

PHILO

διὰ τὸν πόθον τῆς γυναικός, τοὺς δ' ἐκ τῆς συ-
γθεΐσης οὐδενὸς [ἦ] παντάπασιν ἠξίωσε διὰ τὸ
τῆς μητρὸς ἔχθος, ὡς ἐκείνους μὲν ἔτι ζῶντος¹ προ-
κεκληρονομηκέναι πλείω τῆς ἰσομοιρίας, τούτους
δὲ κινδυνεῦσαι καὶ τελευτήσαντος ἀπάντων ἀφ-
αιρεθῆναι τῶν πατρῶων. ἴν' οὖν ἐπανισώσῃ τὴν
διανομὴν τοῖς ἐξ ἀμφοτέρων τῶν γυναικῶν, ὥρισε
διμοιρίαν τὰ πρεσβεία τῷ τῆς ἀπηλλαγμένης παιδί.

[292] τούτων μὲν δὴ ἄλις.

140 XXVI. | Ἐπόμενοι δὲ τῇ τάξει τρίτον εἶδος
ἀναγράφομεν ἑορτῆς, ὃ σημανοῦμεν. ἔστι δὲ
νουμηνία κατὰ σελήνην, χρόνος² ὁ ἀπὸ συνόδου ἐπὶ
σύνοδον, ὃν μαθηματικῶν παῖδες εὖ μάλα διηριθμή-
σαντο. τὴν δ' ἐν ἑορταῖς ἔλαχε τάξιν νουμηνία
διὰ πολλά· πρῶτον μὲν ὅτι ἀρχὴ μηνός, ἀρχὴ δὲ
καὶ ἀριθμοῦ καὶ χρόνου τίμιον· ἔπειτα δὲ ὅτι κατ'
αὐτὴν οὐδὲν ἀφώτιστον ἐν οὐρανῷ· συνόδῳ μὲν
γὰρ ὑποδραμούσης ἥλιον σελήνης τὸ πρὸς γῆν
μέρος ἐζόφωται, νουμηνία δὲ πέφυκεν ἀναλάμπειν.

141 τρίτον δὲ ὅτι τῷ ἐλάττονι καὶ ἀσθενεστέρῳ κατ'
ἐκείνον τὸν χρόνον τὸ κρείττον καὶ δυνατώτερον
ὠφελείας ἀναγκαίας μεταδίδωσι· νουμηνία γὰρ
ἄρχεται φωτίζειν αἰσθητῷ φέγγει σελήνην ὃ ἥλιος,

¹ MS. ζῶντας.

² On the text here see note b.

^a *i.e.* in asserting the rights of the eldest son it asserts those of the first family as a whole.

^b For the New Moon see i. 177. Lit. "it, the new-month-day, according to the moon, the time" etc. *i.e.* the new moon is the time between the conjunctions. This, though unnoticed by Cohn and Heinemann, cannot, as it seems to me, have been stated by Philo. I suggest some such insertion as ἔστι γὰρ ὁ μὴν κατὰ σελήνην, which might

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because of his affection for her, but left the children of the hated wife entirely out of consideration owing to his hostility to their mother, so that the former even in his lifetime inherited more than their equal share, and the latter might expect at his death to find themselves robbed of the whole patrimony. And therefore it decreed that the son of the discarded wife should have the eldest son's privilege of the double share, in order to equalize the partition between both families.^a Enough on these matters.

XXVI. Following the order stated above, we record 140
the third type of feast which we will proceed to explain. This is the New Moon, or beginning of the lunar month,^b namely the period between one conjunction and the next, the length of which has been accurately calculated in the astronomical schools. The new moon holds its place among the feasts for many reasons. First, because it is the beginning of the month, and the beginning, both in number and in time, deserves honour. Secondly, because when it arrives, nothing in heaven is left without light, for while at the conjunction, when the moon is lost to sight under the sun, the side which faces earth is darkened, when the new month begins it resumes its natural brightness. The third reason is, that the 141
stronger or more powerful element at that time supplies the help which is needed to the smaller and weaker. For it is just then that the sun begins to illumine the moon with the light which we perceive

easily have fallen out after the preceding *κατὰ σελήνην*. Nicetas, who resumes his excerpts here, has *τρίτην ἑορτὴν ἀναγράφομεν τὴν κατὰ σελήνην νομηνίαν. πρῶτον μὲν ὅτι κτλ.* Of course in a country where non-lunar months are observed such an explanation is perfectly natural.

PHILO

ἡ δὲ τὸ ἴδιον κάλλος ἀναφαίνει τοῖς ὄρωσι. τοῦτο δ' ἐναργῆς ἐστίν, ὡς ἔοικε, διδασκαλία χρηστότητος καὶ φιλανθρωπίας, ἵνα μηδέποτε τῶν ἰδίων ἀγαθῶν ἄνθρωποι φθονῶσιν, ἀλλὰ μιμούμενοι τὰς ἐν οὐρανῷ μακαρίας καὶ εὐδαίμονας φύσεις ὑπερόριον τῆς ψυχῆς βασκανίαν ἐλαύνωσι καὶ προφέροντες εἰς μέσον τὰ οἰκεῖα κοινοπραγῶσι καὶ χαρίζονται

142 τοῖς ἀξίοις. τέταρτον δὲ ὅτι τῶν κατ' οὐρανὸν ἀπάντων ἐν ἐλάττονι προθεσμία σελήνη τὸν ζωφόρον περιπολεῖ· μηνιαίῳ γὰρ διαστήματι τὸν κύκλον ἀνύτει. διὸ καὶ τὸ συμπέρασμα τῆς περιόδου, τελευτώσης ἐπὶ τὴν ἀρχὴν ἀφ' ἧς ἤρξατο φέρεσθαι σελήνης,¹ τετίμηκεν ὁ νόμος προσειπὼν ἐκείνην τὴν ἡμέραν ἑορτήν, ὑπὲρ τοῦ πάλιν ἡμᾶς ἀναδιδάξαι μάθημα κάλλιστον, ἵν' ἐν ταῖς τοῦ βίου πράξεσι τὰ τέλη συνωδὰ ταῖς ἀρχαῖς ἀποφαίνωμεν· γενήσεται δὲ τοῦτ', ἐὰν λογισμῷ τὰς πρώτας ἡμιοχῶμεν ὁρμὰς μὴ ἐπιτρέποντες αὐταῖς ἀφηνιάζειν καὶ ἀνασκιρτᾶν τρόπον θρεμμάτων ἀγελάρχην

143 οὐκ ἐχόντων. ἃς δὲ παρέχεται τοῖς ἐπὶ γῆς² ἅπασιν ὠφελείας σελήνη, τί χρῆ διεξιόντα μηκύνειν; ἐμφανεῖς γὰρ αἱ πίστεις. ἢ οὐχὶ ταῖς αὐξήσεσιν αὐτῆς ἀναχέονται ποταμοὶ καὶ πηγαὶ καὶ μειοῦνται πάλιν μειώσεσι, καὶ πελάγη τοτὲ μὲν ἐξαναχωρεῖ καὶ ἀμπωτίζοντα ὑποσύρεται τοτὲ δ' ἐξαπιναίως ἐπιτρέχει κατὰ παλίρροϊαν, ὃ τε ἀῆρ αἰθρίαις καὶ νεφώσεσι καὶ ταῖς ἄλλαις μεταβολαῖς παντοίας ἐνδέχεται τροπὰς, καρποὶ τε οἱ σπαρτῶν³ καὶ δένδρων αὖξονται καὶ τελεσφοροῦνται σελήνης περιόδουσι τιθηνουμένης ἕκαστα τῶν φυομένων καὶ πεπαινούσης ἐνδρόσοις καὶ μαλακω-

¹ MS. τελευτῶντος . . . σελήνη (ἀφ' οὐ for ἀφ' ἧς).

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and the moon reveals its own beauty to the eye. And this is surely an obvious lesson inculcating kindness and humanity and bidding men never grudge their own good things, but imitating the blessed and happy beings in heaven banish jealousy from the confines of the soul, producing what they have for all to see, treat it as common property, and give freely to the deserving. The fourth reason ¹⁴² is, that the moon traverses the zodiac in a shorter fixed period than any other heavenly body. For it accomplishes that revolution in the span of a single month, and therefore the conclusion of its circuit, when the moon ends its course at the starting-point at which it began, is honoured by the law, which declares that day a feast, again to teach us an admirable lesson, that in the conduct of life we should make the ends correspond with the beginnings. And this will be effected if we keep our primitive appetites under the control of reason and do not permit them to rebel and riot like cattle that have no herdsman.

As for the services that the moon ¹⁴³ renders to everything on earth, there is no need to dilate upon them. The proofs are perfectly clear. As the moon increases, the rivers and fountains rise, and again diminish as it diminishes. Its phases cause the seas to withdraw and dwindle at the ebb-tide, then suddenly rush back with the returning flood, and the air to undergo all manner of changes as the sky becomes clear or cloudy and alters in other ways. The fruits, both of the sown crops and orchard-trees, grow to their maturity according to the revolutions of the moon, which fosters and ripens everything that grows with the dew and very gentle breezes

² MS. ἐπὶ γῆν.

³ MS. σπαρτοί.