

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Journal of Biblical Literature* can be found here:

https://biblicalstudies.org.uk/articles_jbl-01.php

BRIEF COMMUNICATIONS

The Strophic Arrangement of the Benedicite

AN examination of the text of the so-called "Septuagint" and Theodotianic versions of the "Benedicite" reveals a number of important differences. In the first place, they vary in the number of verses, LXX having two more than Theod. They are also different in the arrangement of verses. One is led naturally to wonder why there should be such differences in what appears to have been, originally, a single Hebrew hymn.

After the model of other Hebrew hymns, we should expect to find in the Benedicite a definite stanza measurement. So far, in the many studies made of the hymn, no one seems to have mentioned the detection of specific stanza divisions. Now a principle of the stanza is that it divides with the moments of thought, each stanza representing a new moment of thought. It is possible, then, that definite stanzas can be marked off, if the hymn is examined with an effort to note such differences of the thought content.

A very definite step in the progress of the thought of the poem is evident with verse 74.¹ The step is indicated by a change in construction (from the second person to the third). The address to the earth is the beginning of a new moment of thought. This division, occurring actually in the middle of the hymn, is significant.

With the hymn divided thus into halves, other divisions may well be sought for. A natural break in the movement of the

¹ Verse numbers used in this article are those of H. B. Swete's *The Old Testament in Greek*, Vol. III.

thought occurs at verse 64. In the preceding verses, the poet has been dealing with things on high (in the heavens); now his mind turns to phenomena which he conceives as coming from the heavens. The division at this point leaves the first section of the poem in both recensions to consist of seven verses.

Bearing in mind the Hebrew fondness for the number seven,² we might expect to find the second section of the first half of the hymn to contain seven verses. As a matter of fact, LXX has 10 and Theod. 8 verses. It is singular, also, that the greatest differences between the two in the content and arrangement of verses occur in this section. It is well to clear up these difficulties, if possible, before proceeding further, to try whether this division of the author's thought can be reduced to seven verses also.

Thus far in the poem, the writer seems to have expressed in each verse a fairly distinct and separate idea. On the probable theory that he would not repeat ideas already included in other verses, verses 67 and 68 might be eliminated, with the feeling that they are sufficiently included in verse 70 which is the same in both recensions. In the same way, verse 69 could be stricken out since it is partly taken up by verse 70 and has only a half equivalent in Theod. where verse 69 is a partial repetition of verse 68. In other words, by striking out verses 67 and 68 from LXX (which are not in Theod.) and verse 69 from both LXX and Theod., we have left a section of seven verses in both cases.

Viewing this first half, then, as originally complete with fourteen verses, with each verse expressing a distinct idea, we begin to sense the trend of the poet's thought. There is a gradual

² An interesting as well as recent discussion of this subject is the article "Some uses of Numbers" by Dr. John P. Peters published in this JOURNAL, 38, pp. 15ff. In treating of the number "seven" as having a certain mystical meaning, Dr. Peters mentions the Beatitudes and the petitions of the Lord's Prayer as well-known examples. He points, in greater detail, to a seven-fold division of the first eleven chapters of Genesis each marked off (except the first) with the words, "These are the generations," also, to the seven occurrences of, "And God saw that it was good" (Gen. 1 4, 10, 12, 18, 21, 25, 31), and the seven repetitions of the phrase "All is vanity and striving after Wind" in Ecclesiastes 1 14; 2 11; 2 17; 2 23; 4 4; 4 16; 6 2.

descent from the heavens down to the earth. Now that this thought is complete, he concerns himself with the part of God's creation which he sees upon the earth.

After verse 74, the next step in the development of the author's thought occurs with verse 82. This first part of the second half of the hymn contains eight verses and is almost identical in both LXX and Theod. The one out-standing difference between the two is in the content and order of verse 77. In LXX "showers and fountains" has only a half equivalent ("fountains") in Theod., where the verse is found to follow verse 78. This difference may have resulted from the feeling that the idea "fountains" (or "springs," which is nearer the meaning of *πηγαί*) was not sufficiently different from the "rivers" of verse 78 to stand alone in this verse. In any case, to strike out verse 77 would restore the same verse arrangement in both recensions and leave the sequence of ideas to stand in what seems to be the correct order.

In the third part of the poem just now considered, the writer has dealt with God's creation on earth in a fashion not unlike that of the author of the first chapter of Genesis. He does not speak of God's human creation until verse 82. Here, apparently, the fourth section of the poem begins. Even thru these last verses there is evident a movement down to the spiritually minded in the community . . . "holy and humble in heart."

In this last quarter of the hymn there are nine numbered verses (actually ten). The last three so-called "narrative" verses (88-90) are somewhat out of tune with the form and thought of the writer in the preceding verses. One authority (Dr. R. H. Charles) has suggested that these verses are a later enlargement of what was the original conclusion. It is very probable, however, that the original, or something like it, is to be found in these three verses. In this case, verse 90 with its rather inclusive "all ye that worship" would seem to be most fitting as a conclusion. Verse 90 in Theod. is to be preferred over that in LXX which contains a needless addition of "and to the ages of the ages." Here too, then, there were probably seven verses.

With the same motive that leads us to conceive of the original

Benedicite as a four-stanza poem of 28 verses (seven in each stanza), we might examine the Benedictus Es which is placed immediately before it in the Greek Daniel. In this poem there are five numbered verses (actually six) and each verse contains a single idea with the exception of verse 55 (LXX), which has two distinct and separate thoughts. It is reasonable to believe that the latter phrase, "sittest upon the cherubim," was once by itself as a single verse. This would make seven verses in all and bring the poem more into harmony with the form that Hebrew poets have used so often.

The following arrangement presents the results of the above discussion.

BENEDICITE

(LXX)

- 57 1 Bless the Lord, all ye works of the Lord,
Praise and highly exalt him forever.
- 59 2 Bless the Lord, ye heavens,
Praise and highly exalt him forever.
- 68 3 Bless the Lord, ye angels of the Lord,
Praise and highly exalt him forever.
- 60 4 Bless the Lord, all ye waters above the heaven,
Praise and highly exalt him forever.
- 61 5 Bless the Lord, all ye powers of the Lord,
Praise and highly exalt him forever.
- 62 6 Bless the Lord, sun and moon,
Praise and highly exalt him forever.
- 63 7 Bless the Lord, ye stars of heaven,
Praise and highly exalt him forever.
-
- 61 8 Bless the Lord, every shower and dew,
Praise and highly exalt him forever.
- 63 9 Bless the Lord, all ye winds,
Praise and highly exalt him forever.
- 64 10 Bless the Lord, ye fire and heat,
Praise and highly exalt him forever.

(LXX)

- 70 11 Bless the Lord, ye hoarfrosts and snows,
Praise and highly exalt him forever.
- 71 12 Bless the Lord, ye nights and days,
Praise and highly exalt him forever.
- 72 13 Bless the Lord, light and darkness,
Praise and highly exalt him forever.
- 73 14 Bless the Lord, ye lightnings and clouds.
Praise and highly exalt him forever.
-
- 74 15 Let the earth bless the Lord,
Let (it) praise and highly exalt him forever.
- 75 16 Bless the Lord, ye mountains and hills,
Praise and highly exalt him forever.
- 76 17 Bless the Lord, all ye things growing upon the earth,
Praise and highly exalt him forever.
- 77 18 Bless the Lord, ye seas and rivers,
Praise and highly exalt him forever.
- 78 19 Bless the Lord, ye whales and all things that move in the waters,
Praise and highly exalt him forever.
- 79 20 Bless the Lord, all ye birds of the heaven,
Praise and highly exalt him forever.
- 80 21 Bless the Lord, all ye wild beasts and cattle,
Praise and highly exalt him forever.
-
- 81 22 Bless the Lord, ye sons of men,
Praise and highly exalt him forever.
- 82 23 Bless the Lord, Israel,
Praise and highly exalt him forever.
- 83 24 Bless the Lord, ye priests,
Praise and highly exalt him forever.
- 84 25 Bless the Lord, ye servants,
Praise and highly exalt him forever.
- 85 26 Bless the Lord, ye spirits and souls of the righteous,
Praise and highly exalt him forever.

(LXX)

- 87 27 Bless the Lord, ye holy and humble (men) in heart,
Praise and highly exalt him forever.
- 90 28 Bless the God of Gods, all ye that worship,
Praise and acknowledge (him),
For his mercy (is) forever.

BENEDICTUS ES

- 52 1 Blessed art thou, O Lord God of our Fathers,
And praised and highly exalted forever.
- 2 And blessed is the holy name of thy glory,
And highly praised and highly exalted forever.
- 53 3 Blessed art thou in the temple of thy holy glory,
And highly praised and highly glorified forever.
- 54 4 Blessed art thou on the glorious throne of thy kingdom,
And praised and highly exalted forever.
- 55 b (s) Blessed art thou that sittest (upon) the cherubim,
And praised and highly exalted forever.
- 56 a 6 Blessed art thou that beholdest the depths,
And praised and glorified forever.
- 56 7 Blessed art thou in the firmament of heaven,
And praised and glorified forever.

Okanogan, Wash.

ELMER B. CHRISTIE

An Identification of *tiškaḥ yēmīnī*, Ps. 137 5

The common rendering of this phrase is still, "Let my right hand forget *her cunning*"—as if having to deal with the usual verb נָשָׁח "to forget." The words *her cunning*, however, are not to be found in the Hebrew text. They merely represent an indispensable addition made by translators in order to supply the direct object required by נָשָׁח in consequence of its interpretation as a transitive verb, "to forget." The actual absence of this object in the MT then naturally induced modern scholars to suggest a change of vocalization, viz. נִשְׁכַּח , so as

to give the same verb a *passive* form in supposed accordance¹ with LXX ἐπιλησθείη. Now "Let my right hand be forgotten" presents a very poor sense and bad parallelism with תדבק לשוני לחפי לחפי, although apparently more satisfactory grammatically. But precisely in view of this latter fact one could hardly imagine how, in dealing with so familiar a verb as שכח, "to forget," it would have occurred even to the least scholarly copyist or Masorete to mistakenly change the vocalization from a supposed תשכח to the apparently less correct MT תשכח. Thus the authenticity of the latter vocalization seems well to be warranted by the very fact of its having been preserved by the Masorah notwithstanding the grammatical disadvantage entailing a forced interpretation of תשכח as "forget her cunning." If there is anything wrong here, it must then be with the consonants.

Ehrlich's² suggestion to read תשכח ימיני instead of תשכח ימיני is a little too easy, paying no heed at all to parallelism. There is, however, all evidence from the context that our phrase is parallel to תדבק לשוני לחפי לחפי. While the latter clause speaks of a physical disablement of the tongue that would henceforth be prevented from singing, תשכח ימיני must similarly convey the idea of crippling the right hand to make it incapable of playing the musical instruments mentioned in verse 2.

The reading תבכח, however, adopted by many a scholar since Graetz's days, can hardly suit our context where "to grow lean" (בכח) would present an obviously too pale and prosaic³ parallel to לחפי . . . תדבק, "cleave to the mouth-roof." This latter expression seems best to point to a counterpart similarly connoting *loss of the faculty of motion*.

Now to the same effect we find a very curious and suggestive

¹ This accordance seems to be only superficial, i. e., of a morphological character. Semantically speaking, however, the optative aorist ἐπιλησθείη might perhaps have the same active connotation that attaches to the MT תשכח, being derived from a *deponent* verb ἐπιλανθάνομαι, "to forget." The rule of the object in the *genitive* characterizing this verb makes it further improbable to give the above passive form also a passive meaning.

² See A. B. Ehrlich, *Die Psalmen*, Berlin 1905, pp. 356-7.

³ The same can be said of Perles' suggestion to view תבכח as a combination of the Mishnaic phrase . . . כח נח, lit. "the power of . . . grew weak." It is rather ingenious, but can hardly have here any practical value.

remark in Ibn-Ezra's commentary (XIIth cent.). After having accepted the usual interpretation of our verse, albeit "the object of תשכח ימיני is missing," he adds with regard to this verb the following short observation: "However, some say it means תיבש, being a ἀπαξ λεγόμενον." This תיבש "to dry up" evidently refers to 1 Ki. 13 4 ולא יכל להשיבה אליו . . . ותיבש ידו, where it properly means "to be paralysed." Cf. also Zech. 11 17. Thus in the XIIth century there were scholars who considered our תשכח as an *intransitive* verb—different from the common שכח "to forget"—with the proper signification "to be paralysed." Very probably we are here in the presence of one of those curious cases where tradition might have sporadically preserved the correct *connotation* of a phrase even after the original form of the latter had been impaired in writing.

Be that as it may, the MT תשכח certainly represents a mere metathesis of תבשח from an archaic verb תבשח, "to be paralysed, lame." This is sufficiently borne out by Arabic where the same root has been preserved under various forms, as כَسِمَ "to be crippled in the legs," اَكْسَمَ "lame, cripple," كَسِيحٌ "weak-handed, impotent," كَسَمٌ "lameness, impotence of the limbs," كَسَاحَةٌ "crippleness." Our אם אשכחך ירושלים תבשח ימיני, "If I forget thee, O Jerusalem, Let my right hand grow paralysed (or crippled)" originally presented a mere case of *assonance*, a form of style of which Hebrew poetry is quite fond, and which in medieval Arabic, for instance, became almost a mania.⁴ Now, when the identity of this תבשח as a *hapax legomenon* had been forgotten, any copyist could not but confuse its root with that of אשכחך, precisely on account of the original assonance with it. Thus most naturally arose the MT תשכח instead of the archaic and genuine תבשח, cf. above Arab. كَسِمَ etc.

Pittsburgh, Pa.

ISRAEL EITAN

⁴ Compare, e. g., any paragraph or maxim in Zamakhshari's *Golden Necklaces* (الطواق الذهب), ed. Barbier de Meynard, Paris 1876.

Two Notes on the Kalamu Inscription

1. In the Hebrew inscription of King Kalamu, c. 850 B. C., found at Zenjirli in the far north of Syria, published by von Luschan in *Ausgrabungen in Sendschirli*, iv (1911), and first interpreted by Littmann (*SB* of the Berlin Academy, 1911, 976 ff.), occurs a phrase the sense of which is clear, although it is somewhat variously interpreted. The royal inscriber relates how he effected peace between the two castes of his subjects, the MuŠKaBiM, apparently the "depressed" element, and the Ba'RiRiM, or "barbarians," apparently the ruling class of invaders. Of the former he says: "I took hold of the Muškabim by the hand, and **המת שת נכש כם יתם באם**." This Littmann translates, understanding **נכש** as **נפש**: "sie haben (mir) gegeben Vertrauen wie das Vertrauen einer Waise bei der Mutter." Lidzbarski, *Eph.* 3, 218 ff. (1912), renders: "so daß sie (mir) eine Gesinnung zeigten, wie die Gesinnung der Waise zu ihrer Mutter." Torrey, *JAOS* 35 (1917), 365 ff., pursues a different grammatical construction, regarding **שת** as first person (**שתי**): "I gave them affection (for me) like the affection of the fatherless for his mother." But the interpreters of the passage have not recognized a Biblical parallelism, namely in Ps. 131 3:

אם לא שויתי דוממתי נפשי כנמל עלי אמו

"I have *composed* and silenced my soul like a weanling by his mother." The verb **שוית** in Kalamu is entirely identical in meaning, I take it, with **שזה**, in the Ps., = "set, settle, compose." Torrey speaks of Kalamu's "whimsically humorous, almost jocose" vein; and we may also remark the note of pathos, which recurs again in one of the tenderest passages of the Bible. The pathetic appears also in the Phoenician inscriptions, e. g. that of Eshmunazar, where the king speaks of himself as "cut off untimely," and laments himself, according to the favorite interpretation of an obscure passage, as "an orphan, son of a widow."

2. In the same text there occurs twice a perplexing vocable: l. 5, **הלפניהם**, and l. 10, **הלפנים**. In the first case, after reciting that four named predecessors accomplished nothing (**בל מעל**), the king boasts that "what I have done **על**

הלפניהם." Littmann and Lidzbarski translate identically, "did not do the predecessors." They agree in eliminating the second ה, emending from the case in l. 10, while Lidzbarski offers the dubious suggestion that it may be a phenomenon like the South Arabic vowel-letter ה. Both assume a unique *nisbe*-form from the preposition לפני. The only comparable case might be פנים < פנימה < פנימי. Torrey interprets more sensibly: "that which I accomplished no one (even) of their predecessors had done," i. e. the predecessors of the kings just named. He appears tacitly to agree with the earlier interpreters in regard to the alleged *nisbe*-formation, but then he allows a noun with the article and in construction with a suffix. (For such possible cases see Gesenius-Kautzsch, § 127, i, where probably all the cases are corrupt, with the exception of the articulated ppl. governing the acc., as in Arabic.)

But grammatical simplification can be had by regarding the article as a relative particle, "who were before them." This use of the article appears in Biblical Hebrew; but only with the perfect of verbs, (*ib.* § 138, i. k). But this use of the article with a nominal predicate appears in Arabic; see Wright, *Arab. Gr.*, I, § 343, Rem. c. And I must think that some such sense of the article underlies the well known Arabic syntax of the "qualificative" phrase (*ib.* 2, pp. 283 f.); e. g. *ra'aitu Zaidan al-hasana wajhuhu*, "I saw Z. the one (who) handsome is his face" (in all such cases with the weakening of the relative sense of the article, so that the adjective is attracted in case, but not in gender, to the antecedent). That is, the demonstrative element *h* played, to a limited extent, the same part as the similar demonstratives, *z* in Hebrew, *d* in Aramaic, *s* in Akkadian and Old Hebrew.

I confess I do not know what to make exactly of the second occurrence of the vocable: "I sat upon the throne of my father לפני המלכם הלפנים," translated generally, "in presence of the preceding kings." Does this mean that he took position before the Manes of his predecessors? "Those who were before" should be spelt *defective*, הלפנם. We expect "who were before me." Is there an error induced by the earlier case?

University of Pennsylvania

JAMES A. MONTGOMERY

Die Fortsetzung von Baudissins Kyrios-Werk

An der Herausgabe des umfassenden Werkes wird mit Hochdruck gearbeitet. Sicher zur Überraschung vieler Abnehmer erschienen, ehe der Erste Teil abgeschlossen war, als „Vierte Lieferung“ 10 Bogen des Dritten Teils, und die „Fünfte Lieferung“ brachte dann, außer den letzten 8 Bogen des Ersten, die ersten 2 Bogen des Zweiten Teils. Nun laufen der zweite und dritte Teil nebeneinander her, und es ist angesichts der unermüdlichen Arbeit des Herausgebers Otto Eissfeldt sichere Aussicht gegeben, daß das ganze Werk noch im Laufe dieses Jahres fertig vor uns liegen wird. Vorzüglich ist nach wie vor die Drucklegung; kein Wunder, da man hie und da Spuren findet, nach denen neben Eissfeldt selbst Littmann an den Korrekturen sich beteiligt, und dasselbe gilt für gewisse Abschnitte von H. Zimmern.

Man wird sich freuen, bald das Gesamtwerk überschauen zu können; denn das Buch bildet, so stückweise erscheinend, keineswegs eine bequeme laufende Lektüre. Es ist schwer, den Faden immer fest in der Hand zu behalten. Das liegt vor allem an der Masse des aufgehäuften, in die kleinsten Einheiten zerfallenden Stoffes, aber doch zum Teil auch an der Eigenart des Baudissinschen Schaffens. Nicht nur seine große, bewundernswürdige Gewissenhaftigkeit ist es, die ihm scharfe, klare Entscheidungen auf Schritt und Tritt erschwert, so daß er sie so lange wie irgend möglich hinausschiebt oder beim *non liquet* stehn bleibt; sondern auch eine angeborene Scheu vor positiver Kritik, die ja ohne Konjektur und Kombination nicht auskommt, daher immer eine starke Beimischung von Subjektivem mit sich führt. Vermöge dieser Scheu entwickelt sich bei Baudissin eine Art von grundehrlichem Probabilismus, der gern zwischen verschiedenen Möglichkeiten die Wahl läßt.

Bei einem besonderen Abschnitt habe ich aber auch den Eindruck erhalten, daß an solchem Schwanken des Urteils der Wunsch, seine Grundthese gefördert zu sehen, einen erheblichen Anteil hat. Das ist im III. Teil, I. Abt., III. Kap., „Die Gottesnamen mit der Bedeutung ‚Herr‘“, der Abschnitt I. „*ba'al*, *bēl*“ (S. 20 ff., besonders 27–44). „Fraglich kann erscheinen,“

lesen wir S. 27, „welche Bedeutung die Benennung *ba'al* bei West- und Südsemiten hatte — für das babylonische *bēl* ist es kaum der Fall — nämlich ob, wie wir vorausgesetzt haben, die von „Herr“ oder vielmehr die von „Besitzer“, wonach sie in die Reihe der hier zu besprechenden Gottesbenennungen nicht gehören würde.“ Sehe ich recht, so durfte hier nichts vorausgesetzt, sondern es mußte mit der nüchternen und erschöpfenden sprachlichen Untersuchung des Begriffes *ba'al* in seinem rein appellativen und profanen Gebrauch eingesetzt werden. Die aber ist S. 27 ff. nur hie und da, punkt- und strichweise angerührt, mit gelegentlichen Zugeständnissen nach der andren Seite, z. B. S. 28 für *ba'al* „Ehemann“ als „Besitzer des Weibes“. Völlig durchgeführt hätte diese Untersuchung sicherlich W. Robertson Smith, B. Stade, Eduard Meyer (vgl. S. 29 f.) Recht geben müssen, daß *ba'al* nicht den „Herren“, sondern den „Besitzer“, auch des Kultusortes, bezeichne. Baudissin widerlegt sich meines Erachtens selber, wenn er (S. 29) zum Beweise für seine Anschauung deutsche Vorkommen anführt, wo „in dem Ortsnamen dem Heiligennamen eine nähere Bestimmung nach dem Orte hinzugefügt wird, wie Maria-Einsiedeln, Mariazell“, die aber „diesen Heiligen nicht als den Besitzer des Ortes, sondern, im Unterschied von anderen, als den dort verehrten bezeichne“. Die Namen beweisen ja das Gegenteil: „wo Maria siedelt“, „Zelle der Maria“. Sie besitzt den Ort im eigentlichsten Sinne, er ist von ihr besessen, sie ist das den Ort beseelende *numen loci*: darum, weil man sie als dessen Besitzerin kennt, verehrt man sie dort, und nicht anderswo. Es ist genau dasselbe, was Jakob von dem *ēl* von Bethel (Gen. 28 16 ff.) erfahren hat und glaubt, und dasselbe gilt von den mit *ba'al* zusammengesetzten Ortsnamen. Alles in allem glaube ich nicht, daß man mit Baudissin (S. 32) sagen darf, daß die Verbindung von *ba'al* mit einem Ortsnamen im Westsemitischen sich ebenso gut „wie von dem Besitzer verstehen lasse von dem „Herrn“, der an dem betreffenden Orte verehrt wird.“ Wo aber der Genetiv fehlt (vgl. S. 35), da hat *ba'al* eben die ursprüngliche Wortbedeutung schon verloren und den Begriff „Gott“ angenommen, der nun weder mehr als „Besitzer“ noch als „Herr“ gedeutet werden darf. Ich muß es bei diesen

Andeutungen bewenden lassen: der Wunsch, auch bei *ba'al* auf den „Herrn“ hinauszukommen, scheint mir hier wesentlich zu der schwankenden Haltung Baudissins beigetragen zu haben. Und doch hätte er wohl auch den „Besitzer“ in etwas weiterem Sinne unter den „Herrn“ einreihen dürfen.

Natürlich können kleine Schönheitsfehler den hohen Wert des grundlegenden Werkes nicht beeinträchtigen. Wir freuen uns seines rüstigen Fortschreitens und sehen mit großer Genugtuung seiner baldigen Vollendung entgegen.

Universität Marburg

K. BUDDÉ

Inzwischen sind bis Anfang Mai auch noch die Sechste Lieferung (Dritter Teil, Bogen 11–20) und die Siebente Lieferung (Zweiter Teil, Bogen 3–12) erschienen, und der Abschluß des Werkes wird bis Ende des laufenden Jahres in Aussicht gestellt.

Summer Meetings

Members of the Society who plan to be abroad this summer are heartily invited to attend either or both of the following meetings:

- (1) *Der Fünfte Deutsche Orientalistentag*, which will be held at Bonn August 21 to 25. This will consist of sessions devoted to the field of Old Testament and Oriental studies, together with a celebration of the fiftieth anniversary of the Deutsche Palästina-Verein.
- (2) *The Seventeenth International Congress of Orientalists*, to be held at Oxford August 27 to September 1.