

ON THE BLESSING OF MOSES

IN the last number of this JOURNAL Mr Robert Gordis makes an admirable suggestion as to the text of Deut. xxxiii 21 (יְהוָה אֱלֹהֵינוּ), on which I wish to make a couple of remarks. In the first place I gave it in *Encyclopaedia Biblica* (1903), cols. 5030-1, as an example of a palmary emendation, at the end of the article called TEXT AND VERSIONS. The original credit for it is due to Dr Hayman, sometime Headmaster of Rugby and afterwards rector of Ulverston, who published it in the *Proceedings* of the Cambridge Philological Society for 1895 (no. xl. p. 8), but Dr Hayman spoilt his suggestion by retaining אֱלֹהֵינוּ, a word which means 'panelled', and so could hardly have been used in this poetical context.

It might not have been worth while to bring forward these earlier anticipations of יְהוָה אֱלֹהֵינוּ, but that I hardly think Mr Gordis has quite brought out the meaning of the passage. The *helkath Mhōkēk* is presumably the portion which Moses assigned (or had agreed to assign) to Gad, in return for which a contingent from Gad fought on Israel's side west of Jordan: thereby Gad 'executed the righteousness of the LORD'. The account of the settlement of the Transjordanic tribes is preserved for us in Numbers xxxii, a document from P, but no doubt that chapter is a re-writing of an older account: 'E' must at least have given some account of the settlement of Gad in Transjordania. I render thus:—

²⁰ Blessed be He that enlargeth Gad:

as a lioness he lieth down and teareth
the arm, yea and the scalp.

²¹ And he saw that the first-fruits were his,

for there was the allotment of the Lawgiver,
and the chiefs of a people gathered together.

The righteous acts of the LORD hath he (Gad) done,
and His decrees with Israel.

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EZEKIEL, DANIEL, ESTHER

I REGRET that when writing my article on the Chester Beatty papyri in the last number of this JOURNAL I had not seen Sir Frederic Kenyon's letter in *The Times* Literary Supplement for 20 July, 1933, in which he announced his adherence to Professor A. S. Hunt's discovery that the text of Esther (cod. IX) and of Daniel (cod. X) were written by the same

scribe. The deduction apparently to be made is that the whole (IX + X) formed one large papyrus codex of a single quire, with Daniel placed between Ezekiel and Esther.

There can be little doubt that Daniel and Esther are in the same hand, when once the matter is pointed out. The θ and ξ are exactly similar in both, and the ϕ is formed in the same peculiar way (see Esth., l. 9, and Dan., l. 4, in the Facsimile). Thus in the Chester Beatty papyri we seem to see the Hagiographa being added to the Prophets before our very eyes.

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