷα φιλεῖ, κατὰ διαδοχὰς παραδοθεῖς τοῖς μετέπειτα, οὐδὲ τὰς αἰεὶ παιδείας λίκνους ἡμετέρας παρῆλθεν ἀκοάς. ἔστι δὲ τοιοῦσδε· ἡνίκα, φασί, τὸν σύμπαντα κόσμον ὁ ποιητὴς ἐτελεσφόρησεν, ἐνὸς τῶν ὑποφητῶν ἐπύθετο, εἴ τι ποθεῖ μὴ γενόμενον τῶν ὅσα κατὰ γῆς καὶ καθ’ ὕδατος ἢ ὅσα κατὰ τὴν μετάρσιον ἀέρος ἢ τὴν 128 ἐσχάτην τοῦ παντὸς φύσιν οὐρανοῦ γέγονεν. ὁ δὲ ἀπεκρίνατο τέλεια μὲν καὶ πλήρη πάντα διὰ πάντων εἶναι, ἐν δὲ μόνον ζητεῖν, τὸν ἐπαινέτην αὐτῶν λόγον, ὅς τὰς ἐν πᾶσι καὶ τοῖς βραχυτάτοις

¹ MSS. μὲν ἀριθμὸς.

² <ὅς> conj. Tr.

^a Or “prophets,” “interpreters.”

NOAH'S WORK AS A PLANTER, 125-128

to other numbers, even and complete and full and, in a loose sense, universal, owing to the fact that 10, the offspring of 4, is fixed as first turning-point of the numbers from 1 onwards in a series. And 10 and 4 are said to be "all" or "totality" among numbers; 10 being so in realized actuality, and 4 potentially.

XXX. Quite appropriately does Moses speak of ¹²⁶ the fruit of instruction as being not only "holy" but "for praise"; for each of the virtues is a holy matter, but thanksgiving is pre-eminently so. But it is not possible genuinely to express our gratitude to God by means of buildings and oblations and sacrifices, as is the custom of most people, for even the whole world were not a temple adequate to yield the honour due to Him. Nay, it must be expressed by means of hymns of praise, and these not such as the audible voice shall sing, but strains raised and re-echoed by the mind too pure for eye to discern. Indeed there is an old story on men's ¹²⁷ lips, the invention of wise men, and handed down by memory to succeeding generations of posterity, which has not escaped my ears which are for ever greedy for teaching. It is to this effect. When, they say, the Creator had finished the whole world, He inquired of one of His subordinates ^a whether he missed as having failed to be created aught of created things beneath the earth or beneath the water, aught found in air's high realm or heaven's, furthest of all realms that are. He, it is said, ¹²⁸ made answer that all were perfect and complete in all their parts, and that he was looking for one thing only, namely the word to sound their praises, which should make the surpassing excellence that

- καὶ ἀφανεστάτοις δοκοῦσιν ὑπερβολὰς οὐκ ἐπαι-
νέσει μᾶλλον ἢ ἐξαγγελεῖ· τὰς γὰρ διηγήσεις τῶν
τοῦ θεοῦ ἔργων αὐταρκέστατον ἐκείνων ἔπαινον
εἶναι, προσθήκης οὐδεμιᾶς ἔξωθεν εἰς κόσμον δεομέ-
νων, ἀλλὰ τὸ ἀψευδὲς τῆς ἀληθείας τελειότατον
129 ἐχόντων ἐγκώμιον. ἀκούσαντα δὲ τὸν πατέρα τοῦ
παντός τὸ λεχθὲν ἐπαινέσαι, καὶ οὐκ εἰς μακρὰν τὸ
πάμμουσον καὶ ὑμνωδὸν ἀναφανῆναι γένος ἐκ μιᾶς
δὴ τῶν περὶ αὐτὸν δυνάμεων παρθένου Μνήμης,
ἣν Μνημοσύνην παρατρέποντες οἱ πολλοὶ τοῦνομα
καλοῦσιν.
- 130 XXXI. Ὁ μὲν οὖν τῶν παλαιῶν μῦθος ὧδε
ἔχει. ἐπόμενοι δὲ ἡμεῖς αὐτῷ λέγομεν, ὅτι οἰκειό-
τατόν ἐστιν ἔργον θεῷ μὲν εὐεργετεῖν, γενέσει¹ δὲ
εὐχαριστεῖν μηδὲν ἔξω τούτου πλέον τῶν εἰς
ἀμοιβὴν ἀντιπαρασχεῖν δυναμένη². ὁ γὰρ ἂν θελή-
σῃ τῶν ἄλλων ἀντιχαρίσασθαι, τοῦθ' εὐρήσεται τοῦ
πάντα πεποιηκότος ἀλλ' οὐ τῆς κομιζούσης φύσεως
131 κτῆμα ἴδιον. μαθόντες οὖν, ὡς ἐν ἔργον ἡμῖν ἐπι-
βάλλει μόνον ἐν τοῖς πρὸς τιμὴν θεοῦ, τὸ εὐ-
χάριστον, τοῦτο ἀεὶ καὶ πανταχοῦ μελετῶμεν
διὰ φωνῆς καὶ διὰ γραμμάτων ἀστείων καὶ
μηδέποτε ἐπιλείπωμεν μήτε λόγους ἐγκωμιαστι-
κοὺς μήτε ποιήματα συντιθέντες, ἵνα καὶ ἐμ-
μελῶς καὶ χωρὶς μέλους καὶ καθ' ἑκατέραν φωνῆς
ιδέαν, ἣ τὸ λέγειν καὶ τὸ ᾄδειν ἀποκεκλήρωται, ὃ
τε κοσμοποιὸς καὶ ὁ κόσμος γεραίρηται, "ὁ μὲν,"
[349] ὡς ἔφη τις, | "ἄριστος τῶν αἰτίων, ὁ δὲ τελειό-
τατος τῶν γεγονότων."

¹ MSS. θεὸν . . . γένεσιν.² MSS. -ην ὅτ -ων.^a See App. p. 497.^b i.e. Plato, *Timaeus* 29A.

NOAH'S WORK AS A PLANTER, 128-131

marked even the most minute and inconspicuous among them the subject of announcement rather than of praise, seeing that the mere recounting of the works of God was in itself their all-sufficient praise, for they needed the embellishment of no extraneous additions, but possessed in the reality that could not lie their most perfect encomium. The story runs 129 that the Author of the universe on hearing this commended what had been said, and that it was not long before there appeared the new birth, the family of the Muses^a and hymnody, sprung from the womb of one of His powers, even virgin Memory, whose name most people slightly change and call her " Mnemosyne."

XXXI. So runs the myth of the men of old. We 130 take the same line and say that the work most appropriate to God is conferring boons, that most fitting to creation giving thanks, seeing that it has no power to render in return anything beyond this ; for, whatever else it may have thought of giving in requital, this it will find to be the property of the Maker of all things, and not of the being that brings it. Having learned, then, that, in all that has to do 131 with shewing honour to God, one work only is incumbent upon us, namely thanksgiving, let us always and everywhere make this our study, using voice and skilful pen. Let us never tire of composing eulogies in prose and poetry, to the end that, whether with or without musical accompaniment whichever of its appointed functions the voice may exercise, be it eloquent speech or song, high honour may be given both to the world and to the Creator of the world ; the former, as one has said,^b the most perfect of things produced, the latter the best of producers.

- 132 XXXII. Ἐπειδὴν οὖν ἔτει καὶ ἀριθμῷ τε-
 τάρτῳ πᾶς ὁ ψυχῆς ἀφιερωθῇ καρπός, τῷ πέμπτῳ
 τὴν ἀπόλαυσιν καὶ χρῆσιν ἡμεῖς αὐτοὶ σχήσομεν.¹
 φησὶ γάρ· “ ἐν τῷ ἔτει τῷ πέμπτῳ φάγεσθε τὸν
 καρπόν,” ἐπειδὴ τὸ γεγονὸς τοῦ πεποιηκότος
 ὕστερον ἐν ᾧ πᾶσιν ἐξετάζεσθαι νόμος φύσεως
 ἀνεπίληπτος, ὥστε καὶ, εἰ τῶν δευτερείων ἀντι-
 λαμβανοίμεθα, καὶ θαυμαστὸν ἡγείσθαι.
- 133 καὶ διὰ τοῦτο μέντοι τὸν καρπὸν τοῦ πέμπτου ἡμῖν
 ἀνατίθῃσιν, ὅτι αἰσθήσεως πεντὰς ἀριθμὸς οἰκείος
 καί, εἰ δεῖ τὰ ληθῆς εἰπεῖν, τὸ τρέφον τὸν νοῦν
 ἡμῶν ἐστὶν αἰσθησις, ἥ δι’ ὀφθαλμῶν τὰς χρω-
 μάτων καὶ σχημάτων ποιότητας εὐτρεπίζουσα ἢ δι’
 ὠτῶν παντοδαπὰς τὰς τῶν φωνῶν ιδιότητας ἢ διὰ
 μυκτῆρων ὁσμὰς ἢ χυλοὺς διὰ στόματος ἢ μαλα-
 κότητας εὐενδότους καὶ σκληρότητας ἀντιτύπους
 ἢ λειότητας καὶ τραχύτητας, <ψυχρότητάς> τε αὖ
 καὶ θερμότητας διὰ τῆς ἀνὰ πᾶν τὸ σῶμα σκιδνα-
 μένης δυνάμεως ἣν ἔθος ὀνομάζειν ἀφήν.
- 134 XXXIII. Τῶν δὲ εἰρημένων παράδειγμα σαφέ-
 στατον οἱ Λεΐας υἱοί, τῆς ἀρετῆς, οὐχ ἅπαντες,
 ἀλλὰ τέταρτός τε καὶ πέμπτος. ἐπὶ μὲν γὰρ τοῦ
 τετάρτου φησὶ Μωυσῆς, ὅτι “ ἔστη τοῦ τίκτειν,”
 καλεῖται δὲ Ἰούδας, ὃς ἐρμηνεύεται κυρίῳ ἐξομο-
 λόγησις. τὸν δὲ πέμπτον Ἰσάχαρ προσαγορεύει,
 μισθὸς δὲ μεταληφθεὶς καλεῖται. καὶ τεκοῦσα τὸν
 τρόπον τοῦτον ἡ ψυχὴ ὃ ἔπαθεν εὐθὺς ἐξελάλησεν·
 “ ἐκάλεσε ” γάρ φησι “ τὸ ὄνομα αὐτοῦ Ἰσάχαρ, ὃ
 135 ἐστὶ μισθός.” οὐκοῦν Ἰούδας ὁ εὐλογῶν τὸν

¹ MSS. αὐτοῖς χρῆσομεν.

NOAH'S WORK AS A PLANTER, 132-135

XXXII. When, therefore, in the fourth year and 132
in the number 4 all the soul's fruit shall have been
consecrated, in the fifth year and in the number 5
we ourselves shall get the enjoyment and use of it ;
for he says, " in the fifth year ye shall eat the fruit."
This accords with nature's incontrovertible law, that
the place of creation is in all things lower than that
of the Creator. That is why Moses treats it as a
marvel that we should be recipients even of secondary
privileges.

Again, the reason why he 133
ascribes to us the fruit of the fifth year and number
is that 5 is the number proper to sense-perception,
and that, if we are to face facts, we must own that it
is sense-perception that supplies food to our mind.
By means of the eyes, it serves up to it the varying
qualities of colours and forms ; through the ears, the
peculiarities of sounds in all their diversity ; scents
by way of the nostrils ; savours by the palate ;
smoothness and roughness, yielding softness and
resistent hardness, nay coldness and heat as well, by
means of the faculty distributed over all the body,
which we are in the habit of calling " touch."

XXXIII. A very clear illustration of what has been 134
said is found in the sons of Leah, who is Virtue ; not
indeed in all of them, but in the fourth and fifth.
For, after recording the birth of the fourth, Moses
says that " she ceased from bearing " (Gen. xxx. 35),
and his name is " Judah," which signifies " confession
of praise to the Lord." The fifth she calls " Issachar,"
a name which interpreted means " reward." And
the soul, upon giving birth to this character, at once
gave utterance to her experience ; for it says, " She
called his name Issachar, which is ' reward '," (Gen.
xxx. 18).

It follows that Judah, the 135

PHILO

- θεὸν νοῦς καὶ τὰς εἰς αὐτὸν εὐχαρίστους ὑμνωδίας ἀπαύστως μελετῶν αὐτὸς ὁ πρὸς ἀλήθειαν “ ἅγιος καὶ αἰνετὸς καρπὸς ” ἦν, οὐχ ὑπὸ γῆς δένδρων, ἀλλ’ ὑπὸ φύσεως λογικῆς καὶ σπουδαίας ἐνεχθεῖς. παρὸ καὶ ἡ τεκοῦσα αὐτὸν φύσις “ στήναι ” λέγεται “ τοῦ τίκτειν,” ἐπεὶ καὶ πῇ τράπηται οὐκ εἶχεν ἔτι, πρὸς τὸν τελειότητος ὅρον ἐλθούσα· τῶν γὰρ ἀποκυθέντων κατορθωμάτων ἀπάντων ἄριστον καὶ τελειότατον γέννημα ὁ εἰς τὸν πατέρα
- 136 τοῦ παντὸς ὕμνος. ὁ δὲ πέμπτος υἱὸς τῆς κατὰ τὸν πέμπτον ἐνιαυτὸν τῶν φυτευθέντων ἀδιαφορεῖ χρήσεως· ὃ τε γὰρ γεωπόνος μισθὸν τρόπον τινὰ λαμβάνει παρὰ τῶν δένδρων ἔτει πέμπτῳ καὶ τὸ τῆς ψυχῆς γέννημα Ἰσάαχар [ὅς] μισθὸς ἐκαλεῖτο, καὶ σφόδρα εἰκότως, μετὰ τὸν
- [350] εὐχάριστον Ἰούδαν ἀποκυθελίς· τῷ γὰρ | εὐχαρίστῳ μισθὸς αὐτὸ τὸ εὐχαριστεῖν ἀνταρκέστατος.
- 137 οἱ μὲν οὖν τῶν δένδρων καρποὶ γεννήματα λέγονται τῶν ἐχόντων, ὁ δὲ παιδείας καὶ φρονήσεως οὐκέτι ἀνθρώπου, μόνου δέ, ὥς φησι Μωυσῆς, τοῦ πανηγεμόνος· εἰπὼν γὰρ “ τὰ γεννήματα αὐτοῦ ” ἐπιφέρει· “ ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν,” ἐναργέστατα παριστὰς ὅτι οὐ τὸ γέννημα καὶ ὁ τῆς
- 138 ψυχῆς καρπός, εἰς ἔστιν ὁ θεός. τούτῳ καὶ παρά τινι τῶν προφητῶν χρησθέν συνάδει τόδε· “ ἐξ ἐμοῦ ὁ καρπός σου εὐρηται. τίς σοφὸς καὶ συνήσει ταῦτα; συνετὸς καὶ γνώσεται αὐτά; ” οὐ γὰρ παντὸς ἀλλὰ μόνου σοφοῦ τὸ γνῶναι, τίνος ὁ διανοίας καρπός ἐστι.

^a Or “ right (truly virtuous) actions.” See note on *Quod Deus* 100.

^b See App. p. 497.

NOAH'S WORK AS A PLANTER, 135-138

mind that blesses God, and is ceaselessly engaged in conning hymns of thanksgiving to Him, was himself the fruit that is really "holy and for praise to God," fruit borne not by earth's trees but by those of a rational and virtuous nature. Accordingly the nature which gave birth to him is said to have "ceased from bearing," because she had no longer any way to turn, having reached the utmost bound of perfectness; for of all successful accomplishments^a ever brought to the birth the best and most perfect is the hymn of praise to the Father of the universe.

The fifth son is identical with the using 136 in the fifth year of the trees that had been planted; for, on the one hand, the husbandman does receive a sort of pay or reward from the trees in the fifth year, and, on the other, the offspring of the soul was called Issachar, "pay" or "reward." He was very naturally so called, having been born next after Judah the thanksgiver; for the thanksgiver finds in thanksgiving itself an all-sufficient reward.

Now, whereas fruits borne by trees are called pro- 137 ducts of the persons who own them, the fruit of instruction and good sense is not like these spoken of as being a man's, but as belonging, as Moses says, to no other than the Ruler of all. For after the words, "His products,^b" he adds, "I am the Lord your God," affording most clear proof that He to whom the product and the fruit of the soul pertains is One, even God. In harmony with this is the oracle given in 138 one of the prophets: "From Me is thy fruit found. Who is wise, and he shall understand these things? understanding, and he shall know them?" (Hosea xiv. 9 f.). For not everybody, but only the wise man knows, Whose is the fruit of intelligence.

- 139 XXXIV. Περὶ μὲν οὖν γεωργίας τῆς πρεσβυτά-
της καὶ ἱερωτάτης, ἥ τὸ αἷτιον πρὸς τὸν κόσμον,
τὸ παμφορώτατον φυτῶν, χρήται, καὶ περὶ τῆς
ἐπομένης, ἣν ὁ ἀστείος ἐπιτηδεύει, καὶ περὶ τῆς
φερομένης τετράδος τῶν ἄθλων¹ ἃ κατὰ προσ-
τάξεις καὶ ὑφηγήσεις νόμων συνεκροτεῖτο, ὥς
140 οἷόν τε ἦν εἵπομεν. τὴν δὲ τοῦ δικαίου
Νῶε ἀμπελουργικὴν, εἶδος γεωργικῆς οὖσαν, ἐπι-
σκεψώμεθα. λέγεται γὰρ ὅτι “ἤρξατο Νῶε ἄνθρωπος
εἶναι γεωργὸς γῆς· καὶ ἐφύτευσεν ἀμπελῶνα, καὶ
141 ἔπιε τοῦ οἴνου, καὶ ἐμεθύσθη.” οὐκοῦν τὸ μέθης
φυτὸν ἐξεργάζεται τεχνικῶς καὶ ἐπιστημόνως ὁ
δίκαιος τῶν ἀφρόνων ἄτεχνον καὶ πλημμελὴ ποι-
ουμένων αὐτοῦ τὴν ἐπιστάσιαν, ὥστε ἀναγκαῖον
τὰ προσήκοντα περὶ μέθης εἰπεῖν· εὐθύς γὰρ εἰσό-
μεθα καὶ τὴν δύναμιν τοῦ παρέχοντος αὐτῇ τὰς
ἀφορμὰς φυτοῦ. τὰ μὲν οὖν εἰρημένα τῷ νομο-
θέτῃ περὶ μέθης εἰσόμεθα ἐπ’ ἀκριβείας αὐθις, νυνὶ
δὲ ἐξερευνήσωμεν ὅσα καὶ τοῖς ἄλλοις ἔδοξεν.
- 142 XXXV. Ἐσπουδάσθη δὲ παρὰ πολλοῖς τῶν
φιλοσόφων ἡ σκέψις οὐ μετρίως. προτείνεται δὲ
οὕτως, εἰ μεθυσθήσεται ὁ σοφός. ἔστι τοίνυν τὸ
μεθύειν διττόν, ἓν μὲν ἴσον τι τῷ οἰνοῦσθαι, ἕτερον
143 δὲ ἴσον τῷ ληρεῖν ἐν οἴνῳ. τῶν δὲ ἐπιχειρησάντων
τῇ προτάσει οἱ μὲν ἔφασαν μήτε ἀκράτῳ πλείονι
χρησεσθαι² τὸν σοφὸν μήτε ληρήσειν· τὸ μὲν γὰρ

¹ καὶ is omitted before ἃ κατὰ from Wendland's conj.

² MSS. χρῆσθαι.

^a See App. p. 497.

^b Or “the word μεθύειν is used in two senses.”

^c See App. p. 498.

NOAH'S WORK AS A PLANTER, 139-143

XXXIV. We have discoursed to the best of our 139 ability concerning the earliest and most sacred husbandry, plied by the First Cause in dealing with the world, that most fertile of plants ; and concerning the husbandry that comes next in order, carried on by the man of worth ; and concerning the number 4^a which carries off the prizes conferred upon it by the injunctions and directions found in laws.

Let us now turn our attention to the righteous 140 Noah's work on his vineyard, which is a special form of husbandry. The account runs : " Noah began to be a husbandman, a tiller of the soil : and he planted a vineyard and drank of the wine, and became drunk " (Gen. ix. 20 f.). We see from these words that the righteous man tills the tree, that is the means of drunkenness, with skill and knowledge, while those who are devoid of good sense tend it in an unskilful and faulty way. This 141 renders it necessary for us to make some pertinent remarks regarding drunkenness ; for, as we treat of it, we shall ascertain also the powers and properties of the tree which furnishes it with the material which produces it. The Lawgiver's words regarding drunkenness we shall acquaint ourselves with another time : let us at present engage in a thorough investigation of the sentiments of other persons.

XXXV. Many philosophers have given no slight 142 attention to the question ; which is propounded in the form " Will the wise man get drunk ? " Now, there are two ways of getting drunk ^b ; one is equivalent to drinking heavily, the other to being silly in your cups.^c Among those who have tackled the 143 problem some have maintained that the wise man will neither take strong drink in excess nor become

- ἀμάρτημα, τὸ δὲ ἀμαρτήματος εἶναι ποιητικόν,
 144 ἐκάτερον δὲ ἀλλότριον κατορθοῦντος· οἱ δὲ τὸ μὲν
 οἰνοῦσθαι καὶ σπουδαίῳ προσῆκον ἀπεφάνησαν, τὸ
 δὲ ληρεῖν ἀνοίκειον· τὴν γὰρ ἐν αὐτῷ φρόνησιν
 ἱκανὴν εἶναι τοῖς βλάπτειν ἐπιχειροῦσιν ἀντι-
 στατήσαι καὶ τὸν ἐπὶ τῇ ψυχῇ¹ νεωτερισμὸν αὐτῶν
 καθελεῖν· δύναμιν δὲ περιβεβλησθαι φρόνησιν
 παθῶν σβεστήριον εἶτε ὑπὸ φλεγμαίνοντος ἔρωτος
 οἷστρω² ἀνερριπισμένων εἶτε ὑπὸ πολλοῦ καὶ
 ζέοντος ἐξημμένων οἴνου, δι' ἣν ὑπεράνω στήσεται·
 [351] ἐπεὶ | καὶ τῶν κατὰ ποταμοῦ βαθέος ἢ θαλάττης
 δυομένων οἱ μὲν ἄπειροι τοῦ ναυτίλλεσθαι διαφθεί-
 ρονται, οἱ δὲ τοῦ πράγματος ἐπιστήμονες τάχιστα
 διασώζονται· καὶ μὴν ὥσπερ χειμάρρους ὁ πολὺς
 ἄκρατος ἐπικλύζων τὴν ψυχὴν τοτὲ μὲν βρίθουσιν
 εἰς ἀμαθίας ἔσχατον βυθὸν κατέρριψε, τοτὲ δὲ
 ὑπὸ τῆς σωτηρίου παιδείας ἐπικουφιζομένην καὶ
 ἐπελαφριζομένην οὐδὲν ἴσχυσε βλάψαι.
 145 οἱ δὲ τὸ μέγεθος τῆς περὶ τὸ πάθος ὑπερβολῆς οὐ
 κατανοήσαντες, οἶμαι, τοῦ σοφοῦ μετεωροπολοῦντα
 αὐτὸν ὥσπερ οἱ τὰ πτηνὰ θηρῶντες ἐπὶ γῆν ἀπ'
 οὐρανοῦ κατεβίβασαν, ἵν' εἰς τὰς ὁμοίας κῆρας
 ἀγάγωσιν, οὐδ' ἰδρύνοντες³ ἀρετῆς εἰς ὕψος ἔφασαν,
 ὅτι χρησάμενος οἶνω πλείονι τοῦ μετρίου πάντως
 ἀκράτῳ αὐτὸς ἑαυτοῦ γενόμενος διαμαρτήσεται
 καὶ οὐ χεῖρας μόνον ὑπ' ἀσθενείας οἶα τῶν ἀθλητῶν
 οἱ νενικημένοι καθεῖς, ἀλλὰ καὶ αὐχένα καὶ κεφαλὴν
 παραβλῶν καὶ ὀκλάσας καὶ ὅλον τὸ σῶμα κατα-

¹ τῇ ψυχῇ is kept with mss. : Wend. τὴν ψυχὴν.

² mss. οἷστρω : Wend. οἷστρων.

³ ἰδρύνοντες conj. Tr. : U ἰδρῶντες, MGF ἰδρῶτες.

^a See App. p. 498.

NOAH'S WORK AS A PLANTER, 143-145

silly and maudlin ; the latter being a sin, and the former productive of sin, and both alike alien to him whose standard of conduct is the highest. Others, while regarding a condition of silliness as 144 foreign to a man of moral excellence, have pronounced heavy drinking to befit him, seeing that the good sense which resides in him is capable of holding its own against everything that attempts to injure him, and of baffling their efforts to change the constitution of his soul. They hold that good sense is an armour which has power to quench passions, whether fanned by the stinging blasts of inflaming love, or kindled by the heat of much wine ; and that in virtue of his good sense he will come off victorious. They point out that, when people sink in a deep river or in the sea, those who cannot swim are drowned, while those who know how to swim escape at once ; and that a quantity of strong drink is like a torrent washing over the soul ; in one case, as it sinks, plunging it into the lowest depth of ignorance, in another case, as it is buoyed up and kept afloat by salutary instruction, altogether powerless to hurt it. The others,^a 145 failing, as I think, to recognize the completeness of the wise man's superiority to every passion, have brought him down to earth from heaven whose skies he haunts, treating him as fowlers treat the birds they catch, and being bent on bringing him into as evil a plight, and not setting him on virtue's lofty summit, have declared that after taking an immoderate quantity of wine he will certainly lose self-control and commit sin, and not only, like vanquished athletes, let his hands fall from sheer weakness, but let his neck and head drop and his knees give way, and, collapsing in

PHILO

- 146 *συρεῖς ἀναπесεῖται.* XXXVI. τοῦτο μέντοι προ-
μαθὼν οὐκ ἂν ποτε ἀξιώσειεν ἐκὼν εἰς πολυουίας
ἀγῶνα ἐλθεῖν, εἰ μὴ μεγάλα εἴη τὰ διαφέροντα,
σωτηρία πατρίδος ἢ τιμὴ γονέων ἢ τέκνων καὶ
τῶν οἰκειοτάτων σωμαίων ἀσφάλεια ἢ συνόλως
147 ἰδίων τε καὶ κοινῶν ἐπανόρθωσις πραγμάτων. οὐδὲ
γὰρ θανάσιμον φάρμακον προσενέγκαιτο ἂν, εἰ μὴ
πάνυ βιάζοντο οἱ καιροὶ καθάπερ ἐκ πατρίδος
μετανίστασθαι τοῦ βίου· φάρμακον δέ, εἰ καὶ οὐ
θανάτου, μανίας γοῦν ἄκρατον εἶναι αἴτιον συμ-
βέβηκε. διὰ τί δ' οὐχὶ καὶ μανίαν λεκτέον
θάνατον, ὃ τὸ κράτιστον ἀποθνήσκει τῶν ἐν ἡμῖν,
ὁ νοῦς; ἀλλὰ μοι δοκεῖ τις ἂν εἰκότως τὸν δια-
κρίνοντα καὶ διαλύοντα ψυχὴν τε καὶ σῶμα ὡς
κουφότερον ἀντὶ βαρυτέρου τοῦ κατὰ τὴν ἔκστασιν,
148 εἴ τις ἦν αἴρεσις, ἀνενδοιάστως ἐλέσθαι. διὰ τοῦτο
μέντοι καὶ τὸν εὐρετὴν τῆς περὶ τὸν οἶνον ἐργασίας
μαινόλην ἐκάλεσαν οἱ πρῶτοι καὶ τὰς ἐξ αὐτοῦ
κατασχέςτους γενομένας βάκχας μαινάδας, ἐπεὶ
μανίας καὶ παραφροσύνης αἴτιος τοῖς ἀπλήστως
ἐμφορουμένοις ὁ οἶνος.
- 149 XXXVII. Τὰ μὲν οὖν ὥσανεὶ προοίμια τῆς
σκέψεως τοιαυτὰ ἐστὶ, τὸν δὲ περὶ αὐτῆς λόγον
ἤδη περαιίνωμεν διπλοῦν ὡς εἰκὸς ὄντα, τὸν μὲν
ὅτι ὁ σοφὸς μεθυσθήσεται κατασκευάζοντα, τὸν
δὲ τοῦναντίον ὅτι οὐ μεθυσθήσεται βεβαιούμενον.
- 150 τοῦ δὲ προτέρου τὰς πίστεις ἀρμόττον λέγειν
πρότερον, ποιησαμένους ἐνθένδε τὴν ἀρχήν· τῶν

“ Or “entirely lose heart.”

NOAH'S WORK AS A PLANTER, 146-150

every part, sink to the ground.^a XXXVI. Having 146
learned this beforehand he will never think fit
voluntarily to engage in a drinking-contest, unless
the matters at issue are of great moment, a father-
land's deliverance, respect for parents, children's
safety or that of the persons of those very near and
dear, or, in a word, a putting on a right footing
of private and public concerns. No more would a wise 147
man take a deadly poison, unless the crisis were such
as absolutely to compel him to depart from life as
though he were leaving his country. And strong
drink *is* a poison bringing about not death indeed but
madness. And yet why should we not call madness
death, seeing that by it mind dies, the noblest part
of us? Nay it appears to me that, were a choice
offered, a man would be likely to choose without
hesitation the death that separates and dissolves
the union of soul and body, in preference to that of
going out of one's senses, feeling that he was choosing
the lighter in place of the heavier. It was for this 148
reason that the earliest inhabitants of the world
called the inventor of the culture of the vine Maenoles
and the Bacchants whom its frenzy seized Maenads,
since wine is the cause of madness and loss of sound
sense in those who imbibe it over freely.

XXXVII. Such then is what we may call the pre- 149
lude to our inquiry. It is time for us to state in
full the argument bearing upon it. That argument
obviously admits of two contentions, one establishing
the thesis that the wise man will get drunk, the
other maintaining the contrary, that he will not get
drunk. It will be convenient to take first the 150
proofs by which the former thesis is supported. We
will begin by remarking that some things are

PHILO

- πραγμάτων τὰ μὲν ὁμώνυμα, τὰ δὲ συνώνυμα
 εἶναι συμβέβηκεν. ὁμωνυμία δὲ καὶ συνωνυμία
 [352] τάναντία ὁμολογεῖται, | ὅτι ὁμωνυμία μὲν κατὰ
 πολλῶν ὑποκειμένων ἐν ὄνομα, συνωνυμία δὲ καθ’
 151 ἐνὸς ὑποκειμένου <πολλά>. ἡ κυνὸς
 φωνὴ πάντως ὁμώνυμος ἐμφερομένων πλειόνων
 ἀνομοίων, ἃ δι’ αὐτῆς σημαίνεται· τό τε γὰρ
 χερσαῖον ὑλακτικὸν ζῶον κύων καὶ θῆρ ὁ θαλάττιος
 καὶ ὁ οὐράνιος ἀστήρ, ὃν ὁπωρινὸν οἱ ποιηταὶ
 καλοῦσιν, ὅτι τῆς ὁπώρας ἄρτι ἡβώσης ἐπιτέλλει
 τοῦ τελεσφορηθῆναι τε χάριν αὐτὴν καὶ πεπανθῆναι,
 καὶ προσέτι ὁ ἀπὸ τῆς κυνικῆς αἰρέσεως ὀρμηθεὶς
 φιλόσοφος, Ἀρίστιππος καὶ Διογένης καὶ ἄλλων
 οἱ τὰ αὐτὰ ἐπιτηδεύειν ἡξίωσαν ἀπερίληπτος
 152 ἀριθμὸς ἀνθρώπων. ἄλλαι δ’ εἰσὶ προσ-
 ῥήσεις διάφοροι κατὰ σηματομένου ἐνὸς ὡς ἰός,
 οἰστός, βέλος— τὸ γὰρ διὰ τῆς τόξου νευρᾶς ἐπὶ
 τὸν σκοπὸν ἀφιέμενον πάντα ταῦτα λέγεται— καὶ
 πάλιν εἰρεσία, κώπη, πλάτη, τὸ πρὸς πλοῦν
 ἰσοδυναμοῦν ἰστίοις· ὅποτε γὰρ μὴ δύναιτο χρῆσθαι
 ναῦς κατὰ νηνεμίας ἢ ἀντιπνοίας ἰστίοις, πρόσκωποι
 καθίσαντες οἷς ἐπιμελὲς καὶ οἷα ταρσοὺς ἐκατέρω-
 θεν ἀποτείναντες ὑπόπτερον αὐτὴν φέρεσθαι βιά-
 ζονται, ἡ δὲ ἐξαιρομένη πρὸς ὕψος, ἐπιτρέχουσα
 τοῖς κύμασι μᾶλλον ἢ ἐντέμνουσα ταῦτα, τρο-
 χάζουσα ταχυναυτεῖ καὶ ναυλοχωτάτοις ὑποδρόμοις
 153 ἐνορμίζεται. καὶ μὴν πάλιν σκίπων,
 βακτηρία, ῥάβδος ἐνὸς ὑποκειμένου διάφοροι

^a ἐμφέρεσθαι, here used of different senses being implied in one word, is found in § 154 in the sense of “occur,” “be used.”

NOAH'S WORK AS A PLANTER, 150-153

homonymous and others synonymous. Everyone will allow that homonymy and synonymy are opposites, homonymy meaning one name applied to many objects, synonymy many names applied to one object. The word "dog" is certainly 151 homonymous, several dissimilar objects being included under it, all of which it is used to signify. The barking animal on the land is a "dog"; so is the monster found in the sea; and the star in the heavens which the poets call the fruit star, because just when the summer fruit has reached its prime this star rises to bring it to perfection and to ripen it. The name "dog" is applied moreover to the man whose philosophy takes its colour from the Cynic school, Aristippus, Diogenes, and ever so many others who found it congenial to conform themselves to their principles.

There are other names which are different though 152 one thing is meant by them, as "arrow," "shaft," "dart"; for the thing discharged at the mark from the string of the bow is called by all these names. Again, the instrument which does as well as sails for propelling a vessel is called an "oar," "scull," "rowing-sweep." For when, owing to a calm or head wind, a vessel cannot make use of sails, the men, whose business it is, take their seats at the oars, and stretching out from each side wing-like blades, force the vessel to be borne along as though it were flying. The vessel, lifted high out of the water, not so much cutting the waves as coursing over them, makes a quick run, and is soon safely moored in harbour.

Once more "staff," "walking-stick," 153 "rod" are different names by which we call one object, with which we can beat someone, on which

PHILO

κλήσεις, ᾧ τύπτειν καὶ ἀκραδάντως σκηρίπτεσθαι καὶ ἐπερείδεσθαι καὶ ἄλλα πλείω ποιεῖν ἔνεστι. ταῦτα δ' οὐ μακρολογοῦντες ὅλως εἶπομεν, ἀλλ' ὑπὲρ τοῦ σαφέστερον γινῶναι τὸ ζητούμενον.

154 XXXVIII. τὸν ἄκρατον ὥσπερ οἶνον, οὕτως καὶ μέθυ οἱ παλαιοὶ ἐκάλουν· πολλαχοῦ γοῦν τῆς ποιήσεώς ἐστι τοῦτ' οὖνομα ἐμφερόμενον, ὥστ' εἰ τὰ συνωνυμοῦντα καθ' ἑνὸς ὑποκειμένου λέγεται, οἶνος καὶ μέθυ, καὶ τὰ ἀπὸ τούτων οὐδὲν ὅτι μὴ φωναῖς διοίσει μόνον, τό τε οἰνοῦσθαι καὶ
155 τὸ μεθύειν [ἐν]· ἐκάτερον δὲ πλείονος οἶνου χρήσιν ἐμφαίνει, ἣν πολλῶν ἔνεκα αἰτιῶν οὐκ ἂν ἀποστρέφοιτο ὁ σπουδαῖος. εἰ δὲ οἰνωθήσεται, καὶ μεθυσθήσεται, χεῖρον οὐδὲν ἐκ τῆς μέθης διατεθείς, ἀλλὰ ταῦτόν ὅπερ καὶ [ὁ] ἐκ ψιλῆς τῆς οἰνώσεως παθών.

156 Μία μὲν ἀπόδειξις περὶ τοῦ τὸν σοφὸν μεθυσθῆναι λέλεκται, δευτέρα δ' ἐστὶ τοιαύτη· σχεδὸν οἱ νῦν ἄνθρωποι τοῖς προτέροις ἔξω μέρους βραχέος οὐδὲν ὁμοιότροπον ζηλοῦν ἀξιοῦσιν, ἀλλὰ καὶ ἐν λόγοις καὶ ἐν ἔργοις τὸ μὴ συνωδὸν καὶ διαφωνοῦν
157 ἐπιδείκνυνται· τοὺς μὲν γὰρ λόγους ὑγιαίνοντας καὶ ἐρρωμένους εἰς πάθος ἀνήκεστον καὶ φθορὰν περιήγαγον ἀντὶ σφριγώσης καὶ ἀθλητικῆς ὄντως
[353] | εὐεξίας οὐδὲν ὅτι μὴ νοσοῦν κατασκευάσαντες καὶ τὸν πλήρη καὶ ναστόν, ὥς ἔφη τις, ὑπ' εὐτονίας ὄγκον εἰς παρὰ φύσιν οἰδούσης καχεξίας

^a i.e. "in many cases the wise man would see no reason for avoiding this."

NOAH'S WORK AS A PLANTER, 153-157

we can firmly support ourselves, on which we can lean, and with which we can do several other things. I have given these examples, not just because my tongue runs on, but that we may get a clearer idea of the subject which we are investigating.

XXXVIII. The ancients called strong 154
drink "wine" and an "intoxicant" indifferently: as we see from the frequency with which this last word occurs in poetry. If, then, "wine" and "intoxicant" are used as synonyms of one object, their derivatives "to be filled with wine" and "to be intoxicated" will differ only in word; for either 155
term denotes taking more wine than usual, a thing which several motives^a might induce a really excellent man to do. But if such an one will get filled with wine, he will get drunk, and be in no worse plight for being drunk, but in precisely the same state as he was brought to by being filled with wine.

One proof of the wise man's getting drunk has 156
been mentioned; there is a second to the following effect. Broadly speaking, the men of the present day, apart from a small fraction of them, do not resemble those of former times in their aims and enthusiasms, but both in language and in action exhibit tendencies wholly out of harmony with theirs. Language that was once healthy and robust they 157
have turned into a jargon hopelessly depraved. For a style sound and full of vitality as an athlete's frame they have substituted a sickly form of speech. A full and massive type, possessed, as someone has said, of a solidity due to its firmness of fibre, they debase into a bloated mis-growth of disease, to which they give a seeming loftiness and grandeur by

ἀγαγόντες καὶ κενῶ φύσῃματι μόνον ἐπαίροντες,
 ὁ δι' ἔνδειαν τῆς συνεχούσης δυνάμεως, ὅταν
 158 μάλιστα περιταθῇ, ῥήγνυται. τὰς δὲ πράξεις ἐπ-
 αινέσεως¹ καὶ σπουδῆς ἀξίας καὶ αὐτάς, ὡς ἔπος
 εἰπεῖν, ἄρρενας ἐξεθήλυναν αἰσχροῦς ἀντὶ καλῶν
 ἐργαζόμενοι, ὡς ὀλίγους εἶναι παντάπασιν ἐκατέ-
 ροις, ἔργοις τε καὶ λόγοις, ἀρχαιοτρόπου ζηλώσεως
 159 ἐρῶντας. τοιγαροῦν ἐπ' ἐκείνων ποιηταὶ

καὶ λογογράφοι καὶ ὅσοι περὶ τὰ ἄλλα μουσικῆς
 ἐσπούδαζον ἤνθουν, οὐ τὰς ἀκοὰς διὰ τῆς ἐν
 ῥυθμοῖς φωνῆς ἀφηδύνοντές τε καὶ θρύπτοντες,
 ἀλλὰ εἴ τι τῆς διανοίας κατεαγὸς καὶ κεκλασμένον
 ἐγείροντες καὶ ὅσον ἐμμελὲς αὐτῆς ἀρμοζόμενοι
 φύσεως καὶ ἀρετῆς ὀργάνοις². ἐφ' ἡμῶν δὲ ὄψαρ-
 τυταὶ καὶ σιτοπόνοι καὶ ὅσοι τῆς ἐν βαφικῇ καὶ
 μυρεψικῇ τεχνῷται περιεργίας, αἰεὶ τι καινὸν χρῶμα
 ἢ σχῆμα ἢ ἀτμὸν ἢ χυλὸν ἐπιτειχίζοντες ταῖς
 αἰσθήσεσιν, ὅπως τὸν ἡγεμόνα πορθήσωσι νοῦν.

160 XXXIX. Τίνος δὴ χάριν τούτων ἐμνήσθην;
 ἵν' ἐπιδείξω, ὅτι καὶ τὸν ἄκρατον οὐχ ὁμοίως οἱ
 νῦν τοῖς πάλαι προσφέρονται. νῦν μὲν γὰρ ἄχρι
 τοῦ σώμα καὶ ψυχὴν παρεθῆναι πίνουσιν ἀθρόως
 καὶ ἀπνευστί, χαίνοντες ἔτι καὶ προσεπιφέρειν
 τοῖς οἰνοχοουμένοις κελεύοντες, καὶ διαμέλλωσιν
 ἀγανακτοῦντες, ὅτι τὸν θερμὸν λεγόμενον παρ' αὐ-
 τοῖς πότον³ παραψύχουσι, καὶ τὸ παράκομμα τῶν

¹ MSS. γενέσεως.² MSS. ὀργίοις.³ MSS. ποτόν.

NOAH'S WORK AS A PLANTER, 157-160

empty puffing and blowing, which, in default of any confining power, bursts when distention has reached its limit. Actions, meriting praise and calling out 158 enthusiasm, and, if the expression may be permitted, masculine, they have rendered effeminate, and in performing them made them base instead of noble. The result is that whether on the side of action or of speech, there are very few indeed who take delight in the objects that kindled the ardour of the men of old.

Consequently in their 159 times poets and chroniclers flourished and all who engaged in literary work of other kinds, and they did not at once charm and enervate men's ears by the rhythm of their language, but they revived any faculty of the mind that had broken down and lost its tone, and every true note of it they kept in tune with the instruments of nature and of virtue. But in our days it is chefs and confectioners that flourish, and experts in making dyes and concocting unguents. These are ever aiming at sacking the citadel of Mind, by bringing to bear upon the senses some novelty in shade of colour or shape of dress or perfume or savoury dish.

XXXIX. What has been my object in recalling 160 these things? My object has been to make it clear that the modern way of taking strong drink is not the same as the ancient way. For nowadays men go on till body and soul are unstrung, drinking huge draughts without stopping, open-mouthed for more, and ordering the servants to replenish the cups they have just filled and shewing arrogance if they delay, because all such delay cools what they are pleased to call the "heat" of the carousal. They give an exhibition to their fellow-guests of that counterfeit

γυμνικῶν, τὸν παροίνιον ἀγῶνα, πρὸς τοὺς συν-
 όντας ἐπιδείκνυνται, ἐν ᾧ μεγάλα καὶ καλὰ
 ἀλλήλους ἀντιδρῶσιν, ὧτα καὶ ῥίνας καὶ χειρῶν
 ἄκρους δακτύλους καὶ ὅποια δ' ἂν τύχῃ μέρη τοῦ

- 161 σώματος ἀπεσθίοντες. ταῦτ' ἐστὶ τῆς
 ἡβώσης καὶ νεωτέρας καὶ ἄρτι ἀκμαζούσης ἀθλα,
 ὡς ἔοικεν, εὐφροσύνης, τῆς δὲ ἀρχαίας καὶ πρε-
 σβυτέρας τάναντία· πάσης γὰρ καλῆς πράξεως
 ἀφ' ἱερῶν τελείων οἱ πρότεροι κατήρχοντο, νο-
 μίζοντες μάλιστα οὕτως αἷσιον ἀποβήσεσθαι τὸ
 τέλος αὐτοῖς, καὶ πρὶν εὕξασθαι τε καὶ θῦσαι, καὶ
 εἰ σφόδρα τοῦ πράττειν ἐπέσπενδον οἱ καιροί,
 πάντως ἀνέμενον οὐκ αἰεὶ τὸ ταχὺ τοῦ βραδέος
 ἡγούμενοι κρεῖττον· οὐ προμηθὲς μὲν γὰρ τάχος
 βλαβερόν, βραδυτῆς δὲ μετ' εὐελπιστίας ὠφέλιμον.

- 162 εἰδότες οὖν, ὅτι καὶ ἡ τοῦ οἴνου
 ἀπόλαυσις τε καὶ χρήσις δεῖται πολλῆς ἐπιμελείας,
 [354] οὔτε ἄδην¹ | οὔτε αἰεὶ προσεφέροντο τὸν ἄκρατον,
 ἀλλ' ἐν τε κόσμῳ καὶ καιρῷ προσήκοντι· πρό-
 τερον γὰρ εὐξάμενοι καὶ θυσίας ἀναγαγόντες καὶ
 ἱλασάμενοι τὸ θεῖον, σώματα καὶ ψυχὰς καθηρά-
 μενοι, τὰ μὲν λουτροῖς, τὰ δὲ νόμων καὶ παιδείας
 ὀρθῆς ρεύμασι, φαιδροὶ καὶ γεγηθότες πρὸς ἀν-
 εμμένην δίαιταν ἐτρέποντο, μηδὲ οἴκαδε πολλάκις
 ἀφικόμενοι, ἀλλ' ἐν οἷς ἔθυσαν ἱεροῖς διατελοῦντες,
 ἵνα καὶ τῶν θυσιῶν μεμνημένοι καὶ τὸν τόπον
 αἰδούμενοι ἱεροπρεπεστάτην ὡς ἀληθῶς ἄγῳσιν
 εὐωχίαν, μήτε λόγῳ μήτε ἔργῳ διαμαρτάνοντες.²

- 163 ἀπὸ τούτου γέ τοί φασι τὸ μεθύειν

¹ MSS. ἄρδην.

² MSS. διαπατοῦντες.

NOAH'S WORK AS A PLANTER, 160-163

parody of the athletic games, namely the tipsy contest. In this they practise on one another magnificent passes, gnawing off ears and noses and tops of fingers and any parts of the body that come handy.

These are, apparently, the contests indulged in by the gladness of these later times, which flourishes to-day and is just reaching its full growth; but far other were those of the more lofty gladness of old. For our forefathers inaugurated every noble business with sacrifices duly offered, deeming that an auspicious result would by this means be ensured. However urgently the crisis might call for immediate action, they never failed to tarry to pray and offer sacrifices beforehand, deeming that what is rapid is not always superior to what is slow; for rapidity without forethought is hurtful, while slowness prompted by the prospect of a happy issue is beneficial.

Knowing, then, that, like other things, the use and enjoyment of wine needs great care, they took strong drink neither in great quantity nor at all times, but in such order and season as was befitting. For after having first prayed and presented sacrifices and implored the favour of the Deity, when they had cleansed their bodies by ablutions and their souls by streams of holy ordinances and instructions in the right way, radiant and gladsome they turned to relaxation and enjoyment, in many cases not after returning home, but remaining in the temples in which they had sacrificed in order that both the recollection of their sacrifices and their reverence for the place might lead them to celebrate a festivity in actual truth most holy, sinning neither in word nor deed.

You must know that it was from this, so it is said, that "getting drunk "

PHILO

- ὠνομάσθαι, ὅτι μετὰ τὸ θύειν ἔθος ἦν τοῖς πρό-
 τερον οἰνοῦσθαι. τίσι δὴ μᾶλλον οἰκείος ἂν εἴη
 τῆς τοῦ ἀκράτου χρήσεως ὁ λεχθεὶς τρόπος ἢ
 σοφοῖς ἀνδράσιν, οἷς καὶ τὸ πρὸ τῆς μέθης ἔργον
 164 ἀρμόττει τὸ θύειν; σχεδὸν γὰρ οὐδὲ εἰς τῶν
 φαύλων πρὸς ἀλήθειαν ἱερουργεῖ, κἂν ἐνδελεχεῖς
 μυρίους βόας ἀνὰ πᾶσαν ἡμέραν ἀνάγῃ¹. τὸ γὰρ
 ἀναγκαιότατον ἱερεῖον αὐτῷ λελώβηται, ὁ νοῦς,
 λώβας δὲ οὐ θέμις βωμῶν προσάψασθαι.
- 165 Δεύτερος μὲν δὴ λόγος οὗτος εἴρηται, δεικνὺς
 ὅτι οὐκ ἀλλότριον σπουδαίου τὸ μεθύειν, XL.
 τρίτος δ' ἐστὶν ἀπὸ διαφερούσης τῆς πρὸς τὴν
 ἐτυμολογίαν πιθανότητος ἡρτημένος· τὴν γὰρ
 μέθην οὐ μόνον, ἐπειδὴ μετὰ θυσίας ἐπιτελεῖται,
 νομίζουσί τινες εἰρῆσθαι, ἀλλ' ὅτι καὶ μεθέσεως
- 166 ψυχῆς αἰτία γίνεται. μεθίεται δὲ ὁ μὲν
 τῶν ἀφρόνων λογισμὸς εἰς πλειόνων χύσιν² ἀμαρ-
 τημάτων, ὁ δὲ τῶν ἐμφρόνων εἰς ἀνέσεως καὶ
 εὐθυμίας καὶ ἱλαρότητος ἀπόλαυσιν· ἡδίων γὰρ
 αὐτὸς ἑαυτοῦ νήφοντος οἰνωθεὶς ὁ σοφὸς γίνεται,
 ὥστε οὐδ' ἂν ταύτῃ διαμαρτάνοιμεν φάσκοντες ὅτι
- 167 μεθυσθήσεται. πρὸς δὲ τούτοις κἀκεῖνο
 λεκτέον, ὅτι οὐ σκυθρωπὸν καὶ αὐστηρὸν³ τὸ τῆς
 σοφίας εἶδος, ὑπὸ συννοίας καὶ κατηφείας ἐσταλ-
 μένον, ἀλλ' ἔμπαλιν ἱλαρὸν καὶ γαληνίζον, μεστὸν
 γηθοσύνης καὶ χαρᾶς· ὃν πολλάκις προήχθη

¹ MSS. ἀγάγη.

² MSS. ἰσχυσιν.

³ MSS. αὐχμηρὸν.

^a See App. p. 498.

^b Or "based on another and different form of the argument from etymology." See App. p. 498.

NOAH'S WORK AS A PLANTER, 163-167

got its name, because it was the custom of the men of earlier times to indulge in wine "after sacrificing."^a Now with whom, I ask, would the mode of using strong drink just described be more in keeping than with wise men, with whose character the act which precedes the drunkenness, namely the act of sacrificing, is also in perfect accord? For we may venture to say that there is not a single 164 bad man who really performs a sacrificial act, even though he lead to the altar in unceasing procession ten thousand bullocks every day; for in his case the mind, the most essential victim, is a blemished thing, and no blemish may come into contact with an altar.

Such is a second argument put forward to shew 165 that getting drunk is not a thing inconsistent with moral excellence. XL. There is a third, possessing etymological plausibility^b in a very high degree. For some hold that drunkenness is so termed, not only because it follows the performance of sacrifice, but because it is also the cause of a letting go or release of soul.

It is to 166 give vent to many sins that the reasoning faculty of fools is let go, but that of sensible men for the enjoyment of relaxation, cheerfulness, and good spirits; for the wise man becomes a more genial person after indulging in wine than when he is sober, and accordingly we should not be wrong in asserting on this ground as well as on those others that he will get drunk.

We must re- 167 mark furthermore that the countenance of wisdom is not scowling and severe, contracted by deep thought and depression of spirit, but on the contrary cheerful and tranquil, full of joy and gladness, feelings which often prompt a man to be sportive and

- τις οὐκ ἀμούσως παῖξαί τι καὶ χαριεντίσασθαι, παιδιὰν μέντοι τῇ σεμνότητι καὶ σπουδῇ καθάπερ ἐν ἡρμοσμένη λύρα φθόγγοις ἀντιφώνοις εἰς ἑνὸς
 168 μέλους κρᾶσιν συνηχοῦσαν. κατὰ γοῦν τὸν ἱερώτατον Μωυσῆν τέλος ἐστὶ σοφίας παιδιὰ καὶ γέλως, ἀλλ' οὐχ ἃ τοῖς νηπίοις ἄνευ φρονήσεως πᾶσι μελετᾶται, ἀλλ' ἃ τοῖς ἤδη πολιοῖς οὐ χρόνῳ μόνον ἀλλὰ καὶ βουλαῖς ἀγαθαῖς γεγονόσιν. οὐχ ὁρᾷς ὅτι τὸν αὐτηκόου καὶ αὐτομαθοῦς καὶ αὐτουργοῦ τῆς ἐπιστήμης ἀρυσάμενον οὐ μετέχοντα γέλωτος, ἀλλ' αὐτὸν γέλωτα εἶναί φησιν;
 169 οὗτός ἐστιν Ἰσαάκ, ὃς ἐρμηνεύεται γέλως, ᾧ παίζειν μετὰ τῆς ὑπομονῆς, ἣν Ῥεβέκκαν Ἑβραῖοι
 [355] καλοῦσιν, ἀρμόττει. XLI. τὴν δὲ | θείαν παιδιὰν τῆς ψυχῆς ἰδιώτη μὲν οὐ θέμις ἰδεῖν, βασιλεῖ δὲ ἕξεσθαι, ᾧ πάμπολυν χρόνον παρώκησεν, εἰ καὶ μὴ πάντ' ἐνώκησε τὸν αἰῶνα, σοφία. προσαγορεύεται οὗτος Ἀβιμέλεχ, ὃς διακύψας τῇ θυρίδι, τῷ διοιχθέντι καὶ φωσφόρῳ τῆς διανοίας ὄμματι, τὸν Ἰσαάκ εἶδε παίζοντα μετὰ Ῥεβέκκας τῆς γυναικὸς αὐτοῦ.
 170 τί γὰρ ἄλλο ἐμπρεπές¹ ἔργον σοφῷ ἢ τὸ παίζειν καὶ γανοῦσθαι καὶ συνευφραίνεσθαι τῇ τῶν καλῶν ὑπομονῇ; ἐξ ὧν ὅτι καὶ μεθυσθήσεται δηλὸν ἐστὶ τῆς μέθης ἡθοποιούσης καὶ ἄνεσιν καὶ ἀφέλειαν² ἐργαζομένης· ὁ γὰρ
 171 ἄκρατος τὰ τῇ φύσει προσόντα ἐπιτείνειν καὶ

¹ MSS. ἐμπρέπει.² MSS. ὠφέλειαν: so Wend.: ἀφέλειαν is Mangey's conjecture.

NOAH'S WORK AS A PLANTER, 167-171

jocular in a perfectly refined way. Such sportive-ness is in harmony with a dignified self-respect, a harmony like that of a lyre tuned to give forth a single melody by a blending of answering notes.

Moses, at all events, holiest of men, 168 shews us that sport and merriment is the height of wisdom, not the sport which children of all sorts indulge in, paying no heed to good sense, but such as is seen in those who are now become grey-headed not only in respect of age but of thoughtfulness. Do you not observe that when he is speaking of the man who drew directly from the well of knowledge, listening to no other, learning through no other, resorting to no agency whatever, he does not say that he had a part in laughter, but that he was laughter itself? I am speaking of Isaac, whose name means 169 "laughter," and whom it well befits to sport with "patient waiting," who is called in Hebrew "Rebecca." XLI. For the sacred sporting of the soul is a sight not permissible to an ordinary citizen, but it is open to a king, with whom wisdom was for a very long time a guest, if indeed she did not make him her permanent abode. The name of this king is Abimelech. He looked out at the window, the mind's eye wide-opened and admitting light, and saw Isaac sporting with Rebecca his wife (Gen. xxvi. 8). What other occupation is 170 seemly for a wise man rather than bright sportive-ness and making merry in the company of one who waits patiently for all that is beautiful? Hence it is evident that he will get drunk also, seeing that drunkenness benefits the character, saving it from overstrain and undue intensity. For strong drink is likely to intensify natural tend- 171

σφοδρύνειν ἔοικεν εἴτε καλὰ εἴτε καὶ τὰ ἐναντία, καθάπερ καὶ πολλὰ τῶν ἄλλων· ἐπεὶ καὶ χρήματα αἴτια μὲν ἀγαθῶν <ἀγαθῶ>, κακῶ δέ, ὡς ἔφη τις, κακῶν· καὶ πάλιν δόξα τοῦ μὲν ἄφρονος τὴν κακίαν ἐπιφανεστέραν, τοῦ δὲ δικαίου τὴν ἀρετὴν εὐκλεεστέραν ἐπιφαίνει. οὕτως οὖν καὶ ὁ ἄκρατος ἀναχυθεὶς τὸν μὲν πάθεισι κεχρημένον ἐμπαθέστερον,¹ τὸν δὲ εὐπαθείαις εὐμενέστερον καὶ ἴλεω μᾶλλον ἀπειργάσατο. τίς γε μὴν οὐκ οἶδεν, 172 ὅτι δυεῖν ἐναντίων ἐπειδὰν θάτερον εἶδος ἐφαρμόξῃ πλείοσι, καὶ θάτερον ἐξ ἀνάγκης συμβήσεται; οἶον λευκοῦ καὶ μέλανος ἐναντίων ὄντων, εἰ τὸ λευκὸν ἀστείοις τε καὶ φαύλοις, καὶ τὸ μέλαν ἐξ ἴσου δῆπουθεν ἀμφοτέροις, οὐχὶ μόνοις προσέσται τοῖς ἑτέροις. καὶ μὴν τό γε νήφειν καὶ τὸ μεθύειν ἐναντία, μετέχουσι δὲ τοῦ νήφειν, ὡς ὁ τῶν προτέρων λόγος, ἀγαθοὶ τε καὶ φαῦλοι· ὥστε καὶ τὸ μεθύειν ἐκατέρω τῶν εἰδῶν ἐφαρμόττει. μεθυσθήσεται τοιγάρτοι καὶ ὁ ἀστείος μηδὲν τῆς ἀρετῆς ἀποβαλὼν.

XLII. Εἰ δ' ὥσπερ ἐν δικαστηρίῳ μὴ μόνον 173 ταῖς ἐντέχνοις ἀποδείξεσιν, ἀλλὰ καὶ ταῖς ἀτέχνοις λεγομέναις χρηστέον, ὧν μία ἐστὶν ἡ διὰ τῶν μαρτυριῶν, πολλοὺς καὶ εὐδοκίμους μαρτυροῦντας παρεξόμεθα παῖδας ἰατρῶν καὶ φιλοσόφων, οὐ λόγοις μόνον ἀλλὰ καὶ γράμμασι τὴν μαρτυρίαν σημαινομένους. μυρίας γὰρ ἀπολελοίπασιν συν- 174 τάξεις ἐπιγράψαντες περὶ μέθης, ἐν αἷς περὶ ψιλῆς αὐτὸ μόνον χρήσεως οἴνου σκοποῦσιν, οὐδὲν περὶ

¹ MSS. εὐπαθέστερον.

^a See App. p. 498.

^b See App. p. 499.

NOAH'S WORK AS A PLANTER, 171-174

encies, whether good or the reverse, just as many other things do. Money, it has been said, is the cause of good things to a good man, of evil things to a bad man. Fame again makes the fool's badness more conspicuous, while it causes a brighter glory to rest upon the virtue of the righteous man. On this principle, therefore, a lavish use of strong drink places the man who has given the rein to his passions more completely at their mercy, while it makes him who has cherished right feelings^a more kindly and well disposed. Again, all 172 know that when one of two opposite predicates is applicable to two or more sets of people, it cannot but be that the other is applicable also. For instance, black and white are opposites. If white is predicable of bad and good, black too will of course be equally so of both, not only of one of the two sets. So too soberness and drunkenness are opposites, and both bad and good men, so our forefathers said, partake of soberness. It follows that drunkenness also is predicable of both sorts. Accordingly the man of moral worth will get drunk as well as other people without losing any of his virtue.

XLII. If, just as in a court of law, we are to make 173 use, not only of the logical or dialectical proofs, but also of the modes of persuasion that are called "inartistic,^b" one of which is that which employs evidence, we shall call as witnesses many distinguished physicians and philosophers, who ratify their evidence by writings as well as by words. For 174 they have left behind them innumerable treatises bearing the title "Concerning drunkenness," in which they deal with nothing but the subject of drinking wine at all, without adding a word of inquiry

τῶν ληρεῖν εἰωθότων προσεξετάζοντες, ἀλλ' ὅλον τὸ παροινίας παραπέμψαντες εἶδος· ὥστε καὶ παρὰ τούτοις σαφέστατα ἀνωμολογήσθαι, ὅτι τὸ μεθύειν ἦν τὸ οἰνοῦσθαι. οἶνον δὲ σπάσαι πλείονος οὐκ ἂν εἴη χειρόν ἐν καιρῷ σοφόν· οὐ τοίνυν
 [356] διαμαρτησόμεθα | λέγοντες ὅτι μεθυσθήσεται.

175 Ἐπεὶ δὲ οὐδεὶς καθ' αὐτὸν ἀγωνιζόμενος ἀναγράφεται νικῶν, εἰ δὲ ἀγωνίζεται, σκιαμαχεῖν μᾶλλον ἂν εἰκότως δόξαι, ἀνάγκη καὶ τοὺς τὸ ἐναντίον κατασκευάζοντας λόγους εἰπεῖν, ἵνα δικαιωτῇ γενεθῇ κρίσις, μηδετέρου μέρους ἐξ ἐρήμου κατα-
 176 δικασθέντος. ἔστι δὲ πρῶτος καὶ δυ-

νατώτατος οὗτος· εἰ τῷ μεθύοντι οὐκ ἂν τις εὐλόγως λόγον ἀπόρρητον παρακατάθοιτο, <τῷ δὲ ἀστείῳ παρακατατίθεται>, οὐκ ἄρα μεθύει ὁ ἀστεῖος. ἀλλ' οὖν¹ πρὶν ἢ τοὺς ἄλλους ἐξῆς συν-
 εῖρειν, ἄμεινον καθ' ἕκαστον τῶν προτεινομένων ἀντιλέγειν, ἵνα μὴ μακρηγοροῦντες ἐπὶ πλέον
 177 διοχλεῖν δοκῶμεν. φήσει δὴ τις ἐναν-

τιούμενος, ὅτι κατὰ τὸν λεχθέντα λόγον ὁ σοφὸς οὔτε μελαγχολήσει ποτὲ οὔτε κοιμηθήσεται οὔτε συνόλως ἀποθανεῖται· ὧ δὲ μὴ συμβαίνει τι τοιοῦτον, ἄψυχόν ἐστιν ἢ θεῖον, ἄνθρωπος δὲ οὐκ ἂν εἴη τὸ παράπαν. τὴν γὰρ ἀγωγὴν² τοῦ λόγου μιμησάμενος ἐφαρμόσει τὸν τρόπον τοῦτον τῷ μελαγχολῶντι ἢ κοιμωμένῳ ἢ ἀποθνήσκοντι· οὐκ ἂν τις εὐλόγως λόγον ἀπόρρητον τῷ τοιούτῳ παρακατάθοιτο, τῷ δὲ σοφῷ εὐλόγως· οὐτ' ἄρα³ μελαγχολᾷ οὔτε κοιμᾶται οὔτε ἀποθνήσκει ὁ σοφός.

¹ MSS. ἀρ' οὖν.

² MSS. τὴν παραγωγὴν.

³ MSS. οὐ γὰρ.

^a See App. p. 499.

NOAH'S WORK AS A PLANTER, 174-177

regarding those who are in the habit of losing their heads ; thus giving the go-by altogether to intoxication as an aspect of the subject. Thus we find in these men too the most explicit acknowledgment that drunkenness was suffering from the effects of wine. But there would be nothing amiss in a wise man quaffing wine freely on occasion : we shall not be wrong, then, in saying that he will get drunk.

But, since no one is registered as victor if he has no 175 antagonist, and anyone engaged in such a contest would naturally be considered rather to be fighting a shadow, we must needs mention the arguments maintaining the contrary, in order that a perfectly fair decision may be reached, neither side being condemned by default.

Of such argu- 176 ments the first and most weighty is this.^a If one would not act reasonably in entrusting a secret to a drunken man, and does entrust secrets to a good man, it follows that a good man does not get drunk. Well now, instead of the whole series of arguments one after another, it will be better, as each is advanced, to answer it, that we may not seem tedious through making too long a story of it.

A man may 177 counter the arguments just mentioned by saying that according to it the wise man will never be melancholy, never fall asleep, in a word, never die. But he whom nothing of this sort befalls would be an inanimate thing or a Divine Being, certainly not a man. For reproducing the conduct of the argument, he will apply it in this way to the case of the melancholy or sleeping or dying man : No one would act reasonably in entrusting a secret to one in such case, but would act reasonably in doing so to a wise man : therefore a wise man never falls into melancholy, or goes to sleep, or dies.