



**BULLETIN NO. 7, FALL, 1974**  
of the  
**International Organization for Septuagint  
and Cognate Studies**

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IN MEMORIAM

SIDNEY JELlicOE: M.A., B.D. (Dunelm), D.D. (Montreal Diocesan), D.C.L. (Bishop's). Ordained Deacon, 1933; Priest, 1934. Dean of Divinity, Dean of Theology, Dean Emeritus, Harrold Professor, Bishop's University (1952-1973). Grinfield Lecturer in the Septuagint, Oxford University 1969-1973. Author: The Septuagint and Modern Study. Oxford: Clarendon Press, 1968.

We regret to announce the passing of Sidney Jellicoe (August 25, 1906-November 24, 1973), editor of the first five issues of the IOSCS Bulletin. Ordained as a Priest in the Church of England in 1934, he followed a brilliant career in England and Canada both as minister and educator. It was largely due to his initiative, aided by his international reputation as a Septuagint scholar, that the IOSCS came into being in 1968. The IOSCS acknowledges at this time the immense debt of gratitude it owes to Dean Jellicoe and with the deepest affection dedicates the present issue of the Bulletin to his memory.

NOTE OF APPRECIATION

IOSCS expresses appreciation to Mr. Bernard Scharfstein, Director of Scholarly Publications, KTAV Publishing House, New York, who has generously undertaken the publication of this issue of the Bulletin, without cost to the society. This is the second time Mr. Scharfstein and KTAV have rendered this particular service to scholarship, having already produced for the society the first printed issue of the Bulletin.

MINUTES OF IOSCS MEETING

Saturday, November 10, 1973  
The Palmer House, Chicago, Illinois  
Room 3-8

SBL/ International Organization for Septuagint  
and Cognate Studies 2:00-5:00 p.m.

Program

Professor J. W. Wevers, President of IOSCS,  
presiding:

"Archaic Chronologies and the Textual History of  
the Old Testament"

R. W. Klein, Concordia Seminary

"The Characteristics of the 'Lucianic Recension'  
in Joshua"

G. V. Smith, Winnipeg Bible College

"Josephus and the Kaige Text"

G. E. Howard, University of Georgia

"Semantic Structure and Septuagintal Lexicon"  
M. Silva, Westmont College

"Newly Discovered Fragments of the Acts of Phileas"  
A. Pietersma, Victoria College, University  
of Toronto

Business Meeting

Called to order by the President, Professor J. W.  
Wevers.

1. Minutes of the Los Angeles meeting of IOSCS, on September 2, 1972, were approved as recorded in Bulletin 6, page 3.
2. Report of the treasurer: balance as of November 8, 1973: \$566.90.
3. Recommendations of the Executive Committee
  - a. That the Executive Committee consist of the officers of the Organization plus the immediate past president (president, secretary, treasurer, editor of the Bulletin), and three members at large to be named by the President, and that the remainder of the present Executive Committee constitute a Board of Advisors. ACCEPTED
  - b. That Professor George Howard be confirmed in his appointment by the Executive Committee as editor of the Bulletin for the period of one year. ACCEPTED
  - c. That the Editorial Committee be constituted as follows: Professor H. M. Orlinsky (Chairman), Dr. Emanuel Tov, Dr. Ralph W. Klein, plus one member to be co-opted by the Committee if deemed necessary. ACCEPTED

4. Report of the President re Lexicon Project
  - a. The President has been empowered by the Executive Committee to approach an individual of its recommendation with a view to the editorship of the Septuagint Lexicon.
  - b. Avenues other than cooperation with the Lutheran Church-Missouri Synod will be explored.
5. Item of information: IOSCS will meet, in conjunction with the 8th IOSOT Congress in Edinburgh, on August 17-18, 1974. Papers for the IOSCS meeting are solicited.

The meeting adjourned at 5:00 p.m.

Albert Pietersma  
Secretary

#### NEWS AND NOTES

IOSCS welcomes the long awaited publication of S. P. Brock, C. T. Fritsch, S. Jellicoe, A Classified Bibliography of the Septuagint (Leiden: E.J. Brill, 1973), a project considered under its auspices from the inception of the organization (cf. IOSCS Bulletin 2 (1969) 15; 3 (1970) 2). The bibliography includes LXX items published through 1969 beginning with rare and exceptional cases written before 1860.

Volume VIII of Textus, edited by S. Talmon, is now published (Magnes Press, The Hebrew University, 1973); and as usual it contains a number of articles related to LXX studies.

E. C. Dos Santos has just published An Expanded Hebrew Index for the Hatch-Redpath Concordance to the Septuagint (Jerusalem: Dugith Publishers/

Baptist House, 1973). It places the LXX Greek equivalents beside each Hebrew word with a notation of each relevant passage.

Professor H. M. Orlinsky, Hebrew Union College--Jewish Institute of Religion, New York, has been honored on his 65th birthday by the publication of Essays in Biblical Culture and Bible Translation (New York: KTAV, 1973), a volume of his essays (some previously published, some new) sponsored by his former students. A number of the essays pertain to the study of the Septuagint. Professor Orlinsky was recently awarded the Doctor of Hebrew Letters degree honoris causa by the Baltimore Hebrew College. Also it should be noted that Professor Orlinsky, Grinfield Lecturer on the Septuagint at Oxford for 1973-1975, was scheduled to deliver the following addresses on the subject "The Septuagint as a Jewish Translation of the Hebrew Bible": April 29, 1974 "The Septuagint: Its Philosophy of Translation"; May 1, 1974 "The Septuagint and the Canon of the Hebrew Bible"; May 3, 1974 "The Septuagint in the Light of the Hebrew Bible as a Legal Document".

Dr. E. Tov of the Hebrew University of Jerusalem has been appointed Editor of the Septuagint Lexicon Project. An initial international advisory committee has also been formed consisting of Frank Cross (Harvard), Moshe Goshen-Gottstein (Jerusalem), Robert Hanhart (Goettingen), and John W. Wevers (Toronto) as chairman.

According to the Newsletter of the Thesaurus Linguae Graecae project, No. 3, March 1974, the TLG data-bank contains more than one million words of machine-readable text of ancient Greek writers and is growing at a rate of one and one-half million words per month. Consideration is underway for including papyrological material beyond the temporary AD 200 cut-off point.

Newsletter No. 5 of the Pseudepigrapha Project, now called Pseudepigrapha Group, has appeared. It reports that in addition to the studies mentioned in J. H. Charlesworth's "Some Cognate Studies to the Septuagint", IOSCS Bulletin 6 (1973) 10 f., the following should be noted: (1) An edition of the Pseudepigrapha in Modern Greek by Professor Savas Agourides is in preparation; (2) Dr. T. Muraoka (University of Manchester) has mentioned a new edition of the Apocrypha and Pseudepigrapha in Japanese (cf. IOSCS Bulletin 6 (1973) 16); (3) The first two fascicles of Jüdische Schriften aus hellenistisch-römischer Zeit (JSHRZ) appeared in 1973 and include: Vol. I, H. Bardtke's "Zusätze zu Esther" and O. Plöger's "Zusätze zu Daniel"; Vol. II, E. Hammershaimb's "Das Martyrium Jesajas" and N. Meisner's "Aristeasbrief". In Newsletter No. 6 Charlesworth writes that he has a list of over 470 Pseudepigrapha publications between 1970 and 1973.

Volume I of the Newsletter for Targum Studies appeared January 1, 1974. The new Targum Studies group is now included among affiliated groups under the SBL umbrella. Its steering committee is: M. Doubles, Laurinburg (NC), E. G. Clarke, Toronto, S. Lund, Boston, and B. Grossfeld, Madison (Wisc.). W. E. Aufrecht, Toronto, is the Newsletter editor. A request is made for information of Targum research completed, in hand, or projected. Subscription fee for the Newsletter is \$2, to be mailed along with Targum information, to Editor, Newsletter for Targum Studies, Department of Near Eastern Studies, Victoria College, Toronto, Ontario, M5S 1K7, Canada.

From the Newsletter of the Philo Institute, Inc, Chicago, Illinois, September, 1973: (1) Dr. Peder Borgen, Director of the Institute for Religious Science, Bergen, Norway, reports "that the entire text of the Philonic corpus is now on machine-readable tape." Completion of a final

manuscript of the KWIC Concordance to Philo was projected by the end of 1973. (2) Volume I (A-D) of the Josephus Concordance (sponsored by the Institutum Judaicum Delitzschianum, Münster) is now available from E. J. Brill. "Volume II (E-K) should be in the hands of the printer this year, III is almost complete, and IV is in the first draft. The whole work should be published within the next five years."

RECORD OF WORK COMPLETED, IN HAND, OR PROJECTED

(The list below includes items notified to the Editor since Bulletin No. 6 went to press.)

BROCK, S. P. (Cambridge). With C. T. Fritsch and S. Jellicoe, A Classified Bibliography of the Septuagint (Leiden: E. J. Brill, 1973).

CLEAR, J. (Seattle). (1) "A List of Corrections for Sylvain Grébaud's Edition of Ethiopic II Chron", Le Muséon 85 (1972) 259-268. (2) A similar list for I Chron is now complete and has been sent to Le Muséon. (3) "The Ethiopic Text of 2 Paralipomenon", Textus 8 (1973) 126-132. (4) Reports preparation on an edition of the books of Chronicles (Paralipomenon) in Ethiopic.

DOS SANTOS, E. C. (Jerusalem). An Expanded Hebrew Index for the Hatch-Redpath Concordance to the Septuagint (Jerusalem: Dugith Publishers/Baptist House, 1973).

FRITSCH, C. T. (Princeton). See under BROCK above.

HOWARD, G. (Athens, Ga.). (1) Review of Philo and the Epistle to the Hebrews, by R. Williamson. JBL 92 (1973) 464 f. (2) Review of The

Theodotonic Revision of the Book of Exodus: A Contribution to the Study of the Early History of the Transmission of the Old Testament in Greek, by Kevin G. O'Connell. To be published in JAAR. (3) Paper read at the conference on Hebraic Studies, April 2, 1973, Ohio State University: "Recent Recensional Criticism of the Hebrew Bible: A Review and Critique". An abstract is published in Hebrew Abstracts 14 (1973) 102 f.

JELICOE, S. See under BROCK above.

JOHNSON, D. Bo (Lund). Reports that a paper treating the marginalia in the Armenian text to 1 Samuel is scheduled to appear in Biblical and Armenian Studies (Supplement to "Sion") in Jerusalem.

MARCOS, F. N. (Madrid). (1) Preparing, with A. Sáenz-Badillos, a critical edition of Theodoret's "Quaestiones in Octateuchum" (to be published in 1975) with special attention to the biblical quotations. (2) Reports that some graduates in biblical philology are working under his direction on: a) Symmachus in Isaiah, b) the double text of Tobit, c) the double text of Daniel.

ORLINSKY, H. M. Essays in Biblical Culture and Bible Translation (New York: KTAV, 1973).

SÁENZ-BADILLOS, A. (1) See under MARCOS above. (2) Recently published "Tradición griega y texto hebreo del Canto de Debora", Sefarad 1973. (3) Reports that J. Targarona is working under his direction on the Greek texts of Judges.

SPOTTORNO, M. V. Under the direction of M. Fernández-Galiano (Madrid) she is preparing her doctoral dissertation on the whole Pap. 967 of Ezekiel.

TALMON, S. (Jerusalem). (1) Editor of Textus 8 (1973). (2) Reports that a paper read at the Sixth World Congress of Judaic Studies, "Some New Aspects of Textual Studies of the Bible", is scheduled for publication in a volume of collected essays on "Recent Developments in Textual Research" edited by F. M. Cross and S. Talmon. (3) "Qumran und das Alte Testament", Frankfurter Universitätsrede, Heft 42 (1972) 84-100.

TOV, E. (Jerusalem). (1) "The Contribution of the Textual Criticism to the Literary Criticism and Exegesis of Jeremiah: An Annotated Reconstruction of the LXX of Chapter 27" (Hebr.), in press. (2) "A Greek Inscription from Salonika of Samaritan Origin", in preparation. (3) Review article on the LXX for the Compendia Rerum Iudaicarum ad Novum Testamentum, in preparation. (4) Review: The Theodotonic Revision of the Book of Exodus: A Contribution to the Study of the Early History of the Transmission of the Old Testament in Greek, by Kevin G. O'Connell, JBL 93 (1974) 114f.

WARDELL, D. (Portland, Oregon). (1) Preparation on an English translation of the LXX text of the Minor Prophets. (2) Preparation on an English commentary on the books of the Apocrypha with several other scholars.

WEISS, R. (Tel-Aviv). (1) Completed Doctoral Dissertation: "The Aramaic Targum to the Book of Job". The Hebrew University, Jerusalem, 1974. (Advisers: Prof. S. Talmon and Prof. E. Y. Kutscher). (2) A lecture on the 11QTgJob, presented at the Congress of Jewish Studies in August, 1973. To be published in the Proceedings of the Sixth World Congress of Jewish Studies. (3) "Further Notes on the Qumran Targum to Job". (To be published in JSS). (4) Review of B. Grossfeld, A Bibliography of Targum Literature, 1972.

GREEK AND COPTIC INEDITA  
OF THE CHESTER BEATTY LIBRARY

A. Pietersma, Victoria College

The editor of the Bulletin, Professor George Howard, has kindly invited me to write some notes on a variety of papyrus documents and fragments which for some years have lain seemingly forgotten on the shelves of the Chester Beatty Library. Since 1971 I have been working on these materials which were kindly placed at my disposal by the librarian, Dr. R. J. Hayes. Since many of the fragments were unidentified, a considerable amount of time and energy has been spent not only on deciphering but on what one might call papyrological detective work. The eminent papyrologist and palaeographer Professor E. G. Turner has been most kind in examining a number of items with a view to date - even though I was unable to supply him with good photographs in some instances (see below for details).

The purpose of the present article is basically two-fold. On the one hand it is meant to give some indication as to what materials may still be expected to be added to the already impressive published collection of Greek and Coptic papyri of the Chester Beatty Library, and on the other hand it is hoped that it will elicit, from interested scholars, unpublished or little known information about any of the items briefly described below. The length of individual descriptions reflects to some extent the amount of work that has been done to date on the materials in question. I would like to emphasize that both queries and suggestions are most welcome and will receive the closest attention.

Materials in Greek

Genesis

Four frames of fragments belonging to Genesis Papyrus V (=962) were not included in Kenyon's editio princeps.<sup>1</sup> As Kenyon already indicated, many of the fragments are very small and difficult (even useless) to identify. Thirty-eight pieces of Genesis, however, I have been able to place, in some cases uncovering additional textual variants and in one case supplying parts of a lost folio (labelled 7a). These new materials have been incorporated in my new edition of Papyri IV and V (961 and 962) which is due to appear shortly as a monograph in American Studies in Papyrology, and includes a full textual-critical study.<sup>2</sup> The volume gives fac-similes of the four new frames.

Job

A matter of interest and surprise was the fact that not all fragments in the four hitherto unpublished frames of Pap. 962 belonged to the latter document. Some pieces proved unidentifiable by reason of size, but two items are noteworthy, the more important of which belongs to a manuscript of Job and gives the text of Job 9:2 (verso) and 9:13 (recto). I can see no reason to date this fragment later than the time of Pap. 962, namely third century AD. A second fragment of interest I have not as yet been able to place. Its text is included here in the hope that someone may be more fortunate than I have been thus far.

Verso  
]αιηεν[  
]γασκαι[  
]οσωδου[  
]μαροσητοβ[  
]αντατα.[  
Recto  
]διο  
]υμ

1. The Chester Beatty Biblical Papyri. Fasc. IV. Text. p.vii, note; also R. J. Hayes in the Preface of Fasc. V and VI. Plates.
2. A Textual-Critical Study of Genesis Papyri 961 and 962, A. M. Hakkert, Toronto.

]νται ουαι[  
]..οι ουαι.[

The hand is remarkably like that of the Enoch and Melito manuscript (Pap. XIII) and hence datable to the fourth century AD.

Psalms

According to the accession records of the Chester Beatty Library there are 4 bifolios and 1 folio which belong to a "Codex of Psalms" (ac. 1501). This has proven incorrect since the single folio, though of approximately the same date, does not belong to the same manuscript as the 4 bifolios which appear to constitute a complete quire totalling 16 pages and comprised of Pss.\*72:6-88:2, with Ps. 76 having been omitted, by accident, in its entirety. Textually it can be described as a B related manuscript and for that reason is of considerable interest and importance. (Thank goodness not another so-called Lucianic manuscript!) The single folio is apparently part of a manuscript that contained a selection of Psalms since it gives parts of Ps. 31, Ps. 26, and Ps. 2 - in that order. The extant text comprises more particularly Pss.\*31:8-11; 26:1-6, 8-14; 2:1-8. Though it has some interesting readings, not enough of these Psalms has been preserved to establish general textual affiliation. Both manuscripts, written in uncial script, have been dated provisionally by Professor Turner to the fourth century AD.

Ecclesiasticus

In the Preface to Fasc. V and VI, Plates, (of the C. B. Biblical Papyri) Dr. R. J. Hayes reports that a folio of the Ecclesiasticus Papyrus (XI = 964) could not be located at the time when the volume of Plates was being prepared for publication. Its transcribed text, however, had been included in Fasc. VI which was edited by F. G. Kenyon. Though the Isaiah fragment which was likewise reported missing by Dr. Hayes has

thus far not been located to the best of my knowledge, the Ecclesiasticus folio turned up among the materials of which the Chester Beatty Library has given me photographs. It contains \*46:6-11 (verso) and \*46:16-47:2 (recto).

Acts of Phileas and Psalms

One of the most fascinating and unexpected discoveries among the unidentified pieces of papyrus of the Library was that of a version of the martyrdom of Phileas bishop of Thmuis, who died a martyr's death during the prefecture of Clodius Culcianus (AD 303-306/7). Of the Acts of Phileas two versions have been known for some time now. The Latin Acts, extant in seven manuscripts, the earliest of which dates from the tenth century AD, and once considered of dubious historical value and doubtful antiquity, has been edited most recently and most definitively by the Bollandist François Halkin in Analecta Bollandiana, 81 (1963). A Greek Acts (or ἀπολογία as it is called) of Phileas turned up in the Bibliotheca Bodmeriana (Pap. Bodmer XX) and was published with full facsimile by Victor Martin.<sup>3</sup> The latter document, which lacks one bifolio (= pages 3-4 and 13-14), has been dated on palaeographical grounds to the first half of the fourth century AD, hence to within half a century of the death of Phileas. With the vindication of the antiquity of the Acts of Phileas, however, there also arose a problem: The Greek and Latin versions, though containing much common material even right down to individual words and phrases, are significantly different. Yet the extensive amount of common material has prompted both Martin and Halkin to produce a conflated version - a procedure rightly questioned by Herbert Musurillo.<sup>4</sup> The significance of the Chester Beatty fragments of the Acts - comprising at present thirteen frames but in need of remounting in some cases - can only be summarized in the present context.

1. The Beatty text is in large measure the Vorlage of the Latin Acta, something which is immediately clear from passages which are extant in all three texts, as
3. Apologie de Philéas Evêque de Thmouis, Geneva:1964.
4. The Acts of the Christian Martyrs, Oxford:1972, p.xlviii.



well as from the fact that the Beatty text gives us fragments of the extended conclusion of the Acts which is attested by the Latin but not by Bodmer XX. 2. Though substantially and unmistakably the Vorlage of the Latin version, the Beatty text is also in some sense a third version of the martyrdom of Phileas. This is evident from the fact that the address of Phileas to some fellow Christians immediately prior to his execution is at points different in wording from the Latin and is apparently more extensive as well. Furthermore, there is evidence to suggest that the famous Philoromus episode, which is absent from Bodmer XX but is at least as old as Rufinus' translation of Eusebius' Historia Ecclesiastica and, consequently, early fifth century AD, was never part of the Beatty version of the Acts. 3. The Beatty text furnishes us with a number of passages in Greek which almost certainly appeared on the lost folios of Bodmer XX, and, no less importantly, gives in several instances readings which neither of the other texts has preserved. 4. As for the date of the Chester Beatty fragments - Professor Turner is of the opinion that they are of the first half of the fourth century AD and therefore contemporaneous with Bodmer XX. I should add in fairness to Professor Turner that I was not able to supply him with good photographs and the exact size of the script. If Professor Turner's date proves to be correct, however, it means that what may be termed the Latin recension has now been proven to be six hundred years older than its earliest manuscript. 5. Already in the first half of the fourth century AD, then, there existed side by side two substantially different versions of the Acts of Phileas.

Apparently the quire containing the Chester Beatty Acts of Phileas consisted of seven bifolios with the Acts on the first fourteen pages. The second half of the quire has been lost for the most part. The center leaf, however, has the last page of the Acts on the left side and what appears to be the beginning of the Psalter on the right side. Loose fragments of Psalms 1, 2, and 3, written in a very similar hand as that of the Acts - which Professor Turner describes as "closer to the official chancellery cursive than to a book hand" - seem to belong to pages 15-18 of the document. (No page

numbers have in fact been preserved). Of interest is that Bodmer XX likewise has part of the Psalter following the Acts (Apology) of Phileas (Pss. 33-4 = Bodmer IX).

#### Jannes and Jambres

Another result of what one might term "library archaeology" is the discovery of a fascinating group of fragments belonging to the so-called lost apocrypha of the Old Testament, viz. a book dealing with Jannes and Jambres the two Egyptian magicians who, according to II Timothy 3:8, withstood Moses before Pharaoh.<sup>5</sup> Like the fragments of the Chester Beatty Acts of Phileas, described above, these fragments bore no identification of any kind and lay on shelves which were labelled "Biblical Papyri". It soon became apparent, however, that the seven frames of fragments, which could readily be isolated on the basis of their script, were not biblical papyri but belonged instead to a Book of James and Jambres.

That such a book did in fact exist in antiquity has of course been common knowledge for some time. As early as the third century AD the Church Father Origen wrote in connection with II Timothy 3:8, "Sicut Iannes et Mambres restiterunt Moysi..." non invenitur in publicis libris, sed in libro secreto qui suprascribitur liber Iannes et Mambres (italics A.P.)"<sup>6</sup> More particularly, M. R. James cites a small Latin fragment of a book on Jannes and Jambres, together with an Anglo-Saxon translation, from a manuscript of the eleventh century AD. Mere references to and traditions about the two magicians occur in Jewish, Christian, and Pagan sources of various periods, the earliest being in the Damascus Document (first century BC) which makes mention of "Johana and his brother".<sup>7</sup> A considerable body of modern literature

5. Cf. M. R. James, The Lost Apocrypha of the Old Testament, London:1920, pp. 31-8.
6. Cf. M. McNamara, The New Testament and the Palestinian Targum to the Pentateuch, Rome:1966, p. 89.
7. Ibid., p. 86.

has evolved in connection with Jannes and Jambres as opponents of Moses, but this would hardly be the place to enumerate and discuss it.

The Chester Beatty fragments provide us with the first and thus far only Greek text of this ancient apocryphon.<sup>8</sup> Though the names of the two magicians vary somewhat in spelling in the sources, the Chester Beatty text gives them as  $\iota\alpha\nu\nu\eta\varsigma$  and  $\iota\alpha\mu\beta\beta\eta\varsigma$  and hence sides with II Timothy and Targum Pseudo-Jonathan (TJI). On one fragment the variant  $\iota\omega\alpha\nu\nu\eta\varsigma$  appears for  $\iota\alpha\nu\nu\eta\varsigma$ , interestingly enough the same variant which occurs in Apuleius' Apologia, 90 (second century AD).<sup>9</sup> Furthermore, one of the fragments clearly gives the reading of  $\mu\omega\sigma\eta\ \tau\omega\ \epsilon\beta\beta\alpha\iota\omega$ . There is also evidence to support the argument that James' eleventh-century fragment was indeed part of this very work. One highly interesting piece has to do with Jambres' calling up from the netherworld the  $\epsilon\iota\delta\omega\lambda\omicron\nu$  of his brother (!) Jannes.

The Chester Beatty text is fragmentary and requires a great deal more patient work. To make the final product of maximum benefit to all concerned but without unduly delaying its appearance I have enlisted the enthusiastic collaboration of my friend and colleague Professor R. T. Lutz. Our aim is to bring together into one volume all materials relating to Jannes and Jambres and thus to produce a definitive collection and complete study - until new finds are made.

8. The few lines of presumed Greek text of a book of Jannes and Jambres given by A.-M. Denis (transmitted by Photius from Philostorgius) in Fragmenta Pseudo-epigraphorum Quae Supersunt Graeca, Leiden:1970, p. 69 are almost certainly no more than a reference to such a work, and not a quotation. Not only do these lines read like a mere reference, but they also clearly contradict the new text as well as ancient traditions in denying that Jannes and Jambres were brothers.

9. McNamara, op. cit., p. 87.

Once again Professor Turner was able to assign a date, based on palaeographical evidence, to the fragments in question. Like the Chester Beatty fragments of the Acts of Phileas, he thinks they are of the first half of the fourth century AD, remarkably close, therefore, to the floruit of Origen, the most ancient author to mention the existence of a Book of Jannes and Jambres.

Luke

A papyrus fragment of relatively little significance contains Luke 14:7-12 on the verso side and 12-14 on the recto side with only minor lacunae. Two thirds of the latter side was left blank. This sixth or seventh century text is probably a lectionary. Textually it does not have much to offer, a few insignificant orthographical variants and the omission of  $\pi\alpha\nu\tau\omega\nu$  in verse 10.

Materials in Coptic

Apocalypse of Elias

The Apocalypse of Elias was previously known from three Coptic texts and a small fragment in Greek. All texts are incomplete. A Sahidic manuscript of the fourth or fifth century AD and a manuscript written in the Achmimic dialect, dated to the fourth century, were published by G. Steindorff.<sup>10</sup> A second Sahidic text which contains only some forty lines of the beginning of the work was first published by E. A. W. Budge,<sup>11</sup> but re-edited more accurately by Carl Schmidt.<sup>12</sup> The Greek fragment appeared in Papiri della Societa Italiana (vol. I, no. 7).

The new text (C.B. ac. 1493) is written in the Sahidic dialect and has been dated by Mr. A. F. Shore, who wrote a brief description of the manuscript

10. Die Apocalypse der Elias, Leipzig:1899.

11. Coptic Biblical Texts in the Dialect of Upper Egypt, London:1912.

12. Berlin Akad. Sitz., 1925, pp. 312-21.

for the Chester Beatty Library, to the end of the fourth or the beginning of the fifth century AD. It consists of ten folios which probably constitute a quire of five bifolios, with pages numbered 1-20 (A-K) though not all numbers have been preserved. Pages average about twenty-one lines, with approximately twenty-five letters per line. Unplaced fragments comprise a separate frame. Though many interesting variant readings are given by the new manuscript, its chief contribution is thirty-four lines of text which describe what acts of wickedness will be perpetrated by one of the sons of the King of Peace. This highly interesting passage, which is lacking in the other manuscripts, fills the lacuna indicated by Steindorff in his Einleitung (p. 9 item 7). The full significance of the manuscript has not yet been determined since collation has not been completed.

Miscellaneous Fragments

Very little work thus far has been done on seven fragments of Luke, eleven fragments of II Corinthians, and one fragment of Acts. As for the twenty-eight non-biblical pieces - Miss Susan Turner, who is collaborating with me on the Coptic materials, tells me that one fragment is part of a martyrium involving the prefect Culcianus who also appears in the Acts of Phileas (see above) as well as in the Coptic martyrdom of Epima. She has further done some work on a second fragment. On the verso side eight lines are intact and read as follows, "Apa Phoebammon looked. He saw the Lord sitting on the chariot of the Cherubim". It is clear from a number of sources that there did indeed exist a Coptic martyr and saint (in fact perhaps even two) by this name. Of added interest is that a monastery in the vicinity of Thebes was apparently named after a (or the) Phoebammon, though no positive identification of the site has been made. A third item of interest is the fact that, though various references to the Lord being seated on the chariot of the Cherubim occur in Coptic sources, the Chester Beatty fragment is the only text which associates the latter with Apa Phoebammon, and may well be part of a biography of this saint.

The rest of the non-biblical fragments remain for the time being unidentified.

SEPTUAGINT ABSTRACTS

The following are abstracts of various papers read at (1) The Sixth World Congress of Jewish Studies (Jerusalem) August 13-19, 1973; (2) The Fifth International Congress on Biblical Studies (Oxford) September 3-7, 1973; (3) The Society of Biblical Literature, Southern Section (Chattanooga, Tennessee) March 15-16, 1974.

Pierre-Maurice Bogaert (Oxford Meeting)  
 "Le personnage de Baruch et l'histoire du livre de Jérémie. Aux origines du livre de Baruch".

1. The historical function of Baruch is more apparent when it is put back in the original order of the LXX: it is that of a notary who also has included in his responsibilities the act of ascertaining the fulfillment of Jeremiah's prophecies.
2. It is known that, in the original order of the LXX, Bar. 1-5 follows Jer. 52. Critical examination, both external and internal, can show that Bar. 1-5 is an appendix attached to Jeremiah without a title.
3. External critical examination shows that Bar. 1-5 has no proper title in origin. The Latin Fathers (with very rare and apparent exceptions), all of the Greek Fathers as far back as Origen, and a part of them even afterwards, quote Bar. 1-5 as Jeremiah. Jerome, not having translated Bar. and having excluded it, left numerous Latin Bibles of the ninth to the twelfth centuries, and sometimes even later, without this book. Dating from the ninth century onward, it was reintroduced, but in a scattered order according to four different Latin texts. One of these texts (Théodufe) places the explicit hieremias after Bar. 5; another (Sabatier) begins Bar. at Jer. 52:12, the caesura

having been badly done at the time of the recovery of Bar. 1-5. At the time of the transition of the old versions to that of Jerome, Bar. 1-5 could even disappear without notice, the Jeremiah of Jerome (without Baruch) replacing the Jeremiah of the LXX (with Bar. 1-5 without title).

4. Internal critical examination shows that in reading Bar. 1:1-15 without an a priori notion, it is not possible to discover there an attribution to Baruch; houtoi hoi logoi (Bar. 1:1) refers back to Jeremiah which precedes. Baruch is not given as the author. Bar. 1-5 is involved in the drawing together of the Deuterocanonical supplements of Dan. and Est.; it is not an independent book. Bar. 1:15-2:19 strictly parallels Dan. 9:4-19; these two prayers of confession are both placed after a reading of the book of Jeremiah (cf. Dan. 9:2).

5. Consequently it is necessary to underline the antithetical parallelism between Jer. 36 TM (Baruch's reading of the scroll before the king, followed by the destruction of the scroll and the hardening of the king's heart) and Bar. 1 (a similar action followed by repentance). This verification reveals the literary mechanism which effected the addition of five chapters (or a part of them).

6. Details drawn from Bar. 1:1-15 (a cento) suggest that the narrative can be dated and is perhaps even historical: the sending of a collection to Jerusalem, a prayer and sacrifice for pagan kings, authority in the hands of a priest in Jerusalem, the activity of the Temple (not destroyed), members of the royal family in the Diaspora (songs of kings), the joining of Nebuchadnezzar and Balthasar as favorable kings.

7. Consequently, a wide ranging date, between 63 BC and AD 70, is not a hazardous guess. An historical

interpretation--hypothetical--can be attempted: the public reading of Jeremiah in Rome circa AD 10-12, at a time when numerous members of Herod's family were at the Roman court. This explanation gives an account of the details enumerated in point 6.

8. Baruch becomes an author only in the Syriac Apocalypse, after 70.

It might be interesting to note two preparatory studies; P.-M. Bogaert, Le nom de Baruch dans la littérature pseudépigraphique. L'Apocalypse syriacque et le livre deutérocanonique, in La littérature juive entre Tenach et Mischna. Reviews of Biblical days of 1969 at Louvain (Editor: W.C. van Unnik); to appear shortly at Brill in Leiden. P.-M. Bogaert, Le livre deutérocanonique de Baruch dans la liturgie romaine, in Mélanges liturgiques offerts au R.P. Dom Bernard Botte..., Louvain, 1972, pp. 31-48.

G. B. Caird

(Oxford Meeting)

"Ben Sira and the Dating of the Septuagint".

The Preface to Ecclesiasticus refers to the importance of reading 'the law, the prophets, and the rest of the books' in the original Hebrew. Scholars from Swete to Jellicoe have taken this to mean that all the prophetic books and much of the hagiographa had already been translated into Greek by 132 B.C. Against the general trend Thackeray argued on the basis of style that the process of translation covered nearly five centuries. The purpose of this paper is to show how far Thackeray's findings can be confirmed by an independent line of argument.

Jesus ben Sira intended his book to be a compendium of the Old Testament scriptures and constantly used scriptural phrases, which sometimes

amounted almost to citation, particularly in chapters 44-49. Whenever his grandson recognized a scriptural reference in his grandfather's Hebrew, he borrowed from the appropriate Greek translation, if one happened to be available to him. A comparison between his Greek version and the parallel books of the Septuagint ought to enable us to detect which books of the Old Testament were available to him in Greek.

As might be expected, he makes constant use of the Greek Pentateuch. But there is also adequate evidence to show that he knew the Septuagint version of Kingdoms  $\alpha$ , of Isaiah, of Jeremiah, of Ezekiel, of the Twelve, and possibly also of Chronicles. By contrast the evidence shows that he had no knowledge of the Septuagint Joshua, Kingdoms  $\beta$ ,  $\gamma$ , and  $\delta$ , or of Proverbs. Whether he had any acquaintance with the Septuagint Psalter is a question which requires separate and more elaborate treatment.

G. I. Davies (Oxford Meeting)  
 "A Fragment of an Early Recension of the Greek Exodus".

It is not only in the Judaeen Desert that new fragments of the Jewish revisions of the LXX are to be found. At Exodus 2:22 the uncials F and M, numerous cursives, the Bohairic and Old Latin versions and the margin of the Syro-hexaplar present additional material derived from 18:4 to which there is no equivalent in MT or LXX<sup>AB</sup>.

The attestation of the plus favours the view that its popularity was due to the recension of Lucian rather than to that of Origen, and there is some evidence to suggest that it appeared in the pre-Lucianic 'Antiochene' text. Three divergences in wording from the B-text of 18:4

indicate that it originated in Jewish recensional activity of the 1st or 2nd century A.D.: 1) the use of  $\kappa\lambda\epsilon\omega$  in place of  $\epsilon\pi\pi\rho\upsilon\sigma\mu\epsilon\lambda\omega$  for Hebrew  $qar\bar{a}$ , 2) the omission of  $\lambda\epsilon\gamma\omega\upsilon\upsilon$  to agree with MT, 3) the use of  $\rho\upsilon\sigma\mu\epsilon\lambda\omega$  in place of  $\epsilon\delta\epsilon\lambda\phi\epsilon\sigma\mu\epsilon\lambda\omega$  for Hebrew hitsil. Parallels to all these features can be traced to Theodotion, the 'KAIGE recension' and Aquila. Theodotion or the 'KAIGE recension' (which may be identical) seems the most likely source in view of the incomplete assimilation to MT (cf.  $\epsilon\kappa\ \chi\epsilon\iota\rho\sigma\ \psi\alpha\rho\omega$ ) and the tendency for longer supplements to LXX to be drawn from his version.

Two conclusions of wider relevance arise from this study. It underlines the potential of the LXX textual tradition (texts as well as margins!) as a source for sections of the Jewish Greek recensions; and it has brought to light a further characteristic of the 'KAIGE recension' (no. 3 above).

M. P. Gilbert (Oxford Meeting)  
 "Comparaison entre les confessions des péchés de Néhémie 9 et Daniel 3 Théod.".

The comparison of literary structures on Ne 9 and Dn 3 (Th) shows first of all that these two prayers of confession of sins include two parts: the confession of guilt, then the supplication.

The confession of the wrong doing is situated within an antithesis in which the action of Yahweh is viewed vis à vis that of man. In Dn 3, the first part of the prayer of Azarias is structured in three sections involving the relationship of Thee-we: "Thou art just even in the chastisements Thou dost send, for we have sinned against Thee; Thou dost punish us and it is with fairness". In Ne 9 the literary structure is less distinct

regarding the chronological order followed, but the kindness and faithfulness of God are here equally in antithesis to the action of the fathers (Thee-them).

The supplication is introduced by the formula and now, stated once in Ne 9, stated twice in Dn 3. Each of the two sections introduced by and now in Dn 3 includes a negative request (one complex, the other simple) and a positive request (introduced with but). In all, there are three negative requests, two positive, then one negative, and seven positive. In Ne 9 there is a single request of impressive modesty (v. 32).

Only Dn 3:44 invokes punishment upon enemies.

The study of the themes related to these two texts can help in determining their Sitz im Leben. In Ne 9 it is the theme of the land which is dominant, and it is to this theme that most of the elements are attached (13 mentions of the word): the creation of the cosmos, the choosing of Abraham, and the promise of the land, the exodus and refusal of the people to enter into the promised land, in an order analogous to Num 14 the events of Kadesh, the anger of Yahweh, and the intercession of Moses referring to Yahweh's forgiveness after the erection of the golden calf, then the conquest of the land and the succession of oppressions of the people upon the land, which corresponds to the situation of the redactor of Ne 9. There is no allusion to Jerusalem, to the temple, or to the Judaic Kingdom of David.

In Dn 3, however, "Jerusalem" and "worship" are mentioned. It is even permissible to say that this prayer of Azarias was written at the time of the persecution of Antiochus IV Epiphanes between December 167 BC (for the worship of Yahweh is already omitted in the temple (v. 38)) and before the Maccabean rebellion, since there is no longer

any leader and since the apostates, rallying to the impious king, are leading a life of revelry. There is nothing to indicate that the temple is destroyed, but several imperceptible allusions cause one to suppose that Antiochus IV has just erected in the temple the altar honoring Baal Samen about which 2 Macc 6:2 and Flavius Josephus speak. Several quotations or allusions to the texts of the Old Testament have a monotheistic cultic scope or are clearly opposed to the worship of Baal, i.e.: --v. 29 amplifies the confession of Solomon at the time of the dedication of the temple (1 Ki 8:47). --In v. 30, the expression "for our welfare" springs from passages from Dt (4:40; 6:18; 12:25, 28 especially) insisting upon the exclusivism of the worship rendered to Yahweh alone. --In v. 35, the mention of the patriarchs Abraham, Isaac, and Israel recall the prayer of Elijah on Mount Carmel (1 Ki 18:36). --v. 36 is a quotation of Gen 22:17; according to the tradition then received, the sacrifice of Isaac would have taken place on Mount Moriah, upon the site of the temple of Jerusalem. --v. 40, "walking right behind thee", would recall either the fidelity of Caleb at Kadesh (Num 14:24) or, if ἐκτέλειν has a cultic value, the infidelity of Solomon (1 Ki 11:6). --Finally, the monotheistic affirmation of the final verse can be related to the prayer of Ezechias (2 Ki 19:15, 19; Isa 37:16, 20).

N. Fernández Marcos and A. Sáenz-Badillos

(Jerusalem Meeting)

"In Search of an Antiochian Text of the Septuagint: Theodoret's 'Quaestiones in Octateuchum'".

Looking for a possible Antiochian text of the Septuagint, we are preparing a critical edition of Theodoret's "Quaestiones in Octateuchum"; an edition which would include a preliminary study of the biblical text employed by Theodoret. For this task we brought together in Madrid about 50 manu-

scripts (not every one complete). We have already finished the collation of 28 of them, those of the period between the IX<sup>th</sup> to the XIV<sup>th</sup> centuries, which are very probably the most important.

The usually employed edition (Schulze-Migne) is both insufficient and inaccurate. Our study of the work's text-history shows that the mentioned edition follows only one manuscript of a catena-group. In the light of our results, we think that the text represented by the bigger part of the manuscripts should be followed, because other small groups are secondary. After the study of the collations, we are able to state that Theodoret's text has been transmitted in a rather uniform way, especially if we compare it to other patristic texts. The age of some of the manuscripts (IX<sup>th</sup> and X<sup>th</sup> centuries), the uncommon diffusion of the text of "Quaestiones", its preservation in Catena and other non-Catena manuscripts, the heterogeneous sources of those manuscripts, and the small number of variant readings in the biblical quotations all lead us to believe in the possibility of the restoration of Theodoret's biblical text.

The textual modifications that should be admitted in the new edition are many. Among those, we shall mention here some readings that should be changed in the textual apparatus of Brooke-McLean; some wrong attributions to Theodoret; new readings of this commentator according to the majority-text; so-called "exclusive readings" of Theodoret that cannot be considered as such; other new "exclusive readings", etc. As expected, Theodoret's evidence often sustains the readings of other textual groups than those recorded in Brooke-McLean. Nevertheless, our provisional study of the Genesis-quotations, not yet extended to the rest of the Octateuch-books, hardly allows us to appraise essential changes in the relation between Theodoret's biblical text and the various textual groups

of the Greek Genesis (1). According to that, we cannot definitely answer the question of the existence of an Antiochian text of Genesis employed by Theodoret.

In spite of all, the unsatisfactory nature of the editions of Theodoret usually employed until now and the fact that the actual manuscript collations exhibit a textual image very different from the one currently accepted up to now are factors which justify the necessity and the relevance of a critical edition of the "Quaestiones in Octateuchum". Therefore we shall continue working on this task, and we hope to complete it within two years. We believe that our work could be useful both for the biblical (especially for the Septuaginta research) and for patristic scholars. Therefore we will welcome any suggestion which might improve and complete this edition.

(1) As a matter of fact, these results ought to be subjected to the new data of Prof. Wever's Genesis edition.

C. W. C. Quin (Oxford Meeting)  
"A Reconsideration of the Old Testament Apocryphal (Deuterocanonical) Books and their Value and Authority".

In the sixteenth century the Apocrypha supplied most of the 'proof-texts' for the traditional view in regard to the saints and the departed. As a result of decisions that were not based on respect for truth or study of the Apocrypha, Calvinists denied it all canonicity, while the Fathers of Trent bestowed full canonical authority upon the Platonism of Wisdom, and the Sadduceanism of Ben Sira, while relegating to the appendix the sounder dogma of Manasses and 2nd (or 4th) Esdras.

Others kept their heads, and the Via Media, as stated in the 6th Anglican Article in words taken from Jerome's Prefaces to the Vulgate. 'The other Books (as Hierome saith) the Church doth read for example of life and instruction of manners, but yet it doth not apply them to establish any doctrine.' Cardinal Ximenes held to this view. So (in spite of expressing a wish to throw Tobit into the Elbe) did Luther. The Eastern Churches are free to hold to it--or to accept Enoch and other Extracanonical apocrypha. The Jews know these books and use them in their services, giving them the religious and devotional (but not legal or dogmatic) authority they ascribe to the Targum. The British and Foreign Bible Society omitted the Apocrypha from Bibles for more than a century and a half, but are now including it in a separate volume of the N.E.B. following the lead of the R.S.V. The Church of Ireland (Anglican) is again including readings from it in its lectionary, after dropping them for a century.

The time is ripe for reconsideration. But it should not be doctrinaire or a priori, but empirical and a posteriori, at once following and giving a lead. Any attempt to sum up here must be very summary. Ecclesiasticus is from a literary point of view, a work of superlative excellence worthy of a place in the OT and a fragment found at Masada establishes the authenticity of the Hebrew original. Wisdom, if occasionally amateurish, is bolder and more original in thought, so as to supply ideas to St Paul.

There is also what we may call good religious light literature--novellen or historical novels--glorifying pious Tobit and dabbling in a little white magic--or glorifying that patriotic woman's lib terrorist Judith! There are sex and detective thrills in the short stories associated with Daniel--along with the fine poetry found in Canticles like that of the 'three children'. Apart

from a couple of famous quotations, the rest may be dismissed as dull and harmless--save for two volumes, one of real history, both of historical epic. The future Primate of Ireland prince-consort to Mrs. Alexander the hymn-writer, was once asked by an elderly parishioner to 'read a piece about them McCabes'. But there are two other books to which Anglican article VI has said 'Friend come up higher' from the outer cold of the Vulgate-appendix. The Prayer of Manasses is an authentic if unhistorical testimony to the everlasting mercy. 2 or 4 Esdras may be regarded disdainfully (legendary! interpolated! speculative! etc.) by some--but nevertheless, especially after the restoration of the lost passage, it contains the best description of what the 'intermediate state' meant to late Judaism and/or early Christianity.

Let me end with a few obiter dicta. The Septuagint (including the Apocrypha) is a precious relic of the Hellenistic Judaism which petered out when Greek ceased to be heard in synagogues in the 6th or 7th cent. It has been preserved by the Church. The stock arguments against it are all phony and question-begging. T. S. Eliot's favourite bishop, Andrewes, jeers at the mention of anything as 'low' as Tobit's dog. Others mutter about suicide or pseudepigraphy...the same may be said against the OT proper. To call it 'uninspired' is as silly as calling the Paradiso or the Te Deum uninspired! Different parts are more or less, or not at all, inspiring, or sound in doctrine, or historical. It does not supply information about the historical facts on which our faith is based, nor does it supply any sort of dogmatic norm.

These 'ecclesiastical', or 'deuterocanonical' books are a sort of buffer-state between the Word of God and the Tradition of the Church. They form (with the rest of the OT) part of the background



to the NT. They fill the gap between Heb OT and Greek NT, and supply valuable information as to historical events and developments of doctrine during the intertestamentary period. They provide that reflection and mediation on the mighty acts of revelation which is every bit as necessary as eyewitness and horse's mouth information. No theologian can ignore them. They are a part of what the French call the 'formation', or Jerome the 'edification' of the Christian mind and are a part of Christian culture (one can recall some poems and many paintings). The list could be revised, and Enoch or others added.

When I started writing this paper I was prepared to indulge in such simplification and undue isolation of the subject as might produce a clear dogmatic definition! But I realize now that most of what can be said about the 'Apocrypha' may also be said about the OT, especially of the part we call the 'Writings'. And that, I suppose, is as much as to say that we should give it a similar, duly qualified and relative, but real authority.

I. Soisalon-Soininen (Jerusalem Meeting)

"The Rendering of the Hebrew Relative Clause in the Greek Pentateuch".

In the following I shall discuss only certain phenomena in connection with the translation of the Hebrew relative clauses, viz., the question of how frequently the translators have converted the relative nominal clause into attributes or substantives, and, secondly, the translation of the retrospective pronoun frequently used in connection with the indeclinable Hebrew relative pronoun. I shall limit my discussion to the Pentateuch, as my material is complete only for it. In principle the problem is the same for the whole Septuagint,

but it is probable that some of its books would present a statistically different picture.

The Hebrew relative nominal clause most frequently serves as an attribute of the main word, but sometimes also as a substantive without a correlative. In approximately one half of the cases the copula has been added, e.g., Gen 3:3 hā'ēs 'ašer b'etōk haggān - τοῦ ἔδαμου ὃ ἐστὶν ἐν μέσῳ τοῦ παράδεισου But even in the other half the nominal clause is most rare. Instead of that the relative pronoun is replaced by the almost identical article, and the expression is nominalized, e.g., Gen 22:17 w'ekahōl 'ašer 'al šefat hayyām - καὶ ὡς τὴν ἀμμὸν τὴν παρά τὸ ἕθλος τῆς θαλάσσης, Gen 43:16 wayyōmer la' 'ašer 'al bētō - καὶ εἶπεν τῷ ἐπὶ τῆς οἰκίας αὐτοῦ.

The expression thus formed is idiomatic, one might even say stylish from the viewpoint of the Greek language, and its meaning corresponds quite accurately to the original. But this type of translation is not to be taken as a significant indication of the liberties taken by the translators. Instead, we may for our part just note that in this manner an expression of good Greek style, the grammatical equivalent of which is lacking in the Hebrew language, has been widely introduced into the Septuagint.

The preceding discussion has excluded 'ašer lē ('to have')<sub>s</sub> - clauses. In these cases a form of the verb εἶναι, occasionally of the verb γίνεσθαι, has often been added and the possessor is then in the dative, e.g., Dtn 19:17 šnē hā'ānāšim 'ašer lāhem hārib lipnē... - οἱ δύο ἀνθρώποι οἳ ἐστὶν αὐτοῖς ἢ ἀντιλογία ἐναντι.

However, the verb εἶναι has sometimes been used, e.g., l'e'is 'ašer lō' orlā - ἀνθρώπων ὅς ἔχει ἀκροβυστία. It seems to be the more usual equivalent of hāyā lē ('to have') in

relative clauses than elsewhere. A few times <sup>1<sup>e</sup></sup> has been translated by the genitive, e.g., Lev 27:24 la'as'er lō 'aḥuzzat hā'āreṣ - οὐ ἦν ἡ κατὰσχεοῖς τῆς γῆς.

Considered statistically, none of the groups examined indicates significant differences between the various books of the Pentateuch.

The second phenomenon under consideration is the pleonastic use of the pronoun in connection with the relative pronoun. If in the Hebrew clause <sup>a</sup>ser occupies a position other than that of subject or object, its position is defined by addition of an expression of closer definition. The translators of the Septuagint have often proceeded by using the relative pronoun in the form demanded by the clause and also by prefacing it with the necessary preposition, and then by repeating the same preposition and personal pronoun in the appropriate place, e.g., Gen 19:29 'et he'ārīm 'as'er yāšab bāhen lōt - τὰς πόλεις ἐν αἷς κατὰκει ἐν αὐταῖς λωτ. It should be noted that the pleonastic use of pronouns is to be found to some degree even outside the translated language, but in many cases the expression is very clumsy.

However, both in the Pentateuch and in the other books of the Septuagint there are cases where the pleonastic use of the pronoun has been omitted, e.g., Gen 3:23 'et hā'adāmā 'as'er luqqah mišsam - τὴν γῆν ἐς ἧς ἐλήλυθε.

Furthermore, the cases in which the pleonastic use of the pronoun does occur show some variations. Often the uses of the relative and the personal pronouns are fully parallel. However, just as often they have different functions. For example, the translation of Gen 1:29 has been very well formulated: 'as'er bō perī 'eṣ - ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος. Less natural are cases such

as Dtn 14:9 kōl 'as'er lō sanpīr w'eqašqeset - πάντα ὅσα ἐστὶν ἐν αὐτοῖς πτερυγία καὶ λεπίδες.

It may be noted that modern Greek has an expression which corresponds quite accurately to the Hebrew, namely, the indeclinable του + the declined pronoun.

The use of the pleonastic pronoun in the Pentateuch varies so extensively from book to book that this variation may be considered significant. Thus Genesis omits the repetition in 18 cases, retains it in 22; Ex 16/28, Lev 16/49, Num 5/34, and Dtn 14/61.

W. F. Stinespring (Chattanooga Meeting)  
"The Status of Septuagintal Studies".

The 'establishment' of Septuagint scholars have largely rejected Kahle's 'targum theory' of the origins of the various texts of the Greek Old Testament. They even dislike the use of the term. Yet a targum is by definition a translation of Scripture for Jews who could no longer understand Hebrew. It is agreed that the Aramaic targums began as a series of local translations of selected portions of Scripture and only gradually coalesced into standard versions (or recensions). It seems probable that Greek targums arose in the same way from various local Hebrew texts, and that as Kahle claimed, there was no 'proto-Septuagint' (or original, complete, official version), which textual critics should attempt to restore. Perhaps it is significant that the recent excellent book on the Septuagint by S. Jellicoe takes a stand against Kahle, yet ends with a question that seems to give the case away.

E. Tov (Jerusalem Meeting)  
"The Character of the Septuagint Translation  
of Baruch and the Canonical Status of the  
Book".

The reconstructed Hebrew text of Bar(uch) 1:1-3:8 frequently quoted the Hebrew of Jer(emiah) so that the two sources are close in character and wording. Interestingly enough, the Greek translations of Jer and Bar also share several peculiar translation equivalents. This phenomenon has been explained in several ways. A detailed classification of the agreements between Bar and Jer makes identical authorship for Bar and the second part of Jer (chapters 29-52 of the Greek) very probable. This suggestion can be made more specific according to our explanation of the relationship between the two parts of Jer: it appears that chapters 1-28 contain the Old Greek translation, while chapters 29-52 comprise an anonymous revision of the Old Greek. According to our hypothesis, Bar 1:1-3:8 was first translated by the original translator of Jer and revised by the same reviser who retouched Jer 29-52.

The explanation offered above provides insights for the study of the LXX in general, for the canonical status of Bar and for the date of its composition. It is now evident that the LXX of Bar 1:1-3:8 needs to be used by scholars in the same manner as the LXX of Jer. Furthermore, Bar was considered as an appendix to Jer by the first translator and the anonymous reviser, as well as the kaige-Theodotion reviser. It is of interest for the study of the growth of the canon that of all the books of the Apocrypha only Bar 1:1-3:8 and the Additions to Daniel were retouched by this early reviser.

(The full text of the paper will be published in the near future together with other parts of the author's dissertation.)

J. Weingreen (Jerusalem Meeting)  
"Rabbinic-Type Commentary in the LXX Version  
of Proverbs".

In recent years I have been engaged in the study of, what I have termed, rabbinic-type commentary in the Hebrew Bible, as evidenced by the presence of glosses and editorial notes in the massoretic text. The former, being intrusions into the text, were identified as standard notes meant originally to be external to the text, while the latter were apparently deliberately attached to it. These same phenomena appear in the LXX version of Proverbs, with the additional and significant factor that the Greek version occasionally presents senses different from the Hebrew and these cannot be accounted for either by misreadings or misunderstandings of the Hebrew text by the translators or by postulating variant traditional readings preserved in the LXX. We are therefore led to the conclusion that the glosses, the editorial notes and the discrepant translations in the LXX version of Proverbs represent an authorised commentary on this book. Because of their identity in character, though not necessarily in content, with official rabbinic exposition of the Hebrew Bible, it is fair to speak of a rabbinic-type approach to the study and teaching of the book of Proverbs in the Jewish community of Alexandria.

There are many examples of interpolated exposition in the LXX version of Proverbs. An excellent illustration of this phenomenon is to be found in chapter 3, verse 9. The author of Proverbs exhorts his listener (or reader) with these words: "Honour the Lord with your wealth (Hebrew mēhôn<sup>e</sup>kā) and with the first (fruits) of all your produce (Hebrew t<sup>e</sup>pū<sup>a</sup>ʾāṭekā). The LXX imports a moral dimension into the text by expounding the first Hebrew word as ἀπὸ τοῦ σικκίου τοῦ πλούτου and the second Hebrew word

as ἄπὸ τῶν κερτῶν Σικδιοσύνης.

In this book the LXX occasionally adopts the rabbinic device of elaborating the concept of a line by adding a parallel quotation, or the adaptation of one, from another part of the book or even from another book of the Hebrew Bible. This is well illustrated in Proverbs 1:7. The Hebrew text declares that "the fear of the Lord is the beginning (or chief part) of knowledge". The LXX quotes Psalm 111:10 "the fear of the Lord is the beginning of wisdom; all those who practise it have good understanding" and then it translates the Hebrew text faithfully.

In our study of rabbinic-type glosses and editorial notes in the massoretic Hebrew Bible we concluded that these constituted part of an oral Tora, originally external to the text and designed to give the text the authorised interpretation. Bearing in mind that the Septuagint was the authorised Bible of Alexandrian Jewry, we are tempted to reach the same conclusion with regard to the glosses and editorial notes interpolated in the LXX version of Proverbs. This conclusion would, in turn, add a new dimension to the cultural religious life of Alexandrian Jewry, of which we know so little, by pointing to the existence and activity of a body of rabbinic authorities which regulated the rules for the authorised exposition of the Hebrew Bible.

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